The Lodge of Research,

No. 2429 Leicester.

Transactions

for the

Year 1956=57.

(Sixtyfifth Year of Publication)

W. Bro. J. E. FOISTER, P.P.G.Reg. Pr. G. Secy.
W.M.

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P.M. 4835. P.Pr.J.G.D.

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

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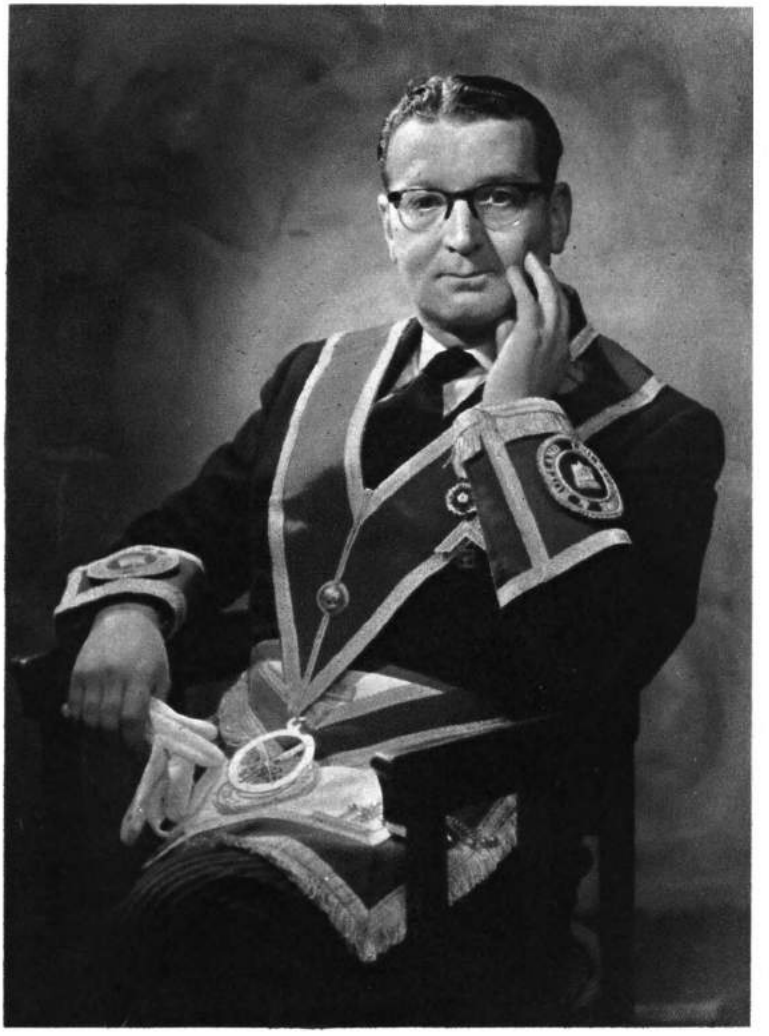

W. Bro. JOHN E. FOISTER, P.M. Nos. 3091, 5682,
L.G.R., P.P.G.Reg., Pr. Gd., Secretary,
Worshipful Master.

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.

Freemason's Hall, Leicester.
May, 1957.

Dear Brethren,

First of all, I would like to thank you for electing me Worshipful Master, and allowing me the great privilege of again occupying the chair of a Craft Lodge. An honour, especially in the Lodge of Research, which I have very greatly appreciated.

Secondly, I would like to thank all my officers for the wonderful support they have given me during my year of office. My special thanks are due to W. Bro. C. C. H. Binns, Editor of the Lodge Transactions, to W. Bro. W. A. Thorpe, our Secretary and to W. Bro. E. R. Carr, our Treasurer.

I welcome W. Bro. Reginald Jacob, P.M. 2081, 4088, P.P.S.G.D., as a full member of the Lodge, and I am pleased to report a substantial intake in the membership of the Correspondence Circle, amounting to 97 during the year.

The highlight during the year under review was, of course, the appointment of one of our members, W. Bro. H. Carr, P.M. 2265, L.G.R., as the Prestonian Lecturer for 1957, and the subsequent approval of Grand Lodge for the official lecture to be delivered under the auspices of the Lodge of Research No. 2429.

The Prestonian Lecture, entitled "The Transition from Operative to Speculative Masonry," was delivered by W. Bro. Carr at our March meeting on the 25th of that month, when some 170 Brethren were present to hear the Lecture. The Lecture was perfectly delivered and received an enthusiastic reception by all present, among whom were our Provincial Grand Master, R. W. Bro. Sir John Corah, and our Deputy Provincial Grand Master, W. Bro. Brig. C. B. S. Morley, and many Provincial Officers. On this occasion we held a dinner in place of the usual Conversazione, and my thanks are due to W. Bros. G. F. Goadby and F. J. Billson for the arrangements they made.

Finally, Brethren, I thank you for a memorable year, which I shall never forget.

Yours fraternally,
JOHN E. FOISTER.

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. For Members resident in Leicestershire and Rutland it shall be £1. 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, 1956-57.

W. Bro. R. H. Dilworth (P.M. 1330, P.P.G.Reg.)	S.W.
W. Bro. J. L. Smith (P.M. 1330, P.P.J.G.D.)	J.W.
W. Bro. A. T. Shorthose-Smith (P.M. 3431, P.P.J.G.W.)	Chap.
W. Bro. E. R. Carr (P.M. 3448, P.P.J.G.W.)	Treas.
W. Bro. W. A. Thorpe (P.M. 4835, P.P.J.G.D.)	Secy.
W. Bro. J. T. B. Swift (P.A.G.D.C.)	D.C.
W. Bro. A. Halkyard (P.A.G.D.C.)	S.D.
W. Bro. S. Kay (P.M. 779, P.P.G. St. Br.)	J.D.
W. Bro. W. E. Boulter (P.M. 4874, P.P.A.D.C.)	Steward.
W. Bro. T. C. Thorpe (P.M.3658, 4467)	I.G.
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.G.D.

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.

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.
* „	L. Staines	1905-06.
* „	W. A. Lea	1906-07.
* „	J. R. Frears	1907-08.

* *Deceased.*

PAST MASTERS OF THE LODGE—*continued.*

*W. Bro.	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.	Sir John Corah		1945-46.
*W. Bro.	P. M. Webster		1946-47.
*	„ S. F. Herbert		1947-48.
	„ W. Tomlinson		1948-49.
	„ A. T. Shorthose-Smith		1949-50.
*	„ W. H. Wood		1950-51.
	„ F. W. Heaton		1951-52.
	„ C. C. H. Binns		1952-53.
	„ C. E. Haines		1953-54.
‡	„ E. Murray		1954-55.
	„ A. G. Kilner		1955-56.

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

FULL MEMBERS.

Cannon, A. J. S., Leicester.
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Phipps, G. E., Leicester.
Carr, E. R., Whetstone, Nr. Leics.
Stork, E. H., Torquay.
Judge, T. O., Leicester.
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Jacob, R., Leicester.

MEMBERS OF THE CORRESPONDENCE CIRCLE.

GRAND LODGES, LODGES and LIBRARIES.

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Grand Lodge of England, London.
Freemasons' Hall Library, Leicester.
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Grand Lodge of Manitoba, Winnipeg, Canada.
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District Grand Lodge of the Transvaal, Johannesburg, S. Africa.
Howe and Charnwood Lodge of Instruction, Loughborough.
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District Grand Lodge Eastern Archipelago, Singapore.
Province of Kent Library and Museum, Canterbury.
Lodge of Research, No. 200, Dublin.

GRAND LODGES, LODGES and LIBRARIES—*continued.*

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Iowa Masonic Library, Cedar Rapids, Iowa, U.S.A.
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New York Grand Lodge Library, New York, U.S.A.
South California Masonic Library, Los Angeles, California, U.S.A.
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Otago, Research Lodge of, New Zealand.
Yorks, W. Riding, Prov. Gd. Library.

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British Museum, London.
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Byron Lodge of Instruction, No. 4014, Hucknall, Notts.
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The United Masters' Lodge, New Zealand.

BRETHREN.

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Allen, H. R., Leicester.
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Ashwell, B. G., Birstall.
Aspell, G. L., Leics.
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Foister, R. C., Leics.
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Harborow, G. W., Oadby.

BRETHREN—*continued.*

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Hatcher, J. R., Leicester.
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Johnson, C. S., Oakham.
Johnson, G. Y., York.
Johnson, J. W., Leicester.
Johnstone, T. E., LL.D., London.
Jole, A. R., London.
Jones, C. R., Grantham.
Jones, J. R., Middlesbrough.

Keen, A. A., New Mexico, U.S.A.
Keen, A. E., Nottingham.
Keene, W. D., Burrough-on-the-Hill.
Kibert, J. W., Leicester.
King, L. J., Leicester.
Kinrade, W. S., Canada.
Kohne, A. F., Canada.

Lafitte, L. F., London.
Lascelles, Dr. J. E., Islip, Kettering.
Lawrance, J., London.
Lea, G. L., Houghton-on-the-Hill,
Lea, R. D., Leicester.
Lea, W., Leicester.
Leader, L. C., Melton Mowbray.
Leigh, I., Barnsley.
Lightbown, J., Lincoln.
Lindquist, F. C., Leicester.
Lloyd, W. J., Burton-on-Trent.
Loasby, S. L., Kettering.
Lock, F. J., Banstead, Surrey.
Lock, R. M. G., Leicester.
Lodge, R., F.R.C.S., Leicester.
Longstaff, T., Westmorland.
Longworth, F., B.Sc., Kent.
Lord, J., LL.B., Tasmania.
Lund, T. D., Barnsley.

BRETHREN—*continued.*

MacGregor, A. E., Toronto.
MacQuarrie, A. H., Canada.
Magnay, H. S., Gateacre, Liverpool.
Manning, W. T., M.C., Leicester.
Mansell, Lt.-Col. R., Hythe.
Mantle, F. M., Leics.
March, L. J., Leicester.
Marks, L. S., Birmingham.
Marlow, F. J., Budleigh Salterton.
Marriott, J., Nottingham.
Marrs, D. M., Redhill.
Martin, H. J., Warwick.
Martin, T. G., Birmingham.
Martin, V. M., Leics.
Mason, A. C., Marston Green.
Matthews, J., Oakham.
McCurry, L. H. J., W. Australia.
McDonald, G. S., Sutton Coldfield.
McKanna, Canada.
McKenzie, A. S., Notts.
McLauchlan, J. A., Leicester.
Meek, R. J., British Columbia.
Melbourne, W. J., Australia.
Melchions, R. G., Canada.
Mills, T. H., Leicester.
Millwood, E., Brighton.
Minard, A. G., Earl Shilton.
Minto, J., Leicester.
Mirt, J. A., U.S.A.
Mobbs, K. G., Leicester.
Mockett, S. J., Market Harborough.
Mole, A. W., Warwick.
Montargis, M. J. B., Hong-Kong.
Moore, M., Desford.
Moore, W. H., Leicester.
Moreton, E., Derby.
Morgan, D., Aberdare.
Morrell, R. H. S., Leicester.
Moss, A. R., Leicester.
Muir, R. R., Canada.
Musther, W., Orpington, Kent.

Nisbet, Dr. G., Peterborough.
Nice, A. E. C., London.
Neale, C. E., Leicester.
Neale, A. E., Thurmaston.
Nicholls, N. A., Tunbridge Wells.
Northacker, A. A., U.S.A.
Noon, A. L., Burton-on-Trent.
Newberry, G. W., Leicester.
Noton, G. W., Oakham.

Overton, W., Sutton Coldfield.
Owen, Elwyn, Penarth, Glamorgan.
Owen, A. E., Walsall.

Page, H. W., Allestree, Derby.
Palethorpe, H, T., Alvaston.
Palmer, B. L., Leicester.
Palmer, P. H., London.
Parfect, E., Rothley.
Parker, A. H., Truro.
Parkin, D. F., California, U.S.A.
Parr, A. R., Leicester.
Parr, D. S., Aylestone.
Parsons, J. W., Derby.
Patchett, R. V., Belper.
Payne, C. S., Newtown Linford.
Payne, D., Oakham, Rutland.
Payne, K., Launceston, Tasmania.
Pearce, R. S., Oakham.
Pedley, E., Leicester.
Peet, R. S., St. Albans, Herts.
Pegge, P. W., Eastbourne.
Pennington, C., Burnham-on-Sea.
Pepper, N. E., Leics.
Percival, J. E. J., Leicester.
Phillips, F., Canada.
Pick, S., Leicester.
Pick, W. H., Birstall.
Pickering, E. F., Hinckley.
Plaut, E. E. J., Buenos Ayres.
Pollard, F., Anstey.
Poole, D. F., Epsom.
Porteous, Dr. L. D., Leicester.
Potter, Lt.-Col. J. A., C.B.E., Oadby.
Potter, J. B., Leicester.
Precious, G. N., Loughborough.

BRETHREN—*continued.*

Pridmore, C. R., Leicester.
Prentice, H. W. W., Woodhouse.
Prieso, N. W., Colorado.
Proctor, J., Barry, Glamorgan.
Prosser, F. W., Notts.
Prosser, J. F. C., Warwick.
Purcell, J., Canada

Ramsden, F. G., Bolton.
Ranson, Major G. H., Portsmouth.
Ratcliffe, J. W., Canada.
Ratnett, A., Leicester.
Rawson, E. H., Wigston, Leicester.
Read, R. H., Ashby-de-la-Zouch,
Redhead, W. F., Peterborough.
Reid, A. G., San Francisco, U.S.A.
Reid, D. R., Cardiff.
Reinhardt, G. W., Leicester.
Reynolds, K. G., B.Sc., Nottingham.
Reynolds, N. H., Nuneaton.
Ridgway, A., Leicester.
Ridgway, L., Leicester.
Ridgway, W., Leicester.
Rich, J., Leicester.
Richards, W. H., Leicester.
Richardson, L. H., Australia.
Riley, E. C., Leicester.
Roberts, H. A., Nottingham.
Robinson, C. B., Lutterworth.
Rodgers, Rev., E., Leicester.
Rogers, W. C., Lutterworth.
Roker, E. A., Bournemouth.
Rollason, A. H., Castle Bromwich.
Rowlett,W. H., Oadby.
Ruskin, J. S., Oadby.
Rutherford, L., Rangoon.
Rutherford, R. C., Dunedin, N.Z.

Saayman, E. H., Sherwood, Notts.
St. George, R. G., Solihull.
Salter, A. P., London.
Samworth, J. W. L., Peterborough.
Saunders, C. H., Leicester.
Savage, J. A. H., L.D.S., Leicester.
Scott, E., Leicester.
Segerdal, Dr. A. M. W., Coalville.
Senior, E., Carlton, Notts.
Shardlow, H. W., Birmingham, 32.
Sharp, A., Lancs.
Sharp, A. I., Harrow.
Sharp, D. E., Leicester.
Sheen, R. C., London.
Shepherd, J. L., Bromley.
Shipman, T. S., Leicester.
Singh, A., Amritsar.
Smith, A. J., Leicester.
Smith, C. M. R., Leicester.
Smith, H. R., Harrow.
Solomon, A. I. A., Newcastle-on-Tyne.
Speak, G., Leicester.
Spencer, N. B., New Zealand.
Spencer, R. C., Leicester.
Spiers, J. F., Notts.
Staley-Brookes, R., Notts.
Stanton, H. V., Worcester.
Stebbings, T. G., Saxmundham.
Steele, W., Oakham.
Stephenson, J. H., Hinckley, Leics.
Stevens, F. E., Shardlow.
Stevenson. E. H., Cambridge.
Stevenson, G., Lockerbie.
Stibbe, E. V., Leicester.
Stocker, C., Canada.
Stocks, G. W., Uppingham.
Stokes, J. S., Ellesmere.
Strong, H. A., Lenton.
Sturgess, F. G., Hoby.
Sturton, J., Leicester.
Sturton, Dr. S. D., Hong Kong.
Swanbergson, E. S., Canada.

Taine, W. H. V., Auckland, N.Z.
Tandy, H., Leicester.
Tanser, W. T., Leicester.
Taylor, G. E., Nuneaton.
Taylor, G. S., Donington-le-Heath.
Taylor, J. E., Canada.

BRETHREN—*continued.*

Taylor, L. C., Birstall, Nr. Leicester.
Taylor, W., Leicester.
Thomas, Dr. E., Leicester.
Thomas, G. W., New Zealand.
Thomas, R. H., Rugby.
Thompson, H. E., Leicester.
Thompson, W. J., Kettering.
Thornton H. R., Oakham.
Tompkin, S. E., Leicester.
Townsend, Capt. E. J., Leicester.
Turner, D., Bilton, Rugby.
Turner, P. E., Bury St. Edmunds
Turner, W. C., Leicester.
Tyler, A. E. L., Ipswich.
Tysack, W. A., Dore, Sheffield.

Underwood, I. J., Leicester.
Upchurch, F. N., Rothley, Leics.

Vanstone, E. L., Canada.
Vines, R., Leicester.
Voss, A. J., Leicester.

Wacks, P. J., Wigston Magna.
Wain, C. D., Leics.
Walker, F., Allestree, Derby.
Walker, H., Leicester.
Walker, H. J., Canada.
Walker, S. J., Hinckley.
Walker, W. G., Leicester.
Wallbank, A. L., Edgbaston.
Walmsley, J., Tamworth.
Wardle-Knight, C. J., Littleover.
Watson, N. E., Newcastle-on-Tyne.
Waugh, C., Leicester.
Webster, J. S., Notts.
Weishaupt, A. F., Switzerland.
Wesley, H. E., Leicester.
Westley, C. L., East Bridgford.
Westmoreland, G. R., Oakham.
Westmoreland, K. G., Melton Mowbray.
Weston, A., London.
Weston, G. H., Sussex.
Wheatcroft, H. L., Leicester.
Wheatley, F., Birstall.
Wheeler, G. P., Leicester.
Wheldon, A. F., Nottingham.
Whitby, F., Birstall, Nr. Leicester.
White, C. J., Nottingham.
White, J., British Columbia.
White, W. A., Derby.
Whitwell, J. N., Leicester.
Wileman, W. A., Earl Shilton.
Wilkes, E., Birmingham, 2.
Wilkinson, F., Cambs.
Will, J., Dunedin, New Zealand.
Williams, H. D., Kettering.
Wilson, C. B., Napier, New Zealand
Wilson, C. D., Isle-of-Wight.
Wilson, E. C., Colchester.
Wilson, F. C., Canada.
Wilson, J. N. C., Leicester.
Wood, E. G., Saffron Waldon.
Woodside, D. J., Canada.
Woolgar, C. E., Worthing.
Woolmer, R. E., Leicester.
Worth, W. H., Leicester.
Wright, A. T., London.
Wright, E. J., March.
Wright, L. J., Australia.
Wykes, C. L., Leicester.
Wykes, G. D., Kibworth Harcourt.

THE

THREE-HUNDRED-AND-TWENTYFOURTH

MEETING AND INSTALLATION

of the lodge was held at Freemason's Hall, Leicester,

on Monday, 24th September, 1956

W. Bro. A. Gordon Kilner presided and the following Brethen were present, viz:—

Members :—W. Bros. C. E. Haines, I.P.M.; J. E. Foister, S. W.; R. H. Dilworth, J. W.; C. C. Binns, Acting Chaplain; E. R. Carr, Treasurer; W. A. Thorpe, Secretary; J. T. B. Swift, D. C.; A. Halkyard, S.D.; J. L. Smith, J. D.; S. Kay, I.G.; L. H. Wesley, Steward and D. Choyce, Tyler. Also W. Bros. A. J. S. Cannon, F. M. Drewery, R. C. Winn, A. E. Bambury, E. Whitby, W. E. Boulter, C. B. S. Morley, G. F. Goadby and W. Tomlinson.

There were present eleven members of the Correspondence Circle and four visitors.

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

The W.M. referred to the loss sustained by the passing of W. Bro. J. C. Burton.

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

W. Bro. A. I. Sharp, 48 Lucas Avenue, Rayner's Lane Harrow, Middlesex, No. 4093
W. Bro. A. Cowling, 88 St. Mary's Road, Market Harborough, No. 1330
W. Bro. R. J. Haines, The Georgians, Market Deeping, No. 2880
W. Bro. E. J. Swanbergson, Box No. 760, Atikokan, Ontario, Canada, No. 668
Bro. C. H. Chidler, 255 Vicarage Rd., Kings Heath, Birmingham 14, No. 5948
W. Bro. R. Jacob was unanimously elected a Full Member of the Lodge.

The Treasurer's accounts were received and adopted with thanks to the Treasurer.

The M. Elect, W. Bro. J. E. Foister, was installed as Master of the Lodge. according to ancient custom, by the retiring Master.

The newly installed Master appointed the following officers for the ensuing year:—

W. Bro. R. H. Dilworth	S.W.
W. Bro. J. L. Smith	J.W.
W. Bro. A. T. Shorthose-Smith	Chaplain
W. Bro. E. R. Carr	Treasurer
W. Bro. W. A. Thorpe	Secretary
W. Bro. J. T. B. Swift	D.C.
W. Bro. A. Halkyard	S.D.
W. Bro. S. Kay	J.D.
W. Bro. T. C. Thorpe	I.G.
W. Bro. D. Choyce	Tyler.

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

W. Bro. F. Drewery was re-elected to represent the Lodge on the Libary Committee.

The W.M. then delivered his Inaugural Address.

THE HIRAMIC LEGEND.

Before reading my Inaugural Address, and I realise only too well my inadequacy and shortcomings in attempting such a subject, I would like to express my sincere thanks to the members of the Lodge of Research for the great honour they have paid me in electing me Master. My only regret is that my progress to the chair has been all too rapid, as I feel that in a Lodge of this character, after having passed through the chair of K.S., it is preferable to serve in each office in order to assimilate and enjoy the work of the Lodge. However, in my case it was not to be, and I found myself jumping from J.D. to S.W. and so into the chair today.

The subject I have chosen, the Hiramic legend, is controversial, but one which is of immense interest to all Freemasons as so much of our ritual is based on the story of Hiram, not only in the Craft and Royal Arch, but also in the Mark degree, and the so called Christian degrees.

There is no evidence of a 3rd degree prior to the organisation of Grand Lodge in 1717, and in all probability only one degree was worked, so that all the secrets were communicated to the Apprentices and the ceremony of passing to a Fellowcraft was simply a testing of the candidates fitness for employment as a Fellowcraft or journeyman. For sometime after 1717, Grand Lodge only accepted and practiced one degree, but in the General Regulations published in 1723, three degrees are referred to, therefore, two further degrees had been added between 1717 and 1723.

Today I am not concerned with the evolution of the Second degree, but with the Hiram legend, although there is some evidence that parts of the M.M. degree were originally practiced in the 2nd degree, and later transferred to the 3rd.

W. Bro. Hughan in his " History of Freemasonry " remarks, " The sublime degree of a Master Mason, alias the 3rd degree, may be very ancient but, so far, the evidence respecting its history goes back no further than the early part of the 18th century." That all the minutes and by-laws that he has seen, traced or obtained copies of, unequivocally prove the M.M. degree to be an early introduction of the Revivalists in A.D. 1717. No records prior to the 2nd decade of the 18th century ever mention Masonic degrees and all the M.S.S. preserved confirm him in the belief that in the more Operative (although partly Speculative) career of Freemasonry, the ceremony of reception was of a most unpretentious and simple character, mainly for the communication of certain lyrics and secrets, and for the conservation of customs of the craft.

He cites the minutes of a Lodge held at Lincoln, from which it appears that in December 1734, the body of the Lodge consisted of Fellowcrafts ; and when the two new Wardens, as well as several other brothers of the Lodge, well "qualified and worthy of the degree of Master had not been called thereto," the master directed a Lodge of Masters to be held for the purpose of admitting these candidates to the third degree. Hence, as Bro. Hughan says, the Lodge at that time worked the degree only at intervals, and he concludes, as there was a rule prescribing the fee when a " Brother made in another lodge shall be passed Master in this," that " all Lodges had not authority or did not work the degree in question."

Accepting then the fact that in 1734 the 3rd degree was as yet in its infancy, the interesting question is " Where did the Hiramic legend originate ? Did it exist prior to the Masonic revival of 1717 ? "

Many Masonic scholars assert that it did not, that it was invented by Dr. John Theophilus Desaguliers, who was Grand Master in 1719, assisted by Dr. James Anderson, George Payne and others. Whilst it is almost certain that they did introduce the Hiram story into the ritual, is it not possible that it was founded on a legend which was very ancient indeed ?

It is doubtful, however, whether the legend originated at the building of King Solomon's Temple. The Bible—the only book of any real authority concerning the builders of the Temple—whilst detailing the King of Tyre's part and the authentic record of the death of Adoniram by stoning says nothing about Hiram's murder.

There is strong doubt as to whether the brethren of the early 18th century would accept the introduction of an entirely new legend into Freemasonry, and it is possible that Hiram the builder was not unknown to Masons prior to the revival. In addition, in the 17th century there was a considerable general interest in the description of King Solomon's Temple. Were then the brethren in the mood and indeed anxious to accept the legend of Hiram's death, although the actual story was taken from some other source ?

One event that has hampered our Masonic scholars in their research is that following a request by the Grand Master in 1719 for brethren to bring to Grand Lodge any old writings concerning Masonry " in order to show the usages of ancient times," certain " private Lodges " burnt several valuable manuscripts concerning the ancient charges, secrets and usages, lest they might " fall into strange hands."

It would be impossible in this short paper to examine all the suggested origins of the Hiramic legend. W.Bro. W. B. Hextall, who contributed a number of papers to this Lodge's transactions, enumerates some 14 conjectured origins and applications of the legend.

1. The real and actual death of Hiram Abif.
2. The Egyptian Legend of Osiris, figuring the kindred conditions of sleep and death.
3. A purely astronomical allegory of the sun sinking into winter darkness at the autumnal equinox, and emerging into summer light at the vernal equinox.
4. The expulsion of Adam from Paradise, and his re-admission after repentance.
5. The death of Abel at the hands of Cain ; supporting this by the circumstance that, in one of the foreign Elu degrees, the name of the principal offender was stated to be Cain.
6. The entry of Noah into the Ark, coupled with the astronomical reference to the sun setting at night.
7. The mourning of Joseph for his father Jacob.
8. An astronomical problem, showing the state of the heavens at the time the foundation-stone of the Temple of Solomon was laid.
9. The addition of the legend after the Christian era, when Hiram Abif was intended to be a type of the death and resurrection of Christ.
10. The persecution of the Templars, the trial of the Knights, and the execution of the Grand Master early in the 14th century.
11. A political and historical reference to the violent death of Charles I.
12. Its invention by Oliver Cromwell ; again citing the foreign Elu degree, in one of which a conspirator's name was given as " Romvel," said to be a corruption of the name Cromwell.
13. Its inclusion in a general application of the 3 Degrees to the three stages of human life, youth, manhood, and old age.
14. The entirely spiritual application given by Hutchinson in his " Spirit of Masonry " (1775), where he says—" The Master Mason represents a man under the Christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation ; " or to adopt the phrase of a more modern writer, " it indicated a moral death by sin and repentance by grace, and spiritually shadowed forth the doctrines of the resurrection of the body and the immortality of the soul."

Whilst W.Bro. Hextall favoured the Ashmolean theory, i.e., the one having political and historical reference to the violent death of King Charles I, I would like to pursue a theory which W.Bro. Hextall does not mention, namely that the Hiram legend was taken from an association formed by the Journeymen of France for mutual support and assistance during their travels, known as the Companionage, or *les Compagnons de tour de France.*

Although the origin of the Companionage is uncertain, the French historian Martin Saint-Leon considered that they existed long before 1500 and that they probably developed in the 12th and 13th centuries among the workers on French Cathedrals in the great age of Gothic architecture.

The Companionage consisted of three great divisions, each of which revered and claimed origin from a traditional chief, the hero of a legend who was supposed to have conferred a charge of duty on his followers. The first great division called themselves the Sons of Solomon, and claimed to have been founded by Hiram, Solomon's Master Mason. The 2nd division claimed to have been founded by Maitre Jacques, a colleague of Hiram, and called themselves the Sons of Maitre Jacques, and the 3rd division the Sons of Maitre Soubise, also one of Solomon's Master workmen.

Of these 3 legends, two of them introduce the slain Master Mason around whom the story centres.

Many of you are I know familiar with the Maitre Jacques legend, but I feel that it is worth repeating and I have taken the following details from Gould's " History of Freemasonry."

Maitre Jacques, one of the first masters of Solomon and a colleague of Hiram, was born in a small town called Carte, now St. Romili (undoubtedly legendary), in the South of Gaul ; he was the son of Jacquin (? Jachin) a celebrated architect, and devoted himself to stone-cutting. At the age of fifteen he left his family and travelled into Greece, then the centre of the fine arts, where he entered into close alliance with a philosopher of the highest genius (possibly Pythagoras), who taught him sculpture and architecture. He soon became celebrated in both these arts.

Hearing that Solomon had summoned to himself all famous men, he passed into Egypt, thence to Jerusalem. He did not at first gain much distinction amongst the workmen ; but at last, having received an order from the chief master to construct 2 columns, he sculptured them with such art and taste that he was accepted a master.

Maitre Jacques arrived in Jerusalem at the age of twenty six years ; he remained there only for a short time after the construction of the temple and many masters, wishing to return to their country, took leave of Solomon loaded with benefits.

Maitre Jacques and Maitre Soubise made their way back to Gaul. They had sworn never to part ; but before long M. Soubise, a man of violent character, becoming jealous of the ascendency which M. Jacques had acquired over their disciples and of the love which they bore him, separated from his friend and chose other disciples. M. Jacques landed at Marseilles, M. Soubise at Bordeaux. Before commencing his travels M. Jacques chose thirteen Companions and forty disciples ; being deserted by one of them he chose another. He travelled for three years, leaving everywhere the memory of his talents and virtues. One day, being some distance from his disciples, he was assailed by ten of the followers of Maitre Soubise, who attempted to assassinate him. In order to save himself he plunged into a swamp, the canes of which not only supported him, but afforded a refuge from the blows of his assailants. Whilst these cowards were seeking some means of reaching him, his disciples arrived and effected his rescue.

He withdrew to St. Beame. One of his disciples, called by some Jeron, by others Jamais, betrayed him to the disciples of M. Soubise. One day, before sunrise, M. Jacques being alone and engaged in prayer in his accustomed spot, the traitor arrived accompanied by the executioners and gave, as usual, the kiss of peace, which was the preconcerted death signal. Five villains at once fell upon and killed him with five dagger wounds.

His disciples arrived too late, but yet in time to receive his last farewell. " I die," said he, " for God has so willed it ; I forgive my assassins and forbid you to follow them ; they are miserable enough, some day they will repent. I deliver my soul to God, my Creator ; and you, my friends, receive from me the kiss of peace. When I shall have rejoined the Supreme Being, I shall still watch over you. I desire that the last kiss which I give you, be imparted always to the Companions whom you may make, as coming from their Father ; they will transmit it to those whom they make ; I will watch over them as over you ; tell them I shall follow them everywhere so long as they remain faithful to God and to their charge and never forget . . . . " He pronounced a few more words which they were unable to understand and, crossing his arms over his breast, expired in his forty seventh year, four years and nine days after leaving Jerusalem and 989 years before Christ.

The Companions, having disrobed him, found a small piece of cane, which he wore in memory of the canes that had saved his life when he fell into the swamp.

Since then the Companions have adopted the cane. It was not known whether Maitre Soubise was the instigator of his death ; the tears which he shed over his tomb and the pursuit of the assassins which he ordered, contributed to weaken in a great measure the suspicions that were entertained. As for the traitor, he very soon repented of his crime and, driven to despair by his poignant regrets, he threw himself into a pit, which the Companions filled up with stones.

M. Jacques' career being thus closed, the Companions constructed a bier and carried it into the desert of Cabra, now called St. Magdalen.

After the embalming of M. Jacques' body and the funeral ceremonies, which lasted three days, the procession encountered a terrible storm, crossed forests and mountains and at length arrived at the final resting place. Before lowering the body into the tomb, the elder gave it the kiss of peace ; everyone followed his example, after which, having removed the pilgrim's staff, the body was replaced in the bier and lowered into the grave. The elder descended beside it, the Companions covering both with the pall and, after the former had given the Guilbrette (which was an ' embrace '), he caused them to hand him some bread, wine and meat, which he deposited in the grave and then returned to the surface. The Companions covered the grave with large stones and sealed it with heavy bars of iron ; after which they made a great fire and threw into it their torches and all that had been used during the funeral rites of their master.

His raiment was preserved in a chest. At the destruction of the temples, the sons of M. Jacques separated and divided amongst them his clothing, which was thus distributed :

His hat to the Hatters.
His tunic to the Stonemasons.
His sandals to the Locksmiths.
His cloak to the Joiners.
His belt to the Carpenters.
His staff to the Wagonmakers.

The narrator then concludes as follows : " After the division of the articles belonging to M. Jacques, the act of faith was found which was pronounced on the day of his reception (as master probably) before Solomon ; Hiram, the High Priest ; and all the masters. This act of faith, or rather this prayer is very beautiful."

It is known that as early as 1400 the Shoemakers, who were Sons of Jacques, were acting a " mystery."

The Sons of Jacques were therefore in possession of a legend at a very early date, and as we know that the Sons of Solomon were acting the Hiram legend in the 18th century ; is it not reasonable to assume that, as the senior division of the Companions, they were also in possession of a legend prior to the Revival of 1717 ? As Gould argues, from the very nature of the society some traditional tragedy was necessary, and if it was not the Hiram legend, what was it ? It could not refer to Solomon ; the companions possess no legend relating to him, beyond the fact that he granted them a charge. There is no trace of any other personage, no hint of any other legend and we are driven to the conclusion that the Sons of Solomon either possessed the Hiramic myth, or none at all : and the latter supposition is hardly conceivable. As the Sons of Solomon certainly existed as early as 1640 and in all probability before 1400 A.D., we may conclude that their distinctive legend is of prior date to the introduction of modern Freemasonry into France, and that the Revivalists introduced their legend into our ritual in the early 18th century.

I realise, as did Gould, that this argument is not conclusive, but I hope you have found it of interest, and I am sure that as long as Freemasonry flourishes the origin of the Hiramic legend will always be a matter of conjecture among Masonic Brethren.

W. Bro. Binns gave notice that he would, at the next Meeting of the Lodge, propose that the May meeting of the Lodge should in future be abandoned.

The W. M. referred to the honour that had been conferred upon W. Bro. Harry Carr by his appointment as Prestonian Lecturer for 1957, and that he would deliver the lecture officially at the March Meeting.

Apologies were received from the R. W. Provincial Grand Master and W. Bros. T. C. Thorpe, A. T. Shorthose-Smith, J. W. Lakin, E. Muddimer, Irving Leigh, L. G. Hayward, F. C. Haynes, L. J. King, G. H. Fox, E. W. Goodwin, W. G. Fox, D. Timson and W. E. Shelton.

The Lodge was closed at 8 p.m. and a Conversazione was held afterwards.

THE
THREE-HUNDRED-AND-TWENTY-FIFTH
MEETING

was held at Freemason's Hall, Leicester,
on Monday November 26th, 1956.

There were present :—W. Bro. J. E. Foister, W.M., in the chair; W. Bro. A. Gordon Kilner, I.P.M.; W. Bro. R. H. Dilworth, S.W.; W. Bro. W. G. Fox, Acting J.W.; W. Bro. A. T. Shorthose-Smith, Chaplain; W. Bro. E. R. Carr, Treasurer; W. Bro. W. A. Thorpe, Secretary; W. Bro. J. T. B. Swift, D.C.; W. Bro. E. Muddimer, Acting S.D.; W. Bro. L. H. Wesley, Acting J.D.; W. Bro. E. Whitby, Acting I.G. and W. Bro. D. Choyce, Tyler, also W. Bros. C. C. Binns, C. E. Haines, W. Tomlinson, T. O. Judge, G. H. Fox, F. M. Drewery, A. E. Bambury and R. Jacob.

There were also present seventeen members of the Correspondence Circle and seven visitors.

The Lodge was opened at 6 p.m.

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

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

Bro. G. L. Aspell, The Gables, Frisby-on-the-Wreake, ..	No. 3091
W. Bro. O. Alyea, 85 Front St., Trenton, Ontario, Canada. ..	No. 38
W. Bro. S. Brown, 24 Guilford Road, Leicester.	No. 3091
Bro. J. K. Burton, 2 Knighton Rise, Leicester.	No. 3091
Bro. R. G. Barnett, 11 Ventnor Road, Leicester.	No. 3091
Bro. H. M. Barrett, Wreake House, Thrussington, Leics. ..	No. 3091
Bro. J. R. Barry, 128 Carisbrooke Road, Leicester.	No. 4656
Bro. J. R. M. Broadbent, The Grange, Knighton Rd., Leicester.	No. 3091
Bro. G. W. Beale, 32 Southernhay Road, Leicester.	No. 4656
Bro. R. D. Bennett, 2 Meadowcourt Road, Leicester. ..	No. 4656
Bro. R. L. Bedingfield, Rotherwood, Desford, Leics. ..	No. 4656
Bro. W. B. Brown, Toc. H., South Bastion, Gibraltar.	No. 576
Bro. D. Bruce, 75 Hill Cresent, Scarboro, Ontario, Canada. ..	No. 670
W. Bro. C. Blueman, 123 Riddell St., Woodstock, Ontario, Canada.	No. 43
Bro. G. Culshaw, 17 Lyncote Road, Leicester.	No. 3091
W. Bro. A. Chapman, Ravenhead, Ingarsby, Leics.	No. 4656
W. Bro. E. H. Charman, 39 Shanklin Drive, Leicester. ..	No. 4656
W. Bro. F. W. Coe, 7 Osborne Avenue, Sherwood, Notts.	No. 4467

W. Bro. E. J. Curse, 60 Church St., Kitchener, Ontario, Canada, ... Grand River Lodge.
Bro. J. Dews, 5a St. Martin's East, Leicester. .. .. No. 3091
Bro. S. P. Daniels, 41 Stoneygate Avenue, Leicester. .. .. No. 4656
Bro. H. Dearnley, Apt. 5, 2 Grosvenor St. Toronto, Canada. No. 638
W. Bro. W. C. Ellis, 41 Duke Street, Apt. 2, St. Catherines, Ontario, Canada. .. .. No. 616
W. Bro. R. C. Foister, Gt. Dalby House, Nr. Melton Mowbray Leics. .. .. No. 3091
W. Bro. D. N. Foister, Peckleton Rise, Desford, Leics. .. No. 4656
Bro. H. S. Hallam, 328 Upper Beacon Rd. Loughborough. .. No. 7007
W. Bro. S. F. Herbert, Windrush, Gullet Lane, Kirby Muxloe, Leics. .. .. No. 3091
W. Bro. K. B. Harrison, The Sheiling, Spencefield Lane, Leic. No. 3091
Bro. P. A. Holyoake, Runnymede, Tempest Rd. Birstall, Leic. No. 3091
W. Bro. P. H. A. Howe, The Wick, Croft, Leics. .. .. No. 4656
Bro. K. G. Hirst, Amerstone, Horninghold, Leics. .. .. No. 4656
Bro. E. G. Harding, Greenridges, Ratcliffe Road, Leicester. .. No. 4656
W. Bro. Dr. L. R. Holt, Torrington House, Stamford, Lincs. No. 5682
W. Bro. J. P. Hemming, 57 Dalby Road, Melton Mowbray. .. No. 7164
Bro. W. S. Kinrade, Georgetown, Ontario, Canada. .. .. No. 219
W. Bro. A. F. Kohne, Eatonia, Sask, Canada, Box 111 .. No. 207
W. Bro. R. D. Lea, 17 Powys Avenue, Leicester. .. .. No. 3091
Bro. R. M. G. Lock, St. Crispin's School, 240 London Rd., Leic. No. 523
W. Bro. F. M. Mantle, Sandhills, Cottage Farm, Newtown Linford, Leics. .. .. No. 3091
W. Bro. V. M. Martin, Shilmoor, Kirby Fields, Kirby Muxloe, Leics. .. .. No. 3091
Bro. M. Moore, The Lodge, Desford, Leics. .. .. .. No. 4656
W. Bro. A. H. MacQuarrie, 1977 Pillette, Windsor, Ontario, Canada. .. .. No. 554
Bro. A. G. McKanna, 41 Saybrook Avenue, Toronto 18, Ontario, Canada. .. .. No. 664
Bro. A. Muir, R. R?1 Burlington, Ontario, Canada. .. .. No. 663
W. Bro. J. B. Potter, P.O. Box 46, G.P.O., Leicester. .. .. No. 4656
Bro. F. Phillips, 439 Indian Grove, Toronto, Canada. .. No. 630
W. Bro. J. W. Ratcliffe, 134 Delaware Avenue, Chatham, Ontario, Canada. .. .. No. 642
W. Bro. J. S. Ruskin, Gracedieu, The Fairway, Oadby. .. No. 4656
Bro. R. Staley-Brookes, Beech Cottage, Cropwell Butler, Notts. No. 1794
Bro. F. G. Sturgess, The Grange, Hoby, Nr. Melton Mowbray No. 3091
Bro. Dr. E. Thomas, 43 Shanklin Drive, Leicester. .. .. No. 3091
W. Bro. I. J. Underwood, 17 Meadway, Western Park, Leic. No. 4835
W. Bro. E. L. Vanstone, Vanwillow Farm R.R?4 Owen Sound, Ontario, Canada. .. .. No. 322
Bro. R. Vines, 40 Filbert Street, Leicester. .. .. .. No. 1391
Bro. C. D. Wain, Windrush, Seagrave Road, Sileby, Leics. .. No. 3091
W. Bro. W. G. Walker, 17 Meadowcourt Road, Leicester. .. No. 4656
W. Bro. A. Weston, 142 Cranley Gardens, Muswell Hill, London, N.10. .. .. No. 2936
W. Bro. C. J. White, 1 Castle Road, Nottingham. .. .. No. 1794

Bro. J. S. Webster, 45 Farm Road, Chilwell, Notts. .. .. No. 1794
Bro. C. Waugh, 37 Thurnview Road, Evington, Leicester. .. No. 523
W. Bro. H. J. Walker, P.O. Box 190, Hornepayne, Ontario, Canada. .. .. Hornepayne Lodge
W. Bro. A. T. Shorthose-Smith was invested as Chaplain.

Bro. G. W. Bullamore then read a paper.

THE ORIGIN OF FREEMASONRY

There is no general agreement as to the age and origin of Freemasonry and, since the authentic school has proclaimed it to be about three centuries old, the subject is seldom or never discussed. At our Initiation we are told that it has "subsisted from time immemorial." The old charges say that a guild of masons was authorised in 924 or 925 A.D., by King Athelstan, to build stone churches in England after the Anglo-Saxons had subdued the Danes. The word 'mason' was then unknown, so this cannot be accepted literally. The Pope is said to have authorised a guild of Italian mason-architects to travel through Europe about 1300 A.D. for the purpose of church-building. At this period the word 'mason' came into use; the Italian method of stone-dressing with mace and chisel superseded the adze, and numerous village churches in this style were built in England. Let me add that the Authentics of the present day affirm that no such Bull is in existence in the Vatican Library, that the statement is therefore untrue and that the authentic evidence shows us that Freemasonry is only about three centuries old.

My personal view is that there is nothing whatever known which contradicts the "time immemorial" statement of our ritual; until something can be produced we should accept this statement as a postulate and endeavour to piece the scanty bits of history to fit it.

We must, of course, make free use of our imagination, and this is denied to us by the authentic school. But they, themselves, do not rely on authentic knowledge but on their lack of it, which is quite useless in the investigation of t.i. subjects. This is easily proved if we apply the test of t.i. to subjects other than masonic ones.

We agree that the East and West hemispheres are of the same age, although we speak of the Old and New Worlds. If we apply the authentic test we find that the evidence for the Old World goes back to time immemorial, but that for the New World will only carry us back to the time of Columbus. To take another example, we are generally in accord that primitive man possessed speech and language and that writing was subsequently invented to facilitate making records, sending messages and so forth. If we test this by the authentic method we find that there is no evidence of language before the first inscription, which is the first authentic evidence that he possessed writing. Thus, by the authentic test it is proved that language and writing were invented at the same time. If it should be affirmed that he was dumb at the time, I know of no evidence to the contrary!

All these arguments are based on the same fallacy—that lack of record means non-existence. The old-time geographers knew nothing of America and said nothing, primitive man left us no record of his language because he could not write ; the early Freemason said nothing because he dared not write. His secrets were believed to confer powers of life and death, they could only be obtained to the full by those who had had their reliability thoroughly tested.

The authentic Freemasonry of the present day did not come into existence until genuine Freemasonry was dead or dying. The obligation to Freemasonry demanded a promise that no word or syllable should be committed to writing. So long as this promise was kept, inside knowledge could only pass by word of mouth from generation to generation. When faith in Freemasonry ceased, this knowledge was put into writing and authentic Freemasonry came into existence. When the Mason could promise to make no scrap of masonic writing and then buy a copy of the ritual, *genuine* Freemasonry was dead. Originally he joined for the Word-magic that could be obtained through it to assist him in his work. Now he joined for social, political or other reasons. The secrets, as such, were valueless.

We must realise that in primitive times when Freemasonry came into existence the conditions were vastly different to those of the present day. When a man died his activity did not cease. He passed from physical life to become a spirit, but this did not prevent him from endeavouring to make or mar what was being done by those he had left behind. The whole system of life was that the world was permeated by vast numbers of spiritual beings who were active either for or against the human race. The malicious ones were the " infernal squandering spirits " of the old Charges. These were responsible for all accident, illness or death, but could be counteracted or restrained by the use of spells or charms.

The building sacrifice must not be regarded as an offering to a superior power. It was the creation of a spiritual guardian who was attached to the spot by his body. It could be the builder himself, or a relation or a volunteer. When Hiel the Bethelite rebuilt Jericho he laid the foundations thereof in his firstborn, Abiram, and set up the gates thereof in his youngest son Segub. The sanctity of the threshold may have been started by the burial of the dead at the cave-mouth, or the burial of the builder of the primitive family hut at its entrance on completion.

Some idea of this mode of thought may be gathered from an experience of Sir Richard Burton when, disguised as a fakir, he was in a remote region of the Indian frontier. He was eminently successful, so much so that he decided to make a long stay in the district. But one night a village elder came to him and advised him, if he valued his life, to go away. Sir Richard asked " why, did not the people like him ? " He was told that that was the trouble, their opinion of his sanctity was so great that they thought that it would be good for the village to possess the tomb of so holy a person, and were considering the best way of bringing this about. Sir Richard did not tarry, but had he been at the same stage of culture, he would have esteemed the compliment paid to him and become their resident patron saint.

When the building sacrifice was made with a substitute, we may reasonably infer that some ceremony accompanied it. My suggestion is that a ceremony was enacted in which an eminent person gave his life for the protection of the building. When a substitute was made at a less important building this scene was re-enacted.

When St. Columba built his monastery at Iona, his friend Oran volunteered to be buried in it to make it fast. After three days St. Columba had the earth removed to enable him to take a last look at his dead friend. When this was done Oran opened his eyes and said " there is no wonder in death and hell is not as it is reported." Columba was so shocked that he cried out " Earth, Earth, on the mouth of Oran that he blab no more."

When Holsworthy church in Devon was restored in 1855 a skeleton was found in an angle of the building the mouth of which was plastered with a mass of mortar. If the drama enacted was that of the substitution of Oran for St. Columba, Holsworthy church would represent the monastery at Iona and the volunteer for the part of Oran would die when St. Columba cried for earth on his mouth, which would have been promptly stopped with mortar. Other celebrated buildings could be used and when word-magic came into use the word could be substituted to represent the individual.

The building industry had no monopoly of this mode of thought. A spirit guardian could be manufactured whenever necessary. A treaty or agreement could be rendered more durable if the parties to the contract marched through the two parts of the sacrificed body.

This idea was eventually succeeded by a system of word-magic. Almost every action was believed to be more effective and successful if accompanied by some magic words said or sung at the time.

I regard Freemasonry as the remains of this universal word-magic, and that it is not something which has distinguished building from all other industries, but something that has been preserved from it when it has been, generally speaking, lost. St. Patrick's prayer was not to be preserved from masons, but from women, smiths and druids. As a magician the smith was much feared. His great aspiration was to get possession of the horseman's word. This word, when uttered, tamed and gentled the most unruly beast. When used correctly by the shoeing smith it would be of inestimable value, but in an age of strife could be used against an opponent.

Every being had a name attached to him which was equivalent to his soul. To obtain possession of this name was equivalent to possessing the individual himself and the ability to utilise his power. The power of the name was in proportion to the power of the being that possessed it. At the present day there are people who fear lest their name should be known to strangers. The name of the greatest god had the greatest power and was the most in request among all people.

In ancient Egypt Isis made herself the most powerful goddess by finding out the secret name of the sun-god Ra. Among the ancient Egyptians it was

customary to give two names, the first, the real name, was kept secret and a second was given for general use. Lane states that among modern Egyptians the ninety-nine names of God are powerful charms. In like manner, the ninety-nine names of the Prophet can be used to keep away every misfortune.

The highest attainment is the knowledge of the Ism-el-Aazam. This is the most great name of God which is believed to be known only to the prophets and apostles of God. By merely uttering it a person can kill the living, raise the dead or transport himself instantly wherever he pleases and perform any other miracle.

Among the Jews, as the Shem-Hammaphorash or distinctive excellent name, it was believed to have similar powers. In the Toldeth Jeshu we are given a legend telling us how Jesus obtained the knowledge of this name which enabled him to perform miracles.

A stone was discover builted, into the Holy of Holies, on which this name was inscribed. Should anyone penetrate there and learn the name, he forgot it as he came out. Jesus entered, saw the word, and copied it onto a scrip of parchment. He then uttered it, so as to feel no pain, made an incision in his flesh, placed the scrap of parchment therein and uttered the word again to heal the wound. He left the temple and forgot the word but, by the recovery of the parchment, was able to re-learn it.

It was by means of this that Lilith was able to defy Adam, that Moses slew the Egyptian and it is said to have caused the death of Ananias and Sapphira.

When we discuss the origin of Freemasonry it is necessary that we should agree regarding our conception of the meaning of the word.

I regard Freemasonry as the custody of the mason-word and other occult sciences that the builder should possess, the careful selection of those to whom the secrets may be safely entrusted and the rigid exclusion of all others because of the damage that could be caused by their misuse. In 1725 Verus Commodus wrote thus of a Freemason, " the Doctor pretends he has found out a mysterious hocus-pocus word which belongs to the anathema pronounced against Ananias and Sapphira in the fifth chapter of the Acts and he further pretends that against whomsoever he (as a member of the fifth order) shall pronounce this word, the person shall instantly drop dead as they did."

Bro Wonnacott tells us that the R.A. is sometimes described as the fifth degree in Freemasonry. An early exposure refers to the R.A. word as Omnific and states that it was originally the word of the Master mason. It is understandable that our predecessors, who believed in the power of these words, did not desire that their knowledge should be scattered freely by making it authentic. Those to whom it was entrusted were first carefully tested regarding their ability to keep a promise and retain secrets. When all workers in stone were required to recognise themselves as masons, the higher craftsmen called themselves free-masons and eventually the occult knowledge of the Hiramites became known as Freemasonry. The pyramids became masonic structures, their builders were masons and their occult knowledge was Freemasonry.

The Anglo-Saxons were skilled builders in timber and when they became converted to Christianity they may have built churches in timber and replaced their heathen ceremony by one based on Noah.

I have already mentioned that the old charges tell us that Athelstan in 924 A.D. permitted the foundation of a guild to build churches in stone. We can understand that they were enabled to use their Noah ceremonies. They shaped blocks of stone with an adze, as they would a baulk of timber. This they called an ashlar or plank as they would the result of the timber dressing. By using these fictitious planks in building their church the Noah legend, in which Noah loses the word, could be used. Anderson says that the Anglo-Norman church builders were called Noachidae, and ashlar became a recognised name for a dressed block of stone. The word ' mason ' was unknown until some centuries later, when he came with mace and chisel to prepare the smooth ashlar. He was the genuine mason with the Hiramite legend.

I have already mentioned that the Pope is said to have issued a Bull towards the end of the 13th century authorising a guild of Italian mason architects to travel through Europe and build chapels, and that the Authentics assert that this never existed, since it cannot be found now. I accept it, however, since there is every reason why such a guild should have been formed and that, if they became freemasons, there is every likelihood that the Vatican, when suppressing them, would destroy the Bull which authorised their existence.

The conditions existing in England at this time would make such a formation desirable. A church parish was the size of a modern bishopric. It was divided into a number of manors and these depended on the Parish church for their spiritual needs. Sometimes the church was five or six miles distant. When the weather was bad the roads might be impassable so that great hardship was felt. The sick could not be visited and, in case of death, the body had to be carried to the church. Moreover the church could compel the disinterment if the burial was carried out locally. To ameliorate these hardships the Pope issued a Bull desiring the Lords of the Manors to erect chapels on their Manors, purchase rights for them from their parish church and appoint a qualified priest.

This was done. The Manors are now villages and the chapels are the village churches, the style of architecture being completely changed to that of the Italian mason, the word ' mason ' also came into use for the stone workers.

If skilled master-craftsmen of an Italian guild of masons could bring this about, I cannot understand the statement that their existence was a forgery or that the Pope did not help the Lords of the Manors.

A curious circumstance came to my knowledge with regard to two of these churches. The Abbey of Westminster possessed two Manors at Launton and Ambroseden in the parish (now the Bishopric) of Bicester. At Launton the village church is in the Norman style and is built of rough ashlar. On the face of the tower is a pentacle in lines eight feet six inches in length. The local tradition is that, when this work was finished, the workers journeyed about two miles to Ambroseden where the church was in process of building. Here, however, the style of architecture is quite different and the work is of smooth

ashlar. Old engravings show that the church tower was formerly decorated with two triangles interlaced in a circle. The Brethren will remember that these two figures are used in Craft and R.A. masonry. Were these two churches built in rivalry by the Noachidae and the Hiramites ?

An entirely different type of stone dressing with a mace and a chisel superseded that of the adze, and the workers became known as masons. This does not mean that the Italian Guild and the natives had amalgamated, but that the natives had been ordered to regard themselves as masons. This caused the genuine masons or Hiramites, who had taken upon themselves the better class of work, to call themselves Free-masons. The Noachidae who, according to Anderson, had built the Anglo-Norman churches and were now compelled to call themselves masons claimed to have been a guild of masons from the time of King Athelstan.

Speculative masonry is the scientific theory of building used by the architect or master mason as distinct from the operative practice. In an earlier age foundation rites, the human sacrifice at the completion, and anything else of an occult nature looked on as desirable to ensure the progress of the work or the stability of the structure, would form a necessary part of the theory of building or speculative masonry. With the development of the craft it would become more specialised and the operative and speculative classes would emerge. The speculative would be the freemason, who would also be the designer or architect of the building and responsible for the preparation of the material.

As I understand it the Freemasons and the masons remained apart in their religious guilds, but were classed together in the Court of Common Council as one craft. In 1375 when a meeting was called the freemasons sent two and the masons two also. The first were entered as " freemasons " but when the second two arrived the clerk crossed out the former entry and entered all four as masons.

When the Reformation came along, the masons who claimed, by papal authority, to be able to travel in the service of the church free of the civil authorities, would be on about the same footing as the monks. The term would be used solely as denoting a designer of superior structures and the preparation of material for them. The religious guild behind him would be dissolved, and he would instruct others and form with them social bodies, no doubt at first partly political. They would take with them the Hiramite legend. The guild of the Noachidae would keep to themselves until after Grand Lodge and, as the Antients, would eventually become extinct, taking their secrets with them.

I think it likely that the grand secrets of the two guilds differed and that there was never an organised form of words for their communication.

When religious rivalry proved that these words, as words of power, had no value, they would degenerate into pass-words. The Reformation itself would have some effect, since the ill-use of these words as witch-craft would make it dangerous to possess such knowledge.

In Scotland, in the 17th century, a Royal Arch Knight Templar was tried for blasphemy and admitted that their password was " I am that I am." This is one of the synonyms of God and, very possibly, had been used by them as a word of power, but had degenerated into a password when it was realised that its use had no effect.

When there was faith in these words, I do not believe that there were any written ceremonies used at their communication. The most important item was the solemn obligation not to communicate them to others except under certain definite circumstances. The Hiramites brought their legend into England, but did not extinguish the Noachite legend until Grand Lodge had been formed, they pass back through an Italian guild and it is through this guild that we possibly carry back to time immemorial and Central Asia. The Hiram ceremony is a substitution one in which figurative death and words take the place of the actual death which accompanied the original ceremony.

The manner in which a name can be substituted for the actual body, is well illustrated by the African belief that a young thief can be reformed if his name is shouted into a kettle of boiling medicated water, the lid clapped on, and the name allowed to steep for some days. We have to decide whether the claim that we go back through a guild of Italian craftsmen to primitive building rites is a forgery. The Authentics postulate that there was a forger, but give us no evidence at all that such a forger existed. Until this is done I accept the statement that the ceremony in our ritual has been derived from that of time immemorial.

The Gentlemans Magazine of 1753 published an article in which was a series of questions between Henry VI and a mason. To the question " what does a mason hide " the mason replies that they conceal the art of wonder-working and of foretelling things to come, so that these arts may not be used by the wicked to an evil end, that they also conceal the art of changes and the faculty of Abrac. As the document from which this is copied is no longer to be found in the Bodleian Library, it is regarded as a hoax.

But what a lot of trouble the hoaxer took ! Henry VI is known to have made extensive researches into alchemy. The smiths were credited with magical powers and Henry became a smith. The Qs. and As. are said to be in Henry's own handwriting, which suggests that he interviewed the mason in private. It is noteworthy that they are supposed to be in a letter from Locke to Lord Masham and were for the benefit of Lady Masham. The " hoaxer " used the title of " His Highness " for Henry VIII which was then correct, that Leyland was appointed by Henry to search the royal and monastic libraries for valuable documents ; makes Locke refer to Lady Masham, because he was stopping with Lord Masham at the time, and that Locke went to London in accordance with the statement in the document that he intended to do so. Such great attention to detail by the " hoaxer " is quite possible, but I find it more difficult to accept his existence than the existence of the document.

Let me add that " abrac " is said to be the Kopt or Egyptian for ' blessed or sacred ' and is no doubt employed to avoid the use of the sacred word itself. Memra, or word, in the Targum, and Logos in the Gospel of St. John, are

similar substitutes. Allah is but an epithet to avoid the use of the Most Great Name. Among the Jews to speak the Sacred Name unnecessarily was blasphemy punishable by death. Herodotus, similarly, avoids mentioning the name of an Egyptian god.

W. Bro. Binns then proposed that the May Meetings in future years be cancelled and that By-laws I and II be altered accordingly. This was seconded by W. Bro. Swift. This was carried unanimously.

Apologies were recorded and the Lodge was closed at 7.10 p.m.

A Conversazione was held afterwards.

THE
THREE-HUNDRED-AND-TWENTY-SIXTH
MEETING

was held at Freemasons' Hall, Leicester,
on Monday, January 28th, 1957.

There were present:— W. Bro. J. E. Foister, W.M., in the Chair; W. Bro. A. Gordon Kilner, I.P.M.; W. Bro. R. H. Dilworth, S.W.; W. Bro. J. Lees Smith, J.W.; W. Bro. A. T. Shorthose-Smith, Chaplain.; W. Bro. E. R. Carr, Treasurer; W. Bro. W. A. Thorpe, Secretary; W. Bro. J. T. B. Swift, D.C.; W. Bro. E. Muddimer, Acting S.D.; W. Bro. E. Whitby, Acting J.D.; W. Bro. T. C. Thorpe, I.G., and W. Bro. D. Choyce, Tyler. Also W. Bros. C. C. Binns, W. G. Fox, C. E. Haines, J. W. Lakin, L. H. Wesley, W. Tomlinson, W. E. Boulter, G. F. Goadby, F. M. Drewery, R. C. Winn, R. Jacob and A. E. Rossiter.

There were also present fifteen members of the Correspondence Circle and five visitors.

The Lodge was opened at 6 p.m.

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

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

Bro. G. R. Brooks, 29 Rosamund Avenue, Leicester, No. 4711.
Bro. A. R. Butler, 7 Park Hill Drive, Leicester, No. 3919.
W. Bro. Dr. J. A. Evans, 309 Avenue Road, Toronto, Ontario, Canada No. 547.
Bro. R. G. Gibbs, 17 Westfield Avenue, Countesthorpe, Leics., No 3431.
Bro. D. H. Hackett, 19 Wakerley Road, Leicester, No. 523.
Bro. Lt-Col. W. H. Isaacs, U.S.A.F., R.A.F. Station Molesworth, Huntingdon, No. 64.
W. Bro. L. S. Marks 167 Wheelers Lane, King's Heath, Birmingham, 14. No. 5948.
W. Bro. P. H. Palmer, 109 Kingsway, London, W.C.2. No. 29.
Bro. F. W. Prosser, 139 Main Rd., Burton Joyce Notts. No. 5196.
Bro. J. F. Speirs, 64 Harrow Road, W. Bridgeford, Notts. No. 3941.
W. Bro. D. J. Woodside, 81 Park Street, Brockville, Ontario, Canada, No. 5.
Yorks, W. Riding, Provincial Grand Libary, Masonic Hall, Castle Grove, Headingly, Leeds.

W. Bro. C. C. Binns read a paper by W. Bro. A. S. Hall-Johnson, F.R.G.S., F.R.S.A., F.R.Ecom.S., Past D.G.W., District of S. America.

THE STRANGE PILLARS.

Albert Hall-Johnson

" And (Hiram) set up the pillars in the porch of the temple : and he set up the right pillar and called the name thereof Jachin : and he set up the left pillar and called the name thereof Boaz." (I Kings VII. 21)

There are two extraordinary things about these famous pillars : one is that although they were the most renowned, notable, conspicuous and magnificent feature of King Solomon's Temple, THEY WERE COMPLETELY NON-JEWISH, and the other is that although they are described or referred to in four and possibly five passages in Holy Writ and in secular or profane histories and form the subject of many legends, THERE IS LITTLE OR NO AGREEMENT CONCERNING THEM. This seems to be suggested in a history of Josephus where they are referred to as TWO STRANGE TREES ALL OF BRONZE.

There is disagreement concerning their
site,
artificer,
height,
construction,
nomenclature,
and their inspiration.

We do not know WHY they were built, whether they were plain or fluted, round, oval, square or pyramidical : all we are agreed upon is that they were highly symbolic and elaborately decorated, that their artificer was named Hiram that they bore the names of Boaz and Jachin and that they were constructed about 950 B.C.

A fascinating thought is that the two western towers of Westminster Abbey and of hundreds of Christian Churches derive their original inspiration from Hiram's pillars. A special example is the 12th century Cathedral at Gurk in Austria, whose two square towers are similar to some imaginary pictures of the pillars of Hiram.

I cannot see why their height is important, though reams have been written about it. Hebrew measures of length were taken from the human body : a digit, a palm, a span and a cubit, and it is obvious that one finger, one hand and one arm differs from another. A certain John Middleton who was born in 1578 had a hand 8½ inches broad. The height of the pillars is given in cubits, but there were Royal Cubits and Sacred Cubits : 3 or perhaps more variations with differences from 11 to 36 inches, so that any dogmatic statement regarding the height of the pillars would seem to be absurd. We read too of "cubits after the first measure" (2 Chron. III. 3.) which shews change.

Our word 'cubit' comes from the Latin meaning an elbow and 'codo' is still a measure of length in rural Spain : they even have a 'codo-real' (Royal Cubit) which is a normal cubit plus 3 fingers : then too a cubit arm is a well

known term in Heraldry. The smallest cubit, 10.8 inches, was for jewellers ; the next, 14.4 inches for building and the common cubit of 18 inches for ground measure. It is said, too, that after the Babylonian Captivity, the cubit of 25.19 inches was altered to 21.85 inches.

An English example of a measure taken from the human body is the cloth measure called the 'ell' (from 'elbow,' of course) of 45 inches, which was the length of the arm of King Henry I. I don't know if you remember your Gulliver, but when the Lilliputians were about about to make him a suit of clothes, they only took the measure around his thumb saying that was enough, as twice around the thumb was once round the wrist, twice round the wrist was once round the neck and twice round the neck was once round the waist ; which is approximately correct.

One Scriptural account appears to make the pillars twice as high as another account and ingenuous attempts have been made to harmonize this apparent discrepancy ; such as measuring and adding the height of the steps or adding the height of bases and capitals, but Hebrew usage allows the height of both pillars to be added together as we find in the description of 2 cherubs (2 Chron. III. II.) where the spread of the four wings is first given together. We must not expect an oriental book like the Bible to tally with our Western ideas. For instance, I have read that when Jephthah's men slew " forty and two thousand Ephraimites " (Judg. XII. 6.) the translation is of a Hebraism meaning 2,040 and not 42,000 ; which is a sizeable difference.

Most commentators agree that the pillars did not support any roof : we are told they were placed " within the porch " i.e. between the posts of the entrance. Fergusson, indeed, suggests that they supported a screen like that afterwards erected in front of the Temple of Herod, but his is a solitary voice : most writers think that the pillars only supported ideas—i.e. they were symbolic. In Ezekiel's vision of the ideal temple (XL.49) we read " there were pillars by the posts. " Lightfoot in " A Prospect of the Temple " places them within the porch ; Oliver in " Landmarks " (I. 451) before the porch.

For the building of the Temple, King Solomon had his royal brother the King of Tyre for his Contractor : this was Hiram I who reigned for 34 years ; and for his Architect and Master of the Work, he was fortunate to obtain the services of another Hiram—usually referred to as Hiram Abiff. This Hiram reminds us of Michael Angelo, Leonardo da Vinci and Cellini, for he was not only a brass-founder but a goldsmith and silversmith, engraver and an artificer in stone and wood : almost the same qualifications possessed by Bezaleel, the artist of the Tabernacle in the Wilderness (Ex. XXXI. 2 and on.), constructed 500 years before.

Rabbi Meir Malbim (1809-1879) in his Hebrew Commentary of Kings and Chronicles, assumes there were two Hirams employed at the Temple ; father and son ; the father being the all-round artificer and the son a brass-smith : the father being known as of the Tribe of Dan and the son of Napthali. With this theory, the younger Hiram would be the maker of the pillars ; on the other hand that learned Mason the Rev. W. W. Covey-Crump thought that the pillars were erected under the direct superintendency of King Hiram himself.

The design of Solomon's Temple was based on that of the Tabernacle but doubled in size. We read that David received the plan from God Himself. (I Chron. XXVIII. II). There are pictures of Hiram Abiff presenting King Solomon with drawings and plans of the Temple but what he probably did was to prepare and submit miniature models. Where, in some churches, we see figures of founders or patrons, holding models of the buildings they inspired, we are possibly being reminded of the models which their masters actually prepared. There are 6 foot sculptured figures of Bezabeel and Hiram on the frieze of the outer plinth of the Albert Memorial, London ; where Hiram is holding a model of the chapiter of a column.

Did you ever see Major Nevile Wilkinson's beautiful Doll's House called Titania's Palace, filled with exquisite miniature furniture, pictures and ornaments ? Some thought the beautiful model tables, chests and chairs, the work of hobbyists and amateurs, but actually they were scale models prepared by furniture makers for noble patrons and not toys at all.

Now Solomon had married the daughter of Pharoah, and we know that Egyptian Temples were usually distinguished by 2 pillars which represented the Tat pillars at the entrance of Amenta, the abode of the dead. Their meaning was " Firm and Stable " and miniatures of them were worn as charms. It isn't unreasonable to suppose that when Hiram submitted his model Temple to King Solomon,his Eygptian Queen might say—" But where are the pillars " ? What an opportunity for an artist and brass-founder like Hiram !—plenty of bronze had been collected by David during his wars (I Chron. XVIII. 8) and in any case Cyprus (which means copper) was only 60 miles from the coast and tin was already being brought from Spain and Cornwall, where at Bothel there are pillars claimed to be Phoenician and at Mousehole there is Phoenician work in the sea-wall. I would like to think that Hiram's bronze pillars contained Cornish tin ! As for Cyprus, its copper mines were later leased to Herod the Great by Augustus and some are now being worked by an American Company ! Such is time !

About a century before the time of King Solomon, a wonderful temple was erected in Cyprus for the worship of the goddess Aphrodite and we know from ancient coins that two garlanded pylons were placed before it.

Another Cyprus discovery in recent years was the beautiful bronze objects of Mycenean workmanship, similar to the descriptions of the furniture of King Solomon's Temple. Bronze was always highly prized by the ancients. The gate called Beautiful of Herod's Temple was made of the celebrated bronze of Corinth and Josephus tells us that its weight necessitated the strengh of 20 men to close it. Then there was the bronze Colossus of Rhodes—one of the Seven Wonders of the World—it was overthrown by an earthquake and 900 years later was bought by a Jew as scrap ; producing 900 tons of metal.

We have mentioned pillars in front of Cyprian and Egyptian Temples, but by allowing Hiram to place pillars at the Jeruslem Temple, the wise Solomon would do much more than please his Egyptian Queen. Hebrew sentiment would not be ruffled as the pillars were to be placed free of the Temple proper and so would not interfere with King David's inspired plan, but the Master

Workman and the Tyrian workmen would be delighted. Did not the city of Tyre boast the two most famous pillars of the world? Even 500 years later Herodotus writes of the ancient Temple of Milcom with its pillars, one of gold and one of emerald. Emerald might have been embossed glass but their fame existed and Hiram must have had them in mind when he was commissioned by Solomon to build Jachin and Boaz and why should he not have decided to outdo them?

Milcom or Melkarth, whose legend was later merged into that of Hercules, was the patron-god of Tyre and thus the pillars of his temple symbolized or came to symbolize the famous Pillars of Hercules—the rocks flanking the exit from the Mediterranean to the Atlantic. The legend has it that the ancient mariner ventured between these pillar-like rocks into the unknown ocean and that they therefore became his fame; Calpe (Gilbraltar) on one hand and Abyla (Ceuta) on the other. The beautiful shield of Spain is supported by pillars: they were inspired by the pillars of Hercules Temple at Cadiz and therefore may be said to be first cousins of the Pillars of Hiram.

Another curiosity is that the symbol of the dollar:—an S crossed with two vertical lines, may be allied to Hiram's pillars. This sign is said to have taken its rise from the Hercules pillars on the Spanish coins sent to North America during the Spanish occupation of Louisiana: the lines representing the pillars and the S the encircling wreaths. Maybe, whenever we make the sign of a dollar, we should be reminded of Hercules and Hiram.

Hiram's Pillars were named Jachin and Boaz—Hebrew or Phoenician names. A marginal note in the King James version interprets Jachin as "He shall establish" and Boaz as "In it is strength;" the commentators give them as "God shall establish" and "In God is strength" and it has been suggested by Dr. Ihenius that the names were inscribed in arrow-headed or cuneiform characters on the pillars themselves, like these which once stood at Wurzburg Cathedral. These are the plain meanings of the Hebrew:—

JAH—a poetical from of Jehovah—and ACHIN—to establish: therefore, "God shall establish;" and

B (in) and OAZ (strength): therefore, "In strength;"

but Hebrew mystics look for hidden meanings. They delight in turning words inside out and upside down. In one of their systems of symbolism called Gematria, letters are given numbers and the total number a special significance. By this method, Jachin and Boaz come to represent the ineffable name of God. Another verbal gymnastic was Transposition which the Jewish Cabala ruled as finding an appropiate meaning for a word's anagram: thus, Jachin and Boaz spelled backwards signify "Prepared and Fortify."

Ewald (iii. 237) suggests that Jachin and Boaz were the names of young sons of Solomon who were special favourites of the King and cites the two towers at Jerusalem built by Herod and named by him, Phasael and Marianne. There is a Jachin in the book of Numbers (XXVI. 12) but he was of no great importance and Boaz, though Solomon's ancestor was in no special standing with the Jews as he married a foreigner and in their eyes had sullied the Royal Line. Ruth, the wife of Boaz was born in Moab and the book which bears her name, though superficially a charming love story is inwardly a protest against Jewish insularity.

There is no doubt that Solomon hoped and expected that the Temple would strengthen and establish his Royal Line and as the earth was thought to be supported by two great pillars, so he envisaged that Jachin and Boaz would symbolize his line's perpetuity. Hannah sang— " the pillars of the earth are the Lord's " (I Sam. II. 8). Job spoke of them (IX. 6) and the Psalmist (LXXV. 4) : alas, the Royal Line was broken in the very next reign and the magnificent Temple, built for eternity only lasted as long as the Tabernacle tent. The Psalmist promised " Be strong and he shall establish your heart " (XXXI. 27) ; Solomon was anything but strong and I am afraid in building the Temple, he forgot to build himself.

Boaz, the pillar on the north side, was the Royal Pillar and Kings stood beside it at their coronation : Jachin was the Priestly Pillar where the High Priest stood at his consecration. On these accounts, the pillars have been given the significance of Church and State but many other meanings have been suggested, such as—Fire and Cloud, The Two Pole Stars, Heaven and Earth, Day and Night and what may be more probable, Sun and Moon ; the Sun representing Strength and the Moon, Wisdom. In the Psalms we meet with this significant passage :— " . . . I will not lie unto David, His seed shall *endure* for ever, and his throne as the *sun* before me. It shall be *established* for ever as the *moon* . . . " (LXXXIX. 36-37).

What did the pillars look like ? As with the complete Temple the most divergent and extraordinary reconstructions have been made. They have been shewn as being Grecian, Egyptian and Babylonian ; they have even been surmounted by globes of the earth and the heavens, due to a misleading woodcut in the Geneva Bible of 1560 ; notwithstanding the fact that the pillars were erected centuries before Eratosthenes of Cyrene in the 3rd century, B.C., demonstrated that the earth was round. So extravagant indeed have been some of these reconstructions that a modern writer suggests that if the pillars and the Temple looked anything like them, the Babylonians did mankind a signal service in destroying them.

The pillars are said to have been made of brass :—copper and zinc ; but we have no knowledge of brass until the reign of Augustus (20 B.C.), when a coin containing 17.3% of zinc was made. Bronze is copper and tin, and was much older : in fact the time of Solomon was an age of bronze.

The glory of the Temple was not its architecture but its furniture and decoration : it was a treasure house. The Biblical descriptions of the pillars are confusing, but all point to flamboyant and extravagant decoration. Whether they were cast in one piece or in sections we do not know but in any case, the labour was enormous and the skill admirable. Jeremiah tells us they were hollow ; he may have actually witnessed them being broken up by the Babylonians in 585 B.C. A modern touch in the description is the " nets of checker work " (I Kings VII. 17) covering the bowls of the chapiters which were probably nothing more than protection against birds as we put wire netting on the capitals of column to-day. The roofs of Herod's Temple had sharp golden spikes for the same purpose. I like a theory propounded about a century ago by Dr. Kuechenmeister of Dresden that the " lily-work " on the uppermost part of the chapiters was not the lotus of Egypt as is often claimed, but the white rose ; and Yorkshiremen will appreciate that.

Now we come to the heart of the matter : what do the pillars mean to us ? Many things, but amongst them, these :—

If work is to endure, it must be inspired ;

Symbolism is a valuable part of life ;

Nothing is too costly, too difficult or too beautiful for the service of God ; and lastly—True wisdom is the addition of Beauty to Strength.

Solomon failed. His Temple was destroyed and his Royal Line broken. The Talmud traces these and all subsequent Jewish misfortunes to Solomon's Egyptian marriage. Solomon was both wise and wealthy ; his land was at peace and probably he was physically fortunate as both his father and mother have been accepted as models of beauty. Michael Angelo's statue of the young David is world-famous, and both Hans Memling and Rembrandt painted Bathsheba ; Solomon's mother. In George Peele's play " David and Bethsabe " published in 1599, she was described as she " Whose beauty builds the towers of Israel " but Solomon allowed the material to outweigh the spiritual and his reign which began prosperously, ended with the oppression of the people.

Good work is not enough : there must be an inspiration, a spiritual meaning if it is to endure. There is no stability of character without Godliness. Symbolism is a valuable part of life. The Pillars served no material purpose ; they were there to remind the people of eternal things. Our everyday life is of symbolism : we shake hands ; those few men of us who wear hats, sometimes raise them ; and some people are known to kiss ; all highly symbolic acts. Our language too, is often symbolic ; when we say " How do you do ? " we expect no reply ; it is a token speech. Don't despise symbolism, it is an ancient and effective means of teaching truth.

Then, God's service deserves the best. When next in Edinburgh, go to see the Prentice Pillar in near-by Rosslyn Chapel ; you will then increase your appreciation of the loving care and skilful work of ancient craftsmen.
God deserves the best : the stateliest Music,
the fairest Embroidery,
the brightest Enamel,
the sublimest Painting,
the fairest Wood-work,
the most glorious Illumination,
the most delightful Printing,
the most eloquent Oratory
the most uplifting Architecture ;

Poetry should be inspiring ; Metal-work should be sound. Hiram's Pillars were extremely costly, extremely difficult and, from all accounts, extremely beautiful and even if Greek, Egyptian, Syrian, Babylonian or Phoenician, were pleasing to Almighty God. AND LASTLY : the Wisdom of Strength is the addition of Beauty. The ornaments of the Pillars were not afterthoughts ; as Wor. Bro. The Rev. Sir Herbert Dunnico once said—" The symbols of might were crowned with gentleness. " Strength without Beauty can be hard and grim, even repellent. We need to finish our Pillars with wreaths of flowers.

A vote of thanks to W. Bro. Hall-Johnson for his paper was proposed and seconded and carried unanimously.

The Lodge was closed at 7 p.m. and a Conversazione was held afterwards.

THE
THREE-HUNDRED-AND-TWENTY-SEVENTH
MEETING

was held at Freemasons' Hall, Leicester,
on Monday, March 25th, 1957.

There were present :—W. Bro. J. E. Foister, W.M., in the Chair ; W. Bro. A. Gordon Kilner, I.P.M. ; W. Bro. R. H. Dilworth, S.W. ; W. Bro. J. Lees Smith, J. W. ; W. Bro. A. T. Shorthose-Smith, Chaplain ; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. A. Thorpe, Secretary ; W. Bro. J. T. B. Swift, D.C. ; W. Bro. E. Muddimer, Acting S.D. ; W. Bro. S. Kay, J.D. ; W. Bro. E. Whitby, Acting I.G. ; W. Bro. W. E. Boulter, Steward and Bro. S. J. Carter, Acting Tyler. Also R. W. Bro. Sir John Corah and W. Bros. C. B. S. Morley, A. J. S. Cannon, A. E. Bambury, C. C. H. Binns, C. E. Haines, R. Jacob, L. H. Wesley, G. H. Fox, R. C. Winn, A. M. McMullan, F. W. Heaton, J. W. Lakin and H. Carr.

There were also present sixty members of the Correspondence Circle and Eighty-one visitors.

The Lodge was opened at 6 p.m.

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

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

W. Bro. F. M. Birch, 5 Marydene Drive, Leicester. No. 6596.
Bro. C. A. Bloor, Welland Cottage, Fineshade, Nr. Corby, Northants. No. 1265
W. Bro. L. R. Callow, 23 Ellis Rd., Tankerton, Whitstable Kent, Nos. 4835 5153 and 6514
Bro. I. Evans, Hazeldene, Whissendine, Rutland, No. 1265.
Bro. J. H. Griffin, Egleton, Oakham, No. 1265.
W. Bro. C. S. Johnson, Norman Cottage, Oakham, No. 1265.
W. Bro. T. D. Lund, Forrest House, 32 Barnsley Rd., Dodworth Nr. Barnsley, No. 4792
W. Bro. T. G. Martin, 126 Stanmore Road, Edgbaston, Birmingham, 16, No. 4056
Bro. J. Matthews, 193 Brooke Road, Oakham, No. 1265.
W. Bro. G. W. Noton, 11 Barleythorpe Road, Oakham, No. 1265.
W. Bro. J. F. C. Prosser, Featherstone House, Packwood, Hockley Heath, Solihull, No. 925
Bro. W. Steele, 59 King's Road, Oakham, No. 1265.
Bro. G. W. Stocks, High Street, Uppingham, No. 1265.
W. Bro. H. R. Thornton, 15 Mill Street, Oakham, No. 1265.
Bro. G. R. Westmoreland, 34 Ashwell Road, Oakham, No. 1265.

Bro. K. G. Westmoreland, 19 Gloucester Cresent, Melton Mowbray, No. 1265.

W. Bro. R. H. Dilworth was unanimously elected as W.M., and W. Bro. E. R. Carr as Treasurer for the ensuing year.

W. Bro. A. J. S. Cannon and G. F. Goadby were unanimously elected as Auditors and W. Bro. D. Choyce as Tyler.

W. Bro. H. Carr, Nos. 2076, 2265 and 6226, L.G.R., then delivered the Prestonian Lecture for 1957.

THE TRANSITION

FROM OPERATIVE TO SPECULATIVE MASONRY

" . . . . . We are not operative, but free and accepted or speculative masons . . . " The implication of these words often passes un-noticed by those who hear them. In fact, they summarize practically the whole history of the craft, and they are a direct link between the present and the past.

The story of the craft in Britain may be carried back safely to the middle of the 14th century, but the Freemasonry of today bears no resemblance to the craft organization of the 1300s. During those 600 years, under the play of industrial, social and economic influences, the craft has suffered enormous changes, and it is the sum total of those changes which makes up the story of the transition from operative to speculative masonry.

To tell the story in detail is a well-nigh impossible task. The masons in mediaeval England found their main employment at castles, abbeys, monasteries and churches, away from the large towns, usually under circumstances which were not conducive to any kind of municipal or gild controls. The Fabric Rolls and building accounts which survive, yield much information on wages and working conditions, etc., but virtually no evidence of a stable organization. Much of the early history of the craft is based upon brief scraps of evidence, valuable in themselves, but apparently unconnected with each other, like random pieces of a jig-saw puzzle, and vital records, which would have made the story clear, have now disappeared. As an example, the earliest surviving *records* of the London Masons' Company are dated 1620; yet there is definite proof that the Company was in existence in 1472, and a strong probability that the date may be carried back 100 years earlier still.

For these reasons the development of craft organization, and the story of the " Transition " in England, cannot be told as a continuous narrative, but rather as a series of glimpses of the craft in its different stages of growth and change. Happily, the story falls into two parts. In Scotland, where a number of early lodge records have miraculously survived, we are able to trace the changes more clearly and, despite important differences in the development of the craft in the two countries, the Scottish records help to throw valuable light on English practice.

THE BEGINNINGS OF MASON CRAFT ORGANIZATION IN ENGLAND.

In 1356, following some unspecified disputes between the mason hewers and the 'setters or layers' in London, twelve skilled masters, representing both branches of the craft, came before the Mayor and Aldermen and, with the sanction of the municipal authorities, drew up a simple code of trade regulations.

The preamble to this early code states that " .... their trade has not been regulated in due manner by the government of folks of their trade, in such form as other trades are . . . ", and although the text contains no elaborate machinery for government of the craft, such as we find in later codes, the appointment of sworn masters with special duties as overseers shows that this was the first attempt at some kind of craft (i.e. trade) organization. The full extent of this development is not clear at this stage but twenty years later, in 1376, the Guildhall records show that the masons were now one of the 47 ' sufficient misteries ' of the City of London, when they were called upon to elect four men of the trade to serve on the Common Council, sworn to give counsel for the common weal, and ' preserving for each mistery its reasonable customs.'

No comparable mason regulations or records have been traced in Britain before the late 15th century, and we are therefore justified in dating the beginning of mason trade organization in England at some time between 1356 and 1376.

In 1389, there is record of a bequest of 12d. to the ' Fraternity of Masons, London,' and in a will dated 1418, a London mason made provision for a legacy of 6/8d. " . . . to the fraternity of my art . . . " and bequeathed " . . . the livery cloak of my old and free mistery . . . . " to a colleague. These two items are of interest as evidence of continuity, and there can be little doubt that the " Hole Crafte and felawship of Masons," which was given a Grant of Arms in 1472, was directly descended from the craft gild whose beginnings we have traced back to c.1356.

In 1481 a new code of ordinances was published. The Fellowship had been a livery company since 1418 at least, and the new code included regulations for the livery, annual assemblies, election of wardens with powers of search for false work, restrictions against outsiders or ' foreigners,' payment of quarterages, and the maintenance of a ' Common Box ' ; in fact, all the machinery of management for an established craft gild.

Apprentices were ' presented ' and booked in the Company's records at the beginning of their terms of service ; in some trades, apprentices were ' sworn,' and that may have been customary among masons. Access to the freedom was a matter of right to those who had completed their terms, and time-served men were presented before the ' Wardens ' of the Company and by them ' enabled,' i.e. examined and certified as craftsmen sufficiently skilled to set up as masters. New freemen took an oath of loyalty to the trade, the town and the Crown, but there is no evidence at this time of any kind of secrets, or degrees, or lodge, in connection with the London Masons' Company.

At Norwich there is evidence of some kind of craft organization amongst masons during the 15th century, but elsewhere in the provinces there are no craft gild ordinances until the 16th century and even these are so rare as to suggest that the conditions of their employment prevented the masons from setting up the normal type of gild organization which exercised its powers under municipal sanction.

THE LODGE.

In its primary masonic sense, the word ' lodge ' appears in documents of the 13th century and later, to describe the workshop or hut, common to all sizable building works, in which the masons worked, stored their tools, ate their meals and rested.

At places where building works were continuously in progress the lodge acquired a more permanent character. At York Minster, in 1370, an elaborate code of ordinances was drawn up by the Chapter regulating times of work and refreshment in the ' lodge,' etc., and new men were sworn to obey the regulations, and not to depart from the work without leave. Probably it was this continuity of employment in one place which gave rise to an extended meaning of ' the lodge ' so that it began to imply a group of masons permanently attached to a particular undertaking. Thus, at Canterbury in 1429, we find reference in the Prior's accounts to the ' masons of the lodge,' (*lathami de la Loygge*) with lists of their names, but no regulations for this particular body have survived.

Generally, it would appear that these and similar groups of ' attached ' masons, which are known to have existed in the middle ages, were wholly under the control of the authorities whom they served. There is no evidence that they exercised any trade controls ; they were governed, not governing bodies. The question whether such groups of ' attached ' masons might have tended to form themselves into lodges (in our modern sense) is discussed more fully later.

The word ' lodge ' appears in a third, and more advanced sense, in Scotland in the 16th century, where it is used to describe the working masons of a particular town or district, organized to regulate the affairs of their trade, and having jurisdiction usually within town or city limits, but occasionally over a wider area. In their earliest form these lodges, best described as *operative* lodges, were intended primarily for purposes of trade control, and for the protection of the masters and craftsmen who came under their jurisdiction ; and, in these functions, the aims of the operative lodge were broadly similar to those of the trade companies, such as the London Masons' Company, described above.

There was one peculiarity, however, which distinguished the lodges from the craft gilds or companies ; the members of the lodge shared a secret mode of recognition, which was communicated to them in the course of some sort of brief admission ceremony, under an oath of secrecy. In Scotland this system of recognition was generally known as ' the Mason Word,' and there is good reason to believe that it consisted of something more than a mere verbal means of identification.

The ' Mason Word ' as an operative institution probably came into use in the mid-16th century ; and there are a number of references to it in documents from 1637 onwards, sufficient to show that its existence was fairly widely known in Scotland (where several operative lodges can be traced to the 16th century). In England there is no evidence of any similar organization amongst operative masons until the early 18th century.

Throughout the remainder of this essay, unless there is some special qualifying note in the text, the word ' lodge ' is to be defined as an association of masons (operative or otherwise) who are bound together for their common good, *and who share a secret mode of recognition to which they are sworn on admission.*

THE M.S. CONSTITUTIONS.

Our next evidence of development in mason craft organization in England, is derived from the MS. Constitutions, a collection of some 115 texts beginning c.1390, and running right through to the 18th century. Many of them are closely related to each other, and it is possible to group them into some eight distinct ' families,' with a number of unclassified versions. Their general pattern, however, is the same all through, and broadly speaking they each consist of two parts :—

(a) A fabricated history of the mason craft, in which various biblical and historical characters are all supposed to have had a great love for masons and for the ' science ' of masonry. Many of these characters gave the masons ' charges,' and the history purports to show how the ' science ' was handed down until it was finally established in England. It is probable that this ' history ' was compiled in order to provide a kind of traditional background for long-standing craft customs that were embodied in the texts.

(b) A code of regulations for masters, fellows (i.e. qualified craftsmen), and apprentices. The texts usually contain *vague* arrangements for large-scale ' assemblies ' of masons, implying a widespread territorial organization ; but there is no evidence at all to show whether any such assemblies took place.

Some of the texts contain substantial additions and variations which need not concern us for the present. The two earliest versions are the Regius MS. c.1390 and the Cooke MS. c.1410, and the latter contains textual evidence which suggests that its regulations may have been copied from an ' original ' text of the 1350s.

The regulations are addressed separately to masters and fellows. Many of them are normal craft regulations such as we find in contemporary codes belonging to other trades. Where they relate to apprentices, they are usually identical with the kind of conditions that were customarily embodied in apprentices' indentures. Despite these similarities, however, it is important to stress that the regulations in the MS. Constitutions are *not* gild ordinances, because they lack certain provisions which were an essential feature of all such codes, i.e. :

(a) Arrangements for election of administrative officers and overseers with powers of ' search.'

(b) Arrangements for annual assembly (and other meetings at specified dates).

(c) Sanction of the municipal authorities, which gave craft ordinances the force of law.

One other feature distinguishes the MS. Constitutions or ' Ancient Charges ' from the normal codes of mediaeval craft ordinances, i.e. the inclusion of a number of items in the regulations which were not trade matters at all, but designed to preserve and elevate the moral character of the craftsmen. It is this extraordinary combination of ' history,' trade and moral regulations which makes these early MSS. unique among contemporary craft documents.

The MS. Constitution in Use.

We have already noted that the texts lack certain distinguishing features which would characterise normal codes of gild ordinances. In addition to this negative evidence, there are passages in the texts which indicate that the documents were not, originally, designed for use by established bodies of masons permanently located in towns or cities. The infrequent references to ' the lodge ' are almost certainly intended to mean ' workshop ' ; the instruction to the steward that all craftsmen were to be served willingly, and to be charged equally for their food ; the instruction to the warden to mediate fairly between masters and fellows ; all these points suggest that the documents were primarily intended for those semi-permanent groups of masons who were brought together for a time in the course of their work, and who were, for that very reason, out of reach of established trade organizations in the towns.

At the building of Eton College, c.1440-1460, and many other great undertakings in the 13th-16th centuries where records survive, it is evident that large numbers of masons were in continuous employment for several years on end, and the MS. Constitutions may well have been designed for use by such groups. It is equally possible that the documents were used by masons attached to ecclesiastical undertakings such as those at York and Canterbury (mentioned above) where, despite proximity to the towns, the masons came wholly under the control of the Church authorities.

It is impossible now to say whether any of these semi-permanent groups of masons did in fact form themselves into lodges. The existence of such lodges in England at any time before the 17th century is a matter of pure speculation, for there is no evidence by which we could *prove* that they existed. Yet we may envisage the possibility that, in places where there was no kind of trade gild or fellowship, lodges would arise to serve the masons as places of meeting and recreation, where they could discuss trade matters, air their grievances, and settle their disputes. It would be under such conditions that we might expect to see the rise of the English operative lodges.

The texts make provision for an oath of obedience to be taken by new men ' that were never charged before.' This suggests some kind of ' admission ceremony ' for newcomers. It would have been a very brief affair consisting of a recital of the opening prayer, with which all versions of the MS. Constitutions begin, followed by the oath, and a reading of the appropriate ' charges ' or regulations, i.e. a procedure roughly similar to that for admission into a craft company or fellowship.

In some of the later texts, however (and in other contemporary documents) we find evidence of some kind of secret bond, ' words and signes ' to which the newcomers were sworn, implying that the MS. Constitutions were indeed used in ' operative lodges.'

THE EARLIEST OPERATIVE LODGES IN ENGLAND.

In England, the Lodge at Alnwick (Northumberland) is the earliest operative lodge whose records survive. They begin with a curious code of operative and 'moral' regulations drawn up in 1701, followed by the minutes up to 1757. There is nothing in the text to indicate whether the lodge was newly erected in 1701, or if it had been in existence before that time. So far as can be ascertained, all the men who were admitted during the period of its earliest records were operative masons.

Although they styled themselves "The Company and Fellowship of Free Masons," they met as a lodge, made operative regulations, "admitted masons," and made them "free." Apprentices were 'given their charge' at the time of their entry, and as we know that the lodge possessed a copy of the MS. Constitutions, we may assume that some part of their ceremonial was based upon a reading of the Charges. The minutes, however, yield no evidence on the subject of ceremonies.

The records of early operative lodges in England are so scarce that it would have been difficult to say whether the Alnwick Lodge is to be considered typical. Fortunately, the minutes survive of another operative lodge, at Swallwell* in Durham, and their general contents are sufficiently similar to those of Alnwick to confirm that these lodges are indeed representative of their time.

In so far as we can compare them with the Scottish operative lodges of a hundred years earlier, they appear to have performed similar functions, and although these two English lodges are comparatively late, we may, with due caution, take them as examples of the type of operative lodge that *might* have existed in England in the 16th century, if not before.

At the time of their earliest surviving records, both Alnwick and Swallwell apparently had one rare characteristic in common, i.e., they were purely operative lodges; so far as can be ascertained, there is no evidence to show that either of them had any non-operative members at this stage.

I have been at some pains to establish the probable nature of the earliest English operative lodges, because a starting point—even a hypothetical one—is essential, if we are to assess the extent of the changes which were involved in the transition from operative to speculative masonry.

LODGES IN COURSE OF TRANSITION.

'Primarily Operative Lodges.'

The earliest evidence as to lodges in the transition stage appears in Scotland, where lodges which were purely operative in character began to admit non-operatives, that is to say men who had no connection with the trade at all, as members. They were usually drawn from the local gentry, and occasionally distinguished visitors to the district were also admitted. Generally their status

* The earliest minute is dated 1725, but there is little doubt that the Lodge had been in existence before this date.

in the lodges was that of honoured guests, and there is no reason to believe that their coming had any immediate effect on the functions or the character of the lodges.†

At first, admissions of non-operatives were very rare. At a meeting of the Lodge of Edinburgh (Mary's Chapel) in 1600, John Boswell of Auchinleck signed the minutes with twelve operative masons, but there are no records of non-operative *admissions* into the lodge until 1634; and the minute-book gives us all the information we need to enable us to compare the steady admission of working masons with the infrequent records of non-operative entrants.

Despite its non-operative members, the lodge continued to exercise its functions as an operative lodge right up to the 1700s, making trade regulations for apprentices, journeymen and masters, collecting quarterages and punishing offenders.

At Aitchison's Haven, where lodge minutes begin in 1598, there are records of non-operative admissions in 1672, 1677 and 1693; at Kilwinning (minutes from 1642) there are several records of admissions of nobility and gentry from 1672 onwards. At Aberdeen, where the earliest surviving lodge records are dated 1670, a list of members shows that there were 10 operative master-masons or fellowcrafts on the roll, against 39 non-operatives, drawn from the nobility and gentry, professional men, merchants, and tradesmen.

Like Mary's Chapel all these lodges were still conducting themselves as operative lodges, though there can be little doubt that the Lodge of Aberdeen was already substantially affected by its overwhelming non-operative membership; indeed it made special regulations in 1670 for its gentlemen members. The character of the lodge was beginning to change.

Such lodges as these, during the transition stage, may well be described as ' primarily-operative lodges.'

NON-OPERATIVE LODGES AND ACCEPTED MASONS.

In England another stage in the Transition appears during the 17th century when we find the first evidence relating to lodges which had nothing to do with the trade at all—purely non-operative lodges.

Perhaps the most interesting of these was the lodge which arose in connection with the London Masons' Company. The Company's early records are lost, but an old account-book survives with entries from 1620. At that time it was a trade-controlling body, governed by a Master and Warden, with a Court of Assistants. Apprentices to the trade, having completed their terms, took up their freedom, paid various fees amounting to 23/10d. in all, and came ' on the Yeomanry '; in due course they paid a further £9 and were advanced to ' the Livery '; and the general body of the Company's membership was made up of these two grades.

† There is good evidence, however, that the admission-ceremonies were somewhat modified for their benefit.

The first hint of a *lodge* in connection with this trade organization appears in the *Company's* accounts for 1621 :—

> " At the making Masons, viz. John Hince, John Browne, Rowland Everett, Evan Lloyde, James French, John Clarke, Thomas Rose. Rd. of them as apereth by the Quartge booke— . . . ix^{li}·vj^{s}·viij^{d}."

i.e. an entry for money received from these men, showing an average of 26s./8d. from each.

At first glance it might appear that they were paying some part of their Company-fees, but the accounts (for 1620) show that three of them were already on the Livery, and another had been on the Yeomanry for seven years at least. All these men had been masons by trade for years, and it is clear that this business of ' making Masons ' was something quite separate from normal trade routine.

Membership of this separate body was open to the Yeomanry and the Livery, but it was purely optional, and there were working masons of both grades in the Company who were never ' made masons ' in this special sense. On the other hand, the records reveal that a *number of men were ' made masons ' who were not members of the Company at all, and who in fact were not connected with the mason trade in any way* !

It was perhaps for these entrants from outside the trade that the word ' accepted ' came to be used. It appears first in some special sense in 1631 when the accounts show that 6/6 was paid " . . . in goeing abroad and att a meeteing att the hall about ye Masons yt were to bee accepted." In 1650 an entry shows two men paying the balance of their ' fines ' ". . . for coming on the Liuerie and admission uppon Acceptance of Masonry " ; the Acception then cost 20/– ; and later, two *strangers* who had no connection with the Company paid 40/– each for " coming on the accepcon." It should be stressed that when they joined the Acception these two had been ' made masons ' but they still had nothing to do with the Masons' Company, and for that reason they paid twice the normal fee.‡

Dr. Plot described the business of becoming an Accepted Mason in his ' Natural History of Staffordshire ' which was written in 1686. After stating that one of the customs of the county was that of admitting men into the Society of Free-Masons, a custom spread more-or-less all over the Nation, he adds that " *persons of the most eminent quality* . . . did not disdain to be of this Fellowship." Plot's description of the admission ceremony and of the purpose of the Society is very brief.

" . . . they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the Nation, by which means they have maintenance whither ever they travel : for if any man appear though altogether unknown that can shew any

‡ Under precise definition the title "Accepted Masons" is used for men admitted into the "acception" or into wholly non–operative lodges; the title non–operative masons is reserved for those gentry, etc., unconnected with the mason trade, who were admitted into operative lodges.

of these signes to a Fellow of the Society, whom they otherwise call an accepted mason, he is obliged presently to come to him . . . if he want work he is bound to find him some ; or if he cannot doe that, to give him mony, or otherwise support him till work can be had ; which is one of their Articles . . . "

Plot has more to say about the Free-Masons, but the extracts above, with other scraps of contemporary information help to show what the ' Accepcon ' was doing. It was a Society for ' making Masons,' an adjunct of the London Masons' Company. It made ' accepted Masons ' out of men who were already masons by trade and members of the Company ; it also made ' accepted masons ' out of men who had no connection with either the trade or the Company.

Financially, the ' Accepcon ' was in the Company's pocket, and its whole income from admission-fees went into the Company's coffers ; but from first to last it had no connection with trade affairs. The accounts suggest that its meetings were infrequent, but we cannot be sure of this. The Company's accounts are void of all reference to entertainment expenses for the ' *Accepcon* ' which implies that such charges were defrayed by a whip-round or ' club.' In that case it is possible that meetings were held at frequent or regular intervals, and only admissions were rare.

How long the ' Accepcon ' had been in existence before 1620 is a matter of pure speculation. As late as 1677 a minute in the Court Books of the Company ordered the disposal of £6, " . . . which was left of the last accepted masons money . . . " and Ashmole visited the Lodge in 1682, showing that the ' Accepcon' had a continuous and lengthy (if erratic) existence, and may well have served as a pattern for similar organizations elsewhere. §

A point of major importance, which seems to have escaped notice, is that the Company and the ' Accepcon ' jointly were exercising practically the same functions as those ' primarily operative lodges ' (described *ante*) of which we have several contemporary examples in Scotland. It seems highly probable that the London organization in two parts and the Scottish Lodge in its ' merged ' form represent two alternative lines of development.

Early evidence relating to other non-operative lodges is very scarce. One of the best known cases was the meeting held on the 16th October, 1646, at Warrington, at which Elias Ashmole and another gentleman *were made Free-Masons.* The lodge on this occasion consisted of only seven men who were apparently all non-operatives. Apart from the brief reference to this meeting in Ashmole's diary, all contemporary records of this lodge have disappeared. The fact that Ashmole described one of the gentlemen as ' warden,' suggests that this was an established lodge, having a continuous existence ; but we must envisage the possibility that it was an ' occasional ' lodge, i.e., an assembly of 5 or 6 masons, met by inherent right, for the purpose of admitting new masons, and then disbanding without further trace. ‖

§ Meekren, 'Grand Lodge', AQC 69, is inclined to treat the 'Accepcon' as a series of '*ad hoc*' or occasional lodges, but this view does not seem to give due weight to the records.

‖ In Scotland 'out-entries' of this sort were not uncommon, and quite legal so long as they were duly reported to the lodge and the requisite fees were paid. In England the New Articles, c. 1660, seem to have permitted such 'makings,' subject to the presence of an officer of the lodge of that locality, with at least one operative mason.

Among the collected papers of the third Randle Holme there is a page of notes giving evidence of the existence of a non-operative lodge at Chester c. 1672-1675. It had some 26 members at least (including Holme himself) mainly belonging to the building trades, but there were other tradesmen, and merchants and gentlemen as well. Little is known of the Lodge at that time, but the fact that all the members appear to have been Chester men, with Holme's known interest in the Fellowship of the Masons, suggests that this was a ' continuous ' non-operative lodge whose records are now lost.

There are records of a non-operative lodge at York, with details of admissions from 1712. The gentry were strongly represented in its membership, but Francis Drake in a speech to the Lodge in 1726, addressed himself to the ' working masons,' men of other trades, and the gentry, indicating a mixed membership similar to that at Chester.

Unfortunately, we know nothing about the beginnings of all these Lodges; we cannot be sure whether they were operative or non-operative in origin, or how far they had changed *before* they make their first appearance in our old records. In Scotland, in 1702, a new Lodge was founded at Haughfoot (near Galashiels) and it occupies a unique place in the history of the Transition for it was the first wholly non-operative Lodge, non-operative at its foundation, and throughout its existence.

THE STAGES IN THE TRANSITION.

In the preceding pages I have sketched very briefly the evolution of mason trade and lodge organization up to the stage at which the lodges were beginning to lose their strictly operative purpose. Conditions were not uniform everywhere, and the lines of development varied considerably in different places but, so far as we can follow the stages generally, their sequence seems to have been as follows :—

(1). The formation of *trade* organizations.

(2). The evolution of operative lodges in places where there were no official trade organizations. These might have been contemporaneous with (1).

(3). The evolution of lodges as adjuncts to trade organizations, e.g., the ' Accepcon ', but primarily for men of the trade.

(4). The admission of non-operatives into lodges like the ' Accepcon.'

(5). The transition from wholly operative to non-operative status, by an actual change in the character and composition of the lodge. There were two contributory causes : (a) diminishing powers of trade control ; (b) the admission of non-operatives.

(6). The rise of wholly non-operative lodges, having secret ' words and signes,' but being mainly associations for social and convivial purposes.

(7). In the eighteenth century, the rise of the ' speculative ' influence in the lodges, and the gradual evolution of ' speculative ' freemasonry.

In Scotland, perhaps because of the close connection between the crafts organizations and the municipal authorities, the minute-books of several old lodges have survived, and it is possible to trace the various stages in the transition,

as recorded by the participants. Perhaps the best example for our purpose is the Lodge of Mary's Chapel, Edinburgh, whose minutes run virtually unbroken from 1599 to the present day.

THE REASONS FOR THE TRANSITION.

The Transition in Edinburgh.

When Boswell of Auchinleck signed the minute book of the Lodge of Edinburgh in 1600, he may have been a casual visitor, since there is no record of his admission as a member, and he never signed again.

Apart from this solitary signature, the minutes show that Mary's Chapel was exercising its functions as a purely operative lodge at this time, and until 1634, when several non-operatives were admitted. The attendance records of these and later non-operatives indicate that their interest in the lodge was of brief duration ; they were present at a few meetings and then disappeared. This implies that they probably played no part in any structural changes in the character of the lodge, although we know that the admission-ceremonies were modified for their benefit.

At no time during the 17th century was the non-operative membership high enough to ' swamp ' the lodge, and there is absolutely no evidence to suggest that they were trying to make any changes. On the contrary, there is good evidence that the changes were largely due to economic causes.

The first evidence of decline appears c.1650 when the town records reveal that a large proportion of the apprentices who were being entered in the lodge had never been ' Booked ' in the Register of Apprentices. This is even more noticeable in the period 1671-1690 when there was an enormous increase in the number of apprentices ' entered,' without any corresponding rise in ' Bookings.' Municipal regulations required all Apprentices to be ' Booked ' as an essential preliminary to their ultimate freedom, and the frequent breaches of this rule indicate that craftsmen were able to find ample employment outside the jurisdiction of the town.

During the same period 1671–1690 the Lodge records show a marked reluctance on the part of its 'entered–apprentices' to take on their full responsibilities as craftsmen, by passing as Fellow-Crafts. In 1674, following a series of disastrous fires, the Edinburgh Council ordered that all ruined buildings should be rebuilt in stone. As a result, there was plenty of work available, and apprentices who had finished their terms of service were able to make a living as journeymen, without having to bear the financial burdens of becoming 'Fellow–craft or Master.' In effect, the Lodge was losing men who should have been its 'full members,' and who were its main source of income.

In 1681, the Lodge ordained that any master who employed E.As who remained 'unpassed' for more than two years after they had completed their terms of service, was to pay a fine of 20/– per day, a very stiff penalty. This, and similar edicts in the succeeding years, helped to check the decline.

But the whole idea of *compulsory* passing was out of keeping with the basis of craft organization, which had centred on the principle of trained apprentices *earning their promotion* to the rank of F.C. by proving their qualifications in an essay, or test of practical skill. If entered apprentices were *compelled* to pass F.C. within two years of their discharge, there could be no question of a real qualifying test. From about this time, the 1680s, we may date the gradual change in the character of the Lodge, from a 'closed-shop' association of skilled craftsmen to a trade association of 'members,' i.e., a society in which actual numbers and Lodge income were to become more important than technical skill.

There were many other difficulties with which the Lodge had to contend. From 1673 onwards, the minutes show that the Edinburgh masons were greatly troubled by the intrusion of itinerant labour from outside the city. Severe penalties were ordained against masters who employed these 'inhibited men' but with little avail.

In 1677 a new Lodge was founded in the Canongate, which was a separate burgh adjoining the eastern part of the city of Edinburgh. The Canongate had had its own Incorporation of Wrights, Coopers, and Masons, since 1585, and the new Lodge¶ was outside the jurisdiction of the Lodge of Edinburgh.

In 1688 yet another Lodge was founded. this time by masons seceding from Mary's Chapel.** Despite protests and the threat of penalties, only one of the seceders ever returned to Mary's Chapel, and the new Lodge continued to flourish. The enormity of this blow can only be judged when we remember that up to this time every operative lodge was *the* lodge of its own district, and had full control over all the masons in its own area. No operative lodge could function properly if it had a rival in its own territory, and the very existence of these rivals was proof that Mary's Chapel was losing the strong local trade control which it had formerly exercised.

In 1682, the Lodge of Edinburgh ordained that a fee of 12/- per annum was to be paid by all journeymen-masons who did not belong to the Lodge, the income to be used for benevolent purposes, and, from 1688 onwards the minutes reveal an ever-increasing interest in financial matters, with much time devoted to the lending of idle money, collection of debts and inspection of accounts. The Lodge was acquiring some of the characteristics of a benefit society.

In 1708 the Lodge ran into difficulties with its own journeymen, who complained that they had not got a proper oversight of the Lodge accounts and funds. It was a prolonged dispute which ended in the Law Courts in 1715, when the journeymen won the right to maintain a Lodge that they had set up in Edinburgh,†† and to confer the 'Mason Word.' This was yet another blow to the power and status of the mother Lodge, but the final stage in the transition was still to come.

¶ 'Canongate Kilwinning.'

** 'Canongate and Leith, Leith and Canongate.'

†† The Lodge of Journeymen (No.8.)

In December 1726, one of the members, James Mack, reported that a number of 'creditable tradesmen' in the city were anxious to join the Lodge, and were each of them willing to give 'a guinea in gold for the use of the poor.' The proposed candidates were all men from other trades, and although the golden guineas were very tempting, the diehard operatives in the Lodge rejected the proposal.

A month later, Mack returned to the attack at a meeting of seven masters (mainly friends of his) which he had apparently called without permission of the Master of the Lodge. The question of the proposed admissions was re-opened, and there was a thundering row. The Master and Warden 'walked out,' and the remaining five proceeded to elect new officers, choosing Mack as 'preses' or Master. The Lodge then admitted the Deacon of the Wrights as a joining F.C.; three 'entered-apprentices' from other lodges, all non-operative, were admitted and passed F.C.; and seven burgesses, none of them masons, were received 'entered apprentices and fellow crafts.'‡‡ In February 1727 another eight non-operatives were admitted, and the operative character of the Lodge was completely lost. The extent of the change may be judged from the fact that in 1736, when the Lodge compiled its first code of Bye-laws, not a single regulation was made which concerned the mason trade. The "Transition" was complete!

THE TRANSITION IN ENGLAND.

In the few Scottish lodges where adequate records survive,§§ the changes followed much the same pattern as at Mary's Chapel, and generally it is clear that the main reasons for the changes were purely economic. The rapid growth of the towns, and the ability of craftsmen to find employment readily outside the jurisdiction of Lodge and Incorporation, led to a decline in the trade-controlling powers of the lodges, so that they began to pay more attention to social and charitable works than to their old functions of trade control. The unrestricted admission of non-operatives was an additional factor in helping to develop the social and convivial aspects of the lodges which, when their trade functions had faded altogether, were ready for those 'speculative' influences which began, very gradually, to come in.

In England, however, the reasons for the changes are not so easily explained, chiefly because of the absence of early lodge records.

We premise that here, as in Scotland, the purest or most perfect type of operative lodge combined two functions, i.e., trade control, and the communication of 'secrets.' Thus we may treat the Lodges at Alnwick and Mary's Chapel as virtually identical organizations, and the London Masons' Company *in conjunction with the* '*Accepcon*' as a similar type of organization at a different stage of development.

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‡‡ These men of other trades who received both degrees in one evening, were treated much better than the masons themselves, who had to wait approx. 7 years between the grades of 'Entered Apprentice' and 'Fellow Craft.'

§§ *e.g.*, Mother Kilwinning and Aberdeen.

There is no evidence that the Acception had been a part of the London Masons' Company in the earlier stages of the Company's history. On the contrary, the manner in which Acception items appear in the Company's account-book suggests that it was a sort of side-line probably intended at first for members of the Company alone.‖‖

Next we observe that the 'Accepcon' was beginning to admit non-operatives though their fees still went into the Company's box. Unlike the arrangements in the Scottish lodges, the situation here was such that when economic pressures began to play a part, it was the Trade Company that was affected, while the Acception probably remained untouched.

As regards English masons, the strongest economic forces came into play after the Great Fire in 1666, when it became necessary to encourage alien and 'foreign' builders from outside London to come into the city. All sorts of privileges were offered to newcomers. The old restrictions against 'intruders' and the customary requirements in regard to apprenticeship and 'freedom' were all discarded. All incoming labourers in the building trades were to have the same rights as full freemen of the Crafts for seven years, (and more if necessary), until the city was rebuilt. By this Act of 1667, Parliament practically deprived the Company of its chief trade-controlling powers.

From about this time we may date the multiplication of lodges in London, for there can be little doubt that the immigrants brought their own particular customs and practices. It may be from this period that we can date the curious mixture of Scottish and English practices which appear to have been embodied in early versions of the masonic ritual.

It may be noted that whatever lodges there were in London at that time (including the 'Accepcon') were practically void of any real connection with trade affairs. Just as the rapid growth of Edinburgh had brought about a diminution in the trade-controlling powers of Mary's Chapel, so in London the urgent need for builders had deprived the Masons' Company of its influence; and the lodges, ephemeral at first, and having no anchorage in the way of trade functions, tended to become mere social and convivial clubs of masons, of mixed membership,¶¶ still practising the procedure of 'making masons,' but with little or no interest in the trade. Unfortunately, no records survive of these early lodges save those relating to the four (at least) which were in existence in London when the first Grand Lodge was founded in 1717.

THE SOCIAL OR CONVIVIAL PHASE.

Feasting and drinking was no novelty in masonic life, and the term 'convivial masonry' (for lack of a better description) does not imply a decadent period in craft history. In the days of the earliest social and religious gilds, and later in the trade gilds and livery companies, ale-drinkings, dinners and feasts were an important adjunct to the regular business of each meeting.

‖‖ If we take the alternative possibility that the 'Accepcon' had always been a part of the Company, there is no doubt that it had been detached from its 'parent' before 1620, though it still remained under parental control.

¶¶ *i.e.* Operative and non-operative.

At Edinburgh in the late 15th century there are many records of new burgesses paying for their freedom with 'spices and wine,' i.e., a banquet, and in England the records of the trade companies in all the larger cities show that the provision of a breakfast, dinner or banquet was one of the recognised expenses of the freedom. In Scotland generally there are numerous regulations as to the banquets to be provided by masons when they became fellows-of-craft, and occasionally by apprentices at their 'entry', and it is probable that similar practices were customary amongst English masons.

The Scottish lodge minutes show that with the gradual diminution of their authority and power in trade matters, the lodges began to acquire the characteristics of social and benevolent clubs, collecting funds for their 'poor,' lending money at interest, and meeting annually (if not more frequently) for their feasts. Despite the lack of records, there can be no doubt that English operative masonry followed a somewhat similar pattern in the course of the transition.

It is impossible to date this phase of convivial masonry with any degree of accuracy. We must first of all discard our present-day notion of all lodges under the control of a Grand Lodge, all working under the same regulations, and all practising the same rites. Up to the late 17th century each lodge was virtually a law unto itself; generally it made its own regulations, and it was subject only to the changing conditions of the trade in its own locality.

For these reasons the symptoms of decline and change did not make their appearance simultaneously. In England the evolution of 'convivial masonry' probably began in the early 17th century, and the Acception in the 1620s may be a good example of this type of Lodge without any operative "*raison d'être.*"***

In Scotland, where the lodges generally were still exercising operative controls in the late 17th century, the convivial phase seems to have begun about that time but the whole business was a very gradual one. The lodges, slowly bereft of their original purpose and functions, and having no specific aims, continued as social clubs throughout a period of decline, until the Speculative renaissance gave them a new sense of direction.

THE ADVENT OF SPECULATIVE MASONRY.

In the course of this essay, some care has been taken to avoid the use of the adjective 'speculative' in relation either to lodges or their members. In our present-day sense of the word as applied to the craft, it means 'a peculiar system of morality, veiled in allegory, and illustrated by symbols.' If this definition be adopted, it is highly improbable that the word could be used in relation to any of the 17th century lodges, either in England or Scotland.

The advent of 'Speculative' masonry is a problem directly connected with the subject of early masonic ritual. The origins or sources of the ritual are unknown. We assume that at some early date, perhaps before the 14th century, the masons

*** At Alnwick the date might be a hundred years later.

as a craft possessed a body of customs, craft-lore and 'secrets,' from which the earliest elementary masonic ceremonies ultimately evolved. We cannot say whether these ceremonial practices had developed before the beginnings of mason craft organization, but there is little doubt that they were known in Scotland before 1600, and in England before 1620.

Our earliest evidence as to the actual contents of the craft ritual is drawn from a series of masonic *aide-memoires* compiled c.1696 – 1700, all having a distinctly Scottish flavour. Despite their dubious origin it is probable that these texts do represent the ceremonies as practised at that time, and perhaps even a century earlier. They depict a rite of two degrees, 'entered apprentice,' and 'fellow craft or master,' each containing an obligation, entrusting with 'secrets' and a series of questions and answers. The texts contain nothing that might be described as *speculative* masonry, and on these documents alone there would be no grounds to infer that they are the same ceremonies as were practised in England generally, or in the London Acception. Indeed there is good reason to believe that the latter conferred only one degree which gave the entrant the status of 'Fellow.'

Nevertheless, it seems likely that both English and Scottish ritual drew their inspiration from the same sources. There is a whole series of later texts c.1700 – 1730, including several of non-Scottish origin, and it is possible to trace in them a nucleus of ritual that seems to have been common to both countries. This nucleus of 'catechism and esoteric matter' was probably the basis of the masonic ceremonies throughout the stages of operative, non-operative and accepted masonry.

Since we cannot set a precise date to the period of so-called 'convivial' masonry, which preceded the speculative reformation, the next question arises, 'when and how did the reformation begin'? In Scotland, the trade functions of the lodges helped to prevent any rapid changes, and it is possible that there were no real speculative developments until the 1730s. In all Scottish lodges where early minutes survive, this reluctance to change is a marked characteristic. The same is true of Alnwick, where the Lodge functioned as an operative lodge until 1748, when it was virtually re-constituted as a speculative body.

In England, it seems likely that the changes began in the Acception, which was (so far as is known) the only Lodge completely void of any trade functions, and it was perhaps the first lodge in England to admit non-operative masons. If it did in fact practise a ceremony related to the 'nucleus,' we know that the questions and answers, very simple in themselves, were such as would lend themselves readily to Speculative expansion.

In this connection, we have to consider the kind of men who were beginning to take an interest in the society. As early as 1646, when Ashmole was made a Freemason in a Lodge composed mainly of gentlemen-masons, the craft in England was already attracting men of quality and learning;††† indeed all the 17th century commentators on the craft confirm this, either directly or by implication.

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††† In Scotland the process had begun even earlier.

The reasons for this widespread interest are not known, but if the gentry were seeking anything more than mere companionship and conviviality they must have been sadly disappointed. The 'words and signes', which had formed an additional bond for men who were already united in service to an ancient craft, must have been almost meaningless when they were divorced from their operative roots and purposes.

We can only speculate as to whether these 17th century accepted (or non-operative) masons were in any way responsible for the changes which subsequently arose in the ritual practices, and in the aims of the craft. At the end of the century however, and in the first two decades of the 18th century, there was another revival of interest in the craft, which resulted in the formation of the first Grand Lodge. Its original and expressed objects were very modest, i.e., to constitute an organization under a Grand Master, to revive (?) or hold Quarterly Communications and an annual feast. The new body apparently neither claimed nor hoped for any wider jurisdiction than the few lodges in London and Westminster. But within a few years the Grand Lodge had gained adherents far and wide and the men who had been in the forefront of the movement had the requisite machinery to hand for propagating the ideas and ideals which were at the root of the Speculative transformation.

The earliest evidence from which we can infer some kind of modification of the ceremonies appears in Scotland in the 1600s,‡‡‡ and it was a change which could never have come naturally in a purely operative lodge. We have no textual evidence of subsequent changes until the eighteenth century. In these later texts, side by side with the evidence of re-arrangement, we also find a certain amount of Speculative expansion, innovation and embellishment, which gives some sort of hint of what was taking place.

Undoubtedly, the formation of the Grand Lodge in 1717 was a decisive step towards the Speculative revival, but it was a slow process. The convivial phase did not disappear instantly ; indeed smoking and drinking inside the lodge were quite customary throughout the eighteenth century.

But a new meaning and purpose was given to the ceremonies as the Craft gradually emerged from its aimless phase. From about 1730, largely as a result of the publication of 'Exposures,' there is evidence of a certain amount of standardization of the ritual, but it was not until the 1760s and 1770s that the Craft acquired that unique combination of symbolism with the teaching of religious and moral principles, which have helped to make it a real "centre of union between good men and true."

At the conclusion of the Lecture the W.M. thanked W. Bro. Carr, on behalf of all the Brethren present for the very absorbing and interesting Lecture. He added that Grand Lodge did us the honour of allowing the Lecture to be given under the auspices of Lodge No. 2429 and also did us great honour in the fact that the Prestonian Lecture should be given by one of our own members.

The Lodge was closed at 7-15 p.m. and ninety-five Brethren dined together afterwards.

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‡‡‡ Non-operatives were apparently admitted by some sort of 'combined' ceremony, in which they passed the grades of EA and FC in a single session, whereas masons usually waited seven years between the two stages.

EMANUEL DE ROHAN, SIXTY EIGHTH GRAND MASTER OF THE ORDER OF SAINT JOHN OF JERUSALEM.

The following account of De Rohan is taken from " The Achievements of the Knights of Malta," by Alexander Sutherland, published in Edinburgh in 1830. It is hoped that it may be of interest to members of the Orders of the Temple.

The Bailiff Emanuel de Rohan, of the language of France, succeeded Ximenes as Grandmaster (1775). He was descended from one of the most ancient and most illustrious families of that country, and had passed his youth in honourable service at the courts of Spain and Parma, which career he subsequently abandoned, from a love of independence, to become a simple Maltese knight. One of his first acts after his elevation, was to strengthen the executive government by the formation of a regular battalion of infantry, composed promiscuously of Maltese and foreigners but officered exclusively by knights. This step had been strenuously recommended by several friendly powers, as the only mode by which the Grandmaster could preserve his authority ; and as it was accompanied by a hint, that, if the Order did not look to its own security, the royal counsellors would take the island under their own protection, the suggestion was promptly adopted. This corps was entrusted with the keeping of La Valette, and the other important forts ; while a considerable local force was enrolled to guard the open coast. An effort was also made to improve the local statutes, and revive the ancient discipline of the Order ; and judicious alterations were carried into effect in the courts of judicature, and additional facilities given to public education. Nor, while thus busied in improving the internal administration, did the Grandmaster neglect the foreign policy of the Order. In Poland, he obtained the restitution of some ancient possessions—in Russia, he acquired new ones. In Germany, the circle created for him a new language (1782), which received the name of the Anglo-Bavarian, and was endowed with the confiscated property of the Jesuits to the extent of 170,000 florins, a sum equal to 15,0001 ; and in France he succeeded to the possessions of the Order of St. Anthony—a pious association scarcely less than that of Saint John itself.

The year 1783—the eighth of Rohan's Grandmastership—was rendered memorable by an event which filled Europe with consternation, and furnished the knights with an opportunity of exercising, in their fullest significance, those charitable duties which their vows imposed on them. A frightful earthquake ravaged Sicily and Calabria ; and, in particular, the towns of Messina and Reggio were laid in ruins ; while such of the inhabitants as escaped, being buried in their shattered dwellings, were forced to bivouac in the open country, destitute alike of shelter and subsistence. The Maltese gallies were laid up in ordinary at the time intelligence of this disaster reached the island ; but such was the activity displayed in equipping them, that they were made ready for sea in a single night, and instantly set sail for the scene of desolation, under the command of the Bailiff Frelon de la Frelonniere, a noble Breton knight, carrying

with them medicines, beds and tents, for the relief of the sufferers. On their arrival off Reggio, they found the earth still oscillating at intervals, and the whole face of the country changed. Mountains had disappeared in one place, and risen up in another; the channels of ancient rivers had become dry, while impassable streams watered plains which had never before boasted of a brook. The inhabitants of one unhappy village, Sylla, had been one and all engulphed by a sudden and marvellous reflux of the ocean; and the whole coast was covered with houseless multitudes, wan, worn, and half naked. The knights landed half their stores for their relief, and then stood away with the remainder for the Sicilian shore. They found Messina a vast pile of ruins—its superb edifices rent or overthrown—its noble quay silent and deserted—and the surviving population wandering, in hopeless despondency, over the adjacent fields. Yet, in the midst of this misery, surrounded by the dead and the dying, the knights found the Neapolitan commander well lodged in a temporary barrack stored with delicate refreshments, and regaling himself with the music of a military band. Conceiving it a point of etiquette that he should accept no succours from the knights on behalf of the suffering people, until he had consulted the authorities at Naples, he politely declined their benevolent offers to erect an hospital; and their labours, during the three weeks they remained in the port, were confined to surgical aid, and a generous distribution of the provisions which they had on board. Having retouched at Reggio, and landed there the supplies which the commandant of Messina would not condescend to accept, the gallies returned home, followed by the blessings of the thousands whose distresses they had been so prompt to relieve. This is one of the noblest incidents in the later annals of the Hospitaller Knights. It proves that the Christian virtues which shed such a lustre on the Order in the olden time, were not totally extirpated and that a munificent spirit of hospitality continued to adorn it even in the last years of its decline.

The narrative of the warlike achievements of the Chevaliers of Saint John is now ended—there is not another valorous exploit to record—but it still remains for the historian to detail the cruel circumstances under which the sanctity of the Maltese territory was violated, and which led to the illustrious fraternity of soldier-monks which had, for upwards of two hundred years, exercised over it a clement domination, being subverted, plundered and dispersed, homeless and penniless, over the world. France, the country which had been from the days of Raymond Du Puis, the grand nursery and munificent benefactress of the Order, after a series of vicissitudes, unnecessary to be enumerated in this narrative. lapsed into a state of anarchy unparalleled in the history of the world. Ancient institutions were overthrown, the landmarks of hereditary right were annihilated—blood, innocent blood, deluged the land, and crime alone triumphed. In a revolution specially directed against the overweening ascendency of aristocratical distinctions, and alike subversive of religious impressions and feudal fights, an establishment, biassed, like that of Malta, on heraldic fame, was not likely long to escape denunciation. The judicious economy with which the possessions of the Order in France were superintended, aggravated the danger, by pointing them out to democratic rapacity as a productive source of plunder. " Scarcely any land in France," says Boisgelin, " was better cultivated than the estates of the Order; they were, indeed, in many parts complete models of rural economy; neither the idle nor the poor appeared in the neighbourhood, the greatest attention being given to employ the former,

and relieve the latter." The farms not only embellished the districts in which they were situated, but were a sort of local seminaries, in which the neighbouring peasantry acquired the best practical rules of agriculture. It was not in the nature of events that spoil so tempting should escape confiscation, in a convulsion which shook the land like an earthquake, and dashed down, after fourteen centuries of supremacy, an ancient throne ; nor was it possible that the knights themselves, however aware of their jeopardy, and inclined to temporise with the faction ready to lap their blood, should altogether steer a neutral course in so general a commotion. When a voluntary contribution of the third part of the revenue of every proprietor in France was demanded by Neckar, the great financier of the day, to relieve the exigencies of the government, the knights were the first to give in their recognizances, and make the requisite payments and, subsequently, when the unfortunate Louis the Sixteenth was reduced to a state of beggary, and solicited the Order to mortgage its credit in his behalf, it cheerfully advanced him five hundred thousand livres—thus showing itself as eager to ransom the most unfortunate of the Bourbons from the brutality of his own subjects, as it had been to redeem Saint Louis from the thrall of the Infidels, and Francis the First from the bonds of Spain. The fate of Louis, however, was not to be averted by foreign aid ; and the Grandmaster, aware that he stood committed with the dominant factions by his sympathy for the unfortunate king, endeavoured, by manifesting a bustling eagerness to protect the French commerce in the Mediterranean, to deprecate the wrath of those who had compassed his death. But this wavering policy availed him nothing. First, a decree was passed subjecting the possessions of the Order to all the taxes imposed on other property—next it was enacted, that every Frenchman who was a member of any Order of Knighthood which required proofs of nobility should cease to be regarded as a citizen of France—and lastly, by an edict dated the 19th of September, 1792, the Order of Malta was declared to be extinct within the French territories, while its possessions were annexed to the national domains. This last decree was passed without one dissentient voice. Terror either rendered the former advocates of the Order dumb, or stimulated them to stand forward among its persecutors. A pledge was given that the knights should be indemnified by being made pensioners of the nation ; but this was burdened with a reservation, that every one enjoying such a stipend should reside in France, a clause tantamount to complete proscription, considering that, to have any title to patrician descent, was, in those days of blood, a sure and speedy passport to the scaffold.

The moment the edict of spoliation was promulgated, the estates of the Order were sequestrated and ravaged. The knights resident at the various commanderies were forced to fly for safety. Those who fell into the hands of the revolutionary authorities were thrown into the state prisons, to wait the pleasure of their persecutors ; and it was subsequently proposed that those who had retired to Malta and other countries, should be outlawed as traitors to their country, on the argument, that they ought rather to have starved in France, than have gone abroad to look for subsistence. The Bailiff de la Brilhane, the Maltese ambassador, repeatedly interposed in defence of his Order ; and at last rendered himself so conspicuous that he was warned that his life was in danger. " I fear nothing," said he, with the magnanimity of an ancient chevalier ; " the time is arrived when it is as honourable to die on the scaffold as on the field of battle." A natural cause soon after terminated the life of this

intrepid knight, and, in all likelihood, deprived the guillotine of a victim. He was the last Maltese ambassador ever sent to France. To aggravate the indignities heaped on the Order, the Temple, the principal residence of the knights in Paris, was degraded into a prison, and the discrowned Louis and his unhappy family were incarcerated within its walls.

Sensible of their inability to oppose such a puissant enemy as revolutionary France, the knights abstained from aggravating the antipathy of their persecutors by a formal declaration of war, and tried, rather by acts of courtesy towards the national marine, to deprecate what they could not resist. On one occasion, sixty French vessels, richly laden, wintered in the port of Malta, and the Grandmaster was urged to seize them by way of reprisal; but he answered, "that the Order was instituted to suffer injustice, not to revenge." Had this humility been genuine, it would have been worthy of the successor of the meek Hospitallers of the Founder's time; but the luxurious habits and love of ease which pervaded the convent in the last years of its existence, leave no doubt that an ignoble policy dictated the Grandmaster's reply. He was aware, that the lazy and debauched lives of many of his knights had degraded the establishment in the eyes of Europe; and trembled therefore to provoke, by open complaints, the ruin that threatened to overwhelm him.

But, though the knights affected to maintain the strictest neutrality in the war in which France and the principal states of Europe were ultimately involved, the French Directory soon saw reason to argue, that they were indirectly parties to the mighty league formed against it. The English and Spanish fleets were permitted to recruit sailors in Malta, the mariners of which were reduced to beggary by the inability of the Order to support them; and the Directory instantly denounced the proceeding as tantamount to an act of direct hostility, and in due time prepared to revenge it. Meanwhile, the Bourbon dynasty was completely subverted; and the ancient Oriflamme of France, after fluttering for a short time in the van of the foreign armies which tried in vain to stem the torrents of republican steel that poured incessantly over the Alps and the Rhine, disappeared from the field. Many Maltese knights shared in this war under the allied banners; and when they found their services no longer of avail against the common enemy in the plains of Italy and Germany, they hurried homeward to their own insular territory, under the impression that all the chivalry of the Order would soon be necessary to man its bulwarks. The Grandmaster received them with open arms, though the impoverished state of the treasury rendered it difficult to make a provision for their maintenance; and it is said, that, with the simplicity of a true hospitaller, he voluntarily reduced the daily expenses of his own table to a single Maltese crown.

In 1797, the cloud that hung over the prospects of the Order was partially dispelled, by a new patron, who suddenly started up in the person of the Russian Czar. Negotiations had been pending for several years between the Maltese and Russian governments, relative to the possessions of the Order in Volhynia, which province had fallen to the share of Russia on the partition of Poland; but, before they could be brought to a termination, the Empress, Catherine the Second, who commenced them, closed her reign, and Paul the First succeeded to the diadem. A passionate admiration of chivalrous renown was one of the characteristics of this eccentric, and, in many respects, unamiable monarch;

and, on his accession, the negotiations were resumed under the most flattering auspices. Not only were the claims of the Order to the Volhynian estates fully recognised and confirmed, but various munificent grants were added to increase their value ; while a new priory, called the Grand Priory of Russia was created and incorporated with the ancient English or Anglo-Bavarian language. The courier intrusted with the despatches announcing these gratifying events was arrested by the French in his passage through Italy, and his papers taken from him. Their contents were subsquently punished by order of the Directory, by which means they were first known in Malta. The Grandmaster Rohan was on his deathbed when they arrived, and he died without the consolation of knowing the success of his exertions. He was a simple, generous-hearted and learned man ; and, had the government of the Order fallen to his share in better times, his talents and virtues would have strengthened and adorned it.

NOTE BY THE EDITOR

I am able to illustrate two coins issued during Fra. Rohan's reign.

A two scudi and a six tari (equivalent to 3/4d. and 10d. respectively.)

Attention may be drawn to the eight pointed star.

The two scudi is in our museum, and I am indebted to W. Bro. Hatcher for the loan of the smaller coin, which is mounted in a paper knife.

These coins were apparently introduced to suit the various Grand Masters, 28 of them during their reign, and are rare and hard to obtain.

PLATE I

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to the Librarian, Freemasons' Hall, London 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.
Out of Print

"French Prisoners' Lodges." By J. T. Thorp. New and revised Edition issued by the Lodge as a Memorial to its Founder. With many illustrations ..... post free 5s. 0d.

The Lodge has for disposal a few copies of some of the earlier editions of the Transactions, also a few copies of "Reprints" and Masonic Papers by the late Wor. Bro. J. T. Thorp. Apply for particulars to the Librarian, Freemasons' Hall, London Road, Leicester.

The Lodge of Research, No. 2429 Leicester.

Receipts and Payments Accounts, Session 1956-57

Dr. **Cr.**

1955-56 £ s. d.	*RECEIPTS*	£ s. d.	£ s. d.
	To Subscriptions :—		
369 15 6	,, Correspondence Circle ..	387 12 1	
86 2 0	,, Members	79 16 0	
9 9 0	,, Joining Fees	3 3 0	
23 5 5	,, Building Society Interest ..	28 3 10	
17 11 0	,, Publications :—Booklets ..	10 8 9	
6 5 6	,, Literature ..	1 12 6	
10 19 0	,, Buffet Collections	9 7 6	
— — —	,, Gain on Dollar Bills	2 3	
	Total Receipts		520 5 11
£523 7 5			
	,, **Balance at Commencement of Session** :—		
816 0 7	Leicester Permanent Building Society	839 6 0	
343 2 9	Midland Bank Limited ..	2 7 0	
			841 13 0
£1,682 10 9			£1,361 18 11

1955-56 £ s. d.	*PAYMENTS*	£ s. d.	£ s. d.
457 15 8	By Printing Lodge Transactions ..	315 9 8	
30 7 0	,, Stewards Account	20 18 6	
8 17 0	,, Grand Lodge Dues	9 10 9	
22 5 9	,, Provincial Grand Lodge Dues	10 18 6	
12 12 0	,, Rent	12 12 0	
10 13 1	,, Postages	12 9 9	
21 9 9	,, P.M.'s Jewels	— — —	
250 0 0	,, Loan to Freemasons' Hall Committee	— — —	
25 0 0	,, Donation to Freemason's Hall	— — —	
1 11 6	,, Lecturer's Expenses	— — —	
6 0	,, Loss on Dollar Bills	1 6	
— — —	,, Printing and Stationery ..	80 19 8	
— — —	,, Cheque Books	5 0	
	Total Payments		463 5 4
£840 17 9			
	,, **Balance at End of Session** :—		
839 6 0	Leicester Permanent Building Society	867 9 10	
2 7 0	Midland Bank Limited ..	31 3 9	
			898 13 7
£1,682 10 9			£1,361 18 11

Revenue Account, Session 1956-57

1955-56 £ s. d.	*EXPENDITURE*	£ s. d.	£ s. d.
257 15 8	To Printing Lodge Transactions ..	315 9 8	
77 18 2	,, Printing and Stationery ..	77 11 6	
30 7 0	,, Stewards Account	20 18 6	
8 17 0	,, Grand Lodge Dues	9 10 9	
10 14 9	,, Provincial Grand Lodge Dues	10 18 6	
12 12 0	,, Rent	12 12 0	
10 13 1	,, Postages	12 9 9	
6 0	,, Loss on Dollar Bills	1 6	
— — —	,, Cheque Book	5 0	
25 0 0	,, Donation to Freemasons' Hall Committee	— — —	
21 9 9	,, P.M.'s Jewels	— — —	
1 11 6	,, Lecturer's Expenses	— — —	
			459 17 2
	,, **Balance** :—being Excess of Income over Expenditure ..		51 18 3
£457 4 11			£511 15 5

1955-56 £ s. d.	*INCOME*	£ s. d.	£ s. d.
	By Subscriptions :—		
311 5 6	Correspondence Circle ..	386 1 7	
84 0 0	Members	79 16 0	
			465 17 7
9 9 0	,, Joining Fees		3 3 0
23 5 5	,, Building Society Interest ..		28 3 10
9 11 0	,, Publications :—Booklets (Profit)		3 8 9
6 5 6	Literature ..		1 12 6
10 19 0	,, Buffet Collections		9 7 6
— — —	,, Gain on Dollar Bills		2 3
2 9 6	,, **Balance** :—Being Excess of Expenditure over Income	— — —	
£457 4 11			£511 15 5

Balance Sheet, Session 1956-57

1955-56 £ s. d.	*LIABILITIES*	£ s. d.	£ s. d.
	Expenses Accrued :—		
— — —	Subscriptions paid in Advance	2 2 0	
77 18 2	Printing	74 10 0	
			76 12 0
	Accumulated Fund :—		
1,197 6 4	Surplus at Commencement of Session	1,194 16 10	
— 2 9 6	*Add* :—Excess of Income over Expenditure Session 1956/57	51 18 3	
			1,246 15 1
1,194 16 10			
£1,272 15 0			£1,323 7 1

1955-56 £ s. d.	*ASSETS*	£ s. d.	£ s. d.
	Cash at :—		
839 6 0	Leicester Permanent Building Society	876 9 10	
2 7 0	Midland Bank Limited ..	31 3 9	
			898 13 7
	Subscriptions Outstanding :—		
2 2 0	2 Full Members	4 4 0	
	Correspondence Circle :—		
42 0 0	50 Members 1 year ..	33 9 6	
13 0 0	14 Members 2 years ..	20 0 0	
			57 13 6
250 0 0	**Loan to** Freemasons' Hall Committee		250 0 0
124 0 0	**Stock** :—Booklets		117 0 0
£1,272 15 0			£1,323 7 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 27th day of August, 1957.

E. R. CARR, A.S.A.A., P.M., 3448, 4835, P.P.G.W.
102 New Walk, Leicester — *Treasurer.*

A. J. S. CANNON, P.M., 523, 2429, 4874, P.A.G.D.C.
G. F. GOADBY, P.M., 1391, Prov. P.P.G.W. — *Auditors*

SUPPLEMENT TO INDEX TO THE TRANSACTIONS 1950 to 1955