

# The Lodge of Research,

No. 2429 LEICESTER.

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# Transactions

for the

## Year 1957=58.

(SIXTYSIXTH YEAR OF PUBLICATION)

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W. Bro. R. H. DILWORTH, M.A., P.M. 1330, P.P.G.Reg.  
W.M.

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

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

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**W. Bro. RICHARD H. DILWORTH,  
M.A., P.M. 1330., P.P.G.Reg.  
Worshipful Master.**

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

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## FOREWORD

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

Freemasons' Hall, Leicester.

*May, 1957.*

Dear Brethren,

My duties as Master of this Lodge, apart from the Installation of my successor are now complete, and I wish to thank you for giving me the opportunity of presiding over you during the past session, which to me has been a memorable one.

I have been conscious throughout the year, of the friendship and kindness which has existed amongst us, and I am deeply grateful to all my officers for the wonderful support they have so generously given. Especially do I thank the Editor of the Lodge Transactions, W. Bro. C. C. H. Binns, who has been a great help and inspiration to me during the whole of my masonic career; also our Secretary, W. Bro. W. A. Thorpe, our Treasurer, W. Bro. E. R. Carr and my Director of Ceremonies W. Bro. J. T. B. Swift.

It is with great pleasure that I welcome as full members of the Lodge, W. Bro. T. Flinn, P.M. 5247, W. Bro. T. W. Haird, P.M. 3091 and W. Bro. W. H. Richards, W.M. 3091.

The membership of the Correspondence Circle has continued to increase but has not yet reached saturation point.

During the year the Lodge suffered a great loss in the passing of a Past Master, Worshipful Brother T. O. Judge, P.P.G.W.

The Papers given during the session were most interesting and instructive and I tender the sincere thanks of the Lodge to those Brethren who kindly contributed.

In conclusion, I should like to extend fraternal greetings to those Brethren in other Provinces and particularly to those Overseas, who have the pursuit of Masonic Research so much at heart and yet their only connection with us is through the volumes of our Transactions.

Yours fraternally,

R. H. DILWORTH.

## CORRESPONDENCE CIRCLE.

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

1.—They shall be entitled—

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

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

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

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

The membership of the Lodge is limited in number.

- 2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge by a show of hands.
- 3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
- 4.—No entrance fee shall be required, and the Annual Subscription shall be 10/—, payable in advance in the month of September. 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, 1957-58.**

---

W. Bro. J. L. Smith (P.M. 1330, P.P.G.Reg.)	..	..	..	..	S.W.
W. Bro. S. Kay (P.M. 779, P.P.G.St.Br.)	..	..	..	..	J.W.
W. Bro. A. T. Shorthose-Smith (P.M. 3431, P.P.G.W.)	..	..	..	..	Chap.
W. Bro. E. R. Carr (P.M. 3448, P.P.G.W.)	..	..	..	..	Treas.
W. Bro. W. A. Thorpe (P.M. 4835, P.P.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. T. C. Thorpe (P.P.G.W. Notts.)	..	..	..	..	J.D.
W. Bro. W. E. Boulter (P.M. 4784, P.P.A.D.C.)	..	..	..	..	I.G.
W. Bro. G. H. Fox (P.M. 784, 2425)	..	..	..	..	Steward

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*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.

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# LODGE OF RESEARCH, No. 2429.

## REGISTER.

*Revised 1958.*

### 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.*

### 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.
*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.

\* *Deceased.*

† *Resigned.*

PAST MASTERS OF THE LODGE—*continued.*

*	„	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.
	„	J. E. Foister .....	1956-57.
	„	R. H. Dilworth .....	1957-58.

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

**FULL MEMBERS.**

- |   |  |
|---|--|
| Cannon, A. J. S., Leicester.                      | Dilworth, R. H., M.A., Market Har-<br>borough. |
| Binns, C. C. H., M.A., M.B.,<br>B.Ch., Leicester. | Drewery, F. M., Leicester.                     |
| Phipps, G. E., Leicester.                         | Smith, J. L., Market Harborough.               |
| Carr, E. R., Whetstone, Nr. Leics.                | Kay, S., Suffolk.                              |
| Stork, E. H., Torquay.                            | Wesley, L., Leicester.                         |
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| Tomlinson, W., Kettering.                         | Boulter, W. E., B.Sc., Leicester.              |
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|   | Goodwin, Dr. E. W., Leicester.                 |
| Fox, G. H., Allestree.                            | Bambury, A. E., Leicester.                     |
| Swift, J. T. B., Leicester.                       | Winn, R. C., Leicester.                        |
| Morley, Brigadier, C. B. S., Leicester.           | Lakin, J. W., Market Harborough.               |
| Heaton, F. W., Lutterworth.                       | McMullan, Dr., A. M. Leicester.                |
| Haines, C. E., Syston, Leics.                     | Muddimer, E., Leicester.                       |
| Kilner, A. G., Oakham.                            | Whitby, E., Leicester.                         |
| Fox, Lt.-Col., W. G., M.A., Birstall.             | Goadby, G. F., Leicester.                      |
| Halkyard, Lt.-Col. A., Leicester.                 | Jacob, R., Leicester.                          |
| Rossiter, A. E., Torquay.                         | Flinn, T., Leicester.                          |
| Carr, H., London, W.2.                            | Haird, T., Cropstone.                          |
| Foister, J. E., Rothley.                          | Richards, W. H., Leicester.                    |
| Jones, Very Rev. H. A., Manchester.               |  |

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

- |  |  |
|--|--|
| Grand Lodge of Adelaide, Adelaide,<br>South Australia.               | Province of Kent Library and<br>Museum, Canterbury.          |
| Bristol Masonic Society, Bristol.                                    | Freemasons' Hall Library, Leicester.                         |
| Burma District Grand Lodge,<br>Rangoon, Burma.                       | Lumley Lodge of Improvement,<br>No. 1893, Skegness, Lincs.   |
| Masonic Library Association,<br>Cincinnati, Ohio, U.S.A.             | Lodge of Living Stones, No. 4957,<br>Leeds, Yorks.           |
| Cauvery Lodge, No. 3848, Tanjore,<br>S. India.                       | Massachusetts Grand Lodge, Boston,<br>U.S.A.                 |
| Lodge of Research, No. 200, Dublin.                                  | Mountain Lodge, No. 11, Golden,<br>British Columbia.         |
| Grand Lodge of England, London.                                      | North Yorks Lodge of Instruction,<br>Telford, Middlesbrough. |
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| Grace Dieu Lodge of Instruction,<br>No. 2428, Coalville, Leics.      | Manchester Association for Masonic<br>Research, Manchester.  |
| Howe and Charnwood Lodge of<br>Instruction, Loughborough.            | District Grand Lodge of Madras,<br>Madras, India.            |
| Iowa Masonic Library, Cedar Rapids,<br>Iowa, U.S.A.                  | Makepeace Lodge No. 3674, Kuala<br>Lumpur.                   |
| District Grand Lodge of the Trans-<br>vaal, Johannesburg, S. Africa. |  |

**GRAND LODGES, LODGES and LIBRARIES—continued.**

- Masonic Temple, Lansing, Michigan.  
 Minerva Lodge, No. 2433., Formby,  
 Lancs.  
 Neptune Lodge, No. 2908, Wallsend.  
 New York Grand Lodge Library,  
 New York, U.S.A.  
 Province of Nottingham Library  
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 Otago, Research Lodge of, New  
 Zealand.  
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 Philadelphia, U.S.A.  
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 Buxton, Derbyshire.  
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 Peterborough Masonic Library and  
 Museum, Peterborough.  
 United Grand Lodge of Queensland,  
 Brisbane.  
 Rhodesia Lodge, No. 2479, Rhodesia,  
 S. Africa.  
 Rochester Masonic Hall Library  
 Centre, Rochester, Kent.
- Scotland Grand Lodge Library,  
 Edinburgh.  
 Supreme Grand Royal Arch Chapter  
 of Scotland, Edinburgh.  
 South California Masonic Library,  
 Los Angeles, California, U.S.A.  
 Grand Lodge of South America,  
 Sarmiento, Buenos Aires.  
 St. Bartholomew Lodge of Instruc-  
 tion, No. 696, Wednesbury,  
 Staffs.  
 Surbiton Masonic Library, Surbiton.  
 Trevor Mold Lodge, Buenos Aires,  
 Argentine.  
 Masonic Board of Relief, Vancouver.  
 Warwickshire Masonic Library,  
 Edgbaston, Birmingham.  
 Worcestershire P.G.L. Library and  
 Museum, Worcester.  
 William Van Oranje Lodge, No. 3976  
 London.  
 Research Lodge of Wellington,  
 Wellington, New Zealand.  
 Library of the Supreme Council 33  
 deg., Washington D.C. 13.  
 Yorks, W. Riding, Prov. Gd. Library.

**EXCHANGE LODGES AND OTHERS.**

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

**BRETHREN.**

- Abdale, H. A., Canada.  
 Adcock, A., Uppingham, Rutland.  
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 Allen, H. R., Leicester.  
 Allen, W. J., Skipton-in-Craven.  
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 Anderson, G., Warwick.  
 Arnason, T., Iceland.  
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 Ashwell, B. G., Birstall.  
 Ashwell, T. H. C., Leicester.

BRETHREN—*continued.*

- Aspell, G. L., Leics.  
 Atkinson, W. W., London.  
 Aubert, Dr. E. F., Guernsey.  
 Aurora, G. S., Amritsar.  
 Aurora, N. S., Amritsar.  
 Austin, G. L., New Zealand.
- Bacon, G. H., Farnham.  
 Baggott, A. G., Southwold.  
 Bailey, L. W., Bushby.  
 Bakes, L. H., Leeds.  
 Baldwin, L. L., Nanpantan.  
 Barclay, W. R., Jnr., Birstall.  
 Barker, J., Hucknall, Notts.  
 Barlow, J. R., LLB., Birmingham.  
 Barnett, P. G., Leicester.  
 Barrett, H. M., Leics.  
 Barry, J. R., Leicester.  
 Base, C. E., Birmingham.  
 Base, D. R., Edgbaston.  
 Baxter, E. M., Whitehaven,  
 Cumberland.
- Bayley, F., Leamington.  
 Beale, G. W., Leicester.  
 Bedford, F., Wellingborough.  
 Bedingfield, R. L., Leics.  
 Bennett, R. D., Leicester.  
 Bentley, W., Rothley.  
 Bertles, A. W., Leicester.  
 Berolzheimer, D. D., New York.  
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 Biggin, F. H., Countesthorpe.  
 Billson, F. J., Oadby, Nr. Leicester.  
 Binns, W. J., Leicester.  
 Birch, F. M., Leicester.  
 Bird, J. E., Chesterfield.  
 Bissell, W. G. F., Birmingham.  
 Blackham, T. P., Oadby.  
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 Blueman, C., Canada.  
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 Bray, W. H., Thurcaston.  
 Brittain, S., Kettering.  
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- Bromwich, P. A. H., Leicester.  
 Brooks, G. R., Leicester.  
 Brown, A., Edinburgh.  
 Brown, Dr. R. L., Derby.  
 Brown, S., Leicester.  
 Brown, L., Wednesbury.  
 Brown, R. J., Dorset.  
 Brown, W. B., Gibraltar.  
 Bruce, D., Canada.  
 Buckingham, R. H., Coventry.  
 Buckley, J. G. E., Market Harboro'.  
 Bullamore, G. W., Newbury.  
 Burnell, Lieut. R. C., Melton  
 Mowbray.
- Burritt, E. A., U.S.A.  
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 Burton, J. K., Leicester.  
 Butler, A. R., Leicester.  
 Butler, J. W., Penylan, Cardiff.  
 Butler, W. T., East Dereham.
- Callow, L. R., Whitstable.  
 Cameron, D. E., Kirby Muxloe.  
 Cammack, H., Stoke.  
 Cansick, A., Leicester.  
 Cassere, F. A., Wolverhampton.  
 Cave, H., Leicester.  
 Chapman, A., Leics.  
 Charles, D. H., Birstall.  
 Charles, W., Leicester.  
 Charman, E. H., Leicester.  
 Cheek, A. C., Andover.  
 Chidler, C. H., King's Heath.  
 Chilton, S. C., Barnsley.  
 Clark, H., Leicester.  
 Clark, H. W., London.  
 Clark, B., Birmingham.  
 Clarke, S. A., Oadby.  
 Clayton, F. A., Whitehaven.  
 Coe, F. W., Notts.  
 Coles, R. G., Sudbury.  
 Colpman, H. N., Northampton.  
 Condon, J. C., Leicester.  
 Cooper, G. W., Hinckley.  
 Cooper, H., Nuneaton.  
 Cope, G. A., Leicester.  
 Copeman, F. S., Leicester.

BRETHREN—*continued.*

- Corrigan, A., Leicester.  
 Cottam, E. J., Leicester.  
 Cowling, A., Mkt. Harborough.  
 Cowling, G. W., Leicester.  
 Cowling, Dr. L. D., South Australia.  
 Crane, C. E., Ashby-de-la-Zouch.  
 Creed, A. N., Birmingham.  
 Crofts, W. A., Leicester.  
 Cullen, P. C., M.Sc., Notts.  
 Culshaw, G., Leicester.  
 Culver, R. O., Wanstead.  
 Cundy, E., Leicester.  
 Curse, E. J., Canada.
- Daniels, S. P., Leicester.  
 Davey, C. E., Leicester.  
 Davies, B. M., Pembrokeshire.  
 Davies, F. G., Sutton Coldfield.  
 Dawson, D. B. H., Derby.  
 Day, Jack, Gt. Glen.  
 Davison, E. L. P., Leicester.  
 Dayman, E. P., Leicester.  
 Deacon, J. A., Banbury.  
 Dearnley, H., Canada.  
 Dennant, F. J., Dovercourt.  
 Dennison, C. B., Oakham.  
 Dixon, L. A., Birmingham.  
 Doughty, D., Leicester.  
 Duncan, J., Coventry.  
 Durant, E. A., Scarborough.  
 Dyson, G. M., M.A., B.Sc., Lough-  
 borough.
- Eckenstein, T. C., Richmond, Surrey  
 Edwards, I. C., Cardiff.  
 Edwards, S., L.D.S., Leicester.  
 Egginton, J. F., Sutton Coldfield.  
 Eichman, A. E., U.S.A.  
 Eisen, Max, London.  
 Eley, A. W., Leicester.  
 Ellis, W. C., Canada.  
 Ellwood, T. G. S., Leicester.  
 Evans, E., Coalville.  
 Evans, I., Rutland.  
 Evans, Dr. J. A., Canada.  
 Evans, J. S., Dudley.  
 Eyre, G. H., Leicester.
- Fairbrother, C. W., Leicester.  
 Fairhurst, W., Birmingham.  
 Farquharson, A. J., Penrith.  
 Fennell, S. E., Nuneaton.  
 Field, G. A., Bournemouth.  
 Figgures, C. N., Coalville.  
 Firminger, L. A., Sutton Coldfield.  
 Fisher, W. G., Taunton.  
 Foister, A. T., Barkby, Leicester.  
 Foister, D. N., Leics.  
 Foister, R. C., Leics.  
 Fordham, G. W., Matlock.  
 Foster, R. C., Kent.
- Gainer, Dr. E. St. Clair, Thrapston.  
 Garner, H. E., Leicester.  
 Gascoyne, W. L., Lutterworth.  
 Gay, C., March.  
 Gee, C. H., Leicester.  
 Gibbs, R. G., Leics.  
 Gibson, G. F., J.P., Notts.  
 Gill, B., Humberstone, Leicester.  
 Glazebrook, J. W., Countesthorpe,  
 Nr. Leicester.  
 Glover, G. W. H., Leicester.  
 Godrich, W. H. R., South Australia.  
 Goldsmith, H. T., Sherwood, Notts.  
 Good, M. E., Quarndon.  
 Goodman, S. L., Leicester.  
 Gordon, F. C., Littleover.  
 Gornall, L. A., Spalding, Lincs.  
 Gould, F. E., Plymouth.  
 Grantham, J. A., Macclesfield.  
 Griffin, J. H., Oakham.  
 Grimsley, R., Oadby, Nr. Leicester.  
 Grudgings, J. H., Leicester.  
 Gunter, C. V., Notts.  
 Gutteridge, J., Nottingham.
- Hackett, D. H., Leicester.  
 Haddon, E., Allestree, Derby.  
 Haddon, E. W., Leicester.  
 Hagger, W. E., British Columbia.  
 Haines, R. J., Market Deeping.  
 Hall, W., Notts.



**BRETHREN**—*continued.*

Mace, H. W., Notts.  
 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, A. G., 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.  
 Minard, J. L., 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, A., Canada.  
 Musther, W., Orpington, Kent.  
 Munday, F., Northants.

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. A., Walsall.

Page, H. W., Allestree, Derby.  
 Palethorpe, H. T., Alvaston.  
 Palmer, B. L., Leicester.  
 Palmer, P. H., London.  
 Perfect, E., Rothley.  
 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.  
 Pepper, N. E., Leics.  
 Percival, J. E. J., Leicester.  
 Perkins, R., Notts.  
 Phillips, F., Canada.  
 Pick, S., Leicester.  
 Pick, W. H., Birstall.  
 Pickering, E. F., Hinckley.  
 Pitts, W. E., Ashbourne.  
 Plaut, E. E. J., Buenos Aires.  
 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.

Nisbet, Dr. G., Peterborough.  
 Nice, A. E. C., London.  
 Neale, C. E., Leicester.

**BRETHREN—continued.**

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

Ralph, A. R., Leicester.  
 Ramsden, F. G., Bolton.  
 Ranson, Major G. H., Portsmouth.  
 Ratcliffe, J. W., Canada.  
 Ratnett, A., Leicester.  
 Rawson, E. H., Wigston, Leicester.  
 Rayne, H., Birmingham.  
 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.  
 Richards, Dr. H. R. M., Derbys.  
 Richardson, F. G., Leicestershire.  
 Ridgway, A., Leicester.  
 Ridgway, L., Leicester.  
 Ridgway, W., Leicester.  
 Rich, J., Leicester.  
 Richardson, L. H., Australia.  
 Riley, E. C., Leicester.  
 Roberts, H. A., Nottingham.  
 Robinson, C. B., Lutterworth.  
 Rogers, Rev. E., Leicester.  
 Rogers, W. C., Lutterworth.  
 Roker, E. A., Bournemouth.  
 Rollason, A. H., Castle Bromwich.  
 Rowlett, W. H., Oadby.  
 Runnalls, J. L., Canada.  
 Ruskin, J. S., Oadby.  
 Russell, L. H., Oxon.  
 Rutherford, L., Rangoon.  
 Rutherford, R. C., Dunedin, N.Z.

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.  
 Sharp, K. W. B., Lincs.  
 Sheen, R. C., London.  
 Shepherd, J. L., Bromley.  
 Shilcock, D. A., Lincs.  
 Shipman, T. S., Leicester.  
 Singh, A., Amritsar.  
 Smith, A. J., Leicester.  
 Smith, C. M. R., Leicester.  
 Smith, H. R., Pinner.  
 Solomon, A. I. A., Newcastle-on-Tyne.  
 Speak, G., Leicester.  
 Spencer, N. B., New Zealand  
 Spencer, R. C., Leicester.  
 Spiers, J. F., Notts.  
 Spillards, J. G., Wigston.  
 Staley-Brookes, R., Notts.  
 Stanier, F., Burton-on-Trent.  
 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.  
 Stroud, C., U.S.A.  
 Sturgess, F. G., Hoby.  
 Sturton, J., Leicester.  
 Sturton, Dr. S. D., Hong Kong.  
 Swanbergson, E. S., Canada.

Saayman, E. H., Sherwood, Notts.  
 St. George, R. G., Solihull.  
 Samworth, J. W. L., Peterborough.

Taine, W. H. V., Auckland, N.Z.  
 Tandy, H., Leicester.

**BRETHREN**—*continued.*

- Tanser, W. T., Leicester.  
 Taylor, G. E., Nuneaton.  
 Taylor, G. S., Donington-le-Heath.  
 Taylor, J. E., Canada.  
 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.  
 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.
- Vance, E. S. G. K., Notts.  
 Vanstone, E. L., Canada.  
 Vecquerey, C. A. C., Mkt. Harboro.  
 Vines, R., Leicester.  
 Voss, A. J., Leicester.
- Waddington, C. F., Somerset.  
 Wacks, P. J., Wigston Magna.  
 Wain, C. D., Leics.  
 Walker, F., Allestree, Derby.  
 Walker, G. E., Notts.  
 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.  
 Warne, D. A., Surrey.  
 Watkinson, C. P., Sutton Coldfield.  
 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.  
 Whitlam, S., Sheffield.  
 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.  
 Woodliff, D., Grindleford.  
 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-TWENTY-EIGHTH  
MEETING AND INSTALLATION**

was held at Freemason's Hall, Leicester,  
on Monday, 23rd September, 1957.

There were present :—W. Bro. J. E. Foister, W.M. ; W. Bro. A. G. Kilner, I.P.M. ; 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. E. Whitby, Acting S.D. ; W. Bro. S. Kay, J.D. ; W. Bro. T. C. Thorpe, I.G. ; W. Bro. W. E. Boulter, Steward and W. Bro. R. Jacob, Acting Tyler. Also R. W. Bro. Sir John Corah and W. Bros. C. E. Haines, E. Muddimer, R. C. Winn, W. Tomlinson, W. G. Fox, A. E. Bambury, G. F. Goadby and C. C. Binns.

There were 23 members of the Correspondence Circle present and 15 visitors.

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

Bro. T. H. C. Ashwell, 29 Ring Road, Leicester. . . . .	No. 279
Bro. F. Bayley, 41 Portland Street, Leamington Spa. . . . .	No. 567
W. Bro. L. J. Biddle, L.L.B., Neville House, Waterloo St., Birmingham 2. . . . .	No. 587
W. Bro. W. Boot, 35 Carver Street, Sheffield 1. . . . .	No. 4974
W. Bro. Dr. R. L. Brown, 480 Burton Road, Derby. . . . .	No. 4777
W. Bro. P. C. Cullen, M.Sc., 12 Eshergrove, Mapperley Park, Notts. . . . .	No. 1288
Bro. D. B. H. Dawson, 6 Vernon Street, Friar Gate, Derby. . . . .	No. 4777
W. Bro. G. M. Dyson, 1 Burton Walks, Loughborough. . . . .	No. 5758
W. Bro. A. E. Eichman, 18962 Braile, Detroit 19, Michigan, U.S.A. . . . .	No. 578
W. Bro. W. G. Fordham, Hilltops, Cavendish Road, Matlock. . . . .	No. 1495
W. Bro. G. F. Gibson, 147 Musters Road, W. Bridgford, Notts. . . . .	No. 1493
W. Bro. E. W. Haddon, White House, Grenfell Road, Leicester. . . . .	No. 279
W. Bro. W. Hall, 103 Loughborough Road, W. Bridgford, Notts. . . . .	No. 3943
Bro. A. D. Harris, 21 Queens Walk, Kingsbury, N.W. 9. . . . .	No. 2914
W. Bro. F. K. Hill, Corbyn House, Trowell Moor, Notts. . . . .	No. 5645
W. Bro. J. W. Johnson, 108 Holt Drive, Loughborough. . . . .	No. 1007
W. Bro. H. W. Mace, Appleton Gate, Newark, Notts. . . . .	No. 3441

W. Bro. A. R. Ralph, 18 Highway Road, Leicester. . . . .	No. 6406
W. Bro. H. Rayne, 2 Meadow Road, Edgbaston, Birmingham, 17	No. 5224
W. Bro. Dr. H. M. Richards, 22 Church Lane, Darley Abbey. . .	No. 4777
Bro. F. G. Richardson, 138 Wolvey Road, Burbage, Hinckley.	No. 50
W. Bro. H. Russell, 120 Oxford Road, Banbury. . . . .	No. 1130
W. Bro. F. Stanier, Church Farm, Stretton, Burton-on-Trent.	No. 1739
Bro. C. Stroud, 1190 Seward Avenue, Detroit 2, U.S.A. . . .	No. 357
Bro. E. S. G. K. Vance, 43 Blackwell Road, Huthwaite, Sutton- in-Ashfield, Notts. . . . .	No. 5288
Bro. C. A. C. Vecqueray, 2 Lubenham Hill, Market Harborough.	No. 1330
W. Bro. C. F. Waddington, 1 Bellevue Terrace, Clevedon, Somerset. . . . .	No. 7356
W. Bro. G. E. Walker, 11A Carisbrooke Drive, Nottingham . .	No. 1435
W. Bro. C. P. Watkinson, 51 Walsall Road, Four Oaks, Sutton Coldfield. . . . .	No. 3208
W. Bro. S. Whitlam, 148 Whirlowdale Road, Sheffield 7. . .	No. 4974
W. Bro. D. Woodliff, Stonecroft, Grindleford, Sheffield. . .	No. 3397

W. Bro. R. H. Dilworth was duly obligated and installed into the chair of the Lodge by the Worshipful Master according to ancient custom.

The W. Master appointed the following Brethren as officers of the Lodge for the ensuing year, viz :—

Bro. J. Lees Smith . . . . .	S.W.
Bro. S. Kay . . . . .	J.W.
Bro. A. T. Shorthose-Smith . . . . .	Chaplain
Bro. W. A. Thorpe . . . . .	Secretary
Bro. J. T. B. Swift . . . . .	D.C.
Bro. A. Halkyard . . . . .	S.D.
Bro. T. C. Thorpe . . . . .	J.D.
Bro. W. E. Boulter . . . . .	I.G.
Bro. G. H. Fox . . . . .	Steward

The W. Master then delivered his Inaugural Address.

### “THE ILLUMINATI”

When I was elected to the Chair of this Lodge, which has some reputation for scholarship, I became aware of the fact that it would be my privilege and honour to give an address and I tried to think of some subject which would prove of interest. That task I found most difficult and well nigh impossible because so much has been said and written about Freemasonry, that to produce an original lecture is now really a feat. So I had to resort to my good friend W. Bro. C. C. H. Binns. He suggested that the subject of the Illuminati had never been touched upon and that there might be something of common interest in that subject. I don't mind admitting, Brethren, that my knowledge of the Illuminati at that time was most scanty and consisted of knowing that in the 15th Century there were enthusiasts in Spain, Italy and France, who claimed “light” or enlightenment from a higher source than ordinary people. One of

the earliest was an Italian labourer's daughter, who in 1511 claimed to hold colloquies with Our Lord and the Virgin. These of course had nothing to do with Freemasonry.

However, W. Bro. Binns very kindly produced a book called "Proofs of a Conspiracy against all the Religions and Governments of Europe," by John Robison, A.M., Professor of Natural Philosophy and Secretary to the Royal Society of Edinburgh, dated 1798.

I thought that the possession of this book would give me all the information I required. This, however, proved not to be the case, for although it formed an excellent source of information, I had nevertheless to pursue many cross references before I could sit down to write. Yet my main thesis will be found to have its roots in Robison's book and what at first sight was thought to be a very small subject proved to be of immense magnitude. In fact, I have only touched on the fringe of the subject, more or less in note form, but I hope I have left something which will whet the appetite of you all to seek more information, not only about the Illuminati, but of many other societies which did their best to exist, until exposed, under the cloak of Freemasonry.

In a German Periodical called "Religious Occurrences" for the years 1779, 1785 and 1786, there are many references to the Origin and History of Freemasonry. There were accounts in these books of strange systems and schisms which were patronised by men of rank and fortune. Not content with this, these men travelled the Continent of Europe, not only demonstrating these doctrines but learning new secrets and new doctrines. There is no doubt that German Freemasonry at this time was a very serious concern and was connected with many occurrences in the Christian Church. Incidentally, the Jesuits were interested in, and interfered with it.

It is generally understood, despite the assertion to the contrary in Anderson's Book of Constitutions, that the pure form of Freemasonry was imported into Germany and France from England. But the Lodges formed on the Continent became the haunts of fanatics in science, religion and politics. The fact that the Society was secret, enabled men to give discourses which, if given in public, would have exposed the authors to ridicule or censure. So Freemasonry, in this part of the world, was totally different from, and almost directly opposite to, the system imported from England.

In Germany, many innovations were introduced into Freemasonry which were contrary to the declaration "that nothing touching religion or government, shall ever be spoken of in the Lodge." Nor were innovations uncommon in Lodges in France, the nation which Louis XIV endeavoured to make the fountain of human refinements and, indeed, to make Paris the Athens of Western Europe. Hence, the tastes and talents of the Brethren seemed suited to make French Lodges become places of serious discussion in morals, in religion and in politics.

Lodges in other countries also followed the example of those in France and became the rendezvous of the disturbers of public peace; and, since the leaders of these insurrections were members of the Lodges, it was possible, without much

fear of detection, to pass on the ideas of the fanatics, which might range from the overthrow of the Church, to the overturning of the Government. In fact one association was formed for such a purpose and it is also said that most of the leaders of the French Revolution were members of the same association.

This association was called the Order of Illuminati, founded in 1775 by Dr. Adam Weishaupt. The Order was abolished in 1786 by the Elector of Bavaria but it was revived immediately afterwards under another name all over Germany and called the German Union which appeared in the form of Reading Societies. It took its first rise among Freemasons, but it is totally different from Freemasonry.

Although it is not the purpose of this discourse to recount the many innovations introduced into Freemasonry on the Continent, nevertheless it may help us to get a true concept of the idea of the Illuminati if a few are mentioned, but not enlarged upon. Perhaps the first point of interest is that persons, not builders by profession, had been admitted into the Fraternity, probably because of the secrecy of the meetings and also the political views of the candidates. The first distinct instance of this occurred in 1648 when Mr. Ashmole and his father-in-law, Colonel Mainwaring, were accepted into a Lodge at Warrington. It is also known that Charles II was a mason and attended Lodges not only for enjoyment, but also to meet his loyal friends. On the other hand his brother James II did not frequent the Lodges. But it is clear that instead of being entirely a society for members of the trading corporation who were termed freemen, it had by this time become a mixture by the acceptance also of Brethren to a kind of honorary freedom. Hence we get the denomination "Free and accepted Masons."

In the meantime, the "Glorious Revolution" of 1688 drove out James II to France and with him he took Freemasonry, which was well received by the French and from this time forward some of the so-called "higher degrees" were introduced to please the whims of that generation, always bearing in mind that secrecy was the fundamental foundation of the order and politics the ultimate aim.

But in this Masonry there was always some reminder of the exile of the King. For example in the degree of Scotch Knight there was an emblem which is worthy of mention. It consisted of a lion which although wounded by an arrow, had freed itself from the stake to which it had been bound. The animal with the broken rope still about its neck, was lying at the mouth of a cave and was occupied with mathematical instruments which lay near. This probably refers to the dethronement, the captivity, the escape and the asylum of James II and his hopes of reinstatement by the help of loyal Brethren.

It is therefore no surprise that men, with so much time on their hands to think and to indulge in any conviviality, laid this society open to abuse, and undoubtedly many unsavoury doctrines crept into the Lodges. In fact some Paris Lodges boasted no less than forty five degrees which included fifteen orders of chivalry.

These doctrines might, quite easily, form the subject of some future discussion but my task is to say something of the doctrine of Theosophy which may be defined as "knowledge of God by intuition and contemplated by illumination."

In 1775, the Lodge "Theodore of Good Council" was founded at Munich in Bavaria, under the mastership of Professor Baader. It had its constitutional patent from the Royal York at Berlin but had formed a particular system of its own by correspondence with a lodge in Lyons, which was known as the Mother Lodge of the Grand Orient of France, and had under it (in 1782) 266 Lodges. At this time the Lodge was basically British in its simple system of morality, acknowledging that the great aim of Freemasonry was to promote the happiness of mankind. One of its zealous members was Dr. Adam Weishaupt, Professor of Canon Law in the University of Ingolstadt. He was educated among the Jesuits, but when that order was abolished, he changed his views and became their most bitter enemy. This man had acquired a high reputation in his profession and taught, not only law, but gave general education to many influential young gentlemen from neighbouring states. This gave him a great opportunity to spread the favourite doctrines of the Lodge and naturally made a great impression on the students, since all the offices in the Lodge were held by men of talents and virtue. One of the Weishaupt's aims was to score a triumph over the Jesuits by emancipating these young men from the terrors of superstition.

By 1777, Weishaupt was scheming to establish an association which would govern the world and, with this in view, he hinted to several ex-Jesuits, that by assisting him they might recover their former influence under another name. But only two joined him and this added fuel to his already ardent hatred of the Jesuits.

Adherents in other Lodges were found, but were more discreet than the Lodge Theodore, which had already produced pamphlets expressing bold sentiments in politics and religion. The Elector knew of these proceedings and asked the order to be careful not to disturb the peace of the country and drew attention to solemn declaration made by every entrant into Freemasonry, "that no subject of religion or politics shall ever be touched on in the Lodge."

The warning was not heeded, so the Elector ordered a judicial inquiry into the proceedings of the Lodge Theodore and it was found that this, and several associated Lodges, were the nursery or preparation school for another Order of Masons, who called themselves the Illuminated and that the express aim of this order was to abolish Christianity and overrun all civil governments. But the results of the inquiry proved to be imperfect and unsatisfactory. No Illuminati were found as they were not known by the ordinary members of the Lodge.

The Elector himself interviewed some of these so-called candidates for illumination, who were called Minervals and claimed to be bound by secrecy. They assured the Elector, on their honour, that the aim of the order was in the highest degree praiseworthy and useful both to the Church and State. The public, however, were still sceptical and the Elector was obliged to issue an order forbidding all secret assemblies and disbanding the Masonic Lodges. The Lodge Theodore expressed its opposition to this and continued its meetings.

In 1783, four professors of the Marianen Academy were summoned before the court of inquiry and were questioned about the Order of the Illuminati. They admitted that they belonged to it and related its constitution and principles. It appeared that the order renounced Christianity. Sensual pleasures were restored to the rank they held in the Epicurean philosophy, i.e. a system of

philosophy which taught that pleasure is the supreme good and the basis of morality. Self murder was justified. Death was declared an eternal sleep. Patriotism and loyalty were called narrow-minded prejudices, and many other maxims. The Court concluded that the method of education made them all spies on each other and on all around them.

All these admissions were denied by the Illuminati who said that some of the facts mentioned were absolutely false and the rest were mistakes.

The Government, however, had formed such an impression of the dangerous tendency of the Order, that the Elector issued another edict forbidding all hidden assemblies and abolishing the Order of the Illuminati. The Lodge Theodore was searched but, no doubt having been warned, all papers had been burnt. Weishaupt was deprived of his professor's chair, was banished from Bavaria and went to Regensburg, a free city. He was offered a pension of 800 florins which he refused. Others were banished with him, whilst some were imprisoned. Weishaupt went into the service of the Duke of Saxe-Gotha.

Whilst at Regensburg, Weishaupt published an account of the Order, which was read to every novice at his reception. The apparent aim of the Order was that all men should soon be free and happy, i.e. the happiness of the human race. To this were added the statutes and rules as far as the degree of Illuminatus Minor (the lowest degree).

This publication did not in any way agree with the statements made by the four professors and was written to lull the suspicions which had been raised concerning the Order. There was, however, no account of the higher orders or degrees which the professors mentioned as the cause of the trouble but about which they could say nothing, as they were only of the lowest type of Minerval.

The preparation of a candidate for Illumination i.e. to make him superior to his fellows, was important. The only ostensible members of the Order were these Minervals who were found in Lodges of Freemasons. A candidate for admission had to make his wish known to some Minerval, who reported the matter to his superior who, in turn, by a certain channel, intimated it to the Council.

Nothing was heard for some time, but the candidate was observed in silence and if thought unfit, nothing more was heard of him. But if otherwise, he was invited to a conference where he met a member unknown to him, and was called upon to sign an oath concerning secrecy. He was then introduced to his future instructor, who put him through an interrogation, with such questions as—what advantages he hoped to derive from being a member; What he particularly wished to learn; What questions relative to the life, prospects and duties of man as an individual and as a citizen, he wished to discuss; in what respects he thought he could be of use to the Order. To each of which he had to give a written answer.

The novice and his mentor then began instruction on certain portions of the constitutions and rules of the Order, and the novice had to record weekly what he had learned. He visited his mentor's house to read and memorise the in-

structions and particular attention was paid to his qualifications and aspirations. He was instructed to comment on occurrences in the neighbourhood, whether of a public or private nature.

This trial might last for two or three years and the novice knew no person of the Order but his instructor. This gave him the idea that his superiors possessed very high abilities and worth. He was encouraged to imitate them and to communicate with them by letter on any subject, "be it for the good of the Order or even on the behaviour of his instructor, whether he was assiduous or remiss, indulgent or severe."

If, after three years, the novice had not made the grade, he still remained a Freemason of the highest class.

On the other hand, if his superior judged favourably, he became an Illuminatus Minor and then he was encouraged to pursue his own particular bent. The opportunities for this study were also presented to the candidate by the superiors as they already knew where his talents lay. He thus became a servant to his superiors and one of the numbers of picked entrants.

If the candidate wished to make further progress he was called upon to sign the following obligation :—

"I, N. N. protest before you, the plenipotentiary of the venerable Order into which I wish to be admitted, that I acknowledge natural weakness and inability and that I, with all my professions, ranks, honours and titles which I hold in political society, am, at bottom, only a man. I can enjoy these things only through my fellow-men and through them also I may lose them. The approbation and consideration of my fellow-men are indispensably necessary, and I must try to maintain them by all my talents. These I will never use to the prejudice of universal good, but will oppose with all my might, the enemies of the human race, and of political society. I will embrace every opportunity of saving mankind, by improving my understanding and my affections, and by imparting all important knowledge, as the good and statutes of this order require me. I bind myself to perpetual silence and unshaken loyalty and submission to the Order, in the persons of my superiors ; here making a faithful and complete surrender of my private judgment, my own will, and every narrow-minded employment of my power and influence. I pledge myself to account the good of the Order as my own, and am ready to serve it with my fortune, my honour and my blood. Should I through omission, neglect, passion or wickedness, behave contrary to this good of the Order, I subject myself to what reproof or punishment my superiors shall enjoin. The friends and enemies of the Order shall be my friends and enemies and with respect to both, I will conduct myself as directed by the order and am ready in every lawful way, to devote myself to its increase and promotion and therein to employ all my ability. All this I promise, and protest, without secret reservation, according to the intention of the Society which require from me this engagement. This I do as I am, as I hope to continue, a Man of Honour."

A drawn sword was pointed to his breast and he was asked, "Will you be obedient to the commands of your Superiors?"

It was at this stage of instruction that the political doctrines of the order were inculcated and the mind of the pupil was stirred by the idea of universal happiness and of the possibility of uniting all the inhabitants of the earth as one society. There was to be no class distinction and princes were considered unnecessary. Thus it appeared that religion, the love of a particular country and loyalty to the crown, were to be resisted. The aim of the superiors was then to bring these things about by introducing the Illuminati into all important civil offices and in particular into courts of justice. In like manner the chairs in the University of Ingoldstadt were occupied by Illuminati.

This short account of the Novitiate and of the lowest class of Illuminati is all that can be found directly from the authority of Weishaupt. The Higher degrees, which were known to exist, were not published by him. It is from other writers such as Zwack, Baron, Bassus and Baron Knigge that we learn something of these.

In order to retain secrecy the higher members of the Illuminati gave themselves antique names. Thus, Weishaupt was called Spartacus, the man who headed the insurrection of slaves and kept Rome in terror and uproar for three years. Zwack was called Cato. Others were named Philo, Hannibal, Marius, Diomedes, Socrates, Lucian, etc. It is interesting to note, that with the exception of Cato and Socrates, there was not a name of any ancient who was eminent as a teacher and who practised virtue. In the same manner the Cities and Countries of Europe were given ancient names, e.g. Munich was Athens and Vienna was Rome.

Under these pseudonyms many letters were written which contained facts concerning the original founders of the Association but their secret authorship meant nothing to those into whose hands they might fall. It would be impossible for me to summarize all this correspondence in a short discourse like this, so I will just mention a few.

It appears from the letters of Spartacus (Weishaupt) to Cato (Zwack, who was a Judge of the Criminal Court) about 1778, that the new entrants to the order were not to have advanced literature presented to them until they had been prepared and accepted. There was also evidence of plotting against the state by some members who derived unpublished information from the Archives of the State. Throughout Weishaupt's writings, he presented himself as guiltless in morals and religion and regarded himself as the best instructor of the young. But, within the Association, there was much unrest and the moral behaviour of many of the leaders left much to be desired. One was said to sit all day long with the vintner's pretty wife and another was caught attempting to ravish the wife of his friend. Many other happenings unworthy of being recorded here, gave a very bad impression to those who came to visit Athens (Munich) for enlightenment. Nor was the leader of the Association, Weishaupt, the blameless man he represented himself to be.

In 1783 Spartacus wrote that he was in a most embarrassing situation which robbed him of rest and made him unfit for everything. He said he was in danger of losing his honour and reputation because his sister-in-law was with child. He tried to get a marriage licence from Rome without success. He and his

friends tried every method to destroy the child, and with so much internal spying upon each other, he found it difficult to find someone in whom he could confide, and in this letter he admitted that he could not conceive what "devil had made him go astray." The matter was hushed up and would not have come to light if these writings had not been discovered. But sufficient has been said to show the type of leader this Association of Illuminati had.

Other correspondence showed that Minos, a member of the higher tribunal, was in favour of introducing Atheism into the Order at once, by showing that Atheism was friendly to society, whilst Christianity was a system of lies.

Another interesting letter written in 1782 referred to a proposal by one, Hercules, to establish a Minerval school for girls. The argument being that one cannot improve the world without improving the women, "who have such a mighty influence on the men."

But how were they to start? Hercules suggested that the Wife of Magus might have no objection to being prepared and might then have charge of the management of the girls, whilst he himself had four step-daughters who held the same beliefs as himself and were well acquainted with the young ladies of the time. These women were exhorted to contrive pretty degrees, dresses, ornaments and elegant and decent rituals. No man was to be admitted. This, it was thought, would make the women keen to go on with the formation of the school. But indirectly the men were to guide the women, for Magus could give help to his wife and Hercules would always be at hand to prevent the introduction of "any improper question." Hercules was, however, a little doubtful whether the Association would be durable, for women, he said, are fickle and impatient and the ceremonies through which they would pass, would soon "lose their novelty and influence." There was also the risk that the women might become masters of the situation, turn the order upside down, and start a new order.

Zwack also brought forward a project for a Sisterhood, subservient to the designs of the Illuminati. It was said that "it will be of great service and procure us both much information and money and will suit charmingly the taste of many of our truest members who are lovers of the sex." It should consist of two classes, the virtuous and the freer-hearted!

Weishaupt said in another letter to Cato that the three doctrines of the Illuminati were liberty, equality and morality. These three conditions of human society were expressed by the rough, the split and the polished stone. The rough and the split stone expressed the conditions under civil governments: rough by every fretting inequality of condition; and split, since they were no longer one family and were further divided by differences of government, rank, property and religion: but, when united in one family they were represented by the polished stone. He admitted that those who professed this knowledge were indeed Illuminati.

What seems so strange is that this all powerful morality, so operative on the heart of the Illuminati, was entrusted only to the chosen few and handed down to Weishaupt and his Associates. These apparently cleaned up the

Order which they said had lost its lustre under the Masons and now shone bright under the aegis of this new tribunal.

The series of ranks and progress of the pupil were as follows :—

	Nursery.	{ Preparation. Novice. Minerval. Illuminatus Minor.
Masonry.	{ Symbolic.	{ Apprentice. Fellow Craft. Master.
	{ Scotch.	{ Scotch Novice. Scotch Knight.
Mysteries.	{ Lesser.	{ Presbyter, Priest. Prince, Regent.
	{ Greater.	{ Magus. Rex.

A short account of some higher degrees might be of interest. In the degree of Illuminatus Dirigens or Scotch Knight, the Knight was urged to get the "upper hand in all mason Lodges" and to get the disposal of the money of the Lodges. The Candidate was "to consider and treat Illuminati as the superiors of Freemasons." At the accolade, the Knight was exhorted "to prove himself equal to kings and never bow his knee to one who was like himself but a man."

The Mystery class is divided into two parts, the lesser and the greater. One relating chiefly to religion and the other to politics. These higher degrees were never printed and were conferred only by Spartacus himself from papers which he never entrusted to anyone else.

The first degree of Magus taught that God and the world were the same thing and all religion was without foundation and the contrivance of ambitious men. The second degree or Rex, stated that every person on earth is a sovereign as in the Patriarchal State and that nations must be brought back to that state; peaceably, if possible, but by force, if necessary.

From all accounts, then, it seems that the great aim of the Order of Illuminati was to make men happy, by making them good, which was to be brought about by enlightening the mind and freeing it from the dominion of superstition and prejudices. If this could be done, then the peace of society would be the consequence; government would be unnecessary; and society would go on in a state of perfect liberty and equality. To accomplish this, the first object was to get possession of riches, power and influence, and to abolish christianity; also to over-run all civil governments of Europe and finally governments in all parts

of the world. Weishaupt chose an ancient name expressive of this principle. Spartacus was a gladiator who headed an insurrection of Roman Slaves and for three years kept the city in terror. But Weishaupt was a strange man lusting for power. He had no scruples about murdering his child or the woman whom he wronged, expressing the excuse that had he fallen, his precious order would have fallen also. He had belonged to a sect which I have heard referred to as "those cunning Jesuits, who draw attention to a matter by pretending to attack it." Thus he employed the Christian religion, which he considered false, as a means of inviting Christians to join his Order.

With so much distrust and cunning amongst his followers, it was not surprising that many left the order, but some remained. These were hopeful of securing high positions in the ultimate state of the world.

This lust for power is contrary to the teachings in Freemasons' Lodges and true Freemasons have no respect for this Order of Illuminati. But there were obvious splits in the Masons' Lodges by virtue of the fact that many innovations had been introduced both in France, in Germany and in other parts of Europe, so much so that the mood of the members was such, that the new ideas of Weishaupt made their appeal to certain of the weaker brethren. Weishaupt was clever to take advantage of this weakening. When once the idea of secrecy and promised power was instilled into the candidates the rest became easy, and a class of superiors began to grow up. The wise and true Freemason would have nothing to do with this desire for supremacy and avoided this new Order, although it is very doubtful if many, who were considered unsuitable to Weishaupt, ever knew that the order existed. But the Order did entice those who were ambitious and wished to solve the hidden mysteries which it promised. Such persons gave up their own private judgements and relied on that of their superiors. So the whole system was nothing more than a trick to please the whim of this extraordinary man who in 1783 boasted that he had attracted to the order 600 in Bavaria alone.

In conclusion we might summarize this account in the following words. The Order of the Illuminati was a short lived movement of republican free thought, founded by Adam Weishaupt in 1775. Its members, pledged to obedience to their superiors, were divided into three main classes; the first, included novices, minervals and lesser illuminati; the second, consisted of Freemasons, ordinary, Scottish and Scottish Knights; the third or mystery class, comprised two grades of priest and regent and of magus and king. Relations with masonic lodges were established at Munich in 1780. The Order had its branches in most countries of Europe, but its total members seem never to have exceeded 2,000. The scheme had its attractions for literary men. Internal rupture preceded its downfall, which was brought about by the Elector of Bavaria in 1786.

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The Lodge was closed and a *Conversazione* was held afterwards.

**THE  
THREE-HUNDRED-AND-TWENTYNINTH  
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,  
on Monday, 25th November, 1957.

W. Bro. R. H. Dilworth presided.

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

W. Bro. H. A. Abdale, 26 Brixham Terrace, Downsview, Ontario,  
Canada. No.591.

W. Bro. J. L. Minard, 51 Belle View Road, Earl Shilton, Leics., No. 6167.

W. Bro. F. Munday, 63 Midland Road, Wellingborough, Northants, No. 5195.

The following brethren were elected Full Members of the Lodge :—

W. Bro. T. Flinn, Nos. 2028 and 5247.

W. Bro. T. W. Haird, No. 3091.

W. Bro. B. A. Swinden, P.A.G.D.C., Provincial Grand Secretary, Northants and Hunts, read a paper :—

**THE THIRD DEGREE**

So much has been said and written about the Third Degree that it may seem that nothing more remains to be said. This paper does not claim to contribute any new discovery to those already made ; it is, rather, an attempt to express a point of view and to clarify ideas which have been confused in a fog of discussion.

I begin with the following assumptions :—

- (1). At the time of the formation of Grand Lodge "official" Masonry consisted of no more than two degrees.
- (2). Before this there had been a conglomeration of so-called secrets, some of them of considerable antiquity—*e.g.*, the "secret name." The process of sorting out was effected during the XVIII Century, when the proliferation of legends and degrees became almost an industry.
- (3). In general, the development of modern masonry was due to the efforts, during the latter part of the XVII and the earlier part of the XVIII Centuries, of a number of educated men with questing minds. They had a religious bias, not unmingled with mysticism, and an occasional tendency to emulate Autolytus.

Moreover, I see no useful purpose in trying to identify H.A.B. with Abel, Osiris, the Mason of Cologne, Thomas-à-Becket, Charles I or any other of the 101 figures whose fates, it has been suggested, may have been sublimated in our legend.

**Background of modern Freemasonry.** It is desirable to pay some attention to the background against which Freemasonry developed, and I begin with geometry, which has been drawn upon so heavily by Architecture; indeed, many of the Old Constitutions or Charges of Masonry claim that geometry is the most important of the Seven Liberal Arts and Sciences, and that Masonry sprang from it.

For some 1,000 years round about the beginning of the Christian era the vital link in the collection and dissemination of knowledge was the so-called Museum at Alexandria, a sort of universal library, complete with accommodation and apparatus for scholars to carry on research. The whole of Greece and the eastern Mediterranean areas were ransacked for MSS. and written records of all kinds, and the researchers worked on these and produced their own books until the Museum contained about half a million volumes. Thus was saved from loss and oblivion much of the work of previous ages, which contained some quite good things: it is to be feared that the original work of the Alexandrians was not, on the whole, up to the standard of the earlier work. Here it was that in the IV Century B.C. Euclid laid the foundations of the scientific study of geometry by collecting and collating the previously known bits and pieces of the subject in a text-book which held the field for more than 2,000 years. But in A.D. 641 Alexandria finally fell; in Europe mathematics stagnated and geometry practically disappeared. The monastic schools of the Middle Ages did, it is true, retain some faint memory of a legendary figure called Euclid, who "invented" geometry and had curious connections with Egypt and Abraham (Cooke M.S. vv.435-538), but in general geometry was dead: all that remained were some rule-of-thumb methods and practical rules of measurement. The knowledge of perspective necessary for the drawing of correct plans and elevations simply did not exist; neither the Egyptians nor the Greeks and occupied themselves with it. The Roman Vitruvius of the first century A.D. had a fairly good idea of architectural perspective, but his principles were not understood for many centuries, and only towards the close of the XV Century during the Italian Renaissance was the study of perspective undertaken. It reached its full fruition in the work of Brooke Taylor in 1715, and it may be recalled that some of the early XVIII Century Lodges occupied themselves with the study of Vitruvius, Palladio and Taylor. Even in 1647 the French geometer Desargues, writing on the "art of stone-cutting in architecture" (with particular reference to vaulting) could say "its practitioners had to burden their memory with a large number of different rules, applicable to special cases, which far from facilitating the execution of the work caused loss of time in their tasks, in which the majority laboured as it were gropingly and at random with no sure guide or method, and consequently with incredible uncertainty and fatigue." Obviously the master masons of Paris knew nothing of any Comacine Masters, or the latter, if ever they existed, were not so far advanced as has sometimes been claimed for them.

The gloom of the not miscalled Dark Ages began to be illumined by some faint rays of light during the XII Century, when copies of Greek and Arabian text-

books were introduced into western Europe through the Moors of Spain, but they remained very rare : the fall of Constantinople, too, sent a wave of refugees into Italy, bringing some traditions of Greek science. The invention of printing in the middle of the XV Century was the force that activated the Renaissance, and this revived interest in learning gained momentum until it resulted in the formation of the French Academy in 1666 and the Royal Society during the years 1660-1662. It is this latter period which is so important in considering the development of modern Freemasonry, for in the years surrounding the foundation of these formal learned societies it became fashionable for amateurs to meet in sociable groups ostensibly for the discussion of scientific and artistic subjects. This practice still exists.

**The Art of Building and the Builders.** During the VII Century A.D. Christianity began to spread generally through Britian, and this created a demand for churches. The earliest buildings were of wood, not intended to be permanent, though as late as 1086 A.D. Domesday Book records the existence of wooden churches. As soon as was convenient these temporary buildings were replaced by stone-built churches, small and simple erections which were perhaps not very stable. Thus the well-known inscription at Kirkdale in the North Riding reads : ORM GAMAL SUNA BOHTE SCS GREGORIUS MINSTER DONNE HIT WES ÆL TOBROCAN & TOFALAN & HE HIT LET MACAN NEWAN FROM GRUNDE XPE & SCS GREGORIUS IN EADWARD DAGUM CNG & IN TOSTI DAGUM EORL. (Orm, son of Gamel, bought S. Gregory's Minster when it was all broken down and fallen, and had it made new from the ground to Christ and S. Gregory in the days of Edward the King and Tosti the Earl) ; this would be between 1055 and 1065 A.D. Possibly some of these early churches were destroyed by invaders like the Northmen who "divided the country" in 876 A.D., but in the course of two or three generations these pagans were themselves becoming Christians, and in the tenth century distinctive Scandinavian characteristics appeared in the designs and decorations of crosses and gravestones, particularly in the north.

The Normans were always great church-builders and within a century or so after their conquest of the country they provided a stone church in almost every village. Again these were usually small and unpretentious buildings, perhaps erected by not very expert labour. For some time such constructions depended largely on trial and error, and the failures would tend to disappear. Where Norman remains still exist they have largely been incorporated in later structures intended to increase the size of the building (during the Guild period it was common for a Guild to add a side-chapel to an existing church, and a number of urban churches bear evidence of the successive addition of such chapels to an original central building). There remain but very few churches, built usually not earlier than the middle of the XII Century, which shew the original Norman characteristics with but slight alteration.

It was towards the end of the XII Century that the great monastic foundations began to take shape. These were altogether more ambitious, and a new style of architecture appeared ; e.g. at Rievaulx Abbey the nave arcade shews traces of bluntly pointed arches, though it is likely that the windows were round-topped : of course here building went on for several centuries. For these constructions a more expert type of labour was required, perhaps imported,

certainly supervised by men who may have had access to the knowledge stated above to have been brought into Europe through the Moors : such men would be very few, and the parish priest would not be numbered among them ; hence, I fancy, the jumble of myth, legend and " history " in the Ancient Charges. But the period of trial and error was not over : I think there is evidence of this in the remains of a three light lancet window at Byland Abbey, which is not symmetrical.

Thus the use of stone for building was extremely rare up to the end of the XI Century : it became more frequent during the XII Century, but was practically restricted to the construction of abbeys, churches and other ecclesiastical buildings, and castles. Not until the XVII Century did stone or brick come into general use for domestic construction, and by this time the craft of masonry, which had reached its peak during the two or three hundred years preceding, was in decline : indeed, the changes in social conditions had resulted in the operative lodges becoming moribund.

Thus the evidence goes to shew that in the earliest days of the use of stone for building labour was imported from abroad ; later it became possible to obtain indigenous labour by various means. The great majority of these masons were, of course, quite unlettered, unable to read or write, and, since the buildings on the construction of which they were employed were frequently remote and isolated, cut off very largely from external sources of amusement. So the social aspect of their lodge gatherings in off-duty hours grew in importance. Moreover there can be little doubt that when building in stone became more general there was close contact in the lodges between the masons and their employers who were largely, though not entirely, ecclesiastics. Certainly those officers charged with the welfare of the workmen would meet them both at work and leisure, and would seize every opportunity of trying to instruct them in religion and social behaviour (see the Regius MS.), and of trying to inculcate an *esprit de corps* and pride in their craft. All this instruction would necessarily be oral, by constant repetition of story and legend. The workmen would transmit as much as they could remember to others : the stories would be modified, details changed and unfamiliar names distorted—the mutation of Pythagore into Peter Gower is easy to understand. Hence would arise the variants of the Old Constitutions, and perhaps some tradition of non-professional masons in the lodges.

For most of the period preceding the formation of Grand Lodge plans and elevations in the modern sense were not prepared for the construction of buildings. In the case of the larger operations the supervisors must have had a general conception of the final structure, but very much was left to the " master " mason in charge of the work, who prepared working drawings according to his own fancy and the traditions of the building craft ; tracing boards and tracery houses for such purposes were often provided in the XIV Century. Not until the XVII Century did it become possible to prepare correct plans and elevations, and the profession of architect developed. Many of the most famous architects of this time had had no professional connection with building and had made their mark in other studies before they became architects ; among these were Inigo Jones, Sir Christopher Wren, Sir John Vanbrugh, Dean Aldrich. It is to men like these, though perhaps not to these particular individuals, that

we must look to the development of Accepted Masonry, for such men, intellectuals with enquiring minds, having become interested in architecture, would naturally try to discover the secrets, if any, of the professional builders.

**The Master Mason.** Much confusion has arisen over this term. Let us first remember that in the Middle Ages "Master" was a respectful form of address (v. Matthew xii, 38) and that it grew into a specific title of honour (e.g. Master of Arts). During the course of time the term "Master Mason" was used in three senses. First, the chief technical official was called the "master mason;" on the larger operations during the XIII, XIV and XV Centuries he was frequently called the "master of the works" and was a man of considerable social importance, able to mix with high ecclesiastics and even in some cases with a place at Court. Such men were not infrequently responsible for "devyses" or "form and mould," i.e. the design of parts of the structure and the working drawings.

Secondly, there was the "little master" or mason-contractor. With the decline in the XV Century of the Church as a building employer, and the redistribution of wealth consequent upon the opening up of the New World, there came a great increase in private and public building on behalf of the nobles, the merchant classes, corporate bodies and public authorities. The master mason of the earlier centuries suffered a considerable decline in status by reason of the increasing powers of the rapidly growing bodies of public officials, and this decline was later emphasized by the employment of non-masons as architects. The "direct labour" system was almost entirely displaced by the use of contractors, resulting in the growth of a number of small firms, which, while not restricting their operations to a single locality, tended at least to group around the municipalities, and to form associations.

These associations would normally be composed of the principals of the small firms (who frequently worked with their employees), while the strong organizations of working masons seem to have been subjected to a process of disintegration. Certainly during the XVI and XVII Centuries the wages and general conditions of the working mason declined considerably.

Thirdly, the term "master mason" was used in Scotland as equivalent to "fellow craft": moreover, in Scotland it sometimes meant "the master of a lodge," and English masons were not always able to distinguish these usages. It seems possible that in the Regulations of Grand Lodge of 1723 the term "master mason" is used as equivalent to "fellow craft."

It appears, therefore, that about the beginning of the XVIII Century English Masons used the term "master mason" very indefinitely, and in the absence of documentary evidence and at this distance of time it is unlikely that we can correctly interpret such a phrase as "the oldest Master Mason (being the Master of a Lodge)."

**The Third Degree and the Hiram Legend.** There is no evidence that at the time of the formation of Grand Lodge any Third Degree ceremony was in general use in the English Lodges; indeed, such ceremonies as actually existed were probably rather sketchy. On the other hand, a few scattered references have been taken by some authors as suggesting that some of the secrets now referred to the 3<sup>o</sup> were known in parts of the country several years before the end of the XVII Century. This may well be true, because there is

clear indication that there had been some intercourse between English and Scottish Masons, and the latter are the most likely source of these secrets. But it does not by any means prove the existence of a 3° ceremony anywhere in the country, or even a widespread knowledge of the legend now associated with that degree, and I believe that no more than two degrees were generally practised, and in many cases only one.

The first real evidence of the legend seems to be given by the well-known advertisement of 1726 announcing a lecture on the subject of "the widow's son killed by the blow of a beetle." In 1730 Prichard's "Masonry Dissected" gave the beginnings of the legend as it appears in our Traditional History. At this time there was considerable curiosity about, and interest in, Masonry, and Prichard touched off a whole series of "exposures," of which the well-known "Jachin and Boaz" and "Three Distinct Knocks," published about 1762, ran through so many editions that we can only deduce that they were used by the Brethren as rituals and so must have given a pretty accurate account of the working used in many Lodges up to the end of the century. During the greater part of this century, too, the fabrication or importation of legends and degrees proceeded, culminating in Dunckerley's Knight Templar series of 1791, which included some of the Higher Degrees and continued well into the 1860s, though parts of it were abandoned when the Supreme Council was formed in 1845. During part of the XVIII Century some of these degrees were conferred in Craft or Royal Arch Lodges if anyone was present who knew how to work them.

The versions given in "Jachin and Boaz" and "Three Distinct Knocks," though fundamentally the same as Prichard's, differ from it in some respects and indicate that by the middle of the XVIII Century the Traditional History was being expanded to make it more of a connected story. The version which, by the kindness of Bro. Harold Wilkinson, I give in Appendix II, and whose provenance is unknown, again differs in some details from these two, though it is almost certainly of about the same date; some of the variations may be attributable to slips of memory in an orally transmitted tradition. All these versions give only one "substituted sign," the Wilkinson version differing in two details from those of the two approximately contemporaneous ones, while Prichard's is entirely different. The expansion of the story and accompaniments went on until we reach the version commonly in use to-day. The literary style of our present version of the 3°, with its inflated language and piling up of unnecessary adjectives, indicates that it was compiled in the late XVIII or early XIX Century: its compiler was an educated man who could quote Milton's "Paradise Lost," and probably a cleric, since he introduced a Hebrew word. This striving to give 'verisimilitude to an otherwise bald and unconvincing narrative' was a characteristic of the later XVIII Century versions, which may be exemplified by the fantastic names given to the three ruffians in some of them.

We are on pretty firm ground in saying that there was no trace of the 3° in "official" English Masonry in 1717: that it began to trickle in about 1726, and that it was established as part of the ritual by 1730, though neither then nor for many years later was it obligatory for an initiate to proceed to the Master's Degree. There is clear indication in some of the early Catechisms and Exposures of this period that a very large number of Brethren took no more than the 1° or 2°.

Wherever the legend originated, there is no Biblical authority for it. There are two scriptural accounts of the building of the Temple, in I Kings and II Chronicles; they were compiled from the same source in general and shew slight differences, the latter being written much later and owing something, perhaps, to the author's imagination, as for instance when he purports to quote the exact words of Solomon's message to H.K.T.; but this was a common practice with ancient historians, intended to give life to the narrative. In our present versions there is no mention of Hiram Abif; in II Chronicles ii. 13 the Hebrew word *Abif* is translated "my father's," and in II Chronicles iv. 16 *Abi* is translated "his father," and the words occur nowhere else. But in Coverdale's Bible of 1535 and two others of 1537 and 1551 the Hebrew words

were transliterated as an appendage to the name Hiram, so that they may easily have been taken to be a surname; and Anderson did so take them in the first edition of his Constitutions in 1723.

Some attempt has been made to suggest that the Bible refers to three Hiram, viz. H.K.T. and two others. This arises from differences in the two scriptural versions, that in Kings stating that Hiram was a widow's son of the tribe of Naphtali, while in Chronicles his mother is said to be a woman of the daughters of Dan: both accounts say that his father was a man of Tyre. There is no difficulty in reconciling these two accounts. In Joshua xix, 47 we read with reference to the division of Canaan among the tribes of Israel "the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem Dan after the name of their father." A variant of this story is given in Judges xviii. 26-29, where the town is called Laish. This small town, which was in the land of Naphtali, is the Dan which so frequently figures in the phrase "from Dan to Beersheba." It was in the north of Israel, a comparatively short distance from Tyre, while the land of Dan was about half way down the coast of Palestine, a long journey for those days from Tyre. While it is not impossible that a man of Tyre should sail to Joppa and marry a woman of the land of Dan, which contained that port, it is much more likely that he should marry a woman from the town of Dan, some twenty-odd miles from Tyre, and we may therefore reconcile the two accounts by supposing that one gives, as it were, the county and the other the town of origin of Hiram's mother. Of course it was by no means rare for a Phœnician to intermarry with a woman from a neighbouring country. Moreover, by Solomon's time the tribal divisions of Israel had practically disappeared.

Again, it has been suggested that the account in Chronicles may be read as implying that the artificer Hiram finished the work which his father, also named Hiram, had left unfinished owing to some unexplained tragedy. Though it is true that trades descended from father to son, there is no evidence whatever to support this explanation, while it would have been most unusual for father and son to have the same name. I feel that we must reject this suggestion.

Neither scriptural account bears any suggestion that Hiram was an architect: in both he is mentioned only in connection with work in metal, the chief furnishing of the Temple, except for the incredible passage in II Chronicles, ii. 14, which might credit him with a versatility in interior furnishing of very

doubtful veracity. Nor, apart from the footnote in Anderson's 1723 Constitutions already mentioned, in which he refers indiscriminately to 'Hiram the Mason' and 'Hiram the Architect,' do we find that any of the masonic documents of the first half of the XVIII Century know him as anything but 'Our Master Hiram.' The exposure "Jachin and Boaz" (1762), purporting to give the ceremony of installing the Master of a Lodge, has a footnote containing the words "Hiram, the chief architect of the Temple," but there is no such mention in "Three Distinct Knocks." It would, of course, be very natural for Solomon to call on the King of Tyre for assistance in connection with the interior furnishing of the Temple. For centuries the Phoenicians had a reputation for furnishing and decoration which spread through the then known world: they fetched their tin from Cornwall, and Tyrian purple was highly prized among nations with any claims to artistic appreciation. During the V Century B.C. the Greek historian Herodotus made a special journey to the Phoenician Tyre to inspect the Temple of Hercules there. "It is richly furnished," he says, "and within it are two pillars, the one of refined gold, the other of an emerald, which by night shone with exceeding splendour." Herodotus travelled widely in Egypt and the Middle East; he studied the geography, ethnology, customs, dress, religion and fables of the peoples there, reporting what he had learnt without comment except occasionally when he found the stories too hard to swallow, and he was initiated into some of the Mysteries. He passed through the 'Syrian Palestine,' where he saw columns erected by the Egyptian king Sesostris, indicating that little resistance had been made to his invasion (v. II Chronicles xii.). Herodotus mentions that the greatest city of this region was called Cadytis (Kedushah, the Holy City, in recent times known to the Arabs as El Koudeis *i.e.* Jerusalem), but his visit to Palestine must have been very hurried since if he had met and talked to Jews he would certainly have had something to say about their religious customs.

Many years ago, W. Bro. Covey Crump advanced the hypothesis that only one Hiram was concerned in the building of the Temple, *viz.* H.K.T., and I am strongly of opinion that the weight of evidence in both Biblical accounts supports this. In I Kings vii, 13 we read "King Solomon sent and fetched Hiram out of Tyre," which might easily refer to H.K.T. in view of the context in II Chronicles ii. 13, H.K.T., in answer to Solomon's request, says "I have sent a cunning man, endued with understanding," but does not directly name this man. Both accounts agree in stating that Hiram made the pillars and the brazen vessels and all the other ornaments in brass. Now the Bible also says that King Solomon built the house and carved the walls and all the rest of it, but no-one has ever suggested that King Solomon did all this with his own hands. So I suggest that when we are told that Hiram made the molten sea and so on, the Bible means that, in the same sense, H.K.T. did all this; further, after giving a catalogue of Hiram's works, both accounts say "In the plain of Jordan did the king cast them." This may refer to Solomon, but it may equally refer to H.K.T. So I suggest that there were only two 'Grand Masters' at the building of the Temple, Solomon, who was responsible for the fabric, and H.K.T. who was responsible for the interior decoration. We note, too, that Hiram was dissatisfied with the reward he received from Solomon, but was not strong enough to rebel, and one rather mysterious passage implies that he paid tribute to King Solomon. Also, the word 'king' is frequently used in the Bible to mean the chief man in a town or province, or a landholder, (v. Joshua, xii. 9-24).

It has already been said that the T.H. was developed over threequarters of a century from an outline original by addition, subtraction, amplification and alteration. Thus we find changes in the method of attack on H.A.B., in the positions of the entrances of the Temple (to correspond with the positions usually assumed by the principal officers), in the occasion of the wearing of white aprons and gloves, in the composition of the search parties, in the final resting place of Hiram ; alteration in, and additions to the signs ; amplification of the outcome of the searches, and the erasure of some badly translated and obviously impossible Latin. Yet even so, taken at its face value the T.H. hardly holds together and cannot stand up to critical examination. Doubts may be expressed about the circumstances in which the absence of Hiram was reported ; the behaviour of the ruffians is inconsistent, though less so than it was in 1762 ; there is too much appeal to coincidence : the accounts of the re-opening of the ground and the raising only just pass muster with regard to the use of the words 'some' and 'others' when we remember that the parties consisted only of five men each. But the crucial question is "Why were F.Cs. sent to find the secrets of a M.M.?", and of course the answer is that there was no-one else to send. We say "those secrets were known to but three in the world" and, elsewhere, "at the building of King Solomon's Temple a vast number of Masons were employed ; they consisted of E.As. and F.Cs." While these are late additions to the ritual of Masonry, they undoubtedly reflect conditions which existed in the earliest days of our present organization, with two degrees only. Even the Master of a Lodge was no more than a F.C., a fact which has left its mark on our present Installation ceremony, part of which takes place in the 2° : and we may also pay some regard to the note appended to No.4 of the Charges of a Freemason printed at the beginning of the B. of C. It would seem that when the third degree was being introduced its sponsors were faced by something of a dilemma ; they were restricted by the existing degrees, but felt it necessary to produce some authority for the new degree. Thus they postulated, if not some vague 'Grand Masters' Degree,' at least some unspecified and 'lost' Grand Masters' secrets, and whether by accident or design this had the effect of avoiding the charge that the Grand Masters' secrets were being depreciated by being made available to every Mason. Incidentally, early XVIII Century intellectuals, knowing something of King Solomon's career from sources other than the Bible, would find some appeal in the idea that he originally possessed a secret which he later lost : so long as he held it he prospered, but when he lost it his fortunes changed and ultimately he died miserably and almost in squalor.

**Why was the third degree introduced ?** Although the XVI and XVII Centuries saw the development of modern scientific methods and ideas, intellectual thought was still very strongly tinged with the Platonic Natural Philosophy and the Pythagorean 'Number Magic' which Plato had done so much to perpetuate. It was only during the XVII Century that the Platonic philosophy, based on Pythagoreanism, began to be obsolescent. Religion, philosophy, mysticism, moralizing—all these went to the composition of intellectual outlook of the period. Thus consciously or unconsciously the early Fathers of Freemasonry must have felt that their story had to be contained in a three-volume novel : in two it would be incomplete, and further 2 was a female number. Moreover, if they were thinking of the first degree as an allegory of birth, and the second as an allegory of life, they needed also an allegory of death, which was provided by the third degree. The idea of three

co-equal Grand Masters was probably a subconscious Trinitarian reflection, and defects in the Traditional History may have been intentional in order that it should be clear that this was meant allegorically and should not be taken as true history. Some time rather later than 1717 the mystics and moralizers were allowed much play in the construction of the ceremonies: certainly there is far more of mysticism and perhaps of the Ancient Mysteries in Masonry now than ever there was in 1717.

### APPENDIX I.

The VI Century B.C. saw one of the greatest surges of civilization in the recorded history of mankind. It brought to the Hebrews Haggai, Jeremiah, Ezekiel and others, with their exhortations to remain faithful to Jehovah and to rebuild the Temple; to the Chinese Confucius and Lao-tse, the founder of Taoism; to the Hindus Gautama and Mahavira, founders of Buddhism and Jainism. In this century lived Thales of Miletus, first of the Seven Sages of Greece, whose father was a Phoenician, Anaximander of Miletus and Pythagoras of Samos (whose father was a stone-cutter): these three initiated the trend of scientific thought which persisted for the next 2,000 years through their theory of Natural Philosophy which was an attempt to give a scientific explanation of the Universe as opposed to the mythological origins then, and indeed for centuries afterwards, current.

We know little of Pythagoras from contemporary record, although, as is the case with all really great men, legends about his doings and sayings abound. It is certain that he travelled extensively in the Middle East—some authors say in Egypt, Mesopotamia, Phoenicia, Palestine and India—and he brought back something of the eastern mysticism and all that the Middle East could teach him about number. Finding the Samians unreceptive of his ideas and a tyrant in possession whom he did not like (the dislike was mutual), he departed in some haste and settled at Crotona where he founded his school and developed his philosophy among a crowd of adoring disciples. He had a strong personality and practised an asceticism and form of dress in which there was a good deal of affectation, not to say showmanship. His school was a secret society with its initiation, ritual, tests, obligation and secret signs. The candidates, men and women alike, were carefully selected aristocrats possessing the essential qualifications of intelligence and self-control. Over a period of years they lived an arduous and ascetic life as members of the first degree, and then if they passed the necessary tests were admitted to the second, or highest, degree.

Pythagoras is supposed to have carried out the first scientific experiment under approximately modern laboratory conditions ever recorded, but his contacts with the East, perhaps together with some quirk of his own mind, made him take the wrong turning. It was his number philosophy that he propagated within his society and for which he was most famous among his contemporaries and their successors. "Everything is number," he said, and went to most extraordinary lengths to make his theory of the universe fit this dictum. The cult lasted all of two centuries and left its mark on the next twenty. Even Kepler was not free from it.

After Empedocles (fl. 450 B.C.), one of the keenest exponents of Pythagorean philosophy, came Plato (fl. 400 B.C.), who based his philosophy on Pythag-

oreanism, and was the supreme exponent of the doctrine that numbers should be studied for their own sake, a thesis which prevented any progress in experimental science until it became obsolescent in the XVII Century. For centuries after Plato, men of lesser calibre culled what they would from the gardens of Pythagoras, Plato and other eastern mysticisms and compounded a devil's-brew of number magic that intoxicated Europe. The early Christians regarded the Gnostics as heretics, but took from them their number-mysticism, which by now included the wildest Hebrew gematria. Thus the Revelation of S. John the Divine includes much more than a trace of it: really great intellects like S. Augustine's were directed with all their power to the so-called "science of numerology," and for the next twelve centuries great men like S. Thomas Aquinas (1226-1274) and Dante Allighieri (1265-1321) and hosts of smaller men were obsessed with the idea that number proved everything, and the schoolmen argued heatedly about the number of angels who could stand on the point of a needle. The ideas of number-magic still lingered after the close of the XVI Century and were frequently current in the speech of the learned in their philosophical discussions. It is not surprising that threes and fives and sevens and fiftens trickled into Freemasonry.

#### APPENDIX II.

In the pamphlet "The Wilkinson Manuscript" (Knoop, Jones and Hamer) it is stated that W. Bro. Samuel Blaze Wilkinson's papers also included a small note-book containing an early version of the Traditional History. This book is an account book,  $3\frac{7}{8}$ " by  $5\frac{11}{16}$ ", having two end-papers, unruled, and 56 pages ruled with a  $\frac{3}{4}$ " left margin and right-hand £. s. d. columns: the paper has no watermark and the book was probably purchased for a few pence. The first 28 pages contain an early and incomplete version of the 1<sup>o</sup> Lecture (in which "Master Masons" are frequently mentioned), then come two blank pages followed by 18 pages of manuscript Traditional History. The "Lecture" is a hurriedly written copy of another document, with many abbreviations and some omissions: the T.H. is more carefully written. It is not clear whether it was written by the same scribe at a later period of his life or by another hand. The M.S. Department of the British Museum have suggested that the writing in this note-book dates from between 1825 and 1875. If this is so there can be no doubt that the T.H. was copied from a much earlier document (the Lecture is quite definitely a copy), because it would seem that this version of the T.H. dates from about the third quarter of the XVIII Century. It bears a number of resemblances to the versions in "Jachin and Boaz" and "Three Distinct Knocks," but tends to be more like our final version in some respects.

In the following copy spelling, erasures and abbreviations are exactly as in the original: only in two places, shewn by square brackets, have additions been made by me. The version begins without preamble thus:—

Brother. I am now going to impart to you one of the principle parts or Secrets of a Master Mason which is this.

It is well Known by every well informed Master Mason that at the building of King Solomans Temple or the first Temple at Ieruusalem that there were three Grand Masters who presided Soloman King of Israel Hiram King of Tyre & Hiram Abiff the widows Son of the Tribe of Naphthalie likewis there were appoit<sup>d</sup> by them 15 fellow Craft Masons chiefly employ'd as Superin-

tendants of ye work. and they finding the Temple amost finsshed began to be disatisfied because they had not as yet been intrusted with the word and Secrets of a Master Mason and not having patience to wait until the proper time for revealing the same, agreed to xtort it by force or violence from Hiram the Grand operative Master of the Building in order in order that they might earlier pass for Master Masons in other Countries when they were disposed to travail, but before the time arrived for car[ry]ing this diabolical plan into xecution 12 of those fellow Craft recanted the other three were resolved to Stick firm to their purpose Now it being the regular Custom of our Gr<sup>d</sup> Master Hiram to go into the Sanctum Sanctorum at 12 at Noon every day at the time the Men were call'd from refresh<sup>mt</sup> to offer up his prayers to the Great Architect of the Univirse and to crave his Blessing and aid to the Great & Grand undertaking, Those three Ruffians resolved after watching him there to place themselves at the three Enterances of the Temple, the west South & east doors, fully determined to xtort the word & secrets of a Master Mason from this virtuous & good man or to take away his life.

It so happened that when Hiram had ended his devotions he came to depart at the east door of ye Temple He there was accosted by one of these ruffians who demanded from him the word & secrets of a Master Mason. He very prudently answer'd that he himself did not receive it in such kind of was and further said that he must wait and that time and patience would bring it about for was he so disposed he could not reveal the same xcept in the presence of Soloman King of Israel & Hiram King of Tyre This answer not being satisfactory to the Villan he gave him a Blow on the left Temple with a Setting Maul which rather hurt and surprised him, he therefore made his way to the South door in order to make his escape but here he was accosted in the same manner by one of the other Villians stationed there and to whom he gave the same answer as to the first This not satisfying him he gave him a harder blow than the former on his right Temple which made him stagger. Having a little recovered from the effects of the blow he ran to the West door the only means left (as he thought) of making his escape but here was accosted in a more puremtory manner by the Villian who had placed himself there unto whom he replied in a Similar manner as to each of the other. he likewise not being satisfied with the answer gave him a most violent blow on the Forehead with a heavy Setting Maul which instantly felled him to the ground and thereby was the cause of his instant death After this they carried him out at the west door of the Temple and covered the Body with a heap of rubbish until the Hour of 12 at Night when in order as they supposed or thought to avoid detection they carried him a considerable way were they dug a place in the earth and diposited the Body Afterwards being stung with remorse they absconded & hid themselves in a Cavern in a Rock. in the morning our master Hiram not coming to the work as usual and those three fellow Crafts being missing suspicion of course fell upon them it was therefore resolved to communicate the same to King Soloman who immediately came and not finding any design upon the tracing board for that day, he instantly concluded that our Master Hiram must have [been] inhumanely murder<sup>d</sup> upon this conclusion those 12 fellow Crafts which had recanted finding their conscience to accuse them went with white aprons and Gloves as Badges of their innocence and acquainted King Soloman with the whole Conspiracy and voluntarily offerr'd their Services to go in serch of those three who had

absconded upon which King Soloman gave permission ordering the said 12 fellow crafts to divide themselves into 4 parts *viz* 3 North 3 South 3 East and 3 West at the same time he Strictly commanded and enjoin'd them that if they found the Body to make diligent search if they could find the Key word about him. otherwise the same was lost until future ages shd discover it—for there was but three in the world that Knew it and that it could not be delivered without each of those 3 being present He therefore particularly desired them to observe the first casual sign and word upon finding of the Body as that would be adopted for the future, After travilling for some time 3 of those fellow Crafts who had journeyed together finding themselves fatigued agreed to sit down by the side of a Hill in order to take rest. when on endeavouring to rise to resume their journey one of them by chance laid hold of a Sprig of Cassia which was struck in the ground and by its coming out of the earth remarkable easy caused them to xamine the place minutely when they discover'd that the earth had been lately broken up but they cover'd again in a careful manner. they therefore being provided with tools for the purpose fell to work in getting out some of the loose earth. when to their surprise and great Horror they discoverd *ye mangled Body of our master Hiram*

On beholding the Body or this afflicting sight they immediately retreated one Step back with the right foot at the same time lifting up both Hands over their Heads and smiting on their Aprons xclaimed O *Lord my God* those were afterwards adopted as the *Grand Sign* and word of a M<sup>r</sup>. Mason They then proceeded to raise the Body in order to convey it to a more decent place of interment first takeing hold of the right hand by the entered apprentice grip but the flesh being putrid caused a Slip. they then took hold of the same by the fellow Crafts grip but that proved a Slip also. they then xclaimed *Mahabone* which means *rottenness in the bones*—afterwards adopted as the word of a M<sup>r</sup>. Mason they were then induced to take a firmer hold by the M<sup>r</sup>. Mason's grip raising the Body by the five points of fellowship—

(Here the T.H. gives an account of the F.P.O.F. very similar to Emulation working).

.....  
 I should have inform<sup>d</sup> you  
 —————

that the three assassins being weary of their Lives went and delivered themselves up to King Soloman who order'd them to be immediately dealt with according to their Fellow Crafts—obligation which you know.  
 —————

A conversazione was held after the Lodge was closed.

**THE  
THREE-HUNDRED-AND-THIRTIETH  
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,  
on Monday, 27th January, 1958.

W. Bro. R. H. Dilworth presided.

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

- W. Bro. K. W. B. Sharp, 48 Harrowby Lane, Grantham, Lincs., No. 6761.
- W. Bro. D. A. Shilcock, 12 Exeter Gardens, Stamford, Lincs.
- W. Bro. W. E. Pitts, 43 Station Road, Ashbourne, Derbys., No. 2846.
- W. Bro. J. L. Runnalls, 122 York Street, St. Catherine's, Ontario, Canada,  
No. 617.

W. Bro. W. H. Richards was elected a Full Member of the Lodge.

W. Bro. J. W. Jackson, No. 779, P.P.G.W., read a paper :—

**SOME NOTES ON THE SECOND DEGREE.**

W.M., P.Ms., Officers and brethren, by the kind invitation of the W.M. I am accorded the privilege this evening of presenting for your consideration, "Some notes on the Second Degree."

In doing so, please let me very modestly disclaim any desire to come before you as an authority on this particular subject, but rather as a humble student who has been fortunate enough to collect some notes (which I hope may prove interesting and instructive to you this evening) from a number of different sources, but principally from the writings of that esteemed and learned student of Freemasonry, the late W. Bro. John Thorp—a student and writer of world-wide reputation, of whom we in the Province of Leics. & Rutland are justly proud, and whose memory we cherish and perpetuate in the Lodge which he founded—the Lodge of Research.

It cannot be denied that the second degree in F. My. is not generally regarded in quite the same way as the first and third. It is not considered quite so important as the other two but merely as a link between the first and third. Too often we hear the remark "It is only a passing, it is hardly worth going to Lodge tonight." This is unfortunate, for while Initn. and R.....g are undoubtedly

important, this degree of passing has its special place and function in the scheme of My., and certainly contains much of edification and interest to assist the sincere Bro. in making a daily advancement in Masonic Knowledge.

Before we proceed to a consideration of the contents of this degree, let me very briefly touch upon its history and origin.

It may come as a surprise to some brethren to know that prior to the establishment of the Grand Lodge of England (by 4 old Lodges, you will remember, at the Goose & Gridiron Tavern, June 24/ 1717) there was but one degree known to the Craft. There is abundant evidence in support of this. The records of the old Scottish Lodges in the 15th, 16th and 17th centuries show that only *one* degree was known to the brotherhood, though, it is true, there were 3 classes of Masons :—Masters—men who made contracts,—F.Cs., or journeymen who were employed by the Masters, and E.As., who were received that they might learn the art of building. There was but *one* ceremony and *one set* of secrets. The SCHAW STATUTES of 1498 support this theory, as does the Halliwell M.S.—the oldest of the Old Constitutions—dating back to about 1450, for this document clearly indicates that the Apprentices were in possession of the secret knowledge possessed by both M.Ms., and F.Cs.

Assuming then that prior to 1717 there was but one degree, we may suppose that the introduction of a 2nd degree and later a 3rd., was probably connected with—if not due entirely to—the increasing Speculative element which about this time began to assume more and greater prominence. Without pressing the inquiry further now, we may note, however, that in 1723 when the General Regulations were first published, we find that two degrees had been superimposed on the original one ; and at this time Speculative Masonry consisted of three degrees.

The second degree was probably first introduced about 1720, and the third between 1721 and 1723. The person mainly responsible was Dr. John Theophilus Desaguliers, a recognized ritualist, who was G.M. in 1719 ; and probably he was assisted by a former G.M., Payne and the then Pro. G. M. Sayer.

The old primitive degree of our operative brethren was split and modified. Part of it, with modifications, became our first degree ; and other portions with modifications and additions were incorporated in the second and, about 3 years later, again modified and added to, to form our present third degree.

*Let us now consider* the general design and purpose of this second degree, the mid-way of Craft F.My, and its relation to the degrees which precede and follow it.

It is naturally to be expected that the attention of the candidate should be directed to what has gone before, that he should be reminded of the former step he has taken, and of its significance in relation to what he is about to do.

Consider the words of the Prayer ; “ that the work.....Divine precepts,”—that is definitely a link connecting and confirming the teachings of Initiation.

Later, in the Obligation, the candidate solemnly binds himself "to maintain the principles ..... degree." At Initiation he took his Oblign. in ignorance as to our tenets and teachings, but, when being passed, he is no longer able to plead ignorance, and hence is very advisedly called upon to confirm and elaborate his former obligation.

In the address at the S.E. corner, we have the words "and as I trust the import.....memory.....&c." All these instances, and I daresay others may occur to you, prove that the degree is confirmatory of the initiation, and this aspect should be clearly brought to the notice of the candidate.

It has been said that our three degrees may be considered as typical of the three periods of human life, Childhood, Manhood, and Old-age; if this is so, then we may note that in the second stage the intellectual powers of Man should be at their zenith.

*Again*, we may consider the 3 degrees from their effect upon a man's mind and character. The first teaches what a man should be,—ORDERLY—PAINSTAKING, and INDUSTRIOUS.

The second is concerned with what he should *KNOW*; he should *learn* something of the world's arts and crafts that he may earn an honest living among his fellows; he should *learn* too, something out of the great book of nature that he may enjoy the wealth of beauty around him.

*In the third* he is taught what he *should DO*, inculcating the lessons of wisdom, learned in the rich and varied experience of life, and transmitting them to those who are coming after him.

The *second then is the educational degree—the degree in which the candidate* is further instructed in his duty to his *GOD*, his *neighbour* and *himself*; in which he is instructed to continue to be obedient to Divine precepts and to extend his researches ..... Nature and Science.

You will remember the W.Ts. of the first are the 24" G, the common G, and the C.....I, all well suited to his lack of knowledge, for he is only an Apprentice—a learner. His work is merely to measure stones and to prepare them roughly for the hands of the more expert Craftsmen. He completes nothing; he turns out no finished work, but in the second, having passed the test of the square, he is entrusted with the Sq. the L.....I, and the P.....—that he may produce some *finished* work; that he may make some stone fit for a place in the projected building; that he may take part in the erection of some building, and see that his handiwork is placed both level and upright. He is no longer the youth under tuition, but the trustworthy and responsible craftsman working among his Fellows.

Or again, if we consider the speculative character of the W.Ts. we may note the difference in the two degrees. In the first he learns to acquire certain admirable qualities and the value of certain important lessons,—the proper use of time, the need for painstaking industry and physical energy in his work, and the advantages of education—of cultivating his mind.

Having learned these lessons of worldly wisdom, he passes to the higher pursuit of elevation of character. His moral sense is quickened ; his character becomes ennobled ; people place confidence in him, for his conduct is square and his steps level ; he is now considered straight in all his ways, with motives and intentions both honest and upright.

With a mind stored with knowledge, and a well formed character, he extends his researches, learning the more profound secrets of Nature, and imbued with a profound reverence for the wonderful works of the Creator. A wonderful advance from industry in his daily work to investigating the hidden secrets of the Almighty !

We cannot leave this brief consideration of the W.Ts. without paying tribute to the beautiful extended working given as an alternative in our ritual. I believe this was originally derived from a Ritual under the Scottish Constitution and it is, I consider, a much more worthy explanation of the 3 symbols than the rather brief and scrappy explanation under Emulation Working of the English Constitution.

A point which perhaps escapes attention is that the 3 W.Ts. of this degree are the emblems of the three principal officers, and when they are *taken together* in their presentation, they have a further significance in that they teach us the relative value of these virtues to each other—a relation such that no one of them can really be practised without the practice of them all. Failure in one nullifies the whole. So we cannot divide the commands of the Grand Geometrician into parts to suit our convenience, or think that if we fulfil *part of our duty* we can let the remainder slide.

There are many other interesting points in the second degree ceremony which might engage our attention ;—the perambulations, the steps, the obligation, the signs and passwords,—but each of these might well serve as the subject of a special paper.

If we pass on, however, to a consideration of the explanation of the second T.B. we may at the same time throw some light on these interesting points in this degree.

The F.C. is first directed to consider the two Great Pillars..... entrance. That on the L.....B, that on the R..... was called J.....n you will remember. The practice of setting up pillars, whether a single post of wood, or of stone, or of a pile of stones, is one which appears almost universal amongst primitive races and, in every case, their erection seems to be dedicated to false gods or to commemorate remarkable events. To primitive peoples these pillars had a religious or magic significance. To mention a few instances :

One of the earliest Babylonian inscriptions known bears on one side a picture of a man standing between two pillars or posts, each surmounted by a large globular enlargement.

Amongst the Assyrians, twin pillars were erected to mark a shrine of the goddess Ishtar—also called Astarte, the Syrian Venus. And again these pillars were surmounted by the symbol of the Star—the symbol of Ishtar.

We find these twin pillars in the early religious systems of Egypt. Plato refers to two such pillars set up by Thoth, the Egyptian god of Letters. Another Egyptian tradition attributes two pillars to Seth or Sesostris, sometimes identified as Rameses II, who reigned in Egypt about 1330 B.C. He is said to have erected them in the land of Syriad and on them were preserved certain records and primitive knowledge ; and it is probably to these traditional pillars that the beginnings of Masonry are attributed in our " Old Charges."

Amongst the Egyptians these pillars were generally in the form of obelisks, and were usually covered by hieroglyphics, as for instance Cleopatra's needle. Herodotus says that they were first raised in honour of the sun but they were later intended as memorials of some great king or personage. At Heliopolis on the Nile, the centre of the early Sun Worship, were many temples and, usually, in front of these temples, pairs of Obelisks were erected to represent the Sun and the Moon, Osiris-Ra and Isis. (Cleopatra's needle formerly occupied such a position, and it was later moved to Alexandria, and then to England). There is a record of the erection of such a pair of pillars as early as 2435 B.C.

Two more are recorded as being erected by Queen Hatasoo in 1566 B.C. in front of the Temple of the Sun God,—Amen-Ra, at Karnak.

To go further afield, we find that the primitive peoples of Central and South America, the Mayas and Incas, erected isolated stones or pillars, often elaborately carved and covered with complicated symbols. The date of these apparently corresponds, roughly, with the early Egyptian examples.

Amongst the Red Indians of N. America and in many primitive races in the East it is still the custom to erect TOTEM poles and to attribute to them magical properties.

The Jews, Greeks and Romans worshipped " standing stones " and often placed unwrought stones in their temples as representations of the Greater Gods. At Pekin in the Temple of Heaven are 7 such stones, which guard the fortunes of the Imperial Dynasty.

To come nearer home, the many Druidical remains in Wales, Cornwall and particularly at Stonehenge, are doubtless examples of this universal custom of erecting pillars of some form or other to mark a place of worship or with some peculiar religious significance. Doubtless many examples will come to mind from the Vol. of the S.L.

GENESIS	Jacob's Dream —the stone for a pillow set up for a pillar for God's House.
	Jacob's Dream —pillar set up where God talked to him.
	Jacob & Laban—pillar to witness a covenant and land mark.
	Jacob & Rachel —pillar to mark the grave of Rachel—xxxv 20.
EXODUS	Moses built an altar with 7 Pillars.
	Pillar of cloud ..... fire.
JOSHUA	Covenant with God.
	Crossing the Jordan.

## JUDGES IX

Abimelech made a king by the pillar in Shechem.

## PROVERBS IX

Wisdom hath builded her an house, she hath hewn out her 7 pillars.

(*N.B.—The reference to 7 and (later in the Lecture) the 7 liberal ARTS & SCIENCES*).

That these pillars assumed many forms amongst different people in different ages is not surprising. We might reasonably infer that they were originally of rough, untrimmed wood or stone; later they assumed a more definite form, as the Egyptian obelisk and possibly the pyramids, or the later slender Grecian column; indeed, one Masonic writer finds some analogy between these early pillars and the twin towers which flank the entrance to the Minsters of York and Westminster. (Covey Crump).

Whether these pillars at the Entrance to K.S. Temple had their origin in Babylonia, Phoenicia, or Egypt, we need not here debate. I think we may assume that the usual custom current among those early peoples was continued by Solomon, but that they were applied by him to purely Jahvistic symbolism, like the pillars of Jacob, and those of the early Patriarchs. They were dedicated to the worship of the one true God, Jehovah. They were intended as memorials of God's repeated promises of support for the House of Israel, and to be reminders to the Temple Worshipers of their indebtedness to Jehovah and the necessity for their constant reliance upon Him.

This idea is carried further in the naming of the pillars. It is hardly likely that they were so named after the persons to which our Ritual refers,—after all why the Gt-grandfather of D- or the Assistant High Priest! The names surely have another significance, and if we examine these words we find they are derived from:—

The Hebrew BO—meaning in it, or him, and AZ meaning Strength and Jah (Jehovah) and the syllable chin—to establish,—signifying “God will establish His ‘house of Israel’ in strength.” When we consider too, that it was by the right-hand pillar—the royal pillar Jachin—the successive kings stood at their coronation (see II. Kings, Ch. xi 4 and II Chronicles xxiii, 13,) while by the other pillar, Boaz, each High Priest stood at his consecration we see how the highest dignitaries of the Church and State (so to speak) were established, and reminded of the source of all true strength—in the favour of Jehovah and the keeping of His law.

As to the details of the pillars, their height, decorations and adornments, many theories have been put forth and it is not surprising to know that there are many contrary opinions. Even the three biblical descriptions in Kings, Chronicles and Jeremiah, do not entirely agree.

I do not intend to refer to the explanation given in our Ritual or attempt to elaborate it. I shall content myself with two further observations before leaving this interesting subject. We are told they were made of brass—but the Bible word brass usually means bronze, an alloy of copper and tin. The ancients had no zinc, brass is an alloy of copper and zinc.

The art of casting metal with a core which could be removed leaving a hollow cylinder, was not known until the 5th or 6th centuries B.C.

Again, the pomegranates referred to were probably not fruits but flowers—a very old symbol of fertility, and in the east to-day the pomegranate is still used as a symbol of fertility and plenty.

To turn now to something else ; the P.W. I daresay you recollect is S..... denoting..... and is here depicted by an E..... of C..... near to a F..... of W.....

This method of depicting it probably arises from the fact that the original Hebrew word has a double meaning "An Ear of Corn" and also "A stream of water." The real English equivalent would probably be "A flowing stream of water" and since wherever in the East there is a flowing stream of water there is luxuriant vegetation with plenty of food for man and beast, it is easy to see how the combination of the two meanings denotes "plenty." This combination is of very ancient origin. Dr. Churchward records that "at Philae the God of plenty—the corn spirit—is represented with stalks and ears of corn springing from its mummy near running water." It is Horus represented as a bringer forth of food (corn) produced from the element of water in inundation *i.e.* an ear of corn near to a fall of water.

There are other instances of the use of a password to distinguish friend from foe,—and curiously enough instances of a precisely similar test in the same region.

In 1818 a battalion of Turkish troops was hemmed in and disarmed by the formidable and warlike Druses in the land of Gilead. They were about to slay their prisoners when a soldier of Damascus— one of the prisoners,—asked for mercy and protection, at least for the Syrians among the prisoners, children of the same soil. To discover which were Syrians, a test word was given, the word Gamel (hard G) meaning "a camel." As the Syrians could not sound this, but called it "Jemel," they were saved while the Turks were slain.

Again, during the Great War when Lt. Allenby finally routed the Turks, many parties of fugitives, including Arabs, Syrians and Turks, attempted to cross the fords of Jordan to make their escape. These fords were held by our Arab allies (Lawrence) and to these fugitives the Arabs gave the test word "Bozzel" (onion). The Turks could not say it but pronounced it "Bossel" and so this word discovered their country and cost them their lives.

After giving the P.W. our ancient brethren passed up the winding S.....e—consisting of 3, 5, or 7 steps. The explanation of the number of steps in the W.S. seems perhaps somewhat unworthy of the subject. Surely the W.S. has a significance beyond the mere information contained in the ritual— how many rule a L..... how many hold a L..... or how many make it perfect, how many years in building the Temple, the recital of the Noble Orders of A., and the number of the Liberal A.....s and S.....s, &c.

We might, of course, argue that in the 5 noble orders of A.....e we have epitomised the growth of human knowledge (as exemplified in the art of building)

from the time when our primitive forefathers formed their first rude dwellings ; and that in the 7 Liberal A.....s and S.....s alluded to we have the course of study set out for the education of its students by a Mediaeval University, and thus we emphasize again the educational character of this degree. But the W.S. has a wider significance. Surely it points out for us the path of LIFE, of duty, of knowledge, of moral excellence and virtue, and reminds us that it is ever *an upward striving*. It represents the painful struggle of the enquiring mind and the toil and labour which the acquisition of knowledge entails. But it goes further. Our Ancient Brethren climbed the W.S. and in due course received the rewards of their labours ; so in the same way all honest work and noble endeavour must be certain of recognition *in the END*. The S..... is Winding, the end cannot be seen ; but just as the F.C. proceeded onwards and upwards till he received his wages beneath that "hieroglyphic bright," so every patient, striving soul may surely rely upon receiving his reward, after a consistent following of the pathway which :—

"winds through the darkness up to GOD."

3, 5—7. These numbers you will note play a large part in F.My., and in this particular degree they are brought into prominence by their juxta-position. Remembering again the character of this degree, may I, in passing, offer a purely personal explanation of their significance here.

True Knowledge begins in the knowledge of one's self—the realisation of the three-fold nature of Man, and his Physical, Mental and Spiritual needs. All true education must be perfectly balanced in relation to these three needs, and must simultaneously develop all Man's physical, mental, and spiritual faculties.

But the education of man is not a purely personal process. It comes also from his contact with the world and things around him, and this contact is only made possible to him by the use of his 5 senses. The 5 senses are the channels of communication through which he affects or is affected by the outside world. Thus the 5 senses are the wardens of the portals by which all experience is received, and all knowledge acquired. The happy possession of all these senses, perfectly balanced and controlled, enables a man truly to "hold" the Lodge of his own personality.

What then shall I say of the 7, the mysterious number of perfection to the Ancients. I am inclined to think the Vol. of the S.L. offers the solution for in this I see a reference to the *7-fold Gifts of the Holy Spirit* ;

THE SEVEN WHO MAKE IT PERFECT—the seven-fold gifts of H.S.,

"The spirit of wisdom and understanding,  
the spirit of counsel and ghostly strength,  
the spirit of knowledge and true godliness,  
and the spirit of holy fear."

These will be familiar to those who are acquainted with the words of a prayer in the Confirmation Service of the Anglican Church, a Service which is a second step (or degree) towards full membership of that Church.

This prayer itself is borrowed from the words of Isaiah xi 2 and 3, adding to the description as given there, the words "of true godliness"—thus making up the sacred number 7.

These three pairs of gifts seem to correspond to the intellectual, moral and devotional aspects of life and are all clinched by the "spirit of reverence" of "Holy Fear" and without these gifts, to whatever heights a man's intellectual attainment reaches, his spiritual education remains feeble and of little worth; and all will agree, I think, that the development of man's spiritual nature is the supreme achievement of all true education.

After they had gained the summit of the W.S., our ancient brethren were challenged by the S.W. to whom they gave convincing proof of their status as F.Cs.

As the J.W. represents the intellectual aspect of man's nature, so the S.W. represents man's spiritual nature, and before he is ripe for spiritual development in all its fulness, man must be developed intellectually, and his inner being or soul grows more beautiful as he becomes the better enabled to estimate the wonderful works of the Almighty.

They then entered the M.C. to receive their wages. What were their wages? You will remember the lecture tells us, earlier, that the E.As. received a weekly allowance of corn, wine and oil; and the F.Cs. received their wages in specie, which they went to receive in the M.C. of the temple. This seems to have given rise to the idea that the workmen employed in the building of the temple actually went into the privileged portion of the structure to receive their wages.

If we remember how carefully this T....., consecrated to the honour and glory of the M..... High was erected, how its sanctity was preserved by no sound of workman's tools, and in its very silence typified the silent growth of Nature—the handicraft of the Creator—it is difficult to believe that any portion of it, and certainly not its M.C., was allowed to become a pay-office. Possibly there was some confusion of thought in the minds of the framers of our ritual, and that a custom of our old Operative brethren has been woven into the theme in a mistaken notion of assisting the Speculative brethren by conveying the idea that the "workman is worthy of his hire."

**THE MIDDLE CHAMBER**—The place where craftsmen received their wages or just rewards.

Where then can we find a correct interpretation of this idea of wages? I think we must look a little further afield. You will remember the position of the J.W., (marking the Sun at its meridian), and his duty of calling the Brethren from labour to refreshment, and all Master Ms. will remember another reference to the hour of High twelve when a certain G.M. retired "as was his wonted custom," from labour to refreshment—not to receive his wages but to commend his labours to the Most High and to seek guidance in his future efforts in his life's work. Surely here is the idea we seek—from *bodily* labour to the quiet seclusion of the M.C. for *refreshment* of Soul.

The second degree is concerned with the stimulation and development of the mental or the intellectual faculties, the Candidate has been permitted and exhorted to extend his researches into N. and S. The Middle Chamber is the place of illumination and the wages of enlightenment which he receives, whether partial or full, are proportionate to the progress made.

By the exercise of his mental faculties the Candidate is led to understand the meaning (hidden mysteries) of nature and science. He is, if you will, engaged in the Eternal Quest for Truth, a quest which properly undertaken leads up a "winding staircase" and brings him to the Middle Chamber of his consciousness wherein he perceives the meaning behind his existence, and where he realises the unerring justice behind all the "payments" in his and everyone's life; for, as the V.S.L., says, "as a man soweth, so shall he also reap." The J.W. represents human intelligence and is placed at the foot of this staircase for, primarily, it is through his "thinking" that man must advance.

If we regard the Lodge as the Symbol of Human Life, while the first degree represents Initiation—Birth—Physical existence, the Middle Chamber represents the State of Human Life after passing from the State of Ignorance to the State of *Learning* and preparation for a full, perfect life.

If the Lodge is a symbol of the Individual, the Middle Chamber represents the Human Mind trained by the ascent of the W.S. to prepare to know Him who in this M.C. is represented by the Sacred Symbol (G).

Again, the J.W. is responsible for all who enter the Lodge, and he it is who guards it against all intruders. He, and all whom he admits, have been proved by the Square, and he represents the Mind, a Mind purified and dedicated, standing guard against all evil which may attempt to pass up the W.S. to the M.C., to the higher consciousness or soul of man in the "centre" of which is the "Sacred Symbol," the Divine Spark. It is this rectified mind which rejects all that is base, unworthy, or evil, and allows only that which is purified, true and good, to pass onwards and upwards into the Divine Presence within.

But, brethren, whatever interpretation we accept, we repeatedly remind ourselves of a day of reckoning when we shall each receive the wages to which we are justly entitled. We are confident of this from the great reliance we place upon the integrity of our employer. Our Employer is the G.G.O.T.U. exemplified in the M.C., by certain HEBREW characters and here "depicted by the letter G." His integrity is unquestioned and from His Hand we shall receive what is justly due.

Let us not fail to consider what may be our wages while we have time, for when we enter the M.C. it will be too late.

The closing of the LODGE in the second degree contains a most beautiful and significant example of masonic teaching in the questions and answers exchanged between the W.M. and the J.W. From this we learn that in this position—that of a F.C.—we discover a sacred symbol at the centre; that it is in the contemplation of nature and in our search amid the hidden mysteries of natural Science, we find the G.G. of the Universe. Within and behind

everything, in the heaven above or in the earth beneath, bound up with every law of nature, the true craftsman cannot fail to recognize the Mind and Hand of the Almighty.

Everywhere in creation we find abundant evidence of Wisdom, Strength and Beauty—three of the distinguishing attributes of the Great Architect—for His wisdom is infinite, His strength omnipotent, and Beauty shines throughout all His creation in symmetry and order. The Psalmist of old realised this when he exclaimed ;

“ The Heavens declare the glory of GOD and the firmament His handywork : Day unto day uttereth speech (of Him) ; Night unto night showeth knowledge (of Him) ; There is no speech nor language where Thy voice is not heard.”

This thought has been the theme of many writers and poets—the all-pervading presence of the Almighty. To them the earth is the beautiful garment of the Creator.

“ Earth is crammed with Heaven, and every bush is aflame with God.”  
(To quote but one writer).

This closing ceremony is one of the gems of our Masonic Ritual, though I am afraid it not as regularly practised as it deserves to be.

### THE CLOSING OF THE F.C. LODGE.

As I have said is a beautiful piece of ritual, but I will content myself with a brief reference to the concluding Prayer—“ where ever we are &c., let us not fail to discharge ———— zeal.”

We are all Fellow Craftsmen and so must work in fellowship with the Master Craftsman—the G.G.O.T.U. and under His guidance and all-seeing observation we are to serve Him in selfless service to Humanity, loving our neighbour as ourselves and at the same time working upon the rough ashlar of our own personalities, that we may prepare perfect stones (perfect ashlar) to build to His Glory, a perfect superstructure, the Temple of Humanity — “ the temple not made with hands,” *i.e.* the uplifted and purified souls of men.

W.M., Brethren, for your attention to these somewhat scrappy and disjointed notes, I thank you.

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A conversazione was held after the Lodge was closed.

**THE  
THREE-HUNDRED-AND-THIRTYFIRST  
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,  
on Monday, March 21st, 1958.

W. Bro. R. H. Dilworth presided.

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

- W. Bro. C. F. Burton, Hillcrest, Rugby Road, Lutterworth, No. 3078.
- W. Bro. J. A. Deacon, 23 Parsons Street, Banbury, No. 599.
- W. Bro. C. V. Gunter, Nottingham Road, Burton Joyce, No. 5584.
- W. Bro. R. Perkins, 57 Moore Road, Mapperley, Notts., No. 432.
- Bro. J. G. Spillards, 15 Warmsley Avenue, Wigston, No. 4280.
- W. Bro. D. A. Warne, 86 Old Farleigh Road, Selsdon, Surrey, No. 4372.

W. Bro L. J. Biddle, LL.B., P.A.G.D.C., read a paper :—

**A VISIT TO AN 18th CENTURY LODGE.**

Let us, in imagination, pay a visit to a Masonic Lodge in the 18th Century—say between 1730 and 1800. I must warn you that you may have a little difficulty in proving yourselves Masons, particularly in the earlier part of the period, for you will not have the advantage of a Grand Lodge Certificate to prove your identity until some time in the second half of the Century. From the middle of the Century a few individual Lodges issued their own Certificates, but these were never officially recognised by the Craft as a whole and the first Grand Lodge Certificate was an engraved Certificate issued by the Moderns in 1755.

Then you will also have to be careful with what you would today regard as the most changeless of all the ancient landmarks—I mean the test words of the Degrees. At the beginning of the Century the word of the First Degree is believed to have been J. and that of the Second Degree B. When Freemasonry suddenly became fashionable, in about 1721, there was, of course, great public curiosity as to its secrets, and it was not long before the journalists of the period endeavoured to satisfy that curiosity, to their own advantage. The newspaper, "The Flying Post," from April 11th to 13th 1723 published an article in the form of a catechism entitled "The Mason's Examination" which purported to reveal the genuine secrets of the Craft and certainly revealed the

words which are used by us today. This was followed, from 1724, by a number of books, pamphlets and broadsides which were printed and distributed over the country. Amongst the best-known of these may be mentioned :—

1. A small pamphlet published in 1724 entitled "The Grand Mystery of Free-Masons Discover'd."
2. In 1724/5 an Article in the "Post Boy" of which no copy is now known.
3. In 1725, A Broadsheet entitled "The Whole Institutions of Free Masons Opened."
4. In 1726 another Broadsheet entitled "The Grand Mystery Laid Open."
5. Also in 1726 a rare pamphlet quoted by Gould :—

"I remember when I was last in town there was a specimen of their Examinations published in the "Post Boy," but so industrious were the Masons to suppress it, that in a week's time not one of the Papers was to be found; wherever they saw 'em they made away with them. They went from coffee-house to coffee-house and tore them privately out of the Books. Those they could not come by so easily they bought, even at the extravagant price of 2/6d. and 5/- a paper. By this means there is hardly one to be met with.

"The Free-Masons were prodigiously nettled at the publication of this "Post Boy;" yet according to their united Assurance, they put a good Face on the Matter, and said there was nothing in it; but at the same time, huddled up the affair with all the Privacy imaginable, and presently put out a sham Discovery to invalidate the other."

6. 1730 a Broadsheet, entitled "The Mystery of Free Masonry" (afterwards reprinted as an article in the Daily Journal on 15th August 1730). This was also issued as a Broadsheet under two other titles, "The Mystery and Motions of Free-Masonry Discovered," and as "The Puerile Signs and Wonders of a Free-Mason."
7. 1730 Also the publication of what came to be the most famous of all the Masonic exposures "Masonry Dissected, a pamphlet by Samuel Prichard." (1st edition 20th October 1730, reprinted in Read's Weekly Journal 24th October 1730). It passed through many editions in the ensuing hundred years and was widely circulated in America.

The Craft affected to make light of these exposures, as is shewn in a Masonic song of the period, published in Anderson's second edition of the Book of Constitutions (1738).

"Then let us laugh, since we've imposed  
On those who make a Pother,  
And cry, the Secret is disclosed  
By some false-hearted Brother.  
The mighty Secret, gain'd, they boast,  
From Post-Boy, or from Flying-Post."

Yet nevertheless Grand Lodge felt itself compelled to take some action to deal with the situation, as is shewn by the following extract from the minutes of the Quarterly Communication of Grand Lodge for 28th August 1730 :—

"Dr. Desaguliers stood up and (taking Notice of a printed Paper lately published and dispersed about the Town, and since inserted in the News

Papers, pretending to discover and reveal the Misteries of the Craft of Masonry) recommended several things to the Consideration of the Grand Lodge.

The Deputy Grand Master seconded the Doctor and proposed several Rules to the Grand Lodge to be observed in their respective Lodges for their Security against all open and Secret Enemies to the Craft."

There is no record of the measures which were agreed upon but there is a strong Masonic tradition that the words of the First and Second Degrees were reversed, so that anyone using them in the original order as published in the exposures would immediately be detected as an imposter. It is also said that this was considered by many of the more conservative Freemasons as an unwarrantable interference with the ancient landmarks and that this was one of the causes of the establishment of the rival Grand Lodge of the Antients in 1751.

After the publication of Prichard's "Masonry Dissected" in October 1730 reference was again made to the matter in Grand Lodge on 15th December 1730. The minutes record that the Deputy Grand Master Bro. N. Blackerby, denounced Prichard as an imposter

"The book is a foolish thing not to be regarded, but in order to prevent Lodges being imposed upon by false brethren or imposters, he proposed till otherwise ordered by the Grand Lodge, that no person should be admitted into any Lodge unless some member of the Lodge, then present, would vouch for such visiting brother's being a regular Mason, and the member's name to be entered against the visitor's name in the Lodge Book."

Here then we have the historical and official authority for the signing of the Tyler's Book.

We will assume then that we have been duly vouched for as regular Masons by a member of the Lodge and that we have signed the Tyler's Book and we can now enter the ante-room of the Lodge. Those of us who have brought our own aprons put them on; those who have none borrow from the stock kept by the Tyler. The aprons are very different from those in use today, being of plain white skin reaching nearly to the ankles and without rosettes, edging, lining or tassels, and either tying round the neck or round the waist with long cords or tapes. The rank of the wearer is indicated, not by rosettes, but by the position of the triangular flap. The Apprentice wears his flap tucked down behind the apron, the Fellow Craft with the point upwards fastened to the top button of his waistcoat like a bib, and the Master Mason with the point turned down in front like the aprons of the present day.

Later in the Century aprons became much more elaborate and were sometimes made of white silk or satin. Some of them had designs in colour stencilled, printed, painted or embroidered according to the taste and fancy of the wearer.

In the old Operative days it had been customary for the newly-initiated Candidate to pay for new aprons for the whole of the Lodge and this custom had been retained in the early Speculative days. If you will consult the "General Regulations" sanctioned by Grand Lodge in 1723 you will see that Clause VII states :—

“Every new Brother at his making is decently to cloathe the Lodge, that is, all the Brethren present.”

As a result of this custom every Lodge was able to keep quite a stock of second-hand, discarded aprons which could be lent to visitors. This custom of the candidate paying for new aprons at each initiation was, however, found to be very expensive for the Candidate, who often had to pay the cost of the banquet after his making. As the custom grew up of having individual aprons for the Master, the Officers and the Past Masters the custom of “clothing the Lodge” at the expense of the Candidate fell into disuse.

Having put on our aprons, we enter the Lodge Room. The shape of the room is rectangular, like our own, but we observe several important differences in the arrangement of the furniture. In the East is probably a dais or low platform partly shut in by rails, like the chancel or sanctuary of a church with seats for the Master, the Past Masters and any distinguished visitors. The seats for the Brethren are in the North and South in Columns, with one of the Wardens sitting at the bottom of each column. The Senior Warden sits at the bottom of the North Column and the Junior Warden at the bottom of the South column. Also in the West are the two pillars J. and B. and we stand between them to give our salute on entering. When we have taken our seats in one of the columns we can look round and identify some of the other peculiar features of the arrangements. In the centre of the Lodge on the floor the Tyler has drawn a design in chalk and charcoal representing the Working Tools and other symbols of the First Degree. Standing at three of the corners of this rectangular design are the three large candlesticks illustrating the three principal orders of architecture. They stand in the form of a “gallows square” and in the centre of the Lodge. Across that square are the extended compasses, represented by the Master in the East and two Wardens in the West.

In the exposure, Prichard’s “Masonry Dissected” we see:—

- “Q. Where stands your Master?  
 A. In the East  
 Q. Where stands the senior enter’d Prentice?  
 A. In the South  
 Q. Where stands your wardens?  
 A. In the West.”

This arrangement was continued by many old Lodges right up to the time of the Union in 1813. In 1809 almost the first point to be decided by the “Lodge of Promulgation” was the seating of the Wardens, and our present arrangement dates officially only from that time. Now that your attention has been directed to the matter, you will remember that in the Dining Room we still preserve the 18th Century arrangement with the Master in the East and the Wardens in the West, the Senior Warden at the foot of the South Column. Sometimes we hear in an old Lodge the challenge by the Master before an important toast “Brother Wardens, how stand the glasses in your respective Columns” and the replies in due course “All charged in the North, Worshipful Master.” “All charged in the South, Worshipful Master.” When the alteration was made and the Junior Warden sat in the South, the old triangular

symbolism of the open compasses was lost, and it was replaced by the square and compasses on the open V.S.L. There was then no necessity for the candlesticks to stand in the form of a gallows square and they were moved to stand by the pedestals of the W.M. the S.W. and the J.W. With the passing of the years Free Masonry became more sophisticated. The floor of the Lodge, formerly bare boards had been covered by a carpet. "Drawing the Lodge" on the floor by the Tyler had been replaced first by a design laid out in white tape and tacks on the carpet and later by a painted floor cloth. When the candlesticks were moved away from the centre of the Lodge the floor cloth was also moved. In some Lodges it was hung on the wall and in others it was painted on wood or canvas and placed against the pedestal of one of the Wardens. There is, however, nothing which actually prescribes that a Lodge should have any Tracing Boards as we now call them, or where they should be placed if there are any.

At the East end of the Lodge, half way between the end of the floor cloth and the Master's dais, is an Altar bearing the Volume of the Law. At the West end of the Lodge, half way between the floor-cloth and the pillars are stands holding the celestial and terrestrial globes, pointing our "Masonry Universal." These will still be found in some old Lodges in the North of England and the North Midlands.

With regard to the officers of the Lodge we notice that the Master is wearing a hat as one of the emblems of his office and that he wears it right through the ceremony except during the prayers. The team of Officers is a small one—it consists only of the Master, the two Wardens, Treasurer, Secretary and Tyler. The functions of an Inner Guard are performed by one of the Brethren, usually the Senior Entered Prentice. There were no Deacons until towards the end of the Century; some Lodges did not appoint any until the time of the Union. Perhaps this would be a convenient opportunity to refer to one of the most important of the Officers—the Tyler. I have already referred to his responsibility for "drawing the Lodge," which would require a fair amount of skill and education. He also had the duty of issuing the "Letters," or summonses, as we should call them today, and delivering them to the Members personally at their addresses. From the Treasurer's records of some of the old Lodges we find that it was customary to have a thousand summonses printed at a time, with the date left blank, to be filled in as required. I was very interested to find, more than two hundred years later, Lodges in South Africa having their summonses printed in the same way, with the date and agenda filled in in ink by the Lodge Secretary. It is, of course, much cheaper than the rather elaborate form of summons adopted by some of our Lodges of the present day, and I am surprised that, as a measure of economy, Lodges in this Country have not revived the custom.

I should now like to give you a description of the Ceremony but this brings us to a very real difficulty in that we must first decide upon the approximate date and place of the meeting, and the Grand Lodge to which we owe allegiance. Today you could not tell from the working of a Lodge whether you were in Birmingham or Blackburn, in London or in Lancaster, in Kimberley or in Khartoum, in Cairo or in Congleton, in Walsall or in Windsorton, South Africa. I have attended Lodge Meetings in all those places and although there were

tiny points of difference to be observed, they were no more than can be seen between the workings of two Lodges meeting in the same Temple. Today the ceremonial seems as fixed and unalterable as the Temple itself, but to examine the ceremonial of two hundred years (and more) ago is like looking at the trees in a forest of many different kinds, in many different stages of development, often clothed in leaves of different shades and colours, but all having a general family resemblance and, what is even more important to our purpose, all in a state of quiet growth and gradual change.

The reason, of course, is a simple one. There was no standardized ritual and until the year 1717 there was no sort of centralized administration for the Craft. Each Lodge therefore did as it liked with regard to the matter of ceremonial. Today, despite the very precise words of the Obligation in the First Degree forbidding the recording of our secrets in permanent form, we have such a flood of printed rituals and explanatory treatises that we have come to accept them as an essential part of Freemasonry and to forget that Grand Lodge refuses to recognise any of those rituals as having any official authority or endorsement.

Time does not permit me this evening to deal with the birth and growth of our Masonic ceremonies and I must therefore confine myself to stating that down to the early part of the 18th century it is very doubtful whether there were three separate and distinct ceremonies resembling those which are worked today. There is a good deal of evidence to suggest that many Freemasons may have passed through only one ceremony, in which they received the "Mason Word" and the modes of recognition and that it was only the enthusiast who sought for more Masonic light.

In our Masonic visiting, if we are "Moderns" we can only visit "Modern" Lodges—if we are "Antients" we can only visit Lodges of the Antients or Athol Grand Lodge. For a description of the ceremony, I must refer you to two of the "exposures" to which I have alluded so many times this evening which give detailed accounts of both ceremonial and secrets.

The title page of one of these reads "Jachin and Boaz" "(Containing a circumstantial account of all the proceedings in "Making a Mason" with the several obligation of an Entered Apprentice Fellow Craft and Master, and also the Sign, Grip, Password and Lecture of each Degree, with the ceremony of The Mop and Pail. By a Gentleman belonging to the Jerusalem Lodge; 5th Edition 1764)" Opening it, we read:—

"The Candidate is also learnt the Step, or how to advance to the Master upon the Drawing on the Floor, which in some Lodges resembles the Grand Building, termed a Mosaic Palace, and is described with the utmost Exactness. They also draw other Figures, one of which is called the Laced Tuft, and other the Throne beset with Stars. There is also represented a perpendicular Line in the form of a Mason's Instrument, commonly called the Plumb-Line; and another figure which represents the Tomb of Hiram, the First Grand Master who has been dead almost Three Thousand Years. These are all explained to him in the most accurate manner and the Ornaments or Emblems of the Order are described with great Facility. The Ceremony being now ended the new-made

Member is obliged to take a Mop out of a Pail of Water brought for that purpose, and rub out the Drawing on the Floor, if it is done with Chalk and Charcoal. Then he is conducted back and everything he was divested of is restored, and he takes his Seat on the Right Hand of the Master. He also receives an Apron, which he puts on, and the List of Lodges is like-wise given to him."

This description deals with a Lodge of the "Moderns" under the Grand Lodge of 1717. The ritual of a Lodge under the Grand Lodge of the "Antients" founded in 1751 is described in an exposure called "The Three Distinct Knocks." Here are some extracts from the 1760 edition of that work.

"The Master stands in the East with the Square about his Neck, and the Bible before him, which he takes up and walks forward to the West, near the First Step of an oblong Square, where he kneels down in order to give That Solemn Obligation to him that has already Knelt down with his Left Knee bare, bent upon the First step; his Right Foot forms a square with his naked Right Hand upon the Holy Bible." The description continues a little later. "The explanation of the following figure, which is all the Drawing that is used in this Sort of Masonry called the Most Antient by the Irishmen. It is generally done with Chalk or Charcoal on the Floor, that is the Reason that they want a Mop and Pail as often as they do; for when a Man has been Made a Mason, they wash it out, but People have taken Notice and made game of them about the Mop and Pail; so some Lodges use Tape and little Nails to form the same thing and so keep the world more ignorant of the Matter. This Plan is drawn upon the Floor, East and West. All this Figure is washed out with a Mop as aforesaid, as soon as he has received the Obligation. Then a Table is put in the Place where this Figure was, and they all sit round it, but every Man sitteth in the same place as he stood before the Figure was washed out, *viz.* The Master in the East, the Senior Warden in the West etc.

Every Man has a Glass set before him, and a large Bowl of Punch, or what they like, is set out in the Centre of the Table; and the Senior Deacon charges (as they call it) in the North and East and the Junior Deacon in the South and West, for it is their Duty so to do, *i.e.* to fill all the Glasses. Then the Master takes up his Glass and gives a Toast to the King and the Craft, with Three Times Three in the 'Prentice's, and they all say Ditto and drink all together, minding the Master's Motion. They do the same with the empty Glass that he doth, that is, he draws it a-cross his Throat three times and then make Three offers to put it down, at the Third they all set their Glasses down together, which they call "Firing." Then they hold the Left-hand Breast high and clap Nine Times with the Right, their Foot going at the same time:

"When this is done they all sit down"

First, you will note that this is not after a banquet, in the dining room, but in the Lodge Room, in open Lodge.

Secondly, you will note the very accurate description of what we call "Masonic fire," and this might be a convenient opportunity to explain that "fire"

is one of the traditional peculiarities of the Craft not only in England but throughout the world. I have been reading an old French ritual of 1787 dealing with a system called "Adonhiramite Masonry" which contains a description which closely follows the one which I have just read to you. As the atmosphere of the Lodge in those days was rather free and easy the Brethren in jocular mood applied special names to the articles on the table. Thus the glasses were called CANNONS, the bottles CASKS, red wine was called RED POWDER white wine STRONG POWDER, and water WHITE POWDER. Bread was called STONE, the lights STARS, the plates TILES, the knives SWORDS and the salt SAND. The Ritual says:—

### The First Toast

The W.M. knocks once, followed by the Wardens; the Master says "Bros. Senior and Junior Wardens pray dress and load the guns for the first toast." The S.W. says "Brethren in my column in all your degrees and qualities, dress and load your guns for the first toast which our W.M. is about to propose." The J.W. makes a similar announcement to the Brethren in his column. When he has finished the company load their weapons with red powder as heavily or as lightly as each thinks fit, then, when the bottles have been put down the master says "Bros. Senior and Junior Wardens are all the guns loaded and dressed?" The Wardens observe and report to the Master who then stands to order, all the company do the same and the Master then proposes the first toast concluding by asking the Brethren to fire their weapons and to give fire, good fire and perfect fire. The Senior and Junior Wardens repeat the request in their respective columns. The W.M. then gives the following orders "Right hand to your weapons—Present—Fire" and they drink. He then says "Present arms" and the company imitating the W.M. move their glasses in the shape of a triangle three times and then in three movements put their glass loudly on the table. Then they clap three times thrice with the hands and then cry three times "Hurrah." The whole of this is done with absolute precision so that the glasses all produce one single crash.

Up to the year 1755 the Brethren even used to smoke in Grand Lodge. In the Book of Constitutions for 1756 you will see it is recorded that at the Quarterly Communications held 4th December 1755. "It was unanimously agreed That no Brother for the future shall smook Tobacco in the Grand Lodge at the Quarterly Communication or Committee of Charity, till the Lodge shall be closed." You will remember that Lodges used to meet at Taverns and the Brethren were allowed not only to smoke in open Lodge—as they are today in many of the Lodges in the U.S.A.—but also to eat and drink. Porter was a favourite beverage in the early days but punch became the fashionable drink later in the Century and the number of Masonic punch bowls in our Masonic museums testifies to the great popularity it attained. At first the food provided consisted of what we should today call light refreshments only, such as bread and cheese and sandwiches and fruit. At first there was only one dinner a year, known as the Annual Feast, which would probably be equivalent to our Installation Meeting. Later in the century we find entries in the Lodge Minute Book like these:—

1763 October 13 Resolved "That there is no eating in the new Lodge Room nor Drinking Porter."

- 1767 April 23 Resolved "That for the future the Brethren of this Lodge should assist the R.W.M. when he returns Thanks for Drinking his Health. Carried Nem Con."
- 1770 April 26 Resolved "That a Supper be provided every Lodge Night in the next Room and that each Bro. that sups pay 6d each."
- 1788 October 23 The Brethren of the Lodge having this Night been presented with an Elegant China Bowl (decorated with the Emblems of Masonry) by Br. Baverstock, they returned him Publick and Sincere Thanks by Drinking his Health with Three Times Three."

The Treasurer's Cash Book often contained some entries which would arouse comment on the part of the auditors at the present day :—

1762	Pd Bro. Dobbie for 4 China Bowls for this Lodge ..	£5 0 0
1763	Paid Bro. Maddon for Lemons .. .. .	£1 15 0
	do. do. for nutmegs .. .. .	- 2 1
1764	Pd for fruit .. .. .	- 15 6
1768	Pd for Lemons and Oranges .. .. .	- 15 6
"	Pd for 12 China Bowls .. .. .	£1 16 0
1772	Pd for 2 Cork Screws .. .. .	- 2 6
1788	" " a Copper Tea Kettle .. .. .	- 15 0
1790	Table Cloth for the use of the Lodge .. .. .	- 14 6
	30½ yds Bordered Green Cloth for the Lodge Tables	£5 6 6
1807	August. Pd. Bro. F. Simson for his expenses attending one afternoon at the London Coffee House (at Ludgate Hill) when the Pipe of Port was bottled and the Corks sealed by him .. .. .	- 10 6
	By Cash paid Leech and Dellamore of the London Coffee House in full for a Pipe of Superior Old Port of the Vintage of 1802 .. .. .	£115 0 0
	Cash paid them also for Bottling, Corks Wax and for 2 Cellarmen binning it in the Lodge Cellars. .. .. .	£2 2 0
1810	Dec. 27 By Cash paid Messrs. Aislabee, Eade and Standing in full for a Pipe of Old Port Wine .. .. .	£120 0 0
	By cash paid for 52 Dozen Bottles Corks Etc. .. .. .	£11 16 0

A pipe of port equals about 58 dozen bottles of wine so that our Brethren of 1807 seem to have consumed 58 dozen=696 bottles, in a little over three years, in addition to prodigious quantities of Rum, Hollands Gin, and Brandy in the form of steaming Punch. It is therefore not surprising to find among the Bye-Laws of one of the Lodges of the period :—

"No. 12. No Brother shall enter this Lodge disguised in Liquor nor use Light or Indecent Language or Behaviour while the Lodge is open."

The Brethren, of course, between the Lectures and the many Toasts had various Masonic songs, the words of which were all regularly printed in the Book of Constitutions. As you know even today we look forward to the singing of the Entered Apprentice's Song, the Master's Song and so on, but in the 18th Century the choice was very much wider. Occasionally the Brethren must have shewed

some lack of discretion in their choice of songs and in other matters. As late as 1813 the Westminster and Keystone Lodge had a Bye-Law No. 21 "That if any Brother (in the time of Lodge Hours) shall be detected in the vile habit of profane cursing and swearing or uttering any obscene or immoral discourse or attempt to sing any immodest or obscene song, he shall for every such offence be fined not more the Five Shillings nor less than One Shilling at the discretion of the Master and Wardens."

Well Brethren, our time has gone, and we must leave our 18th Century Brethren sitting round the Lodge Room at their green baize covered tables working the Lectures, puffing at their churchwarden pipes in an atmosphere thick with tobacco smoke and the heady perfume of the steaming punch bowls. As the sound of their songs and their laughter fade away we cannot help but feel that our debt of gratitude is deep indeed for the great legacy they have bequeathed to us.

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A *Conversazione* was held after the Lodge was Closed.

## NEW DOCUMENTS CONCERNING FRENCH PRISONERS LODGES

by JEAN BOSSU.

*Translation*

The object of the present study is to supply additional information to the remarkable work of Bro. J. T. Thorp, "*French Prisoners' Lodges*," of which I have the second edition, thanks to Messrs Pearce of Loughborough and Edgar Backus.

Some time ago I inspected the volume catalogued F.M. 2, no. 21, in the F.M. section of the National Library in Paris, devoted to the different lodges of the prisoners of war. I take this opportunity to thank the Librarian, M. Lecotté, whose unflinching kindness I have appreciated for many years.

For the most part these documents provide the correspondence of certain lodges with the G.O. of France.

The obsession of all masons of that period was, as it is today, to be regularly constituted and attached to a common centre. This was for them the G.O. of France.

It would appear that the G.O. never acceded to any of these demands ; very often they were left unanswered.

However we can see that the prisoners' lodges claimed that they were regularly constituted by the G.O. An instance would actually occur whenever a Grand Dignitary of the order was a prisoner and was in a position to issue some kind of a provisional constitution.

But this practice was not confined to the prisoners' lodges. It was in such manner that the Lodge, Brothers of the Grand Army, which worked at Augsburg and then at Ulm in 1806, obtained on February 1st 1806, this statement from Bro. Pochelle, a colonel attached to the General Staff of the Grand Army, a past master and an officer of the G.O.—" having taken earlier cognisance, he has manifested the great pleasure he felt on finding himself in the midst of worthy brethren ; he has sanctioned the previous work of the Respectable Lodge, and proclaimed it, in the name of the G.O. of France, regular and regularly constituted under the distinctive title of Brothers of the Grand Army in the Orient of Augsburg." And Bro. Pocholle promised to press the G.O. to transmit constitutions, which shows that he was first in the field.

This correspondence with the G.O. is all the more valuable in that the prisoners' lodges accompanied their demands with lists of their members. As a general rule these lists are in great detail, comprising the name, christian

names, date and place of birth, army status, mother lodge of founders or joining members, grades and offices. This means that where Bro. Thorp could supply only the names after the signatures on the certificates, we have interesting details, always making allowance for the errors of date and the inaccuracies with which masonic documents of that period abound.

Another interesting point is that they have given in their correspondence details of their internal make-up. Nothing similar to this has occurred in England.

If there is still mystery about some lodges, yet we have been able to discover some members of whom we were previously ignorant.

In addition to documents from the national library, we have utilised other little known sources, or contemporary memoirs, which are not quoted by Bro. Thorp.

To sum up, we shall be able to produce new details about the following lodges :—

Vrais amis de l'Ordre, Ashby de la Zouch.  
 La Justice et l'Union, Ashby de la Zouch.  
 La Triple Union, Whitchurch.  
 La Paix désirée, Moreton.  
 Les Amis réunis, Plymouth.  
 La Consolation des amis réunis, Plymouth.  
 L'Espérance, Chesterfield.  
 S. Jerome et l'Espérance, Chesterfield.  
 S. Jean en Babylone, Lichfield.

We shall also give details which, although more fragmentary, are yet very informative about :—

Les Captifs de Babylone, Peebles.  
 Les enfants de Mars et de Neptune, Abergavenny.  
 Les Captifs de Babylone, Cabrera.  
 Les Maçons captifs dans le Lazareth, the hulk Sandwich, Chatham.  
 L'Espoir de la Paix, Sandwich, Chatham.  
 La Persévérance, The hulk Canada, Chatham.  
 Les Amis réunis, Launceston.  
 La Paix, Constantinople.

Also concerning L'Ordre des Chevaliers du Lion.

In addition, we shall be able to throw light on several matters arising from a careful perusal of Bro. Thorp's book. For instance, in some places he is unable to give an exact date to certain documents, because hieroglyphic characters are used. The key to these characters is known. Elsewhere he has, and no blame is imputed to him, misread the almost illegible signatures on the documents. For instance he reads the endorsement on the certificate given to Bro. Joly at Odiham on the 21st February, 1811, as "Mouf," and states that he does not know whether this signature was made in England or France. The signature should read "Ernouf."

Jean Auguste Ernouf, who played an important role in the military and political history of the Empire and the Restoration, was Captain General of Guadeloupe when he was made prisoner on February 5th, 1810, and transferred to England. He was a mason of long standing and already a member of the Lodge Centre des Amis in October 1802. In 1806 he was delegate to the G.O. from the Lodge la Fille de la Paix, Orient of Genes, as well as Grand Superintendent of the G.L. of Administration and a Grand Officer of the Grand Orient. He returned to France in 1811 and it was certainly he who attached his signature to the document in question.

Although our study leaves some obscurities, yet it does at least throw some light on the social composition and identity of the members of the French prisoners' lodges. Moreover we hope to throw new light on this burning question later on.

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Before concluding this preamble, let us state that we have written in full those terms which in the French masonic documents are abbreviated. In those days the French, as today, made great use of the tripunctate abbreviation which was ignored by the Anglo-saxons, and their documents are real puzzles for the uninitiated.

We have also substituted the date of birth of the persons mentioned instead of their age.

Lastly, we have listed the brethren appearing on the lodge lists in alphabetical order, instead of the order of seniority of their office and rank.

### **The Sign of Distress.**

During the wars of the Revolution and the Empire, at a time when arrangements for helping the wounded, the prisoners or the combatants, were non-existent, Freemasonry was a constant reminder of the duties of humanity and brotherhood.

The masonic sign of distress when in danger was never made in vain, and quite a book could be written on the instances of this handed down from the period under discussion.

Gerard, an officer of Dragoons, who was a veterinary surgeon of the Imperial Guard, tells how, when in Madrid on May 2nd, 1808, he found himself hemmed in by a crowd of Spanish revolutionaries in a blind alley. They were threatening to murder him. He was in such great danger that he showed the sign of distress on the off-chance. Immediately he saw "a man of athletic build, with a heavy moustache and wearing a military redingote." The unknown made him enter the house and gave him comfort, he did even more, he gave him his purse and assisted his exit from the town. "My Brother," he said "I am an English Infantry Officer on a mission in Spain, my name is Henry Williams Sueton; if ever you have an opportunity to help an Englishman, do for him as I have done for you." An account of this may be found in *La Vraie Lumière*, a masonic journal, July, 1851, pp. 53-56. The narrator was at that time W.M. of the lodge Le Globe, O. of Vincennes. Sueton died in 1812, a Major at the Cape of Good Hope.

Another warrior of the wars of the Empire, Rochechouart, recalls how, when the Czar's Aides de Camp were passing a camp of French Officer prisoners at Oschmiana, some of the French made the sign of distress. Orders were immediately given that the prison should be warmed and provisions and clothes distributed amongst the prisoners.

The Commandant Gritte, of Nancy, relates how, when in Russia, he was sent as a prisoner on parole to Moscow, under the care of a Russian General who was also a mason.

The same treatment was afforded to the Officer Marais of the Lodge les Trois H., during the Revolution. He was a prisoner on board the English Frigate Topaz, and was put on parole by the English Captain, Churk, who was also a mason. V. *Le Miroir de la Vérité*, by Bro. Abraham, 1801, vol. 1, p. 27.

Very many French prisoners have attested the fraternal welcome given to them by foreign lodges during their internment.

Pierre Molliens, a prisoner after the Irish expedition, was helped by the brethren of the Scottish rite; he mentions this in the lodges in Mayenne to which he was later affiliated. V. Bouton and Lepage, *Freemasonry in Mayenne*.

Dulaurent, a French Officer in the Indian service, a member of the lodge des Amis réunis, Orient of Pondicherry, visited the Lodge la Reunion des Etrangers in the O. of Paris and mentioned there the warm welcome he had received from the English Brethren when he was a prisoner. V. *Miroir de la Vérité*, 1802, 11,374.

The Duchess d'Abrantes, in her memoirs, vol. 5, chapter 32, instances the young Ensign, de Pierrefonds, who was taken prisoner at Trafalgar; he was, she writes, "well treated from the first, since he was, I believe, a Rose Croix Mason of some association or another. The Fraternity did everything possible for him."

Sub-lieutenant Charles Louis Bazoche, a member of the lodge l'Union, writes in a letter of August 24th, (1810), how, having been taken to the colonies in the vessel d'Hautpoll, he gained many advantages from his masonic standing, "I visited the different lodges possible to a prisoner and received the warm welcome of a son of the True Light. I owe the great favour of being exchanged to my initiation." His courageous conduct on the American vessel which transported him, during a storm, earned him the grade of Rose-Croix. V. Rualt, *Freemasonry in Brittany*.

Still more curious and more detailed is this extract from the memoirs of Francois Frédéric Billon, of Uzès, a lieutenant of the 14th regiment of the line. He was taken prisoner in 1811 and embarked at Cabrera on July 24th. On the 12th August he was shipped on an English vessel en route for Portsmouth. A plot was hatched on board and he was given a dagger, but the English got wind of the affair and the guard was doubled; this is his statement:—

"I promptly slipped the dagger into an old bag which contained my clothes and served as a pillow, and pretended to be asleep. A mate appeared and, seizing me by the scruff of my neck, ordered me to open the bag.

I felt that I was lost but suddenly his attitude changed and he relented, he put back my clothes and went away. He had found my masonic certificate on top of the clothes where I had placed it to avoid crumpling it. I had carried it, fortunately, with me in all my campaigns. He was a Scottish mason. He told the other brethren and from that time during the entire voyage, they took turns to look after me, gave me a better place near the poop-deck and brought me bacon, beef, beer, rum and even wine. My circumstances were much improved." (*Memoirs of a soldier of the Guard*, by Plou, p. 238).

This brother later on gave it to be understood that he had taken part in masonic activities at Selkirk, without mentioning the name of the lodge.

It would be easy to specify many such instances to illustrate the fraternal welcome given by the English brethren at a time when the two nations were estranged by a bitter hatred.

The existence of many French prisoners' lodges and the number of French visitors in the English Lodges show likewise how Freemasonry was, for the French, a guarantee of relative security, taking into account the vigilance of the government, which, for its part, enacted rigorous measures.

### The English in France.

On the other side of the Channel the English found a similar fraternal welcome.

In the course of our researches we have found no evidence up to now of English prisoners' lodges in the French Dependencies. Presumably Napoleon would not have tolerated their existence.

As a set-off, it is clear that many English were admitted to the French lodges where, if they were already masons, they were the object of the greatest care from the brethren.

In his memoirs of captivity, Andrew Thomas Blayney, a Major-General at Cadiz, the eleventh and penultimate Lord Blayney, writes concerning his stay in Madrid as a prisoner, "after dinner, an Officer of the 26th Light Cavalry invited me to be present at a meeting of a masonic lodge. My examination was searching but I got through it passably well and received a cordial welcome from the Brethren, particularly from Colonel Vial, who was in the Chair, and who invited me to supper and dinner with him on the morrow." (*Spain in 1810, memoirs of an English prisoner of war*, Paris, Ed, Louis Michaud, p. 126).

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In those French towns where there were depots of English prisoners, Freemasonry certainly played a part. Such depots were in existence at Valenciennes, Arras, Verdun, Givet, Sarre-Libre and Bitche.

As we have been unable to consult all the archives of the lodges in these towns, we can only give a fragmentary account, leaving a more serious treatment to future occasion.

The municipal library of Arras has preserved the records of the lodge L'Amitié, which was constituted by the G.O. of France on Nov. 16th, 1783, but claimed an earlier existence.

In their minutes of the 20th of March, 1806, it is stated that their Almoner visited the depot of English prisoners to find out whether those who claimed an alleviation of their circumstances because of their masonic status were really masons. Their regularity was confirmed on May 7, 1806.

On the 21st of May a communication from the lodge la Parfaite Union, in the O. of Valenciennes states that Bro. Joseph Martin of the English lodge No. 207, a prisoner of war, "joined the depot established in this Orient and applied to the lodge for assistance and protection." Similarly a note is made of a communication sent to the W.M. by Martin and Henry Forster, prisoners of war, furnished with recommendations by lodges at Calais, Saint-Omer, Aire and Bethune. At this time Calais had three lodges working, la Parfaite Union, St. Louis des Amis réunis and les Amis réunis sur les cotes de l'Océan. In St. Omer were two, l'Heureuse Réunion, a civil lodge established in 1801 and perhaps the military lodge des Enfants de la Victoire. In Aire was la Réunion, 1790. L'Aurore de la Liberté in Bethune was constituted in 1789.

The lodge decided to intervene on behalf of the masons in the depot with a view to procuring all necessary alleviation.

On Jan. 10th 1808, a profane, Michael Francois Duhamel, born at Caen, Sept. 23, 1744, a Major in the second legion of Gendarmerie and Commandant of the depot of English prisoners was proposed, and it was decided that he should be initiated forthwith, without any further scrutiny.

On Oct. 5th the profane Charles Stuart, born in Dublin on Nov. 6th, 1777, a Lieutenant in the Royal Navy, was initiated.

On Jan. 8th, 1809, William Miller, born at Caron in Scotland on Feb. 29th, 1784, probably a prisoner of war, was initiated by the lodge.

Lastly, the English Captain William Oakum, born in London, aged 22 years, was initiated.

That summarises all we could learn about the prisoners at Arras. It must be noted that there was another lodge in this district, la Constance, but no English name appears on the list of 1805 and we have not studied any others. The history of the lodge St. Louis des Amis réunis at Calais, M.S. 203 in the library at Calais, only gives very scanty information. But, on the 14th of Dec., 1805, we read a communication from W. Bro. Burleigh, who had been recommended to the lodge at Valenciennes, where he was a prisoner, by the Arras lodge, stating that Colonel Lepinay had done everything possible to make his lot more agreeable and had arranged that he should be on parole and consider the town as his prison.

Among the visitors on Dec. 27th, we find the name of Nicholas Johnson, a member of the lodge Des Marins unis, in London.

The lodge also occupied itself with the interchange of masonic courtesies between combatants. Thus on April 5th, 1806, it records a communication from General Guyot reporting that Bro. Gueritot who had lost all his baggage and his masonic documents, was lucky in that they fell into the hands of a Russian Bro., who had returned them to him with a very gracious letter.

The lodge also made admissions in English, as was the case with the Norwegian naval Captain, Jacob Greff on Jun. 28th, 1806.

Bro. Gordon, of the lodge St. David in Glasgow, was a visitor on July 27th, 1806.

Lastly, Bro. Clubb, an English prisoner, a M.M., was registered by the lodge in 1807-8.

Was Bro. Sherwood of the lodge No. 11 of South Carolina, who visited the lodge on Jany, 30th, 1808, English or American? We cannot tell.

The library at Calais also possesses the books of the lodge la Parfaite Union, which was partly composed of naval members; it fused eventually with St. Louis des Amis réunis and we have found nothing of interest there.

In 1807 the greater part of the English prisoners from Arras and Valenciennes were transferred to Verdun, especially those who were on parole, which had been frequently evaded. This was done despite the protestations of the Commandant at Verdun who complained of numerous evasions and who had issued a decree that any prisoner on parole who attempted escape would be shot (bulletin from Fouché to the Emperor, April 16, 1807). It must be added that there were hardly any executions on this account, as was also the case in England.

However that may be, the depot at Verdun was very important. It held 749 English Officers in 1811, 958 in Nov. 1812. The Commandant Wirion blew his brains out in 1910 after being accused of exploitation and prevarications regarding the English. His successor Beauchêne was more liberal, the English were no longer obliged to attend a daily roll-call but only once a week and this was eventually reduced to once a month. Eventually, well-behaved prisoners were allowed to visit the neighbourhood as they liked. Many of them were so well received that they founded families in the district.

We have not found the minutes of the lodge which was working at Verdun at this time, la Franche Amitié, but we have its lists and its correspondence with the G.O. of France, thanks to the kind help of M. Lecorté, of the National Library, and I am able to give a list of a number of English prisoners on these lists.

Edward BARKER, born at Stafford, Aug. 27, 1780, naval lieutenant, received on Feb. 14th., 1806, certificate demanded on Mar. 20th., 1808

William COCHRAN, born Oct. 25th., 1769, naval Lieutenant, joined Jan. 21st., 1806, M.M. certificate demanded Mar. 20th., 1807.

Thomas CRAMER, born at Dublin Nov. 9th., 1781, Irish gentleman, initiated Feb. 10th., 1806, M.M. 1808, certificate demanded.

William Cunningham DALYLE, born at Edinburgh Apr. 24th., 1784, naval Lieutenant, received on Aug. 1st., 1806, M.M. in 1807, certificate demanded on Mar. 20th.

Lowell EDGEWORTH, born at Edgeworthstown on July 1st., 1775, Irish gentleman, received July 9th., 1806, certificate demanded Mar. 20th.

Thomas FOREST, born at Shields Sept. 20th., 1774, merchant captain, M.M., joining member, was present on Oct. 6th., 1804.

Charles Earls FREEMAN born at Tamworth Feb. 8th., 1784, Officer in the 9th. Infantry Regiment, received on June 13th., M.M. in 1807, certificate demanded on Mar. 20th.

Richard GALLIERS, born at Ludlow on April 7th., 1871, business man, received Feb. 14th., 1806, M.M. in 1807, certificate demanded on Mar. 20th. A certificate had already been demanded for this Brother on Aug. 5th., 1806. The request on that date stated that "he and the Bros. Thomas CRAMER and John MACKENZIE had been received by the lodge in the three symbolic grades and had always displayed the most moral and philanthropic qualities."

Yves HURRY, born at Yarmouth on Nov. 19th., 1772, a business man, was received on Jun. 13th., 1806, certificate demanded on Mar. 20th., 1807.

Thomas HUTCHINSON, born at Dublin on Jan. 2nd., 1763, professor of languages, M.M., joined according to the list of Oct. 9, 1806.

Richard Cusack KEARNEY, born in the county of Meath on Jan. 21st., 1779, gentleman, received on Jun. 18th., 1806, certificate demanded on Mar. 20th., 1807.

John MACKENZIE, born at Dingwall on Sept. 26th., 1775, naval lieutenant, received on Feb. 14th., 1806, certificate demanded on Mar. 20th., 1807.

Joseph MAYERS, born at Lecopt on May 4th., 1774, merchant captain, M.M., joining member, list of Oct. 6th., 1804.

Jean MEARS, born at Exeter April 14th., 1769, merchant captain, S.E.M. joining member, list of Oct. 6th., 1804.

Charles SHAW, born at Eltham in Kent, Aug. 18th., 1785, lieutenant, R.N., received May 30th., 1806, M.M. certificate demanded on Mar. 20th., 1807.

William SPENCE, born at Omagh, Ireland on May 1st., 1785, lieutenant in the service of the English navy, joined Oct 9th., 1806, certificate demanded in Jany., 1808.

William TAPLEY, born at Dartmouth, Jan. 5th., 1764, merchant captain S.E.M., joining member, list of Oct. 6th., 1804.

Edmund TEMPLE, born at Dublin, Oct. 19th., 1785, officer in the Royal Navy, received Mar. 21st., 1806, M.M. certificate demanded on Mar. 20th., 1807.

William THOLBY, born at Hull, April 29th., 1774, merchant captain, M.M., joined, list of Oct. 6th., 1804.

Abel Wantner THOMAS, born at Barnstable, April 27th. 1779, naval lieutenant, received Mar. 21st., 1806 ; certificate demanded Jan. 1808.

We have no details concerning these prisoners ; however, the daily bulletins of Fouché to the Emperor (edited by Ernest d'Hauterive) announce the death

of the master-pilot COCHRAN at Verdun in 1807 ; the permission of the Irishman CRAMER to reside at Tours and the escape of the midshipman TEMPLE, a prisoner on parole. He took refuge in Vienna.

As a consequence the lodge was accused of having facilitated the escape of prisoners, just as the military lodge des Amis fidèles at Besançon was implicated in the escape of a Spanish officer, OVIEDO.

Such complicity is not improbable, and would be according to the manners of those times. It suffices to read the memoirs of the French privateer Tom SOUVILLE to decide this. He was a member of lodge Saint Louis des Amis réunis at Calais, and we read how he appealed to the English privateers to help his escape and promised them similar treatment in France ; to help a prisoner to escape was a tribute to bravery.

The English naval captain who forbade firing on an embarkation of French prisoners escaping from Cadiz was obeying the same sentiment, he noticed that one of the sailors among them gave the sign of distress. V. "*Ten years of military reminiscences*, by Baron Girod de l'Ain," edition Dumaine, p. 174.

The list we have given is certainly incomplete, there were English masons at Verdun who, without joining, attended as visitors.

One of these prisoners, Dr. John JACKSON, born at Kirby Stephen on Aug. 10th, 1778, was held in particularly high estimation, and was the subject of an eulogistic funeral oration when he died at Verdun. This is quoted in a miscellany of the period, "his desire to improve himself and to be still more useful brought Bro. Jackson to France. The war immured him here ; we are proud of this."

Let us conclude with this observation ; at a time when warlike passions clouded the judgement of our two nations to one-another, (it is enough to read the memoirs of the combatants impartially, French as well as English) no echo of these passions can be found in masonic documents. The lodges of that period were truly the Serene Temples of Lucrece, on whose threshold wordly passions died.

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LAUNCESTON, "Les Amis réunis."  
1807-1808.

This lodge, which is not mentioned by Bro. Thorp, was founded by the naval medical officer Pierre Francois Charles BENARD, born at Bordeaux on Nov. 26th, 1776 ; he was a member of the lodge l'Aimable Concorde, Orient of Rochefort where, on the 23rd of July, 1804, he had the rank of Rose-Croix and held the office of Orator.

When a dozen of masons were reunited as prisoners at Launceston he demanded constitutions from the G.O. of France on May 12th, 1807, through the lodge l'Aimable Concorde ; according to the regulations the list of the lodge was attached to the demand.

When forwarding the request l'Aimable Concorde added their warm support ; " we know Bro. BENARD intimately, he is a member of our lodge and of our sovereign chapter. We can assure you that he is an excellent mason."

The request was reported to the "symbolical" assembly of the G.O. It was stated that a dozen masons "belonging to different lodges in France, prisoners of war today in England, but finding themselves on parole and together at Launceston, have combined in the body of the lodge under the title of des Amis réunis, desiring to raise a temple to the Great Architect of the Universe and to practice masonic virtues and disseminate its principles."

However, the Brother who reported asked whether the G.L. of England had been recognised by the G.O. of France. He expressed the opinion that there should be very great hesitation before granting constitutions for this country, that the request should be filed and the regrets of the G.O. expressed to the Aimable Concorde for their inability to grant their request.

The list attached to the record of May 12, 1807, gives no indication of the civil state of the Brethren, but only their names, their mother lodge, their grade and their office.

- BENARD, of l'Aimable Concorde, Orient of Rochefort, Rose-Croix, Venerable.  
 BESSON, of l'Interprète maçonne, Orient of Grandeville, M.M. Substitute Orator.  
 BRETEL, of the Elus de Sully, Orient of Brest, Rose-Croix, S.W.  
 CYETH, from an English Province, M.M.  
 DENIS, of the Vrais Frères, Orient of Chateau d'Oléron, Treasurer.  
 DIDIER, of the Centre Pacifique, Orient of Chateau d'Oléron, Rose-Croix, J.W.  
 ESCARD, Initiate of the Lodge, Secretary.  
 FOURAGE, of the Orient of St. Pierre de la Martinique.  
 GAQUEREL, Initiate of the Lodge, F.C.  
 GRESLE, of l'Harmonie, Orient of Nantes, M.M.  
 LABROSSE, les amis réunis, Orient of Pondicherry, Chief Steward.  
 LAFONT, of la Digne Sagesse, Orient illegible, Elu, Supt. of Works and Almoner.  
 LEBRETON, Initiate of the Lodge, F.C.  
 LEFEE, of la Parfaite Union, Orient of the 7th. light half-brigade, Elu, *frère terrible*.  
 LIMUR, of l'Heureuse rencontre, Orient of Brest, Elu, Grand Master of Ceremonies.  
 L'ONCLE, of la Vertu triomphante, Orient of Saint-Brieuc, First Expert.

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\*This "office" is somewhat mysterious. W. Bro. Sam Kay believes it to connote the Brother who prepared the candidate in the dark room,....., or, it was the name given to the skeleton in the room of silence and that in some symbolic way, this was brought into certain special occasions. The voice would be that of some regular officer, perhaps the Orator, who would impersonating "frère terrible" temporarily.

LUZEAU, Initiate of the Lodge, Substitute Expert.  
 MALINGRE, Orient of Toulon, M.M.  
 MERGIER, of l'Accord parfait, almost certainly of the Orient of Rochefort ;  
 Grand Architect Decorator.  
 MONGIN, Initiate of the Lodge, F.C.  
 OURDIN, Initiate of the Lodge, Substitute Decorator.  
 PALIERNE, Initiate of the Lodge, Orator.,  
 PINOY, of l'Accord Parfait, F.C.  
 SPER, of the Elus de Sully, Orient of Brest, Scottish Knight, P.M.  
 VAN HILLE, of l'Accord Parfait, F.C.  
 BARRON, Initiate of the Lodge, F.C.  
 SPETTIGUE, Initiate of the Lodge, Apprentice.

This list, which differs from those we have had occasion to quote, is reduced to the simplest terms. But the fact that the Lodges are mentioned enables us to identify most of the Initiates.

We submitted some of the names to M. Lecotté and it occupied him two whole days to verify eleven names !

Jean Victor Besson, born at Angouleme on February 2nd, 1782, naval officer, is mentioned as M.M., but absent, on the list of Dec. 27th, 1805, of the lodge l'Interprète maçonne, Orient of Grandeville.

Pierre Jacques Ignace Bretel, born at Dieppe on July 30, 1764, naval captain, was already Rose-Croix and a member of the Elus de Sully, orient of Brest, in 1802.

No Denis appears on the Vrais Frères list, Orient of the Chateau d'Oléron but we do find a Joseph Demené, naval assistant, whose name could probably be taken as Denis.

Victor Disdier, who signs sometimes as Didier, was born at Le Gap on July 30 1766 ; he was a naval administrator, is listed as M.M. on the list of the Centre pacifique on the 28th of Fructidor, year 10, was Rose-Croix on Mar. 20, 1804, and his name still appears on the list of 1809.

The naval officer Charles Francois Le Fée, born at Val la Aié on Jan. 26 1770, was certainly a member of la Parfaite Union.

Charles Chanu de Limur, born at Vannes Aug. 1, 1779, naval sub-lieutenant, appears on the list of l'Heureuse rencontre on Jun. 29, 1808.

Pierre Mathurin L'Oncle-Parmenais, born at Moncontour on 1757, was a lawyer, a former administrator of the Cotes du Nord ; he is noted as M.M. on the list of la Vertu triomphante in 1800.

The name of the naval medical officer Francois Marie Sper, born at Granville on July 7, 1775, is found on the list of the Elus de Sully in 1802.

The name of Labrosse is not found in the existing records of the three Pondicherry lodges.

Let us add that Greslé could very well be the naval officer of this name, a member of l'Harmonie of Nantes from 1781, if we refer to the work of Bro. Librec on *Freemasonry in the Loire inferior*.

Here is a first instalment of research carried out. It would be easy to trace in detail the *curriculum vitae* of the brethren we have identified in this manner, by consulting the archives of the ministers of war and the admiralty.

We will limit ourselves to mentioning P. J. F. I. Bretel. We have his biography in front of us, in the records of the first 30,000 members of the Legion of Honour. Engaged as an apprentice signalman in 1718, on the cutter la Levrette, he took part in two cruises and five engagements before leaving the navy in 1783 for the merchant navy, which he left with the rank of sub-lieutenant in 1792. His heroism in the Mediterranean earned him the rank of lieutenant. In the year V he was captain of a frigate. He was in command of the roadsteads at Toulon and directed the construction of the Vengeur. On the 1 Thermidor, year 12, he commanded the frigate la Volontaire, charged with the transport of English prisoners to Teneriffe; on the 30 Ventose year XIII, he ran into an enemy division and remained a prisoner in England until Feb. 24 1812. He died in 1832.

To return to the Lodge list, we can establish that eight of its members were Initiates and that it included several M.Ms. and an Orator on May 12, 1807. From this one can deduce that it had been working for some time before May 1807. The delays in up-grading enjoined by the regulations of the period were not always observed by the lodges, on the contrary; but the members of les Amis réunis had no reason to dodge the regulations. Similarly it is obvious that the office of Orator would not be entrusted to a recent Initiate.

*To be continued.*

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