

# The Lodge of Research.

No. 2429 LEICESTER.

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## Transactions

for the

Year 1959=60.

(SIXTYEIGHTH YEAR OF PUBLICATION)

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W. Bro. S. KAY,  
P.M. 779, P.P.Std.Br., W.M.

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*Editor :*

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

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W. Bro. S. KAY,  
P.M. No. 779., P.P.Std.Br.  
Worshipful Master.

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

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## 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.

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

**FOREWORD.**

Tuddenham St. Martin,  
Suffolk.  
September, 1960

Dear Brethren,

I have deeply appreciated the honour of presiding over this distinguished lodge with its connections in all parts of the world, and whilst the vagaries of our English weather and the journey of 250 miles have not always made my visits easy, I have indeed enjoyed a memorable year.

That this has been possible is due entirely to the general warmth of the fellowship within the lodge and to the generous and wholehearted support that I have at all times received from my officers and from the brethren generally. I wish particularly to pay tribute to the continued untiring efforts of Dr. C. C. H. Binns, M.A., as Editor of our "Transactions," to my Secretary, W. Bro. Thorpe and our worthy Treasurer, W. Bro. E. R. Carr; all of whom have carried on in spite of great personal difficulties and to whom all of us are sincerely grateful.

It is my wish also, to thank those brethren who have provided us with such interesting papers and may I also include those who listened with such keen and enthusiastic interest.

For me personally, it is a matter of regret that I have been unable to accept any of those very many kind invitations to visit other local and provincial lodges. I am sure that I should have been afforded many opportunities and I would like to have spoken of the special objects of the Lodge of Research and particularly of the advantages of membership of the lodge's Correspondence Circle. Applications for membership of this Circle continue to be received from all quarters of the globe and I would like the brethren of this Circle to know, how stimulating and inspiring to us, is the realisation of the support of their extensive fellowship.

From British Columbia to New Zealand, from Buenos Aires to Pakistan, to Hong Kong, to the Yukon, wherever they may be, I send our very Hearty Greetings. We shall always be pleased to hear from any Circle member and to receive original contributions of real masonic interest for insertion in the special Correspondence Circle corner of our Library.

We have a magnificent Museum and Library here, in Leicester, to which all brethren with a wish to further their masonic study or research are cordially invited and we offer a warm invitation to all brethren to join our Correspondence Circle. To those Master Masons who live within a convenient distance, we issue a special invitation to attend our assemblies.

In conclusion brethren, I again acknowledge my debt to all who have contributed to my happy year and to the success of this volume, and I send my cordial and fraternal greetings to our readers everywhere.

Yours fraternally,  
SAMUEL KAY.

## OFFICERS, 1959-60.

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W. Bro. W. E. Boulter (P.M. 4874, P.P.A.D.C.)	..	..	..	S.W.
W. Bro. G. H. Fox (P.M. 784, 2425)	..	..	..	J.W.
W. Bro. A. J. 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. H. Carr (L.G.R.)	..	..	..	J.D.
W. Bro. E. Goodwin (P.P.A.D.C.)	..	..	..	I.G.
W. Bro. A. E. Bambury (P.G.Std.B.)	..	..	..	Steward
Bro. S. J. Carter (Pr.Gd. Tyler)	..	..	..	Tyler

---

*Lodge Editor :*

W. Bro. C. C. H. Binns, M.A., M.B., B.Ch.,  
9 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 1959.*

### 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.
*	"	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.*

*W. Bro.	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.
”	”	J. Lees Smith	.....	1958-59.

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

**FULL MEMBERS.**

Binns, Dr., C. C. H., Leicester.  
 Phipps, G. E., Leicester.  
 Carr, E. R., Whetstone, Nr. Leics.  
 Stork, E. H., Torquay.  
 Corah, Sir John, Leicester.  
 Tomlinson, W., Kettering.  
 Shorthose-Smith, A. T., Syston,  
 Leics.

Fox, G. H., Allestree.  
 Swift, J. T. B., Leicester.  
 Morley, Brigadier, C. B. S., Leicester.  
 Heaton, F. W., Lutterworth.  
 Haines, C. E., Syston, Leics.  
 Fox, Lt.-Col., W. G., M.A., Birstall.  
 Halkyard, Lt.-Col. A., Leicester.  
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 Carr, H., London, W.2.  
 Foister, J. E., Rothley.  
 Jones, Very Rev. H. A., Manchester.

Dilworth, R. H., M.A., Market Har-  
 borough.  
 Smith, J. L., Market Harborough.  
 Kay, S., Suffolk.  
 Wesley, L., Leicester.  
 Boulter, W. E., B.Sc., Leicester.  
 Thorpe, W. A., Leicester.  
 Goodwin, Dr. E. W., Leicester.  
 Bambury, A. E., Leicester.  
 Winn, R. C., Leicester.  
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 McMullan, Dr., A. M., Leicester.  
 Muddimer, E., Leicester.  
 Whitby, E., Leicester.  
 Goadby, G. F., Leicester.  
 Jacob, R., Cropstone.  
 Flinn, T., Leicester.  
 Haird, T., Cropstone.  
 Richards, W. H., Leicester.  
 Wright, E. J., March.

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

Grand Lodge of Adelaide, Adelaide,  
 South Australia.  
 Bristol Masonic Society, Bristol.  
 Burma District Grand Lodge,  
 Rangoon, Burma.  
 Masonic Library Association,  
 Cincinnati, Ohio, U.S.A.  
 Cauvery Lodge, No. 3848, Tanjore,  
 S. India.  
 Lodge of Research, No. 200, Dublin.  
 Grand Lodge of England, London.  
 Ferrers and Ivanhoe Lodge, No. 779,  
 Ashby-de-la-Zouch, Leics.  
 Grace Dieu Lodge of Instruction,  
 No. 2428, Coalville, Leics.  
 Howe and Charnwood Lodge of  
 Instruction, Loughborough.  
 Iowa Masonic Library, Cedar Rapids,  
 Iowa, U.S.A.  
 District Grand Lodge of the Trans-  
 vaal, Johannesburg, S. Africa.

Province of Kent Library and  
 Museum, Canterbury.  
 Freemasons' Hall Library, Leicester.  
 Lumley Lodge of Improvement,  
 No. 1893, Skegness, Lincs.  
 Lodge of Living Stones, No. 4957,  
 Leeds, Yorks.  
 Massachusetts Grand Lodge, Boston,  
 U.S.A.  
 Mountain Lodge, No. 11, Golden,  
 British Columbia.  
 North Yorks Lodge of Instruction,  
 Middlesborough.  
 Grand Lodge of Manitoba, Winnipeg,  
 Canada.  
 Manchester Association for Masonic  
 Research, Manchester.  
 District Grand Lodge of Madras,  
 Madras, India.  
 Makepeace Lodge No. 3674, Kuala  
 Lumpur.

**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  
 Masonic Library (Ohio) Association,  
 Mansfield, U.S.A.  
 Old Oundelian Lodge, London.  
 Otago, Research Lodge of, New  
 Zealand.  
 Grand Lodge of Philadelphia,  
 Philadelphia, U.S.A.  
 Phoenix Lodge of St. Ann, No. 1235,  
 Buxton, Derbyshire.  
 Masonic Library and Reading Circle,  
 Penarth, S. Wales.  
 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.  
 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.  
 Allen, G., Market Harborough.  
 Allen, H. R., Leicester.  
 Allen, W. J., Skipton-in-Craven.  
 Alyea, O., Canada.
- Anderson, A. T., Middlesbrough.  
 Anderson, G., Warwick.  
 Anley, D. M., Notts.  
 Ashbee, R. H., Peterborough.  
 Ashwell, B. G., Birstall.  
 Aspell, G. L., Leics.

BRETHREN—*continued.*

- Atkinson, W. W., London.  
 Aubert, Dr. E. F., Guernsey.  
 Austin, G. L., New Zealand.
- Bacon, G. H., Farnham.  
 Baggott, A. G., Southwold.  
 Bailey, L. W., Bushby.  
 Bakes, L. H., Leeds.  
 Barclay, W. R., Jnr., Birstall.  
 Barker, J., Hucknall, Notts.  
 Barlow, J. R., LL.B., 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.  
 Beal, J., Melbourne, Derbys.  
 Beale, G. W., Leicester.  
 Bedford, F., Wellingborough.  
 Bedingfield, R. L., Leics.  
 Bedwell, A. W., Canada.  
 Bennett, R. D., Leicester.  
 Bentley, W., Rothley.  
 Bettles, A. W., Leicester.  
 Berolzheimer, D. D., New York.  
 Biddle, L. J., LL.B., Birmingham.  
 Biggin, F. H., Countesthorpe.  
 Binns, W. J., Leicester.  
 Birch, F. M., Leicester.  
 Bird, J. E., Chesterfield.  
 Bissell, W. G. F., Birmingham.  
 Blackham, T. P., Oadby.  
 Blackledge, R. S., Sutton Coldfield.  
 Blakemore, L. B., Chicago.  
 Bloor, C. A., Northants.  
 Boardman, N. J. E., Walsall.  
 Bolton, E. G., Gt. Casterton.  
 Boot, W., Sheffield.  
 Bray, W. H., Thurmaston.  
 Brittain, S., Kettering.  
 Broadbent, J. R. M., Leicester.  
 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.  
 Bryan, L. J., Oadby.  
 Buckingham, R. H., Coventry.  
 Buckley, J. G. E., Market Harboro'.  
 Burnell, Lieut. R. C., Melton  
 Mowbray.
- Burritt, E. A., U.S.A.  
 Burton, C. F., Lutterworth.  
 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.  
 Cassere, F. A., Wolverhampton.  
 Cave, H., Leicester.  
 Chapman, A., Leics.  
 Charles, D. H., Birstall.  
 Charles, W., Leicester.  
 Charman, E. H., Leicester.  
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 Chidler, C. H., King's Heath.  
 Chilton, S. C., Barnsley.  
 Clark, H., Leicester.  
 Clark, H. W., London.  
 Clarke, S. A., Oadby.  
 Clayton, F. A., Whitehaven.  
 Coe, F. W., Notts.  
 Coles, R. G., Sudbury.  
 Collins, L. R., Paris.  
 Colpman, H. N., Northampton.  
 Condon, J. C., Leicester.  
 Cooper, G. W., Hinckley.  
 Cooper, H., Nuneaton.  
 Cooper, G. A., Leicester.  
 Cope, G. S., Queniborough.  
 Copeman, F. S., Leicester.

BRETHREN—*continued.*

Corrigan, A., Leicester.  
 Cottam, E. J., Leicester.  
 Cowling, A., Mkt. Harborough.  
 Cowling, Dr. L. D., South Australia.  
 Cox, J., Grantham.  
 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.

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.  
 Dearnley, H., Canada.  
 de Gebert, L. A. M. P. L., Essex.  
 Dennant, F. J., Ipswich.  
 Dennison, C. B., Oakham.  
 Dews, J., Leicester.  
 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.  
 Farrant, O., Oadby.  
 Fennell, S. E., Nuneaton.  
 Field, G. A., Bournemouth.  
 Figgures, C. N., Coalville.  
 Findler, J. N., Brit. Columbia.  
 Firminger, L. A., Sutton Coldfield.  
 Fisher, W. G., Saltford.  
 Foister, A. T., Barkby, Leicester.  
 Foister, D. N., Leics.  
 Foister, R. C., Leics.  
 Fordham, G. W., Matlock.  
 Foster, R. C., Rugby.  
 Freeman, A., Ashby-de-la-Zouch.  
 Gainer, Dr. E. St. Clair, Thrapston.  
 Garner, H. E., Cropston.  
 Garner, W., Loughborough.  
 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.  
 Goldsmith, L. I., Derby.  
 Good, M. E., Quarndon.  
 Goodman, S. L., Leicester.  
 Gordon, F. C., Littleover.  
 Gornall, L. A., Spalding, Lincs.  
 Gould, F. E., Plymouth.  
 Griffin, J. H., Oakham.  
 Griffith, G. W. S., Leamington.  
 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.  
 Haimes, R. J., Castor.  
 Hall, W., Notts.

BRETHREN—*continued.*

- Hallam, H. S., Loughborough.  
 Hallam, S. H., Leicester.  
 Hancock, J. T., Warwick.  
 Harding, A. J., Birstall.  
 Harding, A. J. I., M.Sc., Syston.  
 Harding, E. G., Leicester.  
 Hardy, E. G., Walsall.  
 Harris, R. B., Washington, U.S.A.  
 Harms, T. A., California, U.S.A.  
 Harris, A. D., Kirby Muxloe.  
 Harris, F. C., Kettering.  
 Harrison, E. T., Lutterworth, Leics.  
 Harrison, J., Scraftoft.  
 Harry, A., Corby.  
 Harvey, F. G., Stafford.  
 Harvey, F. W., Kirby Muxloe.  
 Haslam, T. P., Bournemouth.  
 Hatcher, J. R., Leicester.  
 Haunch, T. O., Notts.  
 Hawley, J. W. E., Stamford.  
 Haxton, E. A., Peterborough.  
 Heath, F. T., Leicester.  
 Hemming, J. P., Melton Mowbray.  
 Hendry, C. A., West Australia.  
 Henochsberg, E. S., K.C., Durban.  
 Herbert, H. D., Oadby.  
 Herbert, S. F., Kirby Muxloe.  
 Hill, F. K., Notts.  
 Himes, G. H., U.S.A.  
 Hinson, J. C., Leicester.  
 Hinton, D., Coventry.  
 Hipwell, C. W., Hinckley, Leics.  
 Hirst, K. G., Leics.  
 Hitchens, C. F., Cardiff.  
 Hobson, P. W., Sherwood, Notts.  
 Holbrook, H. S., Fife.  
 Holt, Dr. L. R., Stamford.  
 Holyoake, P. A., Birstall.  
 Howe, H. B., Bournemouth.  
 Howe, P. H. A., Croft.  
 Howell, Dr. E., Leicester.  
 Howell, E. E., Birmingham.  
 Hughes, C. K., Rev., M.A., Kent.  
 Huckbody, Dr. J. A., Leicester.  
 Hunt, Bert, Leicester.  
 Hunt, J. C., Mon.  
 Ibberson, W. G., Sheffield.  
 Inglesant, H., Berks.  
 Issacs, Lt.-Col. W. H., Kettering.  
 Jackson, E. J., Saltdean.  
 Jackson, N. L., Leicester.  
 James, L. P., Southwold.  
 James, W. H., Barrow-on-Trent.  
 Jeffcoat, W., Nuneaton.  
 Jenkins, A. B., Southwold.  
 Jenkins, C. H., Auckland, N.Z.  
 Jenkins, D. W., Barry, Glamorgan.  
 Jesson, A., Northants.  
 Johnson, C. S., Oakham.  
 Johnson, G. Y., York.  
 Johnson, J. W., Loughborough.  
 Jones, C. R., Grantham.  
 Jones, J. R., Middlesbrough.  
 Joyce, C., Brit. Columbia.  
 Keen, A. A., New Mexico, U.S.A.  
 Keen, A. E., Nottingham.  
 Keene, W. D., Burrough-on-the-Hill.  
 Kibert, J. W., Leicester.  
 Kielsden, F. T., Banbury.  
 King, L. J., Leicester.  
 Kinrade, W. S., Canada.  
 Kohne, A. F., Canada.  
 Lafitte, L. F., London.  
 Lascelles, Dr. J. E., Islip, Kettering.  
 Lawrance, J., London.  
 Lea, G. L., Houghton-on-the-Hill,  
 Lea, W., Leicester.  
 Leader, L. C., Melton Mowbray.  
 Leigh, I. L. D. S., Barnsley.  
 Leyshon, W. E., Leicester.  
 Lightbown, J., Nottingham.  
 Lilley, A. J., Loughborough.  
 Lloyd, W. J., Burton-on-Trent.  
 Loasby, S. J., Kettering.  
 Lock, F. J., Banstead, Surrey.  
 Lock, R. M. G., Leicester.  
 Lodge, R., F.R.C.S., Leicester.  
 Longstaff, T., Westmorland.  
 Longworth, F., B.Sc., Kent.  
 Lord, J., LL.B., Tasmania.  
 Lund, T. D., Barnsley.

BRETHREN—*continued.*

- Mace, H. W., Notts.  
 MacGregor, A. E., Toronto.  
 MacQuarrie, A. H., Canada.  
 Magnay, H. S., Gateacre, Liverpool.  
 Manning, W. T., M.C., Leicester.  
 Mansell, Lt.-Col. R., Hythe.  
 March, L. J., Leicester.  
 Marks, L. S., Birmingham.  
 Marlow, F. J., Budleigh Salterton.  
 Marlow, W., Desborough.  
 Marriott, J., Nottingham.  
 Marrs, D. M., Redhill.  
 Martin, H. J., Warwick.  
 Martin, T. G., Birmingham.  
 Martin, V. M., Leics.  
 Martyn, V. S., U.S.A.  
 Mason, A. C., Marston Green.  
 Matthews, J., Oakham.  
 McCurry, L. H. J., W. Australia.  
 McDonald, G. S., Streetly.  
 McKanna, A. G., Canada.  
 McKenzie, A. S., Notts.  
 McLauchlan, J. A., Leicester.  
 McVey, R. A., Canada.  
 Meek, R. J., British Columbia.  
 Melbourne, W. J., Australia.  
 Menchions, R. G., Canada.  
 Mills, T. H., Leicester.  
 Millwood, E., Brighton.  
 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., Bushby.  
 Moreton, E., Derby.  
 Morton, S. C., Derby.  
 Morgan, D., Aberdare.  
 Morrell, R. H. S., Leicester.  
 Moss, A. R., Leicester.  
 Muir, A., Canada.  
 Munday, F., Northants.  
 Musther, W., Orpington, Kent.  
 Nisbet, Dr. G., Peterborough.  
 Nice, A. E. C., London.  
 Neale, C. E., Leicester.  
 Neale, A. E., Thurmaston.  
 Nicholls, N. A., Tunbridge Wells.  
 Northacker, A. A., U.S.A.  
 Noon, A. L., Burton-on-Trent.  
 Newberry, G. W., Leicester.  
 Noton, G. W., Oakham.  
 O'Callaghan, C. L., Nottingham.  
 Overs, E. W., Wellingborough.  
 Owen, Elwyn, Penarth, Glamorgan.  
 Owen, A. A., Walsall.  
 Page, H. W., Allestree, Derby.  
 Paethorpe, H. T., Alvaston.  
 Palmer, P. H., London.  
 Palmer, R. A. M., Wellingborough.  
 Parfect, E., Rothley.  
 Parkin, D. F., California, U.S.A.  
 Parr, A. R., Leicester.  
 Parr, D. S., Aylestone.  
 Parsons, J. W., Derby.  
 Passmore, W. G., Canada.  
 Patchett, R. V., Belper.  
 Payne, C. S., Newtown Linford.  
 Payne, D., Oakham, Rutland.  
 Payne, K., Launceston, Tasmania.  
 Pearce, R. S., Oakham.  
 Pedley, E., Leicester.  
 Pect, 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.  
 Pink, S. J., Canada.  
 Pitts, W. E., Ashbourne.  
 Plaut, E. E. J., Buenos Aires.  
 Plumb, J. H., Melton Mowbray.  
 Pollard, F., Anstey.  
 Porteous, Dr. L. D., Leicester.  
 Potter, Lt.-Col. J. A., C.B.E.,  
     Oadby.  
 Potter, J. B., Leicester.  
 Powell, G. G., Leicester.  
 Precious, G. N., Loughborough.

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.  
 Rees, D. A., St. Albans.  
 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.  
 Rodger, W., Derby.  
 Rogers, Rev. E., Leicester.  
 Rogers, W. C., Lutterworth.  
 Roker, E. A., Bournemouth.  
 Rollason, A. H., Solihull.  
 Roworth, T. F., Kirby Muxloe.  
 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.

Saayman, E. H., Sherwood, Notts.  
 St. George, R. G., Solihull.

Samworth, J. W. L., Peterborough.  
 Saunders, C. H., Leicester.  
 Savage, J. A. H., L.D.S., Leicester.  
 Scott, E., Leicester.  
 Segerdal, Dr. A. M. W., Coalville.  
 Senior, E., Carlton, Notts.  
 Shardlow, H. W., Birmingham.  
 Sharman, B. F., Leicester.  
 Sharp, A., Lancs.  
 Sharp, D. E., Leicester.  
 Sharp, K. W. B., Lincs.  
 Sheen, R. C., London.  
 Shepherd, J. L., Bromley.  
 Sherwood, L. M., Fiji.  
 Shilcock, D. A., Lincs.  
 Shipman, T. S., Leicester.  
 Simpson, E. H., Stamford.  
 Singh, A., Amritsar.  
 Smith, A. J., Leicester.  
 Smith, C. M. R., Leicester.  
 Smith, H. R., Pinner.  
 Solomon, A. I. A., Newcastle-on-Tyne.  
 Southey, E. A., Canada.  
 Speak, G., Leicester.  
 Spencer, N. B., New Zealand.  
 Spencer, R. C., Leicester.  
 Spiers, J. F., Notts.  
 Spilliards, 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.  
 Stubbe, E. V., Leicester.  
 Stocks, G. W., Uppingham.  
 Stokes, J. S., Ellesmere.  
 Strong, H. A., Lenton.  
 Stroud, C., U.S.A.  
 Sturgess, F. G., Ashby Folville.  
 Sturton, J., Leicester.  
 Sturton, Dr. S. D., Hong Kong.  
 Swanbergson, E. S., Canada.  
 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.  
 Thompson, H. E., Leicester.  
 Thornton H. R., Oakham.  
 Tompkin, S. E., Leicester.  
 Townsend, Capt. E. J., Leicester.  
 Tradewell, A. E., Canada.  
 Turner, D., Bilton, Rugby.  
 Turner, P. E., Bury St. Edmunds  
 Turner, W. C., Leicester.  
 Twisleton, R. G., Leicester.  
 Tyler, A. E. L., Ipswich.
- Underwood, I. J., Leicester.  
 Upchurch, F. N., Rothley, Leics.
- Vance, E. S. G. K., Notts.  
 Vanstone, E. L., Canada.  
 Vecqueray, C. A. C., Mkt. Harboro.  
 Vines, R., Leicester.  
 Voss, A. J., Leicester.
- Waddington, C. F., Somerset.  
 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.  
 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.  
 West, A. L., Acton.  
 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, 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.  
 Wills, E. G. D., Canada.  
 Wilson, C. B., Napier, New Zealand  
 Wilson, C. D., Isle-of-Wight.  
 Wilson, E. C., Colchester.  
 Wilson, F. C., Canada.  
 Wilson, J. N. C., Leicester.  
 Wood, E. G., Saffron Waldon.  
 Woodside, D. J., Canada.  
 Wooldridge, S. F. N.,  
 Wolverhampton.  
 Woolgar, C. E., Worthing.  
 Worth, W. H., Leicester.  
 Wright, A. T., London.  
 Wright, L. J., Australia.  
 Wright, S., Canada.  
 Wykes, C. L., Leicester.  
 Wykes, G. D., Kibworth Harcourt.
- Yeomans, S., Derby.



Monday, 28th September, 1959.

Before commencing my Paper this evening I first wish to say how deeply conscious I am of the honour of being installed in this Chair and how humble I feel when I think of all those very worthy brethren who have occupied it before me. This is no ordinary lodge, brethren, and with a Correspondence Circle such as we enjoy, it can never be so regarded. Our Correspondence Circle has a membership which embraces hundreds of brethren of many nationalities and creeds and which extends wherever masonry is known. This large and extensive body of interested brethren is united to this "Lodge of Research" by the "Transactions" which they receive annually and is based almost entirely on the value of the Papers which we are able to publish. Our worthy Editor has worked wonders but the responsibility for maintaining our good name amongst interested brethren throughout the world devolves on each and every one of us. I send "greetings" to all members of our Correspondence Circle and in thanking them for their support I would remind them that we shall at all times be pleased to see those for whom this is possible or to hear from them at any time.

### **FRENCH PRISONERS' LODGES further discoveries**

The last time I spoke from this dais I was able to tell of some interesting discoveries with regard to French Prisoners' Lodges and to-day I think, it is appropriate that I should again be dealing with that subject. Appropriate because, as you are aware, it was a subject in which our Founder took a very special interest. W. Bro. J. T. Thorp achieved a wide reputation with his writings and knowledge of the Craft in general, but it was his work on the subject of French Prisoners' Lodges which gained him such universal recognition.

Again, I feel that this subject is appropriate, because of its close connection with the history of masonry in Ashby-de-la-Zouch, where the present "Ferrers and Ivanhoe" Lodge will, in a few days time, be celebrating its Centenary, and also because of my own personal masonic connections with that town.

On an earlier occasion I was able to say that more is now known of the masonic activities of the French Napoleonic Prisoners in Ashby-de-la-Zouch, than of those at any other of the fifty odd places where they were stationed in this country. To-day, I am happy to say, I can add still further to that information.

The prisoners, as you know, were housed in different ways: some in land prisons, some on hulks (pontons) in the harbours, and others—mainly commissioned officers—being boarded out in private houses "on parole." Ashby-de-la-Zouch, in Leicestershire, was one of these parole-towns or "cautionnements" where prisoners were stationed during a period which covered the years from 1803 to 1814. They were given quite a generous degree of liberty and had only to give their word not to go beyond certain distance limits—usually one mile from the outskirts of the town—and not to be out of their lodgings after a certain hour (usually 5 o'clock in winter and 8 o'clock in summer). They were paid an allowance of about 10s. 6d. per week by the resident Agent of the British authorities, a sum which they could augment by their own earnings or by means of monies received from their homes.

Freemasonry was very popular within the armies of the French at this period and several regiments had their own lodges so we find that amongst the prisoners of war there were many members of the masonic fraternity. Where an English lodge existed—and I should include Welsh and Scottish lodges—there is every evidence to show that they received the French brethren with hospitality, and in cases where no local lodge existed, or where there were already sufficient freemasons amongst the prisoners themselves, they appear to have wasted no time in establishing a lodge of their own. Personally, I think it would be safe to surmise that lodges were established wherever prisoners were stationed—that is unless there is definite evidence to the contrary. There are places where prisoners were stationed from which no evidence of prisoners' lodges has yet come to light—as for instance at Ashbourne, in Derbyshire—but I think that the brethren in those localities would be wise to continue looking for any signs. The very fact that information is still coming to light is an indication that much more masonic material is still waiting to be discovered.

By the courtesy of Bro. Jean Baylot, of Paris, I have recently had an opportunity of studying a collection of French Manuscripts which, though primarily a record of songs and speeches, nevertheless give us much information. The collection was meticulously recorded by one of the French masonic prisoners at Ashby-de-la-Zouch, and one who was a mason before his arrival, as he gives us the date when he became a joining member of the prisoners' lodge in the town. He never, however, discloses his own name and always refers to himself as "the Copyist."

The first arrivals came into the town in September, 1804, and though Freemasonry was not at that time completely unknown to the English residents, there was no actual lodge nearer than the "Tyrean" lodge at Derby (The Roll of this Derby lodge shows at least eight prominent residents of Ashby as being initiated between February 23rd, 1796, and May 23rd, 1797—a farmer, an auctioneer, two wine merchants, two attorneys and two surgeons, including one of the famous Doctor Thos. Kirklands).

The absence of an English lodge, however, was no deterrent to the masonic zeal of the prisoners who, shortly after their arrival, founded a lodge amongst themselves under the auspices of the military lodge of the 7th Demi-Brigade of Light Infantry—a lodge bearing the distinctive title of "Amis de la Parfaite Union" ("Friends of the Perfect Union.") This was the first masonic lodge ever to be established in Ashby-de-la-Zouch, and is a new discovery.

The eight who formed the founder members were:—

CASTEX	Elu. Sec.	Capt. 11th Regt. Inf. of the Line.
WOLF	M.	Adj. Major 14th Regt. Lt. Inf.
LAY	Self-styled Elu. Sec.	Sous-Lt. J&.
ROBERT	M.	Sous-Lt. of Cavalry.
BRIOLLET	M.	Lieut. of Artillery.
DESERRE	M.	Sous-Lieut. in the 86th of Infantry.
RAYON	Comp.	Capt. 11th Regt. Lt. Inf.
MELLIS	App.	Capt. Aide-de-Camp.

and during their period of operation they managed to initiate a further nine brethren :—

LE PAGE	Lieut. 11th Regt. Lt. Inf.
ANTOINE	J&. (N.B. :—I have been unable to solve this military abbreviation).
RENAUD	Capt. 14th Regt. Lt. Inf.
FISELIER	Lieut. 11th Regt. Lt. Inf.
GEFFROY	Capt. in the 12th.
ADRIEN	Lieut. 89th Regt. Inf. of the Line.
CIER	Lieut. in the 110th Regt. J&.
BOUVARD	Capt. 8th Regt. of Artillery.
SOMME	Lieut. 11th Regt. Lt. Inf.

After a time, the absence of a suitable meeting place and various other un-stated difficulties caused a cessation in the labours of these seventeen brethren. This interruption, though regrettable, was not, however, to be long lasting, for very soon all except the following :—

CASTEX, WOLF, DESERRE, MELLIS, RENAUD and FISELIER, were re-united anew in the formation of a second lodge, under the auspices of the Grand Orient of France, (and with the avowed intention of affiliating themselves thereto as soon as ever circumstances would permit).

To this second lodge they gave the attractive title of Lodge "des Vrais Amis de l'Ordre" or the "True Friends of the Order" and though, so far, we have not been given any actual dates, we do know from later records, that this new lodge was inaugurated on St. John's Day in Winter (December 27th) in the year 1808.

Though this lodge worked with vigour for some time, it was harassed with an unruly and discontented element. Tempers were frayed from many causes and discord was becoming predominant in the meetings of the lodge until the arrival of a very worthy brother, DeMarconnay. Now DeMarconnay was a S.P. Rose-Croix and an educated and experienced mason. He was able to bring at least temporary harmony back amongst the brethren, who unanimously submitted themselves to his direction by appointing him Master. Unfortunately, however, this peace was only temporary, and in spite of the efforts of another newly arrived very worthy brother, COGNET, a break-up seemed almost inevitable. Brother COGNET was also a learned and experienced mason, a member of the sovereign Chapter General of France, he did everything possible to bring the unruly elements under control but without avail. The meeting of April 22nd, 1809, was an extremely stormy one, and one which to-day we have difficulty in visualising, but without dwelling unduly on this unsavoury phase, it will suffice to say that the Wardens and several of the officers of the lodge were frankly insubordinate. It was at this meeting that the Director of Ceremonies declared that he had decided to resign from the lodge together with eleven other brethren and that it was their intention to form another lodge under the title of "Vrais Amis de la Justice" (to which they later added "et de l'union"). This reference to unity was regarded with some irony by the loyal members of the lodge, for in spite of all the efforts they made to achieve a settlement, and

they were very concerned at the disrepute these quarrels were bringing upon the Order, they were unable to prevent the final schism. This daughter lodge with the title of "Friends of Justice and Unity" was originally composed of the following dissenting brethren:—

BRIOLLET	G. E. Ecess.	Senior Warden in "True Friends of the Order."
ROBERT	J&	Junior " " " " "
RAYON	Elu.	D. of C. " " " " "
LAY	J&	J.D. " " " " "
LE ROUX	Ecess.	Sponsored by Briollet.
SOMME	Elu.	Secretary in the "True Friends of the Order."
GEFFROY	Elu.	
NAJAC	M.	Sponsored by Robert.
FREQUIN	M.	" " Somme.
DUHAMET	M.	" " Rayon.
GALLIER	Comp.	" " Najac.
GALLOU	App.	" " Le Roux.

and the mother lodge of "The True Friends of the Order" "remained thus purified" with the following brethren:—

DE MARCONNAY	S.P.R. +	Worshipful Master.
COGNET	G. Cdr. du T. 27"	S. Warden provisionally.
BOUVARD	Kt. of the East	J. " "
ADRIEN	" "	Orator "
PICARD	Elu.	Secretary "
LE PAGE	Ecess.	Treasurer
FOURNIER	Elu.	Architect.
CIER	Elu.	S. Deacon, provisionally.
ANTOINE	Ecess.	Keeper of the Seals.
PITACHE	Elu.	D. of C., provisionally.
FONTAINE	Elu.	J. Deacon and Tyler,
ROGER	M.	
FERRACIN	Comp.	
BAILLEUL	App.	
JULLIARD	App.	
DE CASTEL	App.	
GOHIER DU GAST	App.	
SUFFERT	App.	

Whilst we must bear in mind that all our evidence comes to us from this mother lodge and cannot therefore, be regarded as wholly unbiassed, there seems little doubt that the dissenting brethren who broke away were the least reliable of the masonic element amongst the prisoners. They were apparently guilty of much unmasonic behaviour and finally came under the shadow of the civilian authorities of the town.

Now one of the greatest anxieties of these French prisoner masons—that is, those who had been initiated away from France—was the question of their regularity. Would they be regarded as regular masons and admitted into French lodges on their return to their homeland? They had the definite intention of legalising their position with their own Grand Lodge as soon as circumstances

would allow and some of them had the idea that their constitution would be more likely to be regarded as regular if they had obtained some form of condonation from the British masonic authority. In the case of this new lodge at Ashby-de-la-Zouch, their anxiety was probably enhanced by the difficulty they had been having with the non-masonic civilian authority and probably also by the selfish desire to go one better than their mother lodge, the "True Friends of the Order," with whom they were not only in rivalry but, as dissenters, were also in enmity. They therefore decided to make a direct approach to Lord Moira for his authorisation.

Lord Moira was Acting Grand Master (Moderns) for England and Wales during that very critical period in masonry just prior to the Union—viz: 1790 to 1813—when he deputed for the Grand Master, the Prince of Wales, who afterwards became King George IV.

Francis Rawdon Hastings—the first Marquis of Hastings and the second Earl of Moira—is a name which is very plentifully associated with Ashby-de-la-Zouch and its surrounding district. His home was at Donington Hall in the beautiful Trent-side Park of that name near Ashby—a place which was itself the home of prisoners of war in 1914-18 and again in the last Great War. His Lordship, who had a most extraordinary career, was himself at one time taken as a prisoner to France, and one wonders if his speedy release and return to London had any influence on his subsequent behaviour towards French prisoners in this country? It is plain, however, that he did give his authority as Grand Master to this Lodge of "Justice and Unity" at Ashby, though how, or in what form, this was given we do not at present know.

This permission, or authorisation of regularity, had the effect of assuring these brethren that they would not be troubled in their masonry by the civilian authorities and, at the same time, gave them a much advertised superiority over their more respectable mother lodge, who at that time had made no such application for English recognition. The mother lodge, however, claimed regularity on other masonic grounds, namely that they were governed by a S.P.R.+ whereas the break-aways were irregular because they could not lay claim to such a distinction. The dissenting daughter lodge of course countered with the claim that they alone had received an authorisation from the English Grand Lodge—an authorisation which the mother lodge said was tricked out of Lord Moira by an incomplete disclosure of the true position. It would appear that no knowledge of the fact that they were a dissenting body, or even that the senior lodge of "The True Friends of the Order" also existed in Ashby-de-la-Zouch, had been disclosed to His Lordship at the time of their application.

The "scission" was actually finalised on the 7th May, 1810, and whilst the mother lodge refused for a long time to have any intimate association with what they considered an irregular body, they did manage to continue to maintain a dignity which contrived to give them a degree of leadership in the district.

Whether the intention was to strengthen their local position by sheer weight of numbers, or whether there was an appeal to other lodges in the superior degrees which, by virtue of their higher ranking brethren, the "True Friends of the Order" were able to confer, we do not know; but, on the 19th of June,

1810, we find the "Vrais Amis de l'Ordre" extending their activities outside Ashby by making a "solemn pact of union and intimate affiliation" with two French prisoners' lodges at Lichfield. One of these Lichfield lodges—that of "St. John in Babylon"—has been known of for some time, but the second one, bearing the title of "La Parfaite Union de Saint Hubert" (The Perfect Union of Saint Hubert) is another new discovery. Nothing else is known of this lodge and all we can say, therefore, is that it existed in 1810, and that there were *two* prisoners' lodges in LICHFIELD which were contemporary.

The actual announcement reads as follows (*see Plate I.*):—

Le 19 Jour du 4<sup>me</sup> mois de l'an de la V. : L. : 5810.  
 PACTE d'UNION et d'AFFILIATION INTIME.

avec

La T : . R : . L : . de St. Jean  
 sous le titre distinctif de  
 SAINT JEAN EN BABYLONE Or : . de LICHFIELD  
 Ernest DE PIRCH, S : . P : . R : . +, Vener' : .  
 Jean Gge MICHEL J&  
 Dom. que MONTFORT Ch : . d'O : . } Survts : .  
 . . . & . . .

La T : . R : . L : . de St. Jean  
 sous le titre distinctif de  
 LA PARFAITE UNION de St. HUBERT Meme Or : .  
 Cde Jh GAY Ch : . d'O : . Vener' : .  
 Jn Henry PENARD Ch : . d'O : . } Survts : .  
 Jh Fran " DOT Ch : . d'O : .

This announcement was further proclaimed and applauded two months later by specially composed verses (nine in number!) which are headed as follows (*see Plate II.*):—

L'AFFILIATION des deux R : . L : . de l'Or : .  
 de LICHFIELD a la R : . L : . des  
 Vrais Amis de l'Ordre  
 Proclamme et applaudie le 15 Aout 5810  
 (August 15th, 1810).

The Ashby lodge "True Friends of the Order" were now apparently doing everything to strengthen their position, and in July, that is between the above two announcements, they decided to petition His Lordship, the Acting Grand Master, for an Act of Regularisation for themselves.

With a view to furnishing each brother with evidence of regularity on his ultimate return to France, the Petition and Lord Moira's reply were later (May, 1814) printed for distribution amongst the returning brethren and it was one of these printed documents which was discovered by W. Bro. Wonacott (G. L. Librarian) in 1924. This document was dealt with in our "Transactions," and again in this lodge's Memorial Book to the late Bro. J. T. Thorp, and I find no material difference between that printed document and the manuscripts—small differences being probably editorial improvements at the time of printing. There are, however, a few new items of interest which are worth recording.

The manuscript report of these events commences with a complete roll of the members of the lodge at that time, quoting their masonic and military rank, and their age and position in the lodge :—

DE MARCONNAY	R.: +.	Cap. au Reg. de prusse.	age 27 ans	Ven:.
ADRIEN	Ch.:d'O:.	Lieu. au 89 Reg.	35	Surv:.
BOUVARD	Ch.:d'O:.	Cap. d'Artill. 8. Reg.	42	Surv:.
COGNET	G.:Cd: du T.:27"	Commis de Marine	52	
FOURNIER	Ch.:d'O:.	Cap. au 89. $\frac{1}{2}$ bg.	41	Orat:.
PICARD	Ch.:d'O:.	S. Lieut au 11 Reg.	34	Secret:.
LE PAGE	Ch.:d'O:.	Lieut au 11 Regt.	39	Tres:.
FONTAINE	Ch.:d'O:.	S. Lieut au 11 Regt	34	Arch:.
CIER	Ch.:d'O:.	Lieut au 110 Regt	37	1" Expert
PITACHE	Ecos:.	Lieut d'Art.	33	Mr.desCerem.
FERRASSIN	Elu	Lieut de Ch. francais	35	2" Expert
ANTOINE	Ch.:d'O:.	S. Lieut au 11 Regt	39	G" des S:.
ROGER	Elu:.	Cap. au 5" Inf Legere	49	Aum:.
BAILLEUL	M:.	S. Lieut de Ch. franc.	42	Couv:.
JULLIARD	M:.	Lieut au 5" regt Inf. Leg.	36	
DE CASTEL	M:.	Commis de Marine	21	
GOHIER du Gast	M:.	S. Lieut au 85 Regt Inf	32	
SUFFERT	M:.	S. Lieut au 11 Regt Infre	37	
BAUDIOU	Comp:.	Capit. au 11 Regt Infre	40	
PIERRE	App:.	Cap. de Marine M &c	31	
SASSARD	App:.	Cap. au 11 Regt Infre	51	
BOULAN	App:.	Chef de Bn au 86 Reg Inf	43	

It then goes on to say, that a deputation was formed of the Worshipful Master, together with the highest ranking mason and the most junior initiate from the lodge—a total of three, though the record goes on to later talk of FOUR deputies. The fourth member was probably the Orator—Brother flourmier—an intellectual who was a good speaker. This guess receives some confirmation from the fact that this brother is specifically mentioned in His Lordship's reply.

The Worshipful Master, DE MARCONNAY, was a one-time Marquis and a Captain in the Prussian Regt. in the service of France, with the masonic rank of S.:P.:R.:+. The "highest ranking brother" would be COGNET, who was a 27° mason and an official of the Sovereign Chapter General of France. He had also held the position of Orator in a "Scottish" lodge at Antwerp and was a Past-master of "The Ancient Rite of Kilwinning." The remaining junior member of the deputation was one BOULAN, the latest Initiate, who had been a mason for no more than eighteen days when this deputation set out to meet Lord Moira.

The deputation had been charged by the lodge to present their Petition to His Lordship at Donington Hall and to await his reply.

Le 19 Jour du 4<sup>e</sup> mois de l'an de la R. L. 5510

L'acte d'Union  
et d'Affiliation Intime  
avec

La C.: R.: S.: de S<sup>m</sup> Jean  
sous le titre distinctif

de  
Saint Jean en Babylone  
Or.: de Lichtfield

Ernest De Pirels S.: P.: R.: & Vener.:  
Jean Gg<sup>e</sup> Michel Idem }  
Dom<sup>m</sup> Montfort Ch.: D.: } surv<sup>te</sup>

La C.: R.: S.: de S<sup>m</sup> Jean  
sous le titre distinctif de  
La Parfaite union des Huberts  
même Or.:

Er. De Gay, Ch.: D.: Vener.:  
J. Henry Penard, Ch.: D.: }  
J. Fran<sup>cois</sup> Dot, Ch.: D.: } surv<sup>te</sup>

360.

L'Affiliation  
des deux R. S. de L'Or. de Siebtfeld  
à la R. S. des vrais amis de L'Ordre  
proclamée et applaudie le 15 aout 1810.

une députation formée du Ven. de L'Or. du f. le plus  
désiré on qu'on, et du dernier-Rang, fut chargée le 28,  
de présenter cette Supplique; elle arriva au Château de ce  
Lord, Dunnington Park à 12 lieues d'Asby, à 9 heures  
du matin et fut admise de suite; Comte lui fit honneur  
et la protégea par ce Seigneur qui donna à dîner ce  
jour-là à une nombreuse Société, béniit tout en leur  
attention du festin et des conversations sur les R. S. et  
après leur avoir procuré jusqu'à neuf heures  
du soir toute leur plaisir qui furent en son pouvoir  
Leur donna la réponse suivante.

Admission  
de la R.: S.: L'amitié Or.: de Eock  
à l'Association  
des S.: S.: Régulières affiliés à celle  
des  
Vrais amis de l'Ordre, Or.: d'Asby.

Le 15<sup>me</sup> Jour du VI<sup>e</sup> mois de 1810 M.:  
Réception de  
Louis Jean âgé de 39 ans  
sous leut au M<sup>e</sup> Regt d'Inf<sup>le</sup>g<sup>e</sup>.  
né à Noien (Seine Inf<sup>le</sup>).



They arrived at the Chateau of the Acting Grand Master at Dorington Park, some four leagues from Ashby, at 9 o'clock on the morning of the 28th of July, 1810—(on my reckoning this was a Saturday)—four French leagues being the equivalent of 16 kilometres or 10 English miles. They were immediately admitted, and although His Lordship was entertaining “a numerous society” to dinner, they were nevertheless received with honour and were in fact, completely overwhelmed by Lord Moira’s courtesy. They were invited to join in all the festivities and to share the convivialities, and after receiving, as they later reported, “all the pleasures that were in His Lordship’s power to give them,” they finally left for home at 9 o'clock in the evening (*see Plate II.*).

How they got back to Ashby or in what condition they were, we may never know—neither can we say how they managed to fulfil the obligations of their Parole, which involved not going more than one mile from the outskirts of the town and being in their lodgings before 8 o'clock in the evening! They *did*, however, return safely and I am quite sure, very proudly, having not only received Lord Moira’s written “Act of Regularisation” but having also had a wonderful time and made a close and personal contact with the Acting Grand Master. There is little doubt that they had also made good use of their opportunity to explain the true masonic position in Ashby and to gain His Lordship’s goodwill as a senior and well-conducted lodge.

Lord Moira’s reply has been dealt with in another place, but as it is quoted in these old manuscripts in *English*, I think it is worth repeating as written :—

#### PATENTE

“Satisfactory proofs having been addressed to me that Monsieur De Marconnay is Worshipful Master of the lodge “des Vrais Amis de l’Ordre.” That M.M. Adrien and Bouvard are Wardens thereof and that Mon. ffournier and others, now prisoners-of-war at Ashby-de-la-Zouch, are regular subscribing members, and the above brethren having represented that they cannot lawfully assemble without the sanction of the presiding masonic authority in this country, I hereby certify that the above lodge is recognised as a legitimate lodge of freemasons and I further give my full assent to the prayer of the annexed petition as far as regards all masonic actions or authorisation; requesting that the said lodge may be permitted to hold its meeting in the accustomed form, the several members pledging themselves under a sacred obligation, not to admit any but masonic proceedings in these meetings of the lodge.”

Given under my hand and seal, the 28th of July, 1810.

MOIRA (Acting Grand Master).

Whatever the special gifts of that deputation in powers of persuasion, it is obvious that they had created a good impression on Lord Moira, as we find the deputation claiming that he had indicated to them that he would not in the future be granting any further authorisations to prisoners' lodges and that all applications would henceforth have to be submitted to the "des Vrais Amis de l'ordre" lodge at Ashby-de-la-Zouch, on whom he conferred special powers for that purpose. This information, which, whilst not exactly making the Ashby lodge into a Provincial Grand Lodge, did at least give them a slight superiority over all other French Prisoners' Lodges, is contained in the following manuscript documents (*see Plate IV.*):—

"L'INTENTION que Sa Seigneurie le F.: LORD MOIRA avoit temoigne a la deputation, de n'accorder a l'avenir aucune autorisation a des Loges Francaises ; et de les soumettre toutes a la RESPECTABLE LOGE "*Les Vrais Amis de Ordre,*" a qui il confioit ses pouvoirs pour cette partie ; commença a recevoir son execution par la Demande suivante :—

"Extrait d'une Planche Tracee de la LOGE de l'AMITIE a l'O.: de LEEK du 20" J. du 6" M. 5810 . . . .

' nous trouvant plusieurs officiers francais macons reunis a ce Cautionnement et voulant nous constituer en Loge reguliere sous le titre distinctif de L'AMITIE a l'O.: de LEEK, nous en avons fait la demande au LORD MOIRA, G. M.: du G.: O.: Britannique. Sa Seigneurie en nous envoyant la lettre patente necessaire a cet effet ; nous en jouit de n'admettre parmi nous aucun candidat sans vous en avois informe ; en consequence nous vous prions de vouloir bien nous autoriser a recevoir dans notre sein plusieurs de nos camerades '

Signe DUPUY, R.: +, Vener.:"

EN RESPONSE, le 3" Jour du 7" mois de l'an Mac.: 5810.

AUTORISATION et AFFILIATION de la R.: L.: L'AMITIE, O.: de LEEK,

F.: DUPUY, R.: +:.,	} Venerable.	
F.: MUNNY Ecos.:.		} Survts.
F.: THUREL, Elu.		

The EXTRACT from the "Planche Tracee" or Masonic Letter received by the Ashby Lodge from "Lodge of Friendship" at LEEK (quoted literally above) is dated August 20th, 1810, and says that "We being several French Officers—masons—re-united in this parole-town of LEEK wishing to constitute ourselves into a regular lodge under the distinctive title of "Friendship," have made a request to Lord Moira, Acting Grand Master of Britain. His Lordship is sending us the necessary letter-patente to that effect, has enjoined us not to admit amongst us any candidate without previously informing you. In consequence we beg you to be kind enough to sanction the admission of several of our comrades into our brotherhood."

The reply from the "True Friends of the Order" to this request is not quoted, though as will be seen above, there is a note to the effect that the lodge of "Friendship" at Leek was duly authorised and admitted into Affiliation with the Ashby lodge on September 3rd, 1810. You will note that the lodge at Leek say, in their letter, that they had already *received* the necessary letter-patente from the Acting Grand Master, and that the duty he was laying upon the Ashby lodge was only that of sanctioning the admission of prospective candidates for initiation. Several prisoners were transferred to Leek and there is the possibility that the deputation had pointed out to His Lordship the dangers of undesirables from Ashby obtaining admittance in Leek. Personally, I am inclined to the belief that the "powers" granted to Ashby were purely for that purpose.

Of the two lodges in Leek, we know from a certificate that the "Lodge of Friendship" had claimed Lord Moira's sanction and we now know their claim to have been a just one.

The "Pact of Union and Intimate Affiliation" with the two lodges at Lichfield, though agreed on June 19th, 1810, was not publicly proclaimed and applauded in open lodge by the "True Friends of the Order" until August 15th, 1810 (*see Plate II.*) Similarly, though the Affiliation with the lodge at Leek was agreed on September 3rd, 1810, it was not acclaimed in lodge until the 9th of October. In the case of Lichfield, it might be that a visit from the Lichfield brethren was awaited before making the proclamation, but I should hardly think there was any probability of Ashby receiving visitors from Leek. We do find, however, that special songs were composed and sung, to celebrate the Affiliation with the Leek brethren (*see Plate III.*) and that copies of these songs were subsequently forwarded to Leek.

There were other lodges in addition to those at Ashby and Leek, which claimed to have received special authorisation from Lord Moira, viz at Northampton and at Chesterfield. The former claim is somewhat flimsy, being a newspaper account of the holding of the festival of St. John in Winter in Northampton on December 27th, 1810. This account alludes to the Grand Master of the Masonic Order of Great Britain "by whom they were legally and duly constituted and authorised." We know that De Marconnay, Master of the Ashby lodge and also his Senior Warden, Bro. Adrien, signed themselves as honorary members of the Northampton lodge. We also know that Burdet, Master of the Northampton lodge, likewise claimed to be an honorary member of the Ashby lodge and in fact that De Marconnay signed two Ashby certificates (those of Louis Jean) with a 'per pro' signature on Burdet's behalf.

It is possible that this mutual exchange of honorary membership constituted some form of affiliation and that such affiliation might be regarded as automatically extending the authorisation granted to the "True Friends of the Order" at Ashby, but there is another aspect of this honorary membership, to which I will return.

The remaining lodge which claimed to have received authorisation from our Grand Lodge was the prisoners' lodge at Chesterfield, but this was apparently an entirely different case, as the brethren claim, in a Minute of June 24th, 1811, to have actually received a *warrant* from the Grand Secretary. This authority of the Grand Lodge of England also called upon the Master and Officers of the local English lodge to assist the prisoners in their masonic labours. An interesting anomaly thus created was that of a lodge holding an English Warrant having as its premier obligatory toast—the Emperor Napoleon, with whom we were at war!

The French had some strange regulations with regard to the founding of lodges and certain ranks had powers beyond anything to which we are accustomed. Thorp quotes Sirwell (French Prisoners' Lodges, page 29) that as far back as 1749 a Chevalier d'Orient (Knight of the East) claimed the right to found a lodge. So far as I can say these French prisoners were working according to the French or Modern Rite of seven degrees—the first three being "Entered Apprentice," "Fellowcraft," and "Master-mason," with the fourth "Elect" and the fifth as "Scotch-master." The sixth and seventh were "Knight of the East" and "Sovereign Prince-Rose Croix." It would appear that under this rite a lodge required the authority of a Sovereign Prince Rose-Croix and when the Ashby lodge "True Friends of the Order" petitioned Lord Moira, they were careful to point out that they were fortunate in having two of this high rank to direct their labours, whilst the deputation doubtless pointed out that the lodge "Justices and Unity" could claim no such distinction. In addition to petitioning for authorisation for a *lodge*, they made a particular request for a Charter to legalise the brethren of the High Degrees to meet together in a *Chapter* for the purpose of conferring these degrees on others. They also made a point of admitting, that they had worked as a lodge without His Lordship's authority for almost two years—from December, 1808—but said nothing about having operated in the higher degrees without a Charter! They had, however, been creating new "Knights of the East" for some time and actually continued to do so in spite of the fact that in this direction Lord Moira had NOT granted their request and that he referred to *Lodges* only, in his approval. It is a fact, however, that many brethren who had been initiated into masonry in Ashby-de-la-Zouch and had seen nothing of the Craft elsewhere, actually returned to France as Sovereign Princes Rose-Croix. As this seventh degree could only be conferred by Sovereign Princes it was fortuitous that both DeMarconnay and Cognet had achieved these high degrees before being taken prisoners. There is, however, the possibility that this was a case where full legality could only be claimed if *three* should meet and agree and if this were the case then there is a probable reason for this exchange of honorary membership amongst the higher ranking brethren. Bro. Burdet of the Northampton lodge, being another Sovereign Prince, and an honorary member, would permit the Ashby brethren to have three S.P.R. + signatories to their certificates. This theory would account for DeMarconnay signing a "per-pro" signature for Burdet, in addition to those of himself and Cognet, on the "Knight of the East" Certificate granted to Louis Jean, at Ashby on February 23rd, 1811.

Mention of Louis Jean reminds me of another item of interest gleaned from these old French manuscripts, and one that would have given particular delight

to W. Bro. J. T. Thorp—that is, the actual date of Jean's Initiation (*see foot of Plate III*). A grandson of Louis Jean was once in the employ of the first occupant of this Chair and it was from that source that so much has been recorded of this French Prisoner-of-War and his masonic career.

Without going over ground which is already well covered in our Memorial Book, "French Prisoners' Lodges" (published by this lodge and still available), I would remind you that a committee of three were called upon to check the tongue of good report with reference to this candidate and that their report was dated the 7th day of the 8th masonic month in the year 5810. This would be *October 7th*, 1810. Now Bro. Jean's Certificate as a Master-mason is dated November 19th, 1810, and it was very natural for Bro. Thorp (French Prisoners' Lodges, page 105) to comment on this apparent very rapid progress of three degrees within six weeks. The discovery, however, of this Initiation date of *August 15th*, 1810, shows that it took Bro. Jean the more respectable period of fourteen weeks to become a master-mason, and that the report of the committee is obviously incorrectly dated. I have found several cases that prove to me that these masonic dates were often as confusing to the brethren who wrote them, as they are to us, and in this case, if we read the date of the Committee's Report as the 7th day of the 8th month, instead of the 8th *masonic* month, we shall find that the "tongue of good report" was dated the 7th of August, in nice time for Bro. Jean's Initiation on the 15th of that month.

And so brethren, a few more pieces are fitted into the jig-saw puzzle, and I not only look forward to finding and fitting a few more myself, but I sincerely hope that in the coming years, much that will give pleasure and instruction to ourselves and others, will be offered to the masonic world from this dais—of the Lodge of Research at Leicester.

September 28th, 1959.

SAMUEL KAY,

*Master.*

#### ACKNOWLEDGEMENTS.

Sincere thanks are tended to Monsieur Jean Baylot for the loan of these valuable manuscripts and to Monsieur Jean Bossu and Col. Lewis Collins for their assistance in tracing their whereabouts and transporting them for me.

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

**THE  
THREE-HUNDRED-AND-THIRTYSEVENTH  
MEETING**

was held at Freemasons' Hall, Leicester,  
on Monday, 23rd November, 1959.

W. Bro. Sam Kay presided.

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

Bro. D. M. Anley, 3 Park Road, Hucknall, Notts., No. 4014.

W. Bro. L. J. Bryan, Oadby Croft, Oadby Hill, Leicester, No. 6167.

Bro. L. A. M. P. L. de Gebert, 23 Rainsborowe Road, Colchester, Essex,  
No. 697.

Bro. E. D. Haxton, 204 Broadway, Peterborough, Northants., No. 2533.

Bro. W. E. Leyshon, 39 Clumber Road, Leicester, No. 4874.

W. Bro. R. A. McVey, 63 Fifeshire Road N., Willowdale, Ontario, Canada.

W. Bro. W. Rodger, 5 Kingsley Road, Allestree, Derby, No. 731.

Bro. E. A. Southey, 2826 Wyndeatt, Victoria, B.C., Canada.

W. Bro. R. G. Twiselton, 9 King Edward Road, Leicester, No. 4874.

W. Bro. J. F. N. Wooldridge, 20 Holly Grove, Beckminster, Wolverhampton,  
No. 3929.

W. Bro. G. H. Fox, P.M., No. 787, 2428, J.W. No. 2429, then read a paper entitled :—

### **BROTHER WILLIAM PRESTON (1742-1818).**

“ To the Institution of Masonry, I shall ever bear a warm and unfeigned attachment ; I know its value, and am convinced of its utility. To the Society of Free Masons I profess myself a true and steadfast friend.”

So wrote Brother William Preston after he had been expelled from Grand Lodge (of which you will hear more later).

It is a real illustration of Brother Preston's character.

So, Brethren, I claim your attention whilst I endeavour to outline, within the limits of a lecture, what the personality of Brother William Preston means for the Craft, by an attempt to illustrate the Man, his methods and his work.

Chief sources of information are Brother Preston's own writings, and the biographical notes of his sincere friend and admirer, Brother Stephen Jones.

William Preston was born at Edinburgh on July 20th, 1742, the second son and only surviving child of William Preston, Writer to the Signet, in practice in that city. The father, blessed with the advantage of a liberal education, a good Greek and Latin scholar, and credited by his friends with some poetical facility, had attained a recognised position in his profession. As one might expect, social care was devoted to the education of the son. We are told that “ in order to improve his memory (a faculty which has been of infinite advantage to him through life) the boy was taught when only in his fourth year some lines of Anacreon in the original Greek, which he was encouraged to recite for the amusement of his father's friends, and the novelty of this performance was enhanced by the fact that it did not imply that the young genius understood what with wonderful accuracy he uttered.”

At the early age of six, young Preston is said to have made such progress in his English education as enabled him to be entered at the Edinburgh High School, where he made considerable progress in the Latin tongue. Thence he proceeded to college and was taught the rudiments of Greek.

Whilst at the University, his studious habits and aptitude attracted the attention of Mr. Thomas Ruddiman, then looked upon as Scotland's representative scholar who, owing to blindness, needed an assistant in his work, and Preston left college to take up the duties of amanuensis to this gentleman, to whose guardianship he was consigned on the death of his father in 1751. The loss of considerable property in Edinburgh through the mismanagement of Trustees, and through becoming involved in difficulties owing to his attachment to friends who had espoused the Stuart Cause in 1745, brought about reverses of fortune and ill-health which led to the death of the elder William Preston. Ruddiman, too, had similar political leanings, but he satisfactorily weathered the stress of that crisis.

Young Preston was apprenticed to his patron's brother, Walter Ruddiman, partner in their printing firm in Edinburgh, but he spent the greater part of his term of articles in assisting Mr. Thomas Ruddiman. This was a great advantage and an extension of his opportunities, as he was employed in reading to the blind scholar, transcribing works not yet complete and correcting those in the press. These occupations prevented him from making great progress in the practical branch of his calling, but after Mr. Ruddiman's death he went into the office and worked as a compositor for about twelve months, during which time he finished a neat Latin edition of Thomas a Kempis, and an edition of Ruddiman's standard work, the "Rudiments of the Latin Tongue," whilst his literary abilities were further exhibited in a catalogue which he prepared of his friend's library under the title "Bibliotheca Romana."

Thus equipped by birth and education, William Preston proceeded to London in 1760, furnished with letters of recommendation and introduction from his master and other friends, to those who would be likely to help him start a career in the Southern Metropolis. Here good fortune attended him for, on presenting his credentials to his compatriot, Mr. William Strahan, the King's Printer, he promptly found employment in that printing firm, a connection maintained to the end of his life.

Doctor Johnson, who maintained a cordial friendship with Strahan, said that his was the best printing house in London.

A biographical note in the "Freemason's Magazine," March, 1795, refers to Preston thus :—"The uninterrupted health and happiness which accompanied him for half a century in the capital, proves honesty to be the best policy, temperance the greatest luxury, and the essential duties of life its most agreeable amusement."

Soon after Preston's arrival in London, a number of Masonic Brethren from Edinburgh desired to found a Lodge under a constitution from the Grand Lodge of Scotland. They were informed that this could not be done, as it would be an infringement of the rights of the English Grand Lodge, but the petitioners were referred to the Ancients Grand Lodge in London. This body granted the Brethren a dispensation to meet as a Lodge, and William Preston was their second initiate, probably at a meeting on April 20th, 1763, held at the White Hart in the Strand, when the Lodge was formally constituted by the Grand Officers and became No. 3 on the Roll of the Ancients. Brother Preston and some other members, dissatisfied with the status of their governing body, soon became members of the Lodge meeting at the Talbot Inn, in the Strand, under the other Grand Lodge of England, and prevailed on their friends of No. 3 of the Ancients to transfer their allegiance to the older Grand Lodge. Thus, under the Grand Mastership of Lord Blaney, and for a second time, on November 16th, 1764, the Lodge was constituted in ample form as No. 325 "the Caledonian Lodge," under which name it flourishes as No. 134 on the roll of Grand Lodge to this day.

Brother Stephen Jones tells us that circumstances combined to lead Brother Preston to turn his attention to the Masonic Lectures; and explains how, in order to arrive at the depths of the Science, short of which he did not mean to

stop, he spared neither pains or expense. "Wherever instruction could be acquired, thither he directed his course," and, with the advantages of a retentive memory and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent Master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries, and in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the Mysteries of the Art, as to become very useful in the connections he had formed.

He has frequently been heard to say that, "in the ardour of his enquiries he has explored the abodes of poverty and wretchedness and, when it might have been least expected, acquired very valuable scraps of information. The poor Brethren in return, we are assured, had no cause to think his time ill bestowed."

Brother Stephen Jones, to whom reference has been made, was a prominent member of the Harodim Chapter and Lodge who joined the Lodge of Antiquity at this time. He had originally been attracted to Freemasonry by studying Brother Preston's "Illustrations." By his marriage with Mrs. Preston's niece he became a family connection. Later on he was Master of the Lodge of Antiquity and became the first Prestonian Lecturer.

Brother Preston used to meet with his friends once or twice a week, in order to illustrate his version of the Lectures; on which occasions objections were started and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest to his satisfaction the whole of the First Lecture.

"An hour shall be set apart to talk Masonry"—such were the terms of a resolution passed by the Ancient Society of Freemasons in the City of York in the year 1725, when it was determined—"that every first Wednesday in the month a Lodge shall be held at the house of a Brother according as their turn shall fall out." At every meeting of this Lodge an hour was to be set apart "to talk Masonry," from which regulation of more than two hundred years ago it is evident that the Freemasons of York fully appreciated the value of Masonic instruction, as distinct from the mechanical repetition of the ceremonies, an example which could well be followed by Freemasons of today, with advantage to the Craft.

(Such a Resolution could have prompted Preston).

Arrived at this stage (the arrangement of his First Lecture) in 1772 he organised a Gala Meeting in order to submit the work to the approbation of the Grand Officers and leaders of the Craft. An oration which he delivered on this occasion was so well received that he determined to print it, and with a description of the proceedings and other matter this formed the first edition of his "Illustrations of Masonry," which was published in the same year. Encouraged by the successful reception of this first venture our Brother proceeded with his plans to complete the Lectures for the three Degrees.

Having accomplished this, proposals were issued for their delivery as public lectures to the Craft, which took place at the Mitre Tavern, Fleet Street, during 1774. In further support of these revised workings a pamphlet was issued, entitled "Private Lectures on Masonry, by William Preston," giving an account of the Three Lectures which, very slightly elaborated, formed the leading matter of the Second Edition of the "Illustrations of Masonry" published in the year 1775. Meanwhile in this prospectus, through the medium of the preliminary remarks addressed to:—

Encouragers and Promoters of Free Masonry,

he presented his ideals and objects to the following effect:—

"No Society ever subsisted which was raised on a better principle or more solid foundation than Free Masonry . . . . It is true that in some Lodges the work of Masonry is much neglected, and little or no regard shewn to the fundamental principles of the Society; arising partly from the inexperience and partly from the inability of those Brethren who have the honour to preside over them. Thus men of letters have been discouraged from pursuing a study which might otherwise have proved of public utility; by giving sanction to the Society, and employing their genius in the elucidation of Mysteries, the greatest Monarchs have not been ashamed to countenance. As the neglect is owing, in a great measure to a want of method, which a little application might easily remedy Brother Preston is induced to offer his assistance to all regular Masons desirous of making a progress in the Art . . . . If Brother Preston succeeds in his expectations of giving his Brethren a just idea of Masonry, or promoting a uniformity in the Lodges under the English Constitution, he will be perfectly happy in the attempt he has made, and will spare no pains faithfully to fulfil his engagements with every gentleman who is inclined to encourage his design."

Annexed were the following conditions:—

1. Every Degree to consist of twelve courses.
2. One guinea to be paid on admission to every Degree.
3. Any Brother not perfect in any one Degree at the expiration of the twelve courses shall have the privilege of attending six more without any additional expense.
4. Books of the Courses will be given to every Brother at the commencement of his Instruction.
5. Instructions will be given three times a week at an appointed hour.

I have already explained that Brother Preston's book "Illustrations of Masonry," took its rise from the Grand Gala Performance of the First Lecture on May 21st, 1772. The first edition of the book differs very considerably from its many successors and is now a very rare volume. The title page bears the following lines by Dr. Blacklock:—

The Man whose mind on virtue bent  
 Pursues some greatly good intent,  
     With undiverted aim ;  
 Serene beholds the angry crowd  
 Nor can their clamours fierce and loud,  
     His stubborn honour tame.

The quotation is wonderfully apt under the circumstances for already, as Preston himself wrote, the methods adopted had excited in some "an absolute dislike" for what they considered to be innovations, and in others "a jealousy" which the principles of Masonry ought to have checked.

The volume bore the imprimatur of Grand Lodge over the signatures of the Grand Master, Deputy Grand Master, Wardens and Secretary. In the preface it is explained that the first design was only to publish the Oration delivered at the Gala but, as the entertainment was to be annually repeated, certain particulars were put on record to serve as a precedent for future exhibitions of the same kind.

The Second Edition appeared in 1775, and the book commences with "A vindication of Masonry including a Demonstration of its Excellency," which in later editions came to be headed "The Excellency of Masonry Displayed"; then follow, "Remarks on Masonry including an Illustration of the Lectures," and a great deal of fresh matter especially under the heading of "History of Masonry in England." Special stress was laid on the Hall building project in which Brother Preston took great interest.

Preston's "Illustrations of Masonry" is divided into four books. In the first book the excellency of Masonry is displayed. In the second, the general plan of the subjects treated in the three Degrees is illustrated, with occasional remarks, and a brief description is given of the Ancient Ceremonies of the Order. The Ancient Ceremonies referred to include such ceremonies as Constituting a Lodge, Ceremony of Consecration, Ceremony of Installation, Laying a Foundation Stone, Ceremony of Dedication, Funerals and Funeral Services. The third book contains the copy of a curious old Manuscript on Masonry, with annotations, the better to explain this authentic document of antiquity. The fourth book is restricted to the history of Masonry from its first appearance in England, up to the year 1812, in which are introduced the most remarkable occurrences of the Society both at home and abroad, with some account of the principal Patrons and Protectors of the Fraternity at different periods. The progress of Masonry on the Continent, as well as in India and America, is also traced, while the proceedings of the Brethren in Scotland particularly claim attention.

At the end of the later volumes is given a collection of Masonic Anthems and Songs.

In the form thus arrived at, Brother Preston's book achieved its success and did a great work for the Craft, by bringing together scattered matter in a harmonious whole and making it generally available, and the presentation of the institution in a dignified and worthy manner rendered it acceptable even to

those who were not members of the Society. There is no doubt it did much to raise the general estimation of Freemasonry, and whilst we must differ from some of its presentations of history and theory, many useful lessons are inculcated equally applicable to our days. There remains, too, above all an engaging enthusiasm, and the genuine love for the Order and the Brethren, which pervades it, which is at the roots of our institution, must ever insure among Masons an affectionate feeling of gratitude to our worthy Brother for his labours.

There is no doubt that William Preston stands out as one of the great Masonic characters of the eighteenth century. His skill as an exponent of the Ritual, his system of Lectures, his troubles with the authorities of Grand Lodge gave him a reputation far and wide ; but the book is probably his greatest claim to fame. Preston was only 30 years old when he published his first edition, a Past Master, but he had not yet joined the Lodge of Antiquity, nor was he yet installed in the Grand Secretary's Office.

There were twelve editions in Preston's lifetime, and altogether, including those in foreign languages, there have probably been more than twenty editions of the book.

A description of the first edition can be found in the Transactions of the A.Q. for the year 1937. There is no doubt that the book, directly or indirectly, was used by the authors and editors of many other handbooks.

After Preston's death the book was Edited by Brother Stephen Jones, and finally by Dr. Oliver, when it reached the seventeenth English issue in 1861. There were published German and Dutch translations and American re-issues.

In the English Craft it was frequently given to Initiates, and became an almost indispensable Lodge possession, ranking only after the V.S.L. and the Book of Constitutions.

During the Grand Mastership of the Duke of Beaufort, (1767-1771) Brother Preston was employed by the Grand Secretary to assist in arranging the general Regulations of the Craft and in revising the foreign and country correspondence. This led later on to his being appointed Assistant or Deputy Grand Secretary at a salary of £20 per annum under Brother Heseltine in 1769. The post did not amount to Grand Office, but Preston's name was associated with those of the Grand Officers as "Printer to the Society"; all the same, he carried on the chief part of the secretarial correspondence, entered Minutes, attended Committees, completed and corrected the Calendars with the History of Remarkable Occurrences, and prepared an Historical Appendix to the Book of Constitutions in 1776.

All this work gave him access to special sources of information which he was able to turn to good account by means of historical matter introduced in the later editions of his illustrations.

Brother Preston took an active part in the proceedings as a member of the Hall Committee of Grand Lodge, and to this period belong his subscriptions of £20 to the Hall Fund and a like amount to the Masonic Charity for Girls.

He resigned his Secretarial appointment at Christmas, 1777.

Outside the Craft, Brother Preston prospered in his business as a printer and corrector of the press in connection with Mr. William Strahan's firm, on whose death in 1785, he became recipient of an annuity of £30 for life and took the position of chief reader and superintendent to the son, Mr. Andrew Strahan, who succeeded to the business. That his literary capacity was considerable is clear. We are told: His critical skill as a corrector of the press, led literary men to submit to the correction of style; and such was the success of William Preston in the construction of language, that the most distinguished among them honoured him with their friendship, as presentation copies in his library including such names as Robertson, Hume, Gibbon, Johnson, and Blair bore testimony.

Within the Craft, as we have seen, Brother Preston had now reached an honoured, or what we would have called a "truly respectable position," and was known by his various activities to a wide circle as the Order then existed. He attended various Lodges of Instruction to propagate his system. He had already been Master of several Lodges when circumstances, which we must consider, led him to the Chair of the Lodge of Antiquity.

Brother Preston appears already to have attended a meeting of the Lodge of Antiquity in February, 1772, as a visitor hailing from the Lodge of Prosperity, when on March 2nd, 1774, he was proposed as a joining member. He was duly elected a Member on June 1st, when he was not, however, present, and so was not, as often stated, elected a Member and a Master of the Lodge on the same day. It was at the following meeting of Antiquity on June 15th, that he made his first attendance as a member and was honoured by election to the Chair.

Under Preston's Mastership the prosperity of the Lodge was rapidly restored. He was greatly impressed with the importance of his position as Master of the first Lodge under the English Constitution, and threw himself heart and soul into the work in what he conceived to be the best interests of the Lodge. He studied its past records and tried to establish a position by which the fullest prerogatives of a Lodge acting by immemorial constitution might be preserved intact under its allegiance to Grand Lodge.

Unfortunately, the activities of this new member did not meet with the approbation of the very men who had been responsible for his introduction—Brothers Bottomley and Northouck, and when the discontent of their party within and without the Lodge had developed into an attack upon Brother Preston, we find Brother Northouck writing to complain that, "Brother Preston after being not only admitted but honoured with the Master's Chair, crowded in such a succession of young Masons, as totally transferred all the power of the Lodge to him and his new acquaintances, and enabled him to keep possession of the Master's Chair for three years and a half . . . During this time Brother

Preston kept up private weekly meetings of these young Brethren, under the name of a Lodge of Instruction, in which meetings he occasionally propagated matters of peculiar original powers residing in their Lodge, exempt from the authority of the Grand Lodge, pretensions of which the old members of the Lodge never before entertained any idea . . . ”

Evidently Brother Preston's working of the Lectures and powers of memory annoyed Brother Northouck.

We can gather there was a current of dissension inside and outside the Lodge waiting for an opportunity to appear. The pretext arose when some of the Brethren of the Lodge went to St. Dunstan's Church, Fleet Street, to celebrate St. John's Day, December 27th, 1777, by hearing a sermon by their Chaplain. They put on Masonic clothing and sat together in the same pew, Preston arrived late and put on his Masonic clothing as he entered the pew. It was only a few steps across the street to the quarters of the Lodge at the Mitre Tavern and so, after the service, the Master queried whether they should take off their clothing or wear it across to the Tavern. They returned to the Tavern in jewels and clothing as representatives of the Lodge, preceded by the Beadles but without any formal procession as Masons.

Brothers Bottomly and Northouck were not present but they and their friends alleged that the proceedings constituted a public procession of Masons in their Clothing and made it the subject of complaint to Grand Lodge. Unfortunately Brother Preston attempted to justify what, at the worst, was a mere error of judgment by pleading inherent rights peculiar to the Lodge of Antiquity. It was for his championship of the Lodge rights, as he conceived them, that he suffered; for himself he had no consideration, he was simply determined that he would not be a party to betraying the trust of those immemorial privileges. All the same, his theory was incompatible with allegiance to the Grand Lodge, as the sequel clearly demonstrated.

Procedure and forms were strained against Preston and his supporters, and at last, on January 29th, 1779, they were expelled by Grand Lodge. Yet worse was to follow, for in their action in carrying on the Lodge independently and in alliance with the Grand Lodge of All England at York, and yet forming themselves into a new Grand Lodge for England South of the River Trent, the offenders seemed to have put themselves hopelessly beyond any chance of future reconciliation.

The two parties of the Lodge of Antiquity pursued their several ways and Brother Preston summed up his version of the affair in a pamphlet dated June 3rd, 1778, and entitled, "State of Facts."

In this statement, Brother Preston claims to have introduced as many as 300 initiates into the Order and proceeds: "I have been employed upwards of fourteen years in establishing a system for the honours of the Society, in the course of which I have consulted the best authors, ancient and modern. I have now in my possession extracts from above two thousand volumes on the subject. These I intend to arrange under the title 'Adversaria,' and publish under sanction, with a few cursory observations; but the present dispute I believe has effectually baffled my intention."

Brother Preston took part in the activities of his section of the Lodge of Antiquity, and in the brief existence of the newly constituted Grand Lodge for the South, yet evidently the turn of affairs had come as a heavy blow and disappointment. In fact, at one time he even determined to bid "a complete adieu to the Society." We find that he had not attended the Lodge for over a year when on October 17th, 1781, he resigned, and in other respects his Masonic activities were in abeyance; so he was able to direct his attention to his other literary pursuits which may fairly be supposed to have contributed more to the advantage of his fortune.

Meanwhile the Lodge got into very low water, but at length the earnest entreaties, and doubtless the warm interest he had felt in the Lodge, prevailed on him to rejoin. This was on October 23rd, 1786, and for a second time Antiquity was revived by the accession of Brother Preston to its ranks.

The renewed interest in the Craft led to the organization of a special scheme by which Brother Preston determined to propagate his system of Lectures—the so-called revival of the Ancient and Venerable Order of Harodim, which was, in effect, a dignified Lodge of Instruction to render his Lectures, inaugurated by a meeting at the Mitre Tavern, Fleet Street, on January 4th, 1787.

The Lodge of Antiquity, adhering to the Grand Lodge, passed through its vicissitudes. When, however, at a meeting on December 2nd, 1789, we find Brother Preston attending as a Visitor, a happy ending to the split was in prospect, for Preston and his friends, having made an apology to Grand Lodge "signifying their concern that through misrepresentation they should have incurred the displeasure of Grand Lodge . . . to the Laws of which they were ready to conform," had only a month since been reinstated and restored to their privileges in Masonry, as Preston himself acknowledged, "in the most handsome manner."

Following this, in November, 1790, the reunion of the two Sections of the Lodge of Antiquity was most auspiciously accomplished.

In our survey of Brother Preston's career up to this point we have reviewed some of his work and touched upon many of his methods in general.

Brother Preston did not invent Lectures, but he carried on the old traditions, endeavouring to correct, refine and amplify the old workings, welding together Lectures, Addresses and eulogies, in a complete system according to his method.

It was when, encouraged by his friends, Brother Preston determined to resume his Masonic activity that his Lectures received the full elaboration of their setting in the Harodim Chapter method.

The Harodim Chapter died out about 1801, having served its purpose as a means of propagating Brother Preston's version of the Lectures which at that period were regularly worked in the Lodge of Instruction attached to the Lodge of Antiquity, and delivered at the Lodge meetings.

The Prestonian Lectures necessarily cover very much of the ground of those with which we are familiar today, but there is a good deal of difference in the verbiage and the presentation of the matter, and there are also considerable portions which have no exact counterparts today.



“Long has the Lodge of Antiquity been remarkable for its zeal in Masonry, and greatly is that Lodge and the Craft indebted to the diligence and example of my worthy Brother, your Past Master Preston, whose name must be dear to every admirer and well-wisher of our ancient Order. have, therefore, only to recommend your following his steps, when I may anticipate the most glorious Result.”

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“The Freemason,” January 8th, 1870.

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William Preston.

The Masonic Certificate of this celebrated man can now be seen framed and glazed in the Grand Secretary's office, Great Queen Street. It was found among the effects of the late Bro. Thistleton.

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Copy of Certificate of Brother William Preston.

Lodge of Antiquity.                      No. One.

To all to whom it may concern.

We, the Master Wardens and Secretary of the Regularly Constituted Lodge of Free and Accepted Masons, No. One, Do Certify that our Brother, William Preston, is a Free and Accepted Mason, in the third degree of Masonry, and was admitted a Member of our Lodge, and during his stay with us behaved as a True and faithful Mason, as such we recommend him, desiring he may (after a due Tryal and examination) be duly receiv'd into all regular Constituted Lodges of this our Ancient and Honorable Society whenever he should apply for admittance.

Given under our Hands and Seal of our Lodge in London this 18th day February, A.D. 1778, A.L. 1782.

Signed { J. Wilson. Master.  
J. Simpson. S.W.  
Theo. Hartley. J.W.  
Benjn. Bradley. Secy.

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William Preston Lodge No. 766.

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Permanent location in London.

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The above Lodge met at the City Terminus Hotel, Cannon Street, on Thursday, the 28th November, 1872, under very interesting circumstances.

Originally held at Putney, it was consecrated in 1859, by the present G. Secretary, Bro. John Hervey, who installed its first W.M., Owen Bowen, a great benefactor to the Lodge and to the Craft. Bro. Hervey's name has ever since been retained on the books as Hon. Member, and he occasionally favours the Lodge by attending.

It was called the "Preston Lodge," so named after a great and well-known masonic luminary. It being afterwards found that his surname without his christian name, gave rise to some confusion, there being a well-known town of that name in Lancashire, the M.W.G.M. gave his consent to the alteration of the name.

From a combination of untoward circumstances the Lodge gradually dwindled away until the autumn of 1886, when the only acting members left were Bro. John Newton, its then W.M., Bro. Benjamin Abbot, the I.P.M., Bro. Dr. Whiteman, one of its earliest and most energetic W.M.'s; Bro. Kain, a Past G. Sec. of Warwickshire, who acted as W.M. in the halcyon days of the lodge; and Bro. George Cox, P.G.D., who was for many years the Treasurer. Under these adverse circumstances a proposal was made by a number of energetic brethren, residing at Norwood and Anerley, to remove the lodge to the Clarendon Hotel, in that neighborhood. Accordingly, the following brethren joined the lodge; viz. Bros. Dr. Eachus Wilkinson, W. J. Miller, W. H. Harper, G. Jackson, G. Newman, Braun, and others. The Lodge increased and multiplied in its new locality, but unfortunately the proprietor of the Hotel came to grief, and again the Lodge had to seek fresh fields and pastures new, which was a matter of very great difficulty, there being no other house suitable.

The M.W.G.M. then gave permission to hold the lodge temporarily at the City Terminus Hotel, where it gained a great accession of members from other parts of London, and lost some of its old members. The local tie thus loosened, the members unanimously petitioned the M.W.G.M. to allow the lodge to remain, which petition was ultimately granted, under the very peculiar circumstances of the case, it being well-known that the powers that be decline to permit urban lodges, to remove to London unless very strong reasons be shewn. The meeting, therefore, was held under joyous circumstances, the members feeling that at length they had a local habitation, as well as a name, well worthy of the Lodge. Three gentlemen were initiated, two of them were sons of that worthy Brother Roberts, who is so well-known as the successful caterer at Crystal Palace; the other was Dr. Cutmore, of Norwood. The ceremony was most perfectly and most impressively rendered by the well-beloved W.M., Bro. G. Newman.

It should be added that the William Preston Lodge is one of the few banner lodges; each W.M. on his installation sitting under his own banner, on which is emblazoned his arms, crest, and motto, and which banner he presents to the lodge on his retiring from office.

The room was ablaze with heraldic devices of its Past Masters, amongst which were the banner of the Craft itself, and the banner of the before-named great illustrator of Freemasonry, William Preston.

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From "The Freemason," December 14th, 1872.

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

**THE  
THREE-HUNDRED-AND-THIRTYEIGHTH  
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,  
on Monday, January 25th, 1960

W. Bro. Sam Kay presided.

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

W. Bro. Oscar Farrant, 68 Woodfield Road, Oadby, No. 4874.

W. Bro. F. T. Kielsden, The Tile House, Marston St. Laurence, Banbury, No. 4452.

Wor. Bro. J. H. Plumb, 40 King's Road, Melton Mowbray, No. 1130.

Bro. L. M. Sherwood, Nausori, Fiji, No. 5238.

Bro. E. H. Simpson, 98 Empingham Road, Stamford, No. 715.

W. Bro. T. O. Haunch, M.A., P.M., No. 1802, read a paper :—

**THE LODGE, JUST, PERFECT-AND-REGULAR.**

In the ceremony of opening the lodge in the First Degree, the W.M. makes use of these words : " The Lodge being duly formed . . ." Every E.A. before he takes his second step affirms that he was made a mason " in the body of a lodge, just, perfect and regular." These are familiar phrases, but it is interesting to reflect on them for a while, and to study the vaguely remembered traditions which they echo. How is the lodge ' duly formed ? ' Why is it ' just, perfect and regular,' and what makes it so ?

**THE LODGE**

In our Book of Constitutions we find that one of the Antient Charges of a Freemason states that

" A Lodge is a place where freemasons assemble to work and to instruct and improve themselves in the mysteries of the antient science. In an extended sense it applies to persons as well as to places ; hence every regular assembly or duly organised meeting of masons is called a lodge."

So the lodge is basically a place of shelter, a room or building where freemasons hold their meetings. This is the meaning which has come down to us from medieval times when the lodge was the building set aside on large building sites for the use of the operative masons. There it served as a workshed, refectory and perhaps even as a dormitory as well.

From being a place of meeting the lodge naturally became also the corporate body or society of masons meeting there, and this, of course, is the sense in which we now speak of a lodge being constituted and consecrated. In the consecration ceremony the consecrating officer, addressing the petitioning brethren, says

“I constitute and form you, my good Brethren, into a lodge of Free and Accepted Masons.”

By a further extension of meaning the lodge comes to denote each or any meeting of the brethren of the regularly constituted lodge.

So we come to the question of how is the lodge duly formed, what forms it, and why? And to supply a possible answer we must look into the past, to the time when the old operative mason craft was in process of changing, by way of accepted masonry, into the speculative ‘science’ of Freemasonry.

In the latter half of the 18th century there are many references in connection with masonic functions of various sorts, to something described as “The Lodge covered with white satin.” Preston’s ‘Illustrations’ refers to it in describing the form of ceremony for the dedication of masonic halls, the order of procession including

“Four Tylers, carrying the Lodge covered with white satin.”

(From a broadsheet printing the order of a masonic procession at the laying of the foundation stone of the Sheffield General Infirmary in 1797 we find that in a place of honour in the procession came this :

“The Lodge, covered with white satin and carried by four master masons.”)

This now seems to us an unusual and puzzling use of the word ‘lodge,’ but masonic writings of the period abound in similar references. These suggest that this ‘lodge’ was probably something from which has come our modern tracing boards ; and there we have a clue to the symbolic ‘form of the lodge.’ For it may well be that the primitive masons’ lodge was little more than an enclosure marked out on the ground out-of-doors, then coming indoors it came to be formed with a diagram on the floor, this in turn becoming a painted canvas or board, and so finally to the pictorial tracing board we know today.

### **The Lodge out-of-doors.**

If one studies the old documents associated with the Craft, one finds an insistent and universal tradition that lodges were once held out-of-doors. Threads of this tradition still persist today : in our ritual the principal officers are placed to mark the positions of the sun, and so on ; but it is in our Craft Lectures that we find most traces of the tradition lingering on, although even there the original significance has been lost over the years and a symbolical meeting is now ascribed to them.

The questions and answers of the Lectures enshrine much of the old lore of the Craft which was contained in the ‘Reasons’ of the 18th century lodge catechetical lectures and the earlier fragmentary catechisms of the operative and accepted eras.

So in the Lecture of the First Degree we find several reminders of the out-of-doors tradition just mentioned. For instance, the dimensions of the lodge are described as being :

“ In length from East to West, in breadth from North to South, in depth from the surface of the earth to the centre and even as high as the heavens.”  
(Section 1).

The covering of a freemasons' lodge is stated to be “ a celestial canopy of divers colours, even the Heavens.” Then again, to the question “ Where did our ancient brethren assemble ? ” this answer is given :

“ On high hills and in low vales, even in the valley of Jehoshaphat, and many other secret places.”  
(Section 1).

The Dumfries MS. No. 4 dating from c.1710, went so far as to say this :

“ Q. Where ought a lodge to be kept ? ”

“ A. On the top of a mountain or in the middle of a bog without the hearing of the crowing of a cock or ye bark of a dog.”

and similar answers are to be found in many of the early catechisms.

[It has been recorded that a lodge in Scotland, the Fort William Lodge No. 43 S.C., held open-air meetings as recently as the latter half of the 19th century, when they were held in a narrow defile where the Outer Guard could easily defend the only entrance with his drawn sword]. (A.Q.C., Vol. 61, p. 66).

### “ Drawing the Lodge.”

Assuming, then, a possibility that old operative lodges may once have met out-of-doors, once they came to meet indoors it would become necessary to represent the lodge in a new medium, and it would be natural to try and follow as nearly as possible the old form which had obtained in the open. So the non-operative masons, and later the speculatives, came to form their lodges with a diagram drawn on the floor of the room. ‘ Drawing the lodge ’ was a necessary preliminary to opening a lodge, and the newly admitted mason, after his initiation, was given a mop and pail and set to work to rub out all traces of the drawing. The drawing was no doubt a simple thing at first, carried out in chalk or charcoal—a large rectangle with three steps at the western end corresponding to the three degrees ; the brethren stood around the edges of the drawing and the W.M., to obligate the candidate, left his place in the east and went down the lodge to deliver the obligation to the candidate on the appropriate step marked out on the floor.

However, the fertile imaginations of our speculative ancestors soon began to embellish this crude and simple drawing, and as they developed the symbolism of the craft so they began to decorate the lodge—the drawing on the floor, that is—with figures, emblems, working tools and so on, associated with the symbolism and traditional history of speculative freemasonry.

One can well imagine that the length to which these developments could go would be restricted by the artistic skill of the tylers of the day, for it was their duty to 'draw the lodge.'

A minute of the Jerusalem Lodge No. 197 records in 1772 :—

"September 16th. The Tyler having made a mistake in forming the Entered Apprentices Lodge, the Raising was deferred till Lodge night after next."

### **Lodge Cloths and Boards.**

To get over the difficulty and inconvenience of drawing the lodge each time a ceremony was to be performed, it was not long before painted canvasses made their appearance. On these the 'drawing of the lodge' could be permanently depicted, and, laid out on the floor of the room, they 'formed the lodge.' From then on (that is during the latter half of the eighteenth century) the limit to the elaboration of these floor cloths would be set only by the inventiveness of their designers.

But an elaborate painted cloth on the floor would be subject to a great deal of wear and tear, and would be expensive to replace, and so logically the next step seems to have been to drape the cloth across a table, or on a board supported on light trestles. Some lodges dispensed with the canvas cloth altogether and painted the symbolical representation of the form of the lodge directly onto this board. These lodge cloths and boards at first often combined symbols for all three degrees in one, but with cloths and boards becoming smaller in size and more manageable in use, sets of three came into use. At the same time further refinements such as chequered floor cloths and carpets began to appear.

And so, with the original form of the lodge reduced to a formalised symbolical picture on a board, the 'trestle board,' in the centre of the room, we are not far from our tracing boards of today. 'Trestle board'—'tracing board'—the names themselves are not so far apart.

### **Squaring the Lodge.**

The trestle board or table in the centre of the room no doubt served a dual purpose since it could also be used for the festive board at a time when taking refreshment in the lodge, even during the ceremonies was common. The ceremonial and convivial functions of lodge meetings had still not separated out into the pattern familiar to us today, and probably did not do so until the ceremonial performance of the ritual became of greater importance than the working of the lectures somewhere about the turn of the 18th century. For it must be remembered that the working of a ceremony was often only a brief preliminary to the catechetical lecture which followed and which filled in the detail and symbolism of the ceremony. But with a table occupying the centre of the room with the brethren seated round it, the candidate would of necessity have to be conducted round the perimeter of the room. Could this be the origin of our custom of squaring the lodge? The candidate would then really be squaring 'the lodge'—the symbolical 'lodge' that is, which now lay as a painted diagram upon the trestle table.

A further point: when the symbolical lodge was still a line diagram delineated on the floor of the room, it is thought that the brethren were not deemed to be truly 'in the lodge' until they were within the lines marking it out. Squaring the lodge would be squaring the perimeter of this diagram—and is not this exactly what we do today? We square, not the room, but the chequered pavement with the formal arrangement of the officers around its edges—'the lodge.'

Taking it back even further, it is possible that squaring the lodge would have been a practical necessity in the operative masons' lodge, if the main part of the floor or ground was used, as it may well have been, for setting out in full size the details of the stonework to be carried out. Care would have to be taken not to disturb or obliterate this setting out.

### The Trestle-Board.

Although the trestle board as a table in the centre of the room disappeared from most lodges in or around the early 1800's, just such a table continued in use up to the early years of this century in the Lodge of Sincerity, Wigan (now No. 3677), when this was working as an independent lodge. [To recall how this had come about it will be remembered that during the 1820's a group of lodges in the Wigan and Liverpool areas, dissatisfied with their treatment by the new United Grand Lodge, broke away from that body to found their own Grand Lodge styling it "The Grand Lodge of Free and Accepted Masons of England according to the Old Institutions." The Lodge of Sincerity became No. 1 on its roll, and although the others one by one fell away or returned to the United Grand Lodge, the Lodge of Sincerity held out alone and independent, as the Wigan Grand Lodge, until 1913. In that year it, too, re-entered the United Grand Lodge, although under a new warrant and number, and the remaining members of the old lodge (some twenty of them) were put through the ceremonies of initiation, passing, and raising en bloc in the new one].

In a note (A.Q.C. Vol. 62) one of these old members, Bro. James Miller, describes the Sincerity Lodge room as he himself remembered it during the last years of the lodge's independent existence. The centre of the room was occupied by a large table on which were set out various working tools, jewels and the like. In his reminiscences the writer says:—

"The table . . . was about 16 feet long, and the brethren ranged themselves round the sides during the ceremony. Afterwards, when we put away our jewels, etc. . . it was used as the festive board. Each brother was allowed one drink out of Lodge funds. When this had been consumed, the W.M. would call out, "Mortar," and a Steward would take the Trowel round, each Brother placing his contribution upon it—usually 6d. . . . . When the 'kitty' had been exhausted, the W.M. would call out "More Mortar," and so it went on all night.

We sang the old 'Worthy Mason he . . .' and 'Prosper the Art' and accompanied them with 3 times 3 with gusto . . . . ."

He then goes on to describe the Installation Dinner, which was still called the Festival of St. John, and was provided out of Lodge funds, and recalls an amusing incident in connection with this. One brother, being unable to attend an Installation, sent his son, who was not a Mason, to eat his dinner. The writer remarks "It caused quite a commotion, and seemed to put a damper on the subsequent proceedings."

That we can well imagine!

### The Just, Perfect and Regular Lodge.

So to the just, perfect and regular lodge.

The E.A. today declares that he was made a mason "in the body of a lodge, just, perfect and regular," but if he seeks to elucidate this further he must turn to the First Degree Lecture, where he will read this catechism.

Q. What is a Lodge of Freemasons?

A. An assemblage of Brethren, met to expatiate on the mysteries of the Craft.

Q. When met, what makes it just?

A. The V. of the S.L. unfolded.

Q. What perfect?

A. Seven or more regularly made masons.

Q. And what regular.

A. The charter or warrant of constitution.

[The early masonic catechisms of the 18th century describe a lodge in similar terms, although, of course, the questions of regularity did not arise before the organisation of the Craft under Grand Lodges. The earliest of the manuscript catechisms like the Edinburgh Register House MS. (1696) and the Trinity College MS. (c.1711) speak of a "true and perfect" or a "full and perfect" lodge. In most later printed catechisms of the 1720's this becomes a "just and perfect" lodge, and so it appears in Prichard's 'Masonry Dissected' of 1730. In all cases, however, the expression appears to be related only to the number of masons comprising the formal lodge. It would seem that only in the latter half of the 18th century, when masonry was becoming not only "free and accepted" but also "speculative," was anything like the modern interpretation ascribed to "just, perfect and regular."]

### "Just . . ."

It is not necessary to develop at any length the reasons why the V.S.L. makes the lodge 'just.' For each and every one of us it was the first Light we saw in masonry, and each and every one of us was charged at his initiation "ever to consider it as the unerring standard of truth and justice."

Many and varied have been the interpretations of what are the Ancient Landmarks of our Order, but none would, or could, dispute that first and foremost must be the belief we each avowed on the night of our entry into the Craft. Indeed the formal statement of the 'Aims and Relationships of the Craft' accepted by Grand Lodge, declares that :—

“The first condition of admission into, and membership of the Order is a belief in the Supreme Being. This is essential and admits of no compromise.”

Long before the 18th century speculative masons began to refine the crude ceremonies of their operative and accepted brethren into “a peculiar system of morality, veiled in allegory and illustrated by symbols,”—before, perhaps, even the raw material of those ceremonies was taking shape—the old operative masons had always dedicated their MS. Constitutions, the so-called ‘Old Charges,’ to the Holy Trinity. One such manuscript, Grand Lodge No. 1 written in 1583, which is typical of upwards of a hundred other such manuscripts, opens, as do they all, with invocatory prayer :—

“THE MIGHTE OF THE FFATHER OF HEAVEN ”

and the wysedome of the Glorious Sonne through the grace & goodness of the holly ghoste yt been three p'sons & one god be with us at our beginning, and give us grace so to gou'ne us here in our lyuing that wee maye come to his blisse that never shall haue ending. AMEN.”

One of the features, too, of the MS. Constitutions was the series of Articles or Points forming a code of conduct for masons, and of these the first and principal of the Charges General was :—

“ . . . that you shall be true to God and his holy church that you use noe heresie nor errors in your understanding to distract mens teaching.”

(Portland MS).

The Old Charges of the operative masons were, then, essentially Christian in character, but the publication of the first Book of Constitutions in 1723, six years after the founding of Grand Lodge, gave the first indication of a change in orientation which was to pave the way for a universal speculative freemasonry. A tendency towards a wider theism can then be detected which was to culminate nearly a century later in the disappearance of all, or nearly all, Christian references from the ritual itself. We can see the beginnings of this process in the first charge of the original Book of Constitutions, ‘Concerning God and Religion,’ which stated :—

“ . . . . though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular opinions to themselves . . . . ”

And so it is that, if you refer to the first of the ‘Charges of a Free-Mason’ printed in our present-day Book of Constitutions—charges which have altered

but little from those in that first Book of Constitutions of over 200 years ago—you will find it still affirmed that :—

“let a man’s religion or mode of worship be what it may, he is not excluded from the order, provided he believes in the glorious architect of heaven and earth, and practise the sacred duties of morality.”

And so it is, too, that the Book which makes the well formed lodge ‘just,’ and upon which all initiates shall take their obligation, is the open Volume of the Sacred Law, by which is meant (to quote a basic principle enunciated by Grand Lodge):

“the revelation from above which is binding on the conscience of the particular individual who is being initiated.”

This, then, is the means by which masonry has become “the centre of union between good men and true,” open to all religions and creeds, all races and colours.

#### “Perfect . . . .”

The perfect lodge, we have been told, consists of seven or more regularly made masons, and this we may find symbolised on our First Degree Tracing Board. The explanation of this, as given in the ritual, tells us that the Mason who is possessed of the virtue of Charity :

“. . . . in its most ample sense may justly be deemed to have attained the summit of his profession ; figuratively speaking, an Ethereal Mansion, veiled from mortal eyes by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect neither can any Candidate be legally initiated into the Order.”

The number seven has long been held to have special significance or properties in religion, in occultism and in mysticism and magic, and so it is not surprising to find it coming into our masonic system. Apart from symbolism, however, we may remind ourselves of the early importance, for example, of the seven liberal arts and sciences which figured prominently in the traditional masonic history of the MS Constitutions, and which we still remember today in our ritual.

Our Book of Constitutions requires that seven or more master masons must sign the petition for a warrant to hold a lodge, and it may be inferred, too, that five brethren constitute a lodge, since it is ordained that a lodge with less than five members shall cease to meet ; and in fact to form a quorum in lodge to transact masonic business, the presence of five members is necessary, one being an installed master. “Three rule a lodge, five hold a lodge, seven or more make it perfect.”

Is it by chance, too, that the sections of the Lectures of the three degrees themselves fall into the pattern of seven, five and three ?

The seven masons who form the perfect lodge are yet another of the traditions which have come to us out of the past. The questions and answers on this subject in the Lectures as we know them today, have already been quoted. Their counterpart of some 260 years ago is rather more picturesque :—

“ Q. What is a just and perfect or just and Lawfull Lodge ?

A. A just and perfect Lodge is two Interprintices two fellow craftes and two masters more or fewer the more the merrier the fewer the Better Chear but if need require five will serve that is two Interprintices two fellow Craftes and one Master on the highest hill or Lowest Valley of the World without the crow of a Cock or the bark of a Dogg” (Sloane MS. 3329, c. 1700).

(Here again, it may be noted, is the suggestion of the primitive lodge held out-of-doors far away from human habitation.)

The number of masons comprising the perfect lodge is variously given in the early masonic catechisms, but the numbers seven and five predominate. Two of the catechisms (Graham MS., 1726 and Essex MS., c.1750) allow the perfect lodge to be “any odd number [of masons] from 3 to 13” and define it as “The centre of a true Heart”—a definition whose significance the speculatives appear to have transferred to, and absorbed in the word ‘just.’ The numbers three and eleven to thirteen are also made to have reference in different combinations to the Trinity, to Christ and His disciples, and to working tools.

Prichard’s ‘Masonry Dissected’ of 1730, gives a pattern for the perfect lodge recognisable to us, and later still, in 1760, the exposure ‘The Three Distinct Knocks’ cites the familiar three, five and seven, but adds also eleven, and lays stress on this number with Old and New Testament allusions now lost to the Craft.

The regular officers of a lodge are nowadays nine in number, but discounting the administrative, though quite indispensable offices of Treasurer and Secretary, we are left with seven ceremonial officers who have ritual functions to perform, and who figure in the opening of the lodge, and although this may seem to suggest an ordered pattern, more than that cannot be said. To attempt to ascribe any sort of symbolical significance to these offices would be unwise, for not all of them have been continuously in existence. The offices of Deacon and Inner Guard, for instance, only came into being as practical necessities when speculative freemasonry became more and more highly organised during the late eighteenth, and at the beginning of the nineteenth century, when ceremonial performance of the ritual became of prime importance.

Whilst on this subject we might pause to consider for a moment the holding of office in lodge. The Antient Charge in our Book of Constitutions remind us that :—

“ All preferment among masons is grounded upon real worth and personal merit only . . . . therefore no master or warden is chosen by seniority, but for his merit . . . . ”

Again the E.A. is warned that degrees "are not communicated indiscriminately, but are conferred on Candidates according to merit and ability." What, then, is the reaction of the newly admitted brother when he finds that the reverse appears to hold good? But, of course, the apprentice no longer has to produce his 'master-piece' to demonstrate his operative skill and to qualify him to be received as a fellow of his craft. The test piece of operative masonry has become in speculative masonry, the formality of the test questions.

One wonders whether advancement in office could always have been regulated by the high ideals of the Antient Charges. In the late 1700's, when the master's term of office was often for six months only, it seems that competition for office was very keen. Intriguing and canvassing for office would, however, be a potential source of disharmony in a lodge. For instance, the history of the Phoenix Lodge No. 96 (Sunderland) records that one brother, ambitious for office, gave vent to his disappointment at being passed over at successive installations by stoking the fire with his apron on leaving the lodge room.

It is perhaps as well that although progress in office today is, or should be, by no means automatic as it may sometimes appear, wiser customs and a more fraternal spirit now regulate these matters.

### " . . . And Regular."

"This is our Charter or Warrant from the Grand Lodge of England which is for your inspection on this or any future evening . . ." So is the attention of the initiate drawn to the document which makes the just and perfect lodge regular, without which his initiation would have been irregular and unconstitutional—the document which constituted the founder brethren into a lodge of Free and Accepted Masons, and empowered them to make, pass, and raise freemasons according to ancient custom.

The warrant of the lodge is indeed one of its most treasured possessions. Delivered into the charge of each master at his installation, it is the outward sign of the authority which he derives direct from Grand Lodge, and of the obligation he is under to discharge the duties of masonry according to the laws and regulations of Grand Lodge.

How, then, were lodges regularly formed in the early days of speculative, or, more accurately speaking, of accepted masonry? The answer is that they were not, and could not be, constituted in any regular or formal manner, but for the most part were brought into being by several brethren joining together to form themselves into a new lodge on their own inherent authority. This would be especially so in the case of occasional lodges formed by a small number of masons gathering together for the specific purpose of accepting particular new 'gentleman-masons' into the Craft, and then disbanding afterwards.

Even with the beginnings of the premier Grand Lodge in 1717, it would be many years before lodges generally throughout the country recognised the authority of this new body, or admitted the necessity of regularising their own constitution by obtaining a warrant from the Grand Lodge, or (according to their persuasion) from the Antients' Grand Lodge when that too came into being in 1751, by which time the system of constituting new lodges by the issue of a warrant was already an accepted procedure.

It is for this reason that many of our old lodges are in fact older than the date on their warrant implies, for in many cases they had been established and working for some time before they applied for and received a warrant of constitution from one or other of the two rival Grand Lodges.

Going back even further, before the formation of Grand Lodges, the early non-operatives who were accepted into masonry may have considered that all that was necessary to order themselves into a lodge was the possession of a copy of the M.S. Constitutions, the 'Old Charges,' such as had been in use for many years among operative masons. [The evidence of the Sloane 3848 MS. gives weight to this view. This manuscript copy of the 'Old Charges' bears an inscription, in Latin, recording that it was completed by one Edward Sankey on the 16th day of October, 1646. This particular date is a celebrated one in masonic history, as it is that of the initiation of Elias Ashmole in a lodge at Warrington—the first *recorded* admission into an English non-operative lodge. Present at that meeting was a Richard Sankey, a Warrington landowner, who, records show, had a son named Edward. It seems quite probable that the Sloane MS. copy of the 'Old Charges' was transcribed by him for use in his father's lodge on the occasion of Ashmole's 'making.']

Another early non-operative lodge was in existence at Scarborough in 1705 and was also making use of a copy of the MS. Constitutions—probably for ritual purposes. This, the Scarborough MS.—which is thought to have been written about 1670—has the following interesting endorsement written on the back:—

“M'dum Thatt att A private Lodge held att Scarbrough in the County of York the tenth day of July 1705 before William Thomson Esq<sup>r</sup> Prsident of the said Lodge & severall others brethren ffree Masons the severall psons whose names are herevnto Subscribed were then admitted into the Said fraternity . . . .”

The six brethren whose names then follow, and who were made free and accepted masons at that meeting in Scarborough some two and a half centuries ago, would not perhaps have said in as many words that they were made masons “in the body of a lodge, just, perfect and regular,” but having listened to the ‘history’ of the Craft read from this roll, and having sworn to obey the charges recited to them from it, there is little doubt that they would regard themselves as regular masons,—and that twelve years before the birth of the first Grand Lodge, the mother Grand Lodge of the world.

So, Brethren, in conclusion, perhaps we may pause to reflect on these things as we take part in the opening of the just, perfect and regular lodge in due form. When the W.M. in the time-honoured and familiar ritual, enumerates his officers and rehearses them in their several duties; when he pronounces the lodge to be duly formed and, with a prayer declares it open; then, as the Tracing Board is set out, we may see behind and beyond its pictorial symbolism a reminder of the ancient form of our lodge. Then, too, we may see before us those fundamental attributes of a lodge of freemasons—the warrant, which makes it regular; the seven masons who make it perfect; and, above all, that which makes it just—the focal point in the East—the first Great Light in Freemasonry, the Volume of the Sacred Law unfolded.

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A Conversazione was held after the Lodge was closed.

**THE  
THREE HUNDRED AND THIRTYNINTH  
MEETING**

was held at Freemasons' Hall, Leicester,  
on Monday, March 28th, 1960

W. Bro. Kay presided.

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

W. Bro. A. W. Bedwell, 139 Sterling Street, Hamilton, Ontario, No. 602.

W. Bro. T. F. Roworth, Cherry Trees, Forest Drive, Kirby Muxloe, No. 2081

W. Bro. S. Wright, Fenwick, Ontario, No. 535.

Bro. S. Yeomans, 17 Charnwood Avenue, Littleover, Derby, No. 731.

The Editor of Transactions read a paper by the Worshipful Master entitled :

**A SHORT HISTORY OF FREEMASONRY.**

“ Ancient no doubt it is, having substituted from time immemorial.” Those are words brethren, that all of us have heard and many of us have spoken on many occasions, and I might say, Words which have been in use for some two hundred years, but what evidence have we?—King Solomon's Temple, Ancient Greek or Egyptian Mysteries?—No brethren, I'm sorry, but we haven't a jot of real evidence. Don't misunderstand me, however, personally, I am a staunch believer in a 'Time Immemorial' origin, but discovered records only take us back safely to about the middle of the 14th century.

Much of the early history of the Craft is based on very brief scraps of evidence which, whilst valuable in themselves, show little direct connection with each other, and many vital records have completely disappeared. Upheavals such as the Great Plague—the Black Death of the mid-14th century—and the Great Plague and Fire of London in 1666, have no doubt played their part in the destruction of records that could have made the story clearer and we must not overlook that strong traditional fundamental which prohibited the “ writing or otherwise them delineating.”

Prior to 1356, our operative brethren seem to have been scarcely recognised by the municipal authorities, and it must be remembered that the masons of medieval England found their main employment in the building of Castles, Abbeys, Monasteries and Churches, away from large towns and under conditions that did not call for municipal or Gild control.

In 1356, however, following some kind of dispute between the “ mason hewers ” and the “ setters ” or “ layers,” twelve skilled masters went before the Mayor and Aldermen in London and drew up a simple code of Trade Regulations.

Twenty years later, in 1376, Guildhall records shew us that the masons were now one of the "47 sufficient mysteries" of the City of London and were playing their part in the public affairs of the city along with the other forty-six trades. Merely as evidence of continuity, there is a record of a bequest to the Fraternity of Masons in 1389, and again in 1418, and our next important milestone appears to be the obtaining of a lease in the year 1463 by the Masons' Company. This lease, for 99 years, was from the Prior and Convent of the Holy Trinity in Aldgate, for a portion of ground with buildings, the latter being afterwards converted by the Company into a Hall. Nine years later, in 1472, the Company—known as "The Hole Crafte and Felowship of Masons"—had risen to the front rank amongst the City Guilds and was amongst the very first of the guilds to obtain a grant of Arms. (The earliest grant had been made in 1439 to the Drapers' Company—with whom, by the way, the freemasons were at one time incorporated in Ipswich). These Arms, the three castles which appear on the dexter side of our present Grand Lodge Coat of Arms, are supposed to be a masonic representation of The Holy Trinity. You will remember that the London Masons were housed in the Convent of the Holy Trinity, and I understand that the symbol of the Holy Trinity is to be found in the Arms of the Trinity Priory in Ipswich.

In 1481 a new code of ordinances was published. The "Fellowship" had been a livery company since 1418 at least, and the new code included regulations for the livery, annual assemblies, election of Wardens with powers of search for false work, restrictions against outsiders or 'foreigners,' payment of quarterages, and the maintenance of a "Common Box"; in fact, all the machinery of management of an established craft guild. Apprentices were 'presented' and booked in the company's records and time-served men were presented before the wardens of the company, examined and certified as craftsmen sufficiently skilled to set up as masters. New freemen took an oath of loyalty to the trade, the Town, and the Crown, but it is important to emphasise that all these were the normal functions of an ordinary craft guild, in which capacity the London Masons' Company as it came to be known—operated for practically the next two hundred years. It was purely a trade organisation and right up to the 1620's there is no evidence of any kind, as regards secrets or degrees, or even lodge, in connection with the London Masons' Company.

There are few craft gild ordinances in the provinces until the 16th century and even these are so rare as to suggest that the conditions of their employment prevented the masons from setting up the normal type of gild organisation which exercised its powers under municipal sanction. Two known instances are the city of Norwich—where regulations dealing with masons were drawn up in 1469 and where there is a record of a mason's contract dated 1432. There are also records of masons in Lincoln, 1389 or earlier. I should make it plain that I have been referring to *organised* masonry up to now, but this does not mean that I have no other references to masonic activity. There is that most extraordinary traditional history which has been recorded for us in the "Old Charges." Over one hundred copies of these are known (115 at present) many dating from comparatively recent times, but several from the days before any Grand Lodge. The two oldest, the REGIUS MS. and the COOKE MS., both in the British Museum, are ascribed by experts to about 1390 and 1425 respectively, and the Grand Lodge No. 1 MS. which is in the possession of Grand Lodge, is dated 1583.

Education in the 14th century was the prerogative of the Church and it is highly probable that these Constitutions were originally penned by priestly hands. There are differences between the various copies, but the text falls roughly into three parts. First, an invocation to the Trinity or as in the Cooke M.S. (the second oldest), "to God, our glorious Father." Second, a long historical statement introducing the Seven liberal Arts and Sciences, an account of the "Pillars erected by the antediluvians to carry the knowledge of mankind over the Flood, the use of Geometry, the building of the Temple, the Transmission of Masonry to France and then to England, and an *Assembly of Masons at York*. This long statement is an imaginative account of the origin and development of the building industry since the dawn of history. The Third part—probably the most important—The Charges themselves, are a form of Craft regulations. Many of the documents also give a form of oath or obligation, prefaced with an instruction as to the manner of taking it. To the student, these Charges represent a priceless collection of masonic documents, most of them in manuscript, treasured writings which cover the most important period of the Masons' Craft in England, and which carry us from about 1390, through the rise and fall of the operative craft, right up to the middle of the 18th century. It is clear that these were not gild documents and all the evidence indicates that they were intended for those semi-permanent groups of masons who were brought together for a time in the course of their work, and who were, for that very reason, out of reach of the established trade organisations of the towns. It is also possible that they were used by groups of "attached" masons, such as those at York and Canterbury, where, despite the proximity to the town, the masons were entirely under the control of the Church authorities.

It is impossible, now, to say whether any of these groups of masons ever formed themselves into a Lodge in the sense that we understand it today, though in the primary sense of a workshop, where the masons stored their tools, and laboured and refreshed, there are many references as far back as the 13th century. At places where building works were continuously in progress such as York and Canterbury, the continuity of employment in one place may have given rise to an extended meaning of "the lodge" so that it began to imply a 'group of masons.' At York Minster, in 1370, an elaborate code of ordinances was drawn up by the Chapter, regulating the times of labour and refreshment within the lodge, and at Canterbury, in 1429, we find a reference in the Prior's accounts, to the 'masons of the lodge.' Generally, these groups of "attached" masons were under the control of the authority for whom they worked. They did not exercise any trade control and were governed rather than governing. Records of lodges have had a better time in Scotland—the lodge with the longest-recorded continuous history, now known as the Lodge of Edinburgh (Mary's Chapel) No. 1, has minutes dating from 1599—and we find that the word "lodge" takes on a different meaning. Instead of being just a place or a body of men it now becomes "a regulating body." Despite important differences between the development of the Craft in the two countries, these Scottish records help to throw valuable light on English practice and the Scottish lodge at that time is best described as an operative lodge, intended primarily for purposes of trade control and trade protection—a similar function to that of the London Masons' Company.

There was one important peculiarity, however, which distinguished these operative lodges from the craft guilds or companies—their members shared a

secret mode of recognition, which was communicated to them in the course of some sort of brief admission ceremony, under an oath of secrecy. In Scotland this system of recognition was generally known as "the Mason Word," and there is good reason to believe, that it consisted of something more than a mere verbal identification. First mentioned in print in 1638, there are many later references, sufficient to show, that in Scotland at any rate, its existence was fairly widely known. In England we have no comparable records, and the earliest operative lodge of which records survive was at Alnwick in Northumberland, where records survive from 1701.

Although they styled themselves "The Company and Fellowship of Free Masons," they met as a lodge, made operative regulations, "admitted masons" and made them "free." Apprentices were "given their charge" at the time of entry, and as we know that the lodge possessed a copy of the M.S. Charges or Constitutions, we may assume that some part of their ceremony was based upon a reading of the charges. The records of early operative lodges in England are so scarce that it would have been difficult to say whether the Alnwick lodge could be considered typical, but fortunately we have the minutes of another operative lodge at Swalwell in Durham, and their contents are confirmation that these lodges may be considered typical of their time. They appear to have performed similar functions to those of the Scottish lodges of a hundred years earlier, and themselves may have been operating much earlier, though the Swalwell minutes do not begin until 1725.

"We are not operative, but rather free and accepted or speculative." Those again are words which are familiar to all of us and words which are full of meaning when we contemplate the next important stage in our history—namely, the admission of non-operatives into the lodges which had previously been exclusively operative.

Once again the earliest records of lodges in this transition stage are to be found in Scotland. There, lodges which were purely operative in character, began to admit members who had no connection with the trade at all. They were usually drawn from the local gentry, and occasionally distinguished visitors to the district were also admitted. Generally their status in the lodges was that of honoured guests, and there is no reason to believe that their coming had any immediate effect on the functions or the character of the lodge, and there is good evidence that the admission ceremonies were modified for their benefit. At first, admissions of non-operatives were very rare. At a meeting of the Lodge of Edinburgh (Mary's Chapel) in 1600, a John Boswell of Auchinleck signed the minutes with twelve operative masons, but there are no records of non-operative "admissions" into the lodge until 1634. Despite its non-operative members, the lodge continued to exercise its functions as an operative lodge right up to the 1700's, making trade regulations for apprentices, journeymen and masters, collecting quarterages and punishing offenders.

At Aitchison's Haven, where lodge minutes begin in 1598, there are records of non-operative admissions in 1672, 1677 and 1693; and at Kilwinning, where there are minutes from 1642, there are several records of admissions of nobility and gentry from 1672 onwards. At Aberdeen, where the earliest surviving lodge records are dated 1670, a list of members shows that there were 10 operative

master-masons or fellowcrafts on the roll, against 39 non-operatives drawn from the nobility and gentry, professional men, merchants and tradesmen. Like Mary's Chapel, all these lodges were still conducting themselves as operative lodges, though there can be little doubt that the Lodge of Aberdeen was already substantially affected by its overwhelming non-operative membership; indeed it made special regulations in 1670 for its gentlemen members.

This was an important stage because it is a plain indication that the character of the lodge was beginning to change. An interesting ceremony about this time was the performance by the Lodge of Edinburgh (Mary's Chapel) of the earliest known initiation on English soil. They had entered England with the Scottish Army, then occupying Newcastle-on-Tyne, and on 20th May, 1641, they initiated Sir Robert Moray, Quartermaster General. The incident was subsequently recorded in the minutes of the lodge and Sir Robert attended a meeting of the lodge in 1647, when he signed the minutes. I said, the character of the lodge was changing, and similar changes were also taking place in England. In fact, we now find evidence of the next milestone in our history—evidence relating to lodges which had nothing to do with the Trade at all—purely non-operative lodges. Perhaps the most interesting of these was the lodge which arose in connection with the London Masons' Company. I have already told you that this Company was definitely known to exist in 1472, when it applied for a grant of Arms, and there is strong evidence for assuming that it was in existence at least 100 years earlier than that, viz. : 1376 but, as an example of lost records, our first written record of the Company's is dated 1620. This early record is an old account book from which we find, that the Company were receiving fees for "making masons." Here is the first hint of a separate lodge, as we find that the men involved in these makings had all been masons by trade for years! Here was something quite different from normal trade routine and, in fact, the records reveal that a number of men were "made masons" who were not members of the Company in any way, neither were they connected in any way with the mason trade. It was at this stage that we find the word "accepted" being used and a point of great interest is that the London Company of Masons were operating as a trade-regulating operative lodge and at the same time benefitting financially from a side which had no connection with trade affairs, or, in other words, performing in two separate parts the functions which I described in the Lodge of Aberdeen as being conducted as one single part. How long this lodge of "Accepcon," as it was called, had been in existence *before* 1620 is a matter of pure speculation. As late as 1677 a minute ordered the disposal of £6 "which was left of the last accepted masons' money," and in 1682 the lodge was visited by Elias Ashmole, of whom more anon. Early evidence relating to other non-operative lodges is very scarce. One of the best known cases was the meeting held on the 16th October, 1646, at Warrington, at which Elias Ashmole and another gentlemen *were made Freemasons*. I underline those last three words—Were made Free-Masons. I won't go into the personal history of Elias Ashmole other than to say that he was a diarist, a personal friend of Samuel Pepys, a Fellow of the Royal Society and the founder of the well-known Ashmolean Museum at Oxford, but those were his own words: "October 16th, 1646, at 4Hrs 30 p.m. I was made a Free Mason at Warrington in Lancashire." This is the very first use of the word Free-Mason as definitely carrying a speculative meaning. There are records of other non-operative lodges which imply rather a mixed membership of men belonging to

the building trade, other trades, and merchants and gentlemen, though in the absence of full details we are unable to say whether these particular lodges were operative or non-operative in ORIGIN. In Scotland, however, in 1702, a new lodge was founded at Haughfoot (near Galashiels) which occupies a unique place in our history. It was the first wholly non-operative Lodge, i.e. non-operative at its foundation and throughout its existence. I would like to say here, that it is a mistake when studying these changes to place too much weight on chronological order. As, shall I say, with *cultural* development in the world today, one can often find almost every stage of development having a contemporary existence. For instance, few brethren today can picture a lodge room which is other than a masonic hall, yet my own mother-lodge still meets in the council chamber of the local municipal authority. This means the removal of all furniture, including carpet, after every meeting and its replacement for lodge, often at the very last minute. That was by the way, but at the transitional period in our masonic history I have no doubt that wholly operative, mixed lodges, and wholly non-operative would be found in different parts of the country leading a contemporary existence.

In March, 1682, we hear of Ashmole again sitting in lodge ; this time at the Masons' Hall, London, when he describes himself as "the senior Fellow among them" and mentions a "noble dinner at the charge of the New-accepted Masons." Here is a definite indication of the payment of a "footing" or an initiation fee and the beginning of a phase of convivial masonry. Dr. Robert Plot in his "Natural History of Staffordshire," which was written in 1686, described the business of becoming an Accepted Mason. After saying that the custom of admitting men into the society of Freemasons was widespread and that men of the most eminent quality did not disdain to join, Plot goes on to describe the "admission" by saying "that it consists chiefly of the communication of certain secret signs, whereby they are known to one another and have maintenance whither ever they travel. Also, that if any man appear, though altogether unknown, that can show any of these signs to a Fellow of the Society, whom they otherwise call an "accepted mason," he is obliged to come to him—if he want work, he is bound to find him some, or otherwise support him until work can be had." The secret signs were apparently so powerful, that the mason summoned must obey at any hazard or inconvenience, according to Plot even if it meant coming from the top of a steeple ! Dr. Plot was not a mason himself and his account could hardly be described as friendly. There were other anti-masonic skits which appeared about this time and it might be fair comment to say that what had been kept truly secret by the operative masons, seemed hardly so well guarded by the accepted ones. However, it is essential when thinking of these periods in the past to try to appreciate the state of things in general at that time, and it might well be to interpolate here, that when Ashmole was made a mason, that London's dreadful Plague and the cleansing Fire that followed it were still twenty years ahead, that Slavery was practically universal, was recognised in England and a form of it actually practised in Scotland ; means of locomotion were about the same as in Roman times, witches were still being hunted and hanged right up to 1716 in England and some six years later in Scotland—shall I say an atmosphere which would view "Mason words" and "Secret signs" with some suspicion.

We had now commenced a convivial phase in our history—when exactly this began is hard to say, but it was probably around the 1670's. Lodges gradually

lost their original purposes and functions and, with no specific aims, developed into social clubs and continued throughout a period of decline until the Speculative revival gave them a new interest in their existence. The advent of this speculative masonry brings us to that stage in our history where the questions of degrees and ritual arise but, first, let us consider how this speculative reformation arose.

As early as 1646, when Elias Ashmole was made a mason—according to his own words, “in a lodge of gentlemen masons,” the craft was attracting men of quality and learning, but, though there is mention of working tools in 1665, there is no real evidence of moralising on these until a much later date. My own personal belief, however, is that there had always been some kind of moralising on these. There is a Chinese classic of 372 B.C. in which we find the following :—“A man should abstain from doing unto others, what he would not they should do to him, which is called the principle of acting on the square.” and again from the same book . . . “A master mason, when teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom, must also use the compasses and square.” The same writer also mentioned the level and the marking-line in a symbolic sense, as applied to the life of an individual. Very much later, but still some 450 years ago, is the mason’s square which was discovered built into an old bridge at Limerick. It is dated 1517 and bears these lovely words—“Upon the Level, By the Square, I’ll strive to live, with love and care.”

It would appear to me, that this moralising might have been one of the appeals of masonry to these intellectual gentlemen masons, but there is no doubt that they themselves were responsible for the elaborate moralising which became apparent towards the latter part of the 18th century. I also think it probable that “secret words and signs” could form an additional bond to men who were more or less united in service and interest. Not in their work as in the past, but in their common interest in the arts and sciences.

Our earliest evidence of the actual *contents* of the ritual is drawn from a series of masonic “aides-memoires” known collectively as the “Catechisms.” Some 17 are known at the moment, the latest having been discovered as recently as the autumn of 1954 and, as their name implies, they are written in “question and answer” form. The first to give a clue to the pre-1717 system was discovered about 1900—known as the Cherwoode Crawley MS., its greatest drawback was the absence of a date. Its authenticity however, was confirmed in 1930, by the discovery of another very similar document which is known as the Edinboro Register House MS. This document, which was found in the Scottish Archives, is definitely dated, being endorsed “Some Questions Anent the mason Word 1696.” Whilst the origin of these Catechisms is doubtful, it is highly probable that they do represent the craft ceremonies as practised at that time, and perhaps even a century earlier.

They depict a rite of two degrees, “Entered Apprentice” and “Fellow-craft or Master,” each containing an obligation, entrusting with ‘secrets’ and a series of questions and answers, a nucleus of ritual which, to my mind, had operated throughout the stages of operative, combined non-operative, and accepted masonry.

The convivial phase did not disappear rapidly, in fact smoking and drinking inside the lodge were quite customary throughout the 18th century and, though the Grand Lodge prohibition of smoking in lodge was dated 1755, many lodges continued the practice well after this date. A new meaning and purpose was however being given to the ceremonies and the craft gradually emerged from its aimless phase. In the early 1700's there was a great revival of interest in the craft which resulted in the ultimate formation of the first Grand Lodge in 1717, and, although one could say that a certain amount of speculative expansion, innovation and embellishment, could be traced before this date, it was undoubtedly this formation of Grand Lodge which was such a milestone in the speculative development of the next century.

We have seen, from the "Old Charges" I have already mentioned, that 600 years ago the Craft had a traditional history, paid due respect to religion, and recognised "Charges" on which the present day Charges, as printed in our Book of Constitutions, were founded. I think it very appropriate that the Charges appear in this book, as whilst they are known as the "Old Charges," they would probably be better described as M.S. Constitutions. They must, however, have played an important part in the evolution of our Ceremonies and Ritual, and just as they had been read in the old operative lodges, it is thought that they continued to be read in the early speculative lodges, at least until their replacement by newer versions. With the coming into existence of the many new lodges in the 1720's, copies of these old M.S. Constitutions continued to be made, a fact suggesting that even if they were not being read in lodge there was still a belief that possession of a copy confirmed, shall we say, the regularity of the lodge constitution. The early speculatives evidently cherished these old constitutions, probably regarding them as a link between the old operatives and themselves.

It would take far too long to deal at any length with the subject matter of these documents but for those of you who are not acquainted with them, I will quote some parts of interest. I have already said that they were all of a religious nature and, with no exception, some form of prayer forms the opening paragraph of them all. The following is taken from the Grand Lodge No. 1 MS. of 1583 . . . "The mighte of the FFather of Heaven and the wisdom of the Glorious Son through the grace and the goodness of the Holy Ghost that be three persons in one God, be with us at our beginning and give us grace so to govern ourselves here in our living that we may come to His bliss that never shall have ending. Amen."

Then follows the historical statement or traditional legendary history and I will quote from the Beswicke-Royds MS. which was discovered in 1915, and was probably written in the early 1500's. It consists of four pieces of parchment about six inches wide, stitched together to form a continuous strip, six feet 10 inches in length. The historical statement opens, with an account of the seven liberal arts and sciences to which we still refer but which, in medieval times formed normal University curriculum. The place of Geometry will be realised by the following passage . . .

"The which seven liberal sciences be, as it were, all one science ; that is to say—Geometry, for thus may a man prove that all the sciences in the world be found by Geometry, for it teacheth meat and measure, ponderation, and weight

of all manner of kind and earth, and there is no man that worketh by any craft, but he worketh by some measure, and no man buys or sells, but by measure or weight, and all is Geometry. And Craftsmen and Merchants find no other of the seven sciences, especially plough-men and tillers of grain, both corn seeds, vines plants and sellers of all other fruits, for Grammar, neither Astronomy, nor any of these can find a man one measure or meat without Geometry, wherefore I think that Science most worthy that findeth all others."

The story then goes on to tell how the science of Geometry began. This story varies slightly in different versions but is an account of the Pillars erected by the antediluvians to carry the knowledge of mankind over the Flood, and of all tradition this has the longest pedigree. It was taken by the compiler of the early version from a history, written by a monk of Chester, and this monk had copied it from Josephus, the Jewish historian of the first century A.D. Josephus wrote in Greek and copied the story from a Greek historian of 300 B.C. who is believed to have copied from the Sumerian account of about 1500 B.C. It next goes on with a fabricated history in which various historical characters are all supposed to have had a great love for masons; and the history tries to show how the "science" of masonry was handed down until it was finally established in England. Chronologically the whole story is impossible and the writer appears to have been determined to make a continuous history, from Biblical times until the present, regardless of fact or chronology, and to quote but *one* example . . . Abraham of about 2100 B.C. brought the seven sciences from the Holy Land to Egypt and taught them to Euclid, who lived about 300 B.C. . . To the illiterate masons for whom they were written there is no doubt that their literary and historical defects were non-existent and they were revered as a Mason's Magna Carta. I said early on in this talk that these documents were roughly in three parts, the prayer, the traditional history, and the third part, the charges themselves, which really amount to a code of regulations. There is always provision for an oath to be taken by new men "that were never charged before," which implies some ceremony for newcomers, and later versions, with other documents, contain some evidence of a secret bond—"words and signs"—to which new men were sworn. Much time and ingenuity have been expended by many worthy scholars in identifying passages in the old charges with passages in our ritual and I am, for obvious reasons, precluded from mentioning many of them here, but to demonstrate to all of you that they did at least form a foundation, I will quote from three different documents giving the oath only and leave you to identify the parts we still perpetuate. These are all pre 1717 versions, i.e. before the first Grand Lodge.

*From the Grand Lodge MS. No. 2, date about 1650 ;*

"I.A.B., do in the presence of Almighty God and my Fellows and Brethren here present, promise and declare, that I will not at any time hereafter by any act or circumstance whatsoever, directly or indirectly publish, discover or reveal or make known, any of the secrets, privileges or counsels of the fraternity or fellowship of Freemasonry which at any time hereafter shall be made known to me. So help me God and the Holy contents of this Book."

*Another from the Buchanan MS. of about 1670 :—*

"These charges that you have received, you shall well and truly keep, not disclosing the secrecy of our lodge to man, woman or child; stick nor stone;

thing moveable nor immoveable, so God you help, and His Holy Doom. Amen."

*And a final one from the Sloane MS. of 1700 :—*

"The mason word and everything therein contained, you shall keep secret, you shall never put it in writing, directly or indirectly, you shall keep all that we or your attenders shall bid you keep secret, from man, woman or child, stock or stone, and never reveal it but to a brother or in a lodge of free-masons, and truly observe the charges in the constitution. All this you promise and swear, faithfully to keep and observe, without any manner of equivocation, or mental reservation, directly or indirectly, So help you, God and by the contents of this Book."

So much for the Antient Charges as a basis for the speculative transformation.

The Catechisms, which have already been mentioned as aides-memoirs were probably more in the nature of "exposures" in origin, though the amount of fingering which all copies show they must have had, points to the fact that, in the absence of printed Rituals, these documents served a useful purpose and they probably had no greater effect on our ceremonies than to increase the uniformity by placing on record ceremonies as they were already being performed. They range in date from 1696 to 1730 and can therefore be regarded as around the period of the formation of Grand lodge—1717.

"1717"—probably the most important date in freemasonry, for it was in that year, though conceived the year before, that the Grand Lodge of England had its birth and we must not forget, that it is the Mother Grand Lodge of the world and that all freemasonry in existence to-day can be traced, through one channel or another, to the Grand Lodge of England.

Since no minutes were kept, Dr. Anderson's account in 1738 is our sole authority for the first six years of its existence but according to his account . . .

"A.D. 1716, the few lodges at London thought fit to cement under a Grand Master as the Centre of Union and Harmony, viz. : the Lodges that met,

- (1). At the Goose and Gridiron Ale-House in St. Paul's Churchyard.
- (2). At the Crown Ale-house in Parker's Lane near Drury Lane,
- (3). At the Apple-Tree Tavern in Charles Street, Covent Garden,
- (4). At the Rummer and Grapes Tavern in Channel Row, Westminster."

These brethren and "some old brothers" met at the Apple-Tree and having put into the chair the oldest master mason (now the Master of a Lodge) they constituted themselves a Grand Lodge for the time being and resolved to hold an annual assembly on St. John's Day, June 24th, the next year, 1717, at the Goose and Gridiron Ale-house and then to choose a Grand Master from among themselves till they should have the honour of a Noble Brother at their head. They duly met as arranged and elected Mr. Anthony Sayer, Gentleman, as the first Grand Master.

Anthony Sayer was followed in 1718 by George Payne, who desired the brethren "to bring to the Grand Lodge any old writings and records concerning masons and masonry in order to shew the usages of antient times." Two years later George Payne was again Grand Master, when he produced to Grand Lodge a copy of the Cooke MS. of the Old Charges (to which I have already referred) and Dr. Anderson tells us that, during that year, several copies of the old MS. Constitutions were produced and collated. From these documents George Payne compiled the General Regulations which were enshrined in Anderson's Constitutions of 1723, and form the basis of those, which are to be found in the early part of to-day's Book of Constitutions. The very serious tragedy of this year of office was that documents which had been collected and documents which had been preserved by private lodges, "were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." A probable reason for this extreme caution might have been the various "Exposures" in Catechism form which began to make their appearance round about this time, but more about these later.

Between George Payne's two periods of office a very remarkable personage occupied the masonic throne. Dr. John Theophilus Desaguliers, LL.D., F.R.S. Of Huguenot descent and attractive personality if forbidding aspect, he had been educated at Christ Church, Oxford, where he took orders in 1710. In the same year he became a lecturer on Experimental Philosophy and in one of his books on that subject he gives a prophetic hint of the present-day atomic theory and of the possible splitting of the atom—over 200 years before the event! We probably owe more to him for the general consolidation of the Craft than to any other person. The high-light of his masonic career may be said to have been his famous visit to Edinburgh in 1721, which he undertook for professional reasons, but while there he sought an interview at the Lodge of Edinburgh, who found him "duly qualified in all points of masonry" and "received him as a brother into their Societie." This visit is believed to have had a considerable influence on the development of Speculative Masonry in Scotland. He was also responsible for the initiation of the first Royal Freemasons. These were the Duke of Lorraine, who was admitted into the Craft by the Doctor at the Hague, in 1731, and Frederick, Prince of Wales (whose Chaplain he was) at an "Occasional Lodge," at Kew Palace in 1737. The first noble Grand Master, the Duke of Montague, was installed in 1721, and from that time onwards the Craft has *never* been without a Royal or noble Grand Master! Incidentally, I once had the unforgettable privilege of being present at a Grand Lodge Installation when His late Majesty, King George VI., was the Installing Master and I can think of nothing more democratically memorable than the sound of His Majesty's Gavel and his call of "Brethren!" Another important Masonic pioneer was Dr. James Anderson, compiler of the first and second editions of the Book of Constitutions in 1723 and 1738. This work was very different from our present-day business-like volume and included not only Payne's Charges, but a highly-imaginative History of Freemasonry and The Antient Manner of Constituting a Lodge. The second edition contained an account of the formation and early meetings of Grand Lodge from which I have already quoted, as the Minutes, unfortunately, only begin in the year 1723. A Grand Lodge was established in Ireland by 1725 and one in Scotland by 1736.

How many degrees were known at the time of the formation of the first Grand Lodge in 1717? Much laborious research work has been done on this

subject and many important discoveries have been made comparatively recently—at any rate, in living memory—and it is now certain that at least two degrees were being formally conferred by the end of the 17th century, and, that what was later fully elaborated into the tri-gradal system, and even the Royal Arch, could at least be traced. The Edinburgh Register House MS. of 1696 states . . . “After the masons have examined you by all or some of these Questions, and that you have answered them exactly and made the signs, they will acknowledge you, but not a master mason or fellow craft but only as an apprentice. So they will say, I see you have been in the kitchen, but I know not if you have been in the hall. Answer: I have been in the hall as well as in the kitchen.” The five points of fellowship are also introduced and there is a dramatic description of the form of giving of a mason word. There is evidence, that fairly early in the eighteenth century, a few speculative lodges were admitting masons, passing them to the degree of Fellow-craft, and making Master masons in *three separate steps* and we may be certain that by 1730, quite a number of lodges were working the third degree much as we know it today. It is not known when the present legend made its first appearance. A Noah story is found in the Graham MS. of 1726, and there is also slight evidence of a Tower of Babel story. Our present legend was definitely established by 1730 and three degrees were recognised in the official Constitutions of 1738, although it is known that some lodges, for long afterwards, persisted in confining themselves to the two old degrees.

I said previously that a batch of Catechism type “Exposures” made their appearance about this time; actually, they began in 1696 and some 16 appeared in the next 34 years. Our whole knowledge of early Masonic ritual is derived primarily from these documents, which fall into two classes—manuscripts and prints. The manuscripts were laboriously copied out to serve as either antiquarian curiosities, museum pieces, or perhaps, to be used in the same way as we use our little books to-day, as genuine aids to the memory of our ritual. The prints had rather a different origin and purpose, for they were published in newspapers, pamphlets, etc., usually from motives of profit, entertainment or spite,

In 1730, Prichard published his “Masonry Dissected,” the first exposure which claimed to portray the complete masonic ritual of three degrees. A book of twenty-two pages, it was the best-seller of the day. It ran through three editions in eleven days, was reprinted in two newspapers, separately published in Scotland, Ireland, Continental cities, and America, and passed through an immense number of editions—an average of one in every three years in England alone—through a period covering the remainder of the century. There is little doubt that this amazing popularity played a large part in bringing uniformity to the gradual standardizing of lodge ritual. Although the ritual it gave was not wholly accurate, its disclosures caused alarm in Grand Lodge and a tightening up of regulations.

There were many irregular and clandestine “makings” of masons also troubling Grand Lodge, and whilst their change in regulations was at first a tightening up on visitors—the keeping of visitors’ books and the vouching for strangers—this action proved wholly inadequate. The nuisance continued unabated, and drastic action had to be taken. The extent of that action is not known, never having been officially recorded, but we do know, from later documents, that “some variations in the established forms” were made, the better

to detect impostors. One of these variations is believed to have been the reversal of the "words" of the first and second degrees.

Grand Lodge at that period was far from all-powerful, there were still a number of independent lodges who ignored the Grand Lodge instructions and continued to work their ritual in its original form. This "cross-purposes," (for lack of a more suitable word) developed gradually but came to a head in 1751, with the formation of a rival Grand Lodge, under the title of "The most most antient and honourable fraternity of free and accepted masons." This title and their boasting that they strictly adhered to ancient practices, earned them the title of the "Antients," whilst the senior Grand Lodge, by contrast, became rather disparagingly dubbed "The Moderns." Rivalry was keen, and by 1760, the Antients, with five founder lodges, had some 80 lodges on their list, the Moderns having increased to no less than 252 by the same date. Bro. Norman Rogers, a Prestonian Lecturer, has taken the period 1760 to 1820—the reign of George III—for his subject, under the title of "The years of Development," and there is little doubt that this period does cover an important phase of masonic history.

Lodges began to adopt distinctive names rather than be known by the name of the tavern in which they met. Grand Lodge published the 3rd and 4th editions of the Book of Constitutions, the rival headquarters publishing their own. Royalty took an increasing interest, three royal dukes being initiated in the years 1765, 6 and 7. The Royal Arch, Knight Templar, and Mark degrees all made their first recorded appearances, and, generally, the whole administration was overhauled and improved. Transfer to some Provincial control had greatly stimulated provincial growth, and the figures, for 1771, not only show a great expansion, but indicate that London was now out-numbered. There was also expansion overseas and the figures read as follows: The Antients "had 74 London lodges, 83 Country lodges and 43 overseas—a total of 200 lodges, whilst the "Moderns" had 157 London lodges, 164 country lodges and 100 overseas—a total of 421, making a grand total of 621 lodges. This rapid increase marks the progress of Speculative masonry in these important years, a progress that was to bring us, also, such advances as the London centre for freemasonry, the foundation stone of the Hall in Great Queen Street being laid in 1775, the founding of the Girls' School in 1788, and of the School for Boys ten years later, in 1798. It is of interest to mention here, that the project for the Masonic Buildings in Great Queen Street, was launched and completed whilst Lord Petre was Grand Master, Lord Petre being regarded at that time as the leader of the Roman Catholic community in this country! This period of industrial and masonic development was a startling one in many ways . . . for instance . . . Captain Cook's first voyage to Australia was in 1768. Our American colonies declared their independence in 1776. The volcano of the French Revolution erupted in 1789—to mention but a few. One result of the last mentioned, the French Revolution, was the Unlawful Societies Act, of 1799. This Act made illegal all Societies whose members were bound by a secret oath, but free-masonry was now strong enough to be able to obtain exemption, on condition that a full list of members was sent to the Clerk of the Peace annually—a provision which still has to be fulfilled. George III was not, himself, a mason, but he was obviously not unfriendly. He presented the oldest known copy of the Charges—the Regius MS. of about 1390—to the British Museum, and seven of his eight sons became

members of the Craft between 1786 and 1798—Masonry was now truly the “Royal Art”—but all was not well. Much could be said of the rivalries of this period, the “Grand Lodge of All England at York” (1725-1740 and 1760-1792), the “Grand Lodge of England, South of the River Trent” (1779-1789), and so on, but these were comparatively small troubles and towards the end of the century, the rivalries began to die down. Very significant, was a presentation to Prince Edward, later Duke of Kent, on his return from Canada in 1794. The Deputy Grand Masters of both the rival Grand Lodges presented him with an address which expressed “the confident hope that under the conciliating influence of your Royal Highness, the Fraternity in general of Freemasons in His Majesty’s Dominions, will soon be united.” Though still 19 years away, reconciliation was at last in sight! For many years the Duke of Atholl was Grand Master of the Antients and for some 23 years the Prince of Wales (afterwards George IV.) was Grand Master of the Moderns, and for that reason, masons of the two bodies became known as Atholl masons and Prince of Wales Masons. However, I said reconciliation was in sight, and all differences were examined and sorted out by two specially formed bodies—the Lodge of Promulgation and the Lodge of Reconciliation. Joint committees went to work “to put an end to diversity and establish one true system” and they directed their efforts to framing the Articles for effecting the Union. Even the choice of Grand Master for the United Grand Lodge was amicably settled. The Prince of Wales retired in favour of the Duke of Sussex and the Duke of Atholl retired in favour of the Duke of Kent (father of Queen Victoria). These two sons of King George III. speedily effected agreement on the 21 Articles of Union, which were also approved by both Grand Lodges and finally the great day came. On St. John the Evangelist’s Day, December 27th, 1813 (perhaps the last official Christian reference) the brethren of both sections took their places in Freemasons’ Hall. The two Royal brothers—in blood and in masonry—the Duke of Sussex and the Duke of Kent—seated themselves in two chairs placed on either side of the Throne, the Act of Union was read, accepted, ratified and confirmed by the Assembly, and the new United Grand Lodge of England was constituted. The Duke of Kent, who had only taken office to facilitate the Union, then proposed the Duke of Sussex as the first Grand Master, this being carried unanimously, he duly received the homage of the entire united fraternity. We say “united,” but this does not mean that standardisation had been achieved. The three degrees had been established in some form as far back as 1730, and as a result of the “exposures” a degree of uniformity was slowly creeping into the ritual. By the 1760’s the ceremonies were slowly acquiring that unique (and beautiful) combination of symbolism and religious and moral teaching which we know so well today. The Lodge of Promulgation settled a lot of differences which had to be made before the union could be brought about, but the Lodge of Reconciliation had a long and difficult job in its endeavours to establish any real uniformity of working. There were interminable rehearsals, amendments and revisions of the ceremonies and when we read of their final ratification and acceptance by the United Grand Lodge in 1816, we might feel justified, in believing that our ceremonies were indeed settled and agreed once and for all. The Lodge of Promulgation, however, would never allow one word to be written—the ceremonies being promulgated to the other lodges, by members delegated for that purpose—and it will be readily understood that oral transmission could be held responsible for many differences. Yet, it is a fact, that all the rituals practised under Grand Lodge sanction today, Emulation, Stability,

with all their very numerous descendants and variations—if you've ever seen the Bristol working, you'll know what I mean—it is a fact, that they are all supposed to be derived from the "uniformity" which was established in 1816! However, I think we can safely say, that no ritual can, word by word, be dogmatically regarded as "the correct one," and for me at any rate, the variations in themselves are of value, if only for the extra interest they provide. Many ancient usages have become discontinued in some lodges and are now practically forgotten, many new pieces creep in because of personal preferences, and often some little thing which has been seen and admired elsewhere is imported. Sometimes, the so-called tradition is a perpetuation of a past mistake, but often, in old lodges at least, their form of working can be said to be the maintenance of a practice which has been locally handed down from time immemorial. Though some brethren favour uniformity—and it has its advantages—I feel that much of the *character* of our Order arises from its old customs and small local variations.

Grand Lodge have, in their profound wisdom, allowed a degree of individuality. This in no way detracts from their well understood determination to maintain the ancient landmarks of the fraternity. They intend it to remain, as it commenced in time immemorial, a real brotherhood of men, who—in the words of the old brass square of 1517—have pledged themselves . . . .

"To strive to live with Love and Care,  
Upon the Level, By the Square . . . ."

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A Conversazione was held after the Lodge was closed.

## THE KING AND THE CRAFT.

Notes by W. Bro. John P. Simpson, B.A., P.A.G.Reg.

The Ritual of Freemasonry as far as the First and Second Degrees are concerned is in part no doubt derived from the ceremonies of the early Operative Guilds. The expression "So mote it be," and the words "cowan" and "hele," for instance, point to a great antiquity. The Toast of "The King and the Craft" is not, of course, any part of the Ritual, but it is, perhaps, the best authenticated heirloom we have received from the remote past.

The various Old Charges, dating back to the middle of the fifteenth century, differ in form, and as to historical references, etc., but all, I think, concur in calling on the Mason "to take heed right well and wisely" to the first charge that Masons should be true men to God and in the second place that they shall be true Liegemen to the King, and true to the craft of Masonry. It is not unreasonable, I think, to surmise that in these Old Charges we have the origin of the Toast of "The King and the Craft," and that on the occasion of Refreshment, after giving thanks to the Almighty Architect, this Toast would follow naturally, and in due course.

It will be useful to mention shortly some of the more important references to this old Toast in the Masonic archives in chronological order.

Dr. James Anderson was, in 1738, ordered by Grand Lodge to draw up revised Constitutions of Masonry. The Doctor is not a reliable authority as to the early history of Masonry, but he had a sound and accurate knowledge of the Masonic usages and customs of his own times, and those of the preceding generation. The first actual reference to the Toast is to be found on p. 88, where he informs us that this Toast was drunk by Scottish Masons in the reign of James I. of Scotland (*circa* 1430). In reference to this custom in Scotland I may here add that there is still in possession of St. John's Lodge, Glasgow, No. 3, a celebrated Chest, which seems to have been used at great Masonic functions in the seventeenth century, and to contain the records. Outside is carved "God save the King and Mason Craft, 1684." Curiously enough, the next reference is in the time of James I. of England, and on p. 98 of these Constitutions we have an account of the laying the foundation stone of the new Banqueting Hall at Whitehall in 1607. Here, Dr. Anderson relates that Grand Master Inigo Jones, and the Grand Wardens, the Earl of Pembroke, and Nicholas Stone, the Sculptor, attended, and a purse of broad pieces was laid upon the stone for the Masons to drink to :—

### "The King and the Craft."

Wherever the Toast is mentioned in these Constitutions it has the honour of a separate line, and larger type.

We are, perhaps, on surer ground when we arrive at the year 1719. At the Festival of that year we are told that Dr. Desaguliers, then Grand Master, "revived the old regular and peculiar toasts or healths of Freemasons." These were then, so far as I can ascertain, three, "The King and the Craft" representing the principle of Loyalty, the "Entered Apprentice" (on appropriate occasions), Fraternity, and the "Tyler's Toast," Relief. Two more were added later at the Festivals, the "Grand Master" and the "Grand Stewards," and, by the close of the eighteenth century, the total list averaged about nine.

A further mention of this Toast is to be found on page 180 of the Constitutions of 1738. The occasion referred to was the laying of the foundation-stone of the Church of St. Martin's in Campis, in the reign of George I., 1727. Many prominent Freemasons attended, amongst others, no doubt, Dr. Anderson himself. The Toast of "The King and the Craft" was drunk with full Masonic honours.

No doubt Freemasonry in the first half of the eighteenth century lay under some suspicion of having Jacobite tendencies. We see that in June, 1722, a Deputation of Freemasons waited on Lord Viscount Townsend, one of His Majesty's principal Secretaries of State, and brother-in-law of Sir Robert Walpole, to assure him of the absolute loyalty of the Craft, and that all their proceedings and ceremonies were founded on this basis.

Later, there is an interesting letter relative to this matter from Dr. Thomas Manningham, Deputy Grand Master, 1752 to 1756, dated from Jermyn Street, London, the 12th July, 1757, to Bro. Sauer, of the Hague. He was authorised by the then Grand Master, the Earl of Carnarvon, to set out the practice and customs of the English Grand Lodge. After going into various points, he states: "Our Healths in Lodge are first, the King and the Craft with 3.3. (etc.)." (*Quatuor Coronati Transactions*, vol. v. (1893), p. 110).

In all the Toast lists I have seen, whether in the eighteenth or nineteenth centuries, this Toast holds the foremost place. It was given with full Masonic honours whether the King was or was not a Freemason. I have one before me now for the Grand Festival of 1794 (from the *Freemason's Magazine*, January 24th, 1864, vol. viii.):

I. Toast, "The King and the Craft."

Music, "God Save the King."

In the Constitutions of the Grand Lodge from 1738 to 1767, this Toast appears as the proper Toast to give first after the "Master's Song." After the edition of 1767, the Songs and Toasts are omitted.

The references that I have given above have all been taken from the records of the Grand Lodge founded in 1717, and known as the Senior or Modern Grand Lodge. The other Grand Lodge, founded in 1751, known as the Atholl or Antient Grand Lodge, professed, and I think with some justice, to practise and observe the more authentic and correct ritual and customs of Ancient Freemasonry. In any case, it is a fact that at the Union in 1813, the points in ritual and customs for which the Antients contended were almost

entirely adopted by the United Grand Lodge. Having regard to this, and also to the fact that a large number of important Lodges on the present Register are the lineal descendants of the old Antient Lodges, it is important to find out the view taken as to this Toast by this Grand Lodge. This question I have solved by the aid of Brother Henry Sadler. It is quite clear that on this point, at any rate, the practice of both Grand Lodges was identical. The Grand Secretary of the Antients, Laurence Dermott, sets out in the very Minutes of his Grand Lodge, on two occasions, the correct Toasts to be given. In the Grand Lodge Minutes of the 24th of June, 1760, and again on the 26th of September, 1761, the authorised Toasts are recorded, and "The King and the Craft" heads the list with full Masonic honours. On the first date, George II. was King, on the second, George III., and neither of these monarchs were Freemasons.

With regard to the custom in the Grand Lodge of Ireland, we read in Spratt's Constitutions, published in Dublin, 1751, that when the foundation-stone of the Parliament House was laid by the Lord Lieutenant, Lord Carteret, many Freemasons were present, and the health of "The King and the Craft" was drunk. A List of the Toasts in the Constitutions of the Grand Lodge of Ireland, 1817, is headed by that of "The King and the Craft."

I think I have said enough to establish the proposition that this Toast is "an ancient usage, and established Custom of the Order." The strongest possible reasons are essential for doing away with, or altering such "ancient usages and established customs." With great respect I submit that the circumstances of our times, and position of Freemasonry, furnish us with very strong arguments for the retention of this Toast in its present form, and with Masonic honours as it has been given from time immemorial. I do not wish to labour the subject by recapitulating all the arguments in favour of this; but in conclusion, will touch upon one aspect of the matter only. In the eighteenth century up to, perhaps, the year 1780, Freemasons' Lodges on the Continent were allied with religion and loyalty, and were, perhaps, more aristocratic even than in England. The Higher and Christian Degrees were extensively practised in France, Spain and Portugal. The rise of the "Illuminati" in Germany, and the formation of such Lodges as "The Contrat Social" composed of members of the Jacobin Club, in Paris, were indications of the commencement of a new era. The History of the movement is told in an interesting and now rare book by Professor Robison, of Edinburgh, published 1789, and entitled "Proofs of a Conspiracy against all Religions and Governments of Europe." He contends that the French Revolution was directly brought about by the Freemasons' Lodges in Paris, and this is also the view taken by the French Historian Lamartine in his "History of the Girondists." Since then it is common knowledge that Continental Masonry, for the most part, has gradually become anti-religious and socialistic, and it would, most unfortunately, be impossible to associate it in any sense with monarchy or loyalty. It is, I submit, therefore incumbent on us in the Mother Grand Lodge of the World to be very cautious, and to take no step, however trivial it may appear, which may give semblance to the idea that the indissoluble connection of King and Craft is not subsisting as it was in the days of our forefathers. Many other arguments will readily occur to Brethren in favour of the retention of this ancient Toast in its entirety and with full honours, and I have yet to hear of any valid argument against this contention.

## “THE HISTORY OF MASONRY”

This “History of Masonry” was sent to our Provincial Grand Secretary by Mr. Allan Wand—a Lewis. It was found amongst the papers of his Grandfather—Stephen Wand, who died in 1904.

Since we have nothing like it in our Library—although we have an excellent collection of Prichard’s Exposures, nor has the Province of Nottinghamshire, I made enquiries of Grand Lodge and received the following helpful and courteous reply from the Grand Lodge Librarian.

Dear Brother Binns,

The History of Masonry, by Samuel Prichard.

In reply to your letter, I hasten to congratulate your Provincial Library Committee on its acquisition of an extremely rare masonic pamphlet.

Another copy of this pamphlet came into the possession of the Grand Lodge of England as recently as three years ago. It had hitherto been unknown to us in the Grand Lodge Library; but a copy was located in The British Museum bound in a volume which contained at least a dozen items printed by T. Johnston of Falkirk, mainly dated 1821 and 1822. The authorities at the British Museum therefore suggested Falkirk as the place of publication of this pamphlet and about 1820 as the date.

As *the* Samuel Prichard of “Masonry Dissected” fame was active in 1730 he can hardly have been still alive at the beginning of the next century. Accordingly it may well be that the publishers of “The History of Masonry” attributed authorship of this pamphlet to that well-known writer to promote its sale.

Your Committee should now seek to obtain a copy of “The Entertaining History of Masonry, to which are added The Mason-Word, and Catechism, by Samuel Prichard, Late member of a Constituted Lodge, Printed in the year 1807,” which closely resembles your recently acquired pamphlet, unless you already happen to possess a copy.

As I feel that the word “Entertaining” is not likely to have been dropped from the title-page, I am inclined to think that “The History of Masonry” preceded “The Entertaining History of Masonry.”

With hearty good wishes,

Yours fraternally,

IVOR GRANTHAM,

*Librarian and Curator.*

Our Library Committee would be glad to hear of a copy of “The Entertaining History” mentioned by Brother Grantham.

THE EDITOR.

THE  
HISTORY  
OF  
**Masonry.**

TO WHICH ARE ADDED,  
The Mafon-Word,  
AND  
CATECHISM.

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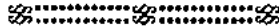
By SAMUEL PRICHARD,  
Late Member of a Constituted Lodge.

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*Printed according to Order.*

THE  
H I S T O R Y  
OF  
M A S O N R Y .



ORIGIN OF MASONRY.

THE original institution of Masonry is laid on the foundation of the liberal arts and sciences, but more especially on the fifth, viz. Geometry: For, on the building of the Tower of Babel, the art of Masonry was first introduced; and from thence handed down by Euclid a most worthy and excellent Mathematician in Egypt. And he communicated it to Hiram, the Master-Mason, concerned in the building of Solomon's Temple at Jerufalem, where was an excellent and curious mason, that was the chief under the Grand Master Hiram, whose proper name was Mannon Graecus, who taught the true art of masonry to one Carolus Marcel, in France, who was afterwards elected king of France; and from thence it was brought into England, in the time of Ethelstane; who ordered that an assembly should be held every year at York, which

which was the first introduction of it into England. And mafons were made in the manner following.

Whilft one of the Seniors holdeth the book, then he or they put their hands on the book, whilft the Mafter ought to read the laws or charges.

Which charges were : That they fhould be true to one another without exception, and fhould be obliged to fee their brothers and fellows neceffities, or put them to labour, and reward them accordingly.

But in thefe latter days, Mafonry is not compofed of artificers as it was in its primeval ftate, when fome few catechiftical queftions are only neceffary, to declare a man fufficiently qualified for an accepted Mafon.

The terms of free and accepted Mafonry (as now it is) has never been heard of till within thefe few years : no conftituted lodges, or quarterly communications were heard of till 1691, when lords and dukes, lawyers and fhop-keepers and other inferior tradefmen, porters not excepted, were admitted into this myftery : or no myftery. The firft fort being introduced at a very great expence, the fecond fort at a moderate rate and the latter fort at the expence of fix or feven fhillings, for which they receive the Word, as they term it ; which is more ancient and honourable, than the order of the ftar and garter ; which antiquity is accounted, by the true rules of Mafonry, as delivered

livered by their tradition, ever fince Adam, which I fhall leave for the candid reader to determine.

From the accepted Mafons fprang the real Mafons ; from both fprung the Gormogans, whose Grand-Mafter, the Volgi, deduces his original from the Chinefe, whose writings, if to be credited, maintains the hypothefis of the Pre Adamites, and confequently muft be more ancient than Mafonry.

The moft free and grand Society, is that of the grand Koihebar which confifts of a felect company of refponfible people, whose difcourfe is concerning trade and bufinefs, and to promote friendfhip without compulfion or reftriction.

But if, after admiffion into the Secrets of Mafonry, any new brother fhould diflike their proceedings, and reflect upon himfelf for being fo eafily cajoled out of his money, declines the fraternity, or fecludes himfelf upon account of the quarterly expences of the Lodge, and quarterly communications, notwithstanding he has been legally admitted into a conftituted and regular Lodge he fhall be denied the privilege as a vifiting Brother, of knowing the myftery for which he already paid which is a manifelt contradiction, according to the inftitution of Mafonry itfelf as will evidently appear by the following treatife.

ENTERED PRENTICE's DEGREE.

Q FROM, whence came you ?

A From the holy Lodge of St. John's

Q What recommendation brought you from thence ?

A. The recommendation which I brought from the right worfhipful Brothers and Fellows of the right worfhipful and holy Lodge of St. John's, from whence I come, and greet you thrice heartily well.

Q What do you come here to do ?

A Not to do my own proper will,  
But to fubdue my paffion ftill ;  
The rules of Mafonry in hand to take,  
And daily progrefs therein to make.

Q Are you a Mafon ?

A I am fo taken and accepted to be among Brothers and Fellows.

Q How can I know that you are a Mafon ?

A By figns and tokens, and perfect points of entrance.

Q What are figns ?

A. All fquares, angles and perpendiculars.

Q What are tokens ?

A. Certain regular and brotherly grips.

Ex. Give me the points of your entrance ?

Refp. Give me the firft, and I will give you the fecond.

Ex. I hail it.

Refp. I conceal it.

Ex. What do you conceal ?

Resp. All secrets and fecrecy of Mafons and Mafonry, unlcfs to a true and lawful Brother, after due examination, or in a juft and worfhipful lodge of Brothers and fellows well met.

Q Where was you made a Mafon ?

A. In a juft and perfect Lodge.

Q What makes a juft and perfect lodge ?

A. Seven or more.

Q What do they confift of ?

A. One Mafter, two fellow crafts, two entered prentices.

Q What makes a lodge ?

A. Five.

Q What do they confift of ?

A. One Mafter, two wardens, one fellow craft, one entered prentice.

Q Who brought you to the lodge ?

A. An entered prentice.

Q How did he bring you ?

A. Neither clothed nor naked, bare-footed nor fhod, deprived of all metal, and in a right moving pofture.

Q How got you admittance ?

A. By three great knocks.

Q Who received you ?

A. A junior warden.

Q How did he difpofe of you ?

A. He carried me to the north eaft part of the lodge, and brought me back again to the weft, and delivered me to the fenior warden.

Q. What did the fenior warden do with you ?

A. He prefented me, and fhewed me how to walk up (by three fteps) to the Mafter.

Q. What did the Mafter do with you ?

A. He made me a mafon.

Q. How did he make you a Mafon ?

A. With my bare bended knee and my body within the fquare, the compafs extended to my naked left breaft, my naked right hand on the Holy Bible, there I took the obligation or oath of a Mafon.

Q. Can you repeat that obligation ?

A. I will do my endeavour.

Which is as follows.

“ I Hereby folemnly vow and fwear in the prefence of Almighty GOD and this right worfhipful Affembly, That I will hail and conceal, and never reveal the fecrets or fecrecy of Mafons or Mafonry that fhall be revealed unto me unlefs to a true and lawful Brother, after an examination, or in a juft and worfhipful lodge of Brothers and Fellows well met.

I furthermore promise and vow. That I will not write them, print them, mark them, carve them or engrave them, or caufe them to be written carved or engraved, on wood or ftone, fo as the vifible character or impreffion of a letter may appear whereby it may be unlawfully obtained. All this under the Penalty of having my tongue taken from the roof  
of

of my mouth, my heart plucked from under my left breast, then to be buried in the sands of the sea, the length of a cable rope from the shore, where the sea ebbs and flows twice in twenty-four hours. My body to be then burnt to ashes, and my ashes to be scattered up and down upon the face of the earth that so there shall be no more remembrance of me among Mafons.

Q Of what form is a Lodge ?

A. A long square.

Q. How long ?

A. From east to west.

Q. How broad ?

A. From north to south.

Q. How high ?

A. Inches, feet and yards innumerable :  
as high as the clouds.

Q. How deep ?

A. To the center of the earth.

Q. Where does this Lodge stand ?

A. Upon the highest hill or lowest vale,  
or in the valley of Jehofaphat, or any other secret place.

Q How is it situated ?

A. Due east and west.

Q. Why so ?

A. Because all churches and chapels are  
or ought to be so.

Q. What supports a Lodge ?

A. Three great pillars.

Q. What are they called ?

A. Wisdom, to contrive ; Strength, to  
support ; and, Beauty, to adorn.

- Q. What is the covering of a Lodge ?  
A. A cloudy canopy of divers colours, or the clouds.
- Q. Is there any furniture in a Lodge ?  
A. Yes.
- Q. What is it ?  
A. Mosaic pavement, blazing star and indented tarfal.
- Q. What are they ?  
A. Mosaic pavement, the ground floor of the Lodge ; blazing star, the center ; and indented tarfal, the border around it.
- Q. What is the other furniture in a Lodge ?  
A. A Bible, Compass and Square.
- Q. Who do they properly belong to ?  
A. The Bible to God, the Compass to the Master, and Square to the Fellow-craft.
- Q. Have you any jewels in the Lodge ?  
A. Yes.
- Q. How many ?  
A. Six : 3 moveable, and 3 immoveable.
- Q. What are the moveable jewels ?  
A. The Square, Level and Plumb-rule.
- Q. What are their uses.  
A. A Square, to lay down true and right lines ; a Level to try all horizontals ; and, the Plumb-rule, to try all uprights.
- Q. What are the immoveable jewels ?  
A. The trazel-board, rough-ashler and broached-thurnal.
- Q. What are their uses ?  
A. A trazel-board for the Master, to draw his designs upon : rough ashler, for the

the fellow-craft, to try their jewels upon ;  
and the broached thurnal, for the entered  
prentice, to learn to work upon.

Q. Have you any light in the Lodge ?

A. Yes three.

Q. What do they represent ?

A. The sun moon, and master mason ?

N.B. These lights are three large candles,  
placed on high candlestickf.

Q. Why fo ?

A. The sun, to rule the day ; the moon  
the night, and the master mason, his Lodge.

Q. Have you any fixed lights in the Lodge ?

A. Yes.

Q. How many ? A. Three.

N.B. These fixed lights are 3 windows,  
supposed, though vainly, to be in every room,  
where a Lodge is held ; but more properly,  
by the four cardinal points, according to the  
antique rules of masonry.

Q. How are they situated ?

A. East, south and west, to light the men  
to, at, and from their work.

Q. Why are there no lights in the north ?

A. Because the sun darts no ray from that  
point.

Q. Where stands your master ?

A. In the east.

Q. Why fo ?

A. As the sun rises in the east and opens  
the day ; fo the master stands in the east,  
with his right hand upon his left breast,  
being a sign, and the square about his neck

to open the Lodge and fet his men at work.

Q. Where ftands your Wardens ?

A. In the weft.

Q. What is their bufinefs :

A. As the fun fets in the weft, to clofe the day ; fo the wardens ftand in the weft, with their right hand upon their left breafte, being a fig and the level and plumb-rule about their necks, to clofe the Lodge, and difmifs the men from their labour, paying their wages.

Q. Where ftands the fenior entered prentice ?

A. In the fourth.

Q. What is his bufinefs ?

A. To hear and receive inftructions, and welcome ftange brothers ?

Q. Where ftands the junior entered prentice ? A. In the north.

Q. What is his bufinefs ?

A. To keep off cowans and eves-droppers.

Q. If a cowan or liftner is caught, how is he punifhed ?

A. He is to be placed under the eves of the houfes, in rainy weather, till the water run in at his foulders and out at his fhoes.

Q. What are the fecrets of a mafon ?

A. Signs, tokens and many words.

Q. Where do you keep thofe fecrets ?

A. Under my left breaft.

Q. Have you any key to thofe fecrets ?

A. Yes.

Q. Where do you keep it ?

A. In a bone-box, that neither opens nor shuts, but with ivory keys.

Q. Does it hang, or does it lie ?

A. It hangs.

Q. What does it hang by ?

A. By a tow-line nine inches or a span.

Q. What metal is it made of ?

A. No manner of metal at all, but a tongue of good report behind a brother's back or before his face.

N.B. The key is the tongue, the bone-box the teeth, the tow-line the roof of the mouth.

Q. How many principles are there in masonry ? A. Four.

Q. What are they ?

A. Point, line, superficials and solid.

Q. Explain them.

A. Point, the center ; line, round which the master cannot err, length without breadth. Superficials length and breadth. Solid comprehend the whole.

Q. How many principal Signs are there ?

A. Four.

Q. What are they ?

A. Gutteral, the throat : Pectoral, the breast : Manual, the hand : Pedestal, the feet.

Q. What do you learn by being a gentleman mason ?

Q. Secrecy, morality and good fellowship.

Q. What do you learn by being an operative mason ?

A. To hew, square, mould stone, lay a level, and raise a perpendicular.

Q. Have you feen your mafter to-day ?

A. Yes.

Q. How was he cloathed ?

A. In a yellow jacket and a blue pair of breeches.

N.B. The yellow jacket is the compaffes, and the blue breeches is the fteel points.

Q. How long do you ferve your mafter ?

A. From Monday-morning till Saturday-night.

Q. How do you ferve him ?

A. With chalk, charcoal and earthen-pan.

Q. What do they denote ?

A. Freedom, fervency and zeal.

Ex. Give me the Entered Prentice's fign ?

Refp. Extending the four fingers of the right hand, and drawing them acrofs his throat, is the fign, and demands a token.

N.B. A token is by joining the ball of the thumb of the right hand to the firft knuckle of the fore-finger of the Brother's right hand that demands a word.

Q. Give me the word ?

A. I will letter it with you.

Ex. BOAZ. N.B. The Ex. fays B.

Refp. O. Ex. A. Refp. Z. i. e. Boaz.

Ex. Give me another ?

Refp. JACHIN.

N.B. Boaz and Jachin, were two pillars in Solomon's porch. 1 Kings vii. 21.

Q. How old are you ?

A. Under feven. (Denoting he has not paffed Mafter.)

- Q. What is the day for? A. To see in.  
Q. What is the night for? A. To hear.  
Q. How blows the wind?  
A. Due east and west.  
Q. What o'clock is it? A. High twelve.



FELLOW-CRAFT'S DEGREE.

- Q. **A**RE you a fellow-craft?  
A. I am.  
Q. Why was you made a fellow-craft?  
A. For the sake of the letter G.  
Q. What does that G. denote?  
A. Geometry, or the fifth science.  
Q. Did you ever travel?  
A. Yes, east and west.  
Q. Did you ever work?  
A. Yes, in the building of the temple.  
Q. Where did you receive wages?  
A. In the middle chamber.  
Q. Through the porch, what did you see?  
A. Two great pillars.  
Q. What are they called?  
A. J. B. i. e. Jachin and Boaz.  
Q. How high are they?  
A. Eighteen cubits.  
Q. How much in circumference?  
A. Twelve cubits.  
Q. What are they adorned with?  
A. Two chapters.  
Q. How high were the chapters?  
A. Five cubits. (1. Kings vii.)  
Q. What are they adorned with?

- A. Net work and pomegranets.  
Q. How came you to the middle chamber ?  
A. By a winding pair of stairs.  
Q. How many ?    A. Seven or-more.  
Q. Why feven or more ?  
A. Because feven or more makes a juft and perfect lodge.  
Q. When you came to the door of the middle chamber, who did you fee ?  
A. A Warden.  
Q. What did he demand of you ?  
A. Three things.  
Q. What are they ?  
A. A fig, token and word.

N.B. The fig is placing the right hand on the left breaft; the token is, by joining your right hand to the perfon that demands it, and fqueezing him with the ball of the thumb of the firft knuckle of the middle finger, and the word is JACHIN.

- Q. How high was the door of the middle chamber ?  
A. So high that a cowan could not reach it to flick a pin in.  
Q. When you came into the middle chamber, what did you fee.  
A. The refemblance of the letter G.  
Q. What doth that G denote ?  
A. One that is greater than you.  
Q. Who is greater than I that am a free and accepted mafon, the mafter of a lodge ?  
A. The Grand Architect and Contriver of the Univerfe, or he that was taken up to  
the

the top of the pinnacle of the Holy Temple.

Q. Can you repeat the letter G.

A. I will do my endeavour.

Q. What means the letter G.

Resp. In the midst of Solomon's Temple there  
stands a G.

A letter fair for all to read and see ;

But few there be who understands

What means the letter G.

Ex. My friend, if you pretend to be  
Of this fraternity,  
You can forthwith and rightly tell  
What means the letter G.

Resp. By Sciences are brought to light  
Bodies of various kinds  
Which do appear to perfect fight,  
None but males shall know my mind.

Ex. The right shall.

Resp. If worshipful.

Ex. Both right and worshipful learn,  
To hail you I command,  
That you do forthwith let me know,  
As you may understand.

Resp. By Letters four, and Science five,  
This G upright does stand.  
In due art and proportion,  
You have your answer friend.

N. B. Four letters are BOAZ, fifth Science  
Geometry.

Ex. My friend you answer well,  
If right and free principles you discover,  
I'll change your name friend,  
And henceforth call you brother.

Resp. The Sciences are well composed,  
Of noble structure's verse  
A point, a line, and an outside,  
But a solid is the last.

Good greeting be to this our happy meeting,  
and to all the right worshipful Brothers and  
Fellows.

Ex. Of the Right Worshipful and Holy  
Lodge of St. John's.

Resp. From whence came?

Ex. Greet you greet you thrice heartily  
well craving your name?

Resp. Timothy Redicule.

Ex. Welcome, Brother.

N. B. The reason why they denominated  
themselves of the Lodge of St. John's is,  
because he was the fore-runner of our Saviour,  
and laid the first parallel line of the Gospel.—  
Others do assert, that our Saviour himself was  
accepted a free Mason while he was in the flesh ;  
but how ridiculous and profane it seems, I  
leave to the judicious readers to consider.

*End of the Fellow Craft's Part.*



## THE MASTER'S DEGREE.

Q. **A**RE you a Mason?

A. I am: try me, prove me, disprove,  
if you can.

Q. Where was you passed Master?

A. In a perfect Lodge of Masters.

Q. What makes a perfect Lodge of Masters ?

A. Three.

Q. How came you to be a passed Master ?

A. By the help of the Square and my own industry.

Q. How was you passed a Master ?

A. From the Square to the Compass.

Ex. An entered Prentice, I presume, you have been.

Ref. Jachin and Boaz I have seen.

A master-mason I was made most rare,  
With diamond, gavel and the Square.

Ex. If a master mason you would be,  
You must understand the rule of three :  
And MB (M Benach) shall make you free.  
And what you want in masonry,  
Shall in this lodge be shown to thee.

Refp. Good masonry I understand,  
The keys of all lodges are at my command.

Ex. You are a heroic fellow, from whence  
came you ? Refp. From the East.

Ex. Where are you going ?

Refp. To the west.

Ex. What are you going to do there ?

Refp. To seek for that which is lost, and is  
now found.

Ex. What is that which is lost, and is  
now found ?

Refp. The master-mason's word.

Ex. How was it lost ?

Refp. By three great knocks, or the death  
of our master Hiram.

Ex. In the building of Solomon's Temple, he was mafter-mafon, and at high twelve at noon, when the men where gone to refrefh themfelves, as was the ufual cuftom, he came to furvey the works; and when he was entered into the Temple, there were three ruffians [fuppofed to be three fellow-crafts] planted themfelves at the three entrances of the Temple; and when he came out, one demanded the mafon's word of him; and he replied, he did not receive it in fuch a manner, but time and patience would bring him to it. He not being fatified with this anfwer, gave him a blow, which made him reel: he went to the other gate where, being accofted in the fame manner, and making the fame reply, he received a greater blow; the third gave him his quietus.

Ex. What did the ruffians kill him with?

Refp. A fetting-maul, fetting tool and a beacle.

Ex. How did they difpofe of him?

Refp. They carried him out at the weft door of the temple and hid him under fome rubbifh till high twelve.

Ex. What time was that?

Refp. High twelve at night, whilst the men were at ref.

Ex. How did they difpofe of him afterwards?

Refp. They carried him up to the brow of a hill, where they made a decent grave, and buried him.

Ex. When was he miffed?

Refp. The fame day.

Ex. When was he found ?

Refp. Fifteen days afterwards.

Ex. Who found him ?

Refp. Fifteen loving brothers, by order of king Solomon, went out of the door of the Temple and divided themselves from right to left, within call of each other ; and they agreed, that if they did not find the word in him or about him the firft word fhould be the Mafter's word : One of the brothers being more weary than the reft fat down to reft himfelf and taking hold of a fhrub, which came eafily up and perceiving the ground to have been broke, he hailed his brethren, and purfuing their fearch, found him decently buried in a handfome grave 6 feet eaft, and 6 feet weft and 6 feet perpendicular and his covering was green mofs and turf, which greatly furprifed them ; whereupon they thus replied, "Majaeus Domus Die Gratia;" which, according to mafonry, is "Thanks be given our mafter has got a moffy houfe." So they covered him clofely ; and as a further ornament, placed a fprig of caffia at the head of his grave, and then went and acquainted king Solomon.

Ex. What did king Solomon fay of all this ?

Refp. He ordered him to be taken up and decently buried, and that fifteen fellow-crafts, with white gloves and aprons fhould attend the funeral ; which among mafons ought to be performed to this day.

Ex. How was Hiram raised ?

Refp. As all other Mafons are, when they receive the mafter's word.

Ex. How is that ?

Refp. By the five points of fellow fhip.

Ex. What are they ?

Refp. 1. Hand to hand ; 2. Foot to foot ; 3. Cheek to cheek ; 4. Knee to knee ; and 5. Hand to back.

N.B. When Hiram was taken up, they took him by the fore-fingers and the fkin came off which is called the flip ; the fpreading of the right hand placing the middle-finger to the wrift, clafping the fore-finger and fourth to the fides of the wrift is called the grip ; and the flip is placing the thumb of the right hand to the left breaft, extending the fingers.

Ex. What is the mafter-mafon named ?

Refp. Caffia is my name.

And from a juft and perfect Lodge I came.

Ex. Where was Hiram entertained ?

Refp. In the Sanctum Sanctorum.

Ex. How was he brought in ?

Refp. At the weft door of the Temple.

Ex. What are the mafter's jewels ?

Refp. The porch, the dormer, and fquare pavement.

Ex. Explain them ?

Refp. The porch the entering into the Sanctum Sanctorum ; the dormer of the windows, or lights within ; the fquare pavement, the ground-flooring.

Ex. Give me the master's word ?

Resp. Whispers in the ear, and supported by the five points of fellowship, before-mentioned, says Mackhenach, which signifies the builder is smitten.

N. B. If any working masons are at work, and you have a desire to distinguish accepted masons from the rest, take a piece of stone, and ask him what it smells of ? He will immediately reply. Neither of brags, iron nor steel, but of a mason. Then ask him how old he is ? And he will reply. About seven : which denotes he has passed Master.

*The End of the Master's part.*

P. S. I was induced to publish this mighty secret, at the request of several Masons in order to prevent many credulous persons from imposition.

—○○○○○○○—

## A PRAYER,

SAID AT THE OPENING OF A LODGE,

By Jewish Free-Masons.

○ Lord excellent thou art in thy truth, and there is nothing great in comparison to thee, for thine is the praise from all the works of thy hands, for evermore.

Enlighten us, we beseech thee, in the true knowledge of Masonry. By the furrows of Adam, thy first made man, by the blood  
of

of Abel, thy holy one ; by the righteousness of Seth, in whom thou art well pleased : and by the covenant with Noah in whose architecture thou wast pleased to save the seed of thy beloved : number us not among those that know not the statutes, nor the divine mysteries of the secret Gabbala.

But grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother Moses did in his lodge) to Aron, to Eleazer and and Ithamar, the sons of Aron, and the seventy elders of Israel.

And grant that we may understand, learn, and keep all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen. Lord.

—000—000—

*In the Preface to the MISHNAW we find  
this Tradition of the Jews explained  
as follows.*

GOD not only delivered the holy Law to Moses on mount Sinai but the explanation of it likewise. And when Moses came down from the mount and entered into his tent, Aaron went to visit him ; and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them : after this, Aaron placed himself upon the right hand of Moses and  
Eleazer,

Eleazer and Ithamar, fons of Aaron, who were admitted : to whom Mofes repeated what he had juft before told to Aaron ; thefe being feated, the one on the right hand, the other on the left hand of Mofes the feventy Elders of Ifrael, who compofed the Sanhedrim, came in, and Mofes again declared the fame laws to them, with the interpretations of them, as he had done before to Aaron and his fons. Laftly all who pleafed of the common people, were invited to enter ; and Mofes inftituted them likewife in the fame manner as the reft ; fo that Aaron heard four times what Mofes had been taught by God upon Mount Sinai ; Eleazer and Ithamar three times, the feventy elders twice, and the people once. Mofes afterwards reduced the laws he had received into writing but not the explanation of them ; thefe he thought it fufficient to truft to the memories of the above mentioned perfons ; who being perfectly inftituted in them, delivered them to their children, and thefe again to theirs, from age to age.

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FINIS.

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## FRENCH MASONIC DOCUMENTS

Glossary of Abbreviation Etc. in common use

(Compiled by S. Kay)

Tableau		List or Roll	
Officers		Officers	
Digres.	Dignitaires	Dignitaries	
V : . or Ven : .	Venerable	W. Master (sometimes 1st only)	
	Tres Venerable	" " 2nd "	
	Respectable	" " 3rd "	
R : .	Respectable	Worthy	
Surv : .	Surveillant	Warden	
1er.	premier	Senior	
2nd. 2d. 2eme.	second, deuxieme	Junior	
Orat : .	Orateur	Orator (Chaplain)	
Sre. or Secret : .	Secetaire	Secretary	
Tres : .	Tresorier	Treasurer	
Arch : .	Architecte	Architect	
Exp : .	Expert	Deacon (1st=almost I.G.)	
	Terrible	Nickname of 2nd Expert (Deacon)	
G des S	Garde des Sceaux	Keeper of the Seals	
Me. des Cer	Maitre des Ceremonies	Master of Ceremonies	
Me. or Mre.	Maitre	Master Mason	
Couv.	Couvreur	Tyler	
aumr.	Aumonier	Almoner	
hospr.	Hospitalier	Hospitaller	
Correst. Gal.	Correspondant general	Asst. Secretary	
Verift. des Comp.	Verificateur des Comptes	Asst. Treasurer or Auditor	
Ord. des Banq.	Ordinateur des Banquets	Chief Steward	
Mr. de Banq.	Maitre de Banquet	Architect sometimes acts as	
prov.	provisoirement	provisionally	
Adj.	adjoint	Assistant	
ExVen : .	Ex Venerable	I.P.M.	
Luwton	Louveteau	Lewis	
Tronc des pauvres		Poor-box	
Boite a scrutin		Ballot-box	
Sac des propositions		Proposition bag	
Boule noire		Black ball	
maillet		Gavel	
glaive		Sword	
voute		Arch	
tablier		Apron	
gant		Glove	
sceau		seal	
timbre		stamp	
cacher		seal or stamp	
pierre brute		rough ashlar	
pierre cubique		perfect ashlar	
pierre cubique a pointe		} broached thurnel	
pierre termine en pyramyde			
compas		Compasses	
equerre		Square	
regle		rule	
niveau		Level	
ciseau or cizeau		Chisel	
ligne d'aplomb		Plumb-line	
etoile		Star	
col : .	colonne	column (of people)	
col du nord		brn. on the N side of the L.	
col du midi		" S " "	
(both Wardens in the W. each in charge of his own col.)			

batteries d'usage		usual knocks
coup de maillet		knock
travail (travaux)		labour (labours)
O : . , Or : .	Orient	East (district or province)
G : . , Or : .	Grand Orient	Grand Lodge.
occident		West
Reception		Initiation
candidat		Candidate
initie		Initiate
App : .	apprenti	Apprentice (E.A.)
Comp : .	Compagnon	Fellow-craft
Elu or El. S. or E.S.		4th Grade Elect
G.E.Ecc. or Ecos. or m.ecoss.		5th „ Scottish Master
Ch : . d'Or : .	Chevalier d'Orient	6th „ Kt. of the East
S : . P : . R : . +	Sov. Prince Rose-croix	7th „ Sov. P. Rose-croix

Other degrees belonging to other Rites are used but the above belonging to the "Rite Francaise ou Moderne" of seven degrees are common in French Prisoners' Documents.

Seance		Meeting
Trone		Master's Pedestal
Autel		Altar
Planche		Masonic Document or letter
Planche a tracee		Tracing Board or Agenda
minuit plein	low twelve	Midnight
midi plein	high twelve	Noon
morceau d'architecture		Masonic Lecture
ausp.		Auspices
re elu		Re-elected
par mand.	par mandement	By command of
proces verbal	(verbaux)	Minute (minutes)
arrete		agreed
visé		countersigned (initialled)
maillets battants		beating of gavels (applause)
chaine d'union		linking of hands in chain
triple vivat		"Vivat" shouted 3 times
profane (not masonic)		'the uninstructed & popular'
maconnicoprofane		masonic frivolity
Parrain		Sponsor
fillenl		sponsored
T : . D : .	Titre distinctif	Distinctive title
S : . J : .	Saint Jean	Saint John
L : .	loge	lodge
Att : .	Attelier	lodge (lit. = workshop)
□	un carre long	lodge
f : . or F : .	frere	Brother
M : .	macon	mason
Ill : .	illustre	Illustrious
P : .	puissant	Powerful
T : . C : . F : .	tres cher frere	Very Dear Brother
V.M.F 1 et 2 S. et vous		W.M., Bro. W's, and brethren
tous mes F : . F : .		all our brethren
tt : . NN : . FF : .	tous nos freres	to all regular masons
a TT LL MM RR		to all brother masons
a t l f f m m		Greeting, Strength, Unity
S : . F : . U : .	Salut, Force Union	To the glory of the G.A.
A.L.G.D.G.A.D.'U.		Masonic numbers
N.M.C.D.D.D.L.V.L.		Number of your lodge
N.V.D.O.		Reverend father
R.P.	Reverend Pere	

All these abbreviations can be in small case letters or capitals and can be with or without the tri-punctuation : . It is also customary to turn an abbreviation into the plural by doubling it, so :- LL : . = lodges  
FF : . = brethren

Loge de table  
 Sante  
 Sante d'obligation  
 l'artillerie mac : .  
 feu, bon feu, parfait feu.  
 canons  
 poudre  
 Other elaborations of the fire may be encountered  
 Barriques  
 poudre rouge  
 poudre forte  
 poudre blanche  
 pierre brute  
 materiaux  
 etoiles  
 tuiles  
 couteaux  
 sable

Lodge of the Table (meal-time)  
 Toast  
 Obligatory Toast  
 Masonic fire.  
 Fire, good fire, perfect fire.  
 Drinking vessels  
 liquid refreshment  
 bottles  
 red wine  
 white wine  
 water  
 bread  
 other food  
 lights  
 plates  
 swords  
 salt

Many different methods of dating masonic documents are known, Elu year, Julian year, Gregorian year, Hebrew year, etc. but the method most generally used by the French Prisoners of War Lodges in England was the Julian year which began in March as regards the *months* and the A.L. year of A.D. +4,000.

Using the abbreviations :—

de la V : . L : .	of the True Light	Masonic YEAR (A.L.)
S : . V : .	Style vulgaire	} Ordinary year (A.D.)
Ere V : .	Ere vulgaire	

A ready method of converting the masonic *month* is to add 2, the year being arrived at by deducting 4000.

So :—the 15th day of the 6th month of the year of True Light 5810 becomes the 15th day of the 8th month 1810 A.D. taking care to remember that 15th day of the 12th month of 5810 would become the 15th day of the 2nd month of 1811 A.D.

**BOOKS PUBLISHED BY THE LODGE.**

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

**"Memorials of the Masonic Union of A.D. 1813."** By W. J. Hughan. Revised and Augmented Edition by John T. Thorp. Frontispiece. 151 pages; 4to. 1913. Cloth, gilt. Post free 10s. 6d.  
*Out of Print*

**"French Prisoners' Lodges."** By J. T. Thorp. New and revised Edition issued by the Lodge as a Memorial to its Founder. With many illustrations ..... post free 15s. od.

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