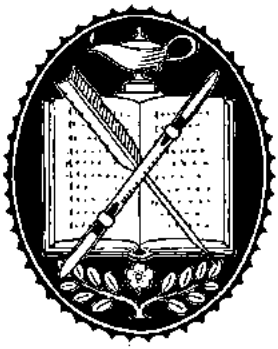

The Lodge of Research No. 2429

Leicester

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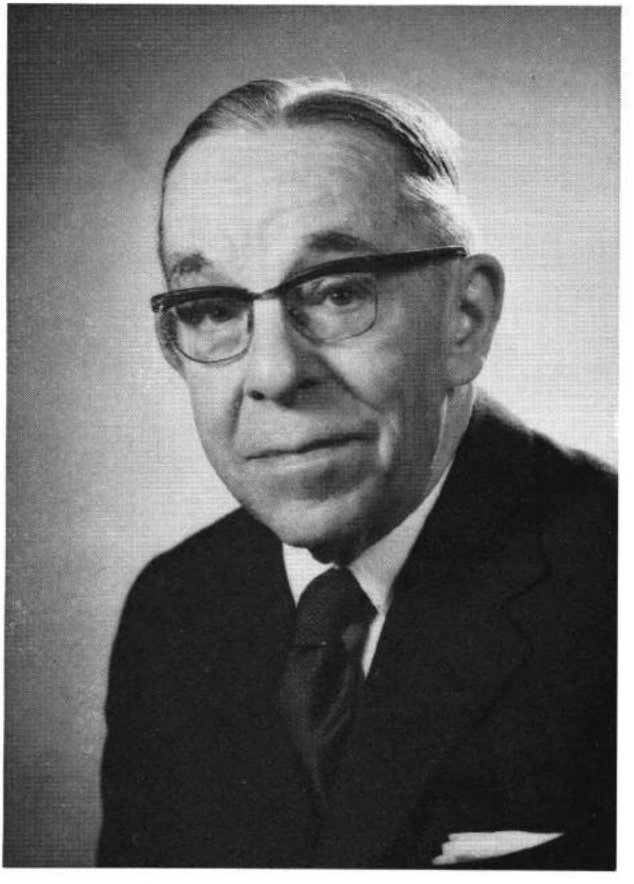

W.BRO. L. J. KING
P.P.J.G.W., P.P.G.J. (R.A.)
Leicestershire & Rutland
P.M. 4088
Master

EDITORIAL

It is at this moment that there comes to mind a familiar phrase . . . 'the loss of its principal architect . . . ' for that, beyond question, has been the precise function of W.Bro. O. Farrant, P.J.G.D. over these last twelve years with regard to the Transactions of this Lodge, No. 2429. As one newly faced with the task of continuing his work it will be my endeavour to adhere to the high standard already so clearly determined and to this end no effort of mine shall be spared.

In his entertaining inaugural address the Worshipful Master, Bro. L. J. King, was ably assisted both by the splendid voice of W.Bro. D. Merrick and the pleasing accompaniment of W.Bro. H. L. Wheatcroft. In this age of so much recorded and electronically "adjusted" sound it proved refreshing indeed to have such resonance and clarity of purely vocal origin.

It was with considerable regret that the Lodge learned that W.Bro. Revd. N. Barker Cryer, M.A. was unable personally to present his paper. This intended speaker—the Prestonian Lecturer of 1974—had been keenly anticipated and we must now trust that we shall have the good fortune to meet him upon a future occasion. W.Bro. H. L. Wheatcroft read, most admirably, upon behalf of the Revd. Cryer, the paper which provided much informative material, meriting both thought and careful consideration.

We are privileged to print in this issue a further paper from the pen of Bro. L. M. Sherwood Although Bro. Sherwood resides on the other side of the world, many already feel and think of him as a close friend for his previous contributions to Transactions have always been thought provoking and full of interest. In this his latest paper that interest is more than maintained and it should both provide and stimulate considerable opportunities for individual reading and research in seeking its better understanding.

There is still a dearth of contributions for Transactions from members of the Correspondence Circle—it would be a particularly happy situation for a new Editor if a pool of material—questions, essays or details of masonic experiences could be built up over the next few months.

H.S.

The Lodge of Research, No. 2429
1974-75

Worshipful Master
W.Bro. Leslie J. King

W.Bro. Raymond G. Smith	*Senior Warden*
*W.Bro. Hugh W. Peck	*Junior Warden*
W.Bro. Rev. Canon John R. H. Prophet, *P.A.G.Ch.*	*Chaplain*
W.Bro. Ernest V. Hazell	*Treasurer*
W.Bro. Cecil M. R. Smith, *P.A.G.D.C.*	*Secretary*
†W.Bro. Vernon G. Best	*Dir. of Cers.*
W.Bro. William Steele	*Senior Deacon*
W.Bro. T. Mervyn Ll. Walters	*Junior Deacon*
W.Bro. Thomas Flinn	*Asst. Dir. of Cers.*
W.Bro. Dennis E. Sharp	*Organist*
W.Bro. Henry Starmer	*Asst. Secretary*
W.Bro. Bruce G. S. Donald	*Inner Guard*
W.Bro. Frederick A. Thorpe	*Steward*
W.Bro. Walter J. Binns	*Steward*
W.Bro. James E. R. Tompkin, *P.A.G.Supt.Wks.*	*Tyler*

* Obit. † Resigned.

Immediate Past Master
W.Bro. Kenneth G. Westmoreland

Master-Elect
W.Bro. Raymond G. Smith

Treasurer's Address
44 Elmfield Close, Elmfield Avenue, Stoneygate, Leicester, LE2 1RD
Tel. Residence 707408: Business 29091

Secretary's Address
Freemasons' Hall, 80 London Road, Leicester, LE2 0RA
Tel. 28085/6 (Residence 857988)

Editor
W.Bro. H. Starmer

Editor's Office
Freemasons' Hall, 80 London Road, Leicester, LE2 0RA
Tel. 28085/6

Historical Note

The Lodge of Research, No. 2429, was consecrated on 26th October, 1892; W.Bro. J. T. Thorp, a masonic historian of outstanding note, being installed as the first Master.

The Lodge seeks to exchange opinions with Freemasons throughout the world, and to attract and interest Brethren by means of Papers on the historical and symbolic aspects of Masonry.

(Revised By-Laws, 1962)

Membership

The membership of the Lodge is limited in number. The members will, *as a rule*, be elected from among the members of the Correspondence Circle.

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled

to have posted to them, as issued, the Summonses convoking the meetings of the Lodge,

to be supplied, gratis, with the Annual Transactions of the Lodge,

to attend Meetings of the Lodge,

to take part in discussions relating to any Papers which may be read, or subjects of general masonic interest which may be introduced,

to read Papers and introduce discussions on masonic subjects (by arrangement).

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

A Candidate for Membership of the Correspondence Circle is subject to election by the Members of the Lodge by a show of hands.

The names of Candidates will be submitted to the Permanent Committee at their next Meeting after completed application forms have been received by the Secretary.

No entrance fee is required, and the Annual Subscription is £2·50 payable in advance in the month of July. Any member whose subscription is unpaid for the current year is not entitled to a copy of the Lodge Transactions.

The Lodge reserves to itself the full power to exclude 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.

The Three-hundred-and-eighty-second Meeting

on

MONDAY, 25TH NOVEMBER, 1974

There were present W.Bro. K. G. Westmoreland, *Master;* W.Bro. L. J. King, *S.W.*, W.Bro. R. G. Smith, *J.W.*; twenty-one other Officers and members of the Lodge, thirty-six members of the Correspondence Circle and twelve visiting Brethren—a total of seventy-two.

R.W.Bro. Brig. C. B. S. Morley, Provincial Grand Master, was saluted.

Twenty Brethren were elected members of the Correspondence Circle.

The Master-elect, W.Bro. L. J. King, was presented by the Director of Ceremonies, W.Bro. Vernon Best, installed by W.Bro. K. G. Westmoreland, and proclaimed in the Three Degrees.

After the Master had appointed and invested his Officers for the year he delivered his inaugural address entitled,

"Then and Now" (see page 13).

(W.Bro. D. Merrick was accompanied in his singing by W.Bro. H. Wheatcroft).

After the Lodge had been closed, the Brethren retired for refreshment and conversation.

The-Three-hundred-and-eighty-third Meeting

on

MONDAY, 27TH JANUARY, 1975.

There were present W.Bro. L. J. King, *Master;* W.Bro. R. G. Smith, *Senior Warden;* W.Bro. C. E. Neale, *Acting Junior Warden;* eighteen other Officers and members of the Lodge, sixty-one members of the Correspondence Circle and sixteen visiting Brethren—a total of ninety-eight.

The Worshipful Master made reference to the passing of R.W.Bro. Col. J. T. G. Eccles, D.L., Provincial Grand Master for Lincolnshire, an Honorary member of the Lodge and of W.Bro. H. W. Peck, Senior Warden of the Lodge. The Brethren stood in silence as a token of respect to their memory.

Nine Brethren were elected members of the Correspondence Circle.

W.Bro. H. Starmer, B.Sc., *P.P.D.G.Swd.B., P.P.G.Soj. (R.A.)* then delivered a paper entitled,

"Thus it Seems" (see page 22).

After the Lodge had been closed, the Brethren retired for refreshment and conversation.

The Three-hundred-and-eighty-fourth Meeting

on

MONDAY, 24TH MARCH, 1975

There were present W.Bro. L. J. King, *Master;* W.Bro. R. G. Smith, *Senior Warden;* W.Bro. C. E. Neale, *Acting Junior Warden;* eighteen other Officers and members of the Lodge, thirty-six members of the Correspondence Circle and sixteen visiting Brethren—a total of seventy-two.

Six Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:—

Master Elect: W.Bro. R. G. Smith.

Treasurer: W.Bro. E. V. Hazell.

Auditors: W.Bros. C. E. Neale and R. G. Smith.

W.Bro. H. L. Wheatcroft, *P.P.J.G.W., P.G.Std.B.(R.A.),* then read on behalf of the Revd. N. Barker Cryer, M.A., *P.A.G.Ch.,* a paper entitled,

"The Makings of our ritual in the 17th century" (see page 35).

After the Lodge had been closed, the Brethren retired for refreshment and conversation.

CONSECRATION OF THE ROUNDHILL LODGE, No. 8639

at

The Masonic Hall, Syston, Leicester,

on

Monday, 14th April, 1975,

ADDRESS BY THE PROVINCIAL GRAND MASTER
R.W.BRO. BRIGADIER C. B. S. MORLEY, C.B.E., T.D., D.L.

Brethren, more than seventy years have elapsed since the Consecration of the first Lodge to meet in Syston and over that time there has been ample evidence of the extent to which English Freemasonry has exercised its influence through the consecration of more than 5,000 additional Lodges.

As I look back down the corridors of time I am forcibly reminded of the excessively large membership which was commonplace in Lodges fifty years ago. Some exceeded three figures and in consequence there was a woefully inadequate relationship between the Master and many of his Brethren. Woefully, because in a Brotherhood such as ours there ought always to exist an intimacy of association at all levels.

The philosophy of Freemasonry is built around the individual. Our symbolism is individualistic and our traditions and practises aim at making individuals wiser, better and happier men. Mass movements have never had any place in our Order.

When we are summoned to attend our Lodge we should do so because the quality of the work makes it worth attending and because the membership is small enough to form a congenial and closely knit community of mutual interests and outlook. If only for these reasons, and there are, of course, others of equal importance, I welcome the birth of a new Lodge because it helps further to perpetuate the ideals and strengthen the ties which bind us together as a Province.

What happens when we concentrate on numbers as opposed to quality has often been demonstrated in our Craft by the sinful waste of potential leadership; brethren who lose interest and cease to attend. We Freemasons welcome into our ranks many men who have it in them to make a great contribution to the Order, but it is for us to ensure that they are given a full opportunity to exercise their natural talents; an opportunity which at one time in Leicestershire and Rutland had to wait for up to twenty years, or even longer.

Only one Master can serve the Lodge each year and so it behoves us to take the utmost care that we do not close the door on good

material by a shortsighted policy or a too solicitous regard for numbers. It is by an unwillingness to divide our membership into smaller units in order to employ talents that might otherwise be wasted that inadvertantly we do a dis-service to the Craft. I welcome, therefore, the opportunity which will be afforded to the Founders of this new Lodge to further the practise of Freemasonry in Syston. The fellowship of the Craft does not thrive from large Lodges; it is an intimate thing not shared with great numbers. At one time or another all of us must have had happy recollections centred around individual contacts with our Brethren, in the Lodge room and at the after-proceedings; working together for the joy of doing so. That is the form of intimacy to which I refer.

We should constantly ask ourselves what must be the feelings of a newly made Brother if he discovers that the Lodge into which he has been received, and which he thought promised fellowship and intimate friendship, is an impersonal entity in which he is an isolated and perhaps even a lonely figure?

Sometimes Lodges have been known to complain about the loss of their members to become Founders of new Lodges. This does not give me any cause for concern because it has been demonstrated time after time that these new Lodges act as a corrective spur and achieve a more sensible balance.

The ceremony this afternoon is part of a continuing process in the Province since 1960, designed to remedy weaknesses that have been a source of anxiety to many of us from time to time, and accelerate progress to the Chair. One Lodge in the Province with a strength of nearly a hundred, numbers in its membership at least thirteen Past Masters of other Lodges, many of whom might never have reached the Chair had there been a less enlightened policy in their Mother Lodge.

Now may I say a word to those of you who will occupy the Chair of this Lodge in the near future? We elect our Masters and, willy-nilly, we expect them automatically to assume powers of leadership. I would at all times prefer to see as the Master of a Lodge one who by previous careful grooming at the hands of his Brethren provides real leadership and comprehends what Masonry is all about. As you receive your candidates and they progress to the Chair let the quality of your leadership and training be the dominant factor in their masonic education. Ritualistic efficiency should go hand in hand with good administration; ability and sincerity should govern both. What matters most is that your teaching of the ritual should be sympathetically undertaken by you so that when the time comes it is rendered to the best of each individual Brother's capacity.

I will now ask the Provincial Grand Chaplain to seek a Blessing on the solemn task to which we are about to turn our hand.

CONSECRATION OF THE ROUNDHILL LODGE, No. 8639

at

The Masonic Hall, Syston, Leicester,

on

Monday, 14th April, 1975,

ORATION BY THE PROVINCIAL GRAND CHAPLAIN
REVD. CANON J. R. H. PROPHET, B.A., L.Th., *P.A.G.Ch.*

The thought springing to mind, at the mention of ROUNDHILL, is of landmarks. The Round Hill, an ancient barrow or burial place in this region, must have been a dominant feature on the landscape to travellers making their way along the old Roman road or moving upstream along the Soar or Wreake rivers.

"Not much of a landmark in these days" you might say, as you compare the Round hill with the many greater heights with which we become familiar as we travel more widely today.

"Not much of a landmark!" The same remark could be made quite casually about another kind of landmark which, in the Craft degrees of Freemasonry, we refer to as the Volume of the Sacred Law. Yet such a remark in this connection would not be made by a true brother, for this Sacred Volume remains, as always and without a single rival, the dominating mark on our Masonic landscape; the indispensable factor in the Freemason's equipment as he sallies forth with his brethren, searching for spiritual and moral truth and sincerely facing up to all the purposes and principles of this, our theistically based fraternity.

Whatever other codes of conduct may emerge, to compete with the authority of Divine Law over the life of individuals, society and civilization, and however specious some of them may appear to be in the popular view, none can be allowed to be-cloud, dwarf or obliterate our Masonic sights upon the Moral Law as communicated by God through the mediation of Moses in ancient time.

We are faced here with a profoundly important issue; but it is one which, alas, an ever increasing circle in human society is steadily treating with curt indifference. As Masons we cannot afford, for a moment, to permit our attention upon the round hill of God's will and word to be diverted to the crazy towers of new moralities standing upon the shifting sands of sheer caprice. While we continue to speak of our one and only sufficient landmark, so must we continue to act upon it, for from it we know our duty and from its Supreme Author we derive the grace and strength to discharge that duty. We have to avoid being like parrots, learning, perhaps, the word of it, but never understanding (it) or being able to apply it. Our rituals are noble and

poetic, but they may be as so much gibberish and our concern for them so very senseless, unless they speak to our minds clearly of our need to depend in our Lodge, early and late, upon the will of the Divine Architect, both for the building and the maintaining of His Temple within our hearts.

Now if what we say be true, it must cause us to examine closely our policy in accepting candidates for Freemasonry. A man may have commendable qualities of character, but if he is in doubt about our landmarks, particularly the one to which we are alluding, it would be inadvisable to admit him into the secrets and mysteries of our Order.

When a candidate seeks to be passed to the degree of a Fellowcraft Freemason he is asked to state "Who are fit and proper persons to be made Masons?" And his answer, as we all know well, is, "Just, upright and free men, of mature age, sound judgment and strict morals".

A JUST man is one who is actuated in all that he does by equity and impartiality. To be adjudged as UPRIGHT he must be straight and strictly honest. If in character and service he has earned the right of civil liberty, he has fulfilled the requirement that he should be FREE. MATURE AGE is, one would think, as much to do with manners and manliness as of length of life, for we vary much in coming to the years of discretion, when we really do "put away childish things". SOUND JUDGMENT surely means good sense and discretion, the ability to be wise before and not after things happen. STRICT MORALS, as a standard necessary of a Freemason, can mean but one thing only, and that is dependence upon, and fidelity to, the Divinely revealed Moral Law, both in private and public life. It all adds up to the requirement in a Mason that he be dedicated to a high religious and moral standard.

This does not mean that we claim to be a perfectionist society, in which only paragons of virtue can be admitted. If it were thus, none of us present at this Consecration ceremony would even have been accepted as Freemasons in the first place. On that let us be quite clear. But to be sincere, honest and fruitful in our Masonic duty we must be faithful and earnest, endeavouring always to uphold the highest principles of moral truth and virtue, principles which have their root and inspiration in the Law of the All Holy and Righteous Creator, by Whom and for whose pleasure we act and without Whom and Whose favour we should be a body in decline, though, numerically, we might still be increasing. He does not leave us to act as we are inclined, foolishly. He is the Great Architect of our good and of our ability to pursue the good. He sets before us a pattern of stability upon which we are here to build wisely, and the tools of our speculative Masonry are of His fashioning, not ours.

Within the pages of the Great Book is a Psalm which begins, 'I will lift up mine eyes unto the hills, from whence cometh my help.'

Through a slip in punctuation in the A.V. Text, we tend to grow up thinking that the Psalmist was looking to the hills as inspiring his fortitude. Truth to say, though, he was thinking of the hills as representing a landmark of his conscious dependence upon God for strength. The words, 'From whence cometh my help' are really not a statement but a question calling for answer which is given in the next line: 'My help cometh from the Lord Who made heaven and earth;' and in the subsequent verses of his psalm he shows how he is indeed fortified in his passage through life, by his belief in the defence and support of God. It mattered not what hill or hills he was perceiving. He does not specify; but from the fact that, elsewhere in the Psalms, he states that his delight is in the Law of the Lord, we may deduce that his mind was fixed on Sinai, from which mountain came the manifestation of the Law. He was not concerned with hills as such, their shape and outline, their geological structure on their historic connections, but simply as constituting a symbol of God's might and power, His transcending majesty and His condescending grace, providing the human race with the light of His Word that all might have the means of achieving peace, love and unity among themselves, according to His Will.

Let us ever ascribe to Him the glory and the governance of our Masonic Order, and especially give Him charge of our life and testimony and in all that we undertake in this new Lodge of ROUND-HILL 'From this time forth, and even for evermore'.

THEN AND NOW

by

W.Bro. L. J. King, *P.P.J.G.W., P.P.G.J.(R.A.)*

In Lewis Carroll's delightful book "Alice in Wonderland", the Queen remarks to Alice 'It's a poor sort of memory that only works backward'. It is however a fact that as we grow older, our memories increasingly dwell on past events, and in particular, to those associations we have formed with our fellow men, which have provided us with so much lasting pleasure, and have enriched our lives beyond measure. It is exactly 50 years since I was elected as a Correspondence Member of the Lodge, and I well remember the late W.Bro. J. T. Thorp giving a lecture that evening on "The origin and antiquity of Masonry", the Worshipful Master being W.Bro. C. F. Oliver, the then Deputy Provincial Grand Master. Of the 125 brethren who were present at that meeting, very few indeed are still with us, and even their names convey little to our younger brethren. The recollection of that evening, and the years before and immediately following 1924, awakened memories of Masonic Occasions, many remembered with clarity and others half forgotten. 'The old order changeth yielding place to new' wrote Tennyson, and many of the old Customs in our Craft have passed, or are passing away, both in our Ceremonies and at the Festive Board. With the passage of time, and under wise leadership, there has been a progressive change for the better without the infringement of our Ancient Landmarks or Constitutions, and it is with regard to the social aspect of Freemasonry that I wish to speak this evening.

In the Charges of a Freemason, under the heading 'Behaviour after the Lodge is over and the Brethren not gone', we are instructed that the brethren 'may enjoy themselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him'. At the turn of the 18th Century our brethren indulged in a great deal of entertainment. This took the form of visits by the brethren to a theatre staging a play under the patronage of a Lodge or Lodges, and, more generally, musical entertainment following the conclusion of a Lodge meeting, the songs being interspersed with toasts and sentiments. In connection with Plays staged under Masonic Patronage, "The Freemasons' Melody" published in Bury, Lancashire, in 1818, contains examples of the Prologues and Epilogues spoken at such productions. Typical headings for these Prologues are (1) 'Delivered at a provincial theatre by a brother at his benefit'. (2) Written and spoken by Mr. Woods at the Theatre Royal Edinburgh in January 1783, previous to the Comedy of "Which is the Man?" (3) Spoken in the character of an Irish Freemason at the Theatre Royal in the Haymarket. (4) Delivered January 14th, 1774, before a play "The Wonder, or a woman keeps a secret", performed by desire of the Union Lodge Exeter.

Exeter appears to have been much to the fore in this type of entertainment as six of the Prologues and five of the Epilogues were spoken there. The following are some extracts taken from a Prologue spoken at Exeter on 7th January, 1771:—

Though slander follows wheresoer I go
To vilify the art she does not know,
Undaunted, (guilt alone has cause to fear)
Clothed with this honoured badge, I now appear
Owning myself a Mason; at the name
No guilty redness dyes my cheek with shame;

Let slander follow; I her darts defy,
And laugh at sneering folly's oft told lie
But what our order teaches I will show
The lessons you must love, when once you know.

It always bids us humbly to adore
The Almighty Architect by whose great power
The Universe was built; to His decree
Which wisdom ever guides, resigned to be.

It makes us zealous in our Country's cause
True to its Prince, and faithful to its laws
For ever bids, with the strictest care
To act with all the world upon the square.

Never to publish a frail neighbour's shame
Or filch away a brother's honest name
To be sincere; his secrets ne'er reveal
And him to serve with fervency and zeal.

The widow's tale, the orphan's cry to hear
And from their eyes wipe off affliction's tear
To know each office, each endearing tie
of soft eyed, heaven descended charity.

Upright it bids us walk; to put a rein
On sensual appetites, and pride restrain
It roots out narrow notions from the mind
And plants a generous love for all mankind
Regards not modes of faith, but cries unite
With all who work by the nice rule of right.

All have one Father; all good men and true
In different roads, the same great ends pursue.

While all the Epilogues are in verse, not all are in low key. In a paper read to the Quatuor Coronati Lodge on Masonic Song and Verse, Bro. Poole referred to an Epilogue spoken before Lord

Kingston, Grand Master, at Drury Lane in 1728, as one of the finest expressions of the true Masonic spirit he had ever known.

I quote

If all the social virtues of the mind
If an extensive love to all mankind
If hospitable welcome to a guest
And speedy charity to the distressed
If due regard to liberty and laws
Zeal for our King and for our country's cause
If these are principles deserving fame
Let Masons then enjoy the praise they claim.

A common theme of the Epilogues is the aversion of wives to their husbands joining the Craft, with its secrets in which they could not participate, and then eventual acceptance of, and pride in, his status of a Freemason. Here is an example of such an Epilogue spoken by a Mrs. Thurmond, a mason's wife:—

With what malicious joy, e'er I knew better
Have I been wont the Masons to bespatter
How greedily have I believed each lie
Contrived against that famed Society
With many more complaints—twas very hard
Women should, *from* their secrets, be debarred
When Kings and Statesmen to our sex reveal
Important secrets which they should conceal
That beauteous ladies by their sparks adored
Could never Wheedle out the Masons word
And oft their favours have bestowed in vain
Nor could one secret for another gain.

I thought, unable to explain the matter
Each Mason sure must be a woman hater
With sudden fear and dismal horror struck
I heard my spouse was to subscribe the Book
By all our loves, I begged he would forbear
Upon my knees I wept and tore my hair
But when I found him fixed, how I behaved
I thought him lost, and like a fury, raved
Believed he would for ever be undone
By some strange operation undergone
When he came back I found a change, tis true
But such a change as did his health renew.

With rosy cheeks and smiling grace he came
And sparkling eyes, that spoke a bridegroom's flame
Ye married ladies, tis a happy life
Believe me, that of a Freemasons' wife,
Though they conceal the secrets of their friends
In love and truth, they make us full amends.

There is evidence that some of these Prologues and Epilogues were printed and circulated for use at special Masonic occasions, e.g. at the foundation of new Lodges etc.

Plays were also staged in Leicester, under the patronage of local Lodges. On October 19th 1847, the Leicester Theatre Royal presented a comedy "The Love Chase" followed by a farce entitled "Ladies Club", the playbill showing that the performance was 'by desire and immediate patronage of the Worshipful Master and brethren of the St. John's and John of Gaunt Lodges of Freemasons', and on November 19th 1856, the same theatre staged a new Comedy entitled "Still Waters" and a Grand Ballet of Spanish Dancers, under the distinguished patronage of Earl Howe, Provincial Grand Master, and the officers and brethren of St. John's and John of Gaunt Lodges. This Playbill was printed on pale blue satin with fine lace edging. There were accounts of these performances printed in the Leicester Chronicle, and referring to the production staged on October 19th 1847, the newspaper records that 'The attendance of the Brethren and Ladies Faire was large, and of the highest respectability', and reporting on the second production staged on November 19th 1856, the Chronicle says that 'the House was crowded and presented a very gay appearance'. The latter description was doubtless true, with the ladies wearing evening gowns and the brethren wearing full Masonic regalia.

It is evident that at the end of the 18th and the beginning of the 19th Century Freemasons were proud to display themselves in public, and not afraid to let the world know the principles of the order. A book entitled "The Masonic Minstrel" published by a Brother Johnson in 1828 which contains a collection of Odes, Anthems, Songs etc., gives details of an Oratorio performed at the Philharmonic Room in Dublin prior to the year 1769 for the benefit of sick and distressed masons, the music being composed by Richard Broadway the organist of St. Patrick's Cathedral. This Oratorio has a distinct masonic setting. The principal characters were Solomon the Grand Master, the High Priest, Hiram the Workman, Uriel the Angel of the Sun, and the Queen of Sheba, with a chorus of Priests and Nobles. It consists of recitations and songs by each character, interspersed with choruses, the theme being the building of Solomon's Temple. In song, Uriel, the Angel, brings a message to David and Solomon.

Hark from on high, the Mason Word
David my servant shall not build
A Lodge for Heaven's All Sovereign Lord
Since blood has stained his shield
That—for the deputy—his son
We have preserved—Prince Solomon.

Then follows the Chorus of Priests and Nobles:—

Sound Great Jehovah's Praise
Who bidst young Solomon, the Temple raise.

Uriel then instructs Hiram to superintend the building of the Temple. In Act 2 messengers appear, to announce the arrival of the Queen of Sheba who sings in praise of Solomon who returns the compliment, also in song and stressing her beauty. Hiram is sent by Solomon to attend upon the Queen and himself, and in scene 2 they view the completed Temple with Hiram remarking 'Of riches much, but more of Wisdom see proportioned Workmanship'. The Act closes with Sheba and Solomon extolling each other's virtues, in a duet, finally ending with a Chorus by Priests and Nobles extolling Masonry. We would hope that this musical entertainment resulted in much financial benefit for the sick and distressed Masons of that period.

It is not however from visits to the Theatre that the brethren derived their principal social enjoyment, but from the banquets and meals which followed the conclusion of Masonic business, whether of Grand Lodge or a private Lodge, and by Toasting and Masonic Harmony. Nothing is more natural than that our brethren enjoy themselves within their own Masonic family circle, a practice common throughout mankind From the menu cards printed in the early 1900s it can be seen that the meals provided were substantial and there is no reason to doubt that the Mason meeting in London and the Provinces in the late 18th and early 19th Century was equally well provided for at the Festive Board. As the majority of the early Lodges met at Inns, we may assume that the Inn Keeper provided both food and drink, and there would be no shortage of either.

The History of John of Gaunt Lodge, No. 523, records that Lodge 523 always celebrated its Christmas Lodge in its own traditional way after dinner. Churchwarden pipes were loaded and the loving cup, filled with punch was passed from hand to hand. The principal dish in addition to turkey was the sucking pig, carried into the Dining Room in a ceremonious manner, and the carving was done at the tables by the Wardens. Within my own recollection Temperantia Lodge in the 1920s provided a similar meal at their Christmas meeting, but without the loving cup of punch, for which was substituted the usual Christmas pudding, laced with brandy and brought into the Dining Room with the brandy alight.

While there is little written concerning meals partaken there is ample record of the toasts and songs proposed and sang in our Masonic Lodges in the 18th—19th centuries after the Lodge had turned from labour to refreshment. Bro. H. Poole in his address to the Quatuor Coronati Lodge in 1927 on this subject, remarks that 'Ceremonies were worked (in the 18th Century) in the same room as that in which the table was spread'. Labour to refreshment was simply, as it were a change of occupation, the Lectures formed a part of the Table Lodge. It is not possible to say how much time was spent in Labour and how much in subsequent refreshment, but we can assume that the after proceedings were much longer than is the

case today. The early minutes of St. John's Lodge, No. 279, give a pointer to this assumption. After their meeting on December 27th 1790 held at Bro. Joseph Smith's Inn "The Lion and Dolphin" to celebrate the Festival of St. John the Evangelist, the Lodge minutes record that 'the Lodge then went to dinner and spent the day in the greatest harmony and conviviality. Many Masonic Toasts were drank and songs sung, on that occasion'.

Sometime in 1797 or 1798 Brother Moore became the landlord of the "Lion and Dolphin" and dealt a heavy blow to the Lodge in July 1801 by expressing a wish to the Master and brethren that they would find another House at which to hold the meetings of St. John's Lodge as, in consequence of Mrs. Moore's objections, it militated against his peace of mind, which being taken into consideration was agreed to, as soon as a convenient House could be found. This transfer was duly affected and the next Lodge Meeting was held on July 15th 1801 at the "Three Cranes Inn" Gallowtree Gate, some 50 yards or so from the "Lion and Dolphin". What Mrs. Moore's objections were we shall never know—if they were based upon the "rip roaring" proceedings of the festive board, it is to be hoped that the sounds emanating from the Lodge's new home did not provoke that lady to further anger.

W.Bro. Maurice Williams, a Past Master of the Lodge, writing in his sketch of the proceedings in connection with the celebrations of the Centenary of St. John's Lodge, and dated 1892 stated (I quote) 'In July 1814 the Lodge considered it expedient to pass a resolution as follows that any brother entering the Lodge in a state of intoxication shall be subject to such a fine as the majority of members shall think proper'. To the credit of the Lodge, be it said that its records before that date do not disclose a single instance of insobriety during Lodge hours, to warrant the passing of such a resolution, a resolution which it is hoped and believed owed its origin, not to excesses within the Lodge, but rather to the vice of hard drinking then prevalent in all circles, and, let it be charitably said—it was probably intended to operate as a warning to the brethren who freely indulging in alcoholics out of the Lodge might, undeterred, introduce the vicious practice into the Lodges. From this, one is led to think that this resolution of 1814 would not have been necessary, if there had not been cases of drunkenness amongst some of those entering the Lodge. Is it not possible that during the long time Lodges were in session some of the brethren went out and again "entered the Lodge". It would be regrettable if my remarks would seem to convey the assumption that our brethren of the 18th—19th century differed from society at large in their habits. With respect to Drinking, Singing and Theatre going Professor Trevelyan writing in his book "English Social History" concerning the society of that period states 'The more fashionable among them had grave faults'. In spite of the saying "As drunk as a Lord" there is indeed ample evidence that excessive drinking was a habit among all classes of Englishmen, low as well

as high. Concerning Singing and Theatre-going Trevelyan remarks 'The Theatre had a vigorous popular life in this period. English Light Opera flourished exceedingly in the days of Dibden (1745-1814) who continued to supply his countrymen with sentimental, patriotic, and nautical songs they loved to sing, such as "Poor Jack" and "Tom Bowling". To the people of England music was *not* then an affair only of listening. They were not ashamed to try their own voices, and if they wanted music must make it for themselves'.

Much information is available in printed form concerning the toasts and songs used some 150 years ago at Masonic meetings, and our Provincial Library holds a selection of these publications, all of which follow a general pattern. One of the most interesting of these is "The Freemasons' Melody" published at Bury, Lancashire, in 1818 and contains Songs, Cantatas, Duets, Anthems, Odes, Eulogies, Catches, Glees, Sonnets, Oratorios, Prologues and Epilogues. In this volume alone are 170 Songs, 7 Duets, 26 Odes, 10 Anthems, 2 brief Cantatas, 22 Prologues and 11 Epilogues. The themes of the songs are varied, covering the praise of Masonry, the Antiquity of the Craft, the Cardinal Virtues, Unity, Secrecy, the Working Tools, the Royal Family, the Ladies, etc. There are specific songs relative to the Grand Master, the Deputy Grand Master, the Principal Officers of the Lodge, and of course the song to the Entered Apprentice—the words of the Initiates song are exactly as we sing them today. The Past Masters have not been overlooked, there is also a song in their praise. Many of the songs are set to the tune of the Entered Apprentices song. Was this for the reason that the tune was familiar to every brother? I am unable to find any song to the Worshipful Master which bears any resemblance to that which we sing today, presumably the words of the latter are of much more recent origin than the early 19th Century. Several of the song tunes have a nautical flavour—"Hearts of Oak", "Rule Brittania", "Sailor Jack" and "Heaving the Lead". Popular tunes of the period include "The Vicar of Bray", "Derry Down" etc. and from an earlier period "Greensleeves". Brother Daniel Merrick has kindly consented to sing for us, three of the songs used by our brethren in the early 1800's. and I will now ask him to sing the first song dated 1759 entitled, "Ye Thrice Happy Few".

Many of the songs are unrefined, some rather mawkish, but only in one instance have I found a song whose words are indecent, and this was not included in any other collection of Masonic songs. It is interesting to know that songs were sung at the gatherings of Grand Lodge. As late as the 26th November 1728, we read in the minutes of Grand Lodge 'All business being despatched the Deputy Grand Master closed the Lodge in due form, concluding with the Masons Song'. In the second edition of Smiths Freemasons Pocket Companion, there is a note added to the Wardens Song by Dr. James Anderson as follows 'To be sung at the Quarterly Communication'. To the Fellow Crafts Song by Charles de-la-faye, a note is added that this

song was 'to be sung and played at the Grand Feast'. Bro. Gilbert Daynes commenting on Bro. Pool's paper "Masonic Song and Verse" delivered to the Quatuor Coronati Lodge on January 9th, 1927 states (I quote) 'from the so-called exposure of "Hiram or the Grand Master Key" published in 1764, it would appear that there were really two classes of Masonic Songs. There were those which were sung after the Lectures and as a prelude to certain toasts. They were sung during Lodge hours and dealt mainly with Masonry and its principles. The most important of these appear in the various editions of the Book of Constitutions. There were also those sung after the Lodge had closed. James Anderson's Revised Book on Constitutions approved by Grand Lodge on 25th January, 1738, contains some of the usual Freemasons songs amongst which are "The Masters Song" by Anderson, "The Wardens Song" also Anderson, "The Fellow Crafts Song", and the "Entered Apprentices Song", so well known to us all, written by Bro. Matthew Birkhead, a singer and actor. There is a note that this song is to be sung after grave business is over.

It is interesting to learn that the 6th stanza of the Entered Apprentices Song i.e.

> We're true and sincere
> And just to the fair
> They'll trust us on any occasion etc.

was *not* written by Birkhead, but was composed by Springett Benn, Deputy Grand Master of the Grand Lodge of Ulster about 1730, but it was printed by Anderson in 1738 as though it *had* formed part of the original. The song as originally published did *not* contain this stanza. In Masonic meetings of the 18th century singing played a definite part and the only accompaniments would probably be the violin, flute, or horn. May I now request W.Bro. Merrick to sing the second song entitled "Hail Masonry Divine". The list of Masonic Toasts used at this period was lengthy, and included some which are time honoured and in current use among us, i.e. "The King and the Craft", "The Grand Master", "The Deputy Grand Master", "Visiting Brethren" and "The absent Brethren of the Lodge". Other early Toasts included one

> To the Queen's good health
> The Nation's wealth
> The Fleet's success
> The Lodge, no less

and another "To all Noble Lords and Right Worshipful Brothers who have been Grand Master". The Freemasons Melody of 1814 lists Toasts and Sentiments without any clear distinction between the one and the other. It may well be that any or all of these so called "Sentiments" were used as Toasts on one occasion or another. At this point it is appropriate to mention the Subject of *Firing* following

a Toast, and I quote the words of our late Bro. J. T. Thorp which he wrote in 1927 on this matter. 'This (Firing) was done slowly and deliberately, but nowadays there is, alas, in the minds of some brethren, an idea that the quicker the movement is executed, the better it is'. This modern development I think is much to be deplored, for the very good reason that it tends to obscure what was probably the original meaning of the Fire, viz. to remind the brethren that at the social board they are subject to the same obligations and penalties as when engaged in the work of open Lodge. May we now have the last song please, "The Stewards Song" dated 1723 (We have no Idle Prating).

Out of the primitive and chaotic conditions from which it emerged our Order has developed into a vast organisation, well governed by its higher Authorities, with the provision of proper Temples in which Lodges may conduct their affairs, with due regard to the solemnity of our Masonic ceremonies, and these great improvements have also extended to social deportment at the after proceedings of our Lodges. These improvements should not lead us into a state of complacency. Freemasonry is now operating in difficult days when there is a massive defection of interest in orthodox religion and public worship, a lowering standard of moral behaviour, and the substitution of self interest, in lieu of service to others. The future development and the value of our Order as a moral force in Society, depends upon the value its members take of their system, and the interpretation they place upon the philosophy and symbolism contained therein. In this connection I would refer to a very admirable contribution printed in the current issue of the Lodge of Research Transactions written by a younger member of the Province. I close with this quotation from Shakespeare's "CORIALANUS"

> Custom calls me to it
> What custom wills, in all things *should* we do it
> The dust on antique time would be unswept
> And mountainous error be too highly heaped
> For truth to overpeer.

May I now express our thanks to W.Bro. Daniel Merrick for his kindness in singing the three songs which I am sure we all have greatly enjoyed, and we are also indebted to W.Bro. Harry Wheatcroft who supplied the accompaniment.

THUS IT SEEMS
(A First Essay into Masonic Research)

A great deal has been written upon the origins and antiquities of Freemasonry, indeed such divergent expressions of opinion are encountered in even an elementary reading, that it could well be said that there is, at the present time, need of a simple catalogue of the works. In whatever form this might appear it would require as its primary objective the affording of assistance in the selection, according to personal inclinations, of suitable study material for the modern initiates, craftsmen and master masons. The preparation of this kind of volume would be a task of some magnitude but one which, if completed with the necessary care, would assist considerably a number of those anxious that their lack of knowledge of the background of masonry, in every respect, be made good.

A high proportion of those who enter masonry do so with but little understanding of what they are undertaking and of all who enter there are but few indeed who subsequently make for themselves time to attend to their lack. Without guidance as to how to begin an attempt to repair this personal vacuum resulted in some fumbling but eventually there has emerged a picture, as yet somewhat incomplete in its detail, but having a background sufficiently filled to allow some basic conclusions to be drawn.

Foremost of these is the certainty that speculative masonry, as we now know it, owes its origin to operative masonry, that the change was gradual and began well before the first recorded instance of a non-operative being a member of, or in attendance at, a masonic Lodge. It was in June of the year 1600 when the minutes of the Lodge of Edinburgh (St. Mary's Chapel) record that one John Boswell was so present at a meeting. This Lodge of Edinburgh is of unknown origin but an ancient "Roll of Lodges Holding under the Grand Lodge of Scotland" shows it to have been in existence at the end of the 16th century. At one period this Lodge met in a Chapel dedicated to the Virgin Mary from which it derived the second part of its name. It also once held first place in the role of Scottish Lodges. The members of this same Lodge are further recorded as having, on the 20th May, 1641, initiated, when they met at Newcastle-upon-Tyne, Sir Robert Moray, a Quarter-Master General of the Scottish Army, which was in occupation of the town at the time. A further recorded instance occurs in the diary of the well known Elias Ashmole who wrote of his own initiation along with that of certain others, in a Warrington Lodge in 1646. A Lodge designated Lodge Scoon and Perth No. 3 has in its possession a 17th century document which records that King James VI himself was, by his own desire, 'entered ffreeman measone and fellow craft' and so affords the first record of a reigning Sovereign being made a Freemason.

This particular Lodge developed from that of the operative stonemasons who worked over the years both on the construction and on the upkeep of the Palace of Scoon, near to Perth. It is indeed hard to imagine that these are but isolated instances—far rather be it considered likely that they are recorded examples of a trend or tendency that had, in the terminology of Darwin, 'evolved' and that the propitious circumstances which had favoured this had come about, quite naturally, as a result of the religious, political, social and economic conditions and changes over the years before 1600—conditions which continued through, at least, the next 100 years.

To examine this premise in more detail necessitates working back to, first, the decline and neglect of the churches that Rome (in its arrogance) had allowed to happen and secondly to the Reformation and the impact that the religious discord had upon operative masonry. Gould in his History of Freemasonry,[1] quotes two extracts from a manuscript in the Bodleian Library—a passage from one of which reads ' . . . . that about Henry the third's time the Pope gave a Bull or diploma to a Company of Italian Architects to travell up and downe all over Europe to build churches. From them are derived the Fraternity of Free-Masons'. It is the first portion of this quotation that is of significance and this hinges upon the word 'build' as this connotes that this company was to do nothing but to commence and go on to complete new churches, whereas in fact, they must have spent a considerable amount of time and effort in the repair of those already established which, by neglect, were in urgent need of attention. It was this same neglect together with a blank new order book for both cathedrals and monastries that caused a sharp decline in opportunities for the highly skilled craft masons, leaving only a much smaller number directly associated with such buildings more as personnel engaged in maintenance rather than in construction. The final blow came with the dissolution of the monastries consequent upon the break with Rome.

It is worth here recalling that the Black Friars of St. Dominic made their appearance in England in 1221 and were followed in 1224 by the Grey Friars of St. Francis—likewise that the Dominicans who ceased to be mendicants in 1425, held by that time, benefices of greater wealth than those possessed by any other Order. At the dissolution of the monastries there existed in England 58 houses of this Order and 66 of the Grey Friars—each of which had, particularly in the case of the Dominicans, required a great number of architects, stone masons and engineers as well as many others competent to superintend their construction and for which purposes the Orders must have received many into their ranks—all persons with considerable skills. The dissolution was calamity indeed to operatives who found themselves in a position which we nowadays designate as

[1] The History of Freemasonry—R. F. Gould.

redundant—but they were quite without the benefits that our modern state affords to those in a similar situation. Those operative masons would not have found it at all easy to obtain work—castles, cathedrals and churches that remained had little to offer beyond basic maintenance requirements and even they were either drastically reduced or abandoned altogether. It was a natural tendency then for these men to gravitate to the towns and in particular to London in the hope of such employment as they might find. It also seems quite feasible that their affinity as craftsmen of common interests, may well have led to their meeting together both to renew, as well as to maintain association, to share experiences and, in addition, to seek and to aid the less fortunate of their former colleagues who were trying to re-establish themselves. Where could their meetings have taken place but in the taverns? This must then be the way of the foundation of the four old Lodges which ultimately formed the premier Grand Lodge.

It was not however for too long that this trough of opportunities remained as the Great Fire of London in 1666 created a peak of demand with which the gild masons were themselves unable to cope. In consequence there was a breakdown of the former rigid controls to facilitate the work of reconstruction. Like the aftermath of war (ancient or modern) things were never again quite the same and many could then claim to be operative masons who previously would not have been admitted into any of the various trades of the craft.

Further illustration of this same sharp increase in opportunities for purely operative masons which proved, in many instances to be equally transient, came with the Industrial developments of various kinds that so quickly changed the life habits of large numbers of the population and caused the rapid but generally unplanned growth of many towns. Locally the Industrial changes had considerable operative masonic interest in that road and rail construction work gave rise to fairly short-lived Lodges, both close to the town itself and in several of the market towns of the county. According to the Co-Mason (Volume II April 1910) records show that 200 years ago there were many Free Masons' Arms in Leicestershire while several others were formed in 1831 at the time of the construction of the Leicester-Swannington Railway. Always the innkeeper of each Free Masons' Arms was sworn as a Serving Brother and enabled thereby to enter a Lodge meeting at the appropriate interval to carry in such food and drink as was required. When operatives ceased to meet at an inn the arms of the Free Masons was removed and this often caused the name of the inn to be changed as in the case of the "Lodge Free Masons' Arms" at Donisthorpe, (near Ashby-de-la-Zouch), which has remained for us as the "Masons' Arms".

For a very long period an operative "Lodge Free Masons' Arms" under the control of the Worshipful Society of Free Masons of Westminster, had its headquarters at the "Wheatsheaf", Leicester, but

in 1739 it ceased to exist and the members formed a new "non-professional" Lodge having the number 179. This was the first Lodge of speculative Masons to be established in Leicester—the warrant of which was dated December 7th, 1739. Like most Lodges of the period it was without the distinction of a name and unfortunately no books, documents or relics of any description belonging to this Lodge have been preserved. It was regularly included in the Grand Lodge lists as an active Lodge but appears to have been erased in 1774 and its number was (in 1753) assigned to a Lodge meeting in Smithfield, London. It is likely that the Lodge, in common with many of the pioneer Lodges, failed to attract new members and, in consequence, was unable to meet the annual dues to Grand Lodge which meant the withdrawal of the warrant. The subsequent re-issue of this warrant with the same date and number to the next petitioners was in accord with the general custom and practice of both Grand Lodges prior to the Union of 1813.

This loss of the warrant of the Lodge No. 179 did not, however, deter the Leicester brethren who, upon petition, were granted a warrant No. 250 bearing the date August 21st, 1754, which constituted a Lodge to meet at "The Pelican". This Lodge remained active until 1769 although its number was, in 1755, changed to No. 187. The next speculative town Lodge was a Military Lodge—an "Ancient" or "Athol" Lodge which took its candidates from the Leicester Militia and had a warrant dated May 29th, 1761. This Lodge bearing the number 87 lapsed, (it is supposed) about the year 1764.

In the same year as that in which the Military Lodge was established another Lodge No. 91 (warrant dated September 26th, 1761) was also constituted in the town and this Lodge and that numbered 187 must have been active in the year 1763 for in the Leicester and Nottingham Journal of May 7th appears an account of the rejoicings in Leicester on May 5th, in celebration of the Day of Thanksgiving for the peace with France.

A number of relics of this Lodge, No. 91, remain and include a Grand Lodge Certificate bearing the signature of Laurence Dermott—Grand Secretary—together with the seal of the Grand Lodge of Ancient Masons which may be seen in the museum of the Freemasons' Hall, 80 London Road, Leicester. However, in 1790 there was an unfortunate dispute of which the exact nature is not known because of a missing Minute Book—between the brethren and their Grand Lodge and this resulted in several of them dropping their allegiance to the "Ancients" Grand Lodge and petitioning the "Moderns" for a warrant. This was granted and the Worshipful Master and Wardens of the old "Ancient" Lodge, No. 91, became the Worshipful Master and Wardens of the new "Modern" Lodge, No. 562, which is now St. John's Lodge, No. 279 –the premier Lodge of the Province.

It is here interesting to make further reference to the Co-Mason which states that 'in 1761 an Operative Lodge, No. 91, which was

under the authority of the Worshipful Society of Free Masons of the City of York and Division' was formed at the "White Lion", Leicester, and worked until 1790 when 'a number of its members and a Mr. Charles Horton--the first of the three Master Masons—together with the operative Masters and Passed Masters went to the "Lion and Dolphin" where they formed the non-operative St. John's Lodge'. This same publication gives information as regard to further Operative Lodges and of these the Mount Bardon Lodge, No. 110, was formed at the Bardon Hill Quarry, Leicestershire, in 1831—all of its members being engaged in the railway construction work taking place at that time. The son of George Stephenson—the father of modern railways—one Robert Stephenson was one of the Three Master Masons who first opened a Master Masons' Lodge at Mount Bardon. In the village of Glenfield there was a very large Lodge of "Arch Masons"--aptly named indeed since they were, to a man, employed in the construction of the Glenfield railway tunnel--a tunnel of about 1,800 yards in length—the ends of which have been, quite recently sealed, after the closure of the line some years ago. These Lodges declined when the construction was completed as did that similarly set up in the Market Harborough area when the work was being done upon the Leicester—Hitchin line during the years 1856-57. One thing is, therefore, apparent—operative masonry was rapidly influenced by the changes in the day to day life of the community and it had in consequence both to change and to adapt in order to survive in its old, a modified or completely fresh form.

Oscillation of opportunity and employment invariably results in a tragic loss of skills when unemployment occurs and after the Dissolution of the Monastries were lost a host of the skills that, for centuries, had shown the operatives of this country to be, at least, the equals of those of any part of Europe and the Near East. As there had never been reason to suppose that working masons within their Gild were in any way different from other society members, then they too were rarely conversant with the original history of their society. They most certainly would not have been given to the study of the antiquities of their Gild in any way, shape, or form that surpasses that practised by their living speculative descendants, of whom few indeed advance beyond a smattering of ritual. Thus then can we scarcely wonder that written records are so scanty. By the very fact of human nature being what it was and still is—little beyond the traditions can be expected to have come down to us. It was against this background that it became imperative to consider, in an endeavour to seek some understanding of their implications, a few phrases of their ritual.

'To study more especially such of the liberal Arts and Science . . .' this well-remembered phrase, coming as it does, so close to the end of an initiation ceremony, is one which should impress itself upon the mind of each new entrant to the craft as it lays down (or should

be understood as so doing) a command. To obey that command, even to a limited extent, so certain to lead to a fuller, richer and more rewarding understanding of masonry than might otherwise obtain. No society of men, least of all masonry, has any gratuitous blessings to bestow upon any of its members—it has, however, lasting rewards for him who first is prepared to give something of himself to it, for it is to him and his like alone that the craft can offer and make adequate repayment. The day has not yet dawned (nor is it likely) when it will prove possible to obtain something for nothing in any sphere of activity within this or any other society and this axiom of life, vital to the living and future peace of all, is aptly summarised in the penultimate paragraph of the Charge to the Initiate from which, as you all know, this quoted line is taken. There is no valid reason why this Charge should not—at this particular time—be put to the popular world of men who are not masons, for it is truly indicative of the objectives of Freemasonry and clearly shows the necessity of fitting masonry's universal ideals of conduct and of purpose to the needs of a sickly modern society irrespective of race, colour or creed. The very idea of such an action would, doubtless, bring about some devisive feeling within the craft—(possibly even some of the acrimony of the past would again be shown) but, if calmly viewed there can scarce be a speculative mason anywhere who could fail to be impressed by the enormous power for good inherent in some of the most forthright paragraphs which accurately define the whole duties of every man to his Creator, his country and his fellows.

If one is to study and by study is understood to work at attempting to comprehend, *absorb and apply* such knowledge as may thereby be obtained, then some of this is, of necessity, going to re-appear in the every day life and actions of him who has so worked. The italicised words form the all important part of this attempted definition of study, although they are far too frequently the very words which receive but little attention. However, it is right and proper that an initiate should have the real issue clearly placed before him—that it is required of him that he shall progress by application. This was the way of the operatives in the mastery of their trade skills, the all important practice of which enabled each, when the time of absorption was past, to become in his due turn the complete mason-master of his craft. It is equally obvious and regrettable that not all did reach this high level—credit however is due to the countless thousands who strove to the limit of their respective abilities so to do. It is still inherent in the donning of the badge of Freemasonry that the initiate should accept the responsibility thereby entailed and from that moment begin his individual diligent progress towards the peak of his innate abilities.

The liberal arts and sciences as named in the Lectures are, and this scarcely needs repetition, Grammar, Rhetoric, Logic, Arithmetic,

Geometry, Music and Astronomy. It would indeed be difficult to imagine the early operative mason attempting to study from such a comprehensive list of subjects—far more concerned would he have been with absorbing such practical elements of arithmetic and geometry as would be necessary for him to reach the accepted level of skill for his graduation from apprentice to craftsman. The very earliest operatives in acquiring the skills and technique of stone masonry, i.e. building in stone would, of necessity, have many times learned by their mistakes—having tried and often failed before bringing the developing craft to the high standard of perfection that so many cathedrals of the western world show. This long and doubtless at times painful way of progress would, only gradually, add to the proven techniques that were ultimately to stand the test of time—it would not be publicised when a failure did take its toll, for there was no hysterical reporting by mass media, no screening of it to excite vulgar curiosity. Therefore it is unquestionable that the study of geometry was real study—undertaken in a highly practical way—that the hard won secrets of its mastery should be restricted to proven craft personnel who would zealously guard them. We who live in an age of rapidly expanding and wonderfully diverse constructional means have hardly the time or inclination to think back and so attempt to see and understand the painstaking and laborious progress from the primitive to the standards of achievement in all the mediaeval gilds. Nevertheless the operatives responsible for the progress and development of their craft certainly adhered to the requirement laid upon all modern speculative masons for they truly made, or endeavoured to make, a daily advancement in masonic knowledge. Their work was genuinely scientific for their knowledge was ascertained solely by observation and experiment, critically tested step by step, so that it might be brought under general principles to establish their skilled craft—in fine exactly as we should define science. This progress from the primitive to the high standards of the mediaeval masons had countless contributors, whose individual offerings have not always been recorded or acknowledged—indeed it would be true to say that far more of them have had no mention whatsoever than have had their particular contribution acclaimed. There is no individual associated with the first construction of a right angle but in the earliest days of ancient Egypt and of the peoples at the confluence of the Tigris and Euphrates, the well kept secret enabled the 'rope-stretcher' to make an annual and fair and square re-marking of each man's plot of the fertile deposit that remained when the floods had subsided. This was the very origin of both practical mathematics and of its application to what we now call surveying and forms but one instance of the unrecorded individual contributions that, spread over the centuries, have marked human progress and application. Some there are who would ascribe the origin of masonry to the same era and they are to an extent correct in this if their definition of masonry is limited, for there were great precautions zealously to guard the secret of the three, four, five, relationship and to restrict its privileges to

the knowledgeable few. The right angled, or 3: 4: 5 triangle i.e. one in which the perpendicular, base and hypotenuse have the proportion of 3: 4: 5, as a geometrical figure was undoubtedly one of the most important in operative masonry and was actually in the hands of the three masters then presiding over their lodge in mediaeval times for each of them held a rod which, when joined, produced the 3: 4: 5 triangle. The relationship is now known universally as the theorem of Pythagoras and begins 'In a right angled triangle the square . . .. ' It is also shown in diagramatic form as the 47th proportion of the First Book of Euclid engraved on silver plate and pendant within the square of the jewel of a P.M. Equally sure can we be that as other discoveries were made by practical application, or arose from fortuitous circumstances, there would be the same desire to guard these secrets and to preserve them from the uninitiated. This same jealous guarding of things known—a trait of human nature that has exercised a greatly restricting influence in many spheres of human activity throughout the years—has manifest itself in various ways. As an example take the stigma that secrecy imposed upon Alchemy—the forerunner of chemistry—and the often violent actions of those who were in complete ignorance of its practical aims and achievements. 'Too much caution therefore cannot be . . . . ' how well this phrase of the ritual conveys the inherent danger in the communication of ideas in science or religion, that lasted for centuries as a severe handicap to free exchange of thought and practice.

Because of this secrecy there are some who would attribute the origins of masonry to the Alchemists while it would not be out of place here to record the consequences of the secrecy which, centuries before, had led to the downfall and dispersal of the Pythagorean Sect, although this was also enhanced by the jealousy of those of their fellow citizens who did not share the knowledge and views nor have the same privileges in the city. The great Pythagoras who travelled seeking after knowledge from the priests and sages of the countries of the continents of Europe, Africa and Asia, is considered by some who have devoted a considerable amount of both time and attention to the study and history of Freemasonry, to have been the originator of the masonic fraternity. Certainly it is agreed that he did found a society in which the novitiate was called upon to spend seven years in study before he could be advanced to Mastership—all the teaching of the doctrines of the sect being in secret. The philosophy of Pythagoras was concerned with religious and moral speculation, geometrical truths and mathematical investigations involving number which was considered to be the dominant of the universe. Maybe the better to place this man known only to so many as a name in a text book of geometrical propositions, it would here be well to say that he was two years from establishing his teaching colony when the prophet Daniel interpreted to the terrified Belshazzar, the meaning of the writing upon the wall. This was then some fifty years after the destruction, by Nebuchadnezzar, of the Temple of Solomon. This

should serve to show that when his colony was set up the practical side of masonry was by no means insignificant in its development, that operatives of that era had already shown by their contributions, examples of the skills that had been acquired. There is no evidence that Pythagoras had, by contact with the operatives of his day, interested himself in the techniques of the craft mason but to one of his truly curious mind it would doubtless be of real interest both to see and to try the tools and materials that he must have seen in use in various places upon his travels. Maybe then in his teachings he gave his followers speculative rather than operative contact with pure craft masonry and so justified his consideration as one of an early era who could be deemed a speculative mason.

Pythagoras reached India in his early travels and was thereby in contact with Asiatic mathematical progress and thinking, possibly even to the extent of the denary system that had its origin in India and which (as you are aware) was the first time man counted in tens and gave to numbers a 'place' value. It is certain that to one of his Mediterranean upbringing this contact would have had profound influence—influence that would manifest itself both in his later thinking and teaching in a rather similar fashion to that by which the influence of the knowledgeable person to whom the operative masons gave the 'freedom of the Lodge' allowed a certain amount of the symbolism and esoteric "work" to find its way into the earliest form of ritual. It should, however, never be ignored that despite equally well developed operative masonry systems in countries other than England, it was only here that speculative masonry developed and that all the world wide forms in which it now exists, came originally from this one source. Much of this spread can be accounted for by the formation of Military Lodges in, at the time of their establishment, places spread far and wide over the surface of the world by armies seeking after conquest, complete colonisation.

In due time the modern speculative mason is enjoined to extend his researches 'into the hidden mysteries of nature . . . . ' a phrase that was most meaningful to his mediaeval counterpart. We, in our present age are, maybe, far too complaisant about the materialistic assistance afforded by the application of scientific kind. Indeed history may well say of us that it was this era that adopted this aspect of science as a form of religion and thereby abandoned all thought of the Architect of our Universe. Thus far certainly have many of divers nations lost their way concerning themselves only with material advantages—knowing or caring nothing of the patience of true research from which the majority of their advantages are but offshoots, nor of the real faith that is so clearly seen by even a shallow study of the lives of so many great scientists of our world. It is sure that the majority of modern masons are inclined to ignore the extraordinary advances in the general branches of science that took place throughout the period of operative decay and of speculative conception. The

operative was always looking at nature, if this be interpreted as natural resources—hidden except to those prepared to prospect and excavate for stone supplies of various kinds and ever ready to seek extension of useful types of timber and all the kindred basics of the builders craft. It was during this period of time that Alchemy began to develop into elementary chemistry, that elemental astronomy increased its appeal and had its fundamental laws investigated in a far more scientific fashion, that Britain and various European countries exchanged ideas and practical results culminating in the mid 17th century in the foundation, under royal interest, of the scientific society whose lectures incorporating practical experiments given by invited guests are continued to this day. Little wonder then that when ritual came to be recorded, the wholly speculatives most likely responsible for the wording, would add to complete the quoted phrase the words 'and science' so that the now very fashionable subject might be included. Subsequent speculative masons have expressed opinions, many of an individual nature, upon this type of phrase from the various rituals, some have written at great length and have not been short of imagination when expressing their views. It is not the intention here to discuss any of these at length merely to be equally individual in seeing upon the lines already indicated a possible and purposeful manner in which this might have taken place in an era as profoundly shattering to the existing ways and concepts as have been any of the scientific discoveries of the last half century.

The first "streaker" in recorded scientific history as he ran from his bath is but one of many, both known and unknown, who had occasion to exclaim 'Eureka' when as a result of a practical situation, he achieved the solution of the problem set by his king to trap a dishonest goldsmith. Centuries later than Archimedes, Gallileo placed his lenses within a tube in such a way as to enhance his distant vision and thereby earned for himself little beyond the wrath of the leaders of the Roman Catholic faith to whom he gave (under duress) a promise never again to do such a thing. However, not even the Holy See was sufficiently powerful to subjugate the true curiosity that motivates a genuinely practical person who is seeking to understand the basic principles governing his subject of study. Not all the giants of science received the approbation so justly due to them—neither has further elucidation of their subject always shown them to be absolutely correct, but each was one who really studied and with practical experiment, made his advancement in knowledge in science. Early speculative masonry admitted a number of these men to its ranks together with others whose talents were of a literary, artistic or musical nature, resulting in Lodges of such character as that written of by W.Bro. Dyson in his paper printed in "Transactions" for 1972/3.[2] The conversation at the after proceedings of such Lodges, had it been recorded, would indeed be of outstanding interest at the present time and, in all probability, have matched that of the wide

[2] "La Loge des Neufs Soeurs"—W.Bro. G. Malcolm Dyson, P.J.G.D.

variety of papers submitted in the Lodges within the specified time limit that acceptance of membership imposed upon each of the initiates.

The first non-operatives it must be realised however had an honour conferred when they were admitted to Lodges. They would not, in any sense as we regard it today, be considered as speculative masons, but, as their numbers increased towards the end of the 16th century and into the 17th and beyond, a factor of influence in speculative growth was undoubtedly the social and intellectual climate of the time. The conditions for adaptation were ideal for there 'began to dawn a philosophic and scientific age with which was coupled the birth of a reasonably cultured middle class'. It was this that these early speculative Lodges began with a fair measure of the social club atmosphere—very possibly due to their meeting in the inns of both town and county—a practise affording further evidence of their origin from the operative; to whom these inns were hotels, in every sense of that word. That these speculative Lodges should have come into existence in this way without some personal antagonisms is likewise inconceivable and the perhaps best recorded case of this human frailty is afforded by Dr. John Anderson the author of the Book of Constitutions issued by the Grand Lodge in 1723 and 1733. It is alleged of him that he was expelled from St. Paul's 'Operative' Lodge in 1710 and then conceived a system of Speculative Masonry 'for gentlemen who did not work in the trade'. If Anderson, as is supposed, never completed the 7th degree he would have had to draw upon his imagination at some point in the system for it would be but natural to copy, as far as he was able, that which he had experienced as a member of an operative Lodge and only to improvise when lack of knowledge did not allow him properly to complete the secrets of a Master Mason in his newly conceived system.

These then were the early speculative masons whose educational standards were, even by present day reckoning, of a high level for their basic training was that of the Middle Ages when, even children of the Royal House of the country were, by the age of eleven, able to converse as well as to read and write in both Latin and French. These indeed were persons each of whom had been very soundly instructed in the basics of the Liberal Arts—the trivium of mediaeval education being grammar, rhetoric and logic. To these were also added the four kindred subjects—arithmetic, geometry, astronomy and music. Small wonder then that there was amongst them an extremely well informed nucleus with high individual attainments in their respective spheres of personal interest which they were both able and willing to expound and explain in the particular social climate of the then speculative masonic Lodge. Not for them the attendant cares of actual construction—they had no problems involving material supplies, of labour, nor of accounts for wages and services. These were men so widely different from the majority of the operatives—never would

they have considered themselves superior to the craftsman despite the education gap, for they were only too well aware of the high standard of skill common to all the gilds—skill that has already been said was at least the equal of that of the best craftsman to be found elsewhere. It is quite within the bounds of possibility that those among the early speculatives who were of a more practical bent sought to make and to profit from an opportunity to acquire through the operative contacts that their masonry afforded, some familiarity with both the tools and processes of the craft mason. This type of contact was never solely one way for there must have been many an operative both intelligent and perceptive in the more specialised spheres, who was able to profit in divers ways from social contact in lodge with his speculative brother. Thus began to develop a ritual that showed command of words, imagination and talent to incorporate within the unwritten legends of the operative of the time, fragments of other legends and learning to form a harmonious and comprehensive whole. Eventually this must have been put to paper—either completely or in part.

William Preston wrote 'From the commencement of the world we may trace the foundation of masonry' and, despite his having been twice expelled from the order, later having his privileges restored—has yet left his indelible mark upon both the history and constitutions of the craft. From his time on masonry runs through its formative years according to the accepted pattern of so much that has, from generation upon generation, made up human living—born with strife, nurtured with disagreement and turbulence but surviving and maturing upon the diet to remain an influence of profound potentiality in a now so violent world. There are many facets of modern living which closely parallel the conditions that applied when the speculative craft was born. Let us then who are members of the present society ensure by active participation in place of passive complacency, that each day in our contacts, words and actions we endeavour to make that personal advancement asked of us, so that all with whom we have to deal may see masonic principles truly operative. This requirement to make daily progress is demanding but like all really worthwhile objectives cannot be achieved without practical application of a most diligent kind. All knowledge is laboriously acquired and when it induces the habit of sound thinking, together with the establishment of a reflective character, must, of necessity, be rare.

In the world of today the most advanced nations are made up of many more ignorant than wise, more poor than rich and so many more the docile servers of automatic machines, than are reasoning or thinking men. To be a wise mason cognisant of the injunction to make the daily progress required should, therefore, nowadays be understood to mean that this is one who intends fully to ensure that such knowledge as he may have gained by the studies of his early and formative years, shall be used for the honest and noble practices

of his manhood. His masonry will not be slipped on as an apron when entering a Lodge nor put aside as is the soiled napkin when the after proceedings are closed, but will, by precept, be seen throughout his days to be truly operative.

'. . . . .and no-one shall work for fame
But each for the joy of the working, and each in his separate star
Shall draw the thing as he sees it for the God of Things as they are'.

H.S.

THE MAKINGS OF OUR RITUAL IN THE 17th CENTURY

by

N. BARKER CRYER, M.A., *P.A.G.Ch.*

It was in 1969 Worshipful Bro. J. R. Clarke delivered a Prestonian lecture with the title, "External Influences on the Evolution of English Masonry" in which he attempted to show that Masons from 1390 onwards were not creatures living in a vacuum but men who inhabited a wider society, and were subject to the pressures of their environment. The idea was one which I myself have drawn attention to, in my own Prestonian Lecture of last year, wherein the student is invited to consider the relationship of the mediaeval mystery and other drama to the Craft, and its development in the later Middle Ages in England. Certainly no proper masonic historian can ignore the context of his researches into the more familiar paths of ritual and ceremonial and what I am hoping to lay before this Circle of students tonight are some further thoughts than those which can be read in Bro. Clarke's lecture and which, in this case, relate to the 17th century in particular. Let me assert at once that I am not going to attempt to reproduce a narrative such as the one so well compiled by Bro. Harry Carr in his "600 years of Craft Ritual". I am going to concentrate on other factors that may, and in some cases, must have shaped the type of ritual proceeding which we know to have been practised in the early 18th century. As Bro. Alex Horne, in commenting on Bro. Clarke's paper, so aptly put it, 'How did the Operative give birth to the Speculative—not as an organisation, with a body—but as a system of thought, with a soul?'

Within the necessary limits of a spoken lecture it is not possible to touch on all the aspects of this search and something much longer and more detailed is being written by the lecturer. However, we shall select from the historical, personal, social, philosophical, theological, scriptural and literary influences only such as time and space will allow. For the rest the study must continue.

Let us begin with a fairly rapid survey of some of the persons involved in the growth of masonic practice in this 17th century. It is not, I think, unimportant that the century opens with the accession of a monarch who comes from Scotland (where masonic practice was more clearly observable) but had himself been admitted a mason sometime after his being made a burgess of Perth in 1601. In 1590 he had admitted Coupland as Warden of the Craft and in 1599 there appeared the second issue of the Schaw Statutes. The new king soon became the patron of Inigo Jones, master mason and architect, who was charged shortly after the accession to take the Order of the Garter to King Christian IV of Denmark whose sister the King of England was shortly to marry! In 1609 he was again the King's

private messenger to the court of the King of France and later that year we find him asking great sums from the Treasury in his capacity as the tutor of the Prince Henry of Wales in the practical arts. (The Prince, and Jones' particular influence there, were to die in 1612). In 1607 James I declared himself the Protector of Freemasonry in the realm and it is in this year that Edmund Bolton, Catholic scholar and historian, writes of Jones, 'It is through him that we have hope that sculpture, modelling, architecture, painting, acting and all that is praiseworthy in the elegant arts of the ancients, may one day find their way across the Alps into our England.' (It was this Edmund Bolton whose unrealised but clear ambition it was to see the founding of a Royal Academy of Letters and Science—but he was in this too much ahead of his time).

It is in this year also that Jones produces the court Masque of Solomon and Sheba and Hans Bloome, a refugee from the Low Countries, produces a book that was widely recognised, "Description of the Five Order of Columns". It is worth noting that the reputation of Inigo Jones is today as much revered for his theatrical as for his still extant architectural constructions and one writer's words about his involvement in the production of the Court Masques is not irrelevant to our theme. James Lees-Milne writes, 'The Masque of Blackness (on Twelfth Night, 1605) was the first in a long series of masques to be produced by Ben Jonson and Inigo Jones in partnership on a scale far more lavish than ever before in England. It is to this country's credit that at last the chief participants in a vast artistic enterprise were not foreigners . . . and the two Englishmen chosen were men of exceptional abilities . . . Jones (brought to the masques) the fruits of several years' study of ancient and renaissance art (whilst) Jonson fairly crammed his masques full of Platonic meanings, mythological references and humanistic doctrines, so that his plots and characters were only properly understandable by the erudite.' The same writer says of this particular Masque and Jones' part in it, 'It was a feat of engineering for those days that must have amazed the audience'.

In 1610/11 we discover that Inigo Jones is the designer and overseer of the new Gothic Chapel at Lincoln's Inn, which fact needs to be borne in mind lest anyone imagines either that the Gothic "art" had been lost or that Inigo Jones was renowned only for his "classical" style. What *is* true is that, as in the words of his contemporary and disciple Webb, 'He designed many works and discovered many antiquities', meaning that he was a superb draughtsman and revealed to his countrymen the importance of many ancient monuments through his researches and geometrical studies. Brian Duppa, Bp. of Salisbury, only seven years after Jones' death, wrote to a friend, 'There be few Inigos to raise up material buildings, but rational and moral buildings will meet with greater difficulties.' The natural linking of actual and speculative masonry here finds its expression and it is exemplified through the life of an acknowledged Freemason.

It will therefore be fitting at this point to turn to the next spate of personalities connected with our theme. Not only was Inigo Jones a member of the London Company of Masons but his colleague, and some assert his partner, Nicholas Stone, was Master of the Company in 1633 and a member of the "Acception" or that allied membership of "Masonic persons" which also included non-operatives; and the list of whose names were kept in a "Fayre inclosed frame" for safety's sake. It was Edward Conder's view that 'Ever since the masons of London formed themselves into a brotherhood or gild . . . so long did they number among their members certain masons who were also members of the Society—that is, that there were embryo speculatives always in the Company of the Craft.'

What we do know is that avowed "speculatives" were at this part of the century being initiated into the Craft—Alexander Hamilton, General of Artillery in 1640 in Scotland, Sir Robert Moray in Newcastle in 1641, Elias Ashmole at Warrington in 1646, and the Rev. James Ainslie acknowledged a Mason in his Kirk Presbytery in 1652. In 1665 or thereabouts Randle Holme becomes a Mason in Chester. What may be of even more significance in regard to our main purpose is to note that in 1657 we now have a most revealing letter from Moray to the Earl of Kincardine regarding the speculative meaning of his Masonic Mark. There are other references in 1638 (The Muses Threnodie), in 1649 (a statement at the Scottish General Assembly), in 1653 (Urqhart's mention in his book Universal Language)—all showing that the Mason Word was in circulation amongst Scottish Freemasons and recognised by the more popular and uninstructed world.

It is also to be noted that Elias Ashmole was not simply the lone antiquary with an occasional dabble in Freemasonry that much speaking about him has often seemed to me to suggest. He was a man with a great many interests and a wide circle of acquaintance and it is revealing to note that he was son-in-law by marriage to his superior in the College of Heralds, the Garter King of Arms, Sir William Dugdale; that he was a friend and co-member of the Royal Society with Sir Robert Moray; was a friend and correspondent with John Aubrey, the diarist, who is thought by some to have been a Freemason; and was a friend and fellow antiquarian with Dr. Plot, who, like Sir Wm. Dugdale, is one of those referring in his writings to contemporary freemasonry; not to mention Sir Jonas Moore, John Booker and William Lilly, who were regarded as the greatest astrologers and occultists then living. When to all these persons we also add the fact that Ashmole was closely instructed by that typical seventeenth century figure, William Backhouse, a venerable Rosicrucian, that he was personally acquainted with Dr. Fludd, the acknowledged successor of the famous Dr. John Dee, whose library Ashmole purchased and one of whose works, "A study of Alchemy" Ashmole edited, we are bound to recognise a web of human relationships which

needs to be related to the making of our ritual much more positively than has hitherto been the case. We cannot ignore the patent fact that in the circle of the Royal Society which was founded in 1662 there was a ready-made fulcrum for the devising and fashioning of future Masonic prose, concept and development. To anyone familiar with London clublife even today it is obvious that the conversation in august institutions does not confine itself simply to the discussion of one topic of common interest. I cannot ignore the evidence that the first coffee house in England was in Oxford about 1650, and Oxford to this day redounds to the name of the Ashmolean, opened by the Duke of York (James II to be) in 1683. The twelve carts of curious antiquities from Ashmole's home that formed the first consignment of contents for the new Museum at Oxford may be said to be an open expression of the equally numerous and curious things that Hogarth's predecessors chatted over in their "clubbes and tavernes". Nor must it be overlooked that much of the Royal Society's debating was done in coffee houses.

It is not without interest for example to read in Pepys' diary for May 23rd, 1661, 'In my black silk suit . . . to my Lord Mayor's by coach, with a great deal of honourable company and great entertainment. At table I had a very good discourse with Mr. Ashmole, wherein he did assure me that frogs and many insects do fall from the sky ready formed.' I forbear to comment on such opinions in the mind of one who was an early member of the Royal Society founded in the following year (with Sir Robert Moray as its first president) but it shows that these men were prepared to talk about anything. In 1658 the diarist John Evelyn notes on July 5th, 'To London and dined with Mr. Henshaw, Mr. Dorell and Mr. Ashmole, founder of the Oxford Repository of Rarities, with divers doctors of physic and cirtuosos (sic)—did he mean "curiosities"? Whilst the same diarist notes on July 9th, 1665, that he 'Supped at Lambeth, at my old friend's, Mr. Ashmole's, with my lady Clarendon, the Bishop of St. Asaph, and Dr. Tenison, when we were treated at a great feast.' (The influence of Dr. Tenison like Tillotson upon the prose and sermon style of 17th and 18th century clergy is incalculable, but that really *is* another sideline which we must leave this evening.)

In 1692 Elias Ashmole died and we may perhaps take this event as a convenient point at which to look around on several aspects of the historical scene before moving to another perspective of the whole century. A year before, in 1691, John Aubrey, another member of the Royal Society, had made a statement on his MS of the "Natural History of Wiltshire", according to which Sir Christopher Wren was stated to be about to undergo some Ceremony in a Masonic Convention arranged for the day, this was written, May 18th. The convention was to be in St. Paul's Cathedral and whilst it is not clear what the exact nature of this occasion was it does seem as if we have here the now inextricable intermingling of the operative and speculative

Masonic systems in such a manner as to allow of some ambiguity between them. Certainly it cannot be overlooked that in his book, "Masonry Dissected", in 1730, Samuel Pritchard stated that 'No constituted Lodges or Quarterly communications were heard of till 1691, when lords, dukes, lawyers and shopkeepers and other inferior tradesmen, porters not excepted, were admitted in this mystery, or no mystery.'

In 1688 Randle Holme of Chester had produced his "Academie of Armorie" a work similar to Ashmole's own "History of the Order of the Garter" and in the same year we have the Glorious Revolution that ensured a Protestant monarch upon the throne of England—and the appearance of a not unimportant work by the Independent preacher, John Bunyan, "Solomon's Temple Spiritualised". There thus begins that period of freer philosophical and spiritual discussion which was to extend to most of the 18th century and was to influence the Craft in its insistence on a broader basis of membership and opinion. In 1690 we also have the mention of the Mason Word in Robert Kirk's "Secret Commonwealth", whilst in 1688 we know that Dubliners who read their newspapers were treated to an exchange of correspondence on the secrets of the Freemasons. When we realise that the Swalwell Lodge in Durham was in existence as a largely operative body and that in 1693 there is definite mention of Lodges in London and York, with a Lodge in Chichester in 1696, it becomes obvious that influences of a widespread kind would affect the members of these Lodges in various ways. It was not to be merely a London experience.

One of those experiences that affected every part of the land was the appearance of ruins. The vigorous enactments of Henry VIII with their material results shocked men in England in the 17th century into a profound sense of loss. Margaret Aston, writing recently in the Journal of the Warburg and Courtauld Institutes, about "The Dissolution and the Sense of the Past" has said that the new ruins of the 16th century 'Proved to be peculiarly fertile in stimulating consciousness of the past and in promoting historical activity'. She continues, 'By the end of the 17th century long-felt regrets for the losses of the monastic past had matured into some of the best fruits of English historical scholarship. Individuals for whom monastic sites were the admonitory receptacles of a vanished yet recoverable past, brought antiquarian researching to bear closely upon religious institutions. And eventually it became possible to pursue that part of the papal past without fears of Anglican suspicion . . . The architectural fossils which remained . . . fostered a growing nostalgia for what had been swept off . . . ' Even the Gentlemen's Society of Spalding, in Lincs., established in 1710, regarded itself as a "CELL" of the London Society of Antiquaries since the members of the Spalding fellowship, many of whom were Freemasons' had the feeling that monastic past and antiquarian sensibilities were closely intertwined.

Since Masonry as a craft was so indissolubly linked in England in the pre-Reformation days with the Gothic form of architecture, it is, I believe, important for us to realise that the decay of the Gothic style was not in evidence until the second third of the seventeenth century and then it was "Taken up", if not by operatives, at least by the Antiquarians. The whole story has been well told by Sir Kenneth Clark in his "The Gothic Revival" where he states, 'This scholarly interest in archaeology, followed by a sentimental delight in decay, is the true source of the Revival; and it just overlaps (in the 17th century) with the use of Gothic as a traditional style.' I have already mentioned the design of the Gothic Chapel at Lincoln's Inn by Inigo Jones, but we also need to realise that it was finished by him in 1617. In 1634 the Gothic structure of University College, Oxford, was begun, and two years later the same style for the Canterbury Quadrangle at St. John's College, Oxford, was completed. If you mount the Great Hall stairs of Christ Church, Oxford, you are seeing some of the last traditional Gothic fan-vaulting from about 1640, and thereafter the Classical style, which replaced a Gothic St. Paul's Cathedral in London, was to predominate for a century. All the same, it is worth our being reminded by Sir Kenneth that the mason who carried out this work at Christ Church was 'A master, and employed highly skilled workmen. Only men born and bred in the Gothic tradition could have done this work, and to judge from it the tradition was far from dead.' Even when tracery crumbled, or chancel roofs fell in, in the 18th century 'There must have been carvers who followed a tradition of ornament many centuries old . . . and barns and farm buildings were still roofed and buttressed in the Gothic way . . . '

It is this countrywide retention of a Gothic sense which was captured and recorded by the antiquarians of the mid-17th century and later. In 1654 John Evelyn specifically writes of the "Magnificent Gothick" in York Minster, and in the next year there appeared that vast six-volume work of Sir William Dugdale's, the "Monasticon Anglicanum", to turn the pages of which is to see in all their glory those very edifices which are but tourist ruins today. In 1656 Dugdale followed up this exhaustive work with his highly praised, "History of Warwickshire", which makes mention not only of Masonry, but Freemasonry too. In 1660 there begins a steady flow of County Histories, and studies in local antiquities, until in 1662 we have the founding of the Royal Society.

There has already been much written on the relationship of the Royal Society and Freemasonry and I must expect my hearers to turn to the appropriate articles in the Q.C. Transactions for 1915, and 1967 to see what has already been delivered officially on this matter. What I have not myself seen so far and what above all else interests me is the style and content of the Royal Society's proceedings. I cannot dilate at length here upon this matter but I must draw attention to this subject as it has no small bearing upon my theme.

In his Epistle Dedicatory to the "History of the Royal Society" Thomas Sprat writes that ' . . . from Adam to Noah . . . all that is recorded is this, They lived so many years, and taught their posterity to keep sheep, to till the Ground, to plant Vineyards, to dwell in Tents, to build Cities, to play on the Harp and Organs, and to work in Brass and Iron.' He continues, 'It is evident from the universal Testimony of History, that all Learning and Civility were deriv'd down to us from the Eastern parts of the world. There it was that Mankind arose; and there they first discovered the wayes of living, with safety, convenience and delight. It is but just that we should attribute the original of Astronomy, Geometry, Government, and many sorts of Manufactures which we now enjoy, to the Assyrians, the Chaldeans and Egyptians . . . (for) it was the custom of their Wise Men . . . to conceal them, as sacred mysteries, from the apprehensions of the vulgar.'

He then proceeds to describe, in his own inimitable fashion, the working of the Society. 'The first part of these men's performance is very much to be praised. They have made the ground open, & cleer for us; they have removed the rubbish; which, when one great Fabrick is to be pull'd down, and another to be erected in its stead, is always esteem'd well nigh half the whole work . . . ' He is most eloquent about their diligence in pursuing the secrets of Nature and 'these, by one man's Industry, and another's constant endeavours, might probably at last be overcome . . . . I am confident that we only want a few more standing Examples, and a little more familiarity with the Antients, to excel all the Moderns.' (!)

He tells, of course, how the Society first came into view, as a result of the meeting of eminent persons at Gresham's College to hear Lectures by Dr. Wren and Mr. Rook (a singular coincidence of Bird-names!). Here we find mention of John Evelyn, Mr. Henshaw and others already mentioned above, including some who had followed the King in his banishment, Sir Robert Moray among them. The qualifications of their members include their agreement that as it is 'Only the Master's part to examine and observe; so it is the Disciples to submit with silence, to what they conclude.'

It is, says Sprat, 'By the help of the "Universal Light" which seems to overspread this age . . . ' that they are to work, and to 'Meddle no otherwise with Divine Things than onely as the Power and Wisdom and Goodness of the Creator is display'd in the admirable Order and workmanship of the Creatures . . . This is a Religion which is confirm'd by the unanimous agreement of all sorts of Worships; and may serve in respect to Christianity as Solomon's Porch to the Temple; into the one the Heathen themselves did also enter; but into the other, onely God's peculiar people.'

It was further agreed that their Elections would be 'Performed by Ballotting; every member having a Vote, the Candidates being nam'd

at one meeting, and put to the scruting at another.' It was also expressly declared that there should be no public discussion of religious or political topics in their meetings, and it is therefore in no way surprising that from the start the members were concerned with purely practical studies.

'They have studied the promoting of architecture in our island; and the beauty of our late Buildings; and the reformation of his own Houses, do sufficiently manifest His (the King's) Skill and Inclination to that Art . . . '.

Indeed, remarks Sprat, 'Of our Nobility, and Gentry, the most Noble and Illustrious have condescended, to labour here with their hands, to impart their discoveries, to propose their doubts, to assist, and defray the charge of their Trials.' He pointedly remarks on the fact that at last the greatest in the Kingdom are engaged in these pursuits as contrasted with the inability of the great Francis Bacon to erect his recommended "College or Temple of Solomon"—the concept of which was mentioned in the work, Novum Organum, 1620.

The second paper presented to the Society was a series of observations requested by Sir Robert Moray, President, who had asked "What was the nature of quarrying stone in the Indies?", a very apt enquiry for a scientist, man of letters and a Freemason. Soon there are papers by Christopher Wren on the implements of Geometry for measuring the Heavens, 'In which Method they may well be justified, seeing they have the Almighty Creator himself for an example; for He at first produc'd a confus'd and scatter'd Light . . . ' Thus it is, we are told, that 'The beautiful bosom of Nature will be expos'd to our view: we shall enter into its Garden and tast of its Fruits, and satisfy ourselves with its plenty . . . This will teach men to Worship that Wisdom by which all things are so easily sustained . . . and will lead them to admire the wonderful contrivance of the Creation; . . . this was the first service that Adam perform'd to his Creator, when he obey'd him in mustring, and naming, and looking into the Nature of all the Creatures . . . '.

We must here cease from further quotation for the time passes, but surely enough has been presented to show more influence upon our craft phraseology and style than might earlier have been imagined. To this however there has to be added one singular fact—that of all the trades to which these industrious and learned men turned it was the Mason craft which manifestly drew them most assiduously. A very good example of this, (may one dare to say, a glorious example!), is afforded by the life and practice of Dr. Desaguliers who bridges the period from the 17th to the 18th century in both thought and practice. A scholar of natural philosophy as the age described scientific experiment, he yet emphasised that no one involved in the installation of new mechanical engines could be without other essential skills—'To have a compleat Theory', he wrote, 'the Undertaker must understand

Bricklayer's Work, Mason's Work, Mill-wright's work, Smith's work, and Carpenter's Work . . . ' A veritable Hiram, one may dare to add! For those who think of the venerable doctor and cleric, who introduced Royalty afresh to the Craft, as a man of purely speculative masonic accomplishments it is as well to know that he was acting as consultant to the magistrates of Edinburgh in 1721 on the laying of water-pipes, when he was also welcomed as a brother by the master-masons of that city; he was the designer of a new Lewis or Crane for the raising of very heavy-weights, as when stone was being removed from a quarry or boats, and he was the translater by 1711 of a French work entitled "A Treatise of Fortification" by Jacques Ozanam —a piece of work requiring much practical knowledge of the building craft. It is not unimportant to recognise that he became acquainted with the Earl of Chandos at the Royal Society because of a common interest in the problems of heating, ventilation and water-supply!

When in 1717 Desaguliers went through a course of lectures on experimental philosophy in the presence, and for the express benefit, of George I at Hampton Court he was but expressing that same link of practical and speculative knowledge which the 17th century had so much promoted. Here was the outworking of that principle first enunciated by Francis Bacon in 1620 which pointed out the necessity of cooperative action to obtain true knowledge so that even the humblest craftsman had a part to play. It was Bacon's influence that first led men of science to desire to comprehend workshop practice, and that, in 1647, caused Samuel Hartlib to propose to Richard Boyle the formation of a new College where 'Not only would the pupils, even though from the highest ranks of society, be taught manual skills but the central part would be a gymnasium mechanicum or college of tradesmen.' It should not surprise us if in the lifetime of Desaguliers, if not solely due to his influence, there should emerge that Fraternity in which the beauty of expression by the learned, the strength of a manual art and the wisdom of architect and geometrician, of antiquary and classicist, would at last be combined in one harmonious whole as Freemasonry. Nor should it surprise us to observe the researches of an Anderson in his Constitutions, seeking for that which was in the dark recesses of a passing antiquity and yet still redolent in a Gothick or stone-building trade that contemporaries, and even the Fire of London itself, had helped to restore.

At this stage I am only too well aware of so much else that might be said and must remain unspoken on this occasion. Nothing has been said about the whole new influence in this century of the open Bible and that remarkable production under James 1st, the Authorised Version, based as it was, for two-thirds of its contents, on the accumulated wisdom and research of Tyndale, Coverdale and Calvin's Geneva Bible. This King James Bible was, and still is, a remarkable example of Hebrew learning in England and there will be need to stress this aspect of our scene if we are to fit in the lessons in Hebrew taken by Ashmole from Rabbi Solomon Frank, the Philosophia Moysaica and

the Summum Bororum of Dr. Fludd, the great interest in Solomon's Temple which developed in the period from 1675, or the vastly greater emphasis on the teaching of the Bible which followed the arrival in this country, from 1681, of the Huguenot refugees from France, one of whom was the secretly (?) conveyed son of a minister, John Theophilus Desaguliers. Of another such parson's son, Pierre Bayle, it has been said, 'He was intimate with the persons of the Old Testament; they were almost members of the family; one could discuss them freely; . . . '. It was these and many other facets of the same influence which need to be sifted if we are to understand the religious and Solomonic tone of the rituals that come to us from 1696 onwards.

I can do no better I think than to close with a passage from a book as yet undigested so far as masonic contextual study is concerned—"The Rosicrucian Enlightenment"—by one who is not able to be a member of the Craft and who therefore writes with necessary objectivity—Miss Frances Yates. She writes as follows:—

'The great mathematical and scientific thinkers of the 17th century have at the back of their minds Renaissance traditions of esoteric thinking, of mystical continuity from Hebraic or Egyptian wisdom, of that conflation of Moses with Hermes Trismegistus which fascinated the Renaissance. These traditions survived across the period in secret societies, particularly in Freemasonry. Hence it is that we do not know the full content of the minds of early members of the Royal Society unless we take into account the esoteric influences from the Renaissance surviving in their background. Below, or beyond their normal religious affiliations they would see the Great Architect of the Universe as an all-embracing religious conception which included, and encouraged, the scientific urge to explore the Architect's work.'

In 1716, and in the month of February, three things happened which are not unconnected: the memoirs of Elias Ashmole were published—Pope's Gothick poem, "Eloïsa to Abelard" was printed—and William Stukeley (a Freemason by 1620) became a member of the Royal Society. All the influences were coming together and masonic ritual would be more firmly shaped for the whole of its future.

THE TWIN PILLARS OF MASONRY

by

W.Bro. L. M. Sherwood, *Honorary Member No. 2429.*
P.M. 2238 E.C.; Official Lecturer, New South Wales.

Chapter One

Introduction.

The word pillar (or its equivalent in other languages) conveys the notion of a pile of stones or of a shaft of wood, stone or metal either standing alone or as a support for some superstructure.

Pillars, often referred to as columns, have long had an importance in the minds of men. This was a carry-over from stone-worship at the dawn of civilization and at a time when it was believed that the earth was supported in a fixed position by pillars (1). There is an analogy to the latter in Masonry in that a Lodge is supported traditionally by pillars.

The several twin pillars of Masonry provide one of the most confused themes in our Masonic tradition. Those that stood before King Solomon's Temple play an important part in our ritual pertaining to the first and second degrees. In many respects what is in the ritual finds no substantiation in the V.S.L.

In the latter regard it is to be remembered that the ritual does not pretend to reflect historical truth; it elaborates a story founded on V.S.L. sources to provide a vehicle for moral instruction. Therefore, when I come to discuss Solomon's pillars I make no special point of discussing the discrepancies between (a) what the ritual says that differs from fact or probability or (b) the many bewildering theories connected thereto. Similarly, I deal with related esoteric matters in relatively few words.

The paper is divided into the following chapters: The Importance of Pillars in Pre-history—Masonry's Antediluvian Twin Pillars—The Transition of Masonic Interest to Solomon's Twin Pillars—What is Known Reliably of B. and J.—Masonic Tradition in respect of the Twin Pillars B. and J.—The Enigmatic Names of B. and J.—B. and J. as Tokens of Recognition—Other Twin Pillars in Speculative Masonry —Twin Pillars in Modern Lodges—Conclusion. Then follow a List of References and two Appendices.

The figures in brackets in the text of the paper refer to the List of References at the end of the paper.

Chapter Two

The Importance of Pillars in Pre-History.

Brethren, look around your Lodge-room. You see pillars galore. Their antecedents endured in ancient times. The purpose of this

chapter is to show that pillars were important to people long before Masons adopted them.

It is now recognized that no race or tribe anywhere at any time in history was without some kind of religious cult aimed at the establishment and continuance of right relations with some transcendent power. But just as different peoples had their own customs, language etc. so also they had their own ideas about that supreme authority and proper propitiation thereof.

There were almost as many such cults as there were peoples but their religious systems have been classified generally, e.g. animism, totemism, fetishism, mysteries etc.

Stone-worship.

One of the earliest forms of fetishism was the worship of unhewn stones (2). The Canaanites, the original Hamite population of Palestine, had stones as pillars prior to the Israelitish invasion (3). The Israelites copied their use. The V.S.L. records many such instances. For example: after his dream of the ladder between heaven and earth 'Jacob rose early in the morning, took the stone on which he had laid his head, set it up as a sacred pillar' and named it Beth-el, that is, House of God (4). Jacob, also, set up other commemorative pillars (5). So did Joshua and Samuel and others (6). Thus did sacred stones or monoliths become regular features of Canaanite and Hebrew sanctuaries; many of them have been discovered in recent times by excavators (7). Even the prophet Hosea appears to have regarded a pillar as an indispensable adjunct of a holy place dedicated to Jehovah (8). Their use was condemned by Moses (9) and Isaiah (10). None the less the Israelites continued to venerate their pillars even as late as the 8th century B.C.

Not only in Asia-Minor were pillars of stone venerated because they were held to indicate the presence of the god but also in Egypt, Greece, Western Europe, Polynesia etc. Even the Scottish Highlanders had their Gruagach stone to protect their flocks (11).

Subsequently, in the bronze age, metal pillars replaced those of stone.

With this background a pillar became honoured as 'a symbol of strength and firmness—a symbol also of Divine Power and by inference a symbol or idol of the Deity Himself' (12). Thus it may be said that in the ritual use of pillars which our early brethren adopted there was an important feature of ancient custom. In fact, there are vestiges of ancient stone symbolism to-day even in civilized communities, i.e. monuments and grave-stones commemorating the departed and elsewhere, aye, even in the Freemasons' foundation stone, their ashlars etc.

Why Twin Pillars?

But one might ask why was the use of twin pillars frequently adopted, particularly when only one deity was represented and particularly at a time when the vogue was for triads and the 3, 5, 7 theme? I have found no convincing answer to this query.

Twin pillars abounded in archaeology (13). Covey-Crump finds (14) analogy between twin pillars at the entrance to a temple and the twin towers that flank the entrance to modern churches. He says they guard the passage from the substantial realities of the temporal world to the unseen realities which are eternal. As examples he instances the Minsters of York and Westminster. I would add the more familiar southern entrance to St. Mary's R.C. and the western entrance of St. Andrew's Anglican Cathedrals here in Sydney.

Some say that aesthetics in architecture is evaluated, inter alia, by geometric rhythm, i.e. by repetition of indentical units. Others reckon primitive peoples, like a certain more modern school of philosophers, believed in a fundamental duality; thus things were paired: male and female, active and passive principles in nature etc. including the Mithraic requirement of the establishment of equilibrium. But, as I said, these, at best, are doubtful explanations.

Chapter Three

Masonry's Antediluvian Twin Pillars.

Their arrival 600 years ago.

The three sons of Lamech "had knowledge before that God would take vengeance for sin, either by fire or water; and they had great care how (what) they might do to save the Sciences that they had there found and they took counsel together; and by all their wits they said that there were two manner of stones of such virtue that one would never burn, and that stone is called Marble, and another stone that would not sink in water and that stone is named Laterus" (i.e. burned clay). "And so they planned to write all the Sciences that they had found in these two stones . . . And so they prayed their elder brother Jabal that he would make two Pillars of these two stones . . . " (to record that knowledge).

So starts the story of Masonry's first twin pillars. The source is A.Q.C. 5 (a publication of Quatuor Coronati Lodge, London), "The Cooke MS.—A Modernized Version", starting at line 256.

From the fact that the story appears in the first part of the Cooke MS but not in the older Regius Poem allows an approximate date to be set for the entry of twin pillars into Masonry's legendary history. The deduction is as follows:

The Cooke MS is dated c.1410 but is believed to be a copy of an earlier original (15). The Regius Poem, the oldest extant Masonic writing, is dated c.1390 but its substance probably dates from c.1360 (15).

Cooke is not a homogeneous MS but is composed of two portions:

(a) The first 642 lines comprises the so-called Long Legendary History of Masonry and is the newer part.

(b) The remaining 318 lines comprising the Short History which corresponds with the substance of the first 470 lines of the Regius Poem—matter believed to have been in existence in 1360 (15).

Therefore, argue Knoop & Co. (16), the Cooke Short History and the Regius Poem represents the traditional history of Masonry as accepted by mediaeval masons in mid-14th century. It contained no reference to pillars. It follows then, they say, that the twin pillars were introduced into Masonry only when the Long History was written, i.e. after the date of the Regius parent (say 1360) and the writing of the parent of the Cooke Ms (say at the end of that century).

Thus there have been twin pillars in Masonry since the second half of the 14th century—that is, for 600 years.

The Cooke Story and its Sources.

The Cooke MS claims (at lines 202, 217 and 321) that its story is derived from a 14th century publication, Higden's "Polychronican". Knoop & Co. (17) say this is incorrect; the Cooke story is clearly an attempt to form a consistent narrative out of three earlier tales that would have been known to the authors of the Cooke MS. These tales were:

(a) That one in an apocryphal Hebrew writing called Vita Adae et Evae which states that Eve, after Adam's death, ordered their third son, Seth, to write on tablets (not pillars) of clay and of stone a record of "all my life and your father's". Thus if the Lord in his anger at their transgressions destroyed their world first by flood and then by fire history would be preserved because water would not destroy the stone and fire merely bake the clay hard.

(b) A story attributed to Josephus (18) and which became well-known in Europe. In this legend the tablets became pillars of brick and stone but how and when is not known (16). Upon the pillars were carved the discoveries made by the descendants of Adam and Eve including astronomical discoveries which were attributed variously to Seth or Enoch, the eldest son of Cain.

(c) Another Hebrew version which came through early in the Christian era from the Jerahmeelites who occupied southern Judah in King David's time. This legend, told of Jabal, Jubal and Tubalcain, sons of Lamech, fifth lineal descendant of Cain (19). These sons made pillars of marble and "lacerus" (i.e. lateres=bricks or tiles) to preserve in the event of the destruction of the world by fire or flood "all the sciences that they had found".

There was also an Egyptian story of how the first Hermes engraved all knowledge on pillars which Hermes Tresmegistus subsequently recovered and deciphered. As this story was written about 200 A.D. it may also have been available to the author(s) of the Cooke MS (15).

Out of these three or four legends the Cooke MS mentions the prophecy foretelling the destruction by fire and water but omits the name of Adam in connection with it. It records the manifold discoveries of the children of Lamech. It assumes that these were the seven Liberal Arts and Sciences (which were mentioned as such in literature first in 420 A.D.) and it was these that were carved on the two pillars. Also it refers to the finding of the pillars after the Flood by Pythagoras and Hermes who taught the sciences they found written thereon.

Such is the story of Masonry's first twin pillars. Subsequently Masonic interest was transferred from these two antediluvian twin pillars to those twin pillars erected in front of King Solomon's Temple. The next chapter tells of that transition.

Chapter Four

The Transition of Masonic Interest to Solomon's Twin Pillars.

Knoop and Jones suggests (20) that Solomon's pillars came into Freemasonry through Scottish ceremonies associated with the Mason Word. This indication came from a writing by a Scottish Minister in 1691 wherein he said: "The Mason Word is like a Rabbinical Tradition, in way of comment on Jachin and Boaz, the pillars erected in Solomon's Temple (I Kings vii, 21) with one addition of some secret sign" (given through the hands).

H. Carr tells (21) that the earliest known mention of the Mason Word was in 1637 and infers that B. and J. entered Masonry during a re-shaping of the ceremonies and words at some time between c.1500 and c.1630.

It seems strange that although the tradition of K. S. T. entered Masonry in the original Cook MS sometime before c.1410 and was elaborated in later versions of the MS Constitutions and the words were used esoterically yet the pillars B. and J. find no mention in any Old Charge (22).

Obviously, pillars were not important. Even the antediluvian pillars, though mentioned, figure without prominence in all versions of the Old Charges from the Plot family onwards, i.e. from the late 15th century (23). Likewise twin pillars were of little importance to Dr. James Anderson; although he refers to I Kings v and vii and II Chron. ii and iv yet he does not mention B. or J. in his 1723 Constitutions. But on page 3 of his 1738 Constitutions he refers to the antediluvian pillars—and in face of almost certain use of the words B. and J. esoterically in the three degrees of Speculative Masonry which had by then evolved (24).

In the meantime, however, the early Masonic Catechisms dated 1696 to 1730 (of which 16 are extant) indicate a growing significance of B. and J. Thus: The Edinburgh Register House MS of 1696 mentions that the first lodge was held "in the porch of Solomon's Temple" but does not mention the pillars. The names of the twin pillars are given in full, by scriptural references or by initial in the just mentioned Edinburgh MS and in the Chetwode-Crawley and Sloan 3329 MSS both of c.1710 when referring to the words of recognition but the pillars per se are not spoken of. It was the Dumfries No. 4 MS of c.1710 that was the first to propound in detail the significance of the twin pillars. The author does so in a 300 word postscript to a document that earlier refers to the pillars of the children of Lamech.

Subsequent catechisms refer to two pillars, their names and the purported significance of these names.

Thus it seems strange that although the Graham MS of 1726 clearly indicates the ceremonies we know, refers at length to the building of K.S.T. and the communication of secrets yet it gives no mention of the pillars.

The important "Masonry Dissected" of 1730 in its ritual of the first degree merely notes parenthetically that 'Boaz and Jachin were two pillars in Solomon's Porch. I Kings chap. vii, ver. 21' but in the Fellow-Craft's Degree refers to them in some detail without mention of their significance.

There is no mention of the twin pillars in later catechisms, i.e. those of 1740 and 1750 (25).

But thereafter, so Carr tells us (21), the twin pillars B. and J. became a regular part of the furnishings of the lodge. The development of their use was as follows:—

1. As part of questioning in a catechism;
2. Drawn on the floor in chalk being part of the earliest tracing boards;

3. Their use as columns by the Wardens;
4. As pieces of Lodge furnishings and as part of the Second Tracing Board.

Chapter Five

What is Known Reliably of B. and J.

Few buildings in antiquity have been written about to the extent that K.S.T. has been. In similar measure no building has been so surrounded with popular fallacies. Furthermore, no part of the building has been the subject of differing opinions as those twin bronze pillars known as B. and J.

The most accurate account of B. and J. available to us is in the V.S.L.. So little there is, that it is contained in the 800 or so words, many of them in duplicate, that are recorded in the first appendix to this paper. They are taken from I and II Kings, II Chronicles, Jeremiah and Ezekiel.

Omitting duplication their story is told in 400 or 500 words—so little is the sum total of what is known reliably about B. and J.!!

Further, it might not be wholly reliable. The information given in Kings and Chronicles was not a contemporary description. It was made during the Exile in Babylon towards the end of the 6th century B.C., 400 years after K.S.T. was built. Chronicles was written 2 or 3 centuries later. As Rev. E. R. Bigg tells us (26) the Hebrew texts from which our translations were made have themselves suffered from ancient redactions (i.e. re-writings incorporating modifications of original texts). The result, says Bigg, is a generally imperfect description of K.S.T. Doubtless, however, the original Kings was compiled from writings of men who saw the temple.

K.S.T. was built to house properly the Ark of the Tokens. It was a copy in stone of the tent shrine called the Tabernacle of the Lord (27) except that the temple had chambers built about the sanctuary; in dimensions the temple was exactly double the tabernacle (28). The tabernacle had no twin pillars (27).

In so far as they receive no mention in Ezra and Esdras, it would seem also that the twin pillars were not featured when the temple was re-built by Zerubbabel. These omissions of the pillars could indicate that the pillars were of no particular importance to the Jews. (Perhaps B. and J. were no more than ornaments added by the Phoenician builder in emulation of Phoenician temples.)

Thus what is known reliably of B. and J. is small compared with the image presented to us in the Masonic tradition in respect thereof.

Chapter Six

Masonic Tradition in Respect of the Twin Pillars B. and J.

By current Masonic tradition the twin pillars B. and J. were the most notable and magnificent feature of the renowned and conspicuous K.S.T. This is not supported in the Biblical story reproduced in Appendix A.

Josephus, the first century A.D. Jewish historian, was foremost in embellishment of the scriptural record. He is said to have done it as a symbol of former Jewish greatness.

Subsequent writers accepted the saga as Josephus told it. Bede (672-738 A.D.) in his "De Templo Solomonis" was the first to treat K.S.T. allegorically. But, generally, between the 3rd and 13th centuries not much was written about Solomon or his temple. This has been attributed to the malevolence with which the Jews were regarded in those dark ages (29). Nevertheless belief in the fabulous character of the temple persisted. Prof. Swift Johnson in A.Q.C. xii substantiates this popular acceptance of splendour. By the 13th century we have early imaginative paintings of the porch with pillars. By the 16th century such pictures were common. Anderson gave expression to the popular conception of K.S.T. when, on page 14 of his 1723 Constitutions, he referred to "this most sumptuous, splendid and glorious edifice".

Masonic tradition continues this deliberate embroidery of history. If one were to take (a) the current Masonic tradition and subtract (b) what is known reliably as recounted in Appendix A; then (c), the difference, represents (roughly) the extent of embellishment—in accordance with the equation: a—b=c.

For myself, I see no useful purpose in dealing specifically with the differences between Masonic tradition relating to the pillars B. and J. and what is known reliably. But it is important to know of the existence of such differences. Otherwise, it is sufficient, I think, to recognize, as I said before, that the intsructions contained in our ritual are presented as a legend upon which to hang the virtue of morality, not as an item of history.

Chapter Seven

The Enigmatic Names of B. and J.

Although the upright stone pillars (called by the Hebrews: massebah) were common yet, in the Palestine area, twin pillars were not. As Ward points out (30) it is only in the last 50 years that evidence has been found of temples similar to K.S.T. with twin pillars, both in Syria. Farrant (31) refers to two standing pillars having been

found near to each Megiddo and Taanach, adjacent ancient Palestinian towns. There were analogous stone twin pillars said to have existed previous to the building of K.S.T. in Persia, in Babylon, Egypt and elsewhere but none in Phoenicia (32 and 33) although there are statements that there were (31). That B. and J. were made of metal instead of stone, as elsewhere, is not, I think, significant; it is merely an expression of the coming of the bronze age and of Solomon's access to mineral deposits in the south of his kingdom.

A Hebrew pillar denoted by massebah was a symbol of Divine presence or was believed to secure Divine presence. As stated in Chapter Two, it was customary to give names to such massebah; e.g. Jacob called one Beth-el, the house of El, that is, the Lord (4), another called Gal-ed, meaning Cairn of Witness, or Mizpah, that is, Watch-tower (5); the Pillar of Rachel's Grave (5); another set up by Absolam to commemorate his own name (34) and so on.

Such being established Hebrew practice it would be quite normal to give names to the twin pillars before K.S.T. I Kings vii, 21 and II Chron. iii, 17 tell us that the names of the pillars were respectively Jachin and Boaz but before 16th century ascribe no meaning to the two words. It was left to our ritual to state that Jachin was named for a priest and Boaz for an ancestor of King David.

Canon Covey-Crump says (35): "As Boaz was only a Bethlemite farmer, who had been dead at least 150 years, and Jachin was but an obscure subordinate priest, it is not easy to see why they should be thus commemorated".

Modern Hebrew scholars do not believe that the pillars were in fact named Jachin and Boaz as stated in the more modern scriptural translations. Biblical Hebrew is a most difficult language. It consists of 22 consonants with a system of vowel points to help form the word. There are many different pronunciations of the unwritten vowel sounds. The early texts had no spaces between words or sentences. Because Hebrew is a highly conjugated language with many voices, moods, tenses etc. more than 22,000 grammatical forms can be created from a given three-letter verb-root. Further Modern Hebrew renders little help because it differs materially from the language of the Scriptures. It is not surprising then that there can be linguistic problems in interpreting a series of conjoined consonants written, say, 2500 to 3000 years ago (36).

G. Brett provides (37) some interesting observations about the significance of the Hebrew words which are put into English as Jachin and Boaz. His remarks have been incorporated in the following chart:—

Note: The chart appears on page 54.

Differing Significance of the Words J. and B.

Translation		Treatment of	
Name	Language and date	JACHIN	BOAZ
Septuagint (Book of Kings)	Greek Began 280 B.C. (38)	Hebrew transliterated into Greek characters corresponding to the English word Jachin	As for Jachin
Septuagint (Chronicles)	Ditto	Hebrew translated into Greek words meaning (in English) "RIGHT"	Hebrew translated into Greek words meaning (in English) "STRENGTH"
Josephus	Greek 1st cy. A.D.	Gives the respective Hebrew characters untranslated	
Christian Writers	Early A.D.	Ditto	
Vulgate Pre 16th Century	Latin Started 2nd cy. A.D.	Ditto	
Vulgate 1552 Glossary	Ditto	Gives Latin words which translate into English as "preparing or preparation, or firmness"	Gives Latin words the first of which translate to "In Strength or" with a meaningless final word
Ven. Bede	672-738 A.D.	Refers to "J., that is firmness"	Refers to "B., that is strength"
Authorized or King James	English 1611	Marginal note: Jachin, that is He shall establish	Marginal note: Boaz, that is In it is strength
New English Bible	English 1970	Footnote: Jachin or Jachun, meaning It shall stand	Footnote: Boaz or Booz, meaning In strength

The discrepancy between the Authorized Version and the New English Bible and the Geneva (see below) translations relating to Jachin and the older significations of the same word is interesting. In this regard the following comment by Hepburn (39) is apposite: 'All we know is what Masonic writers have told us, namely that the translation of Hebrew words given in the ritual, is taken from the Geneva Bible of 1560 which was much in use at the time when Speculative Masonry was developing, namely in the 17th and early 18th centuries'. A.Q.C. lxxv, 225 confirms and says the Geneva Bible translates Jachin as "To Establish" and Boaz as "In strength".

Thus it will be noticed that the V.S.L. in its various translations gives inconsistent meanings to J. and B. Also the V.S.L. gives no

support to the Masonic tradition that Jachin and Boaz represent persons. In this regard Brett says (38): "The same Glossary" (to the 1552 edition of the Vulgate), "it is interesting to note, refers to a priest named J, of uncertain date, mentioned in I Chronicles ix, 10 and to a tribe of Jachinites in Numbers xxvi, 12; the first of these appears to be the only ground for the legend attached to the name".

The earliest known Masonic document dealing with J. and B., the Dumfries No. 4 MS (40) of c.1710 likewise gives no support for the story that J. and B. were persons. There are, however, several items of interest to us in Dumfries No. 4. First, the pillars are called "Names" with a capital N. The sense of the writing indicates that "Name" is used in its Biblical meaning i.e. as a symbol representing the power of God or Christ as in the Wesley hymn: "Thee we adore, Eternal Name". That is, the pillars were a symbol of God's power much as were the Hebrew massebah. A paraphrase of the relevant part of the Dumfries No. 4 is: "Solomon set up two Names: that on the right hand was called Jachine meaning: 'in it is strength' (as in the A.V. version) etc. Although elements of the theme B.=strength and J.=to establish and when conjoined=stability are discernible yet the thesis is confused. However, the idea comes out clearly in "The Grand Mystery of Freemasons Discover'd" of 1724 where, in answer as to what Iachin and Boaz represent there is written: "A Strength and Stability of the Church in All Ages".

I will conclude this rather involved discourse on the enigma of their names with the views of Covey-Crump (41): The names given to the pillars were Hebrew and their symbolical significance was Hebrew. There is no doubt, says Covey-Crump, that Boaz denotes "in Him is strength" and Jachin "He will establish". Our question is why were these particular names adopted? Whatever the cause for that may have been, it did not apparently commend itself to Hebrew minds; for the names are never mentioned afterwards, they did not cling very long.

In the same place, Canon Covey-Crump finds objectionable the statement: "God said—In strength I will establish this My house to stand firm (fast) for ever"; he says it is a profanation because there is no such verse in the Bible. When the distorted quotation crept in I have not been able to ascertain, continues Covey-Crump, but it must presumably have been sanctioned by the Lodge of Reconciliation and as I am loth to impute carelessness in such matter to (Rev.) Dr. Hemming, I prefer to suggest that he passed it as an allusion to that spiritual house which our Craft is now building "to stand firm for ever".

By the way, which was J. and which was B.? II Chron. iv, 10 N.E.B. says: "he put the Sea (i.e. laver) at the right side, at the south-east corner of the temple". As J. was also on the right side

of the porch (42) it must also have been at the south-east corner. Therefore, as the temple faced the east (43), if J. were in the south-east it must have been on the right when one stood at the door of the temple looking out i.e. with one's back to the sanctuary (Holy of Holies).

Chapter Eight

B. and J. as Tokens of Recognition.

There have been some words of recognition at least since before 1637 when reference to the Mason Word was made in a Scotsman's diary (21). It is likely (20) that the original word for an E.A. was J. and B. with J. being hived off later for use when the Fellow-Craft degree evolved early in the 18th century.

It is strange that these two improperly understood Hebrew words were selected for esoteric use nearly a century before Masonry became interested in Solomon's pillars (refer to Chapter Four).

It is strange also that, subsequently, sometime between 1700 and 1730, another pair of improperly understood Hebrew words were selected for similar use in the M.M. Degree. It has been suggested (57) that there were two pronunciations of probably the same Hebrew noun and verb—words that were debased through ignorance or carelessness that their original form were lost and alternative pronunciations were used. The Lodge of Promulgation in 1810 permitted the use of either word at the Master's discretion. For good measure we use both alternatives without knowing why—just as we do B. and J. in the other degrees.

Chapter Nine

Other Twin Pillars in Speculative Masonry.

Those of Noah and Boaz.

In a part of the "Antient" working of England there is another story of twin pillars (44). Here follows a paraphrase of the 350 word (approx.) passage of ritual:

The first pillar was built by Noah upon his coming out of the Ark. He called it Jachin which signifies to establish. He set it up in commemoration of the rainbow which God had established in the heavens. Thenafter, the descendants of Noah, in whatever country they sojourned, built one in imitation of Noah's original and which they likewise called Jachin. Subsequently, Boaz, great grandfather of David, erected two pillars on his estate at Bethlehem; he named one after the ancient Jachin and the other he called after himself, Boaz. Solomon called the two pillars of his temple by those names to commemorate those two noble personages.

I have found three references to this story (45).

Those of Fire and Cloud.

Masonic tradition tells us (46) that B. and J. were intended as a memorial of the miraculous pillars of fire and cloud which accompanied the Israelites in their wanderings after the exodus (47).

Commentators think the reference is a figurative use of the term pillar to symbolize God's presence. Another (48) suggests that the pillar of fire and cloud was a poetical treatment of volcanic eruption located in the Sinai peninsula.

The Pillars of Good Fellowship.

"The Ancient Fraternity of Free and Accepted Masons . . . hath inviolably kept those two essential and fundamental Pillars of all good Fellowship, Taciturnity and Concord." Those words are taken from an early 18th century exposure (49).

I include the quotation here only because the imagery delights me. It reminds me that the foundations of Islam, the Muslim religion, are called Pillars.

The Royal Arch Pillars.

On the north side of a Chapter of Royal Arch Masons are the Companions and Scribe Ezra forming one pillar; on the south are the Companions and Scribe Nehemiah forming the other one. These are the pillars with which we are familiar in Craft Masonry (50).

Chapter Ten

Twin Pillars in Modern Lodges.

There is a vestige of the Antediluvian twin pillars in Speculative Freemasonry. Whereas the purpose of the former pillars was to preserve for posterity the Seven Liberal Arts and Sciences the twin pillars B. and J. have, according to our tradition, a similar purpose, i.e. to preserve in their hollow centres the archives of Masonry. Knoop and Jones consider that this tradition "doubtless represents an attempt to harmonize the two different pillar legends" (51). (B. and J. were hollow (52) but not for the purpose stated above.) United States Lectures take this concordance further by stating that B. and J. had the capacity to resist fire and flood.

In the first half of the 18th century the twin pillars B. and J. were included in floor drawings and it was the Master's duty to explain such to the candidate (53). By late 18th century Lodges provided large representations of B. and J. in keeping with their traditional importance. For example, the Oxford version of the Explanation of the 2nd T.B. is said to provide: "Every Masons' Lodge has, or ought to have two columns, one on each side of the Master's Chair; they are intended to represent the pillars at the entrance of the Temple" (54).

In England such twin pillars are no longer a familiar sight but they are to be seen in Lodges at Bristol, in Cornwall and in the North.

Some New South Wales Lodges have them; appropriately, this Lodge-room in which we meet to-night has twin 2 metre bronze pillars flanking the portal. Such pillars are not usual in United States Lodges, I am told.

However, in all Lodges that use Tracing Boards, B. and J. are depicted on the Second Board.

It is usual also for miniatures to appear on Wardens' pedestals but the makers of Lodge furnishings sometimes turn out representations not at all like the conventional appearance of B. and J. In early Speculative Lodges the Wardens each carried a column when in procession; I have seen such in Lodges wherein Officers enter in procession to take up their stations prior to the opening of Lodge. (These columns, I should say, are distinct from the candlestick pillars often to be seen adjacent to the Master's and Wardens' pedestals; they are of Grecian origin (55).

Chapter Eleven

Conclusion.

Much has been written variously by others about the Antediluvian Pillars and those before K.S.T. I have endeavoured to assemble in one paper information not otherwise readily available while omitting items that are. For example, I have avoided treatment of the historical inaccuracies and the improbabilities that have been well covered in Masonic literature. Likewise I have not dealt with the location and many of the stories that Masonry and others have attached to the twin pillars B. and J.

Little conjecture might have been necessary if B. and J. had been allowed to suffer no more than the natural ravages of time. They might even be with us to-day as are the Egyptian twin monoliths, one in New York and the one in London called Cleopatra's Needle, 1000 years older than B. and J. But Nebuchadnezzar destroyed Jerusalem and King Solomon's Temple in 587 B.C. Concerning this the Prophet Jeremiah wrote: "The Chaldeans broke up the pillars of bronze in the house of the Lord and took the metal to Babylon" BUT a piece of what is believed to be one of the pillars B. or J. lies in St. Paul's Cathedral, London, 2560 years later. See Appendix B.

> The Temple and its brazen Pillars may be ravaged and decay,
> But there's a moral fabric that shall never fade away,
> Age after age each Mason strives to carry out his plan
> To build a Temple formed of Living Stones—a structure made of hearts. (58).

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43. Ezekiel vii, 16 "men with their backs to the sanctuary and their faces to the east"; Ezekiel xlvii, 1 "the temple faced the east"; Numbers iii, 38 "in front of the tabernacle on the east"; Wisdom of Solomon ix, 8 K.S.T. was "a copy of the second tabernacle". Ezekiel described what he saw in Jerusalem says Inter-varsity Fellowship: New Bible Commentary (1962) p.645
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I give grateful thanks also for acquirements from the writings of many not named.

Appendix A.

What is Reliably Known of J. and B.

Source: New English Bible—1972

I Kings vii, 15-22.

He cast in a mould the two bronze pillars. One stood eighteen cubits high and it took a cord twelve cubits long to go round it; it was hollow, and the metal was four fingers thick. The second pillar was the same. He made two capitals of solid copper to set on the top of the pillars, each capital five cubits high. He made two bands of ornamental network, in festoons of chain-work, for the capitals on the tops of the pillars, a band of network for each capital. Then he made pomegranates in two rows all round on the top of the ornamental network of the one pillar; he did the same with the other capital. (The capitals at the tops of the pillars in the vestibule were shaped like lilies and were four cubits high.) Upon the capitals at the tops of the two pillars, immediately above the cushion, which was beyond the network upwards, were two hundred pomegranates in rows all round on the two capitals. Then he erected the pillars at the vestibule of the sanctuary. When he had erected the pillar on the right side, he named it Jachin; and when he had erected the one on the left side, he named it Boaz. On the tops of the pillars was lily-work. Thus the work of the pillars was finished.

I Kings vii, 40-2 and 45-6.

So he (Hiram) finished all the work which he had undertaken for King Solomon on the house of the Lord: the two pillars; the two bowl-shaped capitals on the tops of the pillars; the two ornamental networks to cover the two bowl-shaped capitals on the tops of the pillars; the four hundred pomegranates for the two networks, two

rows of pomegranates for each network, to cover the bowl-shaped capitals on the two pillars . . .

. . . all these objects in the house of the Lord which Hiram made for King Solomon being of bronze, burnished work. In the Plain of the Jordan the king cast them, in the foundry between Succoth and Zarethan.

II Kings xxv, 13 and 16-7.

The Chaldeans broke up the pillars of bronze in the house of the Lord . . . The bronze of the two pillars, the one Sea, and the trolleys, which Solomon had made for the house of the Lord, was beyond weighing. The one pillar was eighteen cubits high and its capital was bronze; the capital was three cubits high, and a decoration of network and pomegranates ran all round it, wholly of bronze. The other pillar with its network, was exactly like it.

II Chronicles iii, 15-7.

In the front of the house he erected two pillars eighteen cubits high, with an architrave five cubits high on top of each. He made chain-work like a necklace and set it round the tops of the pillars, and he carved a hundred pomegranates and set them in the chain-work. He erected the two pillars in front of the temple, one on the right and one on the left; the one on the right he named Jachin and the one on the left Boaz.

II Chronicles iv, 12-7.

(So Hiram finished) the two pillars; the two bowl-shaped capitals on the tops of the pillars; the two ornamental networks to cover the two bowl-shaped capitals on the tops of the pillars; the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals on the two pillars . . . —all these objects master Huram made of bronze, burnished work for King Solomon for the house of the Lord. In the Plain of Jordan the king cast them, in the foundry between Succoth and Zeredah.

Jeremiah lii, 17, 20-22.

The Chaldeans broke up the pillars of bronze in the house of the Lord . . . The bronze of the two pillars . . . was beyond weighing. The one pillar was eighteen cubits high and twelve cubits in circumference; it was hollow and the metal was four fingers thick. It had a capital of bronze, five cubits high, and a decoration of network and pomegranates ran all round it, wholly of bronze. The other pillar, with its pomegranates, was exactly like it. Ninety-six pomegranates were exposed to view and there were a hundred in all on the network all round.

Ezekiel xl, 49.

The vestibule was twenty cubits long by twelve wide; ten steps led up to it, and by the pilasters rose pillars, one on each side.

Appendix B.

A Piece of B. or J. in London?

Surveyor's Office, Chapter House,
St. Paul's Cathedral, London, E.C.4.
3rd December, 1971.

Dear Mr. Sherwood,

I thank you for your letter of the 24th November addressed to the Dean which has been passed on to me, and hope that the following answers your query at least in part.

There is in fact a piece of the Temple of Jerusalem in St. Paul's in the South Aisle of the Choir. It is in the form of a volute and might therefore well be from the top of a column. The following inscription in Latin is attached to it:—

> Lapidem qui templo Hierosolymitano olim inhaerebat e terra sancta redux huc usque adportavit H. P. Liddon S.T.P. Hujusce Eccl. Cath. Canonicus A.S. MDCCCLXXXVI.

the sense of which seems to be:—

> H. P. Liddon S.T.P. (Professor of Sacred Theology) Canon of this Cathedral Church on his return from the Holy Land brought back this stone which once formed part of the Temple of Jerusalem. In the year of Our Saviour 1886.

I have been unable to find any record of any article of bronze buried beneath any of the stairs of the Crypt.

Yours sincerely, R. Crayford.

I was checking up on something I had read. As the fragment is of stone it is likely that it is not part of one of the pillars B. or J.—

L.M.S.

THE ROYAL ARCH

by

W.Bro. C. H. Birkett, B.Sc., *P.P.A.G.Soj.(R.A.)*

P.P.G.Treas. (E.Lancs.)

Many have posed the question as to exactly when and where Royal Arch Masonry fits into the general picture. Unfortunately there is no easy answer. We know approximately when and where the Royal Arch made its first appearance, but we can only hazard a guess as to how it came into being. Bro. Hewitt, an expert on the Royal Arch, states, 'that in *1730* something was taking shape which later became the Royal Arch', but the form and substance of that something is still obscure.

Reference is made to it soon after this date in England, Scotland, Ireland and even America. The Stirling Chapter in Scotland met in 1743 and in its By-Laws, which still exist, it fixed the exaltation fee at 5/-. Dassiquy recorded that in 1744 a Brother was made a Royal Arch Mason in London. Laurence Dermott, a leader of the Antients, stated he had been exalted in 1746 in Dublin. The oldest existing minute comes, strangely enough, from America where in 1753, a Chapter in Virginia records the names of three candidates. It is curious to note that in this case, on closing the Chapter it was resumed as a Craft Lodge in the 1st Degree for an initiation, at which each of the newly Exalted Brethren took office, one as Worshipful Master, one as Junior Warden and one as Secretary, whereas the 1st Principal of the earlier Chapter is named as being a Visitor to the Lodge.

How the Royal Arch came into being is a matter entirely of speculation. Some believe it was imported from the Continent. Others think that it was originally part of the old 3rd Degree which was later mutilated to form a kind of 4th Degree. It has also been suggested that the Royal Arch and the 3rd Degree had a common origin. This is supported by the statement that what was lost in the one was found in the other. Actually no real proof of its origin has been found and none of the early Ms's, refer to it.

The English, Scottish and American rituals are all based on the Zerubbabel legend but the Irish ritual was based on the account given in the 34th Chapter of the 2nd Book of Chronicles, which describes how Josiah, King of Israel, purged idolatry from the land, destroyed all idols and slew the false priests. He then authorised his High Priest and Chief Scribe to restore and rebuild the dilapidated Temple. The Irish Principals were called Excellent King, High Priest and Chief Scribe and according to Pick and Knight this procedure is still adopted today.

You will recall that about 1750 was the period during which the Antients and Moderns were at loggerheads. When the Antient Grand

Lodge was formed in 1751 it recognised the Royal Arch and took over its control and it continued to do so until after the Union was finalised in 1813. Laurence Dermott their early leader in his Book of Constitutions (Ahiman Rezon—Help to a Brother) referred to that part of Masonry called the Royal Arch stating he believed it to be the Root, Heart and Marrow of Freemasonry. On the other hand the Modern Grand Lodge, although many of its eminent members including the Grand Master himself were Chapter masons, adamantly refused to recognise it. In fact the Modern Grand Secretary issued this statement, "Our Society is neither Arch, Royal Arch or Antient". It continued its opposition even after the Union and as late as 1792 passed a resolution "that the Grand Lodge of England has nothing to do with the proceedings of the Society of Royal Arch Masons". In the meanwhile, however, individual members, although still Moderns, ignored their Grand Lodge rulings and in 1766 formed what they called "A Charter of Compact of the Grand Royal Chapter of the Royal Arch of Jerusalem".

This Charter of Compact later developed into a Grand Chapter and our Supreme Grand Chapter today is actually a descendant of that body. The Principals at that time were known as Prince Zerubbabel, Prophet Haggai and Priest Joshua. P.Z., P.H. and P.J. Ezra, Nehemiah and the Sojourners were as in our today's ritual. The abbreviation "M.E.Z." first appeared in 1770 and the word "Companion" in 1778. Before this date members of the Royal Arch were known as Brethren.

It was this Modern Grand Chapter that standardised the dress of R.A. Masons. Originally the apron had the letters 'T' and 'H' appearing in gold on the bib. These letters stood for TEMPLUM HIEROSOLYMA "The Temple of Jerusalem". As time went on the letters became combined into a monogram with the letter 'T' standing on the cross-bar of the 'H'. Then some enterprising manufacturer omitted the serifs of the letters and the Companions were left with a design of 3 levels or 3 Taus, or as we know it today the "Triple Tau". Thus said Pick and Knight 'an entirely fanciful explanation was grafted on to our ritual'. Hewitt comments 'thus has grown a symbolism which was never in the minds of our Royal Arch forefathers and never intended by them'.

Union in the Chapter presented great difficulties. The Moderns had a Grand Chapter which they adamantly refused to recognise. The Antients had no Grand Chapter but recognised the Royal Arch and controlled it through their own Grand Lodge. Finally four years after the Union i.e. in 1817, the Grand Master of the new United Grand Lodge of England, the Duke of Sussex, was appointed as mediator. He called both sides together. Each opened its own Chapter in adjoining rooms. They then both proceeded to a third chamber where the Duke of Sussex awaited them. He welcomed them and then

addressed them and at last agreement was reached and a United Grand Chapter was formed. It was later approved by United Grand Lodge and the Royal Arch was recognised as a part of Ancient Freemasonry on the condition that its regulations did not interfere with the constitution of Grand Lodge.

It ultimately became the Supreme Grand Chapter of England and as Bro. Hewitt said 'it went from strength to strength, steadily establishing the unique position of respect it enjoys today as the premier Grand Chapter of the world'.

CORRESPONDENCE

1. W.Bro. S. Kay, Master of this Lodge 1959-60, writes after reading the last edition of Transactions—'Perhaps you are unaware that these boards—the Ivanhoe Boards—were discovered and first photographed by a Past Master of the Lodge of Research . . . . I engraved the brass plate which you mention . . . . ' He then goes on . . . 'Considerable research and delicate negotiation was involved in bringing the beautiful boards to light and securing their generous return to their original home and it is with extreme pleasure that I hear they are now on exhibition where they can be admired by a greater number of brethren.'

   'A casual remark that the word "Ivanhoe" appeared on their V.S.L. was brought to my notice and this led to the discovery that the Lodge at Mundy Grove was actually using the original Ivanhoe, No. 631 V.S.L. It was on my visit to investigate this that a heavy wooden case was mentioned . . . it contained the three boards.'

   I hasten to assure W.Bro. Kay that the greatest possible care will be taken of these wonderful boards which have already been very closely examined by many brethren using and visiting this Hall. Ed.

2. In a short paper entitled "The Pillars" submitted by W.Bro. Raymond J. Brown, P.M. of Walter F. Meier Lodge of Research, No. 281, Seatle, Washington occurs this final paragraph which we are privileged to reproduce:—

   'One place where a Masonic emblem is seen everyday by. practically everyone over much of the world is in the dollar sign. The dollar sign is usually made with two vertical marks crossed with the letter S, viz $. Actually it consists of two posts, or pillars, entwined with a wreath or scroll. This was the coat of arms of the Duke of Cadiz, who in the 16th century had it imprinted on the Spanish dollar or eight-real piece. This coin on the reverse side was divided into eight parts, signifying that its value was eight reals. The early Americans called these divisions "bits" and thus four bits became half a dollar in value. The dollar originated in Joachimstad, Bohemia—the site of extensive silver mines where it was called Joachimstadthaler, which was shortened to thaler. In other countries it became taler or daler and was finally Americanised to dollar. Because it was rigidly controlled as to weight and fineness, it came to have a circulation far beyond Bohemia and in each country it received an imprint significant to that country, but its value never varied. It was so much more convenient than the British sovereign for purposes of trade and exchange that the British West India Company adopted it as a medium of exchange. Cadiz was at that time the money capital of the world and the

Spanish dollar or piece-of-eight was in current use in all Spanish Colonies. In the United States the Coinage Act of 1792 established the dollar as the standard of American currency making it of the value of a Spanish milled dollar the same as was then current but placing the new imprint upon it—that of the coat of arms of the Duke of Cadiz. Curiously the dollar sign is not, and never has been, an official designation for this or any other currency.'

3. R. W. Leon Rozene, Chairman of the Masonic Lodge of Research of Ancient Free and Accepted Masons of the State of Connecticut, writes:—

'The Masonic Lodge of Research is proud to announce that Worshipful Bro. Harry Carr, P.J.G.D. and retired Secretary of Quatuor Coronati Lodge, No. 2076, London, England has graciously accepted our invitation to be the fifth recipient of the "James Royal Case Medal of Excellence" on Thursday, May 29th, 1975. The award is presented annually to a Masonic individual who in his lifetime has exemplified eminent leadership and achievement in Masonic research and related matters.

The award, a medal of gold, and a citation, was first presented to R. W. James R. Case, Grand Historian of the Grand Lodge, A.F. & A.M. of Conn.. Upon presentation it was announced that henceforth the medal would be named after the premier awardee . . . .

. . . . . We cordially invite you and your Masonic Brethren to attend. Too, we would have you and other brothers submit a letter of congratulations to Bro. Carr, for inclusion in a commemorative book of the occasion.'

We are privileged to quote the reply on behalf of the Province and of the Lodge of Research by the Provincial Grand Secretary, W.Bro. S. Brown, P.D.G.Swd.B. which will be included in the Commemorative Book.

W.Bro. Harry Carr, P.J.G.D.,
8 Graham Lodge,
Graham Road,
Hendon,
London.

21st March, 1975.

Dear Brother Carr,

By the time you read this letter you will have received from the Masonic Lodge of Research of the State of Connecticut, the "James Royal Case Medal of Excellence" and the Brethren of

the Province of Leicestershire and Rutland under the United Grand Lodge of England, send you, an Honorary Member of our Lodge of Research, No. 2429, our sincere congratulations and good wishes.

We have no doubt that the 29th May, 1975, will for ever remain in your memory as the day on which an English Freemason was singled out to be the first recipient, from outside the United States, of this American award. We regret owing to distance no member of this Province will be present but we assure you that we will be with you in spirit as we know of no-one more deserving of such an honour than yourself.

With all good wishes,

Yours sincerely and fraternally,

Sidney Brown,
P.D.G.Swd.B.
Provincial Grand Secretary.

LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal as follows:—

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PUBLICATIONS

1. 'MASONIC ORATIONS'

by W.Bro. Revd. Canon J. R. H. Prophet, B.A., L.Th., A.L.C.D., P.A.G.Ch.

Provincial Grand Chaplain, Leicestershire and Rutland

This booklet contains the transcript of seven Orations delivered at the Consecration of Lodges and two at the Dedication of new Lodge Rooms in this Province from 1966 to 1972.

Not only has the Provincial Grand Chaplain dealt wisely with "the nature and principles of the Institution", but his Orations have also much literary merit; and this collection of them will be a valuable addition to a Brother's masonic library. 30p per copy.

(By the generosity of W.Bro. Harold Cave, P.P.S.G.W., the proceeds will be devoted to the Leicester Freemasons' Hall Extension Fund).

2. FRENCH PRISONERS' LODGES

by John T. Thorp, F.R.Hist.S., F.R.S.L.

This standard work is sub-titled: 'A brief account of Fifty Lodges and Chapters of Freemasons, established and conducted by French prisoners of war in England and elsewhere, between 1756 and 1814—Illustrated by forty-one plates consisting of facsimiles of original documents, etc.—Second edition, augmented'.

The book is full bound linen cloth, 304 pages. 9½in. x 7in. (post free) home £1·00; overseas £1·25.

3. 'BUILDERS IN STONE'

by R.W.Bro. Brig. C. B. S. Morley, Provincial Grand Master

(A history of the Provincial Grand Lodge of Leicestershire and Rutland from 1739 to 1961, with epilogue to 1971, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester) 15p per copy.

4. 'OUR MASONIC CHARITIES' (Revised Edition)
by W.Bro. S. Brown

(A simple explanation of the four great Masonic Charities and of the Leicestershire and Rutland Masonic Charity Association.)
25p per copy.

5. 'MORE MASONRY IN MEN'
by W.Bro. H. Rayne, 10p per copy.

Application for any of the above should be made to the Hon. Librarian, Freemasons' Hall, 80 London Road, Leicester, LE2 0RA.

Cheques etc. for Nos. 1, 3, 4, 5 to be made payable to the Provincial Grand Treasurer, and for No. 2. to the Treasurer, Lodge of Research, No. 2429, at the above address.

NOTE ON TRANSACTIONS

Each year we try to include in Transactions, in addition to the three addresses at the regular meetings, articles on topics of general masonic interest; and from time to time we have been able to add under the title of Miscellanea a section dealing with answers to questions submitted by the Brethren, short news items, and so on.

It will be appreciated that the continuation of this policy depends on the good will and enthusiasm of the members of the Lodge and of the Correspondence Circle, and we appeal for the co-operation of the Brethren in helping us to create a pool of material for future consideration.

While we cannot promise to publish every contribution, we have no doubt that any effort in this direction must add to a Brother's delight in engaging in lines of masonic research for which our Lodge was established, and possibly provide both pleasure and instruction for his fellow-members.

MEMBERS OF THE LODGE

Foister, J. E., P.S.G.D., P.M. 3091, 5682, 7896, P.M.
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Wheatcroft, H. L., P.M. 4874, P.M.
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Jackson, V.Revd. L., A.K.C., O.C.F., P.M. 7801
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King, L. J., P.M. 4088, W.M.
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Binns, W. J., P.M. 1560
Tompkin, J. E. R., P.A.G.Supt. Wks., P.M. 6514, 8320
Ashcroft, N. B., P.M. 8276
Brown, A. F., P.M. 6514
Starmer, L., P.M. 7767

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R.W.Bro. Sir Gilbert Inglefield, G.B.E., T.D., M.A., D.Sc., Prov. Grand Master for Bedfordshire
R.W.Bro. C. H. V. Elliott, T.D., M.A., Prov. Grand Master for Nottinghamshire
R.W.Bro. Capt. John Spencer, M.B.E., D.S.O., D.C.M., Prov. Grand Master for Derbyshire
R.W.Bro. R. A. Palmer, T.D., Prov. Grand Master for Northamptonshire and Huntingdonshire
R.W.Bro. Sir John Corah, J.P., Past Prov. Grand Master, P.M.
W.Bro. H. Carr, P.J.G.D., P.M.
W.Bro. A. R. Hewitt, P.J.G.D.
W.Bro. L. M. Sherwood, Official Lecturer for the Grand Lodge of New South Wales.

REGISTER

Revised 1975

FOUNDERS

*W.Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.
*W.Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.G.W.
*W.Bro. W. M. Williams, P.M. 279, P.P.G.W.
*W.Bro. W. H. Staynes. P.M. 279, P.P.G.Std.B.
*W.Bro. R. Pratt, M.D., P.M. 1560, P.P.G.D.
*W.Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
*W.Bro. Revd. H. S. Biggs, P.M. 523, P.P.G.W.

PAST MASTERS OF THE LODGE

*W.Bro.	J. T. Thorp	1892-3
* „	W. M. Williams	1893-4
* „	E. Holmes	1894-5
* „	W. H. Staynes	1895-6
* „	S. S. Partridge	1896-7
* „	R. Pratt	1897-8
* „	F. W. Bilson	1898-9
* „	Revd. H. S. Biggs	1899-00
* „	Revd. 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
* „	Revd. C. T. Moore	1912-13
* „	A. Lole	1913-14
* „	T. G. Hunt	1914-15
* „	G. W. Hunt	1915-16
* „	J. E. Pickard	1916-17
* „	F. H. Pochin	1917-18
* „	J. D. Johnson	1918-19
* „	A. H. Hampson	1919-20
* „	F. H. Doughty	1920-21
* „	F. Haines	1921-22
* „	W. J. Bunney	1922-23
*W.Bro.	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
*	„	Revd. 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
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*	„	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
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*	„	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
	„	S. Kay	1959-60
	„	W. E. Boulter	1960-61
	R.W.Bro.	C. B. S. Morley	1961-62
*	W.Bro.	G. H. Fox	1962-63
	„	H. Carr	1963-64
	V.W.Bro.	W. G. Fox	1964-65
*	W.Bro.	E. Muddimer	1965-66
	„	T. W. Haird	1966-68
*	„	W. H. Russell	1968-69
	„	E. Thomas	1969-70
	„	O. Farrant	1970-71
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	„	C. E. Neale	1972-73
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