

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

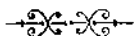
Year 1914=15.

(Twenty-third Year of Publication.)

W. BRO. THOS. G. HUNT (P.M. 2865),
P.P.A.G.D.C.—W.M.

EDITED BY

JOHN T. THORP, F.R.Hist.S.; F.R.S.L.;
P.A.G.D.C. (Eng.).



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

FREEMASONS' HALL,
LEICESTER,

July, 1915.

DEAR BRETHREN,

The year of my occupation of the Chair of the Lodge has been overshadowed by the Great War in which our country is now engaged. Freemasons of this Province, and their sons, have joined the forces in large numbers, we earnestly pray for their success and safe return, and extend deep sympathy and condolence to all those who have lost relatives and friends. The appeal made to the Members and Correspondence Circle on behalf of H.R.H. The Prince of Wales' National Relief Fund, met with a most gratifying result, and I beg to tender my best thanks for the contribution.

The Membership has slightly decreased, but that was only to be expected in consequence of the strenuous times in which we are now living. No doubt after the war is over increased interest will be shewn, and this small loss soon remedied.

The thanks of the Members are particularly due to the Brethren who have provided us with such interesting Papers, and which are published in the present volume of Transactions. I should especially mention Bro. Jos. Young (elected an Honorary Member), and Bro. J. T. Thorp. The latter Brother has again rendered the Lodge great service as Lodge Editor, and has, in addition, given

a most valuable and interesting Addendum to the Transactions.

Another out-town meeting was held during the past session, this time under the auspices of "St. Peter's" Lodge, No. 1330 Market Harborough. Our thanks are due to the W.M., Officers and Brethren of that Lodge for their cordial reception and generous hospitality.

I cannot close without mentioning the handsome gift of an exhibition-board to the Lodge, by Bro. F. Howard Pochin, and express to him on behalf of the Members our grateful thanks. The Secretary (Bro. H. J. Grace), and the Treasurer (Bro. the Rev. H. S. Biggs), have done excellent service to myself and to the Lodge generally.

To our Brethren, both at home and over the seas, the Officers join with me in sending fraternal greetings, in the hope that the main principles of Freemasonry may constantly be strengthened throughout the universe, and Brotherly Love be extended to its fullest capacity.

I am, Brethren,

Yours fraternally,

THOS. G. HUNT,
W.M.

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

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

Dates of Meetings for 1915-16.

September 27th, 1915.—Installation.

November 22nd, 1915.

January 24th, 1916.

March 27th, 1916.

May 22nd, 1916.—Election.

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- W. Bro. JNO. HAYTON, P.M. 1299 Liverpool.
- Bro. Comr. A. R. G. WILLCOCK, 1724 London.
- W. Bro. H. J. HANKIN, P.M. 373 and 2684; P.P.G.J.W.
Norths. and Hunts.
- W. Bro. THOMAS CLARK, P.M. 738 Durban; 1427
Newcastle-on-Tyne.
- W. Bro. AR. A. ASKWITH, P.P.G.W. and Prov. G.D.C.
Northumberland.

- W. Bro. JAS. B. CLARK, P.M. 24 Newcastle-on-Tyne;
P.P.G.D. Northumberland.
- W. Bro. Lieut.-Col. J. WOODBURY THOMPSON, V.D.,
P.M. 2666 Newcastle-on-Tyne; 3290 Bladon-on-
Tyne; P.P.G.W. Durham.
- W. Bro. D. MYLES, P.M. 2497 Wallsend-on-Tyne; 2666
Newcastle-on-Tyne; P.P.G.W. Northumberland.
- W. Bro. GEO. HANNAY, P.M. 1664 Gosforth and 3241
Gateshead; W.M. 3477 Newcastle-on-Tyne;
P.P.A.G.D.C. Northumberland.
- W. Bro. JAS. BAILEY, P.M. 24 Newcastle-on-Tyne.
- W. Bro. ALFD. A. ARBUTHNOT MURRAY, LL.B., W.S.,
J.P., P.P.G.M. Kincardineshire; G.S.E. Gd.
R.A. Chapter of Scotland.
- W. Bro. CHAS. W. HODGSON, Sec. 3477 Newcastle-on-
Tyne; Prov. G, Sec. Northumberland.
- Bro. CHAS. F. KERBITEND MOORE, 779 Ashby-de-
la-Zouch.
- W. Bro. R. W. BEDINGFIELD, P.M. 50 Hinckley.
- W. Bro. SAML. J. PEGG, P.M. 2028 Leicester.
- Bro. HAROLD D. M. BARNETT, S.D. 3091 Leicester.
- Bro. Capt. H. T. MOLLOY, 251 Barnstaple, Devon.
- W. Bro. Capt. H. C. SINGLETON, D.S.O.; P.D.G.S.D.
Bengal.
- Bro. Capt. W. R. DANIELL, 2377 and 3276 Lucknow.
- W. Bro. LIONEL VIBERT, P. Dist. S.G.W. Madras.
- Bro. A. E. MASON, 2034 Moseley.
- W. Bro. C. W. SUTTON, President "Manchester Associ-
ation for Masonic Research."
- Bro. J. W. E. EARLE, 62 Manchester.
"PHENIX LODGE OF ST. ANN," 1235 Buxton.
- Bro. E. DOUGLAS BROWN, I.G. 175 Ryde.
- Bro. Major E. BARNARDISTON, 2904; J.W. 3057 Bengal.
- W. Bro. HUGH C. KNOWLES, M.A., B.C.L.; P.M. 1691
Hampton Court.

- W. Bro. THOS. POOK, W.M. 251 Barnstaple.
 W. Bro. E. F. ROSE, P.P.G.W. Norfolk.
 Bro. REGINALD GOODALL, J.W. 2488 London.
 Bro. Dr. WALLACE C. KEITH, Brockton (Mass.), U.S.A.
 W. Bro. WARREN B. ELLIS, Boston (Mass.), U.S.A.
 W. Bro. EDMUND L. THOMAS, P.M. 3161 Swansea;
 P.P.S.G.D. S. Wales (E.D.).
 Bro. R. A. HENDERSON, J.W. 2081 Leicester.
 W. Bro. ARTHUR E. WRIGHT, P.M. 279 Leicester;
 P.P.G. Reg.
 Bro. WM. HY. AUSTIN, Stwd. 611 Ludlow.
 W. Bro. Rev. GEO. A. MACLENNAN, B.A., 22 Norwood
 (Ont.); 38 Montreal; P.G. Chap. G. Lo. of Quebec.
 W. Bro. J. R. MACGILLIVRAY, 90 Collingwood (Ont.);
 G. Reg. of Ontario.
 W. Bro. Rev. H. C. DE LAFONTAINE, P.G.D. (Eng.).
 W. Bro. W. STAFFORD FURBY, P.M. 1338; Dep.
 D.G.M. Auckland, N.Z.
 W. Bro. Capt. R. WILKIN, 424 Gateshead; 757 (S.C.)
 Bombay; 490 (S.C.) Bombay.
 W. Bro. A. C. KEMP, P.M. 3009 Chittagong, Bengal.
 Bro. CORNELIUS EVANS, 3500 New Barnet.
 W. Bro. L. EDDÉLBÜTTEL, P.M. Lo. St. George,
 Hamburg.
 W. Bro. RICHARD J. REECE, M.D., P.G.D. (Eng.).
 W. Bro. CHAS. P. NOAR, P.M. 3650 Manchester.
 W. Bro. GEO. E. OPPENHEIM, P.M. 3333 Sale, Cheshire.
 W. Bro. JOHN HODGKIN, P.M. 255 London; P.P.G.D.
 Surrey.
 W. Bro. JAS. CHALMERS, 889 (S.C.) South Freemantle
 (W.A.).
 GRAND LODGE OF MARK MASTER MASONS, London.
 W. Bro. ARTHUR BILLSON, P.M. 3431 Leicester.
 Bro. HERBERT LINLEY, 1330 Market Harborough.

- Bro. Eng. Capt. W. R. APPS, M.V.O., R.N., M.I.N.A.;
257 Portsmouth; 960 (S.C.) Simons Town, S. Africa.
- W. Bro. G. A. B. GREEN, P.M. 1501 High Wycombe;
S.W. 2809 London.
- Bro. ROBT. J. SODDY, S.W. 92 London.
- W. Bro. HY. D. COGGAN, P.M. 500 Kamptee, India.
- Bro. J. C. WATSON, 1712 Newcastle-on-Tyne; 1754
Penarth.
- THE MANCHESTER ASSOCIATION FOR MASONIC
RESEARCH.
- W. Bro. DR. ROYAL A. GOVE, P. Gd. Master of Wash-
ington, U.S.A.
- Bro. WM. WYKES, 3091 Leicester.
- Bro. JOHN MUMBY, S.W. 3519 Birkenhead.
- W. Bro. A. F. HUMPHREYS, W.M. 459 Simla.
- W. Bro. S. J. KING BAKER, P.M. 3195 Jorhat, Assam,
India.
- Bro. C. M. JAMESON, 3195 Jorhat, Assam, India.
- Bro. F. C. P. CHURCH, 3195 Jorhat, Assam, India.
- W. Bro. JAMES KERSEY, P.M. 500 Kamptee, Bombay;
P.D.G.S.B.
- W. Bro. MORRIS COPELAND, P.M. 10 (N.Z.C.) New
Zealand.
- W. Bro. CHAS. E. KEEP, P.M. 587; S.W. 3713
Birmingham.
- W. Bro. C. P. WINCKLER, W.M. 542 Maulmain, Burma.
- Bro. CHAS. GALLAGHER ELDER, 3519 Birkenhead.
- W. Bro. the Rev. E. GIFFORD HUTCHINGS, W.M. 1248
Scarborough; P.P.G. Chap. N. and E. Yorks.
- W. Bro. JOS. W. SCOTT, P.M. 607 Thrapston; P.M. and
Treas. 1265 Oakham; P.P.G. Reg. Leic. and Rut.
- W. Bro. the Rev. C. J. STANDISH O'GRADY, B.A., P.M.
131 (I.C.) Mullingar; 624 Burton-on-Trent.
- W. Bro. WILLIAM SOWTER, W.M. 2865 Syston.

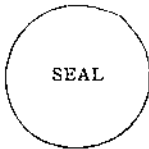
- W. Bro. ERNEST LANGTON, P.M. 2865 Syston;
Prov. G. Pur.
- Bro. Capt. A. D. DAY, 2575 ; 2219 Mandalay.
- W. Bro. ALFRED ALLEN Jr., P.M. 2654 Moseley ;
P.P.S.G.W. Worcs.
- W. Bro. CHAS. D. EATON, Prov. S.G.W. Worcs.
- Bro. GERALD D. WYKES, 3091 Leicester.
- THE "ALBERT COVENEY" LODGE OF INSTRUCTION,
Birkenhead.
- Bro. CHAS. P. J. SOFTLEY, 51 Colchester.
- W. Bro. JOHN B. WARING, P.M. ; 2081 Leicester.
- Bro. SIDNEY F. HERBERT, 3091 Leicester.
- Bro. HAROLD G. MILLARD, 2865 Syston.
- Bro. Lieut.-Col. D. MACKENZIE STUART, 167 (S.C.)
Biggar.
- Bro. R. SIMM, Birmingham.
- Bro. J. BURGESS Jr., Birmingham.
- Bro. EDWARD H. KIRK, 2865 Syston.
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Excellent and High Excellent.*

The Certificate reproduced as the Frontispiece of the present volume is of a very uncommon and interesting character. It is a small parchment document, 8 × 6 inches in size, the text being as follows:—

To all whom this may Concern.

We whose Names are Subscribed do hereby Certify, That our Trusty & well beloved Brother *John Whippy* has been by us Exalted to that Sublime Degree of Excellent and High Excellent Master Mason in our Lodge No. 31, & has during his stay behaved himself as become an Honest and Worthy Brother. Given under our Hands and Seal, This 6 Day of Nov^r Anno Lapi 5808.



W. Master. *W^m Franklyn.*

S. Warden. *J. Whippy.*

J. Warden. *Sam^l Bradshaw.*

J. Camm. Secty.

Lodge No. 31 was an "Antients" Lodge, now the "Mount Moriah" Lodge, No. 34 London. Whippy's Royal Arch Grand Chapter (Antients) Certificate shews that he proceeded to that degree within a month of the time of taking the "Excellent" degrees. The use in this Certificate of the date "Anno Lapi" (Lapidarum)—in the year of the stone-workers—is very uncommon.

* *Vide* Plate I., Frontispiece.

The two degrees of Excellent and Super Excellent—the latter sometimes designated High Excellent—were in general practice from about the year 1763 down to the Union in 1813. They seem to have been worked in England in Lodges belonging to both the Moderns and Antients, also in Scotland, Ireland and the United States of America. They were certainly distinct degrees and generally conferred as preliminary to the Royal Arch, although instances are on record where they were conferred subsequently to that degree. Many references to these degrees occur in the minute-books of old Lodges, but the details of the ritual, etc.—at any rate as far as England is concerned—seem to be entirely lost.

The following quotation is from the *Tyler-Keystone* of October, 1914 (p. 221):—

“The latter half of the 18th Century was prolific in Masonic degrees in France and England. The degrees of all the Rites can date their birth from 1723 to 1760, and in the maze of names and titles of degrees we find a veritable jungle. In this period we find the Irish system embraced The Chair, The Excellent, The Super Excellent, The Royal Arch, The Knight Templar and the Prince Rose Croix. And the Scottish The Mark Master, The Past Master, The Excellent Master and The Royal Arch. The Most Excellent degree is a fitting prelude to the Royal Arch, one of the most impressive degrees in its ceremonies and sublimely spiritual in its symbolism.”

The following are quoted from minute-books:—

Great Yarmouth. By-Lodge held Aug. ye 16, 1763, at which time the following Bretheren was made Excelent and Super-Excelent Masons. . . .*

* Hughan's "Origin of the English Rite," 1909, p. 140.

Banff, 7th Jan., 1765, it was agreed that any member who wants to attain to the parts of Royal Arch and Super Excellent shall pay two shillings and sixpence to the Publick Fund for each part.*

At a Royal Arch Lodge held at Masons' Hall, Boston, New England, August 28, 1769, . . . The Petition of Brother William Davis coming before the Lodge begging to have & receive the Parts belonging to a Royal Arch Mason, which being read was received & he unanimously voted in, & was accordingly made by receiving the four Steps, that of an Excell^t, Sup. Excell^t, Roy^l Arch & K^t Templar.†

In Edinburgh R.A. Chapter No. 1 on 2nd Dec., 1778, the compliment of six sundry steps in Masonry was offered the Office Bearers of St. Stephen's Lodge, by sundry of the Brethren from the ancient Lodge of Perth and Scoon, and two days later it is recorded, that the same Brethren conferred the following degrees of Masonry, viz., Excellent and Super Excellent Masons, Arch and Royal Arch Masons, and lastly Knights of Malta. In Ireland, later on, the six first Estates of Freemasonry, E.A., F.C., M^t, Excellent and Super Excellent Royal Arch are met with.‡

Bro. John E. Le Feuvre states, that the valuable records of the Royal Arch Chapter of the Ancients No. 174 Southampton (now 130), contain several references to the degrees of Excellent, Super Excellent and Royal Arch Mason from A.D. 1794; for that they were three distinct degrees at that time there cannot be a doubt, the position as to the first two varying in

* Hughan's "Origin of the English Rite," 1909, p. 118.

† *Freemason*, Aug. 27th, 1910. This is the earliest known reference to the degree of a Masonic Knight Templar.

‡ Hughan's "Origin of the English Rite," 1909, p. 111.

relation to the Royal Arch, according to local custom. I have a copy of two Rituals, once owned by Dr. Oliver, which gives the separate petitions for each degree, and likewise the special obligations.*

Extract from the minutes of Chapter No. 257 Portsmouth:—A Bro. Donaldson told us how to make Excellent and Super Excellent Masons.†

Many Certificates are preserved which include the "Excellent" degrees among those for which the documents were granted, but a separate Certificate is very unusual. The following may be quoted:—

A Certificate issued in 1785 by the "Dominica Union" Lodge No. 229 mentions the degrees of Mason, F.C., M.M., Past Master in Chair, Grand Alarm, Sign and Summons, Ark, Excellent and Superexcellent, Arch and Royal Arch, Super Excellent Mason in the Royal Art.‡

A Certificate issued by the "Antients" Lodge at Hinckley (now No. 50) in 1811, commences—"To all our most Excellent Brethren Royal Arch Super Excellent Masons round the Globe."§

The following occurs in a Knight Templar's Certificate, a full transcript of which is given in "Irish Masonic Certificates," p. 81:—

"Hugh Brandon having duly passed the Excellent, Super-excellent & Royal Arch degrees of Masonic Orders was regularly admitted . . ."

The two "Excellent" degrees probably dropped out of general practice in England at the time of the Union in 1813, but were still continued in Scotland and Ireland.

* Hughan's "Origin of the English Rite," 1909, p. 143.

† Ibid., p. 147.

‡ *The Freemason*, January 31, 1891.

§ "The Early History of the 'Knights of Malta' Lodge," p. 49.

Bro. John Robinson, of Belfast, to whom I applied for details of the Irish system, wrote as follows:—

“The E. and S.E. degrees—leading to the Royal Arch—were worked in Ireland, as far as I can learn, for over a century, up to 1862 or thereabouts, when a new ritual was compiled, which incorporated the matter of these two preceding degrees with the Royal Arch degree, embodying all three into one continuous ceremony.*

In Scottish Freemasonry one or both of the degrees are still worked in some—if not in all—Royal Arch Chapters. In support of this the following may be quoted:—

Bye-law No. 2 of the “Harmony” R.A. Chapter, No. 184 Trinidad. “That the Chapter can legally confer the following degrees:—Mark Master; Excellent; Royal Arch . . .” No. 11. “That no one shall be exalted to the R.A. degree until he has received the degrees of Mark Master and Excellent Master.”

This is confirmed by “The Constitution and Laws of the Supreme Grand Chapter of Royal Arch Freemasons of Scotland,” 1905 edition, as follows:—

Clause 51.—Supreme Grand Chapter recognises and controls no degrees of Freemasonry but those of Mark Master, Excellent Master, Royal Arch . . .

Clause 134.—No one shall be exalted to the Royal Arch Degree until he has received the Mark Master and Excellent Master Degrees.

Clause 152.—The Apron for Excellent Master shall be white lamb or kid skin, with a crimson border 2 inches

* This is confirmed by a Manual of Scarlet Masonry, by William Kelly, published in Belfast in 1866. The writer there states, on p. 6, “In the Excellent and Super-Excellent Degrees we are taught obedience and submission to the will of Divine Providence.”

wide, the flap triangular, with similar border 1 inch wide; in the centre of the flap—the Jewel—a five-pointed star embroidered in gold; gold tassels suspended by crimson ribbon 2 inches wide.

Many more references and quotations could be given, but enough has been written to shew the position, in times past, of the “Excellent” degrees of Freemasonry.

J. T. T.

The One Hundred-and-Fifteenth Meeting and Twenty-second Anniversary

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, September 28th, 1914.

The Worshipful Master, Bro. A. LOLE, P.M. 2811,
P.P.G. Std. B. Warwickshire, presided. Among the
Brethren present were the following, viz.:—

Members.—Bros. T. G. HUNT, P.M. 2865, S.W.;
G. W. HUNT, P.M. 2865, J.W.; the Rev. H. S. BIGGS,
P.P.S.G.W., P.M., Treasurer; H. J. GRACE, P.P.S.G.W.,
P.M., Secretary; J. EASTWOOD PICKARD, P.P.S.G.D.,
P.M. 2081, J.D.; F. W. BILLSON, P.P.S.G.W., P.M.,
Acting D.C.; F. G. KIRKBY, Acting I.G.; C. H. HARDING,
Tyler; J. T. THORP, P.A.G.D.C. (Eng.), P.P.S.G.W.,
P.M., Lodge Editor; G. DAVID POTTS, P.M. 2865, P.M.;
J. D. JOHNSON, P.P.G. Sup. Wks., P.M. 1391;
A. H. HAMPSON, W.M. 523; S. S. PARTRIDGE,
P.D.P.G.M., P.A.G.D.C. (Eng.), Hon. Mem.

Members of the Cor. Cir.—Bros. J. T. COOPER, Std.
523; F. J. DALE, 1391; C. W. POTTER, 279;
A. FERGUSSON, P.M. 1391; F. W. LILBURN, P.M.
2028; F. W. HASKARD, W.M. 279; JOS. HARRAP, 279,
S.W. 3431; C. GIRLING, A.D.C. 3431; W. N. BRADSHAW,

J.W. 2865; T. S. L. MOORE, 2865; A. H. CHAMBERLIN, W.M. 2081; E. R. FOX, P.P.G. Org.; WM. BELL, Std. 3448; HY. ROBERTS, W.M. 3431; C. H. ROBERTS, P.M. 3091; H. WATSON STILES, 1391; J. W. WILLIAMSON, 523; F. HAINES, I.P.M. 1391; A. P. HANFORD, P.M. 279.

Visitors.—Bros. JOS. YOUNG, P.P.S.G.W., P.M. 523; J. W. SCOTT, P.P.G. Reg., P.M. 1265 and 607; T. P. SHEARER, W.M. 3448; G. A. SIMPKIN, S.W. 1007; NORMAN K. LEE, 3448; H. HARVEY CLARKE, Stwd. 1391; WM. SOWTER, 2865; ALFD. TYLER, P.M. 2865; J. WILSON, 2865; C. J. GRINDLEY, 2865; S. MURRAY, 3431; C. BARNES, 2865; O. J. BONTEMS, 1391; GEO. LINN, 424; and others.

The Minutes of the last Meeting were confirmed, and the following eleven Brethren were elected to the membership of the Correspondence Circle of the Lodge:—

913. Bro. A. F. HUMPHRIES, W.M. Lodge "Himalayan Brotherhood" 459 Simla.
914. Bro. S. J. KING BAKER, P.M. Lodge "Light in Assam" 3195 Jorhat, Assam.
915. Bro. C. M. JAMESON, No. 3195 Jorhat, Assam.
916. Bro. F. C. P. CHURCH, No. 3195 Jorhat, Assam.
917. Bro. JAS. KERSEY, P.M. 500; P.D.G.S.B.
918. Bro. MORRIS COPELAND, P.M. 10 (N.Z.C.) Auckland, N.Z.
919. Bro. C. E. KEEP, P.M. Howeho, Burma.
920. Bro. C. P. WINCKLES, W.M. 542 Moulmein.
921. Bro. C. G. ELDER, W.M. 3519 Birkenhead.

922. Bro. the Revd. E. GIFFORD HUTCHINGS, W.M.
1248 Scarborough; P.P.G. Chap. N. and E.
Yorks.
923. Bro. J. W. SCOTT, P.M. 607 Thrapston; P.M.
and Treas. 1265 Oakham; P.P.G. Reg. Leic.
and Rut.

Bro. C. H. HARDING was unanimously elected as
Tyler of the Lodge.

The WORSHIPFUL MASTER informed the Brethren
that, in response to an appeal on behalf of H.R.H. the
Prince of Wales' National Relief Fund, £20 had been
paid to the Mayor's list, and subscriptions were still
coming in.

The Worshipful Master elect, Bro. THOS. G. HUNT,
P.M. 2865, P.P.A.G.D.C. Leic. and Rut., was duly
installed as Master of the Lodge, according to ancient
custom, by the retiring Master, Bro. ALFRED LOLE.

The Worshipful Master, Bro. T. G. HUNT, then
appointed the following Brethren as his officers for the
ensuing year, viz. :—

Bro. ALFD. LOLE,	I.P.M.
„ G. W. HUNT,	S.W.
„ J. EASTWOOD PICKARD,	J.W.
„ the Rev. H. S. BIGGS, P.M.,	Treasurer.
„ H. J. GRACE, P.M.,	Secretary.
„ C. F. OLIVER, D.P.G.M.,	S.D.
„ F. H. POCHIN,	J.D.
„ W. A. LEA, P.M.,	D.C.
„ J. D. JOHNSON,	I.G.

The WORSHIPFUL MASTER requested Bro. J. T. THORP to act again as Editor of the Lodge Transactions, to which he consented.

A hearty Vote of Thanks was accorded to Bro. THORP for his most valuable work on behalf of the Lodge.

Bro. THORP, in responding, called special attention to the last publication, the reproduction of "Memorials of the Masonic Union, A.D. 1813," one of the late Bro. HUGHAN'S works, and of which a few copies are still on hand for sale to the Brethren.

It was unanimously resolved that a vote of sympathy be sent to W. Bro. the Rev. J. T. LAWRENCE in his illness, and the expression of the hope of the Brethren for his speedy recovery.*

The following Paper was read:—

The Evolution of the Masonic Year-Book.

By JOHN T. THORP, P.M. 2429 and 2076, etc.

Most Masons are more or less familiar with the Masonic Calendar or Year-Book, annually issued under the authority of the Grand Lodge of England, the 1914 edition of which consists of 525 pages of closely-printed matter. This publication contains details of every Lodge on the English Register, its name, number, date of constitution, place and days of meeting; it contains also lists of present and past Grand Officers, present and past Provincial Rulers, and many other details of interest and importance to every member of the Fraternity.

* Bro. Lawrence died on October 7th.

But while all Masons know something of the present yearly publication of the Grand Lodge, few are equally familiar with the lists which, under various names and in varied form, have been annually published and circulated among the Brethren for close upon two centuries. It is my object this evening to show you originals or facsimiles of some of these issues, so that you may notice the gradual development from a list of five or six small pages, to the present Year-Book of 525 pages.

There is little doubt that, from the foundation of the Grand Lodge of England in 1717, a roll of all the Lodges, with lists of their members and place and days of meeting, has always been kept for the information and assistance of the officials of the Grand Lodge. Thus in the 1723 Book of Constitutions, Art. XIII. reads—

“And there shall be a Book kept by the *Grand-Master*, or his *Deputy*, or rather by some Brother whom the *Grand-Lodge* shall appoint for SECRETARY, wherein shall be recorded all the *Lodges* with their usual Times and Places of forming.”

Not only was such a list necessary to the officials of the Grand Lodge, but it was also essential to the members of all private Lodges that one should be published regularly and be easily obtainable. From the earliest times of organized Freemasonry, interchange of visits by the members of the various Lodges was strictly enjoined; thus the 1723 Book of Constitutions, Reg. XI., reads—

“All *particular Lodges* are to observe the same *Usages* as much as possible; in order to which, and for cultivating a good Understanding among *Free-Masons*, some Members out of *every Lodge* shall be deputed to visit the *other Lodges* as often as shall be thought convenient.”

For this mutual visitation, officially corrected and regularly issued lists were absolutely necessary. Thus it stands recorded in the 1738 Book of Constitutions, New Reg. III.—

“In the Mastership of DALKEITH, a List of *all* the *Lodges* was engraven by Brother *John Pyne* in a very small Volume: which is usually reprinted on the Commencement of every *New Grand Master*, and dispersed among the Brethren.”

The earliest list of Lodges in existence is a manuscript one in the first Minute-book of the Grand Lodge. It is for the year 1723-24, and comprises the names of fifty-two Lodges, or rather the names of the taverns at which they assembled. It commenced with the historic Lodge at the Goose and Gridiron, and ended with the one at the Red Lyon in Richmond in Surrey. The list was probably engraved, but no copy has survived.

The origin of the sign—the Goose and Gridiron—is interesting. Before the Great Fire of London in 1666, there stood in St. Paul's Churchyard, London, an inn called the Mitre. This inn was the headquarters of a famous musical society, called the Apollo Glee Club, which was permitted to place outside the house the arms and crest it had adopted, a Swan and Lyre. Some facetious person of the time soon changed the swan into a goose and the lyre into a gridiron, and the inn was for a long time generally known as the Goose and Gridiron. After the Great Fire another inn was erected on the same site, and as the old inn had been so long popularly known as the Goose and Gridiron, this became the actual name of the new inn. There it was that the meeting of Masons was held in 1717, when the Grand Lodge

of England started on its prosperous career, and for many years the representation of a full-sized goose and a veritable gridiron occupied a position outside the building. In 1894 the site was required for the extension of a modern warehouse, and the old inn was pulled down. The sign of the Goose and Gridiron, however, is still preserved as an interesting curio in the conservatory of a London suburban villa.*

The earliest engraved list extant is one for the year 1724, and belongs to the splendid library at Freemasons' Hall, London. It consists of five small pages, $5\frac{1}{4} \times 2\frac{1}{2}$, and contains details of fifty-one Lodges, the last one in the manuscript list of 1723 being omitted. The signs of the taverns where the Lodges held their meetings are engraved in each case, together with the days of meeting. Lists of this character, varying of course in the number of Lodges, were published yearly, sometimes more than one edition in the year, when alterations or additions rendered it necessary. In 1767 as many as five editions were issued. The lists from 1725 to 1741 were engraved by the famous John Pine, "Engraver over against Little Brittain-end in Aldersgate-street." For the fifty-five years for which these lists were published, copies for forty-two years are still preserved in various libraries, most of them in the library belonging to the Grand Lodge of England. They are exceedingly valuable as records of the meeting-places from time to time of the various Lodges.

1725.

I am able to exhibit a slightly reduced facsimile of the list for the year 1725. It consists of seven leaves and a frontispiece depicting

* Cf. A. Q. C., vol. VII., pp. 182-83.

an architect explaining the plan of a building to a crowned monarch. It gives details of seventy Lodges, with places and dates of meeting. The Lodges are not numbered, enumeration not commencing until 1729. A facsimile of this list was given by Bro. John Lane in his "Masonic Records."

1734. A perfect facsimile of the 1734 list was prepared by the late Bro. W. J. Hughan in 1889, from the unique original then in the possession of Bro. James Newton, of Bolton. It is a wee gem of eleven leaves, $5\frac{1}{2} \times 2\frac{1}{4}$ in size, inscribed to the Earl of Crawford, Grand Master, the engraver being John Pine. There are 128 Lodges described, of each of which are given the No., the engraved sign of the inn where the meetings were held, the days of meeting and the date of constitution. It is interesting to note that a large proportion of the Lodges met twice in each month, while some met weekly. I exhibit the late Bro. Kelly's copy of this facsimile.

1735. In the year 1907 a copy of the 1735 list was discovered in the Bodleian Library at Oxford by the late Bro. E. L. Hawkins. This was beautifully reproduced, and a copy—one of only twenty-five printed—is now exhibited. There was only a net gain of six Lodges on the previous year.

1747. A copy of the engraved list for 1747 was reported in the year 1910 to have been discovered in the library of the Grand Lodge of Hamburg. Through the well-directed efforts of the late Bro. W. J. Hughan, a facsimile was prepared by Bro. C. C. Wiebe,

PLATE II.

177		King Street Westminster	2 & 4 Monday	Oct. 8 1739
178		Kyds Park Corner	2 & 4 Wednesday	Oct. 25 1739
179		Leicester	2 & 4 Tuesday	Dec. 7 1739
180		In the Loubroy	3d Wednesday	Jan. 16 1739
181		Banbury Oxfordshire	every 4th Mon of m the week there before	Mar. 31 1740
182		Kingston in Tombura	1 & 3 Saturday	Apr. 16 1739
183		Little St Martin street Lancaster street	2 & 3 Friday	June 28 1740
184		Tower Street Bristol		July 10 1740
185	THE 3 ^d LODGE.	Callcutta East India		1740
186	S ^t MI- CHAEL'S LODGE.	Barbadoes		1740
187	PENNY ROOM	Lausanne in the Canton of Bern Switzerland		Feb. 2 1739
188		Whitehaven Lancashire	First Monday	Mar. 19 1740

LODGE 179, WHEAT SHEAF,
LEICESTER.

Vide p. 43.

PLATE III.

177			FEB 18 th 1754		
178		White Knot Bridminster Sunday	2 ^d MAY 2 ^d 1754		
		1 st North Cornford 1 st North Monday	12 th MAY 4 th 1754		
179		Swan Gate on the Isle of Thanet Monday	2 ^d 5 th MAY 8 th 1754		
180		Our Lane in Leeds Wednesday	1 st MAY 28 th 1754		
181		1 st Cambridge Monday	4 th MAY 29 th 1754		
182		1 st Knot & Peter Golden Lane near Barbican Monday	1 st APR 5 th 1754		
183		1 st Knights of Christ's Head near St George's Church Southwark Wednesday	1 st APR 15 th 1754		
184			MAY 13 th 1754		
185		Silver Knot Golden Square Monday	2 ^d 1 st JUN 4 th 1754		
186		Leicester Sunday	12 th AUG 21 st 1754		
187		Cardiff Gloucesters South Wales Monday	2 ^d AUG 1754		

LODGE 187, PELICAN, LEICESTER.

Vide p. 43.

PLATE IV.



OLD LEICESTER, LION & LAMB HOTEL,
MONKSFAR ST. 1878.

THE PELICAN INN, LEICESTER.

Vide p. 43.

Photographed in 1878 by Rev. H. Pickering.

Grand Master of the Grand Lodge of Hamburg, and one of the reproductions is now exhibited. It was a valuable find, as so few lists of about that period have been preserved. There are seventeen leaves containing a total of 198 Lodges, and it was dedicated to the Grand Master, Lord Byron. There is a local interest in this list, as No. 179 on page 16 is a Lodge held at the Wheat Sheaf, Leicester, meeting on the second and fourth Tuesday.* This Lodge was constituted on December 7th, 1739, and is believed to have lapsed about 1744, although it continued on the roll for some time afterwards.

1767. I have already exhibited four facsimiles, and am now able to shew you an original of 1767, a perfect copy in fine condition, dedicated to the Duke of Beaufort, Grand Master, and engraved by Wm. Cole. It consists of thirty-three leaves, with particulars of 370 Lodges. This list has also a local interest, for on page 16 there appears a Lodge No. 187 meeting at the Pelican, Leicester, on the first and third Tuesday.† This Lodge was constituted as No. 250 on August 21st, 1754, and appeared in the lists regularly until 1769. I also exhibit a photograph of the Pelican Inn, Gallowtree Gate, Leicester, where this Lodge held its meetings. A new building, still called the Pelican, was erected on the same site a few years ago, but the inn at the right in the photograph is as it appeared in the 18th Century.‡

1770. Up to the year 1750 very few Lodges had distinctive names, being known generally by the inns where their meetings were held. From that

* *Vide* Plate II.

† *Vide* Plate III.

‡ *Vide* Plate IV.

date onwards Lodges gradually assumed names, when it became the custom to give in the lists the names of the Lodges and the ions, and to omit the engraved signs. After the year 1769 these signs disappeared entirely and were never reintroduced. I exhibit an original list for the year 1770. It consists of thirty leaves describing 406 Lodges. It was dedicated to the Duke of Beaufort, Grand Master, and was engraved by Wm. Cole.* In this form the lists continued to be issued for a further eight years, the last one appearing in 1778.

1753A.

Before leaving the engraved lists, attention should be directed to the only one issued by the "Antients" Grand Lodge, a beautiful facsimile of which is now exhibited. Those previously described were all issued by the "Moderns" Grand Lodge. This "Antients" list was for the year 1753, and was engraved by Bro. Evans in Bear Street, Leicester-fields. The only known copy of the list is in the library of the "Quatuor Coronati" Lodge, and a full description, with a reproduction, was given in *Ars Quatuor Coronatorum*, vol. XIX. The list consists of nine leaves, $4\frac{5}{8} \times 2\frac{3}{8}$, each leaf containing two Lodges, the particulars of which, viz., the No., the engraved sign of meeting-place, the date of constitution, the days of meeting and a space for the names of the three principal officers, being all enclosed in ornamental Chippendale frames, no two frames being exactly alike. It is a perfect gem, and it is a matter for sincere regret that similar lists were not issued for subsequent years, or if they were, that no copies are known to have survived.

* A reproduction of the Frontispiece of this list was given in "Masonic Papers II.," p. 55.

In the year 1775 there appeared the first printed Masonic Calendar, in opposition to the Engraved Lists, which had been regularly issued since 1723, a period of over fifty years. This calendar was not published under the direct authority of the Grand Lodge, as the engraved lists were, although the title-page states that it was "Inscribed, with great Respect, To the Right Honourable Lord PETRE, Grand Master." It was prepared "By a Society of the Brethren," and "Printed for the Company of Stationers." Bro. Henry Sadler says* that the famous William Preston was chiefly responsible for its publication.

As soon as this calendar appeared, it was evident that the engraved lists would not long survive. The calendar contained far more, and more varied information, besides costing less money, "9d. stitched" for the calendar against several shillings for the list.

The calendar was referred to at the meeting of the Grand Lodge held November 24th, 1775, as follows:—

"The Grand Secretary informed the Grand Lodge that a Free-Masons' Calendar for 1775 and 1776 had been published by the Company of Stationers without the sanction of the Society, and that as he apprehended a publication of that kind, properly authorized, would be acceptable to the fraternity, and might be beneficial to the charity, he moved, That a Free-Masons' calendar, under sanction of the Grand Lodge, be published, in opposition to that published by the Stationers' Company; and that the profits of such publication be appropriated to the general fund of the Society. This motion being seconded, the question was put, and it passed in the affirmative." †

* "Masonic Facts and Fictions," p. 137.

† *Vide* Lane's "Handy Book," pp. 84-5.

Both an engraved list and a calendar were published for the years 1777 and 1778, after which the lists were discontinued never to be re-introduced. The list for 1778 contained details of 463 Lodges, the last being No. 511.

1776. These early calendars are exceedingly rare, the copy for 1776, which I exhibit, is a small 12mo. book of 47 pages. The first sixteen pages contain the ordinary calendar, followed by "The History of MASONRY in England, continued," commenced the previous year, and which runs to six pages. Bro. Hy. Sadler, referring to this history, writes, "it may not inaptly be described as compressed Anderson and Entick with a little 'Modern' spice to freshen it up and render it more palatable."* Pages 23-28 contain lists of the Grand Masters and Grand Officers from 1717 to 1775 and the then ruling Provincial Grand Masters, while on page 29 begins a list of "REGULAR LODGES under the Constitution of England." There follow lists of Lodges in Germany and Holland, officers of the Grand Lodges of Scotland and Ireland, two pages of Remarkable Occurrences, General Regulations, Account of the Committee of Charity, &c., &c., ending with a List of Toasts and two pages of Songs. It is an interesting compilation and at the time, no doubt, proved more useful, because more comprehensive, than the old engraved lists.

Up to the Union in 1813 the size and form of the calendar were maintained at 12mo., but in 1814 it was changed to 24mo. in a slip-case or pocket-book form.

* "Masonic Facts and Fictions," p. 187.

The title-page of the 1814 issue states that it was "Published for the Benefit of the Charity Fund, under the Sanction of the United Grand Lodge of England." It consisted of a Preface, dated London, November, 1814, and signed by Wm. H. White and Edwards Harper, Grand Secretaries, followed by General Information, Almanack, &c., up to page 68. Pages 69 to 93 comprise the Masonic portion, containing lists of Lodges on the roll of the United Grand Lodge of England—the last Lodge being No. 647—Grand Officers, Provincial Grand Masters, &c. Pages 94 to 128 are again filled with General Information, the whole forming a useful and compact little work.

1826. By the year 1826—copy of calendar exhibited—the list of Lodges had considerably increased, the last on the roll being No. 805. Soon after this, many Lodges having lapsed, or having been erased from one cause or another by the Grand Lodge, it was decided to re-number the remaining Lodges, which was accordingly done in the year 1832. On this account the issue of the calendar

1840. for 1840—copy exhibited—gave the last Lodge in the List as No. 683, an apparent loss of 122 Lodges in the fourteen years. From this time onward the number of Lodges rapidly increased, due to various causes, among which may be mentioned the more settled condition of national affairs, the increasing prosperity of the country and the gradual spread of, and increasing appreciation of, the principles of Freemasonry.

1860. Between the years 1840 and 1860—copy exhibited—a period of twenty years, 421 Lodges were added to the roll, the last in the latter year being No. 1104.

1875. Between 1860 and 1875—copy exhibited—a period of fifteen years, a further 410 Lodges had been warranted, the last being No. 1514, and this in spite of a re-numbering of the Lodges in 1863, in consequence of which many Lodges were erased from the roll.

1895. In the year 1875 the Prince of Wales, afterwards King Edward VII., became Grand Master, and his assumption of the office resulted in a considerably augmented flow of candidates into existing Lodges, and the establishment of many new ones. During the twenty years, 1875 to 1895—copy of calendar exhibited—no less than 1024 new Lodges were warranted, an addition of nearly 68 per cent., the last on the roll for the latter year being No. 2538.

1914. In the year 1908 the form of the calendar changed once again, to 12mo. size, with the title of "The Masonic Year Book," a name it still retains. The prosperity of the Craft, if the creation of new Lodges may be taken as a criterion, still continues. The issue of the Year Book for 1914—copy exhibited—gives the last Lodge on the roll as No. 3707, an addition of 1169 Lodges, over 46 per cent., in the previous nineteen years.

Whether this rapid increase in the number of Lodges is of unmixed benefit to the Craft, is open to doubt, and steps to prevent its continuance may some day become necessary.

Meanwhile, it has been interesting, I hope, to the Brethren of the Lodge of Research, to have been able on this occasion, to examine and compare the lists and calendars now exhibited. We should all, however, hope and trust that, whether the roll of Lodges should increase to a lesser or greater extent, the individual members of the Lodges will continue to cultivate and develop the grand principles of Freemasonry, for the benefit of the Order and the general good of mankind.

The WORSHIPFUL MASTER thanked the lecturer (Bro. THORP) for officiating at such short notice, owing to Bro. LAWRENCE'S illness.

The Treasurer, Bro. the Rev. H. S. BIGGS, presented his accounts for the past year, of which a summary follows, and was given a hearty Vote of Thanks for his services.

PLATE V.



LEA WILSON'S JEWEL.

Vide p. 51.

Bro. J. T. THORP exhibited and described the following Masonic Curios, viz. :—

(1.) An “appliqué” Jewel, made by French prisoners of war in England a century ago. This belonged at one time to Bro. Thomas Brouley, who was W.M. of the “Three Grand Principles” Lodge of Dewsbury in 1804, and emigrated to America about 1812.

(2.) A Knight Templar Patent of appointment as Great Prior of Aquitaine granted to Chevalier James Burnes, and dated August 23rd, 1836.

(3.) Certificate of “Rose Croix de Kilwinning” issued to Chevalier James Burnes by the Souv. Chap. de “Trinitaires” of Paris, and dated August 28th, 1836.

James Burnes was an eminent Freemason, having occupied the position of Provincial Grand Master of Bombay (Scotch Constitution) in 1836, when residing there as medical officer in the East India Company’s service. His younger brother was Sir Alexander Burnes, the well-known Asiatic traveller. Their father, when a Magistrate and Master of a Lodge at Montrose, Scotland, took the responsibility of removing some French prisoners from the local jail to his own house, because they were Masons. Chevalier Burnes wrote a “Sketch of the History of the Knights Templars” which was published in London in 1840.

(4.) A very massive Silver Past Master’s Jewel,* presented in 1833 to Bro. Richd. Lea Wilson, by the Brethren of the “Faithful” Lodge, Norwich. The

* *Vide* Plate V.

form of the P.M. square and prop. is unusual, being used only for a few years after 1815; it goes by the name of the "gallows-square." The inscription on the back of the Jewel is as follows:—

"Palmarum qui meruit ferat.

This Jewel was presented Jany. 21st, 1833, to Brother Richd. Lea Wilson by the members of the Faithful Lodge No. 100 (late 124) Norwich, to mark their esteem for him and due sense of his indefatigable exertions to advance the interests of that Lodge especially while he presided as Master.

John Herbert. Fecit. Norh."

Richard Lea Wilson was for some years distinguished for his zeal and devotion to Masonry. After leaving Norwich he joined many Lodges in London, being a member at one time of no less than twelve, and holding the office of Secretary or Treasurer in four Lodges and two Chapters. He represented Lodge "Peace and Harmony," No. 72, on the Board of Grand Stewards, was the first Master of the "Frederick Lodge of Unity," No. 661, Croydon, and S.G. Warden of the Province of Surrey under Lord Monson; he also founded and entirely managed the "Frederick" Encampment of Knights Templar, and was one of the original members of the Supreme Council of the A. and A. Rite. He resigned all his offices in the year 1856 and retired from active participation in Freemasonry. He was a noted collector of old Bibles, some of which he purchased from the library of the Duke of Sussex at his death in 1843.*

* Partly taken from the *Freemasons' Magazine* 1861, p. 319.

(5.) A small parchment Certificate granted in November, 1808, to John Whippy, of Lodge 31 London, on his exaltation to the Sublime Degree of Excellent and High Excellent Master Mason.*

(6.) A very fine specimen of Grand Royal Arch Chapter (Antients) Certificate, granted to John Whippy, and dated December 13th, 1808. The Certificate is signed by Thos. Harper Z, R. Humphreys H, Thomas Scott J, Robt. Leslie, Edw. Harper, Grand Scribes.

Of the foregoing exhibits No. 1 was sent by Bro. H. A. GREEN, of Dewsbury; Nos. 2 and 3 by Bro. C. GOUGH, of London, while Nos. 4, 5 and 6 belong to Bro. J. T. THORP'S collection.

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

Apologies for non-attendance were received from Bros. C. S. BURDON (London); WM. HAMMOND (London); W. B. HEXTALL (London); F. HUGHES (Handsworth); W. H. QUARRELL (London); A. J. PILSBURY; A. ARMSTRONG (London); the Rev. C. T. MOORE, P.M.; J. D. JEAUVONS; H. HOWE, P.M.; C. E. STRETTON; T. P. BUCK (Lutterworth); W. A. LEA, P.M.; KING; T. JORDAN (Derby) and others.

Heartly Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

A well-attended *Conversazione* was afterwards held, and many Masonic curios were exhibited.

* *Vide* p. 29.

The One Hundred-and-Sixteenth Meeting

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, November 23rd, 1914. The Worshipful Master, Bro. T. G. HUNT, P.A.G.D.C., presided.

The WORSHIPFUL MASTER invested Bro. F. H. POCHIN as J.D. of the Lodge for the ensuing year.

The Minutes of the last regular Meeting were read and confirmed.

Bro. THORP informed the Brethren that since the last Meeting W. Bro. the Rev. J. T. LAWRENCE had passed away, and that he had sent a letter of condolence to the widow, on behalf of the Lodge.

The following three Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz.:—

- 924. Bro. the Rev. C. J. STANDISH O'GRADY, B.A.,
P.M. 131 (I.C.), 624 (E.C.), Burton-on-Trent.
- 925. Bro. W.M. SOWTER, W.M. 2865 System.
- 926. Bro. ERNEST LANGTON, P.M. 2865 System.

The TREASURER announced that a total of £30 had been received for the Prince of Wales' National Relief Fund, and he was given permission to hand over a further £10 to the Mayor of Leicester's list.

The following Paper was read:—

The Masonic Poem of 1390, circa.

A Modernised Transcript and some Notes.

By RODERICK H. BAXTER,

P. Prov. G. Supt. Wks. and P. Prov. G. Asst. Sojr.
East Lancs.

Past President, Manchester Association for Masonic
Research.

(The Roman Numerals indicate the pages of the MS.)

HIC INCIPIUNT CONSTITUCIONES ARTIS GEOMETRIÆ
SECUNDUM EUCLYDEM.

(Here begin the constitutions of the art of Geometry
according to Euclid.)

Whoever will both well read and look,
He may find written in old book
Of great lords and also ladies,
That had many children together, y-wisse ; (certainly)
And had no income to keep them with,
Neither in town nor field nor frith : (enclosed wood)
A council together they could them take,
To ordain for these children's sake,
How they might best lead their life
10. Without great dis-ease, care, and strife ;
And most for the multitude that was coming
Of their children after their ending,
They send them after great clerks,
To teach them then good works ;

1.

And pray we them, for our Lord's sake,
To our children some work to make,
That they might get their living thereby,
Both well and honestly full securely.

20. In that time, through good geometry,
 This honest craft of good masonry
 Was ordained and made in this manner,
 Counterfeited of these clerks together ;
 At these lords' prayers they counterfeited geometry,
 And gave it the name of masonry,
 For the most honest craft of all.
 These lords' children thereto did fall,
 To learn of him the craft of geometry,
 The which he made full curiously ;

II.

30. Through fathers' prayers and mothers' also,
 This honest craft he put them to.
 He that learned best, and was of honesty,
 And passed his fellows in curiosity,
 If in that craft he did him pass,
 He should have more worship than the lasse. (less)
 This great clerk's name was called Euclid,
 His name it spread full wonder wide.
 Yet this great clerk more ordained he
 To him that was higher in this degree,
 That he should teach the simplest of wit
 40. In that honest craft to be parfytte ; (perfect)
 And so each one shall teach the other,
 And love together as sister and brother.

III.

50. Furthermore yet that ordained he,
 Master called so should he be ;
 So that he were most worshipped,
 Then should he be so called :
 But masons should never one another call,
 Within the craft amongst them all,
 Neither subject nor servant, my dear brother,
 Though he be not so perfect as is another ;

Each shall call other fellows by cuthe, (friendship)
 Because they come of ladies' birth.
 On this manner, through good wit of geometry,
 Began first the craft of masonry :
 The clerk Euclid on this wise it found,
 This craft of geometry in Egypt land.

IV.

60. In Egypt he taught it full wide,
 In divers lands on every side ;
 Many years afterwards, I understand,
 Ere that the craft came into this land.
 This craft came into England, as I you say,
 In time of good King Athelstane's day ;
 He made then both hall and even bower,
 And high temples of great honour,
 To disport him in both day and night,
 And to worship his God with all his might.
 This good lord loved this craft full well,
 And purposed to strengthen it every del, (part)
 For divers faults that in the craft he found ;
 70. He sent about into the land

V.

After all the masons of the craft,
 To come to him full even straghte, (straight)
 For to amend these defaults all
 By good counsel, if it might fall.
 An assembly then he could let make
 Of divers lords in their state,
 Dukes, earls, and barons also,
 Knights, squires and many mo, (more)
 And the great burgesses of that city,
 80. They were there all in their degree ;
 These were there each one algate, (always)
 To ordain for these masons' estate,

There they sought by their wit,
How they might govern it : VI.

Fifteen articles they there sought,
And fifteen points there they wrought.

HIC INCIPIT ARTICULUS PRIMUS. (Here begins the
first article.)

The first article of this geometry :—
The master mason must be full securely
Both steadfast, trusty and true,
90. It shall him never then rue :
And pay thy fellows after the cost,
As victuals goeth then, well thou woste ; (knowest)
And pay them truly, upon thy fay, (faith)
What they deserven may ; (may deserve)
And to their hire take no more,
But what that they may serve for ;
And spare neither for love nor drede, (dread) VII.

Of neither parties to take no mede ; (bribe)
Of lord nor fellow, whoever he be,
100. Of them thou take no manner of fee ;
And as a judge stand upright,
And then thou dost to both good right ;
And truly do this wheresoever thou gost, (goest)
Thy worship, thy profit, it shall be most.

ARTICULUS SECUNDUS. (Second article.)

The second article of good masonry,
As you must it here hear specially,
That every master, that is a mason,
Must be at the general congregation,

110. So that he it reasonably be told
Where that the assembly shall be holde ; (held) VIII.

And to that assembly he must needs gon, (go)
Unless he have a reasonable skwsacyon, (excuse)
Or unless he be disobedient to that craft
Or with falsehood is over-raft, (overtaken)
Or else sickness hath him so strong,
That he may not come them among ;
That is an excuse good and able,
To that assembly without fable.

ARTICULUS TERTIUS. (Third article.)

120. The third article forsooth it is,
That the master take to no 'prentice,
Unless he have good assurance to dwell
Seven years with him, as I you tell,
His craft to learn, that is profitable ; IX.

Within less he may not be able
To lords' profit, nor to his own
As you may know by good reason.

ARTICULUS QUARTUS. (Fourth article.)

130. The fourth article this must be,
That the master him well besee,
That he no bondman 'prentice make,
Nor for no covetousness do him take ;
For the lord that he is bound to,
May fetch the 'prentice wheresoever he go,
If in the lodge he were y-take, (taken)
Much dis-ease it might there make,
And such case it might befall,
That it might grieve some or all. X.

140. For all the masons that be there
 Will stand together all y-fere. (together)
 It such one in that craft should dwell,
 Of divers dis-eases you might tell :
 For more ease then, and of honesty,
 Take a 'prentice of higher degree.
 By old time written I find
 That the 'prentice should be of gentle kind ;
 And so sometime, great lords' blood
 Took this geometry that is full good.

ARTICULUS QUINTUS. (Fifth article.)

The fifth article is very good,
 So that the 'prentice be of lawful blood ;
 The master shall not, for no advantage,

XI.

150. Make no 'prentice that is outrage ; (deformed)
 It is to mean, as you may hear,
 That he have his limbs whole all y-fere ; (together)
 To the craft it were great shame,
 To make a halt man and a lame,
 For an imperfect man of such blood
 Should do the craft but little good.
 Thus you may know every one,
 The craft would have a mighty man ;
 A maimed man he hath no might,
 160. You must it know long ere night.

ARTICULUS SEXTUS. (Sixth article.)

The sixth article you must not miss

XII.

That the master do the lord no prejudice,
 To take of the lord for his 'prentice,
 As much as his fellows do, in all wise.

For in that craft they be full perfect,
 So is not he, you must see it.
 Also it were against good reason,
 To take his hire as his fellows don. (do)
 This same article in this case,
 170. Judgeth his 'prentice to take less
 Than his fellows, that be full perfect.
 In divers matters, know requite it,
 The master may his 'prentice so inform,
 That his hire may increase full soon, XIII.

And ere his term come to an end,
 His hire may full well amend.

ARTICULUS SEPTIMUS. (Seventh article.)

The seventh article that is now here,
 Full well will tell you all y-fere, (together)
 That no master for favour nor dread,
 180. Shall no thief neither clothe nor feed.
 Thieves he shall harbour never one,
 Nor him that hath killed a man,
 Nor the same that hath a feeble name,
 Lest it would turn the craft to shame.

ARTICULUS OCTAVUS. (Eighth article.)

The eighth article sheweth you so, XIV.

That the master may it well do.
 If that he have any man of craft,
 And he be not so perfect as he ought,
 He may him change soon anon,
 190. And take for him a more perfect man.
 Such a man through rechelaschepe, (recklessness)
 Might do the craft scant worship.

ARTICULUS NONUS. (Ninth article.)

The ninth article sheweth full well,
 That the master be both wise and felle ; (strong)
 That he no work undertake,
 Unless he can both it end and make ;
 And that it be to the lords' profit also,

XV.

200. And to his craft, wheresoever he go ;
 And that the ground be well y-take, (taken)
 That it neither flaw nor grake. (crack)

ARTICULUS DECIMUS. (Tenth article.)

The tenth article is for to know,
 Among the craft, to high and low,
 There shall no master supplant another,
 But be together as sister and brother,
 In this curious craft, all and some,
 That belongeth to a master mason.
 Nor he shall not supplant no other man,
 That hath taken a work him upon,
 In pain thereof that is so strong,

XVI.

210. That weigheth no less than ten ponge, (pounds)
 But if that he be guilty found,
 That took first the work on hand ;
 For no man in masonry
 Shall not supplant other securely,
 But if that it be so wrought,
 That it turn the work to nought ;
 Then may a mason that work crave,
 To the lords' profit for it to save ;
 In such a case if it do fall,
 220. There shall no mason meddle withal.

Forsooth he that beginneth the ground,
 If he be a mason good and sound,
 He hath it securely in his mind

XVII.

To bring the work to full good end.

ARTICULUS UNDECIMUS. (Eleventh article.)

The eleventh article I tell thee,
 That he is both fair and free ;
 For he teacheth, by his might,
 That no mason should work by night,
 But if it be in practising of wit,
 If that I could amend it.

230.

ARTICULUS DUODECIMUS. (Twelfth article.)

The twelfth article is of high honesty
 To every mason wheresoever he be,
 He shall not his fellows' work deprave,
 If that he will his honesty save ;
 With honest words he it commend,

XVIII.

By the wit that God did thee send ;
 But it amend by all that thou may,
 Between you both without nay. (doubt)

ARTICULUS XIIIUS. (Thirteenth article.)

The thirteenth article, so God me save,
 Is if that the master a 'prentice have,
 Entirely then that he him teach,
 And measurable points that he him reche, (tell)
 That he the craft ably may conne, (know)
 Wheresoever he go under the sun.

240.

ARTICULUS XIII^{US}. (Fourteenth article.)

The fourteenth article by good reason,
 Sheweth the master how he shall don ; (do)
 He shall no 'prentice to him take,

XIX.

250. Unless divers cares he have to make,
 That he may within his term,
 Of him divers points may learn.

ARTICULUS QUINDECIMUS. (Fifteenth article.)

The fifteenth article maketh an end,
 For to the master he is a friend ;
 To teach him so, that for no man,
 No false maintenance he take him upon,
 Nor maintain his fellows in their sin,
 For no good that he might win ;
 Nor no false oath suffer him to make,
 For dread of their souls' sake ;
 Lest it would turn the craft to shame,
 260. And himself to very much blame.

XX.

PLURES CONSTITUCIONES. (Plural constitutions.)*

At this assembly were points ordained mo, (more)
 Of great lords and masters also,
 That who will know this craft and come to estate,
 He must love well God and holy church algate, (always)
 And his master also that he is with,
 Wheresoever he go in field or frythe, (enclosed wood)
 And thy fellows thou love also,
 For that thy craft will that thou do.

* *Vide* Plate VI.

plures constitutiones - - - -

As yis semble. were poynce y ordeynat mo.

of grece lordys. and maystrys also. -

Whose wol comie yis craft. and com to astate.

he most loue wel god. and holy church algate.

and hys mayst also. y^r he ys wythe.

Wher seuer he go. yn fynde or frythe.

And yis felows. von loue also.

for yat yis craft. wol yat you do. -

Secundus punctus. - - - -

As the secunde poynce. as y^r zowd say.

yat ye mason. wache. upon ye werke day.

(Also truly. as he cou or may. -

to deserue hys hyre. for ye halp day.

And truly to labur. on hys dede.

Wel deserue. to haue hys mede. -

Tercius punctus. - - - -

As the pryde poynce. most be seuerel.

Wher ye prentes. knowe hys wel.

hys mayst counsel. he kepe and dose.

and hys felows. by hys good wose.

ye preuetyse of ye chamb. telle no mon.

ny yn ye logge. what seuer ye do.

what seu you heryst. or syfte hem do.

Telle hys no mon. wher seu you go.

ye counsel of halle. and zete of bowbre. -

PORTION OF THE "REGIUS" MS.

SECUNDUS PUNCTUS. (Second point.)

270. The second point as I you say,
That the mason work upon the work day,
As truly as he can or may, XXI.

To deserve his hire for the holy-day,
And truly to labour on his deed,
Well deserve to have his mede. (reward)

TERCIUS PUNCTUS. (Third point.)

280. The third point must be severele, (severely)
With the 'prentice know it well,
His master's counsel he keep and close,
And his fellows by his good purpose ;
The privities of the chamber tell he no man,
Nor in the lodge whatsoever they don ; (do)
Whatsoever thou hearest or seest them do,
Tell it no man wheresoever you go ;
The counsel of hall, and even of bower, XXII.

Keep it well to great honour,
Lest it would turn thyself to blame,
And bring the craft into great shame.

QUARTUS PUNCTUS. (Fourth point.)

290. The fourth point teacheth us also, (also)
That no man to his craft be false ;
Error he shall maintain none
Against the craft, but let it gone ; (go)
Nor no prejudice he shall not do
To his master, nor his fellow also ;
And though the 'prentice be under awe,
Yet he would have the same law.

QUINTUS PUNCTUS. (Fifth point.)

XXIII.

300. The fifth point is without nay, (doubt)
 That when the mason taketh his pay
 Of the master, ordained to him,
 Full meekly taken so must it byn ; (be)
 Yet must the master by good reason,
 Warn him lawfully before noon,
 If he will not occupy him no more,
 As he hath done there before ;
 Against this order he may not strive,
 If he think well for to thrive.

SEXTUS PUNCTUS. (Sixth point.)

The sixth point is full given to know,
 Both to high and even to low,

XXIV.

310. For such case it might befall,
 Among the masons some or all,
 Through envy or deadly hate,
 Oft ariseth full great debate.
 Then ought the mason if that he may,
 Put them both under a day ;
 But loveday yet shall they make none,
 Till that the work-day be clean gone ;
 Upon the holy-day you must well take
 Leisure enough loveday to make,
 Lest that it would the work-day
 Hinder their work for such a fray ;
 To such end then that you them draw,

XXV.

320. That they stand well in God's law.

SEPTIMUS PUNCTUS. (Seventh point.)

The seventh point he may well mean,
 Of well long life that God us lene, (lend)
 As it descrieth well openly,
 Thou shalt not by thy master's wife lie,
 Nor by thy fellows', in no manner wise,
 Lest the craft would thee despise ;
 Nor by thy fellows' concubine,
 No more thou wouldst he did by thine.
 The pain thereof let it be sure,
 330. That he be 'prentice full seven year,
 If he forfeit in any of them

XXVI.

So chastised then must he ben ; (be)
 Full much care might there begin,
 For such a foul deadly sin.

OCTAVUS PUNCTUS. (Eighth point.)

The eighth point, he may be sure,
 If thou hast taken any cure,
 Under thy master thou be true,
 For that point thou shalt never rue ;
 A true mediator thou must needs be
 340. To thy master, and thy fellows free ;
 Do truly all that thou might,
 To both parties, and that is good right.

NONUS PUNCTUS. (Ninth point.)

XXVII.

The ninth point we shall him call,
 That he be steward of our hall,
 If that you be in chamber y-fere, (together)
 Each one serve other with mild cheer ;
 Gentle fellows, you must it know,

For to be stewards all o-rowe, (in turn)
 Week after week without doubt,
 350. Stewards to be so all in turn about,
 Amiably to serve each one other,
 As though they were sister and brother ;
 There shall never one another costage (cost)
 Free himself to no advantage,
 But every man shall be equally free XXVIII.

In that cost, so must it be ;
 Look that thou pay well every man algate, (always)
 That thou hast bought any victuals ate, (eaten)
 That no craving be made to thee,
 360. Nor to thy fellows in no degree,
 To man or to woman, whoever he be,
 Pay them well and truly, for that will we ;
 Thereof on thy fellow true record thou take,
 For that good pay as thou dost make,
 Lest it would thy fellow shame,
 And bring thyself into great blame.
 Yet good accounts he must make
 Of such goods as he hath y-take, (taken) XXIX.

Of thy fellows' goods that thou hast spende, (spent)
 370. Where and how and to what end ;
 Such accounts thou must come to,
 When thy fellows wish that thou do.

DECIMUS PUNCTUS. (Tenth point.)

The tenth point presenteth well good life,
 To live without care and strife ;
 For if the mason live amiss,
 And in his work be false y-wisse, (I know)
 And through such a false skewstasyon (excuse)

- May slander his fellows without reason,
Through false slander of such fame XXX.
-
380. May make the craft acquire blame.
If he do the craft such villainy,
Do him no favour then securely,
Nor maintain not him in wicked life,
Lest it would turn to care and strife ;
But yet him you shall not delayme, (delay)
Unless that you shall him constrain,
For to appear wheresoever you will,
Where that you will, loud or still ;
To the next assembly you shall him call,
390. To appear before his fellows all,
And unless he will before them appear, XXXI.
-

The craft he must need forswear ;
He shall then be punished after the law
That was founded by old daw. (day)

PUNCTUS UNDECIMUS. (Eleventh point.)

- The eleventh point is of good discretion,
As you must know by good reason ;
A mason, if he this craft well con, (know)
That seeth his fellow hew on a stone,
And is in point to spoil that stone,
400. Amend it soon if that thou can,
And teach him then it to amend,
That the lords' work be not y-schende, (spoiled)
And teach him easily it to amend, XXXII.
-

With fair words, that God thee hath lende ; (lent)
For his sake that sit above,
With sweet words nourish his love.

PUNCTUS DUODECIMUS. (Twelfth point.)

410. The twelfth point is of great royalty,
 There as the assembly held shall be,
 There shall be masters and fellows also,
 And other great lords many mo ; (more)
 There shall be the sheriff of that country,
 And also the mayor of that city,
 Knights and squires there shall be,
 And also aldermen, as you shall see ;
 Such ordinance as they make there,

XXXIII.

420. They shall maintain it all y-fere (together)
 Against that man, whatsoever he be,
 That belongeth to the craft both fair and free,
 If he any strife against them make,
 Into their custody he shall be take. (taken)

XIIII^{US} PUNCTUS. (Thirteenth point.)

The thirteenth point is to us full lief,
 He shall swear never to be no thief,
 Nor succour him in his false craft,
 For no good that he hath byraft ; (bereft)
 And thou must it know or sin,
 Neither for his good, nor for his kin.

XIIII^{US} PUNCTUS. (Fourteenth point.)

XXXIV.

430. The fourteenth point is full good law
 To him that would be under awe ;
 A good true oath he must there swear
 To his master and his fellows that be there ;
 He must be steadfast and true also
 To all this ordinance, wheresoever he go,
 And to his liege lord the king,

To be true to him over all thing.
 And all these points here before
 To them thou must need be y-swore, (sworn)
 And all shall swear the same oath
 Of the masons, be they lief be they loath,
 To all these points here before,

XXXV.

440. That hath been ordained by full good lore.
 And they shall enquire every man
 Of his party, as well as he can,
 If any man may be found guilty
 In any of these points specially ;
 And who he be, let him be sought,
 And to the assembly let him be brought.

QUINDECIMUS PUNCTUS. (Fifteenth point.)

450. The fifteenth point is of full good lore,
 For them that shall be there y-swore, (sworn)
 Such ordinance at the assembly was laid
 Of great lords and masters before said ;
 For the same that be disobedient y-wisse, (I know)

XXXVI.

460. Against the ordinance that there is,
 Of these articles that were moved there,
 Of great lords and masons all y-fere. (together)
 And if they be proved openly
 Before that assembly, by and by,
 And for their guilts no amends will make,
 Then must they need the craft forsake ;
 And so masons craft they shall refuse,
 And swear it never more to use.
 But if that they will amends make,
 Again to the craft they shall never take ;
 And if that they will not do so,
 The sheriff shall come them soon to,

XXXVII.

And put their bodies in deep prison,
 For the trespass that they have done,
 And take their goods and their cattle
 Into the king's hand, every delle, (part)
 And let them dwell there full still,
 470. Till it be our liege king's will.

ALIA ORDINACIO ARTIS GEMETRIÆ.

(Another ordinance of the art of geometry.)

They ordained there an assembly to be y-holde, (held)
 Every year, wheresoever they would,
 To amend the defaults, if any were found
 Among the craft within the land ;
 Each year or third year it should be holde, (held) XXXVIII.

In every place wheresoever they would ;
 Time and place must be ordained also,
 In what place they should assemble to.
 All the men of craft there they must be,
 480. And other great lords, as you must see,
 To mend the faults that be there spoken,
 If that any of them be then broken.
 There they shall be all y-swore, (sworn)
 That belongeth to this craft's lore,
 To keep their statutes every one
 That were ordained by King Athelstane ;
 These statutes that I have here found XXXIX.

I ordain they be held through my land,
 For the worship of my royalty,
 490. That I have by my dignity.
 Also at every assembly that you hold,
 That you come to your liege king bold,
 Beseeching him of his high grace,

To stand with you in every place,
 To confirm the statutes of King Athetstane,
 That he ordained to this craft by good reason.

ARS QUATUOR CORONATORUM.

(The art of the four crowned ones.)

Pray we now to God almight, (almighty)
 And to his mother Mary bright, XL.

500. That we may keep these articles here,
 And these points well all y-fere, (together)
 As did these holy martyrs four,
 That in this craft were of great honour ;
 They were as good masons as on earth shall go,
 Gravers and image-makers they were also.
 For they were workmen of the best,
 The emperor had to them great luste ; (liking)
 He willed of them an image to make
 That might be worshipped for his sake ;
 Such monuments he had in his dawe, (day)
 510. To turn the people from Christ's law. XLI.

But they were steadfast in Christ's lay, (law)
 And to their craft without nay ; (doubt)
 They loved well God and all his lore,
 And were in his service ever more.
 True men they were in that dawe, (day)
 And lived well in God's law ;
 They thought no monuments for to make,
 For no good that they might take,
 To believe on that monument for their God,
 520. They would not do so, though he were wod ; (furious)
 For they would not forsake their true fay, (faith) XLII.

And believe on his false lay. (law)
 The emperor let take them soon anon,
 And put them in a deep prison ;
 The more sorely he punished them in that place,
 The more joy was to them of Christ's grace.
 Then when he saw no other one,
 To death he let them then gon ; (go)
 Whose will of their life yet more know,
 530. By the book he might it show
 In the legend of sanctorum (holy ones)
 The names of quatuor coronatorum (four crowned ones) XLIII.

Their feast will be without nay, (doubt)
 After Hallow-e'en the eighth day.
 You may hear as I do read,
 That many years after, for great dread
 That Noah's flood was all run,
 The tower of Babylon was begun,
 As plain work of lime and stone,
 540. As any man should look upon ;
 So long and broad it was begun,
 Seven miles the height shadoweth the sun.
 King Nebuchadnezzar let it make
 To great strength for man's sake, XLIV.

Though such a flood again should come,
 Over the work it should not nome ; (take)
 For they had so high pride, with strong boast,
 All that work therefore was lost ;
 An angel smote them so with divers speech,
 550. That never one knew what the other should reche. (tell)
 Many years after, the good clerk Euclid
 Taught the craft of geometry full wonder wide,
 So he did that other time also,

Of divers crafts many mo. (more)
 Through high grace of Christ in heaven,
 He commenced in the sciences seven ;

XLV.

Grammar is the first science y-wisse, (I know)
 Dialect the second, so have I bliss,
 Rhetoric the third without nay, (doubt)
 560. Music is the fourth, as I you say,
 Astronomy is the fifth, by my snout,
 Arithmetic the sixth, without doubt,
 Geometry the seventh maketh an end,
 For he is both meek and hende. (courteous)
 Grammar forsooth is the root,
 Whoever will learn on the book ;
 But art passeth in his degree,
 As the fruit doth the root of the tree ;

XLVI.

Rhetoric measureth with ornate speech among,
 570. And music it is a sweet song ;
 Astronomy numbereth, my dear brother,
 Arithmetic sheweth one thing that is another,
 Geometry the seventh science it is,
 That can separate falschood from truth y-wis. (I know)
 These be the sciences seven,
 Who useth them well he may have heaven.
 Now dear children by your wit
 Pride and covetousness that you leave it,
 And taketh heed to good discretion,
 580. And to good nurture, wheresoever you come.
 Now I pray you take good heed,

XLVII.

For this you must know nede, (needs)
 But much more you must wyten, (know)
 Than you find here written.

If thee fail thereto wit,
 Pray to God to send thee it ;
 For Christ himself, he teacheth ous (us)
 That holy church is God's house,
 That is made for nothing ellus (else)
 590. But for to pray in, as the book tellus ; (tells us)
 There the people shall gather in,
 To pray and weep for their sin.
 Look thou come not to church late,
 For to speak harlotry by the gate ;

XLVIII.

Then to church when thou dost fare,
 Have in thy mind ever mare (more)
 To worship thy lord God both day and night,
 With all thy wits and even thy might.
 To the church door when thou dost come
 600. Of that holy water there some thou nome, (take)
 For every drop thou feelest there
 Quencheth a venial sin, be thou ser. (sure)
 But first thou must do down thy hood,
 For his love that died on the rood.
 Into the church when thou dost gon, (go)
 Pull up thy heart to Christ, anon ;

XLIX.

Upon the rood thou look up then,
 And kneel down fair upon thy knen, (knees)
 Then pray to him so here to worche (work)
 610. After the law of holy church,
 For to keep the commandments ten,
 That God gave to all men ;
 And pray to him with mild steven (voice)
 To keep thee from the sins seven,
 That thou here may, in this life,
 Keep thee well from care and strife ;
 Furthermore he grant thee grace,

In heaven's bliss to have a place.

L.

620. In holy church leave trifling words
 Of lewd speech and foul bordes, (jests)
 And put away all vanity,
 And say thy pater noster and thine ave ;
 Look also that thou make no bere, (noise)
 But always to be in thy prayer ;
 If thou wilt not thyself pray,
 Hinder no other man by no way.
 In that place neither sit nor stand,
 But kneel fair down on the ground,
 And when the Gospel me read shall,

LI.

630. Fairly thou stand up from the wall,
 And bless the fare if that thou can,
 When gloria tibi is begun ;
 And when the gospel is done,
 Again thou might kneel down,
 On both thy knees down thou fall,
 For his love that bought us all ;
 And when thou hearest the bell ring
 To that holy sakerynge, (sacrament)
 Kneel you must both young and old,
 540. And both your hands fair uphold,
 And say then in this manner,

LII.

Fair and soft without bere ; (noise)
 "Jesu Lord welcome thou be,
 In form of bread as I thee see,
 Now Jesu for thine holy name,
 Shield me from sin and shame ;
 Shrift and Eucharist thou grant me bo, (both)
 Ere that I shall hence go,

650. And very contrition for my sin,
 That I never, Lord, die therein ;
 And as thou were of maid y-bore, (born)
 Suffer me never to be y-lore ; (lost)
 But when I shall hence wend, LIII.

660. Grant me the bliss without end ;
 Amen ! Amen ! so mote it be !
 Now sweet lady pray for me."
 Thus thou might say, or some other thing,
 When thou kneelest at the sakerynge. (sacrament)
 For covetousness after good, spare thou nought
 To worship him that all hath wrought ;
 For glad may a man that day be,
 That once in the day may him see ;
 It is so much worth, without nay, (doubt)
 The virtue thereof no man tell may ;
 But so much good doth that sight, LIV.

670. That Saint Austin telleth full right,
 That day thou seest God's body,
 Thou shalt have these full securely :—
 Meet and drink at thy need,
 None that day shalt thou gnede ; (lack)
 Idle oaths and words bo, (both)
 God forgiveth thee also ;
 Sudden death that same day
 Thee dare not dread by no way ;
 Also that day, I thee plight,
 Thou shalt not lose thy eye sight ;
 And each foot that thou goest then, LV.

That holy sight for to sen (see)
 They shall be told to stand instead,

680. | When thou hast thereto great need ;
 | That messenger the angel Gabriel,
 | Will keep them to thee full well.
 | From this matter now I may pass,
 | To tell more benefits of the mass :
 | To church come yet, if thou may,
 | And hear the mass each day ;
 | If thou may not come to church,
 | Where that ever thou dost worche, (work)
 | When thou hearest the mass knyلة, (toll)

LVI.

690. | Pray to God with heart still,
 | To give thee part of that service,
 | That in church there done is.
 | Furthermore yet, I will you preach
 | To your fellows, it for to teach,
 | When thou comest before a lord,
 | In hall, in bower, or at the board,
 | Hood or cap that thou off do,
 | Ere thou come him entirely to ;
 | Twice or thrice, without doubt,
 700. | To that lord thou must lowte ; (bow)
 | With thy right knee let it be do, (done)

LVII.

Thine own worship thou save so.
 Hold off thy cap and hood also,
 Till thou have leave it on to do. (put)
 All the time thou speakest with him,
 Fair and amiably hold up thy chin ;
 So, after the nurture of the book,
 In his face kindly thou look.
 Foot and hand thou keep full still,
 710. | For clawing and tripping, is skill ;
 | From spitting and sniffing keep thee also,

By private expulsion let it go.
 And if that thou be wise and felle, (discreet)

LVIII.

720. Thou hast great need to govern thee well.
 Into the hall when thou dost wend,
 Amongst the gentles, good and hende, (courteous)
 Presume not too high for nothing,
 For thine high blood, nor thy cunning,
 Neither to sit nor to lean,
 That is nurture good and clean.
 Let not thy countenance therefore abate,
 Forsooth good nurture will save thy state.
 Father and mother, whatsoever they be,
 Well is the child that well may thee,
 In hall, in chamber, where thou dost gon; (go)

LIX.

730. Good manners make a man.
 To the next degree look wisely,
 To do them reverence by and by ;
 Do them yet no reverence all o-rowe, (in turn)
 Unless that thou do them know.
 To the meat when thou art set,
 Fair and honestly thou eat it ;
 First look that thine hands be clean,
 And that thy knife be sharp and keen,
 And cut thy bread all at thy meat,
 Right as it may be there y-ete. (eaten)
 If thou sit by a worthier man,

LX.

740. Then thy self thou art one,
 Suffer him first to touch the meat,
 Ere thyself to it reach.
 To the fairest morsel thou might not strike,
 Though that thou do it well like ;

Keep thine hands fair and well,
 From foul smudging of thy towel ;
 Thereon thou shalt not thy nose snite, (blow)
 Nor at the meat thy tooth thou pike ; (pick)
 Too deep in cup thou might not sink,
 Though thou have good will to drink,
 Lest thine eyes would water thereby—

LXI.

750.

Then were it no courtesy.
 Look in thy mouth there be no meat,
 When thou beginnest to drink or speak.
 When thou seest any man drinking,
 That taketh heed to thy carpynge, (speech)
 Soon anon thou cease thy tale,
 Whether he drink wine or ale,
 Look also thou scorn no man,
 In what degree thou seest him gone ;
 Nor thou shalt no man deprave,
 If thou wilt thy worship save ;
 For such word might there outburst,

760.

LXII.

770.

That might make thee sit in evil rest.
 Close thy hand in thy fist,
 And keep thee well from "had-y-wiste." ("had I known")
 In chamber, among the ladies bright,
 Hold thy tongue and spend thy sight ;
 Laugh thou not with no great cry,
 Nor make no lewd sport with ribaldry.
 Play thou not but with thy peers,
 Nor tell thou not all that thou hears ;
 Discover thou not thine own deed,
 For no mirth, nor for no mede : (reward)
 With fair speech thou might have thy will,
 With it thou might thy self spylle. (spoil)

LXIII.

When thou meetest a worthy man,
 Cap and hood thou hold not on ;
 In church in market or in the gate,
 Do him reverence after his state.
 If thou goest with a worthier man
 780. Then thyself thou art one,
 Let thy foremost shoulder follow his back,
 For that is nurture without lack ;
 When he doth speak, hold thee still,
 When he hath done, say for thy will,
 In thy speech that thou be felle, (discreet)
 And what thou sayest consider thee well ;
 But deprive thou not him his tale,
 Neither at the wine nor at the ale.
 790. Christ then of his high grace,
 Save you both wit and space,
 Well this book to know and read,
 Heaven to have for your mede. (reward)
 Amen ! Amen ! so mote it be !
 So say we all for charity.

LXIV.

In the above transcript I have adhered strictly to the phraseology of the original with all its vagaries of person, tense and mood, and have retained the peculiarities of double—and sometimes even treble—negatives ; the only variation being in the substitution of modern words for obsolete. Where, however, the modern words at the ends of lines could not have been utilised to preserve the jingle of the verses, the old words have been requisitioned with their present equivalents added in brackets, so as to avoid the necessity of referring to a glossary.

The MS., which is of prime importance to the Fraternity of Freemasons, as being its oldest preserved document, which affords evidence of a legendary history, and an

indication of a speculative origin, although not by any means the oldest relating to the building craft, has very naturally received the close attention of students, and much has been written and published concerning it. That great and good Mason, the late Bro. William James Hughan, did not fail to appreciate the value of the document, and from time to time published in his numerous writings his ideas concerning the poem. The two greatest commentarists, however, on the MS. are Bros. William Begemann and Robert Freke Gould. Our German Brother's very careful analysis is unfortunately not available in its entirety to students unacquainted with the language in which it is written, but a fair summary by the late Bro. Geo. Wm. Speth may be consulted in Vol. VII. *Ars Quatuor Coronatorum*. With our own distinguished Bro. Gould's exposition, however, the case is quite different, for his remarkable and scholarly commentary formed one of the most valued features of Vol. I. *Quatuor Coronatorum Antigrapha*. Anything, therefore, which I have to say must be more or less a rechaufée of what others have already done, and my excuse for any fresh dissertation can only be the possibility of looking at the subject from a slightly different point of view, to that which presented itself to previous investigators.

The MS., which is now housed in the British Museum and there catalogued as Bibl. Reg. 17.A.1., at one time belonged to Charles Theyer, a noted 17th Century collector, and afterwards became part of the collection of the Royal Library which was presented to the nation by George II., in 1757. Its importance as a Masonic document was not publicly noted, until the late Mr. James Orchard Halliwell (afterwards Halliwell-Phillips)

read a Paper on the "Early Introduction of Freemasonry into England," before the Society of Antiquaries, on the 18th April, 1839. It was thereafter for a period of about fifty years known as the Halliwell MS., until on the suggestion of Bro. Gould it was re-named the Regius MS., as being indicative of its pre-eminence as a Masonic document, and its previous ownership by the kings of England. Bro. Gould tells us that the back of the cover is inscribed with Theyer's name and the words "Poem on the Craft of Masonry," and that the book was bound with these words printed on the back in 1757. Bro. Hughan gives the date of the present binding as 1838, so that Mr. Halliwell was probably attracted by the new title instead of the old one of "Poem of Moral Duties," soon after the volume had been put into its present cover.

The writer of the poem apparently collected his materials from different sources, as an analysis reveals that it is composed of a series of parts without either continuity or connection. Eight separate divisions have been marked out, for a study of which I would refer you to Gould's "Concise History," chap. v., *Quatuor Coronatorum Antigrapha*. Vol. I., and *Ars Quatuor Coronatorum*, Vol. VII. I would particularly refer you to the excellent rendering of the "Articles" and "Points" in Bro. Gould's commentary.

So far as the date of the writing is concerned, Mr. David Casley, an eminent authority, ascribed it to about 1390, an approximation which was supported by both Mr. Halliwell and the late Bro. the Rev. A. F. A. Woodford, and although more recent authorities have discounted the age a little, it is hardly likely to be later than 1420. We may therefore fairly assume that the

writing is of either the reign of Richard II. (1377-1399), son of the Black Prince, or Henry IV. (1399-1413), and possibly during the lifetime of Henry Yevley (1320-1400), who was master-mason to both of these kings, as well as to their predecessor Edward III. I am not suggesting that Yevley had any connection with the poem, but merely mention his name here for reasons which I hope I may afterwards make clear.

If we consider the architecture of England during the Gothic era, we find that it classifies itself very broadly into four stages, viz., Norman (which although not possessing the pointed arch had all the other essentials of the Gothic style), Early English, Decorated and Perpendicular, which may roughly be ranged under the respective dates of 1066 to end of 12th Century, 13th, 14th and 15th Centuries, so that at the time the poem was written the early phase of perpendicular work would be in vogue, before it had developed its elaborately panelled surfaces and almost fairy-like daring construction.

So far as the location of the writing is concerned, Dr. Begemann, after a careful and minute philological enquiry into the dialects of the country, succeeded in placing it at the South of Worcestershire or Herefordshire or even the North of Gloucestershire. Assuming this conclusion to be correct—and no one, so far as I am aware, has ever tried to controvert it—we have only to examine the architectural remains in this district, to find that great activity of building was proceeding at the time of the writing. The cathedrals of Worcester, Hereford and Gloucester—to say nothing of the various abbeys and minor buildings in the neighbourhood—all exhibit remarkable traces of the architecture of the period, and although a similarity

of activity could of course be traced in other parts of the country, I think this evidence may fairly be accepted as confirmatory of our learned Brother's view. So far as I am personally concerned, I would like to assume that the poem was written for the benefit of the craftsmen engaged in the erection of the beautiful (and unusually placed) cloisters of Gloucester cathedral, for Mr. Wyatt Papworth tells us, that that work was completed under Abbott Froucester between 1381 and 1412, dates which very nearly coincide with the range of time during which experts have placed the writing.

Before proceeding with the main point of my thesis, I should like to ask you to carefully consider the wording of the poem, and to notice the remarkable number of instances in which the phrases have been introduced—although in different terminology—into our ritual, and the cases in which its requirements have been incorporated with our Constitutions. Even the last stage of the document, which deals with manners at table and in the presence of superiors, and appears at first sight to be quite irrelevant, may be accepted as evidence that our present custom of celebrating special Masonic events by banqueting and fraternising, was a feature of the Craft at the time from which the MS. speaks.

You will all be acquainted in some degree with the remarkable series of documents known variously as the MS. Constitutions, the Gothic Constitutions, or more commonly nowadays as the Old Charges of the British Freemasons, and you will further know that after an introductory prayer, of a purely Christian character, they go on to relate how the science of geometry (or masonry) came to be founded. This same legend forms the first part of the poem we are now considering, and as it

clearly states that the story is to be found in old books, abundantly proves that the versifier had access to copies of the Old Charges which are unhappily now lost to us. I wish to use this legend as the basis of a theory which I shall try to develop. Briefly stated, my idea is that the poem, as well as all the other Old Charges, clearly indicates that architecture, the mistress of the arts, which is undoubtedly founded on geometry, was developed in Egypt, the cradle of civilization, and that its early practitioners were, as related in these old MSS., of gentle birth. They must have been the actual designers of the structures and have worked, in conjunction—so far as the execution of their projects was concerned—with the skilled craftsmen and manual labourers who were necessary to their purpose. A guild, composed of different grades of members would thus be formed, possibly with different secret signs for each class, and from this guild, through different channels of development, would arise the present-day purely speculative form of Freemasonry, with its system of degrees.

The late Bro. Speth and Bro. Gould have laboured hard to establish the fact that prior to the institution of Grand Lodge, and during its early regime, two degrees only were worked, and I, in my humbler sphere, in several Papers read before Masonic Research Associations, have used the weight of later evidence to back up their assertion. What is more likely than that the higher or Master's degree was confined to the skilled geometricians, whilst the simpler artificers had to content themselves with the lower step?

All students know definitely, that from the earliest times of which we have any monuments remaining, that architecture was a living art developing along clearly

defined lines, and varying in character with the nature of the materials employed, and the climatic conditions existing in the countries where they were used, down at least to the close of the Gothic era in Western Europe, and its counterpart in Eastern countries. (I am not at all suggesting that the Renaissance effected an arrest of creative design, although it reverted to and made use of forms of a bygone age.) It is therefore not possible to conceive that buildings of any architectural pretensions could have been erected, without carefully thought-out designs having been prepared. Dealing more particularly with the actual time of the writing of the poem, we can only conclude that such a progression of design as commonly proceeded over the whole of England almost simultaneously, could only have been produced by a school of thought and not by individual effort. My firm conviction is that this school was composed of the Master Freemasons of the period.

Commenting on lines 143-6 of the poem which (modernised) read:—

By old time written I find
That the 'prentice should be of gentle kind,
And so sometime great lords' blood,
Took this geometry that is full good.

The late Mr. F. J. Furnivall said, "I should like to see the evidence of a lord's son having become a working mason, and dwelling seven years with his master 'his craft to learn.'" My contention is that neither the poem nor any other craft document ever suggested that a lord's son had become a *working* mason. That they became students of geometry and designers of buildings is in every way likely, and was in no way derogatory to their dignity. I might even point out that the present Lord

Ferrers (the successor in the earldom of your own late Provincial Grand Master) was, before his accession to the title, a practising architect, and that other scions of noble families are at present similarly engaged. There seems to be good evidence of this in the poem, particularly in lines 279-283, which read—

The privities of the chamber tell he no man,
 Nor in the lodge whatsoever they don ;
 Whatsoever thou hearest or seest them do,
 Tell it no man wheresoever you go ;
 The counsel of hall and even of bower,
 Keep it well to great honour—

That these gentlemen were on a different footing from the ordinary craftsmen, and that their labours were conducted, not in the lodge, but in the chamber, are conditions which I suggest are parallel to the masons' shed and the drawing office.

Reverting now to Henry Yevley (whose name is variously spelled, but always easily recognisable), I find on turning up his name in Kenning's Cyclopædia—

“ Said by the Revd. James Anderson, D.D. (in the first edition of the Book of Constitutions, 1723) to have been the ‘King’s Freemason, or general surveyor of the buildings’ of King Edward III., and employed by His Majesty to ‘build several abbies’ and other edifices. Unfortunately Dr. Anderson was gifted with the imaginative faculty to an undue extent, so that such statements as the foregoing (which are frequently met with in his work) confuse more than they benefit the general reader, and, Masonically speaking, have done much harm. We fail to see why Masonry requires unhistorical statements to render it acceptable in any way.”

The Rev. Bro. Woodford, who was the author and editor of the encyclopædia, in conjunction with Bro. Hughan, who wrote the articles under the letters U.V.W.Y. and Z., appears, however, to be wrong on this occasion, and the imaginative doctor quite right.

Dr. Begemann contributed a note to A.Q.C. XXI., in which he endeavoured to prove—and I think with complete success—that the title of Freemason applied to Yevley by Stow in his "Survey of London," 1598, had actually been used during the former's lifetime, and was not a posthumous description.

Dr. Begemann's note inspired an article by Bro. E. W. M. Wonnacott, the present Senior Warden of the Quatuor Coronati Lodge, and himself an architect, in the same volume, in which he conclusively proved, from existing documents, that as early as 1362 Yevley was described as a "deviser of Masonry," and that William of Wykeham (generally credited with having been a great architect), was merely mentioned as a "clerk." In 1381 Nicholas Typerton undertook to build the aisle of St. Dunstan's Church in Thames Street "selon la devyse de Mestre Henry Iveleghe," and in 1395 works were carried out at Westminster Hall from a model made by the advice of Master Henri Zeveley.

*"Selone le purport d'une fourme et molde
faite par conseil de mestre Henri Zeveley."*

I have not picked out the case of Yevley as being at all singular, but merely because it has been so fully dealt with in Masonic writings which are available to us all. An examination of the list of names in Mr. Wyatt Papworth's Paper on the "Superintendents of English Buildings during the Middle Ages," and a careful study of their records, would doubtless prove that their duties

were in every way analogous to those of the character selected.

Surely there can no longer be any doubt that the Master Masons of the Gothic Era at least (and possibly so long as architecture has been practised), were architects in the truest sense of the word, for when we consider the constructive ingenuity of their buildings, no less than their perfect proportions and beauty, we are compelled at once to admit, that their skill and knowledge of geometry were profound. Thus I think you will agree, I am quite justified in concluding that the legend of the founding of the science of geometry by the children of great lords and ladies, as related in the first part of the poem, is no myth, but is founded on fact, for unlettered working masons could never have produced the temples and churches for the worship of T.G.A.O.T.U., which of all things that excite pleasure to the eye, rank next only to the works of the Great Creator Himself.

Bro. J. T. THORP, in proposing a Vote of Thanks to Bro. BAXTER, said that he feared the Regius MS., which had been so interestingly described, was not as familiar to the Brethren of the Lodge as it should be. All of them were aware of its existence, and of its value as the earliest Masonic MS. which had been preserved, but its text was practically unknown to many amongst them. Now that there was to be a modernised transcript of the whole poem printed in the Transactions, he hoped the Brethren would not only read it, but study it carefully. They would find in it much to interest, much to instruct and much to admire. They would discover therein early

traces of much that was familiar to them in the Masonry of later times. The legendary origin of geometry would interest them, and the injunction thus early to be true to God and faithful to their master and fellows would strike them as full of significance. It was the oldest so far traced of the title-deeds of the Masonic Brotherhood, and Bro. BAXTER deserved the hearty thanks of the Brethren for the trouble taken in preparing so useful a transcript.

The resolution was seconded by the SECRETARY and supported by the WORSHIPFUL MASTER, who said how much Bro. BAXTER's Paper was appreciated.

The Vote was carried unanimously, and Bro. BAXTER, in responding, thanked the Brethren for their close attention.

Bro. J. T. THORP exhibited and described the following Masonic Curios, viz. :—

(1.) A facsimile copy, on parchment, of the Regius MS., one of six copies. These copies are now in the libraries of the late King Edward VII. at Windsor, the Duke of Connaught, the Grand Lodge of Iowa, the late Genl. S. C. Laurence, of Boston (Mass.), the late G. W. Speth and John T. Thorp.

(2.) A paper Certificate granted by St. Andrew's Lodge, No. 926 Belfast, to Thos. Henshaw, as Master Mason, dated May 2nd, 1808.

(3.) Certificate issued by the Grand Lodge of Ireland to Thomas Henshaw, dated May 16th, 1808.

(4.) A Knight Templar Certificate, granted to Thomas Henshaw, dated May 2nd, 1808. This is a curious document, and as it mentions many degrees not known at the present time, a copy, *verbatim et literatim*, is given below.

In the name of the Most Holy & undevided trinity Father, son And Holy gost. We the High Priest, Cap^t. Gen^l. GRAND Master of A Roy^l Arch Superexcell^t Masons Encamp^t & Grand Assembly of Knights Templ^{rs} Under the Sanction of ST. ANDREWS LODGE 926 on the registry of IRELAND do hereby Certify that our Dearly Beloved Brother the Worshipfull Sir *Tho^s. Henshaw* After having duly Passed the Chair of the Aforesaid Lodge was Arched A Royall Excell^t & Superexcell^t Mason & Subsequently dubb^d A Knight of the Most Noble & Right Worshipfull order of Knights Templars after having withstood with Skill Fortitude & Valour the amazing Tryals Attending his Admission. Given Under Our Hands & the Seals of our Encamp^t & Grand Assembly Afore-said this 2^d Day of *May* 1808 & A.L.

Hugh Kinhead. HIGH PRIEST.

John Mitchell. CAPTⁿ GEN^l

Will^m Graham. GRAND MASTER.

William Fram. SECRETARY.

Also for Knight of Malta, Ark Mark & Link (?), Meditereannean Pass and Mark in the Temple.

Br. Clarke
Sculp^t. 63^d Reg^t

(5.) Certificate issued by the Grand Lodge of Ireland to Thos. Every, of Lodge 68 held in the 7th Battery Royal Artillery, dated May 27th, 1813.

(6.) A brass Box, with many devices engraved thereon, also the name Thomas Every.

(7.) A large black velvet Apron, with Arch and many other Masonic emblems embroidered thereon. Possibly worn in a K.T. Encamp^t under the Grand Lodge of Ireland.

Nos. 2 to 7 were kindly sent for exhibition by Bro. C. GOUGH, of London, a member of the Cor. Cir. of the Lodge, to whom a hearty Vote of Thanks was accorded.

The death was announced of W. Bro. W. MAURICE WILLIAMS, who was a founder of the Lodge in 1892, was appointed the first Senior Warden, and occupied the Chair of the Lodge as Worshipful Master for the year 1893-94. For many years he took a great interest in the work of the Lodge, but resigned some time ago in consequence of ill-health. It was resolved to place on the minutes an expression of deep regret at his decease and sincere sympathy with his widow and family.

Apologies for non-attendance were received from Bros. WM. HAMMOND (London); W. B. HEXTALL (London); C. W. FRANCIS (Birmingham); F. W. CROSS (Handsworth); J. A. SHERREN (Parkstone); W. H. AUSTEN (Ludlow); E. R. FOX; F. W. BILLSON, P.M.;

G. D. POTTS, P.M.; W. A. LEA, P.M.; J. G. WOOD (Yatton); T. C. DAWSON; Dr. S. E. ATKINSON (Loughborough); W. H. QUARRELL (London); F. HAINES; Capt. W. R. APPS; R. W. STRICKLAND (Northampton); and others.

Hearty Good Wishes were tendered by the Visiting Brethren, and the Lodge was closed in due form.

Masonic Slab at Dewsbury.*

In April, 1914, Bro. J. W. Nesbitt, a member of the Correspondence Circle of the "Lodge of Research," noticed a stone, upon which Masonic emblems were cut, built into the wall of a house in the town of Dewsbury. The rough sketch of the stone which he sent was forwarded to Bro. H. A. Green, of Dewsbury, also a member of the Correspondence Circle, with a request for a photograph of the stone, together with any details which might account for the preparation of the stone, and the reason for it being placed in the position it now occupies.

The photograph of the stone is given on Plate VII., and the following account comprises all the details that were gleaned by Bro. Green, after many painstaking enquiries.

The stone is built into the wall over the door of a house, No. 38 High Street, West Town (or Dawgreen), Dewsbury. The house, quite a small one, is up an alley in the lowest part of the town; the district is now inhabited largely by Irish, and up to twenty years ago had a very bad reputation. After exhaustive enquiries, with poor results, Bro. Green at length obtained permission from the owners to peruse the deeds of the property, and thus ascertained that the house in question had at one time belonged to a family of the name of Whitley. The present sole survivor of that family is a very old lady, who was aware of the fact that her ancestors had

* *Vide* Plate VII.



MASONIC SLAB AT DEWSBURY.

Vide p. 96.

been Freemasons, and that some of them were buried in Dewsbury Parish Church-yard.

Upon enquiry it was found that the Whitley family was a very old Dewsbury family, having lived in the Dawgreen district of the town from about 1600 down to 1860 or thereabouts. In 1750 they were yeomen and landowners of considerable position and highly respected. John Whitley, by whom the stone was erected, was landlord, in 1811, of the *Star* Inn, Dewsbury, a property which had been owned and kept for generations by members of the Whitley family. No. 38, in which he placed the stone, is next door to the Inn, and was probably intended to be used as his private dwelling-house. The initials J. I. W. presumably refer to John Whitley and Jane, his wife,* whose tombstone in the Parish Church-yard gives the following details—"John Whitley, Innkeeper, Dawgreen, Dewsbury, died Nov. 24th, 1812, aged 44, and Jane, his wife, died Dec. 28th, 1831, aged 61." At the top of the tombstone there is a carved device *similar* to the one in the wall of the house. The old lady referred to as the sole surviving descendant of the Whitley family is a great grand-daughter of this John Whitley.

The minute-books of the "Lodge of the Three Grand Principles" (now No. 208), Dewsbury, give the following particulars of John Whitley's Masonic career. He was initiated in that Lodge on September 8th, 1808, passed May 4th, 1809, raised June 4th, 1809; he held the office of Senior Deacon in 1810 and that of Junior Warden in 1811. This is some evidence that he duly appreciated the excellence of Freemasonry, and desired to indicate

* The letter I standing for Jane.

to all passers-by, by the erection of the stone, that he was a member of the ancient Fraternity.

Thanks are due to Brothers Nesbitt and Green for calling attention to an interesting stone, and for obtaining particulars of an old and worthy family. As, no doubt, there are other unrecorded Masonic relics in existence, the Brethren of the Lodge are desired to look out for such, and to forward all details that can be obtained to the Lodge Editor.



The
One Hundred-and-Seventeenth
Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 25th, 1915. The Worshipful Master, Bro. T. G. HUNT, presided, and the following Brethren were among those present, viz. :—

Members.—Bros. A. LOLE, I.P.M.; G. W. HUNT, S.W.; J. EASTWOOD PICKARD, J.W.; the Rev. H. S. BIGGS, P.M., Treasurer; H. J. GRACE, P.M., Secretary; F. H. POCHIN, J.D.; W. A. LEA, P.M., D.C.; J. D. JOHNSON, I.G.; JOHN T. THORP, P.M.; F. W. BILLSON, P.M.; G. D. POTTS, P.M.; the Rev. C. T. MOORE, P.M.; F. G. KIRKBY; A. H. HAMPSON; C. H. HARDING, Tyler.

Members of the Cor. Cir. :—Bros. J. E. ELLIS, W.M. 3091; W. H. WENDON, P.P.G.D. Herts.; A. P. HANFORD, P.M. 279; C. W. POTTER, 279; F. J. DALE, 1391; E. R. FOX, P.P.G. Org.; F. H. DOUGHTY, S.W. 2081; THOS. JORDAN, P.P.J.G.W. Derbyshire; H. WATSON STILES, 1391; WM. WYKES, 3091; A. J. MARSHALL, 279; F. W. HASKARD, P.M. 279; W. SOWTER, W.M. 2865; J. T. COOPER, 523; F. W. LILBURN, P.M. 2028; F. HAINES, P.M. 1391; L. OUGH, P.M. 523; J. HARRAP, S.W. 3431 and others.

Visitors.—Bros. E. HOLMES, Prov. G. Master; Dr. WM. HAMMOND, P.G.D. (Eng.); JOS. YOUNG, P.P.S.G.W.; G. A. SIMPKIN, W.M. 1007; J. B. WARING, P.P.A.G.D.C.; C. J. WILKINSON, P.M. 1391; E. H. STORK, P.M. 523; J. LEE, 1028; D. G. FLEEMAN, J.W. 1007; E. A. DENNE, J.D. 1007; E. R. WATSON, 1007; G. D. WYKES, 3091; H. W. BAYLEY, 2865; J. PROCTOR, 2865; GEO. A. COOK, S.W. 1391; D. LAPRAIK, 3448 and others.

The Minutes of the last regular Meeting were read and confirmed.

The WORSHIPFUL MASTER invested Bro. W. A. LEA, P.M., as D.C. of the Lodge for the current year.

The following four Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz. :—

- 927. Bro. Capt. A. D. DAY, 2575 and 2219 Mandalay.
- 928. Bro. ALFRED ALLEN, Jr., P.M. 2654 Moseley, P.P.S.G.W. Worcestershire; 3391 Birmingham.
- 929. Bro. C. D. EATON, Prov. S.G.W. Worcestershire.
- 930. Bro. GERALD D. WYKES, 3091 Leicester.

The SECRETARY announced that £9 18s. 0d. had been promised by the Brethren towards the upkeep of the Voluntary Aid Hospital at Knighton.

A most interesting Address was given, on

Some of the Treasures in the Grand Lodge Museum.

By W. Bro. Dr. W. HAMMOND, P.G.D.

The Address was illustrated by a fine series of photographic lantern slides of Aprons, Jewels, Certificates, etc., etc. The lantern was worked by Bro. H. PICKERING, P.M. 279, an expert in such matters.

The following are a few of the plates—all of which were described in a most interesting manner, viz. :—

Interior of Freemasons' Hall.

Portrait of George IV. in the Hall.

The three State Swords.

Frontispiece of the "Defence of Masonry," a very rare book of 1731. The only copy known.

The original Articles of Union of 1813.

Signatures to the Articles of Union.

A Broadside *re* Renegade Masons.

Letter of Stephen Barton Wilson.

Regalia worn by the late King Edward VII.

The Arms of the Grand Lodge of England.

The Arms of the Duke of Norfolk, from the first Minute-book of the Grand Lodge.

A Wooden Maul, found in an Egyptian tomb; probably over 3,000 years old.

The Jewels worn by the Nine Worthies.

Certificates—many specimens.

Aprons—many curious specimens.

Jewels—many specimens.

etc., etc., etc.

The WORSHIPFUL MASTER proposed a very hearty Vote of Thanks to Bro. HAMMOND for the very interesting Address. This was supported by Bro. J. T. THORP and the R.W. Prov. GRAND MASTER, and carried by acclamation.

Bro. HAMMOND, in reply, said he hoped the Brethren would adopt the suggestion of Bro. THORP, and personally call to inspect the treasures in the Grand Lodge Museum, which he would have great pleasure in shewing to them.

Bro. J. T. THORP exhibited the following interesting Masonic Curios, viz. :—

(1.) A small oil painting, about 10in. x 8in., of an unusual Masonic character. It seems to be a copy of a very rare print or engraving,* which was published by William Thompson in the year 1755. It was not in all respects an exact copy of the original plate, and was presumably painted by J. Cruttenden, Junr., whose name it bears, probably some time after the date which appears on the original. It may have been intended by the designer for use as a Tracing-board, but it was certainly never adopted for that purpose. There are some uncommon features in the design which distinguish it from the regular Tracing-boards, some of which suggest that it emanated from the "Antients" Grand Lodge. The Bee-hives, Pyramid, Winding river, Angel with motto "Masonry Universal" also appear on Robert Newman's "Antients" Apron. The vandyke border of the board, upon which a crowned king (probably Solomon)

* *Vide* Plate VIII.

PLATE VIII.



**CURIOS MASONIC PRINT
OF 1755.**

Vide p. 102.

is drawing the proposition I. 47, associates it with the Royal Arch. The motto "Hic Labor Hoc Opus," the Porch with the motto "Pulsanti Aperietur," the Altar with Sun-dial and Time with a Scythe are most unusual. Whom do the seven Masons represent? and what are the Arms in the right hand bottom corner? Plate 8 is not a reproduction of the oil painting, but of the original plate, a fac-simile of which was published some years ago by Bro. Richard Jackson of Leeds.

(2.) A parchment roll of the Old Charges, recently discovered. It was found amongst the effects of Bro. Beswicke-Royds, Dep. Prov. G. Master of East Lancs., a worthy deceased Brother, to whom it is said to have been given by a London friend about thirty years ago. This roll was sent for classification to Bro. J. T. Thorp, the Editor of the Lodge, who prepared the following report for the owner, who wishes the roll to be named the "Beswicke-Royds" MS. "The MS. you sent me for examination consists of four strips of parchment about six inches wide, forming a Roll of about 6 ft. 10 in. in length. It is quite perfect although very much discoloured with age, and with the exception of a few words, which are obliterated by stains, it is perfectly legible. Unfortunately the scribe who copied it made many errors, omitting some words and duplicating others, so that its value is considerably diminished. Subjecting it to the tests established by the late Bro. W. J. Hughan and Bro. Dr. Wm. Begemann, I think it should be added to the *Sloane* Family, and to the *Sloane* Branch of the family, with the number E. 21. In the most important points it is in general agreement with *Sloane* MS. 3848, although there are some curious and

uncommon discrepancies. Thus the wages paid by St. Alban are said to have been "every three weeks III^s VI^d. their double wages," the first three words being most unusual. Again, in the first charge reference is made to the "teaching of indiscreet men," in place of the usual word "discreet," an error also found in the *Strachan* and *Scarborough* MSS. In the sixteenth charge there is a curious error—it reads "Also that no mason make moulds sware etc," in place of "square." From this and from other similar mistakes, it is evident that the scribe slavishly copied what he saw, or imagined he saw, in the MS. before him, whether it was sense or nonsense. I should hesitate to date the Roll earlier than the second half of the seventeenth century."

No. 1 was borrowed for exhibition at the Lodge by Bro. WM. WYKES (Cor. Cir.), and No. 2 was sent by Bro. R. H. BAXTER (Cor. Cir.), it being the property of a friend. A Vote of Thanks was accorded to those Brethren for sending such interesting exhibits.

Apologies for non-attendance were received from Bros. H. C. KNOWLES (London); F. HUGHES (Handsworth); W. N. CHEESEMAN (Selby); F. W. CROSS (Handsworth); W. T. TOPOTT; W. H. QUARRELL (London); C. E. STRETTON; F. W. BROWNE (Lutterworth).

Hearty Good Wishes were tendered by the Visiting Brethren, and the Lodge was closed in due form.

The
One Hundred-and-Eighteenth
Meeting

of the Lodge was held (by Dispensation) at the "Three Swans" Hotel, Market Harborough, on Friday, March 19th, 1915.

The Worshipful Master, Bro. THOS. G. HUNT, presided. The following Brethren were present, viz. :—

Members.—Bros. J. T. THORP, P.M., acting I.P.M.; G. W. HUNT, S.W.; G. D. POTTS, P.M., acting J.W.; H. J. GRACE, P.M., Secretary; A. H. HAMPSON as I.G.; T. COTTON as Tyler; F. G. KIRKBY.

Members of the Cor. Cir.—Bros. F. W. LILBURN; F. H. DOUGHTY; E. R. FOX; H. LINLEY.

Visitors.—W. Bro. JOS. YOUNG, P.M. 523, P.P.S.G.W.; Brethren of "St. Peter's" Lodge No. 1330.—W. Bro. C. T. HOBBS, W.M.; W. Bro. The Rev. W. G. SALE, P.M., P.P.G.Chap.; W. Bro. W. H. RUSSELL, P.M., P.P.G.Org.; W. Bro. Geo. GREEN, P.M., P.P.S.G.W.; Bro. H. G. HALL, J.W.; W. Bro. A. T. HARRIS, P.M., P.P.G.P., Treas.; W. Bro. F. TRASLER, P.M., P.P.J.G.D., Secretary; Bro. F. W. ALLEN, S.D.; Bro. C. WOOD, J.D.; Bro. W. W. GRANT, A.D.C.; Bro. W. EATON, Org.; Bro. J. L. B. TURNER, I.G.; Bros.

R. H. KIRKBY; H. W. SYMINGTON; A. NEWCOMBE;
T. ROBERTSON; F. BORROW; W. SHAW; W. N.
GOSWELL.

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

The following Lodge was unanimously elected a Member of the Correspondence Circle of the Lodge, viz. :—
931. The "ALBERT COVENEY" Lodge of Instruction,
 Birkenhead.
W. Preceptor, Bro. D. ROGER ROWLANDS, P.M.,
 Birkenhead.

The Lodge was "called off" in due form.

The Brethren present assembled in "St. Peter's"
Lodge No. 1330.

Bro. J. T. THORP, P.A.G.D.C. (Eng.), was saluted with the honours due to his rank.

After transaction of the formal business of "St. Peter's" Lodge, W. Bro. A. T. HARRIS, P.M. 1330, Treasurer, gave a hearty welcome to the members of the "Lodge of Research," and expressed pleasure in greeting a Lodge doing such useful work. W. Bro. T. G. HUNT, W.M. 2429, acknowledged with thanks the fraternal greeting.

The following Paper was read ;—

Some Observations on the Scriptural References in our Ritual.

By Bro. JOSEPH YOUNG, P.M. 523, P.P.S.G.W.
Leics. and Rutland.

In compliance with the request of an old member of the "Lodge of Research," the following remarks are submitted upon a subject which—so far as the writer is aware—has not hitherto been explored, viz.: "The Scriptural Quotations in our Ritual."

Although it is true, we have no Authorized Ritual officially recognized by Grand Lodge,—yet ancient usage has by common consent, led to the adoption of a certain ceremonial which has, more or less, become established among us as a Ritual, the text of which, however, appears to be undergoing a gradual process of silent revision, when compared with the Rituals of twenty or thirty years ago.

In the lecture on the Tracing-board of the 1^o, we learn that the "furniture" of a Lodge consists of "the V.S.L., the Compasses, and the Square;"——it is not surprising, therefore, that we should find in our ceremonies, certain allusions to, or quotations from, these Sacred Writings.

In the E.A. degree for example, every candidate is informed by the Master that a certain word is derived from one of the celebrated bronze pillars in the porchway entrance of K.S. temple; which pillar he is further told, was "so named after the great-grandfather of David, a prince and ruler in Israel."

The more we reflect on this statement, the more singular it appears, that the Psalmist's great-grandfather should have been chosen, in preference to his grandfather—Obed, or even his father—Jesse, if the object were to perpetuate family genealogy; but among critics it is believed to have been more probably the first word of some sentence, now lost, inasmuch as they tell us that the word really signifies "speed, alacrity, or sprightliness," rather than "in strength," as translated in our Bibles.

Incidentally, we may here remark, that the word in our English ritual for the E.A. degree, is invariably that of the 2° on the continent of Europe; and conversely our second is their first.

SECOND DEGREE.

In the Fellow Craft degree, every candidate is,—or was, informed by the W.M., that the Hailing Sign or Sign of P——, "was made use of by Joshua, when he fought the battles of the Lord in the Valley of Jehoshaphat."

Now this valley, through which the brook Kedron flows, separating as it does, Jerusalem from the Mount of Olives, was not so named until centuries after Joshua's death and burial; indeed, the Valley of Jehoshaphat is barely mentioned in Scripture, and only in the late prophecy of Joel.

Besides which, it was not Joshua at all, but Moses, who made use of the Hailing Sign; for we read in Exodus xvii., 11, that on the hill overlooking the Valley of Rephidim:— "it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed."

The locality and this position being accredited to Joshua, appears to have always passed unnoticed and unchallenged until quite recently, when we now more frequently hear the London "Emulation" working quoted thus:—

"This sign took its rise at the time Joshua fought the battles of the Lord, when it was in this he prayed fervently to the Almighty to continue the light of day that he might complete the overthrow of his enemies."

The unfortunate use of the word "prayer" in this paragraph, has doubtless suggested the erroneous idea that the initial P—— in the ritual, stands for Prayer, instead of P * * * * * e; besides which, every Royal Arch companion knows that the F.C. Hailing Sign is not the ancient attitude of prayer; nor do we anywhere read that Joshua prayed at all, when he commanded the sun and moon to stand still. Cf. Joshua x.; v. 12-13.

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We are all fully aware that the import of the word in the 2^o, when conjoined with the one in the former, denotes "Stability"; but we are not aware that:—"God said, in strength will I establish this mine house to stand firm for ever."

Indeed many of us know perfectly well, that no such passage exists anywhere in the Sacred Writings, and it is a matter for regret that such a quotation ever found its way into our ritual.

The nearest approach to it is verse 12 of I. Chronicles xvii., which reads thus:—

“For God said, he (*i.e.* K.S.) shall build me an house,
“and I will stablish his throne for ever.”



In the Lecture on the F.C. Tracing-board, we constantly hear it said, that the outer rim or shell of the two pillars “was four inches or a handsbreadth in thickness.”

But Jeremiah specifically states [Chap. lii. 21] that “the thickness thereof was four fingers,”—not inches; which at the recognized measure of $\frac{3}{4}$ inch for each finger, is but THREE inches; and therefore not four, nor the handsbreadth so often misquoted.

Again in this same Lecture, we frequently hear that on the day that Jephthah, the renowned Gileaditish general, defeated the Ephraimites, “——there fell in the field of battle, and on the banks of the Jordan, no less than 42,000 Ephraimites!”

This staggering statement however is not borne out by the V.S.L.; for if we refer to Judges xii. 6, we there correctly read that:— “there fell at that time of the Ephraimites forty and two thousand.”

It is but fair to observe that the French, Italian, and some of the ancient English versions (that follow the Latin Vulgate) omit the all-important conjunction “AND” between the numbers, thus making the passage to read forty-two thousand; but the original Hebrew, the Greek, German, and present authorized version all read correctly “forty AND two thousand.”

The insertion of the conjunction “AND” between the numbers is of vital importance, as the writer submits that the real number slain was simply 40 plus 2,000, that is 2,040; a much more plausible total than 42,000; which latter number, it may be observed, is far in excess

of those killed in a single day, in any of the most bloody battles of either ancient or modern history.



THIRD DEGREE.



In the Master Masons' degree, there are not many Scriptural references, but in the seventh chapter of the first book of Kings, we read that Hiram, the widow's son, was:—"of the tribe of Naphtali, and that his father was a man of Tyre"; but in the second chapter of the second book of the Chronicles, we are told that Hiram—or rather Hiram, as he is termed in that book—was—"the son of a woman of the daughters of Dan."

Query: which tribe is correct, Naphtali or Dan?

The answer is, that it was the mother of Hiram, who was of the daughters of Dan, and that she first married a man of the tribe of Naphtali, and during her widowhood, married for her second husband "a man of Tyre," he who was the father of her son Hiram, known to us as Hiram Abif.

Referring to the last word "Abif," we should avoid looking upon it as a family cognomen or surname, but rather as a title of courtesy or honour applied to the skilful architect by his King; much in the same way that we speak of the senior member of a Lodge as its "father."

The word "Abif" is simply Hebrew for "his father," and is so translated in two hundred or more instances in which it occurs throughout the Old Testament.

When or how the word came to be introduced into our ritual, as an additional name of the widow's son, is uncertain, but there is little doubt in the mind of the

writer, that it originally came from Martin Luther, who uses the word "Abif" twice in his German translation of the Old Testament, first published by him in Wittenberg A.D. 1534; as the word still exists in the same two places in every German Bible to the present day; first in II. Chronicles, ch. ii. v. 13, where the English version reads:—

"And now I have sent a cunning man, endued with understanding, of Hiram my father's."

Here Luther reads:—

* * * * * **"Der Verstand bat Hiram Abif."**

and again in the same book of the Chronicles, fourth chapter and 16th verse, we read in our authorized version:—

"And all their instruments did Hiram his father make to King Solomon."

Here Luther reads:—

* * * * * **"und alle ihre Gefasse machte Hiram Abif dem Könige Salomo."**

It is remarkable that Luther should have left untranslated this Hebrew word Abif in these two instances only, and yet have duly rendered into his vernacular the self-same word as "mein Vater," or "sein Vater," in hundreds of similar passages, in which it occurs throughout the Old Testament. It is also singular that all French Bibles follow the German, and insert either "Abi" or "Abif" in both these places; but the Italian and Spanish,—like our own—follow the original Hebrew with "my" or "his father" respectively, instead of the word "Abif."

In conclusion, there are but few of us who can recall the time in this Province when there was no quotation from the last chapter of Ecclesiastes, after the culminating point of the third degree.

The present writer believes that this appropriate scripture extract was first locally introduced into our ritual by the late Brother, the Reverend Nathaniel Haycroft, D.D., in 1872, when he was W.M. of the "John of Gaunt" Lodge, No. 523 Leicester.

[This learned Brother was initiated, passed and raised in the "Universal" Lodge No. 181 London, in January, February and March, 1869; and became a joining member of the "John of Gaunt," No. 523 Leicester, on the 24th June following.]

W. Bro. J. T. THORP, our Lodge Editor, informs the writer that it is *supposed* to have emanated from the U.S.A.; but although it is very familiar to the Leicestershire Brethren, it appears to be quite unknown in any of the Northern, Midland or Home Provinces, although occasionally heard in some of the West of England Lodges.

Finally it is desired that the foregoing observations may be regarded—as they are intended—simply as an effort to lessen certain anomalies in our ritual, so as to bring it more in accordance with the V.S.L.; which as the acknowledged "rule and guide to our faith," is the corner-stone and foundation of the entire Masonic structure.

S. M. I. B.

Bro. J. T. THORP gave a short Address, taking for his subject the designation of the Order as given on the title-page of the Book of Constitutions, viz. :—

The Antient Fraternity of Free and Accepted Masons.

He described (*a*) the work of the old-world Masons, the germ of which is contained in their name—(*b*) the significance of the fact that the Society of Masons was called a Fraternity—(*c*) the antiquity of the Order, especially in its symbolism—(*d*) the difference between the Free and the Accepted Masons, and the origin of the names; thus giving a short general description and interpretation of the very significant title referred to.

He also explained and described the origin, meaning and work of the three classes into which, in operative times, the Masons were divided, viz., Entered Apprentice, Fellow-Craft and Master Mason, in addition to such words as Lodge, Warden, Deacon, Tyler, Cowan, etc., at present in common use in the fraternity, all of which proved of considerable value and interest to the Brethren present at the Lodge.

The W.M. (Bro. HOBBS), W. Bro. The Rev. W. G. SALE, W. Bro. W. H. RUSSELL, W. Bro. F. TRASLER and W. Bro. A. T. HARRIS expressed thanks on behalf of the members of "St. Peter's" Lodge for the enjoyable and interesting Papers, and hoped the "Lodge of Research" would pay another visit at an early date. Bro. J. T. THORP thanked the Brethren for the Vote.

Lodge 1330 was duly closed.

The "Lodge of Research" No. 2429 was "Called on."

Apologies for non-attendance were received from:—R. W. Bro. E. HOLMES, Prov. G.M.; Bros. W. B. HEXTALL (London); the Rev. C. T. MOORE, P.M.;

R. W. STRICKLAND (Northampton); W. LONNON (Cardiff); F. HUGHES (Handsworth); J. A. SHERREN (Parkstone); F. W. BILLSON, P.M.; W. HAMMOND (London); F. W. CROSS (Handsworth); T. C. BATES (Derby); the Rev. W. W. COVEY CRUMP, Hon. Mem.; F. H. POCHIN, J.D.; F. W. HASKARD; J. W. SCOTT; W. GREENAWAY; W. A. LEA, P.M.; J. RUSSELL FREARS, P.M.; J. D. JOHNSON.

Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed in due form.

The Brethren of the "Lodge of Research" were afterwards entertained to Dinner by the members of "St. Peter's" Lodge.

The
One Hundred-and-Nineteenth
Meeting

of the Lodge was held on Monday, May 31st, 1915 (by Dispensation), at the Freemasons' Hall, Leicester. The Worshipful Master, Bro. THOS. G. HUNT, P.P.A.G.D.C., presided. Among those present were the following:—

Members.—Bros. G. W. HUNT, S.W.; J. EASTWOOD PICKARD, J.W.; the Rev. H. S. BIGGS, P.M., Treasr.; H. J. GRACE, P.M., Sec.; F. H. POCHIN, J.D.; J. D. JOHNSON, I.G.; J. T. THORP, P.M., Lodge Editor; J. RUSSELL FREARS, P.M.; F. G. KIRKBY; C. H. HARDING, Tyler.

Members of Correspondence Circle.—Bros. F. W. HASKARD, P.M. 279; WM. SOWTER, W.M. 2865; R. W. BEDINGFIELD, P.M. 50; A. J. MARSHALL, J.D. 279; E. R. FOX, P.P.G.O.; W. H. SHARP, 2028.

Visitors.—Bros. W. T. TOPOTT, P.M. 279; W. C. Rudkin, 279; J. KEIGHTLEY, 1391; H. GODDARD.

The SECRETARY read the Dispensation from the R.W. Prov. Gd. Master, authorizing change in the date of Meeting.

The Minutes of the last Meeting of the Lodge were read and confirmed.

The following eight Brethren were unanimously elected, by Ballot, Members of the Correspondence Circle of the Lodge, viz. :—

- 932. Bro. CHAS. P. J. SOFTLEY, 51 Colchester.
- 933. Bro. JOHN B. WARING, P.M. 523; 2081 Leicester.
- 934. Bro. SIDNEY F. HERBERT, 3091 Leicester.
- 935. Bro. HAROLD G. MILLARD, 2865 Syston.
- 936. Bro. Lt. Col. D. MACKENZIE STUART, 167 (S.C.)
Biggar.
- 937. Bro. R. SIMM.
- 938. Bro. J. BURGESS, Jr.
- 939. Bro. E. H. KIRK, 2865 Syston.

W. Bro. GEO. WM. HUNT, P.M. 2865, S.W., was unanimously elected Worshipful Master of the Lodge for the ensuing year.

W. Bro. the Rev. H. S. BIGGS, P.M., P.P.S.G.W., was unanimously re-elected Treasurer of the Lodge for the ensuing year.

Bro. C. H. HARDING was unanimously elected Tyler for the ensuing year.

Bro. J. T. THORP read the following Paper :—

The Mosaic Tabernacle.*

By Bro. the Rev. J. T. LAWRENCE, M.A.,
P.A.G. Chap. (Eng.)

SYLLABUS.

1. The several local habitations of Divine power referred to in the Bible.
 2. Was the Mosaic Tabernacle a dream or a reality? Comparison with the visionary temple of Ezekiel.
 3. Arguments for and against its reality, based upon—
 - (a) The authorship of the documents,
 - (b) The personnel of the supposed builders,
 - (c) The description of the materials,
 - (d) The dimensions.
 4. Its value as a symbol unimpaired by either conclusion.
 5. Description of the structure and its furniture, and suggested symbolism.
 6. The gold in particular.
 7. The Most Holy Place and the III^o.
 8. The symbolism of the Tabernacle entirely dependent on its being "in the congregation." Hence Solomon's Temple had nothing in common with it.
 9. Solomon's Temple in its political aspect. Was it responsible for the secession of the ten tribes?
 10. David's motives in desiring to build it.
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In the Holy Scriptures we find the following places of Divine intercourse mentioned:—

1. The Tent of Meeting. This occurs early in the book of Exodus, and references to it may be found with frequency right down to the time of Solomon. In the Authorized Version the term "tabernacle of the

* This Paper should have been read at the Lodge on September 28th, 1914, but his serious illness prevented. Bro. Lawrence became gradually worse and died on Oct. 7th.

congregation"* is sometimes used, but the revised version in each of these cases substitutes "Tent of Meeting."

2. Next comes what we call the "Mosaic Tabernacle." A considerable part of the book of Exodus is occupied with details of its construction, but it is never mentioned afterwards, a significant fact to which I shall refer later. It is always the "Tent of Meeting" that is referred to.

3. The "Tabernacle of Shiloh," the temporary resting-place of the Ark of the Covenant; it is barely referred to in the time of David.

4. The Temple of Solomon.

5. The New Temple of Zerubbabel erected, according to our legends, on the old foundations, but otherwise an entirely new structure.

6. Its restoration by Herod, never actually completed.

7. The Temple of the Vision, which being but a dream of the prophet Ezekiel, may be located anywhere between Nos. 4 and 5.

The description of the Mosaic Tabernacle occupies no less than thirteen chapters of the book of Exodus. In view of the many historical difficulties not otherwise to be explained, I have first of all to ask you to consider whether or not the Mosaic Tabernacle was a vision, like the Temple of Ezekiel.

Bear in mind the authorship of these portions of Exodus. They belong to what critics call the priestly narrative of the Pentateuch, and were written about forty years after the death of Ezekiel, being quite distinct from the other portions of the book, which are

* *Vide* Exodus, Chap. 27, v. 21, etc.

called the Elohist and Javist narratives. Ezekiel, himself a priest, in his vision, projected his looks into the future, and put forth what he conceived would make for the future glory of the chosen people, that is, an ideal relation between Jehovah and His people. The author of the priestly narrative, however, projected his vision backward. Ezekiel looks forward to the Messianic age, the author of the priestly narrative looks back to the golden age of Moses, each of them basing his ideals on the Temple of Solomon. So that instead of saying the Temple was founded on a model of the Tabernacle, the reverse would be more correct.

Let us now examine what is to be said in support of this statement. Most important is the absolute silence of all the pre-exilic writers. Whenever God's presence is mentioned, it is always in the Tent of Meeting. The Tabernacle is certainly mentioned in the Chronicler's account of Solomon's dream, but the Chronicles are notoriously untrustworthy as historical documents; they were written by the priestly clan, who were more moralists than annalists. On the other hand, the books of the Kings are the work of an actual historian, and in those books the Tabernacle finds no place, but tents are continually mentioned.

Again, the Tabernacle would have come into being six months after the escape from Egypt. The Hebrews were at that time little better than animals, their backs still raw from the lash of the taskmaster. They had no ideas above their food, and if they could get leeks to eat in no other way, they were quite content to go back and submit their backs afresh to the lash. They were also utterly disorganized. Out of this motley crowd and within a few months, how was there likely to be evolved

the splendidly organized system of Priests and Levites, all attending to their rota in the daily worship? And whence were to come the cunning workmen who were to execute work in engraving, etc., such as they had never before conceived? And whence their materials? Purple and scarlet are freely mentioned, but these were not easily obtained, especially in the desert; their manufacture was a jealously guarded trade secret, confined to the Tyrians, and the secret has long been lost; beside which purple was an imperial colour, impossible of common attainment. As to the want of skill, it must be remembered that even four hundred years later, when King Solomon wanted skilled artisans for his temple, he had to send to Hiram, King of Tyre, for them, even after his own people had for so long been in contact with culture.

Other difficulties are matters of detail. For instance, the only wood mentioned is "shittim," that is to say "acacia." Now in the wilderness of Sinai the acacia certainly might be called a tree, though in reality little more than a bush. But no one in the world ever saw an acacia in the desert, capable of being so sawn up as to yield planks 15 feet \times 3 feet. Planks of such size suggest trees which are veritable monarchs of the forest. Personally I have not formed an opinion as to the historical value of the Tabernacle, and I should like to see all these several points satisfactorily settled before I did so.

But let us not suppose that the value of the Tabernacle as a symbol is in the least degree affected by considerations of this kind. The foremost idea was to set forth what, in the writer's opinion, was an ideal community. For this reason we find that the Tabernacle was set in the midst of the congregation, not, like the Tent of Meeting,

outside the camp, as if the congregation were unworthy to gaze upon it. On the contrary, in an ideal community, God is in the midst. The tents of the people were so arranged that every one of them opened on to the Tabernacle. In the eyes of the Hebrews Jehovah was a local deity, greater possibly than the gods of other nations, but still their God, as distinct from the gods of the heathen. He was, and for centuries continued to be, a national possession, the Lord God of Abraham, Isaac and Jacob. This consideration explains the bewilderment when the ark was subsequently captured by the Philistines. He was, however, but ONE God, and therefore, if a local habitation was requisite, there was never but one recognised.

The Tabernacle being thus in the midst of the people, they all began the day by looking for the smoke of the morning sacrifice ascending from the great altar, and this was the signal for beginning the day. And when the smoke of the evening sacrifice ascended, this was the signal to cease work. In other words, each day began with sacrifice and confession of sin to Almighty God.

I will now proceed to the description of the Tabernacle as found in the book of Exodus and in the writings of Josephus. Its essential features were the Outer Court, the Tent and the Tabernacle proper. The Outer Court was a rectangular area, about 150 ft. by 75 ft.,* and it was spaced out by sixty posts shod with brass, and connected by rods or chains of silver. To these rods, $7\frac{1}{2}$ feet high, were suspended curtains of fine twilled linen sewn together. The entrance was at the east end, thirty feet wide, hung with a curtain of blue,

* Cubit=18 inches.

purple and scarlet, good Masonic colours. Within this area was the Tent, which sheltered the Tabernacle proper. The Tent was simply a protection against the weather, and was $22\frac{1}{2}$ ft. high and $67\frac{1}{2}$ ft. long. It was made up of five posts at the east and five at the west, sunk in sockets of brass, connected by ridge-poles, or even ropes, over which were curtains of goats' hair, covered again with curtains of rams' or badgers' skins. Thus, viewed from east or west, the appearance was that of a triangle, and the Tent permitted of a porch.

We now enter the Tent to view the Tabernacle. This was boarded round with boards 15 feet \times 3 feet, overlaid with gold. These boards were provided with tenons, supported in sockets of silver, 48 in number, forming a continuous base, each socket representing a sin offering of 6000 Hebrews. Suspended to the insides of these planks were two great embroidered curtains, covered with figures of cherubim.

Having now viewed the Tabernacle structurally, let us return to the entrance of the Outer Court, and look at the furniture. First we encounter the brazen altar of burnt offering; this was of boards overlaid with brass. As steps were unlawful, it was approached by a slope, and around it was a perforated platform or grating. The altar was hollow, being filled with earth when *in situ*, but in transit was used as a receptacle for the smaller articles of furniture. There were horns at the four corners, which, with the rings used for transport, were for the purpose of securing the cattle for slaughter, and are similar to what may be seen at any abattoir in the present day. Next to the altar was the great laver, made out of the copper mirrors used by Hebrew women. This was for washing, and when we consider the almost

continuous slaughter going on, such washing was not entirely ceremonial. The altar and laver together signified the clean hands and the pure heart requisite before proceeding further into the sacred mysteries.

The Tabernacle proper consisted of two compartments, an oblong of 30 ft. \times 15 ft. and a perfect cube of 15 feet. In the former compartment were the golden altar of incense, the golden candlestick and the table of shewbread. All these were richly engraved, and nothing as rich as all this has ever been described. Silver and copper have been left outside, for everything now is most precious. What is called the seven-branched candlestick was in reality a seven-branched lamp, that is, it consisted of seven cups filled with perfumed oil, upon which floated the wicks. There was an eighth light at the bottom. Matches being unknown, we can readily understand the advantage of keeping a continuous flame burning. Although this came to have a symbolical meaning, there is little doubt that in the first instance it was entirely a matter of convenience. These lights have been appropriated by many writers—e.g. by St. John when he addresses the seven churches in Asia Minor. With much reason the seven lights have been held to typify the seven gifts of the Holy Spirit, and also the seven Liberal Arts and Sciences, which respectively illuminate man's spiritual and intellectual nature.

All the gold in the structure was beaten or hammered, for the reason that gold cannot be cast satisfactorily, being too soft to take the desired sharpness of outline when cast. If melted at all, it has to be alloyed with some other metal, like copper, that will give it the requisite hardness. But Moses would not have anything in the Tabernacle but pure gold, and therefore was

compelled to make use of the art of the hammerer and engraver. Later on, we remember, a golden calf, the symbol of idolatry, was made by Aaron, but this was a molten, that is a cast image, and therefore of debased metal. The significance is palpable. When gold is needed for worldly purposes, such as for the coinage, it requires a 10% alloy; for a wedding-ring, the emblem of innocence, nearly pure metal may be used; but for the house of God no alloy whatever.

The table of shewbread furnished continual acknowledgment of the fact commemorated in the petition "Give us this day our daily bread." It survives even to-day in the small sheaf of corn, to be seen hanging over the fireplace in the best room of some of our country farmhouses, and was, in effect, a reminder of God's promise, that "seedtime and harvest . . . shall not cease."

The central piece of furniture was the altar of incense, overlaid with gold and richly engraved. Like the altar of burnt offering, it was furnished with "horns," in this instance, however, more for ornament than use. The wholesale slaughter in the outer court explains the necessity for the incense, which was kept burning night and day in vast clouds, necessary for sanitary purposes if for no other, as the effluvium would otherwise have been intolerable. Incense has this interest for Freemasons, in that it is used in the consecration of a new Lodge. Its occurrence here is associated with the statement so frequently met with in the Vol. of the S.L. "The Lord smelled a sweet savour." This interpretation and mode of expression still survive to-day. We say of a praiseworthy action that it "has left a good odour," that a holy character dies "in the odour of sanctity," and we

say of conduct of another kind that "it stinks in the nostril." The expressions quoted, therefore, are but popular colloquialisms, having their origin in the incense, which, originally introduced for reasons of health—incense being an effective germicide—came eventually to have a spiritual symbolism attached to it. Easily therefore we see, that the incense in the new Lodge is virtually claiming that we are engaged upon a work that is grateful to Almighty God. In fact, in the Lodge, we sing the *Ter Sanctus*, the hymn of praise to the Holy Trinity, while the room is being censed, a conjunction, the meaning and import of which lies outside my present purpose.

Let us now enter the Most Holy Place, with which the explanation of the third Tracing Board makes us familiar. It is well to say at once that the account contained therein is grossly inaccurate. There was no porch and certainly no dormer. As to apologizing for the burial of Hiram Abif elsewhere than in the Most Holy Place, this is so gratuitous as to be ridiculous. Again, there was no square pavement, because the floor was of sand in the Tabernacle, and was overlaid with gold in the Temple. Certainly the High Priest did not pray for Peace and Tranquillity, for prayer was no part of the Hebrew worship. All the elaborate ritual was a question of confessing sin and of atonement. In fact, prayer is very rarely mentioned in the Old Testament.

The entrance to the Most Holy Place was through a curtain. Within was the ark of the covenant, containing the two tables of the law, also a pot of manna and Aaron's rod that budded, which were added at a much later date. The ark was an oblong chest of acacia wood, 45 × 27 × 27 inches, and was covered with gold and

having an ornamental moulding richly engraved. Then, resting upon it, was the mercy-seat, a slab of solid gold. Upon this, at either end, were two small figures, called kerubim, whose outstretched wings met in the middle and overshadowed the sacred flame of the Shekinah. This holy light was never extinguished; day and night, waking and sleeping, God was the guardian of His people.

Before proceeding further, let us sum up what the Tabernacle meant to the people. It was the symbol of the ideal state, when each day began and ended with cleansing ceremonies. Each family dwelling in its own tent, each tent opening towards the presence of God; a God of such holiness, that even His name was not to be uttered, but still not absolutely unapproachable as a mediator was provided, and who was revered as the author of every bodily as well as of every spiritual gift.

Later we meet with quite another symbolism. We read of the "tabernacle of this body," and the body is also spoken of as the "Tabernacle of the Holy Ghost." Dr. Mac M——— makes the taking down and re-erection of the Tabernacle symbolical of our death and resurrection. The word "dissolution" means "to set free"; the earthly house of our tabernacle "being dissolved," therefore, refers to the taking-down or the unloosening of the several parts of the Tabernacle. The three great divisions of the Levites took, first of all, the sacred furniture, that which alone made it holy, wrapped it up well in triple veils and bore it away by hand. Then the curtains were detached and transported in bullock wagons, and lastly the frame-work was taken down, which being much heavier required four wagons for its transport. All this taking-down represents, to some, the different stages of dissolution of the human body. First the light of the

body, that which alone gives it distinction, is removed, and is henceforth under a veil. The expression "behind the veil" is proverbial in this respect. This removed, the rest of the tabernacle is of less importance. Next, the outer covering of flesh, the curtains, yield to the processes of nature, and last of all the framework, the bones, fall to pieces and slowly moulder away. But all this is but temporary. The Tabernacle is revived. When taken down it looked a dismal and dismantled picture. In this we see how the Hebrews insisted upon the resurrection of the body. The immortality of a disembodied soul is a common belief, but the immortality of a body is not. It is Hebrew and Christian. The Shekinah, holy as it was, would not glow till the Tabernacle was re-erected. The ark, symbol of national life, demanded its original home once more. The resurrection of a disembodied spirit is a doctrine not only devoid of comfort, but useless. Of what use is the soul or spirit with no tablet whereon to record its experiences? The unclothed condition of the soul is a useless and imperfect condition. Now the Freemason is in complete accord with all this.

We are still far from having exhausted the symbolism of the Tabernacle. And this I might say, that when we are analysing symbolism, we are subject to no rules save those of common-sense, and, in any case, we can but make suggestions. Let us then note the unity. Every article of metal was beaten out from the solid mass, even the kerubim and the candlestick. That is, no cement nor any soldering process was permitted. As far as the timber was concerned, there were tenons for dovetailing, and that was all. The Candlestick gave forth a light, "lights" never being spoken of. The same oil was supplied to each branch, beaten, not squeezed from

the olive, and perfumed with the same spices. The composition of the incense was also always the same, and its use for other purposes was prohibited. The fire on the altar of incense was taken from the altar of burnt offering, and from it also the candlestick was lighted. Moreover each loaf of the shewbread was surmounted with similar incense.

In Psalm 104 the author employs the Tabernacle as a symbol of creation, and a very distinguished writer regards the Tabernacle as symbolizing a man's progress from the outer darkness of sin, to the presence of God in a sinless and purified state. I should have liked to have had time to go fully into this. The entrance was through an avenue of death, the slain victim on the brazen altar, the type of sin, being consumed by the fire, type of all purgative processes. Freed by the burnt offering from the guilt and penalty of sin, the worshipper encounters the laver, type of purification, and thus legally and morally cleansed and purified, he can proceed. On these lines the rest of the symbolism becomes apparent.

Before quitting the Tabernacle, I might tabulate the weight and value of some of the materials used in its erection, calculated from Exodus chap. 38. The gold was 43,865 oz., valued at £184,233; the silver 150,887 oz., valued at £41,808; copper and brass 106,200 oz., valued at £331. The value of the metal used increases as we proceed from the outside to the Most Holy Place; thus copper was not used at all in the Sanctum Sanctorum, and there is a difference between the gold and the fine gold mentioned. One is struck by the apparent uselessness of the silver for some of the purposes shown, e.g., sockets for the poles or planks. There were a hundred sockets which must have formed a continuous base, each

dovetailed into its neighbour, and supporting in all 48 planks. These 48 planks needed 96 sockets, and the other four supported the poles from which the curtains of division were hung. It is suggested that the curtains which surrounded the whole were of open network, so that the act of sacrifice might be visible to all who cared to look.

The candlestick weighed 1,500 oz. and was worth £6,390; an illustration of this, as reproduced for the Temple of Herod, is to be found on the arch of Titus at Rome; the original is supposed to lie at the bottom of the river Tiber.

From what I have suggested, so far from the Tabernacle furnishing ideas for the Temple, the reverse was the case. And it is not unreasonable. Hiram was the chief architect of the Temple, and the ground-plan is one common to nearly every type of early worship. If the Temple was modelled on the Tabernacle, why go to the king of Tyre? if there were such cunning workmen among the Hebrews, why import Phœnician artists?

Reproductions of King Solomon's Temple are so numerous and well-known, that it is scarcely necessary to occupy your time with any detailed description, especially as its essential features were those of the Tabernacle. Details differed somewhat. The Kerubim were of gigantic size, and there were the two brazen pillars. Then again, the altar was approached by steps, and not by a slope. Other differences were due to it being a permanent structure. Attention should be drawn to the foundation stones, which at the corners were fully 30 feet long, those which supported the four sides being but slightly smaller. These huge monoliths must have been hewn out of the solid rock, for blasting-gelatine and

dynamite were unknown; bearing such sizes in mind, we need not be surprised at the vast army of workmen; furthermore, they must have had some knowledge of mechanical devices which have been entirely lost to us, for some of these enormous blocks would weigh a hundred tons or more. Modern practice discards such monoliths, for our blasting processes make it impossible to ensure that they would be without a flaw.

The Hebrews never took to the Temple. Had it possessed any sentimental value to them, or been regarded by them as the local habitation of Jehovah, they would not have so soon renounced their inheritance in it, and would not have consented to the building of two opposition shrines by Jeroboam.

A further note *re* the Kerubim. In Ezekiel X., v. 14, occurs the following—"And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle." Now the quartette should obviously include an ox, according to our ritual and persistent references in the Volume of the Sacred Law. Therefore the Kerubim might well have been the winged bull of Assyria, the griffin or even the chimæra of mythology.

The Temple had its origin in the laudable anxiety of King David to erect some permanent memorial of himself, and of his great and glorious reign, in his capital city. He had been one, of whom the poet Gray sang, "who wade through slaughter to a throne." But as he grew older his outlook changed. The turbulence of his past life did not afford him grateful recollections, and there was the memory of sin that could not be banished. In the course of his wars his hand had been

heavy, and no warrior-monarch has ever been guilty of more ruthless and wanton cruelty than that which the sacred historian charges against him. And as he thought of the thousands of slaughtered men, women and children, massacred in the very lust of blood, depopulated cities, ruined houses, the smoke of whose burning rose up to heaven against him, whole nations put to the sword, his own people ravaged by pestilence in expiation of his sin; as he thought of all this, and what manner of memorial his people were likely to provide him with, we can imagine he shuddered. And so he determined to consult his old friend the prophet whom, with all his sins, he had never banished from the land. He would build a house for the Lord. Imbued with the idea that the stability of the community depended directly upon the presence of the Deity in its midst, he would set about building a house which should be a world's wonder. And, indeed, he was not the only man who has thought that a sinful life might be expiated in this way, and that absolution might be purchased by making substantial gifts for sacred objects. A bold robber-baron of the middle ages would enjoy the fruits of some successful foray with much more satisfaction, if on his return he hung a necklace around the neck of an image of the Virgin, or bestowed a painted window upon a chantry. And many a business man, whose business methods have been more than questionable, has tried to purchase an easy conscience by liberal contributions to excellent objects. But to all David's projects there came a check. The prophet would not let it be thought that such shameful transactions could be condoned by building a church. It was a great feature of David's character that he always took his rebuffs like a man. In this instance

his subsequent conduct was beyond all praise, and particularly unselfish. If he could not erect such a building himself, he would make it easy for his successor to do so. With this object in view he made commercial treaties, and melted down all the gold that had been plundered from the nations he had conquered. Designs were drawn, quarrying operations were begun, the priesthood was organized, and even provision made for all musical requirements. He economized the resources of the kingdom in such a manner, in order that the word "economy" should never be heard in connection with the proposed Temple. And to David's action in doing all this, may be attributed the enthusiasm with which elders and people entered into the scheme.

I have spoken of the lack of artisans among the Hebrews, and the necessity of importing them from Tyre. The Hebrew historians seem to have been ashamed to dwell on this fact, it has to be unearthed incidentally. And it is rather amusing that, though they cannot deny that the chief architect was a Phœnician, they refer with much detail to a strain of Hebrew blood he possessed through his mother.

The enthusiastic loyalty which carried the Temple to completion was immediately exhausted. Solomon thought to take advantage of it to build a palace, and whereas the Temple took but seven years in building, the palace took fourteen, and must have been one of the wonders of the world. The historian, nevertheless, devotes only a few verses to its description, and it was undoubtedly this that put the breaking strain on the attachment of the people to the house of David, coupled with the fact, that by this time Solomon was fast losing

their respect, and dropping into a state of senile and sensual decay.

The foregoing is compiled from rough notes left behind by the late Bro. the Rev. J. T. LAWRENCE, most kindly lent to me by his executors. It is quite possible that I have failed accurately to ascertain, from the notes, his precise views on all the points dealt with, and in some cases I may have incorrectly stated his opinions. The indulgence of the reader is therefore requested. J. T. T. Editor.

The WORSHIPFUL MASTER tendered his personal thanks to Bro. THORP, for the trouble he had taken in collecting and arranging the Notes of the late Bro. LAWRENCE.

Bro. the Rev. H. S. BIGGS, P.M., commenting on the Paper, said—

There are two points upon which I would venture to make a remark. The first is that the five books of Moses, as found in the Volume of the Sacred Law, are not a continuous narrative, but are derived from various sources. Of these sources there are three chief ones, which are known as the J., E. and D.; the first takes its title from the fact that Jehovah is constantly used for the name of God; the second because Elohim is similarly used; the third is from the book of Deuteronomy, which in the reign of Josiah brought about the religious revolution. From these three sources we get different, and sometimes contradictory, accounts of the same events, and it is just possible that the description

of the Tabernacle, which Bro. LAWRENCE says was so much like Solomon's Temple at Jerusalem, may have been inserted by the writer of the source D. A small book dealing with the subject and entitled "How the Bible grew," has been compiled by my brother, W. Bro. the Rev. C. R. DAVEY BIGGS, D.D. (Oxon.), P.M. 478, and the illustrations therein given, require to be worked through with as much care as a problem of algebra, and without working them and noting the points to which attention is drawn in the sentences prefixed to each, the results of criticism cannot really be grasped.

The second point is that I have always understood that the gold, silver and linen required for the Tabernacle in the Wilderness, were brought by the Israelites out of Egypt, and when the Tabernacle was to be built, gladly gave these up for that purpose. We read "They (the Children of Israel) borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; and they spoiled the Egyptians."

Bro. J. T. THORP exhibited and described the following Masonic curios, viz. :—

(1.)—Certificate of Masonic Baptism, issued to Jean Edouard Cugnot, son of Bro. Cugnot, by Lodge "Des Admirateurs de l'Univers" of Paris, dated 1836.

(2.)—Certificate, as Master Mason, of Bro. Etienne Cugnot, father of the above, dated 1834.

(3.)—Certificate of Jean François Felix Graff of Lodge "De la Clemente Amitié" of Paris, as "Maitre, Lowton et enfant de la loge"; dated December 1st, 1846.

These three Certificates are referred to in the Paper on Masonic Baptism in the Addendum (Masonic Papers, V.) issued with the present volume of Transactions.

(4.)—A photograph of an interesting Masonic tombstone at Winchester,* the inscription on which is as follows:—

This Stone
 was erected by the
 Brethren
 of Lodge CXI of
 Free and Accepted
 Masons
 As a Token of Respect
 for their departed
 Brother
 JONATHAN INGGS
 who received a
 Summons
 from the Great Architect
 of the Universe
 at the Hour of High Twelve
 on the 24th Day of October
 A.L. 5819
 A.D. 1819
 Aged 38 Years.

(5.)—A Royal Arch Jewel formerly belonging to Comp. Thomas Cooper, who was exalted in "St. Augustine's" Chapter, attached to the "John of Gaunt" Lodge (then No. 766), Leicester, on June 24th, 1847, the day the Chapter was consecrated.

(6.)—An Engraving of The Freemasons Charity School in St. George's Fields, dated 1801.

(7.)—A large paper Master Mason's Certificate granted to François Arson by Lodge "Amis Unis" of Geneva, dated May 14th, 1800.

* *Vide Plate IX*

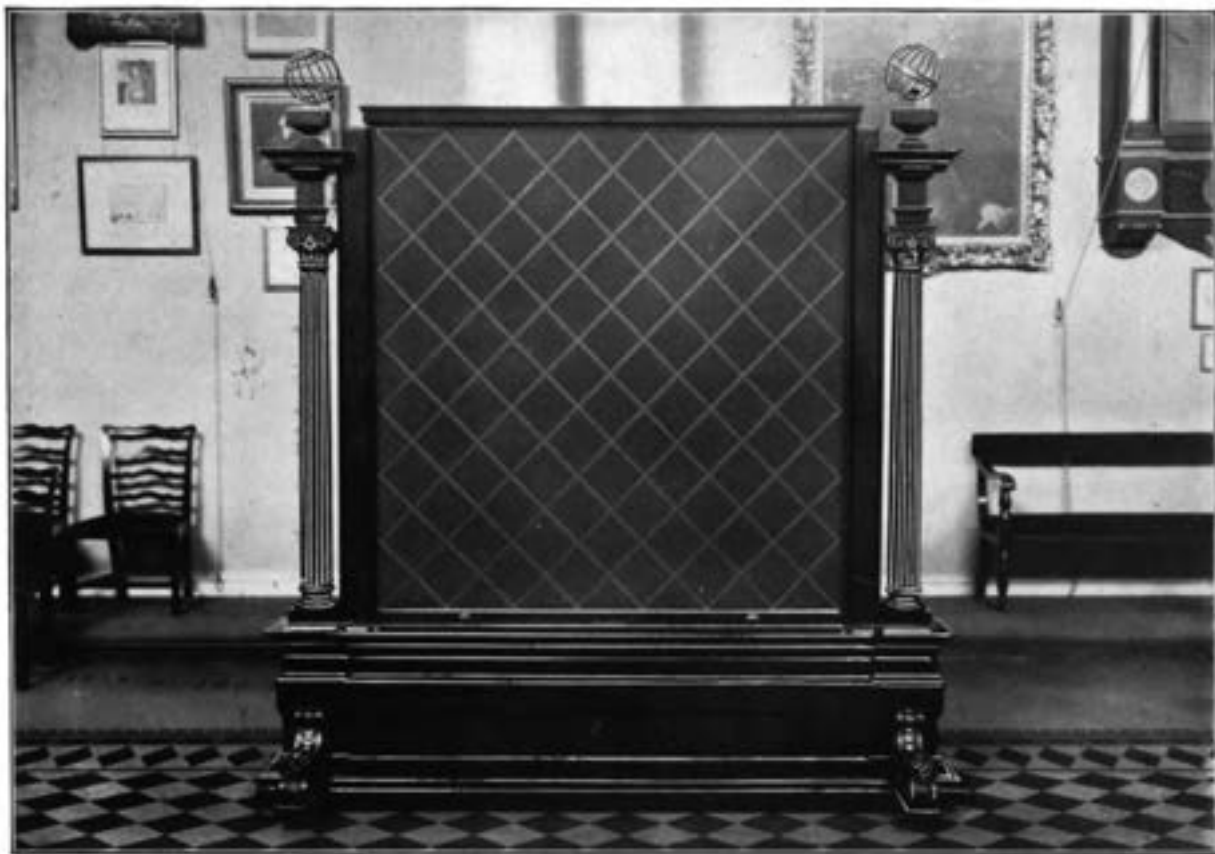
PLATE IX.



MASONIC TOMBSTONE
AT WINCHESTER.

Vide p. 136.

PLATE X.



DISPLAY-BOARD AT F. HALL, LEICESTER.

Nos. 1, 2 and 3 belong to the Leicester Freemasons' Hall Collection; No. 4 was sent by Bro. W. H. QUARRELL, member of the Cor. Cir. of the Lodge, and Nos. 5, 6 and 7 belong to Bro. THORP'S private collection of Masonic curios.

Bro. the Rev. H. S. BIGGS, on behalf of Bro. F. W. BILLSON, proposed, and Bro. J. T. THORP seconded, W. Bro. FREDK. H. DOUGHTY, 112 Westcotes Drive, Leicester, W.M. 2081, as a Joining Member of the Lodge.

W. Bro. JOSEPH YOUNG, P.M. 523, P.P.S.G.W., was unanimously elected an Honorary Member of the Lodge.

The TREASURER announced that the total amount subscribed by the Brethren towards the National Relief Fund was £35 9s. 10d.

Bro. F. H. POCHIN asked the W.M. and Brethren to accept as a gift from him, a very handsome mahogany display-board,* for the use of the Lodge. He stated that Bro. R. W. BEDINGFIELD had given the design and superintendence free, and complimented Bro. F. W. HASKARD on the excellence of the Work. The WOR. MASTER said it gave him much pleasure to accept the handsome display-board on behalf of the Lodge, and expressed the best thanks of the Brethren to Bro. POCHIN for the gift; he also thanked Bro. BEDINGFIELD for his artistic design, and praised the excellent work of Bro. HASKARD.

* *Vide* Plate X.

The SECRETARY notified the following apologies for non-attendance, viz.:—Bros. the Rev. C. T. MOORE, P.M.; W. LONNON (Cardiff); H. C. KNOWLES (London); F. W. CROSS (Handsworth); J. G. WOOD (Yatton); W. N. CHEESEMAN (Selby); J. W. SCOTT; A. LOLE, P.M.; W. H. QUARRELL (London); Capt. J. W. NESBITT (Swindon); F. W. BILLSON, P.M.; F. H. DOUGHTY; J. E. CAWTHORN, and others.

Hearty Good Wishes were tendered by the Visiting Brethren and the Lodge was closed in due form.

In Memoriam.

*"Thou standest in the rising sun,
And in the setting thou art fair."*

W. Bro. J. T. WHITE, P.M. 395 Leamington; joined the Cor. Cir. in 1905.

W. Bro. Dr. HOWARD J. COLLINS, P.M. 587 and 887 Birmingham; P.P.J.G.D. Warwickshire. One of the earliest members of the Cor. Circle; joined Nov. 26th, 1894.

W. Bro. T. A. WITHEY, P.M. 1299 and 2608 Leeds; P.P.G. Reg. West Lancs.; a member of the Cor. Circle since Nov. 11th, 1900.

W. Bro. JAMES CLEAVER, P.M. 1330, P.P.J.G.W. Joined Cor. Circle Nov. 25th, 1901. He took a great interest in the work of the Lodge, and was a regular attendant at the meetings for some years.

W. Bro. JAS. M. LAMBERTON, P.M. 21 Harrisburg (Pa.) U.S.A. Joined the Cor. Circle Nov. 25th, 1901. This Brother was a noted American Mason and his loss is deeply mourned.

W. Bro. W. R. BLAIR, P.M. 2706, P.M. 546 and 456
Uttoxeter, P.P.S.G.W. Staffs.; P.G.D. (Eng.). Joined
the Cor. Circle of this Lodge Sept. 23rd, 1907.

W. Bro. CLEMENT E. STRETTON, P.M. 279 Leicester,
P.P.S.G.W. Joined the Cor. Circle Jany. 25th, 1909.
He contributed some very interesting Papers which
were published in the Transactions.

W. Bro. W. G. GRENVILLE SMITH, P.M. 1268
Rangoon, P.P.S.G.W. Burma. Joined the Cor. Circle
Jany. 24th, 1910.

Bro. Col.-Serjt. F. WELLS, 434 Secunderabad, India.
Joined the Cor. Circle Nov. 28th, 1910.

W. Bro. C. R. COCO, P.M. 1100 Bombay. Joined
the Cor. Circle May 26th, 1913.

W. Bro. W. MAURICE WILLIAMS, P.M. 279 Leicester,
P.P.S.G.W. One of the founders of the Lodge. He
retired from full Membership in Nov. 1912, and joined
the Cor. Circle, of which he was a member at the time
of his death, Sept. 17th, 1914.

W. Bro. E. J. WHITLEY, P.M. 471 Newport, Mon.,
P.P.G.W. Mon. Joined the Cor. Circle Mar. 23rd, 1914.

*"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."*

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Correspondence Circle.

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

1.—They shall be entitled—

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

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

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

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

2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (such election shall be by ballot, and two black balls shall exclude).

3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.

4.—No entrance fee shall be required, and the Annual Subscription shall be 5/—, payable in advance in the month of September.

5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle, whom it may deem unworthy of continued Membership.

NOTE.—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.
