

# The Lewis Jewel of the Provincial Grand Master



**George Taylor**

**Lodge No. 9819**

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PrGOration PPrGSwdB (Cheshire) PPrJGD (Warks)  
WM of the George Taylor Lodge No.9819

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### Synopsis

– Introduction – The Lewis Jewel – The Provincial Grand Master –  
– Provincial Grand Lodge – Foundation and Corner Stone's – Recruitment –

### Brethren,

From the kind words of our Orator today you will all be aware that my specialist area of study is numismatics – the study of coins and medals. As we are all aware this very subject is at the heart of the collection held here in this building, so aptly located on Rainbow Hill. Indeed the collection held at the Worcester Masonic Hall may be deemed to be one of, if not actually, the most important collection of numismatic items in existence in English Freemasonry, truly a pot of gold at the end of the Rainbow.

The title of my short talk today is "*The Lewis Jewel of the Provincial Grand Master*". I do not intend to dwell on the definition of what a Lewis is, but the subject of the Square or Wise Men – the sublime and profoundest secrets of Freemasonry – this is to say the men who are or would become Freemasons.

One of the most vexing questions often put to me, in one of my many roles in Freemasonry, revolves around men who would be Freemasons. That is to say who could or should make a good Freemason. These questions are not new Brethren they remain as challenging today as they did over 100 years ago, when '*a carefully worded approach*' was not a matter of course and the principal route to membership of our order was merely by asking to join.

So how does this all link to *The Lewis Jewel of the Provincial Grand Master*?

Some time ago, I became aware of a number of unusual Jewels. Some of which had, it appeared, been presented to a number of young men - Lewis's. They have been involved in processions for Provincial Grand Lodge meetings or the laying of Foundation or Corner Stones. These ceremonies being of a public nature.

I had been aware of such Jewels through my Masonic research in other areas, but completely unaware of just how many had been presented. It also became apparent that these Lewis's were all and without exception sons of Freemasons. My research showed that these very same Lewis's had in due time also become Freemasons. The Lewis Masonic Family trees, sometimes existing over several generations.

The first jewel to pass into my hands is illustrated below:



This particular jewel had been presented to a "*Henry Mumford Smith*", who was invested with the Lewis by the RW Provincial Grand Master, the Rt.Hon Lord Egerton de Tatton, on the occasion of the laying of the NE Corner Stone of St.George's Church Heavily, Stockport on June the 17<sup>th</sup> 1893. At the occasion Smith was accompanied by three other Lewis's: John Bell (whose Grandson Arthur Bell 96yrs is a member of my mother Chapter Norbury No.5656) J.McGregor and E.J.Lomas. Each subsequently became Freemasons and as with Arthur Bell, above so the same happened with



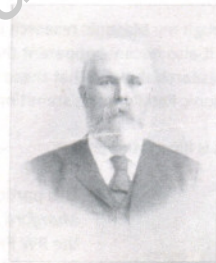
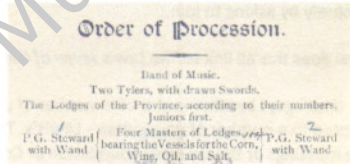
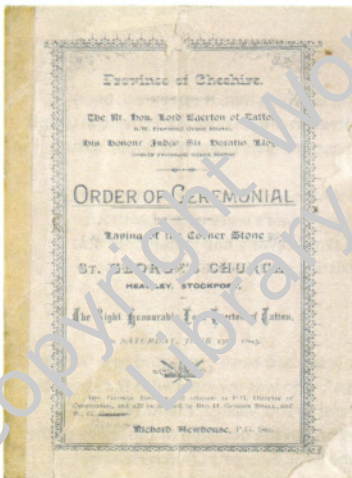
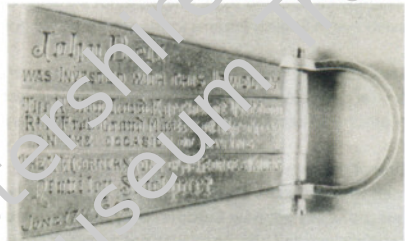
their respective Grand Fathers and Fathers. Three generations in each case, the Bell family all being members of the Lodge of St.John No.104.

The two illustrations (*P1 and left*) are of the obverse and reverse of the Smith Jewel. They show the engraving and hallmarks thereon. Each jewel presented, with the exception of the name, would have taken the same form. Each was originally attached to a Collaret of cloth in Garter Blue, 2 inches wide and with a silver cord and button arrangements at the centre join. Attached to the silver swivel was the Lewis Jewel.

The maker was in each case 'George Kenning'. The Bell jewel is missing but a photograph is in the possession of W.Bro.A.Bell his Grandson. Also missing or whereabouts unknown are the Jewels presented to J.McGregor & E.J.Lomas.

Illustration of *The John Pell Lewis Jewel*

As was standard practice at the time, an Order of Ceremony was published 'to be observed at the laying of the Corner Stone'. The cover of the said ceremonial is shown below. Also shown is the order of procession where it may be seen that the four Lewis's are listed as 'Four Master Masons Sons'. The page showing the four Lodge's who participated (in pencil) is also shown. The Lodges were the Lodge of St.John No.104, The Lodge of Unanimity No.287, Lodge of Peace No.322 and The Lodge of Concord No.323.



Major George Fearn, J.P.  
Major George Fearn, J.P., was born in 1811, and died in 1881. He was a Freemason and a member of the Lodge of St. George, Harley, Stockport.



St. George's was a Masonic Church in many ways. Due not only to the laying of the Corner Stone, but its sole financier George Fearn. He was a Freemason. Maj. George Fearn JP took his degrees in April, May and June 1871 in the Lodge of Concord. He was to become one of the most famous, and controversial members of the Lodge.





George Fearn became Worshipful Master of 323 in December 1883, and the following September was appointed Provincial Junior Grand Deacon, whilst still Worshipful Master.

illustration: *St. George's Church, Heaviley, Stockport*

A second Lewis Jewel appeared some time later and was added to my collection. On this occasion it emerged from the Province of Durham. There had been a tale of a Lewis jewel being sent to the television programme 'Blue Peter', following one of their fund raising collections. Rumour had it that it had been bought by the Province of Dorset for their Museum, but why when this was alleged to be a Cheshire Jewel? Dorset had never in fact acquired the so called 'Blue Peter' Jewel.

The truth or otherwise of this tale could not be proved one way or another. Suffice it to say, this Jewel, had now returned home (see below).

This time the Jewel was engraved to a 'Walter Woodruff'. The recipient had received it in 1883, pre-dating the jewels issued at Stockport in 1893 by ten years. The common element of the two was that this earlier was also presented by The Rt.Hon Lord Egerton of Tatton, but on this occasion as Deputy PGM. The occasion? The annual meeting of Provincial Grand Lodge held at Stalybridge, Cheshire (now Tameside) on the 25<sup>th</sup> of September 1883. The Jewel is illustrated below.



Tatton took the credit on this occasion, due to the 'physical incapacity' of Lord de Table, the PGM. Despite the previous Lewis jewels having been presented for a specific purpose, none are recorded in the records of the PGL meeting held in 1883.

I first discussed the research I was compiling for this paper, with members of my mother Lodge. As a consequence one of our Past Masters, W.Bro.Peter Taylor announced he had in his possession such a jewel. It was presented to each of the four Lewis's who attended and participated in the laying of the Corner Stone at St.Paul's Church, Heaton Moor 1875. The Parish had first been constituted in 1872 and in the July of that year a temporary Church was opened in a school room, which became known as the Heaton Moor Collage for Boys.

What makes this event particularly notable is the fact that geographically the village of Heaton Moor is located in Lancashire! The Corner Stone was laid once again by de Tatton, except at this point in time – April 3<sup>rd</sup> 1875, he was also the Lord of the Manor for the four Heaton's - Norris, Chapel, Moor and Mersey. However the jewels were not presented by Egerton, perhaps because the location was outside of Cheshire. On this occasion the Lewis Jewels were presented by W.Romaine Callender MP (see source information). Callender was at the time Deputy PGM for East Lancashire and Grand Master of the Grand Lodge of Mark Master Masons.

The Lewis Jewel illustrated below was presented to Stanley Heaward Hardon. Once again the location of the remaining three Jewels is unknown. The example below was passed to W.Bro.Taylor by his Father rector of St.Pauls Heaton Moor, Rural Dean of the Heaton Deanery Honorary Cannon Manchester and Brother, Edwin Norman Taylor (Bro.Taylor was an East Lancashire Freemason).

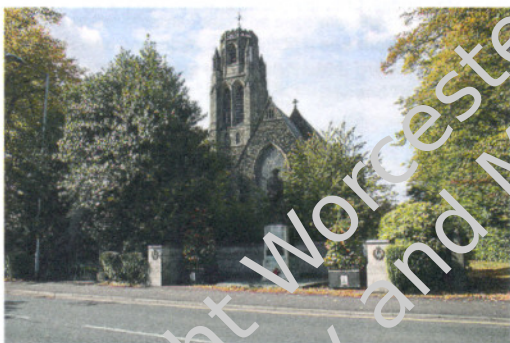


Illustration St. Pauls Heaton Moor

It will not have escaped your attention that the Lewis is also the logo of the Royal Masonic School for Boys, as it was for the Royal Masonic Institute for Boys (the RMIB being founded in 1798). The same having been worn as the badge on the school blazer for many years.



On the 21<sup>st</sup> of August 1895 the meeting of the Provincial Grand Lodge of Cheshire was held in Northwich, at the Central Hall. Once again Lewis Jewels were presented. Armstrong's History of Freemasonry in Cheshire provides the following information concerning the meeting and the events that day:

*The procession to the Church was a most imposing affair, and the streets were thickly lined with spectators. The Verdin Adelaide Band, under the guidance of J.E. Bostock, led the way playing Masonic music. Then came the Tylers with drawn swords, the Lodges of the Province in order of precedence, Juniors first, Provincial Grand Officers, Past and Present, wearing full dress regalia and decorations. The R.W.M., Lord Egerton, whose position was at the rear of the procession in going to the Church was in front in returning, was immediately preceded by the P.G. Sword Bearer and supported by Prov. Gr. Deacons. The V. Of S.L. borne on a velvet cushion and opened at the 10<sup>th</sup> Chapter of Numbers was borne by Master Geo. W. Cliffe, Harry H. Hughes, Frederick W. Wills and Herbert G. Peterkin, each of whom had been invested with the collar and jewel of a Lewis. The service was fully choral. The collection realised £10 4s 2d, one half of which was given to Masonic Charities and the other half to Victoria Infirmary Northwich.*

*This anniversary of the P.G. Lodge was in all respects, a complete success and the arrangements made by the local Lodge of "Sincerity" gave entire satisfaction. The Towns people evinced considerable interest in the event and a liberal display of bunting in the principle thoroughfares gave the place quite a holiday appearance' (Armstrong: p210)*



Once again each Lewis Jewel was attached to a Collaret of cloth in Garter Blue, 2" wide and with a silver cord and button arrangements at the centre join. Engraved on the obverse is the following inscription:

*'Geo. Wilm. Cliff, Invested with this Jewel by the Rt. Hon. Lord Egerton of Tatton R.W.P.G.M. Cheshire Provincial Grand Lodge held at Northwich August 21<sup>st</sup> 1895'*



Stratton refers to this jewel in his paper for the Manchester Association for Masonic Research, Vol. LXXV (1985) *'The Lewis Jewel'* in which he researches the definition of a Lewis and this jewel in particular.

He describes a meeting with a Freemason who has the jewel in his possession. Stratton states:

*'He (the holder) informed me that the Jewel and Collaret had been given to him in Malton, and as he was a Cheshire Mason, would he please take back the Jewel and find out the circumstances in which the Jewel was presented, and if possible return it to the Lodge or relatives of the Brother concerned'* (Stratton: M.A.M.R. p3)

Stratton then takes extraordinary steps to identify a member of Geo. Wm Cliff's family in order to return the Lewis Jewel. By examining the books of Provincial Grand Lodge, the various spelling of names, which in some cases produces variations as found by those tracing a family tree: Stratton identifies the Lewis as Master Geo.W.Cliffe. Note the missing 'e' in the engraving on the presentation Lewis jewel.

As outlined previously in the quote from Armstrong he states that arrangements for the successful PGL meeting were made by Lodge of Sincerity, No.428 Northwich. A study of the list of members returns for 1882 in 1895 reveals that the Worshipful Master for the year 1892 was one Cliff (no 'e') George B.

A further study of the names of Past Masters from 1888 to 1895 provides:

Worshipful Master in	1888 Willis, George Frederick	(Jeweller)
	1891 Peterkin, Albert Gordon	(Printer)
	1892 Cliffe, George Barlow	(Butcher)
	1894 Hughes, Charles James	(Auctioneer)

Eureka! The same names of all four 'Masters' who bore the Bible at the Provincial Grand Lodge Meeting in question, each of whom were invested with a Lewis Jewel by Lord Egerton RWPGM on August 21<sup>st</sup>, with the exception that Christian names differ.

Correspondence, as to the commonality of Lewis Jewels with W.Bro. J.M. Hamill, then Librarian and Curator at I.G.L.E produced the following response:

*'The Jewel was indeed intended to be worn by 'Lewis's. We have a number of photographs dating from this century showing groups of four Lewis's wearing Collaret's and Jewels and carrying a large cushion supporting the Volume of the Sacred Law. Most of the photographs relate to processions prior to Church Services in connection with meetings of Provincial Grand Lodges. The 'Lewis Jewel' was never authorised by Grand Lodge.'*

Further correspondence with W.Bro.Hamill provided a copy of a photograph of four Lewis's carrying Volume of Sacred Law. You will notice however the Collaret's are probably light blue and the Jewel is the Master's Square.



Illustration: *The four Lewis's as provided by W.Bro.Hamill*

Further afield there are other reports of the involvement of the Lewis in special events. The following is an extract of the report of 24<sup>th</sup> Preston Guild held on Monday 4<sup>th</sup> September, 1882, when some 2,000 Brethren moved off in procession through the town wearing Aprons, collars, Gauntlets and other distinctive decorations. The Procession was marshalled behind two Tylers with drawn Swords. It goes on to describe the most colourful procession in great detail:

*'Corinthian Light Column of Prov. Junior Grand Warden and Plumb Rule carried by Prov. Jun. Grand Warden, Doric Light Column of Prov. S.G.W. and the Level carried by Prov. S.G.W. Behind Prov. S.G.W. came Prov. J.G.D.s and the Sacred Laws opened at the 10<sup>th</sup> Chapter of Numbers, borne by Four Master Mason's Sons, flanked by Prov.G.Stwds. etc. Bringing up the rear of the procession was the Prov.G.Tyler with drawn Sword and at the last two Heralds. Note The Bible was opened at the 10<sup>th</sup> Chapter of Numbers as also reported at Northwich. This Chapter refers to the line of procession of the Children of Israel who, after sojournin<sup>g</sup> in the Wilderness of Sinai moved off in Processional Order into Wilderness of Paran.'* (Stratton: MAMR 26)

Having stated that I had no intention to dwell on a definition of a man as a Lewis, the following text is from Browne's 'Master Key' which is supposed to represent the 'Freemasonic Lecture'

- Q. **What do we call the son of a Freemason?**  
 A. A Lewis  
 Q. **What does that denote?**  
 A. Strength  
 Q. **How is a Lewis depicted in a Mason's Lodge?**  
 A. As a cramp of metal, by which when fixed into a stone, great and ponderous weights are raised to a certain height and fixed upon their proper bases, without which operative Masons could not so conveniently do  
 Q. **What is the duty of a Lewis, the son of a Mason, to his aged parents?**  
 A. To bear the heavy burden in the heat of the day, and help them in times of need, which by reason of their great age they ought to be exempted from, so as to render the close of their days happy and comfortable  
 Q. **His privilege for so doing?**  
 A. To be made a Mason before any other person, no never dignified by birth, rank, or riches unless he through complaisance, waives this privilege.

Why re-introduce the Lewis here, after talk of nothing but the Lewis jewel?

The most recent Lewis jewel I have discovered marks the literal links, between Father and Lewis. Indeed this link is so strong that in 2006 at the Bi-centenary of the Lodge of Peace No.322, no less than twelve Lewis's were members of the Lodge. To mark this connection, W.Bro.Albert Blurton, commissioned a replica of the Lewis's jewel to mark the connection between himself and his Father. The jewel is illustrated below:

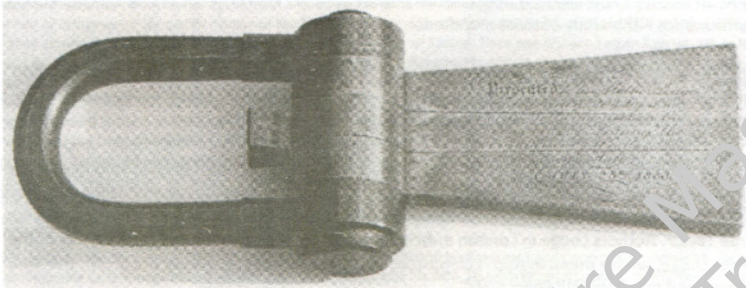


The jewel is engraved with: 'W.Bro.Alfred Blurton PPAGDC WM Lodge of Peace 1969. Lodge of Peace No.322. W.Bro. Albert Blurton PPAGDC WM Lodge of Peace 1984'





Note: Caledonian Lodge No 204 (East Lancs) has in its possession a steel Lewis used in the laying of the Foundation Stone for The Masonic Hall, Cooper Street, Manchester, July 25<sup>th</sup> 1963. See the illustration below.



At the outset of this short paper I asked the question 'what is the subject of the Square of Wise Men?'

*'If it could answer, I believe it would say: I am rooted in the midst of great antiquity, and point to God and eternity; I am the Past, Present and the Future; I belong to the ages, I circle the globe, and stand at the cross-roads of the world; I am steeped in tradition and traced in the orbes of history, I have rites and words that have beauty, symmetry and rhythm; I have knowledge, wisdom and secrets locked in my bosom, which I give to men who come to me desiring me in their hearts; I place upon my altar's Holy Writ and turn to the Deity in prayer; I hold a Square and Compasses in my hands, and contemplate a line from earth to heaven; I speculate with all the tools of operative masons, and I translate their use into moral values and spiritual building; I await all free men of lawful age and good report, but solicit none, I admit them of their own free will and accord, and teach them brotherhood and unity; I make builders of men of those who are willing, and give them my tools that they may work; I stoop to raise the fallen brethren and cast out the unworthy; I walk in the way of charity and travel the road of peace and harmony; I render aid to the poor, the sick and the distressed; I answer the cry of the orphan, and sustain the widow and the aged; I commit to the earth brethren who travel to that 'Undiscovered Country', I ponder at that moment on the ravages of time, as I stand at the door to eternity; I am a way of life that teaches immortality; I raise men from darkness to light.'*

Wiley Odell May, Past Grand Master of the Grand Lodge of Tennessee (1963)  
*What then is Masonry ... The Empire State Mason, September/October 1963*

So how does this all link to *The Lewis: Jewel of the Provincial Grand Master*? In simple terms, his gift of a Lewis jewel, to mark major public Masonic events was physical evidence of his wish for the Craft of Freemasonry to grow: an early form of recruitment in the symbolism of the jewel. The jewel is the link from the past into the future, it is the link to the present and through the Jewel of the Lewis, the promise of eternity in our beloved Craft.

My brethren my premise is that 'we raise men from darkness to light' by the giving and receiving of such jewels. In doing so we remind them of their obligation as in the words of Browne's Master Key: 'To bear the heavy burden in the heat of the day, and help them in times of need, which by reason of their great age they ought to be exempted from, so as to render the close of their days happy and comfortable'



**About the Author:**

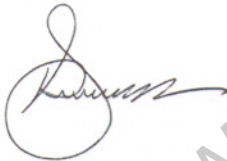
David Heathcote studied for two MSc's which have absolutely nothing to do with Freemasonry! He has written several technical works in the field of Crime Reduction and Counter Terrorism. He really came into his own when, on finding there were no books about Masonic Jewels, he wrote his first work concerning the Craft and numismatics – the study of coins and medals.

The Festivals: *The Jewels of the Royal Masonic Institution for Girls* was published in 1995 and was soon followed by the *'Boys'* in 1999. Both books became best sellers in the Masonic world of Jewel collecting, with over 2,500 copies in circulation.

Since then and in common with many other Masonic researchers, he has written several volumes concerning the history of Lodges, Chapters and other orders. He is a member of the Manchester Association for Masonic Research and Senior Deacon in its associated Lodge. A Founder member of the Worcestershire Research Lodge: George Taylor. Authors Lodge in London enticed him too! He is a Founder and Past Master of the Thomas Harper Lodge, whose membership is comprised of collectors from *'Jewels of the Craft'*, the *'Mark Token Collectors'* and the *'Masonic Philatelists'*.

An honorary Grand Officer of the Grand Lodge of Utah, he has recently been accorded the honour of being invited to be a keynote speaker at the Rocky Mountain Conference on Freemasonry. This is to be held in Salt Lake City in July 2011.

He has delivered over a thousand talks on Freemasonry in many orders and in many countries. His wife refers to his vast collection of Masonic Jewels as her parish!



**W.Bro.D.J. Heathcote WM The George Taylor Lodge No.9819**

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**Baron Egerton**, of Tatton in the County Palatine of Chester, was a title in the Peerage of the United Kingdom. It was created in 1859 for William Egerton, who had earlier represented Lymington and Cheshire North in the House of Commons. This family descended in the female-line from the Hon. Thomas Egerton, of Tatton Park in Cheshire, youngest son of John Egerton, 2nd Earl of Bridgewater (see the Earl of Bridgewater for earlier history of the family). His granddaughter Hester Egerton (died 1780) married William Tatton. In 1780 they assumed by Royal license the surname of Egerton in lieu of Tatton. Their son William Tatton Egerton sat as Member of Parliament for Chester. His son Wilbraham Egerton also represented this constituency in the House of Commons. He was the father of William Egerton, who was elevated to the peerage in 1859. Lord Egerton was succeeded by his eldest son, the second Baron. He was Member of Parliament for Cheshire North and Cheshire Mid and served as Chairman of the Manchester Ship Canal. In 1817 he was created **Viscount Salford**, in the County Palatine of Lancaster, and **Earl Egerton**, of Tatton in the County Chester. Both titles were in the Peerage of the United Kingdom. Lord Egerton had one daughter but no sons and on his death in 1909 the viscountcy and earldom became extinct. He was succeeded in the barony by his younger brother, the third Baron. He had previously represented Cheshire Mid and Knutsford in Parliament. When he died the titles passed to his son, Maurice Egerton, the fourth Baron. Maurice did not marry and on his death in 1958 the barony became extinct. Edward Christopher Egerton, younger brother of the first Baron, sat as Member of Parliament for Cheshire East. His grandson Henry Jack Egerton was a Vice-Admiral in the Royal Navy.

**William Romaine Callender** (junior) (1825 – 22 January 1876) was a British businessman and Conservative politician. He was the son of William Romaine Callender of Mauldeth Hall near Manchester and his wife, Hannah Pope of London. W.R Callender senior was a prominent Whig and non-conformist in the area who campaigned for the incorporation of Manchester as a municipal borough, and served on the first town council. His son, however, became a leading Conservative and Anglican. In 1849 he married Hannah Mayson.

He entered his father's business as a cotton spinner and merchant in Manchester, eventually taking charge. He expanded the firm by the purchase of that of Sir Thomas Bazley in Bolton in 1861. Apart from his business activities he was a Fellow of the Society of Antiquaries, and a strong supporter of the Manchester Atheneum, which was founded by wealthy businessmen for the education and recreation of the working classes. In 1858 he was appointed honorary secretary of the Atheneum, a position he held until his death. He also assisted in the formation of a company of rifle volunteers in 1859.

He was a freemason, and rose to be Deputy Grand Master of the Provincial Lodge of Earl Lancaster, and Grand Master of the Mark Masons of England. He was elected as a member of the first Manchester School Board in 1871, and in 1874 as one of three members of parliament for the Parliamentary Borough of Manchester, defeating the Liberal MP, Jacob Bright.

In November 1875 Callender fell ill after attending an Orange Order demonstration, and was advised to travel to the south coast to aid his recovery. However, he died of "rheumatic neuralgia" at St Leonards-on-Sea, Sussex, in January 1876, aged 51. A bust of the late MP was unveiled at Manchester City Hall in 1880.  
(Source: Google 2011)

## Extract from 'A Dictionary of Freemasonry' by Robert Macoy

**Lewis or Louveteau:** The words Lewis or Louveteau, which, in their original meanings, import two very different things, have in Masonry an equivalent signification - the former being used in English, and the latter in French, to designate the son of a Mason. The English word *lewis* is a term belonging to operative Masonry, and signifies an iron clamp, which is inserted in a cavity prepared for the purpose in any large stone, so as to give attachment to a pulley and hook, whereby the stone may be conveniently raised to any height, and deposited in its proper position. In this country the lewis has not been adopted as a symbol of Freemasonry, but in the English ritual it is found, among the emblems placed upon the tracing-board of the Entered-Apprentice, and is used in that degree as a symbol of strength, because by its assistance the operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. Extending this symbolic allusion still further, the son of a Mason is in England called a *lewis*, because it is his duty to support the sinking powers, and aid the failing strength of his father, or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age, thus rendering the evening of their lives peaceful and happy." By the constitution of England, a *lewis* may be initiated at the age of eighteen, while it is required of all other candidates that they shall have arrived at the mature age of twenty-one. The Book of Constitutions had prescribed that no Lodge should make "any man under the age of twenty-one years, *unless by dispensation* from the Grand Master or his Deputy." The Grand Lodge of England, in its modern regulations, has availed itself of the licence allowed by this dispensing power, to confer the right of an earlier initiation on the sons of Masons. The word *louveteau* signifies in French a young wolf. The application of the term to the son of a Mason is derived from a peculiarity in some of the initiations into the ancient mysteries. In the mysteries of Isis, which were practiced in Egypt, the candidate was made to wear the mask of a wolf's head. Hence, a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his *Saturnalia*, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language *lukos* signifies both the sun and a wolf. Hence, as the candidate in the Isiac mysteries was called a wolf, the son of a Freemason in the French lodges is called a young wolf or a *louveteau*. The *louveteau* in France. Like the *lewis* in England, is invested with peculiar privileges. He also is permitted to unite himself with the order at the early age of eighteen years. The baptism of a *louveteau* is sometimes performed by the Lodge of which his father is a member, with impressive ceremonies. The infant, soon after birth, is taken to the lodge-room where he receives a Masonic name,

differing from that which he bears in the world; he is formally adopted by the Lodge as one of its children, and should he become an orphan, requiring assistance, he is supported and educated by the Fraternity, and finally established in life. In this country, these rights of a Lewis or louveteau are not recognised, and the very names were, until lately, scarcely known, except for a few Masonic scholars.

**Extract from 'Masonic Problems and Queries' - Herbert F. Inman, L.R.**

**019. Age for Initiation: May a Candidate be initiated under the age of twenty-one?**

*Only by special dispensation from the Grand Master or the Provincial Grand Master.*

**544. Lewis: Has a Lewis the privilege of being made a Mason under twenty-one years of age?**

*No. (See Nos. 19, 602) The Constitutions confer no such privilege on a Lewis*

**545. Lewis: Has a Lewis the right to claim precedence over other Candidates awaiting initiation?**

*Some writers have argued in the affirmative, and the Masonic Lectures (1<sup>st</sup> Lecture, 7<sup>th</sup> Section) define a Lewis's privilege as "That of being made a Mason before any other person, however dignified." If any such claim is admitted to exist it cannot be said to rest on any surer foundation than that of custom; it is entirely unsupported by any convincing legal or constitutional authority.*

**546. Lewis: What actually is a Lewis?** *In the Masonic Lectures (1<sup>st</sup> Lecture, 7<sup>th</sup> Section) a Lewis is described as: "Certain pieces of metal dovetailed into a stone, forming a cramp." The Imperial Dictionary defines it as "An instrument of iron used in raising large stones to the upper part of a building." Lewis is also the term applied to the son of a Mason. (See Nos. 544, 545.) Some authorities have claimed that, to be entitled to the term, the son must be born after his father has been made a Mason; others take a wider view and grant the designation to a son whose father becomes a Mason after the child's birth.*

**602. Mature Age: Has "Mature Age" always meant twenty-one years of age, so far as Candidates for Masonry are concerned? No.** *In the Constitutions of 1723 it was stated that no man should be made a Mason under the age of twenty-five years unless by dispensation from the Grand Master. In the Constitutions of 1784 this was changed to twenty-one years, but Grand Lodge of the Ancients retained the requirement of twenty-five years until the time of the Union. In Scottish Masonry a Candidate could be initiated at the age of eighteen, which was raised to twenty-one in 1891.*

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