

The Lodge of Research,

No. 2429 LEICESTER.

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# Transactions

FOR THE

Year 1937=38.

*(Forty-Sixth Year of Publication).*

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W. Bro. W. R. BRIDGER (P.M. 3448), W.M.

*Secretary:*

W. Bro. W. H. RILEY, F.R.I.B.A., 25 Horsefair  
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*EDITED BY*

W. Bro. A. L. MACLEOD, M.A., M.B.  
(P.M. 2429), P.P.S.G.D.

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WOR. BRO. W. R. BRIDGER, P.M. 3448, Prov.G.Swd. Bearer.  
Installed as W.M., Lodge of Research,  
Sept., 1937. Died Dec. 3rd, 1937.

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

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## Foreword.

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Once more the Angel of Death has visited us, and has called away a newly-installed Master who was eagerly looking forward to a year of happy work. Six years ago, when the new Master and so many old members died, within the space of a month or two, our Lodge was almost crushed by calamity. To-day, we are healthier in all respects, and though discouraged by our great and sudden loss we have not been quite cast down. The Editor hopes and believes that the papers which have been read in Lodge, during the past winter will prove of interest as in days gone by.

Once more he must pay tribute to the wonderful photography of our Secretary, W. Bro. W. H. RILEY, which has made our illustrations possible. It has been very difficult work to photograph title pages and illustrations from old volumes, sometimes dim with age, sometimes discoloured, and always demanding infinite patience to arrange smoothly, and in perfect focus for the camera.

The lecture on the books in our Library, will call attention to the treasures which the Lodge has inherited from its founder, W. Bro. J. T. THORP. The period occupied by the building of a new Temple, and the making of many alterations, consigned many of our books to the seclusion of vaults and cellars. Now it has been made possible to arrange our Books, our Pictures and Collections of Masonic Curios in a beautiful new Library. W. Bro. A. J. S. CANNON has devoted many strenuous hours to a labour of love, and has arranged them all in shelves and cases where they may be admired

and studied by members and visitors. He has, also in preparation a catalogue of our old Books, many unique, very many extremely rare, and all of inestimable value to students. It is hoped that many Brethren from Overseas, will find time to include Leicester in their plan of visits. They will be warmly welcomed. The photographs by our Secretary of a corner or two of the Library will give a slight idea of some of the treasures which it contains.

We have discovered in the vaults a large number of copies of our Transactions, of Reprints, and of Special Articles. Of the very early years, some are not represented, but even of some of these and of nearly all of the later numbers we have copies which we shall be pleased to sell to Brethren who are interested in Research or who are anxious to study some particular subject. The Editor hopes to suggest, year by year, a few titles of interesting articles in the older numbers of the Transactions. His first list is as follows :—

- 1893-4. "Evidences of F.M. in the plays of Shakespeare."  
W. Bro. W. H. Williams.  
"Folk Lore in F.M. in connection with the M.M."
- 1894-5. "Continuity of British F.M. A Retrospect of five Centuries." R.W. Bro. W. J. Hughan.
- 1895-6. "Origin and History of the Three Degrees." including the R.A. 1717-1817." R.W. Bro. W. J. Hughan.  
"The Popes and F.M." W. Bro. J. T. Thorp.
- 1898-9. "The X and Y of F.M." W. Bro. J. J. W. Knowles.
- 1903-4. "The Hiramic Legend and the Ashmolean Theory"
- 1911-12. "The 3, 4, 5, Triangle in the Great Pyramid."

In addition we have copies of various reprints issued by Bro. J. T. Thorp, with titles such as "Solomon in all His Glory," "What does F.M. stand for," "Annals of Chapter of Fortitude, Leicester, 1796-1896," "Two Pillars," "Candi-

dates for F.M. and their purposes," various "Catechisms" and exposures, and many "Reprints" issued with the Transactions in different years and all useful to students of the Art. And besides these we have a number of copies of "French Prisoners' Lodges." This is a book which was published by the Lodge of Research, in memory of its founder. For many years he had been interested in the numerous Lodges formed by French Prisoners interned in England during the Napoleonic Wars. Many of these Frenchmen lived in country towns, on parole; many were imprisoned in gaols; many more were confined in hulks and floating prisons. In the most difficult circumstances these people formed and worked lodges, issued certificates and to some extent fraternised with their English brethren. Bro. Thorp left behind the MSS. of a volume which has been worthily printed and illustrated with forty plates. The price is 10/6 post free.

The Editor will be pleased to give any information about these books or pamphlets and their prices, and to post to any brother on receipt of a remittance.

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### LODGE EDITOR—

W. Bro. A. L. MACLEOD (P.M., P.P.S.G.D.)  
Address : 121 London Road, Leicester.

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\*Deceased.

## Objects.

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To provide a centre and bond of union for Masonic Students and Brethren of Literary tastes.

To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.

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

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

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## Dates of Meetings for 1938-39.

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September 26th, 1938—Installation.

November 28th, 1938.

January 23rd, 1939.

March 27th, 1939.

May 22nd, 1939—Election.

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## Honorary Member.

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W. Bro. W. H. BARROW, Mus. Doc.; P.M. 523; P.P.S.G.D.

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In the order of Seniority.

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Eng., D.P.G.M.
- \* W. Bro. JOHN T. THORP, F.R.Hist.S., P.M. 523; P.P.  
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- \* W. Bro. Rev. H. S. BIGGS, P.M. 523; P.G.S.W.

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* " " W. M. WILLIAMS	1893-4.
* " " E. HOLMES	1894-5.
* " " W. H. STAYNES	1895-6.
* " " S. S. PARTRIDGE	1896-7.
* " " R. PRATT	1897-8.
* " " F. W. BILLSON	1898-9.
* " " Rev. H. S. BIGGS	1899-00.
* " " Rev. H. J. MASON	1900-01.
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* " " H. HOWE	1902-03.
* " " G. NEIGHBOUR	1903-04.
* " " R. B. STARKEY	1904-05.
* " " L. STAINES	1905-06.
* " " W. A. LEA	1906-07.
* " " J. R. FREARS	1907-08.
* " " H. J. GRACE	1908-09.
* " " G. D. POTTS	1909-10.
* " " G. BONNER	1910-11.
* " " G. BONNER	1911-12.
* " " Rev. C. T. MOORE	1912-13.
* " " A. LOLE	1913-14.
* " " T. G. HUNT	1914-15.
" " G. W. HUNT	1915-16.
" " J. E. PICKARD	1916-17.
* " " F. H. POCHIN	1917-18.
" " J. D. JOHNSON	1918-19.

\* Deceased.

* Wor. Bro.	A. H. HAMPSON	1919-20.
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"	" " F. HAINES	1921-22.
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*	" " J. H. HAWTHORN	1923-24.
"	" " C. F. OLIVER	1924-25.
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"	" " A. L. MACLEOD	1935-36.
"	" " W. H. COTTON	1936-37.
*	" " W. R. BRIDGER	1937.
"	" " W. H. COTTON, (Acting)	1937-38. }

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PALMER, E., Oakham, Rutland; PARR, Alfred, Leicester;  
 PARR, A. R., Leicester; PAYNE, H. R. I., Launceston,  
 Tasmania; PAYNE, Jas. Barry, Glamorgan; PEGG, S. J.,  
 Leicester; PEGGE, P. W., Eastbourne; PENNINGTON, Cecil,  
 Burnham-on-Sea; PERKINS, Walter, Nuneaton; PETTIT,  
 G. R., Lutterworth, Rugby; PERRY, H. G. B., Shanghai,  
 China; PHILLIPS, W. D., LL., Swansea; PHIPPS, G. A.,  
 Leicester; PICKERING, E. F., Hinckley; PICKERING, A. J.,  
 Hinckley; PICKSTONE, W., Blackburn; PIETERSEN, J. F. G.,  
 Kingswinford, nr. Dudley; PARLBY, J. K. Leicester;  
 POLLARD, F., Anstey; POLLARD, E., Leicester; POLLARD,  
 F., Old Evington, Leicester; POTTER, Lt.-Col. James A.,  
 Oadby nr. Leicester; POTTER, S., Loughborough; POWELL,  
 C., Weston-Super-Mare; PRIDMORE, C. R., Leicester;  
 PRIDMORE, S. H., Leicester; PROCTOR, J., Barry, Glam.;  
 PRENTICE, H. W. W., Leicester; PENN, E. F., Leicester.

QUARREL, A. P., West Kensington.

RADBURNE, J. W., Rushden, Northants.; RAE, T. H., Sunderland; RANDLE, E. S., Hinckley; RATNETT, E. A., Leicester; RAWLINS, J. A., St. Lucia, B.W. Ind.; RANDLE, J. O., Countesthorpe; RALPH, A. R., Leicester; RAMSDEN, F. G., Bolton; REEVES, Hugh, London, E.C.2.; REDMOND, S. F., Liverpool; READ, R. H., Ashby-de-la-Zouch; RICKABY F., Mountsorrel; RICHARDSON, Rev. A., Leicester; RIDGWAY, W., Leicester; RILEY, H. G., Foxton, Leicestershire; ROBB, Alexander, Toronto, Canada; ROBBS, Dr. C. H. D., Grantham; ROBERTS, C. H., Leicester; ROBERTS, Dr. Jay G., Buffalo, U.S.A.; ROBERTS, H., Leicester; ROBERTSON, A., London, E.C.3.; ROBINSON, A. R. B., Leicester; ROKER, E. A., Leicester; ROBINSON, R. G., Leicester; ROWLETT, W. H., Oadby; ROSSITER, A. E., Leicester; RUDKIN, L. Stuart, Leicester; RUTHERFORD, R. C., New Zealand.

SALSBUURY, H. W., Nuneaton; SAUNDERS, C. H., Leicester; SCHOFIELD, H., Loughborough; SHADBOLT, R. D., Moseley, Birmingham; SHARDLOW, H. W., Leicester; SHARP, W. H., Minehead, Somerset; SHARP, W. L., Leicester; SHAW, G., Baron, Bishop's Castle, Shropshire; SHEEN, R. C., London, N.W.2.; SILCOCK, Dr. F. A., Leicester; SHILCOCK F. H., Leicester; SHUTTLEWOOD, A. A., Leicester; SKELTON, G., Sibley, nr. Leicester; SEAL, F. G., Thurmaston, Leicester; SMALLWOOD, R. H. G., Wrexham; North Wales; SMEDLEY, W. R., Bournville, Birmingham; SMITH, A. J., Leicester; SMITH, F. L., Birstall, nr. Leicester; SMITH, H., London, E.C.3.; SMITH, W. E., Leicester; SMITH, J. C., Conway, North Wales; SMITH, SAMSON, Leicester; SMITH, W. A., New Westminster, Canada; SMITH, C. M. R., Countesthorpe; SMITH, H. MUIR, Leicester; SMITHARD, J. W., Leicester; SMITH, Philip John, Leicester; SOLLITT, C. F., Nausori, Fiji; SPENCER, N. B., Auckland, New Zealand; SPRAGUE, A. G., Kington, Herefordshire; SPACKMAN, C. S., Croydon; SPRIGG, S., Melton Mowbray; SQUIBBS, G. L., Market Harborough; STIBBE, E. V., Leicester; STANTON, H. V., Stourbridge, Worc.; STEPHENSON, J. H., Hinckley; STOKES, A. H., Batley; STOW, Ernest C. S., Hull; STOAKES, J. F., Ipswich; STREET, J. Arthur, Loughborough; STURTON, Joseph, Leicester; SUTTON, C. C., Loughborough; SWALES, G., Leicester; SWAIN, Joseph Paddy, Burton Overy; SWIFT, J. B. T., Leicester; STURTON, Dr. S. D., Chekiang, China; SYKES, A. D., Notts.

TANSER, W. T., Leicester; TASKER, J. W., Morden, Surrey; TAYLOR, G. S., Hugglescote, Leicester; TURNER, D., Rugby; TAYLOR, H. W., Leicester; TEBBS, Rev. Geo.,

W., Burlington, Ontario; THOMAS, D. R., Hinckley; THOMAS, Edmund L., Swansea; THOMAS, W. W., Hertford; THOMPSON, H. E., Leicester; THORPE, Charles H., Burton-on-Trent; THOMPSON, W. J., Kettering; THORPE, Thomas C., Beeston, Notts; THORPE, Thomas H., Derby; TIMMS, A. H., Swadlincote; TOMLINSON, W., Market Harborough; TURNER, A. E., Leicester; TURNER, P. E., Bury St. Edmunds; TURNER, W. E., Leicester; TUCKER, H. C., Spalding; TYLER, Walter, Leicester; TYZACK, W. Alexander, Sheffield; TYLER, Lt.-Col. H. W. H., Leicester.

UNDERWOOD, T. N., Leicester; USHER, S. J., Leicester.

VIBERT, L., Kingsway, W.C.2.

WADDLETON, J. A., Darlington; WADE, H. J. S., Tavistock, Devon; WAKELING, P. G., Rochester, Kent; WALKER, Herbert, Leicester; WALKER, S. J., Hinckley; WARD, Major R. W., Carmarthen, S. Wales; WARNER, A. E., Leicester; WENGER, Haakon, Oslo, Norway; WESLEY, Laurence H., Leicester; WHITAKER, A., Loughborough; WHITCHER, A. S., Leicester; WHITEHEAD, A. S., Leicester; WHOWELL, W., Leicester; WHITNEY, H., London, S.W.19; WHYMAN, H. F., Chatham; WILDE, F., Birmingham; WILSON, G. H., Barnsley; WILL, J., Junr., Dunedin, New Zealand; WILLIAMS, W. J., London, S.W.2; WILLIAMS, H. D., Kettering; WILLSON, Owen, Leicester; WILSON, J., Leicester; WITCOMB, F. L., Leicester; WILSON, J. C., Kettering; WILKIE, T., Leicester; WOOD, A. J., Leicester; WOOD, Rev. H. S., Hexham; WRIGHT, S. M., Leicester; WIGHTMAN, Walter, Earl Shilton; WOODS, H., Warrington; WOLFERSBERGER, W. H., Denver, U.S.A.; WRIGHT, F., Leeds; WYKES, G. D., Kibworth Harcourt.

YARNALL, J. E., Leicester.

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The  
**Two Hundred-&Thirty-First**  
**Meeting**  
 and  
**Forty-Fifth Anniversary**

and Installation was held at the Freemasons' Hall, London Road, Leicester, on Monday, September 27th, 1937.

*There were present*:—Wor. Bro. W. H. COTTON, W.M., in the Chair; A. J. S. CANNON, I.P.M.; W. R. BRIDGER, S.W.; J. T. COOPER, J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; F. G. FLEEMAN, S.D.; G. E. PHIPPS, J.D.; FR. HAINES, D.C.; C. BLAND, I.G.; E. H. STORK, Steward; Bro. D. CHOYCE, Tyler. Also present were Wor. Bros. W. TOMLINSON, J. H. CORAH, A. E. DIGGINS, A. L. MACLEOD, T. O. JUDGE, G. W. WILKES, H. HYDE, D. POTTS, P. M. WEBSTER, G. B. ELLWOOD, and R.W. Bro. Sir FREDERICK OLIVER.

*Correspondence Circle*.—Wor. Bros. D. LAPRAIK, J. J. W. GRUNDY, S. BUTHERWAY, A. J. FARQUHARSON, J. W. CLARKE, E. GIFFORD, S. WRIGHT, A. E. ROSSITER, T. M. BUTLER, A. J. PICKERING, J. W. SMITHARD, T. S. HURLEY, also Bros. J. A. CALLAGHAN, W. E. HALL, F. H. SHULCOCK, E. F. PICKERING, S. A. CLARKE, J. C. CLAYTON, L. J. KING, G. A. W. SQUIRES, G. E. GREEN, H. BOULTER.

*Visitors*.—Wor. Bros. BRACE, E. J. PEARCE and Bros. F. W. DOLMAN, S. USHER and D. TURNER.

The Lodge was opened in due form at 6 p.m.

The Minutes of the last regular meeting held May 24th, 1937, were read, confirmed and signed.

The Lodge was honoured by the presence of R. Wor. Bro. Sir FREDERICK OLIVER, P.G.D. (Eng.) Prov. Grand Master of the Province of Leicestershire and Rutland who was saluted with the honours due to his rank which he acknowledged, greeting the Brethren well.

The Lodge was also honoured by the presence of Wor. Bro. J. H. CORAH, P.A.G.D.C. (Eng.), Prov. Grand Sec. of this Province, also by the presence of Wor. Bro. T. S. HURLEY, P.G Std. Bearer (Eng.) who were saluted with the honours due to their rank which they acknowledged.

The following Brethren were unanimously elected as members of the Correspondence Circle :

R. C. RUTHERFORD, L.L.M., Queen's Buildings, 55 Princes Street, Dunedin, New Zealand, C.I. Research Lodge.

L. A. GORNALL, Ivy Villa, 55 Pinchbeck Road, Spalding, Hundred of Ello Lodge, No. 469.

REX HASSELL, Devonhurst, Annandale Avenue, Bognor Regis. Lodge No. 3448.

J. ADAMSON. 10 Redcliffe Road, Nottingham. Semper Fratres Lodge, No. 4467.

The Treasurer then presented his balance sheet for the last session and on the proposition of Wor. Bro. J. T. COOPER seconded by Wor. Bro. G. E. PHIPPS, its reception and adoption were carried unanimously and the best thanks of the Lodge were accorded to the Treasurer for his services.

The Lodge was opened in the Second Degree.

Wor. Bro. WILLIAM RICHARD BRIDGER, the W.M. elect was presented to the W.M. by the D.C., Wor. Bro. FK. HAINES, to receive at his hands the benefit of Installation, and gave his submission to the Ancient Charges, and was Obligated.

The Lodge was opened in the Third Degree.

The retiring W.M., then thanked the officers for their services during his term of office, and declared all offices vacant. All Brethren below the rank of Installed Master then retired from the Lodge.

Wor. Bro. BRIDGER was Installed in the Chair of King Solomon by the W.M. Wor. Bro. W. H. COTTON who was invested as I.P.M.

Master Masons were then re-admitted and the newly Installed W.M. was proclaimed and saluted in the Three Degrees. The Working Tools were presented by the following brethren. Third Degree, Wor. Bro. J. H. CORAH ; Second Degree, Wor. Bro. GEOFFREY WILKES ; First Degree, Wor. Bro. PAUL MEAD WEBSTER.

The Warrant was presented by R. Wor. Bro. Sir FREDERICK OLIVER, P.G.D. and P.G.M. of the Province.

The W.M. then invested his officers as follows :—

W. Bro. J. T. COOPER,	S.W.
„ F. G. FLEEMAN,	J.W.
„ W. J. BUNNEY,	Chaplain.
„ E. R. CARR,	Treasurer.
„ W. H. RILEY,	Secretary.
„ G. E. PHIPPS,	S.D.
„ E. H. STORK,	J.D.
„ F. HAINES,	D.C.
„ J. C. BURTON,	I.G. (deferred to another occasion).
„ T. O. JUDGE,	Steward.
Bro. D. CHOYCE,	Tyler.

The W.M. then presented a P.M.'s Jewel to the retired Wor. Master.

On the proposition of Wor. Bro. CANNON, seconded by Wor. Bro. FLEEMAN, Wor. Bro. FK. HAINES was re-elected to represent the Lodge on the Provincial Grand Lodge Committee of General Purposes.

On the proposition of Wor. Bro. ELLWOOD, seconded by Wor. Bro. J. T. COOPER, Wor. Bro. W. J. BUNNEY was re-elected to represent the Lodge on the Library Committee.

The Worshipful Master then gave his inaugural address entitled "THE ROYAL ARCH."

## The Royal Arch Degree.

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Before entering upon the subject of my inaugural address I would like, by way of preamble, to say how deeply I feel the honour conferred upon me by election to the Office of Worshipful Master of this Lodge, and how much I thank the Brethren for the confidence which they have shewn me.

Some of my predecessors have expressed a reluctance in assuming the office of W.M., but they were more fortunate than I, since they had the advantage of the advice of our Founder, the Late W. Bro. J. T. Thorp. He was always ready to give that advice, and, by his help and sympathy to lull their fears. It has been a great regret to me, and I feel it more deeply now than ever before, that I never came into close personal contact with him. One happy recollection of him, however, I have, of a time when he presided at one of the festivals of the Union Lodge of Instruction. I still remember how he spoke, the simplicity of his language, and, yet, the profound impression which he made on every one.

Against the lack of his help I am happy to mention the valuable assistance given to me by our worthy Secretary W. Bro. Riley. Without it I should not have dared to go forward, and I am deeply grateful to him for his help and guidance.

At the outset I was puzzled to know what to talk about, but I was helped by the definition, in the Transactions, of the objects of the Lodge:—

“ To provide a centre of union for Masonic Studies, and  
 “ brethren of literary tastes. To attract and interest  
 “ brethren by means of papers upon the history, an-  
 “ tiquities, and symbols of the Craft in order to imbue  
 “ them with a love of Masonic Research. And generally  
 “ to cultivate good fellowship and promote the grand  
 “ principles upon which the Order is founded.”

This opens up a very wide choice, from which I decided to take as my subject a side degree very closely associated with the Craft, viz : The Royal Arch. In this degree at the present time I am very interested. It is one which, for some reason or other, while it does not particularly lack members, yet does not possess sufficient interest to make them regular attenders.

I know that I am not alone in my desire to find some means whereby this interest may be stimulated. I know of one distinguished brother so imbued with the importance of the degree that he advocates that each Craft Lodge should have its own Chapter. This brings to mind that, in the days gone by, the Royal Arch degree was inseparable from the Craft. And while I do not think that I would go so far as the brother I speak of, I contend that another Chapter or two in this Province would be a benefit to the Craft, inasmuch as such brethren as might choose to join could improve their knowledge of the spiritual side of Masonry.

All the degrees of the Craft teach us to realise our great dependence on the Almighty Architect, and to do Him reverence. This teaching is further developed in all the side degrees, and the higher the degree the more intense is this teaching. This fact alone makes one realise the importance of a degree such as I am speaking about, for in it is found the next step in this direction after the Master Mason's rank has been attained. A degree like those of the Craft does not openly display that which it sets out to teach, though, to the earnest man who thinks, the higher principles are unveiled. After all we surely desire to make progress in whatever we undertake, and why allow this most fascinating of all studies, Freemasonry, to be an exception?

In the introduction to the book of Ritual of the degree it says :

“ One of the most popular degrees in Freemasonry at the present time is the Royal Arch. Its teachings and ceremonies are symbolical, and lead to the most refined ideas and thoughts of God as the Creator in Whom we live and have our being.”

By some writers on the subject of the Royal Arch it is asserted that the degree, or Order, is more ancient than the Craft, having a Kabalistic or Jewish origin. This is the only degree in Freemasonry in which we find any reference to the signs of the Zodiac, though, in the Chapters of to-day not directly, but by symbols substituted for them. The fact however that they were used once upon a time may be taken as some proof of the antiquity of the origin of the degree. We find in one of J. S. M. Ward's books that the first written record of the Royal Arch appears in the year 1741, and that the ritual was revised in the first half of the 19th century, but the principles of the degree stretch a long way farther back.

The earliest known mention is an account of a meeting in Youghal in Ireland in 1743, of Lodge No. 21, when the

members walked in procession, and the Master was preceded by the Royal Arch, carried by two Excellent Masters, meaning members of the degree so named. The Royal Arch mentioned here may be another name for the Ark of the Covenant.

The next mention of the degree is in a book by Dr. Dassigny published in 1744, in which the writer says that he is informed that in York "is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualification and excellencies are superior to others, receive a larger pay than working Masons."

"The earliest records traceable in England date from 1758 when several brethren were "raised" to the degree of the Royal Arch in a Lodge, meeting at the Crown at Bristol." You will notice the term used is "raised" and not "exalted." The Lodge just mentioned was a Lodge of the Moderns, and these records therefore make it abundantly clear that the Royal Arch degree was not by any means confined to the "Antients." Mackey from whose book this information is obtained goes on to say that "the degree was not officially recognised by the Grand Lodge of the "Moderns," whose secretary wrote in 1759, "Our Society is neither Arch, Royal Arch, or Antient."

At the Union of the Ancients and Moderns in 1813 it was laid down that "pure Ancient Masonry consists of three degrees and no more, viz ; those of the Entered Apprentice, the Fellow Craft, and the Master Mason including the Supreme Order of the Holy Royal Arch."

In the 18th century it was necessary for anyone wishing to join the Royal Arch degree that he should be an Installed Master, and the fact that the three Principals in a Chapter of to-day *must* be Installed Masters before they can take office, is, in a way, a keeping up of something of the old ruling. J. S. M. Ward says "this apparently arbitrary restriction

ensures that those in control shall understand the inner meaning and object of the ceremony." This indicates that, being Installed Masters, they are expected to have the Masonic knowledge that will enable them to do so.

I am afraid that the restriction mentioned does not help to increase the attraction to the degree, because all who join have it at the back of their minds that many years of waiting must pass before they can hope to attain the goal of their ambition, that is one of the Chairs of the Principals, and "time does not pass without having its effect on all of us."

The fact that the time is so short, between the last degree in the Craft and the eligibility to join the Royal Arch, only aggravates the situation, as it admits young Masons to its fold who have many years of waiting before they can take even a minor office in their Craft Lodge. *It would be better if the period was extended to at least 12 months.* This would give time for the real meaning and teaching of the *Craft* degrees to be better understood. This understanding is to my mind absolutely essential before entering the degree I am speaking about. A more prolonged period of waiting would have the further advantage of giving added importance to the degree.

I should not however advocate a repetition of the methods that were once adopted, for at one time, in England, Past Masters only, as I have previously stated, were eligible for the degree, and this led to a system called "passing the Chair" by which a sort of degree of Past Master was conferred upon brethren who had never really served in the Chair of a Lodge. (*vide Mackey*).

I think I am right in saying that every Freemason sets great value on the antiquity of the Order. It would seem that antiquity is on the side of the Royal Arch and, if this be so, the degree *should* attract to it members of the Craft.

The members of the Royal Arch are called Companions, which may puzzle some. The name, however, has no mystical meaning, but is merely copied from the various Orders of Secular Knighthood, as are many titles given to members and officers of the higher degrees of Freemasonry. So from Brethren in the Craft we become Companions of the Royal Arch. This degree is thought by some to be a fourth degree of Craft Masonry, and from various parts of the Craft ritual, and the fact that the interval can be so very short between the Master Mason's degree and the entrance into the Royal Arch, it is difficult to realise that it is not so. It however is certainly *not*, and it cannot be disputed that it is a distinct degree or Order on its own, for the general arrangement of the Chapter furniture, appurtenances, and the officers themselves are totally different from those of a Craft Lodge.

Another fact giving colour to the idea that it was a fourth degree was that among Irish and Scottish Freemasons it immediately followed the Master Mason's degree. It was treated as though it was the goal to be reached when one set out to be a Freemason, a kind of rounding off (as it were) after the three degrees had been attained.

The *real* Royal Arch Mason should be on a stage higher on the Masonic ladder than his brother in the Craft. By that I mean that his Masonic knowledge is deemed to be greater. In the Craft we learn of square stones only, that is the rough and smooth ashlar, which can only be built in masses, or in walls, stone upon stone, but in the Royal Arch we learn of the arch which spans from wall to wall and so completes the edifice, to build which requires greater skill than is used in squaring stones. This is analogous with the distinctions among Operative Masons of stone squarers and arch masons. The Arch masons were more skilled than the stone squarers and received larger pay.

While I am keen to make the degree popular, I should like to say emphatically that if a brother is desirous of becoming a Companion and has not realised what Freemasonry

really means, and what it is intended to teach, he should wait until he has acquired that knowledge. The degree is more sublime than the Craft, and going deeper, for is it not called the *Holy Royal Arch*, and does it not endeavour to bring us closer to God? J. S. M. Ward says, in effect, we ought to help those who desire to learn, but there are many men with whom it is quite impossible to talk about divine things, and these are the men best outside the degree.

Those brethren who are satisfied to be able to say I am a Mason, as though that were the sole aim and object in joining the Order, and who do not realise, or even think what the step they have taken involves, or realise the responsibilities attached to being a Mason, are no good to the Order. They are not what they profess to be. The same thing applies to Royal Arch Masons, for if the mind of a man cannot understand the teachings of the Craft, it will never understand those of the Royal Arch.

One American writer says—

“ Without the Royal Arch the Master’s Degree is like  
 “ a song half sung ; a tale partly told, or a promise un-  
 “ fulfilled,” and he goes on “ we must regard as funda-  
 “ mental, or an Ancient Landmark, the conception that  
 “ character building has three stages or degrees, and  
 “ three only. The first or E.A. is that of firmly established  
 “ personal morality. The second or F.C. is that of  
 “ developed or trained intellectual faculty. The third  
 “ or M.M.’s degree is that of spiritual enlightenment.  
 “ The Royal Arch ceremony carries the spirituality further  
 “ and intensifies some of its aspects. The majority of  
 “ mankind have no aptitude for abstract thinking and  
 “ spiritual communing . . . Mostly a sufficient guide and  
 “ aid to a higher life is obtained by examples of saints,  
 “ martyrs and other ideals. Most people are content  
 “ to model their lives on Christian example, or to feel  
 “ themselves participants in the great and endless pro-  
 “ cession of the wise and good throughout the ages.

“ But such substitutes are not satisfying to deep thinkers  
 “ or more spiritual natures. They seek to have direct  
 “ communion with spiritual powers. The idea of com-  
 “ muning with the highest spiritual power (that is God)  
 “ pervades the whole of the Royal Arch ceremony . . . .  
 “ For exaltation, a period of probation is requisite, and  
 “ all Master Masons are not qualified for it. What  
 “ Freemasonry needs is a clearer comprehension of its  
 “ fundamental principles and objectives, and a wider  
 “ dissemination of knowledge of the Institution.”

That brings me to the special work of the Lodge of Re-  
 search, a work that helps to enlighten the minds of brethren  
 wishing to be enlightened as to what Freemasonry means,  
 its history, its symbolism, its aims and objects, all of which  
 are stepping stones to that knowledge which adds to our  
 skill as builders of that Temple not made with hands.

As it is only by obtaining a clearer idea of the plan laid  
 down by the Most High for the perfection of the lives of the  
 human race, that we as Freemasons can best serve His  
 purpose while we sojourn here on earth, we should let no  
 opportunity slip by that will teach us the meaning of this plan.

In the Craft degrees we have been shewn three stages,  
 personal morality, intellectual training, the beginnings of  
 the spiritual training, and in the Royal Arch we are taken  
 still a further step. Should we leave this opportunity un-  
 tried? . . . . I think not if we would do our duty.

To conclude this address I would like to quote the words  
 of the late W. Bro. J. T. Thorp, at the consecration of St.  
 Martin's Chapter in 1923.

“ For however noble and excellent may be the principles  
 “ and practices inculcated in the Craft degrees, they  
 “ are surpassed in nobleness and in beauty by those  
 “ placed before us for adoption in the Supreme Royal  
 “ Arch; for therein we should realise the necessity of

" striving to reach a greater height than we have before  
 " attained, both in the moral and spiritual world.

" What then should be the constant aim and object of  
 " every Companion of the Order? To advocate and  
 " cultivate a profound reverence for the Most High, to  
 " stimulate one another in labours for the welfare of our  
 " fellow-men, and amid all the storm and stress through  
 " which we daily pass, to strive ever "to keep life's  
 " Horizon bright." Above all, we put our trust in the  
 " true and living God most High, look confidently to the  
 " future, have an abiding faith that the present dark  
 " shadows will pass away, and a brighter and happier  
 " era come upon the earth, and reign in the hearts and  
 " lives of men.

" Meanwhile the wheels of time roll on, the seasons  
 " change, men come and go, until at length a golden dawn  
 " bursts on the waiting world, glad herald of that perfect  
 " day of which through many ages prophets have ever  
 " dreamed and poets sung."

The paper was listened to with great interest by all present. It did not deal with the ritual or the Royal Arch Ceremony, but with the degree in its relation to the Craft, the general attitude of Companions of the degree in the matter of attendance. It suggested reasons for this attitude, and also contained suggestions to improve this condition. On the conclusion of the paper Wor. Bro. COTTON proposed a hearty vote of thanks to the W.M. for an interesting paper. The vote of thanks was carried with acclamation.

The Wor. Master rose for the First time.

The Secretary not having received any communication from Grand Lodge, the R.W.P.G.M. rose and announced that he had received one which contained a notification of the resignation of the Grand Secretary owing to ill-health, which was regretted by all.

The Wor. Master rose for the Second time.

Wor. Bro. COOPER proposed as a FULL MEMBER of the Lodge Wor. Bro. HEATON, P.M. of Wyclif Lodge, No. 3078, Lutterworth, residing at Lutterworth. This was seconded by the secretary.

The Secretary reported the resignation from the Correspondence Circle of Bro. CHARLES BURDON, (London), who had been a member for forty years, also the death of Bro. J. R. DASHWOOD and Bro. KERSHAW. These losses were all recorded with regret.

Apologies were received from Wor. Bro. C. D. EATON, Wor. Bro. MACLACHLAN, Wor. Bro. BLADON, Bro. R. G. ROBINSON, Bro. YARNALL, Jr., Bro. HAYWOOD, (Peterboro.) and Bro. J. C. BURTON.

The Wor. Master rose for the Third time.

Hearty greetings were received from Prov. Grand Lodge and the various Lodges represented.

The Lodge was closed in due form at 7-45 p.m.

A conversazione was held after the Lodge was closed.

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## The Two Hundred-&Thirty-Second Meeting

was held at the Freemasons' Hall, London Road, Leicester,  
on Monday, November 22nd, 1937.

*There were present.*—Wor. Bro. W. H. COTTON (Acting Worshipful Master) in the Chair. Wor. Bro. J. T. COOPER, S.W. ; A. J. S. CANNON, Acting J.W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; G. E. PHIPPS, S.D. ; E. H. STORK, J.D. ; FRANK HAINES, D.C. ; J. C. BURTON, I.G. ; T. O. JUDGE, Steward ; Bro. D. CHOYCE, Tyler. Also present Wor. Bros. A. E. DIGGINS, G. B. ELLWOOD, A. L. MACLEOD, acting I.P.M., and GEOFFREY WILKES.

*Correspondence Circle.*—Wor. Bros. A. A. ADCOCK, S. BUTHERWAY, E. GIFFORD, A. E. ROSSITER, W. E. MOORE, J. W. CLARKE, F. T. HEATH and Bros. J. J. W. GRUNDY, A. M. DALBY, W. RIDGEWAY, S. A. CLARKE, T. S. GRIFFIN, T. WILKIE, W. T. TANSER, F. A. GOODFELLOW, F. H. SHILCOCK, W. WIGHTMAN, J. C. CLAYTON, L. H. WESLEY, E. POLLARD, ALEX. BAILLIE.

*Visitors.*—Bros. R. G. DUNMORE, F. J. MARTIN, CHAS. DENGATE, D. TURNER, L. S. HEALEY, A. H. POLLARD, G. L. ORAN, E. G. WHITE, T. A. GARNER, H. BOWERMAN, W. A. THORPE, G. F. HALLAM.

The Lodge was opened in due form at 6-15 p.m.

Before the Minutes were read the Acting W.M., rose and explained that it was owing to the absence through illness of Wor. Bro. BRIDGER, W.M., that he was occupying the Chair. He said he was grieved to know that Bro. BRIDGER was so ill, and knew that it would be a very great disappointment to him at not occupying the Chair on this the first Lodge night after being Installed. He knew the brethren shared with him his great regret, and he would ask the Secretary to write a letter to Wor. Bro. BRIDGER expressing the regret at his unavoidable absence, and wishing him a speedy recovery. The letter to be sent as soon as Wor. Bro. BRIDGER was able to receive any correspondence.

The Wor. Master also spoke of the great loss Masonry had sustained recently by the death of Sir Colville Smith, who for twenty years had done invaluable work as Secretary of the Grand Lodge of England and he asked the brethren to stand in their places as a mark of sympathy and respect to his memory.

The Minutes of the last regular meeting held September 27th, 1937, were read, confirmed and signed.

The acting Wor. Master then invested Wor. Bro. J. C. BURTON as Inner Guard, Wor. Bro. BURTON being unavoidably absent when the Installation ceremony took place.

A Ballot was then taken for Wor. Bro. FRANK W. HEATON Woodmarket, Lutterworth, Rugby. Schoolmaster and W.M. of Wyclif Lodge, No. 3078 as a FULL MEMBER of the Lodge, proposed by Wor. Bro. J. T. COOPER and seconded by the Secretary. The ballot was unanimous in favour of the candidate.

The following brethren were unanimously elected as members of the Correspondence Circle :

Wor. Bro. DONALD TURNER. Southernwood, Bilton,  
Rugby. Teddington Lodge, No. 4528.

Wor. Bro. REGINALD JACOBS. Chapel Lane, Knighton.  
Lodge No. 2081.

Bro. S. J. USHER. Brooklands, The Fairway, Manor  
Road, Leicester. Lodges Nos. 1391, 5664.

Bro. J. BARKER. 24 Derbyshire Lane, Hucknall, Notts.  
Byron Lodge, No. 4014 Notts.

Bro. ARNOLD SYKES. 33 Leonard Avenue, Sherwood,  
Notts. Thornhill Lodge, No. 1514, West Yorks.

Bro. A. L. ORAN. (When initiated the name was Auer-  
haan, but was changed by deed of poll May 1934).  
Address, Hearsall, Scraftoft Lane, Leicester. St. John's  
Lodge, Coventry No. 2811.

Bro. ALEXANDER BAILLIE. Knighton Lane, Kibworth  
Beauchamp. Lodge No. 3919.

A paper was read by the Secretary Wor. Bro. RILEY,  
entitled "SOME THOUGHTS ON FREEMASONRY AND A CALL."

### **Some Thoughts on Freemasonry, and a Call.**

By W. BRO. W. H. RILEY, P.M. 3448, 2429, P.P.C.S.D.  
Leics. and Rutland. Nov. 1937.

The paper that I propose to read to you to-night has nothing in it of the history or symbolism belonging to the Craft, but deals with the Order as a whole. I was prompted to prepare this paper after I had been seriously thinking about the Order, and wondering whither it was heading.

My train of thought must have been like that of the late W. Bro. J. T. Thorp when he put the following questions into the preamble of a paper that he read before The Nottingham Installed Master's Lodge in 1917.

What is the present view of Masonic symbolism ?

Is the hitherto generally accepted symbolism still binding upon us to-day ?

Are Masonic ethics the same now as they were two centuries ago ?

Are Masons honestly endeavouring to carry out the object which they, at the outset, declared had prompted them to solicit the privileges of Freemasonry ?

Are the obligations taken and the promises made during our progress through the degrees to be considered as absolutely binding, or are they to be viewed as archaic, obsolete, and of no account ?

It is not my intention to answer these questions, and I only enumerate them to shew the similarity of our thoughts. The nature of these thoughts you will gather after I have read my paper. I trust that I may be forgiven for speaking candidly about certain aspects of the Order as they appear to me. My remarks may seem pointed, so please take them in the spirit in which they are given, that of brotherly sincerity and kindness.

It is strange, don't you think to be told by a brother that you take Masonry too seriously? And yet this has been said to me. Can one take Masonry too seriously, particularly in this age of materialism ? I do not admire a fanatic, because I believe such a person does more harm to his cause than good, but to be a Freemason without understanding is on a parallel with attending church regularly by force of habit, and failing to realise what one really goes for. In reading my paper I may be like St. John crying in the wilderness, but if it does no more than make some brother think things out a bit, it will have achieved a good purpose.

The answers to W. Bro. Thorp's questions will be found in the actions of some of the brethren, for actions speak louder than words, and from my observations they are

somewhat disappointing to say the least of it. We are told that Freemasonry is "a peculiar system of morality veiled in allegory and illustrated by symbols." This short phrase rolls easily off the tongue of both old and young Masons, when they are asked "What is Freemasonry?" How many Masons, whether young or old, give it serious thought? It is a phrase composed of twelve words only, yet there is enough subject matter in its key words to supply material for as many books as would fill a Masonic library. On looking up, in the dictionary, the meaning of those key words Morality, Allegory, and Symbols, I find that Morality means the practice of social duties; an Allegory, simply explained, is a parable, which in its turn is a story pointing a moral or serving as an example.

"In design it is always spiritual, and its scope is usually confined to a single lesson, and the construction of the story often veils the truth."

As an instance of this take the well known parable of the sower going forth to sow. This is a parable veiling the truth. Symbols are figures or designs to pictorially represent an Allegory, or it may be to serve as a reminder of a duty or service. Freemasonry is therefore the practice of social duties put before us in the form of Allegories or parables, the meaning of which is veiled. These Allegories or parables are illustrated by a symbol or a group of symbols.

Throughout the Ritual there occur from time to time these allegories, and in the Lodge room or Temple there should always be displayed the symbols to bring home the lessons. The former are taken by the young Mason literally, or as historical facts, when they are first recited to him, while the symbols appear to him as figures meaningless and unfortunately seldom adequately explained. These remarks apply in a more or less degree to the older Masons, but while the young Masons have every excuse in their favour, the older Masons have none. The latter have had time in which to study these matters, or a chance to find out their meaning by enquiring about them.

Who should be considered the most capable person to impart this invaluable information? The answer is obvious. Those brethren who have filled the various offices, and have occupied the W.M.'s chair, the chair of Wisdom. Does not the Ritual point out that one of the qualifications for the Master's Chair is, that the Master should be able to instruct the brethren in Freemasonry, meaning together with the ceremonial, the principles, history and symbolism. After he has filled the office of Worshipful Master and installed his successor, he is styled a "Past Master." The dictionary describes a Past Master as "one who has occupied the office of Master, especially among Freemasons, hence anyone known to possess ample knowledge of some subject."

It is the ambition of most of the brethren to become a W.M. and to occupy the exalted position that accompanies that office, and in nearly all cases on reaching the chair, they carry out the various duties admirably so far as they go, but they do not go far enough. When a brother vacates the chair in favour of his successor, oftentimes you will hear him say "now I am finished, and I am on the shelf," as though his sphere of usefulness was over, his part played, and from then onwards his place was in the audience as it were. This is clear proof that he has not realised his true position. It is a pity that, owing to this attitude, the younger brethren look upon him as one who has gone as far as anyone can go in the Lodge, and has achieved his ambition, and they turn their eyes in the direction of his successor. You know what I mean "The king is dead, long live the King." Instead of this view being taken, they ought to feel that now we have another "Past Master" to whom we can appeal for explanation, help and guidance; another who can tell us what this or that means, and why this or that is, or should be done. I wish that I had the influence of oratory to so impress every Past Master that he could not fail to realise the great work he could do if only he would; and the fact that the enthusiasm of the brethren and the great work of the Craft really rest upon his endeavours and his knowledge. I say

this in all sincerity and kindness and in no way as an unkindly critic. How many Past Masters make it their business to enlighten the newly made brother on the great responsibilities he has taken upon himself by becoming a member of the Order?

What is the usual course of things? In the 1st degree the candidate is everything, for how long? One night only. In the second the atmosphere is one of casual interest; one can sense it; the candidate can feel it, and yet this degree is the axis round which the others revolve. Then comes the third degree, and what happens? A very impressive ceremony is performed, and the young Mason's education is over. After this he is left to find his own way about.

What a difference from the first night. If he thinks of his experience at all, it is with wonder as to its meaning, and he desires that in the future some experienced Mason will explain this to him.

The Past Masters of his Lodge in those early days of Freemasonry, although they be brothers, seem to be too exalted in the Order and he is diffident of approaching them to ask questions, while they do not approach him to give him any information. So the matter rests, and he becomes yet another jewel the value of which seems likely to remain untested. No Mason can say that this is a travesty of fact, and we must all own that we are shirking a duty and helping to cast away a gem which might have adorned the Masonic crown. It is the duty of every Past Master to make himself a real Past Master, one who looks upon the opportunity of imparting his knowledge as a real delight. It is a service invaluable to the Craft.

Do you know what the dictionary description of the Order is? I will tell you. "An institution composed of men banded together for social enjoyment and mutual

assistance'' or in other words a social club. This description is far from the truth, and only skims the surface. We overlook the fact that conferring degrees does not make men Freemasons, it only admits them into the Order. The conferring of degrees can no more make a man a Freemason than a sports club can make a man proficient in the sport it caters for by making him a member of the club. To make him proficient at the game he must have a good teacher or coach, one who knows and can explain all the points, and who can tell him exactly what to do, and the reason for doing it. It is so with the Order. The strength of the brotherhood, and the excellence of its work in the world rest entirely on the dissemination of the knowledge of its true principles, its objective, its history and symbolism.

Remembering and reciting the Ritual is not Freemasonry, it is only a feat of memory. It is the spirit that matters, and the spirit is not there without understanding. Let us be honest and not lay the blame upon the brother whose enthusiasm has waned through lack of imparted knowledge, and who has taken consolation in social enjoyment and mutual assistance as the dictionary puts it, which is not Freemasonry. It is as much our fault as it is his, for no one can honestly be blamed for ignorance if he has never been taught. From what I have said it is easily realised that instead of the Master's work being ended when he vacates the chair, it is, or should be, only beginning. At the present time there is a strong tendency for the younger brethren to seek for information, and if my idea is correct, the need for the Past Masters to act and do their allotted task is greater than ever. Social and Spiritual principles, when working together, produce excellent results, but working separately the results are not nearly so good. In this materialistic age the social principle, being the easiest to cultivate, overshadows the spiritual, which is not to the good of humanity in general or Freemasonry in particular. Freemasonry consists of both principles, and they must not be separated. It is the work of all true brethren to see that the balance is kept level.

We hear from time to time that Freemasonry is a secret society but it is nothing of the kind. Every Freemason is known, as are also the times and places of meeting, so how can it be a secret society? It is, however, a society with a secret which is quite a different matter. It is obviously impossible to discuss in this paper what that secret is, and when the question is asked by one Mason of another I very much doubt if it is ever answered. I doubt very much if I could answer it myself. In a book entitled the "Builders" by the Rev. Fort Newton, at the end of a chapter on "The Secret Doctrine" we read :

" Apart from the Rites, there is no mystery in Masonry,  
 " save the mystery of simple things. So far from being  
 " hidden or occult, its glory lies in its openness, and its  
 " emphasis upon the realities which are to the human  
 " world what light and air are to nature. Its mystery  
 " is of so great a kind that it is easily overlooked ; its  
 " secret almost too simple to be found out. It is not  
 " given to every man the mind capable of appreciating  
 " the secret, and that man never finds it out."

You and I, brethren, have seen proof of this manifested over and over again to our great disappointment and regret.

Some say that Freemasonry is a religion. Freemasonry is not a religion, nor does it set up to supplant any religion in the slightest degree. Moreover we are forbidden to discuss any form of religion at our Masonic meetings, either in the Lodge room or at the "Table." Freemasonry, and the Church, of whatever denomination, work out a part of the great Creator's plan for the uplifting and perfection of mankind here on earth, each in its own way. Freemasonry endeavours to select for its members only such men as are of "good report." It takes this report as some kind of guarantee that the minds of such men are capable of understanding, appreciating, and practising the great ideals which the Order stands for. The mind and character of men seeking admission should receive much greater consideration

than they do, for more hangs upon them than appears at first sight. The fact that Masonry cannot change a Man's nature should always be remembered. There are some men whose minds are quite incapable of understanding and appreciating the spiritual lessons of Freemasonry, even though the teacher should shout them from the house tops. The minds of all men vary, and as these minds vary so does the outlook on life, and men act accordingly. Some men are incapable of understanding the meaning of SERVICE, for instance, in its fullest application. Service to humanity is service to God, and service to God is one of the great principles of the Order. Then again the name of God is the name above all others in Freemasonry, but there are men with whom it is quite impossible to discuss the spiritual side of life, and these men are best outside the Order. So we should always remember that the service we render to God's creatures we render unto Him, whether it be good or evil, and we be judged by Him accordingly.

The Church on the other hand opens its doors to all, for collective worship, but rejoices greatest over the sinner who seeks its guidance and comfort. The Church and Masonry, in the Operative sense, worked together for centuries, and the result of their labours can be seen all over England in those glorious piles of "frozen music" of which we are so proud ; and although the Order has changed constitutionally it is closely linked with the Church, for both serve the one Great Master, the G.A.O.T.U., Whose all seeing eye watches over them. Freemasonry is however religion, for what does religion mean ? The dictionary informs us that it "is the recognition of a supernatural power, and the duty lying upon man to yield to that power obedience ; the performance of our duties of love and obedience towards God ; any system of faith and worship and the sense of obligation to duty." What is all this but Freemasonry ?

Let us hear what the Rev. J. George Gibson, LL.D., Prov. Grand Chap., of Northumberland has to say on this

point. In a paper entitled "The Ethics of Freemasonry" are these words, quoted from the Apostle James,

" Pure religion and undefiled before God and the Father  
 " is this, to visit the fatherless and widows in their  
 " affliction and to keep himself unspotted from the world."

The Hebrew prophet Micah voices the same thought

" He hath shewed thee, O man, what is good, and what  
 " doth the Lord require of thee but to live justly and to  
 " love mercy and to walk humbly before God." "Free-  
 " masonry is a practical religion on these lines. It is  
 " labour and love, brotherly kindness, self culture, and  
 " obedience to the Great Light that streams through the  
 " sacred law which holds the place of honour in every  
 " Lodge."

I am sure that you will all agree with the Rev. J. George Gibson that Freemasonry is a practical religion. Its foundations are laid on the belief in a supernatural power which we call the G.A.O.T.U., to Whom we must all submit, and Whom all ought humbly to adore.

It is not for us to trouble ourselves as to what manner of Being He is. It is sufficient for us to realise, in our innermost minds, and acknowledge that we do believe that there is a power that orders the Universe, without Whose aid and guidance we are as helpless as a ship without a rudder. All that need concern us is to do His will. To help us to do this He has placed instructions and guidance in the Book which we call the V.S.L. It is pointed out to us that, in that book we shall find set out clearly how to carry out our duty toward God, our neighbour and ourselves. It is moreover to be our unerring standard of Truth and Wisdom, and it is our duty to order our lives according to those divine precepts. As Freemasons we are to do these things, not by following any form of dogma, but by a practical religion untrammelled by sect or creed. It is this freedom of action that makes Freemasonry such a vital force among all men who seriously enter the Order.

Freemasonry tries to direct the steps, by allegory and symbolism, which will lead us to live honourably in joy and fellowship with all men. It points out the necessity of self-culture, in order to gain knowledge of the secrets of nature and attain unto wisdom. Why this self-culture? It is only by its practice that a man is enabled to fully appreciate the glorious and bounteous goodness of God, to realise that life here on earth is only the time allowed us in which to help to make this world a better place to live in, which we do by example, and to feel that there is something beyond it all. If the principles of Freemasonry and its design are followed with an understanding mind, a brother will be, not a spendthrift, but temperate in all things; upright in his dealings, a worker, a follower of the Creator's laws. He will encourage all healthy sport, love beautiful music and all things that are beautiful, enjoy a good laugh, and delight in being happy and in communicating happiness.

The late Sir Alfred Robbins, who was President of the Board of General Purposes of the Grand Lodge of England said:—

“ A Mason can put aside his Masonic clothing, and  
 “ his emblems, he can leave them behind with the Tyler  
 “ of the Lodge; but he has to carry his principles into  
 “ his daily life, into his home life, into his business life,  
 “ and unless a man who is a Mason is a better man in  
 “ his home life, in his relations of citizenship, and his  
 “ daily contact with his fellowmen, that man is not a  
 “ true Mason. He is simply a discredit to the great body  
 “ to which he belongs, rather than one who brings it  
 “ any Glory.”

These are true words from the lips of a great Mason and are worth pondering over.

To carry out the great responsibilities that are undertaken when a man enters Masonry it is not necessary or desirable to look upon the Order with the sad eyes of a puritan, or to

feel that it would make it easier to fulfil the obligations if there were no social side to Freemasonry. To attempt to abolish this would be a suicidal policy, for no society, religious or secular, can carry on its work successfully without the social side entering into it. This side of Freemasonry has played an important part at all Masonic gatherings from the earliest times, and very interesting reading is to be found in the records of olden day refreshment customs. Times have changed since those days of 200 years ago, when Lodge meetings were held in Taverns and coffee houses. Some of the names of these taverns are as household words in Freemasonry to-day. The fact that Masonic meetings were held in such places was a matter of convenience, for they were the only ones which could provide a room large enough. It does not follow that the status of the Order was lowered thereby, or that a finger of doubt can be pointed at the sincerity of the Brethren of that time. Freemasons were as sincere then and, I venture to think, more so than they are to-day, even if the ceremonies were carried out amidst poorer surroundings. We must bear in mind that it was to some of the Brethren of that day that the responsibility for revising and re-writing the early ritual was entrusted, with a result in that ritual we admire so much to-day. The social side of the Order to-day is only a continuation of the old custom of those early days. In the days gone by, providing a meal for those occasions was more necessary than it is to-day, apart from the social element. In many instances the Brethren had long distances to travel in order to attend a meeting of their Lodge, and the means of transport were slow and tedious. So refreshment was provided for tired Brethren at the end of the journey. Sometimes it was served before the Masonic work of the day was commenced. This was convenient also, in that it allowed those Brethren from a distance to leave earlier than they would otherwise have been able to do, for it was not too pleasant to travel the roads at a late hour, as they were not by any means free from dangers.

The social side is one of the finest aids we have for helping to strengthen the ties of brotherhood. It seems so very strange to speak of every Mason as a brother, and yet how few (comparatively speaking) know one another. In our own Province for instance, which is quite a small one compared with some, the great majority of the Brethren are unknown to one another. It would be a source of great pleasure, and mutual benefit, if some of the Lodges outside the city were invited to come as visitors to the city Brethren. Such visits would help to bind all together, and the exchange of knowledge and the making of new friends would be of inestimable value. I know that some of the city lodges visit one another, but only because the W.M.'s. are friends of one another. This is surely not the meaning of a brotherhood, and I think the idea of visiting should be given wider scope. I realise that the question of expense arises when considering the matter of interchange of visits in the committee stage, but I am sure that this is not an insurmountable difficulty. It might ease the situation if there were no competitive hospitality. When participating in the social side it would be well to call to mind sometimes the jewel of the stewards, the cornucopia and the compasses. The former is an emblem of plenty, without which there can be no real hospitality, the latter reminds us who partake of the refreshment and the stewards who arrange it that it should be kept within due bounds, so that profit and pleasure may be the result.

While speaking of the steward's jewel there is something I would like to say for the stewards. These brethren are entitled to every courtesy from the rest of the Brethren. Their work is exacting, and not always the kind of work that they would choose to do ; they undertake it as a duty, and they should not be spoken to as though they were there to be ordered about by the Brethren at the Table. I know of no office in Freemasonry that gives one brother such an insight into the character of another as does the office of steward. Some brethren seem to forget that, although they

have left the Lodge room, they are still Masonic brethren, and this forgetfulness is not as it should be. To remember that they are still Masonic Brethren will not prevent them enjoying to the full the social side. Their very enjoyment should help them to remember. This particular side of the Order should not be treated thoughtlessly, for it is here that, for some, danger lurks. It would be well if every Mason would bear in mind and act according to the "Old Charges" which will be found in that much unread "Book of Constitutions" presented at the Initiation. Rule No. 2 runs thus ;

" You may enjoy yourselves with innocent mirth treating one another according to ability, but avoiding all Excess, or forcing any brother to eat or drink beyond his inclination, or hinder him from going when his occasion calls him, or doing or saying anything offensive or that may offend an easy and free conversation, for that would blast our Harmony and defeat our laudable Purposes, &c., &c.,"

" No. 5. You are to act as becomes a moral and wise man ; particularly, not to let your family, friends and neighbours know the concerns of the Lodge, &c., but wisely to consult your own Honour, and that of the Ancient Brotherhood for reasons not to be mentioned here. You must consult your health by not continuing too late or too long from home, after Lodge hours are past, and by avoiding gluttony or drunkenness that your families be not neglected or injured nor you disabled from working."

I mentioned a short while ago the dictionary definition of Freemasonry "an institution composed of men banded together for social enjoyment and mutual assistance," and the Order might easily degenerate into nothing else but this if the social side were to be given the most prominent place at our meetings.

One other thought before I leave this side of Freemasonry. I fear it is dangerous ground on which I am about to tread, but I am going to say a word or two about Ladies' Evenings. These occasions are the least return that we can make to the Ladies for our absence from home occasioned by our Masonic duties, but at these gatherings a number of Non-Masons, quite apart from family connections, are visitors, and the impression they go away with is that Masons do themselves very well, and that it must be a good thing to belong to the Masons' crowd. They of course know nothing more of Masonry than what they see on these occasions. Some brethren appear to think that passing a cigar, or jolly-ing a little and being a "good fellow" is the sum total of brotherhood, and that a man possessing these qualifications would make a good Mason. This is only the froth of life, and is often accompanied with a loud voice, or sharp repartee, but is not in any sense of the word a true sign of fellowship let alone brotherhood. This is a point worth thinking about. Great care should be exercised in the selection of new members, and it is heartening to know that the Grand Lodge is doing something to help in this direction.

It would be a good thing if every prospective new member was invited to present himself before a small selection committee of P.M.'s so that they could see the manner of man he is, judge by his appearance if he is desirable, notice his manner of address and his replies to questions. Photographs are all very well, but the statement that a camera cannot lie is far from the truth. There can be nothing objectionable in this procedure, and no man worthy to be a Mason would raise any obstacle to it, and it would almost certainly raise the Order in importance in the eyes of those who wished to join. The new blood we allow to flow into Masonry, to assist in giving life to the Order and fulfilling its great traditions, should be of the right quality. It should run in the veins of men who are impressed by the good influence Freemasonry brings into the life and actions of a citizen generally, and upon whom this impression has created

a desire to practise this greater usefulness of service in the world, and to develop the virtue of the love of fair dealing with a fellowman.

A last thought and I have finished. There is, in the minds of some outside our Order, an impression that it is a kind of benevolent institution, and that to join the brotherhood is as good as an Insurance Policy. This no doubt has been occasioned by the knowledge of the existence of what we call our Central Charities of which we are justly proud, and which are known all over the world. Freemasonry is not in any way an Insurance Policy, far from it, for it is well known to every Brother that he gets no more out of Freemasonry than he puts into it, either spiritually or materially. There are quite a number of Benevolent Societies and Insurance Companies in existence without the necessity of Freemasonry posing as one. Charity, we know, is one of the brightest jewels of our Order. In fact I heard one Worshipful Brother say that without Charity our Masonry was nothing. This is not true. Charity is *one* of the truly Masonic ornaments which we are told, should always be kept at their fullest splendour, the *other* being Benevolence. It is Benevolence, or the disposition to be good and kind to our fellowmen, that prompts Charity. So we see from this that Masonry, by its principles and tenets, teaches us to be benevolent, and out of this kindly disposition and love Charity is born. Masonry creates Charity, but Charity does not create Masonry. Our Charities were instituted and are kept up because it is our duty to help the fatherless and widow, and those brethren who have fallen by the way, and also because we seek to be good men and true. As Freemasons we have bound ourselves to do this, not in so many words, but by the unselfish principles expressed in our Obligations, which cannot be carried out faithfully unless we practise true Charity, and are mindful of the needs of others.

Every Freemason is proud of the able manner in which the "Masonic Charities" are constituted and managed so as to assist the brotherhood in the work of carrying out their

charitable principles. The Charitable Institutions referred to are the Schools for Boys, the School for Girls and the Homes for the Aged. In the Boys' and the Girls' School, as one brother put it, "the wee toddling feet of our orphan boys and girls are gently led into the paths that will enable them to grow up into strong manhood and womanhood." Then the Aged are helped and cared for lovingly and kindly, and as the tottering feet near the edge of the grave, and the shadows lengthen, the strong arm of the Fraternity is around them and their last days are made bright and cheerful.

These Institutions, as I have said, do not exist because ours is a beneficiary Order, but first because, in the case of the children, we seek to make them good citizens, and secondly, in the case of the aged, to help carry the burden which falls upon them, and thirdly because we desire as far as it lays in our power to be true to the principles and tenets of our Order. It is our bounden duty to help a brother who has fallen on evil times, also to assist those who were nearest and dearest to him, left behind only partially provided for when he "Passes over," and the brother who is asked to fulfil that duty and refuses to do so is not a good Mason, is false to his Obligation, and lacking in his understanding as a Brother of the Order, in other words he brings it into discredit. So much brethren for what I term "thoughts on Freemasonry," and now what about the "Call."

Our civilisation to-day is passing through a period of transition, and all around us there seem to be dark shadows of grave danger. Misunderstandings between Nations are putting a tremendous strain on the tact and diplomacy of the Ministers of State, to prevent them from ending in war with all its horrors. In Spain there is civil war, and Japan and China are at one another's throats, and these centres of trouble may cause grave complications. At home, although there is a semblance of peace, the pursuit of pleasure and excitement in some form or other has first place, and under the plea of the Culture of Health Movement,

every chance is taken to find excuses for licence in an undesirable direction. The greater intimacy permitted between the sexes may easily lead to peril. With all this, there is certainly very strong evidence of a tendency towards selfishness. In religion some nations have even gone so far as to leave God entirely out of their calculations. These great changes in the general outlook on life, have come upon us all too rapidly to give time to enable us to understand what the ultimate result may be. The Church has seen the danger signal, and has sent out a **RECALL TO RELIGION**, but the response has not been very successful. Deeply rooted in the hearts of the British people there is the Christian Faith, but the Church somehow or other has lost the grip it once had. Where is Freemasonry in all this? Its spirit stands looking on, wondering where it is all leading and how long it will take to reach again a state of stability and solidity of purpose.

The old order is changing rapidly and disappearing and what the new order will be, if there will be one, no one can say. The great responsibility rests on this generation of determining what this new order shall be, whether it realises the fact or not. It is certain that, if this civilisation is to continue, men and nations must learn to live trusting one another, and to do this God and His Laws cannot be left out of the reckoning. The Rev. Herbert Dunnico, P.A.G. Chap., and P.P.G.Chap., of Essex in a paper entitled "Masonry and the New Age," said words to this effect ;

"If the new world does not become a world of friends  
 "it will become a great human volcano, fraught with  
 "destruction. This is the choice confronting us and this  
 "is the situation that Masonry is called upon to face."

I think he is right. If this civilisation ceases, as other civilisations have ceased ages ago, Masonry dies with it, and may never again be reborn. Already Germany and Italy have banned Masonry from their midst, but this act does not seem to have in any way eased their internal

troubles. It is therefore at this time that Masonry should do all it can to bring the brotherhood closer together, and strengthen the ties that bind us to one another; not only in our own small circle, but in the wider circle that encloses the whole Order, so as to be able to act as a leavening influence for good throughout the world. We can do our part in this effort by helping all the brethren with whom we come into contact to understand not the outward and visible form of Freemasonry, that is always on the surface, but the inward and spiritual form also, to help them to recognise in what they see and hear in the Temple the lessons it has always tried to teach. This cannot fail to create a love for Freemasonry, that practical religion, and help to make it the powerful force for good which is its true objective. Particularly is this so of British Freemasonry.

So my paper ends. I have put before you some thoughts on the Order, I have also made THE CALL and I trust not in vain.

"God grant me these; the strength to do  
 "Some needed service here;  
 "The wisdom to be brave and true;  
 "The gift of vision clear.  
 "That in each task that comes to me  
 "Some purpose I may plainly see.

"God teach me to believe that I  
 "Am stationed at a post,  
 "Although the humblest 'neath the sky  
 "Where I am needed most.  
 "And that, at last, if I do well,  
 "My humble services will tell.

"God grant me faith to stand on guard,  
 "Uncheered, unspoke, alone,  
 "And see behind such duty hard  
 "My service to the throne.  
 "Whate'er my task, be this my creed  
 "I am on earth to fill a need." (E. A. Guest).

The brethren listened very attentively to the paper and at its conclusion the W.M. proposed a hearty vote of thanks to the lecturer which was seconded by Wor. Bro. BUNNEY, both the proposer and the seconder were very appreciative in their remarks.

The following exhibits from the Masonic Museum were explained to the Brethren by Wor. Bro. ELLWOOD the Librarian and Custodian of the Museum, and the W.M. warmly thanked him. Two Masters Aprons (old). Royal Arch apron. Scottish Apron. An exceedingly small R.A. apron. Large Black Apron, Rose. French Chart, depicting Masonic signs and steps. An old Engraving of R.A. Temple. French Certificate (Fondeurs), Brass Stand for a Smoothing Iron, with ladder handle. Two old Jewels.

The Wor. Master rose for the First time.

The Wor. Master rose for the Second time.

The secretary read two letters replying to his letters of sympathy one from the son of Dr. Pratt and one from the widow of Bro. MacLachlan. The deaths of the two brethren are here recorded with regret.

The secretary reported the following resignations. Wor. Bro. STURTON (Peterboro.), Bro. J. BULLEN, Bro. MESSER, Bro. SAVIGE and Bro. W. C. CATT.

The following apologies were received. Wor. Bros. C. D. EATON, C. BLAND, M. SIMPSON, W. H. WOOD, B. H. UNSWORTH, F. G. FLEEMAN, S. HERBERT and Bro. L. A. GORNALL.

The Wor. Master rose for the Third time.

Hearty greetings were received from Prov. Grand Lodge and the various sister Lodges represented.

The Lodge was closed in due form at 7-50 p.m.

A conversazione was held after the Lodge was closed.

## The Two Hundred-&Thirty-Third Meeting

was held at the Freemasons' Hall, London Road, Leicester, on Monday, January 24th, 1938.

*There were present.*—Wor. Bro. W. H. COTTON, P.M. Acting Worshipful Master ; W. BOND, Acting S.W. ; F. G. FLEEMAN, J.W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; G. E. PHIPPS, S.D. ; E. H. STORK, J.D. ; FRANK HAINES, D.C. ; J. C. BURTON, I.G. ; T. O. JUDGE, Steward ; Bro. D. CHOYCE, Tyler. Also present Wor. Bros. GEOFFREY W. WILKES, G. B. ELLWOOD, CONSTANTINE BLAND, WM. TOMLINSON, A. J. S. CANNON, P. M. WEBSTER and SHORTHORSE SMITH.

*Correspondence Circle.*—Wor. Bros. S. WRIGHT, E. GIFFORD, A. S. WHITCHER, S. BUTHERWAY, A. E. ROSSITER, A. FARQUARSON, J. W. CLARKE, J. W. SMITHARD, JAMES ALLEN, W. E. MOORE and C. E. HAINES also Bros. W. E. HALL, W. RIDGEWAY, J. J. W. GRUNDY, H. W. SHARDLOW, E. F. PICKERING, T. DILKES, F. ADDISON, D. TURNER, J. C. CLAYTON, A. L. ORAM, E. P. POLLARD, S. A. CLARKE, P. G. HARDING and H. F. GOODFELLOW.

*Visitors.*—Wor. Bros. G. R. PETTIT, F. G. MARLOW, P. G. DUNMORE, H. G. STUART, G. A. HARRINGTON and Bros. A. PARTRIDGE, W. F. NEWBOLD, F. C. LINQUIST, A. H. POLLARD, E. HILL, B. GILL, C. V. BIRD and J. G. STEEL.

The Lodge was opened at 6-15 p.m.

The W.M. rose and said "Brethren we have on our minds to-night the great loss we have sustained since our last meeting through the "passing" of our Worshipful Master. Wor. Bro. Bridger was a good man and a good Mason. He was a brother whom we all greatly admired and esteemed. We admired him for those outstanding qualities which he possessed, and exemplified in his life, his geniality, his devotion to duty, and his outspokenness for truth. He had gone a long way in Masonry, and he would have gone still further. We are glad to have known him, to have worked with him and we were looking forward to the privilege of working under him. In the midst of our trouble and loss I feel Wor. Bro. BRIDGER'S influence is still here among us, and will continue to be with us. It is for us now to take up and continue the work which he left to be done (as far as our ability of mind and strength of body permit), so that we may shew his life's work and example have not been given to us in vain. I ask you to shew your respect for his memory by standing silent for a few moments with the sign of reverence.

The Acting W.M. then explained that as I.P.M., it fell to his lot to fill the position vacated by the death of Wor. Bro. Bridger and he would do his best to discharge those duties to the best of his ability.

The Minutes of the last regular meeting held the 22nd day of November, 1937, were read, confirmed and signed.

The following brethren having made application for membership of the Correspondence Circle of the Lodge, were proposed by the Secretary and seconded by Wor. Bro. A. J. S. CANNON and duly elected by a shew of hands.

PHILIP GEORGE HARDING. "Newlyn," Leicester Avenue, Hinckley, Warden Lodge No. 4058.

W. A. GREEN. Drayton House, 9 Forest Road, Moseley, Birmingham, P.M. Lodge No. 3879.

LESLIE CHARLES DENGATE. "Dinard," Manor Road Extension. Oadby, Leicester. Cytringan Lodge, No. 4048 Kettering.

Wor. Bro. A. J. S. CANNON P.P.S.G.D., P.M. 523, 2429, 4874, then read his paper entitled "RARE AND INTERESTING BOOKS IN THE LEICESTER FREEMASONS' HALL LIBRARY."

## Rare and Interesting Books in the Freemasons' Hall Library.

by

W. Bro. A. J. S. CANNON, P.M. 523, 2429, 4874, P.P.S.G.D.

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In the preparation of this paper I found myself faced with an embarrassment of riches, as the Leicester Masonic Library, and the Thorp Collection incorporated with it, are well endowed with old and rare books on Freemasonry, to all of which reference could not possibly be made in the time at my disposal.

I have, therefore, made a selection of those more rare and interesting books, which together indicate some chronological sequence in the development of early Masonic history and literature. But I hope, with the permission of the Editor of the Lodge Transactions, to add a complete list as an appendix which may be of service to Masonic students.

At the outset I wish to acknowledge the great help that I have received from the Appendix to the Inaugural Address of Bro. E. H. Dring, delivered by him to Lodge Quatuor Coronati in 1912\* and to Bro. Lionel Vibert's brochure "The Rare Books of Freemasonry"†

The Grand Lodge of England was formed in 1717 by the four historical old Lodges, and the first official publication relating to the Craft was "The Constitutions of the Freemasons." of 1723.

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\*A.Q.C. XXV. 1912.

†London, 1923.

Previous to that little was known to the public of Freemasonry, and little had been written concerning it. Bro. Dring, in his Appendix, mentions only sixteen books referring to Freemasonry before the Constitutions of 1723, and of the nine important ones we have copies (two being reprints) in our own Library. As these books are, both for their rarity and for the information they give concerning the Craft in its early days, of especial interest, I shall refer to each of them.

The earliest is a pamphlet published in 1563. The original is in the John Ryland's Library, Manchester; our copy is a facsimile reprint. It has the curious title—"A Booke in Englysh Metre of the great Marchauntman called *Dives Pragmaticus*, very preaty for children to rede; London 1563." It is little more than a school book in verse, but is interesting in giving the names of various crafts and the work associated with them. It is unique in that the word "Freemason" occurs in it for the first time in print. The verse containing the word (line 97) reads—

" All Cowpers and Curriars, and Tanners of Leather,  
 " Al Shooe makers and Coblers, that worke for al weather,  
 " Al *Freemasons*, Bricke layers, and daubers of walles,  
 " Al Carpenters, Joyners, and makers of balles."

The next book to which I refer is "*The Muses Threnodie*, or Mirthful Mournings on the death of Master Gall"; it was published in 1638 (our copy is a 1774 edition). It is a volume of poems, and one of them, in praise of Perthshire and particularly of the Bridge of Tay, contains these lines—

" For what we do presage is not in grosse,  
 " For we be brethren of the Rosie Crosse;  
 " We have the *Mason* word and second sight,  
 " Things for to come we can foretell aright."

Dring says this is the earliest reference in print to the Mason word, and earlier than any manuscript reference. The term 'Mason Word' occurs in the minutes of old Scottish

Lodges in 1670, 1700 and 1702. The old Scottish 'Mason Word' is unknown. It has not as yet been discovered either what it was, or to what extent it was in general use. Neither can it be determined whether at any given date prior to 1736 it was the same in Scotland as it was in England\*.

In 1686 was published Robert Plot's "*Natural History of Staffordshire*," in which, Gould says, we have the fullest picture of the Freemasonry which preceded the era of Grand Lodge that has come down to us in contemporary writings. In the passage relating to Freemasonry Plot writes—

"To these add the customs relating to the County,  
 "whereof we have one of admitting men into the Society  
 "of Free Masons . . . . In to which society when any  
 "are admitted they call a Meeting (or Lodge as they  
 "term it in some places), which must consist at least  
 "of five or six of the Ancients of the Order, whom the  
 "Candidates present with gloves, and so likewise to  
 "their wives, and entertain with a Collation according  
 "to the custom of the place. This ended they proceed  
 "to the admission of them, which chiefly consists in the  
 "communication of certain secret signes, whereby they  
 "are known to one another all over the Nation, by which  
 "means they have maintenance whither ever they travel,  
 "for if any man appear though altogether unknown that  
 "can shew any of these signes to a Fellow of the Society,  
 "whom they otherwise call an accepted mason, he is  
 "obliged presently to come to him, from what company  
 "or place soever he be in, nay though from the top of a  
 "steeple (what hazard or convenience soever he run)  
 "to know his pleasure and assist him."

To anticipate in time, a reference may be made here to a parody of the Entered Apprentice's Song which appeared in the London Journal of July 10th, 1725. The fifth verse runs—

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\*Gould Vol. II p. 309 et seq.

" If on House ne'er so high ;  
 " A Brother they spy,  
 " As his Trowel he dextrously lays on,  
 " He must leave off his Work  
 " And come down with a Jerk,  
 " At the sign of an Accepted Mason."

This was doubtless inspired by the publication of what is known as the "Briscoe Charges" of 1724 and is entitled—  
*"The Secret History of the Freemasons, being an Accidental Discovery of the Ceremonies Made use of in the several Lodges\*."* It contains a Short Dictionary explaining the private Signs or Signals used by the Society of Freemasons upon particular occasions. This is purely a skit and cannot have been intended to be taken seriously by anybody. One or two of the signals are :—

" A member to touch the Right Leg as he goes along the streets, brings a member (if he sees him from his work on the top of a steeple)."

" To put the Right Hand behind him fetches a member down from any other edifice. To put the Left Hand behind him signifies that the member must come to the public house nearest the place where he is at work."

Two years after Plot's History there was published—  
*"The Academy of Armory* or, a storehouse of Armory and Blazon, containing the several variety of Created Beings and how born in Coats of Arms with the Instruments used in the Trades and Sciences by Randle Holme in the City of Chester. Printed in 1688." He makes important references to Freemasonry and states that he himself was a Member of the Society called Free Masons.

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\*The copy in the Library is a reprint.

In 1717, the same year as the formation of the Grand Lodge of England, there appeared the book entitled:—

*“Memoirs of the Life of that learned Antiquary, Elias Ashmole Esq., drawn up by himself by way of a Diary.”*

This is the earliest important Masonic publication of the 18th Century as it contains the entry that Ashmole himself was made a Free Mason, on October 16th, 1646 at Warrington and gives details of a lodge meeting held at Mason’s Hall, London on March 11th, 1682.

In 1722 was published a version of the Old Charges known as *“The Roberts Constitutions,”* of which we have a facsimile reprint, the only known copy being in the Library of the Grand Lodge of Iowa. Its title is:—*“The Old Constitutions Belonging to the Ancient and Honourable Society of Free and Accepted Masons. Taken from a Manuscript wrote about Five Hundred years since.”*

In the same year there appeared *“The Long Livers,”* a curious History of the Persons who have lived several ages and grown young again.” There is a fulsome dedication to the Grand Masters, Masters, Wardens, and Brethren of Great Britain and Ireland. Dring says this is believed to be the earliest printed mention of Ireland in connection with Freemasonry.

Another rare little book published in 1722 was the Blue Blanket *“An Historical Account of the Blue Blanket or Craftsman’s Banner.”* It gives an account of the guilds of Edinburgh, the Good-town, and on p. 46 describes the Arms of the Masons. It quotes two passages from the Scriptures in the title-page:—

“Thou hast given a banner unto them that fear thee that  
“it may be displayed because of the Truth.” (Psalm  
“LX.4) and “Tubal Cain was an instructor of every  
“Artificer in Brass and Iron” (Gen. iv. 22).

In 1723 were published two books which indicate that the Masons of that day patronised both the wine-merchant and the theatre. The first of these, translated from the French by Robert Samber, is called:—“*Ebrietatis Encomium or the Praise of Drunkenness*, wherein is most authentically and most evidently proved the necessity of frequently getting Drunk, by Boniface Oinophilus, de Monte Fiascone.”

Chapter XV is headed “Of Free Masons and other learned men that used to get drunk.” Three editions were published in 1723, 1743 and 1812 respectively and the Thorp Collection possesses a copy of each.

The second reference is to “*Love in a Forest. A Comedy*. As it is acted at the Theatre Royal, Drury Lane, by His Majesty’s Servants.” The dedication is addressed:—“To the Worshipful Society of Freemasons.” In it occurs the following sentence:—

“ . . . . it was owing only to the Unhappiness of her Sex  
 “ that a most Illustrious Princess of our own could not  
 “ be admitted and if her curiosity was piqued at not  
 “ knowing a Secret perhaps it was the only Point in her  
 “ whole Reign that ever the Woman got the better of  
 “ the Queen.”

This is the earliest connection of the Craft and the Theatre that Dring has traced, but we have evidence of its patronage in more recent times in the old Play-Bills displayed in the Library.

I interpolate here mention of a publication in 1724, which, although not a book on Masonry, is a rarity and interesting—“*The Happy Death*.”\* A sermon by James Anderson, A.M., Minister of the said Church (the Scots Church in Swallow Street) and Chaplain to the Right Honourable David Earl of Buchan. This, of course, is Dr. Anderson the author of the Constitutions of 1723 and 1738, whose only other important publication is “*Royal Genealogies*” 1730.

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\* A.Q.C. Vol. XVII.

The year 1723 is eventful in that the first authorised Book of Constitutions was issued by Grand Lodge, and marks an advance in the development of the Craft and of the literature pertaining to it. While the output of Masonic literature during the preceding era had been sparse, there was from now onward a considerable issue of books on Masonry of various types, and it will be more convenient to refer to these in groups according to their subject matter.

The Constitutions form an important class in themselves and the early editions of quarto size issued by Grand Lodge are rare. Our Library is fortunate in possessing a full set of the seven editions together with the small paper issues, and the 'pirated' edition of 1769, most of them in perfect condition and some of them sumptuously bound. The full title of the first edition will indicate their general content, although later editions contained larger collections of Masonic songs and other matter of general interest to the Craft. The full title is:—"The Constitutions of the Free-Masons, containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges. London. Printed by William Hunter, for John Senex at the Globe, and John Hooke at the Flower-de-Luce over against St. Dunstan's Church in Fleet Street. In the year of Masonry—5723. Anno Domini 1723." There are three editions I would specially mention.

The 1769 unauthorised issue of the fourth edition contains the proposed "Charter of Incorporation" which, however, was never adopted by the Fraternity.

The fourth edition of 1767 had occasionally bound up with it the "*Appendix to the Constitutions*" written by the well-known William Preston and dated 1776. In one of our copies of the Appendix the name of the Rev. William Dodd, LL.D., Grand Chaplain, has *not* been erased. This had been done in most copies, as Dodd was executed at Tyburn for forgery in 1777 but before the issue was made.

Three interesting books in the Library, all published in 1777, have reference to this worthy Doctor. They are:—

- (a) "A genuine Account of the Behaviour and Dying Words of William Dodd, LL.D." which contains inset several engraved portraits of the Doctor.
- (b) "A Narrative of the Lamentable Fall of the late Rev. Dr. W. Dodd."
- (c) "Genuine Memoirs of the Rev. Dr. Dodd together with an account of the Forgery etc."

There is also his own "Thoughts in Prison" giving a description in verse of his five weeks incarceration before his execution.

Our copy of the fifth edition, issued in 1784, has on page 241 a MS. note written and signed by William White, Grand Secretary. It refers to the important alteration made in its ritual by the Grand Lodge of England about the year 1739, when in consequence of the number of clandestine or irregularly-made Masons, it was decided to reverse the first and second degree-words, of which private information was sent to each lodge. The note reads:—

"Grand Lodge, Apl. 12th, 1809.

" In consequence of a Recommendation of the Committee  
" of Charity held on the 7th of April Instant it was  
" Resolved,

" That, the Grand Lodge do agree in opinion with  
" the Committee of Charity that it is not necessary any  
" longer to continue in force those measures which were  
" resorted to in or about the year 1739 respecting ir-  
" regular Masons and do therefore enjoin the several  
" Lodges to revert to the Ancient Land Marks of the  
" Society."

(Signed) by Order of the Grand Lodge,

WILLIAM WHITE, G. Sec̄

In 1729 was published the first edition of "*A Book of The Ancient Constitutions of the Free and Accepted Masons*" commonly known as *Coles Constitutions*. It is printed from engraved plates and is a little gem. The second edition was printed in 1731, and both are rare.

Another very rare book known as "*Spratt's Constitutions*," was published in 1751. The conclusion of the long title is "Collated from the Book of Constitutions published in England in the year 1738, by our worthy Bro. James Anderson, for the Use of the Lodges in Ireland. By Edward Spratt, Dublin. 1751."

In the year 1751 certain Lodges formed themselves into an independent body to preserve, as they stated, certain ancient features of the Craft which had been altered by Grand Lodge, as referred to above in the note by the Grand Secretary in the 1784 Constitutions. This body assumed the title of "The Grand Lodge of England according to the Old Constitution." They became known as the "Ancients" and the older body came to be called the "Moderns."

Their book of Constitutions, under the title of "*Ahiman Rezon - or A Help to A Brother*," was published in 1756 the author being Laurence Dermott, their Grand Secretary. In the later editions he makes scathing references to the history of the Craft as given in the "Modern" Constitutions.

It ran through many editions, all of them being rare and like all Books of Constitutions meriting serious study, as they throw considerable light on the Masonic events of the period. For a full and informative account of Ahiman Rezon I refer you to Bro. Cecil Adam's paper given to Lodge Quatuor Coronati.\*

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\*A.Q.C. Vol. XLVI, Par. 2.

The fine collection in the library includes a copy of that edition which has the extravagant title "*Fratrimonium Excelsum*" published c. 1790. Our copy contains a letter to Bro. Hughan from Bro. Chetwode Crawley who puts the date as 1792, and writes:—

"Fratrimonium Excelsum. What abominable Dog-Latin:—was originally published in 1792 by Thos. Wilkinson of Winetavern St., Dublin. The Book is made up of XXIV pages of newly printed matter pre-fixed to the already printed sheets of Wilkinson's edition of the Ahiman Rezon. It has, or ought to have two engravings, both inserted in the new matter. The first is a reduced and not over well engraved copy of the frontispiece to Anderson's Constitutions as reproduced in Spratt's Irish New Constitutions, Dublin 1751. This precedes the new matter, which is similarly succeeded by the engraving which thus acts as frontispiece to Ahiman Rezon proper. This latter engraving is a reproduction of the frontispiece to the London edition, 1735 of Smith's Pocket Companion."

"Fratrimonium Excelsum was again issued 1801-1803 by Charles Downes, Printer to G.L. Ireland, but without the engravings. Charles Downes' edition was evidently a re-issue of the unsold sheets of Wilkinson's edition, purchased or otherwise, in Downes' hands after Wilkinson's death. The List of Grand Officers in both cases is that for 1790, but the new matter contains internal evidence that it could not have been printed till December 1791, so that we are safe in assuming 1792 as the actual date."

The 1813 English edition of Ahiman Rezon which we have contains interesting autographs of Bros. E. Harper, Rob. Thos. Crucifix, Geo. Oliver, D.D., and Montague Guest, noted Masons of that period.

One cannot leave the subject of Constitutions without a word on that very interesting class of books called "*Engraved Lists of Lodges.*"

They were issued by Grand Lodge, the first in 1723, and were continued until 1778, one or more appearing annually, as it was necessary for each individual Lodge to possess an official List of Lodges corrected to date. They were printed from engraved plates, each measuring about 6 inches long by 2 inches wide, and containing space for 12 Lodges. The sign of the tavern where the Lodge met was usually depicted, or its name was given, or both, with the days of meeting and the days of consecration.

From 1729 onwards a serial number is given to each Lodge or to the blanks left where a Lodge has been discontinued.

These lists are very rare, especially the earlier ones, for some years no copy being known to be in existence and other years being represented by a single copy only.

In the Thorp Collection there are copies for the years 1767 and 1770 each having an elaborate title-page.

For full information on Lists of Lodges the massive compilation "*Masonic Records, 1717-1886*" by John Lane should be consulted.

The first edition of Anderson's Constitutions, 1723, was exhausted by the beginning of 1735, it no doubt having been in considerable demand, as it contained not only the Charges and Regulations of the Craft, but in addition the songs which took up some large part of the time given to Masonic work in those days.

The Constitutions were heavy quarto volumes, not easily carried in the pocket, and inconvenient for the Mason to take to Lodge. There was no doubt an extensive demand

for a cheap and portable book of Constitutions, and to meet this demand an unofficial work called "*A Pocket Companion for Freemasons*" was issued, of which the greater part was a piracy of Anderson's book.

The first edition was published in London in 1735 by William Smith. It consists of a short History of Masonry, and the Charges, with the addition of the Entered Apprentice Charge, published here for the first time, and a collection of songs commonly sung in Lodges. Many editions published in Ireland and Scotland as well as in London followed throughout the century, and especially at times when the official Constitutions became scarce. All the early Pocket Companions are rare, some of them being very scarce. The Leicester Library is fortunate in having seventeen different editions, ranging from the first in 1735 to that in 1792 and including the rare German edition of 1738 published at Frankfort, and the equally rare Dutch edition published at Haarlem in 1740.

For fuller information on these interesting books I refer you again to another paper\* given by Bro. Cecil Adams, who says,

"These little books undoubtedly supplied a genuine demand for many years. Preston's *Illustrations of Freemasonry*, which first appeared in 1772, seems to have taken the place of Pocket Companions to a great extent, for the editions after that date are few and far between."

This seems to be a convenient place to say a few words on *Illustrations* and similar works.

The first edition of "*Illustrations of Masonry*" by William Preston, was published in 1772, and complete copies with the Plan (pp. 31-33) are very rare. This celebrated work was followed by some twenty editions, most

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\*A.Q.C. XLV, Part 2.

of which are to be found in the Leicester Library. Twelve of these were published during Preston's lifetime, the later ones being revised and brought up-to-date by Oliver and others. The most valuable of the editions are those published during the unfortunate difficulties that existed between the Lodge of Antiquity and the Grand Lodge of England 1779-89.

Preston's fame rests chiefly on his "*Illustrations of Masonry*" published with the sanction of Grand Lodge, and the History of Masonry contained therein, which was brought up-to-date in editions succeeding the first. He is remembered too, as being the founder of the Prestonian Lectures. Preston's "*Illustrations of Masonry*" was preceded by another history of Freemasonry called "*The Complete Freemason or Multa Paucis for Lovers of Secrets*," published anonymously in 1764. Hughan says this work is as curious as scarce, in which the writer takes an independent view of the origin of Grand Lodge and considers that more Lodges took part therein than Dr. Anderson admits.

"*The Spirit of Masonry, in Moral and Elucidatory Lectures*" by William Hutchinson, recommended to the Fraternity by Grand Lodge, was published in 1775. It is a rare and interesting little book chiefly devoted to the three grand principles and four cardinal virtues of the Craft, and should be better known and understood by the Fraternity. This was followed in 1777 by Robert Trewwan's "*The Principles of Freemasonry Delineated*," containing charges and addresses with a collection of songs, prologues and epilogues.

A very rare first edition in the Library published in 1782 is, "*A Brief History of Freemasons, collected from the most approved Authors: containing Many of the most material Occurrences and an Account of Grand Masters, Buildings, &c., from the Creation of the World to the present time. To which is added The Designing of a*

“ Monument to the Memory of a Great Artist, well known  
 “ to the Craft and a Concise System of Christian Masonry,  
 “ display’d in the Description of a Building which reach-  
 “ eth to the Heavens. Concluding with a Masonic Poem  
 “ on the Four Parts of the Day, &c. &c., Embellished  
 “ with Twelve Aquatintas, applicable to the several  
 “ subjects” by Thomas Johnson, Clerk of Charlotte-  
 Street Chapel, Pimlico ; Grand Tyler, Tyler to the Somerset  
 House, Friendship, Britannic and Royal Lodges, and Janitor  
 to the Grand Royal Arch Chapter.

Another similar work “ *The Freemason’s Monitor or Illustrations of Masonry* by a Royal Arch Mason” was published in 1797, the writer being Thomas Webb Smith. “ *A Candid Disquisition etc.*” by Wellins Calcott 1769, “ *Illustrations of Masonry*” by John Cole, and other volumes classified in the Library under the general heading of Principles and Illustrations will repay careful examination and study. There are two little books of this class in the library both marked ‘very rare’ One is “ *The Freemasons Repository*,”\* without author or date, printed in Birmingham by J. Sketchley. An advertisement in Aris’s Birmingham Gazette fixes the date at 1786. The other is “ *The Principles and Practice of Masonry*” again without author’s name or date. Its date may be approximately fixed as it contains “A Correct List of the Country Lodges Under the Constitutions of England to 1793.” This copy has a further interest, as inset at the end is a small booklet of 16 pages containing 12 songs. The title page is “A Choice/Collection /of the Most Favourite /Songs /which are sung in all the regular Constituted Lodges of the antient and honourable Society of /Free Masons /in /England, Scotland /and /Ireland,” Below is a print of the arms of the London Masons Company. The imprint is—Darlington Printed by J. Sadler. No date. On the fly-leaf of the book is a note by Bro. William Kelly which reads “Very rare. Bro. Hughan believes the edition of the

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\*vide Paper by S. J. Fenton to Q.C. 1937.

Masons' Songs at the end to be unique." A pencil note puts the date of the songs at 1771.

I now go back in time to refer to that most interesting class of Masonic literature known as "Exposures" the first of which was published in 1730, and was followed by many others foisted upon a credulous public through a period of a hundred years.

Bro. J. T. Thorp says,

"The secrecy in which Freemasonry had always been enveloped, and the mystery which surrounded the proceedings of the Lodges, served, as secrecy and mystery always do, to arouse the liveliest curiosity, and a strong desire to learn something of its ceremonial manifested itself very early in the history of the new Grand Lodge. This inquisitiveness called into existence a host of so-called 'exposures' which professed to describe the whole proceedings of a Masonic Lodge for the information of the curious of both sexes."\*

A full list, British and Foreign, will be found in Bro. Thorpe's "Bibliography of Masonic Catechisms and Exposures"—Leicester 1929. Of those in book form he gives a list of some twenty-five British and thirty Foreign, of which, in the Library and Thorp Collection, there are copies of seventeen of the more important British in seventy different editions and sixteen of the Foreign in thirty editions. It will be impossible to refer to these in detail, but some of the titles will give an insight into their contents. They are all worthy of careful study both for their interest and rarity, for again as Bro. Thorp says,

"As there is no definite knowledge of the ritual and ceremonial of a Masonic Lodge of the period, it is quite impossible to say how far these pretended

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\*Lodge of Research Reprints No. 1, 1907.

“ exposures are genuine. It is quite possible some of them  
 “ represent in some measure the ‘work’ of the eighteenth  
 “ century, but the present day Brother will readily  
 “ discover how far, and in what respects, they differ from  
 “ the beautiful religious ceremony of the present day.”

The earliest ‘exposure,’ which appeared in octavo pamphlet form, was compiled and published by Samuel Pritchard in the year 1730, under the title of “ *Masonry Dissected.*”<sup>\*</sup> There was such an extraordinary demand for the work that three editions were issued within eleven days, followed by many more up to the thirtieth. Few of the early editions have been preserved and they are consequently very rare. One complete copy only is known of the first edition, the Leicester Library has the second, third, sixth, seventh and others.

After “ *Masonry Dissected* ” came the following of which we have copies. The date given is that of the first edition in each case. “ *The Secrets of Masonry made known to all Men by S.P.,*” which is “ *Masonry Dissected with a new title and a few variations,* was published in 1737. With this is bound up “ *The Secrets of the Order of the Free-Masons,* with the Ceremonies observed at the Reception of Members”—a translation of the oldest French Masonic exposure “ *Reception d’un Franc-Maçon,*”<sup>†</sup> circa 1737, of which the only known copy is in the Leicester Library Thorp Collection. In 1754 came “ *The Freemason Examined,* or the World brought out of Darkness into Light.”<sup>‡</sup> by Alexander Slade. Six editions are known, all of them very rare; copies of all but the second are in the Thorp Collection. This was followed in 1759 by “ *The Secrets of the Free-masons Revealed* by a disgusted Brother, containing an ingenious Account of their Origin, their Practices in the “ Lodges, Signs and Watch Words: Proceedings at the

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<sup>\*</sup>Lodge of Research Reprint I. 1907.

<sup>†</sup>Lodge of Research Reprint XIV. 1931.

<sup>‡</sup>Lodge of Research Reprint X. 1927.

“ Making, and the Method used to find a Mason, when in  
 “ a foreign Country etc., etc., as it ever was and ever will  
 “ be.”\*

Bro Thorp says that among the spurious rituals of the eighteenth century these two last stand out as quite distinct and separate from the rest, differing from them and from one another in every particular.

In 1760 was published a rare pamphlet called “ *A Master-Key to Freemasonry.*”† The author is unknown, it was printed for J. Burd. This must not be confounded with another rare pamphlet John Browne’s “ *Master Key*” published in 1798 which will be noted later. The 1760 pamphlet differs from most of the exposures in not taking the usual form of a catechism, but in being written in descriptive narrative form. This pamphlet is believed to be the earliest English publication to contain the important alteration made in its ritual by the Grand Lodge of England about the year 1739‡ It is very largely a translation of portions of the French ‘exposure’ “ *L’Ordre des Francs-Maçons Trahi*” (The Order of the Free-Masons betrayed) (a copy of this is in the library). Another issued in 1700 was “ *The Three Distinct Knocks ; or the door of the most Ancient Free-Masonry opening to all men, neither naked or clothed, barefooted nor shod etc.*” In 1762 came the first edition of “ *Jachin and Boaz, or an Authentic Key to the Door of Freemasonry, both Ancient and Modern.*” This was the most prolific of the series, running through numerous editions to the year 1860 and perhaps later. I must refer here to the late Bro. J. T. Thorp’s Collection of thirty copies of different editions ranging from the second in 1762, to an undated edition after the 30th. later than 1828 and probably later than 1860. This collection is, as far as is known, the largest in the world. In addition to these, the Library also possesses other copies, among them being the first edition.

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\*Lodge of Research Reprints No. VI. 1923.

†ibid No. VIII, 1925.

‡vide Book of Constitutions, 1784, p. 239 et seq.

In 1764 came "*Hiram, or the Grand Master-Key.*" In 1765 "*Shibboleth or Every Man a Mason.*" In 1759 (3rd. ed.) "Every Young Man's Companion" containing "The Mystery of Freemasonry Explained" followed in 1766 by "*Solomon in all his Glory*"\* a translation of the French "*Le Maçon Démasqué*" (The Mason Unmasked 1751). Another 1766 issue was "*Mahabone, or the Grand Lodge Door Open'd*" one of the rarest and most interesting of the 1760-1766 set. In the next year 1767 was published "*Tubal-Cain*" and in 1769 "*The Free Mason Stripped Naked*" both very scarce.

The last reference is to one of the rarest, "*The Master Key*"† by John Browne, published in 1798, but it is the nominal second edition with the full title "*Browne's Masonic Master-Key through the Three Degrees by way of Polyglot,*" which is the more interesting. It is in cipher and appertains "to the working of the 'Moderns.'" There is a copy of each edition in the library. The foreign 'exposures' will be listed in the Appendix.

In the early days of the new Grand Lodge there arose in some quarters vigorous condemnation of the Fraternity, which in its turn evoked replies in vindication. These may be classified under the general term of "Accusations and Defences," and in the form of pamphlets or letters are very rare. One of the oldest and rarest of these is a pamphlet published in 1726 called "*The Freemasons Accusation and Defence,*"‡ of which the author is unknown. It consists of six letters, three from a gentleman in the country to his son in London, urging him to renounce his intention of joining a Lodge of Freemasons, and three letters from his son in reply upholding the honour and dignity of the Fraternity.

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\*Lodge of Research Reprints No. XI, 1928.

†A.Q.C. Vol. XLV, Part I.

‡Lodge of Research Reprint No. III, 1920.

The publication of Pritchard's "Masonry Dissected" in 1730 called forth, before the end of the year, a counterblast under the title of "*A Defence of Masonry*"\* with the obvious intention of discrediting Pritchard and putting an end to the further sale of his book. The only copy of this reply is in the Grand Lodge Library, but it was reprinted in "The Freemasons' Pocket Companion" of 1738 and in "The New Book of Constitutions" of the same year. Later in the century, in the year 1768, was published a pamphlet with the striking and unusual title "*Freemasonry. The Highway to Hell*"† disguised as a sermon with a text from the Book of Revelation. In the same year a reply was issued with the equally striking title of "*Masonry the Turnpike—Road to Happiness*."‡ Both were published anonymously and are exceedingly rare. The former is a venomous attack on Masonry as the full title indicates. "Free Masonry. The Highway to Hell. A Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a State of Eternal Damnation." The defence, written with a superabundance of adulation has an equally bombastic title. "Masonry. The Turnpike Road to Happiness in this life and Eternal Happiness hereafter." A further reply was issued in 1768 called "*Remarks on a Sermon lately Published entitled Masonry the Way to Hell,*" while in 1797 was published "*A Defence of the Freemasons by a Friend to Truth*"

I now pass to an entirely different class, that of Poetry, Drama and Music, calling your attention to only a few of the most rare. I have already mentioned two in the first part of the paper. I now refer to one of the rarest of Masonic pamphlets, only one complete and perfect copy being known. It is called "*Bruin in the Suds*"§ and was printed in 1751 with the full title, "Bruin in the Suds, or Masonry Vindi-

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\*Lodge of Research Reprint No. I. 1907.

†*ibid* No. V. 1922.

‡*ibid* No. V. 1922.

§Lodge of Research Reprint No. II, 1919.

cated. Being a Poetical Narrative of a late famous Trial of Skill between a noted Vintner, and a Lodge of Free Masons: Cook'd up in a Song."

A long series of dramas, comedies, romances and other works were written by French and German authors, during the eighteenth century, all dealing with various phases of Freemasonry on the Continent during that period. One of the first, perhaps the very first of these was a little play called "*Les Fri-Maçons. Hyperdrame.*"\* The author is unknown and it is said to have been written and ready for production in 1737, although not printed until 1740. Other old books of verse are—" *The Knight. A Poem,*" by Quidam 1723 and "*Du Bartas. His Diuine Weekes and Workes,*" translated by Joshua Sylvester and dated 1613. It is a curious work, one of the "Weekes" giving a description of the Liberal Arts and Sciences. "*The Dunciad*" by Pope, 1728, makes reference to Masons, and Gormogons in Book iv.

"Next bidding all draw near on bended knees,  
 "The Queen confers her titles and degrees,  
 "Her children first of more distinguished sort,  
 "Who study Shakespeare at the Inns of Court,  
 "Impale a glow-worm, or vertu profess,  
 "Shine in the dignity of F.R.S.,  
 "Some, deep freemasons, join the silent race,  
 "Worthy to fill Pythagoras's place:  
 "Some botanists, or florists at the least,  
 "Or issue members of an annual feast.  
 "Nor past the meanest unregarded, one  
 "Rose a Gregorian, one a Gormogon.  
 "The last not least in honour or applause,  
 "Isis and Cam made doctors of her laws."

There are collections of Freemasons' Songs in the Constitutions, Pocket Companions and many other Masonic

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\*Lodge of Research Reprints No. IV, 1921.

publications. "*The Village Opera*," 1729, which contains the "Tune to the Freemasons' Song," and the "*Songs etc., in Harlequin Freemason*" printed in 1723 are rare.

Among collections of songs may be mentioned "*Social Harmony*," 1763, "*A Collection of Songs*," with a complete list of all the regular Lodges both in England and Scotland down to the year 1758, by James Callendar; "*The Rural Muse*" 1759; "*The Masonic Museum*," 1799; "*The Musical Mason*," 1780. One can scarcely think of Masonry but that the subject of Architecture comes to the mind and among old and interesting books on this constructive art we have three rare volumes by Batty Langley. The first is "*The Builders Compleat Chest Book or a Library of Arts and Sciences absolutely necessary to be understood by Builders and Workmen in General*,"\* with a portion relating to Freemasonry, third edition, 1738. The second is called "*The Builders Complete Assistant*" 1746 and the third "*The Builders Jewel or the Youth's Instructor and Workman's Remembrance*," 1746, which has a curious frontispiece of particular interest to Freemasons, engraved by Batty Langley and dated "A.L. 5741."

Among other old books on Architecture, those by Palladio 1683, Perrault 1703, and Le Clerc 1724 and 1732, should be mentioned, "*The Magazine of Architecture, Perspective and Sculpture*, by Edward Oakley—Engraven on copper plates by Benjamin Cole, 1730." Bound up with it is another work "*The Principles of Ancient Masonry or a General System of Building completed*."

Old and rare books on an allied subject are "*The Temple of Solomon, or Orbis Miraculum*" by Samuel Lee, published in London 1659; "*The Temple of Solomon and the Tabernacle of Moses*," 1725, (author unknown), and "*Solomon's Temple Spiritualised*," 1762, by John Bunyan.

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\*A.Q.C. Vol. XI, p. 135, and Gould Vol. I, p. 77.

The last reference I make is to the collection of old pamphlets, periodicals and transactions from which the reader and the student may obtain much interesting and valuable information on a variety of Masonic subjects.

This does not exhaust our treasures but I hope that I have said sufficient to awaken an interest in these old and rare books.

They deserve and will repay close and careful examination, not only for the valuable information they contain on Freemasonry in its early days, but also for their quaint diction, their printing and binding and for the interesting plates and engravings with which they are enriched.

Our Masonic Library has, in addition to these old books, hundreds of volumes of more recent date, including those just lately published, and treating of every aspect of Masonry. There is in it material for the Brother who wishes merely to browse, for the general reader, and for the serious student.

The Province in general, and this Lodge of Research, in particular, may rightly be proud of its collection and its setting, and I trust that this paper may prove an incentive to the Brethren to make of it the fullest possible use.

At the conclusion of the lecture the acting Worshipful Master rose and proposed a hearty vote of thanks to the lecturer for a very interesting paper, and said that rare books were not always interesting, nor were interesting books necessarily rare. In the books brought to our notice by Wor. Bro. CANNON we had a combination of both the rare and the interesting, and what was very important for us to remember was the fact that these books were at our very door, in our own Library here. Wor. Bro. CANNON expounded in his very fine lecture the contents of these volumes and so reveals to us all what a keen student of

Masonic literature he is. Mention was also made of the skilful way in which Wor. Bro. CANNON had arranged, numbered and classified the whole of the books in the library, a work requiring a great amount of time, patience ability, and devotion. Our sincere thanks were due to him and were gladly given. The vote of thanks was carried with acclamation.

Wor. Bro. CANNON then exhibited a beautifully illuminated and bound address to the late Earl Howe who was once R.W.P.G.M. of this Province. The address is dated 1860, and had been acquired and presented to the Province. Wor. Bro. HURST, P.G.S.W., said he was very interested in what Wor. Bro. CANNON had just exhibited because Earl Howe was Worshipful Master for two years of his Mother Lodge, No. 50 Kinckley, and the Province was to be congratulated on having had presented to it such a unique and valuable gift.

The Wor. Master rose for the First time.

The Wor. Master rose for the Second time.

The Secretary reported the following resignations from the Correspondence Circle which are here recorded with regret. JOHN BULLEN, S. P. POTTER, Commdr. S. N. SMITH, W. H. STEVENS, G. E. OSBORNE, H. H. WARD, C. H. CLARKE, I. R. UNDERWOOD, (excluded), R. G. LOXLEY, A. E. COLLINS, (Poona), L. G. DRYLAND and C. J. WYCHE. The Secretary also reported the death of Bro. JOHN EDWIN of Devon which is recorded with regret.

Apologies were received from, Wor. Bros., MAURICE SIMPSON, G. D. POTTS, J. A. GRANTHAM, G. ELLIS, R. G. ROBINSON, W. H. WOOD, G. KILNER, S. TOMPSON, R. A. LAMB, J. C. VAUGHAN-HARBOURNE.

Wor. Bro. CARR proposed and the acting Worshipful Master seconded that the sum of £25 be voted out of the Lodge funds in response to the appeal of the R.W.P.G.M., on behalf of the "Building Fund."

The Wor. Master rose for the Third time.

Hearty greetings were received from Provincial Grand Lodge and the various sister Lodges represented.

The Lodge was closed in due form at 8-0 p.m.

A conversazione was held after the lodge was closed.

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The  
**Two Hundred-and-Thirty  
 Fourth Meeting**

was held at Freemasons' Hall, London Road, Leicester, on Monday, March 28th, 1938.

*There were present.*—Wor. Bro. W. H. COTTON, P.M., (Acting W.M.) in the Chair; A. L. MACLEOD, (Acting I.P.M.); J. T. COOPER, S.W.; F. G. FLEEMAN, J.W.; W. J. BUNNEY, Chaplain; W. H. RILEY, Secretary; G. E. PHIPPS, S.D.; E. H. STORK, J.D.; FRANK HAINES, D.C.; WALTER BOND, (Acting) I.G.; T. O. JUDGE, Steward; Bro. D. CHOYCE, Tyler. Also present were Wor. Bros. G. B. ELLWOOD, HENRY HYDE, C. BLAND, W. H. WOOD, W. TOMLINSON, P. M. WEBSTER, G. W. WILKES, FRANK HEATON, A. J. S. CANNON.

*Correspondence Circle.*—Wor. Bros. J. J. W. GRUNDY, W. E. MOORE, G. GREEN, L. VIBERT, (Lecturer), A. J. FARQUHARSON, A. E. G. ELLIS, S. J. WALKER, FRANK TWIGG, T. C. THORPE; E. GIFFORD, E. B. ADCOCK, C. E. HAINES, S. BUTHERWAY, A. E. ROSSITER. Also Bros. A. M. DALBY, A. BAILLIE, H. M. DUDGEON, F. G. ELLINGWORTH, L. H. WESLEY, T. S. GRIFFIN, S. A. CLARKE, T. WILKIE, E. ST. J. MAKIN, R. L. ROBINSON, L. DUGDALE, W. E. HALL, H. BOULTER, H. W. SALSURY, H. F. GOODFELLOW, W. PERKINS, H. R. BROOK, D. TURNER, J. A. CALLAGHAN, P. G. HARDING, J. E. LLEWELLYN, E. POLLARD.

*Visitors.*—Bros. H. V. WILLIAMS, P. HAYNES, R. PERKINS, H. W. TAYLOR, W. A. THORPE, T. J. STEWART, Wor. Bros. A. G. KILNER, R. G. DUNMORE, Bro. J. LESTER.

The Lodge was opened in due form at 6-15 p.m.

The minutes of the last regular meeting held January 24th, 1938 were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. LIONEL VIBERT, P.A.G.D.C. Eng., and Wor. Bro. R. B. ADCOCK, P.G. Standard Bearer Eng., who were saluted with the honours due to their rank, and acknowledged the same.

The following Brethren having made application for membership of the Correspondence Circle of the Lodge were proposed by the Secretary and seconded by Wor. Bro. J. T. COOPER and duly elected by a show of hands.

GEORGE HERBERT WILSON. 4 Victoria Street, Barnsley, Yorks. P.M. Regent Lodge 2856.

F. C. LINGUIST. 32 Evington Road, Leicester. John of Gaunt Lodge, 523.

CYRIL SAUNDERS SPACKMAN, L.R.I.B.A., etc. The Studio, 1 Edridge Road, Croydon, Surrey. P.M. Panmure Lodge 720.

The Acting Wor. Master then introduced the lecturer for the evening Wor. Bro. LIONEL VIBERT, P.A.G.D.C. Eng., and P.M. and Secretary of the Quatuor Coronati Lodge, 2076 London. In introducing him, he wished to assure him of the very warm welcome extended to him. Wor. Bro. VIBERT is no stranger in our midst, for he has on not a few occasions been in this Temple and has spoken to us. He is a friend and brother for whom we have a great admiration and high regard. Masonry has in him a great exponent of its principles and he has come again to us to-night to assist in carrying on the work in general, a work, which I know lies very near to his heart and also to encourage and educate us in our branch of it in particular.

Wor. Bro. VIBERT then gave his paper entitled "THE CANDIDATE AND THE FIRST DEGREE." The paper was listened to with keen attention by all the brethren present of whom there were a large number.

## **The Candidate and the First Degree.**

Lecture by Bro. L. VIBERT.

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Bro. Vibert spoke—as is his custom—from one or two notes, and did not read a paper. Consequently this does not profess to be anything like a verbatim report. And indeed very many references were made to Ritual, and many illustrations were drawn from Ceremonial, which, for obvious reasons, cannot be written here. But much was said and must have greatly impressed the listeners, who, for the most part had never, even remotely, considered the subject of the Obligations incurred by all who propose a Candidate for initiation.

Such obligations are two-fold, and apply to the Candidate himself and to the Lodge into which he seeks to be introduced.

With respect to the Initiate himself—Bro. Vibert quoted from a letter of Lord Amphil's:—

" It has always seemed to me very wrong that Candidate for admission to the Craft should so seldom be told anything serious about Freemasonry, and I have been disappointed at finding how few Brethren know what kind of explanation may be given to a Candidate. Too often the matter is treated with unworthy jocularity, or made the subject of wholly unfitting reticence. There are certain things which may be explained, and ought to be explained, to every man who desires to become a Freemason."

If one of us were about to propose a Candidate for Freemasonry it would be his duty to explain that the Order is, in no way, to be regarded as a kind of insurance. It is a Society of men whose duty is to give rather than to receive. It should be made clear to the Candidate that the initiation fee may not represent, even approximately, the whole of the expenses which he may incur from time to time in his masonic career.

In all fairness to both sides the duty towards the Lodge should be observed by some enquiry into the circumstances of the Candidate. In this country this duty is more honoured in the breach than the observance. In some other countries a Candidate is questioned, more or less keenly, as to his financial status. In New Zealand he must make this declaration :—

“ I am possessed of sufficient means to enable me to  
 “ meet the charge of my initiation, and the support of  
 “ my membership in the Craft, without detriment to  
 “ my family and connections.”

In Tasmania he is called upon to answer this question ;—

“ Freemasonry not being a Benefit Society, have you  
 “ seriously considered whether your circumstances will  
 “ enable you to support the Institution ?”

Another point is raised by a question which is put, in Iowa, which is :—

“ Have you made provision for yourself and family  
 “ in case of disability or death ?”

It is of course true that our charities do exist for the benefit of the poor and the distressed. But, surely, the Candidate may, in all fairness, be asked if he has taken the reasonable precaution of making such provision for his wife and family as is given by Life Assurance.

For the protection of the Candidate himself he should have some warning of possible expenses to be incurred, such as Subscriptions to Charities, and of fees involved in higher degrees. In time to come perhaps his being deprived of the possibility of future advancement by lack of means, might result in part of the pleasure of belonging to the Craft being destroyed.

It should be definitely required of him, before his admission can be considered, that he should profess a belief in some Divine Authority outside ourselves. Such belief is most important, as is the question whether his religion is such as to allow him to take upon himself certain obligations. The Authority of the Roman Catholic Church is, e.g., against such a proceeding.

Our duty towards the Order should compel us to make the strictest enquiry into the integrity and moral character of the Candidate. In London such enquiry might be difficult : in a provincial town it should be possible to achieve. It is not sufficient to have known him, for a longer or shorter time, as a "good fellow" or a "sport." Such knowledge may involve complete ignorance of character. Particular attention might be demanded if the prospective Candidate lives in a town where there is already a Lodge, and yet seeks admission to one in another town.

Once the Candidate has been accepted, and the Brethren are aware of his approaching admission to the Order, it is as unfair to him to magnify the ordeal of the Initiation Ceremony, as to represent it in terms approaching ridicule. On the contrary he should be informed that it is serious and that it has a very definite religious setting, prayers being used on several occasions. And when the Candidate presents himself for the ceremony due decorum should be observed and no fooling should be permitted. He knows, necessarily, nothing of the principles of the Order, or of the Ceremony which he is about to undergo. He has indeed,

in the application which he has signed, professed an admiration for those principles. And it is inevitable that he should have speculated beforehand on the nature of the Ceremony of Initiation. He knows—most men know vaguely—that Masons are possessed of secrets, jealously guarded. His mind must be in a ferment, and if he is possessed of imagination, he may well be excited to the point of being terrified. Might he not perhaps be assured that, while the ceremony is certainly most unusual in its nature and in its setting, it has a basis in Religion and that prayers are part of its ritual? He might, also, be warned that an Obligation of Fidelity is included, since certain Sects, such as the Quakers are debarred from taking any Oath whatever. So—perhaps—an awkward situation might be avoided. The ceremony itself may, to some extent, be too rigid in its character. It might be possible, in some parts of it, to leave something to the Candidate himself, rather than insist on his being prompted to a stereotyped reply. It might be permitted, perhaps, to the Candidate to be warned that topics of political or religious discussion are never permitted in the Lodge. He might be even instructed in the historical reason for such an injunction. As the old Operative Lodges were ceasing to exist, or were being recruited from more purely scientific, or speculative inquirers into knowledge, the whole country was passing through a time of great political and religious upheaval. The Reformation had led up to Puritanism and Sectarianism: Cromwell had destroyed, for a time, the Monarchy. Even when it had been re-established, a Revolution had swept away the Stuart Dynasty and Jacobites and Hanoverians, Catholics and Protestants were fighting for supremacy. The air was heavily charged. A single spark might easily provoke an explosion. The newly founded Royal Society had set, in this respect, an excellent example, which Masons wisely followed. Very wise too was the injunction which forbade the Mason from engaging in the ceremonial or practice of the Lodge whenever a member might be present with whom he had any sort of difference or quarrel. Such had been a

rule among the Operatives. And the origins of these two rules might profitably be explained to-day to the Candidate.

Bro. Vibert spoke on many details of Ritual, which for obvious reasons may not be reported in this summary. It must be sufficient to state that he arrested the attention of all those present, and made them suddenly aware of many points which had—perhaps during many years—escaped their notice. He certainly gave all those present an opportunity for much serious thought. His address was unusual, arresting, and as one would expect—scholarly.

At the conclusion of the paper the Wor. Master rose and proposed a hearty vote of thanks to the Lecturer in these words, "I am quite sure brethren, that you would like me to accord on your behalf and my own, the grateful thanks and appreciation we owe to Wor. Bro. VIBERT for the lecture he has given us to-night, a lecture which has been unquestionably a great one. His words have been wise and weighty, full of meaning and understanding to us all, and borne out of a wide experience. They must, I am sure, like the bread spoken of in the sacred volume, which cast upon the waters is seen again after many days. It is not a mere coincidence (although to me these so called coincidences seemingly inexplicable, are fraught with meaning) that this lecture follows on after the excellent paper read to us by Wor. Bro. RILEY almost on the same subject earlier in the session. Rather does it come to me and I hope to you brethren with double force. I am sure not only to a candidate in the first degree, but to all of us the lecture will be of timely help, encouragement and challenging importance in the great principles for which we stand. I hope Wor. Bro. VIBERT will go away feeling and knowing he has not only given to us an interesting lecture from an oratorical and scholarly standpoint, but also with the assurance that his words have gone deep into our minds and consciences and will bring forth good fruit in the days to come.

Wor. Bro. HYDE seconded the proposal and remarked on the great courage with which the lecturer brought out the several points in his lecture. The vote of thanks was supported by Wor. Bro. J. T. COOPER and Wor. Bro. W. H. WOOD and carried with acclamation.

There were several items of Masonic interest exhibited, but time would not permit of them being explained.

The Wor. Master rose for the first time.

The Wor. Master rose for the second time.

The following apologies were received. R. Wor. Bro. Sir FREDERICK OLIVER, Wor. Bros. ROBINSON, C. D. EATON, H. BLAYDON, — THOMAS, J. C. VAUGHAN-HARBOURNE, H. B. WOLSTENHOLME, J. H. CORAH, D. POTTS, J. C. BURTON, E. R. CARR, EASTWOOD PICKARD and R. A. LUMB.

The Secretary reported the resignation of Wor. Bro. HUGO TATSCH, Mass., which was recorded with regret. The Secretary also reported the death of Wor. Bro. BEEBY and Wor. Bro. STURTON of Peterborough.

The Wor. Master rose for the third time.

Hearty greetings were received from Provincial Grand Lodge and the various Lodges represented.

The Lodge was closed in due form at 7-50 p.m.

A conversazione was held after the Lodge was closed.

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## The Two Hundred-and-Thirty Fifth Meeting

was held at Freemasons' Hall, London Road, Leicester,  
on Monday, May 23rd, 1938.

*There were present.*—Wor. Bro. W. H. COTTON, (Acting W.M.) in the Chair ; A. L. MACLEOD, I.P.M.; J. T. COOPER, S.W.; F. G. FLEEMAN, J.W.; G. B. ELLWOOD, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; G. E. PHIPPS, S.D.; W. BOND, J.D.; F. HAINES, D.C.; J. C. BURTON, I.G.; Bro. D. CHOYCE, Tyler. Also present were Wor. Bros. A. J. S. CANNON, C. BLAND, Wm. TOMLINSON, F. HEATON, A. T. SHORTHOSE SMITH, P. M. WEBSTER.

*Correspondence Circle.*—Wor. Bros. D. LAPRAIK, J. J. W. GRUNDY, W. E. MOORE, E. GIFFORD, G. E. GREEN, A. FARQUHARSON, J. W. CLARKE, C. E. HAINES, Also Bros. W. E. HALL, A. SHUTTLEWOOD, H. F. GOODFELLOW, D. TURNER, J. C. CLAYTON, E. POLLARD, W. WIGHTMAN, H. GILBERT, L. H. WESLEY, J. ADAMSON.

*Visitors.*—Wor. Bros. ROFF, M. TYLDESLEY, E. HILL, E. MELTON, T. BEAUMAN, G. GRIMSHAW, A. HAMMETT, D. G. GOODFELLOW, H. GEARY, WILKINS.

The Lodge was opened in due form at 6-30 p.m.

The Minutes of the last regular meeting held March 28th, 1938 were read, confirmed and signed.

The following brethren having made application for membership of the Correspondence Circle, were proposed by the Secretary and seconded by Wor. Bro. J. T. COOPER and elected by a show of hands.

Bro. H. W. TAYLOR, 402 Welford Road, Leicester.  
Lodges 1391-5664.

Wor. Bro. E. GORDON KILNER, "Green Hollins," Oakham.  
Lodge 1265.

Bro. J. A. MACLAUCHLIN, Western Road, Leicester.  
Lodge No. 5664.

Bro. J. K. PARLBY, Phoenix Buildings, Friar Lane  
Leicester. Lodge 5061.

Bro. DOUGLAS CHARLES, "Brent Knoll," New Bedford  
North, Luton. Lodge of St. John the Baptist, 475,  
Beds.

Bro. Dr. E. W. GOODWIN, Fosse Road Central, Leicester.  
Lodge 1560.

Bro. PERCY HAINES, 51 Stoughton Road, Leicester.  
Lodge 3431.

Bro. CECIL WALTER HIPWELL, "Torcross," Leicester  
Road, Hinckley. Lodge 50.

Bro. EDWARD GEORGE BOLTON, London Road, Upping-  
ham. Lodge 1265.

A ballot was taken for the Worshipful Master for the ensuing year and Wor. Bro. J. T. COOPER, Senior Warden, was unanimously elected.

A ballot was taken for the Treasurer for the ensuing year, and Wor. Bro. E. R. CARR, was unanimously re-elected to that office.

On the proposition of Wor. Bro. HAINES seconded by Wor. Bro. A. J. S. CANNON, Bro. D. CHOYCE was unanimously re-elected as Tyler for the ensuing year.

The Wor. Master then asked Wor. Bro. G. B. ELLWOOD P.P.J.G.W., P.M. 3448, 2429, 4088 to read his paper entitled "HISTORY OF TRACING BOARDS."

## **The History of Tracing Boards.**

By W. Bro. G. B. ELLWOOD,  
P.M. 2429, 3448, 4088, P.P.J.G.W.

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The object of this paper is to attempt to trace the history and development of Lodge Boards or Tracing Boards from their introduction down to the present time. I quite realise that this is a difficult and intricate task but I hope at least to throw some light upon an interesting subject.

It may be said with some truth, that when (in 1916), W. Bro. E. H. Dring gave his now famous Lecture to the Quatuor Coronati Lodge entitled "The Evolution and Development of Tracing or Lodge Boards," he had exhausted the subject. But there are still to be seen in the various Transactions, such as are issued by our own Lodge, accounts of Lectures and Papers read on this subject, clearly shewing that there are many aspects from which it may be viewed.

The recent gift of a set of Lodge Boards to the Oliver Temple by one of our Members, W. Bro. J. Cecil Burton, gave me the idea that it might be considered an appropriate time for something to be said on the history and development of Lodge Boards.

We are so accustomed to them and to seeing them used for the purpose of denoting the state of the proceedings in Lodge, as well as for the purpose of the Lectures in the 2nd and 3rd degrees, that their use might be thought to have no other signification.

There is a general belief at the present time, that the Tracing Board, as used in our Lodges to-day, are a survival

of the Tresle Board of the Operative Lodges. W. Bro. W. H. Wood in the paper he gave to this lodge in November 1936, entitled "The Connection between Speculative and Operative Freemasonry and the derivation of Speculative from Operative Masonry" said :—

" Operative Masonry is referred to in the Explanation  
 " of the Tracing Boards in each degree; the Tracing  
 " Board itself is taken from Operative Masonry, being  
 " the tresle board on which the work of the Operative  
 " Mason is set out by lines, by the Master or Overseer."

This view as to how our present day Tracing Board originated seems easy to accept and I believe it is generally accepted to-day, and probably rightly so.

However I think it will be agreed that, from the various records to be found regarding the proceedings and Customs in the 18th Century Lodges, the Lodge Board was considered an article of importance, and *necessary* for the Making of a Mason. But just what was delineated upon the Lodge Board or Floor Cloth, or even upon the Sanded floor of the room in which the brethren were accustomed to assemble for their work, is a matter for some conjecture. It is very difficult to determine owing to the lack of any reliable record of the proceedings.

The first known record, I believe, of the work of making a plan of the Lodge is from the Minutes of the Lodge of Felicity then No. 58 and meeting at the Gun Tavern, Jermyn Street, London, and is as follows :—"On January 16th, 1738, paid Tyler for drawing ye Lodge 2/6" This record is not an isolated one, there are several similar references to be found about this period.

In the Carmick MS. of the Old Charges dated 1727 there is actually a plan with these words "This figure represents the Lodge." It will be noticed that the "Lodge" is triangular in shape.

Another and more important entry is recorded in the Minutes of a Lodge Meeting at the Theatre Tavern, Goodmans Fields, London, and dated 1736. It is as follows:—  
 “Bro. Goudge made a present to this Lodge of a painted Cloth representing Sevrall forms of Masons Lodges.”

According to Bro. Dring a period of nearly 50 years elapsed between the last record I have mentioned, and the next reliable record of the painted Cloth or of drawing the Lodge, with the following Scottish exception. In Murray Lyon’s “History of the Lodge of Edinburgh” published in 1873, it states:—

“ 1759—It having been represented that a painted Cloth  
 “ containing the Flooring of a Masters Lodge was hang-  
 “ ing publicly exposed in a painters shop and they,  
 “ considering that the same might be of pernicious  
 “ consequences to Masonry, ordered the same to be sent  
 “ for, and in regard that the use of such painted Floorings  
 “ was expressly forbid, instructed the Lodge St. Andrews  
 “ (to whom it belonged) not in future to use any such  
 “ cloth.”

The final record that I am going to mention is a manuscript document in the Library of Grand Lodge and is the Tylers bill for the Making of H.R.H. The Prince of Wales by the Duke of Cumberland, on February 6th, 1787. Among others are following items:—

“ Porterage of a Large Drawing Board, 3/- and Drawing  
 “ of the Lodge 3/-.”

In order that we may grasp more fully the signification of the term “Drawing the Lodge,” and the importance attached to its correct fulfilment by the Members of those early lodges, I am going to give you some extracts from some so called “Exposures,” as well as what may be regarded as fairly authentic accounts of the proceedings of the making of a Mason.

“ The Secret of the Order of Freemasons with the Ceremonies observed at the Reception of Members into it” published in 1737 :

“ The God-Father puts him the question and the Recipiendary having answered in the affirmative, the Grand Master orders him to be brought in ; then they introduce him, and make him take three Turns in the Room, round a sort of writing on the Floor, in which they draw with a pencil upon Two Columns a sort of representation of the Ruins of Solomon’s Temple : on each side of that space they also make, with a pencil, a great J. and a great B. which they don’t explain till after the Reception.”—Later in the Ceremony occurs —They also explain to him the J. and B. traced on the Floor which are the Type of the Sign by which the Brothers know one another.”

I am now going to give you the description of the details of the drawing of the Lodge from the so-called exposure “Jachin and Boaz” : published in 1762 :—

“ He (the Candidate) is also learnt the step or how to advance to the Master upon the the Drawing on the Floor which in some Lodges resembles the grand Building termed a Mosaic Palace and is described with the utmost exactness, they also draw other figures, one of which is called the Laced Tuft and the other the Throne beset with Stars. There is also represented a perpendicular line in the form of a Masons instrument commonly called a Plumb Line ; and another figure which represents the Tomb of Hiram, the first Grand Master, who has been dead almost three thousand Years. These are all explained to him in the most Accurate Manner and the Ornaments or Emblems of the Order are described with great Facility. The ceremony being now ended the New Made Member is obliged to take a Mop out of a Pail of Water brought for that purpose and rub out the Drawing on the

“ Floor if it is done with Chalk or Charcoal. Then he  
 “ is conducted back and everything he was divested of  
 “ is restored, and he takes his seat on the Right Hand  
 “ of the Master, he also receives an apron which he puts  
 “ on and the List of Lodges is likewise given him.”

Such is the description of the proceedings in a Lodge of the “Moderns.” This exposure was first published in 1760 or about that date. Now let us see an account of proceedings in a lodge of the “Antients.” In the “Three Distinct Knocks” we read :—

“ The explanation of the following figure which is all  
 “ the Drawing that is used in this sort of Masonry called  
 “ the Most Antient by the Irishmen.”

“ It is generally done with Chalk or Charcoal on the  
 “ Floor, that is the reason they want a Mop and a Pail  
 “ so often as they do before when a man has been made  
 “ a Mason, they wash it out but People have taken  
 “ notice and made Game of them about the Mop and  
 “ Pail, So some Lodges use Tape and little Nails to  
 “ form the same thing and so keep the World more  
 “ ignorant of the Matter. This Plan is drawn on the  
 “ Floor East and West, the Master Stands in the East  
 “ with a Square about his neck and the Bible before him  
 “ which he takes up and walks forward to the West near  
 “ the first step of an oblong square where he kneels down  
 “ in order to give that Solemn Obligation to him that has  
 “ already knelt down with his Left Knee bare bent upon  
 “ the first Step his Right foot forms a square with his  
 “ naked Right Hand upon the Holy Bible And so the  
 “ Second and Third Degree of Masonry as is shewn  
 “ upon the steps.”

I have given the method of making a Mason from the “Exposures” of both the “Antients” and the “Moderns” and now mention must be made of a third published on the Continent in 1745, perhaps not so much as an Exposure of

Masonry as a spurious ritual. It was entitled "L'Ordre des Franc Maçons trahi," and was illustrated with detailed engravings. It is dated 1745. This publication threw a new light upon the ceremony of making a mason, also of the Fellowcrafts degree and the making of a Master Mason. Instead of Drawing the Lodge, large Sheets of Canvas were used upon which were painted various symbols and designs, proper to each degree.

It may be mentioned here that about this time, 1745, there was published in Paris a Series of Engraved plates by Picart depicting the scenes in the various degrees.

I think it will be generally agreed that little was known about the progress or otherwise of Freemasonry in France, excepting, perhaps, that a somewhat famous Englishman, Lord Derwentwater, exercised a considerable influence upon its development in that country. But whatever the progress or development may have been, and however general the Circulation of the Exposure may have become, it had little or no effect upon the English Methods of Making a Mason. These, for a period of seventy years had varied very little ; excepting perhaps, that from "Drawing the Lodge" on the floor of the Lodge room and erasing the design with mop and Pail after each ceremony, it developed later into a permanent drawing on a Canvas or Cloth which could be placed on the Trestle Board or on the floor. Such is assumed to be the natural development. Bro. Dring says that in the early days its adoption must have been due either to prejudice, sentiment, or authoritative ruling. Whatever the cause, its effect was that the age long system became inoperative about the year 1795.

This is what Bro. Dring says about the development of the Lodge Board :—

" The development of the Lodge Cloth or Lodge Board  
 " was rapid and I think that ten or fifteen years at the  
 " most will cover the period between the introduction

“ of Lodge Cloths into English Freemasonry and the use of Lodge Boards. I have not yet been able to meet with a dated Lodge Cloth earlier than 1810.”

It is probable that the idea originated in France, where the bulk of Freemasons in the 18th Century were of a higher Social Standard than English Freemasons. In fact the idea has crossed my mind that the rapid strides made in the use of Lodge Cloths may have been due to the numerous prisoners of War who came to this Country between 1790 and 1800.

This theory was borne out by our late Bro. J. T. Thorp, who spoke of a Lodge Cloth belonging to the Royal Sussex Lodge No. 352, Repton, and dated 1812, which originally belonged to the French Prisoners Lodge at Ashby-de-la-Zouch. The founders of Lodge No. 353 bought all the French Lodge furniture when the original owners returned home at the peace in 1814.

In a paper read before this Lodge in 1919 by Bro. the Rev. Canon Covey Crump, entitled “The History and Symbolism of the First Tracing Board” he said—

“ As far as has yet been ascertained the use of these “Floor Cloths” was at first intended only for the Apprentice Degree, though emblems now associated with Superior degrees were also depicted on them and therefore the explanations of those emblems have been reserved for the Fellow Crafts. Many appellations were applied to the diagram especially when it had developed into a framed Canvas or a rigid board, but gradually the term “Lodge Board” became predominant. As one result of this nomenclature the “Lodge Board” (or perhaps the Ark of which the “Board” actually or theoretically formed the lid) came to be regarded as a synthetic symbol of the Lodge itself and this identification of the Board with the Lodge survives to some extent still in our Consecration Ceremonial as

“ also in a few old fashioned Lodges where the Candidate is placed in the N.E. Corner of the Board whilst figuratively representing the foundation stone.”

He seems doubtful just when the term Tracing Board first came to be used. Bro. Dring says the first mention of it used in a Masonic sense is in Turner's "History of the Blandford Lodge" published in 1897 :—

viz. " 1815, Dec. 22. Memo. Bro. Harrison, paid the Tyler of Lodge Amity, Poole, one shilling for the loan of the Tracing Board."

With regard to the origin of the Tracing Board it is my firm conviction, that instead of being, as one might easily suppose, a recrudescence of an old term, it is nothing else but a translation of the French term which is found in "L'Ordre des Francs Maçons Trahi" 1745, viz : "Planche à tracer." In the early Lodge Boards used in the first Degree there appears this same drawing Board and in the later examples as in all Modern Lodge Boards a ground plan is found drawn upon this drawing board which is popularly supposed to represent the ground plan of the Temple. It is this drawing board which I suggest is the true Tracing Board and that the term Tracing Board has been mis-applied to the "Lodge" Lodge Board or Trestle Board.

In "The Secrets of Masonry Made Known to All Men by S.P." London, 1737, is the Catechism. I give you part of it.

Q. What are the Immovable Jewels ?

A. Trasel Board, Rough Ashlar and Broached Thurnel.

Q. What are their uses ?

A. A Trasel Board for the Master to draw his designs upon, etc.

(Now embodied in the Lectures).

From the records available it will be seen that during the short period from 1790 or 95 until 1813, when the Union of the "Antients" and "Moderns" was consummated, Tracing Boards had almost wholly taken the place of "Drawing the Lodge" at each ceremony as illustrative of the degrees, as settled by the Lodge of Reconciliation in 1814. By that time the general adoption of the Lectures and explanations of the T.B. had established the present sequence permanently, although it cannot be said that the Lodge of Reconciliation ever attempted uniformity in design of the T.B. or ever suggested what symbols, should, or should not, be devoted to the Specific degrees.

The variety of designs, on the early T.B. is a very fascinating study and might well form the subject of a separate paper. Evidently they were copies of the designs on many of the most interesting "Floor Cloths" and represented the various symbols used in connection with the degree which was being worked.

The designing and painting of T.B's. and Cloths brought into prominence the names of several brethren, who in their particular sphere became very well known and even famous. Perhaps the best known was Bro. Josiah Bowring who was initiated in 1795 and was for many years a prominent member of the Strong Man Lodge, No. 45, and was its W. Master in 1821. There are extant many examples of his art and personally I believe it was he who painted the old boards that originally belonged to St. John's Lodge, No. 279 and which were used in this Temple until comparatively recently. Bro. Dring says of them :— "279 St. John's Leicester, Bowring type acquired in 1821." I have searched the "History of St. John's Lodge" but can find no mention there of their origin. The key suspended from the ladder was one of the distinguishing features of his work.

But on page 47 of the History of St. John's Lodge, there is this:—

“ A sum of Five Guineas had in 1791 been voted to  
 “ Mr. Smith junior, out of the funds of the Lodge for  
 “ an “Emblematic Cloth” painted by him for the Lodge.  
 “ Thirty years after they acquired the Boards.”

Bro. Jacobs was another distinguished painter who reached fame in the Art. Another was John Harris who achieved fame when the Emulation Lodge of Improvement adopted a set of his designs. It was from the work chiefly of these three artists that the designs on the T.B. became as it were standardised.

The earliest Lodge Cloth now in existence is that in the possession of the Kirkwall Kilwinning Lodge, No. 38, in the Orkney Islands. It is 18 feet 6 inches long, and 5 feet 6 inches wide, made of linen, and now hangs on the West Wall of the Lodge Room at Kirkwall. We have an illustration of it, given to us by W. Bro. Geoffrey Wilkes. Its date is probably about 1790-5.

In his Free Masons' Monitor, Bro. T. S. Webb 1812, says :

“ And by the Trestle Board we are reminded that as  
 “ the Operative Workman erects his temporal building  
 “ agreeably to the rules and designs laid down by the  
 “ Master on his Trestle Board so should we, both Opera-  
 “ tive and Speculative, endeavour to erect our Spiritual  
 “ building agreeably to the ruler and designs, laid down  
 “ by the Supreme Architect of the Universe in the book  
 “ of life which is our Spiritual Trestle Board.”

W. Bro. Ellwood wishes to acknowledge the kindness and courtesy of the Lodge of the Quatuor Coronati, which has lent him many illustrations, from which the slides used during the lecture, and the photographs here printed have been reproduced.

SLIDES.

1. This figure represents the Lodge Warden. From the Carmick MSS. 1727, Quat. Cor. Vol. 22, 1909. Philadelphia, U.S.A. S. Frazer's Book, 1756.
2. Plan of the Drawing on the Floor at the Making of a Mason from Jachin and Boaz.
3. Plan of the Lodge from the Three Distinct Knocks. Notice the Apprentice Step The Crafts Step, Master's Step.
4. This is from the L'Ordre des Francs Maçons trahi, dated 1745 and has been anglicised as notice the word JEHOVAH and the explanation at the foot of the print.
5. Another English print.
5. Another English print. The method of receiving the word from the Master.
6. A French plan of the Lodge for the Reception of an Apprentice.
7. Set of Seven French Prints. Notice the Floor Cloth Reception of the Candidate.
8. The Candidate takes the Obligation.
9. The Junior Warden gives the Sign to the W. Master and goes to bring the Candidate. 3rd Degree.
10. Same as No. 9. Notice the Floor Cloth.
11. Lowering the Candidate.
12. The Candidate covered with a sheet stained with blood, all the Assistants point swords to body.

13. The W. Master raises the Candidate gives *grip, sign* and *word*.

14. Frontispiece to the Constitutions of 1784 shewing a Trestle Board with Symbols.

#### LODGE CLOTHS.

15. Shews a set of Three Lodge Cloths which belonged to the Lodge of the 7th Dragoon Guards and are now in the Museum of Grand Lodge. They are dated 1810. Note beehive and key.

16. A beautiful Comprehensive Cloth from the Palladium Lodge Hereford.

17. Three Cloths belonging to Friendship Lodge, Great Yarmouth.

18. Three Cloths of the Faithful Lodge, Harleston are very interesting shewing many symbols, Beehive, Sundial. The Middle Cloth shews a plan, the date is shewn on the third cloth 1791.

#### BOARDS.

19. The next slides are two examples of the work of the famous Joshia Bowring and for the first time, the key which hangs and does not lie that is key or tongue of good report; there are many features which are similar to St. John's Boards.

20. Notice the spring of the Stairway, that has given rise to so much controversy.

21. This set of Boards is by another well known designer and painter, Bro. Jacobs.

22. This set of Boards is at Bristol and shews, I am afraid very indistinctly, the four Cardinal Virtues in the corners, Temperance, Fortitude, Prudence, Justice.

23. This set is in the possession of All Souls Lodge, Weymouth. The Third Board is the representation of a lying in state in a chamber of the Temple, hung with Curtains, and the High Priest Censing the Body, the date is 1809.

24. This Set of Boards is at Sevenoaks. The Emblems on the third Board shew a heavy beetle, the level and plumb rule. It also shews a man catching hold of a shrub.

The paper which was full of information was listened to with keen interest by all present, and the Lantern illustrations prepared by the lecturer were also very interesting.

At the conclusion of the paper the Wor. Master rose and passed a very hearty vote of thanks to the Lecturer, saying how much he had enjoyed the paper and the Lantern illustrations. He thanked Wor. Bro. ELLWOOD for the great amount of trouble he had taken in preparing his lecture and in taking the photographs and making the lantern slides.

Wor. Bro. CLARKE, Wor. Bro. BLAND and Wor. Bro. CANNON supported the vote of thanks, which was accorded with acclamation.

The Wor. Master rose for the first time.

The Wor. Master rose for the second time.

Wor. Bro. J. T. COOPER proposed and Wor. Bro. BURTON seconded the name of Wor. Bro. EBB MURRAY, "Woodville," Cheyney Road, Quorn, P.M. 4088, as a full Member of the Lodge.

Wor. Bro. Dr. MACLEOD proposed and Wor. Bro. FRANK HAINES seconded the name of Wor. Bro. C. E. HAINES, "Homeside", The Meadway, Syston, P.M. 2865, as a Full Member of the Lodge.

The Secretary proposed and Wor. Bro. J. T. COOPER seconded that Wor. Bro. Dr. MACLEOD and Wor. Bro. CANNON be asked to undertake the task of making a complete inventory of books in possession of the Lodge, that could be accounted assets in the Lodge Accounts. This was carried unanimously. The Brethren agreed to undertake the task.

Apologies were received from Wor. Bros. C. D. EATON, GORDON ELLIS, G. WILKES, W. J. BUNNEY, T. O. JUDGE and E. H. STORK.

The Secretary reported the resignation of Wor. Bro. ALLEN which is here recorded with regret. The following deaths are recorded with regret, Bro. G. A. U. SQUIRES, and S. J. K. BAKER, (Canada).

The Wor. Master rose for the Third time.

Hearty greetings were received from Provincial Grand Lodge and the various Lodges represented.

The Lodge was closed in due form at 8-5 p.m.

A conversazione was held after the Lodge was closed.

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**W. Bro. W. R. Bridger.**

Died December 3rd, 1937.

When, on September 27th, 1937, Bro. W. R. BRIDGER was installed as W.M. of the Lodge of Research, all those present looked forward to a year of happy progress under the leadership of a Master possessed of a singular charm of manner, and a more than ordinary interest in everything pertaining to Free-masonry. The list of his Masonic activities and advancement, appended to this notice, bears witness to his wide-spread desire for knowledge. Those who best knew him see in it the promise of greater heights to which he must have risen if his life could have been spared. He was, comparatively, a young Mason, he must have, inevitably, made much further progress.

His personal character made for him many friends. He was possessed of a charm of manner, of a modest demeanour, and of a frankness and simplicity which made friends of strangers at first sight, and endeared him to those friends with the passage of the years.

In business his name stood high; that success which he deserved seemed to be assured. But he had private trials and worries which seriously affected his health. Almost directly after his Installation his friends were sorry to hear that he was seriously ill, were soon distressed to learn that his condition was acutely critical, and startled by his death which occurred with tragic suddenness.

He might have travelled far in Masonry, with satisfaction to himself, with credit to the Craft, and with the approbation of his many friends. In the inscrutable design of the G.A.O. T.U. his further work must be done upon some higher plane, and in the G.L. above. But he will be long remembered by those who knew him, and that remembrance will be fragrant.

Prov. G. Std. Bearer, 1937. P.M. 3448, (W.M. 1928).  
W.M. 2429, (1937). Appointed Preceptor U.L.I., 1937.  
Second Principal De Mowbray Chapter No. 1130. M.M.M.  
Fowke Lodge 19, J.D. Byzantine Conclave 44. Second  
Aide, Oliver Rose Croix 311. Amity Conclave, No. 51,  
1st V.D.

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## Obituary.

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We regret to announce the passing of the following members:—

Wor. Bro. J. R. DASHWOOD.

Wor. Bro. W. S. KERSHAW, P.P.J.G.D., East Lancs.

Wor. Bro. D. R. PRATT.

Wor. Bro. Maj. Gen. J. D. MACLACHLAN, P.G.D. (Eng).

Bro. JOHN EDWIN.

Wor. Bro. H. C. BEEBY, P.P.J.G.W.,  
Leicestershire and Rutland.

Wor. Bro. J. G. STURTON, P.A.G.D.C. (Eng.)

Bro. S. J. K. BAKER, (Canada).

Bro. G. A. U. SQUIRES.

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and Plates.**

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- IX. FROM THE "BLUE BLANKET."
- X. TITLE PAGE.
- XI. TITLE PAGE AND FRONTISPIECE.
- XII. TITLE PAGE AND FRONTISPIECE.
- XIII. TITLE PAGE AND FRONTISPIECE.
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- XIX. OLD FRENCH SILVER GILT AND JEWELLED ROSE CROIX JEWEL.
- XX. P.M. JEWEL OF UNUSUAL DESIGN, WITH MINIATURE OF ST. JOHN THE BAPTIST.

## Books Published by the Lodge.

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- “MEMORIALS OF THE MASONIC UNION OF  
A.D. 1813.” By W. J. Hughan. Revised  
and Augmented Edition by John T. Thorp.  
Frontispiece. 151 pages; 4to. 1913.  
Cloth, gilt ..... 10s. 6d.
- “ORIGIN OF THE ENGLISH RITE OF FREE-  
MASONRY, ESPECIALLY IN RELATION TO  
THE ROYAL ARCH DEGREE.” By W. J.  
Hughan. Plates. 198 pages; 8vo. 1925.  
Cloth, gilt. 3rd edition ..... 13s. 6d.
- “FRENCH PRISONERS’ LODGES.” By J. T.  
Thorp. New and revised Edition issued  
by the Lodge as a Memorial to its Founder.  
With many illustrations..... 10s. 6d.

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Post free from the Editor.

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The Secretary has for disposal a few copies of Trans-  
actions issued by the Lodge, from 1892 onwards.

Apply to A. L. MACLEOD,  
121 London Road, Leicester.

## Correspondence Circle.

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

1.—They shall be entitled—

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

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

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

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

The membership of the Lodge is limited in number.

2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (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 10/-, 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.

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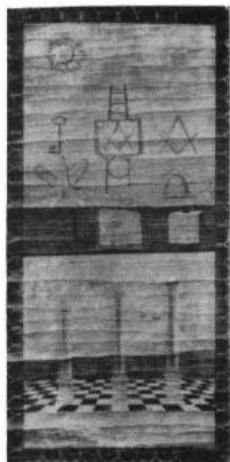


PLATE I.

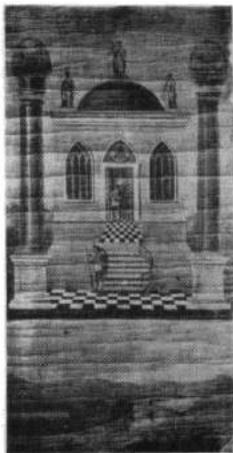


CLOTH. PALLADIAN LODGE, HEREFORD.

PLATE II.



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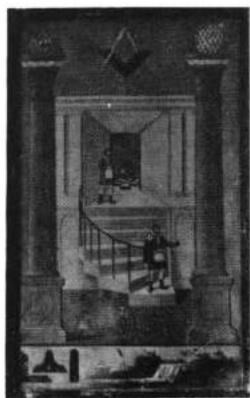


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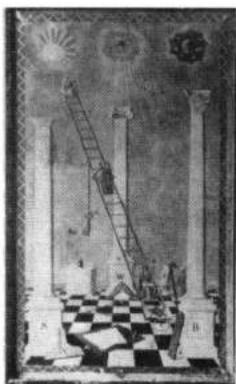
Figs. 1, 2, 3. CLOTHS. LODGE IN THE 7TH LIGHT DRAGOONS.

Figs. 4, 5, 6. CLOTHS. FAITHFUL LODGE, HARLESTON.

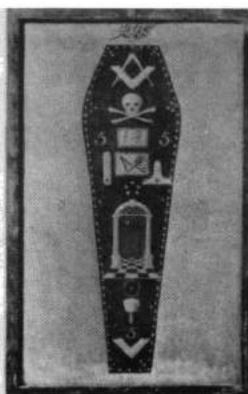
PLATE III.



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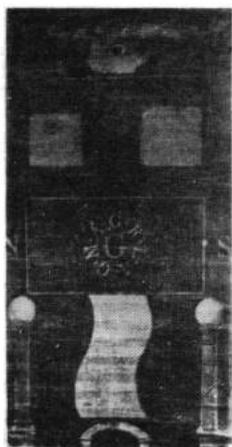
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Figs. 1, 2, 3. **BOARDS.** ST. GEORGE & CORNERSTONE LODGE (*Bouring*)  
Figs. 4, 5, 6. **BOARDS.** JACOB'S DESIGNS.

PLATE IV.



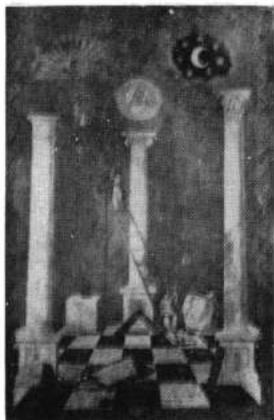
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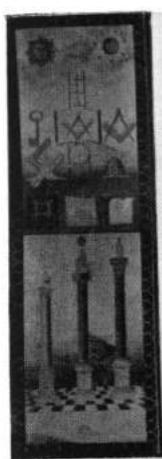


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Figs. 1, 2, 3. CLOTHS. FRIENDSHIP LODGE, WEYMOUTH.

Figs. 4, 5, 6. BOARDS. UNION LODGE, CHICHESTER. (*Bowring*)

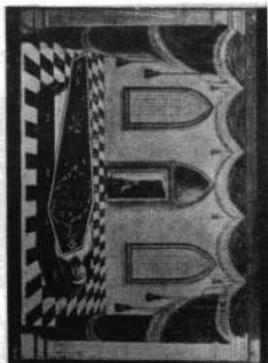
PLATE V.



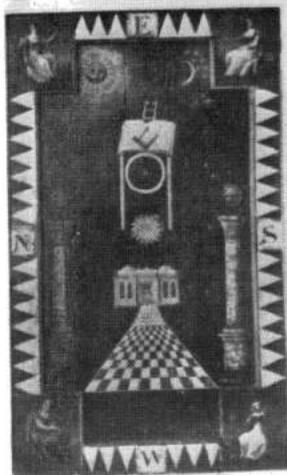
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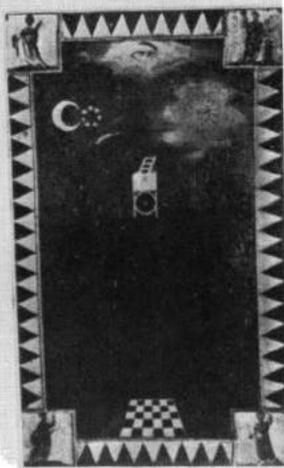
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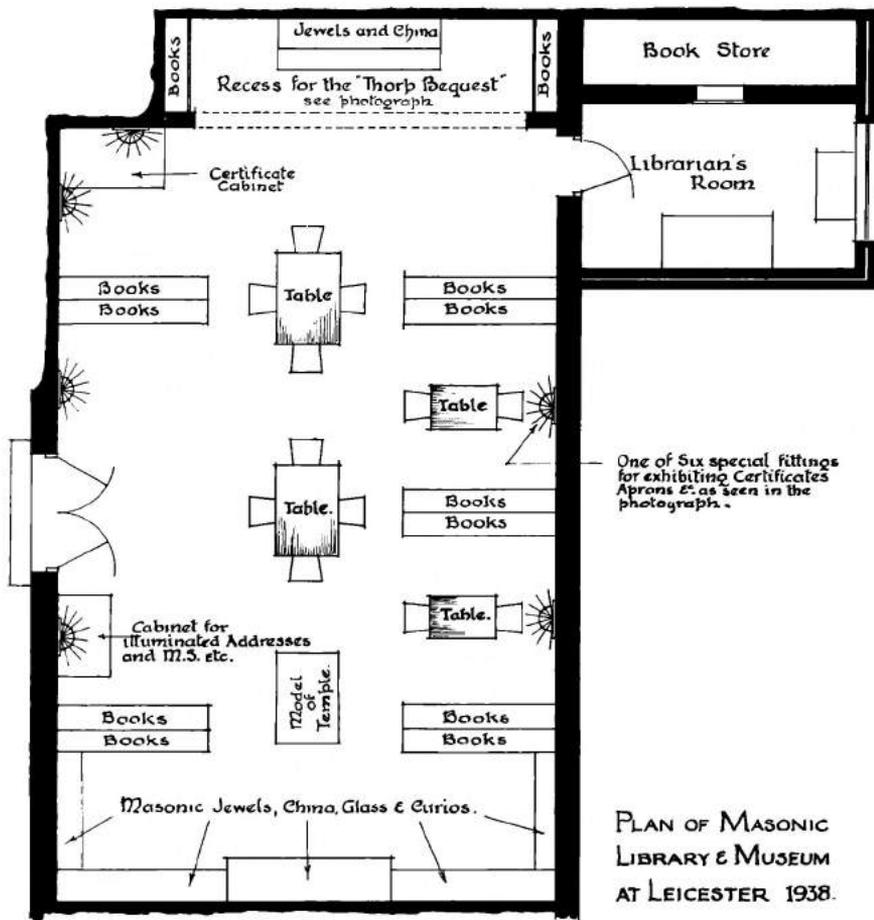


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Figs. 1, 2, 3. ALL SOUL'S LODGE. WEYMOUTH.

Figs. 4, 5, 6. BOARDS. BRISTOL.

# PLATE VI.



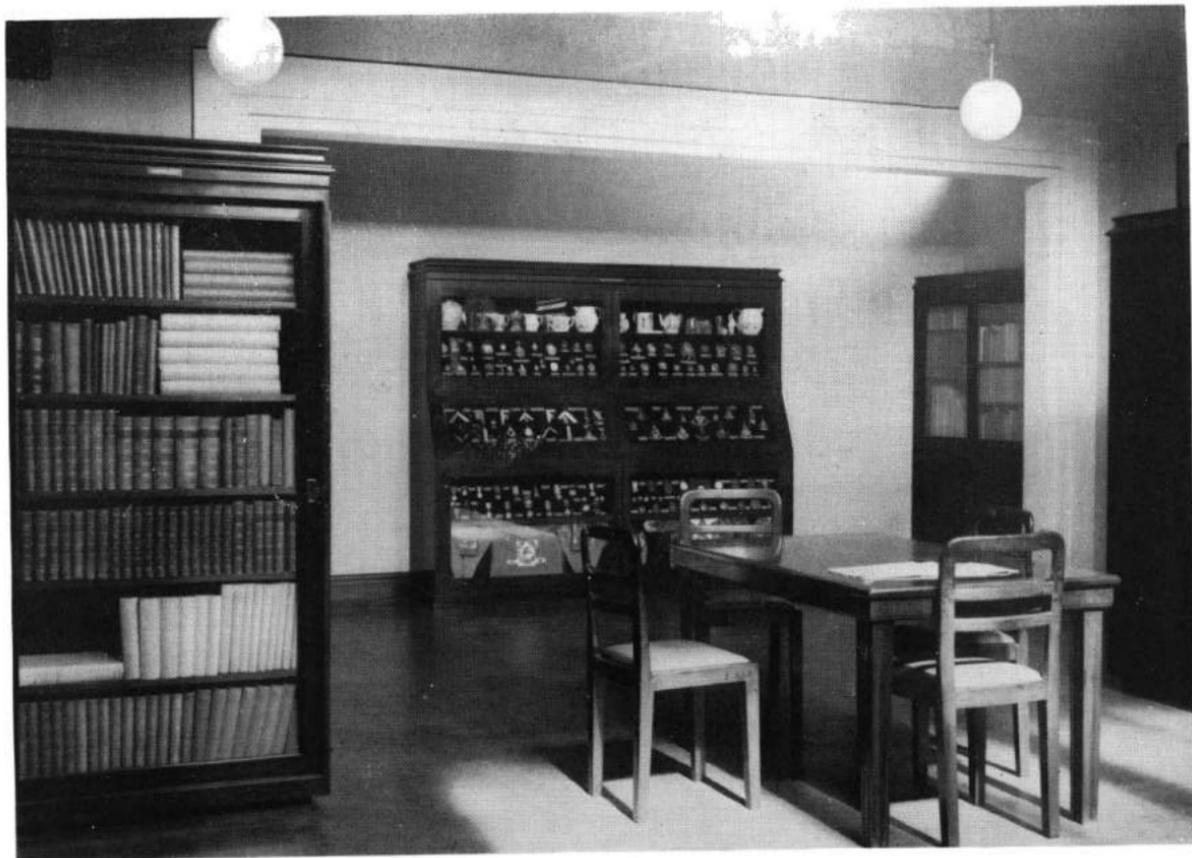
PLAN OF MASONIC  
LIBRARY & MUSEUM  
AT LEICESTER 1938.

PLATE VII.



INTERIOR, MASONIC LIBRARY AND MUSEUM, FREEMASONS' HALL, LEICESTER. (See Plan)

PLATE VIII.



INTERIOR, MASONIC LIBRARY AND MUSEUM, FREEMASONS' HALL, LEICESTER. (See Plan)

PLATE IX.



FROM THE "BLUE BLANKET."

PLATE X.

A N  
Historical Account  
OF THE  
**Blue Blanket:**  
O R,  
*Crafts-Mens Banner.*  
CONTAINING THE  
Fundamental Principles  
OF THE  
**GOOD-TOWN,**  
WITH THE  
Powers and Prerogatives of the  
CRAFTS of *Edinburgh, &c.*

---

By ALEXANDER PENNECUK, Burges and  
Guild-Brother of *Edinburgh.*

---

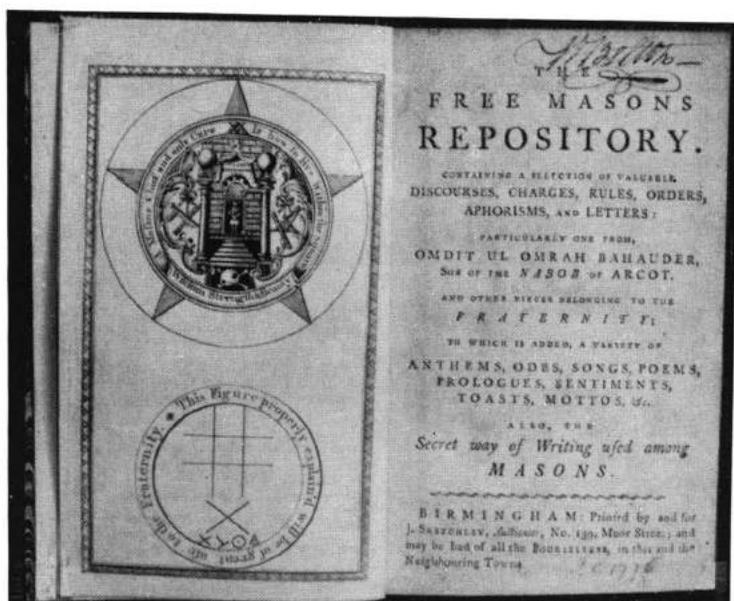
PSAL. lx. 4. *Thou hast given a Banner unto them that  
fear thee, that it may be display'd because of the Truth.*  
GEN. iv. 22. *Tubal Cain was an Instructor of every  
Artificer in Brass and Iron.*

---

EDINBURGH:

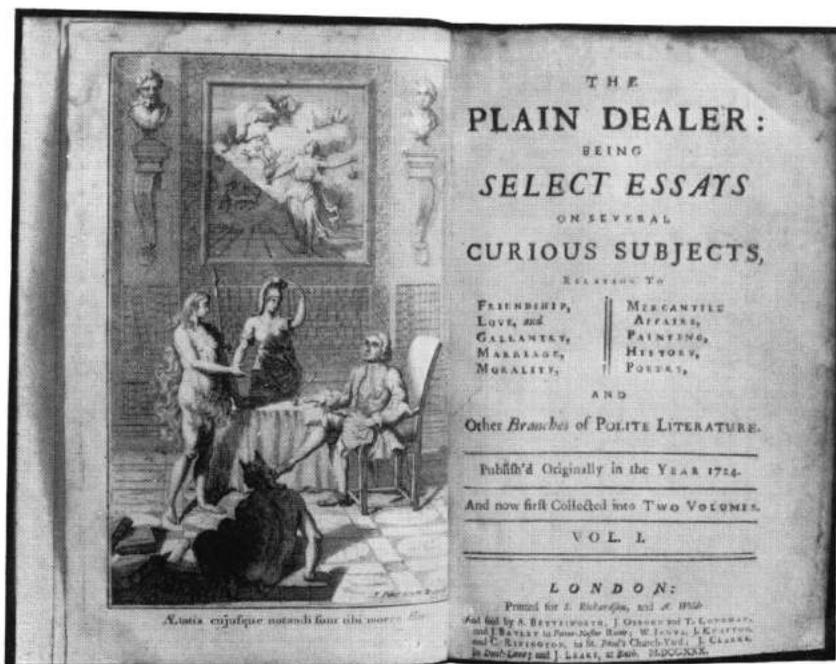
Printed by *John Meffan* and Company, and sold by  
him and the Author. M. DCC. XXII,

PLATE XI.



TITLE PAGE AND FRONTISPIECE.

PLATE XII.



TITLE PAGE AND FRONTISPIECE.



*Ebrietatis Encomium:*  
OR, THE  
**PRAISE**  
OF  
**DRUNKENNESS.**

WHEREIN

Is authentically, and most evidently proved, The Necessity of frequently getting Drunk; and, That the Practice of getting Drunk is most Ancient, Primitive, and Catholic.

CONFIRMED

By the Example of Heathens, Turks, Infidels, Primitive Christians, Saints, Popes, Bishops, Doctors, Philosophers, Poets, Free Masons, and other Men of Learning in all Ages.

BY

**BONIFACE OINOPHILUS,**  
*de Monte Fiascone, A. B. C.*

*Vinum lætificans Cor hominis.*

*Narratur & Prisci Catonis,*

*Sæpe Mero caluisse virtus. HORAT.*

LONDON:

Printed for E. CURLL, over against Catherine Street, in the Strand. 1723. Price 2s. 6d.

PLATE XIV.

A CHOICE  
COLLECTION  
OF THE MOST FAVOURITE  
SONGS,  
Which are sung at all the regular Con-  
stituted LODGES of the antient and ho-  
nourable Society of  
FREE MASONS  
IN  
ENGLAND, SCOTLAND  
AND  
IRELAND.



DARLINGTON Printed by J. SADLER.

TITLE PAGE OF BOOK OF MASONIC SONGS,  
CIRCA 1771.

PLATE XV.

A  
BRIEF HISTORY  
OF  
FREE MASONS,

COLLECTED

From the most approved AUTHORS:

CONTAINING

Many of the most material Occurrences, and an Account of Grand Masters, Buildings, &c. from the Creation of the World to the present Time.

TO WHICH IS ADDED,

The Design of a Monument to the Memory of a Great Artist, well known to the CRAFT.

AND A CONCISE SYSTEM OF

CHRISTIAN MASONRY,

Display'd in the Description of a BUILDING

WHICH REACHETH TO THE HEAVENS.

Concluding with a MASONIC POEM

On the FOUR PARTS of the DAY, &c. &c.

Embellished with TWELVE AQUATINTS,

applicable to the several Subjects.

---

By THOMAS JOHNSON,

CLERK of *Charlotte-street Chapel, Finsbury;*

GRAND TYLER,

TYLER to the *Somerset-houfe, Friendship, Britannoic, and Royal Lodges,* and JANITOR to the *Grand Royal Arch-Chapter.*

---

L O N D O N :

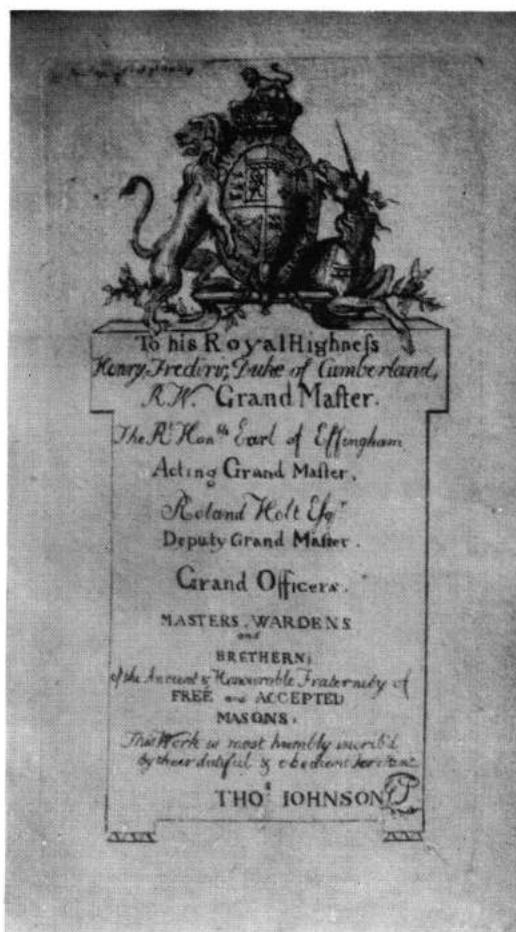
Printed by J. MOORE and Co. No. 43, *Drury-Lane,*

For the AUTHOR, No. 5, *Queen's-Garden, Brompton;*

M D C C L X X I I .

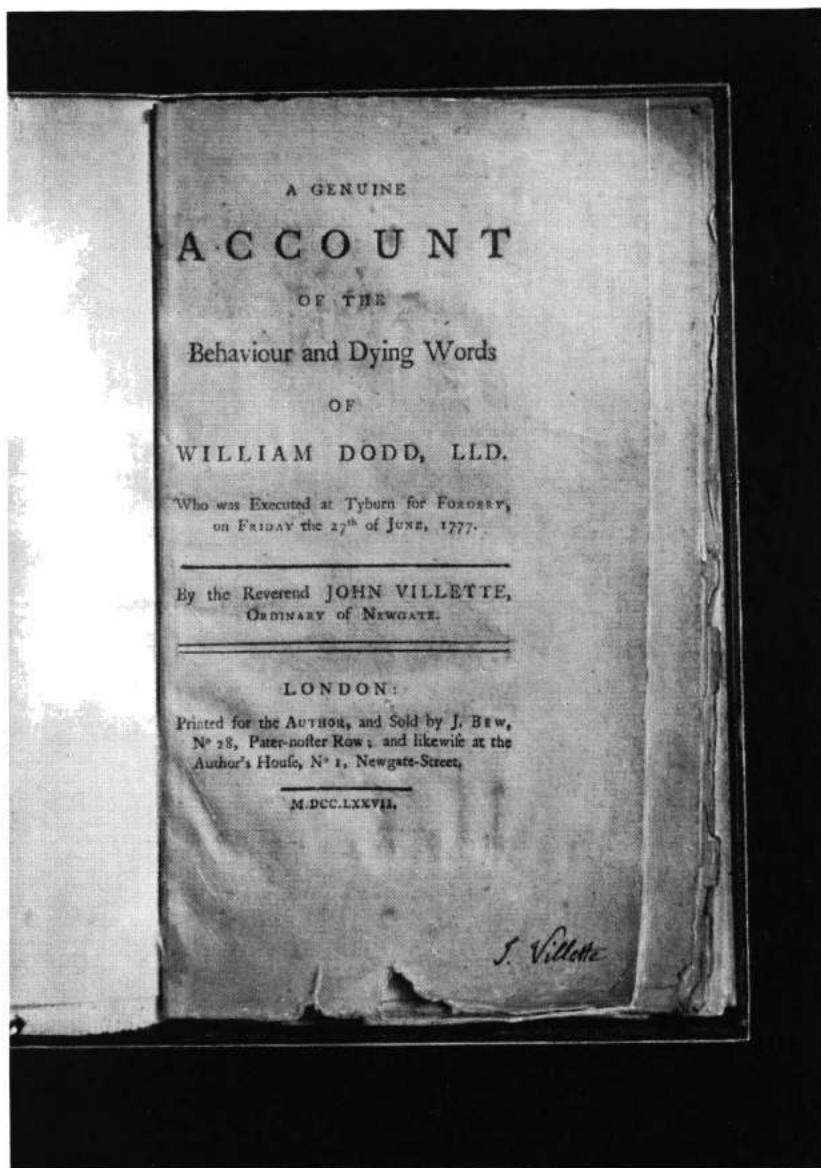
TITLE PAGE.

PLATE XVI.



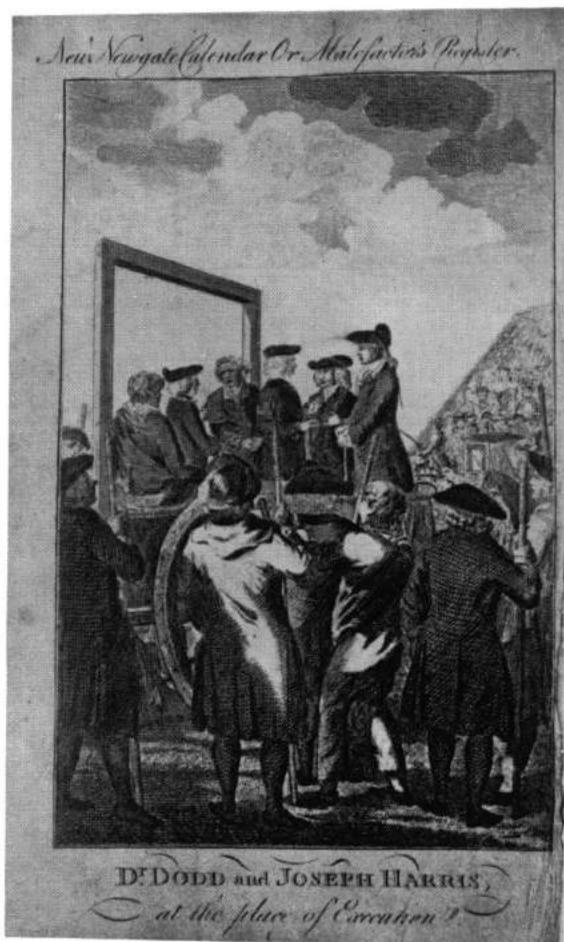
DEDICATION PLATE FROM THOS. JOHNSON'S BOOK,  
TITLE PAGE, PLATE XV.

PLATE XVII.



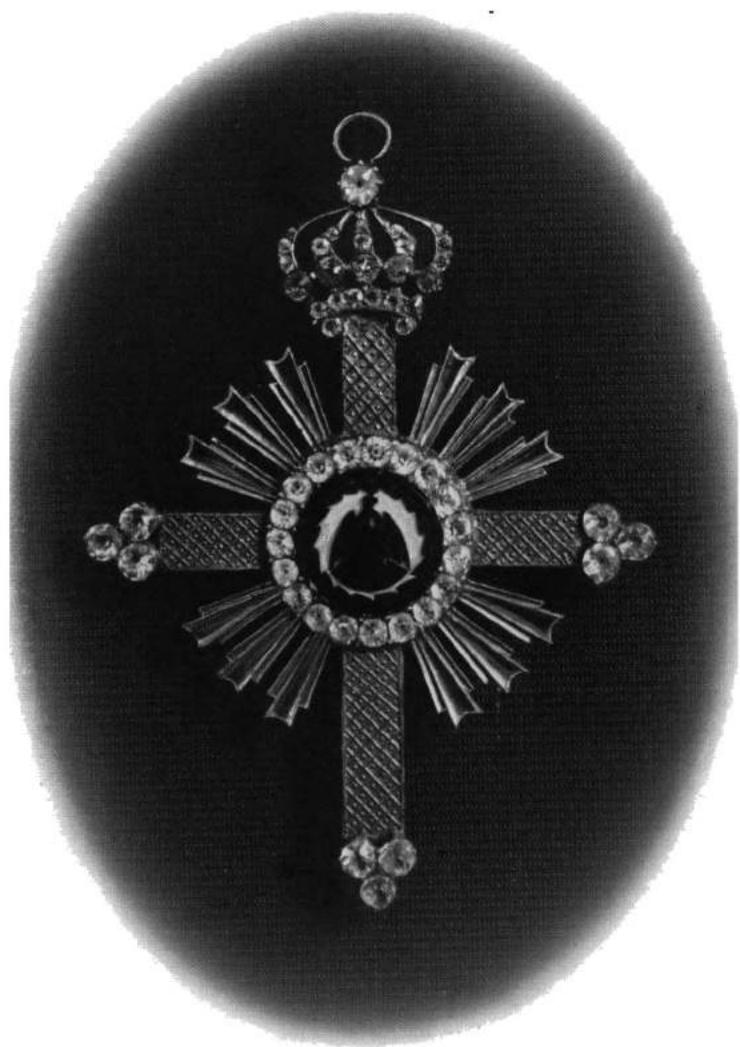
TITLE PAGE.

PLATE XVIII.



ENGRAVING FROM THE BOOK, THE TITLE PAGE  
WHICH IS ON PLATE XVII.

PLATE XIX.



OLD FRENCH SILVER GILT AND JEWELLED  
ROSE CROIX JEWEL.

Irradiated Cross in the centre. Pelican feeding her young.  
*Valuable and rare.*

PLATE XX.



P.M. JEWEL OF UNUSUAL DESIGN, WITH  
MINIATURE OF ST. JOHN THE BAPTIST.

Reverse has Emblems on Star. Unique.