

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1940=41.

(Forty-Ninth Year of Publication).

W. Bro. F. G. FLEEMAN,
(P.P.J.G.W., P.M. 1007, 5208), W.M.

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WOR. BRO. FREDERICK GEORGE FLEEMAN,
P.P.J.G.W., P.M. 1007, 5208.
Installed as Worshipful Master, Lodge of Research,
September, 1940.
Died January 5th, 1941.

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

FOREWORD.

The Editor has so far recovered from his serious illness of last year as to be able to perform his duties almost unaided. He hopes to be able to resume work next year, and to replace plurality by the Editorial "we." But he could not again fulfil his functions without a word of thanks, to the Secretary, W. Bro. Riley, whose illustrations have this year excelled themselves; to the S.W., W. Bro. Stork; and to the Chaplain, W. Bro. Bunney.

In the arduous circumstances of the past year, under the shadow of a great war, when Lodges were held at such hours as made the very Temple appear strange and unaccustomed; when very many brethren were away on military service, when travelling was difficult and inter-visiting restricted, when entertaining was honoured in the breach rather than in the observance; when, in short, our whole world seemed in the continual shadow of an eclipse, we of the Lodge of Research were fortunate in the papers to which we listened and to visits from brethren of eminence.

We had every opportunity of living up to our motto of brotherly love, relief, and truth, and it must surely happen, when our trials are over, that we shall be better Masons in proportion to the fortitude with which we endured them.

A. L. MACLEOD.

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

Dates of Meetings for 1941-42.

September 22nd, 1941—Installation.

November 24th, 1941.

January 26th, 1942.

March 23rd, 1942.

May 25th, 1942—Election.

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 SON, W., Market Harborough ; TOPLEY, H., Hampstead,
 N.W.II ; TREBILCOCK, R. E., Australia ; 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.

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

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 ; WATERHOUSE, A. L., New Zealand ; WATTS, Charles, Hinckley ; WARNER, A. E., Leicester ; WELLINGTON, Cecil, Oakham ; WESLEY, Lawrence H., Leicester ; WHITBY, F., Birstall ; WHITCHER, A. S., Leicester ; WHITE, O. M., Hinckley ; WILEMAN, A. W., Earl Shilton ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WILDE, F., Birmingham ; WHITE, O.M., Hinckley ; WILSON, G. H., Barnsley ; WILL, J., Junr., Dunedin, New Zealand ; WILLIAMS, W. J., London, S.W.2 ; WILLIAMS, H. D., Kettering ; WILSON, J., Leicester ; WITCOMB, F. L., Leicester ; WILKIE, T., Leicester ; WOOD, Rev. H. S., Hexham ; WRIGHT, S. M., Leicester ; WIGHTMAN, Walter, Earl Shilton ; WOLFERSBERGER, W. H., Denver, U.S.A. ; WYKES, G. D., Kibworth Harcourt.

YARNALL, J. E., Leicester.

The
Two Hundred-and-Forty-Fifth
Meeting
 and Installation

was held at Freemasons' Hall, London Road, Leicester,
 on Monday, September 23rd, 1940.

There were present.—Wor. Bro. G. E. PHIPPS, W.M., in the Chair ; Wor. Bros. J. T. COOPER, I.P.M. ; F. G. FLEEMAN, S.W. ; E. H. STORK, J.W. ; G. B. ELLWOOD, Acting Chap. ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; FR. HAINES, D.C. ; J. C. BURTON, S.D. ; T. O. JUDGE, J.D. ; G. W. WILKES, I.G. ; R. Wor. Bro. J. H. CORAH, Steward ; Bro. D. CHOYCE, Tyler. Also present as Full Members of the Lodge ; Wor. Bros. A. J. S. CANNON, A. G. KILNER, WM. TOMLINSON, C. E. HAINES.

Correspondence Circle.—Wor. Bros. S. BUTHERWAY, E. GIFFORD, J. J. W. GRUNDY, B. G. DUNMORE, G. E. GREEN, A. E. ROSSITER, A. A. SHUTTLEWOOD, J. A. POTTER, also Bros. J. C. CLAYTON, G. W. HARBOROW, E. POLLARD, F. J. BILLSON, J. ASHWELL, E. F. PENN.

Visitors.—Wor. Bros. F. W. ROBERTS, C. C. BAKER (Warwickshire), and Bros. J. W. JOHNSTON, C. C. LEVEN.

The Lodge was opened in due form and harmony at 5 p.m.

The Minutes of the last Regular Meeting, held Monday, May 27th, 1940, were read, confirmed and signed.

The Lodge was honoured by the presence of Rt. Wor. Bro. JOHN HAROLD CORAH, Prov. Grand Master, who was saluted with the honours due to his rank, which he suitably acknowledged. Also by the presence of Wor. Bro. E. H. SROCK, P.G., Std. Bearer, and Wor. Bro. A. J. S. CANNON, P.G.S.W., who were saluted with the honours due to their rank, which they suitably acknowledged.

The following Brethren having made application for membership of the Correspondence Circle of the Lodge, were proposed and seconded, and elected by a show of hands — Bro. J. FOLEY EGGINTON, 60 Newhall Street, Birmingham, Benevolent Lodge 4035 ; Bro. HAROLD SWINDALE MAGNAY, 11 Shirley Road, Leicester, Lodge of Livingstones 4057 (proposed by Bro. G. A. Wilson) ; MAKEPEACE LODGE 3674, E. C. Post Box, 210 Kuala Lumpur, Fed. Malay States ; Bro. J. W. BUTLER, "Commacs Lodge," Ty Gwyn Road, Penylan, Cardiff ; CAERDYLL LODGE 3595.

The Treasurer then presented his balance sheet of the Lodge accounts, and on the proposition of Wor. Bro. J. T. COOPER, seconded by Wor. Bro. A. J. S. CANNON, they were unanimously accepted and adopted, and the best thanks of the Lodge were tendered to the Treasurer for his services.

The Lodge was opened in the Second Degree. Wor. Bro. FREDERICK GEORGE FLEEMAN, P.M. 1007, 5208, P.P.J.G.W., Master Elect, was presented to the Wor. Master by the Director of Ceremonies to receive at his hands the benefit of Installation.

Wor. Bro. FLEEMAN gave his submission to the Ancient Charges and was obligated.

The Lodge was opened in the Third Degree. The Wor. Master then thanked the Officers for their services during the time he had occupied the Chair.

All below the rank of Installed Masters then retired from the Lodge and Wor. Bro. FLEEMAN was installed into the Chair of King Solomon by the Wor. Master, Wor. Bro. G. E. PHIPPS, who was then invested as I.P.M.

All Master Masons were re-admitted and the newly installed Wor. Master was saluted and proclaimed in the Three Degrees.

The Working Tools were presented by the following Brethren :—

- The Third Degree—Wor. Bro. GEOFFREY WILLIAM WILKES.
 The Second Degree—Wor. Bro. C. E. HAINES.
 The First Degree—Wor. Bro. WM. TOMLINSON.

The Right Worshipful Provincial Grand Master, JOHN HAROLD CORAH, then presented the Warrant to the Worshipful Master with Book of Constitutions and Bye-Laws.

- The Wor. Master then invested his Officers as follows :—
- | | |
|--------------------------------------|------------------------|
| Wor. Bro. ERNEST HENRY STORK | S.W. |
| „ JOHN CECIL BURTON | J.W. |
| The Chaplain was unavoidably absent. | Investiture postponed. |
| Wor. Bro. EDGAR RONALD CARR | Treasurer. |
| „ WILLIAM HENRY RILEY | Secretary. |
| „ FRANK HAINES | D.C. |
| „ THOMAS OLIVER JUDGE | S.D. |
| „ GEOFFREY WILLIAM WILKES | J.D. |
| Rt. Wor. Bro. JOHN HAROLD CORAH | I.G. |
| The Steward was unavoidably absent. | Investiture postponed. |
| Bro. D. CHOYCE | Tyler. |

The Wor. Master then presented a Past Master's Jewel to Wor. Bro. G. E. PHIPPS, the retiring Worshipful Master, who suitably acknowledged the gift.

It was proposed and seconded and carried unanimously, that Wor. Bro. FRANK HAINES be re-elected to represent the Lodge on the Provincial Grand Lodge Committee of General Purposes.

It was proposed and seconded and carried unanimously, that Wor. Bro. W. J. BUNNEY be re-elected to represent the Lodge on the Library Committee.

The Worshipful Master then rose to give his inaugural address, entitled:—

The Founder of the Lodge of Research,

THE LATE W. BRO. JOHN T. THORP, F.R.HIST.S.,
F.R.S. LIT., P.M. 523, 2076, 2429,
P.P.S.G.W. LEICS. AND RUT., P.G.D. (ENG.).

A year ago I thanked W. Bro. Phipps for undertaking the duties of this Lodge, at a time when I was, in consequence of severe illness, prevented from attempting them myself, and I thank him for so ably discharging them, and offer my sincere thanks to the G.A.O.T.U. for allowing me to occupy the Chair tonight on my own behalf.

This Lodge of Research was consecrated in 1892, and so, in two years' time, will have completed half a century of its existence. Let us hope that, before that period shall arrive, peace shall have been restored; that our Lodge shall have regained the high position which it has heretofore held among Lodges of its own particular character and study; that the "Transactions" which are distributed to the members of its Correspondence Circle may still be welcomed in every part of our wonderful Empire.

John Thomas Thorp was born in Leicester on August 18th, 1849 and had almost reached the great age of eighty-three years when he passed away on March 15th, 1932. He was educated at the Stoneygate School until attaining

the age of fifteen, when he went to Germany for further study at Frankfort-on-the-Main. He was there in the year 1866, during the war between Prussia and Austria, and although, of course, not a combatant, he had many stirring stories to relate of that campaign. After six years spent in Germany he returned to Leicester and commenced his business career in association with his father. His appetite for travel had, however, been whetted by his early experiences and he soon obtained an appointment as Continental representative for an important Leicester manufacturing firm. In this capacity he visited almost every important city in Europe. Always of a studious and observant nature, he made use of his travels to the full, and almost unconsciously absorbed the languages, customs and histories of the various countries which he visited--knowledge which was to prove of the greatest value in later years.

In the meantime, as a youth and as a young man, Thorp had indulged a keen desire to become a Freemason, and he did so at the earliest opportunity, being initiated in 1870, at the age of twenty-one, in John of Gaunt Lodge No. 523. His evident interest soon recommended him to office and he actually became Worshipful Master in 1875. He was again Master of the Lodge in 1882. He was quickly fascinated by everything pertaining to Masonry and during his travels interested himself in Continental Freemasonry. Bro. Thorp had a "way" with him which was almost irresistible, and with his numerous European friends probably had little difficulty in forming many friendships. After nearly a decade of travel, being abroad for the greater part of each year, Bro. Thorp returned to Leicester and obtained an important post as manager in the textile industry, eventually attaining a position of great responsibility. His advice and judgment were considered to be of the soundest and were much sought after.

There is no doubt that had Bro. Thorp been content to devote himself entirely to business, his honesty and straight-

forwardness of character and purpose, together with his capacity of concentration and application, would have placed him right in the forefront of industry. However, "without neglecting the ordinary duties of his station" Bro. Thorp had far wider interests which appealed much more forcibly to him than did commercialism. To finish with the business side of his career, he finally retired about 1913, the last few years being engaged more in an advisory capacity than in active management. For the remaining eighteen years left to him it was practically "all Masonry" with him.

In his early life Bro. Thorp had a leaning towards general literature, but as he "advanced in Masonic knowledge" he became more and more absorbed in the history and symbolism of the Craft. The wider interests referred to no doubt helped towards his deeper appreciation and understanding of Masonry. As evidence of his general interest outside Masonic affairs it may be mentioned that, as early as the year 1884, he was made a Fellow of the Royal Society of Literature in recognition of his many able literary contributions to various Societies. He was, by invitation, a Fellow of the Royal Society of Antiquaries, Ireland, and also a Fellow of the Society of Antiquaries, Scotland. In 1901 he had the honour of being elected Fellow of the Royal Historical Society. As a very young man he became a member of the Leicester Literary and Philosophical Society, and in later life was a highly esteemed and accepted authority on matters affecting the history and antiquities of his own native city of Leicester.

I shall only briefly refer to Bro. Thorp's progress through the various active offices in Masonry, although he achieved many high honours. It is by his assiduous labours in another sphere that he will always be remembered. We have seen that he twice passed through the chair of his mother Lodge; he was Founder and first W.M. of the Lodge of Research; a member and Past-Master of Quatuor Coronati Lodge No. 2076. He passed through several offices in

Provincial Grand Lodge, becoming eventually in 1883 Prov. Senior Grand Warden. He held office in Grand Lodge of England as P.A.G.D.C. in 1905 and the Duke of Connaught in 1917 invested him as P.G.D. He went through the chairs in the Royal Arch and Mark Degrees and attained rank as Prov. Grand 3rd Principal in the former degree and Prov. Grand Senior Warden in the latter, with further rank as A.D.C. in Grand Lodge of M.M.M. All his Provincial and G.L. honours in the R.A. and Mark Degrees were obtained before 1884, after which time he began to devote himself to his chosen life's work. It is probably unnecessary to say there was nothing half-hearted about Bro. Thorp's active Lodge work; he was actually an expert ritualist, thorough, and keen that the work should be done properly and with the utmost dignity. For a number of years he was actively interested in the Union Lodge of Instruction, always using every endeavour to raise the standard of working, and emphasizing the high ideals of Masonry. He was never at a loss when asked to give an impromptu lecture or talk on any question or subject which might crop up—and always he was master of his subject. Earnest, ready and willing in all he did, charming in the manner in which he did it, always anxious that his hearers should understand, while nothing in the way of imparting Masonic knowledge was too much trouble. He was indeed a master in the art.

Those who were his intimates, members of the Lodge in close association with him, were definitely inspired by his enthusiasm, which was unbounded. His patience and persistence in pursuing a line of enquiry until he had arrived at a satisfactory conclusion aroused their wonder and excited their admiration. His home was a veritable storehouse of Masonic treasures, not only his study (large as it was), but many other rooms being filled with the accumulated treasures of many years. The favoured visitor might see bookcases and book shelves crammed with old books and MSS., old Masonic Certificates from a dozen different countries, aprons, sashes and regalia. Or he might feast

his eyes on jewels, glass plain and engraved, Masonic and otherwise, Masonic pottery, old theatrical bills, posters and programmes. During many years it was a regular and popular feature of the Lodge meetings that Bro. Thorp should exhibit a number of items from his collection, should expound their origin and relate their histories, so bringing them within the comprehension of the modern Mason. Many wondered however he had accumulated so many curios. Very simply it may be said, that they were collected as all such treasures are. To begin with he possessed the real collector's "flair" and would notice and dart on what another would pass by ; he was in easy circumstances and could afford to indulge his fancy ; he had no children ; and, above all, he was in constant correspondence with Masons who knew his tastes, and were often glad to communicate with him concerning Masonic rarities or what were such to them. Bro. Thorp's mind was a vast storehouse of history and general knowledge.

His Masonic career was a remarkable one in many ways—he actually completed over sixty years as a member of the Order, and as we have seen, spent most of his life in an endeavour to promote within the Fraternity a better understanding of the history and ethics of Freemasonry.

A knowledge of Latin, a good "smattering" of Greek, together with his acquaintance with modern languages obtained in his extensive travels throughout Europe, gave him the unique advantage of being able to translate most of the books and documents which came before him, and he did not feel entirely at a loss with Arabic or Hebrew.

Let us take a brief survey of his literary work—with the time at our disposal tonight it is quite impossible to make it comprehensive enough to do it justice. But I state without hesitation that he was the most prolific writer on Masonic subjects the Craft has ever had—his "output" was enormous.

His first printed and published effort on record is a small pamphlet entitled "Lecture on the Two Pillars" and dated 1886, a paper which he gave before the Union Lodge of Instruction, and incidentally an admirable little treatise. He continued to read papers and published another pamphlet in 1891. It was on his return from the Continent and his settling down in Leicester that he began to write seriously, and his stored up lore and knowledge poured forth like a torrent, never to cease till shortly before his death. In the meantime he had founded this Lodge of Research, to become its first W.M. (1892); to become Secretary and Editor (1893), and publish the first volume of Transactions. (The Correspondence Circle at that date numbered about twenty members and has now grown to a total of over five hundred). Bro. Thorp continued to edit the Transactions for nearly forty years—a stupendous task in itself. He wrote and read (not always by any means in Leicester) scores of papers, which during the next twenty years or so were collected and published in about six volumes as "Masonic Papers," these covering a very wide field of historic interest to the Craft, and including many subjects. He wrote several histories of Lodges and Chapters, some of which were published as independent works. These include Lodge No. 91 *Ancients*, Leicester; Lodge Liberty and Sincerity, Wellington, Somerset; Lodge Knights of Malta, Hinckley; History of Freemasonry in Ashby-de-la-Zouch, 1809 to 1909; Chapter of Fortitude No. 279 Leicester. He wrote a number of papers of very excellent quality and read them before Quatuor Coronati Lodge No. 2076. They received honourable mention under the "In Memoriam" notice of that Lodge, which also paid a "striking tribute of appreciation of his outstanding merit and popularity" to him as one of their Past Masters. Another series which involved much labour for Bro. Thorp, and which he commenced publishing (with his Commentary) in 1907, was the popular series of "Masonic Reprints," about fifteen in all, published from time to time as supplements to the Transactions. I have not had the opportunity to list them all here but they were

reprints of the so-called "Masonic" works purporting to "expose" or "disclose" the ritual and ceremonies of the "Masons." [During the early Grand Lodge period from 1717 to the beginning of the 19th Century hundreds of these spurious works were published, in some cases for gain, and in others from jealousy and chagrin.] A list of the "reprints" will be included at the end of my paper. This series caused much work for Bro. Thorp, but the "burning of the midnight oil" involved no drudgery to him. He was so frequently "lost" in his writings, so enthralled by his subject, that he would work the night through.

During the last thirty years of the last century and the early years of the present, a period of about fifty years in all, there came together a learned and earnest band of brethren determined to retrieve whatever documentary or other evidence of the history of the Craft which they could find before it became lost for ever. Old libraries, country houses, vestries, every conceivable place they could think of as possessing possible archives were ransacked, and their efforts met with a rich reward. This zealous band by their vigorous research and investigations, their perspicacious understanding of the mass of matter which came to their hands, (old minute books and records, "charges," charts and correspondence, etc.), were able to reveal more of the history of Freemasonry than had ever been known before. Facts of origin and development, records of old Operative Masons were revealed, and the descent from and connection with ancient and medieval Masonry and our modern Speculative Craft indisputably established. Bro. Thorp joined this band of studious brethren half way through their campaign and by his genius and energy infused new life and encouragement into them. But these brethren were more than "students," they were the Professors of the Science, and their efforts constituted them the giants who put together the history of Freemasonry for all time. Think of the names of these brethren with whom Bro. Thorp associated — Wm. James Hughan, G. W. Speth, Robert

Freke Gould, Dr. Chetwode Crawley, A. F. Calvert, W. B. Hextall, Rev. Jos. Fort Newton in particular, with the learned Masters of Quatuor Coronati—brethren whose works became known and accepted throughout the world of Masonry and whose literary contributions enriched us beyond all previous comprehension. W. Bro. Thorp kept himself in close touch with American Masonic circles and was highly esteemed in the U.S.A. He was elected to honorary membership in a number of Research Associations in the States and elsewhere.

The brethren to whom I have referred accumulated an immense store of Masonic knowledge, and while contributing papers and articles to various Masonic journals, and giving addresses to numerous Masonic bodies and Lodges, Bro. Thorp, in particular, desired to spread that wealth of knowledge further afield and thus became possessed of the idea of founding a Lodge of Research at Leicester on similar lines to Lodge Quatuor Coronati existing in London for a like purpose. As we have seen, his enthusiasm and zeal quickly inspired support from a number of prominent and ardent Leicester brethren, the Lodge being founded and consecrated in 1892 and Bro. Thorp, as prime mover, installed as the first W.M. by his great friend, W. Bro. G. W. Speth, Secretary and P.M. Quatuor Coronati Lodge No. 2076. On vacating the chair he undertook and performed the onerous duties of Secretary, with conspicuous ability, for over twelve years, and edited the Transactions for nearly forty years until the time of his death. Bro. Thorp's world-wide prestige and influence, his great reputation as a writer, the popular feature he made of the Transactions, all contributed to make 2429 the most successful Literary Lodge in the country, second only to the leading Literary Lodge in London, the Quatuor Coronati. Bro. Thorp joined the Correspondence Circle of the London Lodge in 1895 and was elected to full membership in it in 1900. He was a proud man when he was installed as Master in 1910, and the Lodge was proud of him. While he did some

very excellent work for 2076, the brethren realized that his heart was really with his Leicester Lodge and were content not to make too heavy demands on him.

There was another occasion when Bro. Thorp was a proud man and at the same time, which was rare for him, the occasion compelled him to some little emotion. This was on May 23rd, 1928, when, to the accompaniment of an appropriate speech, the Dep. P.G.M., the late Sir C. F. Oliver, presented him with his portrait in oils painted by the eminent artist, F. T. Copnall, Esq., and subscribed for by the brethren of the Province and of the Correspondence Circle. There he is—an old man, but still with that characteristic smile which always marked his genial and charming manner when dealing with his fellow-men. There he is, too, among other great men of the Province, most of them having been Provincial Grand Masters, the "Field Marshals" of Leicestershire Masonry. Bro. Thorp never attained to that high eminence of rank. Notwithstanding his great literary triumphs, about which he was utterly devoid of conceit, he could, in his modesty, remember that he had something those other great men had not got, the knowledge that he was, after all, J. T. Thorp, the historian.

I have left until the last any reference to his great work, indeed many of his colleagues regard it as his greatest work, his History of French Prisoners' Lodges. This was a branch of research which Bro. Thorp made particularly his own, and which his friends, knowing his interest in it, left to him as his own peculiar province. As early as 1900 he had published a book of 134 pages with an account of twenty-six such Lodges. The interest excited by this work had the effect of stimulating further research and the addition of many other Lodges. It took him more than thirty years to complete the roll. Seeing that these Lodges had been defunct for a hundred years the task would seem to have been insuperable and most men would have given it up in despair. No so Bro. Thorp, although it cost him much time

and substance, the information being there to be gathered, with much patience and persistence and with the cajoling "way" he had, he gathered it. The result was a fine book of intense interest. Apparently the first record of a properly constituted French Prisoners' Lodge is under the date of 1762, but Bro. Thorp's work is concerned with a later period. Between the years 1793 and 1814 probably over one hundred thousand French soldiers and several thousands of officers were in England as prisoners of war from the Napoleonic campaigns. They were interned throughout England (some in Scotland) in gaols, hutments, and other buildings, but their numbers being so great, many had to be placed in prison-hulks, *i.e.*, old men-of-war in numerous ports. He found fifty of these Lodges had been formed, mostly working under very disadvantageous conditions, and he left his story of them behind him in manuscript form. After his death the Lodge decided to have the new and revised work published as a memorial to its founder. It forms a very handsome book of some 400 pages with over forty fine illustrations, and one of which the author himself would have been proud. Bro. J. Heron Lepper, in a delightful review of it in *Ars Quatuor Coronati*, 1933, refers to it as Thorp's *magnum opus*, and I am content to leave it at that—a great work. For a considerable time it had been Bro. Thorp's practice to send to the Museum at Freemasons' Hall, Leicester, assorted items from the collection which in the aggregate soon formed a goodly exhibition.

During the winter of 1931-32, his health began to fail and he had to give up most of his activities. It is pleasing, however, to record his last literary contribution to the Lodge. The Lecture for the evening of January 22nd, 1932, was a very short one, and the Committee asked Bro. Thorp to "fill up." Of course Bro. Thorp complied but was too unwell to attend and sent a delightful paper which our worthy Secretary read on his behalf, entitled "The Symbolism of the M.M.'s Apron." W. Bro. Thorp passed away on March 15th, 1932, leaving the whole Masonic world the

richer for the wealth and wisdom of the works he had left behind him, and a memory which will be, for all time, revered by the Brethren of the Lodge.

He set a very high standard for the Lodge of Research and the members of the Lodge are striving to their utmost to maintain it. The memory of their great leader will always serve as an inspiration.

There is an opportunity for a young and vigorous disciple of J. T. Thorp, one fully capable, qualified and worthy, to lift up his banner and carry on the work which he loved. If there be such an one he will not lack loyal support.

Bro. Thorp bequeathed to Leicester Freemasons' Hall Museum and Library the bulk of his wonderful collection—rare and valuable books (some first editions), pictures, Masonic regalia, certificates, jewels, seals, glass, china, etc. It was treated with reverential care, classified and catalogued and when the recent alterations and additions to the Hall were completed it was properly and worthily housed and displayed to advantage. It is known as the "Thorp Collection" and along with the remainder of the contents of the Library and Museum, the exhibition of Masonic curios and library at Leicester probably equals anything of the kind in the Provinces.

Bro. Thorp also made a small but valuable bequest of books, a copy of the Regius Poem on vellum, glass, etc. to Quatuor Coronati.

Brethren, I have been delighted to give this short sketch of the life and work of our worthy and beloved founder and can only wish it were in my power to write a full and complete biography of him.

This must and I believe soon will be done, but the privilege, I fear, will not be mine.

P.S.—This fear proved, alas, only too well founded. Our Worthy Master was unable to come again to the Lodge, and died while actually in office.

At the end of the address Wor. Bro. G. E. Phipps, I.P.M. rose and thanked the W.M. for his interesting paper, and said that he should look forward to reading it in the next Transactions.

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:—Wor. Bro. C. H. ROBERTS, Wor. Bro. D. CHARLES, Bros. G. SWALES, F. RICKABY, P. J. SMITH, and they are here recorded with regret. He also reported the death of Bro. H. R. PAYNE, of Tasmania, and Major F. R. GRAYSTONE, and records them with regret.

The Secretary read a letter from Wor. Bro. DENNANT, now residing at Ipswich, asking for assistance in finding accommodation for his wife and little son, who were ordered to leave Ipswich as evacuees.

Apologies for absence were received from Wor. Bro. J. A. WALKER (Secretary St. Modwens Lodge, Burton-on-Trent), Wor. Bro. W. H. COTTON (unwell), Wor. Bro. SHORTHOSE SMITH, Wor. Bro. F. W. BILLSON, Wor. Bro. P. M. WEBSTER, Wor. Bro. W. J. BUNNEY, Wor. Bro. A. L. MACLEOD.

The Wor. Master asked the Secretary to send a letter to Wor. Bro. W. J. BUNNEY, extending the sympathy of the

Brethren to him on the illness of his wife, with wishes for her speedy recovery.

The Wor. Master rose for the Third Time.

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

The Lodge was closed in due form and harmony at 6-30 p.m.

A Conversazione was held after the Lodge was closed.

The Two Hundred-and-Forty-Sixth Meeting

was held at Freemasons' Hall, London Road, Leicester, on
Monday, November 25th, 1940.

There were present.—Wor. Bro. G. E. PHIPPS, I.P.M., Acting W.M. in the Chair ; Wor. Bros. E. H. STORK, S.W. ; G. W. WILKES, Acting J.W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; P. M. WEBSTER, Acting S.D. ; GORDON KILNER, Acting J.D. ; T. O. JUDGE, Acting I.G. ; A. J. S. CANNON, Acting I.P.M., and Bro. D. CHOYCE, Tyler. There were present as Full Members, Wor. Bro. MACLEOD in addition to those mentioned above as Acting Officers, also Wor. Bro. J. C. BURTON.

Correspondence Circle.—Wor. Bros. W. E. HALL, R. W. CARR and Bro. L. H. WESLEY.

Visitor.—Wor. Bro. G. CLAYTON.

The Lodge was opened in due form at 2 p.m.

The Acting Worshipful Master then invested Wor. Bro. W. J. BUNNEY as Chaplain, and Wor. Bro. PAUL MEAD WEBSTER as Steward, since both of these Brethren were unavoidably absent from the Installation Meeting.

Bro. HARRY LAKIN WHEATCROFT, 59 Humberstone Drive, Leicester, Lodge 4874, having made application for membership of the Correspondence Circle of the Lodge, was

proposed by the Secretary and seconded by Wor. Bro. A. J. S. CANNON, and duly elected by show of hands.

Owing to the difficulty in obtaining a Lecturer to give a paper on this occasion, it had been decided to have read an hitherto unpublished paper by the late Wor. Bro. J. T. THORP, entitled "Masonic Convivialities," and the Worshipful Master asked Wor. Bro. BUNNEY to read it.

Masonic Convivialities.

BY THE LATE WOR. BRO. JOHN T. THORP, P.M.

Some years ago, Bro. J. J. W. Knowles, a Past Master of The Lodge of Research, in a Paper read before the members,* dealt in some measure with the subject of Lodge refreshments, tracing the custom back to the time of the medieval Gilds. It is my desire to deal with later phases of the same subject, more especially in connection with the Grand Lodge of England, and with the Lodges under its jurisdiction and authority. The custom among the various Trade Gilds of celebrating with a feast their annual meetings, seems to have been widespread and continuous. Toulmin-Smith refers to the custom thus:— † "One day at least in the year, usually the day of the Saint to which the Gild, if it had a Saint's name, was dedicated, was more especially devoted than the others to festivities; it was then that the brethren and sistren being all assembled, gave their alms, and feasted together, for "the nourishing of brotherly love." Indeed, one authority traces the feast further back still, even to the Druids, "who were the only *Priests* among the ancient *Britons* In their solemnities they were clothed in *white*, and their ceremonies always ended with a good *Feast*." ‡

* *Vide* Transactions, 1898—99, p. 38.

† "English Gilds," Intro., p. xxxiii.

‡ "A Defence of Masonry" in Book of Constitutions, 1738 edit., p. 221.

Whether the Brotherhood of Masons originated with the old Druids, as some have affirmed, or sprang from the medieval Gilds, which is much more probable, is a question that I cannot now stay to consider, but the fact remains, that the earliest records of the existence of Masons as a *speculative* Society, refer to the custom of feasting at their meetings. Thus Dr. Plot, in writing of the Masons of his day (1686), says :—*“When any are admitted, they call a *meeting* (or *Lodge*, as they term it in some places) . . . and entertain with a *collation* according to the custom of the place. This ended, they proceed to the *admission* of them.” In Ashmole’s Diary also, there occurs the following passage, in the account of a Lodge Meeting he attended in London in 1682 :—“ We all dined at the *Half-Moon Tavern* in Cheapside, at a noble Dinner prepared at the charge of the new accepted *Masons*.”

We are justified in assuming, therefore, that from very early times a Feast formed a part, in some cases no doubt a very important part, of the proceedings at the periodical assemblies of the Masons. Of what the refreshments consisted in these very early times, we have now little means of judging. The fare varied probably according to the position and wealth of the members, from the “ noble dinner ” of Ashmole, to the humble bread and cheese supper, followed in one case by port wine and rum-punch, and in the other by ale, brandy and pipes. It is quite probable that the custom originally arose in a veritable necessity ; for doubtless many members of the early Lodges came considerable distances on horse-back or on foot, to attend the meetings, and it was an absolute necessity that they should be provided with some refreshment, on their arrival, or before setting out on their return journey. The Junior Warden’s “call-off” then was of practical value and significance, and not, as in later times, very frequently a mere symbolical allusion. In Plot’s time, the Brethren seem to have partaken of

* “The Natural History of Staffordshire,” p. 316.

their refreshment before they entered upon their "work," and not, as in our day, after the "work" was over, and curiously enough, this practice was continued in the early days of the Grand Lodge of England. Thus we read:—"ASSEMBLY and *Feast* at the said Place 24 June 1718. Brother *Sayer* having gather'd the votes, after *Dinner* proclaim'd aloud our Brother GEORGE PAYNE, Esq., *Grand Master of Masons.*" And again:—"ASSEMBLY and *Feast* at *Stationers-Hall*, 24 June 1721. After Grace said, they sat down in the antient manner of *Masons* to a very elegant *Feast*, and dined with Joy and Gladness. After *Dinner*, and Grace said, the Grand Master, Deputy Grand Master and other Officers were invested, an Oration was delivered, and the Grand Master, when all business was finished, ordered the *Warden* to close the *Lodge* in good time."

Indeed, the following, which is included in the "Charges of a Freemason" in the first (1723) Book of Constitutions, is a clear indication that the practice of partaking of a common meal, was firmly established thus early in the eighteenth century:—"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 hindering him from going when his Occasions call him."

This custom of eating and drinking in connection with Masonic meetings seems to have continued without intermission, and the Annual Feast has remained a permanent feature of Grand Lodge proceedings, right down to the present time. Much money was occasionally devoted to the preparation of the Feast, for we read of "a very elegant Feast," "an elegant and sumptuous Feast," and on one occasion of "a Grand Feast indeed." Sometimes, however, the Brethren seem to have feasted less sumptuously, for on November 25th, 1725, it was resolved: that special care be taken "to prevent Disturbance and preserve Harmony on

Feast Days." In more recent times, the arrangements for the Grand Lodge Feast have been carried out more or less satisfactorily, by a Board of Grand Stewards, annually appointed by the Grand Master, on the recommendation of the Red Apron Lodges. This being the custom with the Grand Lodge of England, what more natural than that the Daughter Lodges, in their turn, should provide entertainment for their members? The history of every old Lodge testifies to the universality of the practice. Indeed in some cases eating, drinking, and even smoking, were indulged in during the work of the Lodge. Long tables were set out in the Lodge rooms, at which the Brethren seated themselves, and after the edibles had been consumed, toast, sentiment and song alternated with Masonic work.

It is then very clear, that from earliest times the Masonic Fraternity has been a "social brotherhood." Much of the time spent in association has been occupied in cultivating the social virtues, in forming and cementing friendships, and in promoting good fellowship, all very laudable objects. The very fact that most of the early Lodges—indeed many at the present time—met or now meet at taverns, hotels and inns, afforded every opportunity to the Brethren for this form of enjoyment, or even offered inducements thereto. From the history and by-laws of many old Lodges it is easy to see how large a place the pleasures of the table occupied in the Freemasonry of the past, and how much of the contributions of the Brethren towards the funds of the Lodge was spent in refreshment "for the good of the house." It was no uncommon thing for ninepence out of every shilling paid into the box to be so spent, and while some Lodges were without doubt ruined by the prevailing custom, others were certainly prevented from becoming extinct, by the meetings being used by the members as a convenient excuse for indulgence. Into the origin of the old and wide-spread custom of "drinking toasts" I cannot now enter, nor have I time to deal with the special subject of "Masonic Toasts," although I hope to take this up at a later

date. There is little doubt, however, that the practice of "drinking toasts" after every Lodge Meeting, led among the Masons, as among other portions of Society, to the excessive drinking which was unfortunately almost universal up to fifty years ago. As early as 1719, Dr. Desaguliers, the Grand Master, immediately after his Installation "forthwith reviv'd the old regular and peculiar Toasts or Healths of the *Free Masons*," and it was this practice which was probably responsible for most of the heavy drinking after Lodge Meetings, and the consequent degradation of many Free masons in the days gone by.

I am not condemning or asking you to discontinue the Lodge supper, the annual banquet and the general practice of "proposing and honouring Toasts"—there is much in these customs which conduces to sociability and good fellowship, and in some Lodges excellent speeches may frequently be heard, when Brethren are proposing or acknowledging the various Toasts ; I am simply calling your attention to one phase of old Masonic life, which presents itself very frequently and very forcibly to all those who study the history of old eighteenth century Lodges. At that time the customs, habits and language of the people, even of the educated classes, were not those of the present day. It was a time when the excesses of the table were freely indulged in ; to be in a state of inebriation was not considered an offence against good manners, and the social refinements of our times had not been attained.* This being the practice in all classes of the community, it is only natural that the Freemasons should follow the universal custom. They were not worse than others in their own station of life, but probably better, and in our criticisms we must ever bear in mind the present altered condition of things, and never seek to judge our ancient brethren by the standard of modern times.

* *Vide* "History of the Lodge of Probity," p. 74.

Re-introduced then in 1719, the "drinking of Toasts" soon became a prominent feature of Masonic meetings; so much so, that during the singing of "The Master's Song," printed in the 1723 Book of Constitutions, and reprinted in the recently issued volume of this Lodge's Transactions,* the singer was interrupted no less than four times, in order that the Brethren might drink the health, or to the memory, of some Brother or Brethren. In J. and B. (2nd Edit., 1762), we read that "the Ceremony of drinking healths, among the Masons, takes up much of their time,* and in many of the old eighteenth century "exposures," there are whole pages full of Masonic Toasts from which the presiding officer could select, and after every one of which a bumper was drunk by the Brethren present. Music and singing also occupied a very prominent position in the Masonic convivialities of the past. In every eighteenth century Book of Constitutions, of both Grand Lodges, and in every Pocket Companion, there was included a selection of Masonic Songs, while book after book was issued from the press consisting exclusively of songs suitable—or supposed to be suitable—for Masonic Gatherings, in many cases with the music thereto, and printed from engraved copperplates.

And what is the theme of all this Masonic verse? High praise of the Masonic Craft; eulogies of Solomon, Hiram, Hiram Abiff, Tubal Cain, the reigning Grand Master, Royal Masons and other Masonic worthies; the exaltation of the Masonic virtues and incentives to charity and brotherly love; all very excellent and praiseworthy. But mixed up with all this, there is the everlasting Toast, the constant call to honour some person or some sentiment. There are songs in praise of wine and extolling the pleasures of the glass, full of references to "flowing wine," "pure nectar," "the generous glass," "full bumpers," "swelling cups," "the flowing bowl," "glasses charged full high," "a noble toast,"

* Page 22.

"toast after toast." There are injunctions to "charge your glasses high," "to fill up the goblet," "to crown the bowl and fill the glass," to "pour the rosy wine again," to "let the brisk bumper go merrily round," and, when a specially important Toast was proposed, there rang out the command

"Charge, Brethren ! charge your glasses to the top,
My Toast forbids the spilling of a drop."

And according to what we know of the eighteenth century customs among Masons, this injunction was loyally obeyed. Toast followed Toast the evening through, the Brethren holding firmly to the belief that "the bonds of friendship always tighten when they are wet."

Let me quote a few extracts from some of these Masonic songs, that we may gauge the quality of the eighteenth century Masonic Muse.

SONG.

(*From Cole's "Antient Constitutions," 1731*).

Let malicious People censure ;
They're not worth a Mason's Answer.
While we drink and sing,
With no Conscience sting,
Let their evil Genius plague 'em,
And for Mollies Devil take 'em,
We'll be free and merry,
Drinking Port and Sherry,
Till the Stars at Midnight shine,
And our Eyes with them combine,
The dark Night to banish ;
Thus we will replenish
Nature, whilst the Glasses
With the Bottles passes ;
Brother Mason free,
Here's to thee, to thee ;
And let it, let it run the Table round,
While Envy does the Mason's Foes confound.

SONG.

(From Cole's "*Antient Constitutions*," 1731).

I.

As I at *Wheeler's Lodge* one Night
Kept Bacchus company ;
For *Bacchus* is a *Mason* bright,
And of all *Lodges* free—free—free.

II.

Said I, great Bacchus is a-dry,
Pray give the God some Wine ;
Jove in a Fury did reply,
October's as divine—divine—divine.

III.

It makes us *Masons* more compleat,
Adds to our Fancy Wings,
Makes us as happy and as great
As mighty Lords and Kings—Kings—Kings.

CATCH.

(From "*A Master-Key to Free Masonry*," 1760).

*Ye Brethren all,
Whom Free-Masons men call,
Without care or strife,
In joy pass this life.
Be a full brimmer still, }
Your defence 'gainst all ill, }
And the jovial glass fill,
To the health of all, Free-Masons all,
We are Brethren, both great and small.

* All the Songs, etc. are transcribed *verbatim et literatim*.

SONG.

(From "*A Defence of Masonry*," 1765).

II.

Charge, then, with Liquid Powder,
 Each his sound-bottom'd *Bumper*,
 As to the KING,
 And CRAFT we sing,
 It should be with a *Thumper*.

SONG.

(From "*The Free Mason's Pocket Companion*,"
Glasgow, 1771.)

He that will not merry merry be,
 With a generous bowl and a toast,
 May he in Bridewell be shut up,
 And fast bound to a post.
 Let him be merry merry there,
 And we'll be merry merry here ;
 For who can know where we shall go,
 To be merry another year ?

SONG VI.

(From *the Free Mason's Pocket Companion*,"
Glasgow, 1771.)

I.

Pray don't sleep or think,
 But give us some drink,
 For ' faith I'm most plaguily dry.
 Wine cheers up the soul,
 Then fill up the bowl,
 For 'ere long you all know we must die.

SONG XXX.

(From "*The Free Mason's Pocket Companion*,"
Glasgow, 1771).

VI.

Then fill up the goblet, and deal it about ;
Each brother will see it thrice twenty times out.
Our pleasures, as well as our labours, can tell,
How free-hearted Masons all mankind excell.

SONG XLI.

(From "*A Selection of Masonic Songs*," Dublin, 1802.)

CHORUS.

But when the glass goes round,
Then mirth and glee abound,
We're all happy to a man ;
We laugh a little, we drink a little,
We work a little, we play a little,
We sing a little, are merry a little,
And swig the flowing can.

MASONIC CATCH XIV.

(From "*A Selection of Masonic Songs*," Dublin, 1802).

Hark, the Hiram sounds to close,
And we from work are free,
We'll drink and sing, and toast the King,
And the Craft with a hearty three times three.
Hark, the Clock repeats high twelve,
It can't strike more we all well know ;
Then ring, ring, ring, ring, ring the bell,
For another bowl before we go.
Coming, coming, coming, Sir, the waiter cries,
With a bowl to drown our care,
We're a hearty set on the level met,
And we always part on the square.

SONG XXXII.

(From "A Selection of Masonic Songs," Dublin, 1802).

Then charge my dear Brethren, a bumper all round,
 To the brim fill each glass, let no day-light be found ;
 Here's a health to all Masons who honour the name,
 By walking upright, and observing the same.

—

SONG.

(From Cole's "Antient Constitutions," 1731).

V.

The World is all in Darkness,
 About us they conjecture ;
 But little think
 A Song and Drink
 Succeeds the Mason's Lecture.

VI.

Then, Landlord, bring a Hogshead,
 And in the Corner place it,
 Till it rebound
 With hollow Sound,
 Each Mason here will face it.

Chorus.

Fill to him,
 To the Brim ;
 Let it round the Table roll.
 The Divine
 Tells ye, Wine
 Cheers the Body and the Soul.

SONG XXV.

(From "Ahiman Rezon," 1756).

I.

Come, come my Brethren dear,
 Now we're assembled here,
 Exalt your Voices clear,
 With Harmony ;
 There's none shall be admitted in,
 Were he a Lord, a Duke, or King,
 He's counted but an empty Thing,
 Except he's free

Chorus.

Let ev'ry Man take Glass in Hand,
 Drink Bumpers to our Master Grand,
 As long as he can sit or stand,
 With Decency.

But these extracts will amply suffice, to show you the quality of the Masonic verse which satisfied our Brethren of the olden times. What wonder, that with all this incentive to excess, they occasionally indulged not wisely, but too well, and that we find such entries in old minute-books as this :—"His worship retired about high time, and the members not very early the next morning."* Or as this :—"The Brethren who attended this evening were very quiet and peaceable, and went home in good time ; there was no supper."†

But time has changed all this ; the Masonic Songs, from which I have quoted, are happily forgotten, and the books containing them are now only treasured as curiosities of literature, and interesting relics of past generations of Masons. Toasts, strictly limited in number, are still proposed and honoured after Masonic meetings, while the habits of the Fraternity will certainly compare favourably with those of any other portion of English society.

* "History of the Old Kings Arms Lodge," p. 68.

† "History of the Lodge of Probity No. 61," p. 101.

Into the controversy which from time to time rages round the general question of Lodge refreshments, I cannot now enter. Each Lodge must be the judge and decide its own practice. At the same time I am pleased to think, that with the passing years, there is a constantly diminishing number of Brethren, who become or remain members of the Masonic Craft, simply and solely for the sake of the good things partaken of after the closing of the Lodge. This is good, but whilst we recognise, as an undoubted fact, that a fair proportion of the Brethren rarely if ever remain for refreshment, we must take great care, that the duty of hospitality is never forgotten or neglected, but that every stranger Brother who comes amongst us is heartily welcomed, and provided with the very best the Lodge has to offer. It is not the proper use, but the abuse of the good things provided, that is deserving of condemnation, but with the due exercise of temperance and prudence, the social board may become—should indeed become—a very useful, a very interesting, a very legitimate and even a very elevating portion of our Masonic proceedings. Let us all unite to make it such.

After the reading of the paper, which was very interesting, the Worshipful Master rose and thanked Wor. Bro. BUNNEY for kindly undertaking the task of reading it.

The Treasurer, Wor. Bro. E. R. CARR, proposed that a sum of twenty guineas be sent to the Prov. Grand Master of Mark Master Masons, Leicestershire and Rutland, to be added to his list of donations for the Mark Benevolent Fund. This was seconded by Wor. Bro. A. J. S. CANNON and carried unanimously.

The Wor. Master rose for the first time.

The Wor. Master rose for the second time.

Apologies for absence were received from :—Wor. Bro. F. G. FLEEMAN, W.M., WOR. BRO. C. E. HAINES, WOR. BRO. A. E. G. ELLIS, WOR. BRO. J. A. WALKER (St. Modwens

Lodge), Wor. Bro. PERRY, Wor. Bro. A. T. SHORTHOSE SMITH.

The Secretary reported the resignation of Bro. the Rev. D.N. DAVIES, which was recorded with regret.

The Wor. Master rose for the third time.

Hearty greetings were received from Provincial Grand Lodge.

The Lodge was closed in due form at 3 p.m.

NOTE.—There was no Meeting of the Lodge in January owing to the death of the Worshipful Master, and to the difficulty of arranging a suitable time in the day,

The Two Hundred-&-Forty-Seventh Meeting

was held at Freemasons' Hall, London Road, Leicester, on
Monday, March the 24th, 1941.

There were present.—Wor. Bro. G. E. PHIPPS, I.P.M., Acting Worshipful Master, in the Chair; Wor. Bro. A. J. S. CANNON, Acting I.P.M.; Wor. Bros. E. H. Stork, S.W.; J. C. Burton, Acting J.W.; W. J. Bunney, Chaplain; W. H. RILEY, Secretary; FRANK HAINES, D.C.; A. GORDON KILLNER, Acting S.D.; G. W. WILKES, J.D.; WILLIAM TOMLINSON, Acting I.G.; P. M. WEBSTER, Steward; Bro. D. CHOYCE, Tyler.

There were also present as Full Members of the Lodge:—
Wor. Bros. F. W. HEATON; C. E. HAINES.

Correspondence Circle.—Wor. Bros. E. GIFFORD, W. E. HALL, J. A. CALLAGHAN, S. J. WALKER, S. BUTHERWAY, A. E. ROSSITER, B. G. DUNMORE, J. J. W. GRUNDY; also Bros. L. H. WESLEY, E. F. PENN, R. GRIMSLEY, H. M. DUDGEON and F. J. BILLSON.

Visitors.—Bros. J. F. JOHNSON, J. T. STOKER and T. FLYNN.

The Lodge was opened in due form at 4-45 p.m.

Before proceeding with the business on the agenda, the Acting Worshipful Master rose and referred in feeling terms to the death of our Worshipful Master, Wor. Bro. Frederick George Fleeman, P.P.J.G.W. He said it was owing to his

death that he was now occupying the Worshipful Master's Chair. Wor. Bro. Fleeman had been a very keen member of the Lodge for a long time, and had given several papers before the Lodge. His presence and activities would be greatly missed, and more particularly in the two Masonic Lodges at Loughborough, as well as in the public life of that town, of which he had had the honour of being Mayor. The Brethren rose in their places with the sign of reverence in token of esteem.

The Minutes of the last Regular Meeting of the Lodge held on Monday, November the 25th, 1940, were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. W. J. BUNNEY, P.G. Std. Bearer (Eng.) and Wor. Bro. E. H. STORK, P.G. Std. Bearer (Eng.), who were saluted with the honours due to their rank, which they suitably acknowledged.

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 show of hands:— Bro. WILLIAM GREGORY IBBERSON, 26 Lawson Road, Sheffield, 10 (Concordia Lodge No. 4480); Bro. KEN PAYNE, 12 My Street, Launceston, Tasmania (Lodge of Hope No. 4 T.C.); Bro. THOMAS FLYNN, 131 Dorchester Road, Western Park, Leicester (The Parkfield Lodge 5247, West Lancashire).

It had been hoped to have the pleasure of hearing the Rev. Wor. Bro. W. S. HILDESLEY give one of his papers on this occasion, but he was unable to come owing to the difficulties occasioned by the war. He, however, very kindly sent his paper entitled "Symbolic Masonry" to be read by a Member of the Lodge, and the Wor. Master now asked Wor. Bro. BUNNEY to read it.

Before commencing to do so, Bro. BUNNEY said that from time to time he had given Lectures on Masonic Music, and gave the best reading he could into the works of those Masters, although he felt that no one could convey what was in their minds so well as the composers themselves, and this applied to this paper prepared by Wor. Bro. The Rev. W. S. HILDESLEY. He would, however, to the best of his ability try to place before the Brethren that which he thought would be the interpretation the writer wished to convey. After the reading of what was a very interesting paper the Acting Wor. Master rose and thanked Wor. Bro. BUNNEY for so kindly consenting to read the paper, also for the very able manner in which he had performed the task. It was not an easy task to read any paper that had been written by another person; the paper was one that gave its hearers much food for thought. Under the able delivery of Wor. Bro. Bunney, he was sure that none of its interest was lost, and he asked the Secretary to write to Wor. Bro. The Rev. W. S. HILDESLEY and convey to him the best thanks of the Lodge for so kindly sending the paper, and for allowing it to be published in the Transactions. He felt sure it would make excellent reading. Wor. Bro. BURTON seconded the proposition. Among other speakers to the paper were Wor. Bro. E. H. STORK and Wor. Bro. W. E. HALL.

Symbolic Masonry.

By WOR. BRO. THE REV. W. S. HILDESLEY.

Among the many names by which Speculative as distinguished from Operative Masonry is known, perhaps none are quite so appropriate as "Symbolic Masonry." The title Craft Masonry is somewhat crude and would be difficult to explain, unless it is taken to mean the Craft of the Mason. The official title of the Order—"The Ancient Free and Accepted Masons of England" is rather historical than descriptive, while "Speculative Masonry" seems to

refer to the members rather than to the Order itself. On the other hand, "Symbolic Masonry" describes the Order in a concise though accurate title. It is Masonry, not Operative but Symbolic, and this side of it is very frequently overlooked even although it is its very essence.

While there are many Masonic degrees (so called because only Free Masons can be admitted into them), which are very descriptive and dramatic, this is not so with regard to the "Three Degrees," and no more of pure "Ancient Masonry." It is a misunderstanding of the whole basal idea which leads some to endeavour to "suit the action to the word," and introduce in the word, sign and action, something which, while meant to be realistic, not only loses all symbolism, but sometimes degenerates into the farcical. Yet many things are introduced, which cannot claim antiquity to support them, or symbolism to sustain them, although there are some usages which completely stultify symbolism. Perhaps we are wandering from our subject, but this we desire to make quite clear, that everything in a Freemasons' Lodge should be symbolical and not realistic. The word should be made to suit the action, so to speak, not the action suit the word. All this supposes that the Master, or anyone who uses the words, is intimate with them and not merely acquainted with them. Now although Speculative Masonry is entirely and absolutely symbolical, or rather because it is, yet, in the ceremonies we hear of it only twice, once in answer to the question, "What is Freemasonry?" "a peculiar system of morality veiled in allegory and illustrated by symbols," and again, when our attention is called to the ornaments of a Mason's Lodge. There is, however, a further reference which ought to be known as well as the other two, and that occurs in the 5th section of the First Lecture, where in answer to the Master's question, "of what is the interior of a Freemasons' Lodge composed?" the Senior Warden replies, "Ornaments, Furniture, and Jewels." But beyond these, there is not any further reference by name.

With such a wide subject before one, it is somewhat difficult to condense what ought to be said within the limits of your forbearance, lest weariness overcome interest, and the object of your kind attention be frustrated. I think then it will be better if I take the two subjects as they stand in the title and treat first of the symbols of Masonry, and this, not merely to save time, but because we are brought more frequently and in closer contact with the symbols than we are with the ornaments. The latter we scarcely see at first, nor even after frequent attendances at Lodge could many enumerate the ornaments to be found therein, though nearly all these ornaments, and indeed the furniture also are symbols. So that should I mention any ornaments or furniture in connection with their symbolic meaning it will be only in passing. I think we may divide the symbols into three classes: (*a*) Personal; (*b*) Official; (*c*) General, and it will perhaps be most helpful to ourselves and help us as Master Masons to afford instruction to the Brethren in the inferior degrees, if we take them in the order in which we meet them. We first meet the Tyler, unknown to us, yet a friend, a paid official, yet a Brother, surely a symbol of Industrial amity, of trust and confidence. He is armed with a drawn sword, yet no violence is offered, power without brutality. Freely and voluntarily we yield to him everything valuable, we divest ourselves of our clothing. Reclotting in borrowed dress symbolises our dependence upon the kindness of others—and teaches us to give to others as we have received from them. We all know the answer given in the 2nd Lecture, first Section, to the mental wonder as to why we were led round in so marked a manner, but I think the perambulation has a deeper and more symbolic meaning. As far as my own slight researches have gone, it seems that in all secret societies and mysteries the novice must always be unclothed at his initiation. It refers, I think, to that inner consciousness of man that we stand in the very presence of the G.A.O.T.U., from Whom nothing is hidden or concealed.

Think for a moment that by perambulation brethren from all the world (the brethren from the N.S.E.W.) are enabled to see for themselves a fit and proper person to join in the mystery. So I think this unclothing is to remind us of our real selves, and see as God Himself sees and knows us. Do not think my profession causes me to look at Masons through ecclesiastical spectacles. I want to see what is meant by all these ceremonies and how my Initiation into Masonry is to teach me my true relationship to God and man. And here let me observe what injury we do to the Order and to the Candidate's feelings when we treat the symbols carelessly, and nullify them, *e.g.*, the "G" lightly tossed on to the floor and trodden upon, or moved with the foot. The Sharp Instrument on the N.L.B. symbolises that prick of conscience when wrong is done, as well as reminds him of the importance of the step he is taking. The I.G. armed with a drawn sword—an attempt to illustrate the penalty at the time of utterance; these, and many like them, spoil the symbolism of Masonry. We cannot follow the degree in every detail and note its symbolism; indeed much of it is explained in the degree itself in its accompanying lecture, but we will take certain parts, *e.g.*, the Penal Sign. It is given, etc., etc., etc., and it is *self inflicted*, surely symbolical of the fact that a man may be apparently all that could be desired and yet his own conscience condemns him, and happy indeed is that man who can condemn himself and amend his ways before he is discovered and condemned by others.

The symbolism of the N. and S.E. part of the Lodge and of the apron is very clearly explained in the ceremony, and one need, perhaps, only point out that the Candidate is placed, not at the N. or S.E. *Corner*, but in the corresponding part of the *Lodge*. With regard to the apron, one need do no more now than point out that the edging, rosettes, etc., vary in different Constitutions, and bear no relationship to the apron itself. They are mere embellishments put there, too often by Masonic clothiers, and, as some of us think, they

detract from its symbolism, which is further obscured by the careless way in which it is frequently put on, and by the custom of brethren clapping their hands instead of striking the *badge*, for it is the *badge* rather than an apron. In some Constitutions, the different degrees are indicated by the way in which the apron is worn. I do not think there is anything symbolic in the shape or size, or mere ornamentation of the badge, but there is, on an Installed Master's badge, an ornament to which I think a symbolic meaning belongs, and that is the ornament so wrongly called a "Level." In the Book of Constitutions these ornaments are described as "perpendicular lines upon horizontal lines, thus forming three several sets of two right angles," or two squares. You will often have noticed the frequent use of, and reference to the square in the Craft, but what of these perpendicular lines upon horizontal lines? I think they refer to the Hebrew T and have been inverted; they certainly are not levels, they are of a wrong shape, and have no plumb. Besides all this the level is the ornament of the Senior Warden. To the Master belongs the Square, and as this emblem refers to the Most High (for the T is always a mark or sign of life) it must belong to Him. This of course is all explained in the R.A. Having briefly touched upon the personal symbols of the First Degree, which apply to the Second and Third, it must suffice now if I say, that the symbolism of the Second teaches progress and the Third contemplation.

We must now speak of the official symbols or ornaments which consist of the jewels worn by the officers, and although in the case of the assistant officers, they are merely indications of their office and symbolic work. I except the symbolism of the "two swords in saltire" as representative as a jewel for the I.G., since it is no part of his duty to guard the door but merely to admit. But we must not look for or expect meticulous accuracy in this matter any more than in many others, or we shall be sadly disappointed; we must, in this, as in many other

matters, remember the "Masonic Tradition." Even with regard to the ornaments of the three principal officers there is much that might be said. Strictly speaking they are not ornaments but jewels, and as such, their symbolism is most beautifully explained in the 5th Section of the lecture. Here I should like to enter a mild protest against giving the explanation of the W.T.'s of the 2nd Degree in what is generally called "the long way," though I personally call it "the wrong way." This custom has, I feel sure, arisen from confusing the same things under different names. In the 2nd Degree the Square, Level and Plumb Rule are W.T.'s, and as such have symbolical meaning which, as in the case of the 1st and 3rd Degrees, are very briefly but beautifully given. But in the 1st Degree these implements are no longer regarded as W.T.'s but as "moveable jewels," and, as such, their symbolism is fully set out in that lecture which explains the 1st Degree, and everyone should know the contents of that 5th Section of the 1st Lecture. There is a good deal of confusion of this kind in Masonry, due, I feel sure, to zeal outrunning discretion, and lack of opportunity for careful study before adopting methods employed by others. We ought to make some daily advancement in Masonic knowledge. Since these "official ornaments" or moveable jewels are so fully explained in the Lecture, let me venture to point out why I think they are worn by the respective officers. I do not think it would be possible in Operative Masonry to say that the order in which we have the privilege of wearing these jewels, is correct; first the P.R. then the Level, and finally the Square. On the contrary I think an Operative Mason would probably use them in the reverse order, first square the stone, then place it level, and then upright, but I am quite sure that we have got them in the right order symbolically. The J.W. who learns to be upright in all his intentions or motives, may well be trusted to walk with level steps as S.W., and manifest both in square conduct as Master. All our actions proceed from motives either habitual or considered, therefore when we are approaching the highest honour a Lodge can confer,

our motives, the very spring and fountain of all our actions must be upright. If we are to rule and govern others, integrity must be the Hall Mark of our intentions. If found faithful as J.W. we may pass to higher honour, and show by our treatment of and conduct towards others how we have learned our lessons. In our dealings with others are we swayed by something in them which is passing and ephemeral? Do we accept as one should accept that we are all sprung from the same stock, partakers of the same nature, sharers of the same hope? Do we behave as those realising that distinctions among men are necessary to preserve subordination, and yet allow no eminence or lowness of station to make us forget that we are all brothers? If thus we have learned the symbolism of the P.R. and L., we are indeed qualified to wear the Square, and so harmonise our conduct in this life as to act on the square with all men, and render ourselves as acceptable to that Divine Being from Whom all goodness springs, and to Whom we must give an account of all our actions. Thus do we see a regular and beautiful symbolic progress in these jewels or ornaments.

There are three other ornaments which, while really ornaments of the Lodge, occupy in our Lodges positions associated with the three principal officers. I refer to the Three Pillars. There are in Masonry two sets of Pillars which are mentioned—that pair at the entrance to the Temple of Solomon which we know as B. and J., and the three Great Pillars which support a Freemasons' Lodge and which, merely for convenience and to render them conspicuous, and yet not in any way to hinder the ceremonies, are placed near the three principal officers' chairs and are, alas! put to the menial use of being merely candle holders. This might be obviated by having separate candlesticks, as is done in Scotch Lodges, where the altar or pedestal, being in the centre of the Lodge, supports the Three Great Lights. The Three Lesser Lights are placed at the E., W. and S. of the Lodge. Whether these Pillars support the Lesser Lights or not, they are not candlesticks, and are of

the Ionic, Doric, and Corinthian Orders of Architecture, and symbolise "Wisdom, Strength, and Beauty." These in their turn, are symbolical of the S.K.I., H.K.T. and H.A.B., who are represented by the Master, the S.W. and the J.W. respectively. All this, except the references to the three principal officers, you will find explained in the 4th Section of the 1st Lecture, but we can learn something from the order in which they are placed. The Junior Warden has the column of Beauty, to attract something which appeals to the senses. This leads him to persevere in acquiring knowledge, for which he needs strength, less attractive but more useful, till, finally, he attains to Wisdom, displaying nothing to attract the outward senses, but invaluable in itself. We may perhaps also refer to the Three Lesser Lights because they, too, are placed near the three principal officers, and their symbolism explained to the candidate; but here I must state emphatically how much the symbolism of the Three Lesser Lights is obscured by hiding or disguising the Master's Light in any manner in the Third Degree. Grand Lodge, jealous for the symbolism of Masonry, has strictly forbidden it, but many Freemasons, trying to suit the action to the word, not only hide the Light, but even try to represent that Bright Morning Star with a design which is derogatory and ludicrous. The Sun rules the day, the Moon governs the night, and, metaphorically, each is hidden while the other reigns, but the Master of the Lodge reigns both by day and by night. No Lodge is ever without a Master; he remains until a successor has been elected and installed; even death does not destroy the Master—for should he die, the I.P.M. takes the Chair. In Art. 141, Book of Constitutions, it is laid down: "In the event of the death of the Master, the S.W. or J.W. summons the Lodge, but the I.P.M. presides." Thus the Light representing the Master is never extinguished or interfered with while the Lodge is open.

Let us now look at the Three Great though Emblematical Lights, and here again, I must protest at the way in which,

through thoughtlessness and ignorance they are treated. They are sacred symbols, Great Lights, and in Scotland, as I have said, stand in the centre of the Lodge, so that all may see them and meditate upon them, and this has, in my opinion, much to recommend it to our notice. Still, even when they are placed where they are, they should never be used as a convenient rest for the Minute Book, while the Master signs it, or as a table for the Master's gloves, W.T.'s or anything else the Master or some casual person wishes to lay down. This use tends to destroy their sacredness and hide their symbolism. Nor is it right for the Master, when explaining the position of two of those Lights, to suit the action to the words. If the candidate has not sufficient intelligence to understand what is meant by "both points were hid; one point is disclosed; or both exhibited," I venture to think he will never make a good Speculative Mason, and doubt whether he should ever have been admitted as one of sound judgment.

Before leaving the consideration of the official ornaments, we must notice the Gavels, which are the symbols of authority and are not to be used violently; a loud noise tends to destroy the peace of the Lodge, as well as to reveal to the cowan without something which is going on within. The knocks are symbolical, not realistic, there is not so much uproar in the Lodge that a loud report is necessary to obtain a hearing, nor should either Warden make use of his gavel without the Master's permission. As for the knocks, one calls to order, two summon the Tyler, and three disclose the degree in which the Lodge is opened or closed. But I have not time to go into the knocks now. Upon the pedestal of S.W. and J.W. are two columns of office. I do not remember them being referred to anywhere in Masonry except at the Investiture of the Wardens. Perhaps someone will kindly enlighten me. Meanwhile, I suggest that they are purely utilitarian, but this I feel, their place is on their respective pedestals and they should not be carried therefrom or brought thereto. Because they remain on the

pedestal they merely notify whether the Lodge is at labour or refreshment. The Master has no column. The decoration of these columns is merely the device—a very pleasing one doubtless—of the Masonic furnisher who makes them to correspond to the two pillars near the Wardens. But recollect they are *columns* not pillars.

Shall we say just a few words about the Ashlars which repose upon the Wardens' pedestals? The "Rough" on the J.W.'s pedestal and the "Smooth" on that of the S.W. Their symbolism is related in the 5th Section of the 1st Lecture under the heading of "immovable Jewels," of which the T.B. is the 3rd. I will only add that it is generally supposed that the title "Perfect Ashlar" is a corruption from Perpend Ashlar, which is, I believe, a stone which, passing right through a wall supports and adorns it, and so symbolises a perfect Mason who supports and adorns his Lodge.

The T.B., being for the Brethren to moralise on, should be laid horizontally in the midst of the Lodge (since that place is not occupied by the altar), and being a jewel, should be handled reverently.

I have gradually been led from speaking of the official ornaments to the general ornaments, or ornaments of the Lodge as distinguished from those of the individual or the officers. Let us now speak of some of them. There is the form of the Lodge, a parallelepipedon, which is, I think, a six sided figure, in which the longitudinal sides are parallel to each other, and the latitudinal sides are also parallel to each other. And though we cannot always choose or obtain such a room in which to meet we should not forget the universality of the science. In length from E. to W. ; in breadth from N. to S. ; in depth from the surface to the centre of the earth, and even as high as the heavens. This description teaches us symbolically that a Mason's Charity should know no bounds save those of

Prudence. There should be no dais in a Freemasons' Lodge. We also remember that a Lodge stands on holy ground, for it is consecrated, hence smoking is at any time out of place in a Lodge room. Like all places of Divine worship it is, or ought to be, situated due East and West, all which you will find fully explained in the 4th Section of the First Lecture. The first ornament of a Freemasons' Lodge mentioned in the Lecture is the Mosaic Pavement (the beautiful pavement or flooring of the Lodge) with the Blazing Star or the Glory in the centre, and the Tessellated Border or the skirt-work around the whole. Here again one modern use has turned a Masonic ornament into a floor covering, and so obscured its symbolism; nay, one has even heard it affirmed that one should always stand upon the carpet when saluting the Master—quite oblivious of the fact that the Master and Wardens are always so placed. The carpet is described in the Lectures thus: "The Mosaic Pavement is the beautiful flooring of the Lodge, the Blazing Star, the Glory in the centre, the Indented or Tessellated Border, the skirt-work round the same, sometimes called the Indented Tarsel." But as I am concerned with its symbolism and not with its history, I will merely say that this "Pavement," not "Carpet," should be something isolated in the centre of the Lodge, to symbolise the chequered life of the Mason, moving round and surrounded by the works of the G.A.O.T.U., represented by the border symbolising the stars. The floor of the Lodge should not be carpeted with the Mosaic Pavement, it is as much a symbol by itself as the Ashlars and should be treated as such.

We come now to the ornaments of a Master Mason's Lodge. There is much on the 3rd T.B. on which I should like to expatiate, more especially as I have never met with a full explanation of it in any form of ritual, lecture or treatise. In the ceremonial and the lectures we have a full and beautiful explanation of the symbolism of the First and Second T.B.'s, but of the Third nothing. I feel sure, had Brother Preston lived, he would have enriched our know-

ledge as well as charmed our ears with such an explanation. It is a very full T.B. and will bear a lot of speculation or consideration, but time fails me, not only for this, but also for most of the symbolism of the 3rd Degree.

I pass on to speak of the ornaments of a Master Mason's Lodge which, as you know, are the Porch, Dormer, and the Square Pavement. Our attention is called to their existence, their use is explained to us, and there we are left to find out for ourselves why are they the ornaments of a Master Masons' Lodge. Brethren, I can assure you I approach this subject with much temerity. What are the P . . D . . and S.P. ? I think they symbolise the very soul of the Mason. In the 3rd Degree we are brought face to face with the leveller of all human greatness, when time shall be no more. We have been brought symbolically into contact with Eternity, and it is that secret, yet real Ego, which is symbolised by the ornaments of a Master Masons' Lodge. The Porch, the entrance to that Holy of Holies, the Sanctum Sanctorum, are the senses and other channels through which the soul receives experiences and knowledge and guides and shapes its end and its life. The Dormer is the means by which that Light from above, reaches and irradiates the soul, and which alone can illuminate our darkness, and through which that Bright Morning Star shines, bringing peace and salvation to the faithful and obedient of the human race. As the Porch is the means by which we receive human experience and teaching, the Dormer is the means by which we receive Divine instruction and inspiration. But what of the Square Pavement ? It is the hallowed ground where man meets his Maker, and Judge, chequered, as the true symbol of life, with its joy or sorrow, distress and exaltation, and all equally divided, as symbolised by the chequered design. Yet upon this changeable and unstable life man stands, the High Priest of his own life and his own destiny, for a two-fold purpose, to offer incense and to pray in all beauty of worship, the posture of one's daily devotions, or in the words of the 2nd Lecture, it teaches us to adore God

as our Creator, to go into life's sanctuary to return thanks to Him for our preservation, well being, and all the other blessings we have so liberally received at His hands. That, Brethren, is in my humble opinion the very centre of Masonry—" God, to Whom we must all submit and Whom we ought humbly to adore." .

The Wor. Master rose for the first time.

The Wor. Master rose for the second time.

The Secretary reported the resignation of Wor. Bro. LEMUEL BELL and Bro. J. K. PARLBY.

Apologies for absence were received from Wor. Bros. W. H. COTTON, C. D. EATON, E. R. CARR, T. O. JUDGE, J. T. COOPER, J. A. WALKER and Wor. Bro. BLAYDON ; also Bros. G. L. HAYWARD and H. S. MAGNAY.

The Wor. Master rose for the third time.

Hearty greetings were received from Prov. Grand Lodge.

The Lodge was closed in due form at 5-45 p.m.

The Two Hundred-and-Forty-Eighth Meeting

was held at Freemasons' Hall, London Road, Leicester, on
Thursday, May the 29th, 1941.

There were present.—Wor. Bro. G. E. PHIPPS, I.P.M., Acting W.M., in the Chair ; Wor. Bro. J. T. COOPER, Acting I.P.M. ; Wor. Bros. E. H. STORK, S.W. ; J. C. BURTON, J.W. ; W. J. BUNNEY, Chaplain ; W. H. RILEY, Secretary ; FRANK HAINES, D.C. ; T. O. JUDGE, S.D. ; G. W. WILKES, J.D. ; WM. TOMLINSON, Acting I.G. ; Bro. D. CHOYCE, Tyler.

Present as Full Members of the Lodge.—Wor. Bros. A. L. MACLEOD, GILBERT B. ELLWOOD, A. J. S. CANNON, W. H. COTTON, J. W. CLARKE and F. W. HEATON.

Correspondence Circle.—The following eight members were present :—Wor. Bros. S. BUTHERWAY, E. GIFFORD, GEO. GREEN, J. A. CALLAGHAN, and Bros. H. S. MAGNAY, H. N. GILBERT, F. FLYNN and LESLIE L. CLARKE.

Visitors.—Wor. Bros. G. J. HARVEY ; and the Rev. Dr. COHEN (Lecturer for the evening).

The Lodge was opened in due form at 4-45 p.m.

The Minutes of the last regular Meeting, held March 24th, 1941, were read, confirmed and signed.

The Lodge was honoured by the presence of the following Grand Lodge Officers :—Wor. Bro. the Rev. Dr. A. COHEN, P.A., Gd. Chaplain ; Wor. Bro. W. J. BUNNEY, P. Gd. Std. Bearer ; and Wor. Bro. E. H. STORK, P. Gd. Std. Bearer. They were saluted with the honours due to their rank, which they acknowledged.

Wor. Bro. L. J. BUSSEY, of 115 High Street, Gorleston-on-Sea, having made application for membership of the Correspondence Circle, was proposed and seconded and duly elected by a show of hands.

A ballot was then taken for the Worshipful Master for the ensuing year, and Wor. Bro. STORK, P. Gd. Std. Bearer and the present S.W. was unanimously elected. Wor. Bro. STORK acknowledged his election.

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

On the proposition of Wor. Bro. J. T. COOPER, seconded by Wor. Bro. BUNNEY, Bro. DANIEL CHOYCE was re-elected as Tyler for the ensuing year.

The present Auditors of the Lodge Accounts Wor. Bro. J. T. COOPER and Wor. Bro. G. E. PHIPPS, were re-elected on the proposition of the Secretary, seconded by Wor. Bro. STORK.

The Worshipful Master then rose to introduce the Lecturer for the evening—Wor. Bro. the Rev. Dr. A. COHEN, M.A., P.A.G.Chap. and P.P.G. Chap., Warwickshire. He said that Dr. COHEN really needed no introduction, as we had already had the privilege and pleasure of listening to him in May, 1940. The title of his paper on that occasion "The Religion and Politics of Freemasonry" gave us cause to think what it would be about, and the title of his present paper, "The Ethics of Freemasonry," occasioned the same

thoughts, but he had no doubt that the brethren present, like himself, anticipated it with keen interest and pleasure, and he would ask the Lecturer to read his paper.

The Ethics of Freemasonry.

By WOR. BRO. THE REV. DR. A. COHEN, M.A., PH.D.,
P.M., No. 1474, 4340, 4538,
P.A.G.C. (England), P.P.G.C. (Warwickshire).

The subject we are to consider may be regarded as a supplement to the lecture I gave a year ago on "The Religion and Politics of Freemasonry." For a link between the two addresses I quote this passage from the former: "While we differentiate between Operative and Speculative Masonry, we do wrong in understanding the latter term as synonymous with theoretical. Speculative Masonry is as practical in its aim to-day as Operative Masonry was in its time. The builders of past generations, who preceded the establishment of our Order in its present form, laboured to erect those magnificent edifices which aided man in his quest of God. Their work is an enduring inspiration to the human race. We, Speculative Freemasons, as we call ourselves, are likewise engaged upon a task of building. We do not work with brick and stone, wood and metal, but with human lives. The site of our labour is the world itself, in its entire length and breadth. Our purpose is, with the principles of Brotherly Love, Relief and Truth, to construct a universe which shall redound to the glory of God and the happiness of man."

Because I feel so strongly that our Order exists for a practical purpose, to accomplish a task which urgently needs performing, I have selected my present subject. What I might designate "the operative character of Speculative Freemasonry" is not as widely appreciated by the members of the Fraternity as it should be; for that reason I deem it necessary to direct attention to it.

Ethics is defined as "the science of morals." It is the branch of philosophy which concerns itself, not with mental speculation about the mysteries of the universe, but with human behaviour. When our Ritual is carefully studied, the conclusion becomes evident that it, too, is mainly concerned with human conduct. This is beyond question, because every initiate is supplied with an official definition of the nature of the organisation he has joined. To the question, "What is Freemasonry?" a definite answer is assigned, viz., "A peculiar system of morality, veiled in allegory, and illustrated by symbols." Whatever else it may provide, it is first and foremost a peculiar, i.e. special, system of morality. When, therefore, students of the Order devote *exclusive* attention to an attempt to penetrate the veil of allegory and trace the origin of the symbols, they are like a person who bestows more care upon a casket than upon the jewel it contains.

Fascinating as the study of the allegory and symbols of Freemasonry may be, with its wide scope for individual interpretation and, I might add, for the flight of the imagination, we cannot be true students of the system if we allow these diversions to obscure the central and basic intentions. Let me, then, prove by some quotations how the practical and ethical aspect of the Masonic doctrine is constantly emphasised.

I would first of all remind you of the Introductory Address of the First Lecture where this crucial explanatory passage occurs: "But Freemasonry embracing a wider range, and having a more noble object in view, namely, the cultivation and improvement of the human mind, may, with more propriety, be called a Science, although its lessons for the most part are veiled in allegory and illustrated by symbols, inasmuch as, veiling itself under the terms of the former, it inculcates principles of the purest morality. To draw aside this veil, therefore, or, more properly speaking, to penetrate through its mysteries, is the object of our

Masonic Lectures, and by a faithful and appropriate attention to them we hope ultimately to become acquainted with all its mysteries. The Lecture of this Degree is divided into seven Sections, and throughout the whole, virtue is depicted in its most beautiful colours, the duties of morality are everywhere strictly enforced." This descriptive programme makes it quite clear that the "mysteries" of Freemasonry are nothing more than the wrappings in which its ethical principles are enfolded.

In the Second Section of the same Lecture the question is raised as to why candidates must be "of sound judgment and strict morals"; and the answer is, "That both by precept and example we may the better be enabled to enforce due obedience to those excellent laws and tenets laid down in Freemasonry." In other words, a necessary qualification for membership of the Order is a correct ethical disposition, without which it is impossible to appreciate and practise the laws of conduct inculcated for the regulation of our daily life.

One of the pillars upon which the Institution rests is "truth." By this term accurate thinking or the apprehension of what is intellectually sound is not intended. In the Sixth Section of the First Lecture we are given this interpretation: "(Truth) is a Divine attribute, and the foundation of every Masonic virtue; to be good men and true is a lesson we are taught at our initiation; on this grand theme we contemplate, and by its unerring dictates endeavour to regulate our lives and actions. Hence, hypocrisy and deceit are, or ought to be, unknown amongst us; sincerity and plain dealing are our distinguishing characteristics, whilst the heart and tongue join in promoting each other's welfare." The ethical connotation of "truth," as a fundamental of Freemasonry, is thus forcibly demonstrated.

Leaving the Lectures for the time being and turning to the Ritual, we discern the same insistence upon the practical

nature of our tenets. At his installation the Master is impressed with the duties which fall to his lot as the ruler of his Lodge. Prominent among them is the following: "Charge them to practise out of the Lodge those duties they have been taught in it, and by virtuous, amiable, and discreet conduct to prove to the world the happy and beneficial effects of our ancient Institution; so that when anyone is said to be a member of it, the world may know that he is one to whom the burdened heart may pour forth its sorrow, to whom the distressed may prefer their suit, whose hand is guided by justice, and whose heart is expanded by benevolence." On the same occasion the members of the Lodge receive this exhortation: "May the principles and tenets of our profession, which are founded on the basis of religious truth and virtue, teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our inclinations, and even our thoughts, within the compass of propriety."

Finally, it will be readily appreciated how practical in its teaching is the Charge to the initiate. Before his obligations to the Craft are enumerated, there is first an exposition of his duties as a creature of God, as a citizen of the world and as an individual. The highest standards of ethical conduct are held out to him for the rule of his living within and without the Lodge.

If I may regard my point as definitely established, we can proceed to consider some of the striking features in the system of morality which is taught in Freemasonry. At the end of the ceremony of Initiation the Candidate has the Working Tools of the Degree presented to him, and he is told that one of them "points out to us the advantages of education, by which means alone we are rendered ~~fit~~ members of regularly organised society." The importance attached to education may seem a commonplace to us now; but we must bear in mind that it was anything but that in the decades of the seventeenth century when the

Order was beginning to take its present form and for long afterwards. The masses were illiterate, and the educated formed a small minority of the population. To have advocated the wide diffusion of knowledge at that period was one of the services which the spread of Freemasonry was rendering to the people. When one reads through the Lectures, which supplemented the Ritual, one cannot escape the feeling that the Institution was then and later a fertile source of education to its members. They received instruction in "the liberal arts and sciences" which would probably not have been available to them otherwise.

The Order, accordingly, was, in fact, and was intended to be, an educational force. It encouraged the development of the intellectual faculty and delving into "the hidden mysteries of nature and science," the latter term being used in its wider, etymological sense of "knowledge."

The vital point which has to be stressed in this connection is that Freemasonry clearly perceived a supremely great truth which mankind as a whole has ignored, to its cost. There have been, as there are now, leaders of thought who looked to education as the prime force which would raise humanity to the highest level of which it is capable. They put their trust in the advancement of knowledge as the dynamic of the advancement of civilisation. How mistaken they are is proved by a glance at the condition of the world at this moment. Never before in the history of mankind has education reached the level it now occupies. Knowledge can be freely acquired by all and is no longer restricted to the privileged few. The world is well educated; but is it, as a consequence, happier and better? We all sense the threat of chaos which is overtaking civilisation; will education avert it? Can knowledge alone solve the grave problems which confront the human race? What is wanted to-day is not more education and fuller knowledge for our salvation, but more morality and stricter justice in the control of human and international relations.

The discoveries in the realm of science have been so marvellous that men now have a tendency to pin their hope to the scientist for the solution of their problems. It is widely supposed that science will build up a new world-system which will be free of the evils that are so conspicuous in the existing system. That belief is not only false, but positively harmful, if other essential factors are overlooked. Science, as a purely intellectual pursuit, may be more truly charged with endangering civilisation and threatening the very existence of the human race.

Such is the conclusion to which even scientists are coming. Let me cite the views of a research worker in the Rockefeller Institute, Alexis Carrell, from his remarkable book, "Man the Unknown." He writes: "The enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity. The environment born of our intelligence and our inventions is adjusted neither to our stature nor to our shape. We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilisation has attained its highest development are precisely those which are becoming weaker, and whose return to barbarism is the most rapid. But they do not realise it. They are without protection against the hostile surroundings that science has built about them. In truth our civilisation, like those preceding it, has created certain conditions of existence which, for reasons still obscure, render life itself impossible. The anxiety and the woes of the inhabitants of the modern city arise from their political, economic, and social institutions, but, above all, from their own weakness. We are the victims of the backwardness of the sciences of life over those of matter" (pp. 38 f).

The reasons why the results of science are so calamitous are expressly indicated by the author in these words:

“ Obviously, science follows no plan. It develops at random. Its progress depends on fortuitous conditions, such as the birth of men of genius, the form of their mind, the direction taken by their curiosity. It is not at all actuated by a desire to improve the state of human beings. The discoveries responsible for industrial civilisation were brought forth at the fancy of the scientists' intuitions and of the more or less casual circumstances of their careers. . . . Men of science do not know where they are going. They are guided by chance, by subtle reasoning, by a sort of clairvoyance. Each of them is a world apart, governed by his own laws. From time to time, things obscure to others become clear to him. In general, discoveries are developed without any prevision of their consequences. These consequences, however, have revolutionised the world and made our civilisation what it is ” (pp. 34 f).

In view of this admission on the part of one whose life is devoted to scientific research, is it safe to entrust our destinies into the hands of men who do not know where they are leading us? Should we blindly follow leaders who have no clearly defined goal before them? Ought we to stake the fortunes of mankind upon the chances which determine the activities of scientists? If we do, is not the human race like a ship at sea without chart or compass aboard, liable to be dashed to destruction at any moment? These are questions upon which all earnest thinking persons should ponder. As Freemasons, who are concerned with the harmony and welfare of the human species, we must be deeply interested in this problem. More than that, the teachings of the Order help us to discover what is radically wrong, and why science is this danger instead of being, what it might be, a powerful instrument for the betterment of the conditions of life.

Freemasonry inculcates this profoundly significant doctrine : that before the human mind can be truly developed it must be disciplined by virtue. This thought is not only

one of the most conspicuous, but also the most precious, of all its tenets. It comes out clearly in the sequences of the Dégrees. First, the quality of brotherly love and the duty of charity are taught. Having made himself acquainted with the principles of moral truth and virtue, the candidate is then told that he is permitted to extend his researches into the hidden mysteries of nature and science. The preliminary training in morals is essential if the intellectual quest is to prove beneficial. Why this is so is explicitly mentioned in the retrospect which precedes the making of the Master Mason. The purpose of that part of the ceremony is that the candidate "may the better be enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts." The importance of this section of the Ritual is therefore self-evident.

Although the passage is so familiar, let us regard it a little more closely in order to detect its actual teaching. The would-be Mason is first instructed "in the active principles of universal beneficence and charity." The end to be aimed at by this preliminary training is for the heart to be "purified from every baneful and malignant passion." When it is in that purified state, then and only then is it "fitted for the reception of truth and wisdom" which will be to the glory of God and the welfare of man.

What is here intended becomes clarified by the simple analogy that we must first cleanse the vessel before pouring a liquid into it, because an unclean vessel will contaminate what it is made to hold. Similarly the intellect of man must be cleansed by ethical doctrine before it can produce thoughts which will be worthy of his divinely endowed gift. The whole matter is summarised for us in the terse phrase, the "mind thus modelled by virtue and science," virtue taking the first place. That must be the correct order, because nothing can be intellectually right which is morally wrong.

If Freemasonry had no other message than this for mankind, it would be sufficient to constitute it a true and helpful guide to the creation of a peaceful world. The root of the trouble to-day is that while nations have progressed in the sphere of the intellect they have retrogressed in the realm of morals. Eagerly grasping every discovery of science which increases their power to work destruction on an ever larger scale, they pay no thought to the rightness of the use to which the new knowledge is put. Until, as our Institution teaches, ethical considerations are accorded priority, and the findings of science are weighed in the balance of morality before they are adopted and added to the equipment of men and nations, knowledge will be an engine of destruction instead of construction. When the mind has, in truth, been "purified from every baneful and malignant passion," and not until then, will it utilise its powers to transform the world into a temple of harmony and brotherly love. This, as I understand it, is the supreme contribution which Freemasonry makes to ethics, and never before was it more necessary than now to give it the fullest possible prominence in a system of morality.

By grasping this central doctrine as the kernel of Masonic ethical teaching, we are able to view the virtues which are inculcated in their proper perspective. Charity is described as the distinguishing characteristic of a Freemason's heart, and it looms very large in the thought and practice of the Order. But from the ethical standpoint, the beauty of charity does not consist so much in the relief it brings to the distressed as in the quality of heart which inspires the act and the effect it has upon the donor. "It blesses him who gives as well as him who receives." Charity presupposes an unselfish frame of mind, and springs from a tenderness of disposition which is touched by the sight or knowledge of want in others. Just for this reason does Freemasonry extol it as a guiding principle in life. There is no necessity for an elaborate organisation and a highly symbolic Ritual merely for the purpose of doling out money

for relief. But Charity, as a Masonic ornament, implies much more. It is part of philanthropy in its literal meaning of "love of mankind." The spirit which induces the deed of benevolence must actuate all the other relationships of human existence. It must broaden until it influences every phase of life. Unselfishness in national outlook, mutual helpfulness between peoples instead of merciless ambition and rivalry, are essential in the world for the attainment of the goal of general peace and contentment.

I must make a brief digression here to dispose of a misunderstanding which is widely entertained by those who do not belong to the Fraternity, and even by some who are within the fold, viz., that we are exhorted to practise charity only to our Brother-Masons. Such an opinion is obviously false. A sentence in the Ritual already quoted refers to "the active principles of *universal* beneficence and charity" which are taught in the earliest stage of a Freemason's career. The ideal of Masonic charity is "universal," and we are bidden to extend relief and consolation to our "fellow-creatures"—not only to our fellow-members—in the hour of their affliction. In a certain part of the ritual, the Order is said to be "distinguished by the beauty of its superstructure, viz., universal brotherhood and benevolence"; and something in the same connection is, we are told, intended to remind us "that in the breast of a Freemason those virtues should be as expansive and all-embracing as the blue vault of heaven." In the same Degree the principal officer, on his installation, is exhorted to "subdue all passions and prejudices, and cultivate charity, not to (fellow-members) alone, but to all mankind." While it is true that we maintain charitable institutions of our own, because we feel that Brethren who once subscribed to our philanthropic causes and fall on evil times have a special claim upon our help, it does not signify that as Freemasons we should not, and do not, appreciate to the full the duty of assisting general benevolent causes.

As with Charity, so with all the other ethical qualities. The sphere of their practice is never restricted to the circle of the Brotherhood. Consider, e.g., this description of Justice as found in the Sixth Section of the First Lecture : " (It) is that station or boundary by which we are taught to render *to every man* his just due, and that without distinction. This virtue is not only consistent with Divine and human law, but is the standard and cement of civil society. Without the exercise of this virtue, universal confusion would ensue, lawless force would overcome the principles of equity, and social intercourse no longer exist ; and as Justice in a great measure constitutes the really good man, so it ought to be the invariable practice of every Free and Accepted Mason never to deviate from the minutest principles thereof." We see that Justice is advocated not for the stability of the Fraternity but for the solidarity of human society, and it is to be rendered by us to every man without distinction. The charge that the Masonic outlook is narrow is absolutely baseless.

Let me direct your attention to just one more aspect of this subject. I want to bring together a few passages from the Ritual and Lectures and comment on the principle which underlies them. In some Lodges an extended explanation is occasionally given of the Working Tools in the Second Degree, which includes the following : " And as the builder raises his column by the level and perpendicular, so ought every Mason to conduct himself towards this world, to observe a due medium between avarice and profusion," etc. To prevent us from erring we are advised to practise " a due medium," and not to bend to either extreme. This thought constantly occurs in Masonic doctrine and is found wherever the virtues are explained. In the Sixth Section of the First Lecture, under the heading of Temperance, the Freemason is taught " to avoid excess." Fortitude is declared to be " equally distant from rashness and cowardice." Prudence, we are informed, " teaches us to regulate our lives and actions according to the dictates of reason,

and is that habit of mind whereby men wisely judge and prudently determine all things relative to their temporal and eternal happiness." That is to say, we are to be guided by rational considerations which will prevent us from inclining towards a harmful extreme, and not by impulse, which so easily dominates reason.

In the Seventh Section we are offered a definition of virtue, which is said to be "the highest exercise of, and improvement to, reason; the integrity, harmony and *just balance* [note these words] of affection. The perfection of virtue is to give reason its full scope to obey the authority of conscience with alacrity, to exercise the defensive talents with fortitude, the public with justice, the private with temperance, and all of them with prudence, that is, in a due proportion to each other with a calm and diffusive beneficence."

Now such an attitude towards virtue is open to the criticism that it is too cool and calculating. When we visualise the type of man we deem praiseworthy, we do not think of him as weighing every situation in the spirit of "just balance," but rather as giving rein to a generous and kindly nature. He performs more than is strictly his due. The charitable man, for instance, does not examine an appeal made to him with precision and then decide exactly how much he will contribute. He gives as his heart, and not his reason, dictates. If he errs at all, he errs on the side of liberality. Surely we must admit that when it is a matter of displaying benevolence, mercy, and such like qualities, there should not be an exact weighing up of the pros and cons! Is, then, our system faulty in this respect?

One can say with certainty from which source the Masonic teachers who composed the Ritual and Lectures derived their opinions on this subject. It was, without doubt, the *Ethics* of Aristotle. He defined virtue as "a

middle state between two faulty ones, in the way of excess on one side and defect on the other. . . . Virtue finds, and when found adopts, the mean." ("Nicomachean Ethics" II, 6). In his system, the *Mesotes* or "mean" is the rule of conduct, and it corresponds exactly with "the due medium" and "just balance" of Freemasonry. Now what Aristotle meant was that the "mean" is the correct discipline of human conduct. To avoid wrong action keep to the middle path between two extremes. That is the best course for the avoidance of vices. The important point to note is that, as such, the "mean" is a discipline and not an ultimate ideal. The Greek philosopher certainly does not denounce every departure from the happy medium as a vice. When a man has taught himself to be controlled by the "mean," he will understand, should the occasion arise, how to go beyond it with discretion.

That standpoint is the one adopted in Freemasonry. We first need to learn the value of prudence which withholds us from all excess; and having learnt the lesson, we are then in a fit mental state to act wisely when we feel disposed to yield to our impulses. A fine example of what is intended may be found in the Seventh Section, where it is declared of Honour: "It implies the united sentiments of Virtue, Truth, and Justice carried by a generous mind beyond those mere moral obligations which the laws require or can punish the violation of A true man of honour will not content himself with the literal discharge of the duties of a man and a citizen; he raises and dignifies them to magnanimity: he gives, when he may with propriety refuse; and forgives, when he may with justice resent. The whole of his conduct is guided by the noblest sentiments of his own unvitiated heart."

"Unvitiated heart"—in that phrase we have the goal of the whole Masonic system of ethics, the end it aims at securing. All its teaching tends in that direction, because with the vast majority it is the heart that determines.

conduct. When the heart is sound morally, it will prompt virtuous and generous motives, and deter from base and harmful action. If we understand and earnestly accept the guidance of the Masonic ideal, it purifies the heart and tunes it to that state of efficiency which enables us to perceive and fulfil the duties we owe to God, to our neighbour and to ourself.

The Lecturer was listened to with great attention, and at the conclusion of the lecture the Wor. Master rose and proposed a hearty vote of thanks to him. He said the paper we had just listened to was, like the one delivered last year by Dr. COHEN, an invaluable one, but he thought this evening's paper appealed to him more personally. He was particularly interested in the Lecturer's reference to the misuse of the word "education," pointing out the knowledge of license without character. He asked if the Lodge might be privileged to print the paper in the Transactions. It gave him great pleasure to propose the vote of thanks and apologised for the smallness of the attendance.

Wor. Bro. BUNNEY, in seconding the vote of thanks, said how much pleasure it had given him to listen to Dr. COHEN. There was so much in the paper, that it was practically impossible to fasten on any one particular point. He had been very delighted with the paper given by the same lecturer last year, but to hear the extension of that paper this evening was an added pleasure. It was indeed an inspiring and uplifting paper. He had very great pleasure in seconding the vote of thanks.

Dr. COHEN, in responding, thanked the Wor. Master and Wor. Bro. BUNNEY for the very kind words of appreciation and pleasure that his paper had given. He said it was a great pleasure to him to be present, and commenting on the Wor. Master's apology for the smallness of the attendance, said if he had succeeded in impressing only one brother, he was satisfied that he had done a good work.

With regard to the question of printing the paper in the Transactions, he remembered that in connection with the last paper he had given to the Lodge, permission had to be obtained from the Provincial Grand Lodge of Warwickshire, but this time he had arranged matters so that would not be necessary this time.

The Wor. Master rose for the first time.

The Wor. Master rose for the second time.

Apologies for absence were received from the following Brethren: J. A. WALKER, A. E. GORDON ELLIS, A. T. SHORTHOSE SMITH, C. E. HAINES, PAUL MEAD WEBSTER, E. R. CARR, and R. W. Bro. J. H. CORAH, P.G.M.

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 6-15 p.m.

Tea was served before the Lodge commenced and light refreshments were served after the Lodge was closed.

The Masonic Apron.

By WOR. BRO. W. H. RILEY, P.M., 3448, 2429, P.P.S.G.D.

So much has already been written from time to time on the subject of the Masonic Apron, that it might be considered superfluous to write again about it. But nearly all articles and addresses seem, when taken separately, to be too fragmentary, and a collection has to be made of them, in order to get as complete a reference as possible between one set of covers. I have tried to do this in my paper, and I hope that I may have succeeded in some measure in attaining my object.

Freemasonry is properly described as "a peculiar system of morality veiled in allegory and illustrated by symbols," and of all the symbols perhaps the most striking is the Masonic Apron, forming as it does such an important part of the regalia of the Order. To go back to the time when the apron was first worn, whether for the purpose of protective covering, as a distinctive badge of authority, or as a symbol of modesty, would take us to a period many thousands of years before Christ.

Dr. Mackey says that "all statues of heathen Gods which were dug up in the course of his archæological studies were decorated with superb aprons." The Rev. Dr. Oliver tells us that: "the apron or girdle in antient times was an "universally received *emblem of Truth and Passive Duty*, "and speaks of Elijah and St. John the Baptist as being "girded with an apron of white leather." In the mysteries of Mithras the candidate was invested with a girdle, a tiara, a white apron and a purple tunic. Dr. Oliver also says that: "all the antient statues of heathen gods which have been "discovered in Egypt, Greece, Persia, Hindustan or America "are uniformly decorated with superb aprons. Some were "plain white, others striped with blue, purple and crimson; "some were wrought of gold, others adorned and decorated "with superb tassels and fringes." The apron has been very conspicuous in the investitures of the ancient religions. In the *Madras Masonic Journal*, Jan., 1940, there is a paper entitled "Symbolism in the Craft" by Bro. N. Krishnaswami Iyengar, in which appears this paragraph: "Everything in "Masonry is ancient. The apron is the most ancient form "of clothing in the world. The mode of investing an initiate "is also found in old Pagan rites. The old religions of "Britons, Chinese, Egyptians, Persians, and Scandinavian "speak of it. In the Brahmanical religion we see it in the "investiture of the Holy Thread."

The priests of the ancient religions always wore aprons as a mark of dignity and distinction, and the custom is still

observed by the high church dignitaries of our own time, though in this instance it is sombre black. The apron was used (and—I think—is still used) in the investiture of the Jewish Priesthood and is adorned in the Masonic colours of blue, purple and crimson. Again, the ancient priesthood often wore the apron as a symbol of modesty. It was this feeling that prompted our common ancestors (after the fall of man) to make and wear the apron of leaves. Primitive tribes still use aprons made of leaves in their initiation ceremony into manhood. The old Masonic aprons, we are told, were made of leather, but this was not the only material from which they were made, because, from records in existence, we know that they were also made of linen or some other form of woven fabric. In further evidence of this, we have among the collection of Masonic aprons in our Museum, many which are of woven fabric as well as many that are of leather.

In the early Speculative Lodges of both England and Scotland plain linen aprons were commonly worn, and such are often seen in Ireland, Canada, and the United States of America to-day. The frontispiece of Anderson's "Book of Constitutions," 1738, depicts a Brother standing with a number of aprons hanging upon his arm, and carrying pairs of gloves, and from the fall of the folds, and the appearance of the belts, they certainly appear to be of leather, and are very long.

The aprons used by the Operative Masons were made of leather but the animal from which the skin was obtained, judging from the size of the apron, must have been larger than a lamb, and from the hard wear to which these aprons were subjected, the leather would have to be stronger than kid. Then again, we hear of girdles or white aprons being used in the investiture of the candidate into the Order of the Essenes, who, it is said by some writers, were contemporary with Pythagoras, 586 to 506 B.C.

From what has already been stated, there can be no doubt about the great antiquity of the apron, irrespective of the material of which it was made, which goes to prove the truth of the words used by the S.W. when investing his candidate: "it is more ancient than the Roman Eagle," and it is particularly fitting that our ancient and honorable institution should have adopted it as the distinguishing badge of the Order.

Many and varied have been the ideas as to how, where and when the Masonic apron should be worn, but of course it is always worn in Lodge. In a paper by Bro. C. C. Hunt, of Iowa, he refers to a Minute of Alnwick Lodge, Northumberland, under the date January 20th, 1708, nine years before the formation of the first Grand Lodge of England. "At a true and perfect Lodge kept at the house of Mr. Thomas Davison, then one of the Wardens of the Lodge, the 20th day of this instant Jan., 1708, it was ordered that, for the future, no member of the Masters, Wardens, or Fellows should appear at any (meeting) of the said Lodge to be kept on St. John's Day in Christmas without his apron and common square fixed in the belt thereof, upon pain of forfeiting two shills sixpence each person offending and that care be taken by the Master and Wardens, for the time being, that a sermon be provided and preached at their appointment, where the Lodge shall appear with their aprons on and the common square aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid shall forfeit the sum of tenn shillings." This Lodge, we are told, was an Operative Lodge, and the order would seem to imply that the belt formed by the strings was not only used as a method of securing the apron to the body, but was also used to hold such tools as could be comfortably carried there, when the men were not at labour. There is another Minute, this time of the Old Lodge of Kelso, more than 160 years ago, which states that: "after the ceremony of Laying the Corner Stone was completed, the members returned in the same order as

“they had come, but the corners of the aprons were turned “up,” presumably tucked into the belt to denote that their task was finished.

Brethren in the olden times used to wear their aprons while at supper, and there is a picture by Hogarth, of a satirical character, which shews that they were worn *after* supper, for it depicts two Masons, said to be the Worshipful Master and the Tyler, returning home from a Masonic banquet, both wearing their aprons and, from their appearance, they must have had a very festive evening.

Dermott, who was the Grand Secretary of the Ancients and afterwards Deputy Grand Master, wrote in his *Ahiman Rezon*, 1764, an amusing account about the wearing of the apron. The account is no doubt sarcastic. “There was “another old custom that gave umbrage to the young architects, in wearing of aprons, which made the gentlemen look “like so many mechanicks, therefore it was proposed, that “brethren for the future should wear no apron. This proposal was rejected by the oldest members, who declared “that the aprons were all the signs of Masonry then remaining “amongst them. It was then proposed that (as they were “resolved to wear aprons) they should be turned upside “down, in order to avoid appearing mechanical. This “proposal was adopted and answered the design, for that “which was formerly the lowest part was now fastened “round the abdomen, and the bib and strings hung downwards, dangling in such a manner as might convince the “spectators that there was not a working man amongst “them. Agreeable as the alteration might seem to the “gentlemen, nevertheless it was attended with an ugly “circumstance; for in traversing the Lodge, the brethren “were subject to tread upon the strings which often caused “them to fall with great violence, so that it was thought “necessary to invent several methods of walking in order to “avoid treading upon the strings. In brief, every meeting “produced an addition or a palinody. Amongst other

“things, they seized on the stone Masons Arms, which that “good natured Company has permitted to this day, for which “reason several of the brethren have turned their aprons “in the old fashion and effect to imitate Operative Masons.”

In the early days, aprons and other regalia of the Order were worn publicly, in processions and public assemblies. The first procession after the revival took place on June 24th, 1721 (see Anderson's "Constitutions," 1738, p. 112) This event in 1721 did not, however, take place in public, but formed part of the Installation ceremony of the Grand Master and is mentioned for the first time.

It seems to have been a recognised practice for the Freemasons to have what was described as “The march of “procession which took place on the feast day of the Patron “St. John, when they walked in procession through the “principal street of the City of London dressed in full “regalia.” This no doubt attracted large crowds of spectators, and gave rise to much comment. On March 19th, 1741, an official procession of Grand Lodge officers escorted the Earl of Morton from his house in New Bond Street to the Haberdashers' Hall to be there installed as Grand Master for the ensuing year. At the same time there took place a mock procession, composed of the apprentices of the various trades and other townspeople wearing something that was meant to represent the regalia of the Freemasons, and carrying the symbols of the Order. This procession, organised by Dr. Carey in Pall Mall, proceeded by the same route to Temple Bar, where, surrounded by a vast crowd, they awaited the arrival of the official procession, and with marked solemnity saluted it as it passed.

The design of this mock procession was to expose to laughter and derision the insignia and ceremonies of the mysterious institution. It served its purpose, for it was about thirty years before the Fraternity recovered from the disgrace to which so ludicrous a representation had brought

it. There is no doubt that the ultimate effect of this mock procession was to put an end to what was called "the march of procession" on the feast day, but it was a leisurely proceeding, for not until six years later, in the year 1747, it was resolved that the irregularity should be discontinued (see "Book of Constitutions," 1756, p. 248). This resolution, however, did not put a stop to processions in public taking place, of Masons clothed in their regalia, but for these happenings to take place, I believe special permission had first to be obtained. An order for such a procession to be held on St. John's Day, 1768, states: "that the brethren are to have their aprons ornamented or not as they please."

Again in 1797, "the brethren are to attend the procession with white stockings and aprons without ornaments."

We have several instances of the Freemasons of Leicester marching in procession, wearing their regalia in public. One instance was on the 28th November, 1842, the occasion being the Masonic funeral of Bro. Christopher Musson, Governor of the County Gaol, who expressed a wish before he died to have a Masonic funeral. "Accordingly on "the day appointed, the Lodge having been opened by me "(Wor. Bro. Kelly) as Wor. Mas. and Sir Frederick Fowke, "D.P.G.M. having undertaken to perform the ceremony, "to my great relief (for I was a very shy young fellow in "those days) the brethren went in procession, in Masonic "costume, to the County Gaol, where the first part of the "ceremony was performed over the corpse." The ceremony of committal was performed by the D.P.G.M. at the village of Knighton, in the midst of a large and orderly concourse of spectators. (*vide* "Fifty Years of Masonic Reminiscences" by Wm. Kelly).

Another instance occurred on April 28th, 1852, when the statue of His Grace the Duke of Rutland, erected in the Market, was inaugurated with Masonic rites. The brethren assembled at the "Three Crowns" Hotel, and mustered in

the Lodge room of the "John of Gaunt" Lodge. At the same time the civic authorities were assembling in the County Assembly Rooms, where they formed a procession and marched down Horsefair Street to the "Three Crowns" Hotel, from whence issued the splendid procession of the Freemasons. The band which was in attendance suddenly changed from a march tune to the old Masonic air, "The Entered Apprentice." The procession of the Freemasons was most beautiful and commanded universal admiration (from a Press report). At the ceremony, "R.W. Bro. Kelly, gorgeously equipped in the Grand Lodge clothing of "the late Duke of York, which had been specially brought "by Sir Frederick Fowke for his use, took a conspicuous "part in that interesting ceremony" (*vide* "Centenary Celebrations of St. John's Lodge No. 279).

Another occasion was the Installation of Earl Howe as Prov. Grand Master for Leicestershire, which took place on November 18th, 1856. "After the ceremony the brethren "walked in procession to St. John's Church for Divine Service, "all in their regalia, headed by the Union Flag and the "Yeomanry Band. Full Masonic clothing was worn, and "the R . . . h and P t A s were carried "on cushions. John of Gaunt Lodge number was at this "date 766 and that of St. John's Lodge was 348. The "procession went along Granby Street, London Road and "Waterloo Street to the West door of the church. The "brethren then formed an avenue, down which passed the "Prov. Grand Master, preceded by the Sword Bearer, while "the band played the National Anthem. The weather was "fine and the streets were crowded with spectators. After "the service the foundation stone for the new schools was "laid by Earl Howe. After the ceremony was over the "brethren in procession returned to the Grand Lodge Room." (from Press report).

The only other occasion that I will mention was the Memorial Stone laying of the Municipal Offices, on the 3rd

of August, 1874, on the site of the old cattle market in Horsefair Street: "The Freemasons assembled at 1 o'clock "at their Hall in Halford Street, and opened Grand Lodge, "and at 2 o'clock proceeded to the Town Hall to join the "Mayor, Magistrates and Corporation. At 2-30 the united "procession left the Town Hall and proceeded along High- "cross Street and High Street, headed by the Militia Band, "conducted by Mr. W. H. Nicholson, playing 'Auld Lang "Syne.' The brethren were wearing their Masonic regalia. "and carried the symbols of the Order. The Lodges repre- "sented were 1391, 1265, 1130, 1007, 779, 523, 50, 279. "Earl Howe was Provincial Grand Master. After the cere- "mony was over, the procession re-formed and proceeded "up Horsefair Street, Market Street, Belvoir Street, Granby "Street, Gallowtree Gate, Eastgates, Cheapside, to the Corn "Exchange in the Market Place for the banquet" (from Press report).

In 1816 in the Minutes of St. John's, Kilwinning, there is the order for the funeral of a member, when the brethren were to "appear in white gloves and white aprons trimmed with blue." It was owing to the result of a dispute relating to a procession of the Lodge of Antiquity, held on December 17th, 1777, from St. Dunstan's Church to the Lodge room, which was near to the tavern in which the Lodge was held, that William Preston was expelled from the Order by Grand Lodge, the return journey having been made in Masonic clothing. William Preston held that as the Lodge of Antiquity was not working under a Warrant from Grand Lodge, it was in his opinion not bound to any regulations made by that Lodge. It was not until ten years afterwards that William Preston was reinstated within the Order, Grand Lodge realising that they had been too harsh in their treatment of him.

It was not only in processions that Masons wore their aprons in public. We have already mentioned the picture by Hogarth. We are also told that Philip, Duke of Wharton went home after being made a Mason, wearing his long

apron. He became Grand Master in 1722. We read in John Yarker's "Arcane Schools" that the Duke of Wharton is alluded to as a Peer who "suffered himself to be degraded" by having his apron burnt in order that he might join the Gormogons. We read that he received the title of Duke of Northumberland from the Pretender in 1728. The same authority also says that Bro. Gould has made it clear that not only was Wharton a member, but that probably he founded the Society of the Gormogons on an older Jacobite plan. He even shews that the dates of its activity synchronise with the events of Wharton's life, and that the lampoon may have been Wharton's composition. I have added these items of interest about Wharton, having mentioned him in connection with the wearing of the apron.

Then there were bespeak performances at theatres, on which occasions the brethren assembled, in regalia, to witness the show. "On the 27th of January, 1729-30, at "the Anniversary feast of the Ancient and Honourable "Society of Free and Accepted Masons, after Dinner, the "Grand Master bespoke the Tragedy of the Sequel of King "Henry IV., with the Humours of Sir John Falstaff, &c. to "be acted on the 12th February following at the Theatre "Royal, Drury Lane, for the Entertainment of the Society "(as had been done the Last Year by the last Grand Master). "He also ordered a new Prologue and Epilogue to be made "upon the occasion, with proper Alterations in the Play to "introduce the Apprentice's Song and Master's Song, all of "which was performed with very great Applause, the Breth- "ren in the Pit and Boxes joining in the Chorus."

From the verse of the Epilogue that preceded the singing of the Master's Song, it is plain that the Masons present were in their regalia: This is the verse referred to :

"And yet, to shew how complaisant we are
 "We've brought the flow'r of all our Lodge here
 "Grieved at the heart we can't receive you there
 "We'll do our utmost to redress that wrong
 "Our dress you see—and you shall have our song."

Again in our City of Leicester there are records of two such performances, which took place in the Theatre Royal. The records take the form of two Play Bills printed on silk. One is edged with silk fringe and the other with fine lace. The former records the fact that the performance was under the immediate patronage of the Worshipful Masters and Brethren of the St. John's Lodge and John of Gaunt's Lodge of Freemasons, and is dated October the 19th, 1847. The latter was under the patronage of the Earl Howe, P.G.M. and Worshipful Master's Officers and Brethren of St. John's and John of Gaunt Lodges of F. & A. M., and is dated November 19th, 1856. There are accounts of these performances in the local Press of that time, called the *Leicester Journal*, and are dated Oct. 22nd, 1847 and Nov. 22nd, 1856 respectively. The account of the performance on Oct. 22nd, 1847, says: "The attendance of the Brethren and of the ' ' Ladies faire ' was large and of the highest respectability"; and in the account of that of Nov. 21st, 1856: "The house "was crowded and presented a very gay appearance."

We now leave the processions and bespeak performances and come to the type of apron used prior to 1717, which was the prototype of our present apron. The Operative Masons' apron forms a link between Operative and Speculative Masons, and was worn to protect the clothing while at work, and had of necessity to be strong and large in size to be effective. It was of leather, of a length to reach below the knees, sometimes it was even of ankle length. That part of the skin which had covered the forelegs of the animal was used to form the Belt or strap for fastening the apron round the waist. The hind legs were cut off and the bottom of the apron was trimmed, that is, cut square, but sometimes there were exceptions to this method of trimming, and the bottom corners were rounded off. That part of the skin which covered the neck of the animal was trimmed to form a kind of bib (later to become the fall or flap) to protect the upper part of the clothing, and in this bib a hole was cut to enable the wearer to fasten it to the

button on the waistcoat. The bib was sometimes specially shaped to receive this hole. All aprons of the early Lodges were large, after this pattern, whether of leather or linen. The reason for this was, probably, that in those early Lodges there were, as we know, both Operative and Speculative Masons and the large apron was worn by all of the brethren for the sake of uniformity in appearance. This uniformity with the Operatives was, as has already been quoted, not always appreciated. With the Masonic apron, as with everything else, the old fashions changed with times and circumstances, so when the Lodges came to be Speculative only, the size of the apron was reduced, probably because it was more convenient. At the same time the lower corners were rounded off and what had been the bib became now the fall or flap, which was allowed to rest on the apron. Wor. Bro. Thorp points out, that in Picarts Ceremonies, 1735-6, there is an engraving which shows aprons worn shorter, rounded at the bottom and with rounded flaps. French aprons about 1745 tapered towards the bottom and the falls were also tapered. This type of apron can be seen depicted in Palser's prints of French ceremonies.

No regulation size was observed at this period, but the very long apron disappeared. The main body of the apron of today is made from the skin of a lamb, and is white, and no matter what ornament may be superimposed upon it the foundation still remains white lamb skin. When the first Grand Lodge was founded in 1717 all aprons were white, whether of leather, linen or other woven material. Those of the Entered Apprentice and of the Fellow Craft were unlined, only the officers' aprons being lined with white silk. Bro. Ryland, in his paper on the apron, says: "I can well imagine the use of lining, as undyed leather, "unless the surface undergoes some treatment, is liable to "leave white marks on the clothes." It seems strange that this obvious privilege was confined to the officers, when all brethren met on the level. But there it is, and we are told on good authority that it was so. Although the white apron

was worn plain at first, the brethren, in course of time, began to decorate the plain surface by painting or having painted upon it designs and emblems. Wor. Bro. Thorp informs us that after 1760 the ornamentation of the apron rapidly increased. Each brother chose his own design of decoration, but gradually a kind of standardised form became popular. A favourite design was that of the two pillars with the distinguishing letters, and sometimes these were connected by an arch. In the space thus formed many Masonic symbols were introduced, not only those belonging to Craft Masonry, but also those which belong particularly to the Royal Arch and Mark Masons, so that one apron served all purposes, being worn in a Craft Lodge and in the Lodges and Chapters of other Degrees. These emblems were often embroidered in fine needlework in colours. This work was often a labour of love, being executed by the wife, sister, or a lady admirer of the brother. Some French aprons were particularly elaborate. When the "Antients" and "Moderns" came into being, forming two rival Grand Lodges in England in 1753, Bro. Hughan says the members of "Antient Grand Lodge" depicted on their aprons the Coat of Arms of their Grand Lodge to distinguish them from the "Moderns," and this Coat of Arms took the form of that we know as the arms of the Grand Lodge of Ireland. This is not so strange as it seems to be, for the Antients had in their Constitution a large proportion of Irish brethren. The premier Grand Lodge (the Moderns) up to the time of the Union, wore only white aprons, but from Dermott's account they seized upon the Arms of the Masons' Company.

Soon there appeared special designs, prepared by artists and engravers like Robert Newman, William Wilson, Cole, Wm. Newton, etc., and their designs were printed on the aprons from engraved plates, and afterwards tinted in colours by hand. Perhaps that design of Robt. Newman's was the best known and was much admired. I have seen at the Knights of Malta Lodge No. 50 at Hinckley, an original engraved copper plate of this design. There is the Nixon

design, and a similar one designed by Butterworth, Lodge of Fidelity, Leeds, paid for by members of that Lodge (*vide* Searth's "History of Fidelity Lodge," pages 57-81). Another elaborately printed apron was that of the Earl of Moira, who was Acting Grand Master of England 1790-1812; also the Washington Apron is a famous specimen. In Gould's "History of Freemasonry," Vol. V., p. 471, we read: "Lord Aberdeen was succeeded as Grand Master by Earl Ferrers in 1762, who later gave place in turn to Lord Blayney on May 8th, 1764. During the administration of this nobleman the Dukes of York, Cumberland, and Gloucester became members of the Society and it was ordered by Grand Lodge that they should each be presented with an apron lined with blue silk, and that on all future processions they should rank as P.G.M.'s next to the Grand officers for the time being."

In the edition of Jachin and Boaz, 1762, it is stated: "Every brother has an apron made of white skin and the strings are also of skin though some of them chuse to ornament them with ribbons of various colours."

In the "Book of Constitutions," 1767, p. 145, "Masters, Wardens and the members of particular Lodges, if they choose, might line their white leather aprons with white silk." This is the first time that this privilege is mentioned, but there appears to have been no uniformity of pattern, size or colour of lining and edging, each brother following his own inclination. Some of the regulations from the Books of Constitutions regarding the apron will be found at the end of this paper. In the inventory preserved at York, 15th September, 1579, the following entry appears: "four aprons lined with pink silk," and, so far as is known, this is the only time that pink silk is mentioned as a lining for aprons. In the records of Antiquity Lodge, No. 2, January 2nd, 1738, it was agreed that "the present and all succeeding Masters and Wardens shall wear Aprons lined with Green Silk and the Jewels pendant with a Green Ribband to each."

On May 1st, 1739, "conformable" to the Order of the Grand Master first issued in 1727, and repeated in 1731, it was "agreed that for the future the White Ribband be worn in "this Lodge in the stead of Green." Soon after the Union of the two Grand Lodges, the "Antients" and "Moderns" in 1813, it was felt that the pattern of the aprons to be worn should be uniform in design and colour. On March 2nd, 1814, a pattern of an apron was submitted and on May 2nd of the same year, the pattern was agreed to. This was the Master Mason's apron as we see it today, with the exception of the tassels, which were not authorised until some time between 1827-1841, and both Wor. Bro. Thorp and Wor. Bro. Rylands agree as to this date. The apron consists of two main parts, an oblong and a triangle. The oblong is 14 inches to 16 inches wide, and 12 to 14 inches deep; the triangular flap or fall being the same width at the base as the apron is wide, and about 6 inches to the point. Both these parts are made of white lamb skin, and lined with light blue silk. The apron and fall are edged with a band of light blue corded and watered silk ribbon 2 inches wide. The waist band is made of light blue webbing $1\frac{1}{2}$ inches wide and is finished off with a ring fastening, into which fits a hook, formed by a serpent into a figure eight. From under the fall are two droppers made of ribbon to match the edging, 2 inches wide. Each dropper is finished off with a tassel formed by a white metal bar from which (in the first instance) hung seven small lengths of very fine twisted wire forming fine rope-like appendages; these have since been changed to small lengths of white metal chains, each terminating in a small spherical ball. All the metal parts on the apron are of silver or white metal. It is said that the apron of H.R.H. Augustus Frederick had only six strands to the tassels; H.R.H. the Prince of Wales, M.W.G.M. (afterwards King Edward VII.), had seven, and that of the Duke of Clarence, P.G.M., had 13. There are three light blue rosettes placed upon the apron, and these were not customary until the design of 1813 was submitted. The shade of colour of the lining and trimming has changed once

or twice since the design was authorised. Among the prominent Masons about the year 1730 were the Duke of Montague (G.M. 1721) ; the Duke of Wharton (G.M. 1722) ; the Duke of Richmond (G.M. 1724) ; Lord Kingston (G.M. 1728) and others. Many of them were Knights of the Order of the Garter, the highest Order of Chivalry in England. The regalia of the Order was light blue in colour, and it was thought possible that it was through the influence of such distinguished brethren that light blue was adopted by the Masonic fraternity. About 1740, when the Jacobites were causing unrest in England, and the old Pretender was rewarding his adherents with the Order of the Garter, King George II. ordered that the colour of that Order be changed to a darker shade, henceforward to be called Garter Blue, in order to distinguish the regular from the spurious knights. The Masonic fraternity, while leaving the rank and file of the Craft in possession of the light blue, adopted the darker shade for Grand Lodge and Provincial Grand Lodge officers. When after Culloden, 1746, the Jacobites ceased from troubling England, the colour of the Garter, by Royal Command, reverted to light blue. The Masons decided to make no further change, but to retain the light blue for the Craft and the darker shade of blue for the Grand Lodge and Provincial Grand Lodge Officers, and so it still remains. I shall have more to say about this blue colour later on.

The Grand Lodge of Scotland has the colour of the Grand Order of the Thistle, known as Thistle Green ; the Irish Grand Lodge adopted the light blue colour of the Order of Saint Patrick. In the Netherlands each lodge adopts its own colour for lining and edging the apron, no two being alike, so that in an Assembly of Masons in Lodge, it is possible to tell to which Lodge a brother belongs from the colour of the trimmings of his apron.

On the apron with which the Entered Apprentice is invested there are no rosettes ; on that of the Fellow Craft

there are two ; and on the apron of the Master Mason there are three. There is an old custom, and one still observed in many of the Lodges up and down the country when the candidate is invested in the first and second Degrees respectively. It is also seen in the United States of America and in Ireland. In the investiture of the Entered Apprentice the flap or fall is turned upwards ; in the second Degree it is turned down.

It seems a pity that after so much is said about the apron and its importance at the investiture of the Entered Apprentice, that he cannot keep it, but has to leave it behind him at the conclusion of the ceremony. It is not only the badge of the degree through which he has just passed, but is the true badge of a Freemason. That which is added to it in the shape of rosettes, etc. is only superimposed ornament. The white lamb skin still remains the true symbol. In the United States of America the plain white apron is always worn by Master Masons, and is carried abroad with them when visiting, shewing the importance in which the plain white apron is held by them.

Let us now examine the apron from a symbolical point of view and see what it has to teach us. So much of that which has been written from time to time on the symbolism of the apron has been considered by some as wasted ingenuity. This has perhaps been occasioned by writers on the subject indulging in long drawn out flights of fancy, and lengthy philosophical phrases. Be this as it may. We know that everything we see in Freemasonry ; everything that is said or done in the ceremonies, and in fact everything we see around us in the Lodge room has a symbolism of its own. Therefore it is not consistent to say that the apron which is the distinguishing badge of a Mason has no symbolical value, and presents nothing upon which to meditate. In designing anything connected with a special Order, the designer, without exception, seeks to embody in his design some of the symbolism attached to that Order. There is so

much that is symbolical in Freemasonry that a designer of anything connected with the Order could not help being influenced by that symbolism. Nothing would convince me that this does not apply to the designer of our apron. For instance, nearly all the falls or flaps previous to 1813 were segmental, so the question arises, why was it changed to a triangular shape? Then again, why have a flap at all, for the oblong part of the apron would have served the purpose an apron without the fall? So the obvious conclusion is that it was introduced for some purpose, and that purpose could only have been symbolic. If it was introduced on account of the old custom mentioned in connection with the investiture in the first and second Degree, then we immediately acknowledge some symbolical value. If the flap has some symbolism, then it is only right to assume that the rest of the apron and its ornamentation have a symbolical value. With this idea in mind let us examine it. First, the material of which it is made. This is the skin of a lamb, which animal has from time immemorial been the symbol of innocence, and the whiteness of the skin symbolises purity. Hence the meaning of "the badge of innocence." The metal ornaments are either of silver or white metal, which bears out the symbolism of the white lamb skin. The principal parts of the apron, as we have already observed, consist of an oblong and a triangle. A square or oblong figure has from remote ages been the symbol of the Earth or matters material, and the triangle has always been the symbol of the Deity or matters Spiritual. In this symbol of the oblong and triangle we find the reason for the old custom observed in connection with the investiture of the candidates in the two Degrees. What lesson has this old custom to teach us?

We hear a short address to the "Fellow Craft" "that as in the previous Degree you made yourself acquainted with the principles of moral truth and virtue, you are now, etc., etc.," which clearly indicates that the candidate at the time of his initiation was unacquainted with those principles of

moral truth and virtue as understood by Freemasons, and had yet to learn their true meaning and application. In other words, he was likened to the R . . . h A r, rough as that stone when taken from the quarry, or as man in his primitive state. It seems therefore correct that the triangle, the symbol of the Deity or things Spiritual, should be raised above the things that are earthly or material (symbolised by the oblong), yet pointing upwards to the higher things, to be attained by exercising the force of conscience and the value of education. So much importance is attached to the merits of the apron (as explained at the first investiture), that to be in keeping with this importance a little more ceremony would impress this upon the candidate. I should like to mention here in passing, that for the brethren to clap their hands after the investiture is *wrong*. The correct procedure is to strike the badge as a token of agreement with that which has been done. Masonic expression of applause is quite out of place at this juncture. We are told that the apron is more honourable than some of the highest Orders bestowed by the King, by virtue of it "being the badge of innocence and the bond of friendship," and it is fitting that it should be bestowed more ceremoniously. It is also a mark of favour from the Worshipful Master, and should be received from him with courtesy, and, as with other Orders, be placed upon a cushion and conveyed to the officer, who will carry out the investiture. Some such form of ceremony is performed when Grand Lodge invests high officers in Masonry, and it certainly adds a little dignity and importance to the honour with which the candidate is invested. It also helps to impress upon his mind the high place the apron occupies among Freemasons as their distinguishing badge. This little ceremony should be carried out in all subsequent investitures. In my humble opinion anything that adds dignity and beauty to our ceremonies should not be considered as an innovation and rejected on that account. What could be more inconsistent and undignified at such an important point in the ceremony, than to see the S.W. stoop to pick up from the floor, or take from

his pedestal the special mark of the Worshipful Master's favour, and then to proceed to utter words which we know so well as to its high importance? I hope that you will forgive this digression from the main points of this paper. In the investiture of the F.C. the triangular fall is turned down on to the oblong of the apron. What is the reason for this? If the E.A. has made himself acquainted with the principles of Moral Truth and Virtue, his nature has been ennobled and his mind is prepared to receive the hidden mysteries of Nature and Science, which should form the studies of a F.C. The knowledge of these subjects will enable him the better to discharge his duties as a Mason and to estimate the wonderful works of the Almighty. Remembering the symbolism of the triangle, *i.e.*, the Deity, Whose wisdom is infinite, and that, without wisdom, knowledge cannot be acquired, we see the reason for the fall being turned down on to the oblong, as though entering upon matters Material, and thus signifying ready assistance to the attainment of the knowledge required by the F.C. The two rosettes denote to all who observe, that the honour of the second Degree has been conferred. The three rosettes on the M.M.'s apron denote that the honour of the 3rd Degree has been bestowed.

In Bayley's "Lost Symbolism," p. 89, we read that: "Among other mystic flotsam from the past, Freemasonry "has inherited and preserved the tradition of a 'Mystic tie,' "described as that sacred and inviolable bond which unites "men of the most discordant opinions into one band of "brothers; which gives but one language to men of all nations, and one altar to men of all religions. This myster-" "ious bond of union cannot be anything else than the Spirit "which links minds of counter tastes into kinship, and "hitches Earth and Heaven." We have the symbols of both Earth and Heaven in the triangle and oblong of our apron, and we see them united in the second Degree.

In the last Degree, that of a Master Mason, the apron bestowed as a distinguishing mark of that Degree, is also

given as a reward for having studied the principles of Moral Truth and Virtue, and progressed in acquiring the knowledge of the hidden mysteries of Nature and Science. Having acquired this knowledge which, in turn, leads to the knowledge of oneself, the last and greatest lesson is learned, that life does not end in death, and that there is a soul, a vital and immortal principle within us, which inspires us with a holy confidence that there is something worth striving for beyond the grave.

When the apron is opened out flat we see it as shewn in figure 1. Mackey speaks of this as follows: "The triangle and square together form the pyramid as seen in the Entered Apprentice's apron. In this combination, the pyramid is the metaphor for unity of matter and force, as well as the oneness of man and God." The numbers 3, 5, 7, have their places in the parts and points of the square and triangle when in pyramidal form, and imply perfection. The number three is seen in the points of the triangle and the three rosettes. Among the ancients the number three was deemed a sacred symbol. The Chinese revered it. "They say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times." It is curious how this idea is carried out in Freemasonry by the words, "hele, conceal and never reveal" and also in our courts of law, when we hear the witness repeat the words, "the truth, the whole truth and nothing but the truth." The triad appears throughout our ritual more often than any other number. The number five was a sacred number among the Hebrews. Among the Greeks it was the symbol of the world, as it represented ether, and the four elements—fire, water, earth and air. It is a sacred number in Masonry, and is specially referred to several times in the degree of F.C., and again in the Degree of a M.M. in the F.P.O.F. Then there is the important symbol of the pentalpha or five pointed star. The number five is also seen in the apron when laid out flat, for we have the

two bottom points of the oblong and the three of the triangle.

The number seven is also a sacred number in every system of antiquity. Pythagoras called it "a perfect number, because it was made up of three and four, the triangle and the square, which are two perfect figures." It is singular that these figures should form the apron, and again there are seven chains to form the tassel. Seven has always been a sacred number in Masonic symbolism. There are the seven liberal arts and sciences, which Mackey informs us were, according to the old "Legend of the Craft," the foundation of Masonry. Even if the seven chains have no further symbolism than those mentioned, nothing but good can come by each brother looking upon them as representing, "Temperance, Fortitude, Prudence, Justice, Honour, Virtue and Mercy," which, as one writer describes them, are a "truly noble seven."

The instances of the recurrence of the figures 3, 5, 7, in our ritual can be traced by the brethren for themselves, if they are sufficiently interested, so I shall not attempt to enumerate them here.

The question as to what the rosettes represent has been answered in many ways. By some writers they are described as conventional roses, but they do not resemble a rose in any way. In support of this idea they say, and rightly, that the rose is a symbol of secrecy, and has been considered so from ancient times. We are all familiar with the term "sub rosa," used when anything that is communicated is to be kept secret. In nearly all the large dining rooms in the olden days, there was, in the centre of the ceiling, and usually over the dining table, an ornament called "the ceiling rose," which implied that that which was spoken under it, was not to be repeated in the outside world. Wor. Bro. Thorp did not agree with this symbolism. He was of the opinion that the rosettes were symbols of the sun.

Let us see what we can trace in support of his idea. On referring to Bayley's "Lost Symbolism," we find on page 204, an illustration which is very similar in principle to our rosettes. "It represents in conventional form the Chrysanthemum of Japan, the land of the rising sun (Fig. 2). "In speaking of this flower in connection with our rosettes, "we must remember that under that heading is included all "such flowers as Oxeye Daisy, Corn Marigold, and the "yellow Corn Flower, all simple flowers in shape resembling "Fig. 2. The type of design by which such a rosette is "known is the 'Girasole,' from *Gyrus*, a turning, and *Sol*, the "sun. The flowers named, as well as the sunflower, always "turn their faces to the sun, and are considered for this "reason to be emblems of Constancy." The sunflower or golden flower of Peru was used by the sun worshippers of Peru, for we read in "Lost Symbolism" that: "In Peru, "where the worship of the sun lingered until the Spaniards "reached those hapless shores, the consecrated virgins of "the temples wore crowns of these sunflowers, or Golden "Flowers of Peru, made of pure gold, and during worship "they carried the same precious blossoms in their hands." Again, we find that Bayley speaks of "The Marigold, or "Marguerite, as being an emblem of the Creator and Consoler, the Creator and Sustainer of all mankind." He says: "In Europe Jesus was regarded as the Marguerite, "the Marigold or Goldflower of the world, and He is thus "referred to by Early Christian writers, *e.g.*, 'The Queen of "all maidens gave birth to the Creator and Consoler of "mankind, when the Goldflower came into the world and "received a human body from St. Mary the spotless virgin.'" So, in all this we have the symbols of Constancy, Sun Worship, and the Creator and Sustainer of Mankind, on whose constancy we can always rely to give light to our path and sustain us in all our difficulties. Moreover, Wor. Bro. Thorp points out that the sun was a very important emblem on many aprons in the 18th and 19th centuries, and is the most important ornament on the apron of the M.W.G.M., being placed right in the centre of his badge. In a paper of his,

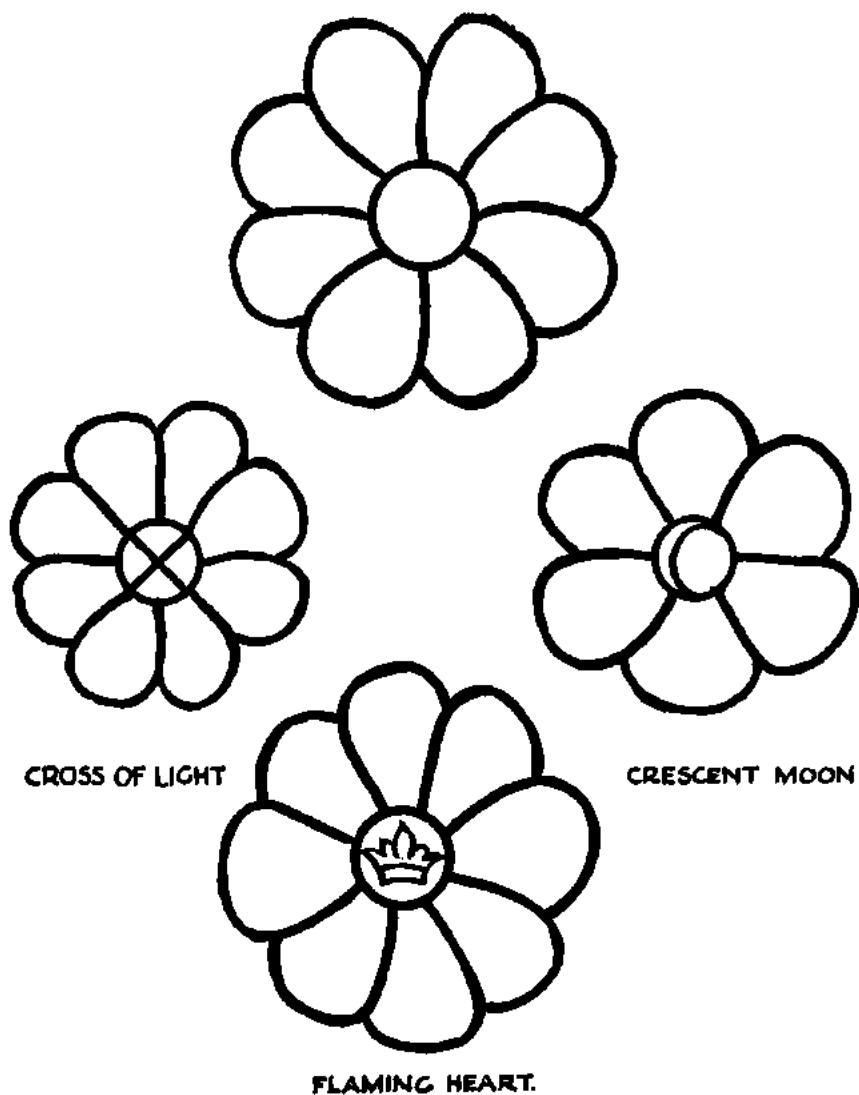


Fig. 2.

he calls attention to the custom of drawing down the blinds to shut out the light of the sun when death occurs, and draws notice to the fact that on the death of an officer of high rank in Freemasonry we cover up our suns with black crepe, signifying that the light has departed and the darkness of sorrow is with us.

The ribbons that hang down from under the fall have no symbolical significance. In the illustrations to Wor. Bro. Ryland's paper, in *A.Q.C.*, 1891, we see quite clearly that the apron was fastened round the body by being tied in front under the flap, and often the flap was segmental, and small in depth. The ends of the belt did not form any ornament but still they were conspicuous. I suggest that the designer of our apron used, in a conventional form, that which was very conspicuous on the front of the apron up to that time, by placing the two ends of the belt symmetrically on the face of the apron, and with good effect. Some writers on the apron might, and, I believe, have suggested, that they represent two pillars, but I think that the termination of these ribbons, taking the form as they do, of tassels, removes any solid ground for making this suggestion, and rules out the idea. As I have already said, the apron, prior to the present design approved by Grand Lodge, was secured to the wearer by being tied in front, but it is now fastened at the back of the wearer. It would be difficult to tie the belt at the back without assistance, and to obviate this difficulty a hook and eye fastener was devised. It cannot be stated definitely whether it was by deliberate design or accident that the present fastener was adopted. The idea is flouted by a great many Masons, when symbolism is suggested in connection with this fastening, who say that it is carrying symbolism to absurd lengths. There is however one question to which they can give no conclusive answer. Why, out of the almost innumerable types of fastenings, was this particular one chosen? Certainly not as being the easiest type of fastening. As we all know, it is formed by the figure of a serpent, fashioned in the form

of the figure eight, both of which have a symbolism of their own. The serpent has several symbolical meanings; one of the principal ones being wisdom. It is also a symbol of regeneration, from the fact that it casts its skin, shewing a new one underneath, and thus to the eye it looks like a newly born serpent. Taking the symbol of wisdom, we, as Masons, might truthfully say that our "badge of innocence and bond of friendship" was girt about us by wisdom. In Egypt, the figure eight was a symbol of Thoth, the informer and regenerator who poured water of purification on the heads of the initiated.

We now come to the last ornament that we see on the apron. This ornament is seen only on the apron of the Worshipful Master and the Past Master and is usually taken to be a level. The form which this ornament takes is much the same as that of the jewel of the S.W. It is also similar to one of the W.T.'s of the F.C. and seems to be quite out of place as a distinctive ornament for the Worshipful Master. These ornaments or emblems were to be seen on aprons prior to 1813, for among the illustrations in "The Grand Stewards or Red Apron Lodges," by Wor. Bro. Calvert, is a picture of Sir Francis Columbine Daniel, Grand Steward, 1803, and he is wearing a small apron on which are these emblems. Wor. Bro. Thorp disagreed with the idea that they were levels, and said that they were footing stones, used by the old Operative Masons upon which to build their walls. I do not agree with this idea. In the first place, it would be a very great waste, in labour and in good material, to form such a shape from a block of stone, and secondly, as an idea for a foundation, it would not add much credit to the recognised ingenuity of those very capable, ancient builders from which our Order originated. My own opinion is, that they represent the determining factor in a balance or pair of scales (Fig. 3) or that part which when truly level shews a perfect balance, when equal weights are attached to the ends of the horizontal member. If we turn to the Dictionary and find the word "balance," we learn that it

Fig. 3.

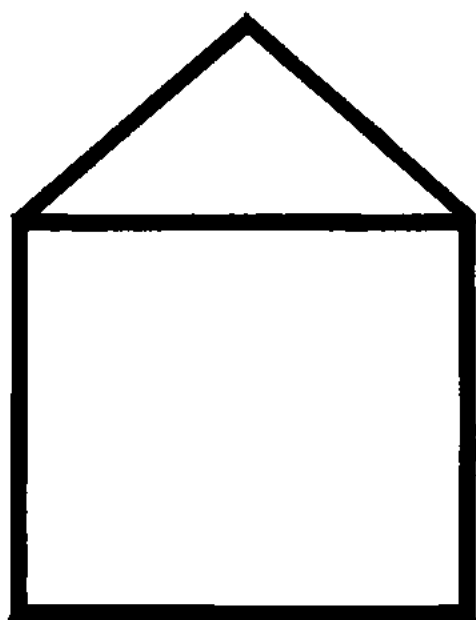
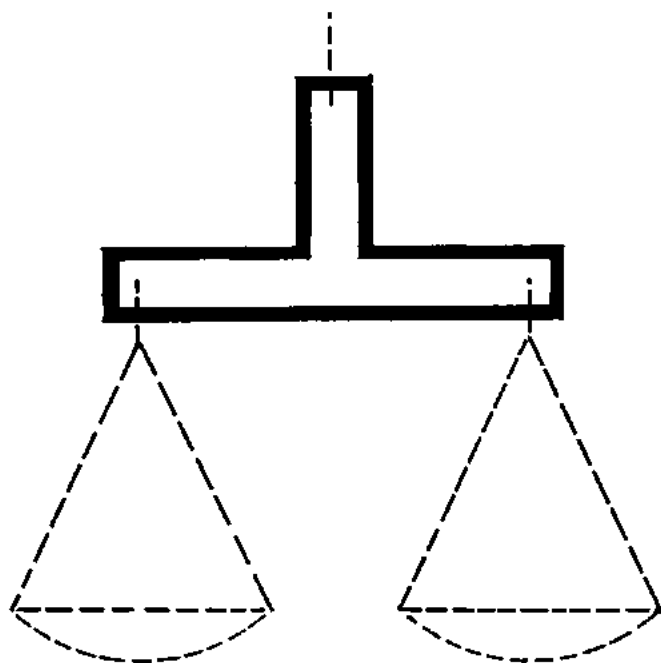


Fig. 1.

means an impartial state of mind in deliberating ; that which renders weight and authority equal." It also means a pair of scales, of which the subject of our ornament is the "telling" part, also it is one of the signs of the Zodiac—*Libra*. It is from the extreme ends of this balance that the receptacles (shewn in dotted lines on fig. 3) are hung, and it is only when the balance is true, that is, truly level, that we know that a perfect balance has been obtained. Again we all have heard of the scales of Justice. In "Lost Symbolism," p. 45, Vol. I., we read "The just Lord loveth Justice "and the path of the just is as a shining light that shineth "more and more unto the Perfect Day." Again, page 270 : "Among the inscriptions to Isis is the claim, ' I have made "justice more powerful than silver and gold. I have caused "Truth to be considered beautiful.' and ' O mighty God "make me as a balance of rubies and jet that is cast in the "lap of the sun.' " These symbols of the balance on the apron are veritably cast in the lap of the sun, as they cover the places occupied by our symbols of the sun. In Mackey, under the heading " Pair of Scales," we find these words : " Let me be weighed in an even balance," said Job, " that God may know mine integrity," and Solomon says that " a false balance is an abomination to the Lord." Among the ancients, a balance or pair of scales was recognised as a symbol of a strict observance of justice and fair dealing. There is, or was, a degree in Masonry known as the Princes of Jerusalem, in which a pair of scales is the most important symbol. With these symbolical references attached to the " Balance," each of which refers to the necessary qualities and powers of the Worshipful Master, the symbol on the apron seems, in my opinion, to be very fitting. It is the duty of the Worshipful Master as the ruler of his Lodge, to hold the balance in equipoise to all that appertains to the welfare of the Lodge, and to preserve an impartial mind when deliberating on any questions that may arise, particularly any question that might disturb the harmony of his Lodge. It is also his bounden duty to be just and impartial in his dealings.

Finally we come to the colour of the lining, trimmings and rosettes. These are light blue and remind us of the celestial canopy of heaven, covering the whole earth, and are symbolical of those truly Masonic characteristics of the Order—brotherly love and benevolence, which cover the whole of the Brotherhood. The symbolism of the colour, blue, is not new, but is very ancient. "Blue has always been esteemed by the Teutonic races as an emblem of fidelity and fortitude. The most solemn oath known to the ancient Teuton was sworn on a blue stone. Equal reverence appears to have been accorded by the Druids to this colour. The conception involved in this symbolism has survived to modern Freemasons, who designate their places of assembly by the name of 'blue lodge,' typical of that unalterable constancy and zeal expressed by the ancient emblem." (*vide* George Fort—"Early History and Antiquity of Freemasonry.")

And again, we are told by the same author: "The evangelists endeavoured, and with success, to harmonise the immemorial observances of the heathen with the religious usages of Christian faith; and, in consequence, earlier architecture betrayed the cloudy, canopied heavens typifying the expansive vault of the universe. As a symbol of the world, still idealised by a lodge of Masons, an azure coloured dome, strewn with stars, accurately expresses the original design of the Upsala Temple (Scandinavian)—a signification which the lapse of ages has not changed."

In Mackey's "Encyclopædia" is the following: "Among religious institutions of the Jews blue was an important colour. The robe of the high priest's ephod, the ribbon for his breast-plate, and the plate of the mitre were of blue colour on account of its celestial significance. This colour also held a permanent position in the symbolism of the Gentile nations of antiquity. Among the Druids blue was the symbol of truth. The Egyptians esteemed blue as a sacred colour, and the body of Amun, the principal

“God of their theogony was painted light blue, to imitate his peculiarly exalted and heavenly nature. The ancient Babylonians clothed their idols in blue. The Chinese, in their mystical philosophy, represented blue as the symbol of the Deity. The Hindoos assert that their God Vishnu was represented as of a celestial blue, thus indicating that wisdom, emanating from God, was to be symbolised by this colour. Among the medieval Christians blue was sometimes considered as an emblem of immortality.”

With this symbolism of the colour blue, I bring my paper to a close, trusting that it contains sufficient interest to arouse in the minds of the brethren a greater spirit of appreciation of their apron when they put it on, to realise that it is full of meaning, and not simply the distinguishing badge of a Mason ; and that the hidden meanings which it enshrines will strongly appeal to them and cause them to feel proud to realise that they are justly entitled to wear it.

Obituary.

It is with deep regret that we record the death of Worshipful Brother Frederick George Fleeman, our Worshipful Master, which occurred on Sunday, January 5th, 1941, at the age of 66.

He had been ill for some considerable time, but he bore his illness bravely, and died in harness as he would have wished to do.

He was born at Firbeck, Rotherham, in 1874, and was educated at Cox's School, and the Rotherham Grammar School. He commenced his business career at the age of 15, when he became an employee of the old Midland Railway Company, in whose service he remained for 44 years, holding many responsible positions during that period.

He was a very prominent figure in the public life of Loughborough, where he lived, and took a very active part in the civic activities of that town, serving on the Town Council, and on social work, devoting most of his leisure time to these duties. In 1935 he was elected to the honourable position of Mayor of Loughborough, and during his Mayoralty his sister, Mrs. Rawlinson, acted in the capacity of Mayoress, his wife having passed away.

He was a very ardent Freemason, and a keen student of the Craft. He occupied the position of Worshipful Master of the Howe and Charnwood Lodge, 1007, Loughborough in 1916 and was a founder and first Worshipful Master of The Beacon Lodge, No. 5208, Loughborough, in 1930 (side degrees).

In 1935 the Provincial Grand Lodge of Leicestershire and Rutland conferred upon him the honour of Provincial

Junior Grand Warden. At the time of his death he was Worshipful Master of the Lodge of Research No. 2429, Leicester, having been a keen and enthusiastic member for a considerable time.

He wrote several papers on Masonic History, which he gave before this Lodge, and also before the two Loughborough Lodges.

His death has left great gaps, both in the public life of Loughborough, and in the Masonic Province of Leicestershire and Rutland, and his genial presence will be greatly missed. Whatever he did, he always carried out with great enthusiasm.

The Lodge records with regret the passing away of the following Brethren :—

Wor. Bro. H. R. PAYNE, Deputy Secretary, Grand Lodge, Tasmania, P.G.W.

Wor. Bro. Major F. R. GRAYSTONE, D.S.O., M.C., P.P.S.G.W. Derbyshire.

**Table of Contents
and Plates.**

List of Plates.

PLATE

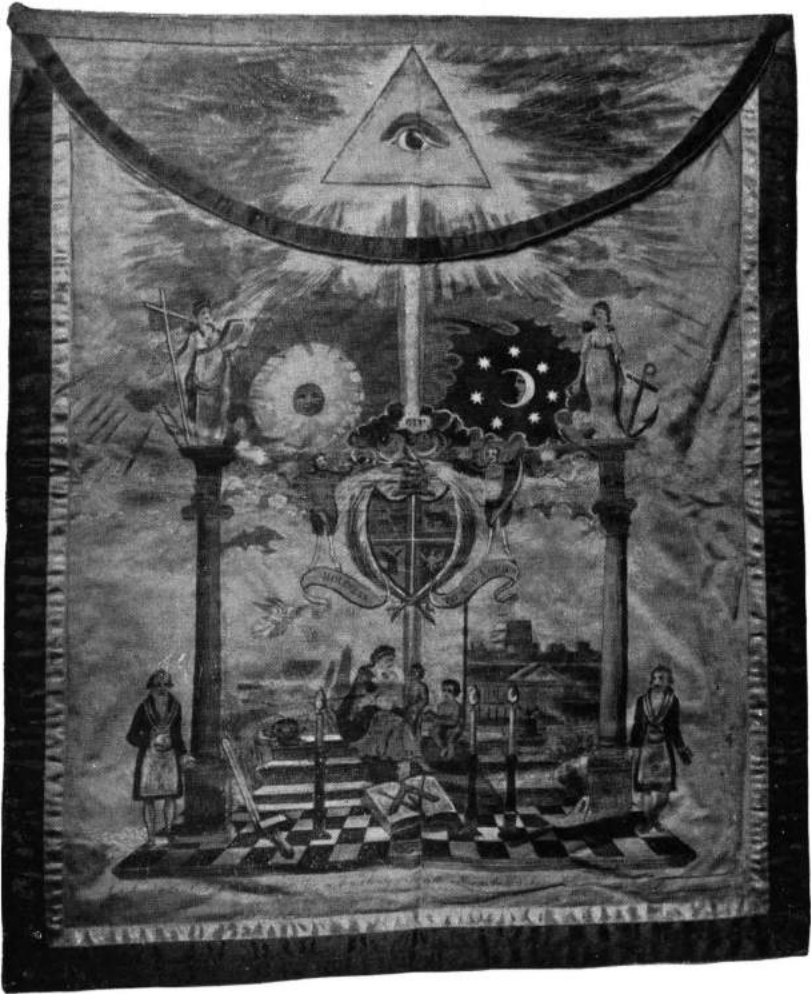
- I. SUN DIAL FOR A PEDESTAL.
 - II. THE NEWMAN APRON.
 - III. MASONIC BADGE.
 - IV. TWO ENGLISH APRONS.
 - V. TWO FRENCH APRONS.
-

PLATE I.



Sun Dial for a pedestal. It is of brass and is dated 1745. It is on loan to the Leicester Masonic Museum from Wor. Bro. H. C. Jowett, P.P.G. Std. Bearer.

PLATE II.



"Dedicated to the Brethren at Large of the Ancient and Honourable Society of Free and Accepted Masons by the Sincere Well-Wisher Brother Robert Newman."

"Published as the Act directs, May 1st, A.D. 1798. A.L. 5798 by Bro. R. Newman, engraver, etc."

The Newman Apron. In the possession of the Leicester Masonic Museum. 18" × 22", printed on silk and lined with linen. 1½" border in three colours—navy blue, scarlet, and sky blue. The fall is 6" deep. The apron is tinted by hand.

PLATE III.



"If wisdom in council, elegance in debate, valour in Arms, steady patriotism and the universal benevolence be deserving of record in the page of history and archives of Masonry, no subject in the British Dominions possesses more general claims than the Right Honourable the EARL OF MOIRA, A.G.M. of England, whose memory this Masonic Badge is designed to perpetuate."

"Painted by Mr. Hobday. Engraved by G. Johnson, Bristol. Published according to Act of Parliament, March 31st, L. Hayes, Bristol."

In possession of the Leicester Masonic Museum. 20" x 17", printed on fine linen and backed with linen. Navy blue border and strings. No colour and printed in black.

PLATE IV.



Two English Aprons in possession of the Leicester Masonic Museum. The top one is of leather and unlined. The fall is $3\frac{3}{4}$ " deep and is edged with royal blue ribbon $\frac{5}{8}$ " wide. The design is hand painted, in gold shaded with brown and outlined in black. Very narrow black ribbon is used for the strings. The size is $15\frac{1}{2}$ " \times $13\frac{1}{2}$ ". The edging to the apron is missing.

The lower one is of leather and unlined. The size is 11 " \times 15 " at the top. The small fall is $4\frac{1}{4}$ " deep. The rosettes are in light blue, and the apron and fall are edged with the same kind of ribbon.

PLATE V.



Two French Aprons in possession of the Leicester Masonic Museum. The top one measures $12\frac{3}{4}'' \times 13\frac{3}{4}''$. It has a false fall outlined in blue gathered ribbon $\frac{5}{8}''$ wide. The apron is also similarly edged. The ornamentation has been done by hand, and is worked in fine green wool and gold sequins, joined with fine gold wire thread; the roof of the temple has the spaces worked in with scarlet wool.

The lower one measures $11\frac{3}{4}'' \times 12\frac{3}{4}''$. The fall is a false one outlined with $\frac{3}{4}''$ pale blue silk ribbon, as in the apron. The ornamentation is hand worked in similar materials to the upper apron. The apron is of silk and is lined with fine canvas.

Books Published by the Lodge.

- “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 FREEMASONRY, 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.

Post free from the Editor.

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

Apply to A. L. MACLEOD,
91 Westcotes Drive, Leicester.

Correspondence Circle.

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

1.—They shall be entitled—

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

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

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

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

The membership of the Lodge is limited in number.

2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge by a show of hands.

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

4.—No entrance fee shall be required, and the Annual Subscription shall be 10/-, payable in advance in the month of September. Any Member whose subscription is unpaid for the current year is not entitled to a copy of Lodge Transactions.

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

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

The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1940-41.				Cr.				
	RECEIPTS.		£ s. d.	£ s. d.		PAYMENTS.		£ s. d.	£ s. d.
To Subscriptions:—					By Printing Lodge Transactions	151	3	11	
Correspondence Circle ...	172	12	4		" Printing	32	11	4	
Members	55	2	6		" Mark Masons' Benevolent Festival Donation	21	0	0	
" Building Society Interest	9	7	6		" Rent	12	12	0	
" Sale of Literature	2	6	0		" Steward's Account	10	14	9	
" Donation	1	0	0		" Steward's Deficiency, 1939-40	9	17	3	
Total Receipts			240 8 4		" Grand Lodge Dues	6	10	6	
					" Provincial Grand Lodge Dues	5	11	0	
					" Postages and Cheque Books... ..	5	6	3	
					" Wreath	1	5	0	
					" Photographs and Sundries	1	3	1	
					Total Payments			257 15 1	
BALANCE AT COMMENCEMENT OF SESSION:—					BALANCE AT END OF SESSION:—				
Leicester Permanent Building Society	300	5	0		Leicester Permanent Building Society	300	5	0	
Midland Bank Limited	88	14	0		Midland Bank Limited	71	7	3	
			388 19 0					371 12 3	
			<u>£629 7 4</u>					<u>£629 7 4</u>	

Revenue Account, Session 1940-41.

EXPENDITURE.	£ s. d.	£ s. d.	INCOME.	£ s. d.	£ s. d.				
To Printing Lodge Transactions	151	3	11	By Subscriptions:—					
" Printing	32	11	4	Correspondence Circle	163	2	4		
" Mark Masons' Benevolent Festival Donation	21	0	0	Members	57	15	6		
" Rent	12	12	0			220	17	10	
" Steward's Account	5	12	0	" Building Society Interest			9	7	6
" Grand Lodge Dues	6	10	6	" Sale of Literature			2	6	0
" Provincial Grand Lodge Dues	5	11	0	" Donation			1	0	0
" Postages and Cheque Books... ..	5	6	3						
" Wreath	1	5	0	" Publication Stock, 1940-41:—					
" Photographs and Sundries	1	3	1	218 Volumes of "French Prisoners' Lodges" at cost			109	0	0
			242 15 1						
" Publication Stock, 1939-40:—				BALANCE:—Being excess of Expenditure over Income			9	3	9
218 Volumes of "French Prisoners' Lodges" at cost			109 0 0						
			<u>£351 15 1</u>						<u>£351 15 1</u>

Balance Sheet, Session 1940-41.

LIABILITIES.	£ s. d.	£ s. d.	ASSETS.	£ s. d.	£ s. d.		
EXPENSES ACCRUED:—			CASH AT:—				
Provincial Grand Lodge Dues		6 0 0	Leicester Permanent Building Society	300	5	0	
ACCUMULATED FUND:—			Midland Bank Limited	71	7	3	
Surplus as at end of 1939-40 Session	546	13	6			371 12 3	
Less Excess of Expenditure over Income 1940-41 Session	9	3	9	SUBSCRIPTIONS OUTSTANDING:—			
		537 9 9		53 Correspondence Circle—			
		<u>£543 9 9</u>		1 Year at 10/-	26	10	0
				29 Ditto—2 Years at 20/-	29	0	0
				3 Members	7	7	6
						62 17 6	
				PUBLICATION STOCK:—			
				218 Volumes of "French Prisoners' Lodges" at cost		109 0 0	
						<u>£543 9 9</u>	

AUDITORS' REPORT.

To THE MEMBERS OF THE LODGE OF RESEARCH No. 2429.

We report that we have audited the foregoing Accounts and Balance Sheet with the books and vouchers of the Lodge of Research No. 2429, and certify the same to be in accordance therewith.

Dated this 12th day of August, 1941.

E. R. CARR, A.S.A.A., P.M. 3448, 4383, PRO. GD. REG.

33 Bowling Green Street, Leicester.

Treasurer.

GEO. E. PHIPPS, ACTING W.M., P.M., 1391, 3919, P.P.G. SUPT. WORKS.

JOHN T. COOPER, P.M., 523, 3919, 4874, P.P.J.G.W.

Auditors.