

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1941-42.

(Fiftieth Year of Publication).

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WORSHIPFUL MASTER.

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

Table of Contents.

	PAGE
LIST OF OFFICERS AND MEMBERS	5
INAUGURAL ADDRESS. E. H. STORK	40
PAPER.—“THE LODGE OF RESEARCH, No. 2429 LEICESTER.” F. W. BILLSON	19
„ „ SOME ASPECTS OF THE LAW OF ENGLAND RELATING TO SECRET SOCIETIES, AND PARTICULARLY TO FREEMASONRY.” C. E. CRANE	50
„ SUMMARY OF “MASONRY AND MODERN THOUGHT.” Read by H. S. MAGNAY	60
„ “A JUBILEE RECORD OF THE LODGE OF RESEARCH, No. 2429.” WALTER J. BUNNEY	67
“THE SECOND DEGREE.” W. H. RILEY	126
REPRINT OF OLD CHARGES OF BRITISH FREEMASONS (THE JOHN T. THORP MSS.)	151
OBITUARY	163

Plates.

	PAGE
MSS. OF OLD CHARGES OF BRITISH FREEMASONS (THE JOHN T. THORP MSS.)	151

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

FREEMASONS' HALL,
LEICESTER,
July, 1942.

DEAR BRETHREN,

The honour of presiding over a Lodge of such distinction as the Lodge of Research, during its Jubilee year, comes to one Master only, and to say that he appreciates the privilege is to express his feelings very mildly.

Notwithstanding the war difficulties, the fiftieth year has been very successful and, we hope, very useful. Restrictions on travel have precluded the opportunity—so much appreciated by us—of hearing lecturers from other Provinces, but we have enjoyed a series of excellent papers prepared by local Brethren, and perhaps this has been all to the good in encouraging, stimulating, and inspiring others.

Many have been debarred from attending by the inconvenient times at which meetings have been held, but quite good numbers have been present at each session. I must express my thanks to the Masters of Lodges who have supported me on so many occasions, and for the opportunities they have afforded me of speaking to their members about the objects of this Lodge, and its many advantages. This has resulted in quite an influx of members for the Correspondence Circle.

The passing of W. Bro. Dr. Macleod, Editor of the Transactions, was a tremendous loss, not only to the Lodge, but also to the vast circle of personal friends who admired

his loveable personality. Some record of him as a man, Mason, friend, and Editor, is contained in the present volume. He is succeeded by W. Bro. Dr. C. C. H. Binns, M.A., M.B., B.Ch., and the Lodge is to be congratulated on having a Brother so eminently qualified to follow in the footsteps of W. Bro. J. T. Thorp and W. Bro. Macleod. We offer him our grateful thanks for accepting this great responsibility, and wish him a long life and happiness in the work.

In conclusion, may I say how much I have enjoyed my period in the Chair, even under the present cloud, and, while thanking the Brethren for their loyal support, I trust that the Jubilee Year has made history in the life of the Lodge.

Yours fraternally,

ERNEST H. STORK, W.M.

EDITORIAL NOTE.

The Editor, on taking up his new duties, found an accumulation of material. The invaluable advice and assistance given to him by the senior members of the Lodge has enabled him to catch up with the work, and he believes that the Jubilee number will be of great interest to all who read it.

He would like to express his gratitude for the trust reposed in him, and the hope that he may prove a worthy successor to the very worthy Brethren who have preceded him.

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.

Officers, 1941-42.

W. Bro. E. H. STORK (P.M. 523, 4874 ; P.P.S.G.W. ; P.G.Std.Br.)	} W.M.
W. Bro. J. C. BURTON (P.M. 3919, 3431 ; P.P.G.Reg.)	S.W.
W. Bro. T. O. JUDGE (P.M. 5061 and 2028 ; P.P.G.A.D.C.)	} J.W.
W. Bro. W. J. BUNNEY (P.M. 523, 2429 ; P.P.S.G.W. ; P.G.Std.Br.)	} Chap.
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W. Bro. G. W. WILKES (P.M. 4656)	S.D.
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W. Bro. FRANK HAINES (P.M. 1391, 2429 ; P.P.J.G.W.)	} D.C.
W. Bro. PAUL MEAD WEBSTER (P.M. 779)	I.G.
W. Bro. S. F. HERBERT (P.M. 3091, 4088)	Stwd.
Bro. D. CHOYCE	Tyler

LODGE EDITOR—

W. Bro. C. C. H. BINNS, M.A., M.B., B.Ch. (P.P.S.G.D.)
Address : 34 Humberstone Road, Leicester.

Objects.

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

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

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

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

Dates of Meetings for 1942-43.

September 28th, 1942—Installation.

November 23rd, 1942.

January 25th, 1943.

March 22nd, 1943.

May 24th, 1943—Election.

Honorary Member.

W. Bro. S. J. FENTON, P.M. 3232, 4029, 4538.

Members of the Lodge.

In the order of Seniority.

Founders.

- * W. Bro. SAMUEL S. PARTRIDGE, P.M. 523, 1560, P.A.G.D.C.
Eng., D.P.G.M.
- * W. Bro. JOHN T. THORP, F.R.Hist.S., P.M. 523 ; P.P.
G.S.W.
- * W. Bro. W. M. WILLIAMS, P.M. 279 ; P.P.G.S.W.
- * W. Bro. W. H. STAYNES, P.M. 279 ; P.P.G.Std.B.
- * W. Bro. R. PRATT, M.D., P.M. 1560 ; P.P.J.G.D.
- W. Bro. F. W. BILLSON, L.L.B., P.M. 1391 ; P.P.G.Reg.
- * W. Bro. Rev. H. S. BIGGS, P.M. 523 ; P.G.S.W.

* Deceased.

Past Masters of the Lodge.

*W. Bro.	J. T. THORP	1892-3.
" "	W. M. WILLIAMS	1893-4.
" "	E. HOLMES	1894-5.
" "	W. H. STAYNES	1895-6.
" "	S. S. PARTRIDGE	1896-7.
" "	R. PRATT	1897-8.
" "	F. W. BILLSON	1898-9.
" "	Rev. H. S. BIGGS	1899-00.
" "	Rev. H. J. MASON	1900-01.
" "	J. J. KNOWLES	1901-02.
" "	H. HOWE	1902-03.
" "	G. NEIGHBOUR	1903-04.
" "	R. B. STARKEY	1904-05.
" "	L. STAINES	1905-06.
" "	W. A. LEA	1906-07.
" "	J. R. FREARS	1907-08.
" "	H. J. GRACE	1908-09.
" "	G. D. POTTS	1909-10.
" "	G. BONNER	1910-11.
" "	G. BONNER	1911-12.
" "	Rev. C. T. MOORE	1912-13.
" "	A. LOLE	1913-14.
" "	T. G. HUNT	1914-15.
" "	G. W. HUNT	1915-16.
" "	J. E. PICKARD	1916-17.
" "	F. H. POCHIN	1917-18.
" "	J. D. JOHNSON	1918-19.
" "	A. H. HAMPSON	1919-20.
" "	F. H. DOUGHTY	1920-21.

* Deceased.

W. Bro.	F. HAINES	1921-22.
"	W. J. BUNNEY	1922-23.
*	J. H. HAWTHORN	1923-24.
*	C. F. OLIVER	1924-25.
†	N. K. LEE	1925-26.
"	A. H. HIND	1926-27.
†	C. S. BIGG	1927-28.
*	Rev. E. R. J. BIGGS	1928-29.
*	H. HYDE	1929-30.
*	H. D. M. BARNETT	1930-31.
†	M. D. R. RICHARDSON	1931-32.
"	W. H. RILEY	1932-33.
"	G. B. ELLWOOD	1933-34.
"	A. J. S. CANNON	1934-35.
*	A. L. MACLEOD	1935-36.
"	W. H. COTTON	1936-37.
†	W. R. BRIDGER	1937-38.
"	J. T. COOPER	1938-39.
"	G. E. PHIPPS	1939-40.
†	F. G. FLEEMAN	1940-41.

* Deceased. † Resigned. ‡ Died while in office.

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ORAN, A. L., Leicester ; OVERTON, Wilfred, Sutton Coldfield.

PALMER, E., Oakham, Rutland ; PARKER, A. H., Derby ; PARR, Alfred, Leicester ; PARR, A. R., Leicester ; PAYNE, Ken., Tasmania ; PAYNE, Jas., Barry, Glamorgan ; PEBERDY, R. J., Leicester ; PENNINGTON, Cecil, Burnham-on-Sea ; PERKINS, Walter, Nuneaton ; PERRY, C., Ashby-de-la-Zouch ; PETTIT, G. R., Lutterworth, Rugby ; PERRY, H. G. B., Shanghai, China ; PHILLIPS, W. D. Ll., Swansea ; PHIPPS, G. A., Leicester ; PICKERING, E. F., Hinckley ;

PICKSTONE, W., Blackburn ; POLLARD, F., Anstey ; POLLARD, E., Leicester ; PORTEUS, Dr. L. D., Leicester ; POTTER, Lt.-Col. James A., Oadby, near Leicester ; POWELL, C., Weston-super-Mare ; PRIDMORE, C. R., Leicester ; PROCTOR, J., Barry, Glam. ; PRENTICE, H. W. W., Leicester ; PENN, E. F., Leicester.

RADBURNE, J. W., Rushden, Northants. ; RAE, T. H., Sunderland ; RANDLE, E. S., Hinckley ; RATNETT, E. A., Leicester ; RANDLE, J. O., Countesthorpe ; RALPH, A. R., Leicester ; RAMSDEN, F. G., Bolton ; REDMOND, S. E., Liverpool ; READ, R. H., Ashby-de-la-Zouch ; RICHARDSON, Rev. A., Leicester ; RIDGWAY, W., Leicester ; RILEY, H. G., Foxton, Leicestershire ; ROBB, Alexander, London, S.W.1. ; ROBERTS, H., Leicester ; ROBERTSON, A., London, E.C.3. ; ROKER, E. A., Leicester ; ROWLETT, W. H., Oadby ; ROSSITER, A. E., Leicester ; RUDKIN, L. Stuart, Leicester ; RUTHERFORD, R. C., New Zealand.

SAAMAN, E. H., Nottingham ; SALSURY, H. W., Nuneaton ; SAUNDERS, C. H., Leicester ; SCOTNEY, J. W., Leicester ; SHARDLOW, H. W., Birmingham ; SHARP, W. L., Leicester ; SHAW, G. Baron, Bishop's Castle, Shropshire ; SHEEN, R. C., London, N.W.2 ; SILCOCK, Dr. F. A., Leicester ; SHILCOCK, F. H., Lichfield ; SHUTTLEWOOD, A. A., Leicester ; SKELTON, G., Sileby, nr. Leicester ; SMITH, A. J., Leicester ; SMITH, C. S., Scarborough ; SMITH, H., London, E.C.3. ; SMITH, W. E., Leicester ; SMITH, J. C., Conway, North Wales ; SMITH, Samson, Leicester ; SMITH, W. A., New Westminster, Canada ; SMITH, C. M. R., Countesthorpe ; SMITH, H. Muir, Leicester ; SMITHARD, J. W., Leicester ; SOLLITT, C. F., Nausori, Fiji ; SPENCER, H. B., Auckland, New Zealand ; SPRAGUE, A. G., Kington, Herefordshire ; SPACKMAN, C. S., Croydon ; SPEAK, G., Leicester ; SPRIGG, S., Melton Mowbray ; SQUIBBS, G. L., Market Harborough ; STIBBE, E. V., Leicester ; STANTON, H. V., Stourbridge, Worc. ; STEPHENSON, J. H., Hinckley ; STOW, Ernest C. S., Hull ; STOAKES, J. F., Ipswich ; STREET, J. Arthur, Loughborough ; STRICKLAND, L., Major F. P., Jr., Kansas ; STURTON, Joseph, Leicester ; SUTTON, C. C., Chichester ; SWAIN, Joseph Paddy, Burton Overy ; SWIFT, J. B. T., Leicester ; STURTON, Dr. S. D., Hanchow, China ; SYKES, A. D., Notts.

TANSER, W. T., Leicester ; TASKER, J. W., Morden,

Surrey ; TAYLOR, G. S., Hugglescote, Leicester ; TAYLOR, H. W., Leicester ; TURNER, D., Rugby ; TEBBS, Rev. Geo. W., Burlington, Ontario ; THOMAS, W. W., Braintree, Essex ; THOMPSON, H. E., Leicester ; THORPE, Charles H., Burton-on-Trent ; THOMPSON, W. J., Kettering ; THORP, Thomas C., Beeston, Notts. ; THORPE, Thomas H., Derby ; TIMMS, A. H., Swadlincote ; TOMLINSON, W., Market Harborough ; TOMPKIN, S. E., Leicester ; 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.

WACKS, P. J., Wigston Magna ; WADE, H. J. S., Tavistock, Devon ; WAKELING, P. G., Rochester, Kent ; WALKER, Herbert, Leicester ; WALKER, S. J., Hinckley ; WARD, G., Leicester ; WATERHOUSE, A. L., New Zealand ; WATTS, Charles, Hinckley ; WARNER, A. E., Leicester ; WELLINGTON, Cecil, Oakham ; WESLEY, H. E., Leicester ; WESLEY, Lawrence H., Leicester ; WHEATCROFT, H. L., Leicester ; WHITBY, F., Birstall ; WHITCHER, A. S., Leicester ; WHITE, O. M., Hinckley ; WILEMAN, A. W., Earl Shilton ; WINN, Roy, Leicester ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WILDE, F., Birmingham ; WHITE, O.M., Hinckley ; WILSON, G. H., Barnsley ; WILSON, Owen, Leicester ; 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 ; WOOLMER, R. E., Leicester ; 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 the Freemasons' Hall, London Road, Leicester, on Monday, September 22nd, 1941.

There were present.—W. Bro. G. E. PHIPPS, I.P.M., Acting Worshipful Master, in the Chair; W. Bros. J. T. COOPER, acting I.P.M.; E. H. STORK, S.W.; J. C. BURTON, J.W.; W. J. BUNNEY, Chaplain; W. H. RILEY, Secretary; T. O. JUDGE, S.D.; G. W. WILKES, J.D.; FR. HAINES, D.C.; GORDON KILNER, Acting I.G., and Bro. D. CHOYCE, Tyler. Also present as Full Members: W. Bros. A. L. MACLEOD, G. B. ELLWOOD, F. W. BILLSON, W. E. MOORE, J. W. CLARKE, W. H. COTTON, EBB. MURRAY, S. F. HERBERT, R. W. Bro. J. H. CORAH, P.G.M., and W. Bro. G. W. HUNT, D.P.G.M.

Correspondence Circle—W. Bros. J. J. W. GRUNDY, D. LAPRAIK, R. W. CARR, R. B. ADCOCK, G. GREEN, A. A. SHUTTLEWOOD, J. W. SMITHARD, J. T. B. SWIFT, T. ALLEN; and Bros. L. J. BILLSON, J. W. SCOTNEY, J. A. CALLAGHAN, H. L. WHEATCROFT.

Visitors—W. Bro. G. SPEAK; and Bros. H. BEAL, P. A. H. BROMWICH, P. A. WARD, J. W. JOHNSTON, G. CLAYTON, J. H. GRUDGINGS, C. CROSS, L. H. WESLEY.

The Lodge was opened in due form and harmony at 4-0 p.m. The Minutes of the last regular meeting of the Lodge, held May 29th, 1941, were read, confirmed and signed.

The Lodge was honoured by the presence of the following Grand Lodge Officers : R. W. Bro. J. H. CORAH, P.G.M., W. Bro. G. W. HUNT, D.P.G.M., W. Bro. F. W. BILLSON, P.A.G.D.C., W. Bro. R. B. ADCOCK, P.G. Std. Bearer, W. Bro. E. H. STORK, P.G. Std. Bearer, and W. Bro. W. J. BUNNEY, P.G. Std. Bearer, 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, were proposed and seconded and duly elected by a show of hands.

- Bro. REGINALD CHARLES FOSTER, "The White Horse," Congreve Street, Birmingham, 3. Cinque Ports Lodge No. 1206.
- Bro. P. A. H. BROMWICH, 81 Shanklin Drive, Leicester. Lodge No. 523.
- Bro. A. A. FLINT, Byton Street, Earl Shilton. Senlac Lodge No. 5273.
- Bro. J. C. HINSON, 1 Horston Road, Leicester. Lodge No. 523.
- Bro. J. G. E. BUCKLEY, "Crossways," Shanklin Drive, Leicester. Lodge No. 4874.
- Bro. O. FARRANT, "Welford," Lynden Drive, Stoneygate Rise, Leicester. Lodge No. 4874.
- Bro. G. WARD, Flat 3, 350 London Road, Leicester. Lodge No. 4974.
- Bro. J. H. GRUDGINGS, "Charnwood," Glenfield Road Extension, Leicester. Lodge No. 4874.
- Bro. S. J. ALLEN, 15 Peter's Drive, Leicester. Lodge No. 4874.
- Bro. A. H. DE LA RUE, 46 South Knighton Road, Leicester. Lodge No. 4874.
- Bro. R. E. WOOLMER, 468 Welford Road, Leicester. Lodge No. 4874.
- Bro. W. A. CROFTS, 45 Sykefield Avenue, Leicester. Lodge No. 4874.

The Treasurer being unavoidably absent, the presentation of the Lodge accounts was deferred until a later meeting.

The Lodge was opened in the second degree. W. Bro. E. H. STORK, P.M. 523, 4874, P.G. Std. Bearer England, Worshipful Master Elect, was presented to the Wor. Master by the Director of Ceremonies, to receive at his hands the benefit of Installation.

W. Bro. STORK gave his submission to the Ancient Charges and was obligated.

The Lodge was opened in the Third Degree. The Acting W. Master then thanked the officers for their services during the time that he had occupied the Chair. All below the rank of installed Master then retired from the Lodge, and W. Bro. E. H. STORK was installed into the Chair of King Solomon by the acting W. Master, who was invested as I.P.M.

All Master Masons were readmitted and the newly installed Master was saluted and proclaimed in the three degrees. The D.P.G.M., W. Bro. Hunt, then presented the Warrant to the Worshipful Master.

The Worshipful Master then invested his officers as follows :—

W. Bro. J. C. BURTON	...	S.W.
„ T. O. JUDGE	...	J.W.
„ W. J. BUNNEY	...	Chaplain.
		(Treasurer deferred to another meeting).
„ W. H. RILEY	...	Secretary.
„ FK. HAINES	...	Dir. Ceremonies.
„ G. W. WILKES	...	Sen. Deacon.
		(J.D. deferred to another meeting, also the Inner Guard).
„ S. F. HERBERT	...	Steward.
Bro. D. CHOYCE	...	TYLER.

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

The W. M. rose to give a few opening remarks before asking W. Bro. Billson, P.A.G.D.C., a founder and P.M. of this Lodge, to read his paper on "His Early Recollections of the Lodge of Research No. 2429." He said that W. Bro. Billson was so well known and so highly esteemed by the Brethren of the Masonic Province that a formal introduction was unnecessary. W. Bro. Billson is the only living Founder with us, and it is very fitting that he should be the one to open the 50th session, and the Committee were wise in deciding to ask him to come. We are deeply grateful to him for coming all the way from Dorset to be with us; a journey not easy in these very trying times. No one is more able to give an account of the formation of this Lodge, and I have pleasure in asking him to read his paper.

The Lodge of Research No. 2429 Leicester

SA RAISON D'ÊTRE,
OR,
WHY IT WAS FOUNDED.

Before proceeding with the special subject of my Address, I feel that some apology is due to you for my long continued absence from your meetings, and some explanation for my occupying such an important position this

evening. It is, of course, known to many of you that I am now and have, for the past eighteen years, been living a long way from Leicester, say 185 miles by road and 225 miles by rail. Advancing years and, lately, the increasing difficulties of travel must be my excuse for my absence, although I have, whenever possible, attended Masonic meetings in Leicester. Please accept my apology. And now what explanation have I to offer for coming to address you this evening? I think I cannot do better than read to you some extracts from a letter, dated the 20th June, 1941, I received from your worthy Secretary, W. Bro. W. H. Riley. The extracts are as follows: " You, no doubt, received the post card summoning the meeting of the Permanent Committee of 2429 for last evening, and also, you will have noticed that the business was ' Arrangements for the Jubilee of the Lodge.' At this meeting it was proposed that a letter be sent to you to ask you . . . to prepare a paper on your early recollections of the Lodge, its conception and its founding. You had as much to do with it as anyone . . . and we should be delighted if you would read the paper at the September meeting."

This was supplemented by a letter received, by about the next post, from our highly esteemed W. Bro. A. L. Macleod, the Editor of the Lodge Transactions. His request was that I should tell you how the Lodge came to be born, and give you a little history of the events which led to the idea, the conception, and the actual consecration of the Lodge. At the same time he informed me that towards the end of the session a complete history of the Lodge would be given to you by W. Bro. W. J. Bunney.

I welcomed the opportunity thus provided for me to pay my tribute of respect to the memory of our first and most revered Worshipful Master; to his learning, his character and general merits. I count myself a very happy and fortunate man in having had so learned and so experienced a Mason as W. Bro. Thorp for my guide, philosopher and

friend during the early years of my Masonic career ; in having had him as my teacher, to whom I could refer with confidence in all my difficulties, and in being permitted to share with him his thoughts and opinions on many Masonic matters. To him I owe the early conviction that Freemasonry is something more than a recital of a ritual ; that it is indeed a system of morality as deep and sublime as human nature is capable of fathoming, a rule or way of living, a life-long study and a constant practice. I very sincerely acknowledge my great indebtedness to him.

And now let me try to meet the requests made upon me. The particular story I have to tell you this evening is not a very long or difficult one. Let me commence at what must be, for me, the beginning. I was initiated in the Commercial Lodge No. 1391 on the 31st day of May, 1889, that is to say upwards of 52 years ago. At that time there were but five Lodges in Leicester and they all met at the Masonic Hall in Halford Street. They were the St. John's Lodge No. 279 ; the John of Gaunt Lodge No. 523 ; the Commercial Lodge No. 1391 ; the Albert Edward Lodge No. 1560 ; and the Lodge of the Golden Fleece No. 2081. Their total membership, without making any deduction in respect of members who subscribed to two or more Lodges, was less than 350 ; but such was the extent of inter-Lodge visiting that it was often difficult to say off hand in which Lodge you happened to be. I mention these matters to help you to realize to some extent the difference between the conditions of Freemasonry in those far distant days and those of today, with eighteen Lodges meeting in the present Freemasons' Hall, and their 1,550 members.

The five Lodges referred to had jointly sanctioned the holding of the Union Lodge of Instruction, and had each appointed one Preceptor. I remember that, immediately I was qualified, I claimed membership of the Lodge and I endeavoured to be not only regular in my attendance, but

also to take my part in the work of the Lodge, for I thoroughly enjoyed it. I call to mind that Bro. J. J. W. Knowles filled the triple office of Secretary, Treasurer and Steward. He worked very hard for the success of the Lodge and the welfare of its members, but the attendance was often very, very, poor. I shall never forget the remark made by W. Bro. Edward Watson when re-elected as Preceptor by his Lodge in 1890. He stated that his office was a sinecure. He could not say whether it was because the brethren knew too much or too little, but the fact remained that he had never been asked a single question since his first appointment to the office. It is, of course, too late to attempt to enlighten him as to the true cause, but a change for the better was soon to come over the Lodge. W. Bro. Thorp was elected by his Lodge a Preceptor. He was always in attendance and was always most helpful and sympathetic to every young Mason who sought his help, guidance, or advice. The change, however, did not come in a night.

In the early part of 1890 I went to reside in St. Peter's Road. In 1891 Bro. Thorp with his mother and sister came to reside next door to me. How I enjoyed the many opportunities this provided for chats with Bro. Thorp, on Masonry and other subjects. He was an expert on the Masonic Ritual. Though he might teach from a book, when he delivered it in Lodge he would embellish it with choice little bits and phrases. He was always willing to dictate these to me when I asked for them, as I often did.

Once a week, if weather permitted, we went for short walks together. He was a mine of interesting anecdotes, not only on Masonry, but on a wide range of subjects; so these walks were made both entertaining and instructive to me. On some occasions he would refer to the Lodge of Instruction and express his regret that more interest was not taken in it. He was so interested in it himself, that he could not understand why more were not also interested. I knew it was not because the officers of the different Lodges

were so proficient in their work that improvement was impossible. The all too frequent reference to a small book, when in Lodge, was a sufficient refutation of any such suggestion. This practice of consulting a printed ritual when in Lodge was, I know, deprecated by some. But it is curious to relate that there were a number among these latter, including amongst them the Revd. Chas. Henton Wood, the Prov. G. Sec., who asserted that it was quite permissible and proper to read from a manuscript copy

I had formed my own opinion of the cause of this lack of interest. I had noticed that the meetings of the Lodge were little more than rehearsal meetings for the benefit of those actually in office in one or other of the town Lodges, and were practically of no interest to others. I pointed this out to Bro. Thorp and suggested that we should try to raise discussions upon points of Masonic interest to brethren generally. Could we not invite the brethren to ask questions and then discuss such questions in Lodge, leaving it to a Preceptor to wind up the debate? Bro. Thorp was quite willing to try, but the brethren had not shown any inclination to ask questions. It was finally arranged between us that, for a time, I would ask a question at each meeting and would explain my difficulty or what I thought was the proper answer. The brethren were then to be invited to express their views and then Bro. Thorp would wind up and give the latest information on the subject. It will be well understood that I, being only a very young Mason, knew very little as to the nature of the questions I should ask and much less as to the proper answer to give. Bro. Thorp, however, suggested that, during our little walks, he would discuss with me suitable questions; and, as there are usually two sides to every question I was to take one side and he would take the other. This was the position of affairs in 1892 and the experiment was shewing every sign of success; but a new chapter was opening in our eventful history.

Bro. Thorp had for many years been an ardent collector

of Masonic books, jewels and curios, and his collection occupied many show-cases in his home. It was natural therefore that he should be the representative of his Lodge on the Library Committee. There was then no Freemasons' Hall Museum, but the few specimens that the Library Committee possessed, if not then in one or other of the book cases, were under lock and key in the strong room. W. Bro. Revd. Chas. Henton Wood was the Honorary Secretary and Chief Librarian. He, at the end of 1891 or the beginning of 1892, resigned from his office and W. Bro. Thorp was appointed, in his place, Honorary Secretary and Chief Librarian. At about the same time Bro. Revd. H. S. Biggs was appointed by Lodge 523 its representative on the Library Committee in the place of Bro. Thorp who by reason of his appointment had become an *ex-officio* member. Almost the first task that Bro. Thorp set himself, as Librarian, was the compilation of a catalogue of the books and other items in the Library, for at that time scarcely anybody, if anybody, knew what was in the Library beyond what could be seen through the locked glazed doors of the cupboards.

Bro. Thorp, in the course of his labours, frequently came across books which he thought would interest me, and would refer to them when on our walks together. Unfortunately, I had not the time to read more than a small fraction of the books he mentioned. I thought the matter over. Suppose I got three or four young Masons to join me in reading the books. We could make epitomes of the books we read and lend them to each other. We should at least get a general knowledge of some of the books in the Library. Further, we might read our epitomes at the Lodge of Instruction and have discussions upon them. I thought that a good idea. Anyway it would more truly be the work of an Instruction Lodge than merely rehearsing the ceremonies. When I mentioned the idea to Bro. Thorp he thought it excellent but did I think I could find the three or four to join me? Had I anyone in view? No; but I

thought it ought not to be difficult to find one at least in each of the Leicester Lodges to join with me. So it was agreed that if I could find the men Bro. Thorp would advise us upon the books to read. Yes, he would go further. He would form one of the little band himself. That settled it. We wasted no time. We consulted our calendars, and taking the Lodges in order, we went through the names of the members of St. John's Lodge. Coming to the name of W. Bro. W. M. Williams, Bro. Thorp asked me what I thought of him. I told him that he was not exactly the kind of brother I had in view. I had thought of young Masons all about of the same Masonic age so that we could talk freely together, and perhaps have an occasional smile at each other's expense. W. Bro. Williams was a Past Master, a Preceptor of the Instruction Lodge, and had actually written a history of St. John's Lodge for its Centenary Festival. His name would, I thought, be more likely to frighten than to help us. Bro. Thorp, however, thought we had nothing to fear. He said if we could secure Bro. Williams he would be a great help to us and, besides, he would make a good balance in our numbers, viz., two P.M.'s and Preceptors on the one side and three young Masons on the other. That was sufficient. We would try to secure W. Bro. Williams. We already had a representative of Lodge 523 in W. Bro. Thorp and a member of Lodge 1391 in myself. It remained only to find representatives for Lodges 1560 and 2081. Going through the lists, I found that Bro. Dr. Pratt was the only brother of 1560 whom I had ever seen in the Lodge of Instruction so we decided to ask him; Bro. W. H. Staynes of Lodge 2081 more or less regularly attended the Lodge of Instruction, so he was to be asked. Our number being now complete, how were we to proceed?

Bro. Thorp thought it would be best to have a list of suitable books ready to produce to each of the brethren when visited so that each might select a book for his own reading. Bro. Thorp offered to prepare

such a list and to have it ready by the time of our next walk. When we next met I was very anxious to see the list. Bro. Thorp had not brought one. He said there was a point that first required consideration. Bro. Thorp then said that there had been a lot of talk recently about irregular Lodges and of the penalties Grand Lodge would impose upon any brother attending any such Lodge. We were five, and five hold a Lodge. Would it be right for us as Masons to meet more or less regularly as individuals to do Masonic work? Even the Lodge of Instruction could not be held unless sanctioned by a regularly warranted Lodge. He doubted whether the Lodge of Instruction could sanction our meetings. The only Masonic body doing work on the lines we had in view, so far as he knew, was the Quatuor Coronati Lodge but that was itself a regularly warranted Lodge. If we met without proper authority might we not be classed as an irregular Lodge? We must not risk it. What a bombshell! What was to be done? Bro. Thorp was of opinion that the only safe course was to follow in the footsteps of the Quatuor Coronati Lodge and apply for a warrant. It would of course mean that we would have to increase our numbers for it takes seven or more to make a perfect Lodge. We really wanted at least eight to officer the Lodge. Was I prepared to go further, and if so, whom should we ask to join us? The discussion on the main point took up most of the time of that walk but before we reached home we had arrived at the following conclusions:—We would go further. To succeed in obtaining a warrant it would be wise to invite W. Bro. S. S. Partridge, the D.P.G.M. and W. Bro. E. Holmes, the newly appointed Prov. G. Sec. to become founders. We would also invite Bro. Revd. H. S. Biggs to become the eighth founder, as he had assisted Bro. Thorp in preparing the catalogue of the Library and he would, we thought, be willing to be Secretary during the first year of the Lodge's existence and then go to Inner G. as the youngest Mason among the Founders. That if a warrant was obtained Bro. Thorp would be the first W.M. and would do all in his power to make the Lodge a success. And finally,

that instead of calling upon the proposed founders separately it would be better to invite them to attend a meeting so that the various matters could be properly ventilated.

A meeting was accordingly summoned and I am glad so say that all agreed to become Founders, and generally approved all the suggestions made. Let me recapitulate them.

A new Lodge was to be formed. The objects of the new Lodge should be declared to be :—

To provide a centre and bond of union for Masonic students and brethren of literary tastes.

To provide and encourage an exemplary rendering of the Masonic ritual and ceremonies.

To attract and interest brethren by means of papers upon the history, antiquities and symbols of the Craft, in order to imbue them with a love for Masonic research.

And generally to cultivate Masonic good fellowship and promote the grand principles upon which our Order is founded.

These objects, whilst not so ambitious as those of the Quatuor Coronati Lodge, are not inconsistent with them except perhaps the second of such objects, which was agreed to in order to meet what was thought would be the wishes of the younger founders and joining members who were advancing to the Chairs of their respective Lodges.

That Bro. Thorp should be our first W.M.

That Bro. Partridge should be our first Treasurer.

That Bro. Revd. H. S. Biggs should be the Secretary for the first year and should then go to the office of I.G.

That the other founders should be appointed to office in accordance with their Masonic ages.

And lastly, that another meeting should be called to

adopt a name for the Lodge and to decide upon all such matters as are generally included in by-laws.

Another meeting was accordingly held, when it was, at first, found that the adoption of a name for the Lodge presented some difficulties. The general opinion was that the name should to some extent indicate the nature and character of the Lodge. Most of the names suggested did not meet this condition. Others were considered too cumbersome. It looked as if the matter would have to be adjourned to another meeting, when Bro. Pratt, who had already suggested some names, chanced to pick up a copy of "Ars Quatuor Coronatorum" which was lying on the table and turning to the inside of the cover found some particulars of the Quatuor Coronati Lodge. Item No. 2 read:—"To attract intelligent Masons to its meetings in order to imbue them with a love for Masonic Research." "Masonic Research," he repeated, half to himself. "How will that name do," he asked "The Lodge of Masonic Research." "Good," was the answer, "but it would be better if the word 'Masonic' were omitted. It is not necessary. Make it 'The Lodge of Research'" The name then met with immediate approval and was adopted.

Since writing this portion of my paper I have been informed that Bro. Pratt told his son that the name which the Lodge now bears came to him in his sleep, and that he jumped out of bed and wrote it down. I had never previously heard of any such statement and I am told that the statement first came to the knowledge of my informant in 1937, some 45 years after the consecration of the Lodge. I am not in a position to confirm or deny any such statement. I can only speak as to the circumstances under which, and the time when the name "The Lodge of Masonic Research" was first communicated to the meeting. If the name did ever come to Bro. Pratt in his sleep I could more readily believe that it was during the night after, than during the night preceding the meeting. Bro. Pratt certainly never

first suggested the name "The Lodge of Research."

The general outlines of the by-laws were then considered, but two matters were the subjects of special decisions. The first was:—did the Lodge intend to initiate, pass or raise candidates? The decision was a decided "No." The new Lodge was to be a literary Lodge and did not wish to compete with the other Lodges in any ordinary Masonic business. As, however, it was thought probable that Grand Lodge would not allow a by-law to that effect, the same end could be attained by practically doubling the initiation fee. This course was adopted. Such, however, has been the change in local Freemasonry that instead of the amount fixed for initiation being double the fee of the other Lodges it is now only about one half of such fee. The second point had reference to the number of the brethren of the Lodge. It was thought that the objects of the Lodge could best be attained by strictly limiting the membership of the Lodge to those brethren who would work to attain its objects, and having in addition as wide a Correspondence Circle as possible. It was accordingly agreed that the Lodge should at no time consist of more than thirty-three members. The Quatuor Coronati Lodge restricted its membership to forty. The Board of General Purposes has since decided that the number of members of a Lodge can only be limited by an honourable understanding and that no by-law framed with the object of limiting such membership would now be approved. W. Bro. Thorp undertook to prepare a draft set of by-laws and present them at a subsequent meeting.

At a subsequent meeting the Petition for the Lodge was presented and signed and the draft by-laws prepared by Bro. Thorp were also considered and approved.

The Warrant for the new Lodge was granted on the 3rd June, 1892. The Lodge was consecrated on the 26th October, 1892 at the Annual Meeting of Provincial Grand Lodge, held under the presidency of Rt. Wor. Bro. The Rt.

Hon. the Earl Ferrers, Prov. G.M. The Consecrating Officer was W. Bro. S. S. Partridge, D.Prov.G.M. The name and number of the Lodge are "The Lodge of Research, No. 2429." Our first W.M. was W. Bro. J. T. Thorp and he was installed as such by W. Bro. G. W. Speth, P.M. and Secretary of the Quatuor Coronati Lodge No. 2076 London. The Oration at the Consecration was delivered by the Prov. G. Chap. Bro. Revd. F. Tibbits, M.A., and will be found fully recorded in the Transactions.

The W.M. appointed and invested his Officers as follows :--

W. Bro. W. M. Williams	...	S.W.
„ E. Holmes	... ..	J.W.
„ S. S. Partridge	... ..	Treas.
Bro. Revd. H. S. Biggs	... ..	Sec.
„ W. H. Staynes	... ..	S.D.
„ R. Pratt	... ..	J.W.
„ F. W. Billson	... ..	I.G.

W. Bro. S. S. Partridge proposed and W. Bro. Williams seconded that R. W. Bro. W. Kelly, P.P.G.M., W. Bro. G. W. Speth, P.M. and Secretary 2076 London, and W. Bro. W. H. Barrow, P.P.G.O. be elected Honorary Members of the Lodge. The proposition was carried unanimously. W. Bro. Speth thanked the brethren for the honour conferred on him and expressed the hope that the Honorary Membership thus bestowed would not be in name only but that he might be permitted to assist in promoting the objects of the Lodge. Such an expression of hope from so learned and distinguished a Mason as W. Bro. Speth was received with profound gratitude. Bro. Speth will long be remembered by Masonic students for his lectures and writings on Masonic subjects. It has always been to me a matter of deep regret that his very interesting and instructive lecture on Foundation Stone and Cape Stone Sacrifices delivered on the 3rd April, 1894 was not more fully recorded in our Transactions. Bro. Speth died on the 19th April, 1901.

R. W. Bro. Wm. Kelly died on the 23rd August, 1894. At the time of his decease he was a P.Prov.G.M. of Leicestershire and Rutland ; the Grand Superintendent of the Province and the Pro G. Mark Master of the Province.

W. Bro. Dr. W. H. Barrow died on the 4th December, 1938. His lecture on Masonic Music read to the Lodge on the 22nd January, 1894 will long be remembered by those who were privileged to hear it.

Before the Installation Lodge was closed, W. Bro. Wm. Vial, P.M. 1007, W. Bro. Henry Howe, W.M. 1391, Bro. Walter D. Grant, 279, Bro. George Neighbour, 523, Bro. J. J. W. Knowles, 1007 and W. Bro. Revd. H. J. Mason, P.M. of De Moulham Lodge No. 1146 Swanage and P.P.G. Chap. of the Province of Dorset were proposed as joining members and were duly elected at the next ensuing meeting of the Lodge. How little did I expect at that time that I would ever become a member of Lodge 1146 (I am its present D.C.) and a P.S.G.W. of the Province of Dorset.

Of these first joining members, W. Bro. Vial resigned on the 24th September, 1900 and died on the 11th October, 1916 ; W. Bro. W. D. Grant resigned on the 18th September, 1903 and died in 1906. The others attained to the Chair of the Lodge. W. Bro. Revd. H. J. Mason was installed on the 24th September, 1900. He died on the 2nd July, 1901. W. Bro. J. J. W. Knowles was installed on the 23rd September, 1901 and died on the 26th September, 1910. W. Bro. H. Howe was installed on the 22nd September, 1902. He died on the 2nd May, 1932, and W. Bro. G. Neighbour was installed on the 28th September, 1903 and died on the 1st January, 1925.

Whilst we are all proud of the high position the Lodge has attained and the great influence for good it has exercised on Freemasonry in this Province in particular, there are some who may think that we have not done much towards

attaining the second of our objects. As far back as 1894 I thought so. Therefore, at the meeting held on the 22nd January 1894 I proposed that for the better understanding of our Ritual we should at each meeting consider and discuss the origin, history and symbolism of a part of our Ritual, commencing with the opening of the Lodge in the First Degree, and follow with successive parts until we had considered the whole. After some discussion the matter was referred to the Permanent Committee of the Lodge. Upon consideration, the Committee agreed to report that when, before the Consecration of the Lodge the question of Initiating, Passing and Raising of candidates came up for decision, the Founders expressed a desire not to compete with the other Lodges in any ordinary Masonic business; that the Committee was of the opinion that Ritual and Ceremony came within the special province of the Union Lodge of Instruction and that we therefore ought not to touch that subject, except perhaps from a purely historical or symbolical standpoint.

By a happy coincidence, each of the eight Founders of the Lodge was in time installed W.M. of the Lodge. For a while there seemed to be a doubt whether this would be so, for W. Bro. S. S. Partridge, when asked to become a Founder, gave his consent on the condition that he was not to be expected to go to the Chair. That was why he chose the office of Treasurer. However, in 1896 when, otherwise, Bro. Pratt would have been elected W.M., it was discovered that during 1896-7 he would be due for the Chair of his Mother Lodge, the Albert Edward 1560, and that it would be necessary to obtain a dispensation from the Grand Master to enable him to occupy the Chairs of two Lodges at the same time. He did not wish to run the risk of not obtaining that dispensation. The same difficulty would arise if either Bro. Billson or Bro. Biggs were elected. It wanted some one to occupy the Chair during the year 1896-7 and then all difficulty would be removed. In the circumstances W. Bro. Partridge was prevailed upon to accept the office

and he was installed W.M. on the 28th September, 1896.

The first Founder to sever his connection with the Lodge was W. Bro. Edward Holmes, who was installed W.M. on the 24th September, 1894 and resigned on the 27th September, 1897. He died on the 23rd May, 1928.

W. Bro. Reginald Pratt was the next. He was installed on the 27th September, 1897 and resigned on the 22nd September, 1902. He died in 1937.

W. Bro. William Henry Staynes was the third. He was installed on the 23rd September, 1895 and resigned on the 25th September, 1911. He died in 1923.

W. Bro. William Maurice Williams was the fourth. He was installed on the 25th September, 1893 and died on the 17th September, 1914.

W. Bro. Samuel Steads Partridge was the fifth. He resigned on the 4th April, 1910, was immediately elected an Honorary Member of the Lodge and died on the 5th April, 1919.

W. Bro. John Thomas Thorp, our first W.M., was the sixth. He died on the 15th March, 1932.

W. Bro. Revd. Henry Sylvanus Biggs was installed on the 25th September, 1899 and died on the 8th August, 1932. He was the seventh.

W. Bro. Frederick William Billson was installed on the 26th September, 1898 and is now the only surviving Founder of the Lodge.

This, brethren, brings me to the end of my story. I hope it has not been without interest to you. To some of you at least it cannot have failed to have awakened happy memories of faces, and times now so long past; and to all, perhaps, of gratitude for some of the blessings we, as members of this Lodge especially, have been permitted to share.

What I have here stated as fact is within my own knowledge and may be relied upon. If on any point it may be thought that I have drawn an inference only, I trust that my long and intimate friendship with W. Bro. Thorp, coupled with the experience I gained as a Preceptor with him for many years of the Union Lodge of Instruction, also as a Founder of this Lodge and as a member, and, since 1919, the Chairman of the Freemasons' Hall Library and Museum Committee, in which capacity I was during his lifetime in very close personal touch with W. Bro. Thorp, will have enabled me to draw a correct and sound inference.

Have I dealt with all matters asked of me—"A little history of the events which led to the idea, the conception and the actual Consecration of the Lodge"? Yes, I think so, but let me briefly recapitulate. Then if it is found that I have omitted anything I will do my best to answer any questions. First, then, the idea sprang from the desire of a young Mason to promote a greater interest in the work of the Union Lodge of Instruction. Afterwards there was added to this a desire in conjunction with other young Masons to learn something of the history of Freemasonry and of its objects and purposes by reading and studying, under so experienced and kindly a teacher as W. Bro. Thorp, some of the literary treasures contained in the small but valuable library then housed, but with room to spare, in two cupboards, one on each side of the fireplace, in the Robing Room at the Masonic Hall, Halford Street, Leicester. When those desires were known only to W. Bro. Thorp and to such a young Mason, it became necessary to make an important decision. The alternatives were either to throw up the idea altogether, or to proceed with a plan which would be both larger and more permanent. At the critical moment W. Bro. Thorp promised the young Mason that if the second alternative were adopted, and a Warrant obtained, he would be willing to be the first Master and would do all in his power to ensure the success of the Lodge. Such an offer could not be refused. I need not repeat the

steps taken towards obtaining a Warrant. Suffice it to say that a Warrant was obtained and that W. Bro. Thorp became the first W.M. of the Lodge. And how faithful he was to his promise! You know, brethren, that for eighteen years (not eight years as mentioned in the obituary notice in our Masonic Calendar for the year 1932) he was the Secretary of this Lodge, and that he was the Editor of the Lodge Transactions from the Consecration of the Lodge and up to the time of his death, a period of nearly forty years. But what a poor word "Editor" is to describe what he did. Truly he did edit, but how much more? Times innumerable he has delivered, in his inimitable way, lectures and addresses on all branches of Freemasonry and sometimes at very short notice. I am free to admit, and I think there are others who would do so, that of the papers read before this Lodge W. Bro. Thorp had frequently not only suggested the title but had pointed out where information on the subject could be found. But that was not all. Bro. Thorp from time to time prepared and presented to the Lodge for issue with the Transactions papers on interesting Masonic subjects, often running to sufficient pages to double the size of the year's Transactions. He also secured lectures and similar works from celebrated Masons which probably no other member of the Lodge could have obtained. He prepared at least fourteen volumes of reprints of Masonic manuscripts, books and pamphlets which were either out of print or difficult to obtain, and provided them with full explanatory notes. All these he issued freely with the Transactions, thereby adding considerably to the value and interest of our Transactions. Even this did not set a limit to his Masonic activities. As chief librarian he ever bore in mind that the Masonic Library had been the means for calling into being the idea of our Lodge and he was therefore ever watchful for any book, jewel or curio, which would add to the value of our collection.

Such was the brother who was called to his rest on the 15th March, 1932. He was a brother who sought no praise,

but he detested flattery. His great delight was to help others along the path he had trod, and his sufficient reward was to leave behind him something to assist future generations of Masons along the same road. Come with me into our Library and Museum and see what I mean. You will then agree that of him it may truthfully be said, as was said of another great Mason and with equal appropriateness :

“ SI MONUMENTUM QUÆRIS, CIRCUMSPICE.”

At the conclusion of the paper the W. Master rose and said :—“ It is not the usual custom in this Lodge to propose a vote of thanks to any brother of the Lodge for contributing a paper, but as this is an unique occasion, I am sure that you will all agree that we cannot allow W. Bro. Billson to go away without expressing our appreciation and thanks to him for enabling us to place on record, by means of his paper, the account of the events which led up to the formation and final consecration of this Lodge of Research. I know that you will also agree with me, when I say that it has been a delight to listen to such a significant contribution. As the first paper to appear in the 50th edition of the Transactions of the Lodge, it will be valued by all, and we not only congratulate the writer on the excellence of his paper, which is full of information, but also congratulate ourselves upon having him with us to deliver it in person. On your behalf as well as on my own, I express the sincere wish that he will be spared to live, and give to Masons here and in Dorset, for many years, the benefit of his great intellect, knowledge, and experience which he is always so willing to impart for the good of Masonry, which is dear to his heart.

W. Bro. G. W. Hunt, D.P.G.M., also expressed his appreciation and thanks to W. Bro. Billson.

W. Bro. Burton, S.W., seconded the vote of thanks, which was carried with acclamation.

The W. M. rose for the first time.

The W. M. rose for the second time.

Apologies for absence were received from W. Bros. SAUNDERS, SHORTHOSE SMITH, J. A. WALKER, L. G. HAYWARD, A. E. GORDON ELLIS, C. D. EATON, LESLIE CLARK.

The W. M. 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 5-30 p.m.

A conversazione was held after the Lodge was closed.

The Two=Hundred=and=Fiftieth Meeting

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

There were present—W. Bro. E. H. STORK, Worshipful Master, in the Chair; W. Bros. G. E. PHIPPS, I.P.M.; J. C. BURTON S.W.; T. O. JUDGE, J.W.; W. J. BUNNEY, Chaplain; W. H. RILEY, Secretary; G. W. WILKES, Acting Dir. Ceremonies; W. TOMLINSON, Acting Senior Deacon; J. W. CLARK, Junior Deacon; P. M. WEBSTER, Inner Guard; S. F. HERBERT, Steward, and Bro. D. CHOYCE, Tyler. Also present as full members: W. Bros. E. MURRAY, A. J. S. CANNON, W. H. COTTON, G. B. ELLWOOD, C. E. HAINES J. T. COOPER.

Correspondence Circle—W. Bros. S. WRIGHT, L. H. WHEATCROFT, J. J. W. GRUNDY, B. G. DUNMORE, A. ROSSITER, and Bros. F. C. LINDQUIST, F. J. BILLSON, T. WILKES, J. C. BUCKLEY, A. HALKYARD, A. FLINT, J. W. JOHNSON.

Visitors—Bros. G. A. FIELD, H. BEAL, G. SPEAK.

After tea had been served at 4-15 p.m., the Lodge was opened in due form at 4-30.

The Minutes of the last regular meeting, held on September 22nd, 1941, were read, confirmed, and signed.

W. Bro. E. H. STORK, P.G., Std. Bearer and W. Bro. W. J. BUNNEY, P.G., Std. Bearer, were saluted with the honours due to their rank, which they suitably acknowledged.

W. Bro. J. C. BURTON, P.G.S.W. and W. Bro. W. H. RILEY, P.G.J.W., were saluted with the honours due to their rank, which they suitably acknowledged.

W. Bro. P. M. WEBSTER was then invested as Inner Guard.

The investitures of R. W. Bro. J. H. CORAH as Junior Deacon, and W. Bro. E. R. CARR as Treasurer, were deferred to another meeting—both of these brethren being unavoidably absent.

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

Bro. C. N. FIGGURES, 99 Grenhill Road, Coalville.
Grace Dieu Lodge No. 2428.

Bro. A. T. ANDERSON, "White Lodge," Ormesby Road,
Middlesbrough. Captain Cook Lodge No. 4636,
Martin-in-Cleveland.

W. Bro. HERBERT BIGGLESTONE, Treasurer of Prov.
Grand Lodge Library and Museum, 38 St. Peter's
Street, Canterbury. P.M. Lodge 31, P.A.G.D.C.

Bro. DR. W. GARSTANG, "Beampton House," Portland
Road, Hucknall, Notts. Lodge Byron No. 4014.

Bro. C. W. CROSS, "Thornbury," Northcote Road,
Leicester. John of Gaunt Lodge No. 523.

The Worshipful Master then proceeded to read his paper entitled "Search and Research," which was listened to with great attention by all present.

Search and Research.

Towards the end of that impressive charge to the Initiate, he is exhorted "to make a daily advancement in Masonic knowledge" and often after serious thought he feels a need for guidance, and his early request is to know if there is any book which would tell him the things he would like to know ; namely, what Freemasonry is, whence it came, what it teaches and what it is trying to do in the world ; in other words, the origin, growth and teaching of the Order. If he becomes a student of Masonry and perseveres, he is quickly fascinated by its history, tradition, allegory and symbolism ; and no wonder, for he travels from those who built K.S.'s Temple to the organisation of the G. L. of England. He marvels at the faith of Freemasonry, its philosophy, its religious meaning and its genius as applied to the individual, the society and the state.

How, then, can we become more zealous enthusiasts to contribute to, and develop endeavour ? The great want which we deplore is mainly due to lack of knowledge, cramped ideas and a very restricted outlook on life. To remedy this, let us throw light upon physical and mental processes, by research into the laws of thought, nature and home, to ascertain what is wisdom and where it is to be found, and to search for truth, virtue, justice and happiness for all. A great number of young Freemasons possess no opportunity of pursuing their enquiry into the important subject of Masonic Research, yet there are many potential recruits whose interest only requires stimulating by advice and assistance to become ardent seekers after truth and eager searchers. Let it then be part of Freemasonry to promote such training as may fit the many for research therein, at least, for an understanding of the methods of investigation.

A scientific society, properly so called, is composed chiefly of persons who may be considered as having already

become familiar with the general principles of their science and who unite in the research necessary to extend the boundary of what is known. What attracts one person may fail to interest another, but, in the majority of cases, the fascination of Research work is similar to that which drives on the explorer. Around us lie vast fields for exploration and there are signs that a bounteous harvest will, in God's good time, be gathered in. To the Craft in general, Masonic Research is one of the important arteries through which the life blood courses. Accurate research gives to the history of our Order a stability and reality which nothing else can equal. By such means many false statements and unproved assertions have been swept away and actual historical truth set up in their place. There is no possible doubt of the value of research, for the more you know of any great subject, the more you find there is to know, and the more you know of it the more you love it.

The object of this paper is to point out how the pursuit of Masonic Research may be practised and developed, and how, after it has been developed upon the right lines, it may be utilised for the enjoyment of the individual and the advantage of the whole Craft. The student must select those particular subjects or branches of Research which more especially appeal to or interest him. He is advised to study the History of Freemasonry in its broad outlines before branching into side issues, and then to extend his reading and assimilate all that has been written upon the particular matter. His study must be conducted with such care and precision that nothing false or inaccurate is passed uncorrected. He will perceive that much of our History is missing, the present known facts being incomplete and the gaps filled in by conjecture. Yet, some have traced, with character, lucidity and learning the search for Masonic truth through the ages, and in this search for honest reality in life it was found in craftsmanship or direct work of any physical kind because of the intensity of the craftsman's honesty and sense of reality.

Much of our literature—indeed, the greater part of it—was written before modern methods of scientific study had arrived, and, while it fascinates, it does not convince those who are used to the more critical habits of research, consequently, without knowing it, some of our writers have made extravagant claims to its antiquity. The searchers may be expert in some other walk in life which may be of considerable value in prosecuting the subject of Masonic Research. Thus, the reader of English literature will be interested to read that W. Bro. Hextall, in one of his lectures, says:—“ I am much mistaken if there are not to be found in what may be termed the side lights of our Masonic history, certainly since the revival of 1717, and not seldom in earlier days and in the by-ways of English Literature of the eighteenth and earlier nineteenth centuries, stores of material which will throw light, at present unattainable, upon the early days of the history of the Craft.”

The Classical scholar has a wide field of research open to him. The writings of antiquity can be examined by brethren possessing a sound knowledge of the Ceremonies and tenets of the Craft, for any reference, veiled or otherwise, to the various observances during the period under review, such as the study of writings referring to the Ancient Mysteries of the Roman Collegia in the originals. The Hebrew scholar might, by his learning, throw light upon many of our ancient traditions. The connection between modern Freemasonry and mediaeval Masonry has already been largely established, but to extend this connection to the rites and ceremonies of the early Egyptian, Phoenician, Greek or Roman civilisation is a task of considerable magnitude.

The Architect can bring to the study of Mediaeval Masonry, as then practised, a knowledge of architecture not readily available to others. The study of Gothic Architecture should present endless fascination, and, if something

fresh can be found as to the part taken by those craftsmen who, from about A.D. 1375 became known as Freemasons, the brother will deserve well of the Fraternity. The Lawyer, with his legal training and knowledge of customs, records and statutes, may find new facts or place other and more accurate interpretation upon facts already known. Records of various Courts might provide a harvest to the brother who will take the trouble to decipher the ancient writing and transcribe the contents. With regard to manual workers, the regulation of wages, conditions imposed upon his employment and penalties for breaches and the imposing of fines might be very informative. The Mathematician can read into many of our symbols truths that might otherwise remain hidden. W. Bro. J. T. Thorp, in one of his lectures remarks:—"I cannot omit the Archæologists, who, at any given moment, may unearth most important information which might bridge over a period at present obscure. Do not think for a moment that the work is done, for although much has already been accomplished in the realm of archæology there is still ample scope for further research."

Librarians and Curators of Museums have a chance of delving into musty tomes to rescue possible forgotten or hidden facts. Secretaries of Ancient Companies, by studying the records of the past, find distinct traces of Speculative Masonry. Those in charge of old Municipal Records should lose no opportunity of striving to bring to light connections or dealings between Masons and Corporations or Public Bodies, such as: biographical details, including work executed, contracts undertaken, and municipal activities collected from Records, Rolls of Freemen, Apprenticeship-Indentures, Parish Registers, Monuments and Tombstones. We may be certain that much is hidden away in muniment chests and correspondence of many ancient families and upon the bookshelves of many an old private library. The existing Fabric Rolls and other Records of Cathedrals, Churches, Religious Buildings and Medieval Castles should be carefully examined and perhaps transcribed in the hope

of disclosing fresh facts of Masonic value bearing upon those who built them.

Another matter of research is that of the Masons' Marks or Indentations which appear on buildings all over the world, many being the same in form and made in the same way, although appearing in widely separated parts of the world and at widely separated periods of time. The consideration of the Guilds, in all their aspects, forms another important subject of study. At their height, every trade possessed its own Guild in nearly every town in England and Scotland. It seems that here is an immense amount of material available for investigation. It cannot be too strongly impressed upon the searcher that most traditions contain a nucleus of truth which is well worth seeking. A thorough examination of all ancient initiatory rites and ceremonies embraces a subject as large as it is important. Information relative to the mysteries of all secret societies of antiquity is of value, as forming a point of contact between what is known and what is unknown.

Travellers and those living abroad have an excellent opportunity of studying the customs and ceremonies of foreign and especially certain Eastern peoples. Holiday makers, who are fond of ancient buildings and old country houses, should be alive to signs and marks, records, entries in church registers or in old family bibles, inscriptions on monuments or tombstones, jewels or ancient clothing not understood by those in possession. Some of these facts, signs, etc., very often small in themselves, have wonderful cumulative effect, and, coupled with other facts, can add materially to the sum total of Masonic knowledge. It is impossible for persistent searchers not to find something. Be satisfied at first with small beginnings. *"It does not matter so much where you begin as where you end."*

As a little advice : set out the fresh and all well proven facts that you are relying upon, in a logical sequence, giving

chapter and verse of all quotations to enable them to be verified. Sift the points of evidence carefully and critically. Be cautious in the conclusions you draw from them and, above all, submit them to an expert or to the Lodge of Research.

Our aim, then, should be to induce as many Brethren as possible to engage in the Study of Freemasonry and do their best to equip themselves as completely as possible with information relating to the Craft and its tenets. Our own Province is singularly fortunate in possessing a Masonic Library containing treasures, second only to those in the Library of G. Lodge. These volumes can be borrowed by members of the Lodges in this Province through their Lodge representatives or by application to the Librarian at stated times. W. Bro. Cannon will advise upon the course to pursue and those books most suitable for a particular purpose. Earnest students will here find a wealth of material on the History, Symbolism and Philosophy of Freemasonry, by all the most eminent writers, past and present.

So it is the bounden duty of each member of the Order to do his individual best to advance the science of Freemasonry, including a knowledge of its past, so that the information is available to enable a full and accurate history of our Ancient and Honourable Institution to be written, which will tell to all who follow after what a wonderful heritage is handed down to us. Thus, all will recognise the important part our institution has played in the past, is playing now and is likely to play in the future. It is indeed an Institution which has numbered and still numbers, among its members, men who have been and are famous in every walk of life. So it proceeds from first to last upon the assurance that all that we need to do is to remove the scaffolding from the historic temple of Masonry and let it stand out in the sunlight, where all men can see its beauty and symmetry, and that it will command the respect of the

most critical and searching intellects as well as the homage of all who love mankind.

At the conclusion of the paper W. Bro. BUNNEY rose to express his thanks to the W. M. on behalf of the Brethren present and on his own behalf, and said, "We have heard these familiar words frequently spoken, 'So the W.M. is placed in the E. to open the L.; and (to) employ and INSTRUCT the Brethren in Freemasonry.' We are agreed that a W.M. EMPLOYS the Brethren in Freemasonry, but is he not too busy making masons to give time to the second function, *viz.*: instructing the Brethren in Freemasonry? Lest I be too critical I will only add these words: 'In like manner it is your peculiar province to communicate light and instruction to the Brethren of your Lodge.' How faithfully you have obeyed that injunction to-day will need no words of mine. I leave the Brethren to judge for themselves. The attention with which your paper has been followed is ample proof. You have entirely achieved the object you set yourself, *viz.*, to point out how the pursuit of Masonic Research may be practised and developed. The excellent advice to the student, that care and precision must be exercised in his studies, will not fall on deaf ears. I was particularly interested in the way in which you developed the idea that searchers who may be expert in their various professions or vocation could do much for Masonic research. If every brother could study Masonry from his own vocational point of view, what a wonderful store of information would enrich our Masonic knowledge. For instance, holiday makers could collect Masons' Marks. I have for many years obtained rubbings of these from ancient buildings, cathedrals, and churches, in various parts of the country. I will conclude that it is every Mason's duty to advance the claims of this Lodge to his members, for it is in THIS Lodge, with its meetings and Transactions that the real instruction of the Mason begins. Our thanks are due to the Wor. Master for his helpful and instructive paper."

W. Bro. BURTON rose and said that he endorsed all that W. Bro. BUNNEY had said. He had enjoyed the paper very much, and had pleasure in seconding the vote of thanks. W. Bro. CANNON, one of the Librarians of the Masonic Library, said that if the Brethren desired the use of any of the books in the Library and would see him, he would give them all the assistance he could.

The W. M. rose for the first time.

The W. M. rose for the second time.

The following apologies for absence were received:
The R. W. P.G.M. J. H. CORAH, W. Bros. C. BLAND,
A. W. CARPENTER, A. E. GORDON ELLIS, E. R. CARR.

The Secretary reported the death of W. Bro. MAJOR R. W. WARD, Carmarthen, South Wales, and of W. Bro. SMEDLEY, of Bournville, and the names are here recorded with regret.

The W. M. rose for the third time.

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

The Lodge was closed in due form at 5-40.

The Two Hundred-and-Fifty-First Meeting

was held at the Freemasons' Hall, London Road, Leicester, on Monday, January 26th, 1942.

There were present.—W. Bro. E. H. STORK, W.M., in the Chair; W. Bro. G. E. PHIPPS, I.P.M.; W. Bro. J. C. BURTON, S.W.; W. Bro. T. O. JUDGE, J.W.; W. Bro. W. J. BUNNEY, Chaplain; W. Bro. RILEY, Secretary; W. Bro. FK. HAINES, D.C.; W. Bro. BOND (Acting) S.D.; W. Bro. E. MURRAY (Acting) J.D.; W. Bro. P. M. WEBSTER, I.G.; W. Bro. S. F. HERBERT, Steward; and Bro. D. CHOYCE, Tyler. Also present as full members of the Lodge—W. Bros. G. B. ELLWOOD, C. E. HAINES and A. J. S. CANNON.

Correspondence Circle.—W. Bros. B. G. DUNMORE, S. BUTHERWAY, R. H. READ, G. SPEAK, G. GREEN, W. RIDGEWAY, C. E. CRANE, G. S. TAYLOR and E. GIFFORD; also Brothers J. C. CLAYTON, E. J. PENN, E. POLLARD, P. J. WACKS, T. J. BILLSON, S. J. ALLEN, W. A. CROFTS, L. H. WHEATCROFT and J. H. LENTON.

Visitors—W. Bros. J. BARNES and F. T. T. TAYLOR.

After tea had been served at 3-45, the Lodge was opened in due form at 4-15 p.m.

The W. M. rose and in feeling terms spoke of the death of H.R.H. The Duke of Connaught, M.W.P.G.M., and the Brethren stood in silence as a mark of sympathy.

The Minutes of the last regular meeting held Monday, November 24th, 1941, were read, confirmed and signed.

W. Bro. E. H. STORK, P.G. Std. Bearer, Eng., and W. Bro. W. J. BUNNEY, P.G. Std. Bearer, Eng., were saluted with the honours due to their rank, which they acknowledged.

W. Bro. J. C. BURTON, P.S.G.W. and W. Bro. W. H. RILEY, P.J.G.W., were also saluted with the honours due to their rank, which they acknowledged.

The investiture of W. Bro. E. R. CARR as Treasurer and R. W. Bro. J. H. CORAH, P.G.M. as J.D. was unavoidably postponed owing to absence of these worthy brethren.

The following Brethren, having made application for membership of the Correspondence Circle of the Lodge, were proposed by the Secretary, seconded by W. Bro. G. E. PHIPPS, and duly elected by a show of hands.

W. Bro. A. H. PARKER, "Rozel," Duffield Road, Little Eaton, near Derby. Lodge of Repose No. 862.

W. Bro. F. E. BAIRD, Market Place, Leicester. P.M. Albert Lodge No. 420, Great Yarmouth.

W. Bro. G. SPEAK, 59 Windsor Avenue, Leicester. Lodge No. 4874.

W. Bro. J. BARNES, 30 Kingsway Road, Leicester. Lodge No. 2865.

Bro. S. E. TOMPKIN, 332 East Park Road, Leicester. Lodge No. 3431.

Bro. P. J. WACKS, "Rowan House," Wigston Magna. Lodge No. 4711.

Bro. J. H. LENTON, "Cranley Croft," Knighton Grange Road. Lodge No. 4711.

Bro. HARRY EDGAR WESLEY, 279 Hinckley Road. Lodge No. 2028.

The W. M. rose to introduce the Lecturer, W. Bro. C. E. CRANE, P.M. 2428, P.P.S.G.W. He said that when he was thinking about lectures for the session, his thoughts turned to W. Bro. C. E. CRANE. "I knew him to be very skilful in Masonry so I asked him if he would give a paper, and he readily acquiesced. He is, as you know, a solicitor, and naturally he has chosen a paper on the Law as it affects Freemasonry, though I feel sure we should enjoy hearing him on any subject. The title of the paper is: 'Some Aspects of the Law of England relating to Secret Societies and particularly to Freemasonry.'"

Some Aspects of the Law of England relating to Secret Societies, and particularly to Freemasonry.

While members of Secret Societies, engaged in treasonable or subversive practices, have always been liable to punishment under the Law of England, Secret Societies as such were not banned, and the Trade Guilds of the Middle Ages and Speculative Freemasonry were able to develop without hindrance from the governing powers. It was not until the late years of the XVIIIth Century that Parliament made laws dealing with secret societies and associations. It is interesting to note the reason for and the effect of this legislation.

The first of these repressive laws was passed in 1797. England was in a sorry plight. The war with France was not going well. The home fleets at Spithead and The Nore were in open mutiny. There were active subversive elements in London itself. In Ireland, unrest was rife and was soon to break into open rebellion, and French military propagandists sought to encourage disloyalty by offering republican liberty to that unhappy country. In this atmosphere, Parliament passed the Act known now as the Unlawful

Oaths Act, 1797. As was then customary, the Act is preceded by a Preamble setting forth the cause and need for the legislation, and the following is the Preamble to this Act, viz. :—“ Whereas divers wicked and evil disposed
 “ persons have of late attempted to seduce persons serving
 “ in His Majesty’s forces by sea and land and others of his
 “ Majesty’s subjects from their duty and allegiance to His
 “ Majesty, and to incite them to acts of mutiny and sedition,
 “ and have endeavoured to give effect to their wicked and
 “ *traiterous proceedings by imposing upon the persons
 “ whom they have attempted to seduce the pretended
 “ obligation of oaths unlawfully administered.”

The Act then proceeded to make anyone administering, or voluntarily taking an unlawful oath, guilty of felony and liable to transportation for seven years. The wording of this section, however, went further than mutinous or seditious purposes, and, in fact, extended to all oaths taken to make secret any unlawful combinations or illegal acts. The Act contains no reference to Freemasons and possibly it did not extend to the obligations of the Craft. In 1799, Parliament passed the Unlawful Societies Act. The Preamble of this Act is even more direct and forthright than that of the 1797 Act. It is as follows :—“ Whereas a traitorous conspiracy
 “ has long been carried on in conjunction with the persons
 “ from time to time exercising the powers of government in
 “ France, to overturn the laws, constitution and govern-
 “ ment, and every existing establishment, civil and ecclesi-
 “ astical, both in Great Britain and Ireland, and to dissolve
 “ the connection between the two kingdoms, so necessary to
 “ the security and prosperity of both: And whereas in
 “ pursuance of such design, and in order to carry the same
 “ into effect, divers societies have been of late years instituted
 “ in this kingdom and in the kingdom of Ireland of a new
 “ and dangerous nature inconsistent with publick tranquility
 “ and with the existence of regular government, particularly

* Sic.

" certain societies calling themselves Societies of United
 " Englishmen, United Scotsmen, United Britons, United
 " Irishmen, and The London Corresponding Society: And
 " whereas the members of many of such societies have taken
 " unlawful oaths and engagements of fidelity and secrecy,
 " and used secret signs, and appointed committees, secret-
 " aries and other officers in a secret manner, and many of
 " such societies are composed of different divisions, branches
 " or parts, which communicate with each other by secret-
 " aries, delegates or otherwise, and by means thereof
 " maintain an influence over large bodies of men, and delude
 " many ignorant and unwary persons into the commission
 " of acts highly criminal: And whereas it is expedient and
 " necessary that all such societies as aforesaid, and all
 " societies of the like nature, should be utterly suppressed
 " and prohibited, as unlawful combinations and confeder-
 " acies, highly dangerous to the peace and tranquility of
 " these kingdoms and to the constitution of the government
 " thereof as by law established."

The Act then proceeds to suppress the named Societies, and, by the second section, to make those Societies and all other Societies the members of which were required to take any oath made unlawful by the 1797 Act or (to quote) "*to take any oath not required or authorised by law,*" illegal and the members subject to heavy penalties.

This was very sweeping, and had it stood alone would clearly have made Freemasonry illegal, but in Section 5, the Act takes on a milder tone and proceeds: " And whereas, " certain societies have been long accustomed to be holden " in this kingdom under the denomination of Lodges of " Free Masons, the meetings whereof have been in great " measure directed to charitable purposes." and then goes on to provide immunity for any such lodge, which had then been usually holden, if and so far as it was duly certified and registered with the Clerk of the Peace with a list of its

members and those other formalities which are well known to Secretaries of Lodges in these days.

The Unlawful Oaths Act, 1812, increased the punishment for administering or taking an unlawful oath to bind a person to commit treason, murder, or felony, to that of death.

The Seditious Meetings Act, 1817, proscribed meetings of more than 50 persons within a mile of Westminster Hall during the sitting of Parliament or of the King's Courts, and (by Section 25) made every society or club, the members of which were required to take any oath declared illegal by the Unlawful Oaths Acts of 1797 or 1812, deemed to be an unlawful combination within the meaning of the Unlawful Societies Act, 1799, but the following Section exempted Lodges of Freemasons, Quakers, and Charitable Meetings and Societies.

From time to time these Acts have received the attention of Parliament and have been partly repealed, but the provisions referred to above are still the law of the land.

Let us now consider the general effect of this legislation. The proscribed named societies have long since disappeared, and the severe punitive measures then taken served to suppress the traitorous and subversive elements of the times. But the purport of the legislation went further than the obviously punishable seditious offences, and there are records, in the Courts, of the Acts being invoked in connection with trade combinations and other illegal confederacies. In one case, for instance, a person was convicted, who administered an oath that the party taking it should not make buttons under certain stated prices. In another, a gang of poachers were sworn to secrecy and the person administering the oath was found guilty.

The Acts have been referred to in two recent cases, one relating to Trade Unions and the other to a Masonic bequest. The Trade Union case was decided in 1912 in the Chancery Division by Mr. Justice Neville. A Mr. Luby was a member of the Warwickshire Miners' Association, and, having had some difference with the Executive, was expelled. He thereupon brought an action claiming that his expulsion was illegal. It was part of the Association's defence that it was an unlawful combination and confederacy under the Acts of 1799 and 1817 and that no one could assert a right to be a member of an illegal society and come to the Courts in such a case. The counsel for the Plaintiff, on the other hand, set up that the Acts were obsolete or had fallen into disuse, and that, in any event, as the legality of Trade Unions and their branches had been recognized by subsequent Acts of Parliament, the Acts of George III. had been impliedly repealed. In reply, Counsel for the Association embarked on an exhaustive analysis of the Acts and their subsequent treatment, and showed that parts had from time to time been repealed, and that, as late as 1892, they had been named by the Short Titles Act, and that in 1896 Friendly Societies had been expressly exempted from them. The Judge, who had no doubt that the Plaintiff had been unjustly expelled, in his judgment, skilfully steered a middle course, and, while finding it difficult to say that such of the provisions of the Acts as had not been repealed, were not still available for the protection of the community against the evils at which they were aimed, he came to the conclusion that, although Trade Unions would, no doubt, have been repressed by the Acts when they were passed, the subsequent recognition of Trade Unions by Parliament was quite inconsistent with their criminality, and that their immunity from criminal provisions must, of necessity, be implied. Mr. Luby, the Plaintiff, therefore got his verdict.

The other case referred to above was another Chancery suit, but of an entirely different type. One Bro. Porter, a Brighton Freemason, had lost a son in the Great War and

he wished to commemorate his memory by providing a fund for the upkeep of the Masonic Temple at Brighton, and in his will he left a considerable sum for this purpose. His next of kin contested the validity of the gift, and part of the argument was directed as to whether the gift was a charitable one in law or not. Counsel for the Attorney General quoted that part of the wording of Section 5 of the 1799 Act which stated that Lodge Meetings had been in great measure directed to *charitable* purposes. Unfortunately for the Brighton Brethren, Mr. Justice Eve held that a Masonic Temple was not a charitable object, and the gift failed.

The present position is that, under the Acts, secret societies, other than Freemasons' Lodges, whose members are required to take any oath or engagement prohibited by the Unlawful Oaths Acts, 1797 and 1812, or any oath, test or declaration not authorised by law, are unlawful and the members and officials are subject to punishment. Proceedings, however, can only be taken in the name of one of the law officers of the Crown.

As far as Freemasons' Lodges are concerned, they are excepted from the ban, so long as they conform to the formalities before mentioned. There is no definition of Freemasons' Lodges, and the wording of the Acts would indicate that individual lodges are referred to, rather than the whole body of Freemasonry, and clearly the reference in the 1799 Act is to such lodges which before the passing of the Act had been usually holden..

What, then, is the position of the other Masonic bodies, the membership of which is restricted to Freemasons, but which are not strictly Lodges of Freemasons? The question has, as far as I know, never had to be answered by the Courts and probably never will come before them, and for this reason, that, although such bodies have their secrets and their members are bound to secrecy, their existence

having been well known for generations, they have come to be regarded as being so closely allied in their objects and associations to the protected lodges, as to be looked upon as innocuous and beneficial by the law, and therefore worthy of protection, rather than meriting dissolution. As to Freemasons' Lodges formed since 1799, the protection of the Act has never been denied to them, and their registrations with the Clerks of the Peace have been accepted without question.

Freemasonry, generally, therefore, is benignantly regarded by the Law of England, and this view, no doubt, will remain so long as England retains that freedom for which she is famed, and so long as Freemasons, for their part, continue not to be concerned in plots or conspiracies against Government, but patiently submit to the decision of the Supreme Legislature.

At the conclusion of the paper the W. M. rose and said: "In my introductory remarks I stated that the paper would be enjoyed, and from the quiet attention the brethren have paid to it I know I was right. W. Bro. CRANE has given us a very definite account of the laws of England as they affect Freemasonry. We have all heard at one time or another how the Lodges in foreign countries were used for illegal purposes, and thus were a menace to the State. We have heard to-night of secret societies, existing in England in years past, and it was against these societies and their practices that laws were passed for their suppression, and with advantage. I wish to thank W. Bro. CRANE on your behalf, and on my own behalf, for an interesting paper, and for the time and patience he has spent upon it, and we shall be glad to read it in the Transactions, and also to convey to him how very much we value him as a Mason and a man."

W. Bro. BUNNEY rose to second the vote of thanks by the W. M., and said: "In expressing my sincere appreciation of the excellent paper to which we have listened, one is reminded of those words in the 'Charge' given to the Initiate — 'by paying due obedience to the laws of any state which may for a time become the place of your residence.' W. Bro. CRANE has reminded me of the remark in your paper, Worshipful Master, that 'Masons could make a contribution to our meetings by giving valuable information according to their profession or vocation.' This paper has afforded a fine example; W. Bro. CRANE has placed his professional knowledge very freely at the disposal of the Craft."

The vote of thanks was carried with acclamation.

The W. M. rose for the first time.

The W. M. rose for the second time.

Apologies for absence were received from W. Bros. J. W. CLARKE, A. E. GORDON ELLIS, E. R. CARR, W. H. COTTON, J. T. COOPER, G. W. WILKES, Dr. A. L. MACLEOD.

The W. M. 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 5-25 p.m.

The Two Hundred-and-Fifty-Second Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday, March 23rd, 1942.

There were present :—W. Bro. E. H. STORK, W.M., in the Chair ; W. Bros. G. E. PHIPPS, I.P.M. ; J. C. BURTON, S.W. ; T. O. JUDGE, J.W. ; W. J. BUNNEY, Chaplain ; W. H. RILEY, Secretary ; F. HAINES, D.C. ; G. W. WILKES, S.D. ; E. MURRAY, Acting J.D. ; P. M. WEBSTER, I.G. ; S. F. HERBERT, Steward ; Bro. D. CHOYCE, Tyler. Also present : W. Bros. G. B. ELLWOOD, J. T. COOPER, W. BOND, W. H. COTTON, J. W. CLARKE, W. H. WOOD and C. E. HAINES.

Correspondence Circle.—W. Bros. J. J. W. GRUNDY, A. H. PARKER, W. RIDGEWAY, G. GREEN, S. BUTHERWAY, A. E. ROSSITER, G. EYRE, J. A. CALLAGHAN, P. A. BENTLEY, J. BARNES, J. W. SMITHARD, F. BAIRD ; also Bros. T. J. BILLSON, P. J. WACKS, F. C. LINDQUIST, L. H. WESLEY, A. R. PARR, E. W. GOODWIN, W. DAVIES, H. M. DUDGEON, C. W. CROSS, J. C. CLAYTON, L. G. HAYWARD, J. H. GRUDGINGS and H. L. WHEATLEY.

Visitors.—W. Bros. F. H. BIGGIN, H. BEAL, G. W. LONDON, W. J. KEILY ; also Bros. J. A. HAYWOOD, and W. A. THORPE.

After tea had been served at 3-45 p.m. the Lodge was opened in due form at 4-15 p.m.

The Minutes of the last regular meeting held on Jan. 26th, 1942, were read, confirmed and signed.

The following Grand Lodge Officers were saluted with the honours due to their rank, which they suitably acknowledged:—W. Bro. E. H. STORK, P.G. Std. Bearer, Eng., and W. Bro. W. J. BUNNEY, P.G. Std. Bearer, Eng. Salutations were also given to W. Bro. J. C. BURTON, P.S.G.W., and W. Bro. W. H. RILEY, P.J.G.W., and suitable acknowledgment was made.

The investiture of W. Bro. E. R. CARR as Treasurer and R. W. Bro. J. H. CORAH, P.G.M. as J.D. was again deferred to another meeting, owing to the absence of these Brethren.

The following Brethren, having made application for membership of the Correspondence Circle, were proposed by the Secretary, seconded by W. Bro. G. E. PHIPPS, and elected by a show of hands:—

- W. Bro. R. J. PEBERDY, 47 Evington Road, Leicester, Lodge 4711.
- W. Bro. F. H. BIGGIN, "Glebe Mount," Loughborough, Lodge 3078.
- W. Bro. W. J. KEILY, 74 Knighton Church Road, Leicester, Lodge 2081.
- W. Bro. CHARLES STEPHEN SMITH, P.P.G.D. North and East Yorks., 13 Holbeck Avenue, Scarborough.
- Bro. N. L. JACKSON, Hawthorne Drive, Evington, Leicester, Lodge 523.
- Bro. W. J. BUCHANAN, 53 Northcote Road, Leicester, Lodge 523.
- Bro. A. H. MARTIN, Leicester Road, Ashby-de-la-Zouch, Lodge 779.
- Bro. ROY WINN, Market Place, Leicester, Lodge 3431.

The W. M. rose to introduce the Lecturer for the meeting, but before doing so apologised for the absence of W. Bro. G. KILNER, owing to illness. He had undertaken to give a paper at this meeting. A Bro. who proffered

such a service was valued very highly, and he asked the Secretary to write to W. Bro. KILNER and express the regrets of the Brethren and their hopes for his speedy recovery.

He then extended a welcome to Bro. H. S. MAGNAY, who would be more or less a stranger to most of the Brethren. He was a member of the Correspondence Circle of the Lodge and of the Lodge of Living Stones, No. 4957, Leeds. This Lodge, like our own, was founded for research work. It numbered many well-known Masonic students amongst its members, one of whom might be particularly mentioned, W. Bro. WILMSHURST, who was very highly respected by all Masonic students, and who died about three years ago. The late W. Bro. the Rev. Canon THOMPSON ELLIOTT delivered the paper which was to be read, when he was in the Chair of the Lodge of Living Stones in 1932, but he would be better remembered by the Brethren as Vicar of St. Peter's Church, Leicester. In the absence of W. Bro. KILNER it had been considered an excellent idea to have this paper read; permission for this had been sought and readily obtained.

The W. M. then called on Bro. MAGNAY, who read the paper entitled, "Masonry and Modern Thought," which was printed privately for the Lodge of Living Stones, and may not therefore be reproduced in these Transactions, but the following summary has been written by Bro. MAGNAY:—

The last two hundred and fifty years have seen the rise and decline of ideas which may be broadly described as "humanistic." The philosophies of the Renaissance, reinforced by the evolutionary hypothesis, have led to men turning away from the eternal and the absolute to the world of nature and human experience. This has meant the development of the belief in the inevitability of human progress, but there is, more recently, evidence of scepticism and disillusionment amongst philosophers. Ordinary men

are disturbed by their helplessness in the face of the forces they have created—there is no single unifying idea to give to each man's endeavour any significance.

The only remedy for these ills lies in the recovery of the soul of man, and the finding of the way to the true liberty of the spirit, and there is now an undertone of longing for spiritual deliverance. In the words of Mr. F. R. Barry, "all moral philosophers, from Plato onwards, have recognised that the Good for man must reside in that which most completely harmonises, and most nearly brings to fruition, all his powers, capacities and endowments . . . but within man himself it is not to be found. Mere introspection will not discover it . . . A man can only find true fulfilment by issuing out of the prison-house of self, identifying his desires and interests with some end or purpose other than his own, in realising which he will find himself." As with the individual, so with the common life of men.

Masonry is based on the eternal values; the system stands for a relationship between the material and the spiritual, which gives dominance to the latter, and interprets the former symbolically. Masonry should have an answer to the problem of Evil; the Masonic conception of God should be made clear to us, for we, as Masons, should be prepared reasonably and philosophically with some contribution to these fundamental problems.

The Masonic concept of God is based on the Volume of the Sacred Law. God, as Law, undertakes everything, and is the basis of all being. This is a valuable and significant conception, more sublime than the modern mind is accustomed to, and we ourselves should realise this and act as though we believed it. Masonry has some responsibility for influencing the world of thought outside its own borders, and it is true that not only for us in the Craft, but for the whole world of men, salvation is to be found only in the

linking of the material and the spiritual, as we in Masonry are continually being taught.

At the conclusion the W. M. rose and expressed the thanks of all present for the paper which had been so ably read by Bro. MAGNAY, and his own great appreciation of it. From the keen attention given, he felt sure that it had made a strong appeal to everyone. The title of the paper was sufficient to give cause for thought in the minds of all Masons, and the paper itself did more. It made it quite clear that Masonry, as practised under the jurisdiction of the Grand Lodge of England, had a tremendous power for good in the world in general, since its teachings were based on the laws for right living laid down in the Volume of the Sacred Law. He had greatly enjoyed listening to the paper, and proposed a hearty vote of thanks to Bro. MAGNAY.

W. Bro. BUNNEY, in seconding the vote of thanks, said that he had not only enjoyed the paper, but also the admirable way in which Bro. MAGNAY had read it. He recalled very pleasurable memories of the writer, during the time that he was Vicar of St. Peter's, before he went to Leeds. The Rev. ELLIOTT was a man of sterling qualities and a deep thinker, as could be gathered from the paper, which put clearly before us the great value of the principles of Freemasonry in relation to the ordinary life of the citizen and the world in general. In conclusion W. Bro. BUNNEY proposed that the following resolution be sent to the Lodge of Living Stones:—"The W. M. and Brethren of the Lodge of Research No. 2429, Leicester, desire to express to the W. M. and Brethren of the Lodge of Living Stones No. 4957, Leeds, their sincere appreciation and thanks for the permission granted and the privilege afforded them of hearing a paper by the late W. Bro. the Rev. Canon THOMPSON ELLIOTT, read by Bro. MAGNAY at their meeting on Mar. 23rd, 1942." He seconded the vote of thanks with great pleasure.

The vote of thanks was carried with acclamation, and the resolution, which was seconded by W. Bro. T. O. JUDGE, was carried unanimously.

The W. M. rose for the first time.

The W. M. rose for the second time

Apologies for absence were received from W. Bros. A. G. KILNER, A. E. GORDON ELLIS, J. A. WALKER, CONSTANTINE BLAND, and D. E. CAMERON.

The Secretary recorded with regret the death of W. Bro. ERSKINE EDMONDS, Ledbury, Shropshire.

The W. M. rose for the third time.

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

The Lodge was closed in due form at 6-0 p.m.

The Two Hundred-and-Fifty-Third Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Tuesday, May 26th, 1942.

There were present:—W. Bro. E. H. STORK, W.M., in the Chair ; W. Bros. G. E. PHIPPS, I.P.M. ; J. C. BURTON, S.W. ; T. O. JUDGE, J.W. ; W. J. BUNNEY, Chaplain ; W. H. RILEY, Secretary ; F. HAINES, D.C. ; G. W. WILKES, S.D. ; W. E. MOORE, Acting J.D. ; W. TOMLINSON, Acting I.G. ; Bro. D. CHOYCE, Tyler. Also present : W. Bros. A. J. S. CANNON, A. T. SHORTHORSE SMITH, G. B. ELLWOOD, J. T. COOPER, C. E. HAINES, E. MURRAY, C. C. H. BINNS, W. BOND, W. H. COTTON and J. W. CLARKE.

Correspondence Circle.—W. Bros. A. H. PARKER, J. J. W. GRUNDY, F. H. BIGGINS, J. W. SMITHARD, R. B. ADCOCK, E. F. PENN, C. H. SAUNDERS, B. G. DUNMORE, J. T. B. SWIFT ; also Bros. H. L. WHEATCROFT, H. S. MAGNAY P. J. WACKS, T. J. BILLSON, J. W. JOHNSON, and W. E. BOULTER.

Visitors.—W. Bros. H. BEAL, W. G. FORD, R. UNDERWOOD, D. CHARLES, E. B. COX, also Bros. J. D. WARD, B. S. HANFORD, F. T. BIRD, and C. H. GEE.

The Lodge was opened in due form at 5-30 p.m.

The minutes of the last regular Meeting held on Mar. 23rd, 1942, were read, confirmed and signed.

Before proceeding with the business on the agenda, the W. M. informed the Brethren that W. Bro. C. C. H. BINNS, M.A., M.B., B.Ch., P.P.S.G.D., had been appointed by the Permanent Committee to fill the place of the late W. Bro. A. L. MACLEOD, as Lodge Editor. He felt sure that the appointment would meet with general approval, and he thought that the Lodge was fortunate in being able to find so capable a Brother as Dr. Binns to carry on the work of Editor of the Transactions, and he extended a hearty welcome to him.

The following Grand Lodge Officers were saluted with the honours due to their rank, which they suitably acknowledged:—W. Bro. E. H. STORK, P.G. Std. Bearer, Eng., W. Bro. W. J. BUNNEY, P.G. Std. Bearer, Eng., and W. Bro. R. B. ADCOCK, P.G. Std. Bearer, Eng.

Salutations were also given to W. Bro. J. C. BURTON, P.S.G.W., and W. Bro. W. H. RILEY, P.J.G.W., and suitable acknowledgment was made.

The following Brethren, having made application for membership of the Correspondence Circle, were proposed by the Secretary, seconded by W. Bro. G. E. PHIPPS, and elected by a show of hands:—

Bro. CHARLIE PERRY, 18 Kilwardby Street, Ashby-de-la-Zouch, Lodge No. 779.

W. Bro. F. C. HAINES, "Inversheil," 198 Ashby Road, Loughborough, Lodge No. 1007.

Bro. Dr. J. B. BINNS, "The Lawn," Dunstable, Bedfordshire, Lodge No. 3858.

Bro. Dr. L. D. PORTEOUS, 1 Knighton Court, Leicester, Lodge No. 1560.

A Ballot was then taken for the Worshipful Master for the ensuing year, and W. Bro. J. C. BURTON, P.S.G.W., and present S.W. of the Lodge, was unanimously elected to that Office, and he acknowledged his election.

A Ballot was also taken for the Office of Treasurer for the ensuing year and W. Bro. E. R. CARR, P.P.G.Reg., was unanimously re-elected.

On the proposition of W. Bro. J. T. COOPER, seconded by W. Bro. PHIPPS, Bro. D. CHOYCE was unanimously re-elected to the Office of Tyler.

The present Auditors of the Lodge accounts, W. Bro. J. T. COOPER and W. Bro. G. E. PHIPPS, were unanimously re-elected on the proposition of W. Bro. A. J. S. CANNON, seconded by W. Bro. FRANK HAINES.

The W.M. then rose to say a few words relating to the paper to be read by W. Bro. BUNNEY. "As this is the Jubilee of the Lodge, it was considered very fitting that the history of the past fifty years should be written, and extracts taken from it to form a paper to be read at the May Meeting, the last of the present session, and that the full record should be printed subsequently. W. Bro. BUNNEY, who is one of the oldest members of the Lodge still actively engaged in the interests of its work, was asked by the Permanent Committee to undertake the task, and he consented very readily. It is quite unnecessary for me to introduce him to you formally. He is well known by every member of the Lodge. He was W.M. in 1922, and has been Chaplain of the Lodge for a long time. I have now much pleasure in asking him to place the results of his efforts before us. He has chosen as a title, 'The Jubilee Record of the Lodge of Research, No. 2429, Leicester.'"

**A Jubilee Record of the
Lodge of Research,
No. 2429.**

By BRO. WALTER J. BUNNEY,
HON. R.C.M., F.R.C.O., L.R.A.M., A.R.C.M.,
P.M. 523, 2429, P.P.S.G.W. LEICS. AND RUTLAND,
P.G.D. ST. B. (ENG.),
PRESTONIAN LECTURER, 1935.

My first duty is to thank you, Worshipful Master and the Permanent Committee of this Lodge, for the honour accorded me in an invitation to prepare a record of the Lodge of Research, an honour the more to be prized on account of the rare occasion on which it is bestowed. An honour which can be conferred but once in a half-century is an honour indeed.

In the explanation of the Second Tracing Board, we are informed that the two Great Pillars at the porchway entrance to K. S. Temple "were set up as a memorial to the children of Israel of that miraculous pillar of fire and cloud K. S. ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous situation for the children of Israel to have the happy deliverance of their forefathers continually before their eyes in going to and returning from Divine worship."

The year of Jubilee was a grand festival among the Jews, celebrated every fiftieth year before the Babylonian captivity, to commemorate their deliverance out of Egypt; a season of festivity and great public joy.

As members of the Lodge of Research, have we not cause for rejoicing and thankfulness? Rejoicing, that the Lodge has been instrumental in the dissemination of Light and Knowledge of our great Institution to thousands of earnest students in every quarter of the globe. Thankful-

ness, that the G.A.O.T.U. has blessed that small band of earnest Masons, who, in spite of the anxieties and perplexities, doubts and fears, that beset their path, brought this Lodge into being, who bore the burden and heat of the day, and who, together with their successors, have enriched our meetings and publications by their wisdom and erudition.

To-day, this Lodge meets to celebrate the completion of fifty years' work in the advancement of Masonic knowledge and research. It seems most opportune on this, the last meeting of the Jubilee year, to pass in review the changing fortunes, the usefulness and success that have attended it during the fifty years of its existence.

On the 9th April, 1892, the D.P.G.M., W. Bro. S. S. Partridge, presided at the first meeting of the Founders. It was decided that the name of the Lodge should be "The Lodge of Research," and the days of meeting be the fourth Monday in September, November, January, March and May, and that the Installation Festival be held on the fourth Monday in September in each year. W. Bro. John T. Thorp was invited to become the first Worshipful Master. It was suggested at this meeting to limit the full membership to twenty-seven, but no decision was arrived at. The annual subscription was to be one guinea; joining fee, two guineas; Correspondence Circle, five shillings.

The second meeting was held on the 23rd April, 1892. At this meeting W. Bro. Thorp made a statement with respect to the position taken up by the Provincial Grand Secretary, who had suggested that a Masonic Literary Club would answer the same purpose as a Masonic Lodge. It was decided that W. Bro. Thorp draw up a draft scheme of the objects of the Lodge and submit this with a copy of the proposed By-Laws to the Provincial Grand Secretary, with a request for an interview to discuss the matter. It was proposed and seconded that the initiation fee be ten guineas, and the fee for Passing and Raising be four guineas.

The third meeting was held on the 15th June, 1892. W. Bro. Thorp read a letter from the Provincial Grand Secretary (W. Bro. the Rev. C. Henton Wood, M.A.), informing him that the Warrant had been granted on the 3rd June for the new Lodge, and that its number was 2429 on the Register of the Grand Lodge of England. A guarantee fund was created by each Founder paying the sum of three guineas, such sum to be repaid when the funds permitted. The design of the circular was entrusted to the Worshipful Master Designate, W. Bro. J. T. Thorp. It was decided that W. Bro. Thorp make application to the John of Gaunt Lodge, No. 523, for the loan of their Lodge furniture.

The annual acknowledgment of this use of the John of Gaunt furniture was made by resolution in the Lodge of Research until October 18th, 1934 (*vide* Transactions), when this furniture was presented to the Leicester Freemasons' Hall Committee by the John of Gaunt Lodge for general use in the "Holmes" Temple.

The fourth meeting was held on the 12th August, 1892, when the Warrant was produced and shewn to the Founders. W. Bro. Thorp announced that the Lodge, No. 2429, was the first Masonic Students' Lodge in the Provinces, the Quatuor Coronati Lodge, No. 2076, being the first in London, consecrated on Tuesday, the 12th January, 1886. It was also announced that a second literary Lodge had been formed at Birkenhead, No. 2433. The circular was approved. It was decided to purchase the Regalia for the Officers and that the first Officers of the Lodge be requested to defray the cost of their own Collars and Jewels and present them to the Lodge.

The Worshipful Master Designate read a rough draft of the "Objects" for which the Lodge was founded, also letters from W. Bro. G. W. Speth and W. Bro. W. J. Hughan, Past Masters of the Quatuor Coronati Lodge, expressing their great interest in the formation of the Lodge.

The fifth meeting was held on the 20th September, 1892, when the design of the Lodge circular was finally approved. The set of Jewels as submitted were approved. It was decided to have them engraved as follows:—Lodge 2429, presented by W. Bro. Williams, the first S.W.; also, that eight collars be ordered at ten shillings and sixpence each, to be marked in black ink at the point inside, with the number of the Lodge.

In this brief account of the preliminary meetings of the Founders, we get a glimpse of the anxieties to which I have already referred. It will be noticed that, at the second meeting, "W. Bro. J. T. Thorp made a statement with respect to the position taken up by the Provincial Grand Secretary, etc." Twenty-five years later, on the 24th September, 1917, W. Bro. Thorp gave an address entitled "Looking Back and Looking Forward," in which he said: "The first few years of the Lodge's life, as with the life of each individual, were full of anxiety. Our project was cold-shouldered and even condemned by some, ridiculed by others; some prophesied collapse within three years, while others were generous enough to predict that, with good luck, we might carry on for five years, but scarcely anyone would admit that a full measure of success was in store for a Lodge of so unusual a character. But the Founders were determined to succeed. They recognised the urgent necessity for such a Lodge, to supplement the work of the regular Lodges whose time was fully occupied with the admission of Masons and the conferring of degrees."

Thus, all preliminaries completed, the Lodge of Research, No. 2429, was consecrated by W. Bro. Samuel Steeds Partridge, P.M. 523, 1560, P.A.G.D.C. (Eng.), D.P.G.M., at the Annual General Communication of the Provincial Grand Lodge of Leicestershire and Rutland, held at Freemasons' Hall, Leicester, on Wednesday, 26th October, 1892, under the presidency of R. W. Bro. The Right Honourable The Earl Ferrers, P.G.M. On that occasion the register was

signed by thirty-five distinguished Masons and sixty-seven Brethren, representing twelve Lodges of the Province, also by W. Bro. G. W. Speth, P.M. and Secretary, Quatuor Coronati Lodge, No. 2076, London.

The Founders were :—

W. Bro. S. S. Partridge, P.M. 523, 1560, D.P.G.M., P.A.G.D.C. (Eng.).

W. Bro. John T. Thorp, P.M. 523, P.P.S.G.W., first W.M.

W. Bro. W. Maurice Williams, P.M. 279, P.P.G.Reg., first S.W.

W. Bro. Edward Holmes, W.M. 279, Prov. G. Sec., first J.W.

Bro. W. H. Staynes, S.W. 2081, first S.D.

Bro. R. Pratt, M.D., I.G. 1560, first J.D.

Bro. F. W. Billson, L.L.B., Stwd. 1391, first I.G.

Bro. the Rev. H. S. Biggs, B.A., I.G. 523, P.P.G.Chap. first Secretary.

The Installation of W. Bro. John T. Thorp, P.M. 523, P.P.S.G.W., as the First Worshipful Master of the Lodge was, at the desire of the Consecrating Officer, performed by W. Bro. G. W. Speth.

The Oration was delivered by Bro. the Rev. F. Tibbits, M.A., Prov. G. Chaplain. In this Oration, the aims and aspirations of the Founders, the objects for which the Lodge was to be consecrated, and the grand principles on which the Order is founded are so admirably set forth, that I will quote a few extracts.*

“ As Masons, our corner-stone is Religion. We meet together in Lodges which are intended to represent the structure of the world. From the earliest times that representation has been handed down, in all its beauty, to this very day. We all know how much labour has in the past

* I am further prompted to quote from this Oration by the scarcity of copies of the Original Transactions.

been, and could, in the future, be bestowed in compiling works on the extent and form, the support and situation, the groundwork and covering of a Lodge of Masons, inasmuch as these points, when separately considered, serve to illustrate the great end of Masonry—namely, that of filling the mind with the loftiest conceptions and the purest moral precepts. As far as I am aware, within the range of our studies, nothing can supply a better subject to think about than the vast extent of a Lodge. Its form is typical of solidity and firmness, and can only be defined by bringing it into comparison with the cardinal points of the compass. Its support is ‘based on *Wisdom*, which cannot err; *Strength*, which will never yield to any pressure that may be placed upon it; and *Beauty*, which glows with fervent and unsullied charity to all mankind.’

“ Its *situation* is in strict conformity with the directions given by God to Moses, to erect a tabernacle in the Wilderness, due east and west, in commemoration of that wonderful event which happened in the waters of the Red Sea, when, by the miraculous employment of the east and west winds, the deliverance of the Israelites and the destruction of the Egyptians were providentially brought to pass.

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“ Freemasonry is intended to improve man morally, socially and spiritually. It is entirely practical, and a good Mason is one who practises outside the Lodge what he learns in it. He should live in love and charity with all men, whether they belong to the Order or not. A Mason should best understand that *God* seeth not as man seeth; for man looketh at the outward appearance, but *God* looketh to the heart.

“ He must believe in the Glorious Architect of heaven and earth, and practise the sacred duties of morality, and the errors of mankind should be viewed with compassion.

The fear of God and doing what is right is the aim of our Ancient Craft.

“ We must all be true to the obligations of our Order, both with regard to our duties to God, our neighbour, and ourselves, and this world will, through our influence, not only be better and more pure, but more happy.

“ This new Lodge—the Lodge of Research—is to be specially devoted to the literary side of Freemasonry—to an exemplary rendering of the ritual and ceremonial of the Order ; for the reading of papers upon the history, antiquities and symbols of the Craft ; for ascertaining the origin and signification of our signs and symbols ; tracing the connection between Freemasonry and other kindred societies ; and generally to take up the work of enlightening and instructing the Brethren, where the ordinary Lodge leaves off. There is a great and useful work to be done along these lines, and the Founders of the Lodge of Research hope to deserve success, even if they do not attain it.

“ May they attain success ! ”

Upon the conclusion of the Installation Ceremony, W. Bro. S. S. Partridge, D.P.G.M., proposed, W. Bro. W. M. Williams, S.W. Elect, seconded, and it was carried unanimously : “ That R. W. Bro. W. Kelly, P.M. 279, 523, 1130, R.W.P.P.G.M., W. Bro. G. W. Speth, P.M. and Sec. 2076 ; and W. Bro. W. H. Barrow, Mus. Doc., P.M. 523, P.P.G.O., be elected Honorary Members of the Lodge.”

W. Bro. G. W. Speth thanked the Brethren for the honour conferred upon him, and expressed the hope that the Honorary Membership thus bestowed would not be in name only, but that he might be permitted to assist in promoting the objects of the Lodge.

The Worshipful Master then appointed and invested his Officers as follows :—

- W. Bro. W. M. Williams (P.M. 279), P.P.G.R., S.W.
 W. Bro. E. Holmes (W.M. 279), Prov. G. Sec., J.W.
 W. Bro. S. S. Partridge (P.M. 523, 1560), D.P.G.M.,
 Treasurer.
 Bro. Rev. H. S. Biggs, B.A. (I.G. 523), Prov. G. Chap.,
 Secretary.
 Bro. W. H. Staynes (S.W. 2081), S.D.
 Bro. R. Pratt, M.D. (I.G. 1560), J.D.
 Bro. F. W. Billson, L.L.B. (Stwd. 1391), I.G.

A Committee was formed to frame Bye-Laws.

Thus, duly constituted, warranted and consecrated, the Lodge set out on its mission to fulfil the important motto which appears at the head of its Circular :—“ You are to consider yourself called upon to make a daily advancement in Masonic knowledge,” with these objects :—(1) To provide a centre and bond of union for Masonic students and Brethren of literary tastes. (2) To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies. (3) To attract and interest Brethren by means of papers upon the history, antiquities, and symbols of the Craft, in order to imbue them with a love for Masonic Research. (4) and generally—to cultivate Masonic good-fellowship and promote the grand principles upon which our Order is founded.

Of the eight Founders previously mentioned, seven have passed “that mysterious veil” and are now at rest from their labours.

It gives us much cause for thankfulness and gratification that W. Bro. F. W. Billson, L.L.B., P.A.G.D.C. (Eng.), P.P.S.G.W. Leicestershire and Rutland, P.M. 1391, 2429, 3448, who, in conjunction with the late W. Bro.

J. T. Thorp, was one of the prime movers in founding this Lodge, is still with us, not only to give freely, from his vast store of Masonic knowledge, advice and assistance to the Lodge, but also in his official capacity as Chairman of the Library and Museum Committee. We hope he may enjoy the blessing of health and strength to pursue his Masonic activities for many years to come. A most interesting and instructive paper entitled "My early recollections of the Lodge of Research, No. 2429," was read by W. Bro. Billson at the Installation Festival, on the 22nd September, 1941. This paper is included in the present volume of Transactions.

As the future success of a Lodge mainly devoted to Masonic education depends, to a great extent, upon the choice of the first Worshipful Master, I may be permitted to give a brief sketch of W. Bro. John T. Thorp as I knew him. I imagine these words, written by one of the greatest literary Masons the world ever knew,* were uppermost in his mind in October, 1892 :—

"The future hides in it
 Gladness and sorrow :
 We press still through ;
 Nought that abides in it
 Daunting us—Onward !

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But heard are the voices,
 Heard are the sages,
 The Worlds and the Ages :
 'Choose well : your choice is
 Brief, and yet endless.'

Here eyes do regard you
 In Eternity's stillness ;
 Here is all fulness,
 Ye brave, to reward you.
 Work, and despair not."

* Goethe.

Can we ever think of the Lodge of Research without the name of W. Bro. Thorp? Truly, it has been said, "the Lodge of Research was Thorp, and Thorp was the Lodge of Research." The recollections of his wisdom are very dear to those who sat, as humble students, at his feet, and who were closely associated with him in the pursuit of Masonic Research. If to have been one of the greatest Masonic historians; if to have been one to whom the injunction, "to make a daily advancement in Masonic knowledge" was a sacred duty; if to have been an inspiring influence to hundreds of Masonic students constituted Bro. Thorp's "allotted task," then his influence will last as long as this Lodge remains in existence.

A glance through the many volumes of the Transactions will reveal something of the immense and inexhaustible stores of Masonic knowledge he possessed; in fact, there is scarcely one of the many-sided phases of Masonic Research that was not enriched and illumined by the masterly handling of the various subjects on which he wrote; and yet, he was wont to say, "we have only touched the fringes of Masonic Research at present."

It was to this Lodge that he gave some of his most loving work, adorning it, regulating it, and taking a large share both in its literary and business activities. He was Editor of the Lodge Transactions from the first meeting until his death on the 15th March, 1932. His personality and enthusiasm made him the ideal Masonic lecturer, while his breadth of view, moderation of spirit, and refinement of intellect placed him in the front rank of Masonic historians. To the enquiring student he was a philosopher whose advice was eagerly sought and readily given. When listening to his lectures and informal addresses, how many of us have felt a pang of regret when they came to an end.

He has been greatly praised in Masonic circles, both in this country and abroad, by men whose praise is worth

much and whose judgment is trustworthy.

Wherein, then, lies the precise character of the debt that Freemasonry in general, and this Lodge in particular, owes to the late W. Bro. J. T. Thorp? I venture to suggest a short passage from Francis Bacon that will give the clue:—
 “Train yourselves to understand the real subtlety of things, and you will learn to despise the fictitious and disputatious subtleties of words, and freeing yourselves from such follies, you will give yourselves to the task of facilitating—under the auspices of divine compassion—the lawful wedlock between mind and nature Against the ‘Nought beyond,’ raise your cry of ‘More beyond.’”

In concluding this tribute to W. Bro. Thorp, I would humbly add that I owe to him all my interest in, and all my knowledge of, Masonic Research.

The First Regular Meeting was held on the 28th November, 1892. The Worshipful Master read a paper on “Mediæval Masonry—a Retrospect.” The paper was intended to serve as an introduction to the work of the Lodge by pointing out the lines along which investigation might be made and study carried on. The ignorance of Masonic history was the rule rather than the exception, and the hope was expressed that the Lodge of Research might be the means of enlightening the minds of many of the Brethren of the Province. Reference was made to the undoubted antiquity of Lodges of Operative Masons—the connection between Operative and Speculative Masons was explained—the gradual change from Operative to Speculative, with the causes which led to the gradual supplanting of the former by the latter. Facsimiles of several of the “Old Charges” were exhibited, compared, and explained. The origin and antiquity of our present ritual and secrets; the rival Grand Lodges; the Union of 1813, and many other subjects were briefly discussed, the paper forming, as a whole, a short general history of the Craft from the earliest times. From

this point. I have only time to give a summary of the enormous quantity of work which has flowed from the Lodge in these fifty years. It may be classified under these headings :

- (1) The Transactions.
- (2) The variety and range of the subjects treated in the Papers.
- (3) The publication of valuable Masonic works by the Lodge.
- (4) The re-prints of old and rare Masonic books.
- (5) The collection of valuable books in the Library.
- (6) The collection of old Certificates and Aprons.
- (7) The collection of valuable Masonic curios in the Museum.

(1) *TRANSACTIONS.*

For some time (1892—1898), the papers, with a few exceptions, were not printed *in extenso*, but a resumé of each was given. This was to be regretted, as a resumé gave but an inadequate idea of the wealth of information they contained. From the year 1899, they were, with the permission of the authors, printed at full length.

A complete list of the Papers read, together with the authors' names, will be found in the Appendix to this record. Therein will be found the titles of lectures and papers by such learned Masons as W. Bro. John T. Thorp, R. W. Bro. W. J. Hughan, W. Bros. G. W. Speth, the Rev. W. W. Covey-Crump, L. Vibert, F. W. Billson, the Rev. H. S. Biggs, H. Sadler, W. G. Bain, W. N. Cheesman, J. Lane, W. J. Chetwode-Crawley, R. E. Wallace-James, G. W. Daynes, D. Knoop, H. C. Lafontaine, Dr. W.

Hammond, the Revd. H. T. Hayman, W. B. Hextall, the Rev. W. S. Hildesley, Dr. A. Cohen, and a number of Brethren, all of whom have given freely from their knowledge and experience. It would be difficult to appraise at its true value the influence of these famous names on the objects and purpose of the Lodge.

An important feature of the Transactions is the number of Plates, amounting to 351. These serve to illustrate some very curious and valuable relics of Freemasonry which cannot fail to prove of considerable interest. They range from photographs of Masons' work in ancient buildings, illustrations of unique jewels, certificates, aprons, a primitive tracing board of the English Royal Arch, a photograph of the Hon. Mrs. Aldworth, the Lady Freemason, to photographs of tracing boards carved on four emus' eggs representing the Three Degrees and an allusion to a side Degree. For a large number of these photographs we are indebted to our Secretary, W. Bro. W. H. Riley.

The work of the Lodge, through the Transactions, has stimulated thought in the distant parts of the world. This is evidenced by the amount of correspondence answered at various times by the late Bro. Thorp, and, since his death, by our Secretary, Bro. W. H. Riley, and by the late Lodge Editor, Bro. Macleod. This is amply borne out by a reference to the Transactions, July, 1899, where, in a foreword, W. Bro. Billson wrote: "The Founders looking backward note, with gratitude and pleasure, the success which has hitherto attended their labours. The Lodge has lived down those doubts and distrusts which assail, in its infancy, every association which strikes out from the worn and beaten track others are content to travel *and now rejoices in the support, sympathy and encouragement of distinguished Masons in many parts of the world.*" Two years later, in 1901, Bro. the Rev. H. S. Biggs, in his foreword, wrote: "The Lodge continues to prosper, *its name and fame have now reached to the Antipodes, and for the first time its*

membership extends to every portion of the globe. For this we are proud and thankful, though at the same time conscious of the responsibility which rests increasingly upon the Officers and Past Masters for continued effort and unwearied service in the work of Masonic study and research."

In addition to the papers read at the regular meetings of the Lodge, 159 miscellaneous papers on Masonic subjects, from various writers and other sources, have been printed and included with each volume of the Transactions from 1893 to 1941.

(2) *THE VARIETY AND RANGE OF THE SUBJECTS TREATED IN THE PAPERS.*

They may be classified as follows :—

Historical and Biographical	..	..	..	98
Symbolical	..	..	..	28
Philosophical and Ethical	..	..	..	50
Papers on Certificates, with Exhibition and Explanation	..	..	..	4
Poets and Freemasonry	..	..	..	9
Masonic Music with Illustrations	..	..	..	12
Miscellaneous	..	..	..	54

A total of 255 papers.

(3) *THE PUBLICATION OF VALUABLE MASONIC WORKS.*

A noteworthy incident in the year 1907-8 was the acquisition by the Lodge of the copyright of the whole of R. W. Bro. W. J. Hughan's Masonic works. The members of the Lodge felt highly honoured in thus becoming the literary legatees of so worthy and distinguished a Brother, whose writings have won him fame and distinction as a Masonic historian the whole world over. This announcement was made in 1908: "It is proposed to reprint some of these works as separate publications, for the education and advancement in Masonic knowledge of those members of the Craft who find it difficult, and in some cases quite

impossible, to obtain copies of the original issues, whilst some of the smaller works may, in due course, be re-issued as supplements to the Lodge Transactions."

In fulfilment of this proposal, the following three important works were published by the Lodge. "Origin of the English Rite of Freemasonry, especially in relation to the Royal Arch Degree," by W. J. Hughan, with Plates. 198 pages; 8vo. 1909. Cloth, gilt.

"The Jacobite Lodge at Rome, 1735-37," by W. J. Hughan. With a reproduction of the Minute Book and two facsimiles, with plates. 52 pages. 4to. 1910. Cloth, gilt.

"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.

As a memorial to the late W. Bro. John T. Thorp, the Lodge assumed the task of publishing his manuscript on "French Prisoners' Lodges," to do honour to a very great student of Masonry and the Principal Founder and first Worshipful Master of the Lodge.

(4) *REPRINTS OF OLD AND RARE MASONIC BOOKS.*

In the year 1906-7, it was proposed to issue, from time to time, reprints of portions of little known Masonic manuscripts, books and pamphlets, which were considered of sufficient interest, and which were not easily obtainable by the ordinary Masonic reader. The first of this series was issued as a Supplement to the Transactions in 1906-7, and comprises a portion of Prichard's "Masonry Dissected," published in 1730, and "A Defence of Masonry," published immediately afterwards. In the foreword to this volume Bro. Thorp says: "The latter is reproduced in full and in exact facsimile, but as objections might be raised to the

complete reproduction of the former, portions only are given, but these portions are from photographs taken from an original belonging to the Leicester Freemasons' Hall Library. These pamphlets are exceedingly rare."

The second volume was issued in 1918-19, with the title: "Bruin in the Suds." 1751. Bro. Thorp says: "This is perhaps the rarest of all Masonic pamphlets. Only one complete and perfect copy is known, from which this transcript is made, and which belonged to Bro. Thorp, although there are, it is believed, several imperfect copies in existence. The references to this pamphlet in the literature of the Craft are very few, it being virtually unknown to the great majority of Masonic writers."

The third volume was issued as a supplement to the Transactions in 1919-20, with the title: "The Free-Mason's Accusation and Defence." 1726. Here is an extract from Bro. Thorp's foreword: "The pamphlet here reproduced, is one of the oldest, as well as one of the rarest, of those dealing with the subject of Freemasonry, which appeared in the early part of the eighteenth century. Four editions were printed in 1726."

The little play, "Les Fri-Maçons. Hyperdrame. 1740." which forms Volume 4 of the Masonic Reprints, is a free translation, by W. Bro. R. E. Wallace-James. Although not printed until 1740, it is said to have been written, and ready for publication, as early as 1737. The author of the Play is unknown. It was one of the first, perhaps the very first, of a long series of dramas, comedies, romances, and other works of fiction, which were written by French and German authors during the 18th century, all dealing with the various phases of Freemasonry as practised on the Continent of Europe, during that period.

Volume Five, published by the Lodge in 1922, consists of two Masonic pamphlets, which were originally published

in the year 1768. Each was furnished with a very striking and unusual title, one being called "Freemasonry The High-way to Hell," and the other, issued as a reply, entitled "The Turn-pike Road to Happiness." Both were published anonymously, the former disguised as a sermon, with a text from the Book of Revelation. They are exceedingly rare, for which reason they were selected for reproduction. In his foreword, Bro. Thorp says: "Portions of the former pamphlet are so coarse, that some of the Brethren may be inclined to criticise its reproduction. But when it is remembered that without these, and similar reprints, Masonic students would remain in total ignorance of the infamous manner in which Freemasonry was caricatured and maligned in days gone by, and unaware of the many gross and cowardly attacks made upon the Order by wicked and malicious enemies, then it is hoped the reproduction will be considered as fully justified." In this volume Bro. Thorp added 14 pages to these two pamphlets.

The series of Masonic Reprints, Nos. 1 to 5, issued by the Lodge, was so well received, and the desire so widely expressed that the series should be continued, that another volume, No. 6, was published and distributed with the Lodge Transactions for the year 1922-23. The pamphlet selected for reproduction had for its title: "The Secrets of the Free-Masons Revealed *By a disgusted Brother.*" In his foreword, Bro. Thorp says: "It is a small octavo booklet of thirty-two pages, dated 1759. Six editions are believed to have been published. The first edition was probably issued in the year 1757, but unfortunately, no copy is preserved in any of the larger Masonic Libraries of England or America. The second edition, the one here reproduced (from the library of Bro. Thorp), followed in 1759, and of this, several copies are in existence, as well as a transcript in the "Masonic Magazine" of May, 1881. This pamphlet is one of a long list of so-called "exposures" which appeared in the eighteenth century, and must have caused much perturbation in the Lodges. Six pages of valuable historical

notes are added to the volume."

The Masonic Reprint for the year 1923-24—No. 7 of the series—consisted of the major portion of one of the rarest Masonic books, viz. :—"The Complete Freemason, or Multa Paucis for Lovers of Secrets." It is reprinted from a copy in the library of Bro. Thorp. In his foreword, Bro. Thorp says: "Why the book is so rare no one can say, but the fact remains that comparatively few Masons have ever seen a copy of the work. This curious book was issued without date, name of author and place of publication, but whilst the date, from internal evidence, can be fixed at 1763 or 1764, its author is still unknown, and will probably remain so. Whoever he was, Mason or non-Mason, Operative or Speculative, cleric or layman, he was neither a highly-educated man, nor well-versed in the history of the Craft. The book fairly bristles with errors, its orthography, punctuation and even grammar, leave much to be desired And yet, in spite of all this, it is well that Masonic students should be able to refer to the work, for which this reproduction amply suffices."

A pamphlet, entitled "A Master-Key to Freemasonry," published in 1760, was selected for Masonic Reprints No. 8, and presented as a supplement to the Transactions for the year 1924-25. This pamphlet was one of the long list of "exposures" which saw the light in the eighteenth century, and which now rank as Masonic curiosities, being eagerly sought by collectors. It is one of the rarest of its class, not more than a dozen copies being known. Two editions were published, both in the year 1760. It was the earlier edition which was reproduced and it was made from a copy in the Leicester Freemasons' Hall Library.

Masonic Reprints No. 9 of the series was issued as a supplement to the Transactions for the year 1925-26. It was a partial transcript of a Masonic manuscript, known by the name of "*Rite Ancien de Bouillon*," which purports to

be a Ritual, worked by the Brethren of a Lodge meeting at the "Ben Jonson's Head," Pelham Street, Spitalfields, London, about the year 1740. One copy made by the late Bro. Hughan is in the Leicester Freemasons' Hall Library, and it is from this copy that the transcript was made. In the year 1907, W. Bro. Thorp read a paper before the members of the "Quatuor Coronati" Lodge, No. 2076 London, with the title, "Freemasonry Parodied in 1754 by Slade's 'Free Mason Examined,'" a few extracts from the pamphlet being given to indicate its exceedingly curious character. Requests were received by Bro. Thorp from many quarters for a reproduction of this very rare pamphlet. Accordingly, a full photo-lithographic facsimile of the first edition—of which only two copies are known—was prepared and issued as Masonic Reprints No. 10, and presented with the Transactions for the year 1926-27. Several pages of notes by Bro. Thorp, giving the history of this and other "exposures," are given in this volume.

Continuing the series of reprints, which became so marked a feature of the annual publications of the Lodge, and which were so well received by Masonic students everywhere, the little-known and very rare "exposure" "Solomon in all his Glory" was selected for reproduction in 1927-28, as Reprint No. 11. The first edition was published in London in 1766. This edition is exceedingly rare, not more than half-a-dozen copies, some imperfect, being known. This was followed two years later by a second edition, with two extra plates. This edition is equally rare, and it is this edition which is now reproduced from a very fine copy in the library of Bro. Thorp. There are the usual foreword, historical notes and explanations by Bro. Thorp, also three plates.

Masonic Reprints No. 1, issued in 1907, consisted of two reproductions, the first being a few pages of Prichard's "*Masonry Dissected*" of 1730. From the year 1907 to 1928, there had been frequent requests for a full reproduction of

that rare and curious pamphlet. Masonic Reprints No. 12 was issued as a supplement to the Transactions in 1929, in response to those requests, the introduction to the 1907 transcript being reprinted together with six pages of Notes by Bro. Thorp.

The Chetwode-Crawley Manuscript was selected for reproduction in 1930, as Reprint No. 13. It dates back probably to the early years of the eighteenth century, and consists of five sheets of paper. The fourth sheet is reproduced in facsimile, in order to shew the character of the writing, and forms the frontispiece to the volume. Another plate faces page 27. There are 25 pages of historical notes and explanations by Bro. Thorp.

Masonic Reprints, No. 14, issued with the 1930-31 Transactions, consisted of a transcript and English translation of the oldest French Masonic "exposure" of which there is any knowledge. This is the "*Reception d'un Franc-Maçon*," the only known copy of which was in Bro. Thorp's library at Leicester. An English translation of this "exposure" is printed in a very rare pamphlet, entitled "*The Secrets of Masonry made known to All Men by S.P.*," published in London in 1738, a copy of which is in the Leicester Freemasons' Hall Library, and it was this translation from which the transcript was made.

My detailed description of this series of reprints is justified, I hope, by the pride that the Lodge takes in them, rivalling, as they do, the output of other famous Lodges of Research, and forming an unique commentary on the History and the Ritual of the Craft.*

In 1929, Bro. Thorp compiled a "Bibliography of Masonic Catechisms and Exposures," a copy of which was

* There are a few copies of these Reprints in stock, application for which should be made to the Librarians, Freemasons' Hall, Leicester.

presented with the Transactions of 1928-29. In the foreword, Bro. Thorp says : " Up to the present year (1928) no serious attempt has been made to compile a comprehensive list of those Masonic works which profess to disclose the ritual and ceremonial of a Lodge of Freemasons. Although bibliographies of other classes of Masonic literature have been compiled, this class alone seems to have been entirely neglected."

For the purpose of this Record, the description of these rare books, and the claims as to the number and condition of the copies in existence, was compiled from the Foreword accompanying each volume by W. Bro. J. T. Thorp. Since these claims were made, it is possible there may have been found more of these rare specimens, e.g. : "Bruin in the Suds" ; Bro. Thorp in his Foreword says : "Only one complete copy is known, from which this transcript is made [the copy in his own library], although there are, it is believed, several imperfect copies in existence." In a Foreword to Vol. I., Bro. Thorp says : "As this work is beset with numerous difficulties, known only to those who undertake it, it is hoped that the Brotherhood will make every allowance for shortcomings, and accept it in the true Masonic spirit."

(5) *THE COLLECTION OF VALUABLE BOOKS IN THE LIBRARY.*

In the History of the John of Gaunt Lodge, compiled by Bro. J. T. Thorp in the year 1896, we read :—

"1860. June 25th—The Freemasons' Hall Library was established, with a total of 80 books and 26 pamphlets, the following being the principal donors :—St. John's Lodge, 10 books ; John of Gaunt Lodge, 33 books and 3 pamphlets ; Dr. Geo. Oliver, 9 books and 10 pamphlets ; Bro. W. Kelly, 13 books and 18 pamphlets. This is now one of the best Masonic Libraries in the Provinces."

The collecting of books for the Leicester Freemasons' Hall Library received a new impetus from the year 1892, when this Lodge was consecrated. From 1891 to 1893, the additions to the Library amounted to 124 volumes ; to May, 1894, 82 volumes were added ; to July, 1895, 63 volumes were added ; to July, 1896, 42 volumes were added ; to July, 1898, 115 volumes were added. Since 1898, there

has been a steady annual increase in these additions, either by purchase, gifts or bequests until, in 1942, we possess one of the most valuable Masonic libraries in the Provinces, consisting of no fewer than 3,500 volumes.

An interesting paper was read on January 24th, 1938 by our Joint Librarian, W. Bro. A. J. S. Cannon, P.M. 523, 2429, 4874, P.P.S.G.W., on "Rare and Interesting Books in the Leicester Freemasons' Hall Library." In this paper he said: "Our Masonic Library has, in addition to these old books, hundreds of volumes of more recent date, including those lately published, and treating of every aspect of Masonry. The Province in general, and this Lodge of Research in particular, may rightly be proud of its collection and its setting."

As a sequel to the Paper above-mentioned, I will call attention to a brochure issued as a Supplement to the Lodge Transactions for the year 1937-38, entitled "A List of the Old and Rare Books in the Library of the Freemasons' Hall, Leicester." It is published at 2s. 6d. and can be obtained on application to the Secretary or Librarian.

Mention must be made of the skilful way in which Bro. Cannon has arranged and classified the whole of the books in the Library, a work which required a great amount of time, patience, ability and devotion. The work of Bros. W. H. and H. G. Riley, in compiling such excellent catalogues of the books and curios, is gratefully acknowledged.

(6) *THE COLLECTION OF OLD CERTIFICATES AND APRONS.*

Our collection of Certificates is one of the most extensive and valuable in the country. Among them will be found certificates of every description. I can name only a few in this paper.

Grand Lodge of England (Moderns). "Three Graces." Faith, Hope and Charity, of which there were three varieties.
 Grand Lodge of England. "St. Pauls" (four varieties).
 " " " (Antients) "Universis" (3 varieties).

"Universis" was so named after the first word on the Certificate. The earliest certificate of this class (Antients "Universis" 1762-1793) known to be in existence belongs to the Freemasons' Hall Museum, Leicester; it is wholly written on parchment, $7\frac{1}{2} \times 4$ inches, the first six lines being in Latin, the remainder in English. Among many others this is a certificate of outstanding value and importance; it was issued to William Licquorich, 10th September, 1764. An illustration of this certificate can be seen in the 1897-98 Transactions. Among other certificates we have:

Grand Lodge of England (Antients) "1st Angel" (three varieties).

Grand Lodge of England (Antients) 2nd Angel."

" " " (United) "St. Pauls."

" " " (United) 3 Pillars" (fourteen varieties).

Grand Royal Arch Chapter (Moderns).

" " " " (Antients).

Grand and Royal Chapter of R.A. (United) 1st Gloria.

Supreme Grand and Royal Chapter of R.A. 2nd Gloria.

Grand Lodge of Mark Masters.

Private Lodge (English Moderns).

" " (English Antients).

" " Scotch and Irish.

Prior to the Union, 1813, many Private Lodges issued certificates of membership dated as far back as 1765. Grand Lodge prohibited their issue at the Union.

There are, in addition, a large number of French certificates, including Certificates of Masonic Baptism granted by a French Lodge in 1836. In the 1930 Catalogue of Masonic Certificates in the Freemasons' Hall Library, compiled by Bros. W. H. and H. G. Riley, there is a list of 436 certificates, to which must be added a list of 158 in the "Thorp" Bequest.

APRONS.

To trace the evolution of the Masonic Apron as now worn, from the old Operative Mason's apron is a very interesting study, the changes have been gradual but marked—the varieties many. We have, in our Museum, 58 aprons. Among the old or obsolete specimens are a large leather apron made from one skin, narrow light blue ribbon, square on flap, leather strings, early 18th century. A large leather apron, engraved two pillars, three Graces, triangle under flap, bound purple ribbon, Robt. Newman's design. These two, with six others, are very rare. Other specimens include :—large linen ; the "Moirá" apron ; large satin ; large black leather ; leather, tartan velvet trimming and flap, Scottish. Some very rare foreign aprons :—small leather, satin and silk.

(7) *THE COLLECTION OF VALUABLE MASONIC CURIOS IN THE MUSEUM.*

A valuable and instructive item on the agenda of the Lodge meetings has been the exhibition and explanation of Masonic curios. Bro. Thorp undertook this duty until the 23rd November, 1931. That was the last occasion we had the opportunity to come under the spell of his delightful personality and intellectual gifts. This feature on the agenda has, since the decease of Bro. Thorp, been performed by our Secretary, W. Bro. W. H. Riley, F.R.I.B.A., P.M. 2429, 3448, P.J.G.W., Leics. and Rutland, and the Librarians, W. Bro. G. B. Ellwood, P.M. 2429, 3448 and 4088, P.P.J.G.W. and W. Bro. A. J. S. Cannon, P.M. 523, 2429, 4874, P.P.S.G.W. The total number of these exhibits amounts to 2,169. They may be classified as follows :—

Plates, Photographs, Prints and Engravings	..	582
Certificates	.. .. .	407
Aprons	.. .. .	254
Jewels	.. .. .	215
Gifts to the Lodge after exhibition	..	258
Medals	.. .. .	48

Manuscripts	48
Seals and Impressions	37
Miscellaneous, such as Watches, Glass, Pottery, Lodge Summonses, Play Bills, Banquet Bills	320

GIFTS AND BEQUESTS TO THE LODGE.

The Lodge of Research has been fortunate in being the recipient of many gifts, the valuation or replacement of which would be utterly impossible. The first of these was the late Bro. Kelly's Bequest. Bro. Kelly was D.P.G.M. of this Province in 1852, and was appointed Prov. G.M. in 1870.

This bequest comprised 22 certificates, 7 jewels, 13 books and various articles including Bro. Kelly's M. M.'s apron; two firing glasses, Lodge of Temperance, 281 and 198, dated 1830; two bronze medals, sundry photographs, etc.

The late W. Bro. F. H. Pochin had a very fine collection of Masonic books and curios, and one of considerable value. This collection had been bequeathed to Bro. Brian Everest, a nephew of Bro. Pochin, who generously permitted Bro. Thorp to select some items as a gift to the Leicester Freemasons' Hall collection and as a memorial to Bro. Pochin. Among these items were six copies of the Book of Constitutions of various dates from 1738 to 1827, all perfect copies; A Freemasons' Pocket Companion, 1735, London; Preston's Illustrations of Masonry, 1772; three Sunderland Masonic jugs; one Leeds Masonic mug; large China bowl, with Masonic emblems; drinking glass; firing glasses; two silver watches with Masonic emblems on dial; four silver jewels, one apron and two certificates.

Of the "Thorp Bequest," our late Editor, W. Bro. Macleod, in a Foreword to "A List of the Old and Rare Books in the Library of the Freemasons' Hall, Leicester," says:—

“ Our Founder, W. Bro. J. T. Thorp, united to a
 “ reverence for the history and symbolism of the Craft
 “ a well-earned leisure which, in his later years, allowed
 “ him to seek, and a competence which made it possible
 “ to acquire, many objects of Masonic interest. Our
 “ Lodge, the creation of his own interest and foresight,
 “ became the child of his affection, and the inheritor
 “ of most of his Masonic treasures. The opportune en-
 “ larging of our Masonic Hall provided a home for his
 “ bequest of a wonderful library of rare books and
 “ hundreds of objects of interest, such as documents,
 “ certificates, jewels, regalia, pictures, pottery, which
 “ few—if any—Provinces can equal. W. Bro. A. J. S.
 “ Cannon, Joint Librarian, devoted many months of close
 “ attention to the arrangement and classification of these
 “ many hundreds of rarities.

LESSONS OF THE PAST.

Bacon has said : “ A wise man will make more oppor-
 tunities than he finds.” Acting upon this maxim, it seems
 opportune to consider whether we can learn any useful
 lessons from the past. The objects of the Lodge were
 clearly stated in the earlier part of my paper, and this
 appears to be the most suitable place to discuss the question
 as to whether those objects have been attained. I would
 draw your attention to the order in which these objects
 appear. I suggest that the third object is misplaced. It
 should take *second* place, being the natural corollary of the
first object. Thus : “ To provide a centre and bond of
 union for Masonic students and Brethren of literary tastes.”
 In what manner is this object to be attained ? Surely, we
 may infer, “ To attract and interest Brethren by means of
 papers upon the history, antiquities and symbols of the
 Craft, in order to imbue them with a love for Masonic
 Research.” These are the two main objects for which
 the Lodge was formed. Number two, transposed to number
 three, “ To provide and encourage an exemplary rendering

of the Masonic Ritual and Ceremonies," will then fall into its rightful place.

I have endeavoured to shew that the Lodge has faithfully performed its duties in relation to the two principal objects for which it came into being. Let us consider the third object. "To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies."

This has been done in two ways, (a) theoretically, by the reading of papers bearing upon the history of the Ritual, and by papers upon the symbolic meaning and conduct of the ceremonies; and (b) practically, by exhibitions of ceremonial working.

Remembering the dignity and high importance of Masonry, and the fact that all the "Inner Circle" members are Past Masters, the Worshipful Master of this Lodge has the *right* to expect from his Officers a *strict* performance of their duties, particularly as regards the "*exemplary rendering of the Masonic Ritual,*" as well as a "regular attendance during the time for which they are appointed." In this connection, I wish to eulogize the work performed by the "Union Lodge of Instruction," of which, several of our members are Preceptors. At its meetings the ceremonies belonging to Craft Masonry are worked, including the Lectures, Charges, Sections, etc.

In the past there has been an impression that the *young Mason* is not eligible for membership, and that the Lodge is so exclusive that it would be presumptuous on *his* part to venture within its portals. I need scarcely say how erroneous are these impressions. I will refute this fallacy by quoting from the regulations of the Correspondence Circle. "All Master Masons in good standing, whether members of Lodges in this Province or elsewhere, are eligible for membership of the Correspondence Circle. They shall

be entitled—(1) to have posted to them, as issued, the summonses convoking the meetings of the Lodge. (2) To be supplied, gratis, with the Annual Transactions of the Lodge. (3) To attend the meetings of the Lodge. (4) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.” Every member of both Circles can use his influence in dispelling these false impressions by recommending Master Masons to join the Correspondence Circle. The regulations should be printed, with an application form for membership attached as a tear-off slip. This accusation of exclusiveness has not been confined to young Masons only; I have heard it expressed at various times for many years past. Looking back, the question arises—is that criticism justifiable? Before I endeavour to answer it, we must remember that there are Masons to whom the history, philosophy and symbolism of the Craft makes little or no appeal. To such, there may have been a suspicion that the Lodge was exclusive. Indeed, it was, but not in the sense imputed; it was zealously performing the duties for which it was formed. The jewels of Freemasonry were there for those who were inclined to seek for them. It cannot be denied that the Lodge and membership thereof has been jealously and sedulously guarded in the past, and if there is a shred of justification for this criticism, it may be found in the fact that for many years its affairs were retained in the custody and under the control of the same few men. In the year 1931-32 the Lodge suffered grievous losses by the death of Bro. M. D. R. Richardson, the W.M., in December, 1931; then on March 15th, 1932, of our founder and leader, W. Bro. J. T. Thorp, who had been Lodge Editor for 38 years; then on August 8th, of W. Bro. the Rev. H. S. Biggs, Chaplain and Treasurer for 20 years; and lastly, on the 2nd September, of W. Bro. H. J. Grace, Secretary for 23 years. The result of these losses was recorded by our late Lodge Editor, in a circular dated October, 1932, sent out with the Transactions, in which he said: “Many matters with which our Brothers had been conversant are difficult

for a newly appointed Lodge Editor and Treasurer to grasp in detail. Many were left in some unavoidable confusion." If one or two younger members had been given the opportunity to become acquainted with the Secretarial, Financial, and Editorial duties, an immense amount of anxiety and needless work for three or four years would have been spared. The lesson is obvious.

On the 23rd January 1939 W. Bro. S. J. Fenton P.P.G.W. Warwick, and at that time W. M. Quatuor Coronati Lodge No. 2076 gave a lecture on "Lost Lodges and Lost Lodge Properties." In that lecture he had some interesting things to say concerning "Lost Lodge Properties" with special reference to Minute Books. It may not be generally known that one of the Minute Books of this Lodge is missing. When W. Bro. W. H. Riley became Secretary of the Lodge in 1933 he soon discovered this loss. Although he has searched diligently time and again in every likely and unlikely place on our premises his efforts are unrewarded. May this loss lead us to guard with infinite care our Lodge property and to make an annual inventory.

WHAT OF THE FUTURE?

There are many members of Lodges in this Province who have not heard of the Lodge of Research nor of its work. There are some Masters of Lodges who have but a confused notion of its value to the good of Freemasonry.

The Worshipful Master has set an example this year and has done a considerable amount of propagandist work by attending the Craft Lodges. On many occasions he has asked the permission of the presiding Worshipful Master to explain to the Brethren the objects and aims of this Lodge. That permission has been freely and readily given and the appeal has met with excellent results. Our duty is plain. We *must bring* the claims and advantages of membership to the Brethren, not wait for them to come to us. We have

much to offer, let us not be backward in advertising the good things we have to dispense. Such effort would be cumulative in its effect on the future work. The Transactions are limited in their extent by the cost of production ; it will therefore be clearly seen that by increasing the membership of the Correspondence Circle all will benefit by the enhanced value of our publications. Let it be the aim of every member to secure at least one new member of the Correspondence Circle each year.

It would be well to consider whether we can make our meetings more attractive and helpful ; if so, in what way ?

I suggest that one meeting each year should take the form of " Questions and Discussions " this meeting to be allotted to the young Mason for the elucidation of certain problems of interest to him. For this purpose, questions should be sent to the Secretary at least one month prior to the meeting, in order that a suitable member may be chosen to give the answer. This has been done on two occasions—January 22nd, 1906, when the evening was set apart for questions and answers. Bro. W. J. Hughan had promised to send replies to all questions sent to the Secretary. Twenty-one questions were sent on to Bro. Hughan, who forwarded answers in time for the Meeting. Again, on January 26th, 1931, seven questions were sent in. These were answered by five members of the Lodge—W. Bros. Ellwood, Hyde, Potts, Haines and Riley.

No doubt such meetings, separated as they were by twenty-five years, proved to be of considerable interest, but, if it was an annual feature, I think the anticipation of such a meeting would not only attract and interest, but would imbue many Brethren with a love for Masonic Research. The idea might well be extended to Brethren of the Correspondence Circle living in remote parts of the world, who would be invited to send in their queries to the Secretary, then, at a meeting in the following year, a night could be set apart for answering them in the

Lodge, and the Circle member would see his reply in the Transactions in addition to receiving a short reply from the Secretary direct.

Questions from our Brethren overseas would, no doubt, be of considerable interest to us, and would further strengthen "the bond of union for Masonic Students and Brethren of Literary tastes."

The future success of the Lodge and its maintenance depend, to a large extent, upon the members of the "Inner Circle." All candidates for full membership should be drawn from the Correspondence Circle and exhibit certain Masonic literary attainments. As a qualification, the Permanent Committee might require a candidate to submit to the Literary Committee a paper on any Masonic subject, selected by himself or by the Worshipful Master. If approved, the Candidate would be invited to read his paper at an ordinary meeting of the Lodge.

We must realise how great is the honour of admission to full membership, and still greater of being installed as Master of the Lodge of Research, with its fine record and high standard; therefore, it is not asking too much of any candidate to prove his worthiness and qualification. "Everything in life worth having has to be paid for, and the noblest things demand the highest price."—(*J. E. Biss*).

Still looking to the future and the continuity of our work, could not a number of our members offer themselves as specialists in one or other department of Masonic Study and Research? *e.g.*, two or more would specialise in the History of the Craft, another group on Symbolism, still another on Philosophy and Ethics, etc. By such a method, the varying sections of research and the labour of its pursuit would be evenly distributed, the advantage to the Lodge would be immeasurable, the seed thus sown would bring forth a rich harvest, and would ensure the precious heritage being handed down "pure and unsullied as we have received it."

Let us then once more take as our own, the quotation from Goethe's "Mason Lodge" :—

"The Future hides in it
 Gladness and sorrow ;
 We press still through,
 Nought that abides in it
 Daunting us—onward !

 Here is all fulness
 Ye brave, to reward you ;
 Work, and despair not."

In writing this record, I have learned much of great value. In my closing remarks let me add a few words of appeal.

Masonic Research is not the monopoly of the few, but the privilege of the many. Our aim is the dissemination of Masonic knowledge in its *widest* sense. It is the duty of every member to dedicate himself to the special purpose for which this Lodge stands ; each one can make some contribution. The Lodge will continue to thrive only through the devotion, enthusiasm and sacrifice of its members.

We are the inheritors of a great and noble tradition, a magnificent library, and a collection of Masonic rarities of which any Province might well be proud. Most of these have been bequeathed to us by our late illustrious founder and leader, and by other learned and generous Masons. I appeal to you, my Brethren, to be worthy of the great inheritance that has provided the means whereby Masonic knowledge may be further increased, so that we in our turn may hand on the torch to those who may be inspired to pursue the great work of Research, still glowing with a shining light.

May the G.A.O.T.U. bless our work in the future as in the past.

APPENDIX I.

A COMPLETE LIST OF PAPERS WITH NAMES OF
THEIR AUTHORS.

1892-3	"Mediæval Masonry"	J. T. THORP
	"An Old Clearance Certificate"	REV. H. S. BIGGS
	"Extinct Leicestershire Lodges"	J. T. THORP
	"The Pompeii Mosaic"	W. H. STAYNES
	"A Freemasons' Lodge, its Form and Extent"	F. W. BILLSON
1893-4	"Evidences of Freemasonry in the Plays of Shakespeare"	J. T. THORP
	"Masonic Music"	DR. W. H. BARROW
	"The Folk-lore of Freemasonry in connection with the Master Mason"	G. W. SPETH
	"Lord Rancliffe"	J. T. THORP
1894-5	"The Continuity of British Freemasonry—A Retrospect of Five Centuries"	W. J. HUGHAN
	"Freemasonry, its Origin and Purpose"	F. W. BILLSON
	"English Grand Lodge Certificates"	J. T. THORP
	"History of our Ritual"	R. PRATT
1895-6	"Origin and History of the Three Degrees in- cluding the R.A. 1717 to 1817"	W. J. HUGHAN
	"Masonic Degrees of 1723"	W. H. STAYNES
	"Gilds, their Origin and Development"	J. J. W. KNOWLES
	"The Worshipful Masters' Jewels, and some Obsolete Symbols of the Craft"	R. B. STARKEY
1896-7	"Distinguished Leicestershire Freemasons of the 17th and 18th Centuries"	J. T. THORP
	"Masonic Literature"	G. W. BAINE
	"Cagliostro, the Masonic Impostor"	L. STAINES
	"Freemasonry in the 17th Leicestershire Regi- ment of Foot"	G. NEIGHBOUR
	"Masonry, Operative and Speculative"	REV. H. S. BIGGS
1897-8	"Some Aspects of Early English Freemasonry (Esoteric)"	J. LANE
	"Masonic Ritual and Ceremonies"	F. W. BILLSON
	"Grand Lodges of England"—1st Part	R. PRATT
	"The Provincial Grand Masters of Rutland, 1776 to 1823"	J. T. THORP
	"The Christian Element in Ancient Freemasonry"	R. B. STARKEY
1898-9	"Tylers and Tying"	H. SADLER
	"The John T. Thorp MS. (Addendum by W. J. Hughan)"	J. T. THORP
	"Laurence Dermott"	F. W. BILLSON
	"The 'X' and 'Y' of Freemasonry"	J. J. W. KNOWLES
1899- 1900	"Recent Discoveries concerning Freemasonry— its Early History, and the Origin of Addi- tional Degrees"	W. J. HUGHAN
	"The Triads of Freemasonry"	REV. H. S. BIGGS
	"Lessons from the Sequence of the Degrees"	F. W. BILLSON
	"Grand Lodges of England"—2nd Part	R. PRATT
	"The Life and Career of the Rev. Wm. Dodd, L.L.D., Grand Chaplain, 1775-6"	L. STAINES

1900-1	"References to Freemasonry in Early Printed Books"	J. T. THORP
	"The Landmarks of Freemasonry"	F. W. BILLSON
	"An Attempt to Fix the Date of the Union of Speculative and Operative Masonry"	REV. H. S. BIGGS
	"Some Papal Pronouncements against the Fraternity of Free or Speculative Masons and Some Historic Events and Conditions Apparently Provocative Thereof"	J. J. W. KNOWLES
	"Freemasonry: its Traditions, Ritual and Teachings"	E. V. GREATBATCH
1901-2	"Some Points of Difference between English, Scottish and Irish Freemasonry"	L. STAINES
	"Masonic Clothing"	F. J. W. CROWE
	"The Origin of Freemasonry Solved by the Spirit of an Ancient Egyptian, through a Spiritualistic Medium"	R. B. STARKEY
	"Freemasonry and its Influence on a Man in Relation to his Fellow-men"	G. D. POTTS
1902-3	"Robert Burns and his Masonic Poems"	L. STAINES
	"The Patron Saints of Masons"	F. W. BILLSON
	"The Sesquicentennial of Washington's Initiation into Freemasonry"	C. E. MEYER
	"Craft Ritual. (1) Uniformity of Ritual; (2) Practical Points of the Working Tools"	W. B. HEXTALL
	"Masonic Musicians and Music"	W. H. GRIFFITHS
1903-4	"On the Seven Liberal Arts and Sciences from the Ahiman Rezon of 1787" (Poem)	E. A. T. BREED
	"Masonic Tracing Boards"	F. G. BELTON
	"Some Masonic Symbols and their Probable Origin"	L. STAINES
1904-5	"Benjamin Franklin"	REV. H. S. BIGGS
	"Rite of Circumambulation"	J. M. DAW
	"Browning and Freemasonry"	CANON SANDERS
	"Thoughts after a Visit to Eleusis"	W. H. JONES
	"Eight Centuries of Freemasonry in Norfolk"	W. H. JONES
1905-6	"The Cathedral Masons"	J. T. THORP
	"Masonic Convivialities"	R. SMAILES
	"King Solomon's Temple and the Story of the Third Degree"	J. T. THORP
	"Irregular Makings and Clandestine Lodges"	A. J. GOODE
	"Freemasonry in Argentina"	W. J. HUGHAN
1906-7	"Additional Masonic Degrees worked in England"	C. A. BROCKAWAY
	"The Iron-worker and King Solomon"	S. TAYLOR
	"Village Freemasonry a Century Ago"	F. W. BILLSON
	"Freemasonry in Bacon's 'New Atlantis'"	W. B. HEXTALL
	"Some Fugitive Masonic Verse"	ARCHDEACON CLARKE
1907-8	"Old Masonic Certificates"	DR. J. JOHNSTONE
	"The History of Freemasonry"	J. T. THORP
	"Some Interesting Masonic Relics"	A. GARDINER
	"Symbols and Words of the First Degree"	G. W. BAIN
	"The Early Literature of Freemasonry"	E. H. DRING
1908-9	"Landmarks in the History of the Legends of Freemasonry"	S. P. PICK
	"The Guild Merchants and other Guilds and Freemasonry"	

	"Notes from the Early Proceedings of 'The Old King's Arms' Lodge, No. 28"	H. HYDE
	"Interesting Items from the Early Records of 'St. Paul's' Lodge, No. 43"	G. D. POTTS
	"William Hogarth and Freemasonry"	W. B. HEXTALL
	"Freemasons' Hall, Leicester"	J. T. THORP
1909-10	"Some Past and Passing Customs of the Freemasons"	J. T. THORP
	"The All-seeing Eye"	W. W. COVEY CRUMP
	"Guild Masonry"	C. E. STRETTON
	"Colours in Freemasonry"	F. J. W. CROWE
	"Colours in Freemasonry"	W. W. COVEY CRUMP
	"Louis Jean, French Prisoner and Freemason"	J. T. THORP
1910-11	The Admission of Visiting Brethren to Private Lodges"	T. F. PEARSE
	"Notes on the Proceedings of the Grand Lodge of Massachusetts"	REV. H. S. BIGGS
	"Some Masonic Relics"	J. T. THORP
	"The Temple of Solomon"	J. YOUNG
	"Some Incidents in the History of the Provincial Grand Lodge of Leicestershire and Rutland"	F. W. BILLSON
1911-12	"Operative Freemasonry"	C. E. STRETTON
	"History and Symbolism of the Third Tracing Board"	W. W. COVEY CRUMP
	"Operative Free Masons and Operative Free Masonry"	DR. T. CARR
	"A Masonic Triad. Preston—Hutchinson—Oliver"	W. B. HEXTALL
1912-13	"The Perfect Ashlar. Its Symbolic and Ethical Teaching"	REV. J. T. LAWRENCE
	"Freemasonry as Illustrated on the Walls of the Freemasons' Hall, Leicester"	F. W. BILLSON
	"The Office of Grand Steward"	A. COLE
	"Freemasonry; Cleanings from the Past"	J. T. THORP
	"Notes on the Leicestershire and Rutland Masonic Calendar"	REV. H. S. BIGGS
1913-14	"The Second Tracing Board. Its Symbols and Symbolism." Part I.	W. W. COVEY CRUMP
	"The Bibles of Lodges No. 279 and 523. How and why they differ"	J. YOUNG
	"Hiram Abiff and the Temple Workmen"	J. T. THORP
	"The Master's Chair used in the Trinity Lodge, No. 234"	F. FOSTER
	"The Masonic Union of 1813"	F. W. BILLSON
	"The Second Tracing Board. Its Symbols and Symbolism" Part II.	W. W. COVEY CRUMP
1914-15	"Evolution of the Masonic Year Book"	J. T. THORP
	"The Masonic Poem of 1390 circa."	R. H. BAXTER
	"Some of the Treasures in the Grand Lodge Museum"	DR. W. HAMMOND
	"Some Observations on the Scriptural References in our Ritual"	J. YOUNG
	"The Masonic Tabernacle"	REV. J. T. LAWRENCE
1915-16	"Musical Freemasons"	R. NORTHCOTT
	"Thou shalt not make unto thyself any Graven Image"	A. C. MASON

	"Masonic Music and Musicians of the Province of Leicestershire and Rutland"	W. J. BUNNEY
	"Summary of Papers on the Three Great Lights in Freemasonry"	C. W. FRANCIS
	"A Lecture on the Two Pillars at the Porchway Entrance of K.S.T."	J. T. THORP
	"The Humbling and Gladdening Power of Research"	H. T. HAYMAN
1916-17	"Our System of Masonic Symbolism"	W. W. COVEY CRUMP
	"The Great and Invaluable Privileges of Freemasonry"	H. BURROWS
	"The Provincial Mark Lodge of Leicestershire and Rutland"	REV. H. S. BIGGS
	"The Religion and Ethics of Freemasonry" ...	J. T. THORP
	"Symbolic Freemasonry, what is it? Whence its origin? And what of its purpose?" ...	F. FOSTER
1917-18	"The Lodge of Research, 1892-1917"	J. T. THORP
	"The Allegory and some Analogies"	A. C. MASON
	"Egyptian Mysteries and English Masonry" ...	W. W. COVEY CRUMP
	"An Angle of 90 Degrees or the Fourt Part of a Circle"	W. H. BARROW
	"The Provincial Grand Mark Lodge of Leicestershire"	REV. H. S. BIGGS
1918-19	"The Comacine Masters & Gothic Architecture" ...	W. W. COVEY CRUMP
	"Some Treasures of the Grand Lodge Museum" ...	DR. W. HAMMOND
	"Mozart, the Musician and the Mason"	W. J. BUNNEY
	"A Chapter from the History of the Howe and Charnwood Lodge, 1007"	F. G. FLEEMAN
	"Are we making Masons too fast?"	J. C. BURTON
	"Long Distances"	J. HAWTHORN
	"William Van Oranje Lodge No. 118"	J. T. THORP
1919-20	"History and Symbolism of the First Tracing Board"	W. W. COVEY CRUMP
	"The Square, its History and Morals"	F. G. KIRKBY
	"Augustus Frederick, Duke of Sussex, 1773-1843" ...	W. B. HEXTALL
	"A Sprig of Acacia"	W. M. CHEESMAN
	"Jerusalem and the Temple Area"	D. S. E. ATKINSON
1920-21	"What does Freemasonry stand for?"	J. T. THORP
	"The Legend of the Third Degree"	R. RACE
	"Some Account of the William Van Oranje Lodge No. 118 (N.C.), now No. 3976 (E.C.)" ...	REV. H. S. BIGG
	"Is Freemasonry Selfish?"	S. F. HERBERT
	"The Masonic Significance of Mozart's Opera, 'The Magic Flute'"	W. J. BUNNEY
	"What is a Lodge of Freemasons?"	A. ROSE
1921-22	"Some Aspects of French Freemasonry"	H. C. LAFONTAINE
	"The Duty of a Freemason"	H. J. GRACE
	"Patron Saints, Patrons and Founders"	L. VIBERT
	"Excerpts from the Records of the Westminster Keystone Lodge No. 10"	G. D. POITS
	"The Nature and Purpose of the Masonic Order" ...	F. FOSTER
1922-23	"Masonic Music, with Examples"	W. J. BUNNEY
	"Addressing an Assembly"	A. ROSE
	"Masonic China and Glass"	J. C. WALLIS
	"Tubal Cain and Jephtha"	W. W. COVEY CRUMP
	"Freemasonry, a Retrospect and a Prospect" ...	W. J. SPRATLING

1923-24	"On Masons' Marks in Particular and Mediæval Craftsmen's in General"	W. N. CHEESMAN
	"Aspects of Freemasonry"	J. H. HAWTHORN
	"Freemasonry before Grand Lodges"	L. VIBERT
	"The Livery Companies of London"	J. H. MORTON
	"Freemasonry in the U.S.A."	R. I. CLEGG
1924-25	"Some Notes on French Prisoners' Lodges" ...	W. WONNACOTT
	"The Origin and Antiquity of Masonry" ...	J. T. THORP
	"Some Lesser Known Masonic Music" ...	W. J. BUNNEY
	"Acacia or Cassia"	W. W. COVEY CRUMP
	"The Company of Masons of the City of London" I.	G. W. DAYNES
1925-26	"The Virtue of Charity"	N. K. LEE
	"Development of the Trigradal System" ...	L. VIBERT
	"The Temple of Solomon"	E. R. J. BIGGS
	"The Company of Masons of the City of London" II.	G. W. DAYNES
	"The Provincial Grand Masters of Leicestershire and Rutland"	F. G. FLEEMAN
1926-27	"Masonic Emblems and Symbols in Freemasons' Hall, Leicester"	J. T. THORP
	"Was Robert Southey a Freemason?"	W. J. WILLIAMS
	"Practices and Customs of the American Craft" "Freemasonry in the Leicestershire 17th Regi- ment of Foot"	J. H. TATSCH
	"Masonic Fire and Firing: Whence it came and what it means"	W. THOMAS
1927-28	"The Masonic Activities of Robert Burns" ...	J. T. THORP
	"Goethe as a Freemason"	A. FROST
	"Why English Freemasons may not visit any Lodges in France except those of Grande Loge Nationale et Independente"	H. C. LAFONTAINE
	"Some Notes on the Second Degree"	N. S. H. SITWELL
	"What a Non-Mason might know about Free- masonry"	J. T. THORP
1928-29	"The Early Years of the Grand Lodge of England"	REV. J. JOHNSON
	"Operative Masonry and its relation to Specu- lative Masonry"	G. W. DAYNES
	"Sir Christopher Wren, a Wonderful Mason" ...	W. H. RILEY
	"Some Thoughts on the Evolution of Free- masonry"	E. J. LIDDARD
	"Synopsis of a Paper—'Ancient Custom'" ...	G. B. ELLWOOD
1929-30	"The Working Tools"	REV. R. A. ROSTRON
	"Candidates for Freemasonry and their Pro- posers"	H. HYDE
	"Masonic Allusions in Kipling's Works" ...	J. T. THORP
	"Masonry Universal"	A. L. MACLEOD
	"Masonic Music"	G. D. POTTS
	"Some Historical Notes on Mark Grand Lodge, etc."	W. J. BUNNEY
1930-31	"Some of the Things I think and feel about Free- masonry"	REV. H. S. BIGGS
	"'Out of Work' Freemasons"	H. D. BARNETT
	"The Infirmities of Age as represented in Masonic Symbolism— <i>EccI. xii., 1-7</i>	J. T. THORP
		REV. A. W. PARSONS

	"Questions and Answers"	
	"Names of some Leicester Lodges and their Mottoes"	A. L. MACLEOD
	"The Jewels of the Worshipful Master, and the Past Masters"	J. T. THORP
1931-32	"Some Notes on the Life of W. Bro. Kelly, P.P.G.M. of Leicestershire and Rutland"	M. D. R. RICHARDSON
	"Pillars, their Origin and Evolution. Their Place in Masonry and their Symbolism" I.	W. H. RILEY
	"Pythagoras : His Philosophy and its references to the Craft"	T. C. THORPE
	"The Symbolism of the M.M.'s Apron"	J. T. THORP
	"Pillars, their Origin and Evolution. Their place in Masonry and their Symbolism" II.	W. H. RILEY
	"The Hon. Mrs. Aldworth, the Lady Free- mason"	G. B. ELLWOOD
1932-33	"Advancement in Masonic Knowledge"	W. H. RILEY
	"Plants and Trees : Their Symbolism and Masonic Significance"	W. H. RILEY
	"Bro. Charles Dibdin's 'Masonic Pantomime, Harlequin Freemason'"	W. J. BUNNEY
	"Symbols and Emblems in the Masonic Temple at Leicester"	W. H. RILEY
	"Gematrial Kabalism in Freemasonry"	W. W. COVEY CRUMP
1933-34	"Ancient Guilds and their Effect on Masonry"	G. B. ELLWOOD
	"Masons' Marks"	W. H. WOOD
	"A Survey of Masonic Research"	L. VIBERT
	"Brotherhood"	G. D. POTTS
	"A Pilgrimage through the Ages"	W. H. RILEY
1934-35	"A Psychological Aspect of Freemasonry"	A. J. S. CANNON
	"The Sign of a Fellow Craft"	G. B. ELLWOOD
	"Early Days of Freemasonry in Leicestershire and Rutland"	C. BLAND
	"Freemasonry and Contemplative Art"	W. J. BUNNEY
	"Mark Masonry and its Relation with the Craft and Other Degrees"	J. T. COOPER
	"A Description of Plaster Casts of some Carving from Peterborough Cathedral"	W. H. WOOD
	"The Centenary of Freemasonry in Loughbor- ough"	F. G. FLEEMAN
1935-36	"The Vehme Gericht, a Secret Society of the Middle Ages"	A. L. MACLEOD
	"Vestiges of Early Days"	L. VIBERT
	"Freemasonry and the French Revolution"	J. E. YARNALL
	"The Pythagorean Proposition and our P.M.'s Jewel"	W. W. COVEY CRUMP
	"Ancient Ritual"	G. E. PHIPPS
1936-37	"Symbols"	W. H. COTTON
	"The Connection between Speculative and Oper- ative Masonry"	W. H. WOOD
	"The Three Degrees"	W. H. RILEY
	"The Superstructure"	E. H. STORK
	"The Early Georgian Princes and Freemasonry"	F. G. FLEEMAN
1937-38	"The Royal Arch Degree"	W. R. BRIDGER
	"Some Thoughts on Freemasonry and a Call"	W. H. RILEY
	"Rare and Interesting Books in the Leicester Freemasons' Hall Library"	A. J. S. CANNON

	"The Candidate and the First Degree" ...	L. VIBERT
	"The History of Tracing Boards" ...	G. B. ELLWOOD
1938-39	"The Working Tools, their Beauty and Import"	J. T. THORP
	"The Mason Word"	D. KNOOP
	"Lost Lodges and Lost Lodge Properties" ...	S. J. FENTON
	"Mithras and Mithraism"	W. E. HALL
	"The Origin and Development of Masonic Ritual"	REV. W. S. HILDESLEY
1939-40	"Landmarks"	G. E. PHIPPS
	"The Ritual of the Grand East of the Netherlands"	J. F. STRAATMAN
	"The Value of Freemasonry"	E. H. STORK
	"The Religion and Politics of Freemasonry" ...	DR. A. COHEN
	"What is Masonic Music ?"	W. J. BUNNEY
	"Signs of the Zodiac and Freemasonry" ...	W. H. RILEY
1940-41	"The Founder of the Lodge of Research, the late W. Bro. John T. Thorp"	F. G. FLEEMAN
	"Masonic Convivialities"	J. T. THORP
	"Symbolic Masonry"	REV. W. S. HILDESLEY
	"The Ethics of Freemasonry"	DR. A. COHEN
	"The Masonic Apron"	W. H. RILEY
1941-42	"My Early Recollections of the Lodge of Research No. 2429"	F. W. BILLSON
	"Search and Research"	E. H. STORK
	"Some Aspects of the Law of England relating to Secret Societies, particularly to Freemasonry"	C. E. CRANE
	"Freemasonry and Modern Thought"	CANON W. T. ELLIOTT
	"The Second Degree"	W. H. RILEY
	"Jubilee Record of the Lodge of Research No 2429"	W. J. BUNNEY

APPENDIX II.

A LIST OF MISCELLANEOUS PAPERS WITH NAMES OF AUTHORS OR SOURCE.

1894	"Lord Rancliffe, the Second P.G.M. Leicestershire, 1788-1800"	J. T. THORP
	"Freemasonry among the French Prisoners of War at Ashby-de-la-Zouch, 1810-1815" ...	J. T. THORP
	"Freemasonry and the Young Pretender" ...	MACKAY
1895	"Rev. William Peters, L.L.B., D.P.G.M. Leicestershire, 1793-1814"	J. T. THORP
	"Grand Orient de France Certificate, 1778" ...	J. T. THORP
1896	"The Popes and Freemasonry"	J. T. THORP
	"Rev. William Peters as Artist"	
1900	"The Meaning of the Word 'Frec' in Freemasonry"	H. S. BIGGS
	"Philanthropic Lodge No. 818, Abergavenny"	
	"The Grand Lodge of Philadelphia"	J. T. THORP

1901	"The Origin and Meaning of the Letter 'G' in Freemasonry"	
	"The Word 'Freemason' "	T. A. WITHEY
1901-2	"Masonic Research"	Extract from AUSTRALIAN KEYSTONE
	"Good Counsel to Freemasons" (Poem)	
	"Remarks on the 'Sloane Family' of the Old Charges of British Freemasons, including the John T. Thorp and the John Strachan MSS.	W. BEGEMANN
	"When the Sun was at its Meridian"	J. T. THORP
1902-3	"The Level and the Square"	R. MORRIS
	"An Early Use of the Term 'Freemason' "	G. F. LANCASTER
	"Differences between English, Scottish and Irish Freemasonry"	R. JACKSON
1903-4	"Engraved Aprons"	J. T. THORP
	"The Seventeenth (Leicestershire) Regiment of Foot"	J. T. THORP
	"The Order of the Eastern Star"	C. S. BIXBY
	"Two Old Certificates"	J. T. THORP
	"Hiram Abif"	M. MARKS
	"A Masonic Tombstone"	J. T. THORP
1904-5	"An Old Barnsley Lodge"	J. T. THORP
1905-6	"Ballintoy Lodge No. 38, I.C.	J. T. THORP
	"The Cathedral Masons"	W. H. JONES
	"The Stagorians"	W. H. JONES
	"Liverpool Cathedral"	J. M. DOW
	"An Old Mark Certificate"	J. T. THORP
1906-7	"To the Secretary (Poem)"	R. MORRIS
	"The 'Virgin' Lodge, No. 2, Halifax, N.S."	J. T. THORP
	"The Iron-Worker and King Solomon"	C. A. BROCKAWAY
	"The Iron-Worker and King Solomon (Poem)"	J. HARRISON
	"Modern Masons' Marks"	A. BOWES
	"Eighteenth Century Books of Constitutions"	J. T. THORP
	"Masonic Toasts"	J. T. THORP
1907-8	"The Freemason's Message (Poem)"	W. H. ROGERS
	"The Royal Arch Chapter of Charity, Bristol"	C. POWELL
	"Masons' Marks from Leicester Castle"	J. T. THORP
	"Introduction of Freemasonry into the Argent- ine Republic"	C. L. EDWARDS
	"The Two Pillars of Solomon's Temple"	W. S. CALDECOTT
1908-9	"The Lodge of Strict Benevolence No. 553, Kings Lynn"	
	"Lodge, 'Free Masons Arms' "	J. T. THORP
	"Early Records of St. Paul's Lodge No. 43"	J. H. BOOOCK
1909-10	"The Trowel (Poem)"	IOWA LIBRARY
	"St. John's Lodge, Stratford (Conn.)"	E. S. PHILLIPS
	"Review of the Early History of the Lodge 'De Goede Hoop,' of Cape Town, 1772-1781"	O. H. BATE
	"Notes regarding the Lodge Canongate Kil- winning No. 2 (S.C.)"	R. E. WALLACE-JAMES
	"The 3-4-5 Triangle"	A. BOWES
	"The Swastika"	FROM THE TYLER-KEYSTONE
	"Freemasonry in War"	BY A MEMBER OF THE CORR. CIRCLE
	"The Royal Arch Degree"	J. W. NESBITT
	"Masonic Blue"	W. J. CHETWODE-CRAWLEY

1910-11	"Irish Demit of 1796"	W. THOMAS
	"The Supreme Order of the Holy Royal Arch"	J. H. BOOCKOCK
	"Masonic Secrets of the Pyramids"	A. BOWES
	"Freemasonry in the Leicestershire (17th) Regi- ment"	W. THOMAS
	"Obituary Notice—R. W. Bro. W. J. Hughan"	H. J. GRACE
1911-12	"Legend of Strasburg Cathedral"	MASONIC MAGAZINE
	"An Antique Apron"	J. T. THORP
	"The 'British' Lodge No. 334, Capetown"	J. T. THORP
	"Lodge No. 94 at the Ben Jonson's Head"	J. T. THORP
	"French Prisoners at Lanark"	R. E. WALLACE-JAMES
	"Freemasonry in War"	W. THOMAS
	"The 3-4-5 Triangle in the Great Pyramid"	A. BOWES
	"The Royal Somerset House and Inverness Lodge, No. 4, London"	W. J. HUGHAN
	"Operative Free Masonry (Supplement)"	C. E. STRETTON
1912-13	"An Old Masonic Tombstone"	CROW
	"The Broached Thumal"	A. BOWES
	"A Reminder of Cawnpore"	J. T. THORP
	"Masonry in Mexico"	W. J. ALLEN
	"Was Martin Tupper a Freemason?"	W. B. HEXTALL
	"The Swastika as Ground-plan"	
	"An Old Knight Templar Certificate"	J. A. S. SCOTT
	"A Masonic Engraving of 1769"	J. T. THORP
	"The Operative Lodge of Banff, 1764-1778"	J. T. THORP
1913-14	"The White Leather Apron (Poem)"	F. W. LEE
	"French Certificate of 1774"	J. T. THORP
	"The Writing on the Wall—Cawnpore, 1857"	W. J. SONGHURST
	"Lines on the Masonic Union"	BRO. BALLARD
	"The 'Moira' Jewel"	J. T. THORP
1914-15	"Excellent and High Excellent"	J. T. THORP
	"Masonic Slab at Dewsbury"	J. W. NESBITT and H. A. GREEN
	"The Antient Fraternity of Free and Accepted Masons"	J. T. THORP
1915-16	"Cagliostro at the Lodge of Antiquity"	J. T. THORP
	"The Consecration of Lodge 336 in 1808"	J. T. THORP
	"The Royal Arch Degree"	TYLER-KEYSTONE
	"A Unique French Diploma"	J. T. THORP
	"Warrant No. 42 (G. L. of Ireland) in the 42nd Regt. of Foot"	J. T. THORP
	"A Mighty Symbolism"	BOUTELLE
	"The Society of the Awakened"	R. E. WALLACE-JAMES
	"Lea Wilson's Jewel"	G. W. G. BARNARD
	"Admiral Sir Wm. Sidney Smith"	R. J. REECE and O. H. BATE
	"The 'Gastvryheid' (Friendship) Lodge No. 113 Groningen"	J. C. BURTON
1916-17	"A Scottish Deputation"	W. N. CHEESMAN
	"Mark Notes"	W. J. HUGHAN
	"A Forgotten Member of the Craft—Dr. De Valangin"	W. B. HEXTALL
	"American Freemasons: their Attitude towards the War"	
1917-18	"Royal Arch Masonry, 1743-1817"	J. T. THORP
	"An Ancient 'Eye Beam'"	J. T. THORP
	"Address to an Initiate"	H. B. WHITE

	"Masons in the Army in 1760"	
	"The Freemason's Pocket Companions of the Eighteenth Century"	J. T. THORP
	"Martin Folkes"	J. T. THORP
	"An Episode in Leicester Freemasonry"	J. T. THORP
1918-19	"A New Set of Tracing Boards"	J. T. THORP
	"The Symbolic Lights"	
	"The Social Side of Freemasonry in England"	J. T. THORP
	"The Commandments of the Ancient Sages as contrasted with the Precepts of Modern Freemasonry"	E. REBOLD
	"Every Young Man's Companion"	J. T. THORP
	"Notes on the St. Clair Charters"	R. E. WALLACE-JAMES
	"Willem van Oranje' Lodge, No. 118, N.C."	J. T. THORP
1919-20	"Masonic Tombstone in St. Mary's Churchyard, Leicester"	J. T. THORP
	"'American Union' Lodge, Marietta, Ohio"	WM. THOMAS
	"An Ancient 'Eye Beam,' No. 2"	J. T. THORP
	"Masons' Marks in Afghanistan"	J. T. THORP
	"Address on Presentation of Certificate"	"SALEM" LODGE
	"Thomas Ingram of Enniskillen"	J. T. THORP
1920-21	"Jerusalem and the Temple Area"	A. D. DAY
1921-22	"Louis Kossuth—Patriot and Freemason"	J. T. THORP
	"The 'Lamech' Legend"	J. T. THORP
	"Achille Roy's Demit"	J. T. THORP
	"Early Leicester Freemasonry"	J. T. THORP
	"Lodges among French Prisoners of War in England—19th Century"	J. T. THORP
1922-23	"The Antediluvian Pillars of the Old Charges, as described by an old French Poet"	W. J. WILLIAMS
	"Bibliography of Leicestershire Freemasonry"	J. T. THORP
	"Masonic Research: What it has done and can still do"	J. T. THORP
	"Leonard Gabanon and his Catechism"	J. T. THORP
1923-24	"Freemasonry"	RAGON
	"Escape of Prisoners of War"	J. T. THORP
	"The Order of Les Fendeurs"	J. T. THORP
	"Lodges among French Prisoners of War in England"	J. T. THORP
1924-25	"Some Notes on French Prisoners' Lodges"	W. WONNACOTT
1925-26	"Notes on French Prisoners' Lodges—No. 4"	J. T. THORP
	"Distinguished Leicestershire Freemasons"	J. T. THORP
	"Freemasonry in Italy (1925)"	J. T. THORP
1926-27	"Warrant of the 'Royal Athelstan' Lodge No. 19, London"	J. T. THORP
	"An Old Masonic Manuscript—A Fragment"	J. T. THORP
1927-28	"Notes on French Prisoners' Lodges, No. 5"	J. T. THORP
1928-29	"Notes on French Prisoners' Lodges, No. 6"	J. T. THORP
1929-30	"Richard Rawson's Certificate, 1814"	J. T. THORP
	"Some Common Errors"	
	"Notes on the V.S.L."	J. J. W. KNOWLES
1930-31	"An Antique Apron"	J. T. THORP
	"Shibboleth"	
	"Some Old French Masonic Customs"	J. T. THORP
	"An Old Dutch Proclamation"	J. T. THORP

1933-34	"The King and the Craft"	J. P. SIMPSON
1935-36	"The Banner Presented to St. John's Lodge, No. 279"	M. WILLIAMS
	"Old Irish Certificate, 1829"	W. H. RILEY
	"Masonic Jug from Bengal"	W. H. RILEY
	"Masonic Jug St. John's Lodge, No. 95, Sun- derland"	W. H. RILEY
1938-39	"The Kirkwall Scroll"	

MISCELLANEA MASONICA.
1905-6.

"An Ancient Brotherhood"	T. HOLLAND
"Freemasonry and its Landmarks" ... <i>From</i> "THE ROUGH ASHLAR"	
"Freemasonry in the Philippines"	C. S. LOBINGIER
"On the Square"	C. H. LINCOLN
"To Hele, Conceal and Never Reveal"	H. F. BERRY
"Never a Tear would fall"	ANON

APPENDIX III.

MASONIC PAPERS BY W. BRO. JOHN T. THORP, PRESENTED
WITH THE ANNUAL TRANSACTIONS.

CONTENTS OF No. 1—1900-1 :—

- "George, Second Lord Rancliffe." With Portrait.
 "The Masonic Benefit Society of 1799." Plate.
 "Andrew, Fifth Lord Rollo." Plate.
 "The Grand Lodge, 'Royal York of Friendship.'" Plate.
 "Rev. Samuel Oliver."

CONTENTS OF No. 2—1901-2 :—

- "Women Freemasons." 2 Plates.
 "Exclusive Private Lodges."
 "The Duke of Rutland's Statue, Leicester."
 "The Entered Apprentice's Song." Plate.
 "The Engraved Lists of Lodges." Plate.

CONTENTS OF No. 3—1904-5 :—

- "King Solomon's Temple, some Traditions and Stories thereof."
 Plates.
 "A 'Pompe Funebre' in Paris in 1806."
 "Freemasonry in Gounod's Opera, 'Irene, the Queen of Sheba.'"
 "An Ode to the Grand Khaibar."
 "Freemasonry in Leicestershire and Rutland."

CONTENTS OF No. 4—1910 11 :—

- "Warrant of Lodge No. 87, Antients, held in the Leicestershire Militia, A.D. 1761." Plate.
 "The Rev. James Anderson and the Earls of Buchan." Plate.
 "The 'Attendance' Charge No. III."
 "Freemasonry Parodies in 1754, by Slade's 'Free Mason Examined.'" Plate.
 "Advancement in Masonic Knowledge."

CONTENTS OF No. 5—1914-15 :—

- "The Scottish Warrant of the Leicestershire Regiment." Plate.
 "The Triangular Lodge at Rushton." Plate.
 "Lodges of Adoption." Plate.
 "Edward Oakley, Architect, M.M." Plate.
 "The Royal Arch Certificate of Sir Sidney Smith." Plate.
 "Masonic Baptism." Two Plates.
 "The Apprentice Pillar in Rosslyn Chapel." Plate.

Extracts from the Fifty Years' Records of the "John of Gaunt Lodge," Leicester, No. 523, formerly 766. 1897.

Annals of the "Chapter of Fortitude," No. 279, Leicester, 1796-1896. 1897.

Memorials of Lodge No. 91 (Antients), Leicester, together with detailed List of Members, 1761-1821. 1898.

"The John T. Thorp MS." of the "Old Charges," A.D. 1629. Introduction by Bro. William James Hughan, transcript by Bro. John T. Thorp. 1899.

The Early History (1803-1859) of the "Knights of Malta Lodge,"

1803	1814	1832	1863
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 No. 47 No. 56 No. 58 No. 50, Hinckley (Leicestershire), compiled from the Lodge Records and other authentic sources. Six Plates. 1899.

"Irish Masonic Certificates," by W. Bro. John Robinson, illustrated by sixteen Plates. Edited and presented by W. Bro. John T. Thorp. 1903.

"History of Freemasonry in Ashby-de-la-Zouch, 1809-1909," being an account of all the Masonic Bodies which have been established there during the past century, with lists of Members and Officers. Six Plates. By W. Bro. John T. Thorp. 1909.

Lodge No. 47 Macclesfield, 1764-1800, afterwards "The Knights of Malta" Lodge, No. 50, Hinckley. Historical Notes and Extracts from its Book of Minutes, compiled by John T. Thorp for the Lodge of Research, No. 2429, Leicester. 1930.

APPENDIX IV.

NOTES FROM THE MINUTES.

- 1892 Consecration of the Lodge by W. Bro. S. S. Partridge, D.P.G.M. Installation of W. Bro. J. T. Thorp as the first W.M. A scheme was drawn up for a Correspondence Circle of the Lodge. The Transactions for a few years contained an epitome of the papers read at the Meetings. In a few cases only were they printed *in extenso*.
- 1893 The Bye-Laws of the Lodge were confirmed in a letter from the Grand Secretary, V. W. Bro. E. Letchworth, in which he said: "I wish all the Bye-Laws submitted to me were as well drawn up and as short." This was received and read at the third Meeting on March 27th, 1893.
Attached to the Minutes is an interesting letter from W. Bro. R. F. Gould, the celebrated Masonic historian.
It was proposed to form a local Masonic Museum, May 29th, 1893.
- 1894 At the Meeting on the 3rd April, 1894, Bro. F. W. Billson moved:—"that a Correspondence Circle be formed in connection with this Lodge, and that the scheme as printed and handed to the members be adopted." W. Bro. S. S. Partridge proposed as an amendment "that the following clause be added to the proposed scheme:—"All Master Masons, whether members of the Lodges in the Province or elsewhere are eligible for membership of the Correspondence Circle." This was carried.
R. W. Bro. W. Kelly, P.P.G.M. Leics. and Rutland, passed to his rest August 23rd, 1894.
At the Meeting on November 26th, 1894, W. Bro. J. T. Thorp exhibited some Masonic Curios. This very interesting feature of the Meetings was continued by him until his death in 1932.
W. Bro. W. J. Hughan was elected an Honorary Member of the Lodge.
Presentation of three miniature Tracing Boards.
- 1895 The complete list of articles in the "Kelly Bequest" appears in the Transactions, page 42, for 1895.
- 1896 W. Bro. Hughan contributed an article on the Lodge and its Transactions to the "Freemason" each year. In a review of the Lodge, it is described as a "flourishing Lodge," and the Transactions, 1896-97 make a handsome volume, not only the most bulky, but also the most valuable yet published.
It was proposed and carried: "That when the remaining copies of any year's Transactions are reduced to five, the Secretary apply to the Lodge for instructions as to their further sale."
On March 23rd W. Bro. Thorp gave a Lecture on the Masonic Apron and exhibited a collection of fifty Aprons. On May 19th, W. Bro. the Rev. H. J. Mason exhibited the Bible upon which William IV., when Duke of Clarence, was obligated at his initiation in the Prince George Lodge, No. 86, Plymouth, in the year 1786.
- 1897 On May 24th, the Lodge having purchased five tickets for the Masonic Jubilee Meeting, in the Royal Albert Hall, London, on June 4th, it was agreed that one of these tickets be allotted to the Secretary, Bro. J. T. Thorp, and the remaining four be ballotted for.

- 1898 Bro. Thorp requested permission, at the Meeting on March 28th, to append to the next Transactions, without any cost to the Lodge, a short History of the old "Atholl" Lodge No. 91, Leicester. Permission was readily granted.
The feature of the 32nd Meeting on November 28th, was the exhibition and description of the "Thorp" MS., a facsimile of which is presented with the 1942 Transactions as a memento of the Jubilee of the Lodge.
- 1899 The Lodge funds were very low. An appeal had been received for the Kelly Fund, which had to be refused with regret.
- 1900 The first of a series of Masonic papers by Bro. J. T. Thorp was presented with the 1900-1 Transactions as an addendum.
- 1901 A first list of a Collection of 172 Certificates belonging to Freemasons' Hall Museum presented by Bro. J. T. Thorp.
The Secretary referred to the recent sudden death of W. Bro. G. W. Speth, Hon. Member of the Lodge, who had been connected with it from its inception.
- 1902 From 1902 the Minute Book of the Lodge has been lost. The third Minute Book began in 1927.
On January 27th, W. Bro. F. J. W. Crowe delivered a Lecture on Masonic Clothing and exhibited 71 Aprons and Collars.
An addendum was presented with the Transactions for 1902-3 by Bro. Thorp to every subscribing member, consisting of a valuable monograph on "Irish Masonic Certificates," written by Bro. John Robinson, of Belfast. The sixteen Plates are copies of the original Certificates.
A Catalogue of 77 Masonic Curios belonging to Freemasons' Hall Museum, Leicester, appears on p. 32 of the Transactions, 1902-3.*
- 1903 At the 11th Anniversary Festival on September 28th, 1903, the Secretary read a communication from the Grand Secretary, V. W. Bro. E. Letchworth, dated April 22nd, 1903, relating to the growing practice of publishing proceedings of Lodges without proper authority. This was sent to the P.G. Secretary, who replied on the 8th June, 1903, as follows :—
Dear Sir and Brother,
I am desired by the Earl Ferrers, P.G.M., to express his full approval of the continued publication by the Lodge of Research, No. 2329, of the "Annual Transactions" of that Lodge.
Yours fraternally, E. HOLMES, Prov. G. Sec.
- 1904 The financial position of the Lodge was "considered exceedingly satisfactory."
- 1905 On the 23rd January, Bro. Dow, of Liverpool, after a Lecture on "Browning and Freemasonry," paid this tribute to the Lodge of Research :—"I thank you, kindred spirits, for the honour of addressing you. I thank you as a body for having acted as a burning and shining light to similar groups of Masonic students throughout the country."
- 1906 The First of a series of "Masonic Reprints of Old and Rare Masonic Books" was issued as an addendum to the Transactions.
The Meeting on January 22nd had been set apart for "Questions and Answers." Twenty-one questions were sent in, and Bro. W. J. Hughan, of Torquay, forwarded answers in time for the Meeting.
The Lodge received many gifts during this year.

* From the years 1902—1927, these notes have been compiled from the Transactions—W. J. B.

- 1907 W. Bro. J. T. Thorp gave a short Address on "Eighteenth Century Books of Constitutions," and exhibited seventeen specimens from his own library. They constituted a complete set of the "B.o.C." issued by the Grand Lodge of England during the eighteenth century.
An Emergency Meeting for full Members of the Lodge only. The object of the Meeting was to consider and vote upon a scheme for the erection of new Masonic buildings for the local Craft. There was considerable opposition to the proposed scheme, but a resolution of approval was carried.
- 1908 The most noteworthy incident of this year, was the acquisition by the Lodge of the copyright of the whole of Bro. W. J. Hughan's Masonic works.
- 1909 A re-issue of Bro. Hughan's "Origin of the Ancient Rite" was authorised on May 24th, 1909.
The Lodge received thirty-seven gifts during the year.
- 1910 A Special Meeting of the Lodge, on February 14th, was rendered necessary by the sale of the Freemasons' Hall, in Halford Street, where the Lodge had met continuously since its Consecration in the year 1892. It was resolved that:—"In accordance with notice of motion, signed by seven members of the Lodge, given at the last Regular Meeting, the Meetings of the Lodge be held in future at the Masonic Hall, Syston." The first Meeting at Syston was held on May 23rd.
The Lodge received twenty-one gifts during the year.
A Past Master's Jewel was presented to Bro. J. T. Thorp by members of the Quatuor Coronati Lodge, on completion of his year of office as Worshipful Master in the year 1909.
A Circular Letter from the Grand Secretary, relative to irregular Lodges and their members was read. A regret was expressed that the Masonic bodies referred to were not more accurately defined.
An expression of deep regret at the death of King Edward VII., Past Grand Master and Protector of the Order, was ordered to be entered on the Minutes.
A Circular was read from the Grand Lodge of England relative to Masonic mourning for the late King.
At the Meeting on Monday, September 26th, the Worshipful Master, on behalf of the Lodge, presented to W. Bro. John T. Thorp an illuminated address, being an engrossed copy of a resolution, bound in leather and signed by the W.M., S.W., J.W., Treasurer and Assistant Secretary. A copy of the Resolution may be found in the 1910-11 Transactions.
- 1911 The death of R.W. Bro. W. J. Hughan, an Hon. Member of the Lodge, occurred on May 20th; an old friend and Brother, who had conferred many benefits upon the Lodge, his loss was deeply deplored. A Special Meeting was held on Monday, September 7th, at the Masonic Hall, Syston. In accordance with notice of motion, signed by seven members of the Lodge, given at the last regular Meeting held May 22nd, it was proposed, seconded and carried unanimously, that the Lodge be held in future at the new Masonic Hall, London Road, Leicester.
Bro. J. T. Thorp suggested a reprint of a volume of the late Bro. Hughan's works as a memorial to him.
November 27th. The Secretary read a letter from the Grand Secretary, authorizing removal of the Lodge to Freemasons' Hall, Leicester.

- It was resolved that a letter be sent to Mrs. Sadler, expressing the deep regret of the Brethren of this Lodge at the death of her husband, Bro. Henry Sadler, who was an Hon. Member of the Lodge.
- 1912 On January 12th, Bro. Thorp suggested, and it was resolved, that the Lodge re-publish, as a memorial to the late Bro. Hughan, his "Old Charges of British Freemasons."
- On September 23rd, a hearty vote of thanks was accorded to Bro. J. T. Thorp for his work as Lodge Editor. In replying, Bro. Thorp said, that the appreciation of the Transactions constituted his reward.
- It was resolved that the Lodge records its deep sense of the loss sustained by this Province by the death of the late Provincial Grand Master, The Rt. Hon. The Earl Ferrers.
- 1913 January 27th. The Worshipful Master expressed the hope that the proposed memorial to the late Earl Ferrers would be well taken up by the Brethren.
- The Meeting on March 31st was held at the Masonic Hall, Ashby-de-la-Zouch (by Dispensation). The innovation of holding one of the meetings of the Lodge in the County was productive of great interest and was appreciated by the Brethren.
- Five gifts to the Museum were recorded.
- On September 22nd, "It was resolved that the Lodge re-publish Bro. Hughan's 'Memorials of the Masonic Union, A.D. 1813,' with additions, and Bro. J. T. Thorp, the Lodge Editor, was requested to proceed with the re-issue at once."
- A hearty vote of thanks was accorded to Bro. Hextall for his acceptable gift of the portrait of the Marquess of Ripon, which it is proposed to hang upon the wall of the local Freemasons' Hall.
- 1914 January 26th. A letter was read from the Grand Secretary, calling attention to Rule 150, B.C., with respect to the proper examination of visitors.
- The R.W.P.G.M. (R. W. Bro. E. Holmes) wrote a letter expressing his gratitude to the Brethren of the Lodge of Research for their extremely kind vote of congratulation on his appointment as Provincial Grand Master.
- March 23rd. The Acting Secretary read a letter announcing the appointment of W. Bro. C. F. Oliver, a member of this Lodge, as Dep. Prov. Grand Master. A hearty vote of congratulation was accorded.
- At the Regular Meeting of the "Howe and Charnwood" Lodge on March 31st, the members of the "Lodge of Research" were present by special invitation, to whom the Loughborough Brethren gave a very hearty welcome, there being an unusually large attendance.
- May 25th. It was resolved that the Lodge agree to contribute £2 10s. od., and 1s. per name extra for lettering, for a mahogany panel to be placed in the Main Corridor of the Freemasons' Hall, Leicester, to contain the names of the Past Masters of the Lodge.
- November 23rd. The Treasurer announced that a total of £30 had been received for the Prince of Wales' National Relief Fund, and he was given permission to hand over a further £10 to the Mayor of Leicester's list.
- 1915 January 25th. The Secretary announced that £9 18s. od. had been promised by the Brethren towards the upkeep of the Voluntary Aid Hospital at Knighton.

- March 19th. The Lodge was held (by Dispensation) at Market Harborough, at the invitation of the W.M. and Brethren of "St. Peter's" Lodge, No. 1330.
- May 31st. Bro. F. H. Pochin asked the W.M. and Brethren to accept, as a gift from him, a very handsome mahogany display-board, for the use of the Lodge. The W.M. expressed the best thanks of the Brethren to Bro. Pochin for his handsome gift.
- 1916 January 24th. The Lodge was held (by dispensation) at the Masonic Hall, Syston.
At the Meeting on March 27th, the Lodge was honoured by the presence of the R. W. Provincial Grand Master, Bro. E. Holmes, P.A.G.D.C. (Eng.), who was saluted with the honours due to his rank.
September 25th. Bro. the Rev. Covey Crump presented to the Lodge "A Souvenir of the Pythagoras Chapter, No. 88," written by himself.
A Conversazione was held after the meeting on September 25th, which was unfortunately interrupted by all lights being extinguished, owing to a threatened raid of Zeppelins.
- 1917 At the Meeting on June 4th, the Secretary announced the gift to the Library of the Lodge of five books from W. Bro. A. F. Calvert, F.C.S., to whom hearty thanks were accorded.
September 24th. Celebration of the Twenty-fifth Anniversary of the Lodge. On this occasion W. Bro. John T. Thorp, the Founder and first Worshipful Master, read a paper entitled:
"THE LODGE OF RESEARCH, No. 2429"
(1892—1917)
- LOOKING BACK AND LOOKING FORWARD.
- W. Bro. F. W. Billson, on behalf of the members of the Lodge, presented to Bro. Thorp an album containing thirty photographs, with an illuminated address as frontispiece, in commemoration of the Twenty-fifth Anniversary of the Lodge.
- 1918 A very interesting article by Bro. Thorp on "The Freemason's Pocket Companions of the Eighteenth Century," together with a list of the various editions from the year 1735 to 1798, appears in the Transactions, 1917-18, pp. 134—142.
November 25th. It was resolved that the subscription of Members of the Correspondence Circle be increased to 7s. 6d. per annum, owing to the increased cost of producing the Transactions.
A very handsome set of Tracing Boards, locally designed and locally painted, has been presented to the Leicester Freemasons' Hall by Bro. F. H. Doughty, P.M. 2081 and J.D. of the Lodge of Research, to whom sincere and hearty thanks have been accorded for his valuable gift. An illustrated description by Bro. Thorp appears in the Transactions for 1918-19.
- 1919 January 27th. Three gifts to the Lodge collection of curios are recorded.
May 26th. A vote was passed expressing the sorrow of the Brethren of the Lodge on the death of our much beloved W. Bro. Samuel S. Partridge, P.D.F.G.M., P.A.G.D.C. (Eng.), a Founder and Hon. Member of this Lodge.
The issue of the valuable "Masonic Reprints," edited by Bro. Thorp, was resumed this year and was continued annually until 1930-31.

- 1920 March 22nd. An unusual incident in connection with the death of Bro. Benno Loewy, of New York, U.S.A., is given on page 105 of the Transactions, 1919-20, shewing how much our Transactions are appreciated by Freemasons abroad.
- November 22nd. The W. M., Bro. F. H. Doughty, proposed a hearty vote of congratulation to Bro. J. T. Thorp, who had recently celebrated his Jubilee as a Freemason. This was seconded by Bro. F. W. Billson, P.M., supported by several Brethren and carried unanimously. Bro. Thorp thanked the W.M. and the Brethren for this kind expression of their feelings towards him.
- 1921 In the Transactions, 1920-21, p. 128, there is a very interesting note on "Jerusalem and the Temple Area," in the form of a letter from Bro. A. D. Day. This includes one or two matters of interest not included in the lecture on the same subject delivered by Bro. Atkinson, vide Transactions for 1919-20, p. 123. Bro. Day sent a small piece of stone cut from fragments left lying about in a big cave under Mount Moriah; the cave has frequently been used, he was told, as a Masonic Hall.
- November 28th. In accordance with notice of motion, Bye-law V. was altered, increasing the annual subscription of members from £1 1s. od. to £1 11s. 6d.
- 1922 January 23rd. A vote of sympathy and condolence with Bro. Billson in his recent bereavement, was proposed by Bro. Thorp, seconded by the Secretary. The vote was carried unanimously, the Brethren standing.
- May 22nd. It was unanimously resolved that the Lodge undertake the issue of another edition of Hughan's "Origin of the English Rite."
- The W.M., supported by all the members present, congratulated Bro. F. W. Billson, P.M., P.A.G.D.C. (Eng.), on attaining Grand Lodge rank.
- 1923 January 22nd. Bro. Thorp exhibited and explained a set of six French Engravings, very rare and interesting. Originals dating to 1745 circ., representing interiors of a French Lodge of that date.
- 1924 At the Meeting on January 28th, a discussion took place upon Bro. W. J. Spratling's paper, "Freemasonry, a Retrospect and a Prospect," as printed in the Transactions for 1922-23, pp. 117 to 123. Eleven Brethren took part. The substitution of a discussion for the usual paper was very much appreciated.
- On May 26th, the special feature of the Meeting was the visit of W. Bro. Robt. J. Clegg, Historian of the Grand Lodge of Ohio, who gave an address on "Freemasonry in the United States of America." A large attendance of members and visitors was recorded.
- 1925 September 28th. The W.M., W. Bro. C. F. Oliver, D.P.G.M., mentioned the illness of W. Bro. J. Russell Frears, P.M., Prov. G. Sec. It was resolved that a letter expressing the deep regret and sympathy of the Brethren, with the hope of his speedy recovery, be sent to him by the Secretary.
- November 23rd. The Prestonian Lecture, 1925, "The Development of the Trigradal System," was delivered by W. Bro. L. Vibert, P.M. 2076.
- 1926 The visit of the Suffolk Installed Masters' Lodge, No. 3913, on September 3rd, proved very interesting and enjoyable; the Meeting was well attended.
- November 22nd. The Secretary read a communication from

- Grand Lodge, notifying the laying of the Foundation Stone of the "Masonic Peace Memorial Building" on July 14th, 1927, by the M.W.G.M.
- 1927 January 24th. Bro. Thorp proposed that a message of gladness and hope be sent to Bro. H. J. Grace, Secretary, in his illness, in which the members heartily concurred.
- March 28th. The Secretary returned thanks to the Brethren for the kind message of sympathy sent by those present at the last Meeting of the Lodge.
- Freemasonry in this Province sustained a great loss by the death of W. Bro. F. H. Doughty, P.M. 2081 and 3919, a P.M. of the Lodge; P.P.S.G.W P.A.G.D.C. (Eng.). His services were manifold. He will be greatly missed by all.
- The death is also recorded of W. Bro. J. H. Hawthorn, M.A., P.M. 3091, P.P.S.G.D. He was W.M. of the Lodge in 1923-24. After leaving Leicester, he went to reside in Shropshire, but unfortunately did not live long to enjoy his well-earned retirement.
- 1928 January 23rd. Feeling reference was made by the W.M. to the death of W. Bro. Alfred Lole, a P.M. of the Lodge.
- The Secretary read a letter from the Secretary of the Festival Committee of the Prov. Grand Lodge of Warwickshire, enclosing Festival Jewel issued in connection with the new Masonic Temple, Birmingham, to be added to the Lodge collection. Heartly thanks were accorded for the gift.
- May 23rd (by Dispensation). The Secretary read the Dispensation from the R.W. Prov. Grand Master, authorizing the alteration in the date of the Meeting. This is the last official document signed by R.W. Bro. Holmes, and a photograph of it is given on p. 135, Transactions, 1927-28. The W.M. said that before proceeding with the business of the Meeting, he must refer to the great loss the Province had sustained that morning, by the death of the Provincial Grand Master, Right Worshipful Bro. E. Holmes, who had intended to be at the Lodge that day to present Bro. Thorp with his portrait. He felt that he could not adequately express his feelings; it was a great shock to them all. The Provincial Grand Master, during the long period of his connection with Leicestershire and Rutland Freemasonry, had so endeared himself to the Brethren generally by his devoted service, that every member would look upon his demise as a great personal loss.
- His endeavours were always directed to uplift the standard and maintain in its highest sense the reputation of the Craft. The Brethren deeply mourned his loss.
- The Brethren stood in silence for a short time.
- The Secretary was requested to convey to Mrs. Holmes their sympathy and condolence.
- The next business of the Meeting was the presentation of his portrait to W. Bro. John T. Thorp, by the Dep. Prov. G.M., W. Bro. C. F. Oliver. In these brief notes, it is impossible to do justice to the admirable speech of the Deputy Prov. Grand Master in making the presentation; likewise, of Bro. Thorp's reply. A verbatim account will be found in the Transactions for 1927-28, pp. 136 to 140, together with a facsimile of the portrait.
- November 26th. The W.M. read a letter from the Secretary, Bro. H. J. Grace, regretting his enforced absence through illness. A vote of sympathy and good wishes to Bro. Grace was unanimously passed.

- 1929 January 28th. It was unanimously resolved that the Acting Secretary convey the deepest sympathy with the Secretary, Bro. H. J. Grace, in his unfortunate accident, wishing him a speedy and permanent recovery.
 May 27th. The Acting W.M., in feeling terms, referred to the lamented death of Bro. C. H. Harding, and to the great respect in which the late Tyler had been held by all. The Brethren rose in token of sympathy.
 A Supplement to the Transactions, "Bibliography of Masonic Catechisms and Exposures," in addition to the Masonic Reprints by Bro. J. T. Thorp, was presented, 1928-29.
- 1930 January 27th. An interesting discussion followed the reading of a paper at this meeting. It is recorded on pp. 87 and 88 of the Transactions, 1929-30.
 May 26th. Following a paper on "Mark Masonry," there were some interesting remarks on local and other examples of Masons' Marks.
 Two gifts to the Lodge were recorded.
 115 Correspondence Members were elected during the year 1929-30.
 September 22nd. The W.M. referred to the loss the Lodge had sustained by the death of W. Bro. F. H. Pochin, P.M., P.P.S.G.W., and expressed the sympathy of the Brethren with his relatives.
- 1931 January 26th. This Meeting was devoted principally to reading answers to questions, which had been submitted to the Committee by Brethren of the Lodge. This innovation was deeply appreciated.
 The Masonic Books and Curios from the Collection of the late Bro. F. H. Pochin, which had been presented to the Leicester Freemasons' Hall Collection by the legatee, through the executors, was exhibited and explained by Bro. Thorp. The list will be found on pp. 97-8, Transactions, 1930-31, illustrated.
 Bro. Thorp proposed a very hearty vote of thanks to the nephew of Bro. Pochin for his generous gift. This was seconded by Bro. J. E. Pickard and carried unanimously.
 November 23rd. Bro. Thorp proposed, and Bro. Barnett seconded, that a cheery message of hope and good-will be sent to Bro. Grace, the esteemed Secretary of the Lodge, with the hope that he may soon be completely restored to health.
- 1932 January 25th. Bro. H. D. M. Barnett, I.P.M., presided. The Acting W. Master referred to the "passing" of the Worshipful Master, Bro. M. D. R. Richardson, who had endeared himself to the whole of the Brethren by his courtesy and consideration in all matters connected with the Lodge, and expressed the deep sympathy felt for the widow and family. He suggested that a communication be sent to Mrs. Richardson, conveying this sympathy from the Brethren, which was carried unanimously. The Brethren stood as a mark of respect and sympathy.
 It was proposed that the Acting Secretary be requested to write a letter of sympathy and condolence to Bro. Grace on the irreparable loss of his wife. This was carried unanimously.
 The Acting W.M. proposed that a letter of sympathy and best wishes be sent to Bro. Thorp, wishing him a speedy recovery. This was carried unanimously.
 Among the interesting curios exhibited at this Meeting was the M.M. Apron, with which Bro. J. T. Thorp was invested in January, 1871, sixty-one years ago.

March 31st. After the reading and confirmation of the Minutes, the Acting W.M. rose and, in referring to the death of W. Bro. J. T. Thorp, said:—"The Lodge of Research is again meeting under the shadow of a great loss. At our last Meeting it was my sad duty to refer to the 'passing' of the Worshipful Master, and now the beating of the wings of the Angel of Death has been heard again, and our Leader and Teacher is taken from among us." The beautiful tribute to the memory of our great Leader is continued on pp. 107 to 109 of the Transactions, 1931-32, and a short review of his life appears on pp. 152 to 162 of the same volume. Letters of sympathy were received from Brethren of eminence in Masonic Research in many parts of the country and Ireland, and from countries abroad.

In this year of mourning for the Lodge, we were to suffer two more serious afflictions in the late summer of 1932. W. Bro. Rev. H. S. Biggs, B.A., P.P.S.G.W., P.P.G. Chap., a Founder and P.M. of the Lodge, Chaplain and Treasurer for 20 years, passed to his rest on the 8th August, after a short illness. He did much valuable work for the Province and for the Lodge of Research.

After a long and painful illness, borne with great fortitude and patience, W. Bro. H. J. Grace (P.M. 2028, 3078, 3448 and 5061), P.M., P.P.S.G.W., Prov. G. Treas., P.A.G.D.C (Eng.), Secretary of the Lodge for 23 years, passed to his rest. The amount of work he did in the Province, and also for this Lodge, was very great.

A short review of the lives of these two Brethren will be found on pp. 162 to 171 of the Transactions for 1931-32.

September 26th. The Secretary announced that he had received letters relating to the late W. Bro. J. T. Thorp from the Grand Lodge of New Zealand, the Masonic Bibliophiles of New York, Belfast St. Modwen's Lodge of Instruction, and many others in this country.

November 28th. The Secretary said he had received letters relative to the losses the Lodge had suffered by deaths, from Durban, Natal; McConnellsville, Ohio; Victoria, Australia; and Poona, India.

1933

January 23rd. The W.M. referred in feeling terms to the further loss the Lodge had sustained by the death of W. Bro. W. A. Lea, who was W.M. of the Lodge in 1906, and had held the Office of Director of Ceremonies for 22 years. The Brethren rose in sympathy. An obituary notice appears on p. 138, Transactions, 1932-33.

The Secretary read a communication from the "American Lodge of Research," New York City.

March 27th. On the proposition of the Secretary, seconded by Bro. Bunney, J.W., the Committee were given authority to revise the Bye-laws of the Lodge.

May 22nd. On the proposition of the Secretary, seconded by the W.M., the revised Bye-laws, as submitted, were unanimously approved and adopted.

A lecture was given by W. Bro. Rev. W. W. Covey Crump, P.A.G. Chap. (Eng.), P.M. 2076, Prestonian Lecturer, 1931, entitled: "Gematrial Kabalism in Freemasonry." The gist of this present lecture was contained in the Prestonian Lecture for 1931.

- September 25th. The Secretary proposed that the altered By-laws be confirmed. This was seconded by the W.M., and was carried unanimously.
- W. Bro. W. H. Riley, F.R.I.B.A., P.M. 2429, 3448, P.J.G.W., Leics. and Rutland, was appointed Secretary of the Lodge. A portrait of Bro. Riley will be found on p. 98, Transactions, 1933-34.
- November 27th. The W.M. invested W. Bro. W. R. Bridger as Steward. This is the first time that the Lodge has had a Steward. As illustrations to a paper on "Masons' Marks" by W. Bro. W. H. Wood, of Peterborough, there appears on pp. 56 to 58, Transactions, 1933-34, four excellent plates. These may be studied with advantage in conjunction with the illustrations to W. Bro. W. N. Cheesman's valuable paper on the same subject in the Transactions for 1923-24, pp. 39 to 87.
- 1934 March 26th. Two interesting Curios, which had been given to the Lodge, were explained by Bro. A. J. S. Cannon, Joint Librarian. Plates and explanations will be found on pp. 94 to 96 in the Transactions for 1933-34.
- The W.M. announced that it was the intention of the Committee to publish, in memory of W. Bro. J. T. Thorp, a revised and much enlarged edition of a book previously written and published by him entitled, "French Prisoner Lodges in England."
- September 24th. For the first time in the history of the Lodge, a P.M.'s Jewel was presented to the retiring W.M. P.M.'s Jewels were also presented to the Right Worshipful Prov. Grand Master and the Deputy Prov. Grand Master, who suitably responded to the gift.
- November 26th. The W.M. offered, on his own behalf and on behalf of the Lodge, hearty congratulations to the following Brethren who had received Prov. Gd. Lodge Honours in October last, viz. :—Bro. Barnett, P.S.G.W., Bro. J. T. Cooper, P.J.G.W., Bro. G. B. Ellwood, P.P.J.G.W., Bro. W. H. Riley, P.S.G.D., and Bro. Binns, P.G. Stwd.
- 1935 January 28th. The W.M. rose and referred to the loss Freemasonry in this Province (and this Lodge in particular) had sustained by the death of W. Bro. H. D. M. Barnett, P.S.G.W., of the Province and a P.M. of the Lodge, which occurred on January 24th. The Lodge of Research was the poorer by his "passing." The Brethren stood in silence as a mark of respect. The Secretary was asked to write a letter of condolence to Mrs. Barnett and family.
- The Treasurer proposed that the subscription to the Correspondence Circle be raised from 7s. 6d. to ten shillings and, in doing so, referred to the last balance sheet, which disclosed sadly depleted funds. In seconding the proposition, the Secretary suggested that, as the proposal affected members of the Correspondence Circle, it would be well to hear their opinions. Several Brethren made remarks, but in every case they were strongly in favour of the proposition. The W.M. then put the motion, which was carried unanimously.
- March 25th. The Prestonian Lecturer for the year 1935, W. Bro. Walter J. Bunney, F.R.C.O., etc., P.M. 523, 2429, P.P.S.G.W., delivered the Prestonian Lecture, entitled: "Freemasonry and Contemplative Art." There was a very large attendance. The Secretary was instructed to write to the D.P.G.M., W. Bro.

Frears, expressing the regret of all present at his absence owing to ill-health and the sincere hope that he would soon be restored to good health.

September 23rd. The W.M. rose and spoke in feeling terms of the great loss that Masonry had sustained by the death of Lord Ampthill, for 27 years Pro Grand Master. The Brethren rose to pay tribute to his memory.

November 25th. A banner was exhibited bearing an elaborate coat-of-arms. It was given to St. John's Lodge, No. 279. A description of this banner and a plate will be found on p. 37. Transactions, 1935-36.

In the Editorial Note to the Transactions, 1935-36, we find these words: "It is a pleasure to be able to announce that the Lodge has survived the shocks of fortune, and is commencing a new lease of life. The finances are sound, dead wood has been ruthlessly cut out, and new members are being enrolled."

The important feature of the year 1935 was the publication of W. Bro. John T. Thorp's great work on "French Prisoners' Lodges." This was intended, not only as a memorial to Bro. Thorp, but to do honour to a very great student of Masonry, Founder and first Worshipful Master of this Lodge.

1936 January 27th. Before the Minutes of the last Meeting were read, the W.M. rose and in eloquent terms mentioned the great loss our Country and Empire had sustained by the death of our well beloved King George V., and he asked the Brethren to rise as a mark of respect and sympathy. W. Bro. Ellwood, the Acting Chaplain, recited the 23rd Psalm, "The Lord is my Shepherd."

March 23rd. A letter was read from the Grand Secretary relating to the disastrous earthquake at Quetta, which had entirely destroyed the Masonic Temple. Grand Lodge hoped that every Lodge would subscribe a sum not exceeding one guinea to a fund for the re-building of the temple at Quetta. The W.M. then proposed, and W. Bro. Cannon seconded, that the sum of one guinea be sent to Grand Lodge for that fund. This was carried unanimously.

November 23rd. The Secretary read a letter from the M.W. the Grand Master, inviting subscriptions to complete the furnishing and equipment of the Million Memorial Temple in London.

1937 January 25th. Before the Minutes were read, the Worshipful Master rose and said: "We meet to-night under the consciousness of a keen sense of loss, sustained by the death of our D.P.G.M., W. Bro. J. Russell Frears. We deplore the loss, but rejoice in the fact that he, being dead, yet speaketh." The W.M. then asked the Brethren to stand in token of respect and sympathy.

The W. M. proposed, and W. Bro. E. R. Carr seconded, that the sum of Five Guineas be sent in response to the appeal of the M.W. The Grand Master, for the furnishing and equipment fund of the Memorial Temple. This was carried.

March 22nd. The Secretary read the preliminary notice from the P.G. Secretary, regarding the Service to be held in the Leicester Cathedral on Sunday, April 11th, 1937, at 3 p.m., for the dedication of the Coronation Bell presented to the Cathedral by the Province.

September 27th. The R.W.P.G.M. announced that he had received a notification of the resignation of the Grand Secretary, V.W. Bro. Sir P. Colville Smith, owing to ill health, which was regretted by all.

November 22nd. Before the Minutes were read, the Acting W.M., Bro. W. H. Cotton, rose and explained that it was owing to the absence through illness of W. Bro. Bridger, W.M., that he was occupying the Chair. He knew the Brethren shared with him his great regret, and he would ask the Secretary to write to W. Bro. Bridger, expressing their regret at his unavoidable absence, and wishing him a speedy recovery.

The Acting W.M. also spoke of the great loss Masonry had sustained by the death of Sir P. Colville Smith, who for twenty years had done invaluable work as Secretary of the Grand Lodge of England. The Brethren stood in silence as a mark of sympathy and respect to his memory.

1938 January 24th. The Acting W.M. rose and said: "Brethren, we have on our minds to-night the great loss we have sustained through the 'passing' of our Worshipful Master, W. Bro. Bridger. He was a Brother whom we all greatly admired and esteemed. In the midst of our trouble and loss, I feel that his influence is still here among us, and will continue to be with us. I ask you to shew your respect for his memory by standing in silence for a few moments with the sign of reverence."

The Treasurer proposed, and the Acting W.M. seconded, that the sum of £25 be voted out of the Lodge funds in response to the appeal of the R.W.P.G.M., on behalf of the "Building Fund."

May 23rd. The recent gift of a set of Lodge Tracing Boards to the "Oliver" Temple, by one of our Members, W. Bro. John C. Burton, was announced.

W. Bro. Dr. Macleod and W. Bro. A. J. S. Cannon were asked to undertake the task of making a complete inventory of books in possession of the Lodge, that could be accounted assets in the Lodge Accounts. The Brethren agreed to undertake the task.

September 26th. W. Bro. Bunney proposed, and W. Bro. Cotton seconded, that a very hearty vote of thanks be accorded to W. Bro. Cannon for the Appendix he had prepared, containing a fully descriptive list of the rare and valuable books in the Masonic Library at Leicester. All Masonic students owed a deep debt of gratitude to Bro. Cannon for the vast amount of time and trouble he had taken in compiling such a valuable appendix. This was carried with acclamation. W. Bro. Cannon gratefully acknowledged the thanks of the Brethren.

The Secretary read a Statement from Grand Lodge setting forth the "Aims and Relationships of the Craft."

A programme of the lectures for the coming season was read to the Brethren by the Secretary.

November 28th. Before the Minutes were read, the W.M. rose and said that the Province in general and this Lodge in particular had suffered a great loss by the death of W. Bro. Henry Hyde, P.P.S.G.W. Leics. and Rutland, P.G. Std. Br. (Eng.), a P.M. of the Lodge. He was a Brother much esteemed, and his genial presence amongst us would be greatly missed. The Brethren stood in silence as a mark of respect and sympathy. The lecturer for this evening was W. Bro. Douglas Knoop, P.M. Quatuor Coronati Lodge, 2076, and University Lodge, Sheffield, 3911, Prestonian Lecturer for 1938. The subject was: "The Mason Word," being the Prestonian Lecture for 1938. It was listened to by a large gathering with great attention.

- 1939 May 22nd. W. Bro. S. J. Fenton, W.M. Quatuor Coronati Lodge 2076, P.M. 3232, 4209, 4538, was unanimously elected an Honorary Member of the Lodge.
The September Meeting was not held owing to a state of War against Germany. Grand Lodge issued a circular to all Lodges, temporarily suspending all Masonic meetings, but soon afterwards sent out another circular, allowing Lodges to meet again if they saw their way clear to do so.
November 27th. Before proceeding with the business of the evening, the W.M. rose and referred to the great loss the Province had sustained by the death of the R.W. the Provincial Grand Master, Col. Sir Frederick Oliver, who had spent fifty years of his life as a Mason. He was a prominent public man in the city of Leicester, and of a lovable character; was looked up to and admired by all who came in contact with him. He would be greatly missed. The brethren stood in silence as a token of sympathy and esteem. A short review of his life appears on pp. 114 to 117, Transactions, 1939-40.
The Lodge was honoured by the presence of W. Bro. John Harold Corah, Prov. Gd. Master Designate, who was saluted with the honours due to his rank, which he acknowledged.
- 1940 January 22nd. The Secretary reported that he had received a circular from Grand Lodge, announcing that the revised Book of Constitutions was ready for issue, and that the new Proposal Forms were also ready.
March 20th. The W.M. offered hearty congratulations to W. Bro. W. J. Bunney on the honour about to be conferred upon him by Grand Lodge, and the announcement gave great satisfaction.
November 25th. The Treasurer proposed, and W. Bro. Cannon seconded, that a sum of twenty guineas be sent to the Prov. Grand Master of Mark Master Masons, Leics. and Rutland, to be added to his list of donations for the Mark Benevolent Fund. This was carried unanimously.
- 1941 There was no Meeting of the Lodge in January, owing to the death of the Worshipful Master, and also to the difficulty of arranging a suitable time in the day.
March 24th. Before proceeding to the business on the agenda, the Acting Worshipful Master, W. Bro. G. E. Phipps, rose and referred in feeling terms to the death of the Worshipful Master, W. Bro. F. G. Fleeman, P.P.J.G.W., who had been a very keen member of the Lodge for a long time. His presence and activities would be greatly missed, and more particularly in the two Masonic Lodges in Loughborough, as well as in the public life of that town, of which he had had the honour of being Mayor. The Brethren stood in silence as a mark of esteem. An obituary notice will be found on pp. 104-5, Transaction, 1940-41.
September 22nd, Installation Meeting. On this occasion the Lodge was favoured with a visit from the last surviving Founder, W. Bro. F. W. Billson, L.L.B., P.M. 1391, 3448, 2429, P.P.S.G.W. Leics. and Rutland, P.A.G.D.C. Eng. During the Ceremony he delivered the Address to the newly installed Master, W. Bro. E. H. Stork, P.P.S.G.W., P.G. Std. Br. Eng., P.M. 523, 4874, which was greatly appreciated by the Brethren. After the Installation Ceremony, Bro. Billson gave an address on:—"My Early Recollections of the Lodge of Research, No. 2429, Leicester." This proved to be of profound interest to the large number of

- Brethren assembled. The W. M. warmly thanked Bro. Billson for his interesting address. This was carried, with acclamation. The address appears in the 1941-42 Transactions.
- 1942 March 23rd. Before proceeding to the Business of the Meeting, the W. M. rose and said: "It is with the deepest regret that I have to announce the great loss sustained by the Lodge, through the sudden death of W. Bro. Dr. A. L. Macleod, our Lodge Editor for the last eleven years." The Brethren stood in silence as a mark of sympathy and respect. An obituary notice appears in the Transactions for 1941-42.
- W. Bro. Kilner, who had promised to read a paper at this Meeting was, unfortunately, too ill to be present. In consequence, Bro. H. S. Magnay, M.A., Director of Education, Leicester, a member of the Lodge of Living Stones, and a Correspondence Member of this Lodge, was invited by the W.M. to obtain permission from the W.M. of the Lodge of Living Stones for him to read a paper by the late W. Bro. Canon W. Thompson Elliott, P.G. Chap. Eng., entitled, "Masonry and Modern Thought." The necessary permission being obtained, Bro. Magnay gave an excellent interpretation of the paper, which was highly appreciated. An interesting discussion followed. A very hearty vote of thanks to the W.M. and Brethren of the Lodge of Living Stones, also to Bro. Magnay for his reading of it, was proposed by the W.M. and carried with acclamation.
- The W.M. announced that W. Bro. Dr. C. C. H. Binns, M.A., M.B., P.M. 1560, P.P.S.G.D., had accepted the invitation of the W.M. and Brethren of the Lodge to become Editor of the Transactions. This intimation was received with great satisfaction by the members of both Circles.

In the compilation of this Record, I wish to express my gratitude to our Secretary, W. Bro. W. H. Riley, for the loan of a manuscript of the Minutes; also to W. Bro. A. J. S. Cannon, Joint Librarian, for placing at my disposal the Library, Museum and "Thorp Bequest" Catalogues, along with other items not obtainable in the ordinary way.

WALTER J. BUNNEY.

In proposing a vote of thanks at the conclusion of the paper the W. M. said that he felt sure that the Brethren would desire him to express to W. Bro. BUNNEY their great appreciation for such an excellent record, and he had the greatest pleasure in doing so, on their behalf and on his own behalf. Such records were usually rather dry reading, but it would be a pleasure to read this in the Transactions, since W. Bro. BUNNEY, although recording facts, had put them forward in a very interesting and pleasing manner. He

congratulated W. Bro. BUNNEY on such patient concentration in the preparation of his lists, a task which must have taken an enormous amount of time, and he had great pleasure in offering him—his very dear friend—the sincere thanks of all the Brethren.

W. Bro. RILEY seconded the vote of thanks, and endorsed the remarks of the W.M. very heartily. He said that he had enjoyed listening to a paper on a subject which might, in some hands, have been somewhat boring. A great factor which gave pleasure to the listener was the pleasant voice of the reader, and while the paper would no doubt be interesting to read, it would not appeal to the individual so much as when he listened to its delivery in such a charming manner. He had great pleasure in seconding the proposal.

The motion was supported by W. Bro. A. J. S. CANNON, and Bro. H. S. MAGNAY, and the latter made some useful suggestions for the future progress of the Lodge. The vote of thanks was carried with acclamation.

The W. M. rose for the first time.

The W. M. rose for the second time.

Apologies for absence were received from W. Bros. A. D. KILNER and A. J. WALKER.

The W.M. rose for the third time.

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

The Lodge was closed in due form at 7-25 p.m.

A Conversazione was held after the closing of the Lodge.

The Second Degree.

WRITTEN WITH A VIEW TO MAKE IT MORE APPRECIATED BY
THE BRETHREN,

by W. BRO. W. H. RILEY, P.J.G.W.,

1942.

The Second Degree in Freemasonry might well be likened to the principal character in a well-known fairy story, I refer to Cinderella. By those most closely associated with her, she was, while considered useful, treated as being of little importance. Her presence was tolerated because it was recognised that the household would be incomplete without her.

It is so with the Second Degree, not thought much of, nor fully appreciated by a very large proportion of the Brethren, yet considered to be necessary as making one of the three degrees.

How often have you heard it said by one Brother to another, "you must come to my Lodge as my guest, but not next time as it is only a Second Degree." Again, if a Brother desires to be absent from his Lodge for some reason or another, he chooses the evening when a Second Degree is on the agenda. This lack of appreciation is to be deplored.

There was a time when there were only two degrees, those of the E.A. and the F.C., there being no special degree for the M.M. This was in the days of Operative Masonry, and continued until somewhere about the year 1730, when the Third Degree, as it is now called, was instituted, to conform with Speculative Masonry and its requirements.

The object of this paper is to try to help the Brethren to a greater appreciation of this Second Degree.

Since there are three degrees, there is bound to be a central one linking up the other two, and, just as a chain is as strong as its weakest link, so is the chain of these three degrees weakened, as a whole, by this lack of appreciation of the Second Degree. In my opinion the First and Third Degrees, and particularly the latter, would be relatively unimportant, or at least of negative symbolical value, without the Second Degree.

The First Degree is placed under the heading of Youth—the Third Degree under the heading of Old Age—while the Second Degree, coming between these two, finds its place under the heading of Middle Life. This fact alone should give it importance, for it signifies that the F.C. is in the prime of his life and at the height of his powers, and so should be fully competent to bear the responsibilities placed upon his shoulders, and trained to be capable of doing well whatever he is called upon to do.

The Second Degree, moreover, is full of wonderful teachings. In this connection I quote W. Bro. Hayward, a well-known Masonic student, who, in writing of this degree says, "Of all the degrees in the entire hierarchy of ceremonies, from the First Degree until the last of the Higher grades, it would appear to be precisely that degree which should receive at the hands of the Craft its most loving care, its most anxious attention. It would not be an exaggeration to say, that in itself it should more than repay any man for the effort and cost of initiation. It is so wise in its teachings, so profound in its truth and so useful to have in one's mind. To know and practice it is to be made wise in the art of life, than which no other art can ever be half so important, or nearly so valuable."

Do you remember these words, "As a Craftsman you are expected to make the Liberal Arts and Sciences your future study, that you may be enabled to discharge your duties as a Mason and estimate the wonderful works of

the Almighty" ? I wonder how many of us ever gave those words another thought after hearing them.

It is in carrying out the underlying meaning of those words that we, as Masons, are, as W. Bro. Hayward says, "made wise in the art of life," wherein lies the preparation for the Third, and the importance of the Second Degree.

To be wise in the art of life is to acquire knowledge, and, to do this, the mind must be prepared and made healthy by being freed from every baneful and malignant passion, and by carrying out the rules laid down for our guidance in the "Charge" which we hear in the earlier stage. In it we are told to obey the precepts set before us by the four cardinal virtues—Temperance, Prudence, Fortitude and Justice—and to develop in our lives the three theological virtues—Faith, Hope and Charity. This is the course of preparation for the Second Degree, laid down in the First Degree, and it sets out the work of the apprentice.

In operative times an apprentice was bound for seven years, during which he was to learn the first things about his Craft. After that period had expired he usually sought to become a F.C., and, in order to do this, he had to give good evidence as to how well he had occupied his time as an apprentice, by preparing some piece of practical workmanship which was called an Essay. If this met with the approval of his Fellows and Master, he was allowed to proceed to the attainment of his desire.

In Speculative Masonry there is also a test of proficiency put to the candidate for the Second Degree, and, if he has duly obeyed the instructions given to him in the "Charge," to make a daily advancement in Masonic Knowledge, he should have no difficulty in "Passing." But how many candidates fall very far short of doing their task really well, in other words fail to act as Masons by giving heed to those instructions. His conductor should not be too eager to give assistance, as it is not he who is being tested, but the

candidate, and it gives pleasure to those present to hear the candidate perform his part well, as it promises well for his future as a Mason.

The Second Degree is full of veiled meanings, and perhaps it is partly due to this fact, and that they are not understood, that it is not appreciated as it should be. Another important factor in this connection is this, that because the degree has come to be considered rather unimportant, the proper tone is not given to it by those in charge of the ceremony. Moreover, it has not the same spectacular effects as the First or the Third Degrees.

The Temple of King Solomon figures in Freemasonry in all the degrees of the Craft in one way or another, but in no degree to the extent that it does in the Second Degree.

It was not included in the ceremony simply to be described in greater or less detail as a wonderful building—or because it was especially built for the worship of God by King Solomon—or because it forms an item of interest in the V.S.L. There is in fact very little known about it that is of real historical value as such, and what we *do* hear about it should not be taken as historically accurate. It was placed in Masonry for symbolical purposes, both as regards the building as a whole, and the details thereof, and, when considered from this angle, the lessons it inculcates are of great value to a Mason.

Albert Mackey, the Masonic Student, and compiler of one of the most useful books on Freemasonry, his Encyclopedia, says, "the Temple was a representation of the world purified by the Divine Presence. The world of the profane is outside the Temple, the world of the initiated is within its sacred walls. Hence to enter the Lodge (itself a symbol of the Temple), as a candidate, is to enter its sacred walls, and at this entrance the work of a Mason commences."

At his initiation the Candidate pledges himself that he

enters Masonry from a general desire of knowledge and, therefore, at the very spot which separates the profane world from the Temple he begins his Masonic career, and really takes the first step towards Masonic labour.

Even in the First Degree he is invited to enrich his mind by making such of the Liberal Arts and Sciences as may lie within the compass of his attainment his future study.

Every E.A., as W. Bro. Mackey says, is aware, before he enters the Temple, that civilisation has done much for him and provided him with many blessings. He should realise also that unless he had already laid down the foundations of his life by exercising virtue and attained to some knowledge, his heart would not have prompted him to wish to join the Order, moreover his desire would not have been fulfilled.

Our present institution of Freemasonry is the result of the evolution of the various civilisations through many, many centuries, and now it is the task of all Freemasons to do all that is in their power to be the means of extending those blessings of civilisation to all mankind.

Anyone who joins the Order undertakes of his own free will and accord to carry out this task, unless there is at the back of his mind some mental reservation that it is only after all a form of social club that he is joining, which reservation is dishonest, for it is *not* a social club.

To carry out the task he has undertaken means diligence and labour and, in the Encyclopedia I have mentioned, labour is described as follows:—"To labour is to pray, or, in other words, labour is worship. This was a saying of the Mediæval monks, which is well worth meditation. This doctrine—that labour is worship—has been advanced and maintained as a leading dogma

“ for the Order of Freemasonry. There is no human
 “ institution under the sun which has set forth this great
 “ principle in such bold relief. We have constantly heard
 “ of Freemasonry as an institution that inculcates moral-
 “ ity—that fosters the social feeling—that teaches brother-
 “ ly love, and all this is well because it is true ; but we
 “ must never forget that from its foundation stone to its
 “ pinnacle, all over its vast temple, is inscribed in symbols
 “ of living light the great truth that ‘ Labour is worship.’ ”

Up to the point at which Masonic Apprenticeship ends, and the F.C. begins, the task has been easy of accomplishment, but from this point the fascinating and oftentimes difficult study called for by the Second Degree, the aim of which is to be in possession of the Divine Truth, must be undertaken.

The Speculative Mason is supposed (I say “supposed” advisedly) to be engaged in the building up of a spiritual temple, a temple not made with hands, eternal in the heavens. From first to last his task should be the construction, adorning and completion of this temple, of which he is the outward and visible sign.

The idea of making the Temple a symbol of the body, is not, it is true, exclusively Masonic. Christ Himself alluded to it when He said :—“Destroy this temple and I will raise it up again.” St. Paul extends the idea in the 1st Epistle to the Corinthians :—“Know ye not that ye are temples of God and the spirit of God dwelleth in you” ; and again :—“What ? Know ye not that your body is the temple of the Holy Ghost which is in you, and which ye have of God and ye are not your own ? ”

In Mackey’s Enclopedia, also, we read as follows :
 “ In short many see in the story of King Solomon’s
 “ Temple a symbolical representation of man as the temple
 “ of God, with its holy of holies deep seated in the centre
 “ of the heart.”

Having recognised the fact that the Temple of Solomon as a whole is a symbol, let us examine the details ; but first let us see what the symbolism of the secrets has to teach us, and then deal with the South Porch—the Pillars—the Globes—the Winding Staircase, and the Middle Chamber, and finally the W.T.'s.

To accomplish all the labour which lies before us, we shall require assistance and strength, for the task is not easy, and the way may seem long. We, all unknowingly, (at the time), at least such is my opinion, seek this aid. Let me explain. The attitude familiar to all of us, said to have been taken up by Joshua when asking the Lord to continue the light of day, that he might complete the overthrow of his enemies, has no record in Scripture. It is to Masons a symbolic attitude, and, with the words accompanying it, is used to express the hope that the G.G.O.T.U. will be pleased to grant length of days in which to perform the task allotted to us, and set before us in this degree, that of acquiring knowledge. This also requires for its proper fulfilment the uprooting of every baneful and malignant passion that would distract the mind.

The conjunction of the two pillars expresses a promise from our Creator that He will establish this His House to stand firm for ever, which promise alludes to the Temple, of which, as I have already stated, we are the outward and visible sign, provided that it rests upon a foundation that was, we trust, well and truly laid at our initiation. We must, however, faithfully persevere until the task is accomplished. This Temple must be built in accordance with the plan prepared for us by the G.G.O.T.U. and, when completed, must be fit for His habitation. Our efforts must be directed to make it as perfect as we are able.

In this effort we shall be following the example of our Operative forefathers, who in a practical way erected and adorned those great and glorious cathedrals for God's

spiritual habitation, which are at once our wonder and our pride, and which are rightly termed "frozen music."

To carry out this work properly we require knowledge, and the Second Degree is one specially dedicated to the search after, and the acquisition of, such knowledge; moreover this acquisition of knowledge is one of the great aims of our Order.

THE SOUTH PORCH.

We are told that our ancient Brethren entered the Temple by the South Porch on their way to reach the Middle Chamber by way of the Winding Stairs, but we are given to understand by those who have studied such of the records of the Temple as are available, that there was only one entrance to the Temple proper, facing towards the East, and that it had two pillars, one on either side, which were named Boaz and Jachin, and that each pillar was crowned with a Globe or Bowl.

And we hear of another curious thing, that on either side of this South Porch were two similar pillars and globes, and the names of the pillars were the same as those placed at the East entrance. We see this pictorially expressed on the T.B. This is evidently one of the many instances in our ritual where there must be some hidden meaning.

I have already stated that the Temple of King Solomon was placed in Freemasonry as a symbol, which seems to be further proved by the fact that two more entrances are mentioned, making three in all, the other two being east and north. These three entrances are said to symbolise Youth, Middle Age and Old Age, or Birth, Life and Death.

Now we know that it is in the south that the sun reaches its meridian and its greatest power. It would, therefore, seem proper for the F.C. to enter by the south porch, as he is supposed to be in the prime of life, or at his meridian

of existence. As soon as he enters the porch, he sees in front of him the Winding Staircase, which is the symbol of the task he has to accomplish, that of the contemplation of the intellectual faculties which are embodied in the Liberal Arts and Sciences, and the tracing of them, from their development, through the paths of heavenly science even to the throne of God Himself. In this task he is enabled not only to understand matters material, but also matters spiritual, thus rendering himself fit to seek admission to the Third Degree. This thought will help us to realise the great importance of the Second Degree in connection with the Third. Of course, if this leaves no impression, and gives no thought for meditation, I am of the opinion that as Masons we have failed.

THE PILLARS.

The idea of placing two pillars at the entrance to a temple was not new even in the days of King Solomon. It had been the general custom long before his time to place two pillars at the entrance to temples devoted to the worship of nature and the sun. In Egypt the pillars took the form of obelisks. We have one such obelisk in England on the Thames Embankment which we know as Cleopatra's Needle, and the fellow one to it has been erected in America. These two pillars originally stood at the entrance to a temple devoted to Solar worship at Heliopolis, and were transferred by Augustus and re-erected to adorn the Cæsareum at Alexandria, from whence they were conveyed by sea, one to London in 1877, and the other to America in 1879. In the two pillars there may have been some connection with Phallic Worship, considering that the temples which they adorned were dedicated to the worship of nature and the sun.

The two pillars we are considering were placed one on either side of the East entrance to a temple dedicated to the worship of God, but introduced into Masonry as standing on either side of a south entrance for symbolical reasons.

We are told that they were placed at the entrance to the Temple as symbols of fire and cloud, by which the Children of Israel were enabled to escape from their Egyptian bondage. An interesting explanation of the pillar of fire and of cloud is given in a book called "The Great Migration," by J. Fitzgerald Lee.

The Biblical names of these two pillars were Boaz and Jachin and we find, on looking up the Hebrew words, that Boaz consists of two syllables: "B" meaning "in," and "oaz" meaning strength, while Jachin is again two syllables, "Jah" meaning God, and "iachin" meaning "will establish."

When we meditate on the meaning of these pillars, one of which symbolises a pillar of cloud which covered the wanderers during the daytime, and the other a pillar of fire which gave them light during the darkness, we come to the conclusion that the protection of the Almighty Father was with them during every moment of their existence. So the pillars at the entrance to the Temple remind us, as they did the Children of Israel, that His protection and guidance is always active for our welfare. They were placed at the entrance to the Temple to remind those people of their happy deliverance and also to remind them of the means by which that deliverance was effected.

In some Lodges two pillars, representing those that were placed at the entrance to the Temple of King Solomon, are placed just inside the entrance to the Lodge room, and every brother has to pass between these pillars to get to his seat, and they are thus reminded, if any reminder is needed, that the G.G.O.T.U. is ever watchful of their welfare, as well as the welfare of all the creatures He has created.

Thankful recognition can, and should be, expressed, particularly by all Masons, for this blessing, by obeying His commandments, and by carrying out in their daily lives the laws laid down for guidance through life in that great

symbolical light in Masonry the V.S.L., and by remaining faithful to our obligations.

THE GLOBES.

In the early days of Grand Lodge, Freemasonry would appear to have devoted itself not only to the study of the philosophy of life, but also to the extension of ordinary education.

In Preston's "Illustrations of Masonry" he says, when speaking of the Celestial and Terrestrial Globes:—"Contemplating these bodies, Masons are inspired with a due reverence for the Deity and His works, and are induced to apply with diligence and attention to astronomy, geography and navigation, and all that is dependent on them, by which society has been so much benefitted."

In this connection we find one or two other instances where globes are very much in evidence. One is in the frontispiece of an edition of the Book of Constitutions, which depicts the interior of the Temple of Grand Lodge before the new Memorial Temple was built. There, upon a large table, are two globes such as we are thinking about, and such as would be used for the purpose of teaching such subjects as Preston mentions; another instance is on our certificates, where they form a part of the general design, with other Masonic symbols. The conclusion drawn from these instances is that they were at one time used in Freemasonry for educational purposes, but to-day they point out, in this Second Degree, that all knowledge is worthy of attainment, also they point out their old symbolism of Universality, which to us, as in the olden days of the Craft, means the universality of Masonry.

Some writers say that the Globes have no symbolic value; if they are right, then the question arises, why do they still appear in our ritual and on the T.B.? They cer-

tainly are not ornamental, and have ceased to be useful, from an educational standpoint, in our Lodges. There is no question about the fact that they were not placed in the position in which we see them *at any time*. They are not mentioned in the V.S.L., but mention is made of *bowls* being placed on the pillars, and these are said to have represented the Egyptian Lotus or Lily. This kind of ornament can be seen on the top of the pillars in French Certificates.

It is reasonable to suppose that, owing to the important part they played in the early days of Freemasonry, they would not be discarded, and some place would be found for them after their practical use was no longer continued, and no better place, or more conspicuous position, could have been chosen than the one they now occupy, particularly as their symbolism is still the same as it always was, that of universality—which symbolism is coupled with that of the pillars on which they stand.

We are told in the First T.B. that the universe which comprises heaven and earth, as depicted by the two globes, is the Temple of the Deity whom we serve, and the symbolism of the two pillars, when conjoined, "Stability," hence the meaning of the words "in strength will I establish this mine House to stand firm for ever," the House meaning, in this instance, His Temple. In the Third section of the Second Lecture we find that the Globes retain their ancient symbolical signification of universality, which, to us, is the universality of Masonry.

The idea of placing such globes on the top of pillars was not an original idea when our ritual was written, for in the frontispiece of a book dated 1613, entitled "Du Bartas, His Divine Weekes and Works, Translated," there are to be seen two large Globes so placed on the top of pillars. They are well drawn and engraved, and unmistakably represent the Celestial and Terrestrial Globes.

THE WINDING STAIRCASE.

In realising that the Second Degree is one that deals with the importance of acquiring knowledge, it is not surprising to find that "the Freemasons of the Middle Ages, always anxious to elevate the profession above the position of a mere operative art, readily assumed the Liberal Arts and Sciences as a part of the course of knowledge, thus seeking to assimilate themselves rather to the scholars who were above them, than to the workmen who were below them."

In the Lansdowne MS. of 1560 these Arts and Sciences are referred to:—"Wee minde to shew you the charge that belongs to every trew Mason to keep, for good faith if you take good heed it is well worthy to be kept for a worthy Craft and curious science—Sirs, there be seven Liberal Arts and Sciences of which the Noble Craft is one."

It is therefore not to be wondered at, that in the revival of Masonry in 1717, these arts and sciences were made part of the system of instruction. And here again we are reminded of the uses to which the Celestial and Terrestrial Globes were put.

We are told that these arts and sciences were at first included in the E.A. Degree, which was considered the most important, they referred to the seven Masons who formed a Lodge. Later, when the division of the degrees was made, they became part of the F.C. Degree, which was symbolic of science, and they referred to the seven steps of the winding staircase which, properly interpreted, was a symbol of progressive knowledge.

Here is a quotation that I came across from a Scottish ritual in my search for material for this paper. "Man is not content with faith and belief only—as his powers of nature seek the light of knowledge. Arise therefore and

*pursuit your search for M L Freemasonry teaches you the means whereby you may try to emulate in your own sphere the guiding force of the universe, by bringing to your notice the seven Liberal Arts and Sciences, and I would solemnly and earnestly entreat you to give them your most careful study. For he who can claim even a superficial knowledge of them can well claim to be an educated man, and is thus on the high road to the acquisition of the genuine culture which is only attained by building up of character through knowledge. It is with this purpose that you as F.O.T.C. are urged to cultivate the Liberal Arts and Sciences in Masonic symbolism. They are represented as a means of raising man to the altitude of Knowledge."

An ignorant Mason is a drone and an encumbrance in the Order. He is only useful from a financial standpoint, which is not Freemasonry.

Mackey says this:—"He who does not study the nature, the designs, the history and character of the Institution but, from the hour of his initiation, neither gives nor receives any ideas that could not be shared by a profane, is of no more advantage to Masonry than Masonry is to him. The true Mason seeks the light that darkness may be dispelled, and knowledge that ignorance may be removed."

The winding staircase is an extremely beautiful symbol of the gradual attainment of knowledge and, as such, is of extreme antiquity. It was used by nearly all the ancient peoples of the world.

When we commence to study any subject, our friends who are interested in us ask how we are progressing, and the answer is usually, "Oh, slowly, step by step." It is step by step that all knowledge is acquired, and at the start, of course, the end is not in sight, or as we say, "we cannot see

* Sic.

the light as yet." It is the same with a winding staircase, the light at the top cannot be seen owing to the intervening steps, but it grows brighter the more upward progress we make. One eminent writer, Allen Upward, says, "All vital activity in this world is spiral in its pattern, so that life winds about and about in its ascending effort." In other words the study of the Liberal Arts and Sciences, or the mysteries of nature and science form the interpretation of the symbolic winding staircase.

King Solomon said: "Wisdom is the principal thing, therefore get wisdom." Wisdom is the height from which man beholds the truth, and, as Masons, it is our bounden duty to our Order to search for the Truth.

In *Proverbs iii.*, 13, 14, we find these words: "Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

There is a saying that "the most godlike man is he who is most constructive." What is the answer to the following question? Upon whose shoulders does the work of human life rest? Surely upon the shoulders of those who have knowledge, for ignorance is helplessness.

The winding staircase is seen by the F.C. after he has passed within the symbolical porch on the south side, and between the pillars of strength and establishment. His passing between these pillars is to remind him, among other important things, that he has taken up responsibilities, and that the task of self-improvement is the first duty that is placed before him. He cannot stand still if he be worthy of his vocation. Having had implanted in his breast a vital and immortal principle, it is his destiny to ascend life's spiral step by step. During his upward climb, he has added gradually to his store of knowledge of material things, which must of necessity open his eyes to the wonders of creation,

thus adding the knowledge of things spiritual. Finally he reaches the summit of the staircase where is situated the Middle Chamber.

THE MIDDLE CHAMBER.

We are told that at the head of the winding staircase there was a Middle Chamber, in which the enormous number of masons, amounting to many thousands, who were employed in the building of the Temple, were paid their weekly wages. We know, however, from the records of the measurements of the Temple proper, given in the V.S.L., that it was not a very large building, and we conclude, from these measurements, that there could not have been a room big enough for the transaction of such an important business. And again, to deal with this number of people, there would need to be another staircase as an exit, but no second staircase is mentioned.

We are also told that they received their wages without scruple or diffidence—without scruple, well knowing they were justly entitled to them, and without diffidence, from the great reliance they placed on the integrity of their employers in those days. What does this all mean? Surely here is an allegory, with the meaning very cleverly veiled from the eyes of the profane.

When we listen to the explanation of the Second T.B., we are apt to think that the ascent of the winding staircase is easily and quickly accomplished. The impression the explanation gives us, is that the F.C. simply passed up the staircase and entered the Middle Chamber, after having given the necessary P.W.'s, but that impression is wrong. The ascent will occupy the F.C. for the remainder of his existence, for you will observe that there is the word **WHEN** in the explanation, which word indicates an indefinite period.

Why was it called the Middle Chamber, and how can

it be a middle chamber when it is at top of a winding staircase ?

First let us turn to a dictionary to find the meaning of the word "middle," and we find this: "intermediate, between the active and passive, primarily the designation of a voice of Greek verbs expressive of reflexive or reciprocal action."

In Johnson's dictionary we find this: "the time that passes, or events that happen between the beginning and the end. The causes and designs of an action are the beginning; the effect of these causes and the difficulties met with in the execution of these designs, are the middle; and the unravelling and resolution of these difficulties are the end." And the word reflexive, we find, means turned or directed back upon the mind itself. Johnson says it means "Having respect to something past."

W. Bro. the Rev. Covey Crump uses these words: "Enthroned in the Middle Chamber of Human Consciousness, sits Conscience, the Oracle of God." From these explanations and expressions we gather that the Middle Chamber was the intermediate place between birth and death, a place where conscience dwells, and thoughts turn backward—a place where the past passes in view before us. It is there that conscience, or the "Oracle of God" sits, as it were, in a court of enquiry—a place where we find the Divine Truth, which is the realisation of our connection with our Maker.

As the ascent of the winding staircase symbolises the spiral of life's activities, the climb cannot be said to end until our mortal existence ends. During the period occupied in making the ascent the Mason is taught a valuable lesson, A passage from W. Bro. Waite's Encyclopedia will explain. I think, what I mean:—"there were, in the old Mysteries, celebrations of symbolical and divine death followed by

resurrection, because even as the M.M., so was the God raised; and even as the God died figuratively, and then resumed life, so did the Candidate of old learn by his experience of the pageant—as the lesson comprised therein—that all death is figurative, that life continued thereafter, that, for those who were reborn in the Mysteries, there was ‘more life and fuller to come.’”

So, in the Second Degree, the Mason figuratively sets out to commence his ascent, during which he learns that valuable lesson, and when his activities are drawing to a close—when the busy world is hushed, the shadows fall and work is done, he will reach the Middle Chamber and receive his wages—symbolised by the corn, wine, oil and specie—such wages as he is justly entitled to, according to the manner in which he has carried out the task set before him, and he will not scruple or be diffident, because he will have learned during his search for knowledge in the upward spiral of life's activities, to put implicit confidence in the integrity of his Master—the G.G.O.T.U., who will never deceive or be deceived, and, again to quote the Rev. Covey Crump, “every true Craftsman may bring his work to the Middle Chamber of Consciousness and, while obtaining his reward, he will attain in personal experience the knowledge of the Sacred Symbol, which is Eternal Life.”

THE LETTER “G.”

In the Middle Chamber, we are told, there were certain Hebrew characters which are represented by the sacred symbol “G.” This letter, it is explained, represents God, the G.G.O.T.U. What is the origin of the symbol? I here quote two out of several suggestions.

Under the heading G.O.D. in Mackey's Encyclopedia we find the letters explained. They stand for three Hebrew words—Gomer, Oz, and Dabar, which mean Beauty, Strength and Wisdom—the supports of the Lodge. This seems to be more than an accident, and to present almost the only reason that can reconcile a Mason to the use of the

initial letter "G." Thus the initial letters conceal the true meaning.

דבר

DABAR— D = WISDOM.

עז


OZ— O = STRENGTH.

גמר

GOMER— G = BEAUTY.

The other quotation is from an interesting paper on the same subject written by W. Bro. Thorp. This appeared in the Transactions of the Lodge of Research, 1900-1901. He says :—" Let me try to answer the question, or at any rate

" hazard a guess. For this purpose we must go back to
 " Operative times, inasmuch as most of our symbolism,
 " if not the whole of it, dates to that period. It is now
 " generally believed that there were only two classes of
 " workmen among mediæval Operative Masons, viz. :
 " Entered Apprentices and Craftsmen, Master Masons
 " being only Craftsmen who employed others, and not a
 " separate class ; this view is confirmed by the ' Old
 " Charges.' We have little knowledge of what the cere-
 " mony of ' Making Masons ' consisted, but it was almost
 " certainly a very simple one. As soon as the Apprentice
 " was ' entered,' and began to receive instructions in his
 " work, it is probable that at the same time he was in-
 " structed in the symbolism of the Craft. One of the
 " most important of the old symbols seems to have been
 " the ' Blazing Star,' for in all old rituals, which most
 " certainly contain some remnants of the old Operative
 " teaching, it is referred to as one of the most important
 " symbols, perhaps the most important, in an E.A. Lodge.
 " It was placed, we are told, in the centre of the Lodge,
 " and one old writer declares that it was ' the essence of
 " the degree.' In modern times it still retains its promi-
 " nent position, a fact which is patent to all who have
 " carefully studied the E.A. Degree. In due time the
 " apprentice had learned his trade and become a Crafts-
 " man. The old tools, gauge, gavel and chisel, to the use
 " of which he had been restricted, were superseded by

" others such as a Craftsman would be qualified to work
 " with. Now what is the working tool which is the most
 " frequently used emblem in the F.C. Lodge? Is it not the
 " Square, the emblem in all ages the most revered by the
 " Craft? It was the use of the square which distinguished
 " a craftsman from an apprentice, and which to-day is
 " worn as a jewel by the principal craftsman in the Lodge,
 " the W. M. The square generally used in the Craft
 " Lodges to-day has both legs of equal length, but in the
 " olden times the Operative Square had one leg consider-
 " ably longer than the other, and has been called on that
 " account a 'gallows square.'  This form of
 " Square may be found on old tombstones,
 " in old jewels and engravings, e.g., the front-
 " ispiece of the 1734 Engraved List of
 " Lodges, in Picard's Prints of 1735, etc., etc. Now,
 " according to the writer in the *Westminster Journal* of
 " May, 1742 already referred to, when the Lodge was
 " raised from E.A. to F.C., a Square was placed in the
 " middle of the Blazing Star, so that all the Brethren
 " could instantly tell in what degree the Lodge was
 " working. To-day, however, the letter 'G' is perman-
 " ently fixed over the Blazing Star. Now it so happens
 " that the gallows square is the original form of the
 " Hebrew 'Ghimel,' the Hebrew character in the roof,
 " and also of the Greek 'Gamma,' both of which correspond
 " to our English 'G.' This fact may account for the
 " gradual substitution of the letter 'G' for the Square,
 " during the decadence of Operative Masonry, and for
 " which a new meaning had to be found by the Speculatives
 " of the 18th Century. Here, I think, we have the possi-
 " ble, not to say the probable, origin and meaning of the
 " letter 'G' in Freemasonry."

THE STEPS.

The number of steps has always been odd in all the
 ancient mysteries and systems. We hear of three, five,
 seven or more. These numbers have a peculiar significance

to all Masons. First you will notice that in this order, they are the same as the principal steps in the Degrees, and, secondly, that, when added together, they total fifteen, to which I shall allude later. We have often heard what each of the numbers alludes to in Masonry, but there is something else of interest about each of the numbers which should be mentioned.

THREE was to the ancients the most sacred of numbers. The Chinese say that numbers began at one, and are perfect at three, and denote the multiplicity of any object by repeating the character three times. Pythagoras called it perfect harmony. So sacred was this number, that we find it designating some of the attributes of almost all the gods. For instance, the thunderbolt of Jove was three-forked—the sceptre of Neptune was a trident—Cerberus, the dog of Pluto, was three-headed—there were three Fates and three Furies. We know too, how often the triad appears in Freemasonry, and seems in one instance, in particular, as emphasis of assertion, by using different words having practically the same meaning—“hele, conceal and never reveal.” Similarly we hear these words in our Court of Law—“the truth, the whole truth and nothing but the truth.”

FIVE was a sacred number to the Hebrews. In Masonry, five is a sacred number, but inferior in importance to three and seven. It is very important in the degree of the F.C., where five hold a Lodge. It is the fifth science—Geometry. Then we have the five-pointed star which is the symbol of the F.P.O.F. Then there are the five senses, the avenues by which the mind receives its perceptions of things exterior to it, as the candidates do when the five steps are taken. It was a very important number among the ancients, and Pythagoras called it a mystical number, being composed of the first even number and the first odd number, hence it symbolised the mixed conditions of order and disorder, happiness and misfortune. Among the Greeks it was a

symbol of the world, as it represented ether, and the four elements—fire, water, earth, and air.

SEVEN is a number frequently used and referred to in all systems of antiquity. It is sacred in the pagan as in the Christian religions. Pythagoras called it a perfect number because it was made up of three and four, the triangle and the square, both of which are considered perfect figures. We know how often the number occurs, if we pause to think, but here are a few instances; seven days of the week; seven ages of man; seventh day is the sabbath; King Solomon was seven years and upwards in building the Temple to God's service and it was dedicated in the seventh month; and the festival lasted seven days. Then there is the seven-branched candlestick of the tabernacle; seven make a perfect Lodge; seven Liberal Arts and Sciences, and so on, but the list is too long to enumerate in this paper. These few instances serve to shew the importance of the number seven.

In America the total number of steps is fifteen, which is a significant symbol. Fifteen was a sacred number among the Orientals because the letters of the Holy Name "Jah" were in their numerical value equivalent to fifteen. It is curious to note that fifteen is the sum total of the number of steps in the three degrees. When the numerals 1 to 9 are arranged in three rows the sum, when added up, whether vertically, horizontally, or diagonally, is always 15, a "magic square," and regarded as a most powerful talisman by the ancient peoples. The fifteen steps of the winding staircase are, therefore, symbolical of the name of God, and it is by His help that we acquire knowledge.

THE WORKING TOOLS.

This paper would be incomplete without a word or two about the Working Tools of the Degree, the S . . . L . . . and the P.R. . . . In proposing the toast to an initiate on one occasion, I drew attention to these working tools, and

was told by a Brother that I had done wrong in mentioning them, but I replied that I had made no mistake, for it is curious, how very few Masons know that these tools which belong to the Second Degree, are included also in the First Degree. They are mentioned in the First T.B., and also in the Fifth Sect. of the First Lecture. This is my great reason for always maintaining that this T.B., or the more important part of it, should be given during the initiation ceremony.

The fact that this explanation of the T.B. does not form a part of Emulation working is given as the excuse for its omission, a poor excuse at best, because some of the work we do include is not Emulation working. The reason it does not form part of Emulation Working is that in the Lodge of Emulation they very frequently include the Lectures, and there they have an advantage over us, for we very rarely hear the Lectures, which is much to be regretted.

The candidate, without this explanation, has nothing upon which to meditate except the strangeness of the ceremony in which he has taken part. It is true that he has been admitted into the Order, but he has not been told that everything he sees around him has some symbolical significance which has a useful lesson to impart, which realisation would awaken in his mind a desire to know more, and also make him realise that it was something more than a social society or club that he had joined.

The Square. It is true that the Entered Apprentice in the old Operative days was not allowed to use the tools of a F.C., but he would know of them and see them being used. In Speculative Freemasonry he certainly does see the Square and hears the name mentioned once or twice, but that is about all. In my opinion this is a serious omission, and the Square should not be thus lightly passed over, particularly in this early stage of Masonry, as it has the

most important lesson to give of any of the working tools in Freemasonry.

The Square teaches us to live according to the Masonic principles and tenets ; to make our conduct acceptable to the Creator, to whom we must all give an account of our stewardship. To be faithful to this stewardship is to live as a true man and a Mason, and to make the symbolism of the Square the guide of all our actions when dealing with our fellow men. In other words, always to play the game and to give everyone a square deal.

The *Level* points out a very important fact, that being created in the likeness of God, Who is the Father of all, we are all His children, and we acknowledge this every time we say that prayer, "Our Father." We are all human beings and we all have a soul, that is, we are all of the same nature, and partake of the promises and advantages made and given by the G.G.O.T.U., which will be fulfilled to us if we play our part. It also points out that though kings, dukes and lords may share the privileges of our Order, they must, in order to do so, go through the same ceremonies as all other Masons have done, and, when we meet in Lodge, differences of station caused by birth or merit are non-existent for the time being. It teaches us to realise that a brother in humble circumstances must not be passed by on the other side, and preference given to one who is blessed with more of this world's goods. Man fails to realise, in his hurry to amass wealth and gain position, that his Creator, Who has the power to give, has also the power to take away and may, at the very moment when he gains his ambition, call upon him to give it all up and to be reduced to the same level as those others who have passed over the great "divide." Death is truly the grand leveller, for there are no distinguishing marks on the bones of kings or beggars.

The Plumb Rule, that emblem of uprightness, teaches

us to walk uprightly before God and man, so as to be enabled to face the world unashamed ; to be tolerant to another man's outlook on life ; to think of the feelings of others, and consider all the circumstances before we judge and pass sentence upon them ; to keep our passions and prejudices within due bounds, and to have the promise of eternity in view as the reward for living aright. By obeying these principles, as set forth by the Working Tools, we shall be in every way true and faithful to our Order and our Obligations, and an ornament of the Society to which we belong.

I trust that what I have said will give some food for thought, and will enable you to realise that the Second Degree is not one to be lightly treated, but to be equally appreciated with the First and the Third, even if it is not so spectacular. It represents a man in the prime of his life, the meridian of existence, commencing to shoulder life's responsibilities, together with the task of self-improvement. He will find that an ample reward is to be gained by the acquisition of knowledge, for his character will be uplifted and his mind enlightened. He will, in this and no other way, learn to love our Order that has set him to the task, and by his material and spiritual knowledge so gained, feel sure not only that the G.G.O.T.U. is watching over him and caring for him, but also that, in obeying His Divine Will, he will be happier in the possession of a clear conscience and in living truly as a man and a Mason.

REPRODUCTION
OF THE
Old Charges
of
British Freemasons
KNOWN AS
The Thorp MS.

PHOTOGRAPHED BY SPECIAL PERMISSION
OF THE GRAND LODGE OF ENGLAND
BY WALLACE HEATON, PHOTOGRAPHERS
NEW BOND STREET
LONDON

EXTRACT from the Remarks on the "SLOANE FAMILY" of the Old Charges of British Freemasons, including the John T. Thorp and John Strachan MSS., by Dr. W. Begeman, from the Transactions of the *Quatuor Coronati* Lodge, 1901, Vol. XIV, page 153 :

"Bro. Hughan is quite right in stating that the Thorp MS. is of special importance as being the oldest of the Sloane Family, and I agree with him that it would have given its name to the Family, if in 1888 when I made my Classification of the Old Charges, it had been traced. By comparing the text with other copies of the Family, however, I must say that it is *not* of the Sloane *Branch*, but forms a group together with the Alnwick and the new Strachan MSS. These three offer a trio of a sundry critical value leading us back to the older prototype, which if discovered by a future lucky hand, would provide us with a version very similar to the Grand Lodge MS. No. 1 of A.D. 1583, and make it most probable that the text of the Sloane Family is as old as that of the Grand Lodge Family, if not older, and more original in some particulars. The MSS. belonging to the Sloane Family are now sixteen altogether, forming three trios, one group of six, and one sundry group as follows :

"1—3. Thorp, Alnwick, Strachan.

"4—6. Embleton, Crane No. 1, Wren.

"7—9. Hope, Waistell, York No. 4.

"10—15. Sloane No. 3848, Harleian No. 2054, Sloane No. 3323, Lechmore, Briscoe, Tunnah.

"16. Scarborough.

"Of all the copies Thorp is undoubtedly the oldest, but though Alnwick and Strachan agree with it in all main points, they cannot have been taken from Thorp, but are copied from other originals."

The Mighte of the father of
 heaven wth the wisdome of his glorious sonne
 through the goodnes of the holy ghoste that bee
 three p'sons¹ in one godhead bee wth vs² at o³ beginninge
 & give vs grace soe to gou'ne⁴ in o^r livinge that wee
 may come to his blisse that neu⁵ shall have endinge.
 Good brethren & fellowes o^r purpose is to tell yo^w
 how & in what mann^r this craft of masonry was begun
 & afterward ho^w it was founded by worthie kings &
 10 Princes, & many othe^r wo^r¹⁶ men And alsoe to them
 that bee here wee will declare the chardge that
 belonge to eu'y⁷ true mason to keepe ffor in good faith
 if yo^w take heede thereto it is well worthy to bee
 kept for aworthy craft & a Curious science ffor
 there bee seaven liberal sciences of the w^{ch} it is
 one of them that be theise folowinge, first is Gram^r
 that teacheth aman to speake truly & to wryte truly
 The second is Rhetoricke that teacheth aman to
 speake faire & in suttell termes, The third is Logick
 20 that teacheth do⁹ diserne or knowe truth from false,
 The ffourth is Arithmeticke that teacheth to
 account & reckon all mann^r of numbers, The ffyft is
 called Geometrie & it teacheth to mete & measure
 of the earth & other thinges of the w^{ch} science is
 Masonry The sixte is musicke that teacheth the
 craft of songe and voyce of tonge Orgens & harpe
 The seaventh is called Astronomy that teacheth
 to knowe the course of the sunne & moone & other
 stares, These be the seaven liberal sciences the
 30 w^{ch} seven bee all by one science, that is to saie
 Geometry Thus may aman prove that all the
 sciens in the world be found by Geometrie for it
 teacheth to mete & measure ponderaçon & waight
 of all mann^r of kind of earth, And there is noe man
 that worketh by any craft but hee worketh by some

1. " persons." 2. " us." 3. " our." 4. " govern." 5. " never." 6. worshipful."
 7. " every." 8. Error for " to."

The mighte of the father of
heaven with the wisdom of his glorious sonne
through the goodnes of the holy ghost that bee
three persons in one godhead bee now at beginninge
I growe & growe soe to growe in o' livinge that we
may come to his blisse that now shall have our
Good brethren & followed o' purpose is to tell y^e
howe in what maner this craft of masonry was begun
& afterward howe it was founded by worthy kings &
10 Hermites & many other noble men And also to them
that bee here we will declare the charge that
belonge to every true mason to keepe for in good faith
if y^e take good heede thereto it is well worthy to bee
kept for a worthy craft & a curious science for
there bee seven liberall sciences of the w^old it is
one of them that be these followinge, first is Gram
that teacheth a man to speake truly & to wryte truly
The second is Rhetoricke that teacheth a man to
speake faire & in subtle termes, the third is Logicke
that teacheth to discern or knowe truth from false,
20 The fourth is Arithmetike that teacheth to

Arithmetick & reckon all maner of numbers, The first
called Geometrie & it teacheth to mete & measure
of the earth & other thynges of the world & is
Masonry The seconde it muste be that teacheth the
craft of songe & voyce of lunge Organe & harpe
The thirde is called Astronomy that teacheth
to knowe the course of the sunne & moone & other
starres These be the seaven liberalle sciencis the
m^ost esen be all by one science, that is to say
Geometrie, That may a man prove that all the
science in the world be found by Geometrie for it
teacheth to mete & measure ponderacion & weight
of all maner of kind of earth, And there is no man
that worketh by any craft but see worketh by some
measure, Now we maun that buye or selle but by
measure & weight And all this is Geometrie &
craftmen & marchante fynde other of the seaven in
science & especially plowe men & tillers of all kind
of graine both cornes seedes vynes plante sette of other
fruite for I can not saye Astronomy nor none of all
fynde cannot fynde a man one measure or mete w^oout
Geometrie wherefore I thinke that science is most

worthy that fyndeth all other, Nowe that
this worthy Stronius was first begun & shall tell yo,
Before flood was a man that was called Lamoth
as it is written in 1^o & 2^o Chapter of Genesis and he
Lamoth had two wyves the one was called Dea & the
other Sella by the first wyve Dea hee begotte two re-
sonne the one was called Jabell & the other Tuball and
by the other wyve Sella, hee had one sonne & a daughter
and the 4th children found the beginning of all the
crafts in the world this Tuball was old sonne & hee
found the craft of Geometrie & hee had floure of
wheat & lambes in the field & first wrought house of
stone & trees as it is noted in the Chap^r abovesaid
and his brother Jabell found musike of songs harpe
and Organs the third brother Tuball found smith
craft of goulds silve & brasse from Steele and the
first found the craft of weaving **These** children
did knowe that god would take vengeance for sine
they by fyre or water therefore they wrote the
scitures that they had found in two pillours of
stone that they might be found after the flood the
one stone was called marble that would not be

wh^{ch} syer the oth^r was Saturne that would not
drowne in the water & in mynt us to tell y^e
trulye in what maner the stones were founde that the
craft weare written in this greke hermermes in
that was some to theus & theus was some parte in
Sem the wth was some parte (Dey, the same as
hermermes was afterward called hermes the
father of wysomen And hee founde the two pillars
of stone & the stones written thereon & taught the
farty And at the makinge of the tower of
Babilon there was the craft of masonrie first
founde & made much of And the kinge of
Babilon that was named Hombrothe
was a mason & loved well the craft & as sauinge w^{ch}
the stories And when the Kittie of Belynyo & the
Kittie of Estazia shuld bee made Hombrothe the kinge
of Babilon sent for Sixtie masons at the desyre
of the kinge of Belynyo his brother & when hee sawe
them forthe hee gave them a charge on this manner
that they shuld betruely & love truly to goate And that
they shuld serve thome lord truly for his payment
for that hee might have worthe for the sondinge

of yow to hym. And other charges hee gave yow And
this was the first tyme that any mason had any re-
charge of his craft **MOROVER** when Abrahā
and Sara his wyfe went into Egypte there taught
the seven sciences unto the Egyptians & hee had a
worthy stoll called Exilys & learned might well
and wot w^{ch} of all the seven sciences And in his daie
it befell that the lordes & estates of that Realme had
so many p^{er}sons that they had gotten some by yow
roytes & some by other Ladies of that Realme for
that land is holo luyed & plentifull generation &
they had noo byingge competent for yow said
children wherofore they made much sorowe And
the Kinge of that land made a great complaynt & a
Parlament to knowe how hee might fynde yow right
And they could fynde noo good way & caused a wyse
to be made throughe the Realme if yow were any man
that could informe yow that hee should come unto yow
And hee should be rewarded for his travaile that hee
should hould himselfe well pleased. After this sayd
was made came this worthy Clarke Exilys & said
to the Kinge & all his great Lordes If yow will take
me & my children to governe & to teach yow honestly

as gentelme should sende London that you will grant
them & mee a Commission that I have power to take
them honestly as that shewes ought to bee ruled. And
the Kinge wth this Comytoll granted them anon & re-
sealed that Commission & then this worthy Iord^r took
to hym the Lordes' sonne & taught hym to be skilful
of Geometry in practise for to worke in shewes all
manner of worthy workes that belonged to buildinge
of castles all manner of Turrets & temples & Churches
wth all other buildinge & hee gave them charge in this
manner first was that they should be true to the Kinge
and the lord that they served & that they should in
love love one to be true one to another & that they
should call each other fellows & not servants nor his
knave nor other foule names And that they should
truly deserve their paym^t to the lord that they served
And that they should ordeyne the reward of them to
bee in of the lordes' works & not for love great
language nor riches to sett another that had littell
thinge for to bee in of the lordes' works whereby
the lord should bee evil served & they ashamed And

also that they should take your governance of your works
your m^o of your works wholl they wrought wth hym
many other charges that were longe to tell & to all
the charges hee made them forwar the greatest
cat^o that men use that tyme and ordeyned for the
reasonable paym^t that they might live by it honestly
And also that they should tyme & s^ombles all your
other that they might have some t^e in your craft
how they might worke best to serve your lord for
his profit & weylthe & to write you selves if
they have trespassed And thus was the craft of
Geometrie grounded upon And their w^ortes in
gave it the name of Geometrie & now it is called
masonry in this land since longe after the Exile
of Israel were come into the land of Babilon it
is now called amonge us the Embry of Jerusalem
kinge David began the temple of Jerusalem that is
not from temple doming the same kinge David
loved masonry well & cherished them & gave them
good paym^t & hee gave them the charges & maner
as they had it out of Egypt given by Englobe &
other charges that you shall see afterwards And

after the decease of King David Salomon that
was come unto David performed out the Temple
that his father had begun, he sent after
Masons of divers lands & gathered them together
so that hee had fourestore thousand of workmen
of stone & they were named Masons & had three
thousand of them which were ordeined to bee
M^{as} & gowners of his worke And there was a
King of an other Region that men called Tyram
& hee loved well King Salomon & gave him a
Cymb^l for his worke And hee had a sonne that
was named Alynon & hee was m^{as} of Geometrie
And hee was the best m^{as} of all his Masons & m^{as}
of all his drawing & radinge worke & of all
other manner of Masonry that belonged to the
Temple And all this witnesseth in the Bible
in libro regum in prio cap^o and this saith
Salomon confirmed both these & maunde
that his father had given to Masons & this
was that worthy craft of Masonry confirmed
in the Citie of Ierusalem & many other
Kingdomes Glorious crafft men walkinge
about into divers Countries some because of
learninge more crafft & some to teach their crafft
And soe it befell that there was a famous
Mason that was named Hiramus Green in

that had bene at the making of Salomon's
 Temple & came into France & here taught the
 craft of masonry to men of France & so here
 was one of the noble Kings of France that
 was called Charles Martell & was a man
 that loved well such a craft & drew to him
 his Maynour's goods about Paris & learned of
 him the craft & took upon him the charge
 & afterward by the grace of god he was elect
 to be King of France And when he was in
 his stall he took to him many Masons & made
 Masons there that were none & set them in
 work & gave them both charge & main & good
 pay he had learned of other Masons & confirmed
 them a Charter from year to year to hold for
 ever & their fees from mirth & to put some of
 the craft into France & England in all the
 season that he was as for any charge of
 masonry sent to the time
 of St Albion & in his time the King of
 England that was a Dane & he was called
 the Conqueror it was now called St Albion &
 set in Albion was a
 worthy Knight & was in good favour with
 the King & had governance of the Realm of
 France and also of the
 making of the Tower wall & he loved well
 Masons & their fees from & he made their
 payment right good
 standing as the Realm did require for
 the same
 them only work in their two double
 ways &

210

before that tyme throughout all the land a Mason
 took out yearly a mark unto the tyme that St
 Albon amended it & gave them a Charter of the King
 & his counsel & gave it the name of Assamble &
 for that hee was himself & made Masons & gave them
 charge as y^e shall here afterward, Right soon after
 the decesse of St Albon there came great numbers
 into England through divers nations so that the rule
 of Masonry was desired unto the tyme of King
 Anselm that was a worthy King in England & hee
 brought the land in good rest & peace & builded many
 great workes of Abbeyes Castells & many other divers
 buildings & hee loved much Masons, And hee had a
 sonne that was named Godwinne & hee loved Masons
 much more then his father for hee was full of craft
 in Geometry wherefore hee drew him to comen
 Masons & to learne of their craft & afterward for
 love that hee had to Masons & to the craft hee was a
 made Mason himself & hee gave of his father the King
 a Charter & a Commission to hold every yeare a ssemble
 where ever they would w^{ch} in the realm & to correct
 w^{ch} in them selves statutes & trespasses that were
 done w^{ch} in the craft & hee had himself a ssemble at
 York & there hee made Masons & gave them charge
 & taught to them the manner of Masons & promised

220

230

that rule to bee bounden our after & to them took the
Charter & Commission to keepe and make ordinaunces
that it shoulde bee ruled from Kinge to Kinge when
this assamble was gathered together had made a
bye that all Masons both sult & yonge that had
any wronge or pnc^l standinge of the charge that
was made before in this land or in any other land
that they shoulde stowe them forte & trowe were found
some in french & some in greke some in englysh
some in other language & the intent of yow was
found & remanded abacke trowest to bee made & how
the craft was first made & found & remanded
that it shoulde bee well & toulde when that any Mason
shoulde bee made & to give him his charge & from
that day unto this tyme Masony hath bene kept

240

that forme as now ad men maye see it & in
furthermore at dub^l sembled have bene put & added
certain charge more & more by the best adyse of m^{as}
maistres & fellows Tunc unus ex senioribus tenent u
librum et illi vel ille ponant vel ponat manus sup librum
et tunc prepta debent legi Every man that is mason
take good right well of this charge is yd^o fynd
yd^o selfe guiltye of aune of this that yd^o maye amende
yd^o agayne and especially yo^u that be charge
take good heed that yd^o maye keepe this charge for
it is great pill for a man to forsweare hym on a
booke The first charge is that yd^o shall be true

250

men to god and the holy church and yet ye shal
 not here sit nor error by ye vnderstandings or by the
 teachings of distrust men Also ye shal all be true
 bounden to the King in their treason or false othe
 & that ye shal knowe no treason but that ye shal knowe
 it if ye may or ells warnne the King or his counsaill
 thereof Also ye shal be true one to another that
 is to saie to our Maist^r & fellows of the craft of
 Masonry that bene masons allowed that ye shal doo
 to them as ye would they did to ye; And also
 that our Mason keepe true comraides of lodges
 of comraide & of our comraide that ought
 to be kept by the way of Masonry. And also that
 no Mason shal be of no other company in
 as farre forth as hee may knowe And also that
 they shal be true to the Lord & m^r that they shal
 & truly to see his profit & advantage And also
 ye shal all true masons ye fellows & brother
 neither false name nor ye shal all not take ye fellows
 way of villany nor desire ungodly his daughter
 nor his servant to his villany & that ye shal
 truly for ye table & ye meate & drink w^{ch}
 ye goe to bord And also that ye shal doo no villany
 in that howse whereby the craft may be flandered.
 Theris bene the charges generall that our Mason
 should should be m^r & fellows, Reherse of some

290

none other thar get singular for me followed in
 first that we m^d shall take upon him nor Lord's
 worke nor nor other worke but hee knowe him is
 able & cunninge to performe the same soe that hee
 craft have noe favour & grace but that hee Lord may
 be well served & truly And alsoe that no m^d take
 noe worke but hee take it reasonable soe that hee
 Lord may be truly served wth his owne good & the
 m^d to live honestly & pay his fellowes truly & con-
 ply wth the w^{ill} of the craft & the requier And
 alsoe that no m^d nor fellowe shall not shew launt
 of the oth of their worke that is to saye if hee have
 taken a worke or else stand wth of a Linde worke
 y^e shall not put him out if hee be reasonable &
 cunninge for to end the worke And alsoe that no
 m^d nor fellowe take noe proutie to be allowed
 but wth hon but in xij years And that Justice be
 able of his binte & of his limes as hee ought to be
 And alsoe that no maister nor fellowe take noe
 bounde to be made Mason wth out assent of his fellowe
 that at the least fyve or six And that hee that shall
 made Mason be able on all shewes that is to saye
 that hee be free borne & of good byndred no bounde
 man and that hee have his owne limes wth a man
 ought to have, And alsoe that no m^d put noe
 Lord's worke to take that ought to goe to forney
 And alsoe that our maister shall give us the

300

310

And also that only mason shall give noe pay to
his followers but as hee may deserve soe for as hee
bee not deceived by false workemen, And also that
noe followe falsly slander another he hymne his
backe to make hym, lose his good name or his
worldly good, And also that noe followe wth in
the lodge nor wth out misinforme another in
ungoddely wth out reasonable cause, And also
noe mason shall p^rferre his o^rder & put him to
worshippe And also that noe mason shall play at
hazard nor noe other playes whereby they may bee
slandered And also that noe mason shall be in comen
by ball in Lotterye to make the craft to bee slandered
And that noe followe goe into the Towne in the night
tyme ther was is alledge followed wth out a followe
that hee may beare hym wittnes that hee was in an
honest place And also that only Maister & followe
come to the s^umblie if it bee wth in ffyffie myl
about hym if hee have any warning And stand
there at the reward of maisters & followe & also
that only Maister & followe if they have trespass
shall stand at the reward of maisters & followe
to make them arraigned if they maye
And if they may not arraign them to goe to the
Comen Lawe And also that noe mason
make moulded square nor rule to rough lyers

And also that no mason sett nor buye nor sell
a lodge nor without to howe mols stones nor
nor mould of his owne makinge And also
that only mason shall receive of the
strangers followed when they come in the
country and sett them to worke as the manner
is that is to say if hee have mols stones in
place hee shall sett him a fourth night at the
least in worke and give him his byer And if
there bee no stones for him hee shall refresh
him wth money to bringe him to the next
lodge And also yett shall and only mason serve
truly the worke and truly make an end of
his worke bee it task or forney if you maye
have no paye as you wought to have Ther is
charge that we have declared and all
other that belongeth to Masonrye shall
keepe & have shall not any mason take any
prentice excepte the same mason hath
beene putt to vij yeares before nor the said
mason shall take nor putt but wth the
consent of iiii or vj of his said brethren
God helpe us god Cholydom
And by this booke to your power
Anno Dni 1629

measure, Nor noe mann that buys or sells but by
 mesure & waight And all that is Geometrie &
 craftsmen & marchants fynd other of the seaven —
 sciences & especially plowe men & tillers of all man^r
 40 of graine both cornes seedes vynes plants sett's of other
 fruits ffor Gram^r nether Astronomy nor none of all
 these cannot fynd aman one measure or mete wthout
 Geometrie wherefore I thinke that science is most
 worthy that fyndeth all other, **H**ow e that
 this worthy Science was first begun I shall tell yo^w,
 Before Noyes⁹ flood was a man that was called Lamech
 as it is written in the 4th chapter of Genesis And this
 Lamech had two wyves the one was called Ada & the
 oth^r Sella by the first wyef Ada hee begotte two—
 50 sonns the one was called Jabell & the other Juball And
 by the oth^r wyef Sella, hee had one sonne & a daught^r
 And these 4 children found the begiⁿge of all the —
 crafts in the world This Juball was eld^r sonne & hee
 found the craft of Geometrie & hee pted¹⁰ flockes of
 sheepe and lambes in the feild & first wrought house of
 stone & tree as it is noted in the Chap^r abouesaid —
 And his broth^r Jabell found musicke of songe harpe
 and Orgaine The third broth^r Tuball found smith
 craft of gould silu^r Copp Iron steele, And there
 60 sist^r found the craft of weavinge **T**heis children
 did knowe that god would take vengeance for sine
 eith^r by fyer or water wherefore they wrote the
 sciences that they had found in two pillers of
 stone that they might bee found after the flood the
 one stone was called marble that would not burne
 wth fyer The oth^r was Laterus that would not
 drowne in the water Our intent is to tell yo^w
 truly & in what mann^r theis stones were found that the
 crafts weare written in This greke Hermermes¹¹—
 70 that was sonne to Chus & Chus was sonn vnto —
 Sem the w^{ch} was sone vnto Noy,¹² the same —

9. "Noah's." 10. "parted." 11. Often called "Hermes." 12. "Noah."

Hermermes was afterward called Hermes the —
 father of wysemen And hee found ¹³ of the two pillars
 of stone & the sciences written therein & taught them
 forth And at the makeinge of the tower of —
 Babilon therewas the craft of masonrie first —
 found & made much of And the kinge of —
 Babilon That was named Hembrothe¹⁴ —

[*Second Strip.*]

was a mason & loved well the craft & is said wth m^r of
 80 the stories¹⁵ And when the Cittie of Ninyvie & other
 Citties of Estazia¹⁶ should bee made Hembroth the kinge
 of Babilon send thither Sixtie masons at the desyre
 of the kinge of Nynivye his Cozen and when hee send¹⁷—
 them forthe hee gave them acharge on this manner that
 they should be true & love truly togeth^r **And** that
 they should serve their Lord truly for his payment
 soc that hee might haue worshippe for the sendinge
 of them to him, and other charges hee gave them And
 this was the first tyme that any mason had anie —
 90 charge of his craft **Moreover** when Abraham
 and Sara his wyfe went into Egipte there taught
 the seven sciences &¹⁸ to the Egiptians & hee had a —
 worthy scoll¹⁹ called Evclyed²⁰ & learned right well
 and was m²¹ of all the seaven sciences And in his daies
 it befell that the lordes & estates of that Realme had
 soe many sonns that they had gotten some by their
 wyves & some by other Ladies of that Realme for
 that land is hole layed²² & plenished generaçon &
 they had noe lyvinge compotent for their said —
 100 children wherefore they made much sorrowe And
 the kinge of that land made agreat counsell & a
 Parlam^t to knowe ho^w hee might fynd there childⁿ²³
 And they could fynd noe good way & caused acrye to

13. "one" omitted. 14. Curious error for "Nimrod." 15. "master of histories." 16. "East Asia."
 17. Error for "sent." 18. " & " belongs to the previous line, after "Egipte." 19. "scholar."
 20. "Euclid." 21. "master." 22. "Hole layed" reads "hot land" in some MSS.
 23. "means" omitted.

be made through the Realme if there were any man
 that could enforme them that hee should come vnto him
 And hee should bereward for his travaile that hee
 should hould himselfe well pleased, After this Crye
 was made came this worthy clarke Evclyed & said
 to the kinge & all his great Lords If yo^r will take
 mee yo^r Children to governe & to teach them honestly
 110 as gentlemē should vnd^r Condiçion that yee will grant
 them & mee a Comission that I haue power to Rule
 them honestly as that science ought to bee ruled, And
 the kinge wth his Councell granted them anon & —
 sealed that Comission & then this worthy Doct^r tooke
 to him the Lordes sonns & taught them theis sciences
 of Geometrie in practise for to worke in stories²⁴ all
 mann^r of worthy workes that belonged to buildinge
 of Castles all mann^r of Courtes Temples & Churches
 120 wth all other buildings & hee gave them charge in this
 mann^r first was that they should betrue to the kinge
 and the lord that they served & that they should —
 love togeath^r & to be true one to another & that they
 should call each other fellowe & not servant nor his
 knaue nor other foule names And that they should
 truly deserve their paym^t to the lord that they serve
 And that they should ordeyne the wysest of them to
 bee m^r of the Lordes worke & neith^r for love great
 language²⁵ nor riches to sett anoth^r that had littell
 130 cuninge²⁶ for to bee m^r of the lordes worke whereby
 the Lord should bee evill served & they ashamed And
 alsoe that they should call their gou^rnour of the worke
 their m^r of the worke whylst they wrought wth him &
 many other charges that were longe to tell & to all
 the Charges hee made them sweare the greatest
 oathes that men vsed that tyme and ordeyned for them
 reasonable paym^t that they might live by it honestly
 And alsoe that they should come & semble all their
 othes²⁷ that they might have Councell in their craft

24. Probably error for "stones."

25. Probably error for "lineage."

27. Probably error for "selves."

26. "cunning."

140 how they might worke best to serve their Lord for
 his pffitt²⁸ & worshippe & correcte them selves if
 they have trespased And thus was the craft of
 Geometrie grounded their And their worthy m^f —
 gave it the name of Geometrie & nowe it is called
 masonrie in this land since Longe after the Children
 of Israell were come into the land of Behest it
 is nowe called amonge vs the Cuntry of Jerusalem
 kinge David began the temple of Jerusalem that is
 wth them templum domini & the same kinge David
 150 loved Masons well & cherished them & gave them
 good paym^t & hee gaue them the charge & manners
 as they had it out of Egipt given by Euglide &
 oth^r charges that yo^w shall here afterward, And
 after the Decease of kinge David Salamon that
 was sonne vnto David pformed²⁹ out the Temple
 that his father hadd begun & hee sent after —

[Third Strip.]

Masons of diu^{rs30} landes & gathered them togeth^r
 soe that hee had fourescore thowsand of workers
 of stone & they were named Masons & had three
 160 thowsand of them w^{ch} were ordeyned to bee
 m^{rs} & gou'nors of this worke And there was a
 kinge of an other Region that men called yram³¹ &
 hee loved well kinge Salomon & gave him —
 Tymbr^f for his worke And hee had a sonne that
 was named Aynon³² & hee was m^f of Geometrie
 And hee was cheeffi m^f of all his masons & m^f
 of all his gravings & carvinge worke & of all
 other manner of Masonry that belonged to the
 Temple And all this wittneseth in the Byble
 170 in libro regum iiii^o prio cap^r33 and this same —
 Salomon confirmed both chargis & mann^s —

28. "profit."

29. "performed."

30. "divers."

31. "Hiram."

32. "Hiram Abif."

33. "1st Kings, 4th chap."

that his father had given to Masons & this³⁴ —
 was that worthy craft of Masonry confirmed
 in the Cuntry of Jerusalem & many other —
 kingdomes Glorious craftsmen walkinge —
 about into diu's Cuntries some because of —
 lerninge more craft & some to teach their craft
 And soe it befell that there was a Curious—
 Mason that was named Naymus Greeus —
 180 that had beene at the makinge of Salomons —
 Temple & came into ffrance & hee taught the
 craft of Masonry to men of ffrance & soe their
 was one of the reall³⁵ Lyne of ffrance that
 was called Charles Martill & was aman —
 that loved well such acraft & drewe to him
 this Naymus greeus abouesaid & lerned of
 him the craft & tooke vppon him the Charges
 & afterward by the grace of god hee was elect
 to bee kinge of ffrance And when hee was in
 190 his stall hee tooke to him many Masons & made
 Masons there that were none & sett them in —
 worke & gaue them both charges & mann³⁶ & good —
 pay hee had lerned of other masons & confirmed —
 them a Charter from yeare to yeare to hould their
 semble³⁶ & cherished them much & thus came the —
 craft into ffrance England in all this season stood
 voide as for any charge of Masonry vnto the tyme
 of S^t Albon & in his tyme the kinge of England
 that was a Pagand & hee walled the Towne of³⁷ tha^t
 200 is now called S^t Albons & soe in Albans was a
 worthy knight & was cheef steward wth the kinge
 & had gou'nance of the Realme of³⁸ and also of the
 makinge of the Towne wall & hee loved well Masons
 & cherished them & hee made their paym^t right good
 standinge as the Realme did requier for hee gaue
 them eu'y weeke iij^s vj^d there duable wages —
 before that tyme throughout all the land a Mason

34. Error for "thus." 35. Error for "regal." 36. "assembly." 37. "of" should be erased.
 38. "of" is marked through in the MS.

210 tooke but j^d dj³⁹ aday & meate vnto the tyme that S^t
 Albon amended it & gave them a Charter of the kinge
 & his counsell & gave it the name of Assemble &
 thereat hee was himself & made Masons & gave them
 charge as yo^w shall here afterward, Right soone after
 the decease of S^t Albon there came great warres
 into England through diu's nations soe that good rule
 of Masonry was descried⁴⁰ vnto the tyme of kinge —
 Athelston that was aworthy kinge in England & hee
 brought the land in good rest & peace & builded many
 great workes of Abbeys Castells & many other diu's —
 buildings & hee loved much Masons, And hee had a —
 220 sonne that was named Hediwine⁴¹ & hee loved Masons
 much more then⁴² his father for hee was full of practise
 in Geometrie wherefore hee drew him to comen —
 Masons & to learne of their craft & afterward for
 love that hee had to Masons & to the craft hee was —
 made Mason himself & hee gate of his fath^r the kinge
 a Charter & a Comission to hould eu'y yeare asemble
 whereeu⁴³ they would wthin the Realme & to corect
 wthin them selves statutes & trespasis that were —
 donne wthin the craft & hee had himself asemble at
 230 yorke & there hee made Masons & gave them chargis
 & taught to them the mann^{rs} of Masons & comanded
 that rule to bee houlden eu' after & to them tooke the
 Charter & Comission to keepe and made ordinances
 that it should bee ruled from kinge to kinge when —
 this assemble was gathered together hee made a
 crye that all Masons both ould & yonge that hadd
 any wrytinge or vnd^rstandinge of the chargis that
 were made before in this land or in any other land
 that they should shew them forth & there were found
 240 some in french & some in greeke some in English & —
 some in other languages & the intent of them was
 found & comanded a booke thereof to bee made & ho^w
 the craft was first made & found & comanded —

39. "rd." is put twice over. 40. Error for "decried." 41. "Edwin." 42. Error for "than."
 43. "wherever."

that it should bee redd & tould when that any Mason should bee made & to give him his charge & from that day vnto this tyme Masonry hath bene kept

[*Fourth Strip.*]

in that forme as well as men might gou'ne it & —
 furthermore at diu's sembles haue benee put & added
 certayn chargis more & more by the best advyse of —
 250 maisters & fellowes Tunc vnus ex Senioribus teneat —
 librum et illi vel ille ponant vel ponat manus sup librum
 et tunc p^rcepta debent legi Every man that is Mason
 take heede right well of this charge if yo^w fynd
 yo'self guiltie of anie of theis that yo^w may amend
 yo^w againe and especially ye that bee charged
 take good heede that yo^w may keepe this charge for
 it is great pill⁴⁴ for aman to forswear him on a
 booke The first charge is that yo^w shall be trewe
 men to God and the holy Church and that yo^w vse
 260 noc Heresie nor error by yo^r vnd^rstandinge or by the
 teachinge of discret men Alsoe yee shall be true
 leigemen to the kinge w^hout treason or falshood
 & that yo^w shall knowe noe treason but that yo^w mend
 it if yo^w may or ells warne the kinge or his Counce^{ll}
 thereof Alsoe yo^w shalbe true one to another that
 is to saie to eu'y Maist^r & fellowe of the craft of
 Masonry that bene Masons alowed that yo^w doe
 to them as yo^w would they did to yo^w, And alsoe
 that eu'y Mason keepe true Councell of lodge &
 270 of Councell & of other Councell that ought
 to bee kept by the way of Masonry, And alsoe that
 noe Mason shalbe theef neither in Company —
 as farr forth as hee may knowe And alsoe that
 they shalbee true to the Lord & m^r that they serue
 & truly to see his pfitt⁴⁵ & advantage And alsoe
 yo^w shall call Masons yo^r fellowes & brethren &

44. "peril."

45. "profit."

neither foule name nor yo^w shall not take yo^f fellows
 wyef in villany nor desyre vngodlily his daught^r
 nor his servant to his villayn & that yo^w pay
 280 truly for yo^f table & yo^f meate & drinke where
 yo^w goe to bord And alsoe that yo^w do no villany
 in that howse whereby the craft may be slandered
 Theis bene the charges ingenerall that eu'y Mason
 should hould both M^{rs} & fellowes, Reherse I will
 now other charges singuler for M^{rs} & fellowes —
 ffirst that no M^r shall take vpon him noe Lords
 worke nor noe other worke but hee knowe him —
 able & cuninge to pforme the same soe that the —
 craft have noe disworshippe but that the Lord may
 290 be well served & truly And alsoe that noe M^r take
 noe worke but hee take it reasonable soe that the
 Lord may be truly served wth his owne good & the
 M^r to live honestly & pay his fellowes truly their
 pay as the mann^r of the craft doth requier And —
 alsoe that noe m^r nor fellowe shall not suplant
 others of their workes that is to saie if hee haue
 taken aworke or ells stand m^r of a Lords worke
 yo^w shall not put him out if he be vnable of —
 cuninge for to end the worke And alsoe that noe
 300 m^r nor fellowe take noe prentice to bee allowed his
 p^rntice how but in vij yeares And that p^rntice bee
 able of his birth & of his limes⁴⁶ as hee ought to bee
 And alsoe that noe maister nor fellowe take noe —
 lowance to bee made Mason wthout assent of his fellowes
 that at the least fyve or six And that hee that shalbe
 made Mason bene able ou^r⁴⁷ all sciences that is to saie
 that hee be free borne & of good kyndred & no bonnd —
 man and that hee have his right lymes as aman
 ought to have, And alsoe that noe m^r put noe —
 310 Lords worke to take⁴⁸ that ought to goe to Jorney —
 And alsoe that eu'y mason shall give noe pay to
 his fellowes but as hee may deserve soe that hee

46. "limbs." 47. "over." 48. Error for "task."

bee not deceived by false workemen, And alsoe that
 noe fellowe falsly slander another behynd his
 backe to make him loose his good name or his
 worldly good, And alsoe that noe fellowe wthin —
 the lodge nor wthout misanswere another — — —
 vngodlily wthout reasonable cause, And alsoe
 eu'y Mason should p^ferr his elder & put him to
 320 worshippe And alsoe that noe mason shall play at
 hassards nor noe other playes whereby they may bee
 slandered And alsoe that noe mason shalbee no comen
 ryball in Lecherie to make the craft to bee slandered
 And that noe fellowe goe into the Towne in the night
 tyme thereas⁴⁹ is a lodge⁵⁰ fellowes wthout a fellowe
 that hee may beare him wittnes that hee was in — —
 honest place And alsoe that eu'y Maister & fellowe
 come to the semblie if it bee wthin ffyftie myles
 about him if hee have any warninge And stand
 330 thereat the reward of maisters & fellowes & alsoe
 that eu'y Maist^r & fellowe if they have trespass
 should stand at the reward of maisters and — —
 fellowes to make them accorded if they maye
 And if they may not accord them to goe to the
 Comen Lawe And alsoe that noe mason —
 make moulds square nor Rule to rough lyers

[*On Back of Last Strip.*]

And alsoe that noe mason sett noe lyer wthin
 a lodge nor wthout to hew mold stones wth
 noe mould of his owne makeinge And alsoe
 340 that eu'ry Mason shall receive & cherrysh — —
 strange fellowes when they come in the — —
 cuntrey and sett them to worke as the manner
 is that is to saie if hee haue mold stones in — —
 place hee shall sett him a fortnight at the
 least in worke and geve him his hyer, And if

49. Error for "where there," 50. " of ' omitted.

there bee noe stones for him hee shall refreshe
 him wth money to bring him to the next —
 lodge And alsoe yee shall and eu'y Mason serve
 truly the workes and truly make an end of
 350 yo^r worke bee it taske or Journey if yo^w maye
 have yo^r pay as yo^w ought to have These
 Charges that wee have declared and all. —
 other that belongeth to Masonry yo^w shall
 keepe There shall not any Mason take any
 prentice excepte the same Mason hath —
 been p^rntise vij years before nor the said
 Mason shall take noe p^rntise but wth the —
 Consent of iiij or vj of his said brethren
 360 Soe helpe yo^w god & holydome
 And by this booke to yo^r power
 Anno dni 1629.

[Transcribed by me from the original manuscript,
 Leicester, September, 1898.

JOHN T. THORP, P.M.]



WOR. BRO. DR. ALEXANDER L. MACLEOD, M.A., M.B.,
P.M. 1560, 2429., P.P.S.G.D.

Obituary.

It is with the deepest regret that the Lodge of Research No. 2429 Leicester, records the great loss it has sustained by the sudden passing away of Worshipful Brother Dr. Alexander L. Macleod, M.A., M.B., on the 16th day of March, 1942, at the age of 74.

He was born of Scottish parents in London in 1868, and was very proud of his Scotch descent. He studied at the Glasgow University, and became House Surgeon at the Glasgow Royal Infirmary. He also held the position of Senior Surgeon at the Macclesfield General Hospital. When he came to Leicester he practiced as a Physician and Surgeon, later making Aural Surgery his special subject, and in this branch of Medical Science he excelled. From 1919 to 1927 he was the Aural Surgeon at the Leicester Royal Infirmary, and his skill and knowledge were well known and recognised far beyond the City of Leicester, even as far as America. As a specialist his loss will be keenly felt, for he did a vast amount of work in alleviating pain and suffering, and his skill, kindness and successful attention, will cause his name to be remembered with gratitude. He was always ready to follow the example of the Good Samaritan, and often used his professional ability as a means to that end.

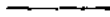
He was also a prominent figure in the social and intellectual life of the City of Leicester, and among these activities may be mentioned the work of the Literary and Philosophical Society, of which he was President in 1926; President of the Caledonian Society; Past President, and one of the senior members of the Rotary Club; and was also closely associated with the work of the Poor Boys' and

Girls' Summer Camp. He travelled abroad a great deal, and was a member of the Overseas Travelling Club, which means one hundred thousand miles of travel before admittance. All these associations are much the poorer for his "passing."

His Masonic activities commenced when he was initiated into the Lodge of the Golden Fleece No. 2081 on November 16th, 1902, but he did not take office in the Lodge. He joined the Albert Edward Lodge No. 1560, in 1921, and after filling the various offices, became Worshipful Master in 1929. Three years later, he was exalted in the Royal Arch Chapter No. 1560. In 1937 the Provincial Grand Lodge of Leicestershire and Rutland conferred upon him the honour of P.P.S.G.D. In 1932 he became a member of the Inner Circle of the Lodge of Research No. 2429, and in 1935 was installed as Worshipful Master. When the Treasurer of the Lodge, Worshipful Brother the Rev. H. S. Biggs passed away, he temporarily filled that vacancy. Worshipful Brother Macleod was a man of outstanding literary ability, and on the death of Worshipful Brother J. T. Thorp, who had been editor of the Lodge Transactions since 1892, he was appointed to that position, which he carried on, right until the day of his death. He took a very keen delight in this editorial task, and he would from time to time, as occasion necessitated, interview the writers of the various papers, to suggest corrections or amendments. On such occasions his charming manner, and his dry humour, came into full play, and at once endeared him to the writer, and invariably added yet another to the very long list of the doctor's friends and admirers. Among the valuable collection of books bequeathed to the Masonic Library by W. Bro. J. T. Thorp was included his MSS. of the Second Edition of his work "French Prisoners' Lodges." The editing of this MSS. (no light task) was undertaken by W. Bro. Macleod and completed to the great satisfaction of the members of the Lodge, who afterwards published it as a memorial to W. Bro. Thorp.

It is not mere sentiment to say that he was a very lovable character. He certainly rose to eminence by merit, lived respected and died regretted. He leaves behind him a sweet memory, and the world is the richer for his sojourn in it, for he was a true gentleman and a true Mason.

W.H.R.



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

W. Bro. Dr. ALEXANDER L. MACLEOD, M.A., M.B.,
P.P.S.G.D.

W. Bro. Major R. W. WARD, Carmarthen.

W. Bro. W. R. SMEDLEY, Bournville.

W. Bro. ERSKINE EDMONDS, Ledbury, Shropshire.

W. Bro. Rev. A. E. BIGGS, Leicester.

W. Bro. FRANCIS CLARKE, P.P.A.G.D.C., Leicester.

Bro. T. P. HALL, Leicester.

Bro. H. M. DUDGEON, Leicester.

Bro. RALPH ROBINSON, Rothley.

W. Bro. C. C. GILL, Bath.

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 FREE-
MASONRY, ESPECIALLY IN RELATION TO
THE ROYAL ARCH DEGREE.” By W. J.
Hughan. Plates. 198 pages; 8vo. 1925.
Cloth, gilt. 3rd edition 13s. 6d.
- “FRENCH PRISONERS’ LODGES.” By J. T.
Thorp. New and revised Edition issued
by the Lodge as a Memorial to its Founder.
With many illustrations..... 10s. 6d.

Post free from the Editor.

The Secretary has for disposal a few copies of Transactions issued by the Lodge, including a few of the earlier issues.

Apply to DR. C. C. H. BINNS,
34 Humberstone Road, Leicester.

The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1941-42.				Cr.
RECEIPTS.		£ s. d.	£ s. d.		
To Subscriptions:—					
Correspondence Circle	116	2	6		
Members	59	7	0		
.. Building Society Interest ..	7	17	6		
.. Sale of Literature	6	10	0		
Total Receipts	189	17	0		
BALANCE AT COMMENCEMENT OF SESSION:—					
Leicester Permanent Building Society	300	5	0		
Midland Bank Limited	71	7	3		
	371	12	3		
	£561	9	3		
PAYMENTS.		£ s. d.	£ s. d.		
By Printing Lodge Transactions	150	0	9		
.. Printing	33	1	4		
.. Rent	12	12	0		
.. Steward's Account	10	15	10		
.. Grand Lodge Dues	6	7	0		
.. Provincial Grand Lodge Dues	5	8	9		
.. Postages	7	0	1		
.. Jewels	6	7	6		
.. Photographs for Transactions	3	10	0		
.. Wreath	1	1	0		
Total Payments	236	4	3		
BALANCE AT END OF SESSION:—					
Leicester Permanent Building Society	300	5	0		
Midland Bank Limited	25	0	0		
	325	5	0		
	£561	9	3		

Revenue Account, Session 1941-42.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To Printing Lodge Transactions	150	0	9	By Subscriptions:—			
.. Printing	33	1	4	Correspondence Circle	188	2	6
.. Rent	12	12	0	Members	56	14	0
.. Steward's Account	10	15	10		244	16	6
.. Grand Lodge Dues	6	7	0	.. Building Society Interest ..		7	17
.. Provincial Grand Lodge Dues	5	8	9	.. Sale of Literature		6	10
.. Postages	7	0	1			6	0
.. Jewels	6	7	6	.. Publication Stock, 1941-42:—			
.. Photographs for Transactions	3	10	0	218 Volumes of "French Prisoners' Lodges" at cost			
.. Wreath	1	1	0			£368	4
.. Publication Stock, 1940-41:—						£368	4
218 Volumes of "French Prisoners' Lodges" at cost			109				
BALANCE:—Being Excess of Income over Expenditure ..			22				
			£368				

Balance Sheet, Session 1941-42.

LIABILITIES.		£ s. d.	£ s. d.	ASSETS.		£ s. d.	£ s. d.
EXPENSES ACCRUED:—				CASH AT:—			
Provincial Grand Lodge Dues			6	Leicester Permanent Building Society	300	5	0
ACCUMULATED FUND:—				Midland Bank Limited	25	0	0
Surplus as at end of 1940-41 Session	537	9	9		325	5	0
Add Excess of Income over Expenditure, 1941-42 Session	22	19	9	SUBSCRIPTIONS OUTSTANDING:—			
	560	9	6	171 Correspondence Circle—			
			£566	1 Year at 10/-	85	10	0
				42 ditto—2 Years at 20/- ..	42	0	0
				3 Members	4	14	6
					132	4	6
				PUBLICATION STOCK:—			
				218 Volumes of "French Prisoners' Lodges" at cost		109	0
						£566	9
						£566	9

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 15th day of September, 1942.

E. R. CARR, A.S.A.A., P.M. 3448, 4385, P.P. GD. REG.,

33 Bowling Green Street, Leicester.

Treasurer.

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

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

Auditors.