





W. Bro. A. T. S. SMITH, P.M. 3431,  
P.P.S.G.D.,  
Worshipful Master.

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

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## FOREWORD.

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

Freemasons' Hall, Leicester.

*August, 1950.*

Brethren,

In reviewing the work of the past session it is gratifying to be able to record an ever increasing interest in Masonic Research, especially among the younger Brethren. This has been shown by the splendid attendance both of the Members of the Lodge and of the Correspondence Circle, and I would express to all my sincere thanks for their constant and encouraging support. All the papers which have been read have been of great interest and the high standard of previous years has been fully maintained.

I am sure all our Brethren will join with me in congratulating our Chaplain, V. W. Bro. The Very Rev. H. A. Jones on the signal honour conferred on him by the Most Worshipful Grand Master in appointing him Grand Chaplain of the Grand Lodge of England. The debt which this Lodge owes to him has been further increased by the paper which he read at our January Meeting on "The Significance of King Solomon's Temple" which I specially commend to your perusal.

We also congratulate W. Bro. G. W. Wilkes on being honoured by the rank of P.G. Std. Bearer of England.

At our March Meeting we were honoured by a visit from W. Bro. Rev. H. Poole, Secretary of Quatuor Coronati Lodge, who read an outstanding paper on "Masonic Ritual before 1717." We are grateful to him for his informing and inspiring lecture.

We have to record with great regret the passing of W. Bro. S. F. Herbert (P.M. 2429, 3091, 4088), which occurred on January 6th. He will be greatly missed.

In conclusion let me express to all the Officers my great appreciation of their services and to all Brethren at home and abroad, my hearty greetings and good wishes.

Yours fraternally,

A. T. S. SMITH.

## CORRESPONDENCE CIRCLE.

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

1.—They shall be entitled—

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

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

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

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

The membership of the Lodge is limited in number.

2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge 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, for Members residing in Leicestershire and Rutland it shall be £1. 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, 1949-50.

W. Bro. A. T. S. Smith (P.M. 3431, P.P.S.G.D.) .....	W.M.
W. Bro. W. Tomlinson (P.M. 1330, P.P.Asst.G.Pst.).....	I.P.M.
W. Bro. W. H. Wood (P.M. 442, P.P.G.Std.Br., Northants. and Hunts.)	S.W.
W. Bro. F. Heaton (P.M. 3078, P.P.A.G.D.C.) .....	J.W.
W. Bro. The Very Rev. H. A. Jones (P.M. 3091, P.P.G. Chap.).....	Chap.
W. Bro. E. R. Carr (P.M. 3448, P.P.G. Reg.) .....	Treas.
W. Bro. W. H. Riley (P.M. 3448, P.P.J.G.W.).....	Sec.
W. Bro. E. H. Stork (P.M. 523, 4874, P.G.St.Br., Eng.).....	D.C.
W. Bro. C. E. Haines (P.M. 2865, P.P.G. Org.).....	S.D.
W. Bro. E. Murray (P.M. 4088, P.P.G.Std.Br.).....	J.D.
W. Bro. A. G. Kilner (P.M. 1265, P.P.A.G.D.C.).....	I.G.
W. Bro. A. H. Parker (P.M. 802, P.P.A.G.D.C., Derbyshire) .....	Steward
W. Bro. D. Choyce (P.M. 523, P.G. Tyler) .....	Tyler

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### *Lodge Editor :*

W. Bro. C. C. H. Binns, M.A., M.B., B.Ch.,  
8 Carisbrooke Avenue, Leicester.  
P.M. 1560, P.A.G.D.C., Eng.

## **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.

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## **DATES OF MEETINGS FOR 1950-51.**

September 25th, 1950—Installation.

November 27th, 1950.

January 22nd, 1951.

March 26th, 1951.

May 28th, 1951—Election.

# LODGE OF RESEARCH, No. 2429.

## REGISTER.

*Revised July, 1947.*

### FOUNDERS.

- \* W. Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.Eng., D.P.G.M. Leics. and Rutland.
- \* W. Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.W.
- \* W. Bro. W. M. Williams, P.M. 279, P.P.S.G.W.
- \* W. Bro. W. H. Staynes, P.M. 279, P.P.G.Std.Br.
- \* W. Bro. R. Pratt, M.D., P.M. 1560, P.P.J.G.D.
- \* W. Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
- \* W. Bro. Rev. H. S. Biggs, P.M. 523, P.S.G.W.

*Note* :—The Rank given above is the Rank at the time of Foundation.

\* *Deceased.*

### HONORARY MEMBERS.

- \* W. Bro. W. H. Barrow, Mus. Doc., P.M. 523, P.P.S.G.D.
- \* W. Bro. W. J. Hughan, P.M. 131, P.S.G.D.Eng.
- \* W. Bro. G. W. Bain, P.M. 949, P.P.G.Reg., Durham.
- \* W. Bro. H. Sadler, P.M. 2148, G.Tyler.
- \* W. Bro. F. J. W. Crowe, P.M. 328, P.P.G.Reg., Devon.
- W. Bro. S. J. Fenton, Exchange Buildings, Birmingham, W.M. 2076, P.M. 3232, 4209, 4538, P.P.G.W., Warwickshire.
- \* W. Bro. G. B. Ellwood, 107 Cambridge Street, Leicester, P.M. 2429, 3448, 4088, P.P.S.G.W.

### 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.

\* *Deceased.*

PAST MASTERS OF THE LODGE—*continued.*

*W. Bro.	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.
»	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.
»	E. H. Stork	1941-42.
»	J. C. Burton	1942-43.
»	T. O. Judge	1943-44.
»	G. W. Wilkes	1944-45.
R. W. Bro.	J. H. Corah	1945-46.
W. Bro.	P. M. Webster	1946-47.
*	» S. F. Herbert	1947-48.
»	W. Tomlinson	1948-49.
»	A. T. S. Smith	1949-50.

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

**FULL MEMBERS.**

Potts, G. D., Eastbourne.  
 Hunt, G. W. Rothley, Nr. Leics.  
 Pickard, J. Eastwood, Leicester.  
 Haines, F., Leicester.  
 Riley, W. H. Leicester.  
 Cannon, A. J. S., Leicester.  
 Binns, C. C. H., M.A., M.B.,  
 B.Ch., Leicester.  
 Phipps, G. E., Leicester.  
 Carr, E. R., Whetstone, Nr. Leics.  
 Bland, Major C., Uppingham, Rut'd.  
 Stork, E. H., Leicester.  
 Judge, T. O., Leicester.  
 Burton, J. O., Oadby, Leicester.  
 Wilkes, G. W., Leicester.  
 Corah, J. H., Leicester.  
 Webster, P. M., Ashby-de-la-  
 Zouch, Leics.  
 Herbert, S. F., Leicester.  
 Tomlinson, W., Kettering.

Smith, A. T. S., Syston, Leics.  
 Wood, W. H., Peterborough.  
 Heaton, F. W., Lutterworth.  
 Haines, C. E., Syston, Leics.  
 Murray, E., Quorn, Nr. Leics.  
 Pickering, A. J., Hinckley, Nr.  
 Leicester.  
 Kilner, A. G., Oakham.  
 Parker, A. H., Littleover, Derby.  
 Halkyard, Lt.-Col. A., Leicester.  
 Rossiter, A. E., Leicester.  
 Tomkins, A. E., Leicester.  
 Carr, H., London, N.W.6.  
 Foister, J. E., Leicester.  
 Jones, Very Rev. H. A., Leicester.  
 Dilworth, R. H., M.A., Market Har-  
 borough.  
 Drewery, F. M., Leicester.  
 Smith, L., Market Harborough.

**MEMBERS OF THE CORRESPONDENCE CIRCLE.****GRAND LODGES, LODGES and LIBRARIES.**

Massachusetts Grand Lodge, Boston,  
 U.S.A.  
 Grand Lodge of England, London.  
 Freemasons' Hall Library, Leicester.  
 Grand Lodge of Philadelphia,  
 Philadelphia, U.S.A.  
 Rhodesia Lodge, No. 2479, Rhodesia,  
 S. Africa.  
 Bristol Masonic Society, Bristol.  
 Mountain Lodge, No. 11, Golden,  
 British Columbia.  
 Burma District Grand Lodge,  
 Rangoon, Burma.  
 North Yorks Lodge of Instruction,  
 Middlesbrough.  
 Grand Lodge of Manitoba, Winnipeg,  
 Canada.  
 Warwickshire Masonic Library,  
 Edgbaston, Birmingham.  
 Masonic Library (Ohio) Association,  
 Mansfield, U.S.A.  
 Scotland Grand Lodge Library,  
 Edinburgh.

Masonic Library Association,  
 Cincinnati, Ohio, U.S.A.  
 Grand Lodge of Adelaide, Adelaide,  
 South Australia.  
 District Grand Lodge of the Trans-  
 vaal, Johannesburg, S. Africa.  
 Howe and Charnwood Lodge of  
 Instruction, Loughborough.  
 Neptune Lodge, No. 2908, Wallsend.  
 Phoenix Lodge of St. Ann, No. 1235,  
 Buxton, Derbyshire.  
 Supreme Grand Royal Arch Chapter  
 of Scotland, Edinburgh.  
 Manchester Association for Masonic  
 Research, Manchester.  
 Worcestershire P.G.L. Library and  
 Museum, Worcester.  
 District Grand Lodge of Madras,  
 Madras, India.  
 District Grand Lodge Eastern Archi-  
 pelago, Singapore.  
 Province of Kent Library and  
 Museum, Canterbury.  
 Lodge of Research, No. 200, Dublin.

**GRAND LODGES, LODGES and LIBRARIES—continued.**

- William Van Oranje Lodge, No. 3976  
London.
- Ferrers and Ivanhoe Lodge, No. 779,  
Ashby-de-la-Zouch, Leics.
- Iowa Masonic Library, Cedar Rapids,  
Iowa, U.S.A.
- Light on the Surma Lodge, Bengal,  
India.
- Rochester Masonic Hall Library  
Centre, Rochester.
- New York Grand Lodge Library,  
New York, U.S.A.
- South California Masonic Library,  
Los Angeles, California, U.S.A.
- Cauvery Lodge, No. 3848, Tanjore,  
S. India.
- Grand Lodge of South America,  
Sarmiento, Buenos Aires.
- Masonic Library and Reading Circle,  
Penarth, S. Wales.
- Research Lodge of Wellington,  
Wellington, New Zealand.
- Grace Dieu Lodge of Instruction,  
No. 2428, Coalville, Leics.
- St. Bartholomew Lodge of Instruc-  
tion, No. 696, Wednesbury,  
Staffs.
- Makepeace Lodge No. 3674, Kuala  
Lumpur.
- Lumley Lodge of Improvement,  
No. 1893, Skegness, Lincs.
- Masonic Temple, Owosso, Michigan.
- Library of the Supreme Council 33  
deg., Washington D.C. 13.
- Lodge of Living Stones, No. 4957,  
Horsforth, Leeds.
- Old Oundelian Lodge, London.
- Minerva Lodge, No. 2433., Formby.  
Lancs.
- Trevor Mold Lodge, Buenos Aires,  
Argentine.
- Surbiton Masonic Library, Surbiton.
- Peterborough Masonic Library and  
Museum, Peterborough.
- United Grand Lodge of Queensland,  
Brisbane.

**EXCHANGE LODGES AND OTHERS.**

- American Lodge of Research, New  
York, U.S.A.
- Grand Lodge Library, London.
- Quatuor Coronati Lodge, No. 2076,  
London.
- Toronto Masonic Library, Toronto,  
Canada.
- British Museum, London.
- Research Lodge of Oregon, No. 198,  
Oregon, U.S.A.
- Fortescue Lodge Masonic Library,  
Honiton, Devon.
- Byron Lodge of Instruction, No.  
4014, Hucknall, Notts.
- Notts Installed Masters, Nottingham.
- Philanthropy Lodge of Instruction,  
Stockton-on-Tees.
- St. Augustine's Lodge of Instruction,  
Rugeley.

**BRETHREN.**

- Ashwell, T., Leicester.
- Adcock, A., Uppingham, Rutland.
- Allen, J. H., Froggatt, Nr. Sheffield.
- Atkinson, T., Peterborough.
- Adamson, J., Sherwood, Notts.
- Allen, S. J., Leicester.
- Anderson, A. T., Middlesbrough.
- Atkinson, W. W., London, E.C.3.
- Anderson, Matthew, Normanby,  
Middlesbrough.
- Austen, L. B., Ealing, London, W.5.
- Alloway, S. H., B.A., A.C.I.S.,  
Burton Overy, Nr. Leicester.
- Allen, T. C., Leicester.
- Anderson, G., Warwick.
- Allsop, T., Birstall, Nr. Leics.
- Arnason, T., Iceland.
- Allen, H. R., Leicester.
- Allen, G., Market Harborough.
- Allen, W. J., Barry.
- Andrews, T. G., Barry

BRETHREN—*continued.*

- Burd, F. J., Vancouver, Canada.  
 Beaumont, P. P., Burton-on-Trent.  
 Berolzheimer, D. D., New York,  
 U.S.A.  
 Bramley, F. A., Ashby-de-la-Zouch.  
 Bambury, A. E., Leicester.  
 Beaumont, R. H., Bury St. Edmunds.  
 Bates, A., Malvern, Worcs.  
 Baggott, A. G., Southwold,  
 Suffolk.  
 Brook, C. L., Leicester.  
 Butler, W. T., East Dereham,  
 Norfolk.  
 Bentley, P. A., Leicester.  
 Bentley, W., Leicester.  
 Bloor, T. P., Norfolk.  
 Blackman, T. L., Leicester.  
 Boulter, W. E., Leicester.  
 Brook, H. R., Leicester.  
 Bacon, G. H., Farnham, Surrey.  
 Barker, J., Hucknall, Notts.  
 Bolton, E. G., Gt. Casterton, Nr.  
 Stamford.  
 Bradshaw, A. W., Leicester.  
 Beveridge, A., Sevenoaks, Kent.  
 Billson, F. J., Birstall, Nr. Leics.  
 Butler, J. W., Penylan, Cardiff.  
 Bussey, L. J., Halesworth, Suffolk.  
 Buckley, J. G. E., Market Harboro'.  
 Bromwich, P. A. H., Leicester.  
 Barnes, J., Leicester.  
 Binns, Dr. J. B., Norfolk.  
 Buchanan, W. J., Leicester.  
 Biggin, F. H., Countesthorpe.  
 Bates, J. J. G., Mickleover, Derby.  
 Beal, H., Leicester.  
 Bullamore, G. W., Newbury, Berks.  
 Barton, F., Evesham, Worcs.  
 Barclay, W. R., Jnr., Birstall.  
 Burnell, Lieut. R. C., Melton Mow-  
 bray.  
 Brown, L., Wednesbury.  
 Best, G. C., Ashby-de-la-Zouch,  
 Nr. Leicester.  
 Barker, B., Mickleover, Derby.  
 Barker, P. W., Birstall, Nr. Leics.  
 Baxter, E. M., Whitehaven,  
 Cumberland.  
 Blackledge, R. S., Sutton Coldfield,  
 Warwickshire.  
 Bettles, A. W., Leicester.  
 Bray, W. H., Thurcaston.  
 Bott, E. E., New Zealand.  
 Bedford, F., Wellingborough.  
 Brown, S., Leicester.  
 Buckmaster, F. J., Melton Mowbray.  
 Bircumshaw, W., Leicester.  
 Boyd, P. J. R., Peterborough.  
 Bakes, L. H., Leeds.  
 Bird, J. E., Chesterfield.  
 Baldwin, L. L., Nanpantan.  
 Bird, E. T. J., Rothwell.  
 Blackham, T. P., Leicester.  
 Burritt, P. R., U.S.A.  
 Buckingham, R. H., Coventry.  
 Crane, C. E., Ashby-de-la-Zouch,  
 Nr. Leicester.  
 Coles, R. G., Sudbury, Suffolk.  
 Carr, R. W., Bushby, Leicester.  
 Cameron, D. E., Kirby Muxloe,  
 Leicester.  
 Coltman, F. T., Leicester.  
 Cope, G. A., Leicester.  
 Clarke, B., Birmingham, 2.  
 Copeman, F. S., Leicester.  
 Cassere, F. A. F., Wolverhampton.  
 Callaghan, J. A., Leicester.  
 Clarke, S. A., Oadby, Nr. Leics.  
 Charles, D., Birstall, Nr. Leics.  
 Carter, G., Bury St. Edmunds.  
 Crofts, W. A., Leicester.  
 Cross, C. W., Leicester.  
 Charles, D., Rothley, Nr. Leics.  
 Carryer, N. R., Bridport, Dorset.  
 Cowling, G. W., Leicester.  
 Condon, J. C., Leicester.  
 Clayton, W., Lowton, Nr.  
 Warrington.  
 Clark, H., Leicester.  
 Cowling, Dr. L. D., South Australia.  
 Corrigan, A., Leicester.

BRETHREN—*continued.*

- Culver, R. O., Wanstead, E.11.  
 Campbell, R. G., Ardrishaig, Argyll.  
 Cleaver, J. H., Leicester.  
 Cayless, A. W., Leicester.  
 Cramp, H. St. G., Mkt. Harboro'.  
 Cheek, A. C., Leicester.  
 Callow, Leslie R., Leicester.  
 Clarke, D. E., Oakham.  
 Cansick, A., Humberstone.  
 Cave, H., Leicester.  
 Cooper, H., Nuneaton.  
 Charles, W., Leicester.  
 Cooper, G. W., Hinckley.  
 Clarke, H. W., Leicester.  
 Clayton, F. A., Whitehaven.  
 Cammack, H., Stoke
- Davis, E. C., Leicester.  
 Dakin, E. H., Matlock, Derbyshire.  
 Dalby, A. M., Wigston Fields,  
 Leicester.  
 Dennant, F. J., Dovercourt, Essex.  
 Dunn, J. S., Kimberley, S. Africa.  
 Dengate, L. C., Oadby, Leicester.  
 Dawes, F., Western Australia.  
 Davison, E. L. P., Leicester.  
 Drake, R. A. D. G., Suffolk.  
 Dawson, L. J., Leicester.  
 Day, Jack, Gt. Glen, Nr. Leicester.  
 Doughty, D., Leicester.  
 Drury, Dr. K. K., Narborough,  
 Nr. Leicester.  
 Dickerson, A. E., Pinchbeck, Nr.  
 Spalding, Lincs.  
 Dilks, J. W. L., Husband's Bos-  
 worth, Rugby.  
 Davey C. E., Leicester.  
 Dixon, L. A., Birmingham.  
 Dennison, C. B., Oakham.  
 Durrant, E. A., Scarborough.  
 Davies, F.A., Sutton Coldfield.  
 Duncan, J., Coventry.
- Ellis, Lieut-Col. W. F., Tangier,  
 Morocco.  
 Eckenstein, T. C., Richmond, Surrey  
 Edwards, L., London, W.14.
- Ellingworth, F. G., Thurmaston,  
 Nr. Leicester.  
 Eldridge, T., Whitwick.  
 Elliott, A., Rothley, Leicester.  
 Eyre, G. H., Leicester.  
 Egginton, J. F., Sutton Coldfield,  
 Birmingham, 23.  
 Edwards, J. E., Lathom, Nr.  
 Skelmersdale.  
 Edwards, I. C., Cardiff.  
 Evans, E., Coalville.  
 Edwards, S., L. D. S., Leicester.  
 Elston, E. H., Sussex.  
 Everett, J. G., Wigston Magna, Nr.  
 Leicester.  
 Evans, F. R., Leicester.  
 Evans, J. S., Dudley.  
 Ellwood, T. E. S., Leicester.  
 Eisen, Max, London, N.W.3.
- Foister, A. T., Barkby, Leicester.  
 Farquharson, A. J., Penrith,  
 Cumberland.  
 Flinn, T., Leicester.  
 Foster, R. C., Birmingham, 3.  
 Figgures, C. N., Coalville, Nr.  
 Leicester.  
 Ford, W. G., M.B.E., Ipswich.  
 Field, G. A., Leicester.  
 Fairhurst, W., Birmingham, 32.  
 Fennell, S. E., Nuneaton.  
 Fancote, E., Ipswich.  
 Fairbrother, C. W., Leicester.  
 Fox, G. W., M.A., Birstall.  
 Fox, G. H., Allestree, Derby.  
 Fudge, P. R., Corby, Northants.
- Green, H. A., Morecambe.  
 Greenaway, W. J., E. Croydon,  
 Green, G. E., B.A., Leicester.  
 Goodfellow, H. F., Rugby.  
 Garner, A. C., Rothley, Nr. Leics.  
 Grundy J. J. W., Wigston Fields,  
 Nr. Leicester.  
 Gould, F. E., Plymouth.

BRETHREN—*continued.*

- Griffin, T. S., Kirby Muxloe, Nr.  
 Leicester.  
 Green, F. S., Southbourne.  
 Goadby, G. F., Leicester.  
 Grundy, C. F., Loughborough.  
 Grantham, J. A., Macclesfield.  
 Gainer, Dr. E. St. Clair, Thrapston  
 Nr. Kettering.  
 Gilbert, H. W., Earl Shilton, Nr.  
 Leicester.  
 Glazebrook, J. W., Countesthorpe,  
 Nr. Leicester.  
 Godrich, W. H. R., South Australia  
 Grew, F., Hull.  
 Gornal, L. A., Spalding, Lincs.  
 Green, W. A., Moseley, B'ham, 13.  
 Goodwin, Dr. E. W., Leicester.  
 Green, R. N. K., Sutton Coldfield.  
 Grimsley, R., Oadby, Nr. Leicester.  
 Grudgings, J. H., Leicester.  
 Garstang, Dr. W., Hucknall, Notts.  
 Gee, C. H., Leicester.  
 Good, M. E., Quarndon.  
 Gill, B., Humberstone, Leicester.  
 Garner, H. E., Leicester.  
 Greaves, E., Swadlincote, Near  
 Leicester.  
 Gill, F. G., Peterborough.  
 Goldsmith, H. T., Hucknall, Notts.  
 Goodman, S. L., Leicester.  
 Goodman, H. H., Australia.  
 Gascoyne, W. L., Lutterworth.  
 Gouldbourne, T. H., Leicester.  
 Geeson, T., Macclesfield.  
 Glover, G. W. H., Leicester.  
 Gray, N., Scarborough.  
 Harding, W. W., Leicester.  
 Henderson, R. A., Leicester.  
 Hopkins, A., Leicester.  
 Hallert, H. H., Taunton, Somerset.  
 Heath, F. T., Leicester.  
 Hendry, C. A., West Australia.  
 Hagley, G., Penarth, Glamorgan.  
 Hughes, C. K., Rev., M.A.,  
 Brough, E. Yorks.  
 Holdaway, T. N., Winchester.  
 Heaton, Wallace, London, W.1.  
 Hallam, H., Leicester.  
 Hoggett, C. C., Leicester.  
 Hanford, A. B., Quorn, Nr.  
 Loughborough.  
 Hawkes, H. A., Leicester.  
 Hibbert, Rev. H. W., Enderby,  
 Near Leicester.  
 Henochsberg, E. S., K.C.,  
 Durban, South Africa.  
 Hullah, Dean, Bramhope, Leeds.  
 Hayward, L. G., Peterborough.  
 Horka, S. L., New Jersey, U.S.A.  
 Harding, P. G., Hinckley, Leics.  
 Hipwell, C. W., Hinckley, Leics.  
 Harborow, C. W., Oadby, Near  
 Leicester.  
 Hancock, J. T., Warwick.  
 Harms, T. A., California, U.S.A.  
 Hinson, J. C., Leicester.  
 Haynes, F. C., Loughborough.  
 Harris, R. B., Washington, U.S.A.  
 Hallam, S. H., Leicester.  
 Harrison, E. T., Lutterworth, Leics.  
 Hume, A. S., Stoke-on-Trent.  
 Haynes, A., Evesham, Worcs.  
 Harris, F. R., Northampton.  
 Hickinbottom, J. S., Wednesbury.  
 Hunt, J. C., Newport, Mon.  
 Hobson, P. W., Sherwood, Notts.  
 Haddon, E., Allestree, Derby.  
 Hughes, H. A. L., Peterborough.  
 Harries-Jones, E. H., M.D., F.R.C.S.  
 Church Brampton, Northants.  
 Harding, A. J. I., M.Sc., Syston, Nr.  
 Leicester.  
 Hinton, D., Coventry.  
 Harvey, F. W., Kirby Muxloe,  
 Near Leicester.  
 Holbrook, H. S., Overslade, Rugby.  
 Hickinbottom, A. W., Wednesbury.  
 Howell, Dr. E., Leicester.  
 Holyoak, Dr. E. W., Leicester.  
 Hatcher, J. R., Leicester.  
 Hails, W. R., Newcastle-on-Tyne.  
 Hitchen, C. F., Cardiff.  
 Herbert, H. D., Oadby.

BRETHREN—*continued.*

- Harrington, C. W., Leicester.  
 Hunt, Bert, Leicester.  
 Howe, H. B., Croft, Nr. Leicester.  
 Harrison, J., Scraftoft.  
 Hern, F., Leicester.  
 Haird, T. W., Cropstone.  
 Haslam, T. P., Ashover.  
 Harding, A. J., Syston.  
 Heathfield, A. P., Evesham.  
 Humphreys, B. B., Coventry.  
 Hawley, J. W. E., Stamford.  
  
 Ibberson, W. G., Sheffield.  
 Inglesant, H., Scraftoft, Leicester.  
  
 Jenkins, C. H., Auckland, N.Z.  
 Jowett, H. C., Newtown Linford.  
 Jackson, E. W., Saltburn-by-the-Sea.  
 Johnson, G. Y., York.  
 Johnson, J. W., Leicester.  
 Jamie, Dr. J. W. P., M.C., Leicester.  
 Jackson, N. L., Leicester.  
 Jarvis, G., Leicester.  
 Jenkins, D. W., Barry, Glamorgan.  
 Jones, C. R., Grantham.  
 James, W. H., Barrow-on-Trent.  
 Jackson, E. J., Isleworth.  
 Johnstone, J. C., Middlesbrough.  
 Jesson, A., Duffield.  
 Jones, J. R., Middlesbrough.  
 Johnstone, T. E., LL.D., London.  
 Jeffcoat, W., Nuneaton.  
 Jeater, E. A., New South Wales.  
 James, R. H. A., Barry.  
  
 Keen, A. A., New Mexico, U.S.A.  
 King, L. J., Leicester.  
 Keene, W. D., Leicester.  
 Kay, S., Ashby-de-la-Zouch, Leics.  
 King, P. B., Uppingham, Rutland.  
 Keen, A. E., Nottingham.  
 Kibert, J. W., Leicester.  
  
 Lapraik, D., Leicester.  
 Langton, E., Leicester.  
 Lawrence, J., London, N.W.11.  
 Lock, F. J., Banstead, Surrey.  
 Llewilyn, G. E., Oadby, Leicester.  
 Lashmore, T., Coalville, Leics.  
 Lascelles, Dr. J. E., Islip, Kettering.  
 Lea, G. L., Houghton-on-the-Hill, Leics.  
 Lamb, D. G., Port Elizabeth, South Africa.  
 Lindquist, F. C., Leicester.  
 Lenton, J. H., Leicester.  
 Loasby, S. L., Kettering.  
 Law, J. B., Woodford Green, Essex.  
 Lister, G. A., Beddgelert, Carnarvon.  
 Lord, A. J., Leicester.  
 Lake, J., Westcliff-on-Sea, Essex.  
 Lafitte, L. F., London, N.13.  
 Leader, L. C., Melton Mowbray.  
 Lodge, R., F.R.C.S., Leicester.  
 Lea, W., Leicester.  
 Leon, J. H., S. Australia.  
 Lightbown, J., Lincoln.  
 Langley, A. E. W., Leicester.  
 Lord, J., LL.B., Tasmania.  
 Longworth, F., B.Sc., Cumberland.  
  
 Murray, S., Kirby Muxloe, Near Leicester.  
 Martin, G. M., Dundee.  
 Morris, G. W. W., Lutterworth.  
 Musther, W., Orpington, Kent.  
 Morton, J. H., Marlow, Bucks.  
 Muddimer, E., Leicester.  
 Muddimer, E. H., Leicester.  
 Morley, C. B. S., Leicester.  
 Marshall, F. D., Woodhouse Eaves, Loughborough.  
 McCurry, L. H. J., Perth, Western Australia.  
 McMullan, Dr. A. M., Birstall, Nr. Leicester.  
 Minard, A. G., Earl Shilton, Nr. Leicester.  
 McLaughlan, J. A., Leicester.  
 Magnay, H. S., Gateacre, Liverpool.

BRETHREN—*continued.*

- Martin, A. H., Ashby-de-la-Zouch,  
 Leics.  
 March, L. J., Leicester.  
 Maxwell, T., Nottingham.  
 Morrell, R. H. S., Leicester.  
 Marriott, J., Nottingham.  
 Morrison, W. S., Hucknall, Notts.  
 Millwood, E., Brighton.  
 Manning, W. T., M.C., Leicester.  
 Mills, T. H., Leicester.  
 Meek, R. J., Whitehorse, Y.T.,  
 Canada.  
 Moreton, E., Derby.  
 Moughton, C. A., Derby.  
 Manasseh, G. A., Edgbaston.  
 Melbourne, W. J., London.  
 Mathews, W. T., Leicester.  
 Matthews, C. L., Ven. Archdeacon,  
 Leicester.  
 Moore, W. H., Leicester.  
 Marlow, F. J., Budleigh Salterton,  
 S. Devon.  
 Minto, J., Leicester.  
 Milliard, H. L., Leicester.  
 Mackintosh, R., Sutton, Surrey.  
 Mole, A. W., Sutton Coldfield.  
 Massey, R. J. W., Beeston, Notts.  
 Mobbs, K. G., Leicester.  
 Moody, F. L., Burton Joyce.  
 Mirt, J. A., U.S.A.  
 Matthews, M. E., Loughborough.  
 McDonald, G. S., Sutton Coldfield.  
 Moinard, T. A., Jersey.  
 Powell, C., Weston-Super-Marc.  
 Pennington, C., Burnham-on-Sea.  
 Parr, A., Aylestone, Leicester.  
 Perkins, W., Nuneaton.  
 Phipps, G. A., Leicester.  
 Pollard, F., Anstey, Leics.  
 Parr, A. R., Leicester.  
 Pickering, E. F., Hinckley, Leics.  
 Payne, J., Barry, Glamorgan.  
 Potter, Lt.-Col. J. A., C.B.E.,  
 Oadby, Nr. Leicester.  
 Pridmore, C. R., Leicester.  
 Palmer, E., Oakham, Rutland.  
 Proctor, J., Barry, Glamorgan.  
 Pickstone, W., Blackburn.  
 Prentice, H. W. W., Desford, Leics.  
 Penn, E. F., Anstey, Leics.  
 Perry, H. G. B., Shanghai, China.  
 Payne, K., Launceston, Tasmania.  
 Perry, C., Ashby-de-la-Zouch, Leics.  
 Porteous, Dr. L. D., Leicester.  
 Partridge, A. S., South Wigston,  
 Leicester.  
 Potter, F., Kettering.  
 Percival, J. E. J., Leicester.  
 Pepper, N. E., Leicester.  
 Payne, D., Oakham, Rutland.  
 Parrott, R. A., Leicester.  
 Preece, R., Sutton Coldfield.  
 Preston, J. W., Leicester.  
 Page, H. W., Mickleover, Derby.  
 Peet, R. S., St. Albans, Herts.  
 Parkin, F. T., California, U.S.A.  
 Power, W. H., Ipswich.  
 Parfect, E., Rothley.  
 Price, F. E., Australia.  
 Perry, H. G. B., Shanghai.  
 Plowman, H. T., Leicester.  
 Purcell, J., Glen Parva.  
 Pearce, R. S., Oakham.  
 Pick, W. H., Birstall.  
 Palmer, B. L., Leicester.  
 Pegge, P. W., Lewes.  
 Patchett, R. V., Belper.  
 Powell, T. E. J. N., Peterborough.  
 Pedley, E., Leicester.  
 Precious, G. N., Leicester.  
 Nice, A. E. C., London, S.E.27.  
 Nixon, J. H. R., Loughborough.  
 Nowell, R., Blaby, Leicester.  
 Neale, C. E., Leicester.  
 Neales, A. E., Glen Parva.  
 Nicholls, N. A., Tunbridge Wells.  
 Overton, W., Sutton Coldfield.  
 Orchard, P. G. F., Leicester.  
 Owen, Elwyn, Penarth, Glamorgan.  
 Ogden, N. E., Thurcaston.

BRETHREN—*continued.*

- Rae, T. H., Sunderland.  
 Ridgway, W., Leicester.  
 Robertson, A., London, E.C.3.  
 Roker, E. A., Bournemouth.  
 Rowlett, W. H., Oadby, Leics.  
 Redmond, W. G., Liverpool, 3.  
 Randle, J. O., Countesthorpe, Leics.  
 Ramsden, F. G., Bolton.  
 Read, R. H., Ashby-de-la-Zouch,  
 Near Leicester.  
 Rutherford, R. C., Dunedin, N.Z.  
 Riley, E. C., Leicester.  
 Rollason, A. H., Castle Bromwich.  
 Reid, A. G., San Francisco, U.S.A.  
 Rawlinson, R. H., Leicester.  
 Ridgway, R. W., Leicester.  
 Rist, L. S. G., Basford, Stoke-on-  
 Trent.  
 Roberts, H. A., Nottingham.  
 Reynolds, N. H., Nuneaton.  
 Rawson, E. H., Wigston, Leicester.  
 Ridgway, A., Leicester.  
 Robinson, C. B., Lutterworth, Rugby  
 Ratnett, A., Leicester.  
 Roper, W. T., London.  
 Robbins, A., Edgbaston.  
 Reed, C. E. P., Countesthorpe.  
 Reinhardt, G. W., Leicester.  
 Reynolds, K. G., B.Sc., Nottingham.  
 Richards, W. H., Leicester.  
 Rich, J., Leicester.  
 Ranson, Major G. H., Portsmouth.  
 Redhead, W. F., Peterborough.  
 Reid, D. R., Cardiff.
- Smith, S., Leicester.  
 Sprague, A. G., Kington, Hereford.  
 Shardlow, H. W., Birmingham, 32.  
 Sollitt, F. C., Nausori, Fiji.  
 Sprigg, S., Melton Mowbray, Leics.  
 Smithard, J. W., Leicester.  
 Saunders, C. H., Leicester.  
 Spencer, H. B., Auckland, N.Z.  
 Smith, A. J., Leicester.  
 Shilcock, F. H., Lichfield.  
 Shuttlewood, A. A., Leicester.  
 Stanton, H. V., Worcester.  
 Sturton, J., Brighton.
- Squibbs, G. L., Market Harborough,  
 Nr. Leicester.  
 Salsbury, H. W., Nuneaton.  
 Swift, J. T. B., Leicester.  
 Smith, C. M. R., Countesthorpe,  
 Leicester.  
 Stephenson, J. H., Hinckley, Leics.  
 Stibbe, E. V., Leicester.  
 Sturton, Dr. S. D., Hangchow, China  
 Sykes, A., Nottingham.  
 Spackman, C. S., Croydon, Surrey.  
 Scotney, J. W., Leicester.  
 Saayman, E. H., Sherwood, Notts.  
 Speak, G., Leicester.  
 Smith, C. S., Scarborough.  
 Smith, J. L., Market Harborough,  
 Nr. Leicester.  
 Scholfield, A. J., L.D.S., Budleigh  
 Salterton, Devon.  
 Shepherd, J. L., Bromley, Kent.  
 Stevens, F. E., Shardlow, Nr. Derby.  
 Sheldrick, T. F., Wembley, Middx.  
 Spencer, R. C., Leicester.  
 Sharp, D. E., Leicester.  
 Shipman, T. S., Leicester.  
 Stevenson, G., Lockerbie.  
 Stebbings, T. G., Saxmundham,  
 Suffolk.  
 Smith, A. E., Leicester.  
 Spencer, J., Derby.  
 Smith, H. R., Harrow, Middlesex.  
 Shackleton, E. H., West Croydon,  
 Smith, H., Woodthorpe, Notts.  
 Segerdal, Dr. A. M. W., Coalville,  
 Leics.  
 Senior, E., Carlton, Notts.  
 Seward, A. R., Ipswich, Suffolk.  
 St. George, R. G., Solihull, Near  
 Birmingham.  
 Smith, A. G. T., Newport Pagnall.  
 Salt, A., Leicester.  
 Solomon, A. I. A., Newcastle-on-  
 Tyne.  
 Samworth, J. W. L., Peterborough.  
 Scott, E., Leicester.  
 Sanders, H., Sutton Coldfield.  
 Sharp, A., Sale.  
 Savage, J. A. H., L.D.S., Leicester.  
 Scattergood, G. E., Nairobi.

BRETHREN—*continued.*

- Thorpe, T. C., B.Sc., Beeston, Notts.  
 Trebilcock, R. E., Victoria,  
     Australia.  
 Tucker, H. C., Pinchbeck, Spalding.  
 Tysack, W. A., Dore, Sheffield.  
 Thompson, W. J., Kettering.  
 Taylor, G. S., Donington-le-Heath,  
     Leics.  
 Tanser, W. T., Leicester.  
 Thompson, H. E., Leicester.  
 Turner, D., Bilton, Rugby.  
 Taylor, H. W., Leicester.  
 Tompkin, S. E., Leicester.  
 Turner, A., Loughborough.  
 Tonge, E., Rothley, Nr. Leicester.  
 Taylor, L. C., Birstall, Nr. Leicester.  
 Taylor, E., Leicester.  
 Tribe, G., Woodhouse Eaves, Nr.  
     Loughborough.  
 Townsend, A. E., Leicester.  
 Townsend, Capt. E. J., Leicester.  
 Towson, J., Leicester.  
 Taine, H. V., Auckland, New Zealand  
 Tandy, H., Leicester.  
 Taylor, W., Leicester.  
 Thimble-Thorpe, Rev. W., Chesham,  
     Bucks.  
 Tricks, J. L., Leicester.  
 Turner, P. E., Bury St. Edmunds.  
 Thomas, R. N., Rugby.  
 Titley, J., Uppingham.  
 Thomas, W. W., Braintree.
- Underwood, I. R., Leicester.  
 Usher, S. J., Leicester.  
 Upchurch, F. N., Newtown Linford,  
     Leics.
- Varley, A., Junr., Derby.
- Wykes, G. D., Kibworth Harcourt,  
     Nr. Leicester.  
 Will, J., Dunedin, New Zealand.  
 Whitcher, A. S., Leicester.  
 Wade, H. J., Tavistock, Devon.  
 Wakeling, P. G., Rochester, Kent.  
 Walker, H., Leicester.  
 Whowell, W., Leicester.  
 Walker, S. J., Hinckley, Nr. Leics.  
 Willson, O., Leicester.  
 Warner, A. E., Leicester.  
 Williams, H. D., Kettering.  
 Wilkie, T., Leicester.  
 Wesley, L. H., Leicester.  
 Wightman, W., Earl Shilton, Nr.  
     Leicester.  
 Whitney, H., London, S.W.19.  
 Wilson, G. H., Filey, Yorks.  
 Whitby, F., Birstall, Nr. Leicester.  
 Wileman, W. A., Earl Shilton, Nr.  
     Leicester.  
 Wheatcroft, H. L., Leicester.  
 Ward, G., Leicester.  
 Woolmer, R. E., Leicester.  
 Wacks, P. J., Wigston Magna, Near  
     Leicester.  
 Wesley, H. E., Leicester.  
 Winn, R. C., Leicester.  
 Wilkes, A. C., Birstall, Nr. Leicester.  
 Walker, F., Allestree, Derby.  
 Wilson, E. C., Colchester.  
 Wilson, F. W., Blaby, Nr. Leicester.  
 Wilson, C. B., Napier, New Zealand.  
 Wright, B. E., Kettering.  
 Wakefield, J., Hucknall, Notts.  
 Westley, C. L., East Bridgford, Notts  
 Walmsley, J., Tamworth.  
 Worth, W. H., Leicester.  
 Wilkes, E., Birmingham, 22.  
 Wallbank, A. L., Hampton-in-Arden.  
 White, J., British Columbia, Canada.  
 Wilson, J. N. C., Leicester.  
 Whitwell, J. N., Leicester.  
 Woolgar, C. E., Worthing.  
 Whitby, E., Leicester.  
 Weaver, F. G., Barwell, Leics.  
 Wardle-Knight, C. J., Littleover,  
     Derby.

**BRETHREN**—*continued.*

- |                                   |                            |
|-----------------------------------|----------------------------|
| Wilson, A. J., Australia.         | Webb, W. D., Leicester.    |
| Weston, G. H., Burton-on-Trent.   | Webster, E. A., Derby.     |
| Williamson, A. R., Leicester.     | Wilson, A., Peterborough.  |
| Wilkie, Dr. C. H., Leicester.     | Woodford, W. E., Birstall. |
| Wilson, C. D., Nuneaton.          |                            |
| Wade, G. K. A., Leicester.        |                            |
| Watson, N. E., Newcastle-on-Tyne. |                            |
- Yates, S., Mansfield, Notts.

## THE TWO-HUNDRED-AND-EIGHTY-NINTH MEETING AND INSTALLATION

was held at Freemasons' Hall, Leicester on September 26th,  
1949.

There were present the following Officers :—W. Bro. W. Tomlinson, W.M., in the Chair ; W. Bro. S. F. Herbert, I.P.M. ; W. Bro. A. T. S. Smith, S.W. ; W. Bro. W. H. Wood, J.W. ; W. Bro. the Very Rev. H. A. Jones, Chaplain ; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. H. Riley, Secretary ; W. Bro. E. H. Stork, D.C. ; W. Bro. F. W. Heaton, S.D. ; W. Bro. C. E. Haines, J.D. ; W. Bro. E. Murray, I.G., and W. Bro. D. Choyce, Tyler. Also R.W. Bro. J. H. Corah, and W. Bros. Haines, Binns, Phipps, Cannon, Judge, Parker, Burton, Foister, Drewery, Wilkes and Dilworth.

There were twenty-two members of the Correspondence Circle and four Visitors present.

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

The minutes of the last regular meeting were read, confirmed and signed.

The following Brethren were elected members of the Correspondence Circle :—

F. A. Clayton, 26 Earls Road, Whitehaven, Cumberland, Nos. 6643 and 872.

E. A. Durrant, "Beechwood," Lady Edith's Avenue, Newby, Scarborough. No.

N. Gray, 89 Highfield, Scarborough, No. 5345.

C. F. Hitchen, 24 Southcourt Road, Penylaw, Cardiff, Nos. 960 and 5857.

H. D. Herbert, Oadby House, Oadby, near Leicester, No. 4656.

F. Longworth, B.Sc., A.M.I.E.E., "Lynwood," Egremont, Cumberland, No. 4607.

J. A. Mirt, 644 Melrose Street, Chicago 13, Illinois, U.S.A., No. 873.

N. E. Ogden, "The Croft," Thurcaston, near Leicester. No. 4088.

Major G. H. Ranson, 78/79 Pearl Buildings, Portsmouth, P.W. Pr. G.M. Aberdeenshire. Nos. 67 and 2, S.C.

The Treasurer's accounts were placed before the Lodge and accepted and adopted. The best thanks of the Lodge were tendered to the Treasurer for his valuable services.

W. Bro. A. T. S. Smith was installed as W.M. for the ensuing year, according to ancient custom, by W. Bro. W. Tomlinson.

The W.M. then invested the following as officers for the ensuing year :—

W. Bro. W. H. Wood .. .. .	S.W.
W. Bro. F. W. Heaton .. .. .	J.W.
W. Bro. the V. Rev. H. A. Jones .. .. .	Chaplain.
W. Bro. E. R. Carr .. .. .	Treasurer.
W. Bro. W. H. Riley .. .. .	Secretary.
W. Bro. E. H. Stork .. .. .	Director of Ceremonies.
W. Bro. C. E. Haines .. .. .	S.D.
W. Bro. E. Murray .. .. .	J.D.
W. Bro. A. H. Parker .. .. .	Steward.
W. Bro. D. Choyce .. .. .	Tyler.

W. Bro. F. Haines was re-elected to represent the Lodge on the Prov. Grand Lodge Committee of General Purposes, and W. Bro. F. Drewery was re-elected to the Library Committee.

The W.M. then read his Inaugural Address :—

### “ THE CHAPLAIN.”

R.W. Prov. Grand Master, Bro. Wardens and Brethren—I am very sensible of the honour conferred on me in being placed in the Chair of this important and widely known Lodge, and I thank you most sincerely for the confidence you have placed in me, in electing me to this high Office.

I am very conscious of my own limitations and shortcomings and I must confess that when I look back over the long and honourable record of this Lodge, and think of those great Masons who have occupied this Chair, I am somewhat overawed by the greatness of the task before me, but with the generous assistance of the Past Masters and the co-operation and support of the Officers and Brethren, I trust we may worthily uphold the traditions of the Lodge.

I have found it extremely difficult to select a subject for this Inaugural Address, as I desired to speak upon a subject which had not been previously touched upon, and which had for me some personal appeal. The subject I have chosen—“ The Chaplain ”—has this personal interest, as I have been Chaplain of my Mother Lodge during the past ten years, and because I am proud of occupying this important and honourable office, I have given some thought to its ceremonial and historical aspects.

The Grand Lodge of England, in its Book of Constitutions, prescribes the Officers of a Lodge as of two classes :—

1. The Regular Officers who *shall be* appointed, and
2. The Additional Officers who *may also* be appointed.

The Regular Officers consist of the Master and his two Wardens, a Treasurer, a Secretary, two Deacons, an Inner Guard and a Tyler.

The Additional Officers are a Chaplain, a Director of Ceremonies, an Assistant Director of Ceremonies, an Almoner, an Organist, an Assistant Secretary, and a Steward or Stewards, but no others.

In the order of precedence laid down by Grand Lodge, the Chaplain occupies an exceedingly honourable place in the Lodge, ranking first in order after the three principal officers.

He takes precedence both of the Treasurer and Secretary, neither the Cash Book nor the Minute Book being allowed to hold a higher place in Masonic estimation than the Volume of the Sacred Law.

To emphasise, still further, the importance of his office, his jewel or emblem is the first great Light of Freemasonry, the V. of the S.L., mounted on a triangle, the symbol of perfection, supported by the Blazing Star or the Glory of the Lord.

This description seems to be more in keeping with Masonic teaching than the somewhat meagre one furnished by the Constitution, "An open book, upon a triangle surrounded by a glory."

The duties of the Chaplain and the implications of his office are set out in the ritual, in the "Address to the Chaplain," on being invested at the Installation ceremony, and as this address is seldom or never given in our Lodges, I propose to read it in full. It is as follows:—

"I appoint you Chaplain of the Lodge, and now invest you with the  
"Jewel of your Office, the open Book.

"This represents the Volume of the Sacred Law, which is always  
"open upon the Master's pedestal when the Brethren are at labour in  
"the Lodge.

"The Volume of the Sacred Law is the greatest of the three great,  
"though emblematical, lights in Freemasonry.

"The Sacred Writings are given as the rule and guide of our Faith.

"The Sacred Volume will guide us to all Truth, direct our steps in  
"the paths of Happiness, and point out to us the whole Duty of man.

"Without it, the Lodge is not perfect, and without an openly avowed  
"belief in its Divine Author, no Candidate can be lawfully initiated into  
"our Order.

"Your place in the Lodge is near the Worshipful Master and as, both  
"in the Opening and Closing of the Lodge in each Degree, as well as in  
"each of the three Ceremonies, the Blessing of the Almighty is invoked on  
"our proceedings, it will be your duty, as far as may be possible, to attend  
"all the Meetings of the Lodge, in order that you may exercise your sacred  
"office in the devotional portions of our Ceremonies."

Thus are defined and exemplified the duties and obligations of the Chaplain in the beautiful language which characterises our Ritual.

It is the custom in many Lodges for the Worshipful Master to enter and retire from the Lodge in ceremonial procession.

To emphasise the importance of the V.S.L. and the office of Chaplain, it is usual in some Lodges for the W.M. to be preceded by the Chaplain bearing the V.S.L. on a cushion.

It has been suggested that the services rendered by the Chaplain, in Lodge ceremonies, might be broadened in scope by the inclusion of the task of visiting a Brother of the Lodge who is laid aside by sickness.

This is an especially appropriate duty when the Chaplain is a minister of religion.

Who is more fitted and qualified, by training and profession, than he "to pour the healing balm of consolation into the bosom of the afflicted" ?

Or, in conjunction with the Almoner and Charity Steward of the Lodge, to dispense assistance to a needy Brother ; in fact to put into actual practice the active principles of universal beneficence and charity.

The Chaplain—the senior of the additional officers in a Lodge, *i.e.*, those who are not constitutionally necessary, and whom the Master is not bound to appoint, but who have a prescribed place in the Order of Precedence—can add much to the reverence and solemnity of the proceedings of the Lodge.

It is generally conceded that dignity and appropriateness are added to the Office of the Chaplain when it is occupied by a brother in Holy Orders, and although this is not laid down in the constitutions, it is the general opinion that if such services are available, they should be utilised, otherwise a Chaplain may be selected from the ranks of the laity.

If no Chaplain be appointed the Master himself would perform the duty, as assigned to him in the ritual.

In the early days of the Craft the Lodges were small, the ceremonies were simple and the Officers of the Lodge, in consequence, were few in number. the Master, Wardens, an Inner Guard and Tyler.

In addition there would probably be a Treasurer and a Secretary to attend to the small amount of business pertaining to the Lodge affairs. Whatever prayers were included in the ceremony would form part of the Master's work.

It was probably not until the latter part of the eighteenth century that a Chaplain was appointed in a private Lodge and then only at irregular intervals.

In considering the office of *Grand Chaplain* we have concrete evidence and are not dependent on conjecture.

The Foundation Stone of the first Freemasons' Hall in Great Queen Street, London, was laid in solemn form on 1st May, 1775, and on May 23rd, 1776, the Hall was "opened and dedicated to Masonry, Virtue, and Universal Charity and Benevolence."

On the day on which the foundation stone was laid in 1775, a new Grand Office was created, the Rev. William Dodd, LL.D. was appointed as the first Grand Chaplain. He was re-appointed, at the Quarterly Communication, on 3rd June, 1776, and was continued in the Grand Chaplaincy until April, 1777, when he was convicted of forgery, and "expelled the Society." On 27th June, 1777, he was executed at Tyburn by the hands of the common hangman.

It is interesting to note that subsequent to his expulsion from the Craft the name of Dr. Dodd was obliterated wherever it appeared in the list of Grand Officers in the contemporary copies of the Appendix to the Book of Constitutions dated 1776. The apparent discrepancy in date is due to the fact that the volume was not issued to members of the Craft until after the execution of Dr. Dodd in June, 1777. In our Masonic Library we have a copy of this Appendix where the name of Dr. Dodd has been blacked out, but there is also one copy from which the name has not been so obliterated.

We have also, in the Library, three books giving accounts of the life and fall of this "sad, bad, glad, mad Brother," as he was described by Bro. Canon J. W. Morsley, who was afterwards P.G. Chaplain, in his account of the Doctor's career, published in 1777. These are :—

"A Genuine Account of the Behaviour and Dying Words of William Dodd, LL.D." By the Rev. John Vilette, Ordinary of Newgate (1777).

"A Narrative of the Lamentable Fall of the late Rev. Dr. W. Dodd." (1777).

"Genuine Memoirs of the Rev. Wm. Dodd." (1777).

For four years Grand Lodge allowed the Office of Grand Chaplain to lapse, but it was revived in 1781.

Since the Union of the Ancients and Moderns in 1813, the list of Grand Chaplains contains the names of many very distinguished brethren who have adorned the highest posts in the Church.

They share with certain other high Grand Officers, the distinction of being described as "Very Worshipful."

The Constitutions prescribe that they "shall attend the quarterly communications of Grand Lodge, and there offer up solemn prayer, suitable to the occasion, as established by the usage of the Fraternity."

The form of prayer used at the Opening and Closing of Grand Lodge is apparently left to the discretion of the Brother who officiates, a liberty which is not extended to the Chaplain of a Private Lodge, where the exact words of the prayers are laid down as part of the ritual.

The Grand Chaplains may also be called upon to take a very active part in the consecration of new lodges, especially in the London area, where there are no Provincial Officers.

Turning now to our own Province, we find that the Province of *Leicestershire* was created in 1774 when a dispensation was granted to Colonel Sir Thomas Fowke as Provincial Grand Master, although there was no lodge under his jurisdiction.

The first Lodge to be founded in the Province was St. Johns, in 1790, when Thomas Boothby Parkyns, M.P., afterwards Lord Rancliffe, was Provincial Grand Master.

The first Provincial Grand Lodge was held in 1793, at which meeting Provincial Grand Officers were for the first time appointed for the Province of Leicestershire.

The Provincial Grand Chaplain then appointed was the Rev. Thomas Hoe, M.A., Curate of Scalford.

Provincial Grand Lodge was held at irregular intervals until 1841, when the annual sequence of meetings commenced.

The appointment of Provincial Grand Chaplains was still more irregular, only six appointments being made over a period of some sixty years.

These appointments were :—

1793—Rev. Thomas Hoe, M.A., Curate of Scalford.

1833—Rev. Thomas Burnaby, M.A., Curate of Loughborough.

1847—Rev. O. F. Owen, M.A., F.S.A., Vicar of St. Mary's, Leicester.

1848—Rev. G. C. Fenwick, M.A., Rector of Blaston.

1857—Rev. W. J. Edlin, M.A., Curate of St. John's, Leicester.

1858—Rev. J. Owen Picton, B.A., Rector of Desford.

In 1859, and in each year following, Senior and Junior Chaplains were regularly appointed.

Another Church dignitary, prominent in the early days of the Province, may be noted here.

In 1793, at the first meeting of Provincial Grand Lodge, the Rev. William Peters, Rector of Knipton in Leicestershire, and of Woolsthorpe in Lincolnshire, a Prebendary of Lincoln Cathedral and Chaplain to H.R.H. the Prince of Wales, afterwards George IV., was appointed as the first Deputy Grand Master of the Province of Leicestershire.

He was a Royal Academician and attained considerable prominence as a portrait painter.

We learn from Preston's "Illustrations of Masonry" that :—

"At the Grand Lodge, held on 23rd November, 1783, an addition was made to the Grand Officers, by the appointment of a Grand Portrait Painter, and, at the request of the Duke of Manchester, that honour was conferred on the Rev. William Peters, in testimony of the services which he had rendered to the Society, by his elegant present of the portrait of Lord Petre."

He also painted, in addition, the portraits of a number of notable Freemasons of those days.

Curiously, at the first meeting of Provincial Grand Lodge of Leicestershire in 1793, a Provincial Grand Painter, was appointed for this Province. In 1816, the second, and last, appointment was made to this Office.

Two Provincial Grand Chaplains of the earlier days of the Province are worthy of special mention.

The Rev. John Spittal, M.A., Vicar of St. Andrews, Leicester, Provincial Grand Chaplain in 1868, was Worshipful Master of the John of Gaunt Lodge in 1865, and appointed Senior Grand Warden in the same year. In 1870 he installed W. Bro. William Kelly as Provincial Grand Master.

The Rev. Nathaniel Haycroft, D.D., Minister of Victoria Road Church, Leicester, was appointed Provincial Grand Chaplain in 1870. He was installed as Worshipful Master of the John of Gaunt Lodge in 1872 and died during his year in the chair.

He was widely known as an eloquent and moving preacher, and it was said of him :—

"He died in the zenith of his powers and intellectual labours; his great talents and high attainments as a scholar, and the consummate ability with which he discharged the duties of the Fraternity, made him widely known as an eloquent and learned illustrator of its Mysteries."

In accordance with the Book of Constitution two Provincial Grand Chaplains are now appointed each year—a Senior and a Junior—a new Junior being appointed each year as the Senior retires on the completion of his term of office. In large Provinces an Assistant Grand Chaplain is appointed in addition.

The prayers for the Opening and Closing of Provincial Grand Lodge are not of prescribed form and the Chaplain may compose his own, but in practice, a Province has usually its own particular form of prayer.

It is in the consecration of a new Lodge that the Provincial Grand Chaplain will have extended to him the greatest privilege of his office.

In addition to performing very striking ritual duties, he will find himself charged with the delivery of an Oration, describing the nature and principles of the Order, in which he may find an opportunity for the expression of his talents denied to every other officer.

These Orations, delivered by Provincial Grand Chaplains, at the consecration of new Lodges, and the sermons delivered by them at various religious ceremonies, in the earlier days of the Province, are preserved in the Provincial Archives, and are deserving of careful perusal and study by the Brethren of to-day.

I trust that these few remarks on the ceremonial and historical aspects of the office of Chaplain will impress still more on the minds of the Brethren the fundamental landmark of the Order as laid down by Grand Lodge in its Basic Principles, viz. :—

“ That a belief in the G.A.O.T.U. and His revealed will shall be an essential qualification for membership.”

In these days of doubt and uncertainty we must never forget that it is a staunch belief in this fundamental principle which has held, and still holds, Freemasonry strong and undivided when so much else seems to be in disruption.

Let us, then, remember those words which made so deep an impression on us at our initiation :—

“ To consider the Volume of the Sacred Law as the unerring standard of truth and justice and to regulate our lives and actions by the Divine Principles it contains.”

I cannot conclude this Address without expressing my most sincere thanks to Wor. Bro. A. J. S. Cannon for the great help he has so willingly given to me. His great experience of Masonry and his encyclopaedic knowledge of the contents of our Masonic Library have been freely placed at my service and I am very grateful to him for his generous assistance.

W. Bro. Binns read a letter from W. Bro. H. Carr, describing an interesting gift he was making to the Lodge—a photostat copy of *The Graham MS. of 1726*.

Apologies were received from W. Bros. Kilner, Cannon, Hayward, Charles, St. George, F. Haynes, Tomkins and H. Carr, and from Bros. Eisen and R. Pearce.

The Lodge was closed at 6-40 p.m. and a conversazione was held afterwards.

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## THE TWO-HUNDRED-AND-NINETIETH MEETING

was held at Freemasons' Hall, Leicester  
on November 28th, 1949.

There were present :—W. Bro. A. T. S. Smith, W.M., in the Chair ; W. Bro. W. Tomlinson, I.P.M. ; W. Bro. W. H. Wood, S.W. ; W. Bro. F. W. Heaton, J.W. ; W. Bro. the Very Rev. H. A. Jones, Chaplain ; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. H. Riley, Secretary ; W. Bro. E. H. Stork, D.C. ; W. Bro. C. E. Haines, S.D. ; W. Bro. E. Murray, J.D. ; W. Bro. A. G. Kilner, I.G., and W. Bro. D. Choyce, Tyler. Also W. Bros. C. Binns, T. O. Judge, S. F. Herbert, J. E. Foister, G. E. Phipps, R. H. Dilworth, A. F. Tomkins, A. E. Rossiter and J. C. Burton.

There were thirty-four members of the Correspondence Circle and ten visitors present.

The Lodge was opened at 6-0 p.m.

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

The W.M. referred in feeling terms to the death of W. Bro. Constantine Bland.

W. Bro. A. G. Kilner was invested as I.G.

The following Brethren were elected members of the Correspondence Circle :—

R. V. Patchett, "Woodgate," 116 Chesterfield Road, Belper, Derbyshire, No. 787.

G. S. McDonald, 359 Birmingham Road, Sutton Coldfield, No. 4704.

E. Pedley, 24 Wakerley Road, Leicester, No. 3091.

G. N. Precious, "The Crossways," 10 Narborough Road South, Leicester, No. 4554.

F. G. Davies, "Harman House," Harman Road, Sutton Coldfield, No. 4035.

W. Bro. K. E. Houston, P.M., No. 523, P.P.J.G.W., read a paper—

## **“The Historical Causes and Influences which gave rise to the Birth of Chivalry, and the Origin and Foundation of the Military and Religious Orders of the Middle Ages”**

The feudalisation of Europe after the fall of the Roman Empire (5th Century) brought into being conditions when might constituted right, and only by the ability to use the sword one retained his possessions. Hence the birth of the martial spirit. The profession of arms was the only occupation open to the youth of high and noble estate—personal prowess being considered man’s proudest ornament. Imbued, also, with the religious veneration of the period—a veneration deeply tinged with superstition—to fight in defence of his religion was both a sacred duty, and an inestimable privilege. The forgiveness of sins was proportionate to the martial zeal displayed on behalf of his faith, and the shedding of his blood in defence of, or on behalf of, his faith, ensured for him an entrance to Heaven. With this prevailing superstition, one can mentally measure the ardour and enthusiasm with which it was accepted and worked its way through all ranks of society, and it was under such a system that the spirit of chivalry was first developed which, in its more mature years, gave birth to the monastic military Orders of the East. The pursuit of learning was the prerogative of the monk in his cloistered environment, and the profession of arms that of the youth of high or noble estate.

The Orders of St. John of Jerusalem and the Knights Templars, and kindred Orders, were one of the most important results which grew out of the spirit of chivalry prevalent throughout Europe during the Middle Ages. Throughout the gradual decadence of the Byzantine Empire (395 to 1453 A.D.), which at one time extended over the whole of the East of Europe (Bulgaria, Thrace, Macedonia, Greece, Crete, Asia Minor, Syria and Egypt), one province of that Empire continued to command the affectionate interest and enthusiasm of Christian peoples throughout Europe. This was the province of Judæa, within the limits of which stood the Holy City of Jerusalem. In the passage of time since Our Lord, its sacred precincts had suffered many vicissitudes, both through wars, oppression and persecutions, and idolatrous forms of worship had befouled and desecrated its holy associations. During the 4th Century, however, Christianity became the dominant religion of the Roman Empire. Christian churches began to replace the temples of the heathen, but in its outward aspect and in its practical working, it had undergone a vast and significant change. The victory won over heathenism, if not merely nominal, was at best partial. Thus for the Christian, Judæa or Palestine was a Holy Land, with an association of reverence for every place which Our Lord had visited, and for every memorial which He had left behind Him. Constantine the Great, and his mother Helena, had become converts and baptized, and made a pilgrimage to the Holy Land. She is said to have discovered the Holy Sepulchre, and upon that site erected the magnificent pile which bears its name. Thus the Sepulchre at Jerusalem became, for the Christian, that which the Temple had been to the Jew, or the Sacred Stone at Mecca and the Tomb of the Prophet at Medina became afterwards for the followers of Islam. Jerusalem, therefore, became the favoured object which drew long lines of Pilgrims, which each year increased in numbers, and it became a recognised principle that a pilgrimage

to Jerusalem was the most efficacious act by which the penitent could hope to atone for his sins.

The objective of these pilgrimages, however, was not always confined to *holy* things. The East was not only the cradle of Christianity, but also a land rich in spices, silks, gold and jewels, and the keen-sighted merchant, looking to solid profits on earth, followed closely on the steps of those who sought their reward in Heaven. Among the most important of these were some merchants of Amalfi, which in those days was an important business city.

We can only touch briefly upon the advent of Mahomet in the 7th Century, as the Prophet of a new faith which embraced with the lust of conquest the zeal of fanaticism, and it was not long before one province after another had fallen to their arms; but of all these conquests, that which caused the greatest dismay and which in time was fraught with the most eventful results, was the Holy Land and the City of Jerusalem which eventually fell into the hands of the *Caliphs*, who imposed heavy tolls and taxes upon the pilgrims—a source of much profit to their treasury. Added to these impositions, the pilgrims were barbarously maltreated and plundered. To remedy these miseries and wrongs, the aforesaid merchants of Amalfi had, however, so far ingratiated themselves with the reigning Caliph of Egypt, as to obtain permission to establish within the City, on a site adjacent to the Temple of the Holy Sepulchre, a Church and Cloister, and two Hospitals for the relief of poor and sick pilgrims—the one for men dedicated to *St. John the Almoner*, and the other, for women, dedicated to *St. Mary Magdalene*. In support of these, the chief cities of Italy and the South of Europe liberally subscribed, and as their beneficial influences became known, their revenues greatly increased. The inmates lived after the rules of the Benedictines, and the Hospital being dedicated to *St. John the Baptist*, the monks were named “The Hospital Brothers of St. John of Jerusalem.” This work was accomplished between the years 1014 and 1023. Some historians incorrectly give the date of this establishment as 1048. The first Rector of the Hospital—and indeed the virtual founder of the Order—was Gerard, of whom there is only scant historical record. He is generally supposed to have been a native of Florence, and one among the many who had undertaken a pilgrimage to Jerusalem and given up any idea of returning. He was in every sense a noble character, and a great administrator and, attaining great age, died in 1118. Hence the origin and “the cradle” (Abbé Vertot) of the Order of St. John of Jerusalem from which sprang the great military Orders which, in the field, and later on the water, through a long period of history, filled the world with the reputation of their arms; who never quailed in the face of most formidable odds, and became a terror to the infidel and the main bulwark of Christendom in the East. But this good work had barely become established when it was well-nigh destroyed by a calamitous change which befell the City. Its Mahometan masters, after four centuries of dominion, were overtaken by a power which had been working its way westward from the distant East and had overrun the kingdoms of the Persian Empire and Asia Minor, the Holy Land soon falling into their hands (1076). These were the Seljukian Turks or Predatory Turcomans (ethnologically of the Mongol-Tartar Group—from wild regions beyond Caspian, Central Asia, north of Persia). The success of their occupation of the Holy Land was in no small measure helped by the dissensions then existing among the rulers of Byzantium. The lawful toll levied on pilgrims gave way before a system of extortion and violent robbery, carried out in every

part of the land, so that the journey to, and sojourn in, Jerusalem, became an undertaking fraught with the greatest possible danger. The taking of the City was followed by massacre and most cruel torture, and those who survived a return to Europe spread far and wide the report of the miseries and indignities to which they had been subjected. In the year 1093, while these cruelties were at their height, Peter the Hermit, a Latin monk (born at Amiens circ. 1050), the story of whose eventful life is well known to us, returned from a pilgrimage to the Holy Land, his heart being stirred by the unspeakable horrors he had seen, and he determined to devote his energies to the suppression of the evil. We cannot dwell upon the outcome of his mission and its pitiful and disastrous sequel—involving a human penalty of 300,000 lives—together with numerous other popular expeditions without discipline or equipment which had the same fate, other than that which led to the ultimate capture of Jerusalem by the Crusaders. Nevertheless, the preaching of the Hermit predetermined the result of the Council of Clermont under the lead of that artful and corrupt Pope, Urban. This military Crusade was divided into four expeditions organised by the nobles without the help of any monarch, which was perhaps as well.

The then King of France, Philip I., effeminate and degenerate, was too busy with another man's wife (one of his nobles—Fulk) and the rulers of Germany with differences between Popes and Emperors. Further, the bishops of Salzburg, Passau and Strasburg and Duke Guelf of Bavaria had undertaken a pilgrimage, not one of them seeing home again, which gave little encouragement. William Rufus, "King of a haughty and restless nation," thought it not prudent to risk absence. Spanish kings were too busy fighting their Arabian guests.

The *First Expedition* was led by Godfrey de Bouillon and his brothers Eustace and Baldwin.

The *Second* from Central France, Normandy and Britain, led by Hugh, Count of Vermandois; Stephen, Count of Chartres; Robert, Duke of Normandy; Robert, Count of Flanders and Eustace, Count of Boulogne.

The *Third* from South Italy, led by Prince Bohemond of Tarento and his cousin (? nephew) Tancred.

The *Fourth* consisting of Provincials, Spaniards and Lombards, led by Raymond, Count of Toulouse, with whom was Adhemar, the Pope's Legate.\* The mustered strength of this armed chivalry of Europe is given by various chroniclers as approximately 700,000 men—100,000 being cavalry—an army more vast than that with which Xerxes invaded Europe, and far greater than that with which Alexander attempted and achieved the conquest of Asia.

They gradually collected by various routes on the plains before Constantinople, and in the process of advance many desperate and bloody engagements were fought and cities of Nicaea, Antioch, Tarsus and Edessa were taken. They eventually appeared before Jerusalem on the 7th June, 1099—the object of their long pilgrimage, which had occupied upwards of three years. By this time their numbers were very considerably diminished by their previous struggles

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\* The Crusades were one continuous process. They were dignified by numbers when followed by some crushing disaster or success. The continuous flow from East to West and backwards formed a great epoch in civilisation—familiarising the West with the East—Ed.

and privations. For instance, the struggle at Antioch was long, and persisted in with bitter, furious and fanatical vehemence ; the assailants being also in such desperate straits from famine and pestilential diseases, that they had recourse to eating the flesh of dogs and of human beings, the bodies of those they had slain.

The infidel forces within the City approximated 50,000 to 60,000, and they had, in anticipation of this impending event, laid waste the country for miles around and polluted the wells. We cannot here go into the details of the fierce, desperate and bloody encounter which ensued—lasting almost without cessation for six weeks—except briefly to record that, with a numerical inferiority (20,000 foot and 2,000 horse) and many obstacles, the assailants time after time were driven back with great loss, but gradually penetrated the walls and the whole army gained access to the City. What followed casts an indelible stain upon what would otherwise have been regarded as a glorious achievement. The whole of the defending army was slain and the Mahometan and Jewish population indiscriminately fell victims to the ferocity of the conquerors.. Over 10,000 who had taken refuge in the Mosque of Omar were massacred, and the Knights rode through the place with carnage up to their horses' knees. Even those Saracens to whom Tancred had pledged his knightly word in token of protection were murdered in cold blood. Such was the spirit of the age when Christian piety was closely allied to the intolerance of the fanatic.

Godfrey de Bouillon was appointed first King of Jerusalem, but refused the title and crown on the plea that he would never wear a crown of gold where the Saviour had worn a crown of thorns, so he took the title of Advocate, or Defender of the Tomb of Christ.

Incidentally, it might be interesting to us to remember the vicissitudes which had befallen with varied fortunes the City of Jerusalem during its known history, this being the tenth of the important sieges during that time. There were 17. There is no city of the world whose soil has been more repeatedly drenched with the blood of its people.

(1) It was first captured by David, B.C. 1051, when he drove out the Jebusite inhabitants and made it the capital of the Jewish Kingdom.

(2) 75 years afterwards, in the reign of Rehoboam, the grandson of David, it was besieged by Shishak, King of Egypt, who gained possession through the cowardice of the King. The Temple and palace built by Solomon were pillaged and the City temporarily retained (970 B.C.).

(3) The next siege was undertaken by Sennacherib, King of Assyria, in the 14th year of the reign of Hezekiah (715 B.C.).

(4) Nebuchadnezzar, King of Babylon, B.C. 588, to enforce payment of tribute which Zedekiah had refused to continue. For eighteen months the inhabitants persisted in their defence. The King and vessels of the Temple were taken to Babylon, and few of the inhabitants escaped destruction. Famine and pestilence created more havoc than the sword of the enemy ; the Temple was reduced to ashes and the City completely destroyed. Cyrus, King of Persia, gave permission for reconstruction ; rebuilt by Zerubbabel and again fortified by Nehemiah.

(5) Year 63 B.C. The Jews having refused a passage to the Roman army against Aristobulus, Pompey the Great took possession of the City. The siege lasted three months and 12,000 Jews lost their lives.

(6) Same day, 27 years after, taken by Herod the Great. Obstnacy of defence so exasperated the conquerors that they immolated to their fury the whole population, regardless of sex or age.

(7) The next occasion was in fulfilment of our Lord's denunciation while on earth, A.D. 66. Titus with a vast Roman army. At that time Jerusalem was built on two very steep mountains, the City being divided into three parts—the Upper City, the Lower City and the Temple, each having its own fortifications; therefore the inhabitants were able to protract their defence. After a most desperate resistance entrance was gained. In spite of the efforts of commanders to save the City from destruction, not one stone was left upon another. No efforts on the part of the conqueror availed to prevent the *accomplishment of Divine decree*. The Emperor Hadrian built a City on this site; and, its name being forgotten, called it "Aelia" because he himself was called "Aelius." Constantine restored its name.

(8) A.D. 613. Persians captured the City. Most of the churches and the whole of the Sepulchre destroyed by fire, and the sacred cross carried away.

(9) A.D. 635. Khaled, Saracen General

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The main object for which the expedition had been formed being achieved, the few remaining remnants of the army returned to Europe. It was now necessary to re-constitute the establishment of the Order, since, having captured the City, it was necessary to hold it and provide for the administration of the branch hospitals which had been established in most of the maritime provinces of Europe. The new constitution provided for three classes of members, placing the Order upon a broader and more permanent basis, still retaining all the obligations imposed on them by their vows of purity, obedience and charity, but adding the further one of bearing arms in defence of their religion and in support of the new kingdom. This was a necessity, the immediate country being peopled and held by the Saracens. They, therefore, bound themselves to support the cause of Christianity against the infidel to the last drop of their blood. The classes of the Order then were as follows :—

1. The Knights who should bear arms and form a military body for service in the field. These were men of noble or gentle birth who had already received the accolade of knighthood at secular hands. There were also religious Dames of the Order with branch establishments in France, Italy, Spain and England—also of noble birth.

2. The Clergy or Chaplains, for service in the churches, to visit the sick in hospitals, follow the Knights to the field and undertake ministrations to wounded.

3. Serving Brethren, not required to be men of rank, and who acted as esquires to Knights and assisted in the care of hospitals. All persons of these three classes were alike members of the Order, took the same vows, wore the armorial bearings of the Order and enjoyed its rights and privileges. As the

Order spread, and the number of its members and convents increased, it was divided into seven nations or langues, viz. : Provence, Auvergne, France, Italy, Aragon, Germany and England. The habit was a black robe with a cowl, and on the left breast a white cross with eight points—this being worn by all hospitallers, to whichever class they belonged, but Pope Alexander IV afterwards ordered that Knights should be distinguished by a white cross on a red ground.

I have not time to describe the ceremony for the reception and investiture of a Knight, but it may be interesting to explain that the eight points of the Cross are the signs of the eight Beatitudes :—

1. Spiritual Joy.
2. To live without malice.
3. To weep over thy sins.
4. To humble thyself to those who injure thee.
5. To love justice.
6. To be merciful.
7. To be sincere and pure of heart.
8. To suffer persecution.

Gerard, the Founder, did not long survive the re-establishment, dying in 1118, and Raymond de Puy was appointed to the post of Superior. From this moment the Order of St. John of Jerusalem became permanently established on that military basis until its final dispersion from Malta. Wherever the infidel was encountered, it was the duty of every true Knight to hasten. Originally organised for charitable purposes only, these changes gave it a religious, republican, military and aristocratic character. Religious, since every member took the aforesaid monastic vows ; republican, since its chief was always chosen by election of the members ; military, since two of the three classes were constantly under arms ; and aristocratic, since none but the first class had any share in the legislative or executive power.

This re-constitution was completed in the year 1118. The subject of offensive and defensive equipment of a Knight cannot be dealt with here, as it is one for special treatment, being an evolution from simplicity in the early history of the Order, to much greater development as time went on, owing to the advance and improvement of offensive weapons.

At the time of this Crusade, armour simply consisted of a leathern tunic or hauberk, on which were fastened rows of iron rings, except in cases of commanders or leaders, generally princes and lords, who at times wore armour of gold, but every part of a Knight's armour had a symbolic meaning. For instance, his sword with its cross hilt was typical of the death of Christ, and reminded him that it was his duty to die for his faith ; his spear was the emblem of truth, from its unswerving straightness, its iron head denoting that strength which is its distinctive property ; the mace represented courage ; the helmet, modesty ; the hauberk, that spiritual panoply which should cover the Knight from the frailties of the flesh ; and the shield represented his own duty as a protection to his country.

We must say a brief word upon the establishment of the Knights Templar, which at the outset was a military Order and continued to be so for several years, but ultimately came under the same dispensation as the older institution.

The Order was founded in the year 1118 by a body of nine French Knights, who were brave and tried soldiers, having done good service during the Crusade, with Hugh de Payen at their head—their purpose being to help and escort the numerous bands of pilgrims on their dangerous journey to the Holy Land.

At first they were very poor, and their seal represented two Knights (or one Knight and a poor pilgrim) riding upon one horse—indicating the poverty of the Order and the mutual helpfulness of its members.

The King of Jerusalem gave them as a residence a portion of his palace, adjacent to the Temple of Solomon, hence arose their name of Knights of the Temple, afterwards called Knights Templar. They soon arose in general esteem and their numbers rapidly increased, and they were placed on a footing of complete equality with the elder institution, but the vows imposed were of greater rigour, in that it was decreed that they were on no account to look on the face of a fair woman, and were forbidden to kiss even their own mothers.

The Order was ratified by the Pope Honorius II, who directed that they should wear a white robe with a red cross, in contra-distinction to the black robe and white cross of the Hospitallers. So there were the Red Cross Knights and the White Cross Knights, respectively.

In battle, the standard bearer carried a banner half black and half white, which was called *Beauseant*, because they are fair and favourable to the friends of Christ, but black and terrible to His enemies. This banner bore the red cross of the Order painted upon it, and contained the inscription: "Non nobis domine non nobis sed nomini tuo da gloriam."

The complete organisation of the Order consisted of three ranks—the Knights, the Clergy and the Serving Brethren. The Knights were all of noble family, and the other two classes were similar in rank to those of the former Order. The Grand Master ranked as a Sovereign Prince. Each country had its Grand Prior, and these together formed a Chapter, and there were local Chapters in different districts under the care of its Preceptor. The administrative body assembled was called the *Chapter or Council*, and the *Preceptories*, later, *Commanderies*, the depots or manorial demesnes of the superintendent or steward, who collected the revenues and supervised the estates belonging to the Order.

There were also Chaplains and Serving Brothers attached thereto. Postulants and recruits were enrolled here; hence the Chief was called Preceptor, then Commander. Hence the origin of the term "Knight Commander."

Next in rank to the Grand Master was the Marshal, or the Master's lieutenant, who was the acting General in the field, and Commander of the Order during a vacancy in the office of Grand Master. The Prior or Preceptor of the Kingdom of Jerusalem was the Grand Treasurer of the Order, and the Guardian of the chief house in Jerusalem. The Draper had the charge of the clothing of all the Brethren; the Turcopolier was the Commander of a body of Light Horse called Turcopoliers. In the Byzantine army they were so called because they were the sons of Turkish fathers and Christian mothers.

The extinction of the Order is one of the darkest tragedies in history.

I have sketched the briefest outline of the purpose, origin and birth of these great historical institutions. It is quite impossible, in so short a time, to deal adequately with such a vast subject as even these three points present.

Speaking of these Orders now as one—when we look back on the glorious achievements which, through so many centuries have adorned its annals, and mark the long list of names ennobled by so many heroic deeds which have been successively enrolled beneath its banners, we must render all praise to the mind that first contemplated the establishment of a brotherhood combining within its obligations such apparently contradictory duties, and yet fulfilling its purposes with so much lasting benefit to Christianity and imperishable renown to itself.

It is a heavy debt of gratitude which Europe owes to the Knights by whose persistent resistance and dogged courage the flood of Turkish desolation was held back so long, and who stood almost alone and single-handed, with bold front and unconquered spirit, when the princes of Christendom either basely gave way, or occupied themselves in selfish schemes, or miserable squabbles between themselves.

Apologies were received from W. Bros. F. Haines, A. Haynes, Hayward, A. J. S. Cannon, M. Drewery and H. Carr.

The Lodge was closed at 7-20 p.m. and a *Conversazione* was held afterwards.

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## THE TWO-HUNDRED-AND-NINETY-FIRST MEETING

was held at Freemasons' Hall, Leicester,  
on January 23rd, 1950.

There were present the following Officers :—W. Bro. A. T. S. Smith, W.M., in the Chair ; W. Bro. W. Tomlinson, I.P.M. ; W. Bro. W. H. Wood, S.W. ; W. Bro. R. H. Dilworth, Acting J.W. ; W. Bro. the V. Rev. H. A. Jones, Chaplain ; W. Bro. W. H. Riley, Secretary ; W. Bro. G. W. Wilkes, Acting D.C. ; W. Bro. C. E. Haines, S.D. ; W. Bro. A. Halkyard, Acting J.D. ; W. Bro. A. G. Kilner, I.G., W. Bro. A. H. Parker, Steward and W. Bro. D. Choyce, Tyler. Also : W. Bro. G. W. Hunt, T. O. Judge, L. Smith, A. F. Tomkins, G. E. Phipps, C. C. H. Binns, J. C. Burton, A. E. Rossiter, F. M. Drewery, J. E. Foister and H. Carr.

There were present 47 members of the Correspondence Circle and 8 visitors

The Lodge was opened at 6 p.m.

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

The following Brethren were elected members of the Correspondence Circle :—

G. H. Fox, Burley Hill, Allestree, near Derby, Nos. 787 and 2425.

J. A. H. Savage, 59 London Road, Leicester, No. 4656.

M. E. Matthews, Spinney Drive, Quorn, Loughborough, No. 5208.

E. A. Webster, 402 Burton Road, Derby, No. 4147

W. Bro. the V. Rev. H. A. Jones then read a paper :—

### “ THE SIGNIFICANCE OF KING SOLOMON'S TEMPLE.”

Many buildings have exercised great influence over the lives of men, but it is safe to say that the influence of the Temple built by Solomon, King of Israel, has been deeper and more lasting than that of any other. He reigned over the united kingdom of Israel from 970 B.C. to 933 B.C., and probably began to build the Temple when he had been king for nearly four years.

His Temple was destroyed in 586 B.C. by order of Nebuchadnezzar, King of Israel, —, but it served as the model for Zerubbabel's Temple, begun in 520 B.C., and for the one begun by King Herod in the year 20 B.C., and still unfinished in the time of Christ.

To speak against the Temple became an act of blasphemy, punishable by death, and the passion to possess its site and that of the city round it has been the cause of many wars. It is now a difficult international problem.

The Temple, its building and its design, are fundamental to Masonry, and therefore of importance to every brother in the Craft. I propose to divide what I have to say into three sections, speaking first of the Historical significance of the Temple, then of its Religious or Mystical significance, and finally of its Symbolic significance.

## I.

### THE HISTORICAL SIGNIFICANCE.

There is little about this in the writings of Josephus, but our main authorities are the First and Second Books of Kings and the First and Second Books of Chronicles in the Old Testament. The two Books of Kings were compiled from Court and Temple records and from biographies of prophets by an editor in the latter part of the seventh century B.C., and were re-edited during the Exile in Babylon. They are reasonably trustworthy. The Books of Chronicles, however, were compiled by a Temple Levite in the first half of the third century B.C. In them the historical matter has been re-edited in such a way as to emphasise the importance of the Law and of the Priesthood.

The first significant event in the building of the Temple, both for Masonry and for history, is the treaty between Solomon and Hiram, King of Tyre, as recorded in the fifth chapter of the First Book of Kings. Hiram not only had the timber, but the craftsmen also. Solomon could provide the bulk of the workmen, and also the immense sum of money which is represented by the annual payment of wheat and olive oil. He paid no less than 225,000 bushels of wheat and 180 gallons of olive oil each year. Where did he get this money? The answer is to be found in the conquests of his father David. That great soldier and statesman had extended his kingdom until he controlled the trade routes between Egypt and the valley of the Euphrates and Tigris. An enormous amount of merchandise passed between these two empires, and David was able to raise a large revenue from customs dues.

Much of the money left by David, and left for this very purpose, was now spent on building the Temple. We are reminded of the way in which, during the Middle Ages, large sums of money were spent in England and on the Continent for the building of those lovely cathedrals and parish churches which are among the glories of our Christian heritage. The Temple was the symbol of the religious contribution which Israel made to the story of mankind, as Rome gave us law and Greece both thought and beauty.

## II.

### THE RELIGIOUS SIGNIFICANCE.

If you go to Jerusalem to-day, you will see, on the summit of the Temple Mount, the so-called Mosque of Omar towering over the city. That building

covers a sacred Rock, which is certainly an ancient rock-altar, similar to those at Petra and at Gezer, for example. Now the Hebrews were the heirs of a threefold religious influence, the Babylonian, the Egyptian, and the Canaanite. The common feature of all these was the worship of the Sun-God. When David captured Jerusalem from the Jebusites he would find that rock-altar, and there were certain features in its position which made it peculiarly suitable as a site for the worship of that God. Standing there as the dawn breaks, and looking eastward over the Mount of Olives to the mountains of Moab across the river Jordan, one sees a magnificent spectacle as the sun rises over those mountains, and the light streams across to the site of the altar. Now Solomon's Temple was orientated in such a way that, at the Spring and Autumn equinoxes, that is, at the Feasts of Unleavened Bread and of Tabernacles respectively, those early morning rays would have passed directly between the pillars at the porchway-entrance, through the open doors, and have flooded the Temple with light. It must have been a wonderful and awe-inspiring sight, even more wonderful than in the days before David, when the sacrifices to the Sun-God would have been offered at dawn on the rock-altar. It is not to be wondered at that the line of vision from the flat top of the Mount of Olives to the Rock was supposed to have a special, perhaps a magical, significance. This probably explains the curious commandment in the nineteenth chapter of the Book of Numbers that a red heifer was to be sacrificed on the Mount of Olives (which is the place meant by the phrase "outside the camp"). The east wall of the Temple was approximately twelve feet lower than the other walls to enable the sacrificing priest to look into the Holy Place at the moment of the sprinkling of the blood, which was the central point of the sacrifice, symbolising as it did the offering and dedication of life.

It is believed by some scholars that Solomon did not decide to begin to build the Temple until his conscience was aroused to fulfil his father's wishes by an eclipse of the sun in May, 948 B.C. This was interpreted as a sign of God's displeasure. So the God of Light (the Sun-God) was ultimately taken up into the moral and spiritual character of Jehovah. Hence the importance of Light in our Masonic ritual.

### III.

#### THE SYMBOLIC SIGNIFICANCE.

The actual form of the Temple was of symbolic significance to the Hebrews. It was of Phoenician design, slightly more than 100 feet long and about 30 feet wide in the interior. The Holy of Holies was one third of the whole, separated from the outer Holy Place by folding doors. When the Temple was rebuilt by Zerubbabel the folding doors were replaced by curtains, and these remained in Herod's Temple, and were known as "The Veil of the Temple."

The building was probably entirely built of stone, lined on the inside with cedar wood and lavishly decorated in the Phoenician manner. In the Holy of Holies were two cherubim about 15 feet high, made of olive-wood and overlaid with gold leaf. The Ark was placed under their outstretched wings, and Jehovah was believed to be enthroned in the vacant place above them.

In the outer Holy Place was a large altar of burnt offering, the lavers, and the great bronze "sea." This was a bronze bowl 15 feet in diameter and  $7\frac{1}{2}$  feet high. Some doubt has been expressed as to the possibility of casting such

a huge bowl, but it was probably cast in sections, and at Ezion-Geber, the port which Solomon used for his Red Sea fleet of trading ships, excavation has discovered the largest smelter ever found in the ancient Near East, a smelter which the king used to smelt the ores obtained from the Arabah mines.

At each side of the portico of the Temple was placed a bronze pillar. One was called B . . . , meaning "In him is strength," and the other J . . . . ., meaning "He that establisheth." These pillars were not necessarily sexual in character, although pillars frequently had that significance. The whole Temple was a magnificent symbol of the presence of God among His people.

In the Craft the building itself is religious, and is always consecrated as such when it belongs to the Craft, but our symbolism is the symbolism of the art and craft of building, not of the structure itself. This is due to the fact that we derive the symbolism from the ancient guilds of operative masons. Hence the importance of the North-East corner and of the three degrees, leading to the status of a Master Mason. Incorporated in the third degree is the dramatic tragedy of Hiram Abif, inspiring us to faithfulness and reminding us of the re-union with our former companions in the Grand Lodge above. The ultimate building which we strive to complete is not a building of stone or brick or wood, but the perfect community, "that immortal Temple, not made with hands, eternal in the heavens." "We look for the city which hath foundations, whose builder and maker is God."

The Lodge was closed at 6-40 p.m. and a conversazione was held afterwards.

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**THE  
TWO-HUNDRED-AND-NINETY-SECOND  
MEETING**

was held at Freemasons' Hall, Leicester  
on Monday, March 27th, 1950.

There were present the following Officers :—W. Bro. A. T. S. Smith, W.M., in the Chair ; W. Bro. W. Tomlinson, I.P.M. ; W. Bro. W. H. Wood, S.W. ; W. Bro. T. O. Judge, Acting J.W. ; W. Bro. the Very Rev. H. A. Jones, Chaplain ; W. Bro. W. H. Riley, Secretary ; W. Bro. E. H. Stork, D.C. ; W. Bro. C. E. Haines, S.D. ; W. Bro. E. Murray, J.D. ; W. Bro. A. H. Parker, Steward, and W. Bro. D. Choyce, Tyler. Also : W. Bros. G. W. Hunt, L. Smith, A. E. Rossiter, C. C. H. Binns and F. M. Drewery.

There were present 33 members of the Correspondence Circle and 9 visitors.

The Lodge was opened at 6 p.m.

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

The following Brethren were elected members of the Correspondence Circle :—

P. R. Fudge, 4 Woodfield Grove, Corby, Northants., No. 442.

R. H. Buckingham, 8 Stivichall Croft, Coventry, No. 6081.

E. A. Burritt, 1851 South St. Paul Street, Denver 10, Colorado, U.S.A.

A. Wilson, 515 Gladstone Street, Peterborough, No. 2996.

T. E. J. N. Powell, 79 Lincoln Road, Peterborough, No. 2533.

W. F. Redhead, 8 Eastfield Grove, Peterborough, No. 6104.

W. Bro. C. C. Binns then read a paper written by W. Bro. H. T. Seymour, P.P.G.D., Surrey, L.G.R., Librarian Surbiton Masonic Library :—

## “THE MYSTERIES AND PRIVILEGES OF MASONRY” (OR THE “MISTERY” OF MASONRY)

It will be recalled that at an early stage in the Initiation Ceremony the I.G. assures the W.M. that the Candidate is properly p . . . to be admitted to the *mysteries and privileges* of Freemasonry; at a subsequent stage the Initiate undertakes to c . . . l and never r . . . l any of these *secrets or mysteries*. This latter expression might appear, at first sight, to be merely alternative, but such an interpretation can arise only from a mistaken idea that the meaning of the word “mysteries” is equivalent to, and synonymous with, “secrets,” hidden from the uninitiated and popular world. The so-called spurious “exposures” or Masonic catechisms of the second decade of the 18th Century (purporting to reveal the secrets and ceremonies of the Craft) possibly lent colour to this aspect of the word, but the different shades of meaning are evident, when we remember the changes in the language that have taken place since the time the ritual was compiled.

Examples of this process may be observed both in the V.S.L. and in the Prayer Book; thus it is recorded in 2 *Chronicles, II.*, that King Solomon sent to Hiram the King of Tyre, saying:—“ . . . . Send me now, therefore, a man *cunning* to work in gold and in silver, and in iron and in purple, and crimson, and blue.”

The context of this passage removes any impression that, on a present-day interpretation, the Temple craftsman referred to was given to under-hand practices; in fact we know that he was endowed with great skill and ability. The word is found in this latter sense in the works of Chaucer and Sir Thomas More, while in the *Matthew Cooke* MS. we read that Euclid commanded that those who were “passing of cunning” should be called “masters” and an old charge of the Operative Trade Guilds contains the injunction:—

“No M.M. or Fellow to be displaced unless he be not able in *cunning* to finish the work.”

A similar implication attaches to the word as used in the Fifth Charge prefixed to the Book of Constitutions in reference to the qualification of a Master of a Craft Lodge—that he shall know himself “to be able of cunning.” A more distinctive instance of a change in the meaning of words occurs in the “Collect to be used at Sea” :—

“*Prevent* us, O Lord in all our doings with Thy most gracious favour.”

In its original theological sense, and as used by Tindale and Shakespeare, the word “prevent” means “to come before” or “to forestall”; if written to-day the word “assist” would be more appropriate.

Again, perusal of a glossary to Shakespeare’s plays will illustrate the great changes that have taken place in the meaning of many of the words still current in the English language. For instance, in the *Merchant of Venice* (Act I., Scene iii.), Shylock says:—“Antony is a *good man*”; this term was used as equivalent to “wealthy” and in more recent days it has had the meaning of “Yeoman,” but with no reference to conduct.

In *Hamlet* (Act I., Scene i.) Bernardo speaks of:—“The *rivals* of my watch.” The word “rival” then meant “partner”—an interpretation which is directly opposed to its present-day meaning of a competitor.

To revert to the ritual, an instance in the Fifth Section of the First Lecture will occur to mind; the word "enthusiast" is there to be understood in the sense of an intolerant religious bigot (a meaning it bore well into the 19th Century) and not merely one who exhibits commendable zeal.

Yet another instance of this tendency for a word to alter its meaning, over a period of time, is to be found in the phrase "without *detriment* to ourselves or connections"; as used in the moralising on the W.Ts. of the First Degree, the word implies much more than mere inconvenience.

In like manner, changes similar to these variations from the Elizabethan usage may be observed when we go back to the early days of the Craft.

It is reasonable to assume that the view that the term "mysteries" refers to secrets may have arisen from the supposed but unproven derivation of Speculative Freemasonry from the Ancient Mysteries of Egypt, Persia and Greece, which naturally suggests an allusion to the secret rites represented by the Greek word *musterion* (meaning closed lips or eyes) and the old French form *mistere*, for miracle-play.

The Miracle Plays of the twelfth century were, of course, a later development of the "Mysteries," or portrayals (which contained no mystery in the present-day sense) of Biblical events, and were the forerunners of the "Morality Plays" that were the link between the Gilds and modern drama.

Edward Conder writes that:—

"In the reign of Edward II. every citizen was ordered to enroll himself in the freedom of the city according to his trade or mistery,"

and adds that:—

"This word 'mistry,' sometimes erroneously written 'mystery,' is derived from the Norman-French word *mestiere* or *metiere*, a trade or calling." (A)

By a Statute of Edward III. passed in 1363 it was enacted that:—

"All artificers and people of the Mysteries shall each choose his own Mystery before next Candlemass and that, having chosen it he shall henceforth use no other."

Thirty years later, it is on record, the "good men of the mistery of Coopers put forward a claim to restrain others from making Vessels for beer and other liquors from oil or soap tuns," while Henry VII's Charter of 1501 empowered "the brethren of the arte or mystery of Cowpers to found a fraternity or guild . . . for the governing . . . of the said mystery," and the second (or governing) Charter granted *circa* 1662 by Charles II. was addressed to ". . . and all others professing or using the said art or mistery of Cowpers." (B).

These references (which could be multiplied many times) to the "Mistry" of a London Gild are interesting in view of the fact that the Masons' Company (established in London between 1356 and 1376) was incorporated by Charter from the Crown in 1677—and has records of a Lodge of "Accepted" Masons as early as 1631—and that the early connection of the Speculative Craft with the City Livery Companies (the successors of the mediaeval trade gilds) is evidenced by the holding of the Grand Assemblies and Feasts, between 1723 and 1763, in the Halls of several of those which were originally Merchant Gilds.

It is interesting to note that Shakespeare writes of "manners, mysteries and trades" (*Timon of Athens*) and in *Measure for Measure* (Act IV., Scene 2), the question is asked: "Do you call, Sir, your occupation a mystery?"

A certain Walter Walton, citizen and stone-mason of London (and at one time Warden to Henry Vevele for the building of Westminster Hall) by his Will, dated August 16th, 1418, left a legacy of 6s. 8d. to "the Fraternity of my Art," and devised to one Thomas Perpoyns, mason, "*meum capucium de vetere liberata mistere mee*" (C), which is rendered as "My cloak of the old livery of my mistery." (D)

Robert Freke Gould, author of the monumental *History of Freemasonry*, has written that:—

"The very word 'mystery' . . . indicates the jealousy with which each craft guarded the arcana of its trade." (E)

But Bro. Douglas Knoop considers that the famous Masonic historian—

"Has gone completely astray regarding the term 'mystery' as it occurs, for example, in the London Masons' Ordinances of 1481, where there is a reference to the Art of Mystery of Masons in the City of London," and emphasises that it "has nothing to do with secrets." (F)

These 15th Century Ordinances also refer to "The goode Folke of the Craft mistere or science of masons."

It is to be noted that Anderson's *Constitutions* of 1738 prescribe that:—

"The Grand Master shall ask his Deputy if he . . . finds the Candidate Master well skill'd in the noble Science and royal Art, and duly instructed in our Mysteries, . . ."

It is also appropriate to mention that the list of members of the Somerset House Lodge (now Royal Somerset House and Inverness Lodge, No. 4), transmitted to Grand Lodge in 1768, contained a column headed "Titles, Mysteries, or Trades" (FF) probably a survival of the Operative lodge from which arose the fourth of the "four old lodges" that brought about the revival in 1717 of the Assemblies of Grand Lodge.

The foregoing references appear to place the original meaning of this word "mysteries" beyond doubt and it has been remarked that:—

"The word 'mystery,' or its old-fashioned and obsolete form 'mistery' as signifying a trade, comes from *Mestera* or *Mestier*, which has always had for its equivalent the word 'trade' or 'craft.' These words are derived in part from the Latin *Ministerium*, a serving to, and are in no way connected with *mysterium*, a secret." (G)

In the Prestonian Lectures for 1934 it is explained that the word "mistery" had no connection with "Mystery" or "Mysteries" as used in our Masonic ceremonies, but is the Old French word "Mestier" now spelled "Metier"—an Art or Craft. The late Bro. Fighiera went on to suggest that oral transmission has changed it to the word for the entirely pagan mysteries of antiquity and that the original context of our ritual was:—

"The secrets of the *Mistery*" (H) which, as another Masonic author has written, "signified skilled knowledge or 'mastery' of a branch of industrial art and not a profound or religious secret." (I)

This mediæval corruption of *ministerium*, meaning a service or office, has unfortunately resulted in the entirely misleading view taken by many of the younger brethren that Freemasonry is mysterious—in the sense that it is inexplicable. No notion could be further from the truth, as those who have studied the ritual and literature of the Craft will readily appreciate.

Thus we are led to ask “Whence are derived the mysteries and privileges of Freemasonry?”

Bro. Dr. J. Fort Newton has written that “Masonry was not invented; it grew,” (J) while an anonymous Masonic writer declares that

“Modern Freemasonry is a survival of these early forms of ‘mystery’ teaching,” but qualifies this statement by adding:—“Not that we teach the same truths as the schools at Delphis or Eleusis . . . but what we teach we teach by the same processes, and much that we teach has a direct association with those older cults.” (K).

William Preston writes:—

“In every art there is a mystery which requires a progress of study and application before we can arrive at any degree of perfection.” (L)

Bro. Fred L. Pick has written that:—

“The Guilds undoubtedly furnished the basis of which Craft Masonry was built,” (M) and albeit that “the relation between Operative and Speculative Lodges is extraordinarily difficult to trace,” it must be conceded that “There can be no doubt that Speculative Masonry has been raised on foundations laid by Operative Masons of bygone days.” (N).

Bro. Figuera, also, writes:—“My conviction is that we originally derived from the Antient Guilds.” (H)

That present-day Freemasonry has no direct connection with the myths of the ancient world is confirmed in the statement:—

“Undoubtedly we are lineal descendants of the Roman and mediæval operative guilds on the one side, whilst the purely mystical ceremonies and symbolism grafted on the operative material have been derived from Rosicrucianism and kindred others, which are in their turn descended from the secret cults of all the old religions.” (O)

That the Freemasons of to-day still practice the Mysteries is a point made by Bro. Rev. F. de P. Castells, who cites (P) the ceremony of Opening Grand Lodge (and of Provincial Grand Lodge also, be it added): the Grand (or Provincial Grand) Master asks his Officers—“Whom do you represent?”

As applied to the Speculative Craft of the present time, the sense of the expression “Mysteries and Privileges” is not very far removed from that obtaining in the days of our Operative ancestors; in common with them, a Freemason in good standing has—as well as modes of recognition and other Landmarks of the Order—the unique right of visiting (but not of demanding admission to) other regularly constituted lodges all over the world. This practice probably derives from the injunction contained in the 16th Article of the *Tew MS.* that:

“Every mason shall receive and cherish strange masons when they come to their own country . . . .”

In fact, the word "privilege," defined in the *New English Dictionary* as "A right, advantage or immunity granted to or enjoyed by a person . . . beyond the common advantages of others . . .," has not materially altered its meaning over the past two centuries and it is pertinent to note that the *Schaw Statutes* of 1598 (set down at Edinburgh by William Schaw, Master of the King's Works, to be observed by master masons) have a reference to the "privilegis of thair craft."

Having given consideration to the meaning of the "mysteries and privileges" of Freemasonry it now only remains to refer to the "secrets," or mystical studies, "veiled in allegory and illustrated by symbols" which are opened to the view of the seeker after knowledge—of man's continual quest for light in his journeying from the W. to the E. Thus understood, the "secrets or mysteries" of Freemasonry may be regarded as teaching that of which we read in the V.S.L. as "an house not made with hands, eternal in the heavens" (2 *Corinthians*, I.).

I cannot do better than conclude by quoting from the writings of the late Bro. the Rev. Joseph Johnson:—

"And although Masonry is no longer engaged in rearing a Temple of stone, it teaches its members and adherents that they are engaged in building a spiritual Temple which age cannot affect nor death destroy." (Q)

#### REFERENCES.

- (A) *Records of the Hole Crafte and Fellowship of Masons* (1894), p. 48.
- (B) *The Coopers : Company and Craft*. George Elkington.
- (C) *Archbishop Becket and the Masons' Company of London* : W. J. Williams (A.Q.C. xi., 137, 146).
- (D) *A.Q.C.* xlvi., 283.
- (E) *Concise History of Freemasonry* (1920), p. 70.
- (F) *Masonic History, Old and New*. (A.Q.C. iv., 291).
- (FF) No. 4. *An Introduction to the History of the Royal Somerset House and Inverness Lodge* : Rev. A. W. Oxford. (1928).
- (G) *Memorials of London and London Life* (1868) : H. T. Riley.
- (H) *The Art, Craft, Science or "Mystery" of Masonry* (*Trans. of Somerset Masters' Lodge* No. 3746. Part 20 for 1934).
- (I) *Apron Men* (1933) : Col. Robert J. Blackham.
- (J) *Brothers and Builders* (1934) p. 50.
- (K) *The Teachings of Freemasonry* (1928) : "Essex Master," pp. 161-2.
- (L) *Illustrations of Masonry* (1772).
- (M) *The Miracle Play* (*Trans. of Manchester Association for Masonic Research*, Vol. 22).
- (N) *The Freemason's Craft* (1932) : S. M. Hills, p. 110.
- (O) *Things a Freemason should know* (1909) : F. W. J. Crowe.
- (P) *The Apocalypse of Freemasonry* (1924).
- (Q) *The Lure of Freemasonry* (1926), p. 122.

The Lodge was closed and a conversazione held afterwards.

## THE TWO-HUNDRED-AND-NINETY-THIRD MEETING

was held at Freemasons' Hall, London Road, Leicester, on May 22nd,  
1950.

There were present : W. Bro. A. T. S. Smith, W.M., in the Chair ; W. Bro. W. H. Wood, S.W. ; W. Bro. F. W. Heaton, J.W. ; W. Bro. the V. Rev. H. A. Jones, Chaplain ; W. Bro. E. R. Cart, Treasurer ; W. Bro. W. H. Riley, Secretary ; W. Bro. G. W. Wilkes, Acting D.C. ; W. Bro. C. E. Haines, S.D. ; W. Bro. E. Murray, J.D. ; W. Bro. A. G. Kilner, I.G. ; W. Bro. A. H. Parker, Steward and W. Bro. D. Choyce, Tyler. Also W. Bros. F. Haines, A. J. S. Cannon, G. E. Phipps, J. E. Foister, C. C. H. Binns, F. M. Drewery, J. C. Burton and T. O. Judge.

Twenty-eight members of the Correspondence Circle and seven visitors were present.

The Lodge was opened at 6 p.m.

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

The following Brethren were elected members of the Correspondence Circle :—

- J. E. W. Hawley, "Rodbeeks," Wothorpe, Stamford, Lincs., No. 466.
- N. A. Nicholls, "Dingley Dell," 1 Rusthall Road, Tunbridge Wells, Kent, No. 23.
- W. J. Allen, 107 Pontypridd Road, Barry, Glam., No. 5792.
- T. G. Andrews, "Woodside," 35 Buttrills Road, Barry, Glam., Nos. 2357 and 6299.
- R. H. A. James, "The Haven," 16 Buttrills Road, Barry, Glam, No. 6299.
- D. R. Reid, 14 Llwyn-y-Grant Road, Pen-y-law, Cardiff, Glam., No. 36.
- G. E. Scattergood, P.O. Box 397, Nairobi, Kenya, No. 3084.
- J. Dunean, 14 Dane Road, Coventry, Warwicks., No. 6080.
- H. Cammack, 66 Church Lane, Stoke, Coventry, Warwicks., Nos. 4930 and 6940.

W. Bro. the Rev. H. A. Poole, B.A., F.S.A., P.A.G. Chaplain, Eng., P.M. and Secretary of the Quatuor Coronati Lodge, read a paper entitled :—

## MASONIC RITUAL BEFORE 1717.

There is no evidence of any alteration or modification of the ritual of Freemasonry at or about the end of the seventeenth century, though we do know that it was considerably elaborated after that date, and to a certain extent the developments and elaborations are datable. But we do not even yet know with any certainty just what it was in 1717; and the fact that at that date a completely new organisation took place, as well as a wide extension of its activities, makes it necessary for the study of the whole subject to establish what exactly were its contents in 1717. When that has been done, we may be in a position to consider the origins and dates of these contents, as well as their subsequent developments.

The problem, then, of the contents of the ritual in 1717 is my subject. And I must emphasise, from the very outset, that it involves primarily a concentration on the somewhat fragmentary evidence from *before* that date. It is fatally easy to read into the early ritual fragments more than was actually there; and only with extreme caution may we admit evidence of a later date. It may be added that the problem is not made any easier by the fact that, even in 1717, there must have been wide variations in practice; while the evidence itself, mainly in forms which suggest something of the nature of an *aide-mémoire*, cannot be regarded as complete manuals.

Three questions—When? Where? and Who?—call for a few remarks before I turn to the real business.

(a) **When?** The earliest known ritual is the *Edinburgh Register House MS. (ERH)*, of 1696; but there are good reasons for supposing that the original of this document was appreciably earlier—perhaps (but this is only a guess) by fifty years. As early as 1638, the reference in the *Muse's Threnodie* :—

For we be brethren of the *Rosie Crosse* ;  
We have the *Mason word*, and second sight,

suggests that the "Mason Word" was already, in Scotland, linked in the popular mind with Hermetic and suchlike activities—i.e., there was already an esoteric element in it, and that this was so was more or less generally known. The fact that, as early as 1620, members of the London Company of Masons—and others—were paying an extra fee for the "acception," or for admission into the "Fellowship," suggests that a similar situation existed in the south.

I suggest, then, that what I am going to talk about is the ritual belonging to a period actually well before 1717—perhaps as early as mid-seventeenth century; but again I would emphasise the caution that no document can be used as evidence for the practice of a date earlier than its own.

(b) **Where?** Most of the material is Scottish. But there seems no reason for supposing that the operative degrees of England and Scotland were not similar; while, on the whole, it seems likely that the third, or Master, degree, which was in existence before 1717, came from England.

(c) **Who?** There seem to have been two esoteric operative degrees, commonly worked at a single session for non-operative admissions. There can hardly have been an operative "third degree," for the making of a Master did not lie within the competence of the Lodge. Thus, so far at any rate as we

find traces of a "third degree," we are probably dealing with *non-operative* evidence.

For my own part, I have a strong feeling that the mere fact that rituals, catechisms, etc., were committed to writing implies a *non-operative* source. I suspect—but this is even more of a guess—that the comparative paucity of definitively English documents may be due to a stricter conformity with the time-immemorial principle that certain things "must never be committed to writing."

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As to the distribution of the subject-matter in the degrees, the *Trinity College, Dublin, MS. (TCD)*, of 1711, shows that a practice certainly existed before 1717, though not necessarily then widespread, in which three degrees were used, named as we name them now, and associated with words and signs substantially identical with those we know today.

It is, however, fairly clear that it was *non-operative* practice to work the first two steps, if not the third also, at a single session; and there are reasons for supposing that the resulting (in practice) bi-gradal system nevertheless retained the operative terminology for the *two* steps, calling them respectively "Entered Apprentice" and "Fellow (Craft) or Master Mason"—a practice which has helped largely to obscure the true state of affairs in and about 1717.

My object, then, in what follows is to present an outline of the ritual of, may we say?, late seventeenth century, quoting the documents which throw light on the actual details of the practices of the period, and suggesting what may be considered as legitimate inferences in some cases where direct evidence is not available.

By way of introduction, I propose to read the ritual portion of the *ERH MS.*, or rather a corrected and modernised version of it based on collation with the *Chetwode Crawley MS.* I shall follow this with the printed *Mason's Examination*, of 1723, which, though of a date later than 1717, is yet very closely related by several passages to the *ERH MS.*, and whose evidence, as the *earliest* printed document of the kind, must take rank equal to that of a *MS.* of the same date.

Although so closely related, these two documents are at first sight very different; but on examination they prove to describe very much the same procedure—or rather, there is nothing in either that is inconsistent with the other. It is, in fact, tempting to suppose that the common origin of the two documents must lie far back in the seventeenth century; but actually the 1723 print might have developed out of another 1696 copy of the *ERH MS.* The inclusion in the 1723 print of references to the giving of gloves and to a "reading," both of which we know from other and earlier sources to have taken place at admission, goes some way to qualify the print for admission as evidence. Nevertheless, the caution which I pronounced earlier must be observed, that no document can be used as evidence for practices of a date earlier than its own.

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Text of the *Edinburgh Register House MS.*, 1696 (collated and modernised).

### The Grand Secret, or, The Form of giving the Mason Word.

**Imprimis :** You are to put the person who is to get the Word upon his knees ; and after a great many ceremonies, to frighten him you make him take up the Bible, and laying his right hand upon it, you are to conjure him to secresy by threatening that, if he shall break his oath, the sun in the firmament will be a witness against him, and all the company there present, which will be an occasion of his damnation ; and that likewise the Masons will be sure to murder him. Then after he has promised secresy, they give him the oath, as follows :—

By God Himself, as you shall answer to God, when you shall stand naked before Him at the great Day, you shall not reveal any part of what you shall hear or see at this time, neither by word nor write, nor put it in write at any time, nor draw it with the point of a sword, or any other instrument, upon the snow or sand, nor shall you speak of it but with an entered Mason. So help you God.

After he has taken the oath, he is removed out of the company with the youngest Mason ; where, after he is sufficiently frightened with a thousand ridiculous postures and grimaces, he is to learn from the said Mason the manner of making his due guard, which is the sign, word and posture of his entry, which are as follows.

First, when he enters again into the company, he must make a ridiculous bow, then the sign, and say, " God bless the honourable company." Then putting off his hat after a very foolish manner, only to be demonstrated then (as the rest of the signs are likewise), he says the words of his entry, which are as follows :—

" Here come I, the youngest and last entered apprentice, as I am sworn by God and St. John, by the square and compass and common judge, to attend my Master's service at the honourable Lodge, from Monday in the morning till Saturday at night, and to keep the keys thereof, under no less pain than having my tongue cut out under my chin, and of being buried within the flood-mark, where no man shall know."

Then he makes the sign again, which is by drawing his hand under his chin, alongst his throat, which denotes that it is to be cut out in case he shall break his word.

Then all the Masons present whisper amongst themselves the word, beginning at the youngest till it comes to the Master Mason, who gives the word to the entered apprentice.

Now it is to be remarked that all the signs and words as yet spoken of are only what belong to the entered apprentice. But to be a Master Mason or Fellow Craft, there is more to be done, as after follows.

First all the apprentices are to be removed out of the company, and none suffered to stay but Masters. Then he who is to be admitted a member of the fellowship is put again to his knees, and gets the oath administered to him anew. Afterwards he must go out of the company with the youngest Master, to learn the words and signs of fellowship. Then coming in again he makes the Master's sign, and says the same words of entry as the apprentice did, only leaving out the common judge. Then the Masons whisper the word amongst themselves, beginning at the youngest, as formerly.

Afterwards the young Master must advance and put himself into the posture wherein he is to receive the word, and says to the eldest Mason, whispering, "The worthy Masters and honourable company that I came from greet you well, greet you well, greet you well."

Then the Master Mason gives him the word, and grips his hand after the Mason's way, and afterwards all the Masons, which is all that is to be done to make him a perfect Mason.

Text of the *Mason's Examination*, printed 1723.

When a Free-Mason is enter'd, after having given to all present of the Fraternity a Pair of Men and Women's Gloves and Leathern Apron, he is to hear the \* \* \* \* \* belonging to the Society read to him by the Master of the Lodge. Then a Warden leads him to the Master and Fellows; to each of whom he is to say,

I fain would a Fellow-Mason be,  
As all your Worships may plainly see.

After this, he swears to reveal no Secrets of the worshipful Fraternity, on Pain of having his Throat cut, and having a double Portion of Hell and Damnation hereafter. Then he is blind-folded and the Ceremony of \_\_\_\_\_ is performed. After which, he is to behold a thousand different Postures and Grimaces, all of which he must exactly imitate, or undergo the Discipline till he does.

After this the Word *Maughbin* is whisper'd by the youngest Mason to the next, and so on, till it comes to the Master, who whispers it to the entered Mason, who must have his Face in due Order to receive it: Then the entered Mason says what follows:—

An enter'd Mason I have been;  
*Boaz* and *Jachin* I have seen;  
A Fellow I was sworn most rare,  
And know the Astler, Diamond, and Square:  
I know the Master's Part full well,  
As honest *Maughbin* will you tell.

Then the Master says:—

If a Master-Mason you would be,  
Observe you well the *Rule of Three*;  
And what you want in Masonry,  
Thy *Mark* and *Maughbin* makes thee free.

I now proceed to an analysis of the proceedings, illustrating each feature from pre-1717 documents, and in some cases quoting post-1717 documents which may suggest (but must not be allowed to do more) detail of which we may hope or expect some day to obtain confirmation.

(a) **Preparation.**

There is only one trace of this before 1717—

Q. how were you brought in

A. shamfully w<sup>t</sup> a rope about my neck

Q. whay a rop about your neck

A. to hang me If I should Betry may trust (*Dumfries 4 MS.*, c. 1710).

A reference in the *Graham MS.* (1726), however, may be considered :—

How came you into the Lodge—

poor and penylesse blind and Ignorant of our secrets.

This MS. also describes the candidate as

nether . . . . naked nor cloathed shode nor bairfoot . . . .

all these references indicating a somewhat elaborate "preparation." The *Mason's Confession*, describing procedure in 1727, says :—

After one comes in at the door, he that keeps the door, called the *warden*, looses the garter of his right-leg stocking, rolls down the stocking, folds up the knee of the breeches, and requires him to deliver up any metal thing he has upon him.

and, later,

He is made to kneel on the right knee, bare . . . . and his bare elbow on the Bible . . . . .

(b) **Admission.**

Here there are no pre-1717 references. Perhaps the matter was not one of first importance ; at any rate, it did not need description in a written *aide-mémoire*. The earliest reference is in the *Graham MS.* (1726) :—

who Conducted you into the Lodge—

the warden and oldest fellow craft.

(c) **The Form of the Lodge.**

From the earliest documents, we have, with hardly any variation :—

Q. How stands your lodge

A. east and west as the temple of jerusalem (*ERH*).

The Master is in the east :—

wh<sup>ch</sup> is the mast<sup>ers</sup> place in the Lodge

the east place is the mast<sup>ers</sup> place in the Lodge and the Jewell resteth on him first and he setteth men to worke w<sup>th</sup> the mast<sup>ers</sup> have in the foornoon the wardens reap in the Afternoon (*Sloane 3329 MS.*, c. 1700).

and this is in full agreement with almost all MSS. except *TCD* :—

Q. Where sits ye master ?

A. In a Chair of bone in ye middle of a four square pavement.

and *Dumfries 4* :—

Q. where layes ye master

A. in a stone trough under ye west window looking to ye east waiting for ye son rising to sett his men to work.

**(d) Presentation of Gloves.**

This is a feature of the admission which we know to have existed in both England and Scotland, from a very early date in the latter; but, apart from the opening words of the *Mason's Examination*, we have no hint as to the point at which it occurred, and evidently it was not strictly a part of the ceremony.

For England, the authority is Plot (*Nat. Hist. of Staffs.*, 1686):—

Into which Society when any are admitted, they call a meeting (or Lodg as they term it in some places) which must consist at least of 5 or 6 of the Ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the Custom of the place. . . . .

For Scotland, we have the Aberdeen Statutes of 1670:—

. . . . . that no entering prenteis shall be receaved in this our honour-able lodge but shall pay . . . . . ane linen Aprone ane pair of good gloves to everie person concerned in the forsaid lodge. . . . . (*Miller, Hist.*).

or, a little earlier, Scoon and Perth, 1658:—

That all fellow crafts that are past in this Lodge pay to the Master Warden and ffellow-crafts off the same. The sowme of Sixteine Pund Scottis money, besyd the gloves and dewes thereof. . . . .

Earliest of all, the Schaw Statutes, of 1599:—

Item It is ordanit that all fallow of craft at his entrie pay to ye Commoun bokis of ye luge the soume of ten pundis monie, wt x s. worth of gluffis or euire he be admitit . . . . .

in which the ten-shillings-worth of gloves—a compounding sum, so to speak, instead of a pair each all round—suggests that the original practice is already beginning to be lost sight of.

The practice, of course, had an operative origin, gloves, like other “perishable” equipment, being supplied regularly by the management. The earliest known example dates from 1322, at Ely (Knoop and Jones, *Medieval Mason*, p. 69).

**(e) Presentation of Working Tools.**

It is merely a guess that anything of the kind took place at admission. We have, however, several examples of indentures in which it is specified what tools or implements are to be given by the Master at the completion of the term. Eight of such, dating between 1550 and 1560 are quoted by Knoop and Jones (*Medieval Mason*, p. 66) of Norwich, in which squares, levels and plumb-rules figure, though not prominently.

We know, besides, that certain tools which were not (like, e.g., the chisel) “expendable” were often, if not usually, the property of the individual Mason.

It is, therefore, by no means unlikely that some sort of formal presentation of tools may have occurred during the admission ceremony, though we have no evidence that this was so, or at what stage it took place.

(f) **Prayer.**

Though, with no exception, some form of prayer forms the opening paragraph of every copy of the Old Charges, we have no reference to such an item in any of the surviving ritual documents. The "standard form" of the prayer, as found in the Old Charges, is as follows :—

The mighte of the Father of heaven and ye wysdome of ye glorious Sonne through ye grace and ye goodness of ye holy ghost yt bee three psons in one God, be wh us at or beginning and give us grace so to govrne us here in or lyving that wee may come to his bliss that never shall have ending. Amen. (*Grand Lodge No. 1 MS.*, 1583).

The earliest reference I have found is from the Lodge of Peebles, 27th December, 1718 :—

This being St. John's day the Honourable Society of Masons mett, and after prayer, proceeded to an examination of entered apprentices and Fellow Crafts, and which was done *hinc illae* to the general satisfaction of the whole brethren. (*Mas. Mag.*, vi., p. 355).

(g) **Reading of the Legendary History.**

This must have constituted a large part of the admission ceremony, though it seems to have fallen into disuse early in the post-1717 period. The *Mason's Examination* (1723), however, suggests that it was then by no means a "dead letter," although we cannot be absolutely certain that the "\*\*\*\*\*" of that document refers to the Old Charges. Curiously enough, we have little positive evidence as to the part played by the Old Charges except in the Aberdeen Statutes of 1670, in which it is enacted that :—

We ordain that the Mason Charter be read at the entering of every entered prentice.

It is worth adding, for the sake of the light which it may be considered to throw on the force of tradition in early post-1717 days, that the historical portion of the 1723 *Book of Constitutions* is introduced by the instruction :—

## TO BE READ

At the Admission of a NEW BROTHER, when the *Master* or *Warden* shall begin, or order some other Brother to read as follows :

(h) **The "Rubric" in the Old Charges.**

At the conclusion of the Legendary History, the Old Charges have a short instruction relating to the taking of the Oath, which follows immediately. This instruction is given sometimes in Latin, and sometimes in English; but its chief interest is its occurrence in the text of the Old Charges, proving beyond all doubt that they were actually read at admissions. The two versions of the instruction are well represented by the following :—

Tunc unus ex senioribus tenent librum, et ille vel illi opponunt manus sub libri, et tunc precepta deberent legi (*Grand Lodge No. 1 MS.*, 1583).

and, Then shall one of the most ancient of them all hold a Book thatt he or they may Lay his or their hand or hands upon the said Book, and these precepts followeing ought then to be Read. (*Alnwick MS.*, 1701).

(i) **The Posture of the Oath.**

Definitely, this was on the knee, or knees. The *ERH MS.* says :—

You are to put the person who is to get the word on his knees. . . .  
and, Then he . . . is put again to his knees. . . .

Otherwise, only the *Dumfries No. 4 MS.* (c. 1710) refers to it :—

Q. what pouter were you in when you Received

A. neither sitting nor standing nor running nor going but on my left knee.

More elaborate instructions appear before long :—

He is made to kneel on the right knee, bare ; then the square is put three times round his body and applied to the breast, the open compasses pointed to his breast, and his bare elbow on the Bible with his hand lifted up. . . . (*Mason's Confession*).

What posture did you receive your Secret Words in

Kneeling with Square and Compass at my Breast. (*Whole Institution, MS., 1724*).

And, most elaborate of all :—

a Square was laid on the Ground, in which they made me kneel bare-knee'd, and giving a Compass into my Right-Hand, I set the Point to my Left-Breast, and my Left-Arm hanging down. (*Mystery of Freemasonry, printed 1730*).

(j) **The Oath.**

Although the final portion of the Old Charges takes the form of an oath, the code of regulations being read over to the candidate, whose hand is on "the book," it is only in the later versions that a "formal" oath is found. Among the forms known, there is a wide variation, though with a strong family likeness running through them all ; and many of the phrases familiar today are to be found among pre-1717 forms. It is noticeable, however, that in no pre-1717 case is there any reference in the oath to the penalty of infringement—though there may be no significance in this fact.

The following is a good sample of pre-1717 versions :—

*Grand Lodge No. 2 MS., second half, seventeenth century :—*

I, A: B: doe in ye prsence of Almighty God & my ffellowes and Brethren, here prsent, pmise & declare, yt I will not att any tyme hereafter, by any act or circumstance wtsoever directly, or indirectly, publish, discover, or reveale, or make knowne, any of ye Secretts, priviledges or Councells of ye ffraternity or ffellowshipp of ffree masonry, which att any tyme hereafter shall be made knowne vnto me, Soe helpe me God, & ye holy Contents of this booke.

*Buchanan MS., c. 1670 :—*

These Charges that you haue Received you shall well and truly keepe, not disclosing the secresy of our Lodge to man woman or Child : sticke nor stone : thing moueable nor vnmoueable soe god you helpe and his holy Doome Amen.

*Harleian 2054 fragment, 1672-5 :—*

There is Severall words & signes of a free mason to be reveiled to yu wch as yu will answ: before God at the Great & terrible day of Judgmt yu keep secret & not to reveille the same in the heares of any person or to any but to the Mrs. & fellows of the said Society of free masons so helpe me God &c.

*Sloane 3329 MS., 1700 :—*

The mason word and everything therein contained you shall keep secrett you shall never put it in writing directly or Indirectly you shall keep all that we or your attendrs shall bid you keep secret from Man Woman or Child Stock or Stone and never reveal it but to a brother or in a Lodge of Free-masons and truly observe the Charges in ye Constitucon all this you promise and swere faithfully to keep and observe without any mannr of Equivocation or mentall resarvation directly or Indirectly so help you god and by the Contents of this book.

### (k) **The Charges.**

Curiously enough, there is no specific reference to the reading of the code of regulations in any pre-1717 document : perhaps in certain quarters it was already becoming the custom for the candidate to read and sign them, as seems to have been done in the Lodge at Alnwick in 1701 and earlier.

It may be recalled, in passing, that the code of regulations as presented in the Old Charges is there claimed as the code drawn up in the reign of King Athelstan—i.e., in the tenth century ; and, although not generally accepted as such, the claim is by no means an impossible one. Such a code was certainly in existence before 1400.

It is also worth mentioning that, from its earliest days, this code consisted of two parts. One dealt with simple morality and was addressed to "every Mason," and the other was concerned with purely operative matters, for the "Master or Fellow" ; and there can be little doubt that this arrangement corresponded with the two operative "degrees" which we know to have existed in Scotland at least by 1600.

### (l) **The Communication of the Secrets.**

Here we come to the very heart of the ceremony : and as to the details, even the most indiscreet of the MS. and printed descriptions give us no hint. We do not even know to what extent the instruction given "outside the Lodge" took the form of an organised ceremony ; but the words "After he is sufficiently frightened . . . . he is to learn . . . ." suggest that there was an element of "horse-play"—possibly in process of being organised into something more orderly, for the non-operative.

There are good reasons for supposing that "two pillars" formed the subject of one or both of the two operative steps. But, though the two pillars at the entrance of King Solomon's Temple are known to have been of special interest to the Craft by about 1670, it is possible that, earlier, they were more interested

in the two pillars on which the Children of Lamech inscribed the Arts and Sciences which they had discovered, so that they might be preserved in the Flood. These "Pillars of Seth" figure, but with no special emphasis, in the Old Charges, from the 15th century; and a reference in the *Dumfries No. 4 MS.*, of c. 1710:—

Q. where [was] the noble art or science found when it was lost

A. it was found in two pillers of stone the one would not sink and the other would not burn,

suggests that there was still some interest in those pillars as late as early eighteenth century. But that the Temple pillars were specially associated with the Craft at least as early as about 1670 seems proved by Randle Holme's curious drawing of the Masons' Arms, in which he shows as supporters two pillars surmounted by spheres. These are clearly the Temple pillars, the spheres having been first associated with them in a woodcut in the Geneva Bible of 1560.

It may be of interest to add that two pillars—whatever two they were—were associated with the Craft at least as early as 1300, if the "Hitchin Tile" is accepted as evidence.

We know a good deal about the person who gave the instruction, called in Scotland the "Intender" and referred to by that name as early as the Schaw Statutes of 1598. The Aberdeen Statutes of 1670 have perhaps the most explicit and detailed account of the duties of the Intender:—

Wee ordaine lykwayes that non of our lodge teach or instruct ane entered pryncice wntill such tyme as he be perfyted be his Intender wnder the faylzic of being fyned as the company thinks fit, but when his Intender and his Maate gives him over as being taught then any person hath libertie to teach him any thing he forgates but if the entered pryncise when he is interrogat at our publict meetings forgate any thing that his been taught him in that case he must pay for it as the company think fite except he can instruct that he wes never taught such a thing then his intender most pay for him.

There is also a fragment of ritual instruction in the *Harris No. 1 MS.* of the Old Charges (c. 1675) which, in spite of the difference in name—perhaps here in its English form—clearly refers to the same duty:—

Then let the person which is to be made a Mason choose out of the Lodge any one Mason, who is to instruct him in those secrets which must never be committed to writing, which Mason he must always call his Tutor. Then let the Tutor take him into another room, and show him all the whole mystery, that at his return he may exercise with the rest of his fellow-Masons.

And, under another name, there is an allusion in the *Sloane 3329 MS.* (c. 1700):—

You shall keep all that we or your attenders shall bid you keep secret.

Finally, though a post-1717 document, the *Mason's Confession* gives an account which one cannot help feeling must represent substantially the practices of earlier days, perhaps even to the division of the task between two different Brethren—for each newly-admitted Brother chose *two* Intenders throughout the seventeenth century:—

Item, that na maister or fallow of craft be ressauit nor admittit wout the numer of sex maisteris and twa enterit prenteissis, the wardone ef that lodge being ane of the said sex, and that the day of the ressauyng of the said fallow of craft or maister be ord'lie buikit and his name and mark insert in the said buik. . . . .

Actually, in the Lodge of Edinburgh, Mary's Chapel, as also in Mother Kilwinning and the Lodge of Aberdeen, there is evidence that Entered Apprentices also had Marks, which were duly booked and paid for; and in the last-named, every member of the Lodge in 1670, including the Earls and the professional men, had his mark. On the other hand, at Aitcheson's Haven (from 1637), Dunblane (from 1696) and Haughfoot (from 1702), there is no use of nor reference to Marks.

It is not easy to account for this variation in practice; but it is not difficult to see that, as Lodge membership became more non-Operative, and perhaps more especially if they were accustomed to admit non-Operative Members to the Fellow Craft at a single session, there might well be a tendency to discard portions of the proceedings which were irrelevant.

It is a pure guess that some small matter of ceremony accompanied the granting of a Mark, whether in the first or the second "step"; but in both the *Dumfries No. 4 MS.* (c. 1710) and the *Graham MS.* (1726) there are allusions to a legend or tradition which finds a place in the Mark degree today, and it is more than merely possible that this legend has descended from pre-1717 days.

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So ends my sketch of what was, or may have been, included in the ritual of pre-1717 Freemasonry. The results of my survey may to some seem meagre—indeed, I am inclined to consider them so myself. Yet I have included, I believe, every item which can make any claim for inclusion, and some items which cannot even do that. The value of such a survey (if it has any) lies in the variety of the nature of the evidence called into play, and the suggestion—hinted at rather than expressed—of the limits within which we may legitimately establish, at least, probable inferences for dates somewhat earlier than those of the items of evidence. For my own part, I am inclined to believe that, except for the elaboration of the language, the bulk of our ritual today has come down, virtually unchanged, from pre-1717 days; and this belief has possibly made me over-cautious as to the admission of evidence.

Apologies were received and the Lodge was closed at 7-15 p.m.

A *Conversazione* was held afterwards.

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## THE GRAHAM MS., 1726.

The photographs from which the plates have been prepared were presented to the Lodge by W. Bro. H. Carr, who writes :

“Apart from the Catechism, which is in itself a gem, this is the earliest text that mentions ‘being entered, passed and raised by three several lodges’; it also has a version of the raising story (the earliest we know of) in which Noah is the central figure instead of H.A.”

The text, as altered from old English, is from *The Early Masonic Catechisms* by Knoop, Jones and Hamer.

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### THE WHOLE INSTITUTIONS OF FREE MASONRY OPENED AND PROVED BY THE BEST OF TRADITION AND STILL SOME REFERANCE TO SCRIPTURE

ffirst observe that all our signes is taken from the square according to every subject in handleing this is proved by the 9 vers of the 6 chapter of ffirst book of kings

The Sallutation is as ffollows—ffrom whence came you—I came ffrom a right worshipfull Lodge of Masters and ffellows belonging to God and holy saint John who doth greet all true and perfect brothers of our holy secrets so do I you if I finde you to be one

I greet you well brother craveing your name—answere J and the other is to say his is B

The examination is as follows—How shall I know you are a ffree Mason—By true words signes and tokens from my entering—

How were you made a free mason—by a true and a perfect Lodge—  
what is a perfect Lodge—the senter of a true heart—

But how many masons is so called—any od number from 3 to 13—

why so much ado and still haveing od numbers—still in refferance ffrom the blesed trinity to the comeing of christ with his 12 apostles what was the first step towards your entering—a willing disire for to know the secrets of free masonry—

why was it called free masonry—first because a ffree gift of God to the children of men secondly free from the intruption of infernall spirits thirdly a ffree union amonge the brothers of that holy secret to remain for ever—

How came you into the Lodge—poor and penylesse blind and Ignorant of our secrets—

some reason for that—in regard our saviour became poor ffor our redemption so I became poor at that time for the knowledge of God contracted in the square—

what did you see in the Lodge when you did see—I saw truth the world and Justice and brotherly Love—where—before Me—

what was behind you—perjury and hatred of Brotherhood for ever if I discover our Secrets without the consent of a Lodge Except that have obtained a triple Voice by being entered passed and raised and Conformed by 3 severall Lodges and not so Except I take the party sworn to be true to our articles—

How stood your Lodge at your entering—East west and south—

why not north also—in regard we dwell at the north part of the world we burie no dead at the north side of our churches so we cary a Vacancey at the north side of our Lodges—why east and west—because churches stands east and west and porches to the south—

why doth churches stand east and west[—]in ffour referances—what are they—first our first parance was placed Eastward in edin secondly the East winde dried up the sea before the children of Israell so was the temple of the Lord to be builded thirdly these who dwell near the Equenoxall the sun riseth east and seteth west on them fourthly the stare appeared in the East that advertized both the sheep heards and wise men that our saviour was come in the flesh—

who Conducted you into the Lodge—the warden and oldest fellow craft—

why not the youngest fellow craft—in regard our Saviour exorted the chiefe to Serve at the table that being an exortation to Hummility to be observed by us for ever—what poster did you pass your oath in—I was nether sitting standing goeing runing rideing hinging nor flying naked nor cloathed shode nor bairfoot—a reason for such poster—in regard one God one man makes a very christ so one naked object being half naked half cloathed half shode half bairfoot half kneeling half standing being half of all was none of the whole this sheweth a humble and obediant heart for to be a ffaithfull ffollower of that Just Jesus—

what were you sworn to—for to hale and conceall our secrets[—]what other tenours did your oath Cary—my second was to obey God and all true Squares made or sent from a brother my third was never to steall Least I should ofend God and shame the square my fourth was never to commite adultry with a brothers wife nor tell him a willfull lie my fift was to disire no unJust revenge of a brother but Love and relieve him when its in my power it not horting my self too far—

I pass you have been in a Lodge yet I demand how many Lights belongs to a Lodge—I answere 12—what are they—the first 3 jewells is ffather son holy ghost—sun moon master Mason square Rule plum Lyne Mell and cheisall—prove all these proper—as for the blesed trinity they affurd reason as for the sun he renders Light day and night as for the moon she is a dark body off water and doth receive her Light ffrom the sun and is also queen of waters which is the best of Leavells as for the master mason he teaches the trade and ought to have a triple voice in teaching of our secrets if he be a bright man because we do be Leive into a Supper oritory power for altho the 70 had great power Yet the 11 had mor for they chused matthias in place of Judas as for square Rule plum lyne mell and cheisall they are six tools that no mason can performe true work without the major part of them—what refferance can be prest on thes 12 Lights—we draw refferance from the 12 patriarches and also from the 12 oxen we reid of at the 7 chapter of first king that caryed up the molten sea of brass which was tipes of the 12 disciples was to be taught by christ—

I pass you entered yet I demand if you were raised—yes I was—into what were you raised—I was raised into knowled of our primitive both by tradition and scripture—what is your foundation words at the Laying of a building where you expect that some inffernall squandering spirit hath haunted and posable may shake your handy work—O come Let us and you shall have—to whom do you speak—to the blesed trinity in prayer—how do you administer these words—kneeling bairhead fface towards the east—what mean you by the expreshion thereof—we mean that we foresake self righteousnes and differs ffrom these baballonians who presumed to build to heaven but we pray the blesed trinity to Let us build trueLy and square and they shall have the praise to whom it is due—when was these words made or what need was for them—I answere into the primitive before the gospell spraid the world being incumbered with inffernall squandering spirits except that men did build by ffaith and prayer their works were oft assulted

But how came that the works of the Baballonians stood before all this or yet the brightness off the goppell—I yet by your own question answere you because the presumption of the Baballonians afforesaid had vexed the God head in so much the Language was Confounded ffor their sake so that no mankind ffor ever was to do the Like again without a devine Lisiance which could not be had wout faith and prayer—tradition that—we have it by tradition and still some refferance to scripture cause shem ham and Japheth ffor to go to their father noahs grave for to try if they could find anything about him ffor to Lead them to the vertuable secret which this famieous preacher had for I hop all will allow that all things needfull for the new world was in the ark with noah Now these 3 men had allready agreed that if they did not flind the very thing it self that the first thing that they found was to be to them as a secret they not Douting but did most firmly be Lieve that God was able and would also prove willing through their faith prayer and obediance for to cause what they did find for to prove as vertuable to them as if they had received the secret at ffirst from God himself at its head spring so came to the Grave finding nothing save the dead body all most consumed away takeing a greip at a finger it came away so from Joynt to Joynt so to the wrest so to the Elbow so they R Reared up the dead body and suported it setting ffoot to ffoot knee to knee Breast to breast Cheeck to cheeck and hand to back and cryed out help o ffather as if they had said o father of heaven help us now for our Earthly ffather cannot so Laid down the dead body again and not knowing what to do—so one said here is yet marow in this bone and the second said but a dry bone and the third said it stinketh so they agreed for to give it a name as is known to free masonry to this day so went to their undertakings and afterwards works stood : yet it is to be belceived and also understood that the vertue did not proceed from what they ffound or how it was called but ffrom ffaith and prayer so thus it Contened the will pass for the deed

while the reign of king alboyne then was born Bazallieil who was so Called of God before conceived in the [womb] and this holy man knew by inspiration that the secret titles and primitive pallies of the God head was preservitiv and he builded on them in so much that no inffernall squandering spirit durst presume to shake his handy work so his works be came so ffnameious while the two younger brothers of the fforesaid king alboyin disired for to be instructed by him his noble asiance by which he wrought to which he agreed conditionally they were

not to discover it without a another to themselves to make a trible voice so they entered oath and he taught them the heorick and the practick part of masonry and they did work—then was masons wages called up in that realme then was masons numbered with kings and princes yet near to the death of Bazalliell he desired to be buried in the valey of Jehosephate and have cutte over him according to his diserveing which was performed by these two princes and this was cutte as follows—Here Lys the flowr of masonry superiour of many other companion to a king and to two princes a brother Here Lys the heart all secrets could conceal Here lys the tongue that never did reveal—now after his death the inhabittance there about did think that the secrets of masonry had been totally Lost because they were no more heard of for none knew the secrets thereof Save these two princes and they were so sworn at their entering not to discover it without another to make a trible voice yet it is to be beleued and also understood that such a holy secret could never be Lost while any good servant of God remained alive on the earth for every good servant of God had hath and allways will have a great part of that holy secret altho they know it not themselves nor by what means to mak use therof for it hapened with the world at that time as it did with the Sammaritan church about christ they were Seeking ffor what they did not want But their deep Ignorance could not disarne it so all this contened dark and obscure while the ffour hundred and ffour Score off year after the children of Israell came out of the Land off Egypt in the ffourth year of Sollomons reigne over Israell that sollomon begun to Build the house of the Lord which his father david should have builded but was not admitted to performe it because his hands was gultie of blood wars being on every side—

So all referred while the days off Sollomon his son that he be gun to build the house of the Lord now I hope all men will give ffor granted that all things needfull ffor carying on off that holy erection was not holden ffrom that wise king—to this we must all allow Els we must charge God with unJustice which no ffrail mortall dare presume to charge God with nether can his devine goodness be Guilty off now we read at the 13 vers off the 7 chapter of ffirst book of kings that Sollomon sent and ffet hiram out off tyre he being a widdows son of the tribe of naphtale and his father was a man of tyre a worker in brass filled with wisdom and Cunning to work all works in brass and he came to king sollomon and wrought all his work ffor him—the Exsplanation of these verses is as ffollows—the word Cunning renders ingenuity as ffor wisdom and understanding when they are both found in one person he can want nothing : so by this present scripture must be allowed that the widows Son whose name was hiram had a holy inspiration as well as the wise king sollomon or yet the holy Bazalliell— now it is holden fforth by tradition that there was a tumult at this Errection which should hapened betwext the Laborours and masons about wages and ffor to call me all and to make all things easie the wise king should have had said be all of you contented ffor you shall be payed all alike yet give a signe to the Masons not known to the Laborours and who could make that signe at the paying place was to be payed as masons the Laborours not knowing thereof was payed as fforesaid—this might have been yet if it was so we arc to Judge very Mercyfull on the words of the wise king sollomon ffor it is to be understood and also beleived that the wise king meant according to every mans disarveing yet the 7 vers of the 6 chapter off ffirst book off kings reads me still Better where it is said that the House when it was in Building was build of ston made ready before it was brought theither so that there was nether hammer nor ax nor any tooll

PLATE I.

The whole Institutions of free Masonry opened and proved by  
the best of Tradition and still some referants to scriptures  
first observed that all our signs is taken from the square according to  
every subject in handling this is proved by the words of the Chapter  
of first book of Kings

The Salutation is as follows from whence came you  
I came from a right worshipful Lodge of Masters and fellows belonging to  
God and holy saint John who doth greet all true and perfect brethren of our  
holy secrets so do I your self I find you to be and  
greet you well brother Craving your name - I answered and the other is to say  
The Examination is as follows How shall I know you are a free Mason  
By true words signs and tokens from my entering  
How were you made a free mason by a true and perfect Lodge  
What is our chief Lodge + the center of a true heart  
But how many masons is so called + any odd number from 3 to 13  
why so much odd and still having an number + apostles  
still in reference from the blessed trinity to the coming of christ with his 12  
what was the first step towards your entering  
a willing desire for to know the secrets of free masonry  
why was it called free masonry + first because a free gift of God to the  
children of men secondly free from the intrusion of infernal spirits thirdly  
a free union amongst the brethren of that holy secret to remain for ever  
How came you into the Lodge + poor and penniless blind and ignorant of our secrets  
Some reason for that + in regard our saviours became poor for our redemption so  
we became poor at that time for the knowledge of God Contracted in the square  
what did you see in the Lodge when you did see  
I saw truth the world and justice and brotherly love + where + before me +  
what was behind you + perjury and hatred of brotherhood for ever if I discover  
our secrets without the consent of a Lodge except that had obtained a trials  
voice by being entered paid and raised and confirmed by 3 several Lodges and  
not so except I take the party sworn to be true to our articles  
How stood your Lodge at your entering + East west and south  
why not north also in regard we dwell at the north part of the world  
we buried our dead at the north side of our churches so we carry a vacancy  
at the north side of our Lodges + why east and west  
because churches stand east and west and porches to the south  
why doth churches stand east and west in four references + what are they +  
the first was placed Eastward in dom secondly the Eastward

PLATE II.

at this month shew you why east and west  
 be cause churches stand east and west and porched to the south  
 why doth churches stand east and west in four reformed + what are they  
 first our first parson was placed eastward in dom secondly the east window  
 opened up the sea before the children of Israel so was the temple of the Lord to  
 be builded thirdly those who dwell near the Equinoxe all the sun riseth east  
 and seth west on thym fourthly the stars appear in the East that adorne  
 both the sheep heads and wife men that our labours may come in the flesh  
 who conducted you into the Lodge + the warden and oldest fellow craft  
 why not the youngest fellow craft + in regard our father we created the  
 chiefe to serve at the table that being an exhortation to Humility to be  
 preferred by us for ever + what poster did you pass your oath in  
 was neither sining standing going running riding hanging nor flying naked  
 nor cloathd shoe nor barefoot + a reason for such a matter  
 in regard our God our man make a very chiefe 30 pns naked object being  
 half naked half cloathd half shoe half barefoot half kneeling half  
 standing being half of all was none of the whole this sheweth a humble  
 and obedient heart for to be a faithful follower of that just Jesus  
 what words you sworne to + for to hals and conceal our secrets  
 what other honours did your oath carry my second was to obey God  
 and all true square made or sent from a brother my third was never  
 to steal loose I should offend God and shame the square my fourth  
 was never to commit adultery with a brother wife nor to seduce him  
 a willfull lie my fift was to disme no unjust rebangs of a  
 brother but love and relove him when its in my power + not  
 having my self too far + I pass you had been in alodge yet  
 demand how many lights belong to alodge + Janu 12 + what is the  
 the first 3 jewels is father son holy ghost sun moon master Mason  
 square rule plumb Line Moll and Chisell — prove all things proper  
 as for the 6th & 7th they assure reason as for the sun he is the  
 light day and night as for the moon she is a dark body of water and  
 doth receive her light from the sun and is also queen of water  
 which is the best of Leadells as for the master mason he teaches  
 the trade and ought to have a trille voice in teaching of our  
 secrets if he be a bright man be cause we do be lords into  
 a supper oratory power for altho the 40 had great power



PLATE IV.

help a father as if they had said a father of his don help us now for our  
 earthly father cannot lend down the dead body again and not knowing what  
 to do. So one said here is yet masonry in this bond and the second said but a  
 dry bond and the third said it is stonish so they agreed for to give it a name  
 as is promysed to us masonry to this day so soon to their undertaking  
 the work did not proceed from what they found or how it was called but  
 from faith and prayer so thus it continued the will pass for the dead  
 while the reigns of King alboynt then was born Bazallio who was so  
 called of God before conceived in the and this holy man knew by inspiration  
 that the secret titles and primitives pallies of the god head was preserved  
 and he builded on them so much that no infernal squandering spirit  
 durst presume to shake his handy work so his works became so famous  
 while the two younger brothers of the first king alboynt desired  
 for to be instructed by him his nobles affianced by which he wrought  
 to which he agreed conditionally they were not to discover it without a  
 a nother to themselves to make a tribles voice so they entered oath and  
 he taught them the theorick and the practick part of masonry and they did  
 work - then was masons wages called up in that realm then was masons  
 numbered with kings and princes yet near to the death of Bazallio he  
 desired to be buried in the valley of Josaphat and had his cuts over him  
 according to his disordering which was performed by these two princes and this  
 was cut as follows - Here lys the flour of masonry superiour of many other  
 companion to a king and to two princes a brother here lys the heart all secrets  
 could conceale Here lys the tongue that never did reveal - now after his death  
 the inhabitants there about did think that the secrets of masonry had been  
 totally lost because they were no more heard of for none knew the secrets ther of  
 said these two princes and they were so sworn at their entering not to discover it  
 without another to make a tribles voice yet it is to be bold and also under  
 stood that such a holy secret could never be lost while any good servant of God  
 remained alive on the earth for every good servant of God had health and always  
 will have a great part of the holy secret which they know it not themselves not  
 by what means to make up thereof for it happened with the world at that time as it  
 did with the Samaritan church about christ they were seeking for what  
 they did not want but their doop ignorance could not discern it  
 so all this continued dark and obscure while the four hundred and  
 four score of year after the children of Israel came out of the land of Egypt  
 in the fourth year of Solomon's reign over Asiasse that Solomon began to  
 build the house of the Lord which his father David should have builded but was  
 not admitted to perform it because his hands was guilty of blood war being  
 on every side

PLATE V.

So all referred while the days of Solomon his son that he be quite build the  
 parts of the Lord now if heps all men will give for granted that altho'ng' gods fall  
 for carrying on a that holy direction was not Reason from that wife King  
 to this we must all allow else we must charge God with unjustis which we  
 all mortall dare presume to charge God with neither can he do vns goodnes  
 be guilty of now we rose at the 13. vers of the 7. chapter of first book of  
 Kings that "Solomon sent and of tiram out of tyre he being quiddor's son  
 of the tribe of naphthali and his father was an an of tyre a workman in brass  
 filled with wisdom and cunning to work all work in brass and he came to King  
 Solomon and wrought all his work for him — the explanation of these  
 verses is as follows — the word cunning denotes ingenuity as for wisdom  
 and understanding when they are both found in one person he can want  
 nothing so by the present scriptures must be allowed that the widow's  
 son whose name was himan had a holy inspiration as well as the wife  
 King Solomon or yet the holy Bazathell — now it is holden forth by  
 tradition that there was a tumult at this correction which should hapen'd  
 be'twixt the laborers and mafor's about wages and for to callne all  
 and to make altho'ng' after the wife King which had had said be all of  
 you contented for you shall be pay'd all alike yet gods assigns to the  
 Mafor's not known to the laborers and who could make that signe  
 at the paying place was to be pay'd as mafor's the laborers not  
 knowing thereof was pay'd as foresaid — this might he do being yet  
 if it was so we are to judge very Moryfull on the work of the  
 wife King Solomon for it is to be understood and also holden that  
 the wife King mean't according to many mans disancing yet the 4. vers  
 of the 6. chapter of first book of Kings (read me still further where it is  
 said the house when it was in Building was as build of stone made  
 ready before it was brought thither so that there was no hammer  
 nor axe nor any tool of iron heard in the house when it was in  
 Building — from whence may be gather'd that all things was fitted  
 a fore hand yet not possible to be carry'd on without amotion  
 and when all things were dought from the horizon of the  
 as a dove to the plate form of the earth there could be nothing  
 found more be coming more be coming than then the square  
 for to be their sign — or to signify what they would had each  
 other to do — so the work went on and prosper'd which could not  
 well go amiss being they wrought for so good amaster and had the  
 right man in earth for to be their director therefore in so parts by

PLATE VI.

for to do their signs or to sign  
 other to do — so the work went on and prospered which could not  
 well go amiss being they wrought for so good a master and heere to  
 wisest man on earth for to be their door therefore in so parts by  
 pillars yet chiefly by free grace Masonry obtained an aunc  
 and aunc Command — their name doth signifie strength and their  
 answers beauty and their Commande for proofe hereof read the  
 7 and 6 of first booke of Kingd where you will finde the wonderfull  
 worke of Hiram at the building of the house of the Lord —

So all being finished then was the secrets of free Masonry ordered  
 a right as it now and will be to the E End of the world for such as  
 do rightly understand it — in 3 parts in referance to the blessed  
 trinity who made all things yet in 13 branches in referance to  
 Christ and his 12 apostles which is as follows a word for adding  
 size for the charge and 6 for the fellow craft and at the full and  
 total agreement to follow with five points of free Masons fellowships  
 which is foot to foot knee to knee breast to breast chooke to chooke  
 and hand to back which five points hath referance to the five choise  
 signs which is head foot body hand and heart and alle to the five  
 points of architecture and alle to the five orders of Masonry yet taken  
 their strength from five primitive one doctines and four temporall  
 which is as follows first Christ the chiefe and cornerstone secondly  
 peter called to plus kindly made up the Command fourthly  
 Hiram all the best of Masons fifthly Hiram who was filled with  
 wisdom and understanding — you first is

Your second is  
 your fourth is  
 your sixth is  
 your eighth is  
 your tenth is  
 your twelfth is

— your thirde is  
 — your fifth is  
 your seaven is  
 your ninth is  
 your elevent is  
 your thirtoon is

The Graeme Hunting Master of Dogges out of Enquam do  
 October 24 1796 to all or any of our fraternity that intend to  
 becom by this

off Iron heard in the house when it was in Building—from whence may be gathered that all things was fitted afore hand yet not posable to be caryed on without a motion and when all things were sought ffrom the horasin off the heavens to the plate ffrom off the earth there could be nothing ffound more be Comeing more becomeing then then the square ffor to be their signe ffor to signifie what they would have each other to do—so the work went on and prospered which could not well go amiss being they wrought ffor so good a master and had the wisest man on earth for to be their overseer therefore in so parts by Merite yet Much mor by ffree grace Masonry obtained a name and a new command—their name doth signifie strength and their answeare beauty and theire command Love ffor prooffe hereoff read the 7 and 6 of first book off kings where you will finde the wonderfull works off hiram at the building off the house of the Lord—

So all Being finised then was the secrets off ffree Masonry ordered aright as is now and will be to the E End of the world for such as do rightly understand it—in 3 parts in refferance to the blessed trinity who made all things yet in 13 brenches in refferances to Christ and his 12 apostles which is as follows a word ffor a deveine Six ffor the clargey and 6 ffor the fellow craft and at the full and totall agreement therof to ffollow with five points off ffree Masons fellowshipe which is ffoot to ffoot knee to knee breast to breast cheek to cheek and hand to Back which five points hath refferance to the ffive cheife signes which is head ffoot body hand and heart and also to the ffive points off artitecur and also to the ffive orders of Masonry yet takes thire strength ffrom five primitive one devine and ffour temporal which is as follows ffirst christ the chiefe and Cornerston secondly Peter called Cephas thirdly moses who cutte the commands ffourthly Bazallie the best of Masons ffiftly hiram who was filled with wisdom and understanding—you[r] ffirst is

your Second is  
you[r] ffourth is  
your sixt is  
your eight is  
your tent is  
your twelt is

—your third is  
—your ffift is  
your seven is  
your nineth is  
you[r] Elewent is  
you[r] thirteen is—

The Graham Chancing Master of Lodges outhere Enquam Ebo october ye 24 17<sup>26</sup> to all or any off our ffretarnity that intends to Learn by this—

[Page 4]

on Every so all this contened darke and obscure while the ffollowing days off his

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# The Lodge of Research, No. 2429 Leicester

<i>Receipts and Payments Account, Session 1949-50</i>				Dr,	Cr,
<b>Dr</b>	<b>RECEIPTS.</b>				
1948-49		£ s. d.	£ s. d.	1948-49	£ s. d.
£ s. d.	To <b>Subscriptions</b> :—			£ s. d.	£ s. d.
294 8 6	Correspondence Circle	419 13 0		264 8 10	By Printing Lodge Transactions
53 11 0	Members	74 11 0		17 7	Publications Fund
6 6 0	„ <b>Joining Fees</b>	— — —		47 7 2	„ <b>Printing</b>
6 0 0	„ <b>Building Society Interest</b>	6 3 9		16 0 0	„ <b>Steward's Account</b>
30 13 5	„ <b>Publications Fund</b>	45 0 10		6 12 0	„ <b>Grand Lodge Dues</b>
	<b>Total Receipts</b>	545 8 7		6 9 4	„ <b>Provincial Grand Lodge Dues</b>
				— — —	„ <b>Rent</b>
				7 7 5	„ <b>Postages</b>
				— — —	„ <b>Card Index</b>
				— — —	„ <b>Lecturer's Expenses</b>
				— — —	„ <b>Cheque Book</b>
				5 0 0	„ <b>Donation to Royal Masonic Hospital</b>
				34 10 0	„ <b>Jewels</b>
					<b>Total Payments</b>
					419 10 10
	<b>Balance at Commencement of Session</b> :—			300 5 0	<b>Balance at End of Session</b> :—
300 5 0	Leicester Permanent Building Society	300 5 0		208 0 1	Leicester Permanent Building Society
205 13 6	Midland Bank Limited	208 0 1			Midland Bank Limited
			508 5 1		
					<b>Total</b>
					634 2 10
£896 17 5		£1,053 13 8		£896 17 5	£1,053 13 8

<i>Revenue Account, Session 1949-50</i>				Dr,	Cr,
<b>Dr</b>	<b>EXPENDITURE</b>				
1948-49		£ s. d.	£ s. d.	1948-49	£ s. d.
£ s. d.	To <b>Printing of Lodge Transactions</b>	286 6 11		£ s. d.	£ s. d.
264 8 10	„ <b>Printing</b>	58 5 11		297 8 6	By <b>Subscriptions</b> :—
47 7 2	„ <b>Rent</b>	12 12 0		56 14 0	Correspondence Circle
12 12 0	„ <b>Steward's Account</b>	19 12 6			Members
16 0 0	„ <b>Grand Lodge Dues</b>	6 4 0			527 9 0
6 12 0	„ <b>Provincial Grand Lodge Dues</b>	5 11 0		6 6 0	„ <b>Joining Fees</b>
6 3 9	„ <b>Postages</b>	11 9 11		6 0 0	„ <b>Building Society Interest</b>
— — —	„ <b>Card Index</b>	3 16 10		29 15 10	„ <b>Profit on Publications</b>
— — —	„ <b>Lecturer's Expenses</b>	2 2 0			
— — —	„ <b>Cheque Book</b>	5 0			
5 0 0	„ <b>Donation to Royal Masonic Hospital</b>	— — —			
34 10 0	„ <b>Jewels</b>	— — —			
			406 6 1		
	„ <b>Balance, being Excess of Income over Expenditure</b>		172 7 6	3 16 10	<b>Balance, being Excess of Expenditure over Income</b>
					— — —
£400 1 2		£578 13 7		£400 1 2	£578 13 7

<i>Balance Sheet, Session 1949-50</i>				Dr,	Cr,
<b>Dr</b>	<b>LIABILITIES</b>				
1948-49		£ s. d.	£ s. d.	1948-49	£ s. d.
£ s. d.	<b>Expenses Accrued</b> :—			£ s. d.	£ s. d.
6 3 9	Provincial Grand Lodge Dues	5 11 0			<b>Cash at</b> :—
— — —	Subscription paid in advance	2 2 0		300 5 0	Leicester Permanent Building Society
12 12 0	Rent	— — —		208 0 1	Midland Bank Limited
			7 13 0		634 2 10
	<b>Accumulated Fund</b> :—			3 3 0	<b>Subscriptions Outstanding</b> :—
535 19 2	Surplus at Commencement of Session	532 2 4		— — —	Members
3 16 10	Add: Excess of Income over Expenditure, Session 1949-50	172 7 6		35 10 0	Correspondence Circle :—
			704 9 10	— — —	30 Members, 1 year @ 20/-
£532 2 4		£712 2 10		— — —	29 „ 1 year @ 10/-
				— — —	13 „ 2 years @ 30/-
				4 0 0	14 „ 2 years @ 20/-
					78 0 0
£550 18 1		£712 2 10		£550 18 1	£712 2 10

### AUDITORS' REPORT.

To the Members of the Lodge of Research, No. 2949 :

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 30th day of August, 1950

E. R. CARR, A.S.A.A., P.M. 3448, 4835, P.P.G. Reg.  
102 New Walk, Leicester.

Treasurer.

GEO. E. PHIPPS, P.M. 3919, 1391, 2429, Prov. J.G.W.

JOHN C. BURTON, P.M. 2429, 3419, 3919, P.P.S.G.W.,

Auditors.