The Lodge of Research,

No. 2429 Leicester.

Transactions

for the

Year 1950-51.

(Fifty-Ninth Year of Publication)

W. Bro. W. H. WOOD, P.P.G. St. Br. (Northants. & Hunts.).
W.M.

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P.M. 2429, 3448, P.P.J.G.W.

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P.M. 1560, P.A.G.D.C., Eng.
Pr. G. Sec.

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W. Bro. W. H. WOOD, P.M. 442,
P.P. Gd. Std. Br., Norths. and Hunts.,
Worshipful Master.

FOREWORD.

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

Freemasons' Hall, Leicester.
July, 1951.

Brethren,

Notwithstanding inclement weather and wars and rumours of wars, our Lodge meetings have been well attended and interest has been well maintained.

A gratifying feature is the continued applications for membership of the Correspondence Circle, especially from our Colonies and from the States of America.

The success which attends the Lodge is due mainly to the work of the two permanent Officers of the Lodge, viz.: the Secretary, W. Bro. W. H. Riley, the Treasurer, W. Bro. E. R. Carr; and to the Editor of the Transactions, W. Bro. C. C. H. Binns, and to each of them we owe a deep debt of gratitude.

May I be allowed to make a suggestion to future Masters of the Lodge, that it should be considered part of their duty to provide two lecturers during their year of office, and so relieve the Editor of the Transactions to that extent.

The Lodge wishes a great success to the Festival in 1952, at which our Provincial Grand Master is to preside.

To the four brethren who have joined the Lodge during the past session a hearty welcome is given and a hope expressed that they will read papers at our Lodge in the near future.

I wish in conclusion to give my thanks to the Brethren of the Lodge for their support and to those who acted on occasions in the unavoidable absence of regular Officers, and to all Brethren at home and abroad, my fraternal greetings and best wishes.

Yours fraternally,

W. H. WOOD.

CORRESPONDENCE CIRCLE.

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

1.—They shall be entitled—

(*a*) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.

(*b*) To be supplied, gratis, with the Annual Transactions of the Lodge.

(*c*) To attend the Meetings of the Lodge.

(*d*) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.

(*e*) To read papers and introduce discussions on Masonic subjects by arrangement.

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

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

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

The membership of the Lodge is limited in number.

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

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

4.—No entrance fee shall be required, and the Annual Subscription shall be 10/-, payable in advance in the month of September. For Members resident 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, 1950-51.

W. Bro. W. H. Wood (P.M. 442, P.P.G Std. Br. Northants. and Hunts.)	W.M.
W. Bro. A. T. S. Smith (P.M. 3431, P.P.S.G.D.)	I.P.M.
W. Bro. F. W. Heaton (P.M. 3078, P.P.A.G.D.C.)	S.W.
W. Bro. C. E. Haines (P.M. 2865, P.P.G. Org.)	J.W.
V. W. Bro. The Very Rev. H. A. Jones (P.M. 3091, G. Chap., Eng.)	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. Std. Br., Eng.)	D.C.
W. Bro. E. Murray (P.M. 4088, P.J.G.W.)	S.D.
W. Bro. A. G. Kilner (P.M. 1265, P.P.A.G.D.C.)	J.D.
W. Bro. A. H. Parker (P.M. 802, P.P.A.G.D.C., Derbyshire)	I.G.
W. Bro. A. E. Rossiter (P.M. 2081, P.P.G. Reg.)	Steward
W. Bro. D. Choyce (P.M. 523, P.G. Tyler)	Tyler

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.

DATES OF MEETINGS FOR 1951-52.

September 24th, 1951—Installation.
November 26th, 1951.
January 28th, 1952.
March 24th, 1952.
May 26th, 1952—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.
	„	W. H. Wood	1950-51.

* *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.
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Stork, E. H., Leicester.
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Wilkes, G. W., Leicester.
Corah, J. H., Leicester.
Webster, P. M., Ashby-de-la-Zouch, Leics.
Tomlinson, W., Kettering.
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Wood, W. H., Peterborough.
Heaton, F. W., Lutterworth.
Haines, C. E., Syston, Leics.
Murray, E., Quorn, Nr. Leics.
Kilner, A. G., Oakham.
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Tomkins, A. E., Leicester.
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Foister, J. E., Leicester.
Jones, Very Rev. H. A., Leicester.
Dilworth, R. H., M.A., Market Harborough.
Drewery, F. M., Leicester.
Smith, L., Market Harborough.
S. Kay, Ashby-de-la-Zouch.

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.
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Scotland Grand Lodge Library, Edinburgh.
Masonic Library Association, Cincinnati, Ohio, U.S.A.
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District Grand Lodge of the Transvaal, Johannesburg, S. Africa.
Howe and Charnwood Lodge of Instruction, Loughborough.
Neptune Lodge, No. 2908, Wallsend.
Phoenix Lodge of St. Ann, No. 1235, Buxton, Derbyshire.
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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 Archipelago, Singapore.
Province of Kent Library and Museum, Canterbury.
Lodge of Research, No. 200, Dublin.

GRAND LODGES, LODGES and LIBRARIES—*continued.*

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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.
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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.

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Grand Lodge Library, London.
Quatuor Coronati Lodge, No. 2076, London.
Toronto Masonic Library, Toronto, Canada.
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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.
The United Masters' Lodge, New Zealand.

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.
Allen, T. C., Leicester.
Anderson, G., Warwick.
Arnason, T., Iceland.
Allen, H. R., Leicester.
Allen, G., Market Harborough.
Allen, W. J., Barry.
Andrews, T. G., Barry
Austin, G. L., New Zealand.

BRETHREN—*continued.*

Burd, F. J., Vancouver, Canada.
Beaumont, P. P., Burton-on-Trent.
Berolzheimer, D. D., New York, U.S.A.
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Bambury, A. E., Leicester.
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Bentley, W., Rothley.
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Boulter, W. E., Leicester.
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Biggin, F. H., Countesthorpe.
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Barton, F., Evesham, Worcs.
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Burnell, Lieut. R. C., Melton Mowbray.
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Barker, B., Mickleover, Derby.
Barker, P. W., Birstall, Nr. Leics.
Baxter, E. M., Whitehaven, Cumberland.
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Cottam, E. J., Leicester.
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BRETHREN—*continued.*

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Clarke, D. E., Oakham.
Cansick, A., Humberstone.
Cave, H., Leicester.
Cooper, H., Nuneaton,.
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Cooper, G. W., Hinckley.
Clark, 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.
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Dickerson, A. E., Pinchbeck, Nr. Spalding, Lincs.
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Davey C. E., Leicester.
Dixon, L. A., Birmingham.
Dennison, C. B., Oakham.
Durrant, E. A., Scarborough.
Davies, F.A., Sutton Coldfield.
Duncan, J., Coventry.
Davies, B. M., Pembrokeshire.

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, 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.
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Foister, A. T., Barkby, Leicester.
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Foster, R. C., Birmingham, 3.
Figgures, C. N., Coalville, Nr. Leicester.
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Field, G. A., Leicester.
Fairhurst, W., Birmingham, 32.
Fennell, S. E., Nuneaton.
Fancote, E., Ipswich.
Fairbrother, C. W., Leicester.
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Fox, G. H., Allestree, Derby.
Fudge, P. R., Corby, Northants.
Free, D. W. L., Mitcham.

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
Glew, F., Hull.
Gornall, L. A., Spalding, Lincs.
Green, W. A., Moseley, B'ham, 13.
Goodwin, Dr. E. W., Leicester.
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.

Henderson, R. A., Leicester.
Hopkins, A., Leicester.
Hallett, 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., London.
Henochsberg, E. S., K.C., Durban, South Africa.
Hullah, Dean, Bramhope, Leeds.
Hayward, L. G., Peterborough.
Horka, S. L., New Jersey, U.S.A.
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.
Hickinbottom, J. S., Wednesbury.
Hunt, J. C., Newport, Mon.
Hobson, P. W., Sherwood, Notts.
Haddon, E., Allestree, Derby.
Hughes, H. A. L., Peterborough.
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.
Harrington, C. W., Leicester.
Hunt, Bert, Leicester.
Howe, H. B., Croft, Nr. Leicester.
Harrison, J., Scraptoft.
Hern, F., Leicester.
Haird, T. W., Cropstone.

BRETHREN—*continued.*

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., Scraptoft, 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.
Jesson, A., Duffield.
Jones, J. R., Middlesborough.
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.
King, P. B., Uppingham, Rutland.
Keen, A. E., Nottingham.
Kibert, J. W., Leicester.
Kluge, A. K., California.

Lapraik, D., Leicester.
Langton, E., Leicester.
Lawrence, J., London, N.W.11.
Lock, F. J., Banstead, Surrey.
Llewllyn, 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.
Lennox, J. W., Glamorgan.
Lloyd, W. J., Burton-on-Trent.
Lowther, G. M. J., Ipswich.

Murray, S., Kirby Muxloe, Near Leicester.
Martin, G. M., Dundee.
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.
McMullan, Dr. A. M., Birstall, Nr. Leicester.
Minard, A. G., Earl Shilton, Nr. Leicester.
McLaughlan, J. A., Leicester.
Magnay, H. S., Gateacre, Liverpool.
Mansell, Lt.-Col. R., Hythe.

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.
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., Australia.
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.
Moignard, T. A., Jersey.
McGunn, D., Woodthorpe.
Martin, A., Ipswich.

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.

Powell, C., Weston-Super-Mare.
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., Eastbourne.
Patchett, R. V., Belper.
Powell, T. E. J. N., Peterborough.
Pedley, E., Leicester.
Precious, G. N., Leicester.
Payne, C. S., Newtown Linford.
Parr, D. S., Aylestone.

BRETHREN—*continued.*

Poole, D. F., Epsom.
Plant, E. E. S., Buenos Ayres.

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.
Rutherford, L., Rangoon.
Reinhard, M. J., Detroit.

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.
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.
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.
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.
Saward, 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.

BRETHREN—*continued.*

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.
Sheen, R. C., London.
Sculby, F. J., M.D., U.S.A.
Strong, H. A., Lenton.
Salter, A. P., London.
Stokes, J. S., Ellesmere.

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.
Towlson, 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.
Thomas, G. W., Wemsley.

Underwood, I. R., Leicester.
Usher, S. J., Leicester.
Upchurch, F. N., Newtown Linford, Leics.

Varley, A., Junr., Derby.
Voss, A. J., Leicester.

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.

BRETHREN—*continued.*

Wilson, A. J., Australia.
Weston, G. H., Burton-on-Trent.
Williamson, A. R., Leicester.
Wilkie, Dr. C. H., Leicester.
Wilson, C. D., Nuneaton.
Watson, N. E., Newcastle-on-Tyne.
Webb, W. D., Leicester.
Webster, E. A., Derby.
Wilson, A., Peterborough.
Woodford, W. E., Birstall.
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.
Williams, Dr. S., Derby.
Weishaupt, A. F., Switzerland.
Wykes, C. L., Leicester.
Weldon, A. F., Nottingham.

Yates, S., Mansfield, Notts.

THE TWO-HUNDRED-AND-NINETY-FOURTH MEETING AND INSTALLATION

was held at Freemasons' Hall, Leicester, on Monday, September 25th, 1950.

There were present the following Officers :—W. Bro. W. Tomlinson, Acting W.M. ; V. W. Bro. the V. Rev. H. A. Jones, Acting I.P.M. ; W. Bro. W. H. Wood, S.W. ; 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. H. Parker, Steward, and W. Bro. D. Choyce, Tyler. Also R. W. Bro. J. H. Corah and W. Bros. A. F. Tomkins, G. W. Wilkes, J. C. Burton, R. H. Dilworth, L. Smith, A. E. Rossiter and C. C. Binns.

There were present 22 members of the Correspondence Circle and 3 Visitors.

The Lodge was opened 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 :—

Bro. L. Rutherford, P.O. Box 296, Rangoon, Burma, Nos. 3330 and 4270.
W. Bro. A. S. Weishaupt, Wiesenstrasse 19, Basle, Switzerland, No. 2357.
Bro. G. L. Austin, 70 Aberdeen Road, St. Clair, Dunedin, S.W.I., N.Z., No. 246.
W. Bro. J. W. Lennox, 45 Buttrills Road, Barry, Glamorgan, Nos. 2357, 6299 and 1667.
W. Bro. C. S. Payne, "Parkside," Bradgate Road, Newtown Linford, Nos. 2650 and 6517.
W. Bro. A. P. Salter, 6 Old Park House, Palmers Green, London, N.13, Nos. 2932 and 4023.
W. Bro. R. E. Newton, Picton Street, Howick, N.Z, No. 167.

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. W. H. Wood was installed as W.M. for the ensuing year, according to ancient custom, by W. Bro. W. Tomlinson.

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

W. Bro. C. E. Haines	J.W.
V. W. Bro. the V. Rev. H. A. Jones	Chaplain.
W. Bro. E. R. Carr	Treasurer.
W. Bro. W. H. Riley	Secretary.
W. Bro. G. W. Wilkes	D.C.
W. Bro. E. Murray	S.D.
W. Bro. A. H. Parker	I.G.
W. Bro. A. E. Rossiter	Steward.
W. Bro. D. Choyce	Tyler.

W. Bro. F. Drewery was re-elected as representative on the Library Committee.

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

CAUSES OF VARIATIONS IN OUR RITUAL.

We are enjoined by our rulers, that it is our duty to visit other Lodges, and it needs very little in that direction before it is found that there are many variations in our rituals, which create interest and cause comment and inquiry. Even in one town or city and in one Province these variations are to be found. Before giving a few instances of variations it will be well to enquire into the causes of variations, or to suggest such causes.

First of all it is agreed that Speculative Freemasonry as we know it to-day and as it has been practised from time immemorial is derived from and based on the practices in use by Lodges of Operative Freemasons in mediæval days—particularly those connected with the monasteries and abbeys of the Church. Variations among these would occur, according as they were under Benedictine, Carthusian, Cluniac Uses or other Orders. The only remnants we possess of these, are about one hundred or more of their Ancient Charges, the majority of which are in possession of United Grand Lodge of England. Much research work has been devoted to examination, comparison and classification of these documents, the whole of which are, of course, manuscripts and obviously the work of monks. They are usually on parchment rolls and begin with an invocation to the Trinity.

There must have been thousands of these ancient charges in mediæval days ; many were destroyed by conscientious holders when Anderson and his agents were trying to collect them between 1717 and 1723 for the purpose of making the summary of them for the first book of Constitutions he was then preparing, and by Wm. Preston, about 1800, for the purpose of his Lectures.

Later on there was the influence of the Trade Guilds, all of which to a greater or lesser degree were associated with the monasteries. The Trade Guilds were responsible for the performance of the Mystery Plays each year. Operative Guild members in each trade were initiated and obligated much in the same way as Masons, though not to the same extent.

Masonry, owing to various causes, suffered a decline, notably from the suppression of the monasteries, the Civil Wars and the Black Death. Changes occurred in building methods, such as the use of plaster on inside walls, of tapestry and panelling, and in the use of brickwork, terra-cotta and half-timber work for the outside of buildings, so that during the 17th Century the Masons' Lodges, anxious to preserve their system of morality, admitted non-operative members as " Free and Accepted Masons."

This was augmented by people of influence, the nobility and gentry becoming anxious to join because of the reputation of the Masons' Lodges and due to the Renaissance Period fostered by the Royal Society, the Rosicrucians, and various Gentlemen's Societies in England. A notable example was Dr. Wm. Stukeley, a member of the Spalding Gentlemen's Society. Another was Dr. Plot, who mentions Freemasons in his history of Staffordshire. Another was Randle Holme, of Chester, who illustrates the arms of the Freemasons in a book on heraldry, and shews as supporters the two pillars " J. and B." Another was Elias Ashmole, founder of the Ashmolean Museum.

By the end of the 17th Century the non-operative Masons outnumbered the operatives, and in 1717 what is called the " Grand Lodge Period " began—although Grand Lodges and District Grand Lodges existed long before then—indeed actually, from time immemorial. In 1677 " The Worshipful Society of the Free Masons of the City of London " issued a map of England for the information of Operative Freemasons, which shewed the country divided into eight Districts :—1, City of London, 2, Westminster, 3, Southern, 4, Bristol, 5, Chester, 6, Isle of Anglesea, 7, Lancaster, 8, York. Prior to that, Durham had been a separate District.

All of these naturally would have variations of working and regulations, owing to the variation of the stone of the locality.

1717.

The FIRST of the Speculative Grand Lodges commenced in 1714 (September 20th), when four old Lodges with some old Brothers met at the Apple Tree Tavern in Charles Street, Covent Garden, and constituted themselves a Grand Lodge *protempore* in due form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), and resolved to hold the Annual Assembly and feast, and then to choose a Grand Master from among themselves, until they should have the honour of a Noble Brother at their head.

Accordingly, on St. John the Baptist's Day, June 24th, 1717, in the third year of the reign of King George I., the assembly and feast of the Free and Accepted Masons was held at the Goose and Gridiron Alehouse in St. Paul's Churchyard. Before dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a list of proper candidates, and the Brethren, by a majority of hands, elected Mr. Anthony Sayer, gentleman, Grand Master of Masons, who, being forthwith invested with the badges of office and power by the said oldest Master, and installed, was duly congratulated by the assembly, who paid him the homage.

Actually, they did not meet to form a Grand Lodge of England, but only to revive certain drooping old Lodges and to control the Lodges in the Cities of London and Westminster and to revive the Quarterly Communications of Grand Lodge, which had fallen into abeyance.

1725.

The SECOND of the Grand Lodges was first called a Grand Lodge in 1725. It sprang from the Old Lodge of York and appears to have been a true Speculative Lodge, which held meetings where it thought fit in the County. One was held at Scarborough in 1705 ; one at York in 1712, and one at Bradford in 1713. Its minutes are simply entries of the names of persons admitted as Masons, and of joining members. In 1725 it assumed the title of " The Grand Lodge of All England," at York. It died out about 1792.

1751.

The THIRD of the Grand Lodges was established, as a Grand Lodge, by a Committee in 1751 or 1752. Its first Grand Master was the Earl of Blesington, a former Grand Master of Ireland. Its promoters were Irish Masons in London, ably led by Laurence Dermott. They included the Royal Arch Degree in their system and styled themselves " The Ancients," affirming that they practised the " Ancient Working which was general before 1717," and bestowed the name of " Moderns " upon the body set up in that year, alleging—quite justly—that they had made innovations and introduced new material into the body of Freemasonry.

1770.

The FOURTH of the Grand Lodges was started on September 12th, 1770, when Lodge No. 12 received propositions to form a Grand Lodge and carried it into effect, and on Feby. 20th, 1771, Lodge No. 12 records that they received a visit from " Supreme Grand Lodge." All the promoters of this body were Scottish Masons. Lodge No. 12 purchased its warrant for one guinea and they initiated Scottish Masons for 2s. 6d. It is sometimes referred to as "Scots Grand Lodge in London." It began to break up in 1775, but the date of its extinction is not precisely known.

1779.

The FIFTH of the Grand Lodges commenced in 1779, when certain members of the Lodge of Antiquity (? now No. 1 in United Grand Lodge of England), under Wm. Preston, set up the " Grand Lodge of England, south of the River Trent," under the " Grand Lodge of All England (No. 2)," who claimed to retain authority north of the River Trent. This body came to an end in 1789.

So that, in 1779, there were five self-appointed and denominated Grand Lodges in existence in England—all with slightly differing ways of working, slightly different Officers, etc., and all trying to influence Lodges to their particular or peculiar way of working. In addition to all this, there were very many old Lodges who refused for a long time to acknowledge the authority or to pay allegiance to any one of these Grand Lodges and who continued their own particular or peculiar mode of working, and in many instances in addition constituted new Lodges whenever and wherever it was found to be necessary.

1813.

The SIXTH. After over sixty years of rivalry, No. 1, 1717 and No. 3, 1751, amalgamated and became " The United Grand Lodge of England," on the Anniversary Day of St. John the Evangelist, December 27th, 1813. This was not accomplished without much preliminary work and was only brought to a successful issue because two Royal Brothers were the Grand Masters of the two Grand Lodges respectively: H.R.H. The Prince of Wales, afterwards George IV. was elected Grand Master of the 1717 Moderns in 1790, and in 1806 became the Grand Master of Scotland as well, but on becoming Prince Regent he resigned, and his brother, H.R.H. The Duke of Sussex was appointed Grand Master of the 1717 Moderns on May 12th, 1813.

It was then arranged that the Duke of Atholl should resign the Grand Mastership of the Grand Lodge of the Ancients and H.R.H. The Duke of Kent, another royal brother, was appointed on November 8th, 1813, and on December 27th he proposed that the Duke of Sussex should be the Grand Master of United Grand Lodge.

As these two dukes were sons of George III., it would seem that they formed an inner conclave and their social prestige brought about the Union. As a matter of fact, the Articles of Union were signed by the two royal brothers before the meeting for the ratification of the Union was actually opened.

1832.

The SEVENTH, or Wigan, Grand Lodge (Lancashire) is of interest in that it persisted until 1913. After the Act of Union in 1813, when the 1717 Moderns and the 1751 Ancients Grand Lodges amalgamated and became The United Grand Lodge of England, there had been a certain amount of discontent. In the West of Lancashire there was serious trouble between 1818 and 1823;

several Lodges were erased and many Brethren expelled. The malcontents were from Lodges No. 385 Liverpool; No. 140 The Sea Captains' Lodge, Liverpool; No. 394 Chorley; Lodges 298, 442 and 482. The ringleader was Michael Alexander Gage—he presided at most of their meetings. The General Meeting was held July 21st, 1823, at which it was resolved to form *a Grand Lodge of Free and Accepted Masons of England according to the old Constitutions.* The first regular meeting was held 22nd December, 1823 and continued at irregular intervals to the 38th meeting held 18th July, 1866, when only one Lodge remained on the register, viz.: Sincerity No. 1, Wigan, erased by United Grand Lodge 5th March, 1828, but continued to work as a spurious Lodge from 1823 to 1913. In 1913 it was received into the fold of United Grand Lodge under its old name with the number 3677, and with that reception the last surviving element of the Grand Lodge in Wigan ceased to have any separate entity. Although the greater number of Lodges concerned were in and around Liverpool thirty-four of its meetings were held in Wigan, four at Liverpool, including the first, which was termed a general meeting, and one only at Ashton. It was therefore called The Grand Lodge *in* Wigan. It chartered at least seven subordinate Lodges, of which all except one had collapsed by 1866.

The existence of this Grand Lodge in Wigan was very little known, but in November, 1919, Eustace B. Beasley read a paper to the Manchester Association styled "The hitherto undisclosed records of another English Grand Lodge," and in 1920 its history was published by W. Bro. Beasley as a private subscription issue limited to 500 copies, each numbered and signed by W. Bro. Beasley.

Step No. 1—Lodge of Promulgation.

The method by which the Union was effected deserves attention. First of all on April 12th, 1809, the old Premier Grand Lodge (1717, Moderns) passed the following resolution:—That this Grand Lodge do agree in opinion with the Committee of Charity that it is not necessary any longer to continue those measures which were resorted to in or about the year 1739 respecting "irregular masons," and do therefore enjoin the several Lodges to revert to the "Ancient Land Marks of the Society." And on October 26th the Grand Master issued a Warrant to form the Lodge of Promulgation, "for the purpose of *promulgating* the ancient Land Marks of the Society and instructing the Craft" "in all such matters and forms as may be necessary to be known by them in consequence of and obedience to the said resolution and order."

Fifteen Grand Officers and Brethren were named in the Warrant, and these were increased by twenty-four others before the close of the year, all of course belonged to the 1717, Moderns, Grand Lodge and Bro. Js. Earnshaw was elected Master. Several members of the Lodge of Antiquity, T.I., now No. 1, took a most prominent part, and it is significant that this Lodge had never adopted the innovations prescribed by the 1717, Moderns, Grand Lodge. H.R.H. the Duke of Sussex was W.M. of this Lodge in 1811. The following minute of December 29th, 1810, will give a clear idea of the work accomplished by the Lodge of Promulgation:—"The R.W.M. (Duke of Sussex) then took a retrospective view of the proceedings of the Lodge in the three Degrees of the Order . . . . and proceeded to point out the material parts in and between the several degrees to which their attention would be requisite in preserving the Ancient Land Marks of the Order, such as the form of the Lodge, the number and situation of the Officers, their different distinctions in the different Degrees,

the restoration of the pass-words *to* each Degree, and the making of the pass-words *between* one Degree and another, instead of *in* the Degree." The Lodge met about thirty times and then the Minute Book comes abruptly to an end, the last minute being dated March 5th, 1811.

All this refers to the reversion to Ancient methods, by discontinuing innovations which had been adopted by the 1717, Moderns, Grand Lodge in consequence of the publication of various so-called Exposures of Freemasonry, such as Prichard's *Masonry Dissected, The Master Key*, and in various newspapers, *The Flying Post*, and others.

This Lodge of Promulgation had to send a report to the Grand Master, the gist of which is as follows :—" They are confident of having derived the most authentic information from the purest sources ; and of having so settled and determined a proper engagement thereof as henceforth to render all the ordinary Ceremonies of the Craft, in practice, simple ; in effect, impressive ; and in all respects strictly conformable to ancient practice . . . . Special care has been taken in every respect to prefer as concise a mode of arrangement as is consistent with a retention of essentials ; scrupulously avoiding at the same time any sacrifice to brevity at the expense of those Ancient Forms they are directed to ascertain and restore. They strongly condemn printed communications on Masonic subjects professing to contain copious information, but the suggestion is made for the institution of the Office or Degree of a Masonic Professor of the Art and Mystery of Speculative Freemasonry, to be conferred by Diploma on some skilled Craftsman of distinguished acquirements and general fitness, and that the Professor should select and instruct a number of assistants after he had constructed a syllabus according to the precise Forms now sanctioned . . . . as a remembrance and an Aid essentially necessary to all Lodge Officers of every Class, and as a book of reference that is indispensable on almost all occasions. But above all things he should be required to prepare a treatise of the whole Science of Speculative Freemasonry, comprising a clear and comprehensive digest of everything relating to the Art, save and except those particulars which are forbidden to be committed to writing . . . . that in cases of future occasion to ascertain points concerning which doubts, uncertainty, or differences of opinion may exist, a reference to this duly Sanctioned authority may conclusively decide the question and effectually govern the practice ever after. This treatise should be written in Masonic cipher."

This recommendation, however, was unfortunately shelved.

The idea was by no means new, and it may have prejudiced some against its adoption, for a Bro. J. Browne had published one in 1789, and a fuller edition in 1802.

It will be noticed that the outcome of their deliberations was largely in favour of the so-called " Ancient Masons," who had for over sixty years insisted upon their own particular forms as the only ones consonant with the old Land Marks.

Meanwhile as regards the 1751, Ancients, Grand Lodge, a Committee had been appointed in 1810, who reported " That a Masonic Union, on principles equal and honourable to both Grand Lodges, and preserving the Land Marks of the Ancient Craft, would in the opinion of this Grand Lodge, be expedient and advantageous to both."

Step No. 2—Lodge of Reconciliation.

The Lodge of Reconciliation was warranted on December 7th, 1813. Nine well-known Brethren and the Grand Secretary from each Grand Lodge, being selected by their respective bodies. Bro. Dr. S. Hemming was nominated as the W.M. by the 1717, Moderns, Grand Lodge, with Bro. W. Meyrick as S.W., Bro. W. Shadbolt as J.W., and Bro. W. H. White being the Grand Secretary. Bro. R. F. Mestayer, of the Grand Masters' Lodge, No. 1, headed the list of the 1751, Ancients, Grand Lodge, Bro. Edwards Harper being the Grand Secretary. In 1814, some ten other Brethren were appointed, as six had ceased to be members owing to death or resignation. Of the thirty-nine Brethren who were appointed to the Lodge of Promulgation, it is strange that only five, including the honorary members, were nominated to the new body, although at least twelve were present at the ratification of the Union, December 1st, 1813.

The Lodge of Reconciliation held twenty-six meetings during 1814–15 *for rehearsing the ceremonies*, during which there were seven changes of W.M. eleven each of Senior and Junior Wardens, ten of Senior Deacon, thirteen of Junior Deacon, eleven of Inner Guard. Secretary Harper attended seventeen meetings. The average attendance of all members was 9.5 out of 20. For six of the meetings there are no records.

It is very difficult to summarise the work of the Lodge of Reconciliation; their work turned upon several of the Articles of Union in addition to formulating a ritual and obligations to which both bodies would agree. Invitations were extended to the Grand Lodges of Scotland and Ireland to send two or more delegates to the Grand Assembly in order that by " strict Masonic examination " the three Grand Lodges were "perfectly in unison." On one point the members were not over-confident of their work, as they asked for further advice.

Many Brethren, belonging to the 1751, Ancients, Grand Lodge, were still far from satisfied and protested " against the new system, particularly the forms of the obligations in the several Degrees." Six Lodges formed a Committee " to devise measures for opposing the innovations attempted to be introduced by the Lodge of Reconciliation," and condemned their appointed representatives to that body as having " sacrificed their public duty as Masons and countenanced measures contrary to their obligations and the Principles of Ancient Masonry and therefore declare those members as unworthy of our confidence."

In a report by the Lodge of Reconciliation, December 3rd, 1814, it is mentioned " We should be unworthy of the trust . . . if we could presume to recommend anything . . . . that we were not prepared to defend by reasonable arguments, or that had not a foundation either in long established tradition, or in a connective and rational elucidation of our several forms and ceremonies." On February 11th, 1815, a supplementary report was drawn up saying:— " They have continued in promoting their newly arranged system of instruction, but they admit that the only objection which their arguments have not fully met is one founded on the misapprehension that the Articles of Union required the members of the Lodge of Reconciliation mutually to take the three obligations instead of the Master Masons' obligations only."

The discontent grew, and a letter, dated May 7th, 1815, was sent to the Board of General Purposes, asking that a new Lodge of Reconciliation be

formed with nine new Brethren, to be selected from each side, so that they could consider and compare the two Systems as practised before the Union in order that one mode of Making, Passing, Raising and Lecturing may be established out of the two without the introduction of any New Matter or Language. This would appear to be a ridiculous suggestion as it will be remembered that the Lodge of Promulgation had " derived the most authentic information from the purest sources, to render the Ceremonies strictly conformable to Ancient practice."

Stability Lodge of Instruction.

Brethren were very keen to gain a knowledge of the symbolism and meaning of Masonry, and so Lodges of Instruction were formed for working the Lectures which Hutchinson and Preston had so ably drawn up for this purpose. Present-day Brethren evince the same keenness, but unfortunately little assistance is accorded to them, as although there are now thousands of so-called Lodges of Instruction, nearly all have deteriorated into Lodges of Rehearsal, and the place of Lodges of Instruction is now taken by Lodges of Research.

The Lodge of Stability granted permission for the formation of the Stability Lodge of Instruction, which was founded September or December, 1817, by seventeen Brethren, three of whom were members of the Lodge of Reconciliation, and seven more subsequently joined. These ten members of the Lodge of Reconciliation must have known what was taught there and therefore no Lodge of Instruction could have had more trusted, well informed and capable founders and members than the Stability Lodge of Instruction. It is unfortunate that the earliest Minute Book only dates from September 1st, 1820, and for the first fifteen or more years of its existence, the Stability Lodge of Instruction apparently only worked the Lectures, chiefly the first. The Lodge of Stability has met regularly *every week* from the beginning of September to the end of April for over 120 consecutive years. If this Lodge had met at Freemasons' Hall, their working would have secured the suffrage of all Masons.

Emulation Lodge of Improvement.

This Lodge was founded in 1823, and in 1839 it commenced to hold its meetings at Freemasons' Tavern, adjoining Freemasons' Hall, thus securing the support and influence of many Grand Lodge Officers and Provincial Grand Lodge Officers, who did their utmost to enhance and further its reputation. Unfortunately the earlier Minute Books are lost and its official records now date from February 18th, 1859. There were twenty-three founders, from nine different Lodges, but with the exception of Bro. Js. Mivart, who was a member of the Lodge of Promulgation and who attended the Lodge of Reconciliation on four occasions, not one of the others had done so. It would also seem that their keenness soon evaporated, as from the "Freemasons' Quarterly Review" of 1834 which contains a reference to this Lodge, not one of the founders is mentioned. The Lodge of Hope No. 7 sanctioned its formation, although only one of its members was a Founder, and so in 1830, after petitioning the Grand Master for a special license to work as a separate body, which was not granted, it sought and obtained the sanction of the Lodge of Unions, No. 318, to work under their authority and transferred its allegiance to that body.

The well known Bro. Peter Gilkes became a joining member in April, 1825, at the age of sixty years, and was a comparatively uneducated man. His love for Masonry was so great that, being in possession of a small income—about 9/- per day—he decided to abandon all business pursuits in order " to teach gratuitously such Brethren as were disposed to attend him every day from one o'clock till the time to attend some Lodge or other where his evenings were generally spent." It is to be wondered whether Bro. Peter Gilkes taught by handing manuscript copies to his pupils to learn from, or by oral instruction. If by the first method it is strange that no copies are known to exist; if by the second method, consider the strain of repeating a section of the Lectures over and over again until the Masonic students were able to memorise every word! It must have been a very wearisome business. The Emulation Lodge of Improvement bases all its claims for pre-eminence on the assumption that they derive their Ritual from this famous instructor, although he was not a member of either the Lodge of Promulgation or Reconciliation. He was not appointed to the Board of Installed Masters in 1827 and preferred teaching by Lectures. At first Bro. Gilkes strongly objected to it, on the ground that a Lodge of Instruction restricted to Master Masons and to working the Lectures only, on a new system, could not succeed.

When the method of imparting Masonic instruction by means of Lectures began it is impossible to say. About 1763, Lectures were published by Wm. Hutchinson, and in 1772 Wm. Preston published his version. The ceremonies in those days were short and simple; the Lectures long and rather verbose. After initiation, the Lodge would be formally opened and the Lectures would be given. These could only be postponed by a vote of the members present. As so few Brethren took the third Degree, this Lecture was seldom heard. These Lectures contained all the essentials of the three Degrees. It is not now possible to state when the rehearsal of the Ceremonies supplanted them; the reason for the change is apparent, because it proved to be a quicker, shorter and surer way for the Officers of a Lodge to perform their respective duties. After pursuing the various historical claims for the derivation of the ritual taught at the Emulation Lodge of Improvement down the devious and tortuous paths through which it has travelled from 1830 to the present time, it is difficult to believe that there is any substantiation for the statement that the Emulation standard is "fixed, unaltering and unalterable" and that it "absolutely never varies."

It is beyond dispute that as a result, largely, of the arrogant repetition of the claim to superiority over others, and in part to the tolerant and sometimes disdainful silence or acquiescence by those others, many men and many bodies of men have been accepted almost universally as the pivot and centre of the whole Masonic structure.

The existence of five Grand Lodges over a period of ninety-six years (1717 to 1813), between them representing 245 years' existence, must have caused much confusion in endless unheard of ways. In addition to this, however, following the revival which commenced in 1717, with its Lodge of Promulgation, Lodge of Reconciliation, Stability Lodge of Instruction and Emulation Lodge of Improvement, each of which exercised powers and influenced Private Lodges, more than any Grand Lodge, and from it all there flowed an amazing number of

new Rituals and Workings to add to the genuine old Working and to compete with them in influencing Private Lodges.

It must be mentioned that at the Lodge of Promulgation and the Lodge of Reconciliation, nothing of their discussions or decisions was permitted to be written; indeed, one original member of the Lodge of Reconciliation was excluded for improper Masonic conduct. Another member, when called up in the Lodge said his objection was because the language is altogether altered and the differences are of great magnitude. Another stated that he knew many Lodges in London had expressed their disapprobation to proceedings that had been adopted by the Lodge of Reconciliation, who had not done what they were directed to do by the Articles of Union, and had altered all the Ceremonies and language of Masonry and not left one sentence standing. Also that the Lodge of Reconciliation had no authority to arrange anything in regard to the proceedings for working Lodges, etc.

Another member, having taken a note in writing of certain parts of the Ceremonies, was reprimanded for "having offended against a known Masonic Rule"; his notes and copies thereof were confiscated and the Master expressed his confidence that the reproof now exhibited would effectually prevent a recurrence of any such offence in the future. *The last meeting of the Lodge of Reconciliation* was held on May 3rd prior to the Special Meeting of Grand Lodge on May 20th, 1816, when the officers and members of the Lodge of Reconciliation then opened a Lodge in the First, Second and Third Degrees successively, and exhibited the Ceremonies of Initiating, Passing and Raising a Mason, *but the Grand Master prohibited any discussion.* At the Quarterly Meeting held on June 5th it is stated that "the Minutes of the Grand Lodge on the 20th May last were read, when the Ceremonies and Practices recommended by the Lodge of Reconciliation were exhibited and explained . . . . the several Ceremonies, etc., recommended were approved and confirmed."

The conclusion forced upon one must be that for many years after the Union in 1813—approximately until about 1825—a good deal of "give and take" concerning ritual went on unofficially in London as well as in the Provinces, and that our Craft Ceremonies, as practised from 1830 and earlier, considerably deviated from those which were ascertained in the Lodge of Promulgation 1809–1811 worked in the Lodge of Reconciliation 1813–1816 and approved by the Grand Lodge on June 5th, 1816, and it is difficult to avoid realising that, to a large extent, the subject of Craft working must have been placed in the melting-pot, and that quite apart from the means of instruction provided in 1813, so that any claim which may be made at present to a precise acquaintance with the Ceremonies as they were settled and approved in 1816 is illusory and without authentic foundation. Summarising the evidence concerning the Lodges of Promulgation and Reconciliation, it seems clear that the former gave way on all the essentials about which disputes had arisen, and in addition altered the language of the Ceremonies to such an extent that the members of the Grand Lodge of the Ancients, 1751, were so satisfied that they consented to the proposed union; on the other hand, that these drastic alterations were not viewed with so much favour by the Grand Lodge of the Moderns, 1717, which of course would lead to unofficial variations

NEW RITUALS.

"CLARET."

After 1833 George Claret printed rituals derived from Emulation Lodge of Improvement. The earliest edition now known is dated 1838. Excepting a spurious ritual of 1825, originally published in the columns of a periodical and reprinted in book form in 1831, it is the earliest complete record of any post-Union Working that we have.

"UNANIMITY."

This is a MS. ritual belonging to the Lodge of Unanimity No. 102, North Walsham. It was written in 1838 by the then Secretary and was copied by him from an earlier MS. It is interesting not only as being contemporary with the earliest Claret, but because in many details it resembles the present Stability working and in more than one instance the Bristol system.

"BRISTOL."

The Bristol working is probably the oldest that survives in this country. While, of course, it conforms in all essentials with what was "approved" in 1816, it retains certain incidents of pre-Union working (e.g., the circle of swords and the writing test), which have generally been dropped, though one or more of them are still met with in individual Lodges in various localities. In many ways the Bristol working, especially the Third Degree, is more dramatic than is the usual present-day practice. The Ritual has never been printed but MS. copies are obtainable by Brethren who desire them.

"OXFORD."

The Oxford Ritual did not arise, as is sometimes thought, in connection with the Apollo University Lodge. It was compiled by Franklin Thomas (a member of the Alfred Lodge) in the early 1850s. It is based directly on Claret's Ritual.

"THE PERFECT CEREMONIES."

This publication claims to give the Emulation working at the dates when its numerous successive editions were issued. It was first published in 1870. Further impressions were published in 1871, and the issues of these two years may be regarded together as the first edition. The volume was in large 8vo. and is interesting as the pages have a series of elaborate decorative frameworks with illustrations of the Dance of Death. A second edition was published in 1874 with the same Holbein borders. Later editions were in small 8vo without the borders. In 1890 it was first issued in the popular "waistcoat pocket" form.

"WEST END, LOGIC, TAYLOR, UNIVERSAL."

There are several other varieties of the Perfect Ceremonies, among them are the WEST END Working, the LOGIC CLUB Working, TAYLOR'S Ritual and the UNIVERSAL Ritual.

"HUMBER."

"The Humber Use" is the ritual used in the Humber Lodge No. 57, Hull. Although not printed until 1922, it claims to be the ritual exercised in that Lodge for over 100 years. It is based largely on MS. notes of the middle of the last century and earlier, the existence of which has obviated the risk of variation, at any rate since that period. There are many phrases and expressions similar to those of the Bristol Ritual.

"YORK."

"The York Working of the Masonic Ritual" is the formulary used in the York Lodge, No. 236 (formerly, and until 1870, The Union Lodge, York). It is based on several mid-nineteenth Century MSS., of which the principal ones date from the 1840's.

"REVISED."

This ritual was compiled by Franklin Thomas and was first issued in 1888 and had several subsequent editions. It obtained for a time considerable vogue, especially in Lodges in India and the East. In the main it follows the Oxford Ritual (also composed by Franklin Thomas) but the compiler introduced a few alterations in the accepted terminology, which might be regarded as unnecessary and undesirable. For instance he uses the term "novice" in the First Degree and "probationer" in the Second Degree and Third Degree as applying to Candidates who have been obligated but have not yet been entrusted with the secrets. There are a number of footnotes throughout the book, many of which are decidedly apposite and informative.

"STABILITY."

The ritual of the Stability Lodge of Instruction under the Lodge of Stability is the working of the earliest Lodge of Instruction set up after the approval of the working exhibited to Grand Lodge at the Special Meeting on May 20th, 1816, and is undoubtedly most likely to be nearest to that Exhibition working, its founders being members of the Lodge of Reconciliation and possibly members of one or other of the demonstration teams.

Stability Ritual was never published until 1902. Stability is the mother of a number of daughter Lodges of Instruction and its working is used in many Lodges in London and elsewhere.

Several London workings are derived from it, notably the Domatic, the South London, the East London and the West London, and the so-called Metropolitan working.

"RITUAL 1825."

This was a spurious working first published in a periodical and afterwards in book form; it is theoretically unreliable, though there is no doubt that in some points it does present the contemporary practice of regular Lodges and provides useful evidence in regard to some of the details.

"EXETER."

This ritual, although not printed until 1932, claims to vary little, if anything, from the version taught in Exeter about the year 1817, and worked in St. John the Baptist Lodge, No. 39. This Lodge celebrated its bi-centenary over 20 years ago.

The ritual is used by all but one of the Lodges in the city and by several in the surrounding district. The chief interest in the book lies in the fact that it contains the full opening and closing of the Board of Installed Masters which had been long handed down orally in St. John the Baptist Lodge, and it was that Lodge that, when trouble arose in Grand Lodge in 1926 in connection with

this item of ceremonial, was able to provide evidence of its use of over 150 years, evidence which was a potent factor in bringing about the ultimate decision on the matter.

A second edition was issued in 1936, but as all the stock and type thereof were destroyed in the air raid of 1942, a third edition was printed in 1944 in which a few emendations of faults in unessential details have been made.

" BRITANNIA."

This ritual is used by the Sheffield Lodges. Although it bears merely the imprint " Sheffield " it is generally known as the " Britannia Ritual," apparently because it is published mainly under the ægis of the Britannia Lodge 139, which is the senior Lodge in the city.

" THE ENGLISH RITUAL."

The English ritual edited by W. Bro. E. H. Cartwright is essentially " The Perfect Ceremonies " or Emulation working put into grammatical English and in which, in the few cases where that book differs verbally from Gilkes' working and where definite alterations in practical details have been made since Gilkes' time, the early post-Union forms have been restored either in the text or by rubrical directions.

In recent years a number of Lodges have had their workings printed for their own individual use. Among these are the Veritas Lodge No. 4983, the Authors' Lodge No. 3456, the Benefactum Lodge No. 5231. All Souls Lodge, Weymouth No. 170 has a working, details of which date back to the 18th Century. In this Lodge they have a practice which dates from early post-Union days of teaching the E.A. thirty-six questions and answers and sixty-four as a F.C., all of which are put to him in Lodge.

Apologies for absence were received from W. Bro. F. Haines, L. H. Wesley, F. Haynes, B. Morley, A. Halkyard, R. St. George, A. J. S. Cannon, F. M. Drewery and J. E. Foister. Also from Bros. D. Payne, F. W. Hawley, L. J. King and L. G. Hayward.

The Lodge was closed at 7-15 p.m., and a conversazione was held afterwards.

THE
TWO-HUNDRED-AND-NINETY-FIFTH MEETING

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

There were present the following Officers :—W. Bro. W. H. Wood, W.M., in the Chair ; W. Bro. A. T. S. Smith, I.P.M. ; W. Bro. C. E. Haines, J.W. ; V. W. Bro. the V. Rev. H. A. Jones, Chaplain ; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. H. Riley, Secretary, and W. Bro. D. Choyce, Tyler. Also W. Bros. C. C. Binns, G. E. Phipps, L. Smith, R. H. Dilworth and T. O. Judge.

There were present 22 members of the Correspondence Circle and three Visitors.

The Lodge was opened at 6 p.m.

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

The W.M. referred to the great loss that Masonry had suffered in the death of His Grace the Duke of Devonshire, K.G., the M.W. Grand Master.

The Brethren stood in silence as a tribute to his memory.

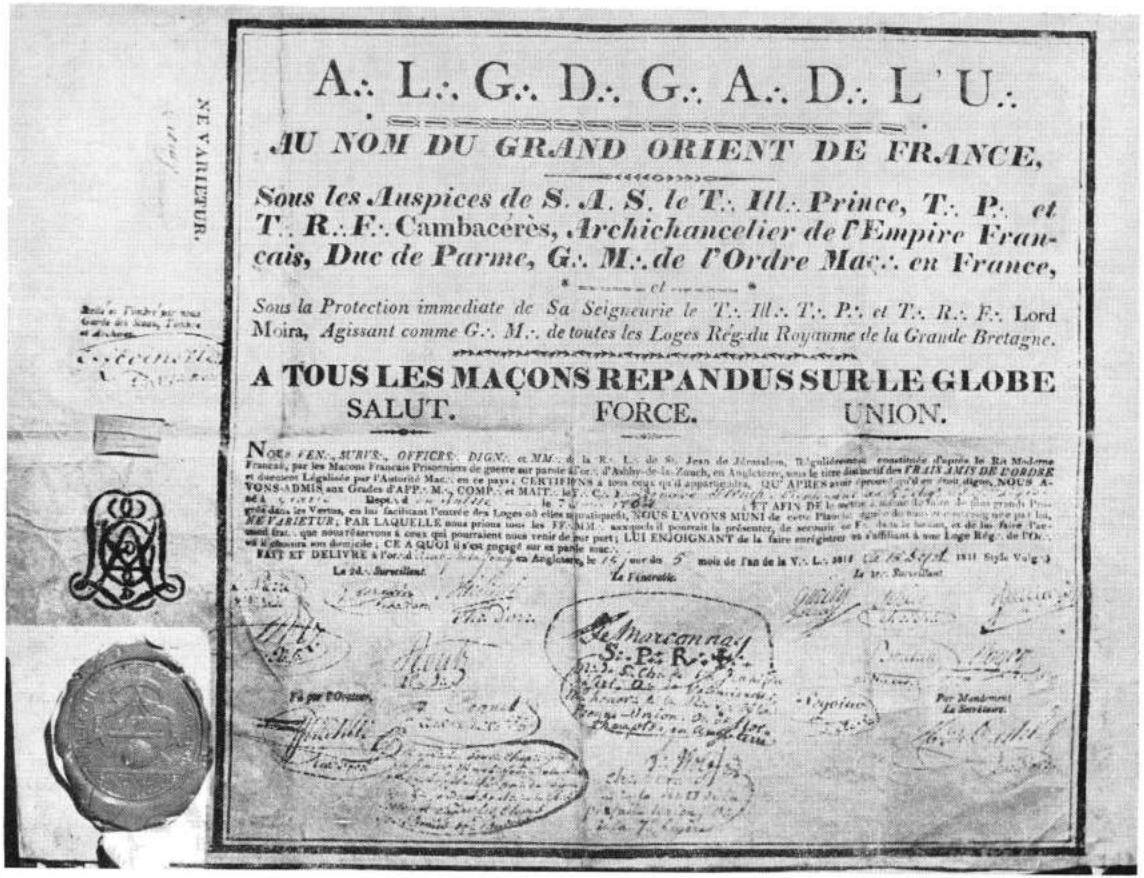
The following Brethren were elected members of the Correspondence Circle :—

C. L. Wykes, Hampton Lodge, London Road, Leicester, No. 1560.
J. S. Stokes, Elson Road, Ellesmere, Salop, No. 779.
W. J. Lloyd, Applegarth, Boundary, Burton-on-Trent, No. 779.
D. S. Parr, 3 Croft Avenue, Aylestone, Leicester, No. 22.
G. M. S. Lowther, 141 Horsley Road, Ipswich, No. 5922.

W. Bro. A. T. S. Smith was invested as I.P.M.

W. Bro. S. Kay, P.M. of the Ferrers and Ivanhoe Lodge, No. 779, then read a paper :—

CERTIFICATE No. 1



A.·. L.·. G.·. D.·. G.·. A.·. D.·. L'U.·.

AU NOM DU GRAND ORIENT DE FRANCE,

Sous les Auspices de S. A. S. le T.·. Ill.·. Prince, T.·. P.·. et T.·. R.·. F.·. Cambacerès, Archichancelier de l'Empire Français, Duc de Parme, G.·. M.·. de l'Ordre Maç.·. en France,

et

Sous la Protection immediate de Sa Seigneurie le T.·. Ill.·. T.·. P.·. et T.·. R.·. F.·. Lord Moira, Agissant comme G.·. M.·. de toutes les Loges Rég.·. du Royaume de la Grande Bretagne.

A TOUS LES MAÇONS REPANDUS SUR LE GLOBE

SALUT. FORCE. UNION.

NOUS VEN.·. SURVR.·. OFFICIERS DIGN.·. et MM.·. de la R.·. L.·. de St. Jean de Jérusalem, Régulièrement constituée d'après le Rit Moderne Français, par les Maçons Français Prisonniers de guerre sur parole à Cr.·. d'Ashby-de-la-Zouch, en Angleterre, sous le titre distinctif des FRÈRES AMIS DE L'ORDRE et duement Légalisée par l'Autorité Maç.·. en ce pays; CERTIFIONS à tous ceux qu'il appartiendra, QU'APRÈS avoir reconnu d'en être digne, NOUS AVONS ADMIS aux Grades d'APP.·. M.·., COMP.·. et MAIT.·. lec.·. C.·. [illegible] Reçu A.·. [illegible] le [illegible] ET AFIN DE le mettre à même de faire de plus grands Progrès dans les Vertus, en lui facilitant l'entrée des Loges où elles se pratiquent, NOUS L'AVONS MUNI de cette Planche signée de nous et revêtue par lui, NÉVARIETUR, PAR LAQUELLE nous prions tous les FF.·. MM.·. auxquels il pourrait la présenter, de secourir ce F.·. dans le besoin, et de lui faire l'accueil fraternel que nous réservons à ceux qui pourraient nous venir de sa part; LUI ENJOIGNANT de la faire enregistrer en s'affiliant à une Loge Rég.·. de l'Or.·. où il choisira son domicile; CE A QUOI il s'est engagé sur sa parole sacr.·.

FAIT ET DELIVRÉ à l'Or.·. [illegible] en Angleterre, le 16 jour du 5 mois de l'an de la V.·. L.·. 5811 (le 16 Sept. 1811 Style Vulg.·.)

Le 2d.·. Surveillant. Le Vénérable. Le 1er.·. Surveillant

Le Marquis de Sr.·. P.·. R.·. F.·.

Vu par l'Orateur, Par Mandement de Sa Seigneurie.

NE VARIETUR.

CERTIFICATE No. 2

A L G D G A D L'U.·.·.

AU NOM DU GRAND ORIENT DE FRANCE,

Sous les Auspices de S A S le T Ill Prince, T P et T R F Cambaceres, Archichancelier de l'Empire Francais, Duc de Parme, G M de l'Ordre Mac en France,

et

Sous la Protection immediate de Sa Seigneurie le T Ill, T P et T R F Lord Moira, Agissant comme G M de toutes les Loges Reg du Royaume de la Grande-Bretagne.

A TOUS LES MACONS REPANDUS SURLE GLOBE

SALUT. FORCE. UNION.

NE VARIETUR.

CERTIFICATE No. 3

A L G D G A D L'U

AU NOM DU GRAND ORIENT DE FRANCE,

Sous les Auspices de S A S le T Ill Prince, T P et T R F Cambaceres, Archichancelier de l'Empire Francais, Duc de Parme, G M de l'Ordre Mac en France,

et

Sous la Protection immediate de Sa Seigneurie le T Ill T P et T R F Lord Moira, Agissant comme G M de toutes les Loges Reg du Royaume de la Grande Bretagne.

A TOUS LES MACONS REPANDUS SUR LE GLOBE

SALUT. FORCE. UNION.

NE VARIETUR.

Sceau et Timbre pour tous Grade des Bons, Timbre et Archives de la R.·. L.·. des VRAIS AMIS DE L'ORDRE

S. P. R. S.

FRENCH PRISONERS' LODGES—
RECENT DISCOVERIES.

This discovery of further Masonic documents issued by Lodges formed amongst the French Prisoners of War in England in the early Nineteenth Century, should prove of interest to all those who have studied the works of the late Wor. Bro. J. T. Thorp (the Founder of this, the Lodge of Research, No. 2429, in Leicester).

The discovery comprises three Masonic Certificates and a very interesting Document in the form of a small printed booklet.

The three Certificates were issued by one of the Lodges at Ashby-de-la-Zouch—called the " *Vrais Amis de l'Ordre* " (the " True Friends of the Order "). They are all different from one another and all differ, if only slightly, from those previously known to have been issued by this Lodge.

There were four Certificates previously known to have been issued by this particular Lodge and these are fully dealt with in Thorp's book on French Prisoners' Lodges. There is also in that book mention of one Louis Jean, a member of that Lodge. A descendant of this Louis Jean was once in Thorp's employ and a very excellent account of his known history will be found in Thorp's " History of Freemasonry in Ashby-de-la-Zouch." Louis Jean was the owner of two of these previous Certificates, which were both in manuscript. Of the two other Certificates known to have been issued by the " *Vrais Amis de l'Ordre*," one is not known of in any detail and the other (discovered in 1924) differs from those of Louis Jean by being partly engraved.

The three Certificates comprising this present discovery were all issued to one Leonard Tremp. Tremp was born at Clavis in Switzerland on the 7th of April, 1764, and as a Lieutenant in the 5th Regt. of Light Infantry he was, as in the case of Louis Jean, captured in the West Indies. His Parole Certificate, a document printed in English, was issued at Spanish Town, Jamaica, in October, 1803.

Again, like Louis Jean and many others, he also married an English girl whilst at Ashby-de-la-Zouch, having waited until peace was signed (May 30th, 1814) before marrying one Mary Sharp on June 1st, 1914. He must at that date have been 50 years of age. It is of interest to note that Frederic Rouetz, a brother Mason in the same Lodge, and who had himself been married in the same Church some two years earlier, acted as witness at Tremp's wedding.

Tremp's Certificates are similar to the one discovered in 1924 (by the Librarian of Grand Lodge), in that they are all partly engraved. They are in an excellent state of preservation and all bear the Lodge Seal and also that very ingenious Lodge monogram which up to now has been common to all the Certificates issued by this Lodge.

The Craft Certificate, sealed in wax on pale blue ribbon, certifies Tremp's admission as an Apprentice Mason, as Companion and as Master (the equivalent of our present three degrees) and is dated September 15th, 1811 Vulgar Style—though from the French date of 5th Month of the year of True Light, this should be dated JULY 15th, 1811, or 7th month should be read instead of 5th.

The second Certificate is sealed in wax on red and green ribbons and confers on Tremp the grade of Knight of the East. This is dated January 1st, 1812, Vulgar Style—in fact a New Year's Day!—and is noticeable for two errors. In the left-hand margin occur the words " sealed and stamped " and the word "and" ("et" of course, in French) is duplicated so that it actually reads " sealed *and and* stamped."

In this respect this Certificate shows a resemblance to the one issued on April 1st, 1814 to Jacques Bonniot, i.e., the one discovered by W. Bro. Wonnacott, Grand Lodge Librarian, in 1924, where, though the Certificate is obviously from a different engraving, the same error again occurs (page 108, Thorp's " French Prisoners' Lodges.)"

There is a further error in this Certificate as the word " ORDRE " on the second line of the body of the Certificate, is spelled O D R E instead of **O R D R E**.

The third Certificate of this unfortunate Lieutenant Tremp is dated January 11th, 1812, that is to say only ten days later than the previous one, and also confers on him the grade of Knight of the East, though the wording of the Certificate is totally different from the previous " Knight of the East " Certificate.

The translations of these three Certificates are as follows :—

(I am no French scholar and I therefore claim the indulgence of our more learned Brethren for any errors that they may ultimately discover).

Certificate No. 1.

Parchment. Red wax Seal on pale blue ribbon.

(*TRANSLATION*).

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE.

In the name of The Grand Orient of France and under the auspices of His Gracious Sovereign, the Very Illustrious Prince, Very Powerful and Very Worshipful Brother, Cambaceres, Arch Chancellor of the French Empire, Duke of Parma, Grand Master of the Masonic Order in France,

and

Under the immediate protection of His Lordship, the Very Illustrious, Very Powerful and Very Worshipful Brother, Lord Moira, acting as Grand Master of all the Worshipful Lodges of the Kingdom of Great-Britain,

To All Masons Spread Over The Globe,

GREETING. STRENGTH. UNITY.

We, the Master, Wardens, Officers and Dignatories and Members of the Worshipful Lodge of St. John of Jerusalem, regularly constituted according to the Modern French Rite, by the Masons—French Prisoners of War on Parole in the Orient of Ashby-de-la-Zouch, England, under the distinctive title of the " True Friends of the Order," and duly legalised by the Masonic Authority in this country, CERTIFY to all those whom it concerns, that after having proved him to be worthy, we have admitted to the Grades of Apprentice, Fellowcraft and Master, the Very Dear Brother, LEONARD TREMP, Lieut. of the

5th Regt. of Light Infantry, born at Claviss in Switzerland on the 7th of April 1764; and in order to enable him to make still greater progress in virtue by facilitating his admission into any Lodges wherever held, we have furnished him with this Certificate, signed by us and countersigned by him *NE VARIETUR*, by which we pray all Brother Masons to whom he may present it, to succour this Brother in his need and to accord him that fraternal welcome which we accord to those who come to us, enjoyning him to have it Registered on affiliating himself to a regular Lodge in the district where he may choose his domicile, to which he has bound himself by his Masonic Word.

Done and Given at the Orient of Ashby-de-la-Zouch, in England, on the 15th day of the 5th month of the year of the True Light, 5811.

Certificate No. 2.

Paper. Red wax Seal on red and green ribbons.

(*TRANSLATION*).

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE.

In the name of The Grand Orient of France and under the auspices of His Gracious Sovereign, the Very Illustrious Prince, Very Powerful, and Very Worshipful Brother, Cambaceres, Arch Chancellor of the French Empire, Duke of Parma, Grand Master of the Masonic Order in France,

and

Under the immediate protection of His Lordship, the Very Illustrious, Very Powerful, and Very Worshipful Brother, Lord Moira, Acting as Grand Master of all the Worshipful Lodges in the Kingdom of Great-Britain,

To All Masons Spread Over The Globe,

GREETING. STRENGTH, UNITY.

We, President, Wardens, Officers and Members comprising the Sovereign Chapter Council of the Worshipful French Lodge of St. John, under the distinctive title of the " True Friends of the Order," in the Orient of Ashby-de-la-Zouch, England, duly constituted according to the Modern French Rite, and regularly legalised by the Masonic Authority of this Country, by virtue of the full powers delegated to us by His Lordship, the Very Illustrious, Very Powerful, and Very Worshipful Brother Count of Moira, representing the Grand Master of the Masonic Order of the United Kingdoms of Great-Britain and Ireland; to reward worthily the zeal, activity, talents and Masonic virtues displayed by the Very Dear Brother, LEONARD TREMP, Lieut. in the 5th Regt. of Light Infantry, born at Claviss in Switzerland on the 7th April, 1764, in the work of the Worshipful Lodge of the " True Friends of the Order," Orient of Ashby-de-la-Zouch, and with a desire to contribute to the utmost of our power, to the Glory and to the Splendour of the Order, have conferred on the said Brother LEONARD TREMP the rank of Chevalier d'Orient, requesting all Masonic Brethren to whom this is presented, to acknowledge him in this rank, to succour him in need and to accord to him that Fraternal welcome, which we give to all brethren who, like him, possess the rarest qualities and the most eminent virtues.

In token of which we have delivered to him the present Certificate, signed by us and countersigned by him, *NE VARIETUR*, furnished with the Seal and Stamp of our Worshipful Lodge, in order to be of due service and value to him, enjoyning him to have it registered on affiliating himself to a regular Chapter, most adjacent to the district he may choose for his domicile, to do which he has bound himself by his Masonic Word.

Done and Given at the Orient of Ashby-de-la-Zouch, England, the 1st day of the 11th month of the year of the True Light, 5811. (1st of January, 1812, Common Style).

Certificate No. 3.

Parchment. Red wax Seal on red and green ribbons.

(*TRANSLATION*).

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE.

In the name of The Grand Orient of France and under the auspices of His Gracious Sovereign, The Very Illustrious Prince, Very Powerful, and Very Worshipful Brother, Cambaceres, Arch Chancellor of the French Empire, Duke of Parma, Grand Master of the Masonic Order in France,

and

Under the immediate protection of His Lordship, The Very Illustrious, Very Powerful and Very Worshipful Brother, Lord Moira, Acting as Grand Master of all the Worshipful Lodges in the Kingdom of Great-Britain,

To All Masons Spread Over the Globe,

GREETING. STRENGTH. UNITY.

We the undersigned, Sovereign Princes Rose-Croix, by virtue of the powers belonging to the Sublime Grade which we possess, assisted by The Very Dear and Very Worshipful Brethren undersigned, equally exalted to the high degrees and with the special Authorisation of His Lordship, The Very Illustrious, Very Powerful and Very Worshipful Brother, Lord Moira, Acting as Grand Master of all regular Lodges in England, wishing to reward the zeal, assiduity, talents and Masonic virtues displayed by the Very Dear Brother, LEONARD TREMP, Lieut. of the 5th Regt. of Light Infantry, born at Claviss in Switzerland on April 7th, 1764, in the work of the Worshipful Lodge of the "True Friends of the Order," regularly constituted by the Masons, French Prisoners of War on Parole at the Orient of Ashby-de-la-Zouch, England, and duly legalised by the Masonic Authority in this Country, desiring to contribute to the utmost of our power, to the Glory and the Splendour of the Order, have in consequence of the impossibility of communicating either with the Grand Orient, or with any other regular Chapter of France, conferred on the said Brother, LEONARD TREMP, the rank of "Chevalier d'Orient," requesting him particularly to have himself registered in this degree as soon as possible after his return to France, to which he has bound himself by his Masonic Oath. We therefore pray those Sovereign Chapters where he may present himself, to have the rank which we have conferred upon him, properly legalised, and willingly to approve

and confirm this promotion, and to accord to the said Brother TREMP that favourable and honourable welcome, which we accord to all true Brethren who, like him, possess the rarest qualities and most eminent virtues.
In token of which, we have delivered to him these Presents, to which we have, for greater security added the Seal and Stamp of the Worshipful Lodge of the " True Friends of the Order," and to prevent its misuse we have required the said Brother . . . . . to place his signature in the margin hereof in our presence.

Done and Given at the Orient of Assby-de-la-Zouch, England, the 11th day of the 11th month of the year of the True Light, 5811 (11th January, 1812 Common Style).

With regard to the red wax seal of the Lodge, which is the same on all Tremp's Certificates, this differs from that recorded by W. Bro. Thorp in his " History of Freemasonry in Ashby-de-la-Zouch " in that the two letters "N" in the words " *EN* ANGLETERRE " are both " in reverse " though the "N" in " FRANCAISE " is " normal."

In this, one will note a similarity to the smoke seal of the Northampton Lodge " De La Bonne Union " (see the frontispiece to Thorp's " French Prisoners' Lodges "), in which the "N"s—and there are NINE of them in this seal—are ALL " in reverse."

I have deliberately drawn your attention to these errors and discrepancies as they constitute distinguishing irregularities which may enable the future identification of forged documents which the next mentioned discovery indicates may be in existence.

Before leaving the Certificates, however, I would just like to call your attention to the very ingenious Lodge MONOGRAM which occurs on all seven documents issued by this Lodge. This monogram is made up of the seven initial letters of Loge De Vrais Amis De L'Ordre——L.D.V.A.D.L.O. very ingeniously and symmetrically intertwined.

I mentioned at the commencement that this discovery comprised three Certificates AND a small printed Booklet This Booklet is, I believe, an unique discovery. It is printed in French and was issued by another French Prisoners' Lodge, the Lodge of " The Triple Union " at Whitchurch. It records the investigations of a Commission appointed by that Lodge to enquire into the alleged irregular issue of Diplomas and Constitutions, purporting to be official documents of the Ashby Lodge " *Vrais Amis De L'Ordre,*" by one Francis Noel Burdet.

All that was previously known of this Lodge at Whitchurch, according to Thorpe (page 289 " French Prisoners' Lodges ") was a very brief entry in a catalogue of books belonging to the Grand Orient of France at Paris. Search for the actual MSS., made in 1930, brought forth the information that " they had disappeared." This Booklet now provides us with the names of the Lodge officers and a perfect record of their Lodge Seal and motto. It also indicates that there was also a Chapter attached to the Lodge of " The Triple Union " at Whitchurch.

In this remarkable Booklet there is also mention of another Lodge *hitherto unknown*, namely the Lodge " *La Bonne Union* " in the Orient of Whitchurch. We know that there was a Lodge of this same name in the Orient of Northampton and there is of course, the possibility of some error having been made, though personally I think it very probable that there existed TWO LODGES of the same name.

Whitchurch had been a Parole Town since 1757, and I think it is definitely a probability that the ORIGINAL Lodge "*La Bonne Union*" was situated there. The Northampton Lodge of this name is known to have existed on November 19th (*vide* Louis Jean's Craft Certificate) and to have actually met on December 27th in the year 1810, and it is also mentioned again on Louis Jean's Chapter Certificate dated February 23rd, 1811. There are, however, no earlier records of its existence.

On the smoke seal of the Northampton Lodge which I mentioned earlier it is notable that the Lodge name is prefixed with a letter " N." This, Thorp himself suggested—never having heard of a Lodge of that name at Whitchurch—might possibly stand for " Nouvelle " (new).

It would therefore be reasonable to assume that there was an ORIGINAL Lodge " *La Bonne Union* " at Whitchurch and a NEW Lodge " *La Bonne Union* " at Northampton. (See Thorp's " French Prisoners' Lodges," page 211).

From the names of the members of the Commission it is of interest to note that two—Lesmusas and Delouche—had apparently been moved to Whitchurch from North Tawton, in Devon, where their signatures appear on a Certificate issued by the Lodge " *La Paix Desirée* " in March, 1810 (p. 213).

Now the subject of this Enquiry Francis Noel-Burdet—does not appear to have left us his *own* signature anywhere (so far as present knowledge goes) and our previous knowledge of him was gained entirely from the fact that he was recorded on both of Louis Jean's Certificates as an " Honorary Member " of the Ashby Lodge " *Vrais Amis de l'Ordre* "—De Marconnay, the Worshipful Master of that Lodge, signing on his behalf. De Marconnay makes Burdet appear to be a Mason of high rank and considerable experience by quoting him as : " Sovereign Prince Rose Croix, Prussian Knight, Member of Lodge de Tarente in the 1st Regt. of Light Infantry, Officer of the Lodge de l'Union in the 1st Polish Regiment, member of several Lodges under the Grand Orient of Naples, Master of the W. Lodge de la Bonne Union, Orient, of Northampton in England, Honorary Member of the W. Lodge des Vrais Amis de l'Ordre, Orient of Ashby-de-la-Zouch in England." (Page 210 of Thorp's book).

This practice of making Honorary Members seems to have been a custom of the times for we find that De Marconnay, who signs all five Certificates of Jean and Tremp, as W. Master of the Ashby Lodge, describes himself on three certificates as an Honorary Member of the Lodge " *La Bonne Union* " at Northampton (a mutual exchange probably with Burdet) and on two of them as also an Honorary Member of the Lichfield Lodge " *St. Jean en Babylone.*" We also find that Carpentier, a member of this Commission and the President of the " *Triple Union* " Chapter at Whitchurch, was also an Honorary Member of the Chapter at Ashby-de-la-Zouch.

The BOOKLET reads as follows—and I again claim your indulgence for probable differences of opinion in interpretation :—

BOOKLET.

(TRANSLATION).

We, the undersigned, French prisoners-of-war on parole at Whitchurch, Shropshire (England), and all members comprising the Worshipful Lodge of " The Triple Union," established in this Orient, DECLARE, CERTIFY, and ATTEST . . .

That it has come to our knowledge that Mr. Francois Noel BURDET, native of Bellay, Department of the Ain, calling himself S.P.R.C., Honorary Member of the Sovereign Chapter of the Worshipful Lodge of the " True Friends of the Order," formed by the French prisoners at the Orient of Ashby-de-la-Zouch, by virtue of the Constitutions given to them by the Very Worshipful and Very Powerful Bro. Lord MOIRA, Acting Grand Master of the Lodges of England, has had Diplomas and Constitutions printed and a Stamp and Seal engraved, all in the name of, and, says he, in accordance with the Orders of, the Sovereign Chapter of Ashby-de-la-Zouch (" True Friends of the Order.")

That one of these Diplomas and a Copy of these Constitutions were delivered by the said Mr. Burdet to Bro. MICHEL MOREL, Member of the Worshipful Lodge " The Good Union," also established in this Orient. That, suspecting the falsity of these Documents, we resolved to send them to the Sovereign Chapter of Ashby-de-la-Zouch, in order to submit them to their examination and convince us by this means as to whether they emanated from there or not. That this Sovereign Chapter has sent to our Worshipful Lodge, an extract from the Minutes of their Labours of the 14th Day of the 12th Month, 5813 ; in which they certify never having authorised Mr. Burdet to have Diplomas or Copies of Constitutions printed, nor to have a Seal and Stamp engraved ; declaring that the two Documents mentioned above, were FALSE, that the Signatures, the Printing, the Seal, and the Stamp were COUNTERFEITS ; which is further verified on these Documents, by a Certificate dated from the Orient of Ashby-de-la-Zouch, of the 15th Day of the 12th Mth., 5813, signed by :—The very dear Brethren, FERASSIN (Dominique), Sovereign Prince Rose Croix, Member of the " True Friends of the Order," Orient of Ashby-de-la-Zouch ; DEZBOINSKY, Knight of the East ; PIERRE (Denis), Knight of the East of the same Lodge ; ADRIEN, Sovereign Prince Rose Croix of the same Lodge ; SEGOINO, Knight of the East, of the same Lodge ; ROGER (Louis-Alexandre), Sovereign Prince Rose Croix, Member of the Wor. Lodge " The Perfect Reunion," Orient of Grenoble, and the same of Paris, Past-Master of the Wor. Lodge " The Children of Marengo," Orient of the 6th Light-Infantry, and of that of the " Friends of the Union," Orient of Vittoria, Member of the Wor. Lodge of the " Friends of the Order," of the 6th Squadron of Imperial Gendarmerie, Orient of Pampeluna ; TREMP, Knight of the East, Member of the " True Friends of the Order " ; and ROUETZ (Frederic), Knight of the East, Member of the " True Friends of the Order " ;

That by the above mentioned Document of the 14th Day of the 12th Month, 5813, the Sovereign Chapter of Ashby-de-la-Zouch invites our Wor. Lodge to take evidence in order to bring about the discovery of the one guilty of this Crime, of which one ought never to find an example in Masonry;

That at this Invitation, the Lodge, at an Extraordinary Meeting of the 12th day of the present month, nominated a Commission composed of The very dear Brethren, MOUTON (Louis-Barthelem), Worshipful Master, Knight of the East, Member of the Wor. Lodge, "The Children of Mars and of Themis," Orient of the 66th of the Line, then at Guadeloupe; CARPENTIER (Michel-Jerome), Senior Warden, Sovereign Prince Rose Croix, Member of the Wor. Lodge, "Marie-Louise," Orient of Abbeville, of the Capitulary Council, "The Perfect Sincerity," Val. of Amiens, Honorary Member of the Sovereign Chapter of Ashby-de-la-Zouch, and President of the Capitulary Chapter, "The Triple Union"; DELAHAYE (Jean-Baptiste-Henry), Junior Warden, Knight of the East, Member of the Wor. Lodge, "St. Frederic of the Chosen Friends," Orient of Boulogne; VIDEAU (Henri), Orator, Knight of the East, Member of the Wor. Lodge, "Philanthropic Friends," Orient of the 63rd of the Line; GALAND (Joseph-Francois), Secretary, Knight of the East, Member of the Wor. Lodge "The Perfect Sincerity," Orient of Amiens; LESMUSAS (Francois), Treasurer, El. Sec., Member of the Wor. Lodge, "The Desired Peace," Orient of North Tawton; MARCOU (Dominique), First Exp., El. Sec., Member of the Wor. Lodge, "The Children of Mars," Orient of the 27th Light-Infantry; all Seven of the Supreme Council, together with their Assistants as Secretaries, The very dear Brethren . . .

DELOUCHE, Knight of the East, Member of the Wor. Lodge, "The Desired Peace," Orient of North-Tawton; SAUTON, GRIMOUX, and ROUSSEL, all three Master Masons and Children of this Worshipful Lodge; that the above-stated Commission was charged to take evidence on this matter, and to make the result known to the Lodge. That the Report submitted to us by them in our Assembly this day, contains the following Conclusions:

(Dated the 15th Day of the 2nd Month, 5814).

"The Commission, after an exhaustive examination of all the above, CONSIDERS that the replies which Mr. Burdet has given, only confirm the evidence heard at the first meeting, according to which, it was already evident

"1. That the said Burdet had caused to be printed by Mr. ROBERT PARKER, Printer, of Whitchurch, Diplomas of the Knight of the East and Constitutions of the Wor. Lodge of the 'True Friends of the Order,' Orient of Ashby-de-la-Zouch;

"2. That he had caused a counterfeit Stamp and Seal of the said Lodge to be made by Bro. LOUIS ROY.

"3. That he had delivered to several people, notably to Bro. MICHEL MOREL of the Lodge, "The Good Union," Orient of Whitchurch, a FALSE DIPLOMA of the Knight of the East, and a COUNTERFEIT COPY of the Constitutions of the said Lodge of Ashby-de-la-Zouch";

CONSIDERS that the said Mr. Burdet, by blaming the Crime of which he is suspected, on to persons whom he refuses to name, acknowledges by this same refusal, to be either the AUTHOR of this Forgery or an ACCOMPLICE;

CONSIDERS that during the course of his Interrogation, the said Burdet constantly sought to divert the attention of the Commission from the essential point of the question by some remote or irrelevant circumstance, and his precitate retreat from the Commission was obviously caused by his embarrassment when he was confronted with the great amount of proofs—which he had probably not expected to find collected against him;

DECLARES that the aforesaid FRANCOIS NOEL BURDET, French Prisoner on parole at Whitchurch, and self-styled Sovereign Prince Rose Croix, appears to us to be the AUTHOR of the Knight of the East Diploma and of the Copy of the Constitutions of the Wor. Lodge of the " True Friends of the Order," Orient of Ashby-de-la-Zouch, *delivered by him* to the Bro. MICHEL MOREL, Member of the Wor. Lodge of the " Good Union " Orient of Whitchurch; which Diploma nnd Copy of Constitutions the said Wor. Lodge of the "True Friends of the Order," of Ashby-de-la-Zouch, has recognised as FALSE and has CERTIFIED them to be such, confirming by the marginal note on each of these Documents, that as according to their letter of the 14th Day of 12th Month of the year of the True Light 5813, that " the Documents numbered " 5 and 6 (Brief and Constitutions) are materially FALSE, that the Imprint of " the Seal and Stamp are NOT those of the Wor. Lodge of the ' True Friends " of the Order ' in the Orient of Ashby-de-la-Zouch, and that the whole had " been forged, as also had the Signatures which are there appended."

The Commission having thus carried out its task, brings to an end this present Enquiry, the results of which will be communicated to the Wor. Lodge of the " Triple Union " during the course of its next Labours.
At Whitchurch, the day, month, and year aforesaid, at three o'clock in the afternoon, *Signed :* MOUTON, Knight of the East, President; CARPENTIER, Sovereign Prince Rose Croix; H. DELAHAYE, Knight of the East; VIDEAU, Knight of the East; GALAND, Knight of the East; LESMUSAS, El. Sec.; MARCOU, El. Sec.; DELOUCHE, Knight of the East; SAUTON, Master-Mason, GRIMOUX, Master-Mason, and ROUSSEL, Master-Mason.

That after several Brethren had been heard, the Orator requested to speak, in order to sum up the different opinions, and he has given his Conclusions in these Terms :

THAT the Lodge of the " Triple Union," at the Orient of Whitchurch, after a most impartial examination of all the documents, both for and against the ACCUSED, having heard the Report of the Commission, voiced by its President, charged with making enquiries *re* Mr. Francois Noel BURDET, accused of having had false Diplomas and Constitutions printed, and of having had engraved a false Seal and Stamp, with the intention of distributing the said Diplomas in the name of the Sovereign Chapter of Ashby-de-la-Zouch, for his own personal gain, recognizes :

1. That the said Francois-Noel Burdet is, if not the Author, at least an Accomplice in these above-mentioned FALSE Diplomas, Constitutions, Seal and Stamp.

2. That Mr. Burdet being himself declared Sovereign Prince Rose Croix, the Wor. Lodge and the Capitulary Chapter of " The Triple Union," considering themselves not competent to pronounce against the DELINQUENT, the said case will be referred to the Sovereign Chapter Capitulary of Ashby-de-la-Zouch, with all the necessary documents, in order to accelerate their case against the Accused, enclosing therewith (in conformity with the wishes expressed by These Very Dear Brethren in their last letter), the Records of our meeting on the 12th day of the current month, those of the Operations of the Commission, and finally those of this day's meeting.

3. Recognizing the precarious position in which the two Lodges are situated at present for corresponding, and in view of the importance of all these documents, which could, by a future and unexpected dissolution of one or other Lodge, fall into the hands of strangers and so compromise the Secrets of the Order, REQUEST :

4. That the said Documents be provisionally deposited in the Archives of the Lodge, to be held at the disposal of the Sovereign Chapter of Ashby-de-la-Zouch, which will be informed by a special letter, as soon as the Brethren who compose it can suggest a sure way of bringing this about.

5. That in the case where our Orient is dissolved before that time, then the Worshipful Master of this Lodge will be the keeper of it, also that an Amplification of our Deliberations will be attached thereto for deposit of the WHOLE with the Grand Orient of FRANCE, where the Wor. Lodge of Ashby-de-la-Zouch will be able, sooner or later, to reclaim its rights in pursuit of this affair, if it considers such to be the proper course.

6. That in spite of the impossible position in which the Wor. Lodge of the "Triple Union" finds itself for prononcing against the DELINQUENT, it considers itself nevertheless sufficiently convinced by Appearances of the GUILT of Mr. BURDET, for each of the Members who comprise this Lodge to be provided with an authentic document which will enable him to assist in securing the exclusion of the said Mr. BURDET from all the Orients of FRANCE where he might present himself, until he is able to prove himself innocent of the Crime with which he is accused.

7. That to this end, each Brother will be provided with a Document newly printed at the expense of the Lodge, which will indicate, in a precise manner, the Reproaches which are attributed to him.

If, my very dear Brethren, you adopt these measures, I request you to insert the Conclusions of this Meeting.

That the Worshipful Master having put the various propositions which were made, to the vote, the Worshipful Lodge has declared that it appears to them convincing that the said Francois-Noel BURDET was the AUTHOR, or at least the ACCOMPLICE of the forged Documents delivered by him to Bro. MICHEL MOREL, in the name of the Sovereign Chapter of Ashby-de-la-Zouch (" True Friends of the Order ") under the Date of the 25th of October last ;

That it has finally resolved, that each Brother of this Worshipful Lodge will be provided with a printed Certificate, similar to this, endorsed with all the Signatures (hand-written) of the Members of this Worshipful Lodge, in order that the said Mr. BURDET will be unable to obtain Entry to any Temple where he might present himself, until he can clear himself of the Crime of which, up to now, *he alone* appears to be *guilty*.

It is to this end that we have signed these Presents, the Labours being in Activity, the 19th Day of the 2nd Month of the Year of the True Light, 5814.

The W. Master,
MOUTON.

Junior Warden,
H. DELAHAYE.

Senior Warden,
CARPENTIER.

The Orator,
VIDEAU.

The First Exp.
MARCOU.

The Treasurer,
LESMUSAS.

(and Thirty others).

Tremp's name, it will be noticed, is mentioned in the booklet though his signature does not appear with the others at the end.

In fairness to Bro. Burdet I must point out that when commenting on the Certificate issued by the "*Vrais Amis de l'Ordre*" Lodge to Jacques Bonniot (i.e., the 1924 discovery), W. Bro. Thorp says (p. 113) that "the assumption of authority by French Brethren of the Higher Degrees to confer Masonic Rank upon brethren of a lower Masonic degree, or even upon unitiated persons, was by no means uncommon in the early 19th Century and that many instances of this custom are recorded."

One further point of interest *re* this Booklet is that it was printed by R. Parker of Whitchurch, who you will remember was also the printer of the alleged irregular Documents !

The Lodge of the "*Triple Union*" at Whitchurch appears to have been one of those Lodges which, like the "*Vrais Amis de l'Ordre*" at Ashby, had been given the blessing of the then Acting Grand Master of England, Lord Moira, and one wonders if the sympathy shown by him to these prisoners was in any way due to the fact that he had himself been a prisoner of the French some twenty-eight years earlier and had probably received kindnesses from French Freemasons during that period.

As one who is particularly interested in the early history of Freemasonry in Ashby-de-la-Zouch, I am happy to say that more is now known of the Masonic activities of French Prisoners in that town than of any other individual point and we now have masonic dates covering from December 1808 to June, 1814. At least six French Masons were married in the Parish Church of that town so there is, of course, still the possibility that further documents may reach the light of present day from their descendants.

Unfortunately very little is known of the other French Lodge in Ashby—the Lodge "*De la Justice et de l'Union*," which is known to have been contemporary with the Lodge "*Vrais Amis de l'Ordre*."

The Lodge Furniture used by these French Prisoners has left Ashby-de-la-Zouch but it is still in regular use by the Royal Sussex Lodge in Burton-on-Trent. These neighbouring brethren also have in their possession a Tracing Cloth which was once the property of the French Prisoners at Ashby and, though it is now in very poor condition, I was fortunate to make a study of it some years ago and I hope to place the details on record at some future date. This Tracing Cloth is dated 1812.

I have said nothing of how these Documents were discovered or of how they came into my possession but I now have pleasure in handing them into the care of this "The Lodge of Research" feeling that they have entered their rightful home by adding to W. Bro. Thorp's great work and knowing that they are safe for posterity in the keeping of Tremp's brother masons. This leather wallet, which appears to have been a soldier's " hussif," in which the documents had rested for one-hundred-and thirty-eight years, I propose handing over to Ferrers and Ivanhoe Lodge at Ashby.

In conclusion, W. Master and Brethren, I make but one request—that the receipt of these Documents together with our thanks shall be acknowledged direct to their original owner—a probable descendant of Lieut. Leonard Tremp—Mr. W. A. Hill of 203 Station Road, Knowle, Warwicks.

The W.M. pointed out that W. Bro. Kay's discoveries would make a valuable addition to W. Bro. Thorp's book on " French Prisoners' Lodges."

The Editor of Transactions thanked W. Bro. Kay, on behalf of the Library Committee, for his generous gift of the original documents.

The Lodge was closed at 7-15 p.m., and a Conversazione was held afterwards.

THE TWO-HUNDRED-AND-NINETY-SIXTH MEETING

was held at Freemasons' Hall, Leicester, on Monday, January 22nd, 1951.

There were present the following Officers :—W. Bro. W. H. Wood, W.M., in the Chair; W. Bro. A. T. S. Smith, I.P.M.; W. Bro. F. Heaton, S.W.; W. Bro. C. Haines, J.W.; V. W. Bro. the V. Rev. H. A. Jones, Chaplain; W. Bro. E. Murray, S.D.; W. Bro. A. G. Kilner, J.D.; W. Bro. A. H. Parker, I.G.; W. Bro. A. E. Rossiter, Steward. Also W. Bros. E. H. Stork, C. C. Binns, A. Halkyard, A. F. Tomkins, F. M. Drewery, W. Tomlinson, H. Carr, T. O. Judge, R. H. Dilworth and L. Smith.

There were present 19 members of the Correspondence Circle and 5 Visitors.

The Lodge was opened at 6 p.m.

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

W. Bros. F. Heaton, E. Murray and A. G. Kilner were invested as S.W., S.D. and J.D. respectively.

W. Bro. P. J. R. Boyd, I.P.M. of the Peterborough and Counties Lodge, No. 2996, then read a paper :—

SOME PRACTICAL HINTS ON MASONIC RESEARCH.

Worshipful Master, W. Brethren and Brethren :

I very much appreciate the honour and privilege of addressing a meeting which must undoubtedly include many Brethren who are Masonically older and more experienced than myself. Moreover, the practical hints now to be given were originally set down for the members of Study Circles, and certainly not for the members of a Lodge the moving spirit of which is Masonic Research, and to whom patient and logical methods of enquiry and sources of information are its very life.

Yet, in Masonic Research, there is probably more scope for specialised study than in any other single branch of scholarship; it possesses aspects in which Brethren in many widely different walks of life are able to help others from their own experience. Among these aspects, for example, are the Ancient Mysteries, which are widely held to have been one of the sources of the Craft as we know it today, and in which the classical scholar has found and is finding still a mine of material which an ordinary lifetime is too short to exhaust. Our traditions, and their origins in the customs of ancient races, have intrigued such eminent Hebrew scholars as W. Bro. the Rev. W. Covey Crump who, up to his lamented death a year or two ago, was a prolific contributor to Masonic literature on these and related topics. Similarly, the architect, and Brethren who, like your Worshipful Master, have a wide practical knowledge of Operative Masonry and the work of the ancient Guilds; the lawyer, with his skill in jurisprudence;

and, in the abstract sense, the astronomer, whose life-work is, like Speculative Masonry, a search for more and more light; all these can be of great help to the student of Freemasonry in their specialised avocations.

It is, then, as one trained in Journalism and practical newspaper work, and particularly in the art of collecting, storing and relating to each other a variety of facts, that I venture to offer these notes on simple research, not in any spirit of attempting to teach, but, rather, with three clearly defined objects in view :— to stimulate interest in taking notes of Masonic matters, particularly among the younger Brethren; to demonstrate to those of limited leisure and opportunity some easy ways of keeping and using such notes, and to make a small and indirect contribution to raising the standard of some of the speeches at our after-proceedings, by helping the Brethren generally to equip themselves with a variety of miscellaneous morsels of knowledge which, aptly used, will be both stimulating and profitable to others.

First, let us see exactly what is meant by " research." One of the clearest definitions is that given in the well-known Pelman Course—" Research is an ordered and systematic enquiry into some matter, either out of pure interest in the subject or because of the value of a possible discovery." Of its value, Prof. Gardner, the eminent psychologist, writes : " As a mental and moral tonic, nothing can be more effective than the search for fact. The more deeply the fact is hidden, the longer and more severe the search, the more stimulating it grows and the qualities which it inculcates—patience, distrust of mere theories, delight in what will bear the test—are of great value in life. By degrees, as one learns how to proceed, one finds keys which will unlock door after door."

This is true of research in general; it is particularly true of Masonic Research, which, above all qualities, demands that the student shall ruthlessly eliminate all that is not fact. Note that research is " an ordered and systematic enquiry." The terms are not quite synonymous; research can be orderly without necessarily being systematic, but not systematic without being orderly, and if effort is not to be wasted, it is important that this should be understood. The student may, for example, have a mass of material on the legend of the Third Degree, all classified into neat compartments, but, to be systematic, he must trace it to its origins, relate it to other philosophies and study its variations in a methodical and progressive manner.

The explanation of the First Tracing Board, encountered by the newcomer to Freemasonry for the first time, perhaps, when he receives his copy of the ritual, is full of difficulties which have exercised the minds of our best scholars. Enquiry among young Masons seems to suggest that one of the stumbling blocks is the reason for the orientation of our Lodges, which, in theory at any rate, and subject to the limitations of their location, lie due East and West. In the Lecture, three reasons are given for this orientation—briefly, first, because the Sun, the Glory of the Lord, rises in the east; secondly, because learning originated in the East and then spread its benign influence to the West; and, thirdly, for the Grand Reason explained in the fourth section of the first lecture—that, by God's special command, Moses caused a Tabernacle to be erected in the wilderness, for worship and for the reception of the Tables of the Law, and, situated due East and West, it was the model (with respect to its ground plan) for the Temple at Jerusalem. Young Masons have asked why it is that candidates do not, accordingly, stand in the East and progress towards the West for

their enlightenment; a question difficult to answer, but doubtless one or other of the able Brethren present know the answer. Whatever the reason, there can be no doubt that systematic enquiry would reveal an underlying law, so logically and so perfectly is there a connection in our whole system and a relative dependency in its several parts.

Thus we come to the first step in simple research; if there is one piece of advice for which the young Mason is most likely to feel grateful in after years, it is that he should acquire the habit of writing something every day, if it only is to set down a question or to preserve a scrap of knowledge he has encountered in an after-dinner speech. He should not try to create literature, or to write with the deliberate intention or hope that his words will ever be read by anyone else, but should write down simply and directly his thoughts on Masonic topics on things he has read and heard. There surely must be few men who are so busy or who are so tired after the daily round that they cannot spare ten minutes or so, the last thing at night, to noting down facts, ideas and impressions which may have come their way. To do this may need a little effort at first; it seems that there is not much to write about; but, presently, those ten minutes are looked forward to; they are an escape from hum-drum affairs; they bring something of the peace of mind which is found in a Masonic Lodge, for it is a common experience among Masons that there is nothing more soothing to the spirit than to turn the pages of our ritual and ponder upon the inspiring truths so beautifully expressed therein.

Why, it may be asked, trouble to write? Surely it is sufficient to reflect and to meditate? Meditation and reflection are excellent and praiseworthy habits, but, to fix a scrap of knowledge in the mind, there is nothing so effective as writing it down. Actors who are called upon at short notice to learn a part often begin by writing it, and that it is effective to do so I can testify from personal experience, having followed this advice from an old actor some years ago when, at a particularly busy time, I took part in an amateur production of " Journey's End."

The habit of daily writing is a useful starting point for research. The reporter in search of a story has in mind six points which must always be answered completely; they are the questions his readers will ask as they read. These questions are :—Who? What? How? When? Where? and Why? By studying his ritual in conjunction with the Volume of the Sacred Law, and preferably with a good dictionary of the Bible (such as Smith's) and a Concordence (Cruden's) at his elbow, the young Mason who asks these questions as he reads will discover a territory of study which becomes wider as he progresses. He will not be long in discovering how in olden times the parties to a bargain sealed their transaction by taking off and holding out a shoe. Why? Perhaps there is a Brother present who knows? Fascinated by the tactful and kindly Brother with whom he made his first Masonic contact, the young Mason will wonder about the Tyler—that Brother of an ancient trade whose duty it was to roof in or cover the building. The varying standard of the cubit may puzzle him; that measure which was originally the distance from the elbow to the end of the middle finger in a well-formed man, or the quarter of his height, yet which was eighteen inches in the dimensions of the Temple against the sacred cubit of twice that length. The intelligent and enquiring Entered Apprentice who has attended the funeral of one of his Brethren will almost

certainly ask why he was, like the others present, given a sprig of evergreen to cast into the grave, and, although he may not yet be told the full Masonic significance of the custom, he will discover in the course of his Scripture reading that under the Israelitish law burials were not allowed within the city walls, and that as it was unlawful for priests to pass over a grave, burial places outside the walls were marked by sprigs of acacia, of which there were some half dozen varieties growing in the neighbourhood of Jerusalem. On almost every page of our ritual there is something worth tracing out in this way.

The young Mason is advised to accept nothing he reads as final; to exercise, like the reporter, a little mild scepticism; to check his information, if possible, from other sources. He will find that Masonic text books, particularly those which appeared in the early 1800's, contain much that is inaccurate, guessed at, fanciful. The habit of questioning, of taking his doubts to older Brethren, and, above all, of noting down briefly the things he is told—always, of course, remembering his solemn obligation to " write no secrets "—will in a remarkably short time help to settle in his mind the broad picture of our history, the development of our symbolism, the evolution of our ritual and legends and the growth of our jurisprudence.

This is not to suggest that he should go about armed with a note-book and a pencil, in the popular conception of the reporter on stage and screen. Contrary to general belief, trained reporters rarely carry note-books when interviewing; the back of an old envelope concealed in the palm of the hand suffices for a date, a few figures or a short quotation in the first person. The very sight of a note-book is often enough to scare the person interviewed, who thereupon tries to dictate his story as he thinks it should appear in print. The skilled reporter endeavours to get his subject to talk freely and naturally, and makes a general note of the interview when he gets outside. Similarly, the young Mason will find it useful, and perhaps even of service to the Craft, to talk to the old Past Masters, especially if they can remember the formation of the Lodge and ascertain from them such matters as are not always to be found in the Minute Books—the reasons for the choice of the name, the motto, the badge or device—and to note down what he learns from them when he is out of sight.

It is worth while to listen for references in talks on the Radio to matters of Masonic interest; they often crop up, and a useful paper could be written from this source alone, particularly as reprints of the more important talks are published in the B.B.C. Journal, " The Listener." Early last year there appeared a most interesting reprint of a talk by Nikolaus Pevsner on " Note-books of a Master Mason," which some of the Brethren may have seen. The note-books were those of Villard de Honnecourt, who lived in France in about the year 1230. There is not time to mention all the references which the student might well follow up, but it is worth noting that the books are of things seen and read, scraps of vellum bound together for the use of the junior members of the workshop or Lodge of which de Honnecourt was the Master or Architect. They record that Masons' Lodges in mediæval England sometimes appear as *tracing houses*, where the Master Mason, having designed the building, got down to the essential details, which were enlarged, transferred to templates and drawn on the blocks which the inferior Masons were to carve—in which, said the speaker, there was little difference between 1230 and today. The present interest for ourselves is the link with our tracing boards, and the student might usefully

enquire how and when these diagrams first came to be used in a speculative Lodge.

Now for some hints on keeping marked passages and notes ready for immediate use. There is no need to start a formidable Index Rerum which requires much and frequent attention if it is to be kept up to date. I have tried many systems, and have eventually applied to Masonic study the system adopted for matters of general interest comprised in a collection of about twenty thousand cuttings and several thousand book references. A beginning is made by numbering one's own books, with separate numbers for each volume of a set like the "British Miscellany" or "Gould's History." The numbers are written down the pages of a loose leaf note-book, and the titles against the numbers. Scraps and notes are numbered consecutively and placed in old foolscap envelopes, slit down one long edge. Another loose-leaf note-book—the "live" one—is built up round subjects: History, Symbolism, Curiosities, and so on. This "live" note-book is the pointer or guide for instant reference; a passage in a book is referred to by a fraction—8/25 means page 25 in book No. 8. Scraps or notes are recorded under their subjects by a number. In a very short time, the "live" or pointer note-book will list under the various subjects not only all the book references which have been encountered to date, but notes, in the envelopes, of things read and heard, of extracts or summaries from books which cannot be kept or marked, and a great amount of miscellaneous information which is instantly available for use in a study-circle or an after-dinner speech. The loose-leaf device is useful when it becomes necessary to sub-divide a subject or extend it. It is difficult to imagine a simpler system for the busy man, or one needing less effort to keep it up, while the mere act of making the entries fixes the matter in mind, and in a short time it is scarcely necessary to refer to the book, except for accurate quotation, as it becomes known as familiarly as the schoolboy knows his stamp album.

Among journalists there is a rather disreputable but necessary practice, known by a vulgar but expressive name, that of "gutting" a book, or extracting its pith and missing nothing of importance, in about a twentieth part of the time it would take to read the book carefully. This practice is not uncommon among reviewers who have to produce a fair and readable column in a limited time, and the "gutting" is done with such skill and insight, the outcome of long practice, that the resulting comment rarely does the author a serious injustice. It is a curious fact that nearly all reporters, who usually begin their newspaper career as copy-holders and then proof-readers, and who read each week proofs amounting in length to a good sized novel, acquire the habit when reading silently of seeing each line, as it were, photographically, as a whole, instead of word by word, as other people see a word completely, instead of letter by letter. When the time comes to take the responsibility of looking for errors, or literals, as they are called, in a whole page—letters upside down, or incorrect founts or styles of type—whole paragraphs are seen in this way, and errors are detected without reading the paragraph through. It was said of the late Lord Northcliffe, and there is no reason to doubt the statement, that he could take one glance at a page of the "Daily Mail" and put his finger instantly on the only battered or damaged letter on that page.

It is useful to the Masonic student to be able to treat a book or an article in this way. It is a matter merely of practice, and I think it is justifiable where

there is not enough time to wade through a mass of irrelevant writing. Some reporters, indeed most, are able to summarise an intricate speech while it is being delivered, by seizing upon and writing out the main points in longhand as they are made, and instantly recognising and noting in shorthand in the margin those points which must be quoted in the first person, leaving space to transcribe them as the speech proceeds. Thus, before the votes of thanks are over, the copy-boy who comes to the hall for the reporter's copy is immediately given a report of one or perhaps two columns in length, which would have taken an hour or more to transcribe if the reporter had merely taken a note and left the writing of his story until his return to the office. So I would say to the young Mason—cultivate the habit of briefly summarising anything helpful to your studies that you may read, and use it for your five minutes of daily writing which I recommended earlier in this paper.

It appears to be desirable that Brethren should take literally and more seriously their duty of affording assistance and instruction to those in the inferior degrees. To do this, they should strive to perfect themselves in Masonic teaching, yet need not be discouraged if, in passing their knowledge on, they find themselves no more than a step or so ahead of their juniors, like the student-teacher who learns a new lesson overnight in order to impart it to the children in the morning. One of the most useful ways of acquiring Masonic knowledge is to look for something to teach, and one can smile now at the pride of discovery with which, as a junior Master Mason, one passed on to all who could be persuaded to listen the not altogether unknown tit-bit that the word "eavesdropper" is a Masonic word, which was applied to those detected in listening at the doors or windows of Masons' Lodges, and for whom the punishment was to be suspended by the heels from the eaves in a shower of rain.

Curiosities of this sort are worth collecting. In a recent lecture on Scottish Masonry in Peterborough, the lecturer, a doctor, related that in many Lodges the candidate, when asked for the word by the Junior and Senior Wardens, is often given a realistic and sometimes too forceful buffet, and that he, the doctor, had not once but often been called upon to insert stitches as a result.

Curiosities are plentiful in Scottish Masonry, possibly because the harmony, or supper table, is the occasion for original recitations and anecdotes ; more so, perhaps, than in our English Lodges. Some of these contributions, like "The Entered Apprentice's Dream," which may be known to you, are of great length and, to those of us south of the Border, of almost unpronounceable and certainly incomprehensible dialect. Of the anecdotes there is one which, while not strictly Masonic, was given at such a gathering and is so charmingly ingenuous that it is worth passing on.

A soldier, the story runs, was taken before his Colonel for playing a game of cards with himself in church. Asked for his explanation, he said : " I cannot read very well, and the cards are my Bible. The ace reminds me of the One Eternal God, the two of the Father and the Son and the three of the Blessed Trinity ; the four, of the Gospels, Matthew, Mark, Luke and John, and the five of the loaves on which the multitude were fed. The six reminds me of the days we are to labour and the seven of the day we are to keep holy. The eight tells of Noah and his family, his sons and their wives ; the nine, the lepers who did not return to give thanks, and the ten, of the Commandments, the wise and

foolish virgins and the story of the talents. The Queen tells of Mary and the King of the Lord of All.

"And what of the Knave?" the Colonel asked. "Ah," the soldier replied, "he reminds me of the deevil, and the sergeant who brought me here is the biggest deevil of them all."

"You may go," said the Colonel, "for in some important ways you are a wiser man than I."

A simple story, Brethren, but how vastly preferable to another kind which is unfortunately creeping into the after-proceedings of some of our Lodges.

You will have gathered that the simplest yet by no means the least valuable kind of research is that which can be acquired by a little effort and system and used for the personal interests of the collector and for the instruction, inspiration and even entertainment of other Brethren, thereby helping to foster a spirit of Masonic fellowship at our meetings, to elevate their general tone, and to retain the interest of those who might, through constant repetition of ceremonies without clear meaning, drift into the ranks of the great unattached.

Finality is unlikely to be reached in research; we Masons of today are creating the Masonic history of tomorrow. There is a greater appreciation than ever of the need of keeping careful records. Grand Lodge has ruled that Minute Books must be properly bound; loose leaf books are not allowed. In one non-dining Lodge I visited in Pwhellhi, North Wales, the W.M. read a long list of events on which he congratulated or condoled with various Brethren; on the return of Bro. Jones' son from the Merchant Navy; on the birth of twin daughters to Bro. Griffiths; and even on the visit of an Inspector to Bro. Morgan's cattle, "which had, we are happy to record, no signs of foot and mouth disease." As the reading out of these ups and downs of existence seems to be the custom at every meeting, an abundance of useful personal material is being laid up for future historians. Would that our Brethren had been so industrious in the past.

To some students Masonic biography is an interesting study and for these there lies herein a suggestion for future papers. I was once asked by an Entered Apprentice who had heard the Charge to the Initiate for the third time whether I could tell him anything about the "monarchs who had been promotors of the Art," or was this merely a tradition? It is a good rule, when one cannot go into details on the spur of the moment, to say "Well, I cannot give you the facts now, but I will gladly help you to find out." The answer is, of course, in the Grand Lodge Year Book, and little effort is needed to extract the names from the record. Unfortunately, in biographical studies of Masonic personalities, the information just does not exist; recently, in preparing a paper for the Northamptonshire and Huntingdonshire Masters' Lodge on "Early Provincial Grand Masters," all the information that was obtainable from Grand Lodge Library—and this in spite of the readiness and even the anxiety of Wor. Bro. Heron Lepper to assist—could be written on a single sheet of note-paper, and it became necessary to seek out a number of secular biographies and wade through them for Masonic references. Hence, a valuable work might be done by any young Masonic student with a taste for it, in studying the lives of our Royal patrons and the strength of the impact of Freemasonry upon them. Here, then, collected together for reference, are a few names from comparatively modern times: William IV., initiated as Duke of Clarence in 1786; George IV., initiated as

Prince of Wales in the following year, and Grand Master three years later; Prince Ernest, later Duke of Cumberland, and King of Hanover, initiated in 1796; King Edward VII., initiated as Prince of Wales in 1868 and Grand Master six years later; King Oscar II. of Sweden and Norway; the Crown Prince of Denmark, afterwards Frederick VIII.; Edward VIII., now Duke of Windsor, initiated in 1919; King George VI., initiated as Prince Albert in the following year; King Christian of Denmark and the late King Gustav of Sweden—these are ten of the kings who did not think it derogatory to their dignity to exchange the sceptre for the gavel—for those who were not Grand Masters under our own constitution received that honour in a Past Rank.

It should be emphasised to young Masons that we take no snobbish pride in the connection of Royalty with our Order, though we give honour where honour is due; we are proud of our Royal Patrons for many reasons, one of the most important of which is that their membership of our Order is the surest proof to the world at large that we are loyal subjects, not concerned with plots or conspiracies against Government; a proof that we are not a "secret society" in the literal meaning of the words, though, indeed, we are a Society with a secret—the secret of being happy and communicating happiness to others. For, in a "secret society," the members are known only to each other, and certainly not to the State. Our Masonic secrets protect our Order from profanation; our means of recognition are a guard to our privileges, and their preservation inviolate is part of our Masonic training in fidelity to the Craft and loyalty to each other. It is sometimes surprising to the young Mason to learn that a return of the membership of our Lodges has to be rendered annually to the Clerk of the Peace, a law which dates back to the time of the war with France at the end of the 18th Century. You will recall that the Revolutionary Government tried to stir up trouble in Great Britain by means of societies which bound their members with secret oaths to conspire against the Government. Parliament passed the Seditious Societies Act of 1797 which, says a barrister writer in a recent number of the "Freemason's Magazine," still stands, and which declares it to be a criminal offence to belong to any Society which administers oaths to its members, but making a special exception of Masonic Lodges, subject to their making annual returns and the prescribed declarations. The penalties have been modified—for example, transportation—but the failure of the Secretary to do his duty, we are told, may render each member of the Lodge liable to seven years' penal servitude!

The wise counsels of Brethren eminent in the law have been of inestimable value to Grand Lodge in evolving our system of jurisprudence and, even to the layman, there is an immense field of delightful study for the inquirer of tidy and orderly mental habits who is fond of accuracy and precision. One of the most difficult of all problems, and a question on which there is a great variety of view-points, is that of the applicant for Freemasonry against whom something detrimental may be known. In the absence of personal bias or malice—which, of course, should never animate a Mason—these view-points, however divergent, are entitled to respect, but, while the problem may be debated endlessly, there is the secular legal view to be considered. Quoting from the barrister author I have mentioned: "A Mason who knows or has heard of something reflecting on the character of a candidate may find himself in a difficult position. It is the law that he who publishes a defamatory statement is generally liable unless

he makes good his words. The exception is when he and the person to whom it is made have a common interest. It is then privileged and not actionable if made in good faith and without malice. A candidate invites investigation of his character, and cannot complain of statements fairly made. Publication must not be wider than necessary; for example, beyond the Secretary, Committee or the proposer and seconder. If the candidate is not withdrawn, a member would be entitled to raise the matter in open Lodge, but visitors and honorary members should be asked to withdraw. A member is entitled to vote against a candidate and to inform the Secretary of his intention without giving a reason."

I would interpolate here that this may be a secular law, but—and I am open to correction—I believe Grand Lodge has laid down, in determining a case, that to make known one's intention with regard to the ballot is a violation of its secrecy; that no Brother may say how he has voted or intends to vote, since, by a process of elimination, it would be possible to ascertain which Brethren had voted adversely in an unfavourable ballot.

Our legal Brother then asks: Can a Mason speak of the character of a candidate for a Lodge to which he does not belong? Masons may have a common interest in excluding undesirables, and initiation confers membership, not only of a Lodge, but of the whole vast Order, but there is no reported case, and it may be held that such interest is too slight to constitute privilege. If the Lodge concerned applied for information, a fair reply might be held privileged; especially if a candidate sought election to a Lodge outside the area of his residence, since the Constitutions require that in such cases enquiry should be made of Masonic authorities in a candidate's locality.

I have said enough on this aspect of Masonic study to show that Masonic Jurisprudence can indeed be fascinating, and to those Brethren who would like to study it in connection with Grand Lodge decisions, based on the interpretation of our Book of Constitutions, I can most cordially recommend a readable work on the subject by Bro. the Rev. J. T. Lawrence. Brethren who aspire to the Chair cannot begin too early to equip themselves with this kind of knowledge, for the occasion to use it may come suddenly and unexpectedly, and the Master who has taken pains to study our Constitutions and their interpretation will be ready to act promptly, wisely and, above all, with the confidence and respect of the Brethren should the need arise.

If emphasis has been laid, in this Paper, on the needs of the young Mason, it is because it was planned originally for a Study Circle, and it was remotest from the present speaker's thoughts that it would ever be acceptable to the members of an old and learned Lodge of Research, to which it is now presented with the greatest diffidence and only in the realisation that among the members of the Correspondence Circle who visit your Lodge may be some to whom the suggestions outlined may be a starting point for some useful and interesting work.

The studies enjoined in the three Degrees might usefully be summarised: in the First Degree, we are enjoined to contemplate the V.S.L. and to study "such of the Liberal Arts and Sciences as may lie within the compass" of our attainment; in the Second Degree, we are permitted to extend our researches into the hidden mysteries of Nature and Science, and are enjoined to make the

Liberal Arts and Sciences our future study, that we may the better be enabled to discharge our duties as Masons and estimate the wonderful works of the Almighty. These two Lessons are familiar to every one of us, but there is a profound truth hidden in those words, a meaning which is apt to be lost in the frequent repetition.

If we are to study "such of" the Liberal Arts and Sciences, does it not mean that we are in a period of Masonic childhood, that we are unready for the whole, but that, as we come to youth and early manhood in the Second Degree, the whole field of enquiry is open to us and that we may prepare to distinguish and appreciate the connection of the whole system of the Universe, the infinite skill and the omniscient foresight of the Great Architect, and the relative dependency of the several parts of His work? And, that having qualified ourselves humbly to estimate the wonderful works of the Almighty, we are prepared to turn our researches inwards and seek to understand that so imperfect a creature, that mysterious personality within a perishable frame—a personality which knows and recognises that which is best yet so often follows that which is worst; that vital essence in a perishable frame which all the works of the Great Architect bear witness is immortal?

The preparation of the draft of this paper had almost been completed and I was still trying to ascertain whether its subject had been discussed by anyone else in lecture or literature when the Transactions of this Lodge for 1948-49 came to hand; they contained a paper by W. Bro. H. R. Smith entitled "Some thoughts on Masonic Research," and it was particularly interesting because W. Bro. Smith made an entirely different approach to the subject from my own. He propounded, I may recall, the four questions asked by Bro. the Rev. Joseph Fort Newton in his preface to "The Builders," which expressed the author's early wish for some little book which would tell a young man the things he most desired to know about Freemasonry—what it is, whence it comes, what it teaches, and what it is trying to do in the world.

Let me end, humbly and diffidently, with the answers which I would give to an Entered Apprentice if he had put those questions to me: for, to the thoughtful and earnest Mason, any question concerning the Craft and emanating from one who has the right to know the answer is at once an inspiration and a challenge. I end in this way to stimulate criticism, which is preferable to any commendation which the members might feel they ought in politeness to bestow.

It seems to me that if the young student made no further progress in his research than to answer these questions fully and adequately, his labour would be well worth while. It is not long before he realises that the ceremonial definition of Freemasonry, while accurate and satisfying in the literal sense, and a concise answer to a useful test question, does not go far enough towards accounting for the powerful influence which Freemasonry is beginning to exercise on his life and personal conduct, his dealings with his fellow men, his secret thoughts and aspirations. Freemasonry is indeed a peculiar system of morality, veiled in allegory and illustrated by symbols, but it is also a way of life, a fountain of honour and a gentle but insistent discipline of the mind. To ponder upon each of these attributes is a sound beginning in simple research, and will equip the student to distinguish real from spurious values in the various systems of philosophy, both ancient and modern.

Whence came Masonry? I have read of it as a broad river, receiving tributaries from a far-off past—for example, as from the Pagan mysteries, which had their own legends of an important personage, slain to rise again, and centreing in sun-worship and the sequence of the seasons. As to what it teaches, and what it is trying to do in the world, the student is not long in doubt. It teaches order, self knowledge, a humble and confident submission to the Eternal Will, the useful lessons of natural equality and mutual dependence, and it endeavours to influence the uninstructed and popular world for good, by the example of its members and the generous support of all humanitarian causes, so far as it may fairly do so without identifying itself with any creed or system of government. These are my own short answers, which the student may elaborate for himself, always bearing in mind the oft-quoted maxim, which bears repetition: "If any man can convince me that I do not think aright, gladly will I change, for I search after Truth, by which man never yet was harmed."

The W.M. proposed, and W. Bro. P. M. Webster seconded W. Bro. S. Kay, P.M. of the Ferrers and Ivanhoe Lodge, No. 779, as a Full Member of the Lodge.

The Lodge was closed at 7-15 p.m., and a Conversazione was held afterwards.

THE
TWO-HUNDRED-AND-NINETY-SEVENTH MEETING

was held at Freemasons' Hall, Leicester
on March 29th, 1951.

There were present the following Officers :—W. Bro. W. H. Wood, W.M., in the Chair ; W. Bro. J. C. Burton, S.W. (Acting) ; W. Bro. F. W. Heaton, J.W. ; W. Bro. C. Binns, Chaplain (Acting) ; W. Bro. W. H. Riley, Secretary ; W. Bro. P. M. Webster, D.C. (Acting) ; W. Bro. A. Halkyard, S.D. (Acting) ; W. Bro. A. G. Kilner, J.D. ; W. Bro. A. H. Parker, I.G. ; W. Bro. A. E. Rossiter, Steward and Bro. S. J. Carter, Acting Tyler.

There were also present W. Bros. W. Tomlinson and H. Carr.

There were present twenty-one Members of the Correspondence Circle.

The Lodge was opened at 6 p.m.

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

W. Bro. S. Kay, P.M. No. 779, was unanimously elected a Full Member of the Lodge.

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

A. F. Wheldon, 241 Arkwright Street, Nottingham, No. 4316.

D. W. L. Free, 23 Beachholme, Mitcham, Surrey, No. 4181.

M. J. Reinhard, 1722 Pierion Avenue, Detroit 19, Michigan, U.S.A., No. 417.

O. Martin, 10 Dalton Road, Ipswich, Nos. 4905 and 6637.

F. J. Sculby, M.D., 907 Medical Arts Buildings, Hot Springs, Arkansas, U.S.A., No. 62.

D. McGunn, 3 Bread Hill Road, Woodthorpe, Notts., No. 2412.

E. J. Cottam, 21 Wimborne Road, Leicester, No. 5664.

B. M. Davies, " Golygfar," Crymmych, Pembrokeshire, Nos. 3152 and 4648.

A. K. Kluge, 1431 Walnut Street, Berkeley 9, California, U.S.A., No. 61.

D. F. Poole, 13 Christ Church Mount, Epsom, Surrey, No. 3808.

W. Bro. H. Carr read a paper entitled

A COLLECTION OF REFERENCES TO THE "MASON WORD."

SOME INTERESTING RAW MATERIALS OF MASONIC HISTORY.

List of Abbreviated References.

C.C.	"The Chetwode Crawley MS." c. 1700, printed in Knoop, E.M.C.
E.M.C.	Knoop, Jones & Hamer, "Early Masonic Catechisms."
E.R.	"The Edinburgh Register House MS." 1696, printed in Knoop, E.M.C.
GOULD	"History of Freemasonry." 3 Vols.
HUNTER	"History of the Lodge of Journeymen Masons No. 8."
KIRK	"The Secret Commonwealth of Elves, Fauns, etc." 1933 Ed.
LYON	"History of the Lodge of Edinburgh, Mary's Chapel, No. 1." Tercent. Edn.
MILLER	"History of the Lodge, Aberdeen, 1ter."
M.P.	Knoop, Jones & Hamer. "Early Masonic Pamphlets."
VERNON	"History of Freemasonry in Roxburghshire and Selkirkshire."

Chronological List of Sources.

Group 1. VARIOUS NON-MASONIC DOCUMENTS.

Rothes.	"A Relation of the Affairs of the Kirk." –	1637	*p. 65.*
Adamson.	"The Muses Threnodie" – – – –	1638	*p. 59.*
Lamont.	"The Diary of John Lamont" – – –	1649	*p. 65.*
	"Proceedings of the Presbytery of Kelso" –	1652	*p. 65.*
Marvell.	"Rehearsal Transposed" – – – –	1672	*p. 61.*
Kirk.	"Diary of the Rev. Robert Kirk" – –	1689/90	*p. 60.*
Kirk.	"The Secret Commonwealth of Elves, etc." –	1691	*p. 60.*
Telfair.	"A True Relation of an Apparition, etc." –	1696	*p. 62.*
	"Letter Concerning the Lairds of Roslin" –	1697	*p. 61.*
	"Anti-Masonic Letter" – – – –	1722	*p. 61.*
	"The Plain Dealer" – – – – –	1724	*p. 64.*
	"Letters of Verus Commodus" – – –	1725	*p. 64.*
	Epilogue spoken at Drury Lane – – –	1728	*p. 62.*
	Prologue spoken at Drury Lane – – –	1730	*p. 62.*

Group 2. MASONIC CATECHISMS AND EXPOSURES.

	The Edinburgh Register House MS. – –	1696	*p. 67.*
	The Chetwode Crawley MS. – – –	c. 1700	*p. 67.*
	The Sloane MS.(B.M. 3329) – – –	c. 1700	*p. 68.*
	The Grand Mystery Laid Open – – –	1726	*p. 69.*
	A Mason's Confession. (Scots Magazine, Mar., 1755/6) – –	? 1727	*p. 69.*

Group 3. MINUTE BOOKS AND OTHER AUTHENTIC SOURCES.

THE MASON WORD.

The study of the nature and evolution of the Masonic ritual is bound up inextricably with the ceremonies which developed in connection with the giving of the "Mason Word." Indeed, our *earliest evidence* on the subject of Masonic Ritual is derived from two Scottish documents which claim to describe "The Forme of Giveing the Mason Word."

Early references to the "Mason Word" are comparatively rare; to date I have traced only thirty-two items dating from 1637 to 1786. They are all interesting, but a few are too vague to convey any important information.

The whole subject of the "Mason Word" bristles with problems, many of which cannot be solved on the evidence that is available at present. The references to the "Word" appear in a wide variety of documents, some of which have nothing whatever to do with Freemasonry, while others occur in documents which have only a very dubious Masonic connection. A few important items, however, are found in the most respectable of all sources, the actual minute books of our earliest Scottish Lodges.

The collection has never been examined as a whole, which may be deemed sufficient excuse for the present essay, and our purpose will be to classify all the various references, and to see what evidence they yield as to the social, industrial and ritual significance of the "Mason Word." For the sake of completeness several references to the "Word" are included here, when there seems to be no doubt that the "Mason Word" is implied. On the other hand, a number of unimportant references to "word" or "words" have been omitted, when they merely indicate that the Masons possess a secret verbal mode of recognition.

The Mason Word references, as a whole, may be divided fairly easily into three main groupings:—

1. References arising from ignorance, curiosity, superstition or malice.
2. References which appear in MS. and printed documents, which purport to describe the Masonic ceremonies, i.e., Catechisms and Exposures.
3. References which appear in minute books or other trustworthy documents belonging to Masonic Lodges.

One characteristic is common to the vast majority of the references, and that is their ultimate Scottishness; no less than twenty-five of the thirty-two items having some direct indication of Scottish origin.

As against this comparative wealth of Scottish evidence, the English references are so few as to suggest that the English Masonic rite was not necessarily the same thing. Indeed there would seem to be good grounds to believe that the Masonic ceremonies had a two-fold origin, those in England being based on the reading of the Charges or MS. Constitutions, while the Scottish ceremonies were primarily concerned with the giving of the " Mason Word."*

It is not mere coincidence that side by side with all these references to the "Mason Word" in Scotland, we have inherited a great deal of evidence relating to the mason trade as well. In the early years of the 17th century the Operative Lodges in England had virtually disappeared, while in Scotland they still played a substantial part in controlling the affairs of the trade, and continued to do so until well into the 18th century. The old minute books still survive in many cases to give us a fairly clear picture of the Scottish craft at that time.

For all these reasons, our main concern in this essay, is *only with Scottish evidence and practice unless the text specifies otherwise.*

GROUP 1. References arising from ignorance, curiosity, superstition or malice.

Amongst the earliest known references to the Mason Word, there are some which are typical of the age in which they appeared, an era of rank superstition and religious intolerance. At best, there seems to have been a tendency to associate the Mason Word with second-sight, elves or fairies.

THE MUSES THRENODIE, 1638.

This metrical account of Perth and neighbourhood by Henry Adamson, published in Edinburgh in 1638, contains the earliest-known *printed* reference to the Mason Word.

> " For what we do presage is not in grosse,
> For we be brethren of the Rosie Crosse;
> VVe have the Mason Word, and second sight,
> Things for to come we can foretell aright; "
>
> (Reproduced from Knoop, M.P., p. 30).

Here the Masons are linked with the Rosicrucians, both of whom are reputed to have the "Word" and, with it, a mysterious ability to foretell the future. A somewhat similar reference appears in the diary of the Rev. Robert Kirk, Protestant minister of Aberfoyle (in Perthshire). He was a man of some considerable learning, whose translation of the Psalms into Gaelic was a substantial contribution towards the establishment of Protestant Christian worship in the Scottish Highlands. Reporting a conversation with Dr. Stillingfleet (later Bishop of Worcester), he writes :—

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* (See Knoop, " The Mason Word," A.Q.C. 51, pp. 205, 209).

DIARY OF REV. ROBERT KIRK, 1689-90.

" On Sunday, Oct. 6 (1689) dining with Dr. Stillingfleet, elect Bishop " of Worcester, he came to enquire of the Second Sight, only heard to be in " the Highlands of Scotland . . . . (irrelevant) . . . . The Dr. called the " Mason-Word a Rabbinical mystery, where I discovered somewhat of it " . . . . . "

(Trans. Lon. & Mid. Arch. Socy. N.S. Vol. VII., p. 139)

Here it would seem that the English churchman raised the subject of second sight, and the Mason-Word definition was provided by him in the course of that conversation. A year or so later ' To suppress the impudent and growing atheism of this age ' the Rev. Kirk printed "An Essay on the Nature and Actions of the Subterranean (and for the most part) Invisible People, heretofoir going under the Name of Elves, Faunes, and Fairies . . . . as they are described by those having the Second-Sight, &c."

Considering that this is the work of a man who should have been a guide and mentor to his flock, it is a frightful hotch-potch of superstition and imagination run riot.* In the course of it he lists five curiosities peculiar to Scotland :—

THE SECRET COMMONWEALTH OF ELVES, FAUNS & FAIRIES.

Rev. Robert Kirk, 1691.

" . . . . Besides these, I have found fyve Curiosities in Scotland, not " much observ'd to be elsewhere. 1. The Brounies, who in some Families " are Drudges, clean the Houses and Dishes after all go to Bed taking " with him his Portion of Food and removing befor Daybreak. 2. The " Mason Word, which tho some make a Misterie of it, I will not conceal " a little of what I know. It is lyke a Rabbinical Tradition, in way of " Comment on Jachin and Boaz, the two Pillars erected in Solomon's " Temple (I Kings, 7, 21), with ane addition of some secret Signe delyvered " from Hand to Hand, by which they know and become familiar with one " another. 3. This Second Sight so largely treated of before. 4. Charmes, " and curing by them . . . . 5. A being Proof of Lead etc. . . . . "

(Reproduced from the 3rd Edition, 1933, pp. 107, 108).

Here again, the "Mason Word" is grouped with items of a mystical or magical nature. His description of it as a Rabbinical Tradition seems to be an expansion of what he had from Dr. Stillingfleet, and is perhaps the only trustworthy portion of the whole treatise, but it is perfectly clear that Kirk, in his own mind, was convinced that the "Mason Word" was associated with some sort of supernatural quality.

An interesting reference from the pen of a more responsible author, appears in an English political satire :—

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* Substantial extracts from this work may be found in Chambers " *Domestic Annals of Scotland* " II., pp. 361 et seq.

MARVELL'S REHEARSAL TRANSPROSED, 1672.

This work contains the earliest-known printed reference *in England* to the Mason Word.

" It puts me in mind of a story in the time of the Guelphs and the " Ghibilines . . . . there were two factions in Italy, of which the Guelphs " were for the Pope, and the Ghibilines for the emperour ; . . . . Which " of these two were the noncomformists in those days I can no more deter- " mine than which of our parties here at home is now schismatical. But " so nonconformable they were to one another, that the historian said " they took care to differ in the least circumstances of any humane action : " and as those that have the Mason Word, secretly discern one another ; " so in the peeling or cutting but of an onion, a Guelph and vice versa " would at first sight have distinguished a Ghibiline."

(Reproduced from Knoop, M.P., p. 30).

Here the author merely attributes to the Masons an extraordinary and secret means of identification, but there is no suggestion of the magical or supernatural. The important point about the quotation lies in the fact that it is by an English author who apparently had no connection with Scotland,* and this almost casual mention of the Mason-Word without any further explanation, when taken in conjunction with the Stillingfleet entries above, suggests that the Mason Word may have been better known in England *at that time* than we have hitherto believed possible.

Another reference on similar lines appears in a letter which claims that the "word" is simply a secret means of identification.

LETTER CONCERNING THE LAIRDS OF ROSLIN. 1697.

" . . . . Hence I went to Halbertshire. This is a strong high tower " built by the Laird of Roslin in King James the 5th time. The Lairds of " Roslin have been great architects and patrons of building for these many " generations. They are obliged to receive the mason's word which is a " secret signall masons have thro'out the world to know one another by. " They alledge 'tis as old as since Babel, when they could not understand " one another and they conversed by signs. Others would have it no " older than Solomon. However it is, he that hath it will bring his brother " mason to him without calling to him or your perceiving of the signe."

(Reproduced from Hist. MSS. Comm. Portland MSS. II., 56).

Yet another reference, this time in less friendly tones, appeared in a newspaper in 1722.

ANTI-MASONIC LETTER, 1722.

From the *Post Man*, July 7—10, 1722.

" It is to be observ'd, previous to this, that the People called Masons, " pretend to have a word among them which has, for ages past, been sacred " to the Profession, and which none know but themselves, by which they " can know one another in all, or in any Part of the World ; but, which in " itself is trifling, and in the Pretences raised upon it, is infamously false. " . . . . . "

(Reproduced from Knoop, M.P. p. 70).

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* He lived for some time in Yorkshire.

A couple of English references to the "Mason's Word," though unimportant in themselves, may be quoted here as showing the extent of public interest in the Craft. The first of these is from one of the earliest examples of Prologue and Epilogue specially written for a Masonic bespeak in a theatre. The occasion here was a performance of *Henry IV.* at Drury Lane on December 30th, 1728, under the patronage of the Grand Master, Lord Kingston.

FROM THE "EPILOGUE. SPOKEN BY A MASON'S WIFE."

" . . . . beauteous Ladies, by their Sparks ador'd
" Ne'er yet could wheedle out the Mason's Word;"

(Reproduced from Knoop, M.P. p. 209).

And at Drury Lane on February 12th, 1929/30:—

FROM THE "PROLOGUE SPOKEN BY Mr. MILLS."

" . . . . And curse the Centry with the flaming Sword
" Who keeps Eves-droppers from the Masons Word;"

(Reproduced from Knoop, M.P. p. 230).

One of the most curious and even dangerous references to the Mason Word appears in a tract published in Scotland in 1696.

TELFAIR'S TRACT, 1696.

"A True Relation of an Apparition, etc., ... By Mr. Alexander " Telfair, Minister of that Paroch, ... Edinburgh: Printed by George " Mosman . . . . 1696.

" . . . . The said Andrew Mackie being a meason to his employment, " 'tis given out, that when he took the Meason-word, he devouted " his first child to the Devil; but I am certainly informed he never took " the same, and knows not what that word is . . . . "

(Reproduced from Knoop, M.P. p. 34).

The story which prompted the publication of this little work is perhaps one of the most fantastic pieces of mystic history ever recorded, and the incidents which it narrates were so well attested by responsible men as to make one believe that "poltergeists" really do exist. The tale is too long to be given here in all its detail.* Briefly, Andrew Mackie, a mason, occupied a small farm in the parish of Rerrick, Kirkcudbright. He was "honest, civil and harmless beyond many of his neighbours." The troubles began in February, 1695, when Mackie found his young cattle frequently loose in the byre. Stronger bindings did not avail and they were still found loose in the morning. He removed the beasts to another place, and next day found one of them tethered to the roof beam so that its feet were lifted off the ground. One night the family were awakened by smoke, and found a quantity of partially kindled peats lying on the floor. Soon afterwards a number of stones were thrown into all parts of the house, without sign of whence they were thrown, or who had thrown them. This continued several days and nights, often striking members of the family, but so softly, as though the stones were half their natural weight. The stone-throwing was worst while the family was at prayers.

* A full account appears in Chambers, *Domestic Annals of Scotland*, Vol. III. pp. 109 et seq.

On the following Sunday, Mackie, at church, reported to Mr. Telfair, who visited the house two days later. After praying twice without sign of trouble, he stood conversing with some people at the end of the barn, when he saw two stones fall on the croft, and presently he was informed that the pelting indoors had become worse than ever. He went in and prayed again and was struck several times by the stones, but without hurt.

After a few days of quiet, the stone throwing began again, but this time they were larger and gave pain. Mr. Telfair came a few days later and stayed a great part of the night and was "greatly troubled" . . . . being " . . . . struck several times on the sides and shoulders very sharply, with a great staff . . . . "

Neighbours visiting the house were severely pelted. Persons in the house were dragged up and down by their clothes. Rappings and whistlings and beatings occurred by night, and the door-bar and other things would go through the house as though a person had been carrying them in his hand.

In April, two ministers spent a night at the house in fasting and prayer. One was wounded in the head, and the other had his wig pulled off, and received various blows. The pelting stones continued with such violence that the family began to fear mortal injury. There followed, among other trials, an ordeal by fire. Flaming peats were thrown, and the house was twice set on fire. A staff was thrust through the wall above the children in bed, and the malicious spirit found ever new means of troubling and terrifying the family. On April 8th, Mackie found a letter written and sealed with blood, warning him that they would yet be troubled for twenty-three days more.

A committee of five ministers came some days later, and witnessed a shower of stones so great as to make a great hole in the roof. The evil thing " griped and handled the legs of some as with a man's hand ; it hoisted up the feet of others while standing on the ground. . . . . " Amidst all this confusion, the spirit had found voice, and would be heard threatening all who were near. On one day the house was set on fire seven times, and had to be partly pulled down, and the family lived in a barn which was also fired on several occasions.

Towards the end of the twenty-three days, the local laird, being with the family in the barn, saw a black cloud which " did increase as if it would fill the whole house . . . . It threw bear-chaff and mud in their faces . . . . and did grip severals who were in the house by the middle of the body . . . . so strait that some said for five days thereafter they thought they felt those grips." Next day a sheep-cot was fired and that was the last seen, heard or felt of the Rerrick Spirit.

Telfair's account was attested by no less than five ministers of the Church, the local laird, and a number of other neighbours, and the mystery remains unsolved.

One cannot help feeling sorry for Mackie, who, in addition to all these supernatural troubles, had evidently been accused of bringing them about because he devoted his first child to the Devil, when he took the Mason Word.

In that age, when men and women were tortured and burnt at the stake upon far less excuse, such an accusation was tantamount to a death-sentence, and it seems probable that the only thing that saved Mackie from a frightful

death was the fact that throughout the manifestations, he had been the greatest sufferer.

It would seem therefore that whoever accused him of diabolical bargaining " when he took the Meason-word . . . . " must have been inspired by sheer malice and was probably trading on the general ignorance of what "the Word" implied.

Telfair, in the extract quoted above, makes it quite clear that Mackie *never took the word*, which implies that he must have been an unattached mason, i.e., a cowan.

Thirty years after these extraordinary manifestations, another anti-Masonic letter appeared in the form of an appendix to the " Grand Mystery of the Free Masons Discover'd " published in London, in 1725. Here again we find an attempt to link the Mason Word with witchcraft.

LETTERS OF VERUS COMMODUS, 1725.

". . . . One thing there is, which makes me more bold in affirming this; " and this is it :—The Doctor pretends, he has found out a Mysterious, " Hocus-pocus Word, which belongs to the Anathema pronounc'd against " Ananias and Saphira, in the 5th Chapter of the Acts; and he farther " pretends, That against whomsoever he (as a Member of the Fifth Order) " shall pronounce this terrible Word, the Person shall instantly drop down " dead, as they did. . . . . [Later, after a Latin quotation, interspersed " with dashes, — — —]

" My Female Readers, and, I'm afraid, some of the Brotherhood too, " may stop here, and stare, as if I had blabb'd out the whole Mystery in " these Lines. My Friend, Tony Jyngle, happening to cast his Eye upon " this Paper, when I was writing it, ask'd me, Whether the above Words, " and Dashes, wou'd not be decypher'd into the famous Mason Word? " But I must leave Folks, that know no better, to their Wonder; and " proceed to assure my guilty Brethren, that they have promoted Super- " stition and Babbling, contrary to the Peace of our Sovereign Lord the " King, by their late Practices and Condescentions. Alarming Reports, " and Stories of raising the DEVIL, of WITCHES, LADDERS, HALTERS, " DRAWN SWORDS, and DARK ROOMS, have spread Confusion and " Terror. . . . ."*

(Reproduced from Knoop, M.P. pp. 138/145).

The interest shown by Mr. Telfair and his colleagues in the amazing story of Andrew Mackie, was typical of the tremendous part which the Presbyterian church played in the everyday life of the people. The paternal watchfulness of the Church, which was normal procedure in those days, would nowadays be considered as intolerable interference. Nothing was safe from its inquisition, and there are two quotations which show that the Mason Word was one of the subjects it deemed worthy of investigation :—

* This paragraph, with much of his remaining text, was copied by the author from an essay printed in " The Plain Dealer," No. 51, of 14 September, 1724. See Knoop, M.P., p. 133.

DIARY OF JOHN LAMONT. CHRONICLE OF FIFE, 1649.

"Ther was something (in the Assembly) spoken anent the meason "word, which was recommended to the severall presbytries for tryall "thereof. This Assembly satt from the 4 of July to the 6 of August (1649)."

(Reproduced from Gould, Vol. I., p. 445).

Another and more informative reference appears in 1652 :—

PROCEEDINGS OF THE PRESBYTERY OF KELSO FEB. 24th, 1652.

Objection having been taken against the Rev. James Ainslie, because he was a Freemason, the Presbytery of Kelso, after consultation with the neighbouring Presbytery replied :—

". . . . that to their judgment there is neither sinne nor scandale in that "word, because in the purest tymes of this kirke, maisons haveing that "word have been ministers; that maisons and men haveing that word "have been and are daylie in our sessions, and many professors haveing "that word are daylie admitted to the ordinancies."

(Reproduced from Gould, Vol. I., p. 444).

Perhaps it was just as well that the Presbytery found no cause for alarm as a result of their enquiry, for the Church was so powerful in those days that the Mason-Word as an institution could not have existed against opposition from that quarter. But the most interesting point in the report is the reference to "the purest tymes of this Kirke," which suggests that the Mason-Word was well-known in Scotland soon after the Reformation in 1560, and certainly long before the introduction of Episcopacy in 1610.

The inquisitions of the Scottish Kirk, gave rise to an amusing quip on the London stage, which formed part of the prologue at Drury Lane on February 12th, 1729/30.

"Not so th' Assembly of the Scottish Kirk,
"Their Wisdoms went a better Way to work;
"When they were told the Masons practis'd Charms,
"Invok'd the De'il, and rais'd tempestuous Storms,
"Two of their Body, prudently they sent
"To learn what could by Masonry be meant.
"Admitted to the Lodge, and treated well
"At their Return, th' Assembly hop'd they'd tell:
"We say nea more nor this they both reply'd,
"Do what we've dune, and ye'll be sautisfy'd."

(Reproduced from Knoop, M.P., p. 230).

The final quotation under this group of extracts, is also the earliest-dated of all, 1637, being drawn from the memoirs of John, Earl of Rothes, a leader of the Covenanters in those troubled days of the Scottish kirk.

"A RELATION OF . . . . AFFAIRS OF THE KIRK."—Rothes.

Oct. 13, 1637.

"On Monday 13, Rothes came to [the] Thesaurer at night to visit "him, who did shew his fears that the frequent meiting of so many "wold give his Majestie discontent; and that also he had bein taxed for-"merlie for keiping correspondance with some of the nobilitie, which he

"had alwayes done for the good of his Majesteis service, though his "adversaries interpret the same as unfaithfullnes, and said he had the "Masone word among the nobilitie ; . . . ."

(The Bannatyne Club, 1830 Edn., p. 30)

The "Thesaurer" was John Stuart, first Earl of Traquair, who was ennobled by Charles I. Talented and ambitious, his zeal for the King kept him much out of favour with his own countrymen, and in the delicate negotiations between the Bishops and the Covenanters he managed to incur suspicion and even active dislike on all sides. In this quotation from Rothes' *Relation* it is clear that Traquair did not want to be seen too often in the company of his countrymen, and that he resented the charge, which was laid against him at Court that "he had the Masone word among the (Scottish) nobilitie."

Undoubtedly the charge was made with malicious intent and, as in the Telfair tract, it was tantamount to saying that he was in league with the devil.

GROUP 2. REFERENCES WHICH APPEAR IN MS. AND PRINTED DOCUMENTS WHICH PURPORT TO DESCRIBE THE MASONIC CEREMONIES, *i.e.*, CATECHISMS AND EXPOSURES.

Our choice of material here is very limited, and a great deal of caution must be exercised in dealing with it. Strictly speaking, all the Catechisms and Exposures are necessarily suspect, since their very existence implies that they were produced in violation of an oath or promise of secrecy.

An enormous number of Exposures were printed in the latter half of the 18th century, and from about 1760 onwards they all begin to acquire a fairly uniform pattern. The really interesting documents are the group, beginning in 1696, of some fifteen or sixteen texts which can be dated with some degree of accuracy as being before 1730. Prichard's "Masonry Dissected" was published in that year. It was the first document which claimed to describe a clear system of three separate degrees, EA, FC, and Master's part, and it achieved tremendous popularity, being reprinted frequently throughout the 18th century.* From 1737 onwards it also appeared in French and German in several editions, and it may well have served as a model for the flood of Continental exposures which began in 1742.

The "Mason-Word," *described as such*, does not appear in Prichard, and it would be pointless to seek it in any of the later prints. Indeed the "Mason-Word" is only referred to in five out of the fifteen texts which preceded Prichard's work, three MSS. and two prints. Of these five, the MSS. are necessarily more interesting, since it is obvious that they were not prepared for sale, but were probably intended to serve as "aides-memoires." This is clearly the case with the two earliest texts, the Edinburgh Register House MS. of 1696, and its virtual counterpart, the Chetwode Crawley MS. of c. 1700. Both texts contain a

* Thorp—"Bibliography of the Masonic Catechisms, etc."—records sixteen editions up to 1750.

catechism of some seventeen questions and answers, comprising fifteen for the EA and two only for the FC. In addition, both texts give a fairly detailed narrative description of the ceremonial procedure for making an entered apprentice, followed by a brief account of what more is to be done to make a "master-mason or ffellow craft." The texts are *not* identical, though clearly derived from the same original. Transcripts of both documents are easily accessible, and I therefore reproduce only very brief extracts of matters relevant to this essay. The heading of the Catechism reads as follows :—

In the *Edinburgh House MS.*	In the *Chetwode Crawley MS.*
SOME QUESTIONES THAT MASONS USE TO PUT TO THOSE WHO HAVE Y^{E} WORD BEFORE THEY WILL ACKNOWLEDGE THEM.	SOME QUESTIONS THAT MASONS USE TO PUT TO THESE WHO PROFESS TO HAVE THE MASON WORD, BEFOR THEY WILL ACKNOWLEDGE THEM.

The Heading of the Narrative reads as follows :—

In *Edinburgh Register House MS.*	In *Chetwode Crawley MS.*
THE FORME OF GIVEING THE MASON WORD.	THE GRAND SECRET OR THE FORME OF GIVING THE MASON-WORD.

(Extracts from the narrative).

Imprimis you are to take the person to take the word upon his knees and after a great many ceremonies to frighten him . . . . . (description of the ceremony) . . . . . Then all the mason present whisper amongst themselves the word beginning at the youngest till it come to the master mason who gives the word to the entered apprentice.

Now it is to be remarked that all the signes 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 which after follows . . . . (description of FC ceremony) . . . . . then the masons whisper the word among themselves begginning at the youngest as formerly afterwards the youngest mason must advance and put himself into the posture he is to receive the word . . . . .

Imp^{r} yow are to put the person, who is to get the word, upon his knees; And after a great many Ceremonies, to frighten him . . . . (description of the ceremony) . . . . Then all the Masons present whisper amongst themselves the word beginning at the youngest till it come to the Master-Mason who gives the word to the entered prentice.

Now it is to be remarked that all the Signes and words as yet Spoken off are only what belongs to the entered prentice; But to a Master-Mason, or ffellow-Craft, there is more to be done, as after followes . . . . (description of FC ceremony) . . . . Then the Masons whisper the word amongst themselves beginning at the yowngest as formerly, Afterwards The yowng Master must advance & put himself in the posture wherein he is to receive the word . . . . .

In the *Edinburgh House MS.*	In the *Chetwode Crawley MS.*
.... Then the master gives him the word and gripes his hand after the masons way	.... Then the Master Mason gives him the word & grips his hand ....
(Endorsement) Some Questiones Anent the mason word 1696.	

(Reproduced from Knoop, EMC, pp. 31—38).

The texts contain several other items of evidence which suggest that at that date the EA secrets consisted of two words with a sign, while the FC or Master received an undescribed master-sign, a "gripe," and un-named word and something which we would describe as the FPOF; but the latter appears without any trace of "legend" or "explanation." One more point before we leave these two interesting documents We shall see later on (see p. 79), that a part of the FC ceremony in both texts is reproduced in paraphrase in the Minute Book of the Haughfoot Lodge, which was *wholly Non-Operative*. This curious circumstance gives rise to a number of important deductions and inferences, but in particular it raises the question, whether the ceremonies described in the two texts were the original Operative Rite, or whether they represent the Masonic ceremonies after they had suffered some change, or re-arrangement, or expansion, at the hands of the Non-Operatives.* On the evidence that is available at present this problem is virtually insoluble.

The remaining MS. reference to the Mason Word is derived from a document which seems to be not an "aide-memoire," but a collection of notes on Masonic matters and customs, derived from several sources.

THE SLOANE MS., 3329, c. 1700.

(Endorsement).

A NARRATIVE OF THE FREEMASONS WORD AND SIGNES.

THE OATH.

"The mason word and every thing therein contained you shall keep "secrett you shall never put it in writing directly or Indirectly you shall "keep all that we or your attenders 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 Freemasons and truly observe the Charges in ye Con- "stitucion all this you promise and swere faithfully to keep and observe "without any manner of Equivocation or mentall Resarvation† directly "or Indirectly so help you god and by the Contents of this book

So he kisses the book &c."

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* See "The Fragment" Minute Book of the Lodge at Haughfoot. A.Q.C., 1950/1951. See also Poole. "The Substance of Pre-Grand Lodge Freemasonry." A.Q.C., 61.

† The phrase "Equivocation or mentall Resarvation" appears in Heylin's "Life of Laud," p. 362 and is dated 1639. The same author reproduced a form of Oath, dated 1640, which has ". . . . without any Equivocation, or mental evasion, or Secret Reservation whatsoever . . . . "

One of the questions in the Catechism runs as follows :—

(Q) Where was the word first given
(A) At the Tower of Babylon

(Reproduced from Knoop, E.M.C., pp. 39, 42).

The principal item of interest here is the Oath which shows some considerable development as compared with ER and CC. The reference to the Charges may indicate an English origin for this part of the text, but the MS. also contains evidence of Scottish usage.

An anonymous folio broadsheet, printed in 1726, provides yet another reference to the Word. It contains descriptions of a number of signs, grips and similar matters, all interesting, although a large part of the text is sheer gibberish.

THE GRAND MYSTERY LAID OPEN, 1726.

The Grand Mystery Laid Open; or the Free-Masons Signs and Word discovered.

" What posture were you in when you receiv'd the secret Word?
" I sat on my Right Knee with the Holy Bible at my Breast. . . . .

" Who was the first Mason? Laylah Illallah.

" Who invented the secret Word? Checchehabeddin Jatmouny.

" What is it? It is a Cabalistical Word composed of a Letter out of each
" of the Names of Laylah Illallah as mentioned in the Holy Bible. . . . . "

" By what Oath did you Swear to conceal the secret Word? By God, the "Square, the King, and the Master."

" . . . . and in this Posture He Swears to keep secret the Word and
" Signs by which a Free-Mason is known over all the World, ... "

(Reproduced from Knoop, E.M.C., pp. 91/92).

The last item in this collection is drawn from a letter printed in " The Scots Magazine" for March, 1755/6. It claims to represent the working of a Scottish Lodge in the year 1727, but there are one or two small points of internal evidence which might suggest a date after 1730. It begins with a few paragraphs explaining how the contents came to be written; then follows a description of the preparation of the candidate, the oath, and the other secrets. After this there is a long catechism, incorporating many of the traditional questions and answers, with several quite unfamiliar. Then there are a few paragraphs describing various modes of recognition outside the Lodge, which are somewhat reminiscent of the Sloane MS., and the document ends with a recital of the old objections to the swearing of an oath, etc.

A MASON'S CONFESSION, c. 1727 (?).

"A mason's confession of the oath, word, and other secrets of his craft."

" These are to testify, concerning that oath, word, and other secrets,
" held among the corporation of masons; . . . . "

Concerning the oath.

" . . . . and he swears . . . . I shall heal and conceal, or not divulge " or make known the secrets of the mason-word . . . . "

Concerning the word.

" After the oath, a word in the scriptures was shewed me, which, " said one, is the mason-word. The word is in I. Kings vii, 21. They " say that Boaz is the mason-word, and Jachin a fellow-craft-word. The " former is shewn to an entered prentice after he has sworn the oath; " and the latter is shewn to one that has been a prentice at least for a year, " when he is admitted a degree higher in their lodge, after he has sworn " the oath again, or declared his approbation of it. . . . ."

(Extracts from the Catechism).

Q. How many points are there in the Word?
A. Five.

Q. What are these five?
A. The word is one, the sign is two, the grip is three, the penalty is four, and Heal and conceal is five.

Q. Where should the mason-word be given?
A. On top of a mountain, from the crow of a cock, the bark of a dog, or the turtle of a dove. . . . .

(Reproduced from Knoop, E.M.C., pp. 94—97).

This is the last of the five texts which refer specifically either to the Mason Word, or to the "Word" with such context as to suggest that the Mason Word is implied. The two earliest (ER and CC) are by far the most interesting, and it may be assumed perhaps that they present a fairly reliable description of the nature of the "Mason Word" ceremonies.

The five texts from which we have quoted under Group 2, have a special significance in this particular study, because they supplement our information on a subject on which no trustworthy records exist. But the value of all these dubious documents is not to be judged by individual examples. The real importance of the texts as a whole lies in their similarities and variations, for a careful examination of their contents tends to reveal the existence of what might be called a basic set of questions and answers which probably formed the foundation of the "original" Masonic Catechism.*

As regards the secrets which they claim to expose, there is usually much greater variation. The surviving texts of the pre-1730 period were all produced at a time when the Craft was losing its original Operative character, and when the change-over was gradually taking place from a system of two degrees to a trigradal rite, and it is impossible to arrange all the individual (and often fragmentary) texts into a progressive series, or to trace their development step by step.

We pass now on to safer ground, where we find references to the Mason word in really trustworthy sources.

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* See Poole, " The Masonic Catechism," A.Q.C. 60, and Carr, " An Examination of the Early Masonic Catechisms," Trans. Leicester Lodge of Research, 1946/47.

GROUP 3. REFERENCES WHICH APPEAR IN MINUTE-BOOKS OR OTHER TRUSTWORTHY DOCUMENTS BELONGING TO MASONIC LODGES.

This group of extracts is by far the most important, because they demonstrate that the rites or ceremonies connected with the Mason Word were indeed practised by the ancient Scottish Lodges, and that the benefits conferred by the possession of the Word were considered so valuable as to make them the subject of protective regulation within those Lodges.

The earliest reference under this group, is from a unique code of Regulations drawn up in 1670 for the better government of their Lodge by the brethren of the old Lodge of Aberdeen :—

LAWES AND STATUTES ORDAINED BE THE HONOURABLLE LODGE OFF ABERDEIN 27 OF DECEMBER 1670.

I. Article for the Maister.

"WEE Maister Meassones and entered prentises all of ws wnder "subscryvers doe heir protest and vowe as hitherto wee have done at our "entrie, when we receaved the benefit of the Measson word, that wee "shall owne this honourable Lodge at all occationes except those who "can give ane Lawfull excuse or sicknes or out of towne . . . .

"FOURTH STATUTE—LAWES FOR THE BOX FOR OUR "POOR, NEVER PRACTISED HEIRTOFORE IN ABERDEINE :— "Wee under subscrybers doe protest be all the oathes we received at our "entrie to the benefit off the Measson Word, that wee shall own and mentain "the Measson Box of Aberdeine and of this our Lodge, according as wee "have begun as the authoires of it, ...

"We ordaine lykwayes that our eldest sones who are the authoires "of this Book, and all our after comers, shall have the benefit of the "Measson Word, free of all dewes."

(Reproduced from Miller, Aberdeen 1ter, p. 57).

The extracts from the Regulations quoted above, furnish a great deal of trustworthy evidence on the subject of the Mason Word.

(1) Members received the benefit of the Mason Word at their "entrie," i.e., when they were made entered apprentices, *after* they had completed their term of apprenticeship.

(2) The acquisition of the Mason Word was the subject of a ceremony incorporating an Oath.

(3) The "benefit of the Mason Word" has two clear meanings :—

(*a*) The possession of the esoteric knowledge associated with the "Word."

(*b*) The status, responsibility, protection and other advantages enjoyed by those who possessed it.

(4) One of these advantages was that, subject to certain restrictions, eldest sons and "after-comers" were entitled to the same benefits free of all dues.

(5) Attendance at the Lodge was compulsory, unless the absentee could give sufficient excuse.

An interesting though disappointingly uninformative reference to the Mason Word occurs in the earliest Lodge accounts belonging to the same Lodge.

LODGE ACCOUNT BELONGING TO THE LODGE OF ABERDEEN
1699.

Count of William Moir present Treasurer to the Fraternitie of Masons of the Ludge of Aberdeen February 3d. 1699.

	lb	ss	d
Item for printing of a Broad Side of an whole sheet concerning the Measone Word, for an full Duckaton, according to Agreement, is – – – – – –	03	14	00
Item for four quares of Paper, which was furnished by my self, at 5 ss per qr. – – – – – is	01	00	00
Item for Drink-money to the servant – – – is	00	07	00
Summa	05 .	01 .	00

(Reproduced from Miller, Aberdeen 1ter, p. 44).

Unfortunately, no copies of this Broadside are known to have survived, and we can only speculate as to its contents. It may have been a description of the Mason-Word ceremonies (on the lines of the texts quoted under Group 2) but that is extremely unlikely. It might conceivably have been a defence of the "Mason-Word" against malicious charges that had been made from time to time concerning the "word" and the ceremonies associated with it. The most probable solution, however, is that it was a re-issue of the Code of Regulations which had been drawn up with such care in 1670, and were doubtless in need of some revision by this time, owing to changing conditions in the industry, or in the composition of the Lodge. One point emerges from this quotation, however, and that is the substantial membership which the Lodge must have had, to make it worth while printing the Broadsheet. The mention of "four quares of Paper" might suggest 100 copies approx., but the variable meaning of the word "quire" leaves this question in doubt.

Yet another reference to the "Mason Word" appears in the regulations of the Lodge dated 1709.

MINUTES OF LODGE OF ABERDEEN, DEC. 20, 1709.

"Att the Measson Hall of aberdein, 20 of December 1709, the "honorable lodge thereof being lawfullie called and conveined to setle "ane compositione upon those who shalbe entered prenteises in our forsaid "lodge of aberdeine, and all unanimouslie agreed that the meassones "prenteises within the said lodge shall pay for the Benefit of the measson "word twelfe poundes Scots at ther entrie, yrto, with all nesessarie dewes

" to the clerk and officer, with speaking pynt and dinner, and all those
" who shall be entered in our Lodge, who hath not served their prenteiship
" therein, is to pay sixtein pounds Scots, with all dues conforme as afore-
" said, and this act is to stand *ad futurem re memoriam.* In witness whereof
" wee, the Maister and Warden, and Maisters of this honorable Lodge
" have signed thir presents with our hands, day and dait forsaid."

(Reproduced from Gould, Vol. I., p. 439/440).

Conditions must have changed enormously in the thirty-nine years that had elapsed between the two sets of Regulations. There is no mention in the later rules of admission " free of all dewes." The fee of £12 Scots (i.e.) £1 Sterling plus the cost of dinner and sundry minor charges would be a fairly stiff entrance fee for a young man at the beginning of his career, and it is somewhat surprising that the fee for apprentices from outside (who had no previous connection with the Lodge) was only slightly more. Once again the reference is to the "benefit" of the Mason Word, which seems to imply that in addition to its activities in the sphere of trade control, the Lodge had something of the character of a benefit society.

It was this aspect of Lodge activities which brought about the dispute between the ancient Lodge of Mary's Chapel Edinburgh, and its journeymen members, a dispute which led, ultimately, to secession on the part of the journeymen, followed by a legal battle which lasted several years.

The troubles started about 1707 when the journeymen of Mary's Chapel became dissatisfied because they had not a sufficient control over the funds of the Lodge, and because they thought that the support given to widows and orphans of journeymen members was inadequate. In 1708 (probably after some preliminary meetings on the subject) forty-four journeymen Masons, at a meeting away from the Lodge, resolved to contribute " a small penny for the use and behoof of our distressed poor . . . . "

A month later they laid a petition before the Lodge complaining that they had no inspection of the warden's accounts. The complaint was considered and apparently it was found to be a reasonable one, for the Lodge resolved that the Deacon (i.e., preses or W.M.) should appoint six of the " Sobcrest and discreetest fellow-craftsmen " for inspection and overseeing the accounts. This arrangement worked satisfactorily for three years, but there seem to have been other sources of friction which were not properly satisfied. The quarrel must have become fairly serious in the meantime, for in December, 1712, the Lodge took high-handed action against its journeymen, by rescinding the act which entitled them to have an oversight of the accounts. All the F.Cs. (with only two exceptions) rose and left the meeting, and James Watson, Deacon of the Masons, showed his sympathy by joining them.

The Masters retaliated by a resolution that none of the journeymen be re-admitted to the Lodge unless they gave satisfaction for their contempt, but by now, the journeymen were ripe to set up on their own account. They ignored the Mother Lodge, and with Watson as their preses they began to undertake the normal duties of a Lodge, entering apprentices and passing fellow-crafts in a "publicke change-house" ; and they prospered ! The Lodge, alarmed at their progress, resolved (December, 1713) that none of the Journeymen's apprentices or fellow-crafts should be employed by any master-mason

within the city, until they had made supplication, the master having to pay a penalty of £12 Scots for each contravention; and at the same meeting they passed a resolution depriving all the seceders, and those who had joined them, of their right to go up for the "Freedom" of the Burgh. A year later the position remained the same, except that the Journeymen were now obviously functioning as a Lodge and continuing to gain in strength and numbers. Incensed at their lack of success against the new Lodge, the Mother Lodge resolved upon legal action. On a trifling pretence, a warrant was obtained, the Journeymen's books and papers were seized, and two of their leaders, Winram and Brodie, both Burgesses and Freemen of Edinburgh, were placed in confinement in the city guard-house. The Journeymen started a fund to carry on legal process, and an action for "wrongous imprisonment" was immediately raised against the Deacon of Wrights and Deacon of Masons, who were, as leaders, responsible for the outrage. The Lords of Council proposed that the case go to arbitration. Both sides agreed, and arbitrators were chosen from amongst the Deacons of several of the disinterested crafts, and charged to deal not only with the charge of wrongous imprisonment, but with " any other clag, claim or righteous demand wherewith the one party can charge upon the other." The parties immediately interested bound themselves under penalty of £100 Scots to observe the terms of the decision.

The Arbitrators, after full consideration, published their findings on January 8th, 1715, in a document known as the Decreet Arbitral. Briefly, they found,

(1) That the Deacons acted justly in committing the two Journeymen to custody for their insolent language, etc.

(2) That the Journeymen had been put under greater restraint than their crime deserved, and awarded them £100 damages and ordered their books to be returned.

(3) They absolved the Deacons and Freemen Masters of the Incorporation of Masons from all accounting and reckoning to the Journeymen for the moneys received by the Incorporation " for giving the Mason Word."

This clause completely destroyed any claim that the Journeymen might have against the Mother Lodge! By way of compensation for this, they gave the Journeymen full powers to maintain the society they had set up, subject to certain restrictions, and ordered the Deacons to record the fact in the books of the Incorporation. The restrictions were mainly designed to ensure that the Journeymen as a body would do nothing to affect the dignity and powers of the Incorporation; but there was one clause directing the Journeymen to select one of the members of the senior body to act as joint key-keeper of their box with one of their own members. The conditions governing this appointment were such as to enable the Mother Lodge to exercise a careful watch on financial and all other activities of the Journeymen.

The Decreet Arbitral is a lengthy document. We reproduce here only brief extracts which contain references to the Mason Word.

EXTRACT FROM THE DECREET ARBITRAL JAN 17th, 1715.

" . . . . . Next, we the said judges arbitrators and oversman do " unanimously absolve and assoilzie the said Deacans and whole Free- " men Masters of the said Incorporation of Masons from all compting and

" reckoning to the journeymen of the said Incorporation for the money " received by the said Incorporation for giving the Mason Word, as it is " called, either to Freemen or Journeymen preceding the date of this our " Decreet; and hereby find that the Freemen Masters of the said Incor- " poration could and can dispose thereupon at their pleasure without " consent or concurrence of the Journeymen, and decern and ordain the " said Corporation of Freemen Masters to be free from such accounting " to the Journeymen in all time coming.

" And for putting an end to the contraversies arising between the " said Freemen and Journeymen of the said Incorporation of Masons anent " the giving of the Mason Word, and the dues paid therefor, we unani- " mously decern and ordain the said Deacons James Brownhill and " William Smellie to procure from the Incorporation of the said Freemen " Masons an Act and Allowance, to be recorded in their books, in favour " of the said Journeymen Masons, allowing them to meet together by " themselves as a Society for giving the Mason Word, and to receive dues " therefor . . . . . "

(Note: The Decreet contains three further mentions of " Giving the Mason Word " all in the same sense as the last reference above).

(Reproduced from Lyon, p. 152).

The Journeymen perforce accepted the decisions of the Arbitrators, but the Deacons of the Incorporation refused either to pay the £100 of damages or to return the Journeymen's books until they were actually compelled to do so. Several months passed, and warnings of action to be taken by the Journeymen under normal process of law were answered with contempt, until, on July 16th, 1715, the Journeymen drew out a charge of "Horning" against the two Deacons. This brought matters to a head, for it implied that the effects of the two Deacons were liable to seizure by the Crown after six days, to be disposed of, to the amount of the claim plus expenses. The Letters of Horning, again a lengthy document, tend to repeat the terms of the Decreet Arbitral almost word for word. We reproduce again only a few brief extracts containing reference to the " Mason Word."

EXTRACTS FROM THE "LETTERS OF HORNING" *re* JOURNEYMEN vs. MARY'S CHAPEL, JULY 13th, 1715.

" . . . . Lykeas upon the Fifteenth and Seventeenth dayes of Aprile " last rex^ive^ the sds Compl^rs^ went with a nottar and witneses to the personall " presence of the said James Brounhill and William Smellie, and under " forme of instrument produced the fors^d^ submissione and decreet " arbitrall and required them to make payment to the Compl^rs^ of the " fors^d^ sum of One Hundred Pounds Scots money decerned for in the " said decreet arbitrall, and likewayes to deliver up to the sds. Compl^rs^ " the books in their custody belonging to the sds Journeymen of Edinburgh, " and sicklyke to procure from the Incorpora^o^ne of the sd Freemen Massons " an Act and Allouance to be recorded in their books in favours of the " Journeymen Massons, allowing them to meett togither by themselves " as a Society for giving the Masson Word, and to receive dues therefor, " . . . . . .

" . . . . Nevertheless they wrongously refuse, postpone, and deferr " to do the samen without being compelled . . . . OUR WILL IS " HEREFOR . . . . (all the conditions are here repeated) . . . . if they " failzie (the saids six dayes being bypast) that incontinent thereafter " ye denounce them our rebells . . . . and ordaine their haill moveable " goods and gear to be escheat and inbrought to our use for their contempt " and disobedience. . . . . "

(Reproduced from Hunter, " The Lodge of Journeymen Masons," pp. 252/4.)

The two Deacons were thus compelled to take action, and a meeting of Mary's Chapel was called on July 27th, when the Lodge decided that application be made for a suspension, with the apparent intention of fighting for a reversal of this particular section of the Decreet.

MINUTES OF LODGE OF EDINBURGH, MARY'S CHAPEL, No. 1. JULY 27, 1715.

" Att Maries Chappell the 27 day of July 1715. The present deacon " of the masons and oyr brethren of yt airt haveing mett, Deacon Smelly " represented to them That Robert Winram and William Brody, jurneymen " masons, had charged Deacon Brounhill and him with horning to imple- " ment a Decreet Arbitrall betuixt the saids jurnaymen and them, By " makeing ane act And recording the sam in the books of this Societie, " Allouing the jurnaymen masons to meet as a Societie amongst themselves " within the toun of Edr., for giving the MASON WORD and receiving " dues yrfor ; And to pay One Hundreth pounds of penaltie, in terms of " that decreet. . . . . The Brethren undersubscing unanimously " resolved not to comply with the said charge, bot y^t^ they will concurr " unanimously in suspending yrof."

(Reproduced from Lyon, pp. 148/9).

The actual results of the action must remain in doubt for there is no further documentary evidence on the subject. Certain it is that within two or three years the excitement had not only died down, but peace and harmony reigned at last between the rival Lodges. James Watson, the then Deacon of Masons, who had walked out with the Journeymen in 1712, and had been one of their leaders in the intervening years, was re-elected Deacon of the Masons, and on December 17th, 1718 :—

" . . . . the Society by plurality of voices rescinded the act formerly " made by them secluding the entered journeymen masons from their " Societie and readmitted them thereto on certain conditions. . . . . "

The importance of the decisions embodied in the Decreet Arbitral can hardly be overestimated, for they marked a definite loss in the prestige and power of the Craft Incorporation. Indeed the verdict which enabled the Journeymen to continue within the Royal Burgh, as a Society privileged to " give the Mason Word," may be counted as a milestone in the history of the decline of the old Operative Lodges.

From all the references to the Mason Word cited under this Grouping (Group 3), we see that the " Mason Word " was virtually a passport to the right to labour within Burghal limits. Possessed of the Word, a mason, what-

ever his status, was free to work, within the limits allowed to his grade; he enjoyed a measure of insurance insofar as his lodge possessed some of the attributes of a benefit society; and he enjoyed a strict protection against unskilled labour and "foreign" or outside labour. Without the Word, he had no freedom to work, and no status whatever within the Craft. Mason regulations constantly forbade his employment by any member of the Craft, except in extreme cases where no other labour was available within a specified radius. The Minutes of Mother Kilwinning afford an excellent example of current legislation on the subject, and incidentally they provide the famous definition of a "cowan," as a mason " without the word."

MINUTES OF LODGE OF KILWINNING, 1705.

"At Killwinning the 20 of december 1705, with consent of the tread " met tokkter at this time . . . .his aggried that no meason shall imploy " no cowan which is to say without the word to work if ther be one masson " to be fownd within ffifftin mylls he is not to imploy ane cowan wnder " the paine of fortie shilling scots."

(Reproduced from Lyon, p. 439).

In this instance we can only assume that the reference is to the " Mason Word," but the context seems to justify the assumption. If the employment of "cowans" was an offence, it was by no means the only one of which the Masons were guilty in the troubled years at the end of the 17th century, when we find several items of evidence which suggest that the Operative Craft was hastening its own downfall. The ancient Lodge of Aitchison's Haven (Musselburgh) minuted in 1700:—

ATCHISON'S HAVEN LODGE, 1700.

" At Musleburgh the 27th Decr. 1700, the Company of Atchisone's " haven being mett together, hath taken under consideration the several " disorders of the said Lodge . . . . . .

" 1. Now, these disorders in our Lodge, which are so very common, " are first: such as do not keep the orderly meetings of the said Lodge. " 2. Such as are Entered Prentices, who take all works without ever qualify- " ing themselves, which if they did (why should they not?) which was " never so practised in former times as now. 3. Such Fellow Crafts as " encourage them in this practise in working to them as Journeymen, " which abuse, if continued in, then none will seek to be past, seeing they " have all benefits without it and at last by degrees will bring all law and " order, and consequently the MASON WORD, to contempt. 4. Such " as take on them to enter without the advice and consent of the whole " Lodge, by chusing whom they please, and at what time and season they " please, which practice has ever been the cause of keeping our Box so " low, and an effectuall way to destroy it, passing and entring being one " of the great means whereby it is strengthened and made up; . . . . "

(Reproduced from Lyon, p. 193).

In this case " the Mason Word " seems to take on a new significance and may be treated as a synonym for the Craft itself. The minute gives us very little information about the Mason Word, but it presents a sad picture of the decline of the Lodge, and of its inability to deal effectively with the abuses

which were hastening its decline. Already, at this date, the Lodge had lost its power to impose a trade ostracism on its delinquent members, or even the substantial monetary penalties which would have been levied in an earlier age for any breach of Craft regulations. In 1700 the most powerful threat it could hold over its members was the ultimate loss of those benefits which they might to derive from the Box, now sadly depleted as a result of their own negligence.

An interesting reference to the " Mason Word " appears in the minute-book of the Lodge of Dunblane in 1729.

MINUTES OF LODGE OF DUNBLANE. December, 1729.

" Dunblane, twentie seventh of December, 1729 . . . . Compeared " William Rankine, yor., mercht. in Dunblane, and Andrew Wright at " Mill of Fintry, who declared that they were entered apprentices to the " Lodge of Kilwinning, compeared, desiring this Lodge might enter them " apprentices to their said lodge, and pass them therefrom to be fellows " of craft, which being considered by the members of Court, they ordain " James Muschet to examine them as to their qualifications and knowledge, " who having reported to the Lodge that they had a competent knowledge " of the secrets of the Mason Word, they the said Lodge after entering " them apprentices pass them to be fellows of craft of this Lodge."

(Reproduced from Lyon, p. 444).

The key to the importance of this minute lies in the implications of the examination conducted by James Muschet. At this date both Dunblane and Kilwinning were practising the two-degree rite of E.A. and F.C. Both Lodges were originally Operative, although they now had a substantial non-operative membership. James Muschet of Dunblane was a member of a family of Operative masons which had had a long association with the Lodge and, in the circumstances, we may feel sure that his examination of the two new members was careful. One of them was certainly non-operative, a merchant; and both of them claimed no more than that they were of the rank of entered apprentices. Yet is is clear that they both had " a competent knowledge of the secrets of the Mason Word," and that the operatives and non-operatives of the Lodge of Dunblane were possessed of a masonic rite which was esoterically identical with that of Kilwinning. At this date neither of the Lodges knew anything yet of the trigradal system (which was already known in some Scottish Lodges) and it would appear that during the early years of the 18th century when, by reason of the ever-increasing admissions of non-operatives, the character of their Lodges was changing rapidly, they still continued to practice the old operative rite.

Two entries must be quoted now from the Minute Book of the Haughfoot Lodge, although both of them mention only the " Word," and not the Mason Word. The earlier of these, dated 1702, consists of five lines of MS. at the top of the first surviving page of the Haughfoot Minute Book. The preceding pages having been torn out or lost, the text begins in the middle of a sentence, as follows :—

FRAGMENT FROM THE MINUTE BOOK OF HAUGHFOOT LODGE 1702.

" of Entrie as the Apprentice did Leaving
" out (The Common Judge)
" Then they whisper the word as befor
" and the master mason grips his hand
" after the ordinary way."

(It is doubtful whether this is a reference to the Mason Word or the Master's Word).

(Reproduced from the Minute Book).

A glance at the extracts printed on p. 68 will show that these words are a paraphrase of the closing lines of ritual-directions which appear in the Edinburgh Register House MS. of 1696 and in the Chetwode Crawley MS. of c. 1700, and they belong to that part of the text which describes the procedure for making a " master-mason or fellow-craft." The Haughfoot fragment was *certainly not copied from either of the other two texts*, and but for the fact that it actually appears in the Minute Book of a Lodge, it would have seemed fitting to place it in the Group 2 category of " Exposures, etc." The appearance of these few lines, however, in such a respectable source, is of vital importance, because they entitle us to infer that the Lodge was actually practising a ritual based on a version of those two documents, and they also confer a degree of reliability on them, which we would never dare to assign to them without this connection.*

It should be noted however that there is no mention of the " Mason Word " in the whole Minute Book, only two references to the " Word," and the only justification for including those references in this collection, is the fact that the two related documents, ER and CC, both claim to describe the " Forme of Giving the Mason-Word." In the quotation given above there is good reason to doubt whether the reference is to the Mason Word at all, because the " fragment " describes the fellow-craft's ceremony, and we have already seen (Aberdeen ante p. 71 and Dunblane ante p. 78) that the Mason Word was given to the entered apprentice. In the later extract from the Haughfoot records dated 1710, we may be on safer ground because in this instance we know from internal evidence that the ceremony referred to is the EA ceremony.

MINUTES OF HAUGHFOOT LODGE, DECEMBER, 1710.

" This day Adam Clapperton and Patrick San:
" :derson were admitted into this Lodge &
" rec^{d} the word in Common form & they
" are to pay 20 sh: Scots each conforme to
" Custom."

(Reproduced from the Minute Book).

A late quotation in this group (though not the latest of all) is particularly important because it is one of those rare instances of a Lodge minute which refers to esoteric matters connected with the actual ceremony, and it is all the more valuable because it tends to confirm some of the information contained in the Exposures and Catechisms (which are examined under Group 2).

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* Carr. " Minute Book of the Lodge at Haughfoot." A.Q.C., 1950/1951.

MINUTES OF THE LODGE OF MELROSE, DEC. 27th, 1764.

" Melrose, December 27th, 1764. It is agreed by this present meeting " (that ?) the Mason Word be Adminester in a Simpel way and Maner free " of every thing Sinfull and Supersticous only word sighn and Grip and " Some simpel Questions to Disutinguish a Mason from a nother man and " all under a simple promice not to Revealit under no less penilty then to " for fit all right and Titel to every Benefit Belonging to the Lodge and to " be had in abhorance by every Brother this we agree to that this form be " red by the Grand Master to them that is Chosen to give the word and " special Care is to be taken by the Grand Mr and Box Mr that fitt well " Disposed persons be Chosen for that purpose.

GEORGE EASTON Grand Master GILBT BOA Grand Mr."

(Reproduced from Vernon, p. 34).

The instruction that the Mason Word should be conferred in future in a simple manner, reminds us rather forcibly of the narrative description of the EA ceremony as it appears in ER and CC :—

EXTRACT FROM THE EDINBURGH REGISTER HOUSE MS.

" After he hes taken the oath he is removed out of the company, with " the youngest mason, where after he is sufficiently frighted with 1,000 " ridicolous postures and grimmaces, He is to learn from the s[d] mason the " manner of makeing his due guard whis is the signe and the postures and " words of his entrie which are as follows . . . . "

(Reproduced from Knoop, E.M.C., p. 33).

It seems clear that Melrose was trying to eliminate what ER and CC call the " postures and grimaces," and was making an honest effort to bring proper decorum into its ceremonies. The Melrose minute also lends support to some otherwise doubtful information which appears in the two above-mentioned documents, for it indicates that the "Mason-Word" ceremony contained a sign, grip, word, and catechism. The deeply religious Scottish character is evidenced by the reference to "a simple promise" in place of an oath or obligation.

The reference to those who are " Chosen to give the word " is very interesting, for it suggests that the essential secrets were not conferred from the Chair, but by one or more members specially charged with that duty. The brief extract from the ER text, quoted above, tends to confirm this, for it shows quite clearly, that some part of the secrets were communicated to the candidate by the " Youngest Mason," whom we identify with the instructor or intender mentioned in many more-reliable documents.

References to instructors and intenders are too numerous to need repetition here, for they appear in the minutes of practically all the oldest Scottish Lodges ; but a careful examination of the evidence would seem to suggest that the "instruction" consisted of some sort of preparation for the "examinations" which were customary in many of the early Scottish Lodges.* There seems to be no doubt at all that these "examinations" had nothing whatever to do

* See Intenders & Instructors. The Minute Book of the Lodge at Haughfoot. A.Q.C. 1950/1951.

with technical skill, but were concerned with the more of less formal sets of questions and answers which made up the early Masonic Catechisms, of which several early examples still survive.

The Melrose minute of 1764 however, seems to suggest that *the whole of the esoteric matter* was communicated to the candidate by the instructors, and this is apparently confirmed by several items in the minutes of the Haughfoot Lodge, and in other documents. At Haughfoot in 1720 the Preses ordered "Jeams Broun servtt to John Hamilton" to be instructed by John Hamilton. In 1721 three candidates were admitted, and the Preses appointed three members to instruct them. In 1725 five members of the Lodge, all E.As., were ordered by the preses " . . . . to be Instructed by William Craig and Andrew Thomson as ffellow Crafts . . . . " and in 1749, two men were appointed to instruct a candidate " . . . . in all points off an Apprentice and ffellow Craft." . . . . . .

Further confirmation may be drawn from the Harris Group of MS. Constitutions, which are dated late 17th century.

> " Then let the person wch is to be made a Mason *chuse out of the*
> " *Lodge anyone Mason who is to Instruct him in those Secrets* wch must
> " never be committed to Writeing which mason he must always call his
> " Tutor *then let the Tutor take him into another Room and shew him all*
> " *the whole Mistery* that at his return he may Exercise wth the rest of his
> " fellow Masons." (Harris No. 1 MS. My italics).

The last item to be quoted under this group is also the latest in date—1786—being drawn from the minutes of a lodge on the Scottish Border, Eskdale-Kilwinning No. 107, chartered in 1767.

MINUTE OF LODGE ESKDALE KILWINNING OF JUNE 24th, 1786

At Langholm Lodge Room, 24th June, 1786.

> " A Memorial was given in by Mr. John Telfer, Junior Warden in
> " this Lodge, Representing, That whereas on the 15 curt. two Members of
> " this Lodge, vis., Bartholomew Bower, Senior Warden and John Stothart,
> " fell into company with two Officers of the 58th Regiment and after having
> " drunk freely with them, yea, even to excess one thought proper to make
> " a tender of the "Mason Word" to them, the Military Gentlemen had
> " complaisence enough not to refuse it and by the activity of the other
> " Brother, the Depute Master and the Clerk were brought over, as also
> " Brother Robert Little and Doctor Graham were procured by him by
> " whose assistance they gave them the " Word," " Sign," etc. of Entered
> " Apprentices.
>
> " As the above step was altogether Irregular and unconstitutional
> " in that it was giving the ' Word ' away in private without the advice and
> " consent of the Lodge to mere strangers without certification of Character
> " or Previous application to the Lodge, as also without fees.
>
> " We therefore beg that the Right Worshipfull will take the above
> " into consideration and with the concurrence of the House when duely
> " met appoint what feign Punishment and Censure as to them shall seem
> " most meet to be put upon those or any such like offenders in time coming

" which Memorial was signed by the said John Telfer, Junior Warden, " Francis Beattie, M.M., John Hyslop, M.M., Mathew Davidson, William " Elliot, James Robson, M.M., John Reid, John Hotson, Christopher " Hotson, Hilbert Calvert, Thomas Lawson, Charles Johnston, Anthony " Yiamon, John Armstrong and William Henderson.

" To which Memorial it was answered by Robert Smellie, Depute " Master in name of himself and Brothers Bower, Senior Warden, Brothers " Doctor Graham and Doctor Little and John Stothart and John Graham, " Clerk. That the Memorial was false and founded on whim and caprice, " that the men were perfectly sober when Entered and recommended by the " Senior Warden their acquaintance. That the concurrence of the Grand " Master was asked and had, that the Lodge met was duly constituted " and proceeded to business in a regular and constitutional way, that as to " the remission of the Fees it was in the power of the Lodge at the time " to do in that as they thought proper as he apprehends, that the Power " of the Brethren is undoubtedly vested in the hands of the OfficeBearers " and a convention of the Members, pro tempore.

" But this reply being not satisfactory it was insisted by the said John " Telfer that it should be put to the vote of the present Lodge whether or " not the conduct of the Depute Master and the before mentioned Brethren " who had entised the foresaid Officers was censurable, and the same " being done it was found by the signers of the before written memorial " and a number of other Brethren present that their Conduct was censur- " able and that the Dues of Entry ought to be paid by the Members who " entised them, whereupon, the said Robert Smellie took instruments in " the hands of the Clerk against such sentence and protested their against " and craved Extract of the Proceedings in order to be laid before the " Grand Master and Lodge of Saint John, Edinburgh from whom we " hold or Charter, to whom he appealed in order that their opinion and " dicesion may be had therein.

Jo Little M.M.
Rob. Smellie.
John Graham, Clerk."

(Reproduced from a transcript of the original minute, specially prepared by Bro. J. H. Tolson, Secretary of the Lodge).

The minute is amusingly worded, and it adds but little to our knowledge of the Mason Word, but it affords evidence that even at this late date, and among the members of a wholly non-operative Lodge, a number of the old traditions still survived. The points of interest may be briefly enumerated as follows :—

(1) The Mason Word was still given to Entered Apprentices.

(2) The admissions complained of did not take place at a regular Lodge-meeting, and it is clear that the two "Military Gentlemen" were made Entered Apprentices either outside or away from the Lodge, or at what might be described as an "occasional" Lodge.

(3) The two culprits (whether drunk or sober) did not dare to confer the secrets by themselves, but enlisted the assistance of four other members of the Lodge, making a team of six in all.

(4) The complaint against the wrongdoers was based on what might be called modern practice, i.e., that the ceremony had been conferred without consent of the Lodge, without proper application, and without due enquiry as to character of the candidates.

(5) The defence was largely based on ancient tradition, i.e.,

(*a*) That the consent of the " Grand Master," i.e., the W.M., had been obtained, which presumably made the meeting a legal one, even without his presence.

(*b*) That the Lodge was duly constituted. There are a number of documents which show that in the 17th Century and long afterwards a quorum of five or six masons were sufficient for making a mason *at any time or place.**

(*c*) That as to fees, such a quorum was fully empowered to act in every way as an ordinary lodge. At Galashiels in 1729, seven members of the Haughfoot Lodge *without their preses*, admitted an Apprentice, ordered relief to a widow and conducted all the normal business of a regularly convened Lodge.†

The results of the complaint do not appear, as there is no further mention of the matter in the Eskdale-Kilwinning Minute Book, and we have been unable to find record of the incident in the minutes of the Grand Lodge of Scotland.

This completes all the known references to the Mason Word (that I have been able to trace) in the authentic Lodge records. The collection is small but very interesting, for, with only three exceptions‡ all the items are drawn from the documents of *primarily operative Lodges*, which were, at the relevant dates, working only a bigradal rite. The Aberdeen entry (p. 71), the Dunblane item (p. 78) and the Eskdale-Kilwinning entry (p. 81), all show that the Mason Word and the esoteric matters associated with it were conferred on the Entered Apprentice, and there is ample evidence to show that *the secrets of the F.C. were not an essential part of an operative mason's equipment, either in the Lodge or in his trade.* In the Royal Burghs he would have to pass F.C. and get his freedom before he might take any substantial work on his own account, and important Lodges like that of Mary's Chapel, Edinburgh, exercised a strict control in that respect, often imposing a delay even on a qualified Fellow Craft, before permitting him to become an employer of men. In the smaller places, this control was lacking, and the whole situation was governed very much by the "supply and demand" of labour. The Aitchison's Haven minute of 1700 (p. 77) and several minutes of Mary's Chapel show how conditions in the industry played a decisive part in the power and influence of the Operative Lodges.

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* See " The Commission of Five " Minute Book of the Lodge at Haughfoot, A.Q.C., 1950/1951.

† See under Jan. 8th, 1729. Minute Book of the Lodge at Haughfoot, A.Q.C., 1950/1951.

‡ Two items from Haughfoot and one from Eskdale-Kilwinning.

In the late 17th and early 18th Century, we find almost everywhere a substantial increase in the admissions of non-operatives, probably with a view to increasing the strength of the Lodge funds, and it seems fairly certain that this was the last, and in the end the most important contributory factor in the change-over from Operative to Speculative Masonry.

Apologies were received from W. Bros. R. H. Dilworth, J. J. W. Grundy, F. M. Drewery, D. Cameron, G. W. Wilkes, A. J. S. Cannon, H. A. Jones, D. Payne, F. Haines, F. Haynes, E. R. Carr, T. O. Judge and Bro. L. G. Hayward.

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

THE TWO-HUNDRED-AND-NINETY-EIGHTH MEETING

was held at Freemasons' Hall, Leicester
on May 28th, 1951.

There were present the following Officers :—W. Bro. W. H. Wood, W.M., in the Chair; W. Bro. A. T. S. Smith, I.P.M.; W. Bro. F. W. Heaton, S.W.; W. Bro. C. E. Haines, J.W.; V. W. Bro. the V. Rev. H. A. Jones, Chaplain; W. Bro. E. R. Carr, Treasurer; W. Bro. W. H. Riley, Secretary; W. Bro. G. W. Wilkes, D.C. (Acting); W. Bro. E. Murray, S.D.; W. Bro. L. King, J.D. (Acting); W. Bro. A. H. Parker, I.G.; W. Bro. A. E. Rossiter, Steward and W. Bro. D. Choyce, Tyler.

There were also present W. Bros. C. C. Binns, P. M. Webster, G. E. Phipps, A. J. S. Cannon and W. Tomlinson.

There were present twenty-five members of the Correspondence Circle and five visitors.

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

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

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

H. A. Strong, 18 Arnesby Road, Lenton, Nottingham, No. 4907.

A. J. Voss, 81 Stoughton Drive North, Leicester, No. 4835.

H. S. Carter, 39 Half Moon Lane, London, S.E.24. Nos. 2683, 3305 and 6305.

G. W. Thomas, 39 St. James Gardens, Ealing Road, Wembley, Middlesex, Nos. 2090, 2361 and 4084.

Lt.-Col. R. Mansell, Fairhaven, Cliff Road, Hythe, Kent.

E. E. J. Plant, Avenida de los Ineas 3558, Buenos Ayres S.27, Argentine, No. 387.

W. Bro. F. W. Heaton was unanimously elected Master for the ensuing session.

W. Bro. E. R. Carr was unanimously re-elected Treasurer.

W. Bro. D. Choyce was unanimously re-elected Tyler.

The Auditors, W. Bros. G. E. Phipps and J. C. Burton, were re-elected.

W. Bro. C. W. Ball, P.M. No. 3964, read a paper :—

ARITHMETIC AND GEOMETRY IN FREEMASONRY.

At our Initiation we are charged to study, more especially, such of the liberal arts and sciences as may be within the compass of our attainment. Two of these are arithmetic, which is the science of numbers or the art of computation by figures or numerals ; and geometry, which is the science of magnitude, and treats of the properties of lines, angles, surfaces and solids.

As an elementary student of these sciences, I accepted an invitation to prepare a paper on these subjects, feeling sure that you will appreciate that the author is a student of limited experience, a mathematician of limited knowledge and that he is speaking to Brethren of varied, practical and in some cases extensive experience, representing many walks in life, each using arithmetic or geometry in that practical way which is applicable to his needs.

We are all exerting those talents wherewith God has blessed us.

There are five gateways of knowledge. The proper development of these five human senses enables us to support and protect ourselves, enjoy the blessings and comforts of life and contribute to the happiness of others.

The study of the seven liberal arts and sciences is typical of that intellectual development which is necessary before wisdom can be obtained. Science is systematic thought—it is organised knowledge. Art is the skill used in the employment of the principles of a science.

These seven, as enumerated in our Ritual, are not to be understood literally, but rather as a symbol of what they once were—namely, the entire domain of human knowledge and research. We find that they are liberal, for they are extensive, general, progressive and lead to refinement and accomplishment.

Tonight we are examining arithmetic and geometry as Freemasons.

Freemasonry is a peculiar system of morality, veiled in allegory, and illustrated by symbols.

The First Degree is intended to enforce the duties of morality, the second comprehends a more diffusive system of education. In the former we emerge from darkness to light ; in the latter we pass from ignorance to knowledge and extend our researches into the hidden mysteries of Nature and Science.

The Square, the Level and the Plumb, in addition to the Compasses, provide the equipment for the study and practice of geometry—which is Masonry.

I do not intend to treat each science separately but rather to present them as closely allied partners in the great realm of knowledge.

Geometry is regarded as the chief among the seven liberal arts and sciences, when viewed from the Masonic angle. You will notice that its initial letter blazes before you in our Lodges. Great prominence is given to it in our ritual :—there you will read " The science of geometry which is established as the basis of your Art."

As its name implies, it connotes the measurement of portions of the earth's surface and, with its allied sciences of trigonometry, architecture and astronomy, it was the only exact science known to the Ancients, who made all their calculations by it. Arithmetic and algebra were then unknown.

There were many Masons amongst the learned Ancients and thus, of the sciences, geometry was most revered by them. In fact it may be said that geometry and Masonry were synonymous terms.

In very early days, such as those of Ancient Egypt, primitive geometry had won for them a certain amount of order out of chaos. These early peoples exalted mathematics to the level of divinity, seeing in it a revelation of the Creative Mind.

The triangle and the square were engraven on their monuments and hung in their temples. They looked upon 3, 5 and 7 as sacred numbers.

NOTE.—Bro. Ball then gave many instances of the recurrence of these numbers in our ceremonies, symbols, etc., and illustrated them by extracts from our ritual.—*Editor.*

. . . . . .

He then continued :—

It is unnecessary to remind you that the early civilisations were in the East. They possessed large rivers, for navigation and irrigation, and had a suitable climate—with good stable weather and sunshine.

In the East, by 5000 B.C., astronomy was an organised science, and man was interested in the Universe, and many of the earliest races were settled in nations.

By 3000 B.C., stone-masonry was in operation, navigation was possible and the Pyramids were erected. We find that, as the ages proceeded, man felt a need for numbers, inaccessible distances, calendars, time recorders and trade calculators.

Secret societies were formed in the cause of learning. The model was (*a*) hearers ; (*b*) mathematicians and (*c*) full membership.

Amongst the first secret societies formed were those for the study of geometry. Pythagoras, born in the centre of Greek art and culture, was a member of one, and it was he who used the expression "The Grand Geometrician."

He discovered Euclid I., 47, which is often referred to as " that amazing proposition which is the foundation of Masonry." You all know it—it is the earliest Masonic symbol we have on record, and was the frontispiece to the Book of Constitutions, 1723. It is called by various names—" The Theorem of the Bride," " The Theorem of the Three Squares " and " The Theorem of Pythagoras."

Plato called it " The Nuptial Figure " (again that sacred number 3—father, mother and offspring).

Long before the days of Pythagoras the Egyptians squared by it. They found North and South by the stars or sun, and found East and West by squaring. They used it practically and without any theoretical knowledge. In the same way I have seen bricklayers proving that a corner is square.

It was, at first, a trade secret known to Masons only.

The deeper meanings of this symbol appear to be lost unless it be : The Plumb (representing the perpendicular) which teaches us to walk uprightly ; the Level (representing the horizontal) which teaches us to take level steps. These two are at right angles and form the square. The hypotenuse binds

them together and keeps them square, and thus represents the cement of brotherly love and affection, which is spread by the Trowel—the triangle.

In addition to the theorem I.47, Pythagoras taught the following :—

The angles of a triangle are together equal to two right angles.
The construction of one figure equal in area to another.
The construction of regular figures and their properties.
That the earth is a sphere.

The secret society, or Brotherhood, of which he was one of 300 members, was dispersed by the government, and thus his ideas were spread. He died in exile in 543 B.C. There is a statue to his memory in Rome : " To the wisest and best of the Greeks." He paved the way for such great men as Plato, Ptolemy and Euclid.

The straight line of two or three thousand years ago was drawn without rulers or pencils, by stretching a string between two sticks. This is practised today by chalking the string.

The circle was described with stick and string from the centre—that point from which we cannot err.

It was Plato who looked upon Geometry as " The Knowledge of God." He said, " God is the Eternal Geometrician." Over the portal of his school was this legend :—" Let no one who is ignorant of Geometry enter my doors."

In 300 B.C. Euclid wrote his treatise " The Elements of Geometry," which is still the basis of every text-book on this subject. Although some better methods may have been worked out, and some new propositions discovered, the Euclid fundamentals stand " firm for ever."

Life is geometry—we see this in the formation of crystals, snow-flakes, spiders' webs and bee hives. Plant life gives the best examples—every leaf and petal teaches it, in the curve of the petal, the setting of the leaves and the formation of the flower Flowers are always " geometrising." Surely an animal is a plant that has taken to moving about.

Glorious will be the day when men learn the " geometry of the heart " and square their actions to the fixed rules of moral life.

The Great Architect lives in geometry.

The Great Geometrician gave us the Universe. The story runs that, years ago, an atheist astronomer was showing Franklin an orrery. Franklin said, " It is strange that such a thing could build itself by chance." The atheist replied " Chance ! I made that myself; how could such a complicated device come by chance ? " Franklin added " Then how can you believe that the Solar System, of which this is a mere model, could have come by chance ? "

The progressive development of geometry has been very steady. For convenience I have divided it into eleven sections.

1. In the beginning, notions of the perpendicular, equality of triangles and the elementary properties of the circle and the sphere (known in Egypt—Thales, 639—548 B.C. and then Pythagoras).
2. Angles and their division with conic sections—in a confused state.
3. Archimedes and Euclid lived through the greatest period with the arrival of the second stage.

4. The brilliant era of early astronomy, which corresponded with the founding of trigonometry, based on the discovery of Pythagoras.
5. The sixth century brought land-surveying, triangulation and the alliance of algebra and geometry.
6. From the Indo-Arabic Schools came knowledge of quadrilaterals and circumscribed circles.
7. Vieta simplified some of the problems of trigonometry.
8. Galileo and others allied geometry and astronomy.
9. The beginning of the calculus.
10. The period of Newton.
11. The modern period which lifts the science further into such fields as optics, dynamics and astronomy and leaves—the geometry of the Craft in a section of its ramification, a section which can have no better name than Masonry.

The ideas and principles of the ancient geometers were based on logic. They built up, from the smallest possible number of axioms, a series of geometrical proofs and truths, of growing complexity, by theorems, in which the truth is proved, and by problems, in which a geometrical construction is made and then proved to be correct logically.

Thus geometry was first theoretical and afterwards put into practice in geometrical drawing and applied to the sciences, such as architecture, engineering, astronomy, etc.

In solid geometry we have the form of the Lodge, which is a parallelepipedon, in length from East to West, in breadth between North and South, in depth from the surface of the earth to the centre, and even as high as the heavens.

Solid geometry becomes much more complicated than plane geometry, for one cannot draw completely representative figures, and must resort to such methods as plan and elevation.

Projective geometry is even more complicated, giving projection in a plane—this is perspective. There is also co-ordinate, or analytic geometry which is now closely allied with algebraic graphs, and is another branch, still more complicated.

The geometry of space, or of four or higher dimensions, appears to the student as many geometrical speculations.

NOTE.—Bro. Ball ended his paper with a comprehensive, interesting and detailed account of the development of numerical notation.—*Editor.*

. . . . . .

W. Bro. E. R. Carr, the Treasurer, gave notice of motion that the sum of one-hundred-and-fifty guineas be voted to the list of the Rt. W. P.G.M. for the R.M.I.G. Festival in 1952

The following Brethren were proposed and seconded as Full Members of the Lodge :—W. Bro. Dr. E. Goodwin, W. Bro. L. H. Wesley, W. Bro. T. Thorpe (of Nottingham), and W. Bro. W. E. Boulter.

Apologies were received from W. Bros. A. Haynes, L. Smith, Rev. C. L. Matthews, F. C. Haynes, J. P. Tucker, F. Haines, J. C. Burton, H. Carr and F. M. Drewery. Also from Bros. L. G. Haywood and D. Cameron.

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

Obituary.

God calls our loved ones ; but we lose not wholly what He has given.
They live on earth in thought and deed, as truly as in His heaven.

J. G. Whittier.

Dr. J. B. Binns.
A. C. Wilkes.
Dr. E. H. Harries-Jones.
N. R. Carryer.
G. W. W. Morris.

SUPPLEMENT TO INDEX TO THE TRANSACTIONS 1945 to 1950

INDEX—*continued.*

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to A. E. Tomkins, 4 Shirley Road, Leicester.

"Memorials of the Masonic Union of A.D. 1813." By W. J. Hughan. Revised and Augmented Edition by John T. Thorp. Frontispiece. 151 pages; 4to. 1913. Cloth, gilt. Post free 10s. 6d.

"French Prisoners' Lodges." By J. T. Thorp. New and revised Edition issued by the Lodge as a Memorial to its Founder. With many illustrations ..... post free 5s. 0d.

The Lodge has for disposal a few copies of some of the earlier editions of the Transactions, also a few copies of "Reprints" and Masonic Papers by the late Wor. Bro. J. T. Thorp. Apply for particulars to A. F. Tomkins, 4 Shirley Road, Leicester.

The Lodge of Research, No. 2429, Leicester.

Receipts and Payments Account, Session 1950-51

Dr. Cr.

1949-50 £ s. d.	*RECEIPTS*	£ s. d.	£ s. d.
	To Subscriptions :—		
419 13 0	Correspondence Circle ..	400 17 6	
74 11 0	Members	63 0 0	
– – –	„ Joining Fees	3 3 0	
6 3 9	„ Building Society Interest ..	6 15 0	
45 0 10	„ Publications Fund	12 16 0	
– – –	„ Gain on Dollar Bills	1 11 9	
	Total Receipts		488 3 3
545 8 7			
	Balance at Commencement of Session :—		
	Leicester Permanent Building		
300 5 0	Society	300 5 0	
208 0 1	Midland Bank Limited	333 17 10	
			634 2 10
£1053 13 8			£1122 6 1

1949-50 £ s. d.	*PAYMENTS*	£ s. d.	£ s. d.
286 6 11	By Printing Lodge Transactions ..	232 2 8	
58 5 11	„ Printing	33 12 3	
19 12 6	„ Steward's Account	13 5 0	
6 4 0	„ Grand Lodge Dues	6 0 3	
6 3 9	„ Provincial Grand Lodge Dues	14 1 0	
25 4 0	„ Rent	12 12 0	
11 9 11	„ Postages	9 1 0	
3 16 10	„ Card Index (Cards)	2 12 0	
2 2 0	„ Lecturer's Expenses	– – –	
5 0	„ Cheque Book	5 0	
– – –	„ Bank Charges	1 10	
	Total Payments		323 13 0
419 10 10			
	Balance at End of Session :—		
	Leicester Permanent Building		
300 5 0	Society	300 5 0	
333 17 10	Midland Bank Limited ..	498 8 1	
			798 13 1
£1053 13 8			£1122 6 1

Revenue Account, Session 1950-51

1950-51 £ s. d.	*EXPENDITURE*	£ s. d.	£ s. d.
286 6 11	To Printing of Lodge Transactions	232 2 8	
58 5 11	„ Printing	33 12 3	
12 12 0	„ Rent	12 12 0	
19 12 6	„ Steward's Account	13 5 0	
6 4 0	„ Grand Lodge Dues	6 0 3	
5 11 0	„ Provincial Grand Lodge Dues	8 10 0	
11 9 11	„ Postages	9 1 0	
3 16 10	„ Card Index (Cards)	2 12 0	
2 2 0	„ Lecturer's Expenses	– – –	
5 0	„ Cheque Book	5 0	
– – –	„ Bank	1 10	
			318 2 0
	„ Balance, being Excess of Income		
172 7 6	over Expenditure		180 11 3
£578 13 7			£498 13 3

1950-51 £ s. d.	*INCOME*	£ s. d.	£ s. d.
	By Subscriptions :—		
458 3 0	„ Correspondence Circle ..	411 7 6	
69 6 0	„ Members	63 0 0	
			474 7 6
– – –	„ Joining Fees		3 3 0
6 3 9	„ Building Society Interest ..		6 15 0
45 0 10	„ Profit on Publications ..		12 16 0
– – –	„ Gain on Dollar Bills ..		1 11 9
£578 13 7			£498 13 3

Balance Sheet, Session 1950-51

1949-50 £ s. d.	*LIABILITIES*	£ s. d.	£ s. d.
	Expenses Accrued :—		
5 11 0	Provincial Grand Lodge Dues ..	– – –	
2 2 0	Subscription paid in advance ..	2 2 0	
			2 2 0
	Accumulated Fund :—		
	Surplus at Commencement of		
532 2 4	Session	704 9 10	
	Add : Excess of Income over		
172 7 6	Expenditure, Session 1950-51	180 11 3	
			885 1 1
£712 2 10			£887 3 1

1949-50 £ s. d.	*ASSETS*	£ s. d.	£ s. d.
	Cash at :—		
	Leicester Permanent Building		
300 5 0	Society	300 5 0	
333 17 10	Midland Bank Limited ..	498 8 1	
			798 13 1
	Subscriptions Outstanding :—		
	Correspondence Circle :—		
30 0 0	30 Members, 1 year @ 20/-	30 0 0	
14 10 0	33 Members, 1 year @ 10/-	16 10 0	
19 10 0	16 Members, 2 years @ 40/-	32 0 0	
14 0 0	10 Members, 2 years @ 20/-	10 0 0	
			88 10 0
£712 2 10			£887 3 1

AUDITORS' REPORT

To the Members of the Lodge of Research, No. 2429 :—

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

Dated this 28th day of August 1951.

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

GEO. E. PHIPPS, P.M. 1391, 2429, 3919, P.P.G.W.
JOHN C. BURTON, P.M. 2429, 3431, 3919, P.P.G.W.
Auditors.