The Lodge of Research,

No. 2429 Leicester.

Transactions

for the

Year 1951-52.

(Sixtieth Year of Publication)

W. Bro. F. W. HEATON, B.A., B.Sc., P.P.A.G.D.C.,
W.M.

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Printed by Bros. Johnson, Wykes & Paine, Marble Street, Leicester.

F. W. HEATON, B.A., B.Sc.,
P.M. 3078, P.P.A.D.C.,
Worshipful Master.

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

FOREWORD.

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

Freemasons' Hall, Leicester.

September, 1952.

Brethren,

I am very gratified to be able to record that the Session of 1951-52 has been remarkably successful in that the Lodge has been able to welcome into full membership a considerable number of Worshipful Brethren while the Correspondence Circle has been increased by a notable number of Brethren from all parts of the world.

In addition, papers by Bro. Nisbet and V. W. Bros. H. A. Jones and W. Bro. H. Carr were heard by good attendances of members with more than usual interest.

The May Meeting saw the high light of the Session, when the Officers of Saint Katharine Lodge, No. 7051, under the Mastership of W. Bro. Rev. L. W. Potter, visited us to demonstrate the Bristol working of the First Degree. The splendid gathering who witnessed the ceremony gave ample proof of the real interest in Masonry which exists in our Brethren and it is a source of great pride to me as W.M. and to the Officers of the Lodge that we have had the privilege of demonstrating that interest.

In conclusion, it must be affirmed that such success as has been achieved during the Session is the result of the wholehearted and enthusiastic co-operation of the Past Masters and Officers of the Lodge, to all of whom I extend my grateful thanks.

Yours fraternally,

F. W. HEATON.

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, 1951-52.

W. Bro. F. W. Heaton (P.M. 3078, P.P.A.G.D.C.)	W.M.
W. Bro. W. H. Wood (P.M. 442, P.P.G. Std. Br., Northants. and Hunts.)	I.P.M.
W. Bro. C. E. Haines (P.M. 2865, P.P.G. Org.)	S.W.
W. Bro. E. Murray (P.M. 4088, P.P.J.G.W.)	J.W.
V. W. Bro. The Rev. H. A. Jones (P.M. 3091, P.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.)	Secy.
W. Bro. G. W. Wilkes (P.M. 4656, P.G. Std. Br., Eng.)	D.C.
W. Bro. A. G. Kilner (P.M. 1265, P.P.A.G.D.C.)	S.D.
W. Bro. A. Halkyard (P.M. 1560, 5682, L.G.R.)	J.D.
W. Bro. A. E. Rossiter (P.M. 2081, P.P.G. Reg.)	I.G.
W. Bro. A. F. Tomkins (P.M. 2028, P.P.G. Std. Br.)	Steward
W. Bro. J. E. Foister (P.M. 3051, 5682)	
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 1952-53.

September 22nd, 1952—Installation.
November 24th, 1952.
January 26th, 1953.
March 23rd, 1953.
May 25th, 1953—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.
* „	L. Staines	1905-06.

* *Deceased.*

PAST MASTERS OF THE LODGE—*continued.*

*W. Bro.	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.	Sir John Corah	1945-46.
W. Bro.	P. M. Webster	1946-47.
* „	S. F. Herbert	1947-48.
„	W. Tomlinson	1948-49.
„	A. T. Shorthose-Smith	1949-50.
„	W. H. Wood	1950-51.
„	F. W. Heaton	1951-52.

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

FULL MEMBERS.

Hunt, G. W. Rothley, Nr. Leics.
Pickard, J. Eastwood, Leicester.
Haines, F., Leicester.
Riley, W. H. Leicester.
Cannon, A. J. S., Leicester.
Binns, C. C. H., M.A., M.B., B.Ch., Leicester.
Phipps, G. E., Leicester.
Carr, E. R., Whetstone, Nr. Leics.
Bland, Major C., Uppingham, Rut'd.
Stork, E. H., Torquay.
Judge, T. O., Leicester.
Burton, J. C., Oadby, Leicester.
Wilkes, G. W., Leicester.
Corah, Sir John, 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.
Halkyard, Lt.-Col. A., Leicester.
Rossiter, A. E., Leicester.
Tomkins, A. E., Leicester.
Carr, H., London, W.2.
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.
Wesley, L., Leicester.
Thorpe, T. C., Beeston.

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.
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Masonic Library (Ohio) Association, Mansfield, U.S.A.
Scotland Grand Lodge Library, Edinburgh.
Masonic Library Association, Cincinnati, Ohio, U.S.A.
Grand Lodge of Adelaide, Adelaide, South Australia.
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Neptune Lodge, No. 2908, Wallsend.
Phoenix Lodge of St. Ann, No. 1235, Buxton, Derbyshire.
Supreme Grand Royal Arch Chapter of Scotland, Edinburgh.
Manchester Association for Masonic Research, Manchester.
Worcestershire P.G.L. Library and Museum, Worcester.
District Grand Lodge of Madras, Madras, India.
District Grand Lodge Eastern Archipelago, Singapore.
Province of Kent Library and Museum, Canterbury.
Lodge of Research, No. 200, Dublin.

GRAND LODGES, LODGES and LIBRARIES—*continued.*

William Van Oranje Lodge, No. 3976 London.
Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, Leics.
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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.
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Research Lodge of Wellington, Wellington, New Zealand.
Grace Dieu Lodge of Instruction, No. 2428, Coalville, Leics.
St. Bartholomew Lodge of Instruction, No. 696, Wednesbury, Staffs.
Makepeace Lodge No. 3674, Kuala Lumpur.
Lumley Lodge of Improvement, No. 1893, Skegness, Lincs.
Masonic Temple, Owosso, Michigan.
Library of the Supreme Council 33 deg., Washington D.C. 13.
Lodge of Living Stones, No. 4957, Horsforth, Leeds.
Old Oundelian Lodge, London.
Minerva Lodge, No. 2433., Formby. Lancs.
Trevor Mold Lodge, Buenos Aires, Argentine.
Surbiton Masonic Library, Surbiton.
Peterborough Masonic Library and Museum, Peterborough.
United Grand Lodge of Queensland, Brisbane.

EXCHANGE LODGES AND OTHERS.

American Lodge of Research, New York, U.S.A.
Grand Lodge Library, London.
Quatuor Coronati Lodge, No. 2076, London.
Toronto Masonic Library, Toronto, Canada.
British Museum, London.
Research Lodge of Oregon, No. 198, Oregon, U.S.A.
Fortescue Lodge Masonic Library, Honiton, Devon.
Byron Lodge of Instruction, No. 4014, Hucknall, Notts.
Notts Installed Masters, Nottingham.
Philanthropy Lodge of Instruction, Stockton-on-Tees.
St. Augustine's Lodge of Instruction, Rugeley.
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.
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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.
Bramley, F. A., Ashby-de-la-Zouch.
Bambury, A. E., Leicester.
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Bates, A., Malvern, Worcs.
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Brook, C. L., Leicester.
Butler, W. T., East Dereham, Norfolk.
Bentley, P. A., Leicester.
Bentley, W., Rothley.
Bloor, T. P., Norfolk.
Blackman, T. L., Leicester.
Boulter, W. E., Leicester.
Brook, H. R., Leicester.
Bacon, G. H., Farnham, Surrey.
Barker, J., Hucknall, Notts.
Bolton, E. G., Gt. Casterton, Nr. Stamford.
Bradshaw, A. W., Leicester.
Beveridge, A., Sevenoaks, Kent.
Billson, F. J., Birstall, Nr. Leic.
Butler, J. W., Penylan, Cardiff.
Bussey, L. J., Halesworth, Suffolk.
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Buchanan, W. J., Leicester.
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Bullamore, G. W., Newbury, Berks
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Barker, B., Mickleover, Derby.
Barker, P. W., Birstall, Nr. Leics.
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Bray, W. H., Thurcaston.
Bott, E. E., New Zealand.
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Base, D. R., Edgbaston.

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Condon, J. C., Leicester.
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Cowling, Dr. L. D., South Australia.
Corrigan, A., Leicester.
Cottam, E. J., Leicester.
Carter, H. S., London.

BRETHREN—*continued.*

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Cheek, A. C., Andover.
Callow, Leslie R., Leicester.
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Cansick, A., Humberstone.
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Cooper, H., Nuneaton,.
Charles, W., Leicester.
Cooper, G. W., Hinckley.
Clark, H. W., Leicester.
Clayton, F. A., Whitehaven.
Cammack, H., Stoke
Curtis, J. B., Colorado.

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.
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Drake, R. A. D. G., Suffolk.
Dawson, L. J., Leicester.
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Doughty, D., Leicester.
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Davey C. E., Leicester.
Dixon, L. A., Birmingham.
Dennison, C. B., Oakham.
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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.
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Eley, A. W., Leicester.

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Flinn, T., Leicester.
Foster, R. C., Birmingham, 3.
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Ford, W. G., M.B.E., Ipswich.
Field, G. A., Leicester.
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Fennell, S. E., Nuneaton.
Fancote, E., Ipswich.
Fairbrother, C. W., Leicester.
Fox, G. W., M.A., Birstall.
Fox, G. H., Allestree, Derby.
Fudge, P. R., Corby, Northants.
Free, D. W. L., Mitcham.
Fisher, W. G., Taunton.

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.
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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.
Gill, F. G., Peterborough.
Goldsmith, H. T., Hucknall, Notts.
Goodman, S. L., Leicester.
Gascoyne, W. L., Lutterworth.
Geeson, T., Macclesfield.
Glover, G. W. H., Leicester.
Gray, N., Scarborough.

Henderson, R. 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.
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.
Holyoak, A. R., Watford.

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.
Lightbown, J., Lincoln.
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.
Minchin, R. G., Canada.

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.
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.
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.
Montargis, M. S. B., Hong-Kong.
Martin, H. J., Warwick.
Moss, A. R., Leicester.

Nice, A. E. C., London, S.E.27.
Nixon, J. H. R., Loughborough.
Nowell, R., Blaby, Leicester.
Neale, C. E., Leicester.
Neales, A. E., Glen Parva.
Nicholls, N. A., Tunbridge Wells.

Overton, W., Sutton Coldfield.
Orchard, P. G. F., Leicester.
Owen, Elwyn, Penarth, Glamorgan.
Ogden, N. E., Thurcaston.

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.*

Parker, A. H., Falmouth.
Pick, S., Leicester.
Palethorpe, H. T., Alvaston.
Prieso, N. W., Colorado.
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.
Ridgway, L., Leicester.
Rogers, W. C., Lutterworth.

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.
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.

BRETHREN—*continued.*

Smith, A. G. T., Newport Pagnall.
Salt, A., Leicester.
Solomon, A. I. A., Newcastle-on-Tyne.
Samworth, J. W. L., Peterborough.
Scott, E., Leicester.
Sanders, H., Sutton Coldfield.
Sharp, A., Sale.
Savage, J. A. H., L.D.S., Leicester.
Scattergood, G. E., Nairobi.
Sheen, R. C., London.
Sculby, F. J., M.D., U.S.A.
Strong, H. A., Lenton.
Salter, A. P., London.
Stokes, J. S., Ellesmere.
Sandford, T. R., Devon.

Thomas, R. N., Rugby.
Titley, J., Uppingham.
Thomas, W. W., Braintree.
Thomas, G. W., Wemsley.
Tyler, A. E. L., Ipswich.
Turner, W. C., Leicester.

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

Voss, A. J., Leicester.
Vincent, E. S., Truro.

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, 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.

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.

BRETHREN—*continued.*

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.
Wilson, A. J., Australia.
Weston, G. H., Burton-on-Trent.
Williamson, A. R., 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.
Wardle-Knight, C. J., Littleover, Derby.
Williams, Dr. S., Derby.
Weishaupt, A. F., Switzerland.
Wykes, C. L., Leicester.
Weldon, A. F., Nottingham.
Wright, L. J., Australia.
Wood, E. G., Saffron Walden.

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

of the Lodge was held at Freemasons' Hall, Leicester
on Monday, September 24th, 1951.

W. Bro. W. H. Wood presided, and the following Brethren were present, viz. :—

W. Bros. A. T. S. Smith, I.P.M. ; F. W. Heaton, S.W. ; C. E. Haines, J.W. ; The V. Rev. H. A. Jones, Chaplain ; E. R. Carr, Treasurer ; W. H. Riley, Secretary; G. W. Wilkes, D.C.; E. Murray, S.D.; A. Halkyard, as J.D.; G. E. Phipps, as I.G. ; A. E. Rossiter, Steward, and D. Choyce, Tyler.

Also W. Bros. A. J. S. Cannon, T. O. Judge, W. Tomlinson, J. C. Burton, F. M. Drewery, S. Kay, R. H. Dilworth, P. M. Webster and C. C. Binns.

There were present sixteen members of the Correspondence Circle and two visitors.

The Minutes of the last Meeting were confirmed and the following Brethren were elected to Full Membership of the Lodge :—

W. Bro. L. Wesley, P.M. 1391 P.P.G. Purst., 10 Kingsway Road, Leicester.

W. Bro. T. C. Thorpe, P.M. 3658, P.P.J.G.W., Notts., 66 Parkside, Beeston, Notts.

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

Bro. L. J. Wright, 25 Howitt Road, Caulfield, Melbourne, Australia.

Bro. A. R. Holyoak, 14 North Western Avenue, Watford.

Bro. E. G. Wood, 48 Summerfield Road, Saffron Walden.

Bro. H. J. Martin, 17 Upper Cape, Warwick.

Bro. J. Blackwell, 8 Avondale Road, Lillington, Leamington Spa.

Bro. A. E. MacGregor, Apt. D.312, 45 St. Clair Avenue West, Toronto.

The W.M. Elect, W. Bro. F. W. Heaton, was duly installed as Master of the Lodge, according to ancient custom, by the retiring Master, W. Bro. W. H. Wood.

The newly-installed Master appointed the following Officers for the ensuing year, viz. :—

W. Bro. C. E. Haines	S.W.
W. Bro. E. Murray	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. A. G. Kilner	S.D.
W. Bro. A. Halkyard	J.D.
W. Bro. A. E. Rossiter	I.G.
W. Bro. A. F. Tomkins	Steward.
W. Bro. J. E. Foister	
W. Bro. D. Choyce	Tyler.

W. Bro. F. Haines was re-elected to represent the Lodge on the Committee of General Purposes.

W. Bro. F. M. Drewery was re-elected to represent the Lodge on the Library Committee.

The following Paper was read by the Worshipful Master :—

SCIENCE AND FREEMASONRY.

It is indeed difficult to find a subject for an inaugural address which at once is of interest and of advantage to the Brethren.

In this search for a subject I was led, both by reading and by hearing some of the papers that have been read in this Lodge, to try to lay before you the opinions of one who is at least an earnest student of our Craft, on the question of research into the origin and meanings of our Ritual and of our Symbolism.

We live in an age when Science is King. There are few who would deny that the last two centuries have seen great achievements in the world of Science. As a result of these great achievements, our lives have been made more full of variety and interest, and our industries are capable of much greater productivity at the expense of less physical effort.

It is also during the last two centuries that Freemasonry has developed, to what we now know it to be.

This is perhaps only a coincidence and does not mean, in any way, that scientists as such had any part in the growth of the Craft.

In spite of the many advances made by the scientists, many would doubt whether the great majority of mankind are truly happier than their less enlightened forbears.

There is a balance in Nature that all living things tend to preserve, such that any disturbance of this equilibrium is more or less automatically countered by a reaction tending to restore the balance.

Towards the end of the 17th Century there began a great movement in the field of scientific research which led among other things to the foundation of the Royal Society. This research was essentially concerned with the material side of life and in due course led to that great epoch in human history that we know as the Industrial Revolution.

The reaction against this intellectual and economic disturbance in the minds of men was shown in a characteristic fashion.

As far back as 1711, Joseph Addison said in No. 9 of the *Spectator*—

> " Man is a social animal, and as an instance of it, we may observe that we take all occasions and pretences of forming ourselved into those assemblies that are commonly known as Clubs. When a set of men find themselves agreeing in any particular, though never so trivial, they establish themselves into a kind of fraternity, and meet periodically on the account of such fantastic resemblance. Our modern clubs are founded on eating and drinking, and the morality of the institution is guarded by laws and penalties."

An eminent Freemason, in an address to the Quatuor Coronati Lodge in 1889, quoted this and emphasised it when he said :—

> " We can no longer be in doubt that the Freemasons' Lodges which arose in the early days of the 18th Century and later were nothing else but a new sort of Club."

In point of fact the Book of Constitutions of the time says :—

> " The newly initiated brother finds in his Lodge a safe and pleasant relaxation from the intense study and hurry of business . . . . without being disturbed by discussions of politics, party or religion."

Thus, while the generality of men—then, as now, were passing through a phase of mental indigestion, in their attempt to assimilate the many benefits that science had begun to confer on them, untold thousands of Freemasons, during the past two or three centuries, have found a quietness and stability of mind in a changing world, and peace in a restless world, They have thus derived immense satisfaction from their membership of the Order.

Perhaps in gratitude for these benefits and for the sense of balance that conscientious practice of our Craft brings to the mind of any Brother, many of them have devoted their very considerable energy to research into the origin of the Craft and its symbolism.

In a paper, read by W. Bro. Cannon to this Lodge in 1934, he divides these estimable Brethren into four groups as follows :—

> " 1. The Anthropological School, who endeavour to link Freemasonry with the rites of primitive man.
>
> 2. The Mysteries School, who consider that the ancient rites of Egypt and Greece are the original sources of Freemasonry.
>
> 3. The Knights Templars School, who claimed that their members brought their ceremonies and esoteric teaching from the East, and introduced them into Freemasonry.

4. The Authentic School, who trace Freemasonry no further back than the Operative Guilds. These consist of a school of Masonic historians which has arisen in recent years and depends for its conclusions on documentary data."

It is to this last school that I personally would wish to belong because the manner of approach to this difficult subject is one which is peculiarly fitted to the modern scientific mode of thought, in that they base their conclusions on concrete evidence and allow themselves only the very minimum of conjecture.

Their method is to assemble as much factual information as they can on a given aspect of their subject and from that information they build up a theory. The essential point, here, is that these Brethren look on their deductions only as a theory, in that, till much more corroborative evidence has been acquired, it cannot be accepted finally as the Truth.

It can only be accepted as a working hypothesis which could be at once destroyed by a single contradictory fact.

The other schools all begin with a theory and spend their energy, most interestedly and indeed most interestingly, in many cases, in searching for evidence in support of their theory.

The weakness of this method in the eyes of the scientist is that the ever-present image of the theory tends to colour and even distort their information. Such practices go back a very long way.

The Greeks had a mode of thought based on this method. Their method held sway till long after the era we are considering had begun, and this sway was only brought to an end by the development of the modern scientific and factual approach to a given subject.

But we need not go back so far as the Greeks. Consider that part of the Inigo Jones Manuscript, written in 1607, which says the following :—

" Abraham and Sarah went into Egypt and there taught the Seven Sciences, having with them a scholar of the name of Euclid, who was a great master therein.

The Lords of the Realm had so many sons and they had no competent livelihood for their children honestly as gentlemen. Wherefore they took council with the king of the land how they might find their children honestly as gentlemen . . . . .

Then came the Clerk Euclid and said to the king and the Lords ' If ye give me your children to govern, I will teach them one of the Seven Sciences whereby they may live honestly as gentlemen.'

Then the worthy Clerk Euclid taught them the Science of Geometry in practick that belongeth to the building of churches, temples, towers, castles, and he gave them a charge. And thus was the Craft grounded there and that worthy Clerk gave the name of Geometry to the science but it is now called throughout the land Masonry."

Here we have the words of one who was without doubt one of the great creative artists of the 17th Century. He clearly has allowed his artistic imagination to lead him so far astray as to describe the visit to Egypt of Abraham and Euclid together when in point of fact their visits to that country were separated

by almost two thousand years. Nevertheless this fable has been used as part of the foundation of the theory that Freemasonry has been developed from the Eschatology of the Egyptians, that is to say, from their Ritual of the Dead.

It would seem preferable to me to think of trying to prove that Masonry was a way of living, rather than a long drawn out process in preparation for death.

Now members of the first three schools of thought have been in the habit of making most dogmatic statements in regard to many of the phenomena and processes in nature about which real students have little sound knowledge. One very prolific writer on the origins of Masonry says, in the introduction to one of his works :—*

> " First or Paleolithic Man was the pigmy who was evolved in the Nile Valley and thus it was here that mythology developed."

Any serious student who has studied the painstaking work of Von Rochthofen, Sir Arthur Keith, Professor Elliott Smith and many others, all careful and truly scientific workers, would hesitate a very long time before he made such a categorical statement, particularly if, with that as a foundation, he was going to build up a theory that our modern Craft is a natural development of the Egyptian Ritual of the Dead, not only as regards its symbols but also its actual tenets.

In another work this same author shows a most sketchy idea of modern atomic physics. He certainly is not alone in that respect, but those of us who know little about this abstruse subject would not try to show that the use of the equilateral triangle and square, as symbols, resulted from an idea, possessed by primitive man, of the ultimate constitution of matter. Not only that, but this same author goes on to give an explanation of those numbers so important in Freemasonry—three, five and seven—by an argument that would make any modern atomic physicist angry to see his beautifully coherent theory of matter held up to ridicule. In fact no modern scientist—that is to say a student who knows enough to know how little he really does know—would consider him other than fantastic. Yet on such a flimsy foundation is built up a most dogmatic series of remarks on life in general and on Masonic life in particular, and again how both are expressed in symbols. This is so much the case that the earnest brother, conscientiously seeking for knowledge, is driven to wonder what is the real worth of the almost unbounded effort and ingenuity that have been expended on the building up of these fantasies.

I bow with great humility at the feet of those brethren who have the ability, the will and the time to devote to studies of our Craft, from whatever point of view they may work. From their efforts—whatever their immediate apparent value may be—there must in time appear the real truth. At the same time I have no doubt that much more lasting good will be done to our Fraternity by research students who stick to facts and who base their conclusions on them and on them alone.

To one of this school of workers, I welcome the opportunity of paying tribute. This is W. Bro. A. J. S. Cannon, whose research work is an added

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* Churchward—"*Signs and Symbols of Primordial Man.*" This should be read as a whole, before condemning Churchward.—*Editor.*

ornament to the physical and mental labour he has put into the organisation of our Library and Museum. This is a permanent monument to him and to his loyal assistants, and it is only fitting that I should conclude this short address with an expression to him and to them of the respect and admiration we all feel in that they have laboured untiringly and ungrudgingly to add to our store of Masonic knowledge and to make it more readily available to those who, like myself, are less fortunate than they.

It was resolved that the sum of one-hundred-and-fifty guineas be given from the Lodge funds to the 1952 Festival for the Girls.

The following Brethren sent apologies for non-attendance, viz. :—W. Bros. F. Haines, F. C. Haynes, T. C. Thorpe, D. Payne, J. E. Foister, D. E. Cameron and H. Carr.

Hearty good wishes were given by the visiting Brethren, and the Lodge was closed.

A Conversazione was held afterwards.

THE
THREE-HUNDREDTH MEETING

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, November 26th, 1951.

W. Bro. F. W. Heaton presided, and the following Brethren were present, viz. :—

W. Bro. W. H. Wood, I.P.M. ; W. Bro. C. E. Haines, S.W. ; W. Bro. G. E. Phipps as J.W. ; W. Bro. the V. Rev. H. A. Jones, Chaplain ; W. Bro. W. H. Riley, Secretary ; W. Bro. G. W. Wilkes, D.C. ; W. Bro. W. Tomlinson as I.G. ; Bro. J. E. Foister, Steward ; W. Bro. S. J. Carter as I.G. ; W. Bros. A. J. S. Cannon, L. H. Wesley, C. C. Binns, J. Lees Smith, P. M. Webster, H. Carr and S. Kay.

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

The Minutes of the last Meeting were confirmed.

The W.M. invested W. Bro. A. G. Kilner as Senior Deacon, and W. Bros. J. E. Foister and H. Carr as Stewards.

The following brethren were unanimously elected Members of the Correspondence Circle :—

Bro. L. Ridgway, 90 Romway Road, Leicester, No. 523.

Bro. J. B. Curtis, 3637 Meade Street, Denver, Colorado, No. 169.

Bro. F. S. Dombrosley, 2146 S. Washington Street, Denver, Colorado, No. 169.

The following paper was read :—

A FEW FACTS ABOUT SCOTTISH FREEMASONRY

by Bro. Dr. G. NISBET.

When the Scottish Mason comes to England, as a stranger, wishing to keep in touch with the Craft, he may be at a loss how to make contact. In Scotland visiting is encouraged much more than in England, without introduction.

The majority of Lodges in Scotland advertise their meetings in the local press and, of course, in the major papers in the big cities. Each paper has a heading " Masonic Notices," each notice gives the time and place of meeting and also the work to be carried out, usually in the form of the agenda, cut down in the usual newspaper style. If there is to be an official visit from Provincial Lodge this is mentioned. All Lodges do not advertise but it is more usual to do so than to circularise the members.

When the Scot fails to find Masonic notices in the newspapers, he next turns the pages to find the Masonic reports on Lodge meetings, and in England fails miserably. It is usual in Scotland to find these reports after each meeting, with specially long reports, in the usual journalistic style, after a special meeting.

It is quite usual for Brethren in Scotland to wear Masonic emblems, on their watch chains, as signet rings or as small emblems worn near the button-hole near the coat lapel. I believe that in England these are frowned upon, and they would not help materially in his search for an entry into English Masonry.

On his introduction to people the Scottish Mason might use the Masonic grip, stressing the joint of enquiry, and never be understood !

Let us now suppose that he is eventually invited to an English Lodge. He would appear with his apron, in my case red, underneath his jacket, thus probably falling foul of the D. of C. immediately.

Each Lodge in Scotland has a chosen colour or tartan for the edging of the lambskin, and the majority substitute the sq. and c. . . . . s and the letter G. for the rosette on the fall of the apron.

He will note the absence of sashes :—in Scotland all office-bearers wear sashes over the right shoulder and under the left arm, in the colour adopted by the Lodge, about four inches broad and with the name and number and perhaps the badge of the Lodge marked or embroidered on the front. There is no other edging or ormentation ; they are worn over the collar of office.

The next thing he notices is that he may not be questioned when he walks in. In most Scots Lodges, in opening, after the enquiry about tyling, the S.W. replies that it is his duty to see that all the Brethren are properly clothed and vouched for. He then says " Visitors upstanding." Each Brother then vouches for the visitors and they sit down as named. A stranger may be taken out for enquiry but, if he is knowledgeable, he will have demanded a test before entering the Lodge Room.

The next thing he will notice is that the Master is not termed R.W., and that the Wardens are not termed worshipful.

Looking over the list of officers he will notice the absence of many : Deputy Master, Substitute Master, Architect, Bible Bearer, Bard, Sword Bearer, Marshall and Librarian.

In Scotland Grand Lodge directs the jewels, etc., of the officers and at Installations all collections go to Grand Lodge, £20–£25 being the usual sum collected.

The offices of Depute and Substitute Master are universal and are interesting in that they give senior members further offices. There is usually an honorarium given to the Substitute Master ; in my Lodge it was £5.

If any office-bearer absents himself from three consecutive regular meetings, the office is declared vacant. Incidentally in Scotland the election of officers is conducted in the third degree ; all other business is in the first degree.

He will also notice that in many cases the Master does not depute any of the work as is generally done in Scotland. Here the Ob. may be given by the W.M., a P.M., the Depute or Substitute Master, or one of the Ws., or perhaps the Master of another Lodge.

It is a common custom for the officers of another Lodge to be invited to work a degree ; they are generally accompanied by a bus-load of Brethren and this leads to very happy harmony afterwards and the hearing of many new recitations, mostly Masonic in character.

Lodges in Scotland generally meet fortnightly, or oftener, depending on the amount of work in hand.

The proportion of Scots Masons who aspire to office is very small, only about one in fifty.

I have never seen the initiation, passing or raising of one individual alone in Scotland. Grand Lodge instructs that not more than five candidates may go through any one ceremony on the same day, and a superior degree can only be conferred after fourteen days have elapsed, except in the case of emergency, when seven days' interval is permitted by dispensation. To English eyes this may seem queer, especially to imagine five candidates with their guides on the floor of the Lodge and a terrific crush round the altar, but it has the compensation that it gives the Brethren plenty of work !

The altar is generally in the mid-east of the pavement and this relieves the congestion.

In the third degree each candidate is brought in separately, with a cloth over his head, representing H.A. He is taken to the Wardens in turn, each of whom delivers a really v.b., and the final *coup* is given by the R.W.M. It must be noted that friends of the candidate act as Wardens, and parts change furiously as Brethren step forward to do their parts.

In some Lodges there is still a lot of horse-play, although G.L. frowns on it, and tossing in the blanket is common.

In Scotland Masonry is cheaper than in England and minimum fees are laid down by G.L. :—

Initiation	£7 7 0
Affiliation	3 3 0
Annual Contribution (test fee)	5 0
Commutation fee (optional) 10 times annual contribution	

There is also a 5/- fee for the diploma. Thus to become a life member of my Mother Lodge cost me about £10.

The majority of Scots Masons are what one would call artisans. The great majority of those who are made Masons come once or twice and then never attend again unless a friend is candidate.

My Mother Lodge made 73 Masons in 1947. I note that only 300 paid test fees in that year. The average attendance is about 80, but at Installations there may be up to 500.

Now I should like to mention the Fourth Degree in Freemasonry. G.L. governs the degrees of E.A., F.C. (including the Mark) and M.M. and no other. It recognises the Ceremonial of Installed Master, which can only be communicated when three or more Installed Masters are present, unless by Dispensation. The Mark is conferred on M.Ms. only, and is given in the Second Degree. It is usual for each Lodge to hold one such meeting every year.

Brethren taking the Mark Degree (which costs 3/6 and a diploma fee of 2/6) attend from other Lodges as well, and usually 50—60 go through this degree at the same time, and the length of the crocodile going round the Lodge may be imagined.

The Mark is very important in Scots Masonry, and the vast majority of Masons take it. No one can be exalted in the R.A. Degree until he has received the Mark and Excellent Master Degrees. The Mark can also be given in Chapter, under the direction of Supreme Arch Chapter.

All candidates for exaltation in Chapter, who are already Mark Masons, made in Lodge, must affiliate in the Mark Degree in the Lodge held within the Chapter. They proceed from the Mark to Excellent Master and then to the R.A. Degree.

The Degree of Installed Master in the Mark Degree can only be conferred on First, or Past First Principals, of R.A. Chapters in the Scottish Constitution.

The minimum fee for the R.A. in Scotland is £3 3s. od. and 7/6 for the diploma.

In Scotland Supreme Grand Chapter recognises and controls the following degrees :—

The R.A. series :—
M.M.,
Ex. M.,
Installed 1st Principal,
„ 2nd „
„ 3rd „
„ Mark Master.

The Lodge and Council series :—
R.A. Mariner,
Commander N.,
Babylonish Pass or Red Cross,
Knight of the Sword.,
Knight of the East,
Chief and President Knight of the East and West.

The Cryptic Rite series :—
Royal Master,
Select Master,
Super-Excellent Master,
Thrice Illustrious Master.

The Rosy Cross is an Order of Knighthood and was revived by Robert the Bruce after the battle of Bannockburn ; the King of Scotland is automatically Grand Master and the Earl of Elgin automatically Deputy Grand Master and Governor.

Now let us bring the Scot back to the English Lodge ; in the first degree he makes his sign and stands in the act of f . . . . . y, probably looking very embarrassed. I often, when coming late into a Lodge, make my full sign, and find the English very embarrassed. The ritual varies slightly in each Lodge in Scotland and is usually much longer and fuller.

The emblems in the Third Degree in Scotland are usually explained in full and are generally very exquisite carvings in wood and very impressive.

Scottish Masonry is said to be much older than the English one and the history from records is very interesting.

I always feel that North of the Border it is a much more jolly and rollicking affair than in England, where elderly persons predominate. In Scotland it is for the young man and is more universal. Harmony is an essential part, especially in the form of recitations.

Extracts from "The Airdrie and Coatbridge Advertiser."

MASONIC.

LODGE WHIFFLET ST. JOHN, No. 963

The regular meeting of the Lodge was held on Tuesday evening. Bro. Joseph Dempsie, R.W.M., presiding, opened the Lodge in the E.A. degree and extended a cordial welcome to visiting brethren. The sickness of a brother was reported, and he was wished a speedy recovery. The ballot was passed in respect of two candidates and found clear. Five candidates were admitted and instructed in the secrets of the E.A. degree in a capable and instructive manner by Bro. Robert S. Dickie, J.D., assisted by Bro. John Strachan, J.W., the obligation being imparted by Bro. Hugh Glen, S.M.

LODGE AIRDRIE ST. JOHN No. 166

EMERGENCY MEETING will be held TONIGHT (Saturday) at 7 p.m.

BUSINESS—Mark Degree by the Lodge of Edinburgh St. Andrew 48. All eligible for this degree are requested to be present.

SPECIAL MEETING will be held on SUNDAY, 18th November, at 8 p.m.

Memorial Service conducted by Bro. Rev. John Hanna, Burns St. Mary's, Hon. Member, 166.

REGULAR MEETING will be held on WEDNESDAY, 21st November, at 7-30 p.m.

BUSINESS :—Minutes ; Correspondence, etc., and M.M. Degree by Lodge New Monkland Montrose 88.

By Order of the R.W.M.
WM. R. HART, P.M., Secy.

The W.M. expressed his best thanks to Bro. Nisbet for his very interesting paper.

Apologies for non-attendance were recorded. Hearty good wishes were given by the visiting Brethren, and the Lodge was closed.

THE THREE-HUNDRED-AND-FIRST MEETING

was held at Freemasons' Hall, Leicester,
on January 28th, 1952.

There were present the following Officers :—W. Bros. F. W. Heaton, W.M., in the Chair ; W. Bros. A. T. S. Smith, Acting I.P.M. ; W. Bro. T. O. Judge, Acting S.W. ; W. Bro. E. Murray, J.W. ; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. H. Riley, Secretary ; W. Bro. G. W. Wilkes, D.C. ; W. Bro. A. G. Kilner, S.D. ; W. Bro. J. C. Burton, Acting J.D. ; W. Bro. A. E. Rossiter, I.G. ; W. Bro. J. E. Foister, Steward and W. Bro. D. Choyce, Tyler. Also W. Bros. G. E. Phipps, L. H. Wesley, W. Tomlinson, F. M. Drewery, C. C. Binns and S. Kay.

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

The Lodge was opened at 5-30 p.m.

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

The following Brother was elected members of the Correspondence Circle :—

Bro. W. G. Fisher, 3 Palace Gardens, Winchcombe, Taunton, Somerset, Nos. 3159 and 6209.

Owing to the unavoidable absence of V. W. Bro. the V. Rev. H. A. Jones, W. Bro. H. Carr filled the gap by reading a paper :—

AN EARLY MASONIC DOCUMENT

If we go back three hundred years in Masonic history we have no evidence at all as to the nature and contents of the Masonic ritual. In England, all we have is a form of the Mason's Oath (attached to another Masonic document), but we don't know how many ceremonies there were, and we have no idea as to the nature of those ceremonies or the secrets that were communicated in them.

In Scotland we are a little more fortunate, because there we have good evidence of a system of two degrees, one for the entered apprentice, and another for the "fellow craft or Master" ; but again we have no real evidence as to the style or nature of the work, and we can only hazard a guess (based on later information) as to the secrets belonging to the several grades.

Actually, our whole knowledge of early Masonic ritual is derived from a collection of documents which began in the year 1696, and continued right through the 18th century practically up to the present day. These documents are generally known by the rather unsavoury title of Exposures. They fall quite naturally into two classes—the manuscripts and the prints. The manuscripts were laboriously copied out to serve as antiquarian curiosities, museum

pieces, or perhaps to be used in the same way as we use our little blue books today, as genuine memory aids to the ritual. The prints had rather a different origin and purpose, for they were published either in newspapers, pamphlets or broadsides, usually from motives of profit, entertainment, or spite.

In the circumstances, and quite apart from their contents, we tend to attach a rather higher value to the manuscripts for the very simple reason that the profit element played no part in their production.

Now there is one characteristic which is common to all these documents, and that is their *fundamental untrustworthiness.* They are of doubtful origin, and of dubious authenticity. Indeed, the very fact of their existence implies that they were produced in violation of the Mason's oath of secrecy, and they must therefore be handled with a great deal of caution and reserve.

On the other hand, the complete absence of any kind of officially-sanctioned or "authorized" description of the Masonic ritual compels us to examine these spurious documents with a degree of interest far beyond that which they would otherwise deserve.

Of all these documents, the earliest are obviously the most interesting, and the really important ones, for our purpose, are the fifteen or sixteen texts which appeared between the years 1696 and 1730, because they cover a period of tremendous evolutionary changes in the craft.

The first Grand Lodge was founded in 1717, and the available evidence suggests that in those days the London Lodges knew nothing more than a two-degree system. In 1724 we have our earliest English evidence of a three-degree system being worked (1726 in Scotland), and one of the fragmentary exposures, *i.e.*, the Trinity College Dublin MS., dated 1711, indicates that a three-fold division of the Mason's secrets was already known at that time.

In 1730 Prichard published his " Masonry Dissected," the first exposure which claimed to protray the complete Masonic ritual of three degrees, *i.e.*, the entered apprentice, fellow craft, and Master's part, and from the success which attended his publication*, we are justified in believing that this little work played a very substantial part in helping to stabilise the Masonic ritual as the basis of the far more elaborate system which we know today. For about thirty years Prichard's exposure held the field in England without rival. In the 1760's there began another stream of English exposures, but by this time they were much more uniform in pattern.

In this essay I shall deal with the earliest of the whole series, the Edinburgh Register House MS. dated 1696. Expert opinion confirms that the paper, ink and handwriting are all consistent with the date. It is not a very large document; a double sheet of folio paper, folded once to form four pages about 7-in. x 11½-in. The text is written on pages one, two and the top half of page three, and the document was then folded into six, roughly 7-in. x 2-in., and it shows signs of considerable use.

Across the top of the outside it is endorsed "Some Questiones Anent the Mason Word 1696."

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* It ran through three editions within 10 days, with many new editions afterwards and it was subsequently translated into French, Dutch and German.

The text is in two parts ; it begins with a two-line cross-heading " SOME QUESTIONES THAT MASONS USE TO PUT TO THOSE WHO HAVE YE WORD BEFORE THEY WILL ACKNOWLEDGE THEM," and then we get a catechism of seventeen questions and answers, fifteen for the entered apprentice and two only for the " fellow craft or Master."

After the catechism there is another cross-heading, " THE FORM OF GIVEING THE MASON WORD " and then there follows a narrative description of the ceremony for making an entered apprentice, followed by very brief details of what more is to be done to make a " fellow craft of Master."

THE CATECHISM.

(*Reproduced from Knoop, the Early Masonic Catechisms, pp.* 31-34).

Some Questiones that Masons use to put to those who have y^e^ Word before they will acknowledge them

Quest. 1 Are you a mason. Answer yes

Q: 2. How shall I know it ? Ans: you shall know it in time and place convenient. Remark the fors^d^ answer is only to be made when there is company present who are not masons But if there be no such company by, you should answer by signes tokens and other points of my entrie

Q: 3. What is the first point ? Ans: Tell me the first point ile tell you the second, The first is to heill and conceall, second, under no less pain, which is then cutting of your throat, For you most make that sign, when you say that

Q: 4 Where wes you entered ? An: At the honourable lodge.

Q 5 What makes a true and perfect lodge ? An: seven masters, five entered apprentices, A dayes Journey from a burroughs town without bark of dog or crow of cock

Q: 6 Does no less make a true and perfect lodge, An: yes five masons and three entered apprentices &c.

Q 7 Does no less. An: The more the merrier the fewer the better chear

Q 8 What is the name of your lodge An: Kilwinning.

Q 9 How stands your lodge An east and west as the temple of jerusalem.

Q 10 Where wes the first lodge. An: in the porch of Solomons Temple

Q: 11. Are there any lights in your lodge An: yes three the north east, S W, and eastern passage The one denotes the master mason, the other the warden The third the setter croft.

Q:12 Are there any jewells in your lodge An: Yes three, Perpend Esler a Square pavement and a broad ovall.

Q 13 where shall I find the key of your lodge, yes [?=Ans] Three foot and an half from the lodge door under a perpend esler, and a green divot. But under the lap of my liver where all my secrets of my heart lie.

Q: 14 Which is the key of your lodge. An: a weel hung tongue.

Q 15 where lies the key. Ans: In the bone box.

After the masons have examined you by all or some of these Questions and that you have answered them exactly and mad the signes, they will acknowledge you, but not a master mason or fellow croft but only as as [?=an] apprentice, soe they will say I see you have been in the Kitchine but I know not if you have been in the hall, Ans: I have been in the hall as weel as in the kitchine.

Quest 1 Are you a fellow craft Ans yes.

Quest 2 How many points of the fellowship are ther Ans fyve viz foot to foot Knee to Kn[ee] Heart to Heart, Hand to Hand and ear to ear. Then make the sign of fellowship and shake hand and you will be acknowledged a true mason. The words are in the 1 of the Kings Ch. 7, v, 21, and in 2 chr: ch 3 verse last.

The Forme of Giveing the Mason Word

Imprimis you are to take the person to take the word upon his knees and after a great many ceremonies to frighten him you make him take up the bible and laying his right hand on it you are to conjure him, to sec[r]ecie, By threatning that if [he] shall break his oath the sun in the firmament will be a witness agst him and all the company then present, which will be an occasion of his damnation and that likewise the masons will be sure to murder him, Then after he hes promised secrecie They give him the oath a[s] follows

By God himself and you shall answer to god when you shall stand nakd before him, at the great day, you shall not reveal any pairt of what you shall hear or see at this time whither by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason, so help you god.

After he hes taken the oath he is removed out of the company, with the youngest mason, where after he is sufficiently frighted with 1000 ridicolous postures and grimmaces, He is to learn from the sd mason the manner of makeing his due guard whis [?=which] is the signe and the postures and words of his entrie which are as follows

ffirst when he enters again into the company he must make a ridiculous bow, then the signe and say God bless the honourable company. Then putting off his hat after a very foolish manner only to be demonstrated then (as the rest of the signes are likewise) he sayes the words of his entrie which are as follows

Here come I the youngest and last entered apprentice As I am sworn by God and S. Jhon by the Square and compass, and common judge to attend my masters service at the honourable lodge, from munday in the morning till saturday at night and to keep the Keyes thereof, under no less pain then haveing my tongue cut out under my chin and of being buried, within the flood mark where no man shall know, then he makes the sign again with drawing his hand under his chin alongst his throat which denotes that it be cut out in caise he break his word.

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.

ffirst all the prentices are to be removed out of the company and none suffered to stay but masters.

Then he who is to be admitted a member of fellowship is putt again to his knees, and gets the oat[h] administered to him of new afterwards he must go out of the company with the youngest mason to learn the postures and signes of fellowship, then comeing in again, He makes the masters sign, and sayes the same words of entrie as the app[rent]ice did only leaving out the com[m]on Judge 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 and sayes to the eldest mason in whispering

The worthy masters and honourable company greet you weel, greet you weel, greet* you weel.

Then the master gives him the word and gripes his hand after the masons way, which is all that is to be done to make him a perfect mason

[*Endorsement*]

Some Questiones Anent the mason word 1696

THE CATECHISM

The catechism as a whole is deeply interesting, *but not unique.* The Edinburgh Register House MS. has a twin-sister text, " The Chetwode Crawley MS." which is dated approximately 1700.† The uncertain date of this document makes the E.R. text by far the more valuable of the two. The documents are virtually identical as to their contents, although the latter gives the narrative portion first, and finishes with the catechism. Apart from this, there are a number of other variations which prove beyond doubt that neither text was copied from the other. These two documents, with another tiny fragment which clearly belongs to the same family, all go to show that at the end of the 17th century a number of versions of the E.R. text were in existence, *and the variations point to a considerable antiquity.* Indeed, there can be no doubt that the originals from which these documents were copied, belonged to the purely operative era of Masonic history.

As regards the Questions, the cross-heading indicates that they were intended for test purposes—to prove a mason " before they will acknowledge them," and this suggests that they were intended for use outside, or away from, the Lodge. This is confirmed by the note about " company present who are

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* *MS.* : greeet.

† In the remainder of this essay the abbreviation C.C. will represent the Chetwode Crawley MS., and E.R. the Edinburgh Register House MS.

not masons " which appears in Question 2. But although they were designed for outside test purposes, there can be little doubt that some, or all of them, were used inside the lodge as part of the "making" ceremony.

Q. 5. Later catechisms show considerable variation in the numbers required to form a " true and perfect Lodge," but there seems to have been a preference for odd numbers. (*See* Carr, " Examination of the Early Masonic Catechisms." Trans. of Leicester Lodge of Research 1946–7). " . . . . A dayes Journey from a burroughs town without bark of dog or crow of cock."

This curious response, which appears with variations in several later texts, may be taken as a test question rather than a statement of fact. The instructions requiring that the lodge be held in a quiet and lonely place has been interpreted as showing that Masonic meetings in those days were usually held in the open air, but it is extremely doubtful whether this was a general custom.* In the 17th and early 18th centuries in Scotland (whence the bulk of our evidence is derived) the annual meeting was on St. John's Day in winter, *i.e.*, December 27th. Usually it was the only meeting of the year, and attendance was compulsory, and it is hard to believe that our ancient Brethren, however high their sense of duty, would have deliberately exposed themselves to the rigours of a Scottish winter.

Q. 8. . . . . Kilwinning.

The response to this simple question provides something of a problem, because we cannot be sure whether the question required a factual answer, or whether it was a test or trick question requiring a *particular* response. The majority of the later catechisms give the reply " The Lodge of St. John," which would probably indicate an unattached Mason. The "Masons Examination" of 1723 says " I am of the Lodge of St. Stephens," and our earliest twin texts, E.R. and C.C. both say " Kilwinning."

The Lodge of Kilwinning, from the very earliest times, occupied a peculiar and special place amongst the Scottish Lodges. In the Schaw Statutes of 1599 it is referred to as " the heid and secund ludge of Scotland " and the same document indicates that in those days it exercised a control over the Lodges in a wide area. In much the same way as a Provincial Grand Lodge does today.† In these circumstances a Mason of any Lodge which came under the supervision of Kilwinning might have been required to show his allegiance by replying " Kilwinning," even though he was not one of its members ; and because we have no direct evidence of association of the E.R. and C.C. documents with the Lodge of Kilwinning, we cannot say with certainty whether the response was a statement of fact or a matter of custom.

It is interesting to find in this earliest known version of the Mason's catechism, the beginning of a symbolism, which, in more elaborate form, is familiar to us in our present day ritual. The later texts show a fairly steady expansion along these lines, which is exactly what we would expect in Lodges under " speculative " influence.

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* The Lodge of Aberdeen, in 1670, ordered that the Lodge would be held "in the open fieldes except it be ill weather." (Miller, pp. 59, 63.)

† See p. 12. The Lodge of Mary's Chapel, Edinburgh, and of Stirling were similarly distinguished.

The note which follows Q. 15 implies that the questions and answers had to be learned by heart, so that the replies might be given " exactly." It is probable, as the note suggests, that only a few of the questions were in general use as an "outside" test, but there is ample evidence that the early Scottish Operative Lodges held regular "examinations" in the catechisms, and occasionally levied penalties on those who failed to pass their tests.

The "Kitchen-Hall" question was the test leading from the E.A. to the F.C. or Master, but the E.R. gives no catechism for the F.C., only a request for the " points of fellowship," the sign and the word. There is some evidence, however, in early Scottish documents which suggests that at this date, and even earlier, there was some sort of examination of F.Cs., implying a Fellowcraft's catechism as well, but the E.R yields no evidence on this point.

It is not necessary to examine the Catechism in greater detail here, because that task has already been done very satisfactorily, *on an identical set of Questions*, by Thorp in his commentary on the Chetwode Crawley MS. (Leicester Lodge of Research Reprints, Vol. 13). The student would be well advised to read also " The Mason Word " by D. Knoop (A.Q.C. li.). " The Masonic Catechism " by H. Poole (A.Q.C. lx.).

The Narrative.

Part 2 of the E.R. text begins with a cross yeading, "THE FORME OF GIVEING THE MASON WORD." Here we have strong evidence of the Scottish origin of the text, for there can be little doubt that the ceremonies associated with the giving of the Mason Word were purely Scottish in origin. In " A Collection of References to the Mason Word " (Leicester Transactions 1950–51), I found that of thirty-two references between 1637 and 1786, no less than twenty-five possessed clear indication of direct Scottish origin. For this reason the E.R. and C.C. texts, insofar as we dare to rely on them at all, must be taken as representing Scottish (NOT English) practice.

It will be seen at once that the E.R. text confirms the evidence we already have of the existence of two degrees in Scotland—one for the entered apprentice, and one for the " fellow craft or Master." Clearly the ceremonies must have been very brief indeed, and they had not yet acquired all the embellishments and ornaments of our present-day ritual. In the entered apprentice ceremony, especially, we notice a good deal of horse-play, and a rough-and-tumble atmosphere, which we would naturally associate with an operative Lodge in which the vast majority of the members were actual working men. Indeed, the "words of entry" which were uttered by the newly-made entered apprentice on his return to the Lodge, are clear evidence of actual operative practice. It is interesting to see that the youngest Mason, the most junior member of the Lodge apart from the Candidate, was called upon to play a quite important part in the making ceremony. At the end of the Obligation, he went out of the Lodge with the candidate, and after some terrifying preliminaries, it was his duty to entrust the candidate with the sign, postures, and words of entry. The "youngest Mason" is identified with the instructors or intenders, who figure quite frequently in the early Masonic records from 1599 onwards.

At the end of the entered apprentice ceremony there is a note that " all the signs and words (plural) as yet spoken of are only what belong to the entered apprentice." This raises a rather interesting point. Up to this part of the manuscript only one sign had been mentioned, though in the course of the ceremony it had been repeated several times. As regards the " words," the narrative description of the ceremony does not mention any secret words, and the only indication of their existence is in the scriptural reference which is to be found at the end of the catechism. This reference is, of course, to the two pillars of Solomon's porch, but it comes at a point in the document where it would be impossible for us to say with certainty whether the two words belong to the entered apprentice, or to the fellow craft, or one word to each. The Chetwode Crawley MS. throws some light on this question, because there the words appear (as part of a cross-heading) immediately above the form of the entered apprentice's oath. This little circumstance, in conjunction with a good deal of evidence of " conjoint usage " from later documents, provides good ground for the assumption that in the earlier Scottish operative ritual *both words* belonged to the entered apprentice.

The description of the fellow-craft's ceremony is very sketchy indeed, but with the exception of the horse-play and the secrets, it seems to have been very much on the same lines as the entered apprentice ceremony. Once again the youngest fellow craft was called upon to play a part in the work, a custom which is confirmed by many more trustworthy documents.

The contents of the two ceremonies may be summarised very briefly as follows. The entered apprentice received two words, a sign, and a grip. The fellow craft received a sign, which is not actually described in the document, but is merely referred to as the " Master's sign." He also had a grip, and the five points of fellowship, together with a word, but the word is not given. We can only hazard a guess, as to what the missing word was. The Sloan manuscript, B.M. 3329, which is dated c. 1710, is the earliest text which gives a word (M), in conjunction with the points of fellowship, and in the years up to 1730 no less than five variations of this word appear in the exposures. But although one of these may have been the missing word of E.R. and C.C., we cannot be sure of this, because in the same period two other groups of words appear, a G group and a J group, again with several variations. In the absence of stronger evidence on the subject, it is impossible to say with certainty what the missing word may have been.

The description of the F.C. ceremony is given in C.C. with the same brevity as that of the E.R. text, which suggests that the narrative is not a faulty one, but was copied from a similarly sketchy description. In the circumstances, it is very interesting to notice the complete absence of any kind of legend in association with the F.P.O.F. Indeed, we do not find any trace of Masonic legend in any of the exposures until the Graham manuscript dated 1726, where we read how the three sons of Noah visited his grave and raised him, on a form of the F.P.O.F., in the hope of discovering some secret of which he was apparently possessed. The same extraordinary manuscript contains what appears to be the relics of another legend relating to Bezaleel.

The Wilkinson manuscript, which is dated c. 1727, also contains a vague hint as to an Hiramic legend. The candidate, being asked why his Lodge is in the form of an " oblong square," replies, " The manner of our Great Master

Hiram's grave." Unfortunately, the Wilkinson MS. contains no other hint of any kind of legend. The earliest fully developed legend appears in Prichard's "Masonry Dissected," dated 1730, where we get a complete Hiramic legend together with the raising the F.P.O.F. and an "M" word.

The simplicity of the E.R. ceremonies is very striking. The only article of Lodge furniture that is mentioned in the whole text, is the Bible, and inside the Lodge room, the whole of the work seems to have been conducted by the Master. There is no mention of any other officers, except the youngest entered apprentice and the youngest fellow craft, who assisted in the ceremonies outside the door of the Lodge.

The Brethren who have read thus far will be wondering why I have spent so much time examining a document which I myself have proclaimed to be fundamentally untrustworthy. It is true that the Edinburgh Register House MS. belongs to an unsavoury group of Exposures, and all the criticism that might be levelled against them, would have been equally true of E.R., except for a most extraordinary and freakish accident.

In the year 1702, a new Lodge was founded in the little village of Haughfoot, about thirty miles south of Edinburgh. It flourished for sixty-one years and then disappeared, apparently into thin air. The only relic of the Lodge that now remains, is the Minute Book, a small brown leather-covered volume, in excellent condition, containing the Minutes of the Lodge through the whole sixty-one years of its existence. At the beginning of the book, several pages have been torn out, and the writing begins (on what is probably page 12) in the middle of a sentence, with these words :—

> " of entry as the apprentice did leaving out the Common Judge then they whisper the word as before and the Master Mason grips his hand after the ordinary way."

Immediately after the words quoted above, there is a small cross-heading, " The Same Day," and then the Minutes of the day begin, and a careful examination of them shows, beyond all doubt, that they are the Minutes of the very first Meeting of the Lodge.

It is clear that these first twenty-nine words on the first written page of the Haughfoot Minute Book are a paraphrase of the final paragraph of the Edinburgh Register House manuscript.

*Haughfoot fragment**	*Edinburgh Register House MS.*
of entrie as the apprentice did Leaving out (The Common Judge) Then they whisper the word as before —and the Master Mason grips his hand after the ordinary way.	. . . He makes the masters sign, and sayes the same words of entrie as the apprentice did only leaving out the common judge then the masons whisper the word among themselves begginning at the youngest as formerly. . . . . Then the master gives him the word gripes his hand after the masons way. .

* Vernon, *History of Freemasonry in Roxburgshire*, 282.

Later entries in the Minute Book offer no explanation of why the pages were torn out or lost, but it is easy to see what must have happened, because it is quite obvious that the first secretary of the Lodge, before ever he started to enter up the minutes of the first meeting, had taken the trouble to copy out on those opening pages (which are now missing) a document which was a copy of the Edinburgh Register House MS., or a version very closely related to it. In later years, some enthusiastic member, thinking that the Secretary had written too much, or had disclosed too much, tore out the opening pages. It is possible that he left those twenty-nine words behind quite by accident, not noticing that the "fragment" still remained. On the other hand, he may have left them behind deliberately, because had he torn out the page which contained those twenty-nine words, he would also have taken away the page containing the Minutes of the first Meeting of the Lodge.

Whatever the reason that saved this Haughfoot "fragment" from destruction, the discovery of these twenty-nine words in such a respectable and unimpeachable source as the actual Minute Book of a Lodge lifts the Edinburgh Register House MS. right out of the class of those untrustworthy documents, and makes it one of the most important Masonic documents of our time, because we are now entitled to infer that the E.R. text does in fact represent the actual working of a Masonic Lodge of that period.

This inference is of far-reaching importance, but it raises a number of problems concerning the development of our early Masonic ritual. The Haughfoot Lodge was wholly non-operative. Indeed, so far as our records show, it was the only primarily non-operative Lodge of its day, and probably the earliest of its kind. The question arises, therefore, whether the Edinburgh Register House ritual, as represented by the tiny fragment in the Haughfoot Minute Book, portrays Operative or Non-operative practice. The arguments are too lengthy and too complicated to be examined here, more especially because they involve reference to documents outside the scope of this paper.

But the evidence of the texts which have already been discussed in this essay, may be summarized briefly as follows :—

(1) The date of the E.R. text, 1696, when, so far as is known, there were no Non-Operative Lodges in Scotland ;

(2) The textual variations to be noticed between E.R., C.C., and the Haughfoot "fragment," all indicating their descent from an original, much earlier than 1696 ;

(3) The "horseplay," and the " words of entrie," in E.R. and C.C, all strongly suggestive of purely Operative practice ;

These arguments lead to two important conclusions :—

(a) That the E.R. text represents originally Operative practice ;

(b) That the fragment which appears on the opening page of the Haughfoot Minute Book shows that when that wholly Non-Operative Lodge was founded in 1702, its ritual was based on a copy of the old Operative rite.

Apologies for absence were received from W. Bros. J. L. Smith, A. Haynes, F. C. Haynes, R. H. Dilworth, L. A. Hayward, D. E. Cameron, F. Haines and W. H. Wood.

The Lodge was closed at 7-30 p.m. and a Conversazione was held afterwards.

THE THREE-HUNDRED-AND-SECOND MEETING

was held at Freemasons' Hall, Leicester, on March 24th, 1952.

There were present the following Officers:—W. Bro. F. W. Heaton, W.M., in the Chair; W. Bro. W. H. Wood, I.P.M.; W. Bro. C. E. Haines, S.W.; W. Bro. E. Murray, 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. A. G. Kilner, S.D.; W. Bro. A. Halkyard, J.D.; W. Bro. A. E. Rossiter, I.G.; W. Bro. A. F. Tomkins, Steward; and Bro. S. J. Carter, Acting Tyler. Also W. Bros. A. T. S. Smith, G. E. Phipps, W. Tomlinson, S. Kay, J. E. Foister, T. O. Judge, L. H. Wesley, C. C. H. Binns, P. M. Webster, J. L. Smith and J. C. Burton.

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

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

The Brethren stood in silence for a short time as a tribute to the memory of King George VI.

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

W. Bro. W. E. Boulter, B.Sc., was unanimously elected a Full Member of the Lodge.

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

Bro. E. S. Vincent, " Pendean," The Avenue, Truro.

Bro. T. R. Sandford, 42 South Street, Torrington, South Devon, No. 1885.

Bro. W. C. Rogers, Halford House, Coventry Road, Lutterworth, No. 6757.

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

THE TWO HIRAMS

I must first of all, W.M., Bro. Ws. and Brethren, apologise for my absence at the last meeting of the Lodge. I was compelled to keep a sudden engagement with the High Commissioner for India, and I am very grateful to Bro. Harry Carr for stepping into the breach.

The Two Hirams need no introduction to Master Masons. But, when we begin to ask questions, particularly about H.A.B., we are led into some of the most fascinating and tragic pages of human history—and some of the most baffling pages of Masonic study.

How did they come into Masonry? We begin with necromantic legends in the early part of the 18th century, when there were wide-spread European stories of obtaining secrets from the dead. So far as Masonic ritual is concerned, the Graham MS. (1726) mentions the raising of Noah by his three sons, on a form of the F.P.O.F., in the hope of discovering some secret. In the Wilkinson MS. (c. 1727), the candidate is asked why his Lodge is in the form of an " oblong square," and replies " the manner of our Master Hiram's grave." In Prichard's "Masonry Dissected" (1730) there is a complete Hiramic legend with the raising, the F.P.O.F., and an "M" word.

It seems probable that by 1738 many Lodges must have been working a dramatised version of the Hiramic story, but there is *no* certain evidence of such an occurrence before this date. But, in Anderson's 1723 " Constitutions " we read " King Hiram sent to Solomon ' his namesake Hiram, or Huram, the most accomplished Mason upon Earth.' " And, in 1738, " the sudden death of their dear Master Hiram Abbif, whom they decently interred in the Lodge near the Temple, according to ancient usage."

In the V.S.L. Hiram is a metal worker. Several questions immediately arise :—

(*a*) Who transformed him into the principal architect?

(*b*) Who created the story of his death, and what part did Dr. Anderson, a Scottish Presbyterian minister, and the chief author of the Constitutions, play?

It must be remembered that Scotland is full of legend, and primitive survivals occur frequently. Brethren should refer to John Buchan's " Witchwood."

Let us now examine the sources.

(*a*) Hiram, King of Tyre, the friend of Solomon (968-935, B.C.). Then who is the Hiram of 2 *Samuel v.* 11—the friend of David?

" And Hiram King of Tyre sent messengers to David, and cedar trees, and carpenters, and masons, and they built David an house," quoted also in 1 *Chron., xiv.*, 1.

Menander calls him "Abibaal" (the father of the god).

Compare and contrast 1 *Kings, v.*, vv. 1—12 with 2 *Chron. ii.*, vv. 3—16., where Solomon sends to Hiram and explains that David could not build a house for the name of the Lord—and asks Hiram to help him with men and materials. In *Chronicles* Hiram King of Tyre is mentioned

(*b*) Hiram Abiff.

1 *Kings vii.*, vv. 13 and 14.

" And King Solomon sent and fetched Hiram out of Tyre. He was the son of a widow woman of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass . . . . "

2 *Chron. ii.*, vv. 3 and 4.

" And Solomon sent to Huram the King of Tyre . . . . "

Why is he called Hiram Abiff? In 2 *Chron., ii.*, v. 13, we have " of Huram my father's" or "even Huram my father," in 2 *Chron. iv.*, v. 16 we have " did Huram his father make for King Solomon."

It must be remembered that "father" means, often, an adviser or an expert (cf. Fathers of the Church, Father in God.)

In Hebrew, possessive pronouns are tacked on to the noun ; thus we have

Ab=father.

Ab-i=my father.

Ab-ha=her father.

Ab-iv=his father.

The final v (var) used to be pronounced as an " f " This we get Abif=his father, and this was assumed to be his name by the early translators—Luther and Coverdale.

Thus it really means " Hiram, the trusted or expert assistant."

From whence is the Hiramic legend derived? I have two suggestions.

(1) The Rosicrucians. This is not the Masonic order, but a German cult which arose probably in the 17th century, and promulgated " The Legend of the Tomb." The founder of the order was Christian Rosenkreuth. He went to the Holy Land in 1393 at the age of 20 years and did a sort of " Grand Tour," studying the " mysteries." In 1402 he returned to Germany, where he died in 1484 at the age of 111 years. His body was embalmed and enshrined in a vault decorated with mystical devices. 120 years later the body was still there and there was an ever-burning lamp in the roof.

(2) The ancient nature religion and stability rites.

The ancient nature religions, such as that of Tyre, were religions in which the forces of nature and the impulses of human nature were personified as gods or goddesses. Since the outstanding characteristic of nature is the apparent death of vegetation in the winter and its coming to life again in the spring, much primitive religion was symbolic of this fact. The story of Ceres and her daughter, Persephone, is the best known of the ancient myths. Since sex plays such a great part in human life, it was the sex impulse which was the root of many other myths and religious rites.

In the Craft the ear of corn near a spring of water is an obvious reference to the nature rites of winter and spring, and it is often thought that the two pillars refer to sexual rites. I very much doubt this because of the names given to the pillars. They probably refer to the ancient practice of burying alive in the building the king, the king's son, or the principal builder. This was believed to give stability to the coming of the seasons and also, and more particularly, to the existence of the nation. To this dark path does the legend point.

We can now see why the legend is so closely linked to the five points of fellowship, for fellowship is the foundation of our Order. The legend is not true historically, but is a story or parable which is intended to drive home certain religious and moral truths. It is comparable to the stories in the first eleven chapters of Genesis, none of which are historically true, although there is a slight historical foundation to the story of the Flood, but all of which are

designed to give a religious or a moral answer to a question of importance. That is the proper meaning of the word "myth," which does not mean an untrue fairy story, but an imaginative answer to a fundamental question. So in Masonry, in many of the degrees, a historic character or event is used creatively for moral purposes. There is no better way of teaching, because moral truths become effective only when they are linked closely to our imagination. There we may rest content.

Apologies for absence were received from W. Bros. R. G. St. George, A. Haynes, R. Reeves, L. G. Hayward, F. C. Haynes, F. Haines, D. E. Cameron and Wallace Heaton.

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

THE THREE-HUNDRED-AND-THIRD MEETING

was held at Freemasons' Hall, Leicester, on May 26th, 1952.

There were present the following Officers :—W. Bro. F. W. Heaton, W.M., in the Chair; W. Bro. W. H. Wood, I.P.M.; W. Bro. C. E. Haines, S.W.; W. Bro. E. Murray, 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. A. G. Kilner, S.D.; W. Bro. A. Halkyard, J.D.; W. Bro. A. E. Rossiter, I.G.; W. Bro. A. F. Tomkins and W. Bro. J. E. Foister, Stewards; and W. Bro. D. Choyce, Tyler. Also W. Bro. G. Phipps, W. Tomlinson, S. Kay, T. O. Judge, L. H. Wesley, C. C. Binns, P. M. Webster, F. Drewery, H. Carr, A. J. S. Cannon and R. H. Dilworth.

The Lodge was opened at 5-30 p.m.

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

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

W. C. Turner, 2 Chesterfield Road, Leicester, No. 6513.
D. R. Base, 179 Bristol Road, Edgbaston, Birmingham, 5, No. 6021.
R. G. Minchin, P.O. Box 365, Dawson, Yukon Territory, Canada, No. 45.
A. W. Eley, 4 Mellor Road, Western Park, Leicester, No. 4835.
A. R. Moss, 28 Barbara Avenue, Leicester, No. 6167.
A. E. L. Tyler, Heathbrow, Bucklesham Road, Ipswich, No. 6347.

W. Bro. C. C. Binns was elected Master for the ensuing year and W. Bro. E. R. Carr was re-elected Treasurer.

W. Bro. G. Phipps and J. C. Burton were re-elected Auditors.

The Lodge was closed at 5-45 p.m.

At 6 p.m. the W.M. of Saint Katharine's Lodge, No. 7051, Bristol, entered the Temple with his Officers in procession. The Temple was laid out specially for the working of the First Degree.

The Ceremony was witnessed by a large assembly of Brethren—165—from this and neighbouring Provinces. The work was carried out with great dignity and reverence and made a great impression on the assembled Brethren.

W. Bro. F. W. Heaton expressed the sincere thanks of everyone to the Bristol Brethren. W. Bro. the Rev. L. W. Potter replied and extended a cordial welcome to the assembled Brethren to visit No. 7051 in Bristol.

A conversazione was held afterwards.

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to the Librarian, Freemasons' Hall, London 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 the Librarian, Freemasons' Hall, London Road, Leicester.

The Lodge of Research, No. 2429, Leicester.

Receipts and Payments Account, Session 1951-52

Dr. Cr.

1950-51 £ s. d.	RECEIPTS	£ s. d.	£ s. d.
	To Subscriptions :		
400 17 6	Correspondence Circle ..	419 1 6	
63 0 0	Members	71 8 0	
3 3 0	„ Joining Fees	9 9 0	
6 15 0	„ Building Society Interest ..	6 15 0	
12 16 0	„ Publications Fund	16 12 9	
1 11 9	„ Gain on Dollar Bills	– – –	
	Total Receipts		523 6 3
488 3 3			
	Balance at Commencement of Session :—		
300 5 0	Leicester Permanent Building Society	300 5 0	
333 17 10	Midland Bank Limited	498 8 1	
			798 13 1
£1122 6 1			£1321 19 4

1950-51 £ s. d.	PAYMENTS	£ s. d.	£ s. d.
232 2 8	By Printing Lodge Transactions ..	286 2 6	
33 12 3	„ Printing	105 1 7	
13 5 0	„ Steward's Account	23 5 0	
6 0 3	„ Grand Lodge Dues	7 7 0	
14 1 0	„ Provincial Grand Lodge Dues ..	9 2 0	
12 12 0	„ Rent	12 12 0	
9 1 0	„ Postages	10 6 5	
– – –	„ Donation to 1952 Masonic Festival	157 10 0	
– – –	„ Donation "Bristol Charities" ..	10 10 0	
– – –	„ Minute Book and Year Book ..	4 15 3	
2 12 0	„ Card Index (Cards)	– – –	
5 0	„ Cheque Book	– – –	
1 10	„ Bank Charges	– – –	
– – –	„ Loss on Dollar Bills	3 5	
	Total Payments		626 15 2
323 13 0	**Balance at End of Session :—**		
	Leicester Permanent Building Society	300 5 0	
300 5 0	Midland Bank Limited	394 19 2	
498 8 1			695 4 2
£1122 6 1			£1321 19 4

Revenue Account, Session 1951-52

1950-51 £ s. d.	EXPENDITURE	£ s. d.	£ s. d.
232 2 8	To Printing of Lodge Transactions	286 2 6	
33 12 3	„ Printing	105 1 7	
12 12 0	„ Rent	12 12 0	
13 5 0	„ Steward's Account	23 5 0	
6 0 3	„ Grand Lodge Dues	7 7 0	
8 10 0	„ Provincial Grand Lodge Dues	9 2 0	
9 1 0	„ Postages	10 6 5	
2 12 0	„ Card Index (Cards)	– – –	
– – –	„ Donation "Bristol Charities"	10 10 0	
5 0	„ Cheque Books	– – –	
1 10	„ Bank Charges	– – –	
– – –	„ Minute Book and Year Book ..	4 15 3	
– – –	„ Loss on Dollar Bills	3 5	
			469 5 2
180 11 3	„ Balance, being Excess of Income over Expenditure	35 11 1	
£498 13 3			£504 16 3

1950-51 £ s. d.	INCOME	£ s. d.	£ s. d.
	By Subscriptions :—		
411 7 6	Correspondence Circle	400 11 6	
63 0 0	Members	71 8 0	
			471 19 6
3 3 0	„ Joining Fees		9 9 0
6 15 0	„ Building Society Interest ..		6 15 0
12 16 0	„ Profit on Publications		16 12 9
1 11 9	„ Gain on Dollar Bills		– – –
£498 13 3			£504 16 3

Balance Sheet, Session 1951-52

1950-51 £ s. d.	LIABILITIES	£ s. d.	£ s. d.
	Expenses Accrued :—		
2 2 0	Subscriptions paid in advance ..		2 2 0
	Accumulated Fund :—		
	Surplus at Commencement of		
704 9 10	Session	885 1 1	
– – –	*Less* :—Donation to 1952 Masonic Festival	157 10 0	
		727 11 1	
	Add :—Excess of Income over		
180 11 3	Expenditure, Session 1951-52	35 11 1	
			763 2 2
£887 3 1			£765 4 2

1950-51 £ s. d.	ASSETS	£ s. d.	£ s. d.
	Cash at :—		
	Leicester Permanent Building		
300 5 0	Society	300 5 0	
498 8 1	Midland Bank Limited	394 19 2	
			695 4 2
	Subscriptions Outstanding :—		
	Correspondence Circle :—		
30 0 0	36 Members, 1 year @ 20/–	36 0 0	
16 10 0	36 Members, 1 year @ 10/–	18 0 0	
32 0 0	6 Members, 2 years @ 20/–	12 0 0	
10 0 0	4 Members, 2 years @ 10/–	4 0 0	
			70 0 0
£887 3 1			£765 4 2

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 10th day of September, 1952.

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.*