

The Lodge of Research,

NO. 2429 LEICESTER.

Transactions

for the

Year 1952=53.

(SIXTYFIRST YEAR OF PUBLICATION)

W. Bro. C. C. H. BINNS, M.A., M.B., P.A.G.D.C.,
W.M.

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Pr. G. Sec.

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W. Bro. C. C. H. BINNS
M.A., M.B., B.Ch., P.M. 1560,
P.P.S.G.W., P.A.G.D.C.
Worshipful Master.

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

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, 1952-53.

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V. W. Bro. The Rev. H. A. Jones (P.M. 3091, P.G. Chap., Eng.).....	Chap.
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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.)	}
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.
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- 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.
* " W. A. Lea	1906-07.

* *Deceased.*

PAST MASTERS OF THE LODGE—*continued.*

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*	” 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.
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	” J. E. Pickard	1916-17.
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*	” J. D. Johnson	1918-19.
*	” A. H. Hampson	1919-20.
*	” F. H. Doughty.....	1920-21.
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*	” 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.
	” C. C. H. Binns	..... 1952-53.

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

FULL MEMBERS.

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.
 Stork, E. H., Torquay.
 Judge, T. O., Leicester.
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 Murray, E., Quorn, Nr. Leics.
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 Tomkins, A. E., Leicester.
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- Surbiton Masonic Library, Surbiton.
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- United Grand Lodge of Queensland,
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- Philanthropy Lodge of Instruction,
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- St. Augustine's Lodge of Instruction,
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- The United Masters' Lodge,
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- Anderson, G., Warwick.
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- Allen, G., Market Harborough.
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- Ashbee, R. H., Peterborough.

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 Cooper, G. W., Hinckley.
 Clark, H. W., Leicester.
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 Spalding, Lincs.
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 Birmingham, 23.
 Edwards, J. C., Cardiff.
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- Everett, J. G., Wigston Magna, Nr.
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 Ellwood, T. E. S., Leicester.
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- Foister, A. T., Barkby, Leicester.
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 Cumberland.
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 Foster, R. C., Kent.
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 Leicester.
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 Fairhurst, W., Birmingham, 32.
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 Fairbrother, C. W., Leicester.
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- Green, H. A., Morecambe.
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BRETHREN—*continued.*

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 Hinson, J. C., Leicester.
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 Sea.
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 Johnson, J. W., Leicester.
 Jackson, N. L., Leicester.
 Jarvis, G., Leicester.
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 Jones, C. R., Grantham.
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 Jackson, E. J., Isleworth.
 Jesson, A., Duffield.
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 Jeffcoat, W., Nuneaton.
 Jeater, E. A., New South Wales.

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 Keene, W. D., Burrough-on-the-Hill.
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 Keen, A. E., Nottingham.
 Kibert, J. W., Leicester.
- Langton, E., Leicester.
 Lawrence, J., London, N.W.11.
 Lock, F. J., Banstead, Surrey.
 Lascelles, Dr. J. E., Islip, Kettering.
 Lea, G. L., Houghton-on-the-Hill,
 Leics.
- Lindquist, F. C., Leicester.
 Lenton, J. H., Leicester.
 Loasby, S. L., Kettering.
 Lord, A. J., Leicester.
 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.
 Lakin, J. W., Market Harborough.
- Murray, S., Kirby Muxloe, Near
 Leicester.
- Musther, W., Orpington, Kent.
 Muddimer, E., 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.
 McCurry, L. H. J., W. Australia.
 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.
 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.
 Mole, A. W., Sutton Coldfield.
 Mobbs, K. G., Leicester.
 Mirt, J. A., U.S.A.
 Matthews, M. E., Loughborough.
 McDonald, G. S., Sutton Coldfield.
 Moignard, T. A., Jersey.
 McCunn, D., Woodthorpe,
 Martin, A., Ipswich.
 Montargis, M. S. B., Hong-Kong.
 Martin, H. J., Warwick.
 Moss, A. R., Leicester.
 Marrs, D. M., Redhill.
 Martin, R. O., Ipswich.
 MacGregor, A. E., Toronto.
- 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.

BRETHREN—*continued.*

- Overton, W., Sutton Coldfield.
 Owen, Elwyn, Penarth, Glamorgan.
- Pennington, C., Burnham-on-Sea.
 Phipps, G. A., Leicester.
 Pollard, F., Anstey, Leics.
 Parr, A. R., Leicester.
 Pickering, E. F., Hinckley, Leics.
 Potter, Lt.-Col. J. A., C.B.E.,
 Oadby, Nr. Leicester.
 Pridmore, C. R., Leicester.
 Proctor, J., Barry, Glamorgan.
 Pickstone, W., Blackburn.
 Prentice, H. W. W., Woodhouse.
 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.
 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.
 Parflect, E., Rothley.
 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.
- Parker, A. H., Truro.
 Pick, S., Leicester.
 Palethorpe, H. T., Alvaston.
 Prieso, N. W., Colorado.
 Poole, D. F., Epsom.
 Plant, E. E. J., Buenos Ayres.
 Potter, S., Colorado.
 Parsons, J. W., Derby.
- Rae, T. H., Sunderland.
 Ridgway, W., Leicester.
 Robertson, A., London, E.C.3.
 Roker, E. A., Bournemouth.
 Rowlett, W. H., Oadby, Leics.
 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.
 Ridgway, R. W., Leicester.
 Rist, L. S. G., S. Africa.
 Roberts, H. A., Nottingham.
 Reynolds, N. H., Nuneaton.
 Rawson, E. H., Wigston, Leicester.
 Ridgway, A., Leicester.
 Robinson, C. B., Lutterworth, Rugby
 Ratnett, A., Leicester.
 Robbins, A., Edgbaston.
 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.
 Richardson, L. H., Australia.
 Rogers, Rev., E., Leicester.

BRETHREN—*continued.*

- Shardlow, H. W., Birmingham, 32.
 Sprigg, S., Melton Mowbray, Leics.
 Smithard, J. W., Leicester.
 Saunders, C. H., Leicester.
 Smith, A. J., Leicester.
 Shuttlewood, A. A., Leicester.
 Stanton, H. V., Worcester.
 Sturton, J., Brighton.
 Swift, J. T. B., Leicester.
 Smith, C. M. R., Countesthorpe,
 Leicester.
 Stephenson, J. H., Hinckley, Leics.
 Stibbe, E. V., Leicester.
 Sturton, Dr. S.D., Hong Kong.
 Saayman, E. H., Sherwood, Notts.
 Speak, G., Leicester.
 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.
 Smith, H. R., Harrow, Middlesex.
 Segerdal, Dr. A. M. W., Coalville,
 Leics.
 Senior, E., Carlton, Notts.
 Seward, A. R., Ipswich, Suffolk.
 St. George, R. G., Solihull, Near
 Birmingham.
 Smith, A. G. T., Newport Pagnall.
 Solomon, A. I. A., Newcastle-on-
 Tyne.
 Samworth, J. W. L., Peterborough.
 Scott, E., Leicester.
 Sharp, A., Sutton Coldfield.
 Savage, J. A. H., L.D.S., Leicester.
 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.
 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.
 Taylor, L. C., Birstall, Nr. Leicester.
 Townsend, Capt. E. J., Leicester.
 Towlson, J., Leicester.
 Taine, H. V., Auckland, New Zealand
 Tandy, H., Leicester.
 Taylor, W., Leicester.
 Thimble-Thorpe, Rev. W., Chesham,
 Bucks.
 Turner, P. E., Bury St. Edmunds.
 Thomas, R. H., Rugby.
 Titley, J., Uppingham.
 Thomas, W. W., Braintree.
 Thomas, G. W., Wemsley.
 Tyler, A. E. L., Ipswich.
 Turner, W. C., Leicester.
 Usher, S. J., Leicester.
 Upchurch, F. N., Rothley, Leics.
 Voss, A. J., Leicester.
 Wykes, G. D., Kibworth Harcourt,
 Nr. Leicester.
 Will, J., Dunedin, New Zealand.
 Whitcher, A. S., Leicester.
 Wade, H. J., Tavistock, Devon.
 Walker, H., Leicester.
 Whowell, W., Leicester.

BRETHREN—*continued.*

- Walker, S. J., Hinckley, Nr. Leics.
 Williams, H. D., Kettering.
 Wilkie, T., Leicester.
 Wilson, G. H., Filey, Yorks.
 Whitby, F., Birstall, Nr. Leicester.
 Wileman, W. A., Earl Shilton, Nr. Leicester.
 Wheatcroft, H. L., Leicester.
 Woolmer, R. E., Leicester.
 Wacks, P. J., Wigston Magna, Near Leicester.
 Wesley, H. E., Leicester.
 Winn, R. C., Leicester.
 Walker, F., Allestree, Derby.
 Wilson, E. C., Colchester.
 Wilson, F. W., Blaby, Nr. Leicester.
 Wilson, C. B., Napier, New Zealand.
 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.
 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.
 Weishaupt, A. F., Switzerland.
 Wykes, C. L., Leicester.
 Wheldon, A. F., Nottingham.
 Wright, L. J., Australia.
 Wood, E. G., Saffron Walden.
 Wheeler, G. P., Leicester.
 Weil, S. K., S. Africa.
 Wilson, F. C. Canada.

**THE
THREE-HUNDRED-AND-FOURTH
MEETING**

of the Lodge was held at Freemason's Hall, Leicester,
on Monday, September 22nd, 1952.

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

Members:— Bro. H. W. Wood, I.P.M., Bros. C. E. Haines, S.W.; E. Murray, J.W.; The V. Rev. H. A. Jones, Chaplain; E. R. Carr, Treasurer; W. H. Riley, Secretary; G. W. Wilkes, D.C.; W. Tomlinson, as S.D.; A. Halkyard, J. D.; A. E. Rossiter, I.G.; A. F. Tomkins, Steward; D. Choyce, Tyler; A. J. S. Cannon; G. E. Phipps; L. H. Wesley; S. Kay; F. M. Drewery; A. T. Shorthose-Smith; C. C. Binns; R. H. Dilworth; T. O. Judge.

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

The minutes of the last regular Meeting, held on Monday, Mar. 26th, were read and confirmed.

The following Brethren were unanimously elected Members of the Correspondence Circle, viz.:—

Bro. Alexander Brown, 5 Gilmore Place, Edinburgh 3. No. 597.

Bro. T. J. Brooks, The Old House, Medbourne, Market Harborough.

No. 6794.

Bro. C. C. Binns was duly obligated and installed into the Chair of the Lodge, according to ancient custom, by the Worshipful Master.

The W.M. appointed and invested the following Brethren as officers of the Lodge, for the ensuing year. viz.:—

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

The W. Master gave the following Address :—

THE BOOK OF THE DEAD

Let me, first of all, express my most sincere thanks to the members of the Lodge for the great honour they have conferred on me by electing me Master of this Lodge. I was S.W. for two years about fifteen years ago, but owing to the multiplicity of my avocations, I did not consider it the correct course to go on as Master.

I found at the outset, in May of this year, that time was not on my side, as far as an Inaugural Address is concerned. Members of the Lodge know that the preparation of a paper, however short it may be, demands great care and apparently unending revision until zero hour arrives.

I make no claims to scholarship, unless it be that variety which consists in making copious extracts from known authors and adding many foot-notes. In a subject such as I have chosen the basis of the paper must of necessity be supplied by the specialised authors.

After much consideration I turned to Ancient Egypt, but decided to refrain from any attempt to trace a connection between Egyptian religion and mysteries, or Osiris, and modern Craft Masonry, in order to avoid bringing controversial matter into an Inaugural Address.

Ancient Egypt was a remarkable country. After the Nile ceased to be a raging torrent and sufficient alluvium had been deposited, settlers with a knowledge of agriculture and pottery entered. During the Bronze Age and a great part of the Iron Age Egypt was supreme in the Mediterranean. Our present culture has its roots in the Mediterranean and thus in Ancient Egypt. They invented time-recording machines, divided the year into 365 days and the day into 24 hours, and used the first writing materials. They were not a mushroom growth, but counted their supremacy by the millenium, and the remains of that supremacy and splendour eclipse any other remains in the world. The only one of the seven wonders of the world which remain to-day is the Pyramids.

I propose in this paper to attempt to convey to you some idea of the moral code and religious thought of this people. They were indeed very religious, but their religion was tinged by a great belief in magic and by superstition. Certain days were lucky or unlucky. Auguries, presages, dreams and conjunctions of the stars decided action or inaction. It must be remembered that such a mentality was not confined to Egypt but was wide-spread amongst the Chaldeans, Assyrians, Elamites and all the Semitic races of the ancient world. The Greeks and Romans suffered equally. The modern world sees some persistence of this, particularly in China and India, and to a less degree in Europe.

The Egyptians were very fond of life. They knew that there is no life without breath and that death is inevitable. Their thought, moreover, was dominated by the idea of a life beyond the grave, and an attempt to teach men the art of living both before and after death, where they hoped to live a pleasant existence with the gods. This attempt was by means of magic formulae.

However far back we are able to trace religious ideas in Egypt, it can be said that there was always this belief in an after-life, hence the prominence of Osiris, a man who lived on earth, who ate and drank, suffered a cruel death but triumphed over death and attained everlasting life. What Osiris could do they could do, and in all texts from 3400 B.C. up to Roman times the deceased was always identified with Osiris.

The very oldest remains found in Egypt show traces of bitumen, thus it seems probable that attempts to preserve the dead were made at the beginning of their stay in the Nile valley. Moreover, in all classes of prehistoric tombs offerings are found.

Every precaution in order to ensure the after-life had to be taken, particularly attachment to Osiris. Attempts were made to ensure both the physical comfort and safety of the deceased during the perilous journey to the after-world which lay before him. His corpse was surrounded with every thing that he might need in the way of clothes, including replacements, food, drink and weapons. He would have to circumvent streams of boiling water and serpents and meet tribes of gods who might be either hostile or helpful. Such a journey would obviously be long, arduous and possibly unsuccessful. There is here a distinct resemblance to the little we know about the Eleusinian Mysteries:- dangers and assistance, monsters who could be pacified by singing and a journey through darkness into a fertile and brilliantly lighted island, with meadows of sweet cypress, where the master, Osiris, gave an asylum and peace on repeating the password.

The living got to know all about this perilous journey helped, I should imagine, by the priests, for they were almost certainly priest-ridden, and methods were therefore devised to facilitate it. Its dangers were noted and catalogued. Variations in the route were noted. Halting places and special dangers had special formulae devoted to them. Thus, when the chapters were collated, several works of varying length were composed. These have been called "The Book of The Dead," originally "The Book of Coming Forth by Day,"

The Book dates from the IVth. Dynasty of the Old Kingdom, which lasted 284 years and which is dated by Petrie as about 4000 B.C., and by Breasted as about 3,000 B.C. This followed on the IIIrd. Dynasty, when monumental works were begun and from which we have what are believed to be the oldest statues in the world. The IVth. Dynasty was one of the most splendid periods of Egyptian history. A very high standard of civilisation was attained and simple mechanical devices were invented.

At one period the formulae or chapters were learnt by heart, but a natural doubt whether they would be remembered or whether they had even been learnt at all, led to the practise of the priest who dressed the body reciting some of the texts into the ear of the deceased, in order that the Ka or double should remember them. The Egyptian Ka presents an interesting problem. They incorporated six spiritual or imponderable parts of man into their religion. One of them, the Ka, may be defined as an abstract individuality or personality, endowed with all the characteristics of the man, and possessing a completely independent existence. It could move from place to place on earth at will and could converse with the gods. It was represented as a living man, smaller in stature

and wearing the clothes which the deceased wore in life. The idea of the Ka probably inspired many of the chapters of the Book of the Dead.

Later on there was a doubt as to whether the Ka would remember the texts, and so they were written down on the boards of the coffin, on the sides of the sarcophagus, and also on a papyrus roll placed near to the corpse. There are hundreds of such copies in museums.

It must be realised that translation is a matter for the expert Egyptologist and exceedingly difficult. The thoughts are poetical and elevated and the literary style is of merit, but the order of the Ancient Egyptian mind is so foreign to ours that the references, many of which are mythological, are difficult, and in some cases impossible, for us to grasp, although they were probably perfectly obvious and every day references to the average middle class Egyptian.

The Book has been translated into several languages. My own copy is an English translation from the French of Pierret. The copy in our library is that by Wallis Budge. An English translation was begun by Sir Peter le Page Renouf, but was not finished at the time of his death. Sir Peter, in spite of his name, was English, a native of Guernsey, and it is traditionally reported that one of his ancestors was a page to du Guesclin, hence the "le Page". He adds a commentary to his text, pointing out the difficulties of translation and explaining the mythological allusions as far as possible.

The Book consists of about 150 chapters, these are not related or consecutive, and should not be considered as part of a book, as such.

Each chapter consists of:—

1. The title:- the object of the prayer.
2. A formula, the prayer itself.
3. A vignette:- an illustration or visual aid.

The most celebrated chapter is No. 125, called by Champollion, "The Negative Confession." We must imagine that the double is taken before 42 Assessors in the council of Osiris, in the Hall of Judgement, and calls on each of the Assessors, in turn, to witness, and swear that he has not committed any act blamed by custom or law. The Egyptian code of morality was very comprehensive, and the sins denied by the double include almost every sin that can be imagined. They deal very largely with the grosser sins of immorality and blasphemy, but some of what may be called the less venial transgressions may be mentioned.

13. I have not done violence to any man.
18. I have not pried into any matters to make mischief.
20. I have not given way to wrath without due cause.
27. I have not made any person to weep.
39. I have not made distinctions. (This probably alludes to favouritism.)
40. I have not exalted my speech.

These few examples demonstrate a code which would do credit to any race or religion in the world, and one which is the oldest known code of morality.

The Rev. J. N. Hoare comments on this chapter as follows:-

“That which strikes one most in the 125th. chapter is the profound insight “that every work shall be brought into judgement, and every secret thing “whether it be good or evil. It is the voice of conscience which excuses or “accuses in that solemn hour, for no accuser appears in the Hall: the man’s “whole life is seen by himself in its true light, all is laid before him with “whom we have to do: perfect justice is meted out to every man and “yet at the last moment mercy seasons justice, for the judge is Osiris, the “god-man.”

The confession certainly gives a clear idea of what the Ancient Egyptian believed to be his duty towards God and his neighbour.

The rubric which follows this chapter states that the worshipper was to be clothed in pure linen, and with white sandals and anointed with fragrant oil, because he is to be received into the service of Osiris and clothed in fine linen for ever.

It is interesting to note that Ancient Egyptian prayers and the Negative Confession were to be delivered in a solemn manner and a special tone of voice, a direction common, I believe, to all magicians and sorcerers in ancient times and in the Middle Ages.

I should like to refer the Brethren to the paper by W. Bro. the Rev. Covey-Crump in the Transactions for 1917-18, which dwells more fully with the Judgement Hall than I have time to do on this occasion, and I shall exhibit downstairs the Vignette relating to the 125th. chapter, which shows the Judgement Hall.

That, Brethren, concludes my short account of this remarkable book. I have found it difficult to compress all that I should have liked to say into a reasonably short compass. I hope that to you, as members of a society with a strict code of morality, it may have been of interest and may lead you to think, as I have done, “how should I fare before 42 Assessors.”

Bro. Frank Haines was elected to represent the Lodge on the Prov. G. Lodge Committee of General Purposes.

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

The W. Master proposed, and Bro. A. T. Shorthose-Smith seconded, as joining members of the Lodge, Bro. G. H. Fox, Ruggin, Burley Hill, Allestree, Nr. Derby; Bro. C. B. S. Morley, Brampton House, Stoughton Rd., Leicester and Bro. J. T. B. Swift, Elmswood, Ashfield Road, Leicester.

Apologies for non-attendance were recorded, Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-FIFTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday November 24th, 1952.

Bro. C. C. Binns, W.M., presided and the following Brethren were present,
viz.:—

Members :— Bro. F. W. Heaton, I.P.M.; Bros. C. E. Haines, S.W.; E. Murray, J. W.; The V. Rev. H. A. Jones, Chaplain; W. H. Riley, Secretary; G. W. Wilkes, D.C.; A. G. Kilner, S.D.; W. Tomlinson, J.D.; J. E. Foister, Steward; S. J. Carter as Tyler; A. T. Shorthose-Smith; L. H. Wesley; T. O. Judge; S. Kay; R. H. Dilworth; J. L. Smith.

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

The minutes of the last regular Meeting, held on Monday 22nd September, were read and confirmed.

A ballot was taken for the election of W. Bro. C. B. S. Morley, W. Bro. J. T. B. Swift and Bro. G. H. Fox, proposed at the last meeting as Members of the Lodge. They were unanimously elected.

The following Brethren were unanimously elected Members of the Correspondence Circle, viz.:—

Bro. G. P. Wheeler, 35 Norman St., Leicester. No. 279.

Bro. L. H. Richardson, 16 Brewster Street, Essenden W.5, Victoria,

Australia. Nos. 454, 218, and 566.

Bro. the Rev. E. Rogers, 77 Knighton Church Rd., Leicester. Nos. 2650
and 357.

Bro. E. Cundy, 65 Melton Road, Leicester.

Bro. N. E. Boardman, Sandown, S. Broadway, Walsall, Staff. No. 539.

W. Bro. A. S. Hall-Johnson, F.R.G.S., F.R.S.A., F.R.Econ.S., P.D.G.W.
South America, S.D., read the following paper.

Noah's Relationship to Masonry

ROYAL ARK MARINER DEGREE

All Old Manuscripts Relate Story of Deluge and Noah's Ark

By W. A. S. HALL JOHNSON, P.M.

Address made before Royal Ark Mariners Lodge under the Jurisdiction of the Grand Lodge of Mark Masons of England and Wales, and meeting in the city of Buenos Aires, Argentina.

Brethren elevated into the Degree of Royal Ark Mariner some-times ask (and often think), "What has Freemasonry to do with Noah?"

It is true we read, Noah "buildded an altar"—the first recorded in the V.S.L. —but, it may be said, Noah should, more suitably, be considered the father of Joiners, Shipwrights, Zoologists or even of Vintners and not of Masons. Mohammedan tradition, indeed, makes Noah the patron of Carpenters and Shipbuilders.

But there is a wise saying:

"All handicrafts converge in Masonry. The builder calls to his aid skilled workers, not only in stone, but in wood and metal".

Our Grand Master H. was an "artificer," like Tubal Cain; and the Vulgate gives the same description to "The Carpenter of Nazareth."

In mediaeval Paris, the Fraternities of the Carpenters and Masons united at a yearly Church Service, "to offer their alms and sing their canticles," in old Florence, the title of the Masons' Guild was "Guild of Masters of Stone and Wood," the paintings in Carpenters' Hall, London, include not only "The Building of the Ark," but also King Josiah entrusting the repair of the Temple to 'carpenters and builders and masons'; for many old buildings and especially Churches, had much woodwork; roofs, choir-stalls, even steeples, and Masons are but Carpenters in stone.

Anderson's "Constitutions," contain much bad history, but much good literature. In the 1st. Edition (1723) we read:

"Noah and his three sons, Japhet, Shem and Ham, all Masons true, brought with them over the flood, the Traditions and Arts of the Ante-diluvians."

The Edition of 1738 is even more picturesque:- "At last, when the World's Destruction drew nigh, God commanded Noah to build the great Ark or floating Castle, and his three sons assisted like a Deputy and two Wardens.

"That Edifice, though of Wood only, was fabricated by Geometry as nicely as any Stone Building (like Ship-building to this day) a curious and large piece of Architecture.....

"And so, (continues Anderson) from these Masons, or four Gd. Officers, the whole present race of Mankind are descended...Noah and his three sons having preserved the knowledge of the Arts and Sciences..."

All the old Charges from the Cooke MS. onwards, refer to "Noah's Flood."

Now what is meant by this suggestion that Freemasonry is as "Ancient as Noah?"

Men have had in all ages and in all countries, initiatory rites and secret instruction; moral lessons drawn from symbols like triangle, circle, cross and square were wellnigh universal: in every age and clime, men have assembled to honour T. G. A. O. T. U. and in that sense there has always been Freemasonry. Masonic emblems are found from Greece to China, from Egypt to India, and their ethical values recorded. Freemasonry as we know it, may not be ancient, but its symbolic teaching most certainly is. Take the triangle; in this Degree we perpetuate the practice of old Lodges which were so founded and we give this venerable symbol the importance our elder Brethren gave it.

No one degree can be comprehensive enough to contain all Masonic Truth.

But in Anderson's 1738 "Constitutions," there is further Noachian reference: "A Mason is obliged by his Tenure to observe the Moral Law, as a True Noachidae." which, according to some old Traditions, was the first name of Masons. "Noachidae" occurs in a letter written in 1735 by G. Sec. of Prov. G.M. in Calcutta, acknowledging a gift of arrack: "learned Indians that effect to be called Noachidae."

The general interpretation of "Noachidae" is "those bound by the 'Articles of Noah,' " the three most usually accepted being:

To abstain from idolatry.
To honor God's Holy Name; and
Not to commit murder.

The Talmudists make them seven or even more, explaining them as Natural Religion of Moral Law binding on the Gentiles.

Dr. Prideaux sums them up by saying: "the true religion of Noah...was ...the worshipping of one God, the Supreme Governor of all things..."

Anderson, no doubt, had in mind "that Religion in which all men agree."

In this sense, all Freemasons may well be called "Noachidae"—Sons of Noah.

Noah has always been a most popular character in England. Father Noah appears in most of the Guild-plays: at York, "Shipwrites" gave the building of the Ark, "Fisshers and Marynars," Noah within it; at Chester, Noah's Flood was played by "The Watter Leaders" (Watermen). The patriarch's wife was usually depicted as a shrew, and strangely enough, the Koran—which has many Noachic references—agrees, and names her Waila.

There are Noah's Ark Taverns and Noah's Ark toys; dyers used to put out the sign of the Dove and Rainbow; a plant was called Noah's nightcap, a clumsy coach was called a Noah; a parson preached on Noah's Ark every Sunday for nearly 40 years and the British Navy seems always to have had an "Ark Royal."

Noah's animals progress "two by two" in traditional song; Noah appears in G. K. Chesterton's "Wine and Water" and "The Shipwrights," Christian hymns compare his Ark to the Church and babies find it in the Baptismal Service.

And whatever we may privately think about Noah's flood; Solar Myth, Jewish fable, Chaldean legend, a memory of the formation of the Mediterranean, a deluge local or universal, we must remember that Josephus wrote: "all the writers of barbarian histories make mention of this flood and of this ark" — and we must take into account the very old and wide-spread tradition which makes Noah a preserver and saviour of mankind, a second Adam: indeed Gregory recalled an ancient belief that in the center of the Ark was the embalmed body of Adam before which Noah prayed every morning.

Ararat was held sacred by the Armenians, Turks and Persians: they thought a Library of secrets and mysteries was hidden there: there is a quaint Rosicrucian engraving of the Ark dated 1595, linking it with the 12 signs of the Zodiac by picturing it with the 12 divisions so named.

But to return to the V.S.L., I think that we may fairly say that the dual narrative of the Flood enshrined therein, "bears every indication of truth" and it might be easier to believe the Noah we find there than to imagine that someone invented him.

But we are not so dogmatic as our forefathers. They knew to a day when Noah entered and when he left the Ark. They knew the number of quadrupeds and their daily consumption of hay; they knew the population of the antediluvian world.

We are content to note that the Biblical proportions of the Ark are sound and even graceful; a crack clipper, the "Golden Fleece," considered the most handsome sailing ship of her day (1869) had approximately the same relative measurements.

That Noah was no mean shipwright may be gauged by a modern calculation of the Arks' register as 36,000 tons.

The Ark became a common Masonic badge; Noah's Dove was, at one time, the crests of the "Moderns," in 1752 a Bro. was complained against for deriving the Royal Arch from Noah's Rainbow; many old Lodges had an Ark as part of their symbolic furniture.

The 21st. of the 33 Degree System is called "Noachite," the 22nd., the Knight of the Royal Axe, deals with the Phoenicians who are said to have helped Noah build the Ark as, later, their successors helped Solomon build the Temple. We know they were the founders of shipping: Kipling calls them "Navy Lords of the Royal Ark."

In view of all this Noachic influence, it isn't surprising that amongst the hundreds of Masonic degrees, formulated, fabricated, invented, improved, revived, rewritten, revised, collated, arranged and designed, we find one devoted to Noah's Deluge.

Why, even the Pillars before the Temple have been traced back to the Pillar or Altar of Noah.

So, about 1780, at Portsmouth, where sea-farers meet, an Ark Mariner Degree was worked by the famous Dunckerley — home from the Navy. We find it about the the same time in the maritime Duchy of Cornwall and ten years later, at Bath and Ipswich near the sea; in 1793 an Ark Grand Lodge at London was issuing warrants.

Lodges were called Royal Ark Vessels which entered Ark Mariners on Board: a Lodge meeting was a Cruise and a sailor prince became Grand Commander.

After short-lived prosperity, decline set in and Masonic historians of the mid-19th. century, referred to the Degree as “a grade formerly in vogue.” What appears to be a fragment survived in America as “Ark and Dove,” but since 1871 when the Grand Lodge of Mark Master Masons of England and Wales agreed to protect it, this charming, dainty Degree has earned a well-deserved niche in the Temple of Masonry.

Fifteen years ago, this would be all, but now we have the Graham MS. to clinch the matter, for this document gives a Noah story instead of a Hiram story as the legend of the Third Degree and as its date is considered to be not later than 1726, its value to Masonry in General and to this Degree in particular can hardly be over-estimated.

In closing, I should like to mention two thoughts on the ceremony. One is that the workmen who built the Ark did not take refuge therein: the other is that a ship is never on its true course for very long: it needs constant check and correction.

“Enlighten us, we beseech Thee, in the true knowledge of Masonry... by Thy covenant with Noah in whose architecture Thou was pleased to save the seed of Thy beloved...”

From a prayer used in a Jewish Lodge: quoted by Dermott.

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

A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-SIXTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester
on Monday, January 26th, 1953.

Bro. C. C. Binns, W.M., presided and the following Brethren were present, viz.:—

Members—Bros. C. E. Haines, S.W.; E. Murray, J.W.; the V. Rev. H. A. Jones, Chaplain; E. R. Carr, Treasurer; W. H. Riley, Secretary; G. W. Wilkes, D.C.; A. G. Kilner, S.D.; A.F. Tomkins as J.D.; A. E. Rossiter, I.G.; Bro S. J. Carter as Tyler; G. H. Fox; T. C. Thorpe; W. H. Wood; G. E. Phipps; F. M. Drewery; T. O. Judge; L. H. Wesley; J.T.B. Swift; J. L. Smith.

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

The minutes of the last regular Meeting, held on Monday, November 24th, were read and confirmed.

The following Brethren were unanimously elected Members of the Correspondence Circle, viz.:—

Bro. E. P. Dayman, 75 Abbey Pk. Rd., Leicester. No. 6513.
Bro. S. Potter, 1061 S. Downing St., Denver, Colorado, U.S.A.

W. Bro. R. H. Ashbee of Peterborough, read the following paper :—

THE BEEHIVE

In presenting this paper to you this evening, I do so not only as a Mason but also as a bee-keeper; and these two facts have led to this effort. It will be necessary to touch on the activities of the bee people, and while this may not be of direct Masonic interest we shall, at least, be extending our researches into the Hidden Mysteries of Nature and Science, which I trust will be of interest.

In England today, the Bee-hive as a Masonic Symbol has fallen into almost complete oblivion, but traces of its use still exist and even today, it does enter into some rituals. In Scotland and the States of America, it is still fairly common. Masonic Symbols can be roughly divided into those belonging to the

Working Tools of Operative Masonry, geometric figures and bodies, representations of the heavenly bodies, and those bearing more or less symbolic meaning to the outside world, such as the Scythe, Anchor, Hour-glass, etc.; and it is to the latter class that the bee-hive belongs.

It would perhaps, at this stage, be as well to point out that it cannot be considered that the bee-hive itself is the true symbol, but rather the activity of the occupants of the hive and their wonderful scheme of things. The hive depicted as the Symbol is, of course, the old straw skep hive that has now been almost completely replaced by more modern apparatus. The generally accepted symbolism of the bee-hive is one of industry; and, indeed, it would be difficult to think of a more appropriate symbol for this most desirable quality, but I hope to show that there is more in its symbolism than industry.

To appreciate the symbolism of the bee-hive, one must first consider the knowledge of bee-keeping that existed at the time of its adoption, when knowledge of the bees and the method of honey production was so much different than it is today. Up to some time in the 17th. century, almost the only source of sweetening material was honey, and honey was almost of importance in the production of alcoholic drinks with such pleasant names as mead, metheglin and morat.

The method of keeping bees in those distant days was, roughly, to hive a swarm in the old straw skep hive, as depicted on old Masonic prints, glass, carved on chairs in Lodges and depicted on some old Tracing Boards. The bees so hived were, to a large extent, left to their own devices until the autumn, when those skeps which were the heaviest were taken; the bees in them were killed by sulphur fumes; the combs were then cut out and the honey pressed or squeezed from them. What happened to the young larvae and the bees in various stages of development is left to the imagination. Possibly the crude juices etc. added to the flavour of the honey or the potency of the mead that was brewed. This method was obviously wasteful, and, in no small measure, cruel in concept. This was recognised by Shakespeare when, in Henry IV, we find this passage—

“Our thighs packed with wax, our mouths with honey,
We bring it to the hive and, like the bees,
Are murdered for our pains.”

When this method was common practice, little was known of the true economy of the hive bee; in fact, the whole system was wrapped in mystery, very much as the activities of a Masonic Lodge are today a mystery to the outside and popular world; and, in exactly the same way as the outside world make conjectures as to our activities, so the old bee-keepers acted in relation to the activities of the bee people. These conjectures naturally led to some very quaint ideas, which were nevertheless pleasing, and are a delight to read of today, when science has laid bare so much of the truth, which incidentally has not detracted from but rather added to the wonder of the bee-economy.

In those bygone days, it was almost impossible to study closely what went on within the darkness visible within the hive itself. It was observed that there existed three different types of insect. It was known that, in each hive, there

was one bee that seldom was seen outside: this one was larger than the rest and obviously was a most important creature. It was only natural that this one bee should be considered as the King Bee. In ancient Egypt, the symbol for a King or Pharaoh was bee. It was also observed that there were a large number of bees that appeared to do all the work, and these were naturally called the workers. The third specimen of which they had knowledge (but very incomplete knowledge) was the much maligned drone, who appeared to serve no useful purpose but spent a life of indolence. The drone was, in effect, "The Stone which the builders rejected as possessing merits to them unknown." Without the drone, of course, which is the male bee, bees would soon become extinct, and any colony without drones is observed to work with less energy. When a drone mates with a queen, his reward is death—but he has secured the continuance of his race.

Within the confines of these observations, sex appeared to be non-existent, and the bees were, as a result, considered as Pure. It was thought that young bees were dropped from heaven in the dew, to be caught by the flowers of the field, where they were collected by the bees and carried to their hives, where were tended and cared for until they reached maturity. The King Bee (which we, of course, now know to be the Queen, the only perfect female within the hive) was supposed to call a roll of all the bees every evening, when, if any were found to be missing, scouts were sent out to bring them home to safety.

It has just been mentioned that sex was thought to be absent from the bee people. This led the Roman Catholic Church to employ pure bees wax candles as a symbol of purity, being the product of a virgin. There was also a practical reason for its adoption—namely, bees wax has the highest melting point of any wax produced in quantity, so that beeswax candles remain upright in temperatures in which the tallow candle or paraffin wax would droop over.

This idea that sex was missing amongst the bees was, in fact, partly true; as bees, in common with so many of the insect world, are parthenogenic. In other words, the queen can produce fertile eggs without union with a drone, but all such eggs develop into male bees or drones. The worker bees are the product of a queen that had mated with a drone, and they are all undeveloped females, unable to lay eggs except under special circumstances, into which I will not go now—but if any Brother is interested will he ask a question later.

In ancient times, it was considered unlucky to mention bees by name, and they were often referred to as the Little Brown Folk. They were thought by some to be the returned souls of men. If a bee-keeper died, the bees had to be told of the fact and the hives were often draped in black. If this were not done, the bees were thought to die: in many cases, the death of the bee-keeper often did lead to the death of the bees, as there was no-one to look after them properly and they died out.

Many interesting legends associated with bees are recorded, but the time will only permit the mention of a few. Virgil, in his 4th. Book of the Georgics (70-19 B.C.) lovingly records all he observed, and the love of his bees shines throughout his poetry. Virgil's writings were largely influenced by the writings of Aristotle some three hundred years earlier, and he repeated many of the errors made by Aristotle, but many of his instructions held sway until some two hun-

derd years ago. Virgil begins his poem with reference to the "heaven-born honey, the gift of the air," in (allusion) to the belief that honey dropped from heaven into the flowers to be collected by the bees. There was then no idea that the flowers, or rather the plants, produced nectar themselves. He tells of the bees in windy weather carrying little pebbles as ballast, as ships take in sand ballast when they roll in the tossing surge. No doubt he mistook the pollen-packed baskets on the hind legs of the bee as this ballast. Careful instructions are given not to burn crab shells near to the hives, owing to the hurtful nature of the smoke. Instructions are also given as to how to start stocking an apiary, by spontaneous generation of bees from the decaying carcase of an ox. He does not record that he ever did it himself, but states that he obtained his instructions from the Egyptians. His instructions are somewhat gruesome and, in brief, consisted in obtaining a young bull calf whose horns were just budding; it was to have its nostrils closed and, in spite of its kicking, was thumped to death so that his entrails be bruised so that they might melt in the hide. The carcase was then to be buried with herbs, so that the horns just showed above ground. According to tradition, in due time bees issued from the horn tips. In truth, it is more than likely that insects did come forth, but they were what we know as "drone flies," which have some resemblance to bees. This no doubt calls to your mind the Biblical reference "Out of the eater came forth meat, and out of the strong came forth sweetness." Bees, of course, avoid all carrion and are clean in all their activities.

I have, I trust, said sufficient to show the background that lay behind the bee-hive when it was adopted as a symbol—myth, conjecture, wonder and mystery.

One of the earliest records of the bee-hive as a Masonic Symbol seems to be in Jonathan Swift's letter from the Grand Mistress, printed by Bro. Henry Sadler in "Reprints and Revelations."

This reads:-

"A bee hath in all ages been the Grand Hieroglyphick of Masonry because it excells all other living creatures in the Contrivance and Commodiousness of its Habitation or comb, as among many other authors Doctor McGregor now Professor of Mathematics at Cambridge (as our guardian informeth us) hath learnedly demonstrated; nay Masonry or Building seemeth to be the very Essence of Nature of the Bee, for her building not the ordinary way of all living Creatures is the generative cause which produseth the young ones (you know I suppose that bees are of neither sex).

The Egyptians always excellent and Ancient Free-Masons paid divine Worship to the Bee under the Shape of a Bull, the better to conceal the Mystery; which Bull, by them Apis, is the latin word for the bee. The Aenigma of representing the Bee by the Bull consisteth in this, that according to the doctrine of the Pythagorean Lodge of Freemasons, the souls of all the cow-kind transmigrate into Bees, as one Virgil, a Poet much in favour with the Emperor Augustus because of his profound skill in Masonry, hath described and Mr. Dryden has thus show'd."

"For this reason the Kings of France, both Pagans and Christians, always eminent Freemasons, carried three Bees for their Arms, but to avoid the Imput-

ation of Egyptian Idolatry of Worshipping the Bee, Clodovaneous, the first Christian King, called them Lilies or Flower-de-Luces, in which notwithstanding the small change made for Disguise sake there is still the exact figure of a bee. You have perhaps read of a Pagan King of France, near Brussels, many ages before Christ, which had ordered should be buried with him a coffin having on it a great number of Golden Bees in Token of his having been a Mason.

What modern Masons call a Lodge was for the Reason by Antiquity called a Hive of Freemasons. And for the same Reasons, when dissention happens in a Lodge, the going off and forming another Lodge is to this day called Swarming."

This publication is said to have been issued before 1730, but not before 1727.

Bees are referred to in the V.S.L. apart from the reference to them in connection with Sampson, to which reference has been made. In Deut. 1 (44) appears "And the Amorites, which dwelt in that mountain, came out against you . . . as bees do, and destroyed you." In Psalm 118 (12)—"They compassed me about like bees." In Isaiah 7 (18)—"The Lord shall hiss . . . for the bee that is in the land of Assyria." In Septuagint version of the Bible, Proverbs 6 (6) "Go to the ant" continues at verse 8—"Or go to the bee and learn how diligent she is and seriously she does her work; her products kings and private persons use for health; she is desired and respected by all; though feeble in body, by honouring wisdom she obtains distinction."

One of the chapters of the Koran is titled "The Bee", and this contains the following passage—"The Lord spake by inspiration unto the bee saying 'Provide houses in the mountains and in the trees.'" In a note to the word, 'houses' translated by an Arab commentator, it is stated "So the apartments which the bee builds are here called because of their beautiful workmanship and admirable contrivance which no geometrician can excel." Mahomer also stated that all flies, except bees, go to hell fire. Many are the references in ancient literature to the bee, but I will not refer to any more now.

The only use of the beehive in church decoration that I have been able to trace exists in Ely Cathedral. There is a carving on a misericord depicting a woman kneeling and holding an upturned beehive in one hand. Another woman grips a human-headed snake by the hair. On one side are two men drinking and gambling. On the other side is a woman and a man, with a human-headed snake between them. Below is a recumbent figure and a harper. Taking the bee as an emblem of the soul, this carving can indicate the destruction of the soul by wordly pleasures and excesses.

The beehive is an emblem of Lodge of Emulation No. 21, and concerning this the late W. Bro. Henry Sadler, in his history of the Lodge states:-

"I regret to find that the existing records throw no light on the subject of the distinctive emblem adopted by the Lodge—the beehive. It is a very old Masonic symbol, and has doubtless been used by the Lodge for a long period of time; signifying Industry, Perseverance and Diligence, it seems quite in harmony with the name of the Lodge; it may also have a wider application—that of an orderly and well-disciplined community of builders, all working together to the same end."

There is further reference to orderly government in a passage in King Henry V, by Shakespeare:-

So work the honey bees;
 Creatures that, by a rule in nature, teach
 The act of order to a peopled kingdom.
 They have a king, and officers of sorts;
 Where some, like magistrates, correct at home,
 Others, like merchants, venture trade abroad,
 Others, like soldiers, armed in their stings,
 Make boot upon the summer's velvet buds;
 Which pillage they with merry march bring home
 To the tent-royal of their emperor:
 Who, busied in his majesty, surveys
 The singing masons building roofs of gold;
 The civil citizen kneading up the honey;
 The poor mechanic porters crowding in
 Their heavy burdens at his narrow gate,
 The sad-ey'd justice, with his surly hum,
 Delivering o'er to executors pale
 The lazy yawning drone."

You will notice that, even in Shakespeare's time, the Queen Bee was considered as the King, and the Drone was considered as lazy.

The beehive, with other emblems, is carved on the back of the Warden's Chair in Scientific Lodge No. 88 of Cambridge. It is also to be found carved on a chair in the Lodge of Perfect Friendship No. 376, Ipswich. It occurs, with other emblems on a Bible used by Lodge No. 107, (Philanthropic), Kings Lynn. On a chart in possession of A.Q.C. Lodge, the beehive appears. On this chart there are five arranged in a symmetrical order in the form of a triangle. The hive is depicted on the prints in the room below, and it is also found on prints in existence in other Lodge buildings. The date of those in A.Q.C. Lodge and a Lodge in Ipswich is A.L. 5755.

I could recount very many other instances where this symbol is to be found. On Tracing Boards it is also to be found, both those for the 1° and the 3°. It appears that in East Anglia the beehive was usually associated with the 1°, but in the West of England, in the North and over the Border, it seems to have always been associated with the 3°. In Cumberland Lodge No. 41, Bath, it is shown on a 3° Tracing Board, and the following explanation is given:-

"The Beehive teaches us that we are born into the world rational and intelligent beings, so ought we also to be industrious ones, and not stand idly by or gaze with listless indifference on even the meanest of our fellow creatures in a state of distress if it is in our power to help them without detriment to ourselves or our connections; the constant practice of this virtue is enjoined on all created beings, from the highest seraph in heaven to the meanest reptile that crawls in the dust."

Bro. Dr. Nesbit kindly passed on to me the following explanation which is given in his Mother Lodge over the Border:-

“The beehive is an emblem of Industry. Idleness, which is the parent of immorality and ruin, is severely reprov'd by the symbol. By Industry, we may enjoy all the necessities and even the luxuries of life, avoid vice and temptation; so that we need not be considered as useless drones in the busy hive of nature,”

In both of these examples, it is Industry that is the virtue taught. Dr. Oliver, in his Dictionary of Symbolic Freemasonry, explains the beehive in somewhat similar terms, but also adds that it refers to the “mysterious darkness of the 3°.” Mackey, in his work, says :-

“Freemasons have therefore adopted the beehive as a symbol of Industry, but there seems to be a more recondite meaning connected with this symbol.”

I have made reference to the beehive appearing on 1° Tracing Boards, but if Industry was the only explanation it is difficult to see why it should more generally be associated with the 3°, as one would imagine that one of the most important lessons to be taught to the Entered Apprentice would be the practice of Industry; and there would seem no good reason for it being hidden from the Apprentice. It may well be that there are two separate and distinct explanations. Although I have not been able to trace any such reference, I put forward the following explanations:

In the 1°, the Hive could well be considered as a symbol for a Masonic Lodge itself, with its members working together in harmony for the good of the whole, largely in obscurity from the outside or popular world. The activities of all bees are subjected to one aim—namely to perpetuate the race—self interest being quite absent. The one thing that matters is that the race should survive, and that the accumulated knowledge should be passed on. The individual does not matter. The entrance to the hive is guarded by Guard Bees against all intruders, each being armed with a sharp instrument and ready to sacrifice its life if need be. Within the hive, there is one all-important bee (the queen), who appeared in the past to control the activities within the hive, much as a Master controls his Lodge. Each bee has its allotted task, which it performs without question. As Builders, the bees can hardly be excelled. Each comb they build of wax secreted from their bodies. In starting this wonderful work, they hang in a sort of curtain and this mass of bees hanging freely, hangs perfectly perpendicular, and thus they make use of the plumb Rule. When one examines the bee-comb, one cannot but be struck by the beauty of it. Each cell (which is used for breeding, storing honey and pollen, and to a lesser extent water at times) is a perfect hexagon. There is no other form that could be employed that would give a greater strength with such an economy of space and material. The geometry of the bee-comb was the subject of much wrangling at one time, but it has now been agreed that all the angles of the bee-comb are just right to the second. Each cell is built back to back in such a way that the mid rib is not a plane but a series of rhombs; so arranged that the three rhombs form the base of each cell. The base of each cell is supported by the three walls of the cell on the opposite side. This calls to mind the Grand Geometrician of the Universe, whose hand is surely here. At one time in the 19th century, the diam of the bee cell, which appeared so uniform, was considered as a unit of length; but, in fact, there is some small variation between the sizes employed by one strain of bee and another. An examination of this comb will show the reason for bees as builders and geometers being held in such high esteem.

The symbolism of the Beehive as associated with the 3° will now be considered. Here it would seem to represent Resurrection, Immortality of the Soul. The bee colony goes into a comatose condition throughout the winter, and to all outward appearances is dead; but comes to life again in the spring, and undergoes a period of prosperity. The first stage of the bee's life is hardly worth calling a life. An egg is laid in the base of a cell and, after 3 to 4 days, hatches into a small grub. This grub or larva increases in weight by some 1500 times in 4 to 5 days, and by this time completely fills its cell. The cell is then sealed and the grub is entombed. It goes through its metamorphosis, and on about the 20 or 21st day emerges as a perfect insect, capable of a higher form of life than that through which it had passed its first 7 to 8 days. These facts have been used by many writers in the past, and Purchas in this connection wrote:-

“The little worm lies dead and entombed in the cell wherein it was bred; but wait with patience a score of days, and you shall see it revive, and appear a far more noble creature than it was before.”

What is this but an emblem of the Resurrection? Reference has previously been made to the bee being considered as a representation of the soul. It should also be noted that bees are essentially creatures of light.

Many are the virtues displayed by the bee-people's economy. I have mentioned only some of them this evening, but I trust that I have shown something of the richness of this ancient Symbol.

How the beehive has largely been dropped in the Masonic System cannot be stated, but it may well be that its use was dropped at the time of union between the Ancients and Moderns. Why it was ever adopted, I hope my comments have gone some way to explain. It should not be forgotten that the Art and Craft of Bee-Keeping has always been a favourite activity in monastic life, and even today one of the greatest experts on the bee (if not the greatest) is Brother Adam of Buckfast Abbey. It may well be that the Masons of old became acquainted with the bee from the monks, and adopted it as a symbol on which to moralise.

This subject has by no means been exhausted. I have only touched briefly on the life of the bee, which has received more attention than any living member of the Insect World. It is essential for Nature's economy. It is, apart from the ant, the only insect that has worked out a communal life. While the bee does display many desirable qualities, it must be admitted that there is another side. In common with the Insect World in general, its mode of living is, according to our standards, ruthless in the extreme. Bees have existed on the earth of ours longer than Man; they have evolved a System that works for them, but hardly one that would appeal to any of us here this evening, and it may well be that the stage they have reached is a warning to Homo Sapiens.

Apologies for non-attendance were recorded,

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

A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-SEVENTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,
on Monday, March 23rd, 1953.

Bro. C. C. Binns, W.M., presided and the following Brethren were present, viz.:—

Members—Bros. C. E. Haines, S.W.; E. Murray, J.W.; the V. Rev. H. A. Jones, Chaplain; E. R. Carr, Treasurer; W. H. Riley, Secretary; G. W. Wilkes, D.C.; A. G. Kilner, S.D.; A. Halkyard, J.D.; A. E. Rossiter, I.G.; D. Choyce, Tyler; A. T. Shorthose-Smith; T. O. Judge; G. H. Fox; C. B. S. Morley; W. E. Boulter; J. L. Smith; W. H. Wood; A. J. S. Cannon; F. M. Drewery; S. Kay; R. H. Dilworth and L. H. Wesley.

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

The Minutes of the last regular Meeting were read and confirmed.

W. Bro. W. H. Riley read a paper :—

A MASONIC MISCELLANY

It is regretted that it cannot be printed.

Apologies for non-attendance were recorded.

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

A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-EIGHTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester, by Dispensation
on Wednesday, May 26th, 1953.

Bro. C. C. Binns, W.M., presided and the following Brethren were present,
viz.:—

Members—Bros. F. W. Heaton, I.P.M.; C. E. Haines, S.W.; E. Murray.
J.W.; E. Carr, Treasurer; W. H. Riley, Secretary; G. W. Wilkes, D.C.; W. Tom-
linson, as S.D.; S. Kay as J.D.; A. E. Rossiter, I.G.; D. Choyce, Tyler; W. E.
Boulter; J. C. Burton and G. E. Phipps.

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

The Minutes of the regular Meeting, held on Monday, March 23rd, were
read and confirmed.

The following Brethren were unanimously elected members of the Cor-
respondence Circle, viz.:

Bro. F. C. Wilson, Dogpound, Alberta, Canada. No. 48.
Bro. J. W. Lakin, 22 Burnmill Rd., Market Harborough. No. 1330.
Bro. S. W. Weil, 228 Atholl St., Highlands N., Johannesburg. S.A.
No. 3046.
Bro. R. H. Ashbee, Eaglethorpe House, Warmington, Peterborough. No.442
Bro. J. W. Parsons, 25 Normanton Rd., Derby. No. 3430.
Bro. H. N. Colpman, Masonic Hall, Princess St., Northampton. No. 360.
(Northants Masonic Library).

The following Brethren were duly elected to fill the respective offices for
for the ensuing year, viz.:—

C. E. Haines	..	..	..	W. Master.
Bro. E. R. Carr	..	..	..	Treasurer.
Bro. D. Choyce	..	..	..	Tyler.
Bro. G. E. Phipps	}	}	..	Auditors.
Bro. J. C. Burton				

W. Bro. Harry Carr read the following paper:—

TWO SHORT-LIVED LODGES.

The subject matter of this essay is drawn almost entirely from three important papers which were published in the Transactions of the Quatuor Coronati Lodge No. 2076. They are:—

- (1) The Special Lodge of Promulgation 1809-11, by W. B. Hextall. A.Q.C. 23.
- (2) The Lodge of Reconciliation 1813-16 by W. Wonnacott. A.Q.C.23.
- (3) The Traditioners by J. Heron Lepper. A.Q.C.56.

and my essay is little more than a precis of the enduring work of these three scholars, designed to depict an important phase in our masonic history, within the space of a short lecture. I hope that the brevity of this paper will encourage the reader to study the original works, where their industry will find rich reward.

The main subject of my essay is the life and work of two lodges which played an important part in our masonic history, although their names are practically unknown. The first was the Special Lodge of Promulgation, which was warranted in October 1809, and closed down in February 1811. The second was the Lodge of Reconciliation which began its work in December 1813 and finished in May or June of 1816. The combined lives of these two lodges was barely four years, yet the effects of their work are manifest in every part of our Craft Ritual today. But the story behind these two lodges really begins some 80 years before they were brought into being.

Not long after its formation in 1717, the first Grand Lodge of England found itself troubled by the publication of the so-called "Exposures," and by many irregular and clandestine "makings" of masons. Grand Lodge took simple precautions at first, ordering that proper visitors' books should be kept, and that no strangers were to be admitted into their Lodges unless they were properly vouched for. This action proved wholly inadequate; the nuisance continued unabated, and drastic measures had to be taken. The full extent of those measures is not known, because they were never recorded officially, and our evidence on the subject is largely drawn from later documents; but we do know that some-time between 1730 and 1739¹, Grand Lodge reversed the order of the words in the 1st and 2nd degrees.

Unfortunately the Grand Lodge of those days did not possess the widespread powers which it has today, and although many lodges, (and perhaps the majority) loyally accepted the new "arrangement," it is clear that several lodges, some of them quite important, refused the change, and continued to work in the old traditional manner.²

About this time, there were still a number of independent lodges in the London area, which had never acknowledged the authority of Grand Lodge. Their membership was drawn largely from the artizan classes, with a strong Irish element; indeed they are sometimes referred to in contemporary docu-

¹ The exact date is unknown.

² Bro. Heron Lepper has distinguished these Lodges by the title "The Traditioners". A.Q.C., 56.

ments as the Irish Lodges. These lodges, owing no allegiance to the Grand Lodge, naturally ignored the "new arrangement" and continued to work their ritual in its original form.

There is no evidence of an organized opposition. On the one hand there were the lodges under the Grand Lodge with certain dissenting elements in their midst, and outside this organization there were the unattached lodges, unrecognised by Grand Lodge, and ignoring its authority.

The opposition (for lack of a better word) seems to have developed very gradually, but it came to a head in 1751, with the formation of a rival Grand Lodge under the title "The Most Antient and Honourable Fraternity of Free and Accepted Masons," with ten lodges already established and numbered on its Roll. Boasting always of their strict adherence to the ancient practices, they soon became known as the "Antients," while the senior Grand Lodge, by contrast, inevitably acquired the rather disparaging title of "Moderns".

Under the brilliant leadership of their Grand Secretary, Lawrence Dermott, the "Antients" flourished and gained adherents far and wide. The rivalry between the two organizations was deep and bitter. Lodges, finding themselves neglected under the bad management of the Moderns, changed their allegiance, and some actually took out new Charters under "Antient" authority. For the Moderns it was rather a bad time, and it was not until the accession of Lord Blayney as Grand Master, (1762), that they began to recover from their low state. In the course of the next 30 years their condition so far improved, that we find several records of "Antient" lodges joining up with "Moderns," while others converted altogether and took out new Charters, under Modern Constitution.³

Throughout this period, however, there were still several "Modern" lodges which had continued to work in the old tradition, and it seems possible that it was from these lodges, which had so much in common with the "Antients," that the first tentative moves began towards promoting a union.

Towards the end of the 18th cent. the rivalry had begun to die down, and in 1797 the first "official" move was made, in the form of a resolution in the "Antients" Grand Lodge, recommending that both Grand Lodges should appoint committees to meet with a view to effecting a union.

At this time, the G.M. of the "Antients" was the Duke of Atholl with Thomas Harper as his Dep. G.M. The "Moderns" G.M. was the Prince Regent (afterwards George IV), with Lord Moira as Acting Grand Master. Nothing came of this first move and in 1801/2 negotiations began again. Harper, the "Antients", Dep. G.M., had been expelled by the Moderns because he refused to break his connection with the Antients, and it is believed that for fear of losing his high office with the Antients, he covertly used his influence to prevent the union.⁴ On April 6th 1809 another resolution was put in the "Antients" Grand Lodge recommending a "committee to negotiate" and Harper flatly refused it.

³ Gould, Atholl Lodges.

⁴ Harper was Initiated in No. 24 Ancients in 1761. He joined the Globe Lodge in 1787 and Antiquity in 1792, both Modern, and he became Grand Steward in the Moderns Grand Lodge in 1796; all this while he held high office in the Antients Grand Lodge!

By now there must have been considerable pressure within the "Moderns" lodges, which prompted them to take a far-reaching and important step towards a removal of the differences that had so long separated the two fraternities.

At the Quarterly Communication on April 12th 1809, the Grand Lodge of England (Moderns) resolved "That this Grand Lodge do agree in opinion with the Committee of Charity⁵ that it is not any longer necessary to continue in Force those Measures which were resorted to in or about the year 1739 respecting irregular Masons, and do therefore enjoin the several Lodges to revert to the ancient Land Marks of the Society."

The importance of this move cannot be over-estimated, because, in reverting to the ancient and traditional practices, the Moderns not only satisfied the latent opposition within their own ranks, but at one blow they were removing the principal barrier that had separated the rival fraternities for nearly 60 years.

Six months later the Acting Grand Master, the Earl of Moira, issued a Warrant (dated October 26th, 1809) constituting fifteen eminent Grand Lodge Officers with other brethren into a lodge ". . . for the better carrying into effect the intention of the said Grand Lodge . . ." in the resolution of April 12th (quoted above).⁶ The lodge was to be opened at Freemasons' Hall "for the purpose of Promulgating the Ancient Land Marks of the Society and instructing the Craft in all such matters and forms as may be necessary to be known by them in Consequence of and Obedience to the said Resolution . . . and require you to appoint days of meeting when you will give such instruction. . . in order that all Masters of Regular Lodges and such other Brethren as you may think proper, may have an opportunity of attending . . ." The warrant empowered the first members to associate others with them from time to time, and it was to continue in force until December 31st, 1810, and no longer, i.e., fifteen months in all.

The first meeting was held about a month later (Nov. 21st, 1809). James Earnshaw was elected Master and he appointed two of his colleagues as wardens. The lodge then resolved that it should be entitled "The Special Lodge of Promulgation" and proceeded to elect 23 additional members (consisting of 11 P. Gr. Wardens and Prov. Gr. Masters, 2 Past Masters, and 9 Masters of Lodges), among them H.R.H. the Duke of Sussex who was at that time Rt. W.M. of the Lodge of Antiquity No. 1, with his senior warden, a certain Bro. Bonnor.

Bonnor's inclusion in the team was very significant because the Lodge of Antiquity, though a Modern lodge, seems to have retained its original ritual unaffected by the changes that had taken place "in or about the year 1739".⁶

At the next meeting (Dec. 1st, 1809) Bonnor was made Secretary and the Lodge got down to its real business, which was to ascertain ". . . what were the Ancient Landmarks which they were required to restore."

⁵ The Committee of Charity was the contemporary equivalent of our Board of General purposes.

⁶ A month later, Charles Valentine, another member of Lodge of Antiquity was elected a member of L. of Promulgation, and he took a prominent part in their proceedings from that time.

This question of Landmarks presented an insoluble problem, because they had never been officially defined. Lists of Landmarks suggested by some of our well known students and historians have varied in number from 25 to 54 and to this day, though we refer to the Ancient Landmarks at several important stages of the ritual, we can only hazard a guess as to what they really are.

Had the Lodge of Promulgation adhered strictly to this part of its duties, it might never have finished its labours. Fortunately, they took a more realistic view of their instructions and, at this meeting, the Grand Treasurer outlined the principal points of variation between Antient and Modern practice, and then Bonnor (a member of a Moderns lodge) gave "an accurate description and recitation of the *Ancient Practice*" in the opening and closing in all three degrees, and "in the mode prescribed and practiced for communicating and receiving the particular(s) secrets in those several degrees . . ." It must have been an exciting night's work, for the lodge did not close until 12.30 a.m.

We begin to see now the importance of Bonnor's inclusion in the team. Officially, he was a Modern Mason, but the minutes reveal beyond doubt that he had a wide experience of Antient ritual-practice, and it is clear that the lodge was quite ready to accept his description of the differences between the two rites.

At the third Meeting, (December 8th) a number of subjects came up for discussion, among them :—

- Placing of the three Great Lights.
- The seating of the Wardens.
- Opening in the first degree.
- Reading the Ancient Charges at Opening and Closing.
- Preparation and admission of the Candidate.
- The Ceremony of Initiation.
- Calling Off and On.

All these were approved and resolved on, and "the Lodge was closed in Ancient form."

At the fourth meeting (Dec. 13th, 1809), it was "Resolved that Deacons (being proved on due investigation to be not only Ancient but useful and necessary Officers) be recommended".

This was quite an innovation for the Moderns, but having at last decided on them, they did not know where to put them. The question was argued and deferred at the next meeting, but a week later two deacons were appointed and their situation in the lodge was confirmed.

About this time, those members of the lodge who were used to "Antient" practice must have suddenly realized that they were divulging rather a lot of their "working" to the Moderns, and the lodge resolved (on December 18th) "We do hereby solemnly engage and obligate ourselves not to reveal improperly any of the Secrets or Mysteries, Forms or Ceremonies, of *Ancient Masonry* which have been or may hereafter be communicated unto us".

On Dec. 22nd, 1809, Bonnor outlined a "Plan" he had prepared for promulgation of the Landmarks, Ceremonies and Forms. It was an elaborate affair based on the appointment of a "Masonic Professor," a kind of super-preceptor, who would prepare in cypher a complete "pandect" of the Science of Speculative Freemasonry. The cypher was to be enshrined in an Ark at Grand Lodge, to be used as a kind of Oracle, a solution to every problem, and a perpetual guide to the approved forms of Ceremonial Ritual practice. By a miracle of far-sightedness, the Lodge of Promulgation were able to envisage the dangers of the project, and, very politely, they shelved it for all time.

It would be uninteresting and even monotonous to chronicle the details and repetitions of the work done at every meeting. I have noted only a few of the more important items that came up for discussion, (in addition to those already mentioned).

The Preparation and ceremonial for the 2nd degree.

Completion of the 2nd and working of the third.

The Three Great Lights "at the entrance". We have no details on this point, but the minute indicates some difference from our present-day practice.

The mode of advancing to the Master, in the 1st and 2nd degrees.

The situation of the Wardens. J.W. in the South. (This may have been a mild victory for the "Moderns" because our earliest evidence suggests that both Wardens usually sat in the W.)

The Deacons and their duties, "not as Officers but appendages."

It was also decided that the candidate for Initiation be "received by the J.D., and after the Invocation, the S.D. takes charge . . . and conducts him through the ceremony of Initiation.

On February 16th, 1810, it was "Resolved that previous to the communication of the Test of Merit of a Candidate for the Third Degree, he shall undergo an examination to prove his claim thereunto". Apparently the Moderns had grown careless in this respect.

The Lodge also discussed the procedure of the third degree and the form of closing the Lodge in the 3rd. On this point, they came to a resolution which is a model of tolerance and broad-mindedness ". . . that Masters of Lodges shall be informed that such of them as may be inclined to prefer another known method of communicating the S— in the Closing Ceremony will be at liberty to direct it so, if they should think proper to do so."

It seems likely that our use of a double-word in the third degree dates from this time.

At the meeting on March 16th, 1810, there was ". . . a conversation respecting the ceremony of Installation". This was the first hint of what afterwards became a major change in Modern procedure, because the Installation ceremony was virtually unknown in their practice.

Another change, perhaps the most important of all, was ". . . the restoration of the pass-words to each degree, and the making of the pass-words *between* one degree and another, instead of *in* the Degree.

In the 1740's when we find our earliest documentary evidence on the passwords they appear in "reverse order". In those days each P.W. was given at the end of the preceding ceremony, and they did not form the basis of a small intermediate ceremony as they do nowadays. This resolution was the basis of our modern practice.

The catalogue is a long one, and two things are abundantly clear. First, that every detail of ceremonial lodge-work was examined and rehearsed, revised and agreed ; and if words are to be given their normal meanings, then the minutes show beyond all doubt that on every major point of difference between the Modern and the Antient workings, the Moderns were ready to give way, and adopt Antient practices !

Meetings were held frequently, at weekly and fortnightly intervals, and in addition to discussion and explanatory work, a number of demonstration meetings were arranged to enable the Masters of the Modern lodges to see the changes that were recommended.

At a demonstration meeting in January 1810, 50 Masters of town lodges were present and saw the ". . . whole Ceremony of Initiation according to Ancient Practice." A fortnight later there was another demonstration meeting, at which a candidate answered the questions leading from the first to the second degree, was entrusted by a Past Master, and was duly passed.

At a meeting in March, a question about the admission of Atholl (i.e. Antient) Masons, brought a very guarded reply from the Master, but a month later he came out with a bold hint of "the near prospect of a union with Athol Lodges which probably would lead to fraternal communication and a digested arrangement equally satisfactory to both."

The Lodge closed down for six months during the summer, and reopened in October 1810, when it was "Resolved that it appears to this Lodge that the ceremony of Installation of Masters of Lodges is one of the two ⁷ Landmarks of the Craft and ought to be observed," and it was decided that those members of the lodge who were Installed Masters should install the Rt. W.M. (Earnshaw) who had never had that pleasure, ". . . and under his direction, take such measures as may appear necessary for Installing Masters of the Lodge."

Three weeks later, (November 16th, 1809) the Installation meeting took place, and four of the members being themselves Installed Masters, retired to an adjoining room, formed a Board of Installed Masters "according to the Ancient Constitutions of the Order" . . . and installed Earnshaw as Rt. W.M. of Promulgation and of No. 22, and then installed the two Wardens as Masters of their respective lodges.

This was the beginning of an orgy of installation ceremonies, for on December 14th, Earnshaw resigned his office pro tem, so that a Past Grand Warden (one of the elected members of the lodge) might be elected to the Chair and

⁷ It is practically certain that the word two is an error, and it is highly probable that the word TRUE was intended.

installed on that night. He was installed, and immediately resigned to make way for a third man, who also resigned after installation, so that Earnshaw was able to be re-elected to the Chair “. . . and the lodge was closed in the 3rd. degree.”

By now the lodge's time was nearly run out, and on December 28th, Earnshaw informed a demonstration meeting that the M.W. Grand Master, the Prince of Wales, afterwards George IV, had graciously agreed to renew the powers of the lodge until February 28th, 1811, so that they might have time to deal with this *newly-adopted ceremony*.

In January, a small committee was formed to arrange for the ceremony of installing the Acting Grand Master, the Earl of Moira, and two meetings were fixed in January for the purpose of installing Masters of London lodges, “. . . each to bring a certificate that he had served as Warden and been duly elected Master”.

About this time another petition was sent to the A.G.M. asking for an extension of another year in the life of the lodge, but they were given only a few weeks and were requested to finish their labours by the end of March (1811).

The minutes at this point are incomplete. Another 12 Masters were installed on February 15th, and so far as we know that was the end of the Lodge of Promulgation. The minute book closes with an account of the installation of Lord Moira, at which Earnshaw acted as, or deputised for, the Grand Master, while Bonnor apparently performed the actual ceremony, he being designated “as I. Mr.”, but even on this occasion three eminent Brethren managed to get themselves installed before the main event took place.

Throughout the whole period since the Grand Lodge of the Moderns had taken their momentous decision “to revert to the ancient Land Marks”, a great amount of work was going on, openly, and behind the scenes, all tending towards a happy solution of the differences which divided the two Grand Lodges.

Despite Harper's refusal (in September 1809) the Antients managed to appoint a Committee two months later (December 1809) to report on “the propriety and practicability” of a Union, and in 1810, the Moderns Grand Lodge made another friendly gesture, by rescinding the decree of expulsion which it had made against Harper seven years before.

In March 1810 the Atholl Committee reported very favourably “. . . that a Masonic Union on principles equal and honourable to both Grand Lodges, *and preserving inviolate the Land Marks of the Ancient Craft*, would in the opinion of this Grand Lodge, be expedient and advantageous to both.” They were clearly determined that the Union should be on their own terms.

This resolution was sent by letter to Lord Moira, who informed the Moderns Grand Lodge that he had conferred with the Duke of Atholl privately on the subject, and that they were both of opinion that it would be truly desirable to consolidate the two Societies under one head. The result of this announcement

was a most cordial reception of the Antients resolution, and the Moderns then set up a committee to confer with that of the Antients. The joint committees held their first meeting on July 31st, 1810 and, in the course of the next three years, drew up the "Articles of Union," the document which is virtually the Warrant of Constitution of our present United Grand Lodge. It contains 21 articles in all,⁸ among them Article 5, which required the two Grand Masters, "for the purpose of establishing and securing . . . perfect uniformity in all . . . Lodges . . ." each to appoint "Nine Worthy and expert Master Masons . . ." to meet together as a lodge, entitled the Lodge of Reconciliation.

The two groups of nine experts were instructed to meet at a suitable place, each group to open a lodge there, in two separate rooms, according to the practice of their own Grand Lodges, and then to ". . . give and receive mutually and reciprocally the Obligations of both Fraternities . . ." deciding by lot which party should first obligate the other. The meeting took place on December 7th, 1813, at the Freemason's Tavern, when the Antients took the Obligation first, and then administered their Ob. to the Moderns.

The Duke of Kent and the Duke of Sussex both happened to be in the building to attend a birthday dinner to Lord Moira (Past A.G.M. of Moderns), and they, with a great entourage of Grand Lodge Officers were then introduced, and all who had not been previously obligated, were duly obligated according to Antient form.

During December, meetings were held at about three day intervals, alternately at the Freemasons Tavern (H.Q. of the Moderns), and at the Crown and Anchor (the Antients). Apparently each group took charge when the meeting was at their own premises ; but virtually nothing was done in the way of constructive work except to re-obligate all who offered themselves.

The members were beginning to feel that they were wasting their time, but they were tied by the Articles of Union which prevented them from undertaking their real duty until *after* the Union had actually taken place.

The great day came at last, and on December 27th, 1813, the Brn. of both fraternities took their places in Freemasons Hall, in such order that they were completely intermixed. The two Grand Masters, the Duke of Kent (afterwards father of Queen Victoria) and his brother, the Duke of Sussex, seated themselves in two equal chairs on each side of the "throne". The Act of Union was read, accepted, ratified and confirmed by the assembly, and the new United Grand Lodge of England was constituted. The Duke of Kent then announced that he had only taken the office of Grand Master of the Antient Fraternity in order to facilitate the Union which had been so happily consummated on that day, and he proposed that H.R.H. the Duke of Sussex be elected Grand Master for the ensuing year. This was carried unanimously, and he received the homage of the united fraternity.

⁸ Article two is the famous declaration ". . . that pure Ancient Masonry consists of three degrees and no more, viz. those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. . ."

The arrangements and instructions for the Lodge of Reconciliation had been ill-timed and ill-prepared, and the United Grand Lodge soon realised that it was completely unable to deal with the flood of requests for guidance in the newly adopted forms of the ceremonies, because, despite the work of the Lodge of Promulgation, nothing had yet been decided *officially* by the new United Grand Lodge, which had now replaced both Antients and Moderns.

A circular was sent out from Grand Lodge on January 10th, 1814, inviting lodges in the provinces to send deputations to attend the Lodge of Reconciliation, where they would learn the "acknowledged forms", but the Lodge of Reconciliation was quite unprepared for this, and a month later the lodge sent a unanimous resolution to the Grand Master, begging him to notify all the lodges that they should "continue to work as heretofore until they received further notice".

Practically nothing was done for six months, but in August 1814, the work of displaying the ceremonies was started⁹, and at twelve meetings in the next two months, all three degrees with the Openings and Closings, etc., were rehearsed, before deputations of the London lodges. Meanwhile, the vast majority of the provincial lodges remained in ignorance of the proposed new forms.

A suggestion was then made, that the lodges meeting just outside London should team up with their nearest neighbours inside the London area, so as to learn the new work from them, and in this way a number of the near-London lodges acquired the revised ceremonies at second-hand.

About this time, a determined opposition began—most unexpectedly—in a group of six Antient lodges in London, who asserted that the Lodge of Reconciliation was not discharging its duties under the Articles of Union. Among many charges that were levelled, was one stating that the lodge "... had altered all the Ceremonies and Language of Masonry and not left one sentence standing". This may have been an exaggeration—in the heat of argument, but the complainers raised some solid objections:—

(1) That the new Ob. in the 1st degree was not "strong enough". There are a number of early exposures which indicate that originally the Ob. of the 1st deg. had contained penalties which are associated nowadays with all three ceremonies. If the Lodge of Reconciliation had altered this so that the Ob. was left with only the one familiar penalty, we can readily understand why the complainers argued that the Ob. was "not strong enough."¹⁰

(2) That under the proposed new procedure, *some part of the secrets* of the second deg. were to be communicated *before* the Cand. was obligated. This probably referred to Cand's. posture when taking the Ob. in the 2nd., when in fact he makes a sign which is explained to him later, as part of the entrusting.

⁹ At this meeting we find the first record of the appointment of an Inner Guard, an unknown office before this date.

¹⁰ See Carr. Exam. of Early Mas. Catechisms. Trans. Leics. L. of Research 1946, pp. 36-39.

(3) Another difficulty seems to have arisen through some ambiguity in drafting the Articles of Union, which left a doubt as to whether the mutually-obligating Brethren were to take only the M.M. Ob., or all three.

The Lodge of Reconciliation—with the full support of Grand Lodge, dealt very patiently and discreetly with the rebels, and after a struggle which lasted about 18 months the rebellion came to a peaceful end. Goldsworthy, their ring-leader, who had been a member of the Lodge of Reconciliation, was replaced very soon after the opposition began, and a number of other Brn. were chosen to fill vacancies in the Lodge membership.

Meanwhile (with the exception of the small opposition) the Lodge had practically completed its duties as regards the London lodges, but the country lodges were compelled, willy nilly, to continue their normal ritual practices, until they could get official training in the new forms. Another circular was sent out in January (1815) asking the provincial lodges to send deputations to attend the weekly demonstration meetings at Freemasons Hall, but for many of them the expense and difficulties involved were far beyond their powers. A letter to Grand Lodge from one of the Lodges in Cornwall, is typical of the plight in which these country lodges were placed.

“ . . . but as we are but a young lodge . . . and been to a deal of expence, and was at the expence of sending a Brother to London in March last to gain instructions, and who did not receive but little or none. It cannot be expected that we can be at the expence of sending another Brother to attend the L. of Reconciliation to receive the Instructions now offered us, as it will be the means of annihilating the Lodge altogether . . . ”

A number of the country lodges, however, did send deputations, and individual members of the Lodge of Reconciliation played their part in the work, by travelling all over the country, demonstrating and explaining the changes that had been made.

At a Quarterly Communication of Grand Lodge on August 23rd, 1815, the Obligations in the 1st and 2nd degree were repeated, and it was resolved and ordered that they be recognised as “the only pure and genuine Obs. of these degrees . . .” and the Opening and Closing in the three degrees were also ordered to be used and practised.

On February 26th 1816, there was a special meeting of the lodge to deal with the work of the Installation Ceremony, and at the Quarterly Communication on Wednesday, June 5th, 1816, after alteration on two points in the 3rd degree, the whole of the three degrees, (which had been fully demonstrated on May 20th) were approved and confirmed. The work of the Lodge of Reconciliation was concluded.

When we sum up the work of these two short-lived lodges, it is evident that the principal changes were made by the Lodge of Promulgation, and they were changes *that had to be made* before the Union could be brought about.

The duties of the Lodge of Reconciliation were of a less drastic nature and seem to have been concerned first with minor matters of procedure, and chiefly with the arrangements for disseminating the approved ceremonies to the post-union lodges.

Strictly speaking, the story of their efforts to establish a uniformity of working, should end here, but there is a postscript which provides a gleam of wry humour to the whole story. When we read of the interminable rehearsals, amendments, and revisions of the ceremonies, and of their final ratification and acceptance by the United Grand Lodge, we might feel justified in believing that they were indeed settled and agreed once for all. Yet it is a fact that all the rituals practised under Grand Lodge sanction today, Emulation, Stability, with their innumerable descendants and variants, are derived from the so-called *uniformity* which was established in 1816¹¹.

The two oldest Lodges of Instruction are Stability, founded in 1817, and Emulation, 1823. Both of them assert with pride, that among their founders there were famous Preceptors, who had been members of the Lodge of Reconciliation. Their rival claims as teachers of the only authentic ritual have often been bitter, and always *without complete proof*. It is clear now that we shall never know in the fullest detail the exact forms of all the ceremonies that were approved by the United Grand Lodge.

Perhaps it is better so !

Apologies for non-attendance were recorded.

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

A conversazione was held afterwards.

¹¹ The Bristol working has retained a number of pre-union features.

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. od.

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 1952-53

1951-52				RECEIPTS.				1951-52				PAYMENTS.				
£ s. d.				£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		
To Subscriptions :—								By Printing Lodge Transactions								
419	1	6		364	14	6	286	2	6	71	6	10				
71	8	0		75	12	0	105	1	7	12	13	9				
9	9	0		9	9	0	23	5	0	8	2	6				
6	15	0		7	10	0	7	7	0	9	18	6				
16	12	9		19	11	10	9	2	0	12	12	0				
—	—	—		10	11		10	6	5	9	5	11				
<hr/>				<hr/>				<hr/>				<hr/>				
523	6	3		477	8	3	157	10	0	Total Payments				124	7	3
								Balance at End of Session :—								
Balance at Commencement of Session :—								Leicester Permanent Building								
Leicester Permanent Building								Society								
300	5	0		300	5	0	Midland Bank Limited									
498	8	1		394	19	2										
<hr/>				<hr/>				<hr/>				<hr/>				
1,321	19	4		1,172	12	5	300	5	0	Total				1,048	5	2
<hr/>				<hr/>				<hr/>				<hr/>				
							394	19	2					1,172	12	5
<hr/>				<hr/>				<hr/>				<hr/>				
							1,321	19	4					1,172	12	5
<hr/>				<hr/>				<hr/>				<hr/>				

Revenue Account, Session 1952-53

1951-52				EXPENDITURE.				1951-52				INCOME.									
£ s. d.				£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.							
To Printing of Lodge Transactions								By Subscriptions :—													
286	2	6		260	0	0	400	11	6	Correspondence Circle				373				4	6		
105	1	7		71	6	10	71	8	0	Members				77				14	0		
12	12	0		12	12	0															
23	5	0		12	13	9	9	9	0	Joining Fees				9				9	0		
7	7	0		8	2	6	6	15	0	Building Society Interest				7				10	0		
9	2	0		9	18	6	16	12	9	Profit on Publications				19				11	10		
10	6	5		9	5	11	—	—	—	Gain on Dollar Bills				10				11			
10	10	0		—	—	—															
—	—	—		5	0																
4	15	3		2	9																
3	5			—	—	—															
<hr/>				<hr/>				<hr/>				<hr/>				<hr/>					
35	11	1		384	7	3	504	16	3												
<hr/>				<hr/>				<hr/>				<hr/>				<hr/>					
£504	16	3		£488	0	3	£504	16	3												
<hr/>				<hr/>				<hr/>				<hr/>				<hr/>					
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Balance Sheet, Session 1952-53

1951-52				LIABILITIES.				1951-1952				ASSETS.					
£ s. d.				£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.		£ s. d.			
Expenses Accrued :—								Cash at :—									
2	2	0		2	2	0	Leicester Permanent Building										
Subscription paid in advance								Society									
Printing Lodge Transactions 1951-52								Midland Bank Limited									
(estimated)				260 0 0													
<hr/>				<hr/>				<hr/>				<hr/>					
				262 2 0				1048 5 2									
Accumulated Fund :—								Subscriptions Outstanding :—									
Surplus at Commencement of Session								Full Members, 1 year @ 42/-				2 2 0					
885	1	1		763	2	2	Correspondence Circle :—										
Less Donation to 1953 Masonic Festival								29 Members, 1 year @ 20/-				29 0 0					
157	10	0		—	—	—	33 Members, 1 year @ 10/-				16 10 0						
<hr/>				<hr/>				11 Members, 2 years @ 20/-				22 0 0					
727	11	1		763	2	2	11 Members, 2 years @ 10/-				11 0 0						
<hr/>				<hr/>													
35	11	1		103	13	0											
Add :—Excess of Income over Expenditure, Session 1952-53																	
763	2	2		866	15	2											
<hr/>				<hr/>				<hr/>				<hr/>					
£765	4	2		£1,128	17	2	£765	4	2					80 12 0			
<hr/>				<hr/>				<hr/>				<hr/>					
														£1,128 17 2			
<hr/>				<hr/>				<hr/>				<hr/>					

AUDITORS' REPORT.

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

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

Dated this 28th day of August, 1953.

E. R. CARR, A.S.A.A. P.M. 3448, 4835, P.P.G.W.
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.