

Leicester

# The Lodge of Research

## No. 2429

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**Bro. HARRY CARR, P.A.G.D.C.**  
**P.M. 2076, 2265, 6226, Hon. Member 2911**  
**Secretary and Editor of the Quatuor Coronati Lodge No. 2076**  
**WORSHIPFUL MASTER**

## EDITORIAL

In addition to publishing the Papers read at the regular meetings of the Lodge, we continue the policy of printing articles about Masonry within our Province and others dealing with Masonic affairs in a wider field. We hope that the former will be of interest to our members everywhere: we are sure that the latter will claim the serious attention of the brethren of Leicestershire and Rutland.

We are particularly pleased to include in this issue our Provincial Grand Master's appreciative account of his masonic experiences in Australia and New Zealand, and R.W. Bro. Taine's excellent essay on Masonic Education in New Zealand.

We are anxious to receive information about Lodges in various parts of the world, and it is hoped that Bro. Taine's story will encourage other members of the Correspondence Circle to communicate with us.

It is hoped that the account of the Lodge Room Furniture of St. Peter's Lodge, No. 1330, may suggest to others that they might pursue similar lines of inquiry; and we should be happy to use articles of this type, together with suitable photographs (the cost of which we should be pleased to defray).

We thank the Grand Secretary of the Grand Lodge of Victoria for the photograph of the projected new Memorial Temple to be built in Melbourne.

Through the kindly help of the Worshipful Master, Bro. Harry Carr (Secretary and Editor of the Quatuor Coronati Lodge, No. 2076), and as a result of our own advertisement, we have been able to distribute nearly one thousand five hundred back numbers of our Transactions; and there are still some copies for disposal (see p.90).

The election of W. Bro. W. G. FOX, T.D., D.L., M.A., J.P., P.G.D. (Deputy Provincial Grand Master of Leicestershire and Rutland) as Master of the Lodge of Research will give great pleasure and satisfaction to the members of the Lodge and to the Province generally.

**The Brethren are again reminded that changes of address should be notified to the Secretary of the Lodge without delay.**

O.F.

*Freemasons' Hall  
80 London Road  
Leicester  
England*

*April 1964*

**ERRATUM**

For 1962-63  
read 1963-64

**Lodge of Research No. 2429**

1962-63

*Worshipful Master*

**BRO HARRY CARR (P.M.)**

*Officers*

|  |                                |
|--|--------------------------------|
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*Master-Elect*

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### Historical Note

The Lodge of Research, No. 2429, was consecrated on 26th October, 1892; W. Bro. J. T. Thorp, a masonic historian of outstanding note, being installed as the first Master.

The Lodge seeks to exchange opinions with Freemasons throughout the world, and to attract and interest Brethren by means of Papers on the historical and symbolic aspects of Masonry.

(Revised By-Laws, 1962)

### Membership

The membership of the Lodge is limited in number. The members will, *as a rule*, be elected from among the members of the Correspondence Circle.

### Papers

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

### CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled to have posted to them, as issued, the Summonses convoking the Meetings of the Lodge, to be supplied, gratis, with the Annual Transactions of the Lodge, to attend Meetings of the Lodge, to take part in discussions relating to any Papers which may be read, or subject to general Masonic interest which may be introduced, to read Papers and introduce discussions on Masonic subjects (by arrangement).

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

A Candidate for Membership of the Correspondence Circle is subject to election by the Members of the Lodge by a show of hands.

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.

No entrance fee is required, and the Annual Subscription is £1, payable in advance in the month of July. Any Member whose subscription is unpaid for the current year is not entitled to a copy of the Lodge Transactions.

The Lodge reserves to itself the full power to exclude 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.

**The Three-hundred-and-forty-ninth Meeting**  
of the Lodge  
*was held at*

**THE FREEMASONS' HALL, LEICESTER**

*on*

**MONDAY, 25TH NOVEMBER, 1963**

There were present W. Bro. George H. Fox, *W.M.*, W. Bro. Harry Carr, *S.W.*, W. Bro. Charles E. Haines, *Acting J.W.*, and, in addition, twenty-nine other officers and members, including R.W. Bro. Brigadier C. B. S. Morley, *Prov.G.Master, I.P.M.*, W. Bro. W. G. Fox, *Deputy Prov.G.M.*, W. Bro. J. E. Foister, *Assistant Prov.G.M.*, and R. W. Bro. Sir John Corah, *Past Prov.G.M.*, seventy-four members of the Correspondence Circle, and fifty-one visiting brethren—a total of one hundred and fifty-seven.

An apology for absence owing to illness had been received from W. Bro. Edward Whitby, *J.W.*, and it was reported that he was making satisfactory progress.

The Worshipful Master made reference to the death of W. Bro. George E. Phipps, a Past Master of the Lodge, and a very active Mason; and the brethren stood to order as a token of respect for his memory.

Salutations were given to the Provincial Grand Master (R.W. Bro. Brig. C. B. S. Morley) who thanked the brethren on his own behalf and on behalf of all the Grand Officers present. He also made the following reference to his recent visit to Australia and New Zealand:

“Many brethren will know that I have had the opportunity, this year, of attending a number of masonic meetings in Australia and New Zealand, and it has been suggested that this may be an opportune moment to speak of my experiences, but I will not detain you unduly.

Australian Freemasonry is governed by a Grand Lodge in each State. New Zealand, being much smaller, is organised as in England a Grand Lodge and subservient Provincial Grand Lodges. In both countries the Grand Lodges exercise stricter supervision of the private Lodges than that to which we are accustomed, but with only minor deviations the ritual is almost identical with that practised in our own Province. There is, however, a great deal more music, both vocal and instrumental, in Australia; and movement is distinctly more military in character. Possibly this is due to American influence.

Visitors to both countries will be struck, at once, by the great distances which brethren may have to cover to attend their Lodges; and they do so—in many instances—throughout the whole year. A return journey of 200 miles is not thought to be at all unusual, and the dress is a tail coat, white tie and white waistcoat. Refectory afterwards is meagre by English standards, but there is no charge for it. Our own refreshment after this meeting will be considerably more ambitious.

A stranger is assured of a vivid and wonderful welcome, and in this respect our brethren in the southern hemisphere take second place to no one. They realise the great distances that separate them from the Mother Grand Lodge, and are eager for knowledge, for it should be realised that they lack such things as our extensive and unique library and museum facilities. Masonry with them is only about 120 years old.

Double ceremonies, which we try to avoid, are not unusual, hence the Lodges are much bigger than we, in this Province, would encourage; and I am afraid that, in consequence, absenteeism is sometimes a major anxiety.

As I have been invited to write a paper on my experiences, for the next issue of our Transactions, I will not detain you very much longer. You will be interested to know, however, that in Victoria there is a Masonic Masters' Association, which is divided into a number of Groups. These Groups visit Lodges by invitation and conduct 'Question and Answer' sessions. A sample of these questions may interest you:—

Why are the Chairs of the Master and Wardens placed on three different levels?

What is the meaning of the Circle within the Parallels?

Why is the Tracing Board covered, whilst the Warrant remains open continuously?

Is the Craft a democratic institution?

Why is the Master designated "Worshipful"?

What is the place of music in our ceremonies?

What is behind the practice of making the L. H. Slip . . . d?

I have said enough to convince you that in that part of the world Freemasons take their Freemasonry very seriously, and I shall have more to say in the paper I am writing. For me these visits were an exhilarating experience, and once one appreciates that it is the man, and his achievements, rather than his rank and office, by which one is judged, the fellowship that is extended to the stranger is spontaneous and unrestrained."

Seventy-one brethren were elected members of the Correspondence Circle, and other Lodge business was transacted.

The Master-Elect (W. Bro. Harry Carr) was installed in the Chair by the Worshipful Master (W. Bro. G. H. Fox) and proclaimed in the Three Degrees.

The Worshipful Master appointed and invested his Officers (see p.4) and after the election of brethren to represent the Lodge on various Provincial Committees, he introduced a Discussion Programme, the questions having been published in the Summons convening the meeting. (See p.11).

After the Lodge had been closed, the brethren retired for refreshment and conversation, and without doubt to pursue the interest aroused by what had been an outstanding evening in the life of the Lodge.

**The Three hundred-and-fiftieth Meeting**  
of the Lodge  
*was held at*  
**THE FREEMASONS' HALL, LONDON ROAD, LEICESTER**  
*on*  
**MONDAY, 27TH JANUARY, 1964**

There were present W. Bro. Harry Carr, *W.M.*, W. Bro. Wm. E. Boulter, *Acting S.W.*, W. Bro. T. Haird, *J.W.*, and in addition twenty-four other officers and members, eighty-five members of the Correspondence Circle, and twenty visiting brethren—a total of 132.

Salutations were given to the Provincial Grand Master (R. W. Bro. Brig. C. B. S. Morley) and the Deputy Provincial Master (W. Bro. W. G. Fox).

The following were elected honorary members:

R. W. Bro. Col. J. G. V. Eccles, Provincial Grand Master for Lincolnshire

R. W. Bro. B. Guillaume, Provincial Grand Master for Northants and Hunts.

The following were elected joining members of the Lodge:

W. Bro. Sidney Brown, P.M.3091, *P.D.G.Swd.B.*, W. Bro. Raymond G. Smith, W.M.7778, P.M.1782 (*Provincial Librarian*), W. Bro. Revd. Lawrence Jackson, W.M.7801, *P.P.C.Ch.*, and W. Bro. E. Milford Ward, P.M.1560.

Thirty-six brethren were elected members of the Correspondence Circle.

W. Bro. Harry L. Wheatcroft, *P.P.D.G.D.C.*, read a paper entitled "Music in our Ceremonies". He was assisted by W. Bro. Denis Sharp, *P.P.G.Org.*, at the organ, and a vocal quartet (Bros. N. S. Abbott, K. D. Iliffe, D. T. J. Prentice and W. Warburton). See p. 31.

After the Lodge had been closed the brethren retired for refreshment and conversation.

## The Three-hundred-and-fifty-first Meeting of the Lodge

*was held at*

THE FREEMASONS' HALL, LONDON ROAD, LEICESTER

*on*

MONDAY, 23RD MARCH, 1964

There were present W. Bro. H. Carr, *W.M.*, W. Bro. C. E. Haines, *Acting S.W.*, W. Bro. T. W. Haird, *J.W.* and, in addition, twenty other officers and members, sixty members of the Correspondence Circle, and eighteen visiting brethren—a total of one hundred and one.

Salutations were given to the Provincial Grand Master.

Three Masonic Bodies and eight brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:—

*Master:* W. Bro. W. G. Fox, P.G.D., Deputy Prov. G.M.

*Treasurer:* W. Bro. C. E. Davey

*Tyler:* Bro. C. Waugh

*Lodge Committee (Elected Members):* W. Bros. E. Muddimer, C. B. Robinson, E. Thomas and C. M. R. Smith.

The Lodge voted a donation of £100 to the Library and Museum Committee (Freemasons' Hall, Leicester) for professional services in connection with reorganisation and reclassification, and in recognition of help in the worldwide sale of Lodge Transactions.

The W.M. paid a very warm welcome to W. Bro. A. R. Hewitt, F.L.A., the Grand Lodge Librarian, and invited him to address the Lodge.

Bro. Hewitt thanked the Worshipful Master for the welcome extended to him and expressed his great pleasure at being present at the meeting. He also thanked the R.W. Provincial Grand Master for the invitation to inspect the Library and Museum which he regarded as a privilege and which he had been delighted to accept. He said that, when visiting masonic libraries, he looked at them firstly as a masonic student and secondly as a professional librarian. Congratulating the brethren on possessing an outstanding library of masonic literature he referred to the fact that they were most fortunate in having as a nucleus the valuable Thorpe collection containing so many treasures. The whole collection of so-called 'exposures', particularly those published in France, was second only to that in the Grand Lodge. Other sections of the library he thought were of particular value were those devoted to Provincial masonic history and to freemasonry overseas. He noticed also that the library contained a number of records of the Provincial Grand Lodge and recommended that efforts to collect such material might be extended as its preservation was a most important library function. He suggested that the collection of even minor items, apparently of

little interest or value today, is just as important as major material, commenting that the ephemera of today is often the source material of tomorrow. He noticed with satisfaction that books for the young freemason were prominently displayed in the library and that a lending library service was available. He regarded such a service as a most valuable contribution to the task of encouraging an interest in, and love of, masonic history.

He commented on the fact that the museum contained a number of early jewels and other exhibits examples of which were not in the Grand Lodge.

Looking at the library from the professional point of view he was able to make some suggestions regarding classification, arrangement and cataloguing and offered to give his advice at any time.

In conclusion he ventured to say that great credit was due to the Provincial Grand Master, the library committee and the Hon. Librarians for their devotion to the library needs of the Province.

The W.M. thanked Bro. Hewitt for his helpful advice, and for the encouragement his visit had given.

W. Bro. J. L. March, LL.B., Prov.G.Reg., P.M.3919, read a Paper entitled "A Lawyer Looks at Freemasonry". See p.63.

After the Lodge had been closed the brethren retired for refreshment and conversation.

## DISCUSSION PROGRAMME

On the occasion of the Installation of W. Bro. Harry Carr, P.A.G.D.C.

A Discussion Programme was arranged for this evening, based upon a prepared set of questions which had been printed on the Lodge Summons.

In order to facilitate discussion, the W.M. invited the Brethren to name the questions they wished to discuss (without taking them in any particular order). There followed a lively session, in which there was time to deal with only five of the thirteen questions on the Summons.

In the edited version, which appears below, all the questions are answered in the rotation in which they appeared on the Summons.

### 1. It proves a slip. How did these words arise?

W.M. These words are a survival from the early versions of the Third Degree, and they allude to a theme which seems to have disappeared from the modern renderings of the ceremony. This part of the ceremony was originally designed to illustrate the lessons of Death, Decay or Corruption, and Resurrection, but nowadays only the first and last of these are emphasised.

The evidence from some of the early Catechisms and Exposures shows how the "slip" arose, e.g.

"... taking a greip at a fñnger it came away so from Joynt to Joynt so to the wrest so to the Elbow . . . so one said here is yet marrow in this bone . . ." (Graham MS., 1726.)

"... when Hiram was taken up, they took him by the Forefinger, and the Skin came off, which is called the Slip . . ." (Prichard's *Masonry Dissected*, 1730.)

"... one of them took hold of the body by a finger, and it came away in his hand. Another did the same . . . and then taking him by the wrist it came away . . . he cried out . . . which signifies among the Masons 'The flesh falls from the Bones' . . ." (Translated from *Le Catechisme des Francs Maçons*, 1742.)

"la chair quitte les os, ou le corps est corrompu . . ." (The flesh parts from the bones or the body is rotten.) (From *L'Ordre des Francs-maçons Trahi*, 1745.)

It seems that there may have been some sort of mnemonic link between the MM's. word and the phrases "Marrow in the Bone" or "Rotten to the Bone".

### 2. Why do Wardens in a Craft lodge raise and lower their Columns?

W.M. One might fill pages with the various so-called interpretations of the functions of the Wardens' Columns, and the reason for the things we do with them. By and large, our present procedure is a result of the work of the Lodge of Promulgation, 1809-1811, which was commissioned to make the necessary revisions in Lodge Work and Ritual, in preparation for the union of the rival Grand Lodges in 1813.

On 23rd January, 1810, the situation of the Wardens was settled, J.W. in the South. Three days later, 26th January, the Lodge considered, and apparently agreed, the position of the Wardens' Columns, and the agreed procedure was of course adopted at the Union.

But the raising and lowering of the Warden's columns dates back safely to the 1760s when several English exposures describe the procedure as indicating that "... the Junior Warden is entrusted with the Care of the Lodge, while the Brethren refresh themselves ..."

The explanation is simple, i.e., the procedure was laid down to make a distinction between the Lodge when open and when closed, or 'called-off'.

During my first American tour I visited Lodges in several different jurisdictions, and never saw a Warden's Column, or Pedestal. In 18th century England, i.e. before the Union, both Wardens sat in the west (where J.D. and I.G. sit nowadays), often without pedestals or columns, but in many cases there would be a Pillar near each of them, which formed, so to speak, the portal into the Lodge. No columns up or down, and that probably explains why there is no reference at all, in the earliest Masonic literature, to the position of the columns.

### 3. The second part of the 'Threefold Sn'. Is it the Sn. of Perseverance or Prayer?

**Bro. Tealson (Wainfleete Lodge, No. 4452).** For my own part I can never see how 'perseverance' comes into it. We are told in the explanation of the sign that this is a sign of prayer adopted by Joshua. Which is correct?

**W.M.** In Exodus xvii, v. 8-13, we have the source to which the sign is most frequently attributed. When Moses lifted his hand (singular) "... Israel prevailed; and when he let down his hand, Amalek prevailed". Later, both his hands were supported until victory was won and, although the word "prayer" is not mentioned during this incident, there is little doubt that the posture, one hand or two, was a posture of prayer.

Another incident, frequently referred to in this context, is in Joshua x. v. 6-14, but in that case there is no mention of uplifted hand(s), or of prayer. Joshua spoke to the Lord and commanded the sun to stand still.

A third famous case of hands in prayer is in I Kings viii, v. 22, when Solomon "... spread forth his hands toward Heaven ..." at the dedication of his Temple, and again in v. 54, when he arose "... from kneeling on his knees with his hands spread up to heaven". There is no clue to the idea of "perseverance" in any of these cases, and many of the Provincial workings do not use the word "perseverance" at all, but call it the Hailing Sn. or Sn. of Prayer.

The theological definitions given in the O.E.D. are as follows:—

**PERSEVERANCE:** Continuance in a state of grace, leading finally to a state of glory ... Perseverance of the saints ... one of the "Five Points of Calvinism" ... thus stated in the Westminster Confession

of Faith, xvii, 1: "They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit . . . shall certainly persevere therein to the end, and be eternally saved".

We cannot be sure if this was the meaning intended by those who framed this part of the ritual, but it is certainly a most satisfying definition.

Finally, the question as to the exact position of the hand, should it, when seen from the front, be seen flat or edgewise? Cartwright says flat, and supports this with a quotation from the Bristol Ritual, which specifies "p . . . m to the f . . . t". Some Provincial Lodges follow that practice; Brethren in the province of Leicestershire and Rutland show the hand edgewise, as is the case in most of the London Lodges.

But now, Brethren, I want to revert to the last three words of Bro. Tealson's question, "Which is correct?" Ninety-nine out of every hundred questions that come to me, end with those three words. If the questioner would say, "Which do you prefer—and why?" the answer would be easy. But the question "Which is correct?" usually makes an answer impossible.

Within the wide range of practices in Craft ritual and procedure in all the different workings, what is 'correct' in one working, is often incorrect in most of the others! There is so much in all the 'other' workings that is admirable and worth copying. There are so many things, too, which—even though we do not agree with them—deserve to be understood. Let us accept that it is possible for the other fellow to be right as well!

On this particular question, I spent a lot of time trying to find out which was 'correct'—and I came to the conclusion that it is a 'sign of prayer'. But my 'Mother Lodge', (not Emulation working), says 'perseverance', and so far as I am concerned, perseverance is 'correct'. Here then is the crux of my answer to this type of question; the practice of your Lodge is correct for you. The other Lodges work differently? Good! They are also right.

#### **4. The Winding Staircase. In Craft Masonry all ritual movements are made clockwise, 'with the sun'. But in the Second Deg. the advance to the pedestal is anti-clockwise. Why?**

**W.M.** When the Cand. in the Second Deg. advances by five steps, he is supposed to be copying those of his predecessors who thereby gained admission to ". . . the middle chamber on the south side" of the Temple. In Lodge, however, the Cand. does not go to the south, but merely approaches the M.'s Pedestal for the Ob., and clearly the two different objectives cannot be reconciled.

Lodge customs in such matters should not be lightly changed, but the objection, if any, to the anti-clockwise approach would be removed if the Cand. were to begin his journey from a point in the middle of the floor, travelling clockwise towards the M's Pedestal. I am told that this is done in some Lodges in England, Scotland and overseas.

This question is closely connected with the illustrations of the Winding Staircase on the T.Bs. A glance at the illustrations in Dring's famous paper on the Tracing Boards (A.Q.C., xxix) shows the vast majority of the winding stairs springing from left to right, i.e., anti-clockwise. But Figures 25, 34, 36 and 56 all show the stairs springing clockwise, from right to left. It is a problem that must have troubled many of the artists who designed the Boards, as well as the students who followed them.

## **5. What is, correctly, 'the manner observed among Masons', when voting or confirming the Minutes in Lodge?**

**W.M.** After discussion with several learned Brethren, I am still not sure of the answer. It is probably an act of ratification and, as such, it may bear some relationship to the position of the R.H. during the Ob. In that case I suggest that the outstretched hand alone is not enough, but that the thumb should be forming a square. We are taught that '... all squares, levels, etc. . . . are true and proper signs . . . etc.', and the early 18th century catechisms indicate that 'squares' and similar more-or-less unobtrusive modes of recognition were quite common practice (even to the point of writing the superscription of a letter in the form of a square).

So far as I know, the outstretched hand is customary all over England and in the Commonwealth.

But the problem has a different aspect if we distinguish between voting on the minutes, and voting in general. A regulation of the Grand Lodge on 6th April 1736 prescribed that the mode of voting should be by 'holding up one hand', and those same words appear in Reg. 59 of our present-day Book of Constitutions. Clearly the regulation requires that the hand should be held 'up', not outstretched, and if we assume, as we must, that the Grand Lodge adheres to its own regulations, then 'holding up one hand' has been, for more than two centuries 'the manner observed among Masons'.

## **6. Why do we use two alternative words in the Third Degree?**

**Bro. Gaskell (St. Martin's Lodge, No. 3431).** At the Union in 1813, the Ancients & Moderns could not decide which of these two words should be incorporated into the ritual. They had both been using different forms, and therefore both words were adopted into the ritual, as we use them now.

The first mention of anything resembling this word is in "A Narrative of Freemasons' Words and Signs", which was written about 1640. The word there is written as Maha-Byn. There is no such word, so far as I know, in any language. It is not of Hebrew origin, as all the other words are. So it might seem that another word was substituted at some other time. I think the first part of what I have said answers the question on the paper.

**W.M.** Apart from a minor correction in the date, Bro. Gaskell is right in saying that we use two forms of the word, because nobody could be certain which was correct. The evidence of the 18th century catechisms and exposures shows a great number of different words being used in this context, all very much alike in their root-forms, but falling broadly into two groups—so that it is reasonably correct to say that there were two different pronunciations in common use throughout the 18th century, and these variations were already evident long before the rise of the Ancients' Grand Lodge.

When the Lodge of Promulgation was erected in 1809, to pave the way for the union of the rival Grand Lodges, this point came up for discussion as part of the procedure relating to the form of closing in the third degree, and it gave rise to a Resolution, on 16th February, 1810, which is a perfect model of wisdom and tolerance:

“ . . . but that Masters of Lodges shall be informed that such of them as may be inclined to prefer another known method of communicating the s [sic. This is believed to be an abbreviation for ‘secrets’.] in the closing ceremony will be at liberty to direct it so if they should think proper to do so.” (A.Q.C., vol. xxiii, p.42).

Hence the alternatives.

Bro. Gaskell's statement, that the first mention of the word is about 1640, has shaken me badly, because if it had appeared as early as that, I should have known about it! But the title of the document which he quotes—gives the necessary clue. The title is correct, and the text—which is in the British Museum, is better known as the Sloane MS., (B.M. 3329), dated c.1700 not 1640. It is, indeed, the earliest document that contains a version of the word, which, even at that date, was already so debased, or so badly written, that its origin cannot be identified.

I would hesitate to say, as Bro. Gaskell suggests, that another word was *substituted*. I would rather say that alternative forms arose because of the obvious faults in the early versions of the word.

The next version of the word is in the Trinity College, Dublin, MS., of 1711, where we get the first hint of a three-fold division of the modes of recognition, and there the word is Matchpin. Later on, in the next 14 years or so, the Mason's Examination, of 1723, gives yet a different form of the word. The extraordinary thing about all this is that all these forms appeared at a time when only two degrees were known; and this word was then the word of the Fellow Craft, not of a M.M. Later on, when three degrees appear, the F.P.O.F., with this curious word (whose pronunciation is still a mystery) suddenly make their appearance in the third degree. In effect, the first degree was cut in two to make E.A. and F.C., and the original second degree was moved up to become the third.

This is by the way, but now we come back to what the words were. Bro. Gaskell was very brave in saying the words were not Hebrew. Everybody will agree that the words, *as we pronounce them today*, are no longer Hebrew. I firmly believe that they were Hebrew once, and that we have lost their correct pronunciation. I also believe that they did once actually mean what we say they did.

**Bro. Rolleston.** An old member of my Lodge used to say that they were actually "wailing words"; and that he had heard at the Wailing Wall in Jerusalem sounds like the very words we now use in the third degree. I can only pass that on as his comment, without any other observation.

**W.M.** So far as I can ascertain, there is no set form of words for mourners at the Wailing Wall. But supposing there were, it seems extremely unlikely that the people of the Ancient Faith (who are the only people that have occasion to mourn its loss) would frame their prayers in words which are not Hebrew, and which do not belong to any other known language! Frankly, I heartily reject the suggestion.

**Bro. D. Sharp (Knighton Lodge, No. 4711).** I would like to know what is considered to be the correct pronunciation of those words.

**W.M.** The proper answer is that nobody knows, but I will give you a guide as to the pronunciation used in a great number of London Lodges:

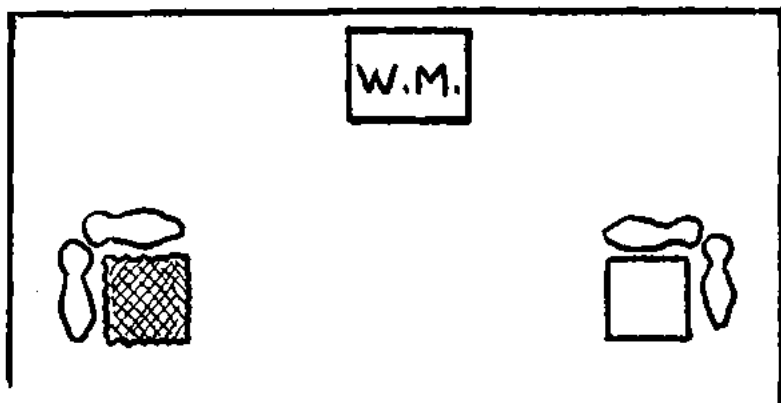
The first word rhymes with "half-a-loan".

The second word rhymes with "heark-the-lark" always remembering that the 'ch' is guttural, as in the Scottish "loch". (Brethren interested in the words may care to read my study on the subject in the Leics. Transactions, 1944/5, pp.33-41.)

## 7. Why do we direct the E.A. to place 'L.F. across the Lodge, and R.F. down etc.', with reverse procedure for the F.C.?

**W.M.** This is a survival from the time (probably before 1813) when it was customary to have the rough and smooth ashlar on the floor of the Lodge, in the N.E. and S.E. corners, and not on the Wardens' pedestals, where they usually lie nowadays.

At the proper moment the Candidate was required to place his feet so that they formed a square on two sides of the ashlar, thus:



The practice survives to this day in some English provincial Lodges, and I have seen the ashlar used in this way in Canada and the U.S.A.

### **8. 'Duly constituted, regularly assembled and properly dedicated'. What do those words mean, precisely?**

**W.M.** The Book of Constitutions (Rule 97), requires that "Every new Lodge shall be solemnly constituted, according to antient usage, by the Grand Master or by some other Grand Officer or Master or Past Master of a Lodge appointed to act for him." The act of constitution is pronounced by the Consecrating Officer at the end of the ceremony, when he says, "I now constitute this Lodge, denominated . . . etc."

**Regularly assembled.** The Articles of Union (Art. xvi), state that when the Members of a Lodge have taken the requisite obligation, and have conformed 'to the uniform working, cloathing etc.', then the M.W.G.M. ". . . shall direct the new Great Seal to be affixed to their warrant, and the Lodge shall be adjudged to be regular . . ." This Article was framed at the union of the two Grand Lodges, in 1813, for Lodges which then came under the new United Grand Lodge of England, but the rule still applies, that Lodges are made 'Regular' by the Seal of the Grand Lodge on their warrant.

The word 'assembled' involves several other points which are governed by the Book of Constitutions. A Lodge is 'regularly assembled' when it meets with a proper quorum on the dates, and at the place specified in its By-laws. These are the main requirements.

**Properly dedicated.** In the Consecration Ceremony our Lodges, (under English Constitution), are dedicated "To God and His service . . . also to the memory of the Royal Solomon . . ."

### **9. The Age of the Third Degree. What is the earliest reference to the division of Freemasonry into three degrees?**

**Bro. Grassland (Bedeword Lodge, No. 7274).** I have seen it recorded somewhere that 1717 is the date when the Third Deg. was first brought into the ceremony, but listening to you tonight, W.M., I am inclined to doubt that, and I wonder whether it should be 1817. I should be pleased to hear you on the matter.

**Bro. Gaskell (St. Martin's Lodge, No. 3431).** I believe that the earliest reference to three degrees appears in the Trinity College, Dublin MS., of 1711, which refers to the three degrees.

**W.M.** That is not quite correct and it might be misleading. The T.C. Dublin MS., does not mention degrees, but it is (as I said before) the earliest document which has words and physical methods of recognition divided for three separate grades, namely, 'Master', fellow craftsmen, Enterprntice; and (although no three ceremonies are indicated or described) all this is a strong pointer to the emergence or existence of a three-degree system; but it falls short of complete and absolute proof.

There are several references (in the MS. Catechisms, and Exposures) from 1711 to 1726, which indicate a threefold division of 'secrets', but they are rather vague, and cannot be accepted as absolute proof. The earliest clear record appears in the minutes of a London musical society, 'The Philo-Musicae et Architecturae Societas', which met at the Queen's Head, near Temple Bar.

Its membership was confined to Masons, and if a prospective member was not already a member of the Craft, he was made a Mason, as a preliminary to his formal reception. Indeed, one of the rules of the society prescribed that no visitor might be admitted '... unless he be a Free Mason'.

Seven of its eight members belonged to a Lodge which met at the same tavern. The record shows that two members of the society who had previously passed F.C., "Were regularly passed Masters" on 12th May, 1725, and another member "Was regularly passed fellow Craft & Master". (A 'Master Mason' had joined the society a month before.) It must be emphasised, however, that this was a musical society, not a Lodge!

Gould, in a fine study of the records of this society (A.Q.C. vol. xvi), while conceding that at face-value they certainly indicate the practice of the third degree, showed that they were open to wide interpretation, and he came to the conclusion that they do not necessarily prove that the third degree was being conferred. For a variety of reasons, unsuitable for inclusion in this short note, I cannot agree and I believe, that in regard to this point at least, the records may be construed quite safely at their face-value. This is supported by the fact that incontestable records of the third degree in practice make their appearance within the next few years.

The earliest Lodge record of a third degree belongs to Scotland. Lodge Dumbarton Kilwinning (No. 18) was founded in 1726, and the minutes for 29th Jan. 1726 state that there were present the Grand Master (i.e. the W.M.) with seven M.Ms., six F.Cs., and three E.As.

At the next meeting, on 25th March, 1726, "... Gabrael Porterfield, who appeared in the January meeting as a Fellow Craft was unanimously admitted and received a Master of the Fraternity and renewed his oath and gave in his entry money ..."

On 27th Dec. 1728, Lodge Greenock Kilwinning (No. 12) proscribed separate fees for entering, passing and raising.

I have quoted these records because together they provide incontestable evidence that a three-degree system was being worked in Scotland in 1726/8. With those two dates as certainties, it would seem safe, on the evidence, to accept the 1725 date for London. But remember, Brn., the 1725 record was not a Lodge minute; it was the minute of a club for lovers of music and architecture whose membership was restricted to Masons; and it is a fine example of the club spirit of the early 18th century.

One more point. By the year 1730 we have not only the evidence of the three-degree system in practice in England and Scotland but we

also have a splendid version of the Hiramic legend, from which we can recognise the essence of the ceremony.

It is noticeable that, in England, masons were quite satisfied to be merely 'made masons', taking only the first grade, or the first and second together. This custom, combined with the scarcity of early Lodge minutes, makes it difficult to trace early records of the third degree being conferred in an English Lodge. As an example, in the Lodge of Antiquity (founded before 1717) the earliest mention of the third degree is in April, 1737, in a minute which states that Richard Reddall paid 5s. "... for passing Master . . ." In the same Lodge, in 1739, it was "... Voted that the following . . . (six) . . . Brethren be Raised Masters . . ."

At the Old Dundee Lodge (London) which was in existence in 1722, the earliest record of the third deg. is in 1748. Despite these late dates, there is no doubt that the degree was widely known, if not widely practised, in 1730, and the extreme popularity of Prichard's exposure confirms this.

## 10. What is the meaning of the Warden's duty, 'to see that every Brother has had his due'?

**W.M.** There are many versions of this phrase in our modern Rituals. It is an archaic survival, almost meaningless today. Yet the principle upon which it is based is one of the oldest in the English Craft, and its origins are to be found in our earliest operative documents.

The Cooke MS., c. 1410, says:—

If it befall him to be warden under his master, that he be true mene  
[=mediator] between his master and his fellows . . .

The Regius MS., c. 1390, does not mention the warden in this context, but speaks of one who holds a post of responsibility:—

A true mediator thou must need be  
To thy masters and fellows free,  
Do truly all good that thou might  
To those parties and that is good right.

(Both quotations are word-for-word, but in modern spelling.)

The same theme runs regularly through many of the old Constitutions, requiring the wardens to preserve harmony amongst the men under their care, by mediating fairly in any dispute that might arise, and thereby ensuring "that every Brother had his due".

## 11. What are Dues Cards, and why are they forbidden to be used in Lodges under the Grand Lodge of England?

**Bro. G. H. Fox (Beaureper Lodge, No. 787).** The Scottish "Dues Card", is a Certificate stating that the Brother concerned has commuted the annual subscription to his Lodge, by making a single payment, *which must be at least ten times the annual subscription*, and has thereby placed himself in good financial standing with his Lodge for all time.

A Brother holding such a card or Certificate, is commonly known in Scotland as a life-member, and the document must be signed by the holder—to prevent abuse. (Life membership arrangements of this kind are not permitted under the Grand Lodge of England.)

The Grand Lodge of Scotland also issues a Diploma (the equivalent of our English M.M. Certificate) in a miniature folding card, rather like a season-ticket.

It reads: "In testimony whereof we have delivered unto him this our certificate having for the better security caused him to sign his name on the first pillar."

W.M. Bro. Fox's definition of a life-membership Certificate as a Dues Card is one which applies to Scotland perhaps, but not to any other jurisdiction that I know of. Dues Cards, as they are more generally known, especially in the American hemisphere, are actually receipts for the year's subscription only, and not for a life membership. Most American Masons carry a wallet with a kind of concertina-file full of these Dues-Cards, which they exhibit eagerly, to show how many different organisations they belong to; a pardonable vanity.

A Dues Card is therefore simply a nicely designed form of receipt, used by Lodges (and other Masonic bodies). It states that the holder is a member of that Lodge, and that he has paid his dues for the year ending . . . etc. The cards are usually about the size of a railway season-ticket, and signed by the holders. They are, of course, a handy means of identification, but clearly open to abuses.

In England, there is no real equivalent. Under Rule 175 of the Book of Constitutions, every member of a Lodge is entitled, on demand, to a certificate confirming, if such be the case, that he is not indebted to the Lodge. (Upon resignation or exclusion, he is also entitled to a certificate stating the circumstances of his resignation, etc., and that he is clear on the Lodge Books, if that be the case). Except for the types of certificate outlined under Rule 175, above, **no Lodge is permitted to grant a certificate of any kind to a Brother, and that is why Dues Cards are banned here.** Personally, I wish they were allowed, because if they were, we should have much better opportunities for increasing our American membership.

## 12. Should the open V.S.L. in Lodge be arranged to face the W.M. or the Candidate?

Bro. H. Peck (Nottingham Munia Lodge, No. 4415). I have long been of the opinion that the V.S.L. should face the W.M. because his duty is ". . . to employ and instruct the Brethren in Freemasonry". I don't see how he can very well do that unless he can read the V.S.L. Moreover, when the candidate is brought near to the V.S.L. he does not know what it is at first; and when he does, he is not in the best condition to appreciate its significance.

W.M. Brn., within this Province, the question of what is right in matters of practice rests with our Provincial Grand Master, and with

great respect, I feel we ought to hear his views before I speak on the subject.

**R.W. Bro. Morley.** Worshipful Master, my brethren know that it is not my custom to "direct" Lodges on matters of this nature. Only when they appear to be erring do I suggest a more appropriate course of action and I leave it to their good sense. Some years ago I had a long conversation with the late R.W. Bro. Phillip Bull, at that time the Grand Director of Ceremonies of the United Grand Lodge of England, who, if my memory serves me correctly, issued a paper on this very matter. In it he said, and I say the same thing, that—after considerable masonic research—he was not prepared to dogmatise as to whether the V.S.L. should face the Master or the candidate. He added that he was convinced, nevertheless, that the point of the square should be towards the bottom of the V.S.L., whichever way it faced. And that, I think, is the general practice in this Province today.

**W.M.** The ruling by the late R.W. Bro. Bull on the position of the Square in relation to the V.S.L. will be readily accepted by all, because in any other arrangement the Square and Compasses would appear to be 'upside-down'.

On the question of which way the Bible should face, the Grand Secretary, V. W. Bro. James W. Stubbs in the course of a letter to me, expressed the view that it should face towards the S.W., and that opinion was based on the assumption that if the V.S.L. rested on a lectern or an Altar separated from the Master's pedestal, it would certainly be tilted or turned to face towards the west. I am of the same opinion, Brn., but for rather different reasons.

**Bro. T. O. Haunch (Vernon Lodge, No. 1802)** writes: My own view is that the V.S.L. should face so that the Candidate can read it, although this apparently conflicts with acknowledged authorities. For instance, Inman ('Emulation Working Explained') says that the V.S.L. should be placed so that the Master can read it. Cartwright's opinion ('Commentary on the Ritual') is that it does not greatly matter which way round it is placed, but he remarks that "it is more rational, as well as the generally accepted practice, that it should be placed for the Master to read."

I cannot, however, accept that it is more rational that the Volume should face the Master. Is it more rational that the T.G.Ls. in Masonry should be directed towards only one person in the Lodge, the Master, who by virtue of the office he has attained is presumably fully acquainted with their teachings? This is the natural reaction of one who was initiated, and who is at home in a Lodge in which the V.S.L. is placed on a kneeling desk, inclined towards the Candidate, immediately in front of, and contiguous to, the W.M.'s pedestal. In this position, too, the T.G.Ls. are on display to the whole Lodge, after the manner in which they often appear on 1st Degree Tracing Boards, a focal point in the East, and a permanent reminder of the Charge laid upon each brother at his Initiation. Members of the Royal Arch will recognise an analogy in the layout of the Chapter.

The arrangement just described—which has the incidental and very practical advantage that it leaves the Master's pedestal completely clear, and so prevents the thoughtless desecration of the V.S.L. one too often sees with papers, gloves etc.)—seems to hark back to a time when the V.S.L. lay on a separate altar apart from the Master's pedestal, when it *must* have faced the Candidate.

One could speculate on the practices described in the mid-18th century exposures ('Three Distinct Knocks', 'Jachin & Boaz' etc.) in connection with the drawing of the Lodge on the floor. Thus in 'Three Distinct Knocks': "the master stands in the east . . . the Bible before him, which he takes up and walks forward to the west, near the . . . step of an oblong square; when he kneels down . . . to give that solemn obligation to him that has already knelt down . . . with his right hand upon the Holy Bible, etc."

It seems to me, therefore, that it is far from rational that the Candidate should be required to take his obligation on a Book not directed towards himself. Scottish practice and the 'due guard' suggest a more logical procedure (and here again there is a Royal Arch analogy). Immediately on his restoration to light, the Candidate has his attention drawn to the T.G.Ls. Is it more rational that the first and greatest of these should at once appear to him to be upside down? If, that is, he is able to bring it into focus, the J.D. not having (as, again, one too often sees) roughly forced his head down to an impossibly close range!

**W.M.** The V.S.L. is an essential part of the Lodge when in session; there is no specific rule as to which way it should be turned. But when it is to be used by a candidate for the purpose of taking an Obligation, it becomes in a certain sense *his* Book. If he is a Mohammedan we must provide a Koran; if he is Indian, or Malay, or Chinese, our Lodges are obliged to provide, for each candidate, that particular version of Holy Writ which belongs to his faith. In Lodge Singapore, No. 7178, founded in 1952 to enable Asiatics to share Office in the Lodge with their white brethren, there are no fewer than seven different versions of the V.S.L. open upon the Altar while the Lodge is open (and a specially large Altar is used for the purpose). Lodge procedure in Malaya does not necessarily affect us here, but this example strongly illustrates the point I am trying to make, i.e., that during the course of the ceremony the V.S.L. that is being used is, in a very special sense, the candidate's own Book, and it should be so arranged that he can readily recognise and read it.

In the New Zealand Ritual there is a rubric instructing that the Volume shall be placed ". . . so as to be read from the E. . . ." i.e., facing the W.M. It is the custom of the Lodges in this Constitution to present to each newly raised Candidate a copy of the V.S.L. It is placed between the Large Volume and the Candidate in all three Degrees, and most Masters, place it so that it may be read by the Candidate. It is his Bible; he uses the same Volume for each Degree and seals his Ob. on the small Book, which is presented to him after Raising. A nice custom.

In Ireland the V.S.L. rests on the Altar in the middle of the Lodge Room, and it is placed so as to be read by the Candidate. In the

Grand Lodge Room in Dublin, and in some old Lodges, each of the principal officers also has a copy on his pedestal, and one of these should always be open, i.e., as the J.W. declares the Lodge open he closes his copy: the S.W. and W.M. in turn open theirs. Similarly, at closing, the J.W. opens his copy, and the S.W. and W.M. close theirs in turn.

### 13. Can anything be done about the archaic penalties in the Obs.?

**Bro. T. W. Haird (Lodge Semper Eadem, No. 3091).** May we have your own views on this problem, W.M.?

**W.M.** I have had the privilege of discussing this question at length with our Prov. Grand Master. I know his views and I am sure we shall all benefit from hearing them.

**R.W. Bro. Morley.** It is a little difficult for me usefully to say very much, at this juncture, as the whole subject, to my knowledge, is being considered in London, where I have represented certain views which have been expressed to me in this Province.

I know there are misgivings on this matter in certain sections of the Craft. Not very long ago I was present at the initiation of a reverend brother and noticed that, when called upon to repeat that part of the obligation having reference to the penalty, there was some distinct hesitation. Afterwards I enquired why, and was told he found it difficult to reconcile the oath taken on the Bible with a penalty which he felt was archaic and which he knew could not be inflicted. That was an opinion of which I felt I had to take cognisance, having heard it from others from time to time. When I was in Australia this year I encountered the same viewpoint.

This is not an easy matter with which to deal quickly, but I think that if a strong enough case for revision is made out, which convinces the Grand Master that some reform is necessary, it would be relatively easy to re-phrase the ritual so as to avoid offence, yet retain appropriate references to these old penalties, which are, after all, of very great importance to us.

In a recent issue of the *Masonic Record* I noticed that Bro. Carr's views were reported at length, and that in a later issue he was taken to task for them, on the grounds that men coming into Freemasonry are intelligent persons, who must realise that the penalties are symbolic, and not intended to be taken with that seriousness with which my reverend brother viewed them at his initiation. It is clear, therefore, that there are at least two points of view; for and against retention.

This is a very wide subject, brethren, and it is not one on which the Grand Lodge is likely to take precipitous action. Nevertheless I have every reason to believe that it is receiving serious thought, and I am quite sure that the opinions of the Provincial Grand Masters will be sought before any changes are made. For myself I would counsel that the Craft should "make haste slowly," but I acknowledge the right of brethren, who have strong views on the matter, to place them before me.

Speaking as the Provincial Grand Master, and as one of the general body of Provincial Rulers, I can only say that I am well aware of this feeling by some of our brethren, and I can assure you that it is realised and appreciated in London. It would be wrong for me, I think, to express my personal opinions, at this juncture, more definitely than I have done. As I have said, the matter is under active consideration. Perhaps the Worshipful Master will tell us if he has any more recent news.

**W.M.** This is a subject on which I hold very strong opinions and I could go on at great length about it; but as I hope that it may be the subject for a future paper here at 2429, I shall try to be as concise as possible.

If we were to take a Gallup-poll on the question, I am sure we should find that the vast majority of Brn. in the Craft simply do not know that a problem exists. Most probably the question has never occurred to them and if it has, they have not been greatly troubled by it.

A few Brn. who have given the matter deep thought, are aware of the problem, and, like our Prov. G.M. and his Clerical friend, they feel very diffident about the Obs., and would like to see the question examined by the Craft authorities.

A few, who hold every word of the ritual to be sacrosanct, insist that there must be no changes. These are the 'Die-hards' who fear that the Craft would be undermined and ruined if changes of any kind were to be permitted. Of course they are entitled to their opinions, but I believe that they are wrong.

Let me say, before I enter into the argument, that during the major part of my own career in the Craft, I belonged to the group labelled 'don't know'. The penalties certainly shocked me when I first heard them, but I assumed they were part of an ancient tradition, and I accepted them as such. It was only when as part of my broader Masonic education—I began to read various anti-Masonic books, that I found that this question of the penalties in the Obs. is the most savage and the strongest weapon in the hands of our enemies; strong, and in some measure effective, because they use it with a real degree of justification.

When I began to give real thought to the problem, I became convinced that something ought to be done, firstly, to satisfy our own consciences, and those of all religious and thoughtful Brn., who see cause for offence in our present forms. Secondly, to remove from the Obs. something that renders them rather childish and wholly out of keeping with the solemnity of their objectives; last and not least, to deprive our enemies of their main weapon.

Before the Ob., we tell our candidates that it contains nothing incompatible with their 'civil, moral or religious duties'. In fact, when the candidate is a religious man who is fully aware of what he is saying, it takes a great deal of equivocation to satisfy himself on this point.

Those who argue that the penalties cannot be enforced and that every candidate realises this, are certainly right up to a point. In effect they are saying, 'You may repeat the Ob. with a clear conscience, because we

all know that the penalties are impossible—they could never be imposed'. But surely there can be no justification for embodying this 'impossibility' into the formula of our most solemn oath!

I have spoken at some length today about the importance of seeing the other fellow's point of view, of agreeing that he may also be right, and at least, of the necessity of taking the trouble to understand what he believes, giving him the credit for beliefs that he holds as sincerely as we hold ours. This whole question is one that deserves to be examined with sympathy and understanding.

There are many different facets to this problem and one might fill a book with the arguments that arise for and against each point. But the statement of a few incontrovertible facts will help to clear the field, eliminating some of the old arguments, and bringing the points at issue into proper focus.

1. All the earliest known forms of the Masons' obligation, from c.1390 to c.1650 were *entirely without penalties*. The candidates swore by their 'halidom', i.e., by that which they deemed holy, or by the 'Holy contents of this Book'.
2. In the 600 year history of the Craft in Britain the Obs. with penalties are comparatively modern. They came in, as far as we can ascertain, around 1650-1670, but we have no definite evidence of them until 1696, so that they are a fairly late introduction, only about 300 years old.
3. They did not drop down from heaven in a single shower, ready made. They grew from small beginnings and were enlarged, altered and re-arranged in the period up to c.1760. As examples:  
Only one penalty was known in 1696.  
Four were known in 1710.  
Practically all of them were in existence in 1730 and they all formed part of the E.A. Obligation.
4. In answer to the cries of 'innovation', 'unconstitutional' etc., I have made a careful study of the Ancient Charges, Articles of Union, and the Book of Constitutions, and can find nothing that would prevent the changes being made and practised, provided the *majority of the members of any Lodge* are in favour of the changes.
5. The Grand Lodges of Ireland, Scotland and Quebec have already made changes in their Obligations designed to meet these problems, and there is no doubt that the changes have been readily accepted and are working satisfactorily. The first two of these are parties to an International Compact with the Grand Lodge of England which ensures uniformity of working, but clearly they were and are satisfied that the changes are not in breach of the Compact.
6. The Pilgrim Lodge, No. 238, London (a German-speaking Lodge under the G.L. of England) practises a ritual in which there are no penalties at all. The Ob. is not an Ob., but simply a solemn promise, and it is sealed with a handshake. This ritual has been

permitted for over 100 years and it is nowise inferior to Emulation or any of the other standard workings. The Bristol working is also in breach of the Articles of Union which prescribe 'uniformity of working' and these two examples are sufficient to show that uniformity relates only to the so-called secrets, but that alterations of ritual and procedure are permissible.

So much for facts; now for opinions. Although I am strongly in favour of the proposed changes, I am just as strongly opposed to any changes which might entail any loss of our present-day material. Nothing should be discarded, and only the absolute minimum changes should be made, consistent with the desired objectives.

The ideal re-arrangement would be a transfer of the penalties, taking them right out of the Obs. and bringing them in again at the beginning of the 'Entrusting', so that the candidates will still hear every word of the former ritual, but their Obs. will be untarnished by the inclusion of offensive words or childish formulas.

[POSTSCRIPT.—On 3rd Jan. 1964, at a meeting of the Quatuor Coronati Lodge, No. 2076, London, Bro. J. R. Rylands's Paper on 'The Masonic Penalties' was read, and discussed by a large and distinguished gathering, including three Prov. Grand Masters, several members of the Board of General Purposes and many Grand Officers. The paper, with the comments in full is now published (Price 2s. 6d.). I merely report here that out of a great number of written and spoken comments on the subject, the vast majority are definitely in favour of some sort of change that would meet the case.]

# FREEMASONRY UNDER THE SOUTHERN CROSS

*by*

R. W. BRO. C. B. S. MORLEY

(Provincial Grand Master, Leicestershire and Rutland)

In the early summer of 1963 my wife and I had the great joy of visiting a daughter living in Australia, and the Editor has suggested that a brief account of my masonic experiences might interest the members of the Correspondence Circle. Any views that I express, in consequence, are my own and imply no criticism. Indeed I was never happier than in the company of the many delightful brethren I was able to add to my list of masonic friends.

The average Freemason in England usually sees little of the ritual of the Craft outside his own country, his experience being confined, more often than not, to Lodges in his own Province. It is not unnatural, therefore, that this limitation of travel tends to encourage the belief that variations which one sees in other parts of the world stem from falsely based interpretations.

During my masonic visits in the southern hemisphere I found myself not infrequently, and I confess sometimes unfavourably, contrasting what I saw with the customs at home. Afterwards, more leisurely appreciation almost always brought about a change of thought, and an increased realisation that one of the charms of our masonic ritual is its infinite variety, without in any way infringing the basic principles laid down in the "Aims & Relationships of the Craft", as agreed by the English, Irish and Scottish Constitutions. Mature reflection convinced me that most of the worthwhile differences which I noticed were the outcome of a parallel line of thought, but applied in accordance with the requirements of climate, temperament and outlook in countries situated some 12,000 miles from home. It would be a very strange thing if all the Grand Lodges throughout the world approached their problems from precisely the same angle. What is truly remarkable is the broad pattern of uniformity which has been established by the different Grand Lodges, either singly or in joint consultation. Whether this results in minor changes of ritual and in the performance of Degree Ceremonies is really of very little importance. Having said that, my readers may now like to learn something of my experiences and impressions during the three months that I enjoyed masonic hospitality which is surely unexcelled in any part of the world.

Wherever my visits took me, and I covered a total of some 1,500 miles to make them, there was never the slightest anxiety about transport, meals or regalia. I had with me only my undress Craft clothing, and that of one other Degree. Notwithstanding that, no matter what Degree or Order, the clothing appropriate to my rank was always awaiting me, as also was a welcome the warmth of which was almost embarrassing. I wonder whether, when strangers from afar visit our private Lodges, we appreciate, always, the subtle difference between

a formal though well intentioned welcome, and the spontaneous delight which a visit from the Old Country gives to our brethren in the distant parts of the world. Vigorous in the praise and defence of their new and rapidly developing countries, they have, nevertheless, a moving loyalty to the Crown which is impelling in its sincerity. The National Anthem is always a part of the proceedings, and on one or two occasions it was sung twice.

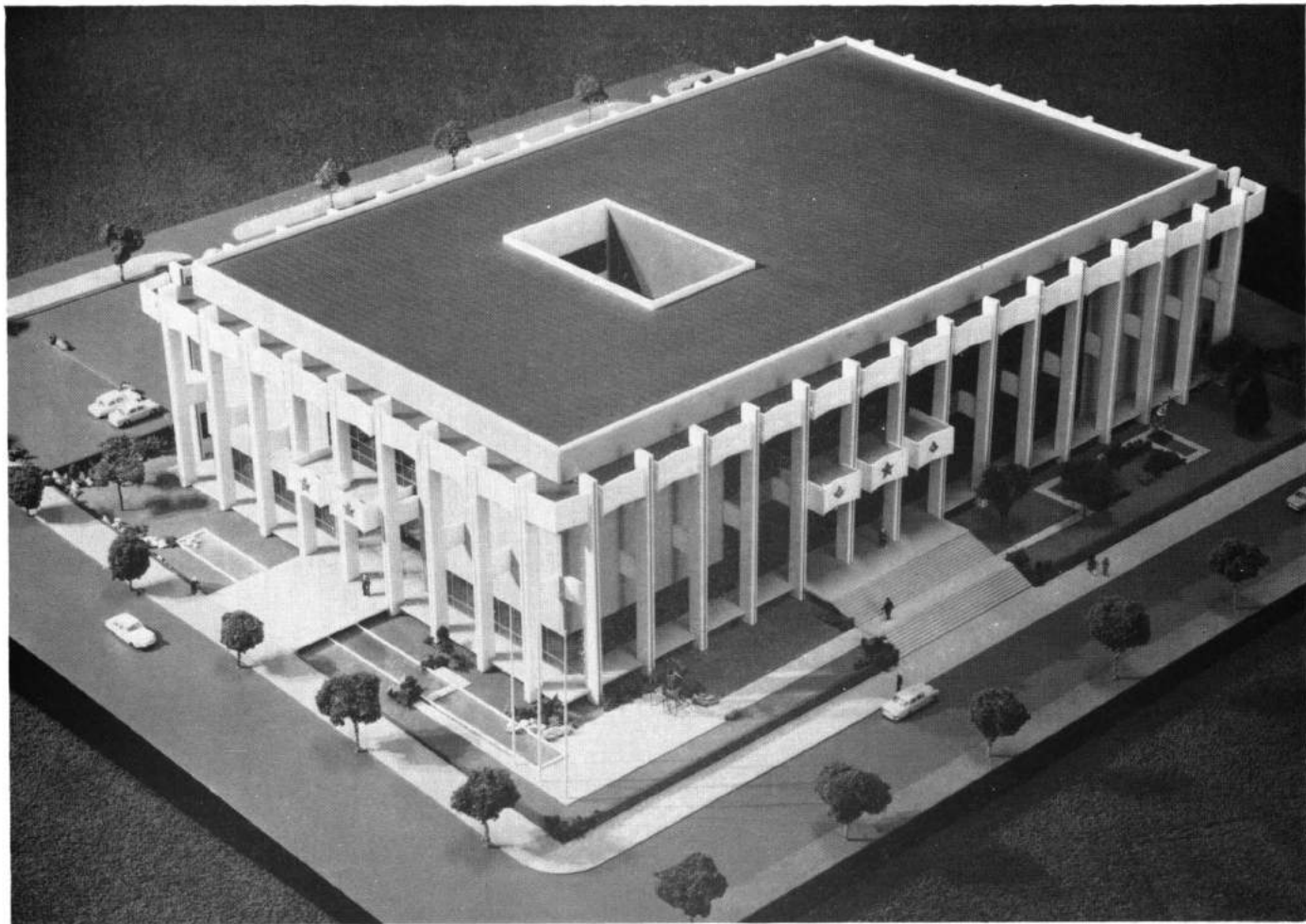
The informality of address is a striking feature. Whatever a brother's rank he is seldom called by his surname, except on the most formal occasions. At the end of three months I had made many masonic friends whose surnames were, and are still, quite unknown to me. To an Englishman it came as something of a shock to hear even the Grand Master addressed in this way! To the "Digger" this is a normal and natural practice. Even when I was introduced, on one occasion, as "another blown-out Limey" no one seemed to think it at all unusual, except perhaps myself!

To English minds such informality might suggest difficulty in maintaining masonic discipline, but if there is, and I doubt it, it was certainly not visible to me. Indeed, the ceremonies I witnessed, some of which were performed by visiting teams of Grand Officers nominated by the Grand Master, were models of perfection. It is true that certain additions have been inserted into the ritual, especially in the Royal Arch, which tend to lengthen the ceremony: and movement about the Lodges is of a distinctly more military nature than that to which we in England are accustomed. Nevertheless the work could not be faulted, and it was clear that considerable thought had been applied to these variations from our customs at home. I must confess that some of them added great dignity to the proceedings.

Music and singing, about which the United Grand Lodge of England has only recently issued precise directions to its subordinate Lodges, are a surprising feature in some Grand Lodges and in many of the private Lodges. One Grand Lodge which I visited heralded the arrival of the Grand Master and his escort with a trumpet fanfare, and a large choir sang several times during the proceedings. Whether this introduction of religious music produces any local complications was not clear, but it is certainly very popular. For myself, I prefer the more restrained musical contributions to which I am accustomed, and this appeared also to be the case in New Zealand.

One precautionary feature impressed me very much indeed; the great care which appears to be taken in making due enquiry as to the character and suitability of would-be candidates for Freemasonry. Being convinced of the desirability of accepting only men who will benefit the Craft I found myself fully in sympathy with the system I saw in operation. Lodge membership, however, is fairly large, but this may be unavoidable when attendance involves long, and often wearisome journeys by motor car, and in full evening dress, which makes regular attendance difficult.

The layout of Lodges and the general pattern of the ceremonies differs very little from the customs in my own Province, except that in some



Lodges there appears to be a V. S. L. on the Master's pedestal and a separate one in front of it for the use of the candidate. This is not uncommon in some masonic jurisdictions. The "lesser lights" were all small electric bulbs, as opposed to the candles commonly in use in English Lodges.

A feature hitherto not experienced was the apparent linking of the Degree Ceremonies with refectory, which, in that part of Australia where I spent most of my time, is referred to as "The South". In an official list of First Degree Discussion Panel questions and answers which I saw appeared these two queries:

Is the South to be regarded as a continuation of the ceremony in the Lodge room?

and

Is there any difference between the old and the modern South?

I was sorry not to hear these queries answered, for I should have liked to know the origin of the custom, which also applied to a New Zealand Lodge I visited.

At the present time a good deal of discussion and re-thinking are taking place in England about the nature of the penalties attached to our masonic obligations, and it was an interesting fact that questions addressed to me on this subject appeared to indicate a certain measure of disquiet on the part of some of the Australian brethren. I did not feel competent to do more than tell them that similar thought was being directed to the matter in other jurisdictions, some of whom had made certain changes, while still preserving the traditional background surrounding these penalties.

**PHOTOGRAPH OF A MODEL**  
**of the projected**  
**MEMORIAL TEMPLE**  
**Melbourne, Victoria, Australia**

*(Reproduced by courtesy of the Grand Secretary of the United Grand Lodge of Victoria, Australia.)*

The photograph opposite is of a model of the projected Memorial Temple to be built in Melbourne, Victoria, Australia. It is hoped that building will start in 1966, and the estimated cost is £1,500,000. The facing material to be used in the building generally is beige coloured Travertine marble with large areas of grey coloured glass letting light into the public lobbies and foyers. The main impression of the building will be that of gleaming white marble, as all the columns of the colonnade will be faced with white Sicilian marble. The surroundings will be landscaped and planted to give a garden setting.

Lodges appeared to vary in the size of their membership, but mostly they were bigger than I care to see in my own Province. Whereas at home it is most unusual for a Lodge to be clearly associated with any particular religious denomination, I did find one that had been so founded. The Returned Soldiers League, the counterpart of the British Legion, also has founded a number of Lodges, but in the main they have now to look to the sons of ex-Service men as Initiates, and I could not see that this segregation of interests conferred any special benefit on the Craft.

The many small differences of ritual which I saw were no greater than is customary between Provinces and Lodges at home. They added to the interest of the proceedings and it would be regrettable if uniformity became the order of the day. Whereas many of our English Lodges still meet in public places there was no evidence of this during my travels. Every Lodge appeared to have its own accommodation, the only uncomfortable part being that my visit coincided with the Australian winter. They keep their rooms delightfully cool in the summer, but to an Englishman they have still much to learn about warmth in the winter!

My masonic appointment, though fully appreciated in New Zealand, was something of a mystery to the Australian brethren who, when they realised its significance, bombarded me with questions on English Freemasonry. How often did I see the Grand Master? Did not Masters of Lodges find difficulty in learning the ritual just for one Installation Ceremony? Did I approve "double ceremonies"? How did the exclusion of a brother operate at home? What was the history of the old "military" Lodges, and why have they disappeared? These were just a few of the questions put to me, and answering them was quite an experience; but I enjoyed every minute of it.

Just before sailing for home I was presented with a gavel made from black acacia wood, and so ended a series of delightful and informative contacts on the other side of the world; an experience I shall never forget.

# MUSIC IN OUR CEREMONIES

*by*

W. BRO. HARRY L. WHEATCROFT, P.P.D.G.D.C.

*assisted by*

W. BRO. DENIS SHARP, P.P.G.Org. at the organ

*and*

BROS. N. S. ABBOT, K. D. ILIFFE, D. T. J. PRENTICE, F. W. WARBURTON

“There is music wherever there is harmony, order or proportion; and thus far we may maintain the music of the spheres.”

SIR T. BROWNE, early 17th Century.

## **The Function of Music in our Ceremonies**

The loveliest scenes in the countryside have nature's own background to enhance for the beholder the beauties on which he gazes. An artist, be he painter or potter, exhibits his creation against a suitably coloured fabric to display its beauty or symmetry, while a portrait painter chooses an appropriate setting to bring out the likeness, and often the character, of his patron. So, too, our ceremonies, ordered and rhythmic as they are, are enriched by a judicious introduction of music, to add colour, to enhance dignity, to deepen solemnity, and to provide continuity.

Few will really dispute the value of music in the ceremonies, but some may question the proper use thereof; perhaps this use, stated in simplest terms, is to form a background.

We know that some Lodges use very much music at their meetings, because they feel it belongs to the ceremonies; others have none; while some even say there is a feeling of relief when no music is played or sung. When introduced, music must never dominate the ritual, nor upset the rhythm of the ceremony, but should always be in the background.

## **Music During Assembly**

Wherever the meeting may be held, in country, town or city, music's rich tones, from piano, organ or other instrument, fall upon the ears of the brethren as they enter the Lodge Room, preparing them for the solemn ceremony about to begin, and deadening unavoidable noises or interruptions caused by movement during assembly. In some Lodges the Master enters ceremoniously, preceded by the officers. In many Lodges the Master and his Wardens enter without the other officers, and are conducted to their respective seats by the D.C. and Deacons, music being played meanwhile.

In London, it is quite rare to have a procession of all the officers. Whatever the practice, how greatly dignity is enhanced by the introductory music!

“What passion cannot Music raise and quell?  
When Jubal struck the chorded shell,  
His listening brethren stood around  
And, wondering, on their faces fell  
To worship that celestial sound.

\* \* \* \*

But O what art can teach,  
 What human voice can reach  
 That sacred organ's praise."  
 DRYDEN (1687)—*Song for St. Cecilia's Day.*

### The Opening Odes

There are many versions in use wherever English Freemasonry is practised; "Hail Eternal" (see page 35), the one widely used in this and many other Provinces, was composed in the 1860s by Bro. W. Clegg, who was initiated in the Hundred of Elloe Lodge, No. 469, and became a joining member of the Lodge of Harmony, No. 272, Boston, Lincolnshire. A tune for use in Lodge No. 272 was written by Bro. W. B. Gilbert, circa 1860, and the Lodge is proposing to place a commemorative tablet to this effect in the Lodge Room.

We illustrate a version by Bro. E. J. Crow of St. John's Lodge, No. 279, in the Province of Leicestershire and Rutland, who was an organist in Leicester and subsequently organist of Ripon Cathedral.

### Hymn Tune by W. Bro. Dr. E. J. Crow.

For the Opening of the Lodge.

1  
 Almighty Father, God of grace,  
 To whom we humbly bow,  
 On all assembled in this place  
 Thy blessing now bestow.

2  
 O may our work begun in Thee  
 Find favour in Thy sight,  
 And every faithful Brother be  
 Perfected by Thy might.

A question can be posed—is it necessary in these days to sing "So mote it be"? We notice that places of worship no longer sing *Amens* to hymns, and few chant *Amens* to prayers: certainly in the version where the last line ends "So mote it be", it seems cumbersome to repeat these words as a mere formality. A pleasing old custom in one Lodge I know is for the brethren to strike the badge and give a sn., while singing "by the badge and mystic sn." Of course in this case, the Lodge is opened before the Hymn of Invocation is sung.

## Music in the Degrees

**THE FIRST.**—Bro. Barratt said in 1891, "The ceremony of Initiation has made a great impression on the mind of the candidate, deepened, I say, by the use of music. Unless music can be introduced in a manner worthy of its high mission it should never be done at all: for it should not be dragged forward and exposed to ridicule like a blind Samson brought out and exhibited to the scoffings of the multitude." (A.Q.C. Vol. IV).

The candidate entering Freemasonry feels the solemnity of the initiation ceremony and is deeply moved by it; the music, therefore, must match the mood of the occasion. There should be no jarring notes. The Deacons perform their tasks with dignity and decorum, and the music should be attuned to this fact. In some Lodges the organist plays 'Crimond', or music written for the words 'Lead kindly light', and strikes a chord on the restoration of L.

Of the hymn tunes, one is bound to ask why the organist plays these?

Is it to form background music?

Is it to impress the words on the candidate?

If the former, then it would be well not to resort to popular taste, for there is a vast store of suitable music from which a suitable selection may be made.

If the latter, then surely this is an innovation to which objection can be taken, for these are Christian hymns, the use of which is completely contrary to the known wishes of the Grand Lodge of England.

**THE SECOND.**—Once music came into popular use at Lodge meetings in the 18th and 19th centuries, special short portions of music, suitable to various parts of each ceremony, were composed, to be rendered by a Lodge Choir, or soloist, or sung in unison by the brethren. Such a work as *The Freemason's Liber Musicus* (by Bro. William Spark) is a collection of traditional, foreign and English vocal and instrumental music for all the ceremonies of the Masonic Order. Although there are Lodges in which considerable chanting of responses may still be heard, it can be said generally that vocal music now plays a smaller part in some Lodge working than formerly; in fact, here and there, the use of a choir and of vocal music has completely disappeared, but there remains the beauty of quiet background instrumental music.

Here is an anthem written to be sung while the candidate salutes the V.S.L. in the second degree.

ANTHEM. "KEEP THY TONGUE FROM EVIL!"

When the Candidate salutes S.L.

WAG. FR. DILCKER, BERLIN.

*Andante.*  
*pp* *gr. lower.* *cres:*

1<sup>st</sup> Tenor.  
 2<sup>nd</sup> Tenor.  
 Bass.

Keep thy tongue, thy tongue from e - vil. And thy  
 lips that they speak no guile. Keep thy tongue thy tongue from  
 e - vil and thy lips that they speak no guile.

Soft music at the words "... when our ancient ..." (2nd Tracing Board) is thought by some to be effective, and can be heard in some Lodges.

THE THIRD.—Probably the Master Mason's degree is considered by brethren as the most moving of the three craft degrees, and we find many practices peculiar to individual lodges, all meant to enrich the beauty of the ceremony, especially when music is introduced. It may be to deepen solemnity that the Handel march is played; it may be for an everlasting remembrance that the Luther hymn is sung, either solo or in unison; again it may be for effect that a perambulation is added at a most solemn moment. I like to remember that "well timed silence hath more eloquence than speech." However, if these are customs of long standing, there seems small reason for objection, for we Freemasons are not "Humanists"—we do believe in a hereafter; Royal Arch Masonry emphasises this most strongly.

Here may be the place to mention that great musician and warm hearted Freemason, Mozart, of whose Masonic Funeral March Otto Jahn wrote, "Mozart has written nothing more beautiful, from its technical treatment and finished effect of sound, its earnest feeling and psychological truth, than this short adagio. It is the utterance of a resolute manly character, which, in the face of death pays the rightful tribute to sorrow, without being either crushed or stunned by it."

CANTATE DOMINO.

---

THE  
HYMN OF INVOCATION  
AND  
HYMN FOR CLOSING,  
AS USED IN  
THE LODGE OF HARMONY,



BOSTON, LINCOLNSHIRE.

---

*The HYMNS written by a Past Master of the Lodge.*

*The MUSIC by Bro. WALTER B. GILBERT.*

Est. Sta. Hall.

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# HYMN OF INVOCATION.

*Andante.*

Hail, E - ter - nal! by whose aid, All cre-

a - ted things were made; Heav'n and earth Thy

*pia.*

vast de - sign, Hear us, Ar - chi - tect Di - vine.

2.

3.

May our work, begun in Thee,  
Ever blest with ORDER be ;  
And may we when labours cease,  
Part in HARMONY and PEACE

By Thy glorious Majesty,—  
By the TRUST we place in Thee,—  
By the badge and mystic sign,—  
Hear us, Architect Divine!

# HYMN FOR CLOSING.

*Slow.* *mf* *dim.....*

Now the Ev'n-ing's sha-dows clos-ing Warn from

*.....e.....pia.* *cresc.*

toil to peace-ful rest; Mys-tic arts and rites re-

*pia.*

po-sing, Sa-cred in each faith-ful breast.

2.

3.

God of LIGHT! whose love unceasing,  
Doth to all Thy works extend,  
Crown our Order with Thy blessing,  
Build,—sustain us to the end!

Humbly now we bow before Thee,  
Grateful for Thine aid divine;  
Everlasting power and glory,  
Mighty Architect, be Thine.

*ff*

So mote it be.

### Music at Consecrations

Prayer and praise combine in the hallowing of a new Lodge to make a consecration ceremony memorable. The mood is changed by the words and music of the anthems, an upsurge of joy and exultation following a deepening of fervour and solemnity, truly demonstrating the function of music as a background to the action, while maintaining continuity of rhythm so essential in such rich ceremonial.

Here the Choir sang the following anthems:

“God is a Spirit”—S. BENNETT.

“O how amiable are Thy Dwellings”—TURLE.

“Behold how good and joyful a thing it is”—S. WESLEY.

### The Closing Ode

As with the Hymn of Invocation, so here again many versions are in use. Photostat copies of the original of the “Hail Eternal” and “Now the ev’ning’s shadows” (Bros. Glegg and Gilbert) are printed on pp. 36 and 37.

St. John’s Lodge, No. 80, Sunderland, before adopting these versions used to sing:

“Now our social labours closing  
Homage to the heart we pay,  
Each in confidence reposing,  
Kindest thoughts that ne’er decay.  
May we each in time’s commotion  
Heav’nly light and Truth implore,  
Thus we’ll pass life’s stormy ocean,  
Landing on a happier shore.”

### Recessional Music

As the ceremony began with a restrained Prelude so it can be brought to a triumphal conclusion as the brethren leave the Lodge Room, elated that a step has been taken by another brother along the road leading to the verge of the infinite.

### Recorded Music for Use in the Lodge Room

“Heard melodies are sweet, but those unheard are sweeter.”

How could such difficulties as these be overcome?

a Lodge Room hired, but no musical instrument available;  
—a Lodge without a practising organist among its members.

Broadcasting, visual and oral, has had a wonderful effect on public taste for music; people who would not normally go to an orchestral concert are able to hear and know the best of music; unfortunately, however, few young people today are learning to play a musical instrument—always excepting the guitar—therefore we find fewer brethren able to play the piano or the organ.

By taking time, care and thought an enthusiastic brother could experiment and finally produce a tape recorded conspectus of suitable selections for use in the Degrec ceremonies.

Here were reproduced tape recordings of music played by Bro. Wheatcroft as follows:

Intro & Hymn

Music for perambulation

*Mozart*—Part of Slow movement from Clarinet Concerto in A

*Sibelius*—Part of Legends op.22 (Swan of Tuonela)

*Beethoven*—Part of Slow movement from Violin Concerto in D Major

### Music at Installations

There seems to be great division of opinion among brethren as to the place of music at the Installation Ceremony—likewise wide diversity of practice; usage following individual lodge custom, opinion stemming from personal conviction. How wide this divergence is may be seen in the lodges where only the opening and closing odes are sung, and the lodges where odes, hymns, anthems and responses are sung, these being interspersed with the playing of instrumental music.

In the main, objectors to music at Installations base their opinion on the introduction of vocal music into the ritual, e.g., at the Ob. of the Master and during the perambulations. Our ancient brethren surely never intended this to be done or they would have merged the words into the ritual itself? There can be little objection to the introduction of quiet background music, at the appropriate time, so long as it is not predominantly associated with specific religions; thus avoiding all offence.

Let us remember that we live in a fast moving age when time is very precious to the brethren in their workaday world. Let us see the wisdom of the practice in many Lodges to begin meetings at a time suitable to most of the brethren, thus preventing them from neglecting their duties to home and work.

Remembering so and seeing thus, we can understand those who would keep strictly to the working of the Ritual with a minimum of interpolations. For those who would introduce a maximum of music, let us remember "Unless music can be introduced in a manner worthy of its high mission, it should never be done at all", and finally let us remember the function of music, which is to introduce a background to the ceremony.

### The Grand Lodge of England Rulings on Music

From time to time the Grand Lodge has made pronouncements on the introduction of vocal and instrumental music into the ceremonies:

April, 1875; June, 1902; Dec., 1916; Sept., 1962; March, 1963.

"It will be remembered that a reference to vocal music appeared in the paragraph entitled 'The Relationship of Masonry and Religion' which the Board of General Purposes submitted to the Grand Lodge in September 1962, and that the sub-paragraph dealing with it was withdrawn for further consideration.

“The Board still feels that since almost all vocal music used in Masonic ceremonies has a religious background, the two subjects are intimately connected. It therefore suggests that the Grand Lodge, having laid down what Masonic practices should not take place outside the Lodge Room, should now follow this up by a declaration as to the use of non-Masonic material, instrumental, sung or spoken, inside the Lodge Room, so that the distinction between Masonry and Religion may be as clearly defined within the ceremonies of the Craft as it is in public.”

“Vocal music is not now sanctioned in subsidiary ceremonies such as the dedication of a Lodge banner.

“Items, the wording of which is unexceptionable, are sometimes sung to tunes (e.g. the National Anthem) which have other close associations. This practice is now discouraged by the Board of General Purposes.”

Following the recent pronouncements on this subject by The United Grand Lodge of England, the Provincial Grand Master for Leicestershire and Rutland communicated his views in a letter to his Lodges, in the following terms:—

“It has been the practice in many Lodges to sing the Kyrie ‘Lord have mercy upon us and incline our hearts to keep this law’ immediately after obligations. It now transpires that this has been banned by the Board of General Purposes, on behalf of the M.W. The Grand Master, on several occasions. The grounds for this action are that it is clearly identified as a direct introduction from a particular form of divine worship, namely, the Anglican Communion Service.

The M.W. The Grand Master has given instructions that the Petitioners for a new Lodge should be told at the outset that they must not interpolate any singing into the Degree Ceremonies or the Installation of the Master, and that a warrant will be granted only on this distinct understanding.

It will be noted that music as such, does not come under this specific ban; but it would almost certainly do so, if it became sectarian in character.

It must be clearly understood that the Grand Master of the United Grand Lodge of England has delegated to his Provincial and District Grand Masters the responsibility for approving instrumental and vocal music in Lodges; but that delegation does not empower them to grant dispensations for vocal music in new Lodges.

## **Conclusion**

Music in our Ceremonies, be it grave or gay, through its appeal to all who have ears to hear, may well continue to play its part in storing up treasured memories of beautiful ceremonies performed with quiet dignity and sympathetic understanding.

“As from the power of sacred lays  
The spheres began to move,  
And sung the Great Creator’s praise  
To all the Blest above;  
So when the last and dreadful hour  
This crumbling pageant shall devour,  
The trumpet shall be heard on high,  
The dead shall live, the living die,  
And Music shall untune the sky.”

#### References

Grand Lodge Proceedings

3 Sept. 1902; 6 Dec. 1916; 13 March 1963.

Provincial Grand Secretary, Leicestershire and Rutland  
April, 1963.

Ars Quatuor Coronatorum, Vols. IV; XVI; XXVI; XL; LXIX;  
LXXV.

Freemason’s *Liber Musicus*; Bro. W. Spark.

Historical Account of St. John’s Lodge, No. 279; W. M. Williams.

History of John of Gaunt Lodge, No. 523; Bro. A. J. S. Cannon,  
P.A.G.D.C.

The Praise of Friendship: Mozart (note by Bro. G. C. Dusart).

Transactions of the Lodge of Research, No. 2429.

The Historical Account of the St. John’s Lodge, No. 279, by W. M. Williams, 1892, shows the minutes of that Lodge 5th May 1869, record the use—for the first time—of music as an accompaniment to the ceremonies.

In the History of the John of Gaunt Lodge, No. 523, by A. J. S. Cannon, 1946, is the first mention of music being performed in the ceremonies, February 17th, 1887.

An interesting quotation: “No Lodge is willingly held without songs and music or a piano at least.” Godicke; Dictionary of Symbolical Terms, Oliver, 1855.

#### APPENDIX I

##### GRAND LODGE PRONOUNCEMENTS

3rd Sept. 1902. Report of the Board of General Purposes.

“The Board has to report that its attention has recently been directed to the practice in some lodges of introducing into the ceremonies, hymns and other musical accompaniments. The Grand Registrar stated ‘so long since 20 April, 1875, a resolution was passed by the then Board of General Purposes to the effect that ‘hymns form no part of the Masonic Ritual, and the singing of hymns in a lodge is an innovation to which the Board of General Purposes strongly objects.’” The Board on 17 June, 1902, reaffirmed the resolution of 20 April, 1875, and expressed its opinion that certain selections were identified with an exclusive form of religious worship and were an innovation in the Body of Masonry.

6 December, 1916. The following resolution was carried:

“That Grand Lodge is of opinion that the introduction of instrumental or vocal music during Masonic Ceremonies is not *per se* objectionable, but that, in regard to the latter, it is essential that the words are strictly in accord with Masonic principles and practices and procedure; that they are not identified with an exclusive form of religious worship; and that they are submitted before use to the Grand Secretary for approval by the Grand Master, being in the case of a Provincial or District Lodge sent through the Provincial or District Grand Master for his approval previous to transmission, in order to secure that these conditions, preventing an innovation in the Body of Masonry, are strictly adhered to.”

13th March 1963. The Board of General Purposes, after consultation with Provincial and District Grand Masters, submitted the following to replace the 1916 ruling.

“Grand Lodge is of the opinion that instrumental or vocal music at Masonic meetings is not *per se* objectionable during Masonic meetings indeed it has never objected to the use of opening and closing hymns, responses and anthems at Consecrations; but care must be taken that vocal music is such that it is not identified exclusively with a particular form of divine worship, and that it does not offend the susceptibilities of a particular creed since masonry is open to the adherents of every faith which requires a belief in a supreme Being, and that all other items should be scrutinised with the same care as any spoken additions, thus preventing innovations in the body of Masonry and bringing to an end any that may have developed. Grand Lodge therefore trusts that no items of vocal music will be used in Masonic ceremonies unless with the sanction of the M.W. The Grand Master in respect of Lodges in London and of those abroad not under Districts, and elsewhere of the Provincial or District Grand Master concerned.”

## APPENDIX II

### SOME MASONIC MUSICIANS

Thomas Morley (1557-1604) published a text book on the Art of Singing, the frontispiece of which bears many masonic emblems.

Raphael Courteville was a member of a Lodge meeting at “The George”, Charing Cross, in 1723. Many of us know the hymn tune “St. James”, composed by him in 1697.

Dr. Green (1675-1755) during his life held the four chief musical appointments in the country:

Organist of St. Paul's Cathedral  
Organist and composer to the Chapel Royal  
Professor of music at Cambridge University  
Master of the King's Music

He wrote pieces of high Masonic tendency, but as they require the exercise of much musical skill, they are only heard occasionally.

Dr. Boyce (1710-1779) was the composer of "Hearts of Oak". One masonic song of his still exists "No sect in the world can with Masons compare", and in Preston's *Illustrations of Masonry* there is a masonic song set to the tune of "Hearts of Oak".

Dr. John Alcock was organist of Lichfield Cathedral 1750-1760.

Dr. Arne (1710-1778) composed "Rule Britannia".

In 1707 Charles Wesley was born the 18th child of the Vicar of Epworth in Lincolnshire. He took Holy Orders and became a prolific hymn writer, some 2,000 in all. His elder brother, John, was the pioneer of Methodism. Charles' son Samuel, born 1766, was initiated in the Lodge of Antiquity No. 2. He was the first Grand Organist, which office he held from 1812-1818.

The second Grand Organist was Sir George Smart, whose nephew was a noted composer.

Thomas Attwood (1767-1838), and a friend of Mendelssohn, composed several masonic odes and songs, e.g., the music to "In Masons' hearts let joy abound". He was a prolific composer of Church music, his works being distinguished by purity and taste as well as by force and expression.

Sir Michael Costa (1808-1884) was Grand Organist in 1851.

Dr. Charles Horsley in 1857, Sir Arthur Sullivan in 1887 and Dr. W. H. Cummings in 1899.

Dr. William Spark compiled *The Freemasons' Liber Musicus*, an excellent work, which contains his "Hail Masonry" an ode composed for the Installation of the Marquess of Ripon as Prov.G.M. for West Yorkshire. Also in the collection is the Masonic Anthem "Behold how good and pleasant", by Wm. Shield.

Carl Rosa, sad to say, died three weeks after his initiation in the Drury Lane Lodge in 1889.

Sir Frederick Ouseley (1825-1885) wrote much Church music.

Grand Organists of more recent times include Sir Landon Ronald, 1918; Dr. Mann, 1925; Dr. Charles Moody, 1928; Dr. Sydney Scott, 1926 and 1934; Edgar Broadhurst, 1935, '40, '47; Dr. Osbourne Peasgood, 1950-51, 1957-58; Dr. Alan Bunney, 1961-62 (son of the late W. Bro. Walter Bunney, who was a distinguished organist in the Prov. of Leicestershire and Rutland). The brethren of Leicestershire and Rutland remember with pleasure his playing in the Grand Temple during the afternoon of the 1963 Royal Masonic Benevolent Institution Festival.

Mozart was initiated in 1784 in Lodge "Zur Wohltatigkeit" (Benevolence) and became a joining member of Lodge "Zur Wahren Eintracht" (True Harmony)—A.Q.S. VOLS. XXVI; LXIX; deal fully and excellently with Mozart and his masonic writings.

His principal pieces were:

1785 "Masonic Song"

"Opening and closing of the Lodge"

"A short cantata"

1791 "A short Masonic Canata—written for the consecration of a Masonic Temple"

"The Magic Flute" in which Sarastro's Song appears:

"Within this hallowed dwelling  
Revenge and sorrow cease,  
Here troubled doubts dispelling,  
The weary heart hath peace.  
If thou hast strayed, a brother's hand  
Shall guide thee toward the better land.  
This hallow'd fane protects thee  
From falsehood, guile and fear,  
A brother's love directs thee,  
To him thy woes are dear.  
Whose soul abides in earthly strife,  
Doth not deserve the gift of life."

Haydn was initiated in Mozart's Lodge in 1785.

Sibelius was initiated, passed and raised on the 18th August, 1922, in the Suomi Lodge No. 1, Helsinki, Finland, on the day the Lodge was consecrated by the G.M. of the Grand Lodge of the State of New York; this consecration re-establishing Freemasonry in Finland after a lapse of 100 years. Considered by many as the successor of Mozart, Sibelius composed *Musique Religieuse* (opus 113) which was published later as *Masonic Ritual Music for Masonic use only*. The 1950 revised edition is in this order:

Adagio

"Thoughts be our comfort"

*Schiller*

Hymn: "Though young leaves"

*Confucius*

"Who ne'er hath blest his bread with tears"

*Goethe*

"Onward ye brethren"

*J. A. Simelius*

"How fair are earth and living"

translated from *V. Rydberg*

"Who-so-ever hath a love of justice"

*V. Rydberg*

Ode to Fraternity "Good and pleasant, O ye brethren"

*S. Sario*

Hymn: "Praise thy Holy Name on High"

*S. Sario*

March Funebre

Ode: "The lofty Heav'n and widespread earth"

*Simo Korpela*

Finlandia Hymn

*W. Sola*

A.Q.C. VOL. LXXV 1962, has an excellent Paper on Sibelius, by Bro. Arthur Sharp, who has devoted a lifetime to the study and practice of music.

## COMMENT ON BRO. WHEATCROFT'S PAPER

*The W.M. said—*

In venturing to offer the thanks of the Lodge to Bro. Wheatcroft for his interesting address, and to the Organist and singers who have so ably assisted him in giving volume, tone and colour to his words, I must plead that I am at a real disadvantage, for although I have been four times Master of a Lodge, I have never yet been an Organist, so that my comments are, of necessity, a little 'one-sided'.

With one of Bro. Wheatcroft's major premises, I find myself in the most complete agreement, and that is his statement that Lodge music, however beautiful, however well executed, is still only a background to the ceremonies, and not a central purpose. With skill in the choice of pieces (and I am convinced that Mozart and Handel furnish an ample repertoire), it should be possible for the Organist to provide an accompaniment, both solemn and uplifting, to practically the whole of the ceremonies.

This brings me to a point that has often occurred to me in my numerous visits to different Lodges. There ought to be a genuine accord between the W.M. and the Organist, or at least a pact of non-aggression during the ceremonies. The Organist should be so placed that he is ready and able to stop, when needed, or ready to continue in muted vein, if so approved by the W.M., whose voice must be clearly heard.

There are moments indeed, when the Organist's work will take precedence, i.e., during Processions in and out of the Lodge, during the Ballots, and in those interminable minutes while the candidates are prepared. At such times the musician is entitled, and enabled, to give of his best. In the Perambulations, however, where frequent interruptions arise, the musical selections should be made very carefully, and the Organist should be able to stop without holding up the proceedings while he plays several bars to finish a phrase.

One of my pet aversions is to see the D.C. and A.D.C. at the head of a Procession singing the Closing Ode as they discharge their duty; it looks wrong and is wholly out of keeping with the dignity of their office. But this is only a mild misdemeanour when compared with those Organists who, during Installation ceremonies, and usually of their own accord, add those light-hearted musical commentaries to the Investiture, which fill me with horror. You have doubtless all heard that sort of thing at some time or other: 'A life on the ocean wave' when a former sailor is being invested, or 'Beer, glorious beer' for the Stewards. I wonder what we would think if we were lucky enough to attend at the Induction of a Bishop, and the Organist started to play 'There was I a-waiting at the Church'. The Lodge Room is a meeting place for several purposes, but above all it is a place of worship, and music of that calibre during the ceremonies is simply inexcusable.

# MASONIC EDUCATION IN NEW ZEALAND

by

R.W. BRO. W. H. V. TAINE, P.G.W.  
(The Grand Lodge of New Zealand)

As every student knows, Freemasonry is always influenced by its environment, and of this the development of the Craft in my native land is a good example. As this essay is to be submitted to brethren far away and perhaps unacquainted with them, one feels that, to begin with, something should be said about the country and its people.

Deep in the South Pacific, New Zealand is the smallest and most distant from Britain of all the Queen's Dominions, separated from its nearest neighbour Australia, by a thousand miles of notoriously stormy ocean.

In the first half of last century, from 1839 onwards, organised expeditions set out from what is still called "Home" on voyages of several months to this "end of the earth", for most of the exiles a point of no return. Those pioneers were carefully selected men and women of England and Scotland, strong, self-reliant and adventurous. No others could have faced the perils of such voyages, in small sailing ships, with the prospect at the end of establishing themselves in a virgin country bereft of the comforts and amenities to which they were accustomed and surrounded by a race of savages. New Zealanders therefore come of sound stock, with a tradition of sturdiness and strength.

The extreme isolation, and the hard conditions of the first sixty years, worked together in this small offshoot of the British race to emphasise some of the national characteristics and to modify others, a process which it will be seen has affected Freemasonry in no small degree.

The pioneers had and transmitted to their successors a conspicuous respect and love for the institutions and the culture and customs of their homelands, and that spirit, tempered by a bred-in-the-bone independence of mind, is a notable characteristic of the people and to some extent of the Freemasons of today.

## The Rise of Freemasonry

Among the first British institutions to appear in the infant colony was Freemasonry, Lodges being opened almost simultaneously in Auckland and Wellington; they were the two largest settlements then and are the two principal cities now, 400 miles apart in the North Island. Both Lodges opened under dispensations obtained from Sydney, New South Wales; Auckland's later named Ara, was allied to the Irish Constitution, No. 348 I.C., and Wellington's, New Zealand Pacific, was No. 758 of the English Constitution.

Before Ara had first met in February 1843, N.Z. Pacific had been formed, in November 1842, and on the proper date in the following month had gloriously celebrated the Festival of St. John the Evangelist, in accordance with ancient custom.

The founders of both these pioneer Lodges included leaders in the professional and business life of their communities and prominent Government officials. The first Master of Ara was Auckland's leading lawyer, Bro. Frederick Whitaker, a young Master Mason (1839) of the Alfred Lodge of Oxford, who was to have a long and distinguished career in his adopted country; twice in later years he was Premier of the colony, and his services to the Crown and the people earned him a well-deserved Knighthood. Whitaker self-confessedly was a keen and proud Freemason and ended his long life as a Provincial Grand Master of the Scottish Constitution.

His *vis-a-vis* in Wellington was W. Bro. George Smith, who had been Master of the Royal York Lodge of Perseverance in London in 1837; in many capacities he was to be a devoted servant of the Craft until the end of his life.

In the South Island organised settlements were not established until the late forties, in Dunedin by Scottish families and in Christchurch and its port, Lyttelton, by English people, among whom were a number of active Freemasons. The first Lodges formed were Unanimity at Lyttelton and St. Augustine at Christchurch, both of which were warranted by the Grand Lodge of England in 1852.

In Dunedin the first was of the same Constitution, Lodge Otago, warranted in 1859; it was followed two years later by the first Scottish Lodge in the Colony, Otago Kilwinning (which preceded by a few weeks St. Andrew Kilwinning—in Auckland).

Thus, within twenty years of the founding of the Colony and the first Lodges, the three Mother Constitutions were represented, as they are to this day.

It is a pleasure to be able to say that all the seven pioneer Lodges I have mentioned are still very much alive and flourishing; some of them divided on the question of allying themselves with the Grand Lodge of New Zealand when it was founded in 1890, but in those cases the original Charters were granted to the minorities who wished to remain under the Mother Constitutions; the majorities, and those who changed allegiance, were of course warranted by the new Grand Lodge.

These leaders, one and all, are honoured and respected, not only for their long service to the Craft but also for their insistence upon the character and example which are the most valuable forms of Masonic education.

They, and others who followed in the same allegiances, may educate us also in matters of great interest; it is possible for a studious brother in Auckland or Dunedin, in the course of a month, to visit Lodges of the old Constitutions and see and hear the perpetuation of manners and customs long eliminated from most English workings and from the ritual of our Grand Lodge which was founded upon them.

This is particularly the case with the delightful Irish ceremonial, which is strictly controlled by headquarters in Dublin and from time to time inspected.

In the three decades from 1861 onwards the Craft slowly but steadily grew in memberships and in the number of Lodges, spreading from the four main centres of population to other coastal towns, and then inland as the country was opened up by road and rail; the process was accelerated in good times and halted in bad; indeed in one period of severe depression some thirty Lodges went out of existence.

The state of the Craft in 1889 was that there were 150 Lodges in the Colony, some of them dormant, governed, and all too often badly governed, by no less than nine District and Provincial Grand Lodges of the three Constitutions, which between them covered all parts of the country: this with a Masonic population of about 7,000.

In that year the dissatisfaction felt by many of the most intelligent and influential brethren of the Colony came to a head, and a movement to establish a national Grand Lodge was vigorously pressed; the avowed object of the promoters was to provide better government for the Craft, which was plainly needed.

After a severe and often bitter struggle against "vested interests" the Grand Lodge of New Zealand was established early in 1890, taking in within a year or two the majority of the Lodges in the Colony; the rest adhered to their original allegiances and almost all still do.

Except for its inability to absorb all of these, the Grand Lodge of New Zealand has been an outstanding success in every way; it has been well led and well governed and is held in high respect.

**The Condition of the Craft**, in mid-1963, is:—

Grand Lodge—13 Districts, 424 Craft Lodges, approximately 47,500 members.

5 District Grand Lodges, E.C., 41 Craft Lodges.

2 District Grand Lodges, S.C., 11 Craft Lodges.

1 Provincial Grand Lodge, I.C., 4 Craft Lodges.

(The population of the Dominion is 2½ millions).

As Royal Arch Masonry comes within our scope, its statistics may be included. The Supreme Grand Chapter of New Zealand, founded in a very small way in 1892, controls 100 Chapters with a membership of a little more than 8,000. In addition, attached to Lodges of the Mother Constitutions there are the following: E.C. 17 Chapters, I.C. 2 Chapters, and S.C. 11 Chapters.

### **Masonic Education**

In the pre-Grand Lodge era it was recognised that something more than the ceremonial working of Degrees was desirable, but the facilities of today were not available. The histories of our older Lodges record infrequent purchases of "Masonic books" and of "the works of Bro. Oliver", and in the 1880's of "Bro. Gould's new History of Freemasonry": they refer also to unsuccessful attempts to establish Lodges of Instruction on a permanent basis. One reads of the brethren of Lodges being addressed, but mostly it was on special occasions which gave rise to flights of eloquence rather than practical instruction; speakers and writers at other times seem to have modelled their

addresses and essays upon those of the prolific writer already mentioned but to have out-Olivered Oliver. One example of 1853:

"Masonry, in its ancient, grand and unsullied garb has made its onward march amid the perishable mementos of all human grandeur, magnificence and pomp. Kingdoms and Empires have crumbled into their primitive dust, but Masonry has soared amidst each falling ruin without a dusted wrinkle on her immaculate form. Jerusalem, Babylon, Ninevah, Carthage, Rome, where are you? History tells us what you were but Masonry alone of all your institutions has outlived the ravages of time—these sublime, grand, and soul-uplifting mysteries . . . are emblazoned on the indestructible, immaculate, and immortal pillars of Truth". (etc. etc.)

However, there was sometimes a more practical approach, a charming instance of which, with an unusual audience, is recorded in the annals of a Scottish Lodge in the Auckland Province. To its Anniversary Soirée in 1874 lady and gentleman friends of the members were invited "by resolution" of the Lodge: the function commenced with tea at 6.30 p.m., continued to the music of a string band and concluded with several dances. In the course of the evening, addresses were given on six subjects: "An Introductory Lecture", by the R.W. Master, "The Progress of the Lodge", "Masonic Symbols", "Masonic Check Words", "Masonic Jewels" and "Masonic Ornaments" (Benevolence and Charity.)

To judge from the local newspaper's detailed report of the function, the addresses were sound commonsense and completely prudent.

The Masonic "Lectures" though not unknown, were seldom worked, as is the case today, but a few Lodge Histories record honourable exceptions to the general rule.

### **Grand Lodge's Official Ritual**

The principal source and most effective means of our primary education as Freemasons is, as it always was, the ceremonial working of the Degrees, together with the accompanying addresses and lectures; the evident deficiencies in their instruction serve the valuable purpose of promoting enquiry and study by brethren who are not content merely to listen but want to know why.

Early in its career our Grand Lodge was urged by many intelligent brethren to compile and issue an officially approved Ritual of the three Degrees of Craft Masonry. They were moved to advise this departure from the position of their Mother Constitutions by compelling reasons which perhaps only a diehard would question now.

These were the great diversity, and all too often the low standard, of the ceremonial work in the constituent Lodges, especially in those in isolated country districts.

The once-English Lodges had the advantage of being familiar with the Emulation and Stability Rituals, but those of the other Constitutions had no printed copies; we read that sometimes there were "a few written scraps" but in general the officers were taught their work by their predecessors, with inevitable deterioration.

The general feeling about the matter was crystallised in the Annual Reports to Grand Lodge of three Provincial Grand Masters in different parts of the Colony, whose stated duties included "to maintain uniformity of working":—

- (a) "The working of the Lodges is fairly satisfactory—as good as can be expected while the present nondescript system obtains".
- (b) "I am strongly of opinion that some Grand Lodge legislation is urgently needed on the question of ritual working".
- (c) "The District is unanimous in its desire for uniformity of ritual . . . as the present uncertain position with regard to our forms and ceremonies is not calculated to promote the welfare of the Craft".

In the following year Grand Lodge resolved that its seven Provincial Grand Masters should be a committee to form an official Ritual, and by 1903 it had been produced, discussed and amended, and finally printed. The preface stated that no attempt had been made to compile an entirely new Ritual, but that as much as possible had been preserved of the language endeared by all previous associations. As three forms of working—English, Scottish and Irish—had been in use in the Lodges holding under Grand Lodge, the aim had been to compile one which would be acceptable to all.

The Ritual, which was revised in 1934, is based upon the Emulation version, with some features drawn from the Irish and Scottish workings, including the latter's rather fanciful "Reasons for Preparation" in the First Degree.

A valuable addition to the book is sixteen pages of plain and practical "General Instructions" under these headings: Adherence to Ritual, The Working of the Lodge, The Officers of the Lodge, Saluting, The Conduct of the Ceremonies, and Visiting Brethren (their reception and honours, including those to be accorded to all Officers of Grand Lodge).

Copies of the Ritual are obtainable only by Master Masons through the Secretaries of their Lodges.

By agreement made when the Grand Lodge was established the founding Lodges may, and many do, adhere to their original workings: some have printed Rituals of their own\*, which mostly but not always differ from the official version in relatively unimportant details. But all Lodges constituted since 1912 are required to conform to Grand Lodge's Ritual.

Education through the Ritual is effective in proportion to the intelligence and good taste of its rendering, in New Zealand as elsewhere.

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\*One of special interest is that of Lodge Canterbury Kilwinning at Lyttelton, founded in 1875, No. 585 S.C. and later No. 23 N.Z.C. In addition to many other unusual features it has a very long explanation of the Third Tracing Board, which *inter alia* deals with such ancient emblems of the Craft as the Pot of Incense, the Beehive, the Constitutions guarded by the Sword, the All-seeing Eye, the Scythe and Hourglass, the Anchor and the Ark, the Three Steps leading to the Master's Chair, and the Forty-seventh Proposition of Euclid. The Lodge's three Tracing Boards are 10 feet high by 6 feet broad, and are permanently fastened to the wall of the Hall.

Not long ago *Punch* quoted an advertisement of last century: "The difficulties of technique often cause the emotional side to suffer, the result being a flat spiritless performance". It referred to piano-playing but applies with equal force to ceremonial work.

**The Book of Constitution** (in the singular as in the S.C.) is an important source of education if studied; ours follows the Grand Lodge of England in incorporating the "Charges of a Freemason", and by an official Ruling a copy of the Book is presented to every initiate on the occasion of his entry. It is supplemented by "Collective Rulings" approved by Grand Lodge down to date of publication of each edition.

**Lodges of Instruction** play an important part in the education of New Zealand Freemasons, although by no means necessarily of general education; the relative Rule in the Book of Constitution states, *inter alia*, that "No business shall be transacted in a Lodge of Instruction except the rehearsal and practice of the Ceremonial work of the Craft and matters incidental thereto."

Careful regulations govern their setting up and conduct; each is attached to a Craft Lodge, only Master Masons may attend, and minutes are kept. They are controlled by elected Preceptors, usually Past Masters of experience who are the Directors of Ceremonies in the parent Lodges (but not always), and when properly conducted they have much of the formality of regular meetings; no *aides-memoire* are permitted.

Their function is thoroughly to train the Officers of the parent Lodges in their work, but in practice there is ample opportunity for Stewards and eager brethren to find their ceremonial feet, by deputising for absentees and by delivering the various Charges and Addresses.

When the regular Officers are reasonably proficient the proceedings are often varied by letting them take the places of their superiors, "one up"; at other times volunteers are called for, and drawn from the junior officers and floor members; a Deacon may take the Master's Chair and Stewards may be in the Wardens'; such opportunities are prized, and those concerned work very hard to make sure they come up to standard.

The Lodges of Instruction, in the District with which I am familiar, are held in the evenings twice a month, and it is rare that a brother who does not regularly attend, and "prove his proficiency", is considered for office in the parent Lodge. Whatever its justification, this system has a cardinal weakness; because of professional or family ties many able and intelligent brethren cannot attend, and in consequence their highest services are lost to the Craft; on the other hand many of lesser calibre are promoted because of their ability merely to learn and render ritual work.

### **Lodges of Research**

In New Zealand there are seven of these, all under the control of the Grand Lodge, which in the Book of Constitution defines their objects and powers as "the historical and comparative study and illustration of the origins, development, and modern trends and activities of Freemasonry, its organisation, ritual and teachings, and the dissemination of Masonic Knowledge amongst the members of the Lodge and other

Brethren; the objects may be attained by means of lectures, discussions and papers". It will be recognised from this definition that they follow the examples set by the well known Research Lodges of England.

Membership generally is of three classes: (A) Installed or Past Masters, (B) Associates (the same plus Master Masons), and (C) Associate Lodges; the Annual Subscriptions in the four principal Lodges range from (A) 20s. to 35s., (B) 10s. to 15s., (C) 10s. to 31s. 6d.

#### LODGES OF RESEARCH, LOCATIONS, ETC.

| <i>Locations</i> | <i>Names</i>           | <i>Founded</i> | <i>Meetings per Year</i> | <i>Membership: all classes in 1962</i> |
|------------------|------------------------|----------------|--------------------------|--|
| Auckland         | United Masters L.      | 1909           | 8                        | 2799                                   |
| Wellington       | Res. L. of Wellington  | 1912           | 6                        | 265 approx.                            |
| Christchurch     | Masters and P.Ms. L.   | 1902           | 6                        | 2111                                   |
| Dunedin          | Otago L. of Res.       | 1909           | 5                        | 617                                    |
| New Plymouth     | Res. L. of Taranaki    | 1946           | 4                        | 177                                    |
| Hastings         | Hawke's Bay L. of Res. | 1933           | 4                        | 205 approx.                            |
| Invercargill     | Res. L. of Southland   | 1960           | 5                        | 216                                    |

(It is thought that in proportion to the Masonic population the memberships quoted, totalling 6390, are higher here than anywhere else.)

All these work on much the same lines, so I shall describe the operations of the United Masters Lodge, with which I have been connected for twenty years. It meets at 7.30 p.m. and in half an hour has dealt with routine business and admitted visitors; a paper is then read, twenty to thirty minutes reading time being regarded as desirable but not obligatory, and then the lecture of the previous meeting is discussed, sometimes animatedly; it is seldom that extra information on the subject is not forthcoming from brethren as skilled as the lecturer, or more so, or from one with specialised knowledge. (In this connection I remember a highly interesting contribution to the discussion of a paper dealing with the appurtenances of King Solomon's Temple, made by one whose voice we had not heard before; he explained the difficulties and extraordinary skill of the great castings made by H.A., and concluded by saying he could appreciate them, as he had been a brassfounder all his working life).

All present are welcome to join in these discussions and many do, sometimes by way of questioning the lecturers on points raised in the papers; not a few who have become prominent in the Lodge later on have begun by asking questions.

*The Subjects of the Papers* submitted are as varied as the interests of their authors; they include, on rare occasions, the valuable fruits of painstaking research into the Masonic history of the country, and into the lives and times of its more noted Freemasons; they deal with famous brethren of Britain, with the Emblems of the Craft, past and present, with origins of our ceremonial and organisation and with the myriad possibilities of symbolism (sometimes over-forced, as is not peculiar to New Zealand); one remarkable paper was submitted to the United Masters Lodge some years ago by a very young associate member, on the subject of "The Musical Instruments of King Solomon's Temple"—

complete with on-the-spot demonstrations of shofars and, later, a number of published illustrations; needless to say, he was a keen musician, and an uncommonly gifted brother.

Other contributions to the work of our Research Lodges, particularly in the cases of some of them, are of the exhortatory type with no special subject, and profound discussions of philosophy and ethics; but it may well be that in these cases there are few if any members with the taste, time and temperament for genuine research.

*Questions.* An excellent service in some of the Lodges is the answering of questions sent in by members and associates; they cover a wide field and the replies, usually made by brothers of recognised authority, are practical and helpful and arouse a great deal of interest.

*Printed Transactions.* The papers read, unless unsuitable for general distribution, together with notes of the discussions, the questions and answers, and in some cases the minutes, are edited and printed, and after each meeting are posted to all members, in whatever part of the world they are situated. A wide field is covered—North and South America, East, West and South Africa, India and other parts of the East, Great Britain and Ireland, Australia and the Pacific Islands.

*Libraries.* A valuable feature of the service of our Lodges of Research is their provision of libraries of Masonic literature of all kinds for the use of members; books may be obtained at the regular meetings or sent by post. The value of this, and the other services rendered, is recognised in annual monetary grants by Grand Lodge of up to £500, distributed among them in accordance with special needs, and usually devoted to building up their libraries.

*A Successful Move.* Some years ago the United Masters Lodge of Auckland inaugurated a scheme under which newly-raised Master Masons, members of its Associate Lodges, are accepted as Associate Members at half rates for the first year—with the idea of stimulating their interest in further Masonic knowledge. This has been very successful, all but a very few continuing their membership (at full rates). The Secretary reports that large numbers of these brethren have shown great interest in their Mother Lodges and have taken office, and that the value of the help given is readily admitted.

*New Zealand Masonic Literature.* With exceptions to be noted this consists almost entirely of Histories: of Grand Lodge (1890-1940, 152 pp.), of the Ara Lodge (1909, 240 pp.), of N.Z. Pacific Lodges (centennial, 1942, 330 pp., an admirable work by an experienced journalist), and many others compiled for centennials and jubilees, mostly in booklet form but containing much of delightful interest. That of Caledonian Lodge of Timaru (S.C. 1871 now N.Z. No. 16), for instance, reproduces a photograph of Bro. Black, and his five sons who were all initiated together in 1912.

A goldmine of interest for students of the early days is a 200 page book published in 1935—"The Extinct Lodges of New Zealand", by a former Grand Secretary.

In the last few years, however, several of the Lodges of Research have published volumes of 160-200 pages, reprints of selected papers on a wide variety of subjects; these have met with an encouraging demand; the first to be issued (1800 copies, by No. 167) was quickly sold out.

Our only Masonic newspaper, *The New Zealand Craftsman*, published monthly in Wellington, is a very useful journal of about 25 pages; it contains, *inter alia*, lists of all the Officers of both Grand Lodge and Grand Chapter, and their addresses, and of practically every Lodge, Chapter etc., with times and places of meeting and principal officers.

### Lecturers and Lectures

As long ago as 1912 the Grand Lodge of New Zealand made provision for the appointment by the Grand Master of **Grand Lecturers** under the following conditions:—

- (a) That there should be one each for the North and South Island;
- (b) That each should deliver not less than four lectures in a year to qualify for "Past" rank.
- (c) That they should have no authority or powers of supervision in Lodges, and should not interfere in matters of ritual or etiquette, their lectures to be concerned only with instruction in the ethics, symbolism and history of Freemasonry;
- (d) Legitimate travelling expenses should be met by Grand Lodge;
- (e) That copies of all lectures delivered should be supplied, and printed with the Annual Report of the proceedings of Grand Lodge; of these (b) and (c) remain in force now.

Three Grand Lecturers were appointed, but after 1915 there were no more until 1928; I have been reliably informed that one reason for the discontinuance was the reluctance or inability of those concerned to comply with clause (e) above; at any rate very few lectures were printed as intended.

From 1928 until the present time appointments have been made every year, the number rising to six in the last three; on each of these occasions five of the six were North Island brethren, although the South provides nearly 40 per cent of the Masonic population.

The office of Grand Lecturer takes precedence between those of Assistant Provincial Grand Master and Grand Director of Ceremonies, and the holder is entitled "Very Worshipful".

Some unusually well qualified brethren have held office, the most notable being M.W. Bro. Norman B. Spencer (1934 and 1935), Past Pro Grand Master (O.S.M. G.L. of E), who is one of the leaders in Masonic research in the world, and in 1959-60 was Master of the Quatuor Coronati Lodge in London; another became Grand Master in recent years. On the other hand, appointments have been made of brethren who have been unknown in research circles, whatever their qualifications may have been in other respects.

Usually, but not invariably, our Grand Lecturers are called upon to deliver the Orations customary at such important functions as the

constitution of new Lodges, the laying of Foundation Stones and the dedication of Masonic Halls.

In general, the visits of Grand Lecturers to Lodges are to address them, by invitation; often they are the only official visits made by officers of Grand Lodge, except when, as is the custom in many Lodges, the Provincial Grand Masters and their officers attend annual Installations and conduct the ceremony. The Lecturer's visit is therefore an important occasion for both him and the brethren of the Lodge and he is received with the honours due to his rank (5 times).

In practice, Past Grand Lecturers also are often called upon for educative work; some have given many years of service in a most acceptable way, and are much honoured by the brethren.

### Lectures

In recent years some of our Grand Masters and Provincial Grand Masters have continually taken advantage of large gatherings to stress the need to raise standards by Masonic education, reminding the Masters of Lodges of their duty not only to employ but to instruct their brethren in Freemasonry. In some areas the response has been remarkable, especially in those where the Lodges of Research are most active and capable lecturers more easily available. It is now the rule in many Lodges that at least one meeting of the year the usual ceremonial work shall be replaced by a lecture, usually by an invited speaker. The meeting before the Christmas recess is a favourite for what is called a Harmony Night and there are large attendances; an address of suitable length and subject is followed by an extended social hour in the refectory.

On other occasions a lecture is followed by a Master's open invitation to those present to ask the speaker questions on any subject of Masonic interest; this sometimes is the signal for an animated and fruitful discussion, which has been known to carry over into the refectory and last until midnight.

Sometimes again a lecturer has been asked to assist at a meeting devoted entirely to the asking and answering of questions, such as these, put at one such gathering:—

“What is the significance of the insignia on the apron of a Master Mason?”

“In the First Degree at what page should the V.S.L. be opened, and why?”

“How did the P.G. and P.W. in the First Degree originate, and what prompted the choice?”

“What is meant by the Three Lesser Lights?”

“What specifically are the Ancient Landmarks of the Order?”

“Why is the term C.T. used in preference to a more customary word for the same thing?”

“How should the word “hele” be pronounced, and why?”

“Why is a Master-elect obligated in the Second Degree?”

“Could you outline the origins of some of the private rituals of our older Lodges?”

“At the crucial point of the Charge in the N.E. some candidates are considerably embarrassed; is this necessary, or desirable?”

“What historical connection, if any, is there between Freemasonry and the London Livery Companies, and is there any literature on the subject?” (The questioner mentioned Masters and Wardens in both cases, the use of “Worshipful”, and the fact that most of the members of the Companies appear to be also Freemasons).

These questions were asked by officers of the Lodge of all ranks and by members generally; two visiting Masters asked for repeat performances in their own Lodges.

*Research Lodge Lecturers.* As already noticed, in some Districts there is a strong and growing demand for lectures, sometimes impossible for the most willing Grand Lecturers to cope with, but the Masters of Research Lodges also are called upon to arrange for speakers; a Master often does a great deal himself but usually he has at his disposal the services of a corps of Past Grand Lecturers, who in most cases have preceded him in the Chair, and of other qualified Past Masters. Recently, however, the demand has been beyond the capacity of at least one of the Lodges of Research, the Auckland body, and with reluctance it has been obliged to prepare a number of typewritten lectures, upon which Lodges may draw if speakers cannot be provided.

One problem which occasionally arises is to meet the wishes of Lodges in country centres, in the Auckland Province up to 250 miles away, involving a two-day return journey by car; on such occasions it is usual to try to arrange combined meetings, on Saturday nights, of the brethren of all the Lodges within a radius of say 50 miles; often there are large attendances, many brethren being associate members of the Lodge of Research.

It is usual at such meetings to advertise the advantages of membership of the Research Lodge concerned, generally with the desired results.

*A Shining Example: Employing and Instructing.* At its inception in 1946 one Auckland Lodge instituted two practices which have been followed ever since. At one regular meeting in each year the Lectures of the Craft are rehearsed, one degree at a time; as much as possible of the work is allotted to the youngest member and the junior officers, and there is a healthy striving for perfection in letter and delivery.

At every other meeting, except that and the Annual Installation, an original lecturette of about five minutes duration is read by one of the members, not necessarily an officer.

It is unnecessary to say more about the results of these practices than that six of those members have graduated to the Chair of the United Masters Lodge and eventually have been appointed Grand Lecturers, and that another is Provincial Grand Master for the District.

### **Royal Arch Education**

Since its inception in 1892 the subordinate Chapters of the Supreme Grand Royal Arch Chapter of New Zealand have followed the Scottish plan of working the three Degrees of Mark Master Mason, Excellent Master and Royal Arch, the first two of which must be held before a candidate is exalted to the Supreme Degree.

At intervals they confer also the Degrees of Royal Ark Mariner and the Red Cross of Babylon (the latter having the three points of Knight of the Sword, of the East, and of the East and West).

In addition, seventeen Cryptic Councils work the three Cryptic degrees of Royal Master, Select Master and Super Excellent Master.

All these Degrees have historical backgrounds of great interest and are rich in symbolism. They are an education in themselves, but the explanations of them given in the Grand Chapter's official Rituals leave much to be desired. They tend more to the hyperbole of the past than to the practical and convincing wished-for today.

*Grand Lecturers.* In 1948 Grand Chapter followed the example of Grand Lodge by appointing Grand Lecturers, "to deliver in Royal Arch Chapters lectures upon the ethics, symbolism, and history of Royal Arch Masonry", but with no authority over or powers of supervision in Chapters, and not in any way interfering with matters of etiquette or ritual.

Since then thirty-three appointments have been made; it is worthy of note that three of the first four selected have since attained the Office of First Grand Principal, including M. E. Comp. N. B. Spencer.

The Lecturers take precedence in Grand Chapter next below the Grand Registrars and are styled "Right Excellent Companions". In awarding them this comparatively high rank Grand Chapter no doubt wished to emphasise the importance of their work, but with regret it must be admitted that so far the demand of Chapters for their services falls far short of what it might be; however, it is likely to increase, in line with the growing desire of the Craft Lodges for what may be called "post-primary" education.

### **Royal Arch Research**

In 1955 a Chapter of Research was constituted in Auckland, with this avowed object: "to study and discuss the Degrees recognised by Grand Chapter, including their Origins, History, Symbolism, Ethics and Jurisprudence, and all other Masonic matters which may suitably be considered in conjunction therewith, and to endeavour to supply suitable answers to all questions upon any of such matters . . ."

The founders included many of the leading figures in Royal Arch circles throughout the Dominion, a number of them Past Masters of the various Lodges of Research and Past Grand Lecturers in both branches of the Order.

It is good to be able to say that this, one of the very few such Chapters in the world, has been gratifyingly successful, not only in the quality of its work but in the strong support it has attracted; three-quarters of all the eligible Royal Arch Chapters in New Zealand have applied for Associate Membership, and every year there has been a steady increase in general membership.

The Chapter meets three times a year and follows the method of our principal Lodges of Research in publishing and distributing the results of its labours; the lectures given and the subsequent discussions of them,

questions and answers, notes on matters of general interest, and, recently, a series of short lectures suitable for reading in associate Chapters.

### **Allied Degrees**

In addition to the Degrees already mentioned the following are practised in New Zealand—Knights Templar, K.T. Priests, Rose Croix (A. and A. and A. and A.Sc. Rites), Red Cross of Constantine, Royal Order of Scotland and Secret Monitor.

Though perhaps these have little to do with pure ancient Masonry they all have educational value, as well as interest for brethren who are stimulated by colourful trappings and ceremonial.

### **In Conclusion**

It is a great pleasure to be able to say that in the last twenty years there has been a distinct change for the better in New Zealand Freemasonry, in the conduct of the ceremonies in many Lodges and Chapters and of some brethren at refreshment; most striking of all has been the increase in voluntary contributions to our Masonic Charities, which in that time have risen per capita 330 per cent and in amount 600 per cent.

Without question, this has been due to a wider appreciation of the dignity and worth of the ancient Craft and of its claims upon its members.

One feels that these results are due to sound leadership inspired by masonic education.

In the same period there has been a definite change in the attitude of many brethren, including those with most influence, towards our Lodges of Research. From being regarded with indifference, or amused tolerance, they have come to be respected for the calibre of their leaders and their usefulness to the Craft.

# THE LODGE ROOM FURNITURE OF ST. PETER'S LODGE, No. 1330

(at Market Harborough, Province of Leicestershire and Rutland)

by

W. BRO. OSCAR FARRANT, P.G.D.

Any brother who has had the privilege of visiting St. Peter's Lodge, meeting in the Assembly Rooms at Market Harborough, must have been struck by the elegance of the Lodge Room; and this redounds all the more to the credit of the brethren, seeing that the room has to be prepared on the morning of each Lodge Meeting, and all the equipment must be returned to store on the following day.

The dignified atmosphere is due in no small measure to the beautiful furniture which the Lodge possesses; and the justifiable pride of the brethren of many generations has led to much surmise as to the origin of the Master's, Past Masters' and the Wardens' Chairs, the pedestals and some of the other pieces of furniture. Many of the small chairs have been contributed by various members of the Lodge and an inscribed plate on each chair commemorates this fact. It has been generally accepted that the heavier furniture once belonged to the Lodge of Antiquity, but speculation about its origin has led to the currency of the following legends:—

- (a) that it was brought from France by a persecuted Huguenot nobleman in 1685, and that it had previously been used in a Lodge held in his chateau. W. Bro. Pugh, the Lodge Secretary, 1933-1941, held this quite unauthenticated view, although he ingenuously stated that "nothing is known positively". He further stated that "it is thought that the Chairs formed part of the furniture of one of the Grand Lodges of England" and that "on the Union of the two Grand Lodges in 1813 part of the furniture became superfluous and was stored away".
- (b) that it was brought from France during the French Revolution (1789).
- (c) that it was made by French prisoners of war for one of their Lodges in England.

The Minutes of the meeting of St. Peter's Lodge, held on 11th November, 1870, state:—

"The W.M. (W. Bro. William Kelly) had great pleasure in reporting that the committee (i.e. a small sub-committee established at the first meeting of the Lodge) had succeeded in purchasing the beautiful Lodge furniture for £45, and congratulated the Lodge on possessing the furniture which had formerly been presented by the Duke of Sussex."

Further, Bro. Kelly (then P.P.G.M.) in his "Fifty Years Masonic Reminiscences" stated:—

"On its formation I purchased for it (St. Peter's Lodge) in London the handsome and historically interesting suite of Lodge furniture in white and gold and purple velvet which was presented to the

Lodge of Antiquity by H. R. H. The Duke of Sussex, M.W.G.M., and which the brethren at Harborough are proud to possess.”

We are indebted to W. Bro. Richard H. Dilworth, P.G.Std.B., for the privilege of reading his draft of an excellent history of St. Peter's Lodge (1870-1945) and for permission to quote from it.

Bro. Dilworth gives the account of an investigation made by W. Bro. R. Linley, W.M. in 1920, who had consulted Bro. G. W. Firebrace of the Lodge of Antiquity, and the following points were made in Bro. Firebrace's report:—

(a) Gifts by the Duke of Sussex (W.M. of the Lodge of Antiquity, 1809-1843) are fully recorded, but it is nowhere stated that he made any presentation of furniture or any contribution to its cost.

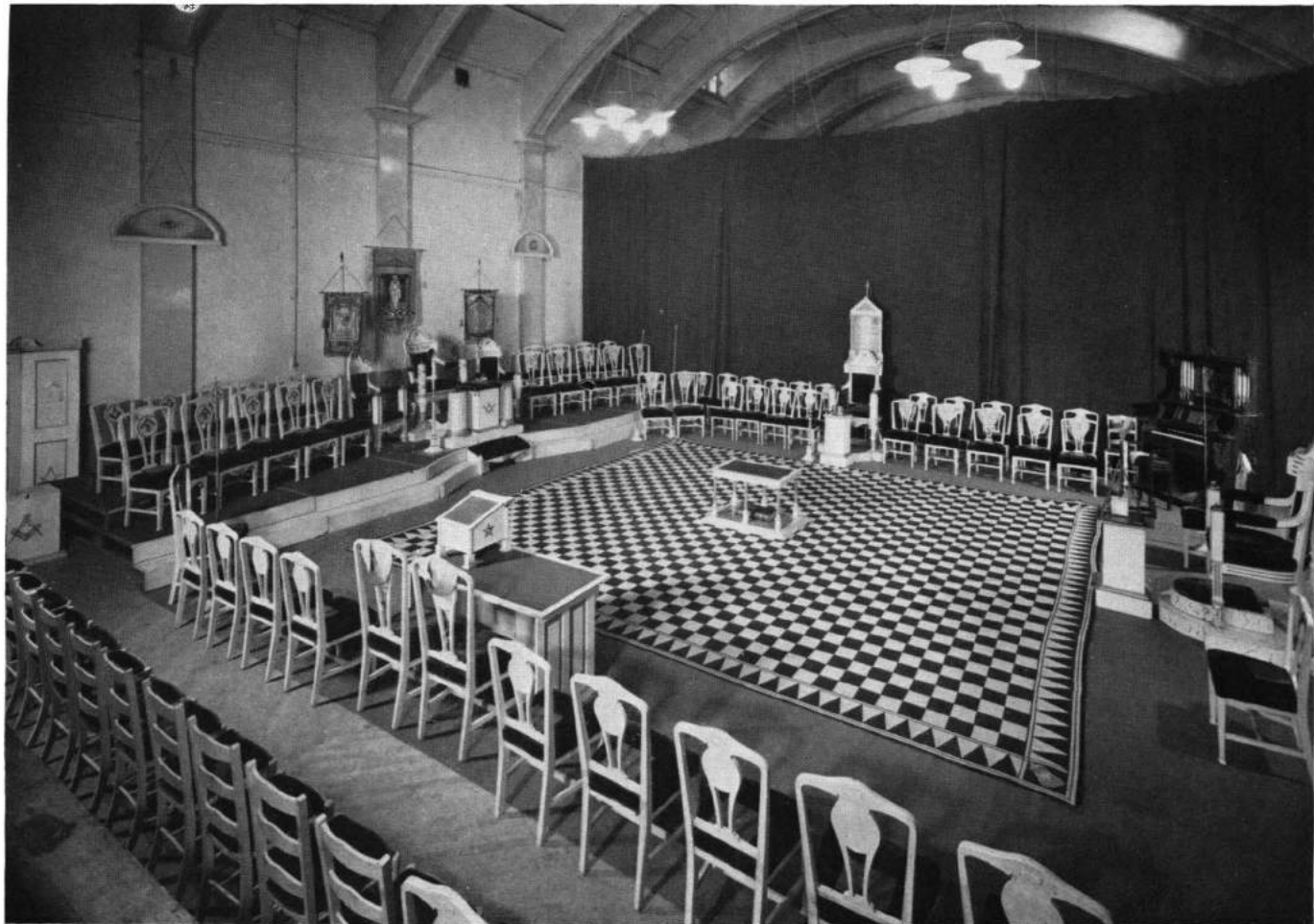
(b) New furniture was bought by the Lodge in **1826**, and on **23rd February, 1842**, the Permanent Committee reported:—

“It is evident that the furniture has become, by age and use, unbecoming the appearance which should be kept up in the Lodge. The Permanent Committee recommend the adoption of the tender and estimate sent in by Mr. Rose and submitted to the Lodge:—

|  |                         |
|--|-------------------------|
| Making Master's Chair in wainscot and gold .. .. .   | £9 0s. 0d.              |
| 2 Past Masters' Chairs .. .. .   | £12 0s. 0d.             |
| 2 Wardens' Chairs .. .. .  | £14 0s. 0d.             |
| Re-covering cushions in new leather of all chairs .. .. .  | £5 0s. 0d.              |
| Making new kneeling stool in wainscot, putting wainscot top and base to Wardens' Pedestals, graining and gilding same; making base of Master's Pedestal of wainscot wood, graining and gilding Master's and Wardens' Pedestals and two short pedestals .. .. . | £16 10s. 0d.            |
| New cloth and drapery behind the Throne, new cover to cushion and Secretary's Table, regilding pillars and Sun behind throne .. .. .   | £24 0s. 0d.             |
| Making 2 new desks for Secretary in wainscot and putting new leather top; graining and gilding pedestal for Master's Candlestick .. .. .   | £1 10s. 0d.             |
| Brussels Carpet adapted to the 3 Platforms .. .. .   | £7 10s. 0d.             |
| Feb. 17, 1842  | Chas. Rose, King Street |

(c) On 23rd May, 1866, a committee of the Lodge of Antiquity reported as follows:—

“The Lodge is possessed, as all its members are aware, of many valuable gifts and antiquities, but the same value does







not attach to the heavier portion of the furniture, such as the chairs, pedestals, platforms, etc. which are of comparatively recent date, cumbrous in appearance and of no intrinsic value, being only painted wood.

This portion of the furniture is at present stored in a warehouse under the charge of one of the Tylers, at a cost of 2s. per week for rent, and having regard not only to the intention of the Grand Lodge Committee to provide furniture for the several Lodge Rooms but also to the bad condition of the furniture itself, your committee do not hesitate to recommend that the whole of the articles specified in the first part of the first schedule to this report should be sold for whatever they will fetch, or otherwise disposed of, so that the Lodge may no longer be at the expense of warehousing them:—

**1st Schedule. Part 1.**

Furniture to be sold or otherwise disposed of:—

- 5 arm chairs, grained in imitation of oak and part gilt with cushions in red moreen (want re-covering and repairing).
- 2 Stone-coloured wood platforms with semi-circular fronts.
- 5 Stone-coloured wood platforms (all want repairing).
- \*1 Small oblong deal table with red moreen hangings (the other table is broken in pieces).
- 3 Square pedestals grained white marble with gilt emblems for W.M., S. and J. Wardens.
- 2 Half columns with bases grained white marble.
- 1 Kneeling stool.
- 5 Wool mats with emblems for feet of Master, P.Ms. and Ws."
- \*2 Desk Flaps.
- \* Old mahogany pedestal of the Lodge of Instruction.
- \* Sundry crimson moreen hangings.

All references to furniture in "Records of the Lodge of Antiquity", Vols. I and II by W. Bros. W. Harry Rylands and C. W. Firebrace, (published 1911 and 1926), have now been checked and we find the following on pp. 161/2 of Volume II:

"In 1842 . . . new chairs for the Master and Wardens and for two Past Masters were bought, together with a Secretary's desk and other articles. These were in wainscot, which was originally a superior quality of oak; but we learn from the inventory of 1866 that these chairs, etc., were 'grained in imitation oak and part gilt'. When the new Freemasons' Hall was opened in 1865, the necessary furniture was supplied by Grand Lodge, and the old furniture, after being stored for some time in a warehouse, was sold for £10 to Messrs. Spencer & Co., from whom it was bought by the St. Peter's Lodge, No. 1330, Market Harborough, on the foundation of that Lodge in 1870."

Reference to the work undertaken by Mr. Rose in 1842 shows that of the furniture owned by St. Peter's Lodge only the five chairs

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\*These items are not now in the possession of St. Peter's Lodge.

and the kneeling stool were new at that time, and that other pieces mentioned in the Schedule of sale must have been of an earlier provision. For instance, we learn from Firebrace that, when certain new furniture was bought in 1826, the Master's chair was "**provided with a pedestal, as were the new Wardens' Chairs.**" These were merely repaired by Mr. Rose in 1842, when the new furniture was supplied by him.

We are indebted to Mr. J. A. Daniel, the Assistant Keeper of Antiquities at the City of Leicester Museum and Art Gallery, who kindly examined the furniture on our behalf. He writes:

"These ceremonial chairs are of deal or pine, painted white and gilded with Masonic emblems and various classical motifs and flutings which, in my opinion, would date them to the very late 'Regency' period, 1830-1840. As they were made for a very special purpose and much larger than the usual domestic chairs of this period, it is impossible to obtain information about them in any standard work of reference on the history of furniture. Although there is no evidence of 'Victorian' style in their decoration it is possible that the masonic designer, influenced by tradition, could have produced them as late as the mid-19th Century."

We must accept the fact that W. Bro. Kelly was in error about the "presentation" story attached to the furniture; it is possible that the salesman gave him this information in all good faith, owing to the Duke's long association with the Lodge, as its Master for thirty-four years (1809-1843). It is probable that the Duke used the new Master's Chair at some period during the last year of his life, 1843.

We can agree with W. Bro. Dilworth that it is difficult to regard the furniture as "cumbrous in appearance" and to believe that furniture bought second hand and discarded after only about twenty years' use as being "in bad condition", could be the same furniture in **good condition** after 75 years' use (**indeed now 94 years**) by St. Peter's Lodge and other Masonic Bodies at Market Harborough.

We must remember, however, that furniture which is quite in proportion in the spacious surroundings of the present Lodge Room might well be considered "cumbrous" in the restricted environment of the Freemasons' Tavern, Queen Street, where the Lodge of Antiquity met (with a break in 1802/3) from 1790 to 1865; and we must realise that as the Lodge of Antiquity met throughout the year, frequently more than once a month, the furniture would, under those conditions, suffer from an excessive amount of man-handling.

It is a fair assumption that Messrs. Spencer & Co. renovated and repainted the furniture—which may largely account for the difference between the purchase price (£10) and the sale price (£45).

When all has been thought and said, however, we may delight in the fact that, in this furniture, St. Peter's Lodge, No. 1330, has an historic and priceless possession; and that *any brother who has had the privilege of visiting the Lodge must have been struck by the elegance of the Lodge Room, and realised that the dignified atmosphere is in no small measure due to the beautiful furniture which the Lodge possesses.*

# A LAWYER LOOKS AT FREEMASONRY

by

W. BRO. J. LESLIE MARCH, *Prov. G. Reg.*  
(Leicestershire and Rutland)

Lawyers have at least one attribute in common with Freemasons. In each case there is a profound respect for Law and Order.

Every solicitor in England—when he is admitted as a member of the profession—is enrolled as an officer of the Supreme Court. His correct title is “Solicitor of the Supreme Court” and, as such, it is his bounden duty to uphold the Crown and the existing institutions of the Realm.

When a lawyer looks at Freemasonry, his immediate reaction is to observe the emphasis the Craft places on the very same things. He is immediately struck by the loyalty of Freemasons to the Crown and Government of the Realm in all circumstances.

The Ritual and the Book of Constitutions of the Grand Lodge of England contain many manifestations of this aspect of Freemasonry. On the night of his initiation into Freemasonry a Candidate is charged in the following familiar terms:

“As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties; by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the Laws of any State which may, for a time, become the place of your residence, or afford you its protection; and above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that Nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.”

Again, immediately prior to his installation as Master of his Lodge the Master Elect is required to submit to, and promise to support, the Ancient Charges and Regulations which include the following:—

“You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the Supreme Legislature.

You agree to pay a proper respect to the Civil Magistrate, to work diligently, live creditably, and act honourably by all men.”

A lawyer who looks at Freemasonry, therefore, sees first and foremost a law-abiding and loyal brotherhood. Can this generally be said of any other society of men, or section of the population? I doubt it. If the truth has to be told, most associations are loyal enough until their own vested interests are threatened, when their loyalty becomes rather strained.

A lawyer is forced, by the very nature of his profession, to take a purely practical and objective view of any matter with which he is concerned; and when he looks at a Lodge of Freemasons he sees it as

a free association of men combining together for the furtherance of a particular object—namely the promotion and diffusion of the general principles of the art of Freemasonry.

By associating together in this way the members of the Lodge acquire legal status, supplementary to their status as individuals.

It has been said that men are like starlings—they like the company of their fellows. Next to the instinct of self-preservation, the “herd instinct” is possibly the strongest of all human instincts and in a highly developed human society such as we live in, we find this motivating force has caused men to join together to create many different kinds of association.

Our legal system has had to take note of all this and provide a body of legal principles to govern the many facets. When a lawyer considers a Lodge of Freemasons in this connection, he recognises it as a comparatively simple form of unincorporated association. To explain what is meant by this expression, it is necessary to appreciate that the English legal system divides the various types of association which men create into two main classes—incorporated associations and unincorporated associations.

The fundamental basis of an incorporated association, or corporation as it is commonly called, is the authority of the State, which forms the association into a new legal personality. You are all familiar with this in its commonest form of a limited liability company where the Law creates a separate fictional legal personality with nearly all the same rights and liabilities as an ordinary individual—including, of course, the right to execute legal documents by the use of a common seal, the right to sue and the liability to be sued in the Courts of the land, and so on.

All associations which lack the particular quality of having been incorporated by the State are grouped together as unincorporated associations. They include such diverse subjects as social clubs, trade unions, friendly societies, building societies, and so on.

A Lodge of Freemasons falls into the same broad legal category. The State has found it necessary to deal by special Act of Parliament with several of these classes of association such as building societies, friendly societies and trade unions, but there is no legislation in the true sense which governs in any way Freemasons' Lodges as such.

Although the Book of Constitutions promulgated and issued by United Grand Lodge of England is described as General Laws and Regulations for the Government of the Craft, I do not think I need tell you that these are not in any way Laws in the same sense as an Act of Parliament.

If there is any common basis upon which all unincorporated associations are founded it is this: that they all originate in a contract, or, at least, an agreement. When individuals such as the Founders of a Freemasons' Lodge form themselves into an association, each member is in the eyes of the Law entering into contracts with each and all of his fellow-members that, in consideration of obtaining the advantages

of the group organisation—in this case the Lodge—he will subordinate some of his personal rights to those of the other brethren of the Lodge.

This notion of the contractual origin of voluntary associations predominates throughout. Such associations are legally no more than congeries of isolated individuals; but it will be found in every case that the individuals have undertaken certain obligations in virtue of their membership of the body in question.

The manner in which these obligations are defined varies considerably—in the case of a club it will be a set of rules adopted by the original members. Many unincorporated associations are governed by a Trust Deed or Instrument.

In the case of a Lodge of Freemasons (E.C.) the agreement or contract which governs the rights and obligations of the members consists of the Book of Constitutions of the United Grand Lodge read in conjunction with the by-laws adopted by the Founders when such by-laws have been approved by the Grand Master and Provincial or District Grand Master, in accordance with Rule 136.

By becoming a Freemason and a member of the Lodge each brother accedes to the contract of agreement contained in the Book of Constitutions and the Lodge By-Laws and is, of course, legally bound thereby.

It follows from this that, in the last resort, the Courts of the Land would enforce the Book of Constitutions and the By-Laws of a Provincial or District Grand Lodge or any Private Lodge in the event of any Freemason commencing proceedings in the Courts on any matter which concerned his status as a member of the Craft.

After 40 years' close association with the Law I have yet to come across any reported case in any of the Courts which directly concerned the Craft.

I have, like most lawyers, spent a great deal of time drafting Trust Deeds, Memoranda and Articles of Association and Rules for governing the affairs of many limited companies and unincorporated associations. Perhaps more than any other trade or business the lawyer's profession is concerned with the written word and its interpretation. The lawyer knows how exacting it is to draft a document which will provide adequately and comprehensively for all possible future eventualities. Perhaps therefore, speaking as a lawyer, I may be permitted to say that in my view it would be difficult to improve upon the Book of Constitutions as a written code for dealing with the various matters with which it is concerned, namely the general laws and regulations for the government of the Craft. I do not know how and by whom they were drafted, but I am aware that there has always been a goodly number of high legal luminaries in Grand Lodge and any lawyer will discern the working of the legal mind in the form and phraseology of the various clauses of the Book of Constitutions.

Whenever we come across a case where the members of some association or another cannot agree, and carry their differences into the Courts, the real explanation is almost invariably the same—it lies in a struggle for power between the individuals concerned. The

various regulations which make up the Book of Constitutions are so comprehensive and all-embracing as to render any struggle for power within Freemasonry doomed to failure as being unconstitutional from its inception, that is, so long as the Laws and Regulations are observed by every member of the Craft.

The point which must never be overlooked is that the Laws and Regulations for the Government of the Craft apply to every Freemason whether he be newly initiated or a brother who has spent a lifetime in the Craft. Rule 114 makes the Master responsible for the due observance of the Laws by the Lodge over which he presides.

### **Masonic Charities**

There is a whole body of English Law devoted to what are called "charities" or "charitable purposes". The term "charitable" is probably incapable of definition and the popular meaning of the words "charity", "charitable", "charitable objects", and "charitable purposes" does not coincide with their legal or technical meaning according to the Law of England. The legal significance of these terms is narrower than the popular meaning and charity, in the legal sense, is a word of precise and technical meaning. When we come to consider the legal meaning of the expressions "charity" or "charitable purposes" we must go back to an ancient statute passed in the year 1601, towards the end of the reign of the first Queen Elizabeth; now sometimes called the Charitable Uses Act, 1601. To be charitable in the legal sense any activity must satisfy one of four requirements, which are (1) the relief of the aged, impotent and poor; or (2) the advancement of education and learning; or (3) the advancement of religion, or (4) some other purpose beneficial to the community or the advancement of objects of general public utility. A Freemasons' Lodge is not a charitable purpose in itself although many masonic activities are clearly charitable. For instance, the four great masonic charitable institutions, The Royal Masonic Benevolent Institution, The Royal Masonic Institution for Girls, The Royal Masonic Institution for Boys, and the Royal Masonic Hospital are all classed as charitable organisations. There are also local charities organised by a Province or District; and the Almoner's Fund of a private Lodge may be regarded as having a charitable purpose if its object is the relief of poverty and distress.

As the income of a charity is exempt from English income tax the matter is obviously of considerable importance. If a private Lodge holds investments and bank deposits, from which income is received without deduction of tax, there is a liability to pay the appropriate tax on the interest derived from these investments and deposits and to declare the amount so received, unless the investments are held by a Benevolent Fund which has been placed in trust for charitable purposes in a manner acceptable to the Inland Revenue Authorities. The Grand Lodge of England had prepared a model Trust Deed for a private Lodge Benevolent Fund and as this has been approved by the Inland Revenue Authorities, exemption from Income Tax can be taken for granted if this approved declaration of trust is used by any private

Lodge in connection with its Benevolent Fund. The operative part of the Trust Deed contains a declaration that the trustees nominated by the Committee of the Lodge shall hold the Benevolent Fund upon trust to apply both the capital and income to or for the relief of such poor and distressed masons, or their poor and distressed widows and children, or to or for the benefit of such masonic charities or other charitable institutions, societies and objects as a meeting of the Lodge shall from time to time direct. As an additional safeguard against the Benevolent Fund being used for any purpose which is not strictly charitable in the eyes of the Law, there is a provision in the deed that in the event of the Lodge being dissolved or erased or of the Lodge resolving to discontinue the Benevolent Fund, the trustees shall hold the fund upon trust to transfer the same to the trustees of the Fund of Benevolence constituted by The United Grand Lodge of England in augmentation of that Fund.

Relief from income tax is generally obtained where funds are thus placed in trust, but it must be borne in mind that not only must the general object of the fund be charitable but the actual application of the fund in individual cases must be charitable also. One of the general objects of charity in respect of which relief from income tax is obtained is the relief of poverty; but poverty is a relative term and it is with this in mind that the model Trust Deed uses the expression, "Poor and distressed Brother Masons and their poor and distressed Widows and Children". The use of the word "distressed" means that the person being relieved must be feeling the pinch of poverty and is thus distressed as well as poor. This ensures that the application of the fund is charitable also. It is clearly important that those responsible for recommending the application of such benevolent fund should satisfy themselves that these conditions appertain in every case, as any neglect on their part to do so might mean that the exemption from income tax would be lost.

It has been the policy of Parliament during the last half century or so to impose more and more control over the administration of charities, with the object of ensuring that the true objects of each charity derive benefit from the charitable funds, and that there shall be no misuse or misappropriation by the persons in control of the charity of any of its funds.

The latest Act of the English Parliament on this subject is the Charities Act, 1960. Under this Act, all charities in England and Wales must, with certain exceptions, register with the Charity Commission. This means that most Masonic Benevolent Funds and Masonic Charity Associations must register under the Act. The charities which are exempted from registration under the Act are those which

- (a) do not own any land or buildings;
- (b) do not own any capital which must be held permanently; and
- (c) do not own any investments producing an income of more than £15 per annum.

For this purpose "investments" include monies held in the Post Office Savings Bank or a Trustee Savings Bank or a deposit account at a bank.

If the charity is to be excepted from registration under the Act, all these three rules must be satisfied.

Application is required to be made forthwith unless exemption can be claimed on any of the grounds I have mentioned, and forms for the purpose can be obtained from the head office of the Charity Commission.

The responsibility for registration rests on the Charity Trustees which means, for this purpose, the persons having the general control and management of the administration of a charity. Registration of a Lodge Benevolent Fund would therefore normally be the duty of the Lodge Secretary.

The Act also provides that those charities which are not obliged to register may do so voluntarily, but the Board of General Purposes of The Grand Lodge has recommended that at this stage exempted charities should not register unless there are special circumstances to justify doing so.

The Book of Constitutions of The United Grand Lodge of England contains a detailed and comprehensive procedure for dealing with any masonic misdemeanour. Rule 185 provides that any Lodge or Brother feeling aggrieved by decision given by a Provincial or District Grand Master in any masonic question, dispute or difference, may appeal against such decision to the Grand Lodge. The appeal which must be in writing, sent to the Grand Secretary, has to be referred by the Grand Secretary to an Appeal Committee and in turn the Appeal Committee, having fully investigated the case, must report (a) in the case of an appeal from the Board of General Purposes direct to the Grand Lodge; and (b) in every other case to the Board of General Purposes, who will bring the report before the Grand Lodge.

Rule 185 provides that no recommendation contained in a report shall have effect until accepted by a resolution of the Grand Lodge.

A perusal of the reports of the Quarterly Communications of The Grand Lodge during recent years indicates that there have been several appeals under Rule 185. In each case, of course, full details of the case are printed in the Reports.

The Quarterly Communication of the Grand Lodge held on the 13th June 1962 had before it details of an appeal against a decision by the Provincial Grand Master for Suffolk. In this case some of the brethren of one of the Lodges in that Province expressed doubts as to whether they should vote for the election of the Senior Warden of the Lodge as its Master for the ensuing year, on the grounds that he was not attending the Lodge of Instruction and would not therefore be able to do the work. Eventually the Senior Warden resigned from his membership of the Lodge, stating that he had arrived at that decision as he felt that his presence as Master would not lend itself to harmony in the Lodge. Subsequently, one of the Past Masters of the Lodge, who considered that the Senior Warden had been treated un-masonically and unconstitutionally, preferred a formal complaint to the Provincial Grand Master who appointed a committee of three to investigate the matter, and as a result of their deliberations the Past Master was informed that the Provincial Grand Master, having considered the

whole matter, had decided that there were in fact no grounds for complaint. Being dissatisfied with this decision, the Past Master in question appealed to the Grand Lodge under Rule 185 of the Book of Constitutions and the Appeal Committee, having considered all the circumstances, reported to the Grand Lodge at its Quarterly Communication on 13th June, 1962.

Although the Grand Lodge eventually resolved by an overwhelming majority that the Past Master's appeal against the decision by his Provincial Grand Master be dismissed, this case resulted in some considered re-thinking about the procedure for dealing with appeals to Grand Lodge. As a direct result, at the Quarterly Communication of the Grand Lodge, held on 12th September, 1962, a member, W. Bro. A. A. Murphy, P.G.Std.B. moved a resolution in the following terms:

"That in view of the difficulty of doing justice to appeals to the Grand Lodge by reason of the inability of so large a body to examine witnesses and so weigh up the evidence presented to it, the Board of General Purposes be requested to investigate the possibility of establishing a small masonic Court of Appeal, elected by the Grand Lodge, and to report thereon to the Grand Lodge."

In doing so, W. Bro. Murphy addressed the Grand Lodge in the following terms:

"R.W. Deputy Grand Master and Brethren, in proposing the resolution that stands in my name, I would like to explain the reasons which have prompted me to ask for it to be placed on the Business Paper.

Subsequent to the last meeting of the Grand Lodge several members were discussing the appeal that was then dismissed, and the comment was made that future historians, reading the reports of Grand Lodge, might well conclude that the United Grand Lodge of England was not a very united body and that one of the prime purposes of our meetings was the settlement of dissensions that occurred in the nearly 8,000 Private Lodges which hold allegiance to this Grand Lodge. The publication of some five pages of evidence in the business paper and further pages of the discussion in the report hardly tends to 'prove to the world the happy and beneficial effects of our ancient and honourable Institution'." etc. etc.

The resolution was duly seconded and carried, and the Board of General Purposes reported to the Quarterly Communication of Grand Lodge, held on 11th December, 1963, that the Grand Lodge has now resolved to constitute Appeals Courts for dealing with Appeals to Grand Lodge under Rule 185 of the Book of Constitutions on the following terms:—

"Rule 272. Appeals Courts shall be constituted from a Commission consisting of the panel hereinafter mentioned and twenty-four elected members.

Rule 273. A panel of not less than five brethren from which the presiding officer of an Appeals Court shall be chosen shall be appointed annually by the Grand Master, and may so long as they remain eligible be re-appointed as often as the Grand Master may see fit.

If a member of the panel shall die or resign or become disqualified the Grand Master may appoint an eligible brother to fill the vacancy.

Rule 274. No brother shall be eligible for the panel or as an elected member of the Commission if and so long as he is a Provincial or District Grand Master, a member of the Board of General Purposes or a member of the Board of Benevolence.

Rule 275. Subject as hereinafter provided the procedure to be followed in Rules 218, 219, 220 and 224 for the election of 24 additional members of the Board of General Purposes shall apply equally to the 24 elected members of the Commission and for this purpose a casual vacancy arising through any elected member of the Commission becoming ineligible shall be filled in the manner prescribed of Rules 218 and 219 in respect of casual vacancies arising from death and other causes therein mentioned.

Rule 276. An Appeals Court shall consist of one member of the panel who shall preside and not less than six other members of the Commission. Whenever it is necessary to constitute an Appeals Court the Grand Master shall select a member of the panel to preside, and the brother so selected shall nominate the other members of the Court. All questions shall be determined by a majority of votes, the presiding brother in case of equality having a second casting vote.

Rule 277. Whenever the Grand Secretary shall receive a report under Rule 76 recommending the erasure of a Lodge for misconduct or expulsion of a brother or such a recommendation be made under Rule 233, he shall cause it to be laid before an Appeals Court which shall deal with it in one of the following ways:—

- (a) If the Appeals Court shall be of opinion that the recommendation should proceed it shall direct the Grand Secretary to inform the Board of General Purposes which shall cause the report to be placed in the Paper of Business for the next convenient meeting of the Grand Lodge and shall also cause the Master and Wardens of the Lodge or the brother concerned as the case may be to be summoned by not less than twenty-eight days' previous notice in writing to answer the complaint in person in the Grand Lodge or to make answer in writing if they or he prefer.
- (b) The Appeals Court may substitute any penalty authorised by Rule 179.
- (c) The Appeals Court may dismiss the case.

Rule 278. On any appeal to an Appeals Court under Rule 185 the following provisions shall apply:—

- (a) The Appeals Court may confirm or rescind the decision or may vary the same by increasing or reducing the sentence or by substituting a recommendation to the Grand Lodge for the expulsion of a brother or the erasure of a Lodge for misconduct.
- (b) The decision of an Appeals Court shall be final and binding on all parties and they shall be notified thereof by the Grand Secretary as soon as possible.

(c) Every Appeals Court shall have the powers conferred upon the Board of General Purposes by Rule 234.

Rule 279 (a) Subject as aforesaid the Commission may from time to time make, alter and rescind rules of procedure which shall be observed by every Appeals Court and be binding on all parties.

(b) Whenever it is desired to exercise the power conferred by paragraph (a) of this Rule, the Grand Master shall select a member of the Panel to preside over a special meeting of the Commission to be convened by the Grand Secretary for that purpose. Such meeting shall have power to adjourn from time to time and from place to place and to appoint a sub-committee to consider the matter and report thereon to an adjourned meeting or meetings. For the purposes of any such meeting or adjourned meeting nine shall form a quorum: the decision shall be by simple majority vote and the presiding officer shall have a second or casting vote.

(c) The Commission shall report in writing to the Grand Master once in every year during the last week in May."

The Grand Lodge, at its last meeting, adopted a number of amendments to the Book of Constitutions consequent upon the setting up of this Court of Appeal. The Court of Appeal so constituted has not yet had an opportunity of showing how it will operate, but a lawyer can see at once the analogy between it and the Judicial Committee of the Privy Council. Constitutionally, the Privy Council is the highest Court of Appeal in the Commonwealth but it would be impracticable for such a large body in fact to deal with appeals from Lower Courts and as a consequence its functions as a Court of Appeal have been delegated to a Judicial Committee of the Privy Council whose members are all high legal luminaries.

The Judicial Committee of the Privy Council has always discharged its function with conspicuous success and one can feel sure that the same will in due course be said about the Appeal Court now set up by the Grand Lodge.

#### COMMENTS ON BRO. MARCH'S PAPER

*At the conclusion of the paper, the W.M. said—*

Brethren, I have much pleasure, now, in thanking Bro. March for his interesting paper, and in accordance with our new custom, I take this opportunity to offer comments on the paper, not simply in a spirit of criticism, but in order to open up the discussion, so that our listeners, and the subsequent readers of our Transactions, may obtain a wider glimpse of the subjects under review.

Here, perhaps, is the best moment to express a regret that Bro. March, in looking at Freemasonry, saw fit to narrow down his field of vision to two main themes, both explored at some length, while other matters, very relevant to his subject, remained unmentioned, and apparently unseen. Under this heading, for example, it would have been interesting to hear his "Lawyer's views" on a matter which is very much in our minds nowadays, i.e., the Penalties in our Obligations. He discussed the new Masonic "Appeals Courts" at some

length, taking his text from the reports in the Quarterly Communications. None of us would dispute the necessity for this action, but it would have been interesting to hear his own private opinion, as a lawyer, as to whether these new arrangements were likely to be beneficial or detrimental to future appellants.

Both of these matters are questions of immediate interest to the Craft, and Bro. March might also have gone back to the Unlawful Societies Act, of 1799, to discuss its historic effects on the Craft at that time, and its implications today, when we are exempt from its penalties so long as we make an Annual Return of all the members of each lodge, to the Clerk of the Peace.

On one major point, however, I must take issue with Bro. March, not only to correct an error, but because in his actual reading of the paper, he repeated it several times. After forty years close connection with the Craft, he said he had “. . . yet to come across any reported case in any of the Courts, which directly concerned the Craft”.

Within the last ten years, there has been one famous case before the Courts, of the utmost importance to the Craft under the United Grand Lodge. I refer, of course, to the famous case of the Grand Lodge (Rating Appeal) against the Holborn Borough Council. As a layman, I cannot detail all the fine legal points involved, but I shall try to tell the story simply, and in non-legal language.

Until 1956, the Local Authorities had powers, if they so desired, to reduce the rates payable by charitable organisations in their area. They were not compelled to do this; it was simply a matter of sympathetic assessment. In 1956, the rateable values of properties all over England were revalued, and generally, they were substantially increased, but under the Rating and Valuation Act, of 1955, certain organisations were exempted from paying any higher rates than they had been paying in the year ending March, 1956. To qualify for the lower assessment, certain conditions had to be met:—

- (a) The property in question had to be occupied by the organisation claiming.
- (b) The organisation had to show that it was not established or conducted for profit.
- (c) The main objects of the organisation must be
  - (i) charitable; or
  - (ii) concerned with the advancement of religious education or social welfare.

There was no difficulty about (a) and (b), but (c) presented a problem. It seemed to give the Grand Lodge two alternative grounds upon which to base its claim, i.e., as a charitable organisation, or as one whose object was the advancement of religion. Apparently the Grand Lodge used both points as the basis of their claim, but for various reasons (perhaps related to the tight legal definitions of a ‘charitable organisation’ which Bro. March has mentioned) it was not possible to claim on the grounds that the main objects of the Craft were charitable. The issue before the Court was therefore whether the main object of the

organisation was the advancement of religion. The Grand Lodge case was lost, when the Court came to a clear decision that the latter was not the main object of the Craft.\*

The results of the case were important, not only because of the new financial burdens which the Grand Lodge had to bear, but because the judgment, in effect, has a similar bearing on many hundreds of Masonic buildings and organisations throughout the country.

Another case came before the Courts, over 160 years ago, and it makes an amusing story today, although it too has real significance for the Craft. In 1802, the Caledonian Chapter, No. 2, resolved to amalgamate with another Chapter, and to remove its meeting-place from the Horn Tavern to the Freemasons' Tavern. For reasons which are not quite clear, two members of No. 2 disagreed with the resolution. Somehow, they managed to break open the chest containing all the clothing, tools, equipment and books of the Chapter, and they removed the whole of the contents to their own home. The principal Officers of No. 2, acting on behalf of the remaining members, then sued the two culprits for the return of all the goods they had taken away. When the case came up for trial before the Lord Chancellor, two whole days were spent in legal arguments as to whether the Officers were entitled to sue on behalf of the whole Chapter. Eventually, the case was adjourned and it never came back before the Court! (Lloyd v. Loaring, 1806, 6 Veasey, 773). Nowadays, it is customary to vest Lodge property in the hands of trustees, so that in similar circumstances the trustees would be able to sue for the return of what is virtually their own property. I am indebted to a barrister friend, Bro. Gerald V. Owen, M.A., LL.B., for the details of this case, and for a useful outline of the points involved in the rating case, above.

From the historian's point of view, perhaps the most important Masonic case that came before the Court was that which led to the establishment of the Lodge of Journeyman Masons (now No. 8), Edinburgh. It is a long and fascinating story, and I shall try to tell it very briefly here. In 1707/8, the journeymen members of the Lodge of Edinburgh, Mary's Chapel (now No. 1) began to express a grievance that they had not sufficient control of the funds of the Lodge. Various measures were taken, in a half-hearted manner perhaps, to satisfy the grievances, and meanwhile the journeymen set up a little charitable organisation of their own, apparently without any intention at all of transforming it into a lodge.

Matters drifted on, unsatisfactorily, and in 1712, the Mary's Chapel minutes show that the journeymen were beginning to attract supporters from their Mother Lodge. A year later, it was reported that the journeymen were entering apprentices, and passing F.Cs. in a "publicke change house". This was the last straw, and the whole affair

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\*It is particularly interesting to notice that this finding was largely based on a sentence in the First Charge in the Book of Constitutions. "Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believes in the glorious architect of heaven and earth, and practise the sacred duties of morality . . ."

'boiled over' in 1714, when, on a trifling pretext of "insolence" to the Deacons of the Masons and of the Wrights Incorporations, two of the journeymen were arrested. A defence fund was started and an action for wrongful imprisonment was brought in the Court of Session.

While the case was still before the Court, the dispute was referred to arbitrators, and the decision, known as the Decree Arbitral, gave the journeymen, among other privileges, the right to *maintain their own Lodge*, and "to confer the Mason Word".

Up to this time, every operative lodge had been *the* lodge of its own district, having jurisdiction over all the masons within its own territory, and in such circumstances there simply could not be room for more than one lodge in one locality. The award of the Decree Arbitral, sanctioned by the Court, was a major blow to the operative powers of the Lodge of Edinburgh, and in my opinion, it was a turning-point in the history of operative masonry.

## A REMARKABLE MASON

by

BRO. SIDNEY R. MEADOWS, LODGE NO. 4711

(Member of the Correspondence Circle)

In 1813, Hippolyto Joseph da Costa was appointed by the M.W. the Grand Master, H.R.H. the Duke of Sussex, to be the Provincial Grand Master for Rutland. Although there is no evidence of any Lodge existing in the county, it must be remembered that such appointments, which commanded a status in Grand Lodge, were customary in those days, as a recognition of services rendered to Freemasonry.

Very little has been written about this notable man, and much of what is available comes to us from his own pen; but there is sufficient to let us know that da Costa was a remarkable mason, who both endured hardship and enjoyed an eventful life.

Hippolyto Joseph da Costa Pereiro Furtado de Mendonça (to give his full name) was born in 1774 at Colonia-do-Sacramento on the River La Plata, and as a young man he joined a Philadelphian Lodge while on a visit to North America.

On his return to Portugal, da Costa graduated as a Doctor of Law, and a Bachelor of Philosophy, and, moving in exalted circles, was appointed Literary Director of the Royal Printing Office in Lisbon. It was then that he joined the Society of Freemasons there, and while on a visit to London, in connection with his business, he conducted some negotiations with the English Grand Lodge on behalf of the four Lisbon Lodges.

On his return to his native country, da Costa was arrested by high officers of the Portuguese Inquisition, his certificate of Masonic membership was seized, and without semblance of a trial he was cast into prison where he remained for nearly four years, often in solitary confinement. His own story, published in 1812, tells of his privations and sufferings, and of the ceaseless efforts made by the Inquisition to compel him to disclose, by duress or promise of remission, the names of his fellow masons, the whereabouts of Masonic funds, and the exact nature of his business with the English Grand Lodge.

Again and again da Costa faced his accusers, and asserted steadfastly that such knowledge was not his to disclose. After repeated attempts (often made in defiance of the Inquisition's own bylaws) to wrest from him a confession, he managed to regain his liberty in 1805. The manner of his release is not divulged; no doubt this was another secret he preferred to retain in a safe repository; but the probability is that highly placed friends had eventually moved to his aid.

Returning to London in 1805, da Costa attracted the favourable attention of the Grand Master, H.R.H. the Duke of Sussex, and we hear of him as a prominent member of the Lodge of the Nine Muses, No. 235, while in 1812/13 he was S.W., and Acting Master of the Lodge of Antiquity, No. 1, under the Duke's Mastership. A year later he opposed officers and members of this ancient Lodge who had

protested bluntly to the Grand Master against its demotion from its premier status to No. 2 under the Union of the two Grand Lodges, and his pleading for patience and forbearance eventually bore fruit.

As Provincial Grand Master for Rutland he attended Grand Lodge in 1813, and for some ten years afterwards, and he was appointed to the Committee of General Purposes and other committees. In Supreme Grand Chapter he held the office of Grand Recorder for Foreign Correspondence.

Da Costa's death, in 1823, removed from English Masonry a colourful and cultured personality, who throughout his eventful life demonstrated the full meaning of Secrecy, Fidelity, and Fortitude.

#### References

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*Painted by G.H. Howard.*

*Engraved by D.R. Cook.*

*Hippolyto Joseph da Costa.  
Pereira Furtado de Mendonca.*

*Anno. 1811.*

# REGISTER

Revised 1964

## FOUNDERS

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

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

*\*Obit.*

## 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. Bilson      | .. | .. | .. | .. | .. | 1898-9  |
| *        | Revd. H. S. Biggs | .. | .. | .. | .. | .. | 1899-00 |
| *        | Revd. H. J. Mason | .. | .. | .. | .. | .. | 1900-01 |
| *        | J. J. Knowles     | .. | .. | .. | .. | .. | 1901-02 |
| *        | H. Howe           | .. | .. | .. | .. | .. | 1902-03 |
| *        | G. Neighbour      | .. | .. | .. | .. | .. | 1903-4  |
| *        | R. B. Starkey     | .. | .. | .. | .. | .. | 1904-05 |
| *        | L. Staines        | .. | .. | .. | .. | .. | 1905-06 |
| *        | W. A. Lea         | .. | .. | .. | .. | .. | 1906-07 |
| *        | J. R. Frears      | .. | .. | .. | .. | .. | 1907-08 |
| *        | H. J. Grace       | .. | .. | .. | .. | .. | 1908-09 |
| *        | G. D. Potts       | .. | .. | .. | .. | .. | 1909-10 |
| *        | G. Bonner         | .. | .. | .. | .. | .. | 1910-11 |
| *        | G. Bonner         | .. | .. | .. | .. | .. | 1911-12 |
| *        | Revd. C. T. Moore | .. | .. | .. | .. | .. | 1912-13 |
| *        | A. Lole           | .. | .. | .. | .. | .. | 1913-14 |
| *        | T. G. Hunt        | .. | .. | .. | .. | .. | 1914-15 |
| *        | G. W. Hunt        | .. | .. | .. | .. | .. | 1915-16 |
| *        | J. E. Pickard     | .. | .. | .. | .. | .. | 1916-17 |
| *        | F. H. Pochin      | .. | .. | .. | .. | .. | 1917-18 |
| *        | J. D. Johnson     | .. | .. | .. | .. | .. | 1918-19 |
| *        | A. H. Hampson     | .. | .. | .. | .. | .. | 1919-20 |
| *        | F. H. Doughty     | .. | .. | .. | .. | .. | 1920-21 |
| *        | F. Haines         | .. | .. | .. | .. | .. | 1921-22 |
| *        | W. J. Bunney      | .. | .. | .. | .. | .. | 1922-23 |
| *        | J. H. Hawthorn    | .. | .. | .. | .. | .. | 1923-24 |

|   |           |                             |         |
|---|-----------|-----------------------------|---------|
| * | „         | C. F. Oliver .. .. .        | 1924-25 |
| * | „         | N. K. Lee .. .. .           | 1925-26 |
| * | „         | A. H. Hind .. .. .          | 1926-27 |
| * | „         | C. S. Bigg .. .. .          | 1927-28 |
| * | „         | Revd. 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 |
|   | „         | C. E. Haines .. .. .        | 1953-54 |
| * | „         | E. Murray .. .. .           | 1954-55 |
| * | „         | A. G. Kilner .. .. .        | 1955-56 |
|   | „         | J. E. Foister .. .. .       | 1956-57 |
|   | „         | R. H. Dilworth .. .. .      | 1957-58 |
| * | „         | J. Lees Smith .. .. .       | 1958-59 |
|   | „         | S. Kay .. .. .              | 1959-60 |
|   | „         | W. E. Boulter .. .. .       | 1960-61 |
|   | R.W. Bro. | C. B. S. Morley .. .. .     | 1961-62 |
|   | W. Bro.   | G. H. Fox .. .. .           | 1962-63 |

\*Obit.

## MEMBERS OF THE LODGE

Binns, C. C. H., M.A., M.B., B.CH. P.G.D., P.M.1560, P.M.  
 Carr, E. R. P.M.3448, 4835  
 Corah, Sir John, J.P. P.M.1560, 4656, P.M., Past Prov.G.Master  
 Tomlinson, W. P.M.1330, 2627, P.M.  
 Heaton, F. W., B.A., B.SC. P.M.3078, P.M.  
 Haines, C. E. P.M.2865, P.M.  
 Halkyard, Col. A., C.B., M.C., T.D., D.L., LL.B. P.G.D., P.M.1560, 5682  
 Rossiter, A. E. P.M.2081  
 Carr, H. P.A.G.D.C., P.M.2076, 2265, 6226, W.M.  
 Foister, J. E. P.G.D., P.M.3091, 5682, W.M.7896, P.M., Asst.Prov. G.Master  
 Dilworth, R. H., M.A. P.G.Std.B., P.M.1330, P.M.  
 Kay, S. P.M.779, P.M.  
 Boulter, W. E., B.SC. P.M.4874, P.M.  
 Swift, J. T. B. P.A.G.D.C., P.M.523, 4874  
 Morley, Brig. C. B. S., C.B.E., T.D., D.L. P.M.3091, P.M. Prov.G.Master,  
 Fox, G. H. P.M.787, 2425, I.P.M.  
 Thorpe, W. A. P.M.4835  
 Bambury, A. E. P.A.G.D.C., P.M.2028, 5061  
 Fox, W. G., T.D., D.L., M.A., J.P. P.G.D., P.M.4656, 7762 Dep.Prov.G.Master  
 Lakin, J. W. P.M.1330  
 Muddimer, E. P.A.G.D.C., P.M.3919, 6803  
 Whitby, E. P.M.523, 7767  
 Goadby, G. F. P.A.G.D.C., P.M.1391  
 Flinn, T. P.M.5247  
 Haird, T. W., P.A.G.Supt. Wks., P.M.3091  
 Wright, E. J. P.G.D., P.M.3201, 7429  
 Davey, C. E. P.M.2028  
 Russell, W. H. P.M.1130  
 Burnell, R. C. P.M.1130  
 Farrant, O. P.G.D., P.M.4874  
 Thomas, E., B.SC., PH.D. P.M.3091  
 Twiselton, R. G. P.M.4874  
 Powell, G. G. P.M.7168  
 Sharp, D. E. P.M.4711  
 Buckley, J. G. E. P.M.4874  
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