



Leicester

# The Lodge of Research

No. 2429

## CONTENTS

	<i>page</i>
Editorial . . . . .	3
List of Officers . . . . .	4
Historical Note, Membership and Objects of the Lodge . . . . .	5
Lodge Meetings . . . . .	6
The Eighteenth Century, the French Revolution and Freemasonry ( <i>W. G. Fox</i> ) . . . . .	9
The Freemasons' Hall, Lutterworth . . . . . <i>C. B. Robinson</i>	17
The Masonic Hall, Loughborough—Dedication of the Lodge Room	18
The Provincial Grand Master's Address ( <i>C. B. S. Morley</i> ) . . . . .	19
The Provincial Grand Chaplain's Oration ( <i>H. H. Cufflin</i> ) . . . . .	20
Centenary Celebration—the Howe and Charnwood Lodge, No. 1007	24
The Provincial Grand Master's Address ( <i>C. B. S. Morley</i> ) . . . . .	24
History of the Lodge ( <i>G. M. Dyson</i> ) . . . . .	27
The Development of Masonic Regalia ( <i>C. B. Robinson</i> ) . . . . .	36
Light from French Masonry in the XVIIIth Century—Catechism on the First Degree and Ceremonies of the Festive Board ( <i>W. C. Costin</i> ) . . . . .	41
The Royal Sussex Lodge, No. 353—Lodge Room Furniture . . . . .	53
Extinct Leicestershire Lodges—Reprint ( <i>The late J. T. Thorp</i> ) . . . . .	54
Ebenezer Sibly—Freemason Extraordinary ( <i>D. T. Ineson</i> ) . . . . .	62
The Masonic Lectures—an Introduction ( <i>L. M. Sherwood</i> ) . . . . .	68
The Early Minutes of St. John's Lodge, No. 279 ( <i>O. Farrant</i> ) . . . . .	77
Miscellanea . . . . .	92
Copies of Transactions and Provincial Publications . . . . .	95
Register of the Lodge . . . . .	97



Bro. WILLIAM GEORGE FOX, T.D., D.L., M.A., J.P. *P.G.D.*  
P.M. 4656, 7762  
Deputy Prov. G.M., Leicestershire and Rutland  
WORSHIPFUL MASTER

## EDITORIAL

It is true that we *live* history every day. No excuse is made, therefore, for reporting in this issue what may be regarded merely as current events in the life of our Province; in the XXIst Century they may well become subjects for masonic research.

We include the Provincial Grand Master's address to the brethren at the Centenary Festival of the Howe and Charnwood Lodge, No. 1007, and the Provincial Grand Chaplain's oration on the occasion of the dedication of the Lodge Room at Loughborough, because we feel sure that these bear a message to brethren in a wider field than Leicestershire and Rutland.

In view of these events, we think it opportune to reprint the address on "Extinct Leicestershire Lodges", which in turn links up with the account of the early Minutes of St. John's Lodge, No. 279.

It gives us much pleasure to publish the thoughtful, and remarkably well-authenticated, essay by W. Bro. L. M. Sherwood, originally delivered as an address to his Lodge, The Rewa Lodge of Viti (Fiji). The brethren generally in his remote corner of the masonic world are indeed fortunate to have the help and encouragement of such a dedicated mason; and we ourselves look forward to further contributions from his pen.

Our fraternal association with brethren in Australia, Canada, New Zealand and Hong Kong has been further cemented by correspondence; and all the members of the Correspondence Circle may be assured that we shall welcome from them contributions on matters of masonic interest.

At the March meeting of the Lodge, the brethren (present in large numbers) were glad to welcome, as the speaker for the evening, W. Bro. W. C. Costin, O.B.E., M.C., D.LITT., M.A., *P.G.D.*, the Deputy Provincial Grand Master of Oxfordshire, not only on account of his high masonic distinction, but because he once played a major rôle (and we are happy to believe successfully) in the education of our Worshipful Master in the University of Oxford.

O.F.

*Freemasons' Hall  
80 London Road  
Leicester  
England*

## Lodge of Research No. 2429

1964-65

*Worshipful Master*

BRO. WILLIAM G. FOX (P.M.)

*Officers*

BRO. ERNEST MUDDIMER (P.M.)	<i>Senior Warden</i>
BRO. TOM W. HAIRD (P.M.)	<i>Junior Warden</i>
REVD. LAWRENCE JACKSON (P.M.)	<i>Chaplain</i>
BRO. CLIFFORD E. DAVEY (P.M.)	<i>Treasurer</i>
BRO. GILBERT G. POWELL (P.M.)	<i>Secretary</i>
BRO. OSCAR FARRANT (P.M.)	<i>Director of Cers.</i>
BRO. THOMAS FLINN (P.M.)	<i>Senior Deacon</i>
BRO. WILLIAM H. RUSSELL (P.M.)	<i>Junior Deacon</i>
BRO. CHARLES B. ROBINSON (P.M.)	<i>Asst. Director of Cers.</i>
BRO. DENNIS E. SHARP (P.M.)	<i>Organist</i>
BRO. HARRY L. WHEATCROFT (P.M.)	<i>Asst. Secretary</i>
BRO. ELFED THOMAS (P.M.)	<i>Inner Guard</i>
BRO. G. MALCOLM DYSON (P.M.)	<i>Steward</i>
BRO. CLAUDE E. NEALE (P.M.)	<i>Steward</i>
BRO. FREDERICK N. UPCHURCH (P.M.)	<i>Steward</i>
BRO. CYRIL WAUGH (523, 7744)	<i>Tyler</i>

*Immediate Past Master*

BRO. HARRY CARR

*Master-Elect*

BRO. ERNEST MUDDIMER

*Treasurer's Address*

6 Eastfield Road, Leicester Tel. 857375

*Secretary's Address*

90 Barbara Avenue, Leicester Tel. 67997

*Editor*

BRO. OSCAR FARRANT, P.G.D.

*Assistant Editor*

BRO. ELFED THOMAS, B.SC., PH.D., P.M.3091

*Editor's Office*

Freemasons' Hall, 80 London Road, Leicester  
Phone: Leicester 26355 and 57132

### **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-fifty-second Meeting  
of the Lodge**

*was held at*

**THE FREEMASONS' HALL, LEICESTER**

*on*

**MONDAY, 23RD NOVEMBER, 1964**

There were present W. Bro. H. Carr, *W.M.*, W. Bro. E. Whitby, *S.W.*, W. Bro. T. W. Haird, *J.W.*, and, in addition, twenty-seven other officers and members including R.W. Bro. Brigadier C. B. S. Morley, *Prov.G. Master*, W. Bro. W. G. Fox, *Deputy Prov.G.M.*, and W. Bro. J. E. Foister, *Assistant Prov.G.M.*, sixty-two members of the Correspondence Circle, and seven visiting brethren (including W. Bro. David Holmes, *Prov.J.G.W.*)—a total of ninety-nine.

The Worshipful Master made reference to the death of W. Bro. Alfred Halkyard, a member of the Lodge for many years, and paid tribute to his work for Freemasonry generally. The brethren stood to order as a token of respect for his memory.

Salutations were given to the Provincial Grand Master, who thanked the brethren on his own behalf and on behalf of all the Grand Officers present.

One Masonic Organisation (The Freemasons' Library, The Hague, Holland) and nineteen brethren were elected members of the Correspondence Circle, and other Lodge business was transacted.

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

It is interesting to note that this is the first time a Deputy Provincial Grand Master of the Province has been installed in the Chair of the Lodge while occupying that Office.

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 delivered his inaugural address:

“The Eighteenth Century, Freemasonry and the French Revolution” (see page 9).

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

**The Three-hundred-and-fifty-third Meeting  
of the Lodge**

*was held at*

THE FREEMASONS' HALL, LEICESTER

*on*

MONDAY, 25TH JANUARY, 1965

There were present W. Bro. W. G. Fox, *W.M.*, W. Bro. E. Muddimer, *S.W.*, W. Bro. T. W. Haird, *J.W.*, and, in addition, twenty-nine other Officers and members, including R. W. Bro. Brigadier C. B. S. Morley, *Prov.G.Master*, seventy-two members of the Correspondence Circle and one visiting brother—a total of one-hundred-and-five.

Salutations were given to the Provincial Grand Master who thanked the brethren on his own behalf and on behalf of all the Grand Officers present.

Fourteen brethren were elected members of the Correspondence Circle.

W. Bro. C. B. Robinson, *P.G.Std.B.*, read a paper entitled:

“The development of Masonic Regalia” (see page 36).

Interesting specimens of regalia of ancient Lodges at home and overseas were displayed.

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

**The Three-hundred-and-fifty-fourth Meeting  
of the Lodge**

*was held at*

THE FREEMASONS' HALL, LEICESTER

*on*

MONDAY, 22ND MARCH, 1965

There were present W. Bro. W. G. Fox, *W.M.*, W. Bro. E. Muddimer, *S.W.*, W. Bro. T. W. Haird, *J.W.*, and, in addition, twenty-three other officers and members, fifty-one members of the Correspondence Circle, and twelve visiting brethren—a total of eighty-nine.

Salutations were given to the Dep.Prov.G.M., and the Asst. Prov. G.M., and nine Grand Officers.

Seventeen brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:

*Master:* W. Bro. E. Muddimer

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

*Tyler:* Bro. C. Waugh

*Lodge Committee (elected members):* W. Bros. C. B. Robinson,  
E. Thomas, C. M. R. Smith, and S. Brown.

W. Bro. W. C. Costin, O.B.E., M.C., D.LITT., M.A., *P.G.D.* (*Deputy Provincial Grand Master, Oxfordshire*) read a Paper entitled:

“Light from French Masonry in the XVIIIth Century: Catechism on the First Degree and Ceremonies of the Festive Board”. (See page 41).

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

# THE EIGHTEENTH CENTURY, THE FRENCH REVOLUTION AND FREEMASONRY

by

W. BRO. W. G. FOX, *P.G.D.*

(Deputy Provincial Grand Master, Leicestershire and Rutland)

Worshipful Master

By way of introduction to the subject that I am developing this evening, it is essential that three factors in English history should not be overlooked. Firstly, the advent of the Civil War which brought Oliver Cromwell into power; secondly, the English Revolution of 1688 which terminated the Stuart Monarchy; and thirdly, the death of Queen Anne.

The first two of these factors are of main importance in so far as they created acute problems in Ireland. Oliver Cromwell ravaged that Country for puritanical reasons and William of Orange continued to raise the issues for political motives in an endeavour to bring into subjection the Irish Roman Catholics.

The third factor is of paramount importance in as much as at the time of Queen Anne's death the Tory Party had been in power for four years. Queen Anne left no direct heir and the Whigs, who had been ousted from power in 1710, were pledged to the support of the Hanoverian succession. The Tories, however, required the return of the Stuart House, but only on their own terms which involved its separation from the Roman Catholic religion—anathema throughout the Country. These terms were unacceptable and the House of Hanover succeeded to the throne.

This preamble provides a background to the paper.

The period between the Renaissance and the French Revolution was a time during which the development of liberal ideas and progressive thinking was uncommon in European history. In our own country the effect of the Renaissance was closely associated with that of the Reformation, but in Europe such was not the case, since it was controlled under the oligarchic aegis of the Holy Roman Empire, which was almost a combination of Church and State, extending as it did from the Mediterranean coast to the North Sea and the Baltic, from the Rhine to Russia, depriving the inhabitants of that vast area of the opportunity of the development which was to be found in Great Britain.

History, however, shows that the advent of the eighteenth century brought changes. It was a period during which national and individual freedom was slowly developing, though achievement was still far removed. It was a time when commerce and industry were bringing men of different nations into closer association. There is little wonder, therefore, that at such a time, with the development of international communications, individual personal interests, in their turn, were exchanged between men and common bonds were being forged.

In Great Britain the Masonic Order had had the opportunities of a gradual growth over a long time, and with the development of speculative Masonry and the establishment of the Grand Lodge of England in the early part of the eighteenth century, the private interests of the members of the Craft could the more readily be preserved, so long as the Grand Lodge protected them and the Government of the country remained benign. Fortunately this state of affairs continued and has now subsisted for a long time: but not so in some other countries.

From France there has come a vast amount of literature and information connected with the growth of Freemasonry, a great deal of which has been written by non-Masons, many of whom have shown themselves not to be adverse, in their opinions, to its interests. There have been, of course, serious critics, but these have mainly been found amongst the extreme clerical sects connected with the religious Orders, the administration of which was not always centred in France. The greatest antagonism at this time seems to have come from members of the Jesuit Order, which was ascetic and austere in its method of life and teaching, and whose natural home was to be found in what is now termed 'Italy'. The parochial clergy, however, showed more support, particularly those who lived nearer to the cities and towns, and evidence will be given later that many of them accepted membership of the Masonic Order.

In endeavouring to consider the position of the Order in France during the eighteenth century, it is of course necessary to have an over-all picture, not only of the political scene, but also of social conditions. The grand epoch of Louis XIV, *le Roi Soleil*, had passed, and discontent amongst the peasant classes in and around the great cities of France was becoming more and more apparent on account of the profligacy of the aristocracy and the extreme disparity in wealth between it and the masses. In addition, it must be borne in mind that Paris was the centre from which many European revolutionary movements emanated. The abortive revolutions of 1715 and 1745 in the United Kingdom, when efforts were made to supplant George I and George II by the Old and the Young Pretenders, found considerable support from the Stuart following which had either been banished or had voluntarily accepted exile in France.

In addition, in the mid-eighteenth century, France was actively engaged in the prosecution of the Seven Years War, the War of the Austrian Succession and later in the Peninsular War, all of which deprived the French people of the opportunity of the natural economic and political development which in Great Britain was beginning to become manifest with the onset of the Agricultural Revolution.

During the Seven Years War (1756-1763) and earlier France employed the services of mercenary troops. Amongst these were the Irish Brigade. The Irish Regiments brought with them the habits, customs and practices that they had acquired, either at home or in England.

When William of Orange attempted the subjection of Ireland immediately following the English Revolution the Land Confiscation

Policy which he adopted created many enemies for him amongst the Irish, and in 1691 large numbers left their native home and accepted employment in the service of France.

At this time there appears in the French Army list the name of James Walsh of Ballynacally, a gentleman of ancient and honourable Irish descent, who had earlier forfeited his ancestral estates and had taken refuge in France, on entering the service of Louis XIV. Contrary to expectations, however, he received a commission in the French Navy and his ship is reputed to have carried James II from Ireland to France in 1690. His son served similarly and after leaving the Naval Service established a shipbuilding business at St. Malo, a great commercial undertaking at the time, and one which was employed in the construction of ships of war for the French Government.

The establishment of Irish enterprise in France attracted the attention of the Irish exiles, and we find early in the reign of the English King William III a regiment of infantry being raised in France called "Le Regiment Irlandois de Walsh". The regiment was created by the efforts of the Walsh's, father and son, and served in French ships of war. It must be remembered that at this time troops formed the fighting element of naval personnel, the seamen being responsible only for navigation.

In 1772 the *Grande Loge de France* formally recognised as the Senior Field Lodge in the French Army "*La Loge Parfaite Egalité dans le Regiment d'Infanterie Walsh*". The Grand Orient confirmed this recognition in 1777, though there would appear to be considerable doubt as to whether the date of original constitution was to be found in 1688 as was stated at the time of this recognition. It is, however, known that Freemasonry existed and was not a new institution in Dublin in 1688. Bro. Chetwode Crawley drew the attention of Masonic students to this fact many years ago.

Louis Madelin, writing on the French Revolution, stated that at the onset of the Revolution there were twenty-five Military Lodges in existence in France. Amongst them *La Loge de la Parfaite Union* in the Vivarais, *La Loge de St. Alexandre* in the Musketeers, *La Loge de la Pureté* in the Sarre Regiment and *La Loge de la Concorde* in the Auvergne. It is unnecessary to enumerate all of them.

These Military Lodges were not restricted to the officer class and amongst their members were many of the rank and file. We may well ask ourselves whether the revolutionary spirit was not already alight in these Lodges: certainly the spirit of equality reigned in them. It has been stated many times that through the intermixing of the officers and the rank and file in these Lodges the army discipline deteriorated to such an extent that when the Revolution broke out the officers were unable to control the men under their command. Nothing can be more destructive to discipline than that a senior officer should sit down, not only beside but below, a non-commissioned officer: and that is just what happened. In the *Union Lodge of the Toul-Artillerie* the senior Mason was a sergeant whereas the Marquis d'Havrincourt, a Field Marshal, was of a lower Masonic rank, being a delegate of the *Grand Orient*. At a time when the

people were clamouring for equality one can imagine that d'Havrincourt would find it difficult to order his senior Mason to fire on the local population. The lack of discipline in the army led to its disintegration, with the consequence that the monarch, Louis XVI, found himself defenceless.

One readily sees the effects of this influence which was to prove so disastrous for the Monarchy and the French economy.

It must also be borne in mind that in the period of the early eighteenth century supporters of the Roman Catholic Church were not precluded from being members of the Masonic Order, and in fact Louis de Bourbon, le Comte de Clermont, who was elected Grand Master in 1743, had previously entered the Church, but by Papal Dispensation had been permitted to leave and join the army, although he was allowed to retain his clerical emoluments.

This election is not easily understood since only five years before Pope Clement XII, and eight years subsequently Pope Benedict XIV, so strongly disapproved of Freemasonry as to excommunicate its members from the services of the Church. This, however, only served to strengthen the movement, for the Church had been mistrusted for long in France on account of its nepotism and its attempt to impose dictatorial authority on society at all levels. This proved to be unacceptable to the vast majority of the citizens of France.

In 1778 La Loge des Neuf Soeurs (presumably "the Lodge of the Nine Muses") numbered, however, amongst its 144 members not only Voltaire, a noted agnostic, but also eleven Abbés of whom six were in Office.

I quote, "Privileged classes incapable of defending their privileges; a divided and weakened aristocracy; a clergy cleft in twain and uncertain as to its rights; with a middle class filled with a fierce longing for the power which the acquisition of liberty and equality would bring it, supported by a rural population intolerant of class privileges; a government without policy and rapidly being shorn of its strength; created a situation whereby the masses were enabled to acquire the part of master". Louis Madelin: *La Revolution Française*.

Such then was the political scene in 1789. Its effect on Freemasonry was profound, but before examining it in detail it is necessary to understand some of the early development of the Order in France.

Its establishment appears to have been closely associated with the exile of the supporters of the Stuart cause, and whilst there is uncertainty as to the date on which the first Freemasons' Lodge was founded it would appear that there are grounds for believing that a Lodge was meeting in Paris as early as 1725, the members of which appear basically to have been either English or Scottish. Bro. Tuckett has indicated that, in his view and in accordance with the authorities to which he was able to refer, at the end of 1736 there were a mere six Lodges in France with a total membership of sixty Masons.

About this time the Earl of Derwentwater was appointed Grand Master in succession to the Scot, James Hector Maclean. It would seem,

however, that his Grand Lodge was nothing more than a form of Provincial Grand Lodge in France, and he called it the Grande Loge Anglaise de France.

The Stuart exiles strongly supported the gradual growth of Freemasonry and whilst closely adhering to the courts of the Old Pretender and carrying on activities which in these days would be termed treasonable they were most loyal in their endeavours to create the basis of an organisation which would stand the test of time. It was easy to come and go from France to Scotland and we learn that this same James Hector Maclean lived both in Scotland and in France, spending the years from 1728 onwards in exile in France, and accepting a commission from the French King as an officer in a regiment of infantry. He returned to Scotland in April 1745 and seems to have been betrayed to the Government, who arrested him and conveyed him to London, where, after a period of confinement in the Tower and in Newgate Gaol, he was released as a French Officer prisoner of war in 1747, thereby escaping the events of the memorable rebellion of 1745 and the subsequent final defeat at Culloden.

In the archives of the Grand Lodge of Sweden are to be found official documents which relate to the period during which Sir James Hector Maclean flourished, and amongst them is a copy of the Rules of a Lodge constituted at Stockholm, which "Rules", it is confirmed, were signed amongst others in 1735 by MacLeane, the Grand Master of France.

During the era of the rule as a Grand Master of le Comte de Clermont, confusion and mismanagement arose and the story which continues throughout French Masonic history was of the low character of the members and of the faction and strife which existed amongst those in positions of authority. It was not until the statutes of the Grand Lodge were produced in 1755 that the election of the Master was to be held annually on St. John the Baptist day. Hitherto, many Masters, by the purchase of their patents, had made themselves irremovable, and according to Gould, in order to make a profit out of their appointments, initiated many applicants who were totally unworthy.

From 1755, however, there seems to have been some considerable improvement, but authority was challenged again within a matter of ten years when the Grand Lodge divided itself into two independent camps, providing factions which militated against harmonious working.

In 1758 there was created the Sovereign Council of the Emperors of the East and West and by 1765 it appears that the members of this Council had a complete hold on the Offices of the Grand Lodge. There then followed the most violent recriminations and in 1767 the King ordered that the Grand Lodge should cease to meet. Freemasonry was not, however, laid under any ban, but the dissolution of the Grand Lodge made the governance of the Craft difficult.

Social conditions had already begun to make manifest the disquiet of the people, and rebellion was in their hearts: it was not, however, merely rebellion against the social order, although that in itself was strong enough: there was also rebellion against the power of the religious bodies

of the day which made itself much more apparent by the rapid growth of agnosticism culminating in atheism.

During the five years immediately following the ban which was laid on the Grand Lodge this social rebellion developed impetus, and when in 1771 the Royal Interdict was tacitly removed there appeared a rival body, which may have been in existence for some little time previously, but which of necessity lay dormant. This rival Grand Lodge, purporting to exercise the powers of the Grand Lodge, combined with the National Grand Lodge to form, in 1773, the Grand Orient of France, and at the same time there was a break-away of part of the support which had hitherto been afforded to the old National Grand Lodge to create the Grand Lodge of Paris Masters. The essential difference between these Grand Lodges was one which was brought about by religious ferment. The Grand Orient no longer accepted that the V.S.L. was necessary and Belief in a Supreme Being was not regarded as essential to the practices of the Order. However, the rival Grand Lodge of Paris Masters continued to practice the more exclusive teaching which had been derived from the association with English and Scottish Freemasons and the V.S.L. was still an integral part of the Lodge furnishings, and the Belief in the Supreme Deity was considered, even in those tempestuous days, vital for the well being of the Craft.

The Revolution broke out in 1789 and in 1791 the Reign of Terror opened. No-one's life was secure, at least in Paris, and Freemasonry ceased throughout the whole of France, only to be resumed when Napoleon was First Consul at the turn of the century.

In dealing with the subject of this paper the Hanoverian influence has been disregarded because of the close geographical association of France with our Islands, and to make the impression of the very considerable impact that the development of English, Scottish and Irish Masonry had on France and French Masonry.

---

I would add that our own Masonic library boasts of very many old documents and volumes connected with French Freemasonry of this period which I have endeavoured to explain. Unfortunately it is obvious that they have all been too little read, and I trust that this paper will in some way be the means of stimulating thought with a view to the subject being followed in greater detail. It is a subject full of interest and in itself is very worthy of much more study than has been accorded to it.

I count it a privilege this evening to have had the opportunity of having been invested as Master for the forthcoming year, and to read to you this paper.

May you derive pleasure and satisfaction from it.

*The Prov. Grand Master said—*

The history of Freemasonry in France has always had a fascination for me, perhaps encouraged and developed by the association of French prisoners of war with masonry in our own town of Ashby-de-la-Zouch.

Some masonic historians have advanced the view, although the evidence does not appear to be very soundly based, that the "Antients"—that is to say the body that set up its own Grand Lodge in 1751 in opposition to the Premier Grand Lodge—derived their origin from Irish and Scottish followers of the Stuarts who fled to France about 1688, and that they used their Freemasonry to further the Stuart cause, since it provided them with convenient and secret meeting places.

From this is said to have developed what was known as 'Scots' masonry and certainly 'Scots' Lodges were to be found in numerous Continental centres. Despite its name it is fairly certain that 'Scots' masonry was, in fact, a French invention, in an attempt to create a form of Freemasonry not under direct Jacobite influence, but nevertheless subservient to that cause.

It may be worth noting that in the early 18th century there existed Jacobite societies, which certainly seem to have been more convivial than speculative, where the wearing of masonic type of regalia was adopted, although these societies never attempted to hide their serious political purpose.

We have listened to a most interesting and scholarly paper, prepared with great care and deep thought. I could hope that we might hear more on this very interesting subject, on some future occasions, from other members of the Lodge, and all the brethren will wish to join with me in thanking the Worshipful Master for enabling us to make yet another advancement in masonic knowledge.

*W. Bro. Harry Carr writes:*

I am sure we are all grateful for the interesting paper by our Deputy Provincial Grand Master, and I offer brief comments on a few points which are, I believe, of major interest.

I. Speaking of the Comte de Clermont's election as Grand Master, in 1743, Bro. Fox says that this election 'is not easily understood' in view of the Papal Bull of 1738 against the Freemasons. It is true, indeed, that the range and effects of such fulminations against the Craft are often misunderstood.

The reader must understand that even in Roman Catholic kingdoms the Papal Bulls had no effect unless they had received the royal *placet*.<sup>1</sup> If the Papal edict was concerned with matters of religious dogma, or the law of the Church, it would be generally accepted. But if, as in the case of this Bull against the Freemasons, it dealt with civil matters or might conceivably override the powers of government in the *receiving* kingdom, the latter could refuse to accept the Bull, and its sanctions could be utterly

---

1 *Placet regem* (Lat.)—*It pleases the King*—Ed.

ignored. That is what happened in France; the Bull was not published there, but even though its contents were well-known, they had no force because the Bull was not *accepted*.

Had the Bull been accepted, the law officers of the Crown would have been obliged to see that it was enforced. Because it was not accepted, its provisions could be—and were—ignored.

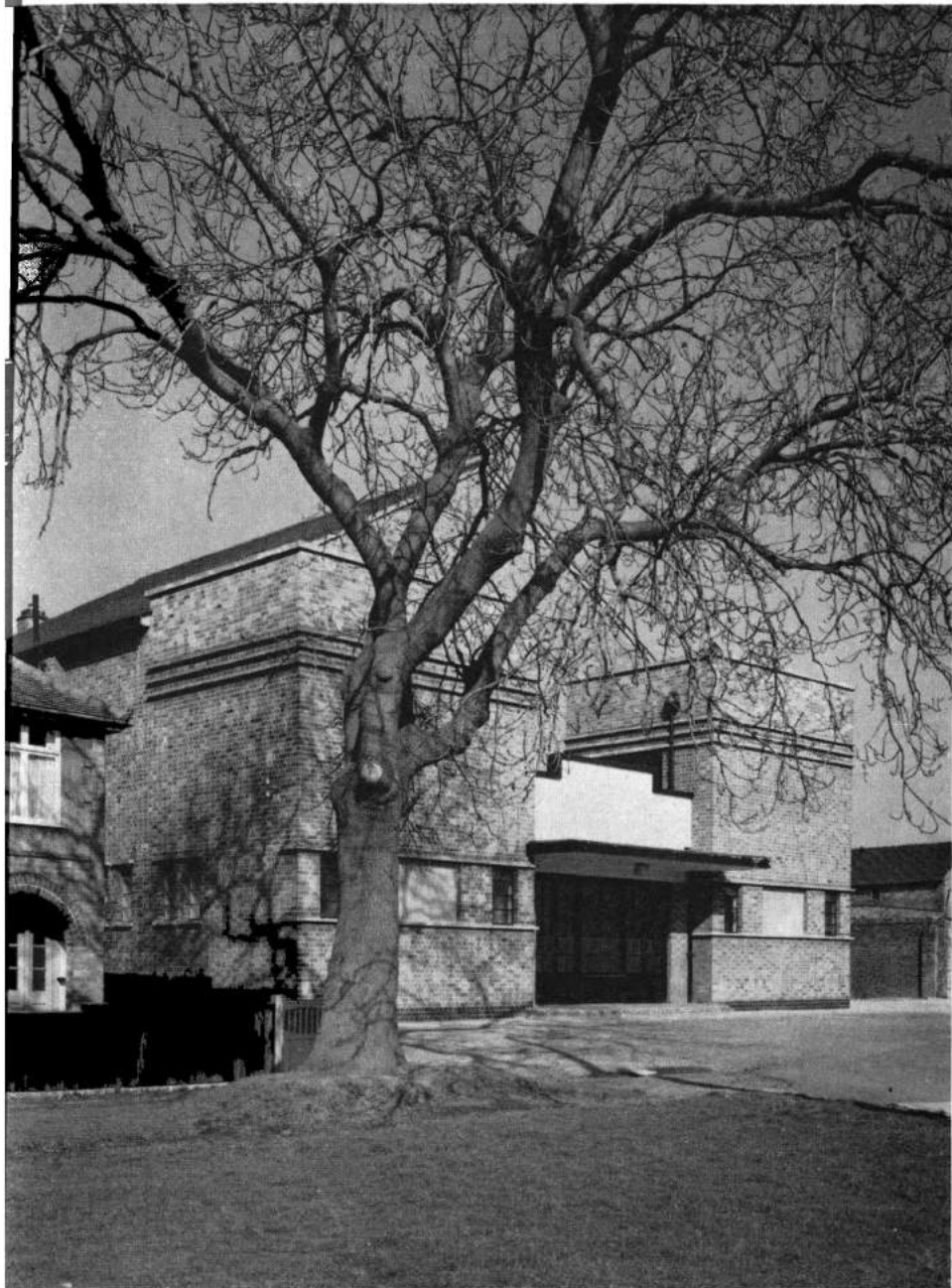
II. My second point deals with the possibility of misapprehension of some of the *facts* and *causes* of the French Revolution, which might arise from the misunderstanding of some items in Bro. Fox's paper, e.g.

(a) The spirit of *equality* engendered in the French 'military Lodges' between aristocratic officers of the regiments and the 'rank and file' may well have been detrimental to discipline, but the reader should not interpret this as one of the *causes* of the Revolution.

(b) Bro. Fox suggests that the establishment of the Craft in France "... appears to have been closely associated with the exile of the supporters of the Stuart cause ..." Here Bro. Fox may be taken (inadvertently perhaps) to be implying that the Lodges were of Jacobite foundation formed with some sort of conspiratorial object in view, in the hopes of a Stuart restoration—an idea put forward by some responsible writers.

The 'close association' is probably no more than an approximate coincidence of dates; and I do not know of any acceptable evidence of a specific Stuart *masonic* conspiracy. The French Lodges from 1725 to 1745 can be shown to have contained Hanoverian as well as Stuart supporters.

(c) Any suggestion that the Freemasons *generally* were in some way responsible for the French Revolution has no foundation. Freemasonry in France was largely patronised by the nobility, aristocracy and gentry, and in the Reign of Terror (1792-95), many Freemasons fell under the guillotine.



*The Freemasons' Hall, Lutterworth*



*The Lodge Room, the Freemasons' Hall, Lutterworth*

## **FREEMASONS' HALL, LUTTERWORTH** (Province of Leicestershire and Rutland)

The Lutterworth Lodges had experienced the growing inconvenience of meeting in the Town Hall and on certain occasions in schools and chapels; and during the past twenty years a number of premises had been considered as possible Masonic homes, but for various reasons rejected as being unsuitable. In 1962, however, the Lutterworth Cinema having ceased to function, by the kind offices of the late W. Bro. C. F. Bray the Masons were invited to make an offer for the building which was otherwise to be put up for sale by auction. At a hastily convened meeting of as many local brethren as could be contacted it was resolved that an offer of £8,000 should be made. W. Bro. T. W. Haird, F.R.I.B.A., P.A.G. Supt. Wks., had expressed the opinion that the building could be readily adapted, and he drew up a scheme for its conversion.

The offer, being accepted, an immediate appeal was made to the members of the Lutterworth Lodges and R.A. Chapter for gifts and interest free loans, and as a result of this, together with a Building Fund which the Wiclif Lodge had accumulated through the years, it was possible to complete the purchase.

The development of the building and general management were in the hands of a Masonic Association, representative of all the Masonic bodies in the town.

By inserting a girder the whole width of the building, it was possible to extend the cinema balcony, and this now forms the Lodge Room with seating accommodation for one hundred. The lower part is now the dining room with seating accommodation for two hundred. The laying of a maple floor makes dancing a possibility for Ladies' Evenings and for other social lettings, while the stage is also a useful asset for such occasions. There were already cloak room and toilet facilities. The old projection and winding rooms have been converted into kitchens, and a servery with a roller shutter has been constructed.

The conversion was effected by the original builders of the Cinema, Messrs. W. J. Harding and Son.

The old cinema seats were made use of for the Lodge Room which is heated by electric fan heaters, while for the remainder of the building there are radiators heated by an oil-fired boiler.

Decorations, electrical installations, etc., were carried out by certain brethren at a very reasonable cost to the Association and there have been some generous gifts including an organ, tables and chairs and curtains, and a Secretary's table. Other brethren have given great personal service in staining floors, laying carpets, etc.

The Lodge Room was dedicated on the 15th November, 1963, by the R. W. Provincial Grand Master, Bro. Brig. C. B. S. Morley, C.B.E., T.D., D.L., under the Banner of the Wiclif Lodge, No. 3078.

Meeting at Lutterworth are the Wiclif Lodge, No. 3078, Edward Sherrier Lodge, No. 6757, Wiclif Chapter, No. 3078, Wiclif Lodge of M. M. M., No. 1068 and Wiclif Lodge of R.A.M., No. 1068 and the Edward Sherrier Lodge of Instruction. It is now hoped that possession of such fine premises will lead to an expansion of Masonic interests.

C. B. Robinson, *P.G.Std.B.* P.M.6757

# THE MASONIC HALL, ASHBY SQUARE, LOUGHBOROUGH

(Province of Leicestershire and Rutland)

## NOTE ON DEVELOPMENT

For very many years it has been the ambition of Freemasons in Loughborough and district to be able to meet in premises of their own, and some attempts have been made to achieve this. In the 1930's premises were acquired for conversion, but for various reasons the conversion was not proceeded with and the premises were ultimately sold.

During the years of the War, 1939-1945, it was not possible to do anything of a material nature, although some schemes were examined and were ultimately dropped. Early in the 1950's the Theatre Royal premises in Market Street were put on offer through the kindness of a member of a neighbouring Lodge, and much time and thought was spent on schemes for the purchase, conversion and financing required. Ultimately, however, these schemes did not receive general approval and the offer had to be declined.

In February 1956 the premises in Ashby Square occupied for many years by the Loughborough Adult School and let to the Leicestershire County Council for use by students of Loughborough College came on to the market. Following advice from qualified professional and practical members of the various Lodges as to the steps required for conversion and financing, a meeting of all the brethren of the several Lodges was called and a suggested scheme for the purchase and alteration of the premises was adopted with much enthusiasm. When the premises were put up for sale, they were "knocked down" to the Freemasons for £4,600 and investments belonging to the *Howe and Charnwood Lodge*, *Beacon Lodge* and *Thomas Burton Lodge* were realised in order to provide the purchase price. A limited liability company (Loughborough Masonic Hall Ltd.) was formed, the directors of the company being nominated by the Lodges roughly in proportion to the amount of the purchase price subscribed.

As the tenure of the premises by the Leicestershire County Council was leasehold, it was necessary to renew the lease for a further term, which came to an end in 1963. Meanwhile the directors arranged for necessary exterior repair work to be carried out from time to time. It was not possible for the architects to make a thorough examination of the building, prior to drawing up plans, until the College authorities had vacated it; but this was eventually done and detailed plans produced and circulated to all the Brethren. The contract was let in November, 1963, and the conversion completed in September, 1964. It was a great day for Loughborough Freemasons when the Lodge Room was dedicated by the Right Worshipful Provincial Grand Master before a large gathering on the 25th September, 1964, and the premises brought formally into use.

Finance for the conversion has been provided by:

1. Loans from the Loughborough Lodges;
2. Free gifts, interest-free loans and loans bearing interest from members of the Lodges. (Almost without exception interest on loans has been waived for the time being, or until a brother's circumstances should necessitate a change to interest-bearing).
3. Borrowing from the banks for the remainder.

The building comprises Cloak Rooms, Dining Room/Dance Hall, Servery, Kitchens, Wine Store and Bar on the ground floor; and the Lodge Room, Preparation Room, Secretary's Room and Furniture Store on the first floor.

J. HOWARD WRIGHT, *P.P.A.G.D.C., P.M.*, 1007  
ALFRED P. TURNER, *P.P.G.Std.B., P.M.*, 1007

### DEDICATION OF THE LODGE ROOM

On Friday, 25th September, 1964, the Right Worshipful Provincial Grand Master (Bro. Brig. C. B. S. Morley, C.B.E., T.D., D.L.), assisted by a team of Provincial Grand Officers, solemnly dedicated the Lodge Room, Masonic Hall, Loughborough according to ancient usage, in the presence of a large assembly of the members of the various masonic bodies meeting in the town.

### ADDRESS BY THE RIGHT WORSHIPFUL PROVINCIAL GRAND MASTER

"It would seem to be but fitting and proper that this solemn act of Dedication should be conducted under the banner of the old Howe and Charnwood Lodge from which has sprung the other Loughborough Lodges represented here today and which we are all over-joyed to know is shortly to celebrate one hundred years of masonic endeavour. The solemnity of what we are about to do will be forcibly impressed upon you all by the Provincial Grand Chaplain in his address to you on the Nature and Principles of our Ancient Institution.

Down the years the brethren in and around this important town in the Province have long cherished the hope that, one day, they would be able to meet in premises of their own. Now, at last, that ambition becomes an established fact, and the Province shares your delight and satisfaction. The acquisition and development of this building has not been and will not be, achieved without a considerable measure of personal financial sacrifice; a sacrifice, however, which should never cause you to turn a deaf ear to the continuing and humane demands of our masonic charities. In our own happiness we Freemasons must always remember the needs of those less fortunate than ourselves.

In all your future doings, and in all your comings and goings, within and without these walls, I beg every brother to remember the permanent contribution which it is his bounden duty to make, in preserving and enhancing the good name of the Craft in Loughborough. This Lodge Room is to be dedicated for all time to the service of the G.A.O.T.U.

Just as a place of worship demands deep reverence on the part of all who enter it, so will it be with this room. Let no word, act or deed, by us or by others, be unworthy of the hallowing which this ceremony will confer on your building. My own hope is that you will return to your homes tonight refreshed, invigorated and encouraged by the enlightened step you have taken, and resolved ever to preserve due modesty and dignity in this building. Yours is an achievement for which I am convinced that masonic posterity in your town will long be indebted to you.

So vital is the deed to which we are about to set our hands, and so great the charge that, henceforth, will be laid upon you all, that I have taken, for me, the unusual course of committing my remarks to paper. Would you do me the kindness, please, of reading them to your brethren at the next meeting of each of your four Lodges, and incorporating them in your respective Minutes, that succeeding generations, looking back along the corridors of time, may appreciate the trust which was reposed in you on this great occasion, and, through you, in them.

It is my earnest hope that this new Lodge Room will be the centre of an ever widening interest in Freemasonry, and provide you all with many happy hours of masonic education and fellowship”.

**ORATION BY THE PROVINCIAL GRAND CHAPLAIN**  
(**BRO. THE REVD. H. H. CUFFLIN**)

“Brethren, we are met together in a spirit of joy and thanksgiving that, at last, the foresight, energy, and generosity of so many worthy Masons have made it possible for this Lodge Room to be completed and ready for dedication. After one hundred and thirty years of masonic activity in this town of Loughborough, Freemasons will be able to meet in the privacy of a building of their own. At last the inconveniences and undesirable factors associated with holding our meetings in a public building will no longer be a problem.

As Provincial Grand Chaplain, I am called upon in accordance with ancient custom to deliver an Oration, the main purpose of which is to recall to our minds and hearts the Nature and Principles of our Institution. This is a grave responsibility, and I am very conscious of my unworthiness. I am fully aware that there are many present who know far more than I do of the history of our Order in both ancient and modern times. Nevertheless I know full well that, as Brothers in the Craft, you will pardon my imperfections, and appreciate my sincerity.

A Ceremony of Dedication, or of Consecration, is a most solemn and serious undertaking. We are about to pray to Almighty God to permit us to dedicate this Lodge Room to the honour and glory of His most Holy Name. It is our hope and prayer that His blessing will be upon all who will meet here, and that, by His aid, a true and sincere spirit of brotherly love and charity will illuminate their minds from generation to generation; that the Nature and Principles of our Institution will remain pure and unpoluted; that, within these walls, our Brethren will always find a haven of peace and goodwill.

It is a natural desire of every close-knit community to have a “home” of its own—a house, a church, a mosque, a meeting place, which may



*The Lodge Room, the Masonic Hall, Loughborough*

become the focalizing point for the development of the character of its members, and for the service they ought to render to each other. Our *Ancient Charges* tell us that "a Lodge is a place where Freemasons assemble to work, and to instruct, and improve themselves"

Surely, Freemasonry, often misunderstood and misrepresented by the outside world, is better protected when practised away from the often cynical public gaze. The efforts of our Brethren which have succeeded in establishing this *home* for Freemasonry in Loughborough will undoubtedly add to the happiness and strength of all the Lodges concerned. It is good that Lodges, after existing for years in a state of semi-isolation should become more dependent upon one another. Their increased unity will be to their mutual advantage and provide a stronger influence for good upon all their brethren, and through them, upon the business and professional life of the town. We must remember that we are charged "*to practise out of the Lodge those duties we have been taught in it, and by virtuous, amiable, and discreet conduct, prove to the world the happy and beneficial effects of our ancient Institution*".

The study of the *Charges of a Freemason*, printed in our Book of Constitutions is of great importance and will enable us the better to uphold the Nature and Principles of our Institution. It is so easy to think we know all about them, but I am sure you will agree that they are well worth further examination from time to time, that they may be always fresh in our minds. They are a foundation which will ensure that our principles and tenets are transmitted pure and unpolluted through our Lodges. Of "Behaviour" Charge Number 6 says "*Therefore no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations or State policy*".

Unlike the outside world, which, throughout history even to this day, is torn and disturbed by dissensions due to lack of faith in firm principles, Freemasonry rests upon the eternal and unshakable foundations of belief in God, and love and charity to all men. We have all solemnly affirmed that in all cases of difficulty and danger we *put our trust in God*. We have laid the first or foundation stone at the North East corner. We figuratively represent that stone and upon that foundation we are expected to *raise a superstructure, perfect in its parts, and honourable to the builder*, a spiritual temple, not made with hands, dedicated to the great Architect of the Universe. Sincerity, fidelity, and industry are the marks of a true craftsman. God alone knows the secrets of our hearts, but as we all must live in community with our fellows, our actions will eventually show forth in our lives how far we have succeeded in living up to our high calling. The fruits of the spirit must be goodwill and love, peace and joy. Therefore the distinguishing characteristic of a Freemasons' heart must be charity'

I now recall to your memory the first of the Charges of a Freemason, concerning God and Religion. "*A Mason is obliged by his tenure to obey the moral law, and, if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. Let a man's religion or mode of worship be what it may, he is not excluded from the Order provided he believe in the glorious Architect of heaven and earth, and practises the*

*sacred duties of morality*". That the work begun this day be truly to the glory of God, and worthily further the cause of brotherhood, I beg you to keep the words of this charge constantly in your minds, particularly when you are considering the admission of a new candidate. The strength and joy of our Order lies in the fact that men of all nations and colours are enabled to meet together in love and harmony. We may not agree in political opinions. We may not agree in matters of serious importance connected with our religious faith. But we do agree in humility and reverence before God, the Creator, Mind, Power, and Purpose overlooking all that our minds can understand, limited as they are by time and space. We agree that a spirit of brotherly love and charity ought to govern all our social relationships.

The chances and changes of this mortal life can bring to all of us sorrows beyond our power to prevent. We agree that rather than add to those sorrows by selfish and immoral actions we cheerfully embrace the opportunity of practising the virtue of Charity. Thus the first of our ancient Charges assures us that "*Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance*". In order that each Lodge should contain within itself a true spirit of peace and goodwill to all, my own personal opinion is that membership of Lodges should not be too closely confined to any particular professional or business interests. Masonry is universal, and the opportunity for happy social relationships between good men and true in all walks of life cannot fail to be of great value to the whole community.

The Masonic virtues are a three fold cord by which, in the words of an old song:

He is a Mason who can grasp the whole world,  
Of reason, life, and sense,  
In one close system of benevolence:  
Happier, as feeling in whate'er degree,  
The height of bliss in height of charity".

The mystical *Jacob's Ladder*, which connects heaven and earth, the principal staves of which are Faith, Hope, and Charity, symbolically rests upon the Volume of the Sacred Law. We are taught to give this Holy Book our most serious contemplation. It is the unerring standard of truth and justice. We are never to mention the name of God but with that awe and reverence which are due from the creature to his creator. We are taught in that book that "*the fear of the Lord is the beginning of wisdom*", and that "*except the Lord build the house, their labour is but lost that build it: except the Lord keep the city, the watchman waketh but in vain*".

When Jacob arose from his dream he said, "*Surely the Lord is in this place and I knew it not: how dreadful is this place: this is none other but the house of God, and this is the gate of heaven*". So ought we to feel now, for our ceremony of Dedication takes us back to the first Temple erected to the glory of his Almighty Creator. What we know of this great landmark in the history of the search of mortal man for unity with God

comes from that Volume of the Sacred Law which stands open before the Worshipful Master in all our Lodges. Therefore, as the work of the artists and craftsmen under King Solomon was dedicated with prayer and sacrifice, so today we offer this house to the great Architect of the Universe for His glory and the service of our brethren. As Consecrating Officer, our Right Worshipful Provincial Grand Master will offer a material sacrifice of corn, wine, and oil. This is a symbol of our willingness to sacrifice earthly comforts in the service of God and our brethren. As Chaplain, I shall offer the smoke of sweet incense symbolic of our prayers. The act of Dedication offered in a spirit of reverence and sincerity will bring forth powers of development for good.

I have concentrated upon the vital importance of sincerity, because, without it, the powers of development could be for evil, and bring forth fruits quite contrary to the Nature and Principles of our Institution. Our foundations are unshakable, but the pride of sinful man, when he rejects God could always make havoc of the work. The Temple of King Solomon lasted little more than three hundred and fifty years. The people of the fertile crescent which we now call Palestine, rejected the God of morality and worshipped the gods of lust for power, material prosperity and sensuality.

In 586 B.C. the Babylonians destroyed King Solomon's Temple and carried away the people into captivity. By the waters of Babylon they sat down and wept. The rebuilding of the Temple was envisaged by Ezekiel, and made possible by what appears to have been a miraculous change of heart in Cyrus king of Persia. Captives were released from Babylon to begin the work at Jerusalem and a second Temple was built under the direction of Zechariah and Haggai. This Temple was desecrated and a third Temple of even greater magnificence was built by Herod. This was destroyed by the Romans in A.D. 70.

Throughout recorded history war and bloodshed have accompanied the rise and fall of nations and civilisations. Material prosperity has seemed always to lead to the rejection of God, and man puts all his trust in his own powers, knowledge, and skill—*"Glory to man in the highest for man is the master of things"*. Perhaps we are not quite so tempted to believe this today as they were at the end of the nineteenth century when those words were written. We have freewill, the power of choice. This is the gift of God. The scientific knowledge and technological skills we possess are also the gift of God. We can now destroy ourselves very much more efficiently than in the days of King Solomon. Today we are surrounded by the subtle influences of what a celebrated modern theologian, Paul Tillich, calls quasi-religions which reject any idea of God.

Freemasonry has been called the "handmaid of religion" because it stands on a foundation which can be accepted by men of goodwill of all nations and creeds. This is a most precious heritage, and we must guard it faithfully. I solemnly charge all who use this dedicated Lodge Room to stand firm by the Nature and Principles of our Order, and may the blessing of Almighty God be with us all, now, and for ever.

## THE CENTENARY OF THE HOWE AND CHARNWOOD LODGE

No. 1007

(Province of Leicestershire and Rutland)

On Friday, 5th October, 1964, the Howe and Charnwood Lodge, No. 1007, held a Festival Meeting, specially convened to celebrate the Centenary of the Lodge.

THE RIGHT WORSHIPFUL PROVINCIAL GRAND MASTER (BRO. BRIG. C. B. S. MORLEY, C.B.E., T.D., D.L.), having accepted the gavel from the Worshipful Master, Bro. Leonard J. Philpott, addressed the large gathering of members of the Lodge and brethren from the Sister Lodges as follows:

“Worshipful Master, Brother Wardens and Brethren—we are met today for the purpose of receiving the Most Worshipful The Grand Master’s Warrant, commemorating one hundred years of uninterrupted service to Freemasonry by the Howe and Charnwood Lodge; the fifth in the Province to celebrate its Centenary.

The responsibility for telling you something of the history of those hundred years has been entrusted to the skilled hands of one of your Past Masters. When I was thinking about what I should say to you I came to the conclusion that, in the few minutes I shall take of your time, perhaps it would be appropriate and fitting, especially as so many Masters and Past Masters are present, that my emphasis should be on the future, and that it might be helpful to consider, with you, how best the customs and traditions which you have created with such care and thought may be applied to the challenge of the future; for assuredly, brethren, it will be a challenge. Many changes in our way of life lie ahead, which we must be prepared to meet as they confront us in a masonic context.

Speaking of change reminds me how often I have been puzzled by the apparent confusion of thought between tradition and expediency. It is so easy to resist a fresh approach to an old problem, under the guise that tradition forbids alteration; but that way stagnation is born and progress comes to a standstill. On this very subject Brother H. R. H. The Duke of Edinburgh, who is a man of considerable perspicacity, is on record as saying that traditions are splendid, but they must be accepted with conviction and not from a vague sense of the sacredness of antiquity. Evolution is not disloyalty to a system. It is the one thing that ensures the continuity of that system.

These words, applied to Freemasonry, which does not easily or lightly accept change, mean the recognition by us that in this twentieth century the preservation of the fundamental principles in which we believe also implies recognition of the changing times in which we live, and in which we practise those principles. How best each Lodge can make its contribution in this direction is a problem facing every one of us today, and it is one which only we can solve. But of one fact we may be assured. Just as some of our younger brethren are impatient with the customs of yesteryears, so future generations will have ideas differing widely from those we hold today. The skill will come in our readiness to compromise, and to recognise when other views have merit and soundness to support them.

No one would pretend that this Lodge has had an uninterrupted history of absolute harmony, or that serious crises have not faced it from time to time. Indeed, every old Lodge has experienced many vicissitudes, and one has only to read Brother Fleeman's History of Freemasonry in Loughborough to realise that there were long periods, in the nineteenth century, when all was far from well with the Howe and Charnwood Lodge. Most of these difficulties stemmed, in the main, from a lack of interest and effort on the part of those who should have been steering the Lodge with wisdom and understanding. I was much impressed on reading some recent words from the pen of M. W. Bro. Dwight L. Smith, a Past Grand Master of the Grand Lodge of Indiana. Touching on the domestic life of Lodges in his part of the world he commented that whatever troubles our Lodges may have they are not caused by television, nor the motor car, nor by bowling, nor any of the interests in which our restless society of today is engaged . . . He went on to say that no amount of these things can usurp the position and eminence a Lodge of Freemasons occupies in a man's loyalty, if the Lodge is in a position to demand his loyalty.

That last sentence is the key to all masonic progress. We have all heard brethren complain that their Lodges are not what they were when they were initiated; that there is a lack of interest and irregularity in attendance. To them I say, without hesitation, that there is nothing wrong with any Lodge which good leadership will not put right. For that reason, Worshipful Master, I want to address a few words, not in any way personal to you, but referring only to the Office you have the great privilege of holding; an Office which will be occupied by a long line of men who will follow in your footsteps, some of whom, in years to come, may read my remarks and perhaps gain help and encouragement from them.

The ability to memorise ritual, important though it may be, is not the first criterion. The Office of the head of a masonic Lodge cries aloud for imagination and vision. The Master, whose duty it is to consider and sift the advice he receives, and then to ensure that his decisions are put into effect, ought to be the symbol of all that is finest and best in Freemasonry, and in his Lodge; one to whom others look with quiet confidence and

admiration; a man of firmness of character and principle; a person who has an unerring instinct for the heart of the matter; the possessor of that essential ability in his thinking which cuts right through the deadwood of accepted practice, or anything else which inhibits progress; yet, retaining all these attributes, one who remains ever conscious of the unalterable precepts of the Craft. These are the qualifications which the brethren of the future should seek in the men they elect as their leaders, and you will realise, at once, that that means in those they admit to membership of our Order.

To the Howe and Charnwood Lodge, and indeed to every brother present, may I offer this advice? Men judge us by what they are permitted to see of us outside our Lodges, and small wonder that if what they do see does not command their respect they do not seek our fellowship. There is never any substitute for quality, and it is our responsibility to seek it out, strengthen and cling to it tenaciously, rejecting all second-rate material as unworthy of our great institution. This Lodge now has one hundred years of masonic history and experience behind it, and I pray that you will use it to the full as you journey on.

Small Lodges have never been a source of anxiety to me, for experience shows that time invariably deals kindly with them. Indeed they revivify and stimulate interest, where otherwise there may be great danger of losing it altogether. It is when Lodges become too large and interest flags, as indubitably it will do under such circumstances, that I see grave dangers ahead.

The ideal Lodge consists of some 50-60 members, where all have ample opportunity to take part in the life and the work of the Lodge; where there are few gaps in the line of Masters; where it is exceptional for a brother to decline office; where there are no long waiting lists of candidates and where occasional talks and discussions take the place of Degree ceremonies. The work of the Lodge should be designed to ensure that it fosters and retains corporate enthusiasm, and enlarges the interest of the brethren generally by changes of voice and by the impression of varying personalities. None of us has a vested interest in any particular part of the ritual. The more varied the contribution the less is the risk of boredom on the part of brethren, some of whom see themselves waiting for long years before taking an active rôle in the work.

Let us come to grips, frankly and openly, with the greatest issue facing Freemasonry today; the acceptance into our midst only of men who will make their mark. Mass movements have never had any place in the Craft. We build on philosophy, around the man, and if that superstructure fails the whole edifice collapses about us. It has often been said, and how true it is, that the world moves forward on the shoulders of youth, and it is to the younger man that we must look to carry forward the heritage which our old Lodges have built up over a long period of time. But, in the process of doing so, never forget that the criterion for admission into our midst is whether those men would be freely acceptable in,

and ever welcome visitors to, their sponsors' homes. If the decision is favourable it is then our masonic duty to ensure that nothing happens which would cause them to regret the step they have taken, and that we do all in our power to provide for, and encourage, their daily advancement in masonic knowledge. Make no mistake; the degree of loyalty which any Lodge will receive is dependent on its own efforts, and the claims it makes on the loyalty of the brethren. A Lodge that demands little of its members gets little in return.

This Province forms a part of that unique and proud, yet at the same time humble, body—the United Grand Lodge of England—and I believe no Province is more loyal to the Grand Master. The Howe and Charnwood Lodge is a respected and honoured member of the closely knit masonic family of Leicestershire and Rutland, and from your Province I bring you, Worshipful Master, Brother Wardens and Brethren, the warmest congratulations on past achievements and good wishes for the future. You have been tested in the fires of time, you have weathered many storms, faced many anxieties, and doubtless your predecessors have wondered, sometimes, if it was all worthwhile. Well, tonight has shown that it was, and, as you travel together into the future, I hope with all my heart that the Lodge will have 'wisdom to comprehend, judgment to define and ability to enforce obedience to our laws'.

This grand old Lodge has erected a superstructure honourable to the builder, and I am greatly privileged and proud to be the mouthpiece of The Grand Master in handing to you, Worshipful Master, your Centenary Warrant. We all share your justifiable happiness in the events of today. Please accept from me that the Province pledges continuing service to the Howe and Charnwood Lodge, as that Lodge, I know only too well, this day renews its loyalty to the Grand Master, and to the Province under which it has been nurtured for so many years."

---

After the ancient Warrant had been read by the Secretary of the Lodge, and the Centenary Warrant by the Provincial Grand Secretary, the Provincial Grand Master handed back the gavel to the Master, and an account of the 'History of the Lodge', was given by

**W.Bro. G. Malcolm Dyson, P.P.G.D., P.M.**

"Most Loughborough masons know that there was a predecessor to the Howe and Charnwood Lodge, No. 1007—whose centenary we are now celebrating—namely, the Rancliffe Lodge, No. 608. This ill-fated lodge was consecrated in March, 1835, and its name was erased from the roll of the United Grand Lodge of England in 1853. It must be conceded that this was one of the worst periods through which freemasonry had passed since the formation of the Grand Lodge in 1717; at the time, there were only two other lodges in Leicestershire—St. John's (then No. 348; now No. 279) and the Knights of Malta Lodge (then No. 58; now No. 50) both of which were decidedly in the doldrums, and freemasonry generally had fallen on difficult times. In brief, the Rancliffe Lodge was

a fiasco; after its first year it neither increased its numbers nor, for twelve years, did it work a degree. Those desiring more detail should consult William Kelly's 'History of the Provincial Grand Lodge of Leicestershire and Rutland' and F. G. Fleeman's 'History of Freemasonry in Loughborough', both of which are held in the Library at Freemasons' Hall, Leicester. The latter not only gives the details of the Rancliffe Lodge, but contains a full account of the first fifty years of the Howe and Charnwood Lodge. The minute book of the Rancliffe Lodge is in the Leicester Freemasons' Hall Library.

One difficulty experienced by the Rancliffe and Howe and Charnwood Lodges in their early days, was the absence in the lodges of past masters sufficiently experienced to act as Directors of Ceremonies and Installing Officers; practically nobody knew the work, and much of it was done by that great Leicestershire mason, William Kelly, who installed *all* the masters of Leicestershire and Rutland Lodges for many years, and by brothers Burckhardt and Lawrence Thompson, who came down from London for the meetings.

To quote W. Bro. Fleeman:

"Bro. Lawrence Thompson was a very old friend to Leicestershire masons. He was a Past Grand Deacon, Prestonian Lecturer to the Lodge of Antiquity and a member of the Lodge of Reconciliation at the Union of the Grand Lodges in 1813. William Kelly . . . related . . . that with the exception of the Deputy Provincial Grand Master, Sir Frederick G. Fowke, there was no brother in the province prior to 1841 capable of performing the ceremony of installation, and it was the custom of Bro. Lawrence Thompson to come down annually from London at the expense of St. John's Lodge to instal each worshipful master".

When, in 1841, Bro. Kelly was himself installed in the chair of K.S. in St. John's Lodge, No. 279, Leicester, he rapidly assumed this duty. Thus, the old Rancliffe Lodge ceased to be, leaving us, however, one important physical link with it, in the shape of the volume of the sacred law originally presented to the Rancliffe Lodge on June 2nd, 1835, by Bro. Barney, and which is now in use in the Howe and Charnwood Lodge.

It may be useful to remind the Brethren that, in 1835, when the Rancliffe Lodge was consecrated, the town was quite small, the population being no more than 10,000, of whom only a few dozen would have been able to appreciate our ceremonies and aims. Although on what were then the outskirts of the town there were many fine houses standing in well-kept grounds, Loughborough was itself a place of narrow streets and alleys. The site of the Town Hall, where our Lodge has met for many years, was then a garden and residence. Communications were slow and difficult (The first train from Nottingham to Leicester, via Loughborough, ran on May 4th, 1840). Only one or two small factories gave any indication of the great industrial development which has brought prosperity to this busy town.

The first meeting of the founders of the Howe and Charnwood Lodge to be recorded is that held on the 24th February, 1864, at the Bull's Head (then situated in High Street).

Those present were:

John N. Buckley	Royal Sussex Lodge No. 402
William Lowe <sup>1</sup>	John of Gaunt Lodge No. 523
John Wilson <sup>1</sup>	— ditto —
Henry Dougherty	— ditto —
H. G. Dods	St. Andrew's Lodge No. 74

It is clear from the business transacted that there had been many previous meetings and discussions; the name 'Howe' (after Earl Howe, the R.W.P.G.M.) and 'Charnwood' had been proposed as alternatives, but W.Bro. Wm. Kelly (then Dep. Prov. G. M.) suggested in a letter of February 22nd, 1864 that the two proposals should be combined, and that the name of the Lodge should be 'Howe and Charnwood'. W.Bro. Kelly pointed out that this would distinguish the new Lodge from the Howe Mark Lodge No. 21, then, as now, operating in the town.

The By-laws of the John of Gaunt Lodge were adopted, except that the Lodge was to meet on the first Tuesday of every calendar month, and there were also several unusual provisions concerning the tyler, who, among his other duties, had to collect the members' subscriptions. Brethren will note that the lodge met each month; later it became a 'summer lodge', and after 1883 worked from April to September, and remained so for twenty years. This was presumably due to the fact that many of its members came from Leicester and would have difficulties in travelling during the winter months. Since 1902 the Lodge has met on the last Tuesday in the months of September to April (both inclusive)

The warrant of the Howe and Charnwood Lodge bears the date of March 1st, 1864, and the founders are enumerated as the Earl Howe, the five brethren enumerated above, and

William Tomlinson	Knights of Malta Lodge, No. 50
William Kelly	Deputy Provincial Grand Master
Robert Brewin <sup>1</sup>	P.M. of the John of Gaunt Lodge, No. 523
Harry James Davis	John of Gaunt Lodge, No. 523

The Earl became W.M., William Lowe S.W., and William Tomlinson J.W. Correspondence addressed to Earl Howe (he died in 1870) was almost invariably answered by his wife, for he was a sick man, but he wrote in his own hand his apology for inability to attend the first meeting of the Lodge on April 5th, 1864. This meeting was styled a 'preliminary meeting' in the minutes, although three candidates were initiated, the warrant was read and the wardens invested. Five such meetings were held before the dedication of the Lodge on August 2nd, 1864, when Earl Howe presided. There is no record of his having attended on any subsequent occasion, although his interest in the Lodge appears to have been maintained, for in 1866 he gave £10 for the purchase of jewels.

Throughout all the preliminary arrangements one can detect the guiding hand of the D.P.G.M., W.Bro. William Kelly, whose skill and

<sup>1</sup> Later became Master of Lodge 1007.

enthusiasm made Leicestershire masonry in its early days such an active and growing concern. He was, as Fleeman remarked, "the father of the province" founding ten Craft Lodges and an almost equal number of Royal Arch Chapters and Mark Lodges.

It will have been noted that much help, initially, came from the John of Gaunt Lodge—of which more than half the founders were members. John of Gaunt Lodge sponsored the petition and lent the furniture and jewels for the inauguration ceremony. Bro. A. Davis of that Lodge spent much time and trouble in rehearsing the procedure and ensuring the dignity of the ceremony.

At the first preliminary meeting referred to above the chair was taken By W.Bro. Kelly and the attendance record shows:

William Kelly, D.P.G.M. as W.M.

William Lowe as S.W.

William Tomlinson as J.W.

John Wilson as Secretary

Henry Dougherty as S.D.

H. J. Davies

H. G. Dods

Visitors:

W. Johnson, P.M. 523

W. S. Bithrey, Sec. 523., P.P.G.Org.

W. Moor, 523

W. H. Lewin, 523

H. Staynes, 523

F. Manning, 523

C. Bembridge, Tyler 523

Henry Deane, 319

(Henry Deane married Selina, the daughter of the S.D., Henry Dougherty; H. Deane and H. Staynes became the first joining members of 1007).

At this meeting three initiations were performed and one of the initiates—Haines Walker—immediately became Tyler of the Lodge.

As part of the inauguration ceremony of August 2nd, 1864 a special Lodge was held prior to the ceremony with W.Bro. Wm. Kelly in the Chair; one initiation and five raisings were carried out; Provincial Grand Lodge was then opened and the Howe and Charnwood Lodge No. 1007 was duly dedicated, the following brethren being present:

R. W. The Rt. Hon. Earl Howe, Prov.G.M.

W.Bro. Wm. Kelly, D.Prov.G.M.

W.Bro. Harry James Davis, Prov.J.G.W.

W.Bro. John Denton, M.A., Prov. G. Chaplains

Bro. Samuel Smith, D.D.

W.Bro. Robert Brewin, Prov.G. Treasurer

W.Bro. Henry Etherington Smith, Prov.G.S.D.

Bro. George Augustus Löhr, Prov.G. Organist

Bro. Frederick Manning, Prov.G. Pursuivant  
together with 13 brethren and 7 visitors.

The actual consecration was worked by Wm. Kelly and his team. For a number of years the Lodge proceeded in a normal and prosperous, even if unambitious, fashion—and not, of course, without some difficulties, disputes and other high lights of historical interest. One member, ---Middleton, the banker—who (to quote Fleeman again):

'had been regularly proposed as an initiate and elected, wrote to say that he objected to become a member of any society unless he was entirely cognisant of all the workings prior to his initiation. The secretary replied that *it was impossible for him to be admitted into any of the secrets of the Craft unless he was initiated in open lodge and in ancient form*. He was permitted to withdraw and subsequently reconsidered his objections and was initiated, passed and raised, ultimately becoming treasurer of the lodge.'

Gradually, useful men were initiated and laid under contribution of service—the Rev. Charles George Anderson, Curate of Walton-on-the-Wolds was initiated and became our first Chaplain in Holy Orders. In 1866 the furniture and jewels of the Rancliffe Lodge were purchased from Mr. Greenwood, host of the King's Head Hotel. Unfortunately, this collection was not catalogued but presumably included the Bible referred to above, which was printed in 1823 and is inscribed, "*Presented to the Rancliffe Lodge, No. 608, by Bro. Timothy Barney, 1836*".

The Most Noble The Marquis of Hastings was proposed as a 'fit and proper person to be made a mason' on November 6th, 1866, but no further mention of the gentleman is made in our Minutes, although at the same date it is recorded that the charge for refreshment, 'supper and a glass of spirits after the meal', was 3s.

Soon after 1866 the Lodge passed through a difficult time, and on several occasions between 1867 and 1869 it was impossible to open the Lodge, for although ten or twelve members attended none was qualified to occupy the chair. This was, of course, the outcome of the lack of experienced Past Masters referred to previously. In 1869 a revival took place, and the second epoch of the Lodge's history began with the installation of Bro. Henry Deane as Master—the largest function yet seen by the Lodge, for 23 members and 46 Past and Present Provincial Grand Officers and visitors were present.

The year 1872 saw a serious divergence of opinion between two groups in the Lodge, but the ardent work of the W.M. (Henry Deane) and Bro. F. Amatt not only healed the breach, but laid the foundations for the formation of the Charnwood Chapter, which was consecrated on January 14th, 1873.

Apparently our first Ladies' Festival (A 'Masonic Ball' with the brethren in regalia, by dispensation) was held in 1869—about which the less said the better, since it led to a serious row when the bills had not been paid in 1873! The same year (1869) was marked by the appointment of W.Bro. Henry Deane as preceptor to a 'Lodge of Instruction to be held during the interval between the regular lodges'. This arrangement petered

out in the following year, and W. Bro. Fred Amatt's attempts to re-start a Lodge of Instruction in 1884 were similarly unsuccessful. Our present Lodge of Instruction was started in 1906 and has had an uninterrupted career of usefulness since.

The year 1873 contained some awkward incidents for the Lodge officers:

"At one meeting a brother who had just taken the S.O. of an M.M. and was being further instructed in the exhortation and traditional history, when he declared that the ceremony appeared to him to be opposed to his religious convictions and as the minutes have it 'the Acting W.M. (Henry Deane) thereupon requested him to withdraw from the Lodge, which he accordingly did, being fully obligated but without having had the peculiar secrets of the degree communicated to him'. The brother never appeared in Lodge again" (Fleeman).

Several interesting incidents relate to the Lodge during 1874—William Vial was initiated and proved one of the most accomplished and stalwart masons of our time; a schoolmaster, he never missed a meeting of the Lodge for over forty years after his initiation. His masonic activities are catalogued by Fleeman in his 'History' (p.54). In the same year a curious dissension occurred at the election of the Master for the ensuing year, when the J.W. received six votes, and the S.W. only four, the former officer being declared elected.

At the subsequent meeting Henry Deane endeavoured to have the minutes on this point rescinded<sup>2</sup>, but after discussion the minutes were approved and signed. Henry Deane thereupon handed in a letter of resignation, but was prevailed upon to withdraw it by the unanimous feeling of the Lodge. It speaks highly for the masonic spirit of the defeated S.W. that he attended every meeting of the new W.M. and worked harmoniously in the Lodge, occupying one or other of the Warden's chairs during the absence of the regularly appointed officers.

After 1875 the Lodge again fell on difficult times, a recession in trade and commerce adversely affecting its activities; there were only twenty-one subscribing members and in eight years only ten initiates were accepted; the average attendance fell to seven. However, in 1880-1881 Leicester brethren rallied round and strengthened the Lodge, and we read in the minutes 'that the charity bag should be took round on Lodge nights'. It would be easy to multiply instances where some curious or unusual incident marked the Lodge's progress, but it is, perhaps, time to say a word or two about some of the personalities that made up the Lodge.

A masonic lodge is in the last analysis a group of men, and upon the characters of those men depends the character of the lodge. Masonry may, and does, mould and instruct them, but the lodge is, at any moment a synthesis of the characters of the men who form, and have in part,

---

2 Such a course of action is not now permitted.—Ed.

formed it. It would be a prodigious task to refer to all the many 'characters' this Lodge has known—all of us have at least some of them preserved in our memories few of us can think of installations a quarter of a century ago without thinking of the duet sung by W. H. Stevens and J. Bolesworth—with our present Provincial Grand Secretary Arthur Gwynne Davies accompanying them. J. Bolesworth had sung for years in the D'Oyly Carte Opera Company, and W. H. Stevens was a legend in the Lodge; he hired a special train to bring his guests to his Installation Meeting! Only a few months ago I found his contribution on 'Leicester Cheese' to Sir John Squire's book entitled 'Cheddar Gorge: A Book of English Cheeses'; characteristically, his essay begins "Brethren, the writer calls you this because he hopes that you are "cheese-minded" like himself, but if not, he hopes he may call you "brother initiates!"

Whilst many of the candidates in the early years of the Lodge chose to describe themselves as "gentlemen" we note two "Peers of the Realm" The first was the Rt. Hon. Richard William Penn, Earl Howe of Gopsall, who was, of course, the founder after whom the Lodge is named; he was a member until his death in 1870. The other peer was the Hon. Henry John Brinsley Manners, Marquis of Granby and later the 8th Duke of Rutland of Belvoir Castle who was initiated in the Lodge in 1889 and was a member until 1919 or even later, as there is no record in the minutes of his resignation<sup>3</sup>. Mention may also be made of Maj. General Edwin Sherard Burnaby, of Baggrave Hall, who joined in 1879 from the Albert Edward Lodge, No. 1560.

It is inevitable, I suppose, that the records of a Lodge as old as ours, situated in a comparatively small town, should read somewhat like the history of the town itself. The roll of members has contained the names of many representatives of the Law, the Church, Medicine and other professions, and of the founders of industrial and commercial enterprises, some of which have achieved national, and indeed world-wide, importance. There have also been many farmers from the fruitful agricultural and pastoral country which surrounds the town; and one of these, although not in the list of the famous ones, must have caused a stir in his day, and some trouble to the Master, Wardens, Secretary, and Deacons of his time by reason of his name—Samuel Bagnall William Dechaux Quintin Wild Woodruffe!

The period after World War I until World War II was marked by a steady progress and expansion of the Lodge. One Centenary was celebrated during this period—in 1934—that of Freemasonry in Loughborough, the date being taken from the formation of the Rancliffe Lodge in 1834. On this occasion the Provincial Grand Master, R.W.Bro. Lt.-Col. Sir Frederick Oliver, presided and W.Bro. Fleeman read a paper on the history of the Rancliffe, Howe and Charnwood and Beacon Lodges, which was subsequently published in the Transactions of the Lodge of Research.

---

3 In 1912 he was appointed Provincial Grand Master, but resigned before the date fixed for his Installation. He died in 1925.—*Ed.*

In the period following, from 1939 onwards, it is to be noted that the 75th anniversary of the founding of the Lodge was celebrated once again by a paper from the pen of the indefatigable W.Bro. Fleeman; this however, varies very little from the material of his book, to which I have already referred.

It was only to be expected that the second World War would seriously affect the Lodge; the absence of brethren in the services led to a thinning of our ranks on Lodge Nights and the 'blackout' made things more difficult. On January 30th, 1940, twenty inches of snow had fallen on the previous night followed by a severe frost, yet even with the blackout operative thirty-two members arrived at the Town Hall—but no visitors! It is not without a faint sense of amusement that we read that the limit of cost for post-war evening meals after the Lodge was 5s. for which sum, soup, plaice, turkey, sweet, savoury, dessert and coffee were served on the occasion of an Installation.

In 1936 (29th September) a joint building committee of the Howe and Charnwood and Beacon Lodges was formed, during the mastership of W.Bro. Wilfrid Granger, to consider the disposal of a property known as "The Elms", which had been bought some time previously with the intention of conversion to a Masonic Hall. A meeting was held of all master masons and the resolution was taken to dispose of the property when the lease expired, which was accordingly done, the tenants (Leicestershire County Council) paying £1,350 for the freehold. "The Elms", once the residence of the Warner family, had been bought in 1928 and plans had already been drawn up by, and with the supervision of, W.Bro. W. Granger, estimates had been obtained and several meetings held to approve estimates and consider details. Nevertheless, a 'change of heart' took place and the scheme was abandoned.

No serious attempts to provide a Masonic Hall in Loughborough were made after the abandonment of "The Elms" scheme until the last few years, when of several buildings examined the old "Adult School" in Ashby Square proved to be the most suitable for conversion, and this was accordingly done, the Lodge Room being beautifully and solemnly dedicated by our R.W. Provincial Grand Master, on 25th September, 1964. The building was originally the "Independent Chapel" of Ashby Place (not then "Ashby Square") and was erected in 1828 at the cost of £1,600, was enlarged in 1853 and again in 1876 at a cost of £700. It was capable of seating 650 worshippers. There was until lately, a tablet in the building to the memory of the Rev. Joseph Mason who for many years was the pastor. Schools were built at the back in 1860. After the turn of the century a change of user took place, and the building became known as the "Adult School", and the Adult Fellowship met there for a number of years. After the Adult School movement had succumbed to the ravages of time the Loughborough College leased the building for educational purposes and we bought it from the owners some years back. The yard was previously used for burials and several interesting tombstones are still to be seen in the passage leading to the new boiler-house.

In conclusion, I am going to quote again from W.Bro. Fleeman who at the end of his 50 years history said:

“... the author finishes his task in the sure and certain hope that when the Howe and Charnwood Lodge celebrates its centenary a Bro. will be forthcoming who will write a faithful account of the 2nd half century...”

Although in preparing this paper I have not followed the exhaustive treatment of the subject used by Bro. Fleeman, I consider it to be an honour to have been asked, in some measure, to continue his work, and I cannot do better than to conclude by echoing his final words:

“That the Howe and Charnwood Lodge may long flourish and maintain a continuance of this and other good work, is the earnest wish of all its members”.

# THE DEVELOPMENT OF MASONIC REGALIA

by

W.BRO. C. B. ROBINSON, P.G.STD.B.

Regalia is defined as the "insignia of an order" and, strangely enough it appears to have developed in ordinary life as quite an ordinary thing,—so ordinary in fact that few people have thought fit to write about it. Hence it is, that while there is a wealth of literature available about Masonry in general, comparatively little has been written or recorded about the actual regalia. So far as our Order is concerned, regalia is essentially bound up with ritual, but while treatises on the latter are almost limitless, there is a poverty of records regarding the former.

The ordinariness of distinctive clothing seems to have been well put by Shakespeare, who in the play *Julius Caesar*, puts into the mouth of Flavius, speaking to a commoner the words, "What! Know you not, Being mechanical, you ought not walk upon a labouring day without the sign of your profession? Speak, what trade art thou?" to which the commoner replied, "Why, Sir, a carpenter": whereupon Marillus rejoined, "Where is thy leather apron and thy rule? What dost thou with thy best apparel on?"

More than three thousand years ago the Books of Leviticus, Numbers and Deuteronomy laid down not only every detail of religious worship for the Jewish people, but also definite rules and laws for their daily secular lives; but here again, references to regalia or clothing are few.

Perhaps one of the earliest thoughts on this subject occurs in the account of the Garden of Eden where the making of the first girdle or apron is mentioned, this arising from an attempt to preserve innocence of desire and to stimulate innocence.

Investiture constituted an important part of the Ancient Mysteries; and as the white apron is the badge of masonry, we find something resembling it in all the pagan rites. The Essenians clothed their candidate with a white robe, reaching to the ground, and bordered with a fringe of blue riband, as an emblem of holiness. In the mysteries of Greece, the garment of initiation was also white, because, says Cicero, white is a colour most acceptable to the gods. This robe was considered sacred, and never taken off by the possessor until worn to rags. In Persia, in the mysteries of Mithras, the robes of investiture were the Girdle, on which were depicted the signs of the Zodiac, the Tiara, the White Apron, and the Purple Tunic. In the mysteries of Hindostan, the aspirant was presented with a consecrated Sash consisting of a cord of nine threads which was worn from the left shoulder to the right side. An apron composed of the three masonic colours—blue, purple and scarlet—was worn by the Jewish priesthood; and the prophets, on all occasions when about to perform any solemn duty, invested themselves with a girdle or apron. Lastly, all the statues of the heathen gods which have been

unearthed and which have been discovered in Greece, Asia or South America are decorated with superb aprons. We hence deduce the antiquity and honour of this important part of a Freemason's vestments, and substantiate the claim that it is "more ancient than the Golden Fleece or Roman Eagle, and more honourable than the Garter".

And so we come to consider the masonic apron the antiquity of which has been compared with the Golden Fleece or Roman Eagle, the former having been said to be founded by the Duke of Burgundy in 1429, based on the Greek story of the Golden Fleece, and the latter having been Rome's ensign of Imperial Power about 105 B.C.

If a number of Masons were questioned as to why they wore an apron when visiting a Lodge, the probable answer would be "Because it is the badge of a Mason and I would not be admitted without it". The fact is, that the apron—so important to a candidate—is given to him with so little explanation. At the investiture during the ceremony of initiation, the greater part of the brief explanation consists of instructing the candidate when *not* to wear it.

On the occasions when I am privileged to retire from the Lodge with Entered Apprentices or Fellowcrafts, I usually preface my remarks of instruction to them by saying that there is a reason for everything that happened to them in the ceremonies through which they have passed; the way in which they were prepared, the way they were received, the steps they took, in fact for everything that happened to them.

In a similar way, the regalia calls for a great deal of explanation. Dr. Johnson says "The investiture of the apron is an unequivocal symbol which accompanies every step of your progress". Later on, he says, "The Apron or Girdle was received as an emblem of truth and passive duty".

The lambskin or white leather apron is the badge of a Mason, and the first gift bestowed by the Master on the newly initiated Apprentice. The apron is worn by operative masons to preserve their garments from spot or stain. But we, as speculative Masons, wear it for a more noble purpose. By the whiteness of its colour, and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to present ourselves before the G.A.O.T.U., unstained with sin and unsullied with vice. It is obvious that the skin of a lamb was the most readily adaptable form of protective clothing, since it was only necessary to cut off the legs and tie it round the waist with a leather thong.

Even at the present day, some candidates are invested with a full length apron. It must also be borne in mind that the plain white skin of a lamb is the basis of all masonic aprons, no matter how exalted in rank the wearer may ultimately become.

In some circles it is thought that a perfectly new apron should be presented to each candidate on initiation and there is some evidence of this at Freemasons' Hall, London, where the apron presented to the Duke of Edinburgh was by him in due course presented to the Museum.

The apron is plain and unadorned, but ready to receive the symbols of those Masonic attributes it is our duty to deserve and attain. In shape, it is square—the ancient theological symbol denoting earthly life. Its four equal sides represent the four elements necessary to sustain life, Earth, Air, Fire and Water. The four corners refer to the four Cardinal Virtues, Temperance, Fortitude, Prudence and Justice. The long white strings, passed twice round the body and tied in front are an allusion to the mystic tie or bond which unites us, because it requires at least two to form a friendship. The strings also allude to the girdle used in ancient times, fastened tightly round the waist, symbolically to separate the heart or spiritual part from the more impure parts of the body. The white apron also infers that the Initiate is commencing a new life, clean and free from blemish.

In the Fellowcraft's degree, the Candidate receives his first reward in the form of two rosettes placed at the lower part, signifying that he must continue his work aided by Faith and Hope. Faith in the G.A.O.T.U. and Hope in salvation.

Coming to the Master Mason's apron, a third rosette is added, this representing Charity, and it will be noticed how the edifice is rising. A line drawn between each of the rosettes forms an equilateral triangle—the most sacred of all emblems, and Charity, the crowning jewel of our Masonic profession, is in the position indicated. On the apron are five points, reminding us of the Five Points of Fellowship and the centre point indicating that point within a circle from which a Master Mason cannot err. There are also five right angles, reminding us that there are five signs in the degree, also that five hold a Lodge and that there are five noble orders of Architecture. The two pendant ribbons refer to the Great Pillars at the Porchway entrance of K.S.T. These developed from the original way of tying the aprons with strings when the ends hung below the flap. The Tassels (with seven strands) allude to the Arts and Sciences (seven terrestrial and seven celestial) also to Jacob's Ladder connecting Heaven and Earth. They also remind us that seven regularly made Masons are necessary to make a perfect Lodge and they are in addition a reminder of the seven days of the week or the period of the Creation and of the seven years completing the Temple at Jerusalem. Seven has, in fact, always been considered a complete or perfect number. The representation of the two great pillars on the apron call to mind the words of the Ritual "In strength I will establish this mine House to stand firm for ever". The tassels then represent the beautiful ornamentations of the Capitals of the columns, viz, Network, Lilywork and Pomegranates—Unity, Peace and Plenty. As the original pillars were set up in a prominent position, so the representations are in a prominent position on the apron to remind us of our obligations. The edgings and linings came into use as a result of the raw skins being liable to stain the clothing. One of the earliest references to the colour is found in the Book of Numbers, Verses 38 and 39: "Speak unto the children of Israel and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; and it shall be unto you for a fringe, that ye may look

upon it, and remember all the commandments of the Lord and do them". The sky blue border and lining are indicative of the blue vault of heaven—considered the most beautiful and durable colour in nature—and signify modesty, faithfulness and gentleness, and also symbolise Heaven, Knowledge and Contemplation. The border, lining and belt remind us that Universal Brotherhood and Benevolence should be as expansive and all embracing as the blue vault of Heaven. The snake fastening indicates "Be ye wise as a serpent". It also forms the letter "G" the symbol of eternity or the eternal wisdom of God, and it completes the circle round the waist as an emblem of eternity.

On the Installed Master's apron, we find that instead of rosettes there are perpendicular lines on horizontal lines, usually called T squares. From these, we obtain three separate sets of two right angles. They refer to the three Grand Masters who bore sway at the building of the first temple at Jerusalem and also to the fact that three rule a Lodge. These emblems are deemed a mark of skill or proficiency as the Brother entitled to wear them becomes a Ruler in the Craft. This symbol is really the Hebrew Tau and, as placed on the Installed Master's apron, six right angles are obtained, referring to the six lights in Craft Masonry (three greater and three lesser). There are other ways in which these Symbols may be placed, indicating that the rank of Installed Master is but a stepping stone to higher attainment. The T squares are also a combination of the Working Tools of a Fellowcraft Freemason, *i.e.* the Square, Level and Plumb Rule and denote moral teaching, equality and uprightness which coincides with the duty of a Master in the Chair in well ruling and governing the Lodge. Further, the T square represents the position of the feet when standing to order and suggests upright lives and well squared actions.

At one time, there was a good deal of laxity in the matter of adornment of aprons and brethren appeared to vie with each other in the matter of decorations. For instance many aprons were hand painted with designs of the two Pillars and also the Working Tools and additionally figures of Faith, Hope and Charity. Grand Lodge took a hand however, and in 1813 there was some standardization, while the General Regulations of 1815 laid down the exact dimensions and specifications.

Whenever we put on our apron and collar, we encircle ourselves with a reminder of our obligations concerning our duty first to the Creator, secondly to our neighbours (meaning our brethren) and thirdly to ourselves.

The collars of those privileged to wear them point out their duty in promoting and enhancing the general happiness of the Lodge according to the rank their emblems indicate.

Gloves also form part of Masonic regalia. Originally they were provided by employers for the protection of workmen. But for long, Bishops and Priests have made use of white linen gloves when performing ecclesiastical ceremonies. In the middle ages a bare hand was considered a sign of hostility while a gloved hand indicated peace and goodwill. It appears that from the seventeenth century, candidates for freemasonry have been presented with white gloves which signify cleanness of hands.

The sky blue linings and borders having been adopted for the Craft regalia, it may be asked, why then is the Grand Lodge regalia different? The Garter or Royal Blue being a blend of other colours denotes "Union" and it is the duty of those entitled to wear it to do their utmost to promote unity, fraternity and concord between all Lodges working under the English as well as foreign constitutions. The same may be said of the wearers of Provincial clothing within the Province. It may also commemorate the union of the Grand Lodges which took place early in the last century. Incidentally, the aprons worn by acting officers in Grand Lodge differ from ordinary aprons in that there are no ribbons or tassels hanging under the flap, This is probably due to the fact that most of those aprons are still tied on in the manner of those of an Entered Apprentice.

---

*The Worshipful Master* thanked W. Bro. Robinson for his interesting paper and for his informative answers to the many questions asked by the brethren.

# LIGHT FROM FRENCH MASONRY IN THE XVIIIth CENTURY: CATECHISM ON THE FIRST DEGREE AND CEREMONIES OF THE FESTIVE BOARD

by

W. BRO. W. C. COSTIN, P.G.D.

Deputy Provincial Grand Master, Oxfordshire

WORSHIPFUL MASTER AND BRETHREN,

The paper which I have the honour to present to the Lodge of Research, Leicester, describes the manner of Opening a Lodge, a Catechism of the First Degree, and the Ceremonies used at the Lodge of the Table, so often spoken of by Masons today as the Festive Board. The information I have derived from a book written in French by one who describes himself as a Knight of all Masonic Orders. It is dated 1787—significantly two years before the outbreak of the French Revolution. It is moreover said to have been published in Philadelphia. But I am of the opinion that it was not the American city of that name.

It has a truly Masonic meaning, being nothing but Brotherly Love in the Greek tongue. I am confirmed in this by the additional information that it emanated from the House of Philarethe of the Street of the Square to the Plumb Line. *Philarethe* means *Love of Virtue*. The title of the work is *Recueil Precieux de la Maçonnerie Adonhiramite*, or *Precious Compilation of Adonhiramite Masonry*.

## Opening a Lodge of Apprentices

The W.M. seated under a canopy in the East facing the two Wardens who should be in the West, strikes three Apprentices knocks on the Altar, and says:

Silence, my Brethren, to Lodge.

When these words are pronounced the whole assembly arranges itself into two parallel lines, when the W.M. says:

Brothers Senior and Junior Wardens, invite all our good Brethren of all ranks and titles to be good enough to assist us in opening a Lodge of Apprenticed Masons.

S.W. My good Brethren in the South of all ranks and titles, I invite you on behalf of the W.M. to be good enough to assist us in opening a Lodge of Apprenticed Masons.

The Junior Warden similarly asks those under his column in the North.

W.M. Brother S.W. are you a Mason?

S.W. All my Brethren know me for such.

W.M. What is the first care of a Mason?

S.W. To see the Lodge is tyled.

**W.M.** Ascertain that it be so by a Deacon (or Expert)

Since from the moment that the W.M. has given the first three knocks, every Brother and Officer should have taken his place, the Warden observes that the Deacon is fulfilling his function and then replies:

It is, W.M.

**W.M.** What is our second care?

**S.W.** To see the Brethren to order.

*(After seeing that this is so).*

They are, W.M.

**W.M.** Why do we meet together?

**S.W.** To raise Temples to virtue, and to dig dungeons for vices.

**W.M.** How long ought we to work?

**S.W.** From midday to midnight.

**W.M.** How long a time does it take to make an apprentice?

**S.W.** Three years.

**W.M.** How old are you?

**S.W.** Three years.

**W.M.** What time is it?

**S.W.** Close to midday.

**W.M.** In consideration of the hour and the age, notify all our good Brethren that this Lodge of Apprentices is opened and that we will proceed to our labours in the customary manner.

When the S.W. and J.W. have notified the Brethren accordingly, the W.M. and all the Brethren rise, give the Apprentices sign, then the claps and cry out three times "Hurrah". Thereupon every one is seated and the W.M. begins the Catechism. But if there are any for initiation, they are first received so that they can profit by the instruction.

### **Catechism of Apprentices**

**W.M.** My Brother whence come you?

**Response:** From the Lodge of St. John.

**W.M.** What is done in the Lodge of St. John?

**R.** Temples are built to virtue and dungeons are dug for vices.

**W.M.** What do you bring with you?

**R.** Greetings, prosperity and hearty welcome to all Brethren.

**W.M.** What are you going to do here?

**R.** Conquer my passions, subdue my will, and make further progress in Masonry.

**W.M.** What do you mean by Masonry?

**R.** I understand the study of sciences and the practices of virtue.

**W.M.** Tell me what is a Mason?

**R.** He is a free man, faithful to the laws, the brother and friend of kings and of shepherds, when they are virtuous.

**W.M.** By what shall I know you to be a Mason?

**R.** By signs, tokens, and the circumstances of my initiation, faithfully rendered.

**W.M.** What are the signs of a Mason?

**R.** The square, the level, and the perpendicular.

**W.M.** What are the tokens?

**R.** Certain regular grips that are given among Brethren.

**W.M.** Who procured for you the advantage of becoming a Mason?

**R.** A wise friend, whom I have since known as a Brother.

**W.M.** Why did you get yourself initiated as a Mason?

**R.** Because I was in darkness and I desired to know the light.

**W.M.** What does that light signify?

**R.** The knowledge and entirety of all the virtues, the symbol of the Great Architect of the Universe.

**W.M.** Where were you received as a Mason?

**R.** In a perfect Lodge.

**W.M.** What do you mean by a perfect Lodge?

**R.** I mean that three Masons assembled form a simple Lodge, that five make it just, and seven make it perfect.

**W.M.** Who are the three Masons of a simple Lodge?

**R.** A Worshipful Master and two Wardens.

**W.M.** Who are the five of a just Lodge?

**R.** The three first and two Master Masons.

**W.M.** Finally who are the seven who make it perfect?

**R.** A Worshipful Master, two Wardens, two Master Masons, a Fellow Craft and an Apprentice.

**W.M.** Who prepared you to be received as a Mason?

**R.** A very worthy Deacon.

**W.M.** What did he ask you?

**R.** That I should inform him of my age, my civil ranks, my religion, and of my zeal to be initiated. After he placed me, neither naked nor clothed, but however in a decent manner, and having deprived me of all metals, he led me to the door of a Lodge, on which he struck three great blows.

**W.M.** Why did the Deacon place you neither naked nor clothed?

**R.** To prove to me that luxury is a vice, which makes an impression only on the vulgar and that the man who wishes to be virtuous should put himself above prejudices.

**W.M.** Why did he deprive you of all metals?

**R.** Because they are the symbol of vice and that a good Mason ought not to possess anything in his own right.

**W.M.** What do the Deacon's three knocks signify?

**R.** Three words of Holy Scripture. Knock and it shall be opened unto you. Seek and ye shall find. Ask and it shall be given unto you.

**W.M.** What did the three knocks procure for you?

**R.** The opening of the Lodge.

**W.M.** When it was opened what did the Deacon do with you?

**R.** He put me in the hands of the Junior Warden.

**W.M.** What did you see on entering the Lodge?

**R.** Nothing but what the human mind could understand, for a thick veil screened my eyes.

**W.M.** Why were your eyes blindfolded?

**R.** To teach me how much ignorance is prejudicial to the happiness of men.

**W.M.** What did the Junior Warden do to you?

**R.** He made me travel three times from West to East by way of the North; and from East to the West by way of the South. Then he placed me at the disposal of the Senior Warden.

**W.M.** Why did they make you travel?

**R.** To teach me that it is never by the first step that one arrives at virtue.

**W.M.** What did you seek for on your journey?

**R.** I searched for the light, of which I have given you an explanation.

**W.M.** What did the Senior Warden do to you?

**R.** After having removed the blindfold by the order he had received, he made me place my feet in the form of a square, and caused me to approach the W.M. by three great steps.

**W.M.** What did you see when your eyes were uncovered?

**R.** All the Brethren armed with swords with the points presented towards me.

**W.M.** Why?

**R.** To show me that they would always be ready to pour out their blood for me, if I were faithful to the obligation that I was about to contract, likewise to punish me if I were despicable enough to fail therein.

**W.M.** Why did he make you place your feet in a square and take three great steps?

**R.** To make me understand the way I should follow, and how apprentices ought to walk.

**W.M.** What does this walk signify?

**R.** The zeal we ought to show in walking towards him who enlightens us.

**W.M.** What did the W.M. do to you?

**R.** As he was certain of my feelings and having obtained the consent of the Lodge, he received me as an apprenticed Mason with all the necessary formalities.

**W.M.** What were those formalities?

**R.** I had my l. f. slipshod, my r. k. bare upon the square, my r. h. upon the Gospel and with my l. h. I held a pair of compasses half opened against my n. l. b.

**W.M.** What did you do in this position?

**R.** I contracted an obligation to keep for ever the secrets of Masons and of Masonry.

**W.M.** Do you remember well that obligation?

**R.** Yes, W.M.

**W.M.** Why did you have a b. k. and a f. s.....?

**R.** To teach me that a Mason ought to be humble.

**W.M.** Why was a pair of compasses placed on your n. l. b.?

**R.** To teach me that the heart of a Mason ought to be just and always open.

**W.M.** What were you given when you were made a Mason?

**R.** A sign, a grip and two words.

**W.M.** Give me the sign.

*(He does so)*

**W.M.** What is it called?

**R.** The gutteral.

**W.M.** What does it signify?

**R.** A part of my obligation—that I would rather have my throat cut across than reveal the secrets of Masons to the profane.

**W.M.** Give the grip to the Junior Warden.

*(He gives it and when it is found correct, the Wardens says: "It is correct, W.M.")*

**W.M.** Give me the sacred word of an Apprentice Mason.

**R.** W.M. I am only allowed to spell it. Give me the first letter, and I will give you the second. *(They give it alternately).*

**W.M.** What does this word signify?

**R.** The wisdom of God. It is the column which was in the North, by the door of the Temple where apprentices are assembled.

**W.M.** What is your pass-word ?

**R.** T.C. which means worldly possessions. It is the name of the son of Lamech who was the first artificer in the use of metals.

**W.M.** Were you not given something else when you were made a Mason ?

**R.** I was given a white apron and men's and women's gloves of the same colour.

**W.M.** What does the apron signify ?

**R.** It is the symbol of work, its whiteness demonstrates to us the purity of our morals, and the equality that ought to reign among us.

**W.M.** Why were you given white gloves ?

**R.** To point out that a Mason ought never to steep his hands in iniquity.

**W.M.** Why were you given women's gloves ?

**R.** To point out to the initiate that he ought to esteem and cherish his wife, and that he can never forget her for one instant without being unjust.

**W.M.** What did you see when you were received as a Mason ?

**R.** Three great lights placed in a square, one in the East, one in the West, and the third in the South.

**W.M.** Why was there not one in the North ?

**R.** Because the sun only feebly enlightens that part.

**W.M.** What do the three lights signify ?

**R.** The sun, the moon, and the Master of the Lodge.

**W.M.** Why are they so designated ?

**R.** Because the sun enlightens the workers by day, the moon by night and the W.M. all the time in his Lodge.

**W.M.** Where is the W.M. situated in Lodge ?

**R.** In the East.

**W.M.** Why ?

**R.** After the example of the sun, which appears in the East to open the day, the W.M. is there situated to open the Lodge, to aid the workers with his advice, and to enlighten them with his light.

**W.M.** And the Wardens, where are they placed ?

**R.** In the West.

**W.M.** Why ?

**R.** As the sun ends the day in the West, the Wardens are placed there to close the Lodge, to send away the workers content and to give hearty welcome to all visiting Brethren.

**W.M.** Where were you placed after your reception ?

**R.** In the North.

**W.M.** Why?

**R.** Because that is the worst lit part, and an apprentice has only received a feeble light and is not in a position to sustain the full light of day.

**W.M.** At what do the apprentices work?

**R.** To rough hew and block out unpolished stone.

**W.M.** Where are they paid?

**R.** At the column J.

**W.M.** What are the chief duties of a Mason?

**R.** To fulfil those of the state in which Providence has placed him, to flee from vice and practice virtue.

*(Those are all the questions of the Catechism of an Apprentice)*

### **Closing the Lodge**

The W.M. asks: What hour is it?

**R.** Midnight.

**W.M.** What is your age?

**R.** Three years.

**W.M.** By virtue of the hour and of your age, give notice to all our good Brethren in the South as well as in the North that we are about to close this Lodge by concluding our labours in the customary manner.

The two Wardens obey—each under his column. Then the whole assembly, copying the W.M. makes the Apprentices sign and gives the three cheers. After which the W.M. says:

Brethren the Lodge is closed.

This is repeated by the two Wardens.

### **Ancient Ceremonies of the Festive Board or the Lodge of the Table**

As the ceremonies of the Lodge of the Table are a part of the mysteries of the Order, they ought to be held in a place just as well tyled as the State Rooms where the candidates are received. A table should be set up in the shape of a horse-shoe, large enough, if space permits, for all the diners to be seated on the outside. The W.M. is always placed in the East in the centre of the table, having the Orator or Chaplain on his right. The Wardens are at the two ends in the West; Master Masons occupy the South, taking care to leave the higher seats for any Visitors present.

The newly Initiated Brethren ought to be on the North side beside the Orator. The Fellow-Craft fill the rest of that side. There was an Officer styled Brother Ambassador who was stationed within the horse-shoe. His only function was to respond to the Toast of the Royal House.

Everything that made up the Service of the table was to be arranged in three parallel lines—the plates formed the nearest row, the bottles and glasses the second row, service dishes and candles the third row.

It is important to understand that everything used at the Banquet had a symbolic use and signification. Thus the

glasses are called	cannons
bottles,	casks
red wine,	red powder
white wine,	strong powder
water,	white powder
bread,	rough ashler
all kinds of meat,	materials
lights,	stars
plates,	tiles
knives,	swords
salt,	sand

When everything has been arranged as above, and before the repast begins, the W.M. rises (and the Company with him), gives the Entered Apprentices knocks three times on the table, which are answered by the Wardens, and says:

“Brothers Senior and Junior Wardens, invite our good Brethren in the South and in the North to be good enough to assist us in opening a Lodge of Entered Apprentices and this Lodge of Instruction of the Table”.

This is repeated by the Wardens.

When the Wardens have finished making the above announcement the W.M. interrogates them precisely as at the opening of a Lodge in the First Degree, as described above.

Finally, the W.M. and all the Assembly makes the E.A. sign with the usual handclaps everyone sits down and begins his dinner, waiting for the W.M. to announce the first three regular toasts.

Everyone ought to keep an attentive ear for the sound of the Gavel whether it be the W.M. or one of the Wardens who knocks, and leave off everything he is doing in order to attend to what is proposed. It should always be remembered that a Brother is no more allowed to speak of matters of the heart or of business in this Lodge of the Table than in the other Lodge. The slightest offence against propriety is punishable--drunkenness and gluttony are treated as they deserve to be--that is to say as serious evils. Finally the only sentiment which a Mason ought to have is that of making himself esteemed in a Society of select men, bound together in honour and friendship. To be sober and temperate is not so much a virtue as a duty. The carnal man who, forgetting himself, forgets also the respect due to Society, deserves only general contempt.

The first three obligatory toasts are always proposed at the beginning of the Banquet. They are these (1) Of the King and Royal House (2) Of the Most Illustrious Brother, the Lord Duke of Orleans, Most Serene Grand Master of all French Lodges, and (3) Of Our respected Sister Caroline, Queen of Naples, in thankfulness for the protection she affords in her States to Masons unjustly persecuted. To this toast is coupled also that to all Kings who are Masons and Protectors of Masonry. Some Masters, however, offer this last toast at the end of the

Banquet, preferring that of the Officers of Grand Lodge and regular Masters in France.

It will suffice to relate the ceremonies observed in submitting the first of these toasts, as the others differ only in names and titles.

The W.M. knocks and the Wardens reply:

**W.M.**

“Brothers Senior and Junior Wardens, see that the arms are charged and aligned for the first regular toast of so much concern to our Order”.

The Wardens in turn:

“Brethren under my column, of all ranks and degrees, charge and align your arms for the first regular toast of so much concern to our Order, which the W.M. is about to propose”.

When the J.W. has ended his command, the whole assembly charges the cannon with red powder, as fully or as little as each brother judges fit. When the casks have been replaced, the W.M. says:

“Brothers Senior and Junior Wardens, are the cannons charged and aligned?” Having looked round, and seen that all is in order, the Wardens reply:

“Yes, W.M.”

The W.M. with the whole assembly rises, stands to order, and gives the toast as follows:

“Brothers Senior and Junior Wardens, announce to all our good Brethren, that the toast that I have the honour to propose is that of the King, our illustrious Monarch, gloriously reigning, for whose preservation we will not cease to pray, as well as for the prosperity of the State and of his Arms. To that toast we join that of our August Queen, of the Royal Family, and of all who have the happiness to belong to them. For the healths of those so dear to us we fire these cannonades with red powder, with the zeal of respectful friendship, by giving fire, good fire, perfect fire.”

The two Wardens having repeated the above toast, the W.M. commands as follows:

“Right hand on the Arms”.

The Brethren place their right hands on their glasses.

“Present Arms”.

The glasses are lifted by the Brethren, breast high.

“Aim”.

The glasses are placed to the mouth.

“Fire, good fire and perfect fire”.

The Brethren then drink thrice. When all the Brethren have consumed their powder, the W.M. says:

“Arms forward”.

The glasses are held out level with the breast. They are then brought to the left breast, then to the right, and then again to the front. This motion forms a triangle and is repeated three times. Thereafter the glasses are placed thrice on the table, first horizontally to the left, similarly to the right, and finally they are placed vigorously on the table. The Brethren clap thrice times with their hands, crying three times:

“Huzzah! Huzzah! Huzzah!”

The whole of this exercise must be performed with great exactitude and dexterity, so that every movement is carried out at the same moment, and the glasses make but one single sound. Indeed an English book on 18th century Masons notes that “Their drinking in this manner makes the prettiest sight imaginable, and it may be said to the praise of Freemasons that there is no Military School in which an exercise is performed with greater exactness. Let the Assembly be never so numerous, the motion of one is always for the motion of all the rest; no one is ever seen to be behind-hand, and as soon as ever the command is given the Exercise is performed with a Uniformity that resembles enchantment. The noise which is heard when they lay their bowls upon the table is very considerable but not confused; ’tis but one single stroke; but it is strong enough to break any vessels not made of solid metal”. Hence developed the custom of manufacturing special glasses with very strong bases which would stand the strain of being placed on the table with considerable force.

As soon as ever the health of the King and Royal Family has been thus proposed, Brother Ambassador must rise, sword in hand, retire to the West between the two Wardens and remain there until, the toast thus duly honoured, the Brethren have resumed their seats.

Thereupon he returns his sword to the scabbard, takes in his hand his cannon presented to him by a Serving Brother, and returns thanks thus:

“W.M.—So worthy of the rank to which you are raised, Brothers Senior and Junior Wardens, Brother Officers, Brother Visitors, Brother Members, Brothers newly initiated, Brethren! The King my Master, realising that you take the trouble to drink his health, has been good enough to choose me to return to you his thanks. Thus, not being better able to discharge the feelings he has towards you and also to acquaint you with those which inspire me, than by making use of the Arms of Freemasonry, I shall fire this cannonade of red powder to your glory, by giving Good Fire, Grand Fire, Perfect Fire.”

He drinks, observing all the above described formalities. Then follow the other two regular toasts, which I have already mentioned. Shortly afterwards, the Wardens and Orator propose that of the W.M. of the Lodge in the following manner:

S.W. knocks, followed by the J.W. The W.M. then knocks, and says: “Brethren Senior and Junior Wardens, what do you request?”

S.W. “W.M.—Brother Orator, Bro. J. W. and I ask you to allow our Arms to be charged and aligned for a health which is dear to us and which we have to propose”.

**W.M.** "Brethren of all ranks and degrees, charge and align your Arms for a toast which our good Brethren, the Orator, and Wardens have to propose to you".

All the Brethren, including the W.M. fill their glasses, and when they have so done, the W.M. says:

"Are all the Cannons charged and aligned?"

To which the Wardens reply:

**W.M.** "The East joins with your desires. What is the toast you have to propose?"

**S.W.** "It is yours, W.M. Brethren under my column, of all ranks and degrees, the health which my good Brothers, the Orator and the J.W., and I, have the pleasure to propose is that of our present W.M. and of all who have the happiness to belong to him. For such a toast we all join together in order to fire these cannonades of red powder, with the distinctions of free and royal Masonry, and three times give good fire, grand fire, perfect fire".

This is echoed by the J.W. and the Orator and the toast is honoured in the usual manner by everyone, except, of course, by the W.M.

---

In former times many of the toasts offered were not to individuals, or categories of individuals, but to ideas or moral attributes. There are a number of such in Preston's Illustrations of Masonry, published in 1772.

To "All Masons, both ancient and young

Who govern their passions and bridle their tongue".

"The heart that conceals and the tongue that never reveals  
any of the secrets of Masonry".

"May the cardinal virtues with the grand principles of Masonry  
always distinguish us, and may we be happy to meet, sorry to part,  
and happy to meet again".

"May we never feel want, nor want feeling".

Our ancient Brethren frequently sang songs of a Masonic character at a Banquet. When the last was sung, the servants, called Serving Brethren, who were likewise of the Order, came to the Master's table, bringing with them their cannons duly charged. These they laid on the

Masters' table and seated themselves there. Finally everyone stood, formed a chain with crossed hands, and sang a concluding Ode in these words:

“Ye Brethren all  
Whom Freemasons men call  
Without care or strife  
In joy pass this life.  
Be a full Brimmer still  
Your defence against all ill  
And the jovial glass fill  
To the health of Freemasons all  
For we are Brethren, both great and small”.

This canticle concluded, they drank in ceremony, save that at the end no Huzzahs were given.

---

Worshipful Master and Brethren, I trust that this account of the Proceedings of two hundred years ago may have illustrated some of our present practices and may serve to emphasize that Freemasonry is a noble Society of selected men intent on preaching, and living according to, a high moral code, and at the same time, in fraternal friendship, enjoying the good Fellowship which through rational entertainment at the Table can, in the wisdom of the Great Architect of the Universe, be granted to all Sons of the Widow.

---

*The Worshipful Master and W. Bro. Harry Carr* thanked W. Bro. Costin on behalf of the Lodge, and expressed their pleasure that the Lodge had been privileged to hear W. Bro. Costin's translation *from the French*, hitherto unpublished.



*The Master's Pedestal, The Royal Sussex Lodge, No. 353*

**THE LODGE ROOM FURNITURE**  
*of*  
**THE ROYAL SUSSEX LODGE, No. 353**  
**PROVINCE OF DERBYSHIRE**

Our readers may remember that the article on the St. Peter's Lodge Room Furniture (Market Harborough) in *Transactions*, 1963-4, made reference to furniture constructed by French prisoners-of-war for use in their Lodges at Ashby-de-la-Zouch, Leicestershire.

By courtesy of the Worshipful Master, Wardens and Brethren of the Royal Sussex Lodge, No. 353, Derbyshire, we are permitted to reprint the historical notes which are regularly included in their Lodge summons, and which not only indicate the pride felt by the Lodge in the possession of the furniture, but also clear up what has been the subject of conjecture by some of our brethren over many years.

We thank the Lodge for giving us the excellent photograph of the Master's pedestal and for their kindly co-operation.—*Ed.*

**THE ROYAL SUSSEX LODGE**

No. 353

HISTORICAL NOTES

The name was derived from H.R.H. The Duke of Sussex, who in 1813 was elected the first Grand Master of the United Grand Lodge of England.

The Royal Sussex Lodge was formed and consecrated in 1817, at Repton, in the Province of Derbyshire, and bore the number 690.

The furniture of the new Lodge had previously been the property of the French Prisoners of War Lodges which were situated at Ashby-de-la-Zouch, viz: "Des Vrais Amis de l'Ordre", 1808-1814, and "De la Justice et de l'Union", 1814, who disposed of it when they left for France.

When forwarding the petition to Grand Lodge, in July, 1815, W.Bro. G. Mugliston, the first Master of the Royal Sussex Lodge, wrote: "We have also Furniture for the lodge now ready at Ashby-de-la-Zouch, the same which the French prisoners had when there".

This furniture, which is still in use, consists of pedestals for the Master and the Wardens and a dome-like canopy for the Master's Chair, supported by two pillars, partly enclosed by curtains and with a representation of the Sun, Moon and Stars painted on the back.

In 1870 the Lodge was moved from Repton to Winhill, and was held at the Swan Hotel, until 1st March, 1886, when it was moved to the Masonic Hall, Union Street, Burton-on-Trent.

From November, 1888, until September, 1933, the Lodge met at Winhill Institute; and from the latter date until May, 1939, at Freemasons' Hall, Winhill. In the autumn of 1939 Freemasons' Hall was requisitioned by the Military Authorities and the Lodge again met at Winhill Institute or Constitutional Club, until September, 1947, when meetings were resumed at Freemasons' Hall.

## EXTINCT LEICESTERSHIRE LODGES

Reprint of a Paper given at the third regular meeting of the Lodge,  
on 27th March, 1893

by

W. BRO. J. T. THORP, F.R. Hist. A., F.R. Litt. A., P.P.G.W. (later P.G.D.)  
(Master)

There is scarcely any doubt that Lodges of Operative Masons existed in Leicester from the Middle Ages down to the 17th century, although, unfortunately, this cannot be proved by existing documents. We know that JOHN OF GAUNT (1340-1399) encouraged the Craft, and adorned the town, which was his favourite residence, with extensive and costly buildings. Portions of these buildings (notably John of Gaunt's Gateway in the Newarke) still remain in a good state of preservation, and many Masons' Marks may still be traced upon the stones. Let us hope that these relics of a bygone time may long be spared to us, as mementoes of the past and examples of the skill and industry of our forefathers in the Craft.

It was in the year 1739—over fifty years prior to the warranting of the present "St. John's" Lodge, and twenty-two years subsequent to the establishment of the Grand Lodge of England—that the first Lodge of Speculative Masons was established in Leicester. The Warrant was dated December 7th, 1739, and its number on the Register of Grand Lodge was 179. In common with most Lodges of that period, it had no distinctive name, and held its meetings at "The Wheat Sheaf" Inn in Humberstone Gate. No Books, documents, or relics of any description belonging to this Lodge have been preserved. From 1739 to 1752 it was regularly included in the Grand Lodge Lists as an active Lodge, although it appears to have been erased in 1744\*. In 1753 the number and date was assigned to a Lodge meeting at "The Red Bull", Long Lane, West Smithfield, London, which, after a somewhat chequered career, was erased in 1781. The probability is that the Lodge, like so many of the pioneer Lodges, failed, from some cause or other, to attract new members, and consequently became unable to continue its annual payments to Grand Lodge; the Warrant would therefore be withdrawn and reissued, with the same date and number, to the next petitioners. This was quite a general custom in both Grand Lodges prior to the Union in 1813.

The Warrant of Lodge 179 being thus irrecoverably lost to the Leicester brethren, they seem to have immediately petitioned Grand Lodge for another one. The petition was granted and a Lodge (Warrant No. 250, dated Aug. 21, 1754) was constituted to meet at "The Pelican" Inn, Gallowtree Gate, every first and third Thursday. No records of this Lodge remain; its number was altered in 1755 from No. 250 to No. 187, and it appeared regularly in the Grand Lodge Lists as an active Lodge until 1769. The following memorandum appears in the Grand Lodge records in 1768:—"Several years' letters returned. No Lodge".

---

\* *Vide* Bro. Lane's "Handy Book to the Lists of Lodges", p.46.

The next Leicester Lodge was a Military Lodge, and was established by the "Ancient" or "Athol" Grand Lodge—so called because two of the Dukes of Athol were successively Grand Masters. It was attached to the Leicester Militia, from which body alone it received candidates. Its Number was 87, and its Warrant was dated May 29th, 1761. It is supposed to have lapsed about 1764.

The "Ancient" Grand Lodge at this particular period, was very active in forming new Lodges, for in the very same year in which the Military Lodge was established, another Lodge, No. 91 (Warrant dated September 26, 1761), was constituted in Leicester; ROBERT GRAY was the first Master, SAMPSON SKIDMORE first S.W., and THOMAS PHIPPS first J.W. of the Lodge. It is very doubtful whether this Lodge worked very regularly, as for some years no place of meeting is given in the Grand Lodge Lists of Lodges. This Lodge and No. 187, previously mentioned as holding its meetings at "The Pelican", must have been active in the year 1763, for in *The Leicester and Nottingham Journal* of May 7th in that year, there is an account of the rejoicings at Leicester, on the 5th of May, in celebration of the day of thanksgiving for the peace with France. On that occasion the High Sheriff of the county, the Mayor and Aldermen, in their scarlet gowns, and the rest of the Corporation, also robed, went in procession from the Town Hall through the principal streets of the town. They were accompanied, among other bodies, by "two Lodges of the most ancient, honorable, friendly and agreeable Fraternity of Free and Accepted Masons".

#### "ORDER OF THE PROCESSION"

First, the Tyler, with his sword and jewel.

Two present Masters of Lodges, with their proper jewels, each bearing, in their left hands, the Bible, compass and square, belonging to each Lodge, and, in their right hands, each a common gavel.

Three late Masters, with their proper jewels, each bearing in their left hands, their authority from the Grand Lodge, with book of constitutions, rules and orders, &c., &c.

Two Senior and two Junior Wardens, with their jewels and columns of order in their right hands.

Two Secretaries, with their jewels, &c.

Two Senior Deacons, with their formalities, as above.

The other Tyler, with his sword and jewel, as above.

All elegantly dressed, according to the formality, and kept up with exactness and decorum peculiar to their Ancient Order.\*

Of this Lodge, No. 91, we possess several relics. Four old brass seals<sup>1</sup> belonging to the Lodge are in the possession of R.W. Bro. W. KELLY, P.P.G.M., who obtained them many years ago from a mason, who at one time was Tyler of No. 91. These seals are for the degrees of Royal Arch, Ark Mariner, Knight Templar and Red Cross of Babylon, all of which were worked in the old "Athol" Lodges. Our venerable brother also has the Grand Lodge Certificate<sup>2</sup> of Bro. WILLIAM LICQUORICH, a member of the Lodge, dated September 10th, 1764. This

---

\*Vide Bro. Kelly's "History of P.G. Lodge," p. 21.

1 & 2 Now on display in the Provincial Library and Museum—Ed.

document, which is written on parchment, 7½ inches by 4, consists of thirteen lines, the first six of which are in Latin and the remainder in English. It is in the beautiful handwriting and bears the signature of the celebrated LAURENCE DERMOTT, Past D.G.M. and G.Sec., and has the seal of the Grand Lodge of Ancient Masons affixed; the device being the Square and Compass, surmounted by a dagger, within a circle, inscribed with the motto "Virtue and Silence, Grand Lodge, London".\*

The following is a copy of this Certificate:—

"Universis quorum Interest Attestamur Fratrem Gullielmum Licquorich fuisse Societati dictæ Masoniæ Secundum regulas initiatum in Cætu Numero 91° et in Regno Anglia et Sicut Decet unum ex nostris ut mihi ex Testimonio Cætus ad quem pertinebat probatum est cum omni morum honestate Se Gessit Datum Londini Sigillo Cætus Nostri Majoris et Subscriptione nostra munitum die Decimo Septembris Anno Domini 1764 et a primitiis Societatis 5764. LAURENTIO DERMOTT, Sec. M. Cætus."

"I do hereby Certify that Brother William Licquorich is a regular Registered freem Mason (*sic*) in the Lodge No. 91 in the Kingdom of England and has during his Stay amongst them behaved himself as became an honest and worthy Brother as appears by the lodge Certificate to me.



Given under my hand and the Seal of the Grand Lodge in London the Tenth day of September 1764 And in the year of Masonry 5764.

LAU : DERMOTT, G.S."

After a time this Lodge (No. 91) became dormant, but was revived by a Warrant of Renewal, dated Nov. 2, 1775, granted to WILLIAM BURLEY, R.W.M., for the Lodge to hold its meetings at "The Crown and Thistle", Loseby Lane. Later in the same year the Lodge was removed to "The Leather Bottle", Church Gate, where it met continuously for eighteen years.

*The Leicester Journal* of August 31st, 1776, supplies us with the following particulars of a Masonic Funeral, the deceased brother being a member of this Lodge:—

"On Sunday morning, August 25th, died, at his house in this town, Mr. Thomas Brown, Worsted Maker. He was a Member of the Honourable and Ancient Society of Free and Accepted Masons. His Brethren as a mark of their esteem, attended the Funeral, and preceded the corpse to All Saints' Church. They were all dressed in deep mourning, adorned with their jewels, and in the uniform and regalia of their Order. The greatest concourse of people we ever remember to have seen on such an occasion attend the procession, which was very well conducted, and made in the following order:

- 1st. The Tyler of the Lodge, with his sword of office.
- 2nd. Two Wardens, with their columns and ensigns of office.
- 3rd. Two Senior Brethren, with a cushion supporting the bible, square and compass.
- 4th. The Master, with the ensigns of his office.
- 5th. The Past Masters.
- 6th. The Secretary, with his ensigns.

The rest of the Brethren walking two and two, according to seniority, and followed by the Deacons with their black wands. Six Master Masons supported the pall."†

\**Vide* Bro. Kelly's "History of P.G. Lodge", p. 21.

†*Ibid*

*The Leicester Journal* also gives the following:—

“On Wednesday, June 23rd, 1789, the Worshipful Master, Wardens, and Brethren of Lodge No. 91, had a Meeting to celebrate their most excellent Patron, St. John the Baptist. They walked in procession from ‘The Pelican’, in Gallowtree Gate, to St. Martin’s Church, where a sermon was preached on the occasion from the 1st Epistle of Paul to Timothy, c. 1, v. 18. After Divine Service, they went in procession to Brother Joseph Smith’s, ‘The Crown and Thistle’, Loseby Lane, where they dined, and the greatest harmony prevailed, enlivened by toasts of the Craft suitable to the occasion.”\*

In the year 1790, the Brethren of No. 91 had an unfortunate contention with their Grand Lodge; what the particular matters in dispute were, we do not know, as the Minute Books are missing, but it ended in the Master and Wardens, Bros. CHARLES HORTON, JOSEPH SMITH, and THOMAS BULL, together with other Members of the Lodge, casting off their allegiance to the “Ancients” Grand Lodge, and petitioning for a “Moderns” Warrant. The Petition was granted, and the W.M. and Wardens of the Old “Ancients” Lodge, No. 91, became the W.M. and Wardens of the New “Moderns” Lodge, No. 562 (now “St. John’s” Lodge, No. 279), and THOMAS PHIPPS, a P.M. of No. 91 becoming the Treasurer of No. 562, a circumstance probably unique in the history of the Craft.

This secession was fatal to the prosperity of No. 91, the Meetings were discontinued, the Warrant being withheld by Bro. CHARLES HORTON, and it was only after a strong remonstrance from the “Ancients” Grand Secretary, that the Warrant was returned to the Brethren who remained faithful to their old Lodge.

In 1793 the Lodge was removed to “The Recruiting Serjeant”, and in 1801 to “The George” Inn. At the Union of the two rival Grand Lodges in 1813 its number was changed to 114, and it was finally erased in 1821, although it had probably ceased to work several years prior to that date.

In the year 1834 a Warrant was obtained (dated July 13th) for a Lodge to be held at “The King’s Head” Inn, Loughborough, to be called the “Rancliffe” Lodge, No. 608—after GEORGE LORD RANCLIFFE, the Provincial Grand Master (1812-1851). The Lodge met for the first time by dispensation on December 9th, 1834; the W.M. designate Bro. JAMES ELVERSON, a joining Member of “St. John’s” Lodge, Leicester, and Prov. S.G.W., presiding. Four subsequent Meetings were held before the Consecration of the Lodge, which took place March, 13th, 1835, at a Meeting of P. G. Lodge, presided over by LORD RANCLIFFE, Prov. G.M., who performed the ceremony of Consecration and Dedication, and afterwards installed the W.M.: Bro. S. C. BURKHARDT, Past S.G.D. of the Grand Lodge of England, performing the duties of D.C. The newly installed W.M. appointed the following Officers:—

Bro. TIMOTHY BARNEY (initiated in “St. John’s” Lodge in 1813) S.W.,  
Bro. THOMAS HARRISON (initiated in “St. John’s” Lodge in 1877) J.W.,  
Bro. WILLIAM SIMPKIN S.D., and Bro. WILLIAM PALMER J.D. Five

---

\**Vide* Bro. Kelly’s “History of P.G. Lodge”, p. 22.

Candidates, who had been previously elected, were then initiated, also a Serving Brother (by dispensation) in order that he might become "Outward Tyler" of the Lodge.

It is worthy of remark, that of the founders and first Officers of the Lodge, WILLIAM SIMPKIN was only a F.C., and WILLIAM PALMER only an E.A., both taking the other degrees subsequently in the "Rancliffe" Lodge. The career of the Lodge was unfortunately not a prosperous one, the result of a desire on the part of some of the Members to restrict admission to professional men only.\*

It appears to have been a custom in the Lodge to decide by ballot whether a Candidate should be advanced to the Second and Third degrees, after having already been elected and initiated in the Lodge. The Brethren also paid a monthly instead of an annual subscription, the amount being fixed on April 2nd, 1839, at one shilling per month. During the year 1835 three more Candidates were initiated, after which there were no further additions to the Lodge during the fourteen years of its existence. The Meetings were held very irregularly, and from February 26th, 1839, to February 1st, 1848, when the Minutes end, there were never more than six Members present at any Meeting.

The following is a complete list of the Members:—

JAMES ELVERSON, 1st W.M., Prov. S.G.W.

TIMOTHY BARNEY, 1st S.W.

THOMAS HARRISON, 1st J.W.

WILLIAM SIMPKIN, 1st S.D. Raised June 2nd, 1835.

WILLIAM PALMER, 1st J.D. Passed April 14th, 1835. Raised June 2nd, 1835.

WILLIAM GRIMES PALMER, Surgeon, Loughborough.

CHARLES MARCH WILLIAMS, Dentist, Leicester.

DANIEL CARTWRIGHT, Printer, Loughborough.

JOB ABBOTT (Serving Brother).

FRANCIS HARLEY, Surgeon.

THOMAS BROOKE, MILLER, Solicitor.

EDWARD HODGES, Surgeon, Syston.

WILLIAM BOWKER THROSBY, Surgeon, Leicester.

JOSEPH EWBANK.

WILLIAM WOLF (Serving Brother).

CHARLES ORTON, Surgeon.

It is interesting to note that two Aprons belonging to the first S.W. of this Lodge (Bro. TIMOTHY BARNEY) are still in existence, being in the possession of W. Bro. W. H. RYLANDS, P.M. of the "Quatuor Coronati" Lodge, 2,076, London.

Early in the year 1836, the M.W.G.M., H.R.H. the Duke of Sussex, granted a Warrant of Constitution for a Lodge to be called the "Ivanhoe" Lodge, to meet at "The Royal" Hotel, Ashby-de-la-Zouch, on the Tuesday "next before the full of the moon," from April to October inclusive. The following Brethren were the Petitioners, viz:—

---

\*Vide Bro. Kelly's "History of P.G. Lodge," p. 57.

Bros. LEONARD PIDDOCKE, ROBERT CHAPLIN, NICHOLAS W. INGLE, ROWLAND ORDISH, PETER FEARNHEAD, THOMAS PIDDOCKE, JOHN CURTIS, THOMAS CARSON. The Warrant was dated April 16th, 1836, and the number was 631. The Lodge was Consecrated on May 30th of the same year, at a meeting of Provincial Grand Lodge; the P.G.M., LORD RANCLIFFE, did not attend, but deputed Bro. JAMES ELVERSON, the Senior Grand Warden of the Province, to act in his stead. Bro. W. M. THISTLETON, Treasurer to the "Prince of Wales'" Lodge, and Bro. BURKE, P.M. of Lodge 37, attended as a deputation from London, besides whom there were about forty Brethren present. Bro. EDWARD MAMMATT was installed as the first Master, and appointed his officers as follows:—

- BRO. GEORGE MUGLISON, S.W.
- „ ROWLAND ORDISH, J.W.
- „ ROBERT CHAPLIN, Treasurer.
- „ CAPT. JOHN BULLER, Secretary.
- „ PETER FEARNHEAD, S.D.
- „ N. W. INGLE, J.D.
- „ RICHARD WARNER, I.G.

At the same Meeting four candidates were proposed, balloted for, and approved, and Bro. ELVERSON, having granted a dispensation for the purpose, they were introduced and regularly initiated into the first degree of Freemasonry.

This Lodge existed for little more than five years, the last entry in the Minute Book being dated October 7th, 1841. In all 39 Meetings were held, each of which was followed by a "champagne banquet", and this it was which caused the disastrous fate of the Lodge. The life and soul of the Lodge was the worthy, talented, and highly respected Bro. EDWARD MAMMATT, F.R.S.A., who, although totally blind from five years of age, was an excellent working Mason. He advanced £150 for the establishment of the Lodge, only £25 of which appears to have been re-paid, and the furniture remaining in his hands after the dissolution of the Lodge, it was purchased for the "John of Gaunt" Lodge, Leicester, on its establishment in 1846, and is still in use.\*

The whole of the Lodge work appears to have been performed by Bro. MAMMATT, who was present at every Meeting except the last one, and CAPT. JOHN BULLER was an efficient Secretary during the whole period of the Lodge's existence. The Minutes present no special feature, except that, as in the case of the Loughborough Lodge, a ballot was necessary for each degree. The Bye-laws also include a list of fines to be paid by the Officers "who shall not be present at the time appointed in the Summons."

---

\*Vide Bro. Kelly's "History of P.G. Lodge", p. 51.

The following is a list of the Members:—

Bro. EDWARD MAMMATT.	
„ GEORGE MUGLISTON.	
„ ROWLAND ORDISH.	
„ ROBERT CHAPLIN.	
„ JOHN BULLER.	
„ PETER FAERNHEAD.	
„ NICHOLAS W. INGLE.	
„ RICHARD WARNER.	
„ FRANCIS R. TUNNICLIFFE, Overseal.	<i>Initiate</i>
„ THOMAS CAPE, Mercer, Ashby.	„
„ W. HENRY WOODHOUSE, Ashby.	„
„ HENRY PILKINGTON, Ashby.	„
„ SAMUEL BEARDSMORE, Printer, Ashby.	„
„ BENJAMIN BROADHURST (Serving Brother).	„
„ JOHN MAMMATT, Ashby.	<i>Joined</i>
„ HENRY C. DEWES, Ashby.	„
„ E. B. KNIGHT, Colcorton.	„
„ REV. JOHN HEYRICK MACAULAY, Repton.	„
„ T. KIRKLAND, Surgeon, Ashby.	„
„ JOHN BULLER, jun, Ashby.	<i>Initiate.</i>
„ ALFRED M. WHITE, Ashby.	„
„ T. BRADFORD, Ashby.	<i>Joined.</i>
„ GEORGE LAND (Serving Brother).	<i>Initiate.</i>
„ WILLIAM WRIGHT, Mercer, Ashby.	„
„ MARK SNELSON,	<i>Joined.</i>
„ G. FOWLER, Ashby.	<i>Initiate.</i>
„ THOMAS SHAW, Farmer, Charley Hall.	„
„ ANDREW MURCOTT, Wine Merchant, Hinckley.	„
„ CAPT. W. HEYRICK MACAULAY.	„
„ CHARLES NEVILLE, Farmer, Cauldwell.	„
„ PERRY DICKEN, Surgeon, Ashby.	„
„ JOSEPH BOYER, Snareston.	„

From 1810 to 1815 a Lodge of Freemasons was held at Ashby-de-la-Zouch among the French prisoners of war, under the name of "Vrais Amis de L'ordre". Similar Lodges were established in other towns, e.g., Northampton, Abergavenny and Wincanton, in England, and Melrose and Selkirk, in Scotland. Certificates granted to a Member of this Lodge on his initiation and upon his reception to the degree of Rose Croix are still in existence, and copies may be seen on the walls of Freemasons' Hall, Leicester<sup>3</sup>. The Brother was a Sous Lieutenant of the

<sup>3</sup> The copies are not now on public display.—Ed.

11th half brigade of Light Infantry named LOUIS JEAN, a native of Rouen. At the conclusion of peace in 1815, these prisoners of war were free to return home, the Lodge therefore was dissolved, and the furniture sold for the use of a Lodge in Derbyshire. Bro. JEAN however married, and settled in Ashby, and when sometime afterwards he visited his native town (Rouen) he found his relatives dead, and the family estates in the hands of strangers. He returned to Ashby, earning a living as teacher of languages, and both he and his wife died there. One daughter, Mrs. H . . . . . still lives in Leicester; the Certificates referred to are in her possession, but the Brethren hope that they will some day find a permanent home in a Leicester Masonic Museum<sup>4</sup>.

This completes the list of Extinct Leicestershire Lodges; they are not many in number, but their history is interesting, as showing the vicissitudes of Masonry during the 18th and early part of the 19th centuries. The Lodges now working in the Province are all vigorous, and we should hope that the day is far distant when we must add another to the list of "Extinct" Lodges.

---

<sup>4</sup> *The Certificates are not in the Provincial Library and Museum. Contemporary Certificates may, however, be seen there.—Ed.*

## EBENEZER SIBLY FREEMASON EXTRAORDINARY

by

W. BRO. D. TIMSON, Prov.D.G.D.C.

Ebenezer Sibly was born on 30th January, 1751,<sup>1</sup> under the eleventh sign of the Zodiac, *Aquarius* (*water-bearer*), a fact to which he later attached considerable importance. It was a time of comparative quiet after the excitement of the '45 Rebellion and the final suppression of the Jacobites at Culloden in 1746; it was a time when superstition was rife, horoscopes were in great demand, and herbal remedies were the principal medicines of the day. In the Masonic world it was a time of rivalry between the Grand Lodge of the Ancients (founded in the year of Sibly's birth) and the Grand Lodge of England ("The Moderns").

His boyhood was spent during the stirring times of the Seven Years' War (1756-63) when the foundations of the British Empire were laid in Canada and India. His youth and young manhood were passed under the shadow of the struggle with the American colonies, and their final loss in 1782. In later life he experienced the repercussions of the French Revolution and the subsequent struggle with France. They were times of the coming and going of many ships, both merchantmen and men-o'-war, at the great ports of Bristol and Portsmouth.

There is no doubt that Ebenezer Sibly came from a gifted family. His younger brother, Manoah,<sup>2</sup> was but eleven years old when their mother died in 1768, and his father immediately removed him from school. By the time he was 20, and by his own endeavours, he had attained such a standard of education as to enable him to *teach* Hebrew, Greek, Latin, Syriac and Shorthand. In 1780 he opened a bookshop in London which his wife managed while he pursued a teaching career. In 1782 he embraced the tenets of the Swedenborgians and accepted charge of a congregation. In 1803, on account of his efforts, a permanent place of worship was built for him in Friar Street, Ludgate Hill. In 1797 he accepted a post in the Bank of England<sup>3</sup> which allowed him more time to give to his ministry. He died in 1840, having established himself as a scholar and religious leader with many important liturgies, sermons and translations to his credit.

Although the brothers Sibly were intellectually gifted, there is little doubt they were born in fairly humble circumstances. Their father was a Bristol *mechanic*,<sup>4</sup> and Manoah worked as a law reporter when he first went to London.

It is difficult to account for the youthful days of Ebenezer. He did not appear to blossom forth as a professional astrologer until 1784, and by

---

1 *Celestial Science of Astrology*: p.391 (Sibly's own horoscope).

2 *See Dictionary of National Biography*.

3 He became Principal of the Chancery Office of the Bank in 1815.

4 *See Dictionary of National Biography*.

that time he was 33 years old. If the term '*mechanic*' could be interpreted to mean that his father ran a small engineering business in Bristol for the repair of ships' gear, etc., Ebenezer may well have assisted in it. In 1784 he was known to be at Portsmouth, where he may have been sent to complete shipping repairs commenced at Bristol. It is clear that he had close connections with the sea, and sea-faring folk.

It was during 1784, while at Portsmouth, that he made his first contact with Freemasonry, being initiated in Lodge 79 ('Ancients'). He must have lived in that town for some time, because during his sojourn he completed the writing of "A New and Complete Illustration of the Celestial Science of Astrology", a detailed work of considerable magnitude and mathematical genius. It was dated, "Portsmouth Common, in the year of Masonry, 5784".

It is interesting to note that this book is dedicated to "The Ancient and Honourable Fraternity of Free-Accepted Masons". The Dedication begins, "Gentlemen, Brethren", and ends, "I have the honour to profess myself, with unequivocal attachment and esteem, Gentlemen, Your Accepted Brother, and faithful Servant, E. Sibly". Freemasonry may have filled a lonely period in his life, being away from Bristol, possibly pursuing a calling for which he had no heart, and already missing his brother Mancoah, now in London.

Ebenezer returned to Bristol early in 1785, and during that year he was exalted in Chapter of Charity, No. 9, installed in the Bristol Encampment, (now Baldwyn Preceptory), and joined Sea Captains' Lodge, No. 445 ('Moderns'). The flavour of the sea had really integrated itself into his Masonic career. During his membership of the Sea Captains' Lodge he was made S.W. (pro-tem) and Secretary in one night. In this capacity he recorded the visit of one, Brother Hannam (Provost Marshal of His Majesty's Guards), with whom he was later to be associated in the Ark Mariners in London.

In 1786 he resigned from Sea Captains' Lodge, which is not surprising, observing that of the 24 members, 13 were sailors; these were constantly being fined for profanity, which mode of conduct would hardly suit his more aesthetic nature.

At this time he had also been engaged as an agent for the sale of lottery tickets, an employment officially recognised as honourable by His Majesty's Government. In this capacity one would imagine his astrological gifts to be of immense advantage! But, alas, it was not to be so. He had advertised that books were open for the admission of members to the "Equitable Society of Lottery Adventurers", and for the delivery of certain numbered tickets. Unfortunately, when some of the tickets were purchased (by a rival Society intent on exposing a fraud) it was found that the genuine ones of the same numbers were still at the Bank of England, and that the Secretary and payer of dividends, one James Wenman, did not exist! It did, however, appear after the publication of several letters exchanged between the rival parties, that Sibly had, in fact, been duped by a certain John Wilkes of Winchester. Nevertheless, his career as an official lottery agent came to an abrupt end, though he was more to be pitied than blamed.

Sibly was also styling himself at this time as a "Bookseller of the City of Bristol", where he had opened a circulating library. Here, periodicals and books in all languages could be bought and exchanged. His propensity for writing and publishing works on astrology now seemed to develop, for he was constantly advertising in Felix Farley's Journal.

In 1788, Sibly's immense "Celestial Science of Astrology", previously mentioned, was published from London, indicating that he had moved his abode.

Obviously quick to make connections, in 1789 he became the founder and first Master of Lodge No. 253, which met at the Globe Inn, Hatton Garden. This Lodge later adopted the title of 'The Lodge of Joppa', which had its number changed several times due to closures, erasures, and the union of the two Grand Lodges in 1813. The Lodge of Joppa, No. 188, prospers to this day—a tribute to its founder and the loyal traditions of his successors.

Sibly was now an industrious worker, much attracted to Masonry, and assiduously applying himself to such pursuits as would appreciate his standard of living. In addition to his astrological work he was also studying medicine—possibly attracted to it by his conviction that astral matters, such as the phases of the moon, influenced the health of man.

In 1790, he was at Ipswich electioneering on behalf of Sir John D'Oyly, the successful Whig candidate. A newspaper, reporting the campaign, printed: "A person of the name of Noah Sibly, a man of some parts and oratory, established a club or society . . . purporting to be a particular branch of Freemasonry called the Good Samaritans, or Ark Mariners, etc. . ." He had apparently brought the candidate's supporters together under the Ark Mariners' aegis.

During the latter part of the century Sibly had, in fact, become known as 'Noah Sibly' from his official capacity of "Deputy Grand Noah" of the "Society of Ancient Masons of the Diluvian Order, or Royal Ark Mariners". A Ritual in Sibly's handwriting, dated 1790, may well have indicated that he was the originator of that Degree.

While he was a member of the Sea Captains' Lodge, Bro. Thomas Dunckerley, who had only recently been appointed Provincial Grand Master for Bristol, and the members generally, were very desirous of extending their repertoire. This Ritual, the product of a fertile mind, could well have been Sibly's contribution to stimulate interest at a difficult time.

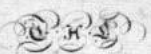
Sibly graduated as a Doctor of Medicine from King's College, Aberdeen, in April, 1792. It was natural that one much gifted with literary ability should wish to put his newly acquired knowledge into print, so that several medical books were later to be published.


It is interesting to note that none of his astrological or medical books was ever advertised as being on sale from his brother's bookshop. One wonders whether the Siblys were then on good terms, and if Manoah, being of a religious inclination disagreed with Ebenezer's previous employment as a lottery agent—a capacity in which he had not exactly



**E. SIBLY, M.D.  
F.R.S.**

2

  
**MEDICAL MIRROR.**  
  
*Treatise on the Impregnation*  
  
**Of the**  
**HUMAN FEMALE.**  
*Shewing*  
**The Origin of Diseases**  
*And the Principles of*  
*Life and Death*  
 By **EBENEZER SIBLY, M.D.**  
*New-BrIDGE Street, near St. Pauls.*  
 A New Edition with large Additions  
 (And Anatomical Plates.)



'The Medical Mirror'—frontispiece

distinguished himself! At this time he again appeared to be in trouble with a law case concerning a book on the lottery in Rome, and in which Manoah was to be a witness.

In 1793 Sibly had joined Chapter No. 240 (Ancients), London, and in 1799 he joined the Caledonian Chapter, No. 2 (Moderns), London. His career in Masonry is marked by the complete impartiality of his allegiance to both *the Ancients* and *the Moderns*. One may wonder whether this broadening of his convictions so as to embrace both Jurisdictions at the same time was not prompted by the ulterior motive of meeting the *right people* wherever they were to be found, in the hope of improving the sale of his astrological forecasts. This thought is prompted by the collection of 'nativities' in his first known astrological work.

Reference has been made to Sibly's connection with the Ark Mariners, a Degree thought at the time to be the naval counterpart of the military K. T. At the Mark Masons' Hall, Upper Brook Street, London, there is a reference to this in 'Officers and their stations on board Ark Vessel, 1794'. The list of officers would appear to be based on the actual officers of a man-o'-war of the time, since it ranges from *Grand Commander* (Dunckerley), with Ebenezer Sibly as *Deputy Grand Commander*, down to *Purser, Gunner, Boatswain, Carpenter and Cook*. To appreciate the value of this information one must remember that Bro. Dunckerley had served 20 years at sea before his appointment as Provincial Grand Master. It was natural, then, that he would look favourably upon Sibly's handwritten Ritual of 1790.

Between 1796 and 1798, when his address was at 40 New Bridge Street, near St. Pauls', Sibly published at least two editions of one of his better known medical works entitled, "The Medical Mirror"<sup>5</sup>. Ever thoughtful, he dedicated it to the "President, Professors and Members of the Ancient and Royal Foundation, King's College, Aberdeen". A reminder of his Masonic connections, the frontispiece<sup>6</sup> is adorned with appropriate emblems, including pillars of the Doric and Corinthian orders, here entwined with an ascending and descending serpent respectively, as if to give due warning of the intimate nature of the book's contents. He opens with the words, "In the exercise of our three-fold duty to God, to our neighbour, and to ourselves". He frequently uses such phrases as 'to cultivate prudence, temperance, fortitude', 'private avocations', 'scorching rays of the sun', etc.

He absorbs the reader's attention by providing an intricate and lengthy account of intimate medical interest, and having gradually introduced the subject of attendant ailments, proceeds to recommend their treatment with the aid of his "Solar" and "Lunar" tinctures. These remarkably efficacious medicines, which he had taken care to protect by Letters Patent, he invariably recommends to be taken with an infusion of herbs. He had by now become a Fellow of the Royal Horticultural Society!

5 A 'completion of the author's Family Physician': see *The Medical Mirror*, p.2. A copy has recently been presented to the Provincial Library, Leicester.

6 Reproduced in facsimile.

Ebenezer Sibly was a highly qualified doctor, and we must hope that in offering his patent medicines he had a real belief in their efficacy for both internal and external use. He was not without conceit, for in "The Medical Mirror" he does not hesitate to condemn some of his professional colleagues for holding wrong ideas and dispensing worthless remedies; nor does he refrain from posing as a self-styled *good Samaritan*. The preface to this book is illuminating:

"The country doctor, *if he dare divest himself of pecuniary views*, and the affluent lord or lady of the manor, if stored with benevolence of heart, may here view a ready means to stop the anguish of the tortured patient, and to relieve the poor diseased husbandman, whose avocation subjects him alike to the severities of all seasons, and that infinite variety of sickness arising from alternate cold, heat, fatigue, and want of proper food and clothing, which is everywhere felt among our village poor.

Above all, the brave and generous uncomplaining seaman, who, subjected to the ravages of scurvy, yet cheerfully braves the thunderbolts of war, and in spite of winds and waves, keeps from our peaceful shores the devastations of hostility; the poor unprotected soldier, also, who shrinks not from the sanguinary charge, but, regardless both of danger and death, bleeds in his country's cause, are surely the first objects of medical care and comfort. Their perilous situation in the doubtful chance of war, powerfully solicits us in their favour, *draws out our compassion to feel for their sufferings, melts us at every new picture of their distress*, and urges us to search out the *BALMY OIL of the good Samaritan* to heal their bleeding wounds. In this Mirror such a balm is discovered; which if applied in time to gun-shots, stabs and wounds, may be the means of preserving to their relatives and friends, some thousands of valuable members of society".

This surely must have been irresistible!

"The Medical Mirror" is a treatise of much profundity, displaying a good knowledge of the human anatomy and containing what, for his time, must have been considered advanced ideas on his subject. It is written in a florid literary style, flavoured by the author's philosophy. It is to his credit that he reiterates the desirability of personal discipline; but should the worst befall, one could always take advantage of the advice contained in the many testimonials from grateful patients, cured of almost every type of disease; and finally be impressed by the advertisement at the end of the book:

"The action of the Solar Tincture is on the blood and juices; it strikes at the root of diseases, and not barely at the branches; by which peculiar advantage it effects a cure when other medicines fail. For this reason the proprietor, *unwilling to withhold from the afflicted, in every line of life, the benefits of his discovery*, has determined to render it to the public at only 7s. 6d. the small, and 13s. the large bottle, duty included, with directions . . . . etc.

For the good of the afflicted, the Doctor will answer all Letters of Cases sent to him through the hands of his Venders, gratis; otherwise he expects his usual Fee, One Guinea".

We are entitled to wonder whether Ebenezer Sibly had listened to his own advice and *dared to divest himself of pecuniary views!*

Among Sibly's other literary efforts were supplements to "Culpepper's Herbal, (1794)" and the "English Physician", (1798), by the same author, both dedicated to Dunckerley, and the "Magazine of Natural History (1796)".

It cannot be said, from the information to hand, that Ebenezer Sibly ever won certain distinction as a Mason. His only claim to masonic fame is his supposed authorship of an original Ritual of the Ark Mariners Degree. It is true that he was the Founder and first Master of a successful Lodge, but that honour has been, and ever will be, the happy privilege of Masons either less or more remarkable than himself. Nevertheless, it must be admitted that he was an opportunist of considerable ingenuity and industry. He had achieved a reputation as an Astrologer, Mathematician, Doctor, Author and Publisher, and being an Accepted Brother, he *was* a Freemason Extraordinary.

#### References

- "A Complete Illustration of the Celestial Science of Astrology": Ebenezer Sibly. Printed for Green and Co., No. 176 Near Surry Street, Strand: MDCCCLXXXVIII.
- "The Medical Mirror": Ebenezer Sibly, M.D. A New Edition with large Additions (And anatomical Plates) London, Printed for the Author.
- "The Story of Joppa": S. F. Rich, 1963.
- "The Dictionary of National Biography", 1897, Smith Elder & Co., London.
- "A.Q.C.", Vol. LXXI, 1959.

# THE MASONIC LECTURES—AN INTRODUCTION

*by*

W. BRO. L. M. SHERWOOD, P.M. of Rewa Lodge of Viti (Fiji) No. 2238  
(Member of the Correspondence Circle)

(*Note:* The bracketed figures in the text relate to the references at the end of the composition).

We have “strayed far from the practice of our forefathers”.

Thus spake Lord Amptill, Pro. Grand Master, in 1932, in a spirited advocacy for a wider use of the Masonic Lectures.<sup>(1)</sup>

At one time the Masonic Lectures were a prominent feature of all Lodge meetings. Today, they are worked rarely.

In this composition I will talk about:

- i the constituents of the lectures,
- ii their emergence and decline,
- iii their history.

## **The constituents of the Lectures**

Firstly, let me define and explain what is meant by the term “The Masonic Lectures”.

The Masonic Lectures are three in number. They are an elaborate explanation and commentary in which are set forth the ceremonies, traditions and moral instruction appertaining respectively to each degree. Though there is little in the Third Lecture not to be found in the Third Ceremony yet the First and Second Lectures give explanations not contained in the Ceremonies to which they refer.

For example, the reason for the mode of preparation is contained in the 2nd section of the First Lecture but is not given in the usual ceremony (though it is found in the New Zealand ritual—and doubtless others—which do not append the Lectures). Another example of explanations not contained in the ceremonies is that of the Ornaments (Mosaic Pavement, Blazing Star and Indented Border). These are explained in the 5th section of the First Lecture. (They are also in the Explanation of the First Tracing Board which is itself no less than an illustrated lecture, outside the first ceremony, explaining to the newly-made Mason various speculative symbols). On the other hand, the modern Lectures do not deal with the esoteric parts of the ceremonies.

The Lectures are catechetical in form. This form of instruction using questions and answers may seem unusual to us yet it is not novel; it is traditional. Before the days of books, instruction by interrogation was the principal means of teaching the arts and sciences.

Each Lecture, following an introductory address, is divided into sections. There are seven sections in the First, five in the Second and three in the Third, making 15 in all. There is a Charge containing an epitome of duty at the end of each section.

One of those Charges is the one that we hear often (but not always correctly). It is:

"All poor and distressed Masons, wherever scattered over the face of the Earth and Water, wishing them a speedy relief from all their troubles, and a safe return to their native country, if they desire it". (First Lecture, 3rd section).

The Charge at the end of the Third Lecture claims a blessing for each of those three fabulous figures around whom so much of the ritual is written, namely: King Solomon of Israel, King Hiram of Tyre and H.A.B.:

To him who most things understood,  
And him who found the stones and wood,  
And him who nobly shed his blood  
In doing of his duty.  
Bless'd be that age, and bless'd each morn  
On which those three great men were born,  
Who Israel's Temple did adorn  
With Wisdom, Strength and Beauty.

The Lectures are of comparatively modern growth, originating after about 1700. But they are sufficiently old for many of their interpretations to be out of line with modern thought. That, of course, can be said also of parts of the ritual. But we accept such (including the anachronisms) in respect of their symbolism.

The allusion to the festival of the weaning of Isaac given in the 1st section of the First Lecture to explain "free-born" is an example of an interpretation that today seems to be far-fetched. A more natural and likely explanation is that the London Companies and Craft ordinances debarred from apprenticeship serfs and other bondmen and bondmen's children (who belonged to the father's master) (<sup>2</sup>, <sup>3</sup>, and <sup>4</sup>). Again, none but a Fundamentalist could accept the story of the creation copied into the 2nd section of the Second Lecture.

Mackey calls the Lectures "the primer of the science" (<sup>5</sup>). Nevertheless in the same way as the primary school is a vital part of the education system so are the Lectures an essential part of a Masonic education.

### **The emergence and decline of Lecture-working**

Operative Masons were a closely-knit company, living and working, away from the centres of population, in the "loge" which was immediately adjacent to the building being erected. They were proud craftsmen impressed with the dignity and high importance of their trade. They talked of this among themselves a lot. Stories that were a jumble of myth, legend and of historical anachronisms were developed. These were repeated in a multiplicity of craft gatherings and came to be believed. This "traditional history", combined with the regulations governing the craft and craftsmen, yielded what we know as The Old Charges, some hundred of which, some dating back to the 14th century, have been found. In later times these operative fellowships developed catechisms consisting of about 20 questions and answers, some of them of an esoteric nature. (<sup>6</sup>)

Here, as a sample, are the last two of 17 questions and answers in a late 17th century catechism, namely the Edinburgh Register House MS:

Q. Are you a fellow-craft?

A. Yes.

Q. How many points of fellowship are ther ?

A. Fyve viz foot to foot Knee to Kn(ee) Heart to Heart, Hand to Hand and ear to ear.

Then make the sign of fellowship and shake hand and you will be acknowledged a true Mason. The words are in the I of the Kings Ch. 7, v. 21 and in 2 chr. Ch. 3 verse last. (?)

It was out of these catechisms that the fore-runners of the present Masonic Lectures were evolved.

Originally the Q. and A. formed the whole of the ceremony apart from the Ob. and Entrusting, and the use of the Q. and A. Lectures after the ceremony was the next stage.

During the 18th century, refreshment in English Lodges was taken during sessions of the Lodge and in the Lodge-room<sup>(8)</sup>. It was at these Table Lodges that the old lectures were worked; the questions being asked by the Master and answered by the Brethren, one by one. The catechisms at the modern opening and closing of the Lodge and the tests of a candidate's proficiency are an incomplete survival from those early days<sup>(9)</sup>. Being at table it was customary and convenient to drink to the Charge at the end of the various parts of the lectures as a toast.

When Browne wrote his "Master Key" (about 1802) the Lectures were still being worked at supper in open Lodge<sup>(10)</sup>. But later, the Lectures were recognised as being too serious for post-prandial recreation so the Table Lodge custom fell into desuetude<sup>(11)</sup>.

Further, as the Lecture and Ceremonial rituals have always been kept separate the result was a progressive neglect of Lecture-working in Craft Lodges.

Some believe that the adoption of rehearsals for teaching Ceremonies was also in some measure responsible for the infrequent use of the Lectures. But such Lodges of Instruction as the Emulation Lodge of Improvement, London, and the Union Lodge of Instruction, Leicester, endeavour to keep the Lectures alive by including a recitation of one or all the Lectures in their yearly programmes.

### **Their History**

Much has been written about the history of the Lectures that is at variance with what other writers have penned. The divergent views seem to have resulted largely from certain writers (including Mackey) following Oliver (1782-1867), an ardent and sincere Mason, a voluminous Masonic writer, who, too often for a historian, quoted as fact un-authenticated items.

A history of the Lectures must, therefore, select from the mass of references available only those items that are said to be authentic historically and to disregard honestly presented conclusions now known to be false.

Firstly, let us look at the 18th century. As noted earlier, it was during this time that the earliest fore-runners of the modern Lectures were evolved.

### 18th Century

Prior to the 18th century there were certain tests in use for the purpose of proving professing Brethren <sup>(12)</sup>. One such is the Edinburgh Register House MS already referred to. Another is the Sloane MS 3329, dated about 1700 <sup>(13)</sup>. It is a catechism in manuscript.

As a sample, here are the first three questions and answers of the Sloane MS:

- Q. Are you a mason ?  
A. Yes, I am a freemason.  
Q. How shall I know that ?  
A. By perfect signes and tokens and the first poynts of my Ent(er)ance.  
Q. Which is the first sign or token shew me the first and I will shew you the second ?  
A. The first is heal and conceal or Conceal and keep secrett by no less paine than cutting my tongue from my throat <sup>(14)</sup>.

The earliest printed catechism appeared in the broadsheet, Flying Post, April 11th-13th, 1723 <sup>(15)</sup>.

Seven years later, in 1730, appeared "Masonry Dissected" by Samuel Pritchard—a book that had an extraordinary vogue, having more than 20 editions in the 18th century <sup>(16)</sup>. "The book consists, almost exclusively, of a catechism, a series of questions and answers, professing to give details of the ceremony of admission of a man into the Fraternity of Freemasons, and an explanation of some of the secrets and mysteries of the Order" <sup>(17)</sup>. Knoop, Jones and Hamer believe the account may be more or less correct but not a complete explanation of the ceremonies <sup>(18)</sup>

I will read two short extracts from Pritchard, put into modern spelling <sup>(18)</sup>:

- Q. How did he make you a Mason ?  
A. With my bare-bended knee and Body within a square, the compass extended to my xxxxx xxxx xxxxxx, my naked Right Hand on the xxxx xxxxx, there I took the xxxxxxxxx (or xxxx) of a Mason.

(Compare the above with the answer to the 56th question in the 2nd section of the First Lecture: Q. Describe the due form observed in making a Mason).

- Q. asks what the three lights represent  
A. Sun, Moon and Master-Mason.  
Q. Why so ?  
A. Sun to rule the day, Moon the night and the Master-Mason his Lodge.

(These words are almost identical with those near the start of the 3rd section of the First Lecture).

Other catechisms in print or manuscript relating to this period also have been discovered. This was the time when the tri-gradal system of ceremonies was being developed but the ceremonial and convivial functions of the Lodge had not been separated. An important part of the meetings was still the working of catechetical lectures, interspersed with charges and toasts, with the Brethren seated around a table<sup>(20)</sup>. For example: the minutes of King's Arms Lodge for 1733-36 have such entries as: 6th Sept., 1736—"An examination was passed between the Master and the whole society rotatively"<sup>(21)</sup>.

Yet, strangely, the Constitutions of 1723 do not mention the Lectures<sup>(22)</sup>. Ritualistic details were then in a high state of flux or change. Further, there seems to be little reliable information relating to the development of the Lectures in the 18th century,

The earliest revision after 1717 was at one time imputed to Clare (d. 1751) (e.g.<sup>23</sup>) but in error<sup>(22)</sup>. Also it has been claimed, without proof, that Dunckerley (1725-95) constructed a new code of Lectures<sup>(22)</sup>.

In 1775, William Hutchinson (1732-1814) published, with the sanction of Grand Lodge, a book of lectures which he composed for the use of Barnard Castle Lodge of Concord. He called the book: "The Spirit of Masonry in Moral and Elucidatory Lectures". It brought to Brethren new thoughts on the symbolism and philosophy of Freemasonry which were to be developed later by other writers. "The Spirit of Masonry" is not catechetical in form and bears little relationship to the modern Lectures.

Here is one of Hutchinson's conceptions that has already continued through two centuries of Freemasonry:

"Remembering the wonders in the beginning, we . . . assume the figures of the Sun and Moon as emblematical of the great Light of Truth discovered to the first men; and thereby implying, that, as true Masons, we stand redeemed from darkness, and are become the sons of Light: acknowledging in our profession our adoration of Him, who gave Light unto His works".<sup>(24)</sup>

Later William Preston (1712-1818), probably influenced by Hutchinson, appeared to have taken the then existing Masonic ceremonies and catechisms and to have developed them into a detailed system of Lectures consisting of questions and answers<sup>(25)</sup>. To promote these Lectures Preston established several Masonic bodies:

Lodge of Instruction attached to Lodge of Antiquity, 1774.

Harodim Lodge, 1790—merged with the above Lodge of Instruction in 1792.

Chapter of Harodim, 1787-1801.<sup>(26)</sup>

The Lectures in their present form are said closely to resemble those of Preston, but in the absence of the original Prestonian Lectures this cannot be proved<sup>(27)</sup>. The earliest printed version of what is thought to have been the Prestonian system is given in Browne's "Master Key"

(1802) wherein 80 of its 100 pages are Lectures <sup>(28)</sup> In Browne large parts of the First and Second Degree Lectures are similar to those in use today but the Third is quite dissimilar.

The importance attached to the Lectures at the end of the 18th century may be seen from the following observations:

No. 3 of the "Rules and Orders" of Britannia Lodge, warranted in 1761, provided that a "Lecture on the science of Masonry shall precede all other business, making and chusing officers excepted". <sup>(29)</sup>

Meetings confined to master masons for working of Lectures seem to have been very common in the second half of the 18th century. <sup>(30)</sup>

Minutes of Lodge of Silent Temple show that the ceremonial was little more than an obligation and entrusting, with a lecture afterwards. <sup>(31)</sup>

Between 1791 and 1811 lectures corresponding with the degrees were performed in Lodge St. Johns ninety-one times. When the lecture was omitted, the fact and reason for such omission was recorded in the minutes. <sup>(32)</sup>

### The 19th Century

What we know about the Lectures in the early 1800's seems to be derived from Lodge histories. For example:

For several years after the Union of 1813 Antiquity Lodge of Instruction was still practising Preston's Lectures <sup>(33)</sup>.

The minutes of Dundee Lodge (in London) show that up to 1823 Lectures were worked fortnightly at every Lodge-night unless postponed by express vote. The First and Second Lectures were matters of routine but the Third was used only occasionally. <sup>(34)</sup>

Jones says <sup>(35)</sup> that the Ancients charged the Moderns with the neglect of the Lectures. But Hextall, in the same connexion, says <sup>(36)</sup> that "it does not appear that any *casus belli* arose from the subject of Lectures as distinguished from ceremonial". Hextall then says that the reason for this might be the non-use . . . or that Lodges pleased themselves what forms of Lectures they used. <sup>(36)</sup>

It is noteworthy that the records of neither the Lodge of Promulgation or the Lodge of Reconciliation nor those of Grand Lodge mention the Lectures. Hextall presumes that the Lectures were not included in the "purpose of promulgating the Ancient Landmarks of the Society" <sup>(37)</sup>

Further, there is practically nothing reliable to be found in writing about the Lectures for many years after the Union. <sup>(38)</sup>

However, there seems to be little doubt that the matter of a formal revision and official sanction was discussed yet nothing effective was done officially <sup>(39)</sup>. Nevertheless some important changes were made in the Lectures about that time. It is generally believed that Hemming, Master of the Lodge of Reconciliation, had something to do with the revision <sup>(40)</sup> The most important change and which caused great disquiet appears to have been the substitution of Moses and Solomon for the two Saints John as the great parallels of Masonry <sup>(40)</sup>; doubtless this was part of the de-Christianizing process being effected in Masonry at that time.

But this is definite: On December 1st, 1819, the Grand Master, H.R.H. The Duke of Sussex, delivered himself in Grand Lodge of several observations with regard to the delivery of the Lectures. He stated that so long as the Master of any Lodge observed the Landmarks he could give the Lectures in such language as was best suited to its character . . . This explains why the Lectures of the Stability Lodge of Instruction and the Emulation Lodge of Improvement are both considered orthodox although they are not identical (41).

The later history of the Lectures largely devolves (inconclusively) around the identity and purity of the Emulation and Stability systems. (In the Rewa Lodge of Viti the Emulation Lectures are worked).

As Hextall says (39) "the position was and is, that although by common consent certain well-known and accustomed formulas are used when the occasion calls for a 'Lecture', yet that, in strictness, no higher rate or authority can be claimed than that they represent forms most generally used in the past".

In regard to Lecture history it remains only to mention that Lectures were introduced into English Holy Royal Arch in 1835 but changes in text have been made since. The R.A. lectures are not catechetical in form but are in ordinary prose. Many find them distractingly verbose and containing much that a thoughtful person of today cannot accept (42).

Also it should be mentioned that the United States Lodges use a series based on those of Preston which were prepared by T. S. Webb in the early 19th century.

## Conclusion

It would seem appropriate to close this introduction to the modern Masonic Lectures with the eulogium which, it is recorded, usually closed the 3rd section of Preston's First Lecture. It is copied from Preston's "Illustrations of Masonry"—a book that was first published in 1772 with the written sanction and recommendation of Grand Lodge:

"Masonry comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune, can bestow. When its rules are strictly observed, it is a sure foundation of tranquility amid the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing, that will remain with all time, circumstances, and places; and to which recourse may be had, when other earthly comforts sink in disregard.

"Masonry gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth, it governs the passions, and employs usefully our most

active faculties; and in age, when sickness, imbecility, and disease, have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.

“These are its general advantages; to enumerate them separately, would be an endless labour. It may be sufficient to observe, that he who cultivates this science, and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue; a subject of contemplation, that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting”. (43)

- 
- 1 The Masonic Record, Sept. 1932, 197.
  - 2 H. Carr, *Apprenticeship in England and Scotland up to 1700*, (1956) AQC lxxix, 51.
  - 3 E. Ward, *The Crisp English Word: Freemason* (1955), AQC lxxviii, 63-64.
  - 4 B. E. Jones, *Freemasonry's Debt to the Guilds* (1960) AQC lxxiv, 3.
  - 5 Mackey's *Revised Encyclopedia of Freemasonry* (1956) I, 570.
  - 6 B. A. Swinden, *The Evolution of the Masonic Lectures* (1962), Leicester Trans. 1961-62, 40.
  - 7 Knoop, Jones & Hamer, *The Early Masonic Catechisms* (1943), 32.
  - 8 Mackey's *Revised Encyclopedia of Freemasonry* (1956) II, 1008.
  - 9 B. E. Jones, *Freemasons' Guide and Compendium* (1957), 475 and 377.
  - 10 E. H. Cartwright, *The Lectures* (1937) Misc. Lat. xxi, 76.
  - 11 W.W.C.C., *The Lectures* (1920) Misc. Lat. v, 10.
  - 12 A. Burns *Some Notes on the Lectures* (1930) United Masters Lodge (NZ) Selected Papers, I, 27.
  - 13 Knoop, Jones & Hamer, *The Early Masonic Catechisms* (1943), 39.
  - 14 *Ibid.*, 41.
  - 15 J. T. Thorpe, Masonic Reprints, Leics. xii (*Masonry Dissected*), 9.
  - 16 *Ibid.*, 11.
  - 17 *Ibid.*, 45.
  - 18 *Ibid.*, 23.
  - 19 Knoop, Jones & Hamer, *The Early Masonic Catechisms* (1943), 21.
  - 20 T. O. Haunch, *Tracing Boards—Their Development and their Designers* (1962) AQC lxxxv, 187.
  - 21 A. Heiron, *Masters' Lodges* (1926) AQC xxxix, 134.
  - 22 W. B. Hextall, *The Craft Lectures* (1922) Misc. Lat. vi, 113 and 114.
  - 23 W.W.C.C., *The Lectures* (1920) Misc. Lat. v, 9.
  - 24 Wm. Hutchinson, *The Spirit of Masonry* (1797) 2nd Ed., 56.
  - 25 W. I. Grantham, *Lodges of Instruction* (1950) AQC lxxiii, 21.
  - 26 *Ibid.*, 22.
  - 27 A. Horne, *The Saints John in the Masonic Tradition* (1962) AQC lxxv, 102.
  - 28 E. H. Cartwright, *The Lectures* (1937) Misc. Lat. xxi, 76. and E. H. Cartwright, (*A Note on Browne's Master-Key*) (1932) AQC xlv., 90.
  - 29 J. R. Clarke, *A History of Britannia Lodge (Review)* (1961) AQC lxxiv., 50.
  - 30 E. Ward, *Early Masters' Lodges and their relation to Degrees* (1962) AQC lxxv, 131.
  - 31 N. Rogers, *The Two Oldest Warranted Chapters* (1958) AQC lxxi, 62-63.
  - 32 T. M. Carter, *St. John's Lodge . . . Henley-in-Arden 1791-1811* (1926) AQC xxxi, 15.
  - 33 W. I. Grantham, *Lodges of Instruction* (1950) AQC lxxiii, 22.
  - 34 A. Heiron, *The Craft in the 18th Century* (1924) AQC xxxvii, 71-73.

- 35 B. E. Jones, *Freemasons' Guide and Compendium* (1957), 201.  
36 W. B. Hextall, *The Craft Lectures* (1922) Misc. Lat. vi, 113 and 129.  
37 *Ibid.*, 114.  
38 *Ibid.*, 130  
39 *Ibid.*, 132.  
40 P. R. James, *The Grand-Mastership of H.R.H. the Duke of Sussex, 1813-1843*  
(1962) AQC lxxv, 38.  
41 L. Edward, *Augustus Frederick, Duke of Sussex* (1939) AQC lii, 195.  
42 J. R. Clarke, *The Ritual of the Royal Arch* (1962) AQC lxxv, 230-1.  
43 Wm. Preston, *Illustrations of Masonry* (1772), 17th edition, 32-33.

**THE EARLY MINUTES OF  
ST. JOHN'S LODGE, No. 279,  
LEICESTER**

(originally No. 562; re-numbered No. 471 in 1792; No. 525 in 1813;  
No. 348 in 1833)

*examined by*

W.BRO. O. FARRANT P.G.D.

No masonic study is more fascinating or more enlightening than to examine the early Minutes of an old Lodge; and we feel sure that our readers will share our delight in the pictures of our ancient brethren which arise from a perusal of the first Minute Book of the senior Lodge in the Province of Leicestershire and Rutland.

The early days were so full of excitement and incident that it is necessary to confine this report to certain aspects of the work of the first three years; and this will be readily understood when it is pointed out that between November, 1790 and November, 1793, the Lodge held no less than *sixty-one* Meetings, including ten 'held on Emergency'.

Where the Minutes are quoted, we have retained the inconsistencies in spelling, the fine disregard for punctuation, and the exuberance of capital letters, of the original. We have reduced comment to a minimum, hoping that the extracts themselves will set the scene, and indicate both the procedures of those times and the emerging pattern of Freemasonry as we know it today. *The italics throughout are ours.*

**LODGE No. 91 (ANTIENTS) AND LODGE No. 562 (MODERNS)**

It was not unusual in the second half of the XVIIIth Century for brethren, and indeed complete Lodges, to transfer allegiance from one Jurisdiction to another. This was so when, in 1790, several of the members of Lodge No. 91 (on the roll of the Grand Lodge of the Antients) were granted a warrant by the Grand Lodge of England ('the Moderns').

It is significant that brethren initiated under one Constitution were acceptable to another as Masons without further ceremony; but it was surely unusual for the Master, Wardens, Treasurer and Secretary of the one Lodge at once to occupy the same Offices in the other, as was the case with the beginning of St. John's, No. 562.

Lodge No. 91 met, on one occasion<sup>1</sup> at least, at Brother Joseph Smith's "Crown and Thistle"; and Lodge No. 562 was warranted to meet at Brother Joseph Smith's "Lion and Dolphin" Inn; it may have been merely fortuitous that the transfer of masonic loyalty coincided with the Senior Warden's move (as landlord) from the one hostelry to the other.

There is no record of any formal ceremony of Consecration or Constitution of the new Lodge, the first Minutes of which are reproduced in facsimile.

---

1 See p.57, para 1

Many entries in the Minute Book indicate both the links and the contention between the rival Grand Lodges.

On 15th December, 1790, the name of Jn<sup>o</sup> Raison is included in the list of Officers as J.D. A 'clearance certificate'<sup>2</sup> for this brother from Lodge No. 91 is reproduced in facsimile. He attended regularly as J.D. (spelt 'Rayson') until 27th June, 1791, after which he is not again mentioned. Did he, perhaps, return to his 'old love'?

ON 2ND FEBRUARY, 1791,

"Bro<sup>r</sup> Smith proposed that Bros Edw Webb a Member of Lodge 91 and Bro<sup>r</sup> Joseph Atwell a Member of Lodge— be admitted to join this Lodge".

The ballot on 2nd March was in their favour, and at the same Meeting Bro. Smith proposed Bro. Joshua Wilkinson as a joining Member.

It will be observed that in these cases, and in subsequent ones, no seconder seems to have been necessary.

ON 3RD AUGUST, 1791

"Bro Hill<sup>3</sup> having proposed that the Warrant of the Lodge of antient Masons No 91 (*now in the custody of Bro<sup>r</sup> Chas Horton late Master of that Lodge*) might be delivered up to him in order as he said to enable himself and other Brethren of this Lodge who are *antient* Masons to open a Lodge under the same. It was Moved and Resolved that *as that Warrant is not in the Custody of this Lodge they have no power to dispose of it*".

Bro. Chas. Horton had vacated the Chair in favour of Bro. Bull at the half-yearly Festival Meeting nine days previously, and this Minute marks the beginning of some disharmony in the Lodge.

Bro. Hill, one of the Founders and one time Secretary, did not attend the Lodge again, and he was finally *expelled* on 4th Apr. 1792, for non-payment of his dues and fines.

The matter did not rest here. On 5TH SEPTEMBER, 1792,

"A Letter having been received from the Grand Secretary of the ancient Grand Lodge requesting the delivery of the Warrant of Lodge 91 to Bro<sup>r</sup> Grey or transmit the same to him. It was referred to Bro<sup>r</sup> Smith to answer the same".

Four months later on 2ND JANUARY, 1793, no doubt wearied by the recurrent ill-feeling engendered by the subject, the Lodge put an end to the annoyance in the following resolution—

"Moved also & unanimously Resolved that the Warrant of Lodge No. 91 of antient Masons to which some of the Members of this Lodge formerly belonged & concerning which Discussions have of late frequently taken place in this Lodge is not by being in the Custody of any Brother of this Lodge and that this Lodge has no Power or Control whatever over it, and that Discussions Respecting it are of course highly improper & ought not to be introduced".

There can be little doubt that Bro. Horton knew something about it, but, be that as it may, during the two years and two months since its foundation, St. John's Lodge had become well established, while Lodge No. 91 . . . . . That is not such a happy story.<sup>4</sup>

---

2 Now in the Provincial Library.

3 See pp.80, 87

4 See p.57, paras 3 & 4

## THE WORK OF THE LODGE

The second Meeting, on 1ST DECEMBER, 1790, was concerned largely with finance,<sup>5</sup> but

"The Right Worshipful Master<sup>6</sup> gave Orders<sup>7</sup> to Summons the Brethren of St. John's Lodge, No. 562 for Wednesday, Dec<sup>r</sup> 15th at Six o Clock in the Evening (on an Emergency).

Bro<sup>r</sup> Tho<sup>s</sup> Phipps purposed Bro<sup>r</sup> Jn<sup>o</sup> Mullin from Lodge No. 134 Lurguin (?) in Ireland to Join this Lodge".

This brother was present as a visitor at the inaugural Meeting on 11th November, was ballotted for at the next as John Mulling, attended occasionally as John Mullian, and was finally expelled on 4th April, 1792.

The Minutes were signed by the Senior Warden, Joseph Smith "in the absence of Bro<sup>r</sup> Valentine Secretary". It was customary for the Secretary only to sign the Minutes, and frequently they are subscribed merely "Secretary", with no signature; and there is no evidence of their ever having been read in open Lodge.

The Lodge quickly took steps to increase the membership, as shown in the following extracts, which indicate also something of the procedures current at that time:

DEC. 15TH 1790 — 5790.

"Met on Emergency and opened EAP Lodge; When Bro J Smith Purposed Rolland: Jacob: Schorer: Gent Joseph Cradock: Hosier and Francis Brewin Davenport Attorney: accordingly Ballotting took Place when the above Gentlemen where unanimously Chose; and the Lodge thought Proper to initiate them if they thought well to attend; which they did and was Initiated the same Evening. Likewise *Ballotting for Officers* when Br Chas Horton was rechose Master; Jos<sup>h</sup> Smith S: W: Tho<sup>s</sup> Bull J: W: Jn<sup>o</sup> Hill Secretary James Ellis S:D: Jn<sup>o</sup> Raison J: D: Rob<sup>t</sup> Daniel Tyler Ballot for Br<sup>r</sup> Jn<sup>o</sup> Mulling to Join this Lodge and was unanimously admitted a Member *on the recommendation* of Br<sup>r</sup> Tho<sup>s</sup> Phipps; Likewise made the Last nights Transactions into a ByeLaw for the Absent Members to Forfeit 8<sup>d</sup> for none Attendance the first Three nights and after 1<sup>s</sup> each Night".

DEC. 27TH, 1790 — 5790

"Met in due form at Brother Joseph Smiths Lyon and Dolphin—to celebrate the Festival of St. John the Evangelist".

"Opened E Ap Lodge in due form—when Bro<sup>r</sup> Davenport *desiring to receive* the Degree of a Fellow Craft and he & Bro<sup>r</sup> Schorer having withdrawn E Ap Lodge and F.C Lodge Opened and Bro<sup>r</sup> Davenport being introduced & properly prepared was made a Fellow Craft in due form FC Lodge being then closed & EAp Lodge opened Bro<sup>r</sup> J. W. proposed Mr Edw Hodges to be made a Mason in this Lodge & *having made his Deposit* he was ballotted for & unanimously approved of.

Bro<sup>r</sup> S W proposed Messrs W<sup>m</sup> Ingle Ellis Shipley Brewin Stephen Johnson & Thomas Clark to be made Masons in this Lodge and *having made several deposits* they were ballotted for and unanimously approved of

Messrs Hodges Ingle Brewin Johnson & Clark *being each separately prepared* were made in due form

The Lodge then went to Dinner & *spent the Day* in the greatest Harmony & conviviality many Masonic Toasts were drank & Songs sung upon the Occasion"

---

5 See p.87 *et seq.*

6 The Master bore this title, the Wardens being 'Worshipful'.

7 The Master had the right to summon the Lodge as and when he liked.

JAN. 5TH, 1791

"Opened EAp Lodge—when Brother Davenport *desiring to be raised to the sublime Degree of a Master Mason* EAp Lodge was Closed and MM Lodge opened and Brother Davenport being duly prepared was introduced & raised in due form MM Lodge was then Closed and EAp Lodge opened and continued open *during the Remainder of the Evening.*

Reced Brother Ingles	Fees	2—2—0
Brother Brewins	do	2—2—0
Brother Johnsons	do	2—2—0"

There does not appear to have been a separate account book for the Treasurer, the collection of fees and fines being recorded as part of the Minutes. It frequently becomes evident that many of the Brethren were reluctant to meet their just dues and demands, and the finances of the Lodge suffered accordingly.

JAN. 19TH, 1791

"Brother Hill<sup>8</sup> begged leave to resign his Office of Secretary his resignation was accepted & Brother Davenport was unanimously *elected to succeed him*".

The progress of Bro. Davenport, Attorney, was indeed rapid. Initiated on 15th Dec., 1790, passed on 27th Dec., 1790, raised on 5th Jan., 1791, elected Secretary on 19th Jan., 1791, Junior Warden on 25th May, 1791, Senior Warden on 6th July, 1791, he was installed as Right Worshipful Master on 5th Jan. 1792, barely more than twelve months overall.

After vacating the Chair, Bro. Davenport again became the Lodge Secretary, and he was invested as (Provincial) *Grand Secretary* on 18th June, 1793.

The work of making Masons proceeded relentlessly, In the *twelve Meetings* held during the first five months, *twenty-four Initiations* took place, and four joining members were admitted.

The Lodge gained in strength under Right Worshipful Brother Horton's Mastership. Attendances remained good; and this was particularly so at a Meeting on 27TH APRIL, 1791,

"... on Emergency called *at the request* of several Brethren for the purpose of taking into Consideration the propriety of providing Furniture for the Lodge Room at the Expence of the Lodge and the mode of raising a Fund to pay for it

Present

The Right Worshipful Provincial Grand Master  
Brother Thomas Boothby Parkyns Esqre MP  
The Right Worshipful Brother Charles Horton Master  
(the names of 24 brethren are listed—*O.F.*)

It was first moved and carried by a large Majority—That the Jewells of the Lodge & the Furniture of the Lodge Room ought conformably to the Masonic Constitutions to be the Property of the Lodge

A Question was then put Whether the Chimney Pieces Fire Grates & other Furniture already provided<sup>9</sup> for the Lodge were necessary or not?—and determined by a large Majority that they were necessary

The Mode of raising a Fund for defraying the Expenses of the Furniture being then taken into Consideration It was Moved and Carried by a considerable Majority that a Subscription be entered into by the Brethren for that Purpose and that if such Subscription shall not amount to the necessary Sum the Deficiency be raised by a Loan carrying 5 pr Cent Interest

8 See pp.78, 87

9 Doubtless by the landlord (Bro. J. Smith, S.W.)

It was also Moved and Carried that the Fee to be paid by new Members on their Initiation be *advanced to three Guineas*—with an Exception nevertheless in favor of Candidates already proposed”

At the next Meeting, *a week later* (MAY 4TH) Brother Smith resigned his office as Senior Warden, but he continued to attend as a member (and landlord) more regularly than any other member.

The Minutes of this Meeting are noteworthy for two other reasons. We have the first case in the Lodge of the rejection of a candidate<sup>10</sup> (“by four Blackballs”), and

“the Resolution of the last Lodge to the Mode of raising a Fund to pay for the Furniture was upon Re consideration *rescinded* and it was Resolved that the Fund for that purpose should be raised by a Subscription Loan not carrying Interest”

A committee of thirteen, including the Master, Wardens, Treasurer, and Secretary, was appointed “for providing the furniture”.

It was not unusual for a resolution, passed in Lodge, to be rescinded at a subsequent Meeting, or at times merely neglected. No mention is made of the work of this Committee or of the furniture, except some time later, as security for a proposed loan<sup>11</sup>, and in *one* Resolution (10th Dec. 1793)

“that the Treasurer pay Bro. Hunt five Guineas in discharge of the sum advanced by him towards the Furniture of the Lodge”.

Bro. Horton’s request for the re-payment of his loan (not specifying the Furniture fund) was not so successful!<sup>12</sup>

MAY 25TH, 1791—The Lodge met “on an Emergency”

“Opened MM Lodge

Raised Brother David Harris to the sublime Degree of a Master Mason

Closed MM Lodge—Opened EAp Lodge

Resolved that the Tyler be clothed at the Expence of the Lodge with a blue coat & Waistcoat & Corderoy Breeches the whole with yellow Buttons—a Pair of white Stockings & a Three Corned Hat. And also That he be furnished with a hairy Cap to wear on public Occasions—the latter to remain the Property of the Lodge

Resolved Brother Cooper be empowered to engage the Militia Band of Music to attend the Procession on the ensuing Festival of St John upon such Terms as he shall think reasonable & proper”

JUNE 1ST, 1791

“Motion made by the Master & carried unanimously that the Brethren of this Lodge appear in their approaching Procession *in cocked Hats*”

JUNE 15, 1791

“Met in due form at Bro’ Smiths on a *quarterly Communication* but on Acct of the Treasurers Absence that Business was adjourned to the next Lodge Night”

“Motion made & agreed to That in order to ensure a more respectable Attendance from the neighbouring Lodges to the Members of which Friday 24 June would be a very inconvenient day—the Festival be postponed to Monday 27th June—And That it be advertized in the Derby Nottingham & Northampton Newspapers”

The *half-yearly* election of Officers took place at this Meeting.

The necessity for obtaining a Dispensation did not arise in those days, the Master exercising his right to call Meetings or alter the dates of them at his pleasure.

---

10 Proposed by the Junior Warden.

11 See p.87

12 See p.90

JUNE 27 1791

"Met in due form at Brother Joseph Smiths Lion and Dolphin Inn To Celebrate the Festival of Saint John the Baptist"

The advertisement had achieved the desired effect. The list of those present contains the names of twenty-six members of the Lodge, ten brethren from Union Lodge, No. 189, Nottingham, two from the Corinthian Lodge, No. 561, Newark, five from the Tyrian Lodge, Derby, one from the Lodge of Unity, Litchfield, and a number of anonymous visitors included in the phrase "many other respectable *foreign* brethren".

"The new elected Officers were installed with all the requisite Formalities—and at the request of The R.W.M. Bro<sup>r</sup> Gibson<sup>13</sup> delivered to each of them an excellent Charge

The Brethren then walked in Procession to Church where they heard a Sermon from Bro<sup>r</sup> Bigsby<sup>14</sup> elegant in its Composition strenuously enforcing the Duties of Masons & Men & most eloquently delivered

They then dined together & spent *the Remainder of the Day* in uninterrupted social Harmony till the Closing of the Lodge which was in due form"

It may be noted here that it was the custom to keep the Lodge open (in the 1st Degree) while the brethren were at table.

There is a somewhat sad entry in the Minutes of the next Meeting:—

JULY 6TH

"The Tyler's Conduct on the Festival having been thought highly reprehensible he was called in & received from the Chair a severe Reprimand & was continued in his Office only on Condition of his being attentive to his Duty in future"

Mercifully, we shall never know the nature or extent of the Tyler's dereliction. It may be that he was self-conscious about exposing himself to the public gaze in his new uniform, or that he did not like sermons, preferring other than spiritual comfort.

The remainder of the business was on a happier note—

"Ordered that the Thanks of this Lodge be transmitted by the Secretary to the Right Worshipful Provincial Grand Master for his polite Attention & elegant Present (of a set of Jewels) to this Lodge"

It was also ordered that the thanks of the Lodge be transmitted to "their Revd. Brother Jeremiah Bigsby for the very excellent Discourse he made before them on their late Festival", and to the Right Worshipful Masters and brethren of the visiting Lodges, including "*the Master & Brethren of Lodge 226 of ancient Masons for their polite attention to this Lodge on their late Festival*". Could it be that these were included in the "many other respectable foreign Brethren" present on that occasion?

From this point onwards the meetings generally followed a monthly pattern (throughout the year). Attendances were often small; Initiations, Passings and Raisings much less frequent, and the harmony of the Lodge sometimes disturbed. The rejection of candidates and the resignation and expulsion of members became commonplace. There appears to have been continual financial stress.

---

13 Master of the Corinthian Lodge, Newark.

14 From the Union Lodge, Nottingham.

A momentous step was taken on August 3rd, 1791, when

“The Propriety of appointing a standing Committee to prepare and arrange the Business of the Lodge being taken into Consideration as ordered at the last Meeting It was Resolved that such a Committee be appointed & that it do consist of The Right Worshipful Master the Worshipful Past Master & Sen & Jun Wardens & the Treasurer & Secretary for the time being & of Brethren Smith Phipps Brewin Fox Freer and Burley & that any five of them be competent to act”

An addition to this a Resolution was made at the next Meeting (Sep 7th) to the effect that “*the Worshipfull Master be the Chairman with the Power of calling them together as he shall judge requisite*”

At this meeting it was also ordered that the Secretary should give notice in the next summons that the Bye Laws would be read and passed.

Nov 2nd 1791

“A Report from the Committee dated 29 Sept was read stated That they had examined the Lodge Accounts—the particulars of which are set forth in the Report whence it appears that there will be a *Deficiency in the Treasurers hands* to answer the Demands upon this Lodge of upwards of 60£ And this Deficiency the Committee recommend to be supplied by a Sum of Money to be borrowed of some Brother or Brethren & to carry 5 per cent Int

They also recommend that 5 Guineas be paid by the Lodge to Josh Smith<sup>15</sup> Jun<sup>r</sup> for the emblematic cloth painted by him

And it appearing to them that Brother Hepburn<sup>16</sup> of Hinckley is indebted to the Lodge 10£ They recommend that he be applied to for the payment of it

The application to Bro. Hepburn had no effect, for it is minuted on 7th March, 1792, that, in addition to the names of certain brethren excluded for non-payment of dues and fines, it was

“ordered also that the name of Brother Hepburn of Hinckley and a Statement of his ungrateful Conduct to the Lodge in leaving the country privately leaving Ten Pounds which he had borrowed of the Lodge in his Distress be also transmitted to the Grand Secretary”.

The Bye-Laws were duly read on 21st Dec. and it was agreed that they be transcribed into a book signed by all the members and copies printed for their use.

At this meeting the Master ordered the postponement of the Festival to 5th January “to give the Brethren the Opportunity of attending the Nottingham Lodge on St John’s Day, the 27th inst”

The Minutes of the Festival, held on 5TH JAN., 1792 give one of the few clues to the actual times of meeting—

“... met in due form at 11 *in the Morning* at Bros Smiths”

At this Meeting, the Right Worshipful Master *appointed* Brethren Burley and R. Valentine Deacons and Brethren Brewin and Green Stewards. The Master, Wardens and Secretary had been *elected* at the previous meeting (“the Treasurer continuing in Office”), and then

“Closed MM Lodge Opened EA Lodge and called to Refresh<sup>t</sup>—When the Brethren dined together & *spent the Remainder of the Day* in that *temperate Conviviality* &

---

15 The landlord’s son.

16 A visitor to the Lodge on 27th Dec., 1790.

good Harmony which the Fraternity ought always to observe Many excellent Masonic Songs were sung and Toasts given—and at 10 o Clock PM The Lodge

Closed in due form”

This was, of course, a festival occasion. So far as we can judge, the meetings were usually convened for 6 or 7 o'clock in the evening.

The *next day*, JAN 6TH, the Lodge held two meetings, and a single page in the Minute Book contains the following report:

“Met at Bro’ Smiths at 9 AM  
Emergency  
Present  
The Right Worshipful Brother Davenport Master  
The Worshipful Brethren Ingle & Freer S & J, W.  
Bro’ Smith  
Bro’ Hodges  
Bro’ Fox  
Visitor  
Bro’ Gibson from 561  
Opened M M Lodge  
Brethren Ingle Freer Hodges & Fox *passed the Chair*  
Closed in due form  
Same Day } Met again  
at 7 PM } Emergency  
Present  
The R W M & the S & J W  
Bro’ Bull P M  
Bro’ Smith  
Bro’ Hodges  
Bro’ Burley  
Bro’ Brewin  
Brethren Burley & Brewin *passed the Chair*

Only two brethren at each of these meetings were qualified to perform the work, the R.W.M. and Brother Gibson, R.W.M. of the Corinthian Lodge, Newark, at the first; and the R.W.M and Bro. Bull, P.M. at the second.

It seems strange that Bro. Charles Horton, who was with them *on the day before*, was not invited to join them in these ceremonies; and there were quick repercussions. The Lodge met again “on an Emergency” on 14TH JANUARY

“to hear and consider Bro’ Hortons Objections to the Proceedings of the two last Meetings”

The Master, Senior and Junior Wardens, the Secretary, the Treasurer, and five other brethren attended, when

“After a Discussion of Brother Hortons Objections which *he finally gave up* It was Moved *by him* and Unanimously Resolved That in order to prevent the Intrusion of unqualified Brethren into the R A Degree (for the purpose of attaining which the late PMs were made who are allowed to possess every requisite Qualification) no PM be made in future without the unanimous consent of the PMs of *this Lodge present in a Lodge to be summoned for that purpose*”

Bro. Horton’s attitude was magnanimous, and sympathy must be felt for his point of view. He was the principal founder and the first Master of the Lodge, and thirteen months later he was being flouted by brethren whom he had initiated!

# LEICESTER,

To all whom it may concern.

We do hereby Certify, that Brother John Raison,  
is a regular, Regular, Master, Mason, in the Lodge  
No. 91. and has, during his Stay amongst us,  
behaved himself as become our honest Brother.

Given under our hands,

this 5<sup>th</sup> day of Juny. 1790 1790

Cha. Cortons Master

Jos. Smith Sen. Warden

J. Bull P. S. Jun. Warden

James Valentine Secretary

Manuscript no. 110. 6. 10. 1790  
Produced by the Library of the  
Masonic Society of Leicester 1790

Leicester Thursday 11<sup>th</sup> Nov<sup>r</sup> 1790

St Johns Lodge No. 562

Met in due form at W<sup>o</sup> Joseph Smiths the Lion & Dolphin Inn  
Market Place Leicester, on Thursday 11<sup>th</sup> of Nov<sup>r</sup> 1790 and in  
N<sup>o</sup>. 5790 T. Open the said Lodge and Install the Officers.

Cleaver  
ed

Present the W<sup>o</sup> Worshipfull Chas Horton Master.

Members

- W<sup>o</sup> Jos<sup>h</sup> Smith S. W
- W<sup>o</sup> Tho<sup>s</sup> Bull J. W
- W<sup>o</sup> Tho<sup>s</sup> Phigges Treas<sup>r</sup> & P. M.
- W<sup>o</sup> J<sup>o</sup> Hill
- W<sup>o</sup> Jos<sup>h</sup> Dean
- W<sup>o</sup> Hen<sup>r</sup> Davy
- W<sup>o</sup> J<sup>o</sup> Bower
- W<sup>o</sup> Wm Green
- W<sup>o</sup> Rob<sup>t</sup> Daniel Tyler

Visitors

- W<sup>o</sup> Wm Bishop
- W<sup>o</sup> J<sup>o</sup> Mullian
- W<sup>o</sup> Jos<sup>h</sup> Atwell

- Master Masons Lodge Open'd in Due form  
When W<sup>o</sup> Charles Horton Right Worshipfull Master by order of the  
Right Worshipfull Provincial Grand Master Install'd the  
Officers in due form Master Masons Lodge Clos'd and  
entertained Apprentices Lodge Open'd. When the Brethren went  
to Dinner & the Greatest Harmony Prevail'd Several  
Masonical Toasts were drank Suitable on the Occasion  
The Thanks of this Lodge was Vot'd to the Right Worship-  
ful Provincial Grand Master for the kind attention  
he paid to the Petitioners for the said Warrant.

Lodge Clos'd in due form.

Joseph Smith Secretary in the Absence of W<sup>o</sup> J<sup>o</sup> Valentine

Bro Horton had, however, won his point, and at a "MM Lodge" held one hour before the regular Meeting on 1ST FEB., 1792

"Brethren R Valentine Harris & Dean having signified their Desire of passing the Chair were balloted for an unanimously approved of & Brethren Harris & Valentine being present were passed"

Bro. Dean "passed the Chair" as part of the work at the Festival of Saint John the Baptist, on 25th June.

On 2ND JANUARY, 1793, the Lodge assumed a new number, 471,

"the Alteration in the NO taking place in Consequence of the Grand Lodge having supplied the blanks occasioned by the erased Lodges"

This Meeting also marked a stage in the life of the Province—

"Our R W Provincial Grand Master Bro<sup>r</sup> Thos Boothby Parkyns Esqre MP having signified to the R W Master his Appointment of our Rev<sup>d</sup> Bro<sup>r</sup> Wm Peters as his Deputy Provincial Grand Master *over this Lodge* It was Moved and unanimously Resolved that a Letter should be sent to Brother Peters expressive of the Satisfaction this Lodge feel at the Appoin<sup>t</sup> and of their hopes of being frequently honored with his Attendance and Assistance"

The *Standing Committee* appointed on 3rd August, 1791, had apparently ceased to function, for at this Meeting it was resolved to appoint a *Permanent Committee*,

"with an absolute superintending Power over the internal regulations of the Lodge & authority to vary the same as they shall see occasion so as not to interfere with or alter the fundamental Principles of Masonry"

Seven brethren were elected to serve on the committee, and at the next regular Meeting, ON 6TH FEB, it was resolved "that the R.W.M for the time being be a Member"

Four meetings of the Committee were held, the fourth being "necessarily adjourned *sine die*", the *two* members present "not making a quorum".

Before the Master became a member, the Committee met on 9th Jan., 1793, and the Minutes of the meeting consist simply of the copy of a congratulatory letter containing a wealth of ornate language and more than the usual abundance of capital letters (no doubt implying special emphasis) ordered to be sent to Bro the Revd. Peters; and also a letter to the Provincial Grand Master thanking him for his communication.

There was no lack of masonic etiquette (or of words) in those days!

The only work of the second meeting on 29th January was to pass a resolution:

"Conceiving the present Laws of the Lodge too voluminous & intricate the Committee Resolved that it will be highly expedient to reduce them into less Compass & that they will endeavour to effect that purpose previous to the Lodge of 6th March"

There is no evidence of anything having come of this worthy resolution. Perhaps the Brethren were so accustomed to voluminosity that they could not find it in their hearts or within the compass of their attainment to make the expedient changes!

The Minutes of the third Meeting, on 11th Feb., 1793, are particularly interesting. It was decided that no member would be granted a certificate (cost, 5s.) until he had signed the following declaration:

"I promise to pay Homage to the Grand Master for the time being & to his Officers when duly installed & strictly adhere to every edict of the Grand Lodge of Masons *that is not subversive of the Principles of Masonry*—and I admit that no new Lodge can be formed without permission of the Grand Master or his Deputy & that no Countenance ought to be given to any irregular Lodge or to any person *clandestinely* initiated therein contrary to the ancient Charges of the Order"

In spite of this expression of loyalty, it seems that each Brother was to be prepared to sit in judgment, if necessary, on the *bona-fide* intentions of the Grand Lodge.

On 23RD MAY, 1793, an Emergency Lodge was held "*to consider of several matters preparatory to the Visit of the provincial Grand Master*".

"Resolved that the following Members of this Lodge are *competent to fill the Provincial Grand Offices &c & that they be recommended to the Provincial Grand Master, viz:—*

Bro<sup>r</sup> Davenport as G S W  
Bro<sup>r</sup> Luck as G J W  
Bro<sup>r</sup> Wilkinson as Grand Secy  
Bro<sup>r</sup> Phipps as Grand Archit<sup>t</sup>  
Bro<sup>r</sup> Hodges as G. Stwd  
Bro<sup>r</sup> Harris as G Sword Bearer"

The Minutes are signed by F. B. Davenport, Secretary, who clearly lacked nothing in self-assurance. Much of the work of the Lodge had been coloured by his bright and undisguised ambition, his obvious competence, and his somewhat over-bearing manner; but alas, his hopes were shattered when the Lodge met, in due form, on 18TH JUNE, 1793 at 12 noon.

After Lodge business had been transacted, *Provincial Grand Lodge was opened*, and "The Most Worshipful Depy Prov<sup>t</sup> G M The Rev<sup>d</sup> Wm. Peters" invested Bro. Hodges as Senior Grand Warden; Bro. Harris, Junior Grand Warden; Bro. Davenport, Grand Secretary; Bro. Phipps, Grand Architect; Bro The Rev<sup>d</sup>. Thos. Hoe, Grand Chaplain; Bro. Smith, Grand Steward. Bro. Cooper was unanimously elected Grand Treasurer.

Bro. Hoe was absent from this Meeting, and he was subsequently invested at a specially convened Meeting of the Provincial Grand Lodge, on 25th July, by Bro. Hodges (acting as Prov. G.M.) At an Emergency Meeting on 10th August, 1793, he was elected an honorary member of the Lodge.

Bro. Luck, having been appointed Grand Sword Bearer, "begged leave to decline the honor intended to be conferred on him", and

"The Most Worshipful D Prov G M entrusted the Custody of the Apron of Grd Swd Bearer to Bro<sup>r</sup> Hodges S. G. W. empowering him to invest with it at the next Grand Lodge *whatever Brother he might think worthy*"

There is another curious note in the minutes—

"The Most Worshipful Prov<sup>t</sup> Gd Master having heard much of the Virtues and Abilities of Mr Smith Jun<sup>r</sup> the son of Bro<sup>r</sup> Smith *who is not yet a Mason but it is probable soon will be one*, was pleased to *reserve a blue Apron for him as Grand Painter & it was accordingly delivered into the hands of Bro<sup>r</sup> Hodges S G W in order to the Investiture of M<sup>r</sup> Smith after his Initiation*"

The Minutes are signed "F. B. Davenport, G.S.", and it is obvious, if not significant, that they are not recorded in the beautiful handwriting nor with the meticulous care which characterised the many Minutes

previously entered by him. There is, moreover, an ominous brown stain splashed across the pages; and we may surely be forgiven for conjuring up a picture of some gesture of irritation which sent a pot of strong ale flying!

### FINANCIAL AFFAIRS

Reference has already been made to the amount of the fee for Initiation, the imposition of fines for non-attendance at Lodges, arrangements for the purchase of furniture, and so on. It has also been indicated that a deposit <sup>17</sup> was required of candidates. This was not generally returnable on rejection. Frequently the deposit was made by the sponsor who did not invariably seek permission of the applicant. On one occasion it is minuted that, after the usual formalities,

"Mr. Copson of Leicester Hosier . . . was duly requested to attend But he refused entering into this Lodge It is therefore declared his Deposit Money forfeited"

The various financial transactions may be best understood by reference to the following selected quotations from the Minutes—

MAR 2ND, 1791 . . . "The expences of the Evening exceeded the Contributions by 14/6 which sum the Treasurer was ordered to pay."

MAR 16TH, 1791 . . . "The Accounts of the Treasurer were settled on which there appeared to be a Balance of £7:1:1 due to the Lodge". "Paid to the Treasurer by the Brethren present for quarterly Contribution £1:16:0 and by several of them for Fines incurred under the old Laws 16/8"

APR. 6TH, 1791 . . . "The Sum of 8/- was paid to the Treasurer by Brethren Fox Blower Clarke & J Valentine for quarterly Contribution and 6/- were paid to him by other Brethren for Fines under the old Laws"

"The expences exceeding the Collection of the Evening by 8/- it was agreed that the Treasurer should be drawn upon for that Sum"

SEPT. 7TH, 1791 . . . "Ordered that a Salary of Five Guineas pr Ann be paid to a Secretary who shall continue in office *de bene placito* and to commence from the next St Johns Day

Ordered that the Secretary previous to the next Lodge make out an account of the Quarterly Communication Fines pr each Brother stands Indebted to the Lodge and sent with his Summons

"The Expences of the Evening exceeding the Collection by 11/6 It was agreed that the Master should draw on the Treasurer for that Sum"

OCT 5TH, 1791 . . . "Ordered that 9d be taken out of the Fund towards the Evening's Expences"

DEC. 21ST, 1791 . . . "Brother Freer proposed that 100£ be borrowed for the Use of the Lodge of such five Brethren as shall be willing to advance the same at 5 pr Cent Int on Security of the Lodge Property—Ordered accordingly"

"Bro Hodges having advanced 5/- to Bro<sup>r</sup> Daniel who thro Illness has been rendered incapable of support<sup>s</sup> his Family Ordered that such Sum be repaid *out of the Lodge Fund* & that such Relief be hereafter granted to him thereout as Brother Hodges shall think necessary"

"Ordered that the Expences of The Right Worshipful Master & his Tyler in attend<sup>s</sup> the Nottingham Lodge on their enuing Festival 27th inst be defrayed out of the Lodge Fund"<sup>18</sup>

17 5/- . . . See Minute of 7th March, 1792.

18 See p.83 for the state of the Lodge finances.

JAN 5TH, 1792 . . . "Payment—Two Pounds 3/8 ordered to be paid in part of the Bill & Each *resident absent Member* pay 2/6 to the Treasurer towards the Repaym<sup>t</sup> of it"

FEB 1ST, 1792 . . . "Ordered that the *usual annual Remittance* of two Guineas be made to Grand Lodge & that a Return be made of the Members *particularizing those who wish to be registered*"

"The resident Defaulters in payment of their Fines and Contributions for more than 3 Months preceding last St. John's Day having been informed by Note from the Secretary that an unavoidable Consequence of their not paying this Evening would be a Motion for their Expulsion all of them paid except Brethren J Valentine Hill Davey Blower Mullian Webb & Arnold"

"The Collection of the Evening exceeded the Expences by 2:10:3 which remains in the hands of the Stewards"

The new 'tough' attitude of the Master bore fruit, and at this Meeting the Treasurer collected 40/- from ten Brethren (for Quarterly contributions to December), but there was certainly a fraternal reluctance to hasten the exclusion of the named brethren; only three of them were written to, the cases of the others being deferred "in Consid<sup>n</sup> of *some lenient Circumstances* which have appeared"

March 7th; 1792 . . . "The Cases of the Defaulters in payment of their Fines being resumed—Those of Brethren Webb & Arnold were paid—Brother Blowers not being paid & *having behaved insolently* to the Lodge Ordered that he be & he hereby is excluded therefrom"

Determination of the other cases was again deferred until 4TH APRIL, when three of the remaining defaulters were expelled, but Bro. J. Valentine was excused, and "restored to his Privileges in the Lodge on payment of his Quarterly Communications"

"Ordered that *the Lodge meet as a Committee* on Monday, 21ST MARCH to settle the Treasurers Accounts & report the state thereof at the next Lodge Night"

"Alteration in the By Laws

1. Ordered on the Motion of the R. W. Master that Members resident within 3 Miles of the Lodge be liable to Fines for Non Attendance on stated Lodge Nights however their absence may have been occasioned

7. Ordered on the like Motion that the Quarterly Communications be henceforth discontinued as the Expence attending them is more than the Lodge Finances will at present support and that the 2/- hitherto paid therat be collected at the stated Lodges of April July October & January

15. Upon like Motion that henceforth no Brother be liable to a Fine for Non-attendance on Lodges of Emergency"

"Receipt of Brethren & Valentine 2/6 each for *Festival Ordinary*"

APRIL 4TH, 1792 . . . "Receipt of Brethren Johnson Webb & Hunt Absentees at the last Festival for *their Ordinaries*, 7/6"

"The Expences of the Evening *defrayed by the Collection of Fines*".

Although the word 'ordinary' has many and varied meanings, the one relevant to this context is '*a meal for all-comers at fixed charges*'. There is no evidence to show whether these brethren absented themselves after having reserved a place, or whether all were expected to pay on these occasions, whether present or not.

MAY 2ND, 1792 . . . "Receipt—Of Brethren Davenport Brewin Hodges Burley Cooper & Valentine for *their Grand Lodge Registry* 5/- each"

AUG. 1ST, 1792 . . . "Ordered—Upon the Motion of the Right Worshipful That every absent Member be fined *one shilling* for his non-attendance on Stated Lodge

Nights however his absence may be occasioned And that every Member present pays *one Shilling for his Supper Malt Liquor included* and then to defray charge of every other Liquor he chooses to take”

Truly a cheap meal! But if this arrangement was intended to help in the restoration of the Lodge finances, it is remarkable that some mathematically inclined brother did not notice that this desirable result could be achieved only if every brother absented himself, provided each paid his fine for absence, which would be, of course, extremely unlikely!

JAN. 3RD, 1793 . . . “Moved & Resolved Unanimously that in consequence of the low state of the Finances the Expences of the Lodge Evenings be in future wholly defrayed by the attending Brethren”

8TH JUNE, 1793 . . . “The Debt of the Lodge being high and there appearing no prospect of discharging it without an extra Subscription by the Members—It was Resolved that till the Lodge Debt is discharged each Brother pay an extra Quarterly Subscription of five shillings—to be considered in July”

3RD JULY, 1793 . . . “Resolved that notice be given to each Member of the Proposal of an extra Quarterly Communication of five shillings till the Lodge Debt is discharged being taken into Consideration the next Lodge Evening on account of the Neglect of such Proposal being given in the Summons”

4TH SEPT, 1793 . . . “Ordered that the Motion for an Increase of the Quarterly Communication to 5/- be then consid<sup>d</sup> & that Notice thereof be given in the Summons”.

There is no evidence of this ever having been carried any further!

## DISSENSION IN THE LODGE

Serious trouble broke out on 3rd April, 1793, and claimed the attention of the brethren for several months. It centred round Bro. Horton, and resulted in a final clash of personalities between him and Bro. Davenport. The following quotations from the Minutes set the scene.

APR. 3RD 1793

“Bro Horton brought before the Lodge a Charge against Brother Davenport for having done him some private Injuries many months ago and Moved therefore for his Expulsion from the Lodge—Which Motion being taken into Consideration & Brother Davenport in his Defence stating that he had made proper Concessions to Brother Horton for the Injuries alluded to & had repeatedly offered both verbally & in Writing to pay the Amount of the Damages those Injuries had occasioned him and Brother Horton not contradicting that Statement.

The Motion was Rejected *unanimously*

Brother Davenport then moved that the Conduct of Brother Horton in now bringing forward the above Motion is highly scandalous and indecent—and the Lodge thereupon

Resolved unanimously that Brother Hortons Conduct . . . was highly indecent & improper . . . and that he be required to make an Apology to the Lodge for introducing the Subject & a Concession to Brother Davenport

Brother Horton made the Apology and the Concession required.

\* \* \* \* \*

Brother Frer gave Notice of withdrawing himself from the Lodge.

Brother Fox (by Brother Davenport) gave notice of his Intention of withdrawing.

And I Gave Notice of my Intention of withdrawing myself from this Lodge.

And the Lodge was then closed in due form

F. B. Davenport Secretary”

APRIL 22ND, 1793—"Met in due form at Bro<sup>r</sup> Smiths—

On an Emergency to examine into a Charge brought by Brother Davenport ag<sup>t</sup> Bro<sup>r</sup> Horton of having disclosed to Brother Lucas previous to his Initiation some Objections which were made on the Ballot to his being at present introduced into the Lodge.

Bro<sup>r</sup> Horton denying the Charge & Bro<sup>r</sup> Bull stating that he had heard Brother R. Valentine say that Brother Lucas had told him he knew the two brethren who objected to him The further Consideration of the Charge was on Bro<sup>r</sup> Phipps Motion deferred to the next Lodge Evening and a special Letter was sent to Bro<sup>r</sup> Valentine desiring his attendance

Closed in due form"

(*Unsigned*)

MAY 1ST 1793

"On a further Investigation of the Charge against Brother Horton It was proved to the Satisfaction of the Master Wardens & Brethren that he did disclose to Bro<sup>r</sup> Lucas the names of the two Brethren who blackballed him

Resolved that a Lodge of Emergency be summoned on Monday, 13th May, to consider the Measures proper to be adopted in Consequence of the Establishment of the Charges ag<sup>t</sup> Bro<sup>r</sup> Horton"

MAY 13TH 1793 -- "Met in due form at Brother Smiths on an Emergency for the purpose stated in the Resolve of the last Lodge — The further Discussion of the Charge ag<sup>t</sup> Bro<sup>r</sup> Horton was prevented by the Rec<sup>d</sup> of a Letter desiring his Name might be erased out of the Lodge Book A Motion for which purpose being made by Bro<sup>r</sup> Wilkinson & seconded by Bro<sup>r</sup> Luck was unanimously agreed to"

MAY 19TH, 1793 — "Met at Bro<sup>r</sup> Smiths on an Emergency Brother Davenport attending & stating that the Reasons which induced him to Signify his Intentions of withdrawing his Name from the Lodge were done away & Petitioning that he might be restored to his Seat in the Lodge

It was Moved by Brother Wilkinson seconded by Bro<sup>r</sup> Hodges & unanimously Resolved that he be restored accordingly"

MAY 23RD, 1793

"Resolved unanimously that Brethren Freer & Fox be informed that their Names are not yet erased and that the Lodge hope they will permit them to stand"

JUNE 5TH, 1793

"The Letter of *our late Member* Brother Horton requesting Payment of his Loan to the Lodge of 5 Guineas being taken into Consideration Ordered that he be informed (*by the Secretary*) that his Loan of 5 Guineas will be repaid as soon as the Lodge Fund is sufficiently in Cash to admit of it & that such Arrangements are making as to give reason to suppose it will be at no very distant day"

"A Letter being read from Brethren Freer & Fox stating that the Motives which actuated them at a prior Period to discontinue as Members of this Lodge still existed & that they must decline any further Attendance Resolved that they be informed by the Secretary that it is the opinion of the Lodge that they ought to agree to continue Members to assign their reasons for wishing to withdraw themselves —

Closed in due form & good harmony

F. B. Davenport  
G.S.

There is no record of the re-payment of Bro. Horton's loan. Nothing more is heard of Bro. Fox. Bro Freer's name appears in the list of members present for some time afterwards; indeed, he *acted as Master* on several occasions. On 24th June, 1793, Bro. Davenport was installed in the Chair (for the second time).

So ended a most unhappy episode in the life of the Lodge. Bro. Horton was clearly a man of strong character and a dedicated Mason; and the thought cannot be avoided that he suffered from a *cabal* against him.

Having led his Lodge from one allegiance to another, Bro. Horton ended his career in somewhat undeserved disrepute; which was a pity, for under his early guidance St. John's gained much momentum, and the Lodge was the poorer for his going.

A footnote to the unfortunate happenings recorded above is found in the Minutes of the Lodge held on 4TH SEPTEMBER, 1793 —

"Moved by Bro<sup>r</sup> Bull & seconded that any Member of this Lodge who shall disclose to any person whether a Mason or not any Transact<sup>n</sup> or Conversation occurring in the Lodge relative to Masonry shall be excluded the Lodge without a Certificate — Ordered to be considered at the next Lodge Evening"

This appears never to have been done; and unhappily for the next three or four years the Lodge was poorly attended, the Minutes frequently recording the presence of only three, four or five brethren.

In the vigorous days, many visitors had been received, some of them making the slow and uncomfortable journeys, by road, in parties to honour the joyous half-yearly Festivals of St. John the Baptist and St. John the Evangelist. In addition to the Lodges already mentioned in this regard, there had been visitors from St. George's Lodge, No. 426, 1st Regt Dragoon Guards; Doric Lodge, Grantham; Trinity Lodge, Coventry; Pontine Lodge, Sheffield; Union Lodge, Manchester; as well as several brethren of unspecified Lodges. It was the fault of the times that joy declined, and visiting became rare.

The clouds of the French Revolution (1789) had blown across the Channel. France was conquering Europe. The risk of invasion was great. The Nation was at war; and it is to the credit of the few, and greatly to our present delight, that this grand old Lodge survived the dangers of more than twenty years of the struggle with France . . . But that is another story.

*(To be continued)*

## MISCELLANEA

### I.

In answer to a congratulatory message sent by the R.W.Prov.G. Master (Bro. Brigadier C. B. S. Morley, C.B.E., T.D., D.L.) to M.W. Bro. the Hon. Justice Oliver J. Gillard, on his installation as Grand Master of the United Grand Lodge of Victoria, an interesting reply has been received, and the Prov.G.M. permits us to print extracts from it:

Judges' Chambers  
Melbourne  
31st March, 1965

"I was very gratified to receive your letter of congratulation and good wishes, in particular, and acknowledge, with pleasure, the felicitations of the brethren of your province of Leicestershire and Rutland . . . .

I believe that the hearts of your brethren beat with the same Masonic rhythm as those of my own brethren, and I am delighted with the message sent by you on their behalf.

The Grand Installation was a very thrilling event, being conducted in the Melbourne Town Hall before a crowd of 2,000 Freemasons, and the Grand Master of each State in the Commonwealth. When you realise that the G.M. of Western Australia travelled 2,000 miles to be present you can gauge the enthusiasm that characterizes Freemasonry in Australia. The G.M. of Queensland travelled 1,000 miles, whilst the others each travelled 500 miles.

It is a feature of our Grand Installations that we have a week of celebration. In our case, it was commenced with a Thanksgiving Service in St. Paul's Cathedral (attendance approx. 1,250) on the Sunday prior to the Installation.

On the day of the Installation, Wednesday the 24th March, there was a civic reception to all Masonic leaders by our Lord Mayor, who incidentally is a non-Mason and a Roman Catholic, but a really fine man who is very friendly disposed to the leaders of the Craft.

On the Thursday, after a trip into the Hills and lunch at a Country Club, we had a banquet in our F.M. Hall, where some 800 F.M. dined.

On the Friday, all the State Grand Masters lunched with me at our Headquarters in Collins Street, when we discussed matters of mutual interest.

On Friday night we had our annual Theatre Night (Attendance, 1,250).

We farewelled our inter-State visitors on the Saturday, and we concluded our week's celebrations by President's Day at the Masonic Homes (for the aged), of which *ex-officio* I am President.

To me it was a very inspiring augury to my year of office and the wonderful attendances at all the gatherings gave me great encouragement to a belief that my mastership has the approval of the brethren, and that I shall command their unstinting loyalty during my period of office".

## II.

We have received the following interesting letters from  
W.BRO. S. D. STURTON, O.B.E., M.D.(CANTAB), F.F.R(R.C.S.I.)  
Past District Grand Warden, D.G.L. of Hong Kong and the Far  
East (E.C.) P.D.G. CHAPLAIN (Phillipine Constitution)  
(Member of the Correspondence Circle)

### DEPARTMENT OF RADIOLOGY

HONG KONG SANATORIUM AND HOSPITAL, HAPPY VALLEY, HONG KONG  
18th April, 1964

1. "Thank you for the summons to the meeting on 28th March. I always read these with interest, although they reach me after the meetings have been held.

As regards "Notes and Queries", you may be interested in the following extract on the 'Beehive' from the Ritual of the G.L. of California and the Phillipines, where it appears on the 3rd D. tracing board:

'The Bee Hive is the emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile in the dust. It teaches us that we came into the world rational and intelligent beings, so we should be industrious ones; never sitting down contented while our fellow creatures around us are in want, especially when it is in our power to relieve them, without inconvenience to ourselves'.

The passage is in brackets, and I have never actually heard the explanation given in full, although I have seen probably dozens of 3rd Degrees conferred in Lodges under the G.L. of the Phillipines. The Bee Hive is, however, pointed out in their 3rd D. lecture.

With kindest fraternal regards to the W.M., Officers and Brethren of Lodge 2429".

24th November, 1964

2. "I have started to read the Transactions, 1963-64, during a belated 'summer' holiday in November (with better weather than you get in July or August in England!).

The question, 'Can anything be done about the archaic penalties?' greatly interested me.

About 25 years ago we had a candidate, a rather distinguished Principal of a College, a middle-aged man, in a Lodge of which I was then a member in China. After the 1st D. he flatly refused to proceed with the other degrees.

As senior P.M. of the Lodge, and a personal friend of the candidate, I had a private talk with him. He then told me that he had taken the penalty seriously, and could not go any further. I explained to him that the penalty was now only symbolic and had not been carried out

for hundreds of years. I also told him that he would meet similar penalties in the other degrees. With this assurance he proceeded further in due course and remained a member of the Lodge for the rest of his life.

Personally I feel that it would be well for the G.L. of England to modernise the Obs., as the G.L. of Scotland has done”.

*Brother Sturton will doubtless be aware by now of the steps recently taken by the Grand Lodge in this matter.—Éd.*

### III.

We have received from W. Bro. G. L. Austin, Secretary of The Research Lodge of Otago, New Zealand, a copy of

#### ‘N.Z. PRONOUNCING DICTIONARY’

compiled by W. Bro. W. H. B. Pinfold on behalf of his Lodge.

Bro. Pinfold, who is to be congratulated on the exhaustive nature and clear presentation of the work, states in his Preface that the dictionary contains ‘*every word in the Ritual Handbook (in charges, instructions and ceremonial) concerning which any doubt might arise as to its proper pronunciation*’. The key provided leaves the reader in no doubt about the interpretation of the sounds and the syllabic stresses recommended in each case (upwards of 2,000 words). We agree with Bro. Pinfold that a correct appreciation of these points may well contribute to a brother’s confidence in his ability to deliver the Ritual satisfactorily.

In the U.K., we learn to accommodate our ears to the great variety of vowel sounds current (even among educated people) in the various dialectical divisions of the country; but it is natural that Bro. Pinfold should give (as all dictionary-makers do) what are conceived to be *standard* pronunciations. We ourselves are pleased to find *mahst’-er*, *fel’-o-kraft*, *ev’-er-lahst’-ing*, *pa’-ra-grahf* etc.; and, of course, *fo’-red*.

Syllabic emphasis is, of course, universally important, often for grammatical correctness—*subject* (n.) and *subjeçt* (v.); *perfect* (adj.) and *perfèct* (v.); *attribúte* (n.) and *attribúte* (v.); and so on. Bro. Pinfold’s advice on these matters is valuable and timely.

The N.Z. Ritual is substantially the same as our own; and brethren who are interested may see the dictionary in the Provincial Library, 80 London Road, Leicester.

Copies may be obtained at 15s. each (English P.O.s acceptable) from G. L. AUSTIN, 72 ABERDEEN ROAD, DUNEDIN, S.W.I., N.Z.—Éd.

## LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal as follows:—

### *Years*

1924/25 to 1930/31 (inclusive)	}	at 2s. 6d. per yearly issue (plus postage, 6d.)
1932/33		
1934/35		
1938/39		
1941/42 to 1954/55 (inclusive)		
1955/56 to 1962/63 (inclusive)		at 7s. 6d. per yearly issue (plus postage, 6d.).
1963/64		at 12s. 6d. (plus postage, 6d.).

Application should be made to the Hon. Librarian, Freemasons' Hall, 80 London Road, Leicester.

## PROVINCIAL PUBLICATIONS

The following publications are available on application to the Secretaries of Lodges in the Province or to the Hon. Librarian, 80 London Road, Leicester, at a cost of 1/- each:—

1. 'MORE MASONRY IN MEN'  
*by* W. Bro. H. Rayne
2. 'OUR MASONIC CHARITIES' (Revised Edition)  
*by* W. Bro. S. Brown  
(A simple explanation of the four great Masonic Charities and of the Leicestershire and Rutland Masonic Charity Association.)
3. 'BUILDERS IN STONE'  
*by* R. W. Bro. Brig. C. B. S. Morley, Provincial Grand Master  
(A history of the Provincial Grand Lodge of Leicestershire and Rutland from 1739 to 1961, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester)

# 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. Loie	..	..	..	..	..	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
	..	H. Carr .. .. .	1963-64

\*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.  
 Rossiter, A. E. P.M.2081  
 Carr, H. P.A.G.D.C., P.M.2076, 2265, 6226, I.P.M.  
 Foister, J. E. P.G.D., P.M.3091, 5682, 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, 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, W.M. 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  
 Wheatcroft, H. L. P.M.4874  
 Dyson, G. M., M.A., D.SC., PH.D. P.M.1007, 5758, 7007  
 March, J. L., LL.B. P.M.3919  
 Robinson, C. B. P.G.Std.B., P.M.5051, 6757  
 Neale, C. E. P.M.6803  
 Upchurch, F. N. P.M.4200, 6596, 7801  
 Smith, C. M. R. P.M.523  
 Best, V. G. P.M.6406  
 Westmoreland, K. G. P.M.1265  
 Walker, I. H. P.M.7007  
 Brown, S. T.D., D.L., J.P., P.D.G.Swd.B., P.M. 3091, 5042  
 Smith, R. G., P.M. 1782, 7778  
 Jackson, Revd. L. A.K.C., O.C.F., P.M. 7801  
 Ward, E. M., M.D., B.S., P.M. 1560

## HONORARY MEMBERS

Rt. W. Bro. Sir Gilbert Inglefield, M.A., Prov. Grand Master for Bedfordshire  
Rt. W. Bro. Capt. B. A. Mallender, Prov. Grand Master for Derbyshire  
Rt. W. Bro. Col. J. G. T. Eccles, D.L., Prov. Grand Master for Lincolnshire  
Rt. W. Bro. B. Guillaume, Prov. Grand Master for Northants and Hunts  
Rt. W. Bro. Lt. Cdr. G. J. Mackness, C.B.E., D.S.C., D.L., R.N., Past Prov.  
Grand Master, Nottinghamshire

## MEMBERS OF THE CORRESPONDENCE CIRCLE

### GRAND LODGES, LODGES AND LIBRARIES

Bristol Masonic Society, Bristol  
Byron Lodge of Instruction No 4014, Hucknall, Notts.  
Cape Masonic Research Association, Cape Town  
Lodge of Research No. 200, Dublin  
United Grand Lodge of England Library, London  
Ferrers and Ivanhoe Lodge No. 779, Ashby-de-la-Zouch  
Masonic Temple Association of Fort Worth, Texas, U.S.A.  
Grace Dieu Lodge of Instruction No. 2428, Coalville  
Freemasons' Library, The Hague, Holland  
Howe and Charnwood Lodge of Instruction, Loughborough  
Iowa Masonic Library, Cedar Rapids, Iowa, U.S.A.  
Provincial Grand Lodge of Kent Library and Museum, Canterbury  
Leicester Masonic Library, Leicester  
Lodge of Living Stones No. 4957, Leeds  
Lumley Lodge of Improvement No. 1893, Skegness  
Grand Lodge of Manitoba, Winnipeg, Canada  
Mark Grand Lodge Library, London  
Grand Lodge of Massachusetts, Boston, U.S.A.  
Grand Chapter of R. A. Masons of Michigan, Battle Creek, U.S.A.  
Minerva Lodge No. 2433, Birkenhead  
Moseley Masonic Hall Library, King's Heath, Birmingham  
New York Grand Lodge Library and Museum, New York, U.S.A.  
Northampton Masonic Club, Library and Museum, Northampton  
North York Lodge of Instruction No. 602, Middlesbrough  
Nottinghamshire Provincial Grand Lodge Library, Nottingham  
Old Oundelian Lodge No. 5682, London  
The Research Lodge of Otago No. 161, Dunedin, New Zealand  
Masonic Library and Reading Circle of Penarth, Glamorgan  
Grand Lodge of Pennsylvania, Philadelphia, U.S.A.  
Peterborough Masonic Library and Museum, Peterborough  
Phoenix Lodge of St. Ann No. 1235, Buxton, Derbyshire  
Porchester Circle No. 4907, Nottingham  
Quatuor Coronati Lodge No. 2076, London  
United Grand Lodge of Queensland, Brisbane  
Rhodesia Lodge No. 2479, Salisbury, Southern Rhodesia  
St. Bartholomew Lodge of Instruction No. 696, Wednesbury, Staffs.  
The Grand Lodge of Scotland Library, Edinburgh  
Supreme Grand Royal Arch Chapter of Scotland, Edinburgh

District Grand Lodge of South America (Southern Division), Buenos Aires, Argentina  
 Grand Lodge of South Australia, Adelaide  
 Masonic Library of Southern California, Los Angeles, U.S.A.  
 Shorncliffe Lodge No. 4330, Folkestone  
 Library of The Supreme Council 33rd°, Washington, U.S.A.  
 Surbiton Masonic Library, Surbiton  
 District Grand Lodge of the Transvaal, Johannesburg, South Africa  
 Trevor Mold Lodge No. 3293, Buenos Aires, Argentina  
 United Grand Lodge of Victoria, Melbourne  
 Provincial Grand Lodge of Warwickshire Museum and Library, Edgbaston, Birmingham  
 Willem van Oranje Lodge No. 3976, London  
 Provincial Grand Lodge of Worcestershire Library and Museum, Worcester  
 Provincial Grand Library of Yorkshire (West Riding), Leeds

#### EXCHANGE LODGES AND OTHERS

America Lodge of Research, New York, U.S.A.  
 British Museum, London  
 Dorset Masters' Lodge, Dorchester  
 Fortescue Lodge Masonic Library, Honiton, Devon  
 Manchester Association for Masonic Research  
 Notts Installed Masters' Lodge, Nottingham  
 Research Lodge of Oregon No. 198, Oregon, U.S.A.  
 Toronto Masonic Library, Toronto, Canada  
 The United Masters' Lodge, New Zealand

#### BRETHREN

Abbott, F. D. Oadby	Austin, G. L. Dunedin, New Zealand
Abell, S. R. Leicester	
Adams, R. G., Uppingham	Bach, J. B. Barrow-on-Soar
Adcock, A. A. Uppingham	Bacon, G. H. Farnham
Aisthorpe, J. H. Wigston	Bailey, A. W. Leicester
Allen, H. R. Leicester	Bailey, G. S. Luton
Allen, W. J. Skipton, Yorks.	Bailey, J., Upper Broughton
Allman, C. Leicester	Bailey, R. Melton Mowbray
Alloway, Revd. S. H., Market Harborough	Baker, N. P., Leicester
Alyea, O. Trenton, Canada	Bakes, L. H. Leeds
Amys, W. O. J. Pevensey	Baldwin, G. E., Leicester
Anderson, A. W., Kitwe, N.Rhodesia	Bambury, H. F., Leicester
Anderson, G. Warwick	Banes, F. J. Broadstairs
Anley, D. M. Long Eaton	Banks, R. H., Great Bowden
Arnold, Dr. A. G. Stafford	Banner, J. W. Leicester
Ashbee, R. H. Plumtree	Barker, P. K. Southsea
Ashcroft, N. B. Leicester	Barlow, J. R. Birmingham
Asher, H. F. Leicester	Barnett, P. G. Leicester
Ashwell, B. G. Oadby	Barracrough, R. Wigston Magna
Atpell, G. L. Frisby-on-the-Wreake	Barrett, H. M. Thrusington
Attwood, A. J. Romford	Barry, J. R. Leicester
	Base, C. E. Birmingham

Base, D. R. Birmingham  
Bayldon, R. Leicester  
Bayley, F. Leamington Spa  
Baylis, The Rev. Preb. H. Lichfield  
Beatty, T. W. Stouffville, Canada  
Beal, J. Melbourne, Derby  
Beaver, H. Melton Mowbray  
Bedford, F. Wellingborough  
Bedingfield, R. L. W. Leicester  
Bedwell, A. W. Hamilton, Canada  
Bennett, P. M. Leicester  
Bennett, R. D. Leicester  
Bennett, S. J. Hinckley  
Bentley, R. L. R., March  
Bentley, W. Woodhouse  
Bevans, H. S. Cropston  
Biddle, L. J. Birmingham  
Biggin, F. H. Countesthorpe  
Biggin, H., Sheffield  
Binns, W. J. Leicester  
Bishop, C. S. Glenfield  
Blackham, T. P. Oadby  
Bleby, W. H. Kibworth Harcourt  
Bloor, C. A. Yardley Hastings  
Blumson, H. J. Scarboro, Canada  
Bond, V. R., Scarborough  
Boot, W. Bakewell  
Boshier, W. F. H. Oadby  
Bott, S. Leicester  
Bottrell, J. C. Sutton Coldfield  
Bourke, D. H. G. London  
Bowen, A., Kirby Muxloe  
Boynton, T. E. Leicester  
Bray, K. Oadby  
Brittain, S. Kettering  
Broadbent, J. R. M. Leicester  
Brocklehurst, R. A. Leicester  
Bromley, G. W. Leicester  
Bromwich, P. A. H. Leicester  
Bronkhurst, C. Esher  
Brooks, G. R. Leicester  
Browett, P. H. J., Leicester  
Brown, A. Edinburgh  
Brown, A. F. Queniborough  
Brown, N., Blackpool  
Brown, R. J. Blandford  
Brown, Dr. R. L. Derby  
Brown, T. E., Wembley  
Brown, W. B. Gibraltar  
Bruce, D. Scarboro, Canada

Bryan, L. J. Oadby  
Brydson, K. J. Kegworth  
Bryson, D. Rothley  
Buckingham, R. H. Poole  
Burdett, S. A., Oadby  
Burrill, E. A. Denver, U.S.A.  
Burrows, T. V. Cambridge  
Burton, C. F. Lutterworth  
Burton, J. K. Leicester  
Burton, J. R., Leicester  
Burton, R., Leicester  
Burton, R., Birstall  
Burton, W. Birstall  
Buswell, D. A. Rothley  
Buswell, G. A., Leicester  
Butler, A. R. Leicester  
Butler, W. T. Dereham

Cameron, D. E. Kirby Muxloe  
Cammack, H. Coventry  
Carlton, D., Loughborough  
Carr, J., Coalville  
Carr, R. A. Leicester  
Carver, S. J. H. Glen Parva  
Cassere, F. A. Brewood, Staffs.  
Cave, G. P., Leicester  
Cave, H. Oadby  
Cayless, A. J. Leicester  
Cemmel, I. G. Leicester  
Chamberlain, G. T. E., Leicester  
Chambers, R. N., Gatley, Cheshire  
Chandler, W. A. Leicester  
Chapman, A. Houghton-on-the-Hill  
Chapman, N. P., Solihull  
Charles, D. Rothley  
Charles, D. H. Birstall  
Charles, W. Leicester  
Charman, E. H. Leicester  
Cheek, A. C., Andover  
Chell, C. Leicester  
Childs, L. Leicester  
Childs-Clarke, D., Dar es Salaam  
Chilton, S. C. Barnsley  
Chisholm, A. C. A., Leicester  
Clamp, J. Coalville  
Clark, G. V. Leicester  
Clarke, D. A. Birstall  
Clarke, J. R. Sheffield  
Clarke, R. K. Queniborough

Clarke, S. A. Oadby  
Cockerill, J., Loughborough  
Cole, D. Melton Mowbray  
Collinson, D. E. Leicester  
Collinson, P. Anstey, Leicester  
Condon, J. B., Leicester  
Condon, J. C. Leicester  
Conway, L. J., Melton Mowbray  
Cooke, W. P. Broughton Astley  
Cooper, H. Nuneaton  
Cope, B. Melton Mowbray  
Cope, G. S. Queniborough  
Copeman, F. S. Leicester  
Cottam, E. J. Leicester  
Coveney, H. H. Wigston Magna  
Cowburn, H., Knysna, S. Africa  
Cowling, Dr. L. D. Mount Pleasant,  
S. Australia  
Cox, J. Grantham  
Cox, S. A. Quorn  
Crane, C. E. Ashby-de-la-Zouch  
Crane, E. A. Ashby-de-la-Zouch  
Crane, G. H. L. Newtown Linford  
Creed, A. N. Solihull  
Creese, R. Leicester  
Crofts, W. A. Leicester  
Crook, K. W. C. Leicester  
Crumbie, T., Leicester  
Cuffin, L. E. Glenfield  
Cullen, P. C. Nottingham  
Culshaw, G., Thorpe Satchville  
Cundy, E. Leicester  
Cuttford, D. G. Earl Shilton

Dalby, J. B. Lutterworth  
Davies, A. Gwynne, Nanpantan  
Davies, B. M. Crymmych, Pem.  
Davies, F. G. Sutton Coldfield  
Davies, J. H., Loughborough  
Davies, L. T. Banbury  
Davis, A. W., Leicester  
Davis, O. A. East Ham, London  
Dawson, D. B. H. Derby  
Day, J. Oadby  
Dayman, E. P. Leicester  
Dearnley, H. Ontario, Canada  
Deeming, C. K. Loughborough  
Dennant, F. J. Ipswich  
Dennison, C. B. Oakham

Devinc, G. Birstall  
Dews, J. Leicester  
Dominy, D. G., Schenectady, U.S.A.  
Drakeford, H. Old Hunstanton  
Dudley, E. E. Kirby Muxloe  
Duncan, J. Fife, Scotland  
Dunn, F. G. Cooksville, Canada  
Dunsbee, D. A., Solihull  
Durant, E. A. Scarborough  
Durrad, J. A. Leicester  
Duthie, A. Woking  
Dyson, T., Birkby, Yorks.

Easy, C. Kenilworth  
Eckenstein, T. C. Richmond  
Eddy, J. J. Goulburn, N.S.W.  
Egginton, J. F. Sutton Coldfield  
Eichman, A. E. Detroit, U.S.A.  
Eisen, M. London, W.C.1  
Eldred, A. E., Melton Mowbray  
Elliott, C. H. V. Arnold, Notts.  
Ellwood, T. G. S. Leicester  
Elvy, E. W. N. Folkestone  
Evans, E. Coalville  
Evans, I. Oakham  
Evans, Dr. J. A. Toronto, Canada

Fairbrother, C. W. Leicester  
Fairhurst, W. Stourbridge  
Farmer, A. D. Coalville  
Farquharson, A. J. Penrith  
Faulks, H. D. Leicester  
Fennell, S. E. Nuneaton  
Fielding, M. H., Stoughton  
Figures, C. N. Coalville  
Findler, J. N. Victoria, Canada  
Firminger, L. A. Sutton Coldfield  
Fisher, W. G. Salford, Nr. Bristol  
Fitzhugh, D. F., March  
Flower, L. P. Rothley  
Foister, D. N. Desford  
Foister, R. C. Hoby  
Folland, A. R. Leicester  
Fordham, G. W. Matlock  
Fort, J. Coalville  
Foskett, P. H. Birmingham  
Foster, A. P., Kings Lynn  
Foster, J. E. Leicester

Fox, K. L. Bushby  
Frearson, A. Ashby-de-la-Zouch  
Frost, W. R. Birstall

Gadd, A. C. Leicester  
Gainer, Dr. E. St. Clair, Thrapston  
Gamble, W. H. Scraptoft  
Garner, D. E. Cropston  
Garner, R. Leicester  
Garner, T. L. Loughborough  
Gaskell, H. B. Leicester  
Gay, A. T., Oadby  
Gaylon, A. E., Sutton Coldfield  
de Gebert, L. A. Colchester  
Gee, C. H. Leicester  
Gibbs, C. G., Gosport  
Gibson, G. F. Nottingham  
Gill, B. Leicester  
Gill, R. H. Leicester  
Glazebrook, J. W. Rosudgeon,  
Cornwall  
Glover, G. W. H. Leicester  
Glover, H. F. Leicester  
Goddard, A. T. Leicester  
Goldsmith, L. I. Derby  
Goodman, A. J. Lutterworth  
Goodwin, Dr. E. W., Leicester  
Gordon, F. C. Derby  
Gornall, L. A. Spalding  
Gostelow, A. Anstey, Leicester  
Gould, F. E. Plymouth  
Granger, L. H., Oadby  
Grassam, R. H., Coventry  
Graves, H. Saltash  
Greaves, G. Desborough  
Green, H. L. Rothley  
Green, T. H. Ashtead, Surrey  
Greenhill, G. W. Leicester  
Greenwood, T. W. East London  
S. Africa  
Griffith, G. W. S. Leamington Spa  
Grimbley, A. E. Frisby-on-the-  
Wreake  
Grimsley, R. Oadby  
Groves, S. E. Rothley  
Grudgings, J. H. Leicester  
Gumley, A. S. Leicester  
Gunter, C. V. Nottingham

Hackett, D. H. Leicester  
Haddon, E. W. Leicester  
Hagger, W. E. Victoria, Canada  
Haines, R. J. Peterborough  
Hall, A. M. Grantham  
Hall, W., Hunstanton  
Hallam, H. T. Rothley  
Hallam, M. J. Loughborough  
Hallam, S. H. Leicester  
Hancock, A. Worthing  
Hancock, J. T. Leamington Spa  
Hardeman, J. W. Birmingham  
Harding, A. J. Leicester  
Harding, A. J. I. Glenfield  
Harding, E. G. Leicester  
Hardy, E. G. Walsall  
Harriman, S. W. Loughborough  
Harrington, D. C. Leicester  
Harrington, G. D., Bushby  
Harris, R. Sutton Coldfield  
Harrison, J. Leicester  
Harvey, F. W. Kirby Muxloe  
Haslam, T. P. Bournemouth  
Hatcher, J. R. Leicester  
Haunch, T. O. Nottingham  
Hawkins, J. E. Leicester  
Hawley, J. W. E. Stamford  
Haynes, C. J. Sherington, Bucks  
Haynes, J. S., North Kilworth  
Hayward, R. L., Braunston, Rutland  
Hazell, E. V. Leicester  
Healy, H. L. Cropston  
Heasman, J. G. H. Ousden,  
W. Suffolk  
Heath, F. T. Glenfield  
Heighton, S. F., Great Glen  
Hendry, C. A. Claremont,  
W. Australia  
Henochsberg, E. S. Durban,  
S. Africa  
Herbert, H. D. Birstall  
Herbert, S. F. Kirby Muxloe  
Herbert, W. J. Leicester  
Hern, G. E. Oadby  
Hewes, D. A. Coalville  
Hill, F. K. Trowell, Notts.  
Hill, G. L. Leicester  
Hind, A. H. Oadby  
Hine, G. L. G. Newark  
Hinton, D. Coventry

Hipwell, C. W. Hinckley  
Hirst, K. G. Horninghold  
Hitchens, C. F. Cardiff  
Hobson, P. W. Nottingham  
Holden, R., Derby  
Holding, E. L., Glenfield  
Holbrook, H. S. Bournemouth  
Holmes, F. E. S. Leicester  
Holmes, S. H. Leicester  
Holt, Dr. L. R. Stamford  
Holyland, S., Ratby  
Holyoake, C. H. Oadby  
Holyoake, P. A. Birstall  
Hood, J. H. R. Leicester  
Hookham, G. W., Johannesburg  
Howe, H. B. Exeter  
Howell, E. E. Birmingham  
Howell, Dr. W. E. Leicester  
Howkins, H. P. Leicester  
Huckbody, Dr. J. A. Leicester  
Hudson, D. W., Birmingham  
Hufton, A. S., March  
Hughes, A. W. Birmingham  
Hughes, H. S. Leicester  
Hughes, The Rev. Canon I. D. P.  
Harby  
Hughes, R. V. H., Leicester  
Hunt, D. S. Leicester.  
Hunt, J. C. Machen, Mon.  
Hunt, J. H. Leicester  
Hunting, Rev. R. J. Sibley

Ibberson, W. G. Sheffield  
Ilsley, J. E. Bushby  
Inglesant, H. Pangbourne  
Inglesant, W. Leicester  
Insley, L. F. Ashby-de-la-Zouch  
Iredale, J. L. G. Derby  
Irwin, R. N. Markfield  
Isaacs, Lt. Col. W. H., North High-  
lands, U.S.A.

Jackson, E. J. Brighton  
Jackson, M. I., Rothley  
Jackson, T. A. G., Leicester  
Jacobs, C. Leicester  
James, R. P. B., East Langton  
James, W. H. Barrow-on-Trent

Jefferis C. Leicester  
Jelly, A. H. Leicester  
Jenkins, A. B. Southwold  
Jenkins, C. H. Onehunga, New  
Zealand  
Jesson, A., Northampton  
Johnson, A. E. Leicester  
Johnson, G. Y. York  
Johnson, H. W. Bitteswell  
Johnson, J. W. Loughborough  
Jones, C. R. Grantham  
Jones, J. H. Ravenstone  
Jordan, C. E. Ashby-de-la-Zouch  
Judge, E. B. Birstall

Katz, W. E. Melton Mowbray  
Kay, G. J. O. Warwick  
Keene, W. D. Burrough-on-the-Hill  
Kibert, J. W. Leicester  
Kinder, K. R. Leicester  
King, A. R. Loughborough  
King, L. J. Leicester  
Kingscott, G. C. Ashburton, Victoria  
Kinton, R. K. Leicester  
Knew, H., Leicester  
Knew, J. L. Billesdon  
Knibb, L. C. Leicester  
Knight, A. E. Leicester

Lafitte, L. F. London  
Lane, H. Kirby Muxloe  
Lane, M. B. Thorpe Arnold  
Langley, A. E. W. Leicester  
Langley, F. W. W. Northampton  
Langley, W. D. Whetstone  
Lawrence, R. C. J. Epsom  
Lawson, A. K., Birmingham  
Lea, G. L. Houghton-on-the-Hill  
Leeson, J. E. Kirby Muxloe  
Leigh, I. Barnsley  
Lewis, E. P., Rugeley  
Lightbrown, J. Nottingham  
Lines, A. E. Kirby Muxloe  
Loasby, S. J. Kettering  
Lock, R. M. G. Leicester  
Lockwood, O. B. Loughborough  
Longstaff, T. Appleby  
Lord, G. E. Leicester

Lowe, L. A. B. Leicester  
Lucas, H. R. Stoney Stanton  
Lund, T. D. Dodsworth, Yorks.

Mace, H. W. Newark  
Magnay, H. S. Bishop's Stortford  
Manning, W. T. Leicester  
Mansell, Lt. Col. R. Hythe  
March, P. S. Oadby  
Marks, L. S. Birmingham  
Marlow, F. J., Exmouth  
Marrion, A. Oadby  
Marriott, J. Nottingham  
Marshall, F. R., Solihull  
Martin, A. G. E., Coventry  
Martin, H. J. Warwick  
Martin, R. C., Thurnby  
Martin, T. G. Birmingham  
Martin, V. M. Kirby Muxloe  
Martyn, V. S. McKeesport, U.S.A.  
Mason, A. C. Birmingham  
Mason, F. H. Leicester  
Mason, W. T. Leicester  
May, J. A., Ilford  
Meadows, S. R., Rothley  
Meek, R. J. Lytton, Canada  
Meese, W. F. G., Kirby Muxloe  
Milborne, A. J. B., Knowlton,  
Canada  
Mills, T. H. Leicester Forest East  
Minard, J. L. Earl Shilton  
Mitchell, J. E., Leicester  
Mitchell, R. E. Birstall  
Mockett, S. J., Husbands Bosworth  
Mole, A. W. Sidmouth  
Moore, A. Leicester  
Moore, L. S. Hinckley  
Moore, W. H. Bushby  
Morgan, D. Aberdare  
Morgan, G. Loughborough  
Morgan, S., St. Ives  
Morris, C. H. Leicester  
Morris, G. A. Nuneaton  
Morton, C. Derby  
Moss, A. R. Thurlaston  
Moss, W. M. Woodhouse Eaves  
Moyes, W. B. Victoria, Canada

Muddimer, J. I. Leicester  
Muddimer, W. Leicester  
Munday, F. Wellingborough  
Musther W. Orpington  
McCrory, W. E. Junr. U.S. Forces  
McDowell, E. W., Rearsby  
MacGregor, A. E. Toronto, Canada  
McKanna, A. G. Etobicoke, Canada  
McKenzie, A. S. Nottingham  
McKinnell, E. Birstall  
McLauchlan, J. A. Leicester  
MacLeod, J. R. M., Loughborough  
McNamee, M. J. Aurora, U.S.A.  
MacQuarrie, A. H. Windsor,  
Canada  
McVey, R. A. Toronto, Canada

Neale, A. E. Thurmaston  
Neville, W. S. Birmingham  
Newberry, G. W. Leicester  
Newcombe, J. S. Countesthorpe  
Nice, A. E. C. London  
Nichols, K. A. Loughborough  
Niles, D. L. Colorado Springs, U.S.A.  
Nisbet, Dr. G. Peterborough  
Noon, A. L. Burton-on-Trent  
Norman, H. D. Woodhouse Eaves  
Northacker, A. A. Dusseldorf,  
Germany  
Norton, J. S. Leicester  
Nutt, H. E. Leicester

O'Callaghan, C. L. Nottingham  
Olleson, J. D. S., Aldershot  
O'Shea, E. Leicester  
Osman, Dr. M. B. Penang

Page, J. W. Leicester  
Palmer, P. H. London  
Parkin, W. A. Birstall  
Parr, D. S. Leicester  
Parsons, J. W. Derby  
Patchett, R. V. Belper  
Payne, C. S. Tingewick, Bucks.  
Payne, D. Langham, Rutland  
Payne, K. Launceston, Tasmania  
Peacher, W. G. Syracuse, U.S.A.

Pearson, H. R., Weymouth  
 Peck, H. W., Nottingham  
 Penn-Smith, S. Glenfields  
 Pepper, N. E., Leicester Forest East  
 Percival, J. E. J. Bushby  
 Perkins, R. Mapperley, Notts.  
 Perkins, W. T. Atherstone  
 Petts, G. E. Leamington Spa  
 Pickard, T. G., Leicester  
 Pink, S. J. Victoria, Canada  
 Pitts, W. E. Bakewell  
 Platts, F. Leicester  
 Plumb, H. F. Leicester  
 Plumb, J. B. T., Rothley  
 Plumb, J. H. Melton Mowbray  
 Pollard, G. Countesthorpe  
 Pomfret, T., Narborough  
 Porteous, Dr. L. D. Leicester  
 Potter, F. R., Uppingham  
 Povoas, R. A. G. Leicester  
 Powell, R. C. Hythe  
 Pratt, F. W. Derby  
 Precious, G. N. Quorn  
 Prentice, D. T. J. Leicester  
 Preston, J. Houghton-on-the-Hill  
 Preston, J. H., St. Ives, N.S.W.,  
 Australia  
 Pridmore, C. R. Eastbourne  
 Prince, L. J. Plymouth  
 Proctor, J. Barry  
 Provis, H. R. Leicester  
 Purcell, Capt. J. Windsor, Canada  
 Pycroft, E. G. Birstall

Radford, W. S. Malaga, Spain  
 Ralph, A. R. Leicester  
 Ralphs, E. A. Leicester  
 Ranson, Major G. H. Lovedean,  
 Hants.  
 Ratcliffe, J. W. Chatham, Canada  
 Ratnett, A. N. Leicester  
 Rawlings, N. R., Oakham  
 Rawson, E. H. Wigston Magna  
 Raybould, I. Leicester  
 Read, R. H. Ashby-de-la-Zouch  
 Rees, D. A. Rottingdean  
 Rees, T. A. I., Llangefni, Anglesey  
 Reid, A. G., Carmel, U.S.A.  
 Reid, D. R. Cardiff

Reinhardt, G. W. J. Leicester  
 Reynolds, J. H. Cambridge  
 Reynolds, K. G. Nottingham  
 Reynolds, N. H. Nuneaton  
 Rich, J. Leicester  
 Rich, N. A. Oadby  
 Richards, Dr. H. R. M. Derby  
 Richardson, F. G. Burbage  
 Ridge, J. A. Leicester  
 Ridgway, L. Leicester  
 Ridgway, W. Leicester  
 Roach, H. A., Kibworth Beauchamp  
 Roberts, A. J. W., Birmingham  
 Roberts, H. A. Nottingham  
 Roberts, R. J. Leicester  
 Robinson, J. E., Clacton-on-Sea  
 Robinson, W. A. Leicester  
 Röckert, Dr. Hans. Gothenburg,  
 Sweden  
 Rodger, W. Derby  
 Rodgers, J. Loughborough  
 Rogers, R., Leicester  
 Rogers, W. C. Lutterworth  
 Rollason, A. H. Solihull  
 Roope, C. W. Oakham  
 Ross, D. G. Chigwell, Essex  
 Rowell, M. H. Kirby Muxloe  
 Rowlett, W. H. Oadby  
 Rowley, E. E. V. Leicester  
 Roworth, T. F. Kirby Muxloe  
 Runnalls, J. L. St. Cathrines,  
 Canada  
 Ruskin, J. S., Oxendon  
 Russell, L. L. Melton Mowbray  
 Russell, P. H., Sutton Coldfield

Saayman, E. H. Nottingham  
 St. George, R. G. Solihull  
 Samworth, J. W. L. Peterborough  
 Savage, J. A. H. Leicester  
 Schofield, H. Caernarvon  
 Scott, Dr. C. T. Market Harborough  
 Scott, E. Leicester  
 Scully, Dr. F. J. Hot Springs, U.S.A.  
 Seaton, D. T. Loughborough  
 Seaton, H. G. Loughborough  
 Segerdal, Dr. A. McM. W. Coalville  
 Senior, E. Carlton, Notts.  
 Sharman, B. F. Leicester  
 Sharp, A. Grange-over-Sands

Sharp, K. W. B. Stony Stratford, Bucks.  
 Sharpe, A. Bitteswell  
 Shaw, E. D. L. Oadby  
 Sheen, R. C. London  
 Shelton, W. E. Ferndown, Dorset  
 Sherwood, L. M. Nausori, Fiji  
 Shields, A. I. Ashby-de-la-Zouch  
 Shilcock, D. A. Stamford  
 Shipman, A. Shirland, Derbys.  
 Shipman, L. T. Leicester  
 Shipman, T. S. Leicester  
 Simpson, A. A., Loughborough  
 Simpson, E. H. Stamford  
 Small, N. Loughborough  
 Smart, L. H. Leicester  
 Smart, R. J. G., Melton Mowbray  
 Smith, A. M. Countesthorpe  
 Smith, A. P. Oadby  
 Smith, E. E. Leicester  
 Smith, H., Leicester  
 Smith, J. Fairbairn, Michigan, U.S.A.  
 Smith, J. T. Glenfield  
 Smith, L. A. Leicester  
 Smith, S. V. Kirby Muxloe  
 Smith, W. G. Leicester  
 Sneath, J. MacI. Peterborough  
 Soars, E. Countesthorpe  
 Speak, B. A. Leicester  
 Spencer, F. E. V., Crick  
 Spencer, N. B. Auckland, New Zealand  
 Spencer, R. C. Leicester  
 Squires, J. M. Cropston  
 Squires, S. C. Leicester  
 Stacey, B. Leicester  
 Stacey, R. B. Leicester  
 Stafford, F. A. Leicester  
 Staines, E. Leicester  
 Staley-Brookes, R. Cropwell Butler, Notts.  
 Stanier, F. Burton-on-Trent  
 Stanion, M. Solihull  
 Starmer, H. Leicester  
 Steele, W. Oakham  
 Stevens, F. E. Derby  
 Stevenson, E. H. Cambridge  
 Stevenson, G. Lockerbie  
 Stibbe, E. V. Leicester  
 Stirk, Dr. E. M., Houghton-on-the-Hill  
 Stokes, J. S. Ellesmere  
 Stokes, K. A. Groby  
 Stone, H. R. Leicester  
 Stone, L. G. Leicester  
 Storer, A. L. Leicester  
 Stout, A. E. Loughborough  
 Stroud, C. Detroit, U.S.A.  
 Sturges, J. Markfield  
 Sturges, F. G. Melton Mowbray  
 Sturton, J. Leicester  
 Sturton, S. D. Hong Kong  
 Sutton, E. A. B. Duncan, Canada  
 Swanbergson, E. I. Atikokan, Canada  
 Swann, E. A. Leicester  
 Swire, W. H. Leicester  
 Tabberer, H. Oakham  
 Tailby, H. W. Desborough  
 Taine, W. H. V. Auckland, New Zealand  
 Tanser, W. T. Leicester  
 Taylor, G. C. Gaddesby  
 Taylor, G. E. Nuneaton  
 Taylor, G. S. Coalville  
 Taylor, Dr. G. W. Leicester  
 Taylor, J. E. Oakville, Canada  
 Taylor, L. C. Leicester  
 Terry, J. A. Woking  
 Thompson, H. E. Leicester  
 Thompson, R. K. Melton Mowbray  
 Thorne, W. Bitteswell  
 Thornton, H. R. Oakham  
 Thorp, C. St. M. Sprowston  
 Thorpe, F. A. Ulverscroft  
 Tilford, J. H. Newtown Linford  
 Tillson, G. E. London  
 Timson, A. C. Leicester  
 Timson, D., Glenfield  
 Timson, E., Glenfield  
 Todd, D. A. Syston  
 Tompkin, S. E. Leicester  
 Tompkins, S. W. Grantham  
 Towers, H. W. Thurmaston  
 Townsend, E. J. Leicester Forest East  
 Tregonning, C., Market Harborough

Turnbull, W. G., Thurlaston  
Turner, D. Rugby  
Turner, R. G. Northampton  
Turner, W. C. Leicester  
Tyler, A. E., Kirby Muxloe  
Tyler, A. E. L. Ipswich

Underwood, I. J. Oadby

Vance, Dr. E. S. G. K. Sutton-in-Ashfield  
Venter, P. J. E. Kroonstad, S. Africa  
Vines, R. Great Glen  
Voss, A. J. Leicester

Wacks, J. West Worthing  
Waddington, C. F. Clevedon  
Wain, Lt. Col. C. D. Sileby  
Wade, G. K. A. Birstall  
Walker, C. K. Leicester  
Walker, G. E. Nottingham  
Walker, H. J. Barrie, Canada  
Walker, S. J. Hinckley  
Walker, W. G. Leicester  
Walters, T. M. L. Loughborough  
Warburton, F. W. Leicester  
Ward, J. H., March  
Warr, M. Cape Town, S. Africa  
Ward, P. A. Oadby  
Ward, R., Melton Mowbray  
Wardle, J. H. Leicester  
Ware, J. J. London  
Warne, Capt. D. A. Selsdon, Surrey  
Warner, V. E., Oadby  
Waters, J. H. Kirby Muxloe  
Watkinson, C. P. Sutton Coldfield  
Waugh, C. Leicester  
Webster, P. J. K. Gerrard's Cross  
Weishaupt, A. F. Basle, Switzerland  
Wesley, H. E. Leicester  
West, A. L. London  
West, A. W. Birstall  
West, H. C. Wigston  
Westley, C. Nottingham  
Westmoreland, A. J. Oakham  
Westmoreland, G. R. Oakham  
Westmoreland, R. E. Oakham

Weston, A. London  
Wheatley, F. Birstall  
Whitby, A. Leicester  
Whitby, F. Birstall  
Whitby, T. J. Birstall  
Whitchurch, W. L. Oadby  
White, F. P. London  
White, G. W. A., Denmead, Hants.  
White, H. E. Windsor, Canada  
White, W. A. Derby  
Whitehead, J. C. Leicester  
Whitman, E. R., Leicester  
Whitmore, M. T., Earl Shilton  
Whitwell, J. N. Axminster  
Whyman, A. S. Loughborough  
Wilcock, H., Leicester  
Wileman, W. A. Earl Shilton  
Wilford, J., Leicester  
Wilkes, L. A. Uppingham  
Wilkinson, F. March  
Wilkinson, R. F., March  
Will, J. Dunedin, N. Zealand  
Willbond, F. W. Leicester  
Williams, H. L., Leicester  
Williams, T. D. Banbury  
Wills, R. A., Wigston Magna  
Wilson, A. G., Leicester  
Wilson, E. F. Birstall  
Wilson, F. C. Alberta, Canada  
Wood, E. J. Glenfield  
Woodside, D. J. Brockville, Canada  
Woolnough, A. O., Northampton  
Wooldridge, E. J. Leicester  
Wooldridge, J. F. N. Wolverhampton  
Woolf, H., Wellington, N. Zealand  
Wright, A. T. London  
Wright, L. D., Thornton  
Wright, R. E. Kibworth Beauchamp  
Wright, S. Fenwick, Canada  
Wright, T. Suva, Fiji  
Wright, W. A. Glenfield  
Wright, W. G. Leicester  
Wykes, C. L. Leicester  
Wykes, W. E. Leicester

Yates, H., Leicester  
Yeomans, S. Derby  
Young, G. Bulwayo