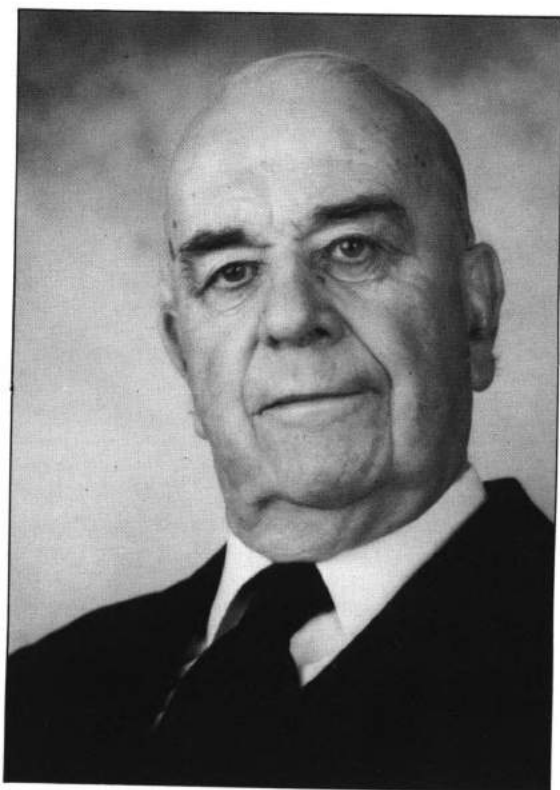


The Lodge of Research No. 2429

Leicester

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W. Bro. F.W. Warburton
Master

EDITORIAL

Elsewhere in this issue of Transactions will be found a photograph showing those brethren recently appointed to principal offices within this Craft Province. To each of them the Lodge of Research No. 2429 extends its good wishes and expresses the hope that they, individually, will enjoy good health for the years ahead and derive maximum enjoyment from their respective appointments.

For many years W.Bro. P.J. Dawson P.G.D. has been a valuable contributor to the Transactions – many will recall with pleasure his visits to meetings of the Lodge and his fascinating papers. His death early in the year – he was more than ninety years of age but still an active researcher and writer upon Masonic subjects of general interest – brings to a close a life activity and sustained interest in Freemasonry. It is felt that no finer tribute could be paid to his memory than by quoting from the ceremony of Installation –

‘Forcibly impress . . . whose heart is expanded by benevolence’ each word of which typifies the late W.Bro. as a man and a Mason.

The Lodge also extends sincere sympathy to the family and relatives of W.Bro. E.W. Tyler, W.Bro. F.A. Stafford and W.Bro. J.W. Peberdy each of whom will be greatly missed.

The work of many Brethren was seriously interrupted during the past twelve months when for almost a third of that time access to the Library and Museum here at London Road was impossible owing to the water damage from the leaking roof. It is hoped that each of those engaged in research will, like the Librarians, retain their interest and continue to pursue their respective topics now that full access has been restored.

Elsewhere in this issue will be found two short but very interesting articles from the pen of the Grand Superintendent of the Province and it is hoped to let them be the commencement of a series which will cover each of his predecessors.

“Brethren in this ever increasingly materialistic world think long and hard of your status and responsibilities and carefully obey the dictates of your conscience”.

The Lodge of Research, No. 2429
Officers 1989-90

Worshipful Master
BRO. F. W. WARBURTON

Bro. G. VERRALL CLARK (P.M.)	Senior Warden
Bro. ROBERT M. McCRORY (P.M.)	Junior Warden
Bro. Revd. Canon JOHN H.R. PROPHET, P.M.	Chaplain
Bro. WALTER H. BLEBY (P.M.)	Treasurer
Bro. AUBREY N. NEWMAN (P.M.)	Secretary
Bro. WILLIAM V. DEAN (P.M.)	Director of Ceremonies
Bro. D. BRUCE VICKERS (P.M.)	Senior Deacon
Bro. ARTHUR R. BUTLER (P.M.)	Junior Deacon
Bro. EDMUND A. RALPHS (P.M.)	Asst. Dir. of Cers.
Bro. RONALD T. JACQUES (P.M.)	Organist
Bro. JEREMY A. RIDGE (P.M.)	Assistant Secretary
Bro. W. JOHN BOOTON (P.M.)	Inner Guard
Bro. EDWARD W. BRAMFORD (P.M.)	Steward
Bro. [REDACTED] (P.M.)	Steward
Bro. KENNETH G. MASON (P.M.)	Tyler

Immediate Past Master
W. BRO. J. STURGES

Master-Elect
W. BRO. G. VERRALL CLARK

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The Four-hundred-and-twenty-eighth Meeting

was held on Monday 27th November, 1989

When W.Bro. J. Sturges installed W.Bro. F.W. Warburton as Master for the ensuing year. W.Bro. G.V. Clark was appointed and invested as Senior Warden, W.Bro. R.M. McCrory appointed and invested as Junior Warden.

The W.Master then appointed and invested his Officers - the full list of which appears in this issue of Transactions.

The W.M. then delivered his address entitled,

“Brethren in Harmony”

The music and singing was greatly appreciated by the Brethren.

The Four-hundred-and-twenty-ninth Meeting

was held on Monday 22nd January 1990

When Bro. J.M. Cappin of St. Denys Lodge No. 8276 presented a paper entitled,

Harry Carr - The man and his work.

The Four-hundred-and-thirtieth Meeting

was held on Monday 26th March 1990

When W.Bro. Will Read delivered a paper entitled,

The Grand Lodge of Wigan

and the Spurious Lodge of Barnsley.

After each the Brethren retired for refreshment and conversation.

(It is regretted that further details of the Lodge Meetings have not been given as the minutes of the various meetings have not been made available. *Ed.*).

Brethren in Harmony

by

W.Bro. F.W. Warburton, P.P.S.G.W., Master.

It is probably true to say that most of the papers which have been given in this Lodge for almost 100 years have been of an academic nature, reflecting aspects of masonic research for which the Lodge was established. Our speakers, many of them of high eminence in Freemasonry, have devoted immeasurable time and trouble to the preparation of their papers, in order to give us the benefit of their studies.

The Editor of Transactions, in the current issue, when inviting Brethren to submit articles for possible publication, makes the point that such papers might possibly provide both pleasure and instruction for their fellow members.

The paper which I am about to give will, for once in a while, not be an erudite exposition of a masonic subject, but will I hope be interesting and might even provide pleasure (and, to some become entertainment). Whether or not it will be considered suitable for inclusion amongst the more learned papers in the Transactions will be for W.Bro. Harry Starmer to decide.

I intend to talk to you about Masonic Music. Not about Mozart, Sibelius and others who were Freemasons and wrote music specifically for Masonic occasions. This Lodge has had papers on this subject in the past. Indeed there was one fairly recently. No, I intend to talk about music which has not been written specifically for masonic use, but about music which has been adopted for masonic occasions and used in Lodges and Provincial Grand Lodges.

You will have read from the back page of the summons for this meeting that I came to Leicester in 1938 for what was intended to be a maximum period of two years. I had not been here very long when I was invited by Dr. George Every, the then Master of the Music at Leicester Cathedral to join the Cathedral choir, where I met, among others, the late W.Bro. David Holmes who was already a Freemason at that time. I also met W.Bro. Jack Prentice, who is here with us this evening but was not a Freemason at that time.

I had been here in Leicester for a little over a year when the Second World War broke out and eventually I disappeared with the R.A.F. On my return I had the option of continuing my work here or taking up another appointment in Manchester, and I chose to stay here. This turned out to be an important decision in many ways, but the one which concerns us in the context of this paper was that in 1950 I was initiated in the Lodge of Gratitude No. 6514.

I apologise for having taken up some of your time with this brief piece of personal background, but it is relevant to what I am about to say, to the extent that in this paper I shall make some reference to the consecration of new Lodges. This I hope will be of interest to those brethren here this evening who have not had the privilege of attending a Consecration.

When a new Lodge is consecrated, the procedure to be followed is laid down by Grand Lodge, and this includes three items of music – two anthems and one psalm – which are sung at different points in the ceremony. In this Province, and probably in most others, these are sung by a group of trained singers who are conversant with the idiom of church music.

This Province has had such a group for many years, and when in 1952 one of the then members retired, W.Bro. David Holmes, who was at that time the leader of the group, invited me, as a fellow member of the Cathedral choir, to take his place. And so, in May of that year, after being a master mason for little more than twelve months, I found myself sitting in the choir among all the top brass, namely the P.G.M., Sir John Corah, the Deputy and Assistant P.G.M.'s, the Grand Officers, the Provincial Grand Officers and me – a sprog, a rookie, a new boy, knowing almost nothing about Freemasonry. And in a full temple. For me in those very early days it was a thrilling occasion which I shall never forget, only marred by the fact that I was scared stiff in case I should let the side down.

In that week we consecrated two Lodges in the space of five days – The Lodge of Friendship No. 7168 on May 22nd and St. Mary's Lodge No. 7154 on May 27th. Since that time I have had the privilege of taking an official part in the consecration of 35 Lodges – those first two by R.W.Bro. Sir John Corah, 28 by R.W.Bro. Brigadier C.B.S. Morley, and 5 by R.W.Bro. Gayton Taylor – together with 8 Royal Arch Chapters. It is this experience, and the pleasure it has given me, what prompted me to give this paper this evening.

At this point I wish to give due recognition to the brethren who will assist me, who have been here with me on each of the last five Saturday mornings rehearsing the music this we shall sing. They are from left to right as they sit, or from north to south in the Lodge: W.Bro. Kenneth Tyro, P.M. and Organist of Commercial Lodge No. 1391; W.Bro. Michael Abbott, P.P.S.G.D., P.M. of St. John's Lodge No. 279; W.Bro. Jack Prentice, P.P.G.Reg., P.M. of Jason Lodge No. 7716; W.Bro. Philip Dodd, S.W. of St. Martin's Lodge No. 3431, (who will be installed in the Chain of that Lodge next March, if elected); W.Bro. Kenneth Iliffe, P.P.J.G.W., P.M. of St. John's Lodge No. 279; W.Bro. John Sharp, P.M. of Prince Rupert Lodge No. 7841. Many of

you will remember his father the late W.Bro. Denis Sharp, who was a much respected Grand Officer in this Province and a talented Organist, who was a personal friend of mine.

Those brethren now form the present team of Provincial Grand Singers. We are now on stand by, unpaid, waiting our next call to action (which I hear might not be very far away).

I also take this opportunity of thanking the Organist of this Lodge, W.Bro. Ronald Jacques, who came in with us last Saturday for our final rehearsal, and W.Bro. John Sharp, who produced the leaflet which you now have.

All of us are members or ex-members of the Cathedral choir or other good church choirs in Leicester, and this means that week in, week out, and sometimes more frequently than that, we sing the psalms of David, so much so that we know many of them by heart, and they have given us much pleasure, inspiration and satisfaction. Indeed the psalms of David set to music have been a source of inspiration and guidance for many centuries, and we shall illustrate this later.

We will introduce this paper by singing what I can only describe as a hymn, **ALMIGHTY FATHER, GOD OF GRACE**, though it does not appear in my hymn book. It was written by Dr. Edwin John Crow, who was W.M. of St. John's Lodge No. 279 in 1872. As the words are obviously of a masonic nature, we must assume that they were written specifically for St. John's Lodge, and they were probably sung in that Lodge. We will, follow this by singing part of two psalms of David, Number 4 and 5, sung not on this occasion to an anglican church, but as an anthem composed by Samuel Sebastian Wesley, who lived from 1810-1876, and was sometimes Organist of Hereford Cathedral.

ALMIGHTY FATHER, GOD OF GRACE

(Dr. E.J. Crow)

Almighty Father, God of Grace, to whom we humbly bow;
On all assembled in this place, Thy blessing now bestow.

O may our work begun in Thee, find favour in Thy sight;
and every faithful brother be perfected by Thy might.

LEAD ME LORD

(Samuel Sebastian Wesley)

Lead me, Lord, lead me in Thy righteousness,
make Thy way plain before my face.

For it is Thou, Lord, Thou, Lord only,
that makest me dwell in safety.

I would think that most of us, whether choir singers or not, are familiar with the psalms of David. We quote from them in our

everyday conversation, and they instill friendship, harmony and comfort, as well as inspiration, guidance and praise of God.

Somewhere around the year 1000 B.C., on the death of Saul, David became King of Israel and built up an empire which stretched from the borders of Egypt to the north Euphrates. His greatest desire was to build a temple at Jerusalem, but this was not to be, and that great honour fell to his son, Solomon. When the temple was completed it was dedicated to the sounds of the finest music, and the psalms of David, his father, would surely have had a prominent place on that special occasion.

At the dedication of the Holmes Temple in 1910 there was sung a psalm, the words of which were particularly appropriate to that occasion - **O LORD OUR GOD, ALL THIS STORE HAVE WE PREPARED, TO BUILD THEE AN HOUSE FOR THY HOLY NAME.** I have no record of whether or not this was sung at the dedication of Oliver Temple in 1938, but I know for certain that it was revived at the dedication of the Morley Temple in 1968, because I was there. I have heard it said that these words or something similar were used by King Solomon at the dedication of the Temple of Jerusalem, but I think this would be difficult to verify.

We will now sing this for you, and we will follow it with the two anthems and the psalm which are sung at all Consecration ceremonies.

O LORD OUR GOD
(Anglican Chant - Wesley)

O Lord our God, all this store we have prepared
to build Thee an house for Thy holy name.

It cometh of Thine hand, and all is Thine own.
I will give thanks unto Thee O Lord with my whole heart.

I will speak of all Thy marvellous works; I will be glad and
rejoice in Thee.
Yea my song will I make of Thy name, O Thou most highest.

Praise the Lord O my soul; while I live will I praise the Lord
Yea as long as I have any being I will sing praises unto my God.
The Lord Thy God O Sion shall be King for evermore and
throughout all generations.

BEHOLD HOW GOOD AND JOYFUL

Behold, how good and joyful a thing it is brethren to dwell
together in unity.

O HOW AMIABLE (PSALM) (Anglican Chant - Turtle)

O how amiable are Thy dwellings, thou Lord of hosts.

My soul hath a desire and longing to enter into the courts of the

Lord; my heart and my flesh rejoice in the living God.

Yea the sparrow hath found her an house and the swallow a nest where she may lay her young; even Thy altars O Lord of hosts my King and my God.

Blessed are they that dwell in Thy house; they will be always praising Thee.

Hallelujah.

GOD IS A SPIRIT
(William Sterndale Bennett)

God is a spirit, and they that worship Him must worship Him in spirit and in truth.

For the Father seeketh such to worship Him in spirit and in truth.

In the older Lodges which still have music at their Installation meetings an anthem is sung immediately after the Master Elect has taken his obligation as regards his duties as Master of the Lodge. For many years this was frequently the anthem **BE THOU FAITHFUL UNTO DEATH** from Mendellson's oratorio *St. Paul*, but this seems to have fallen into disuse, and the anthem usually sung nowadays is **GOD BE IN MY HEAD**. This is normally sung by a solo voice, but we will sing it in the 4 part version by the composer Sir Walford Davies. We will then conclude with the last of the psalms of David, the 150th, to a chant by the Rev. G.S. Talbot.

GOD BE IN MY HEAD
(Walford Davies)

God be in my head, and in my understanding;

God be in my eyes, and in my looking;

God be in my mouth, and in my speaking;

God be in my heart, and in my thinking;

God be at my end, and at my departing.

O PRAISE GOD IN HIS HOLINESS
(Rev. G.S. Talbot)

O praise God in His holiness; praise Him in the firmament of His power.

Praise Him in His noble acts; praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet; praise Him upon the lute and harp.

Praise Him in the cymbals and dances; praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals; praise Him upon the loud cymbals.

Let everything that hath breath; praise the Lord.

I was half hoping that there might now be a burst of applause and cries of encore from all quarters, but you probably refrained from this because it would be unseemly in this temple. However, we will give you an encore, whether you want one or not.

In the Lodge of Research we do not have a formal meal after the conclusion of our proceedings here in the temple. We merely have the walk about buffet and conversazione. If there had been a formal dinner we would have sung the grace before and after the meal written in 1590 by William Byrd, which I understand is still sung today before and after meals at one of the Oxford Colleges. The words are NON NOBIS DOMINE NON NOBIS - NOT UNTO US LORD BUT UNTO THY NAME GIVE THE PRAISE.

As this is written in the form of a canon, or sound, or catch, it can go on and on and on, but we will stop it when we think you have had enough, or when we have had enough.

NON NOBIS DOMINE
(William Byrd)

Non nobis Domine, non nobis,
Sed nomine tuo da gloriam,
Sed nomine tuo da gloriam.

**GRAND SUPERINTENDENTS
IN AND OVER THE PROVINCE
OF LEICESTERSHIRE AND RUTLAND**

**The Rt. Hon. Thomas Boothby Parkyns, M.P.
1st Lord Rancliffe, 1795**

Thomas Boothby Parkyns, who became the first Grand Superintendent of the Province of Leicestershire in 1793, was born on 24th July, 1755, the first son of Sir Thomas Parkyns, 3rd Bart., of Bunney Hall, Nottinghamshire. His grandfather was Sir Thomas Parkyns, 2nd Bart., an eccentric, who built Bunney Hall, the tower of which is of curious design bearing an enormous coat of arms; he was famous in his time as an exponent of Cornish wrestling and sought to perpetuate this image by designing a monument depicting himself in a wrestling posture which is still to be seen in St. Mary's Church at Bunney. His mother, Lady Jane Parkyns, was the daughter of Thomas Parkyns of Wimeswold, Leicestershire; she was the first of Sir Thomas's three wives, being also his great niece.

The young Thomas Boothby was educated at Queen's College, Cambridge, travelled much abroad and, on the 16th December, 1783, married Elizabeth Anne, daughter of Sir William James, Bart., a wealthy member of the East India Company, of Eltham, Kent. A union which allegedly, he 'obtained a considerable addition of wealth to his patrimonial estate'. The marriage produced nine children, six of whom were still living at the death of their mother in 1797. The only surviving son, George Augustus, 2nd Lord Rancliffe, was to become Grand Master for the Province of Leicestershire in 1812.

The scant historical records of the period suggest that Thomas Boothby enhanced his social status by his friendship with Francis Rawdon, the grandson of the Earl of Huntingdon, who was a friend of the Prince of Wales, later to become King George IV, and the Prince was eventually to become the god-father of Thomas Boothby's son, George Augustus. He was equerry to the Duke of Cumberland who was a brother of King George III; an officer in the Guards and Colonel of the Prince of Wales' Fencibles. He was described in the 'Freemasons' Magazine of the time as 'a middle-sized man, with pleasing, mild and expressive features, very well-made and active, rather slender than corpulent. In the whole of his deportment he has very much the appearance of a man of fashion'. A copy 'From an Original Picture', published 19th September, 1798, beneath which are the words, 'The Rt. Hon. Tho. Boothby Parkyns, Lord Rancliffe of Ireland, Supreme G.M. of Kt. Templars, G.M. of Royal Arch Masons, etc., etc., V.P. of the S. of A.F.R.S., F.A.S., etc., etc., M.P. for Leicester', is featured in 'The Transactions For The Year, 1892-3' of the Lodge of Research, No. 2429, Leicester.

Thomas Boothby Parkyns was elected Member of Parliament for Stockbridge in 1784 and, afterwards, in 1790, was Member in The House for Leicester. It is recorded in the 'History of Parliament - House of Commons, 1754-90' that 'In the Parliament of 1784-90, he is not known to have spoken, and he had no prominent part in the Opposition counsels'.

In Craft Freemasonry, Bro. Parkyns occupied the offices of Provincial Grand Master of Derbyshire from 1789 to 1792; of Leicestershire from 1789 to 1800; of Rutland from 1789 to 1798, (although, at that time, there was no known Lodge in that County); of Nottinghamshire from 1783 to 1800, and was a Trustee of the Masonic Benevolent Society. In his 'History of the Provincial Grand Lodge of Leicestershire' R.W.Bro. William Kelly writes: 'Sir Thos. Fowke, dying on the 7th November, 1786, the office of P.G.M. became vacant and so remained for two years, when it was conferred upon Thomas Boothby Parkyns, Esq., M.P. for Leicester he does not appear to have taken the slightest personal interest in Freemasonry in the Province during the eleven years he presided over it, except on one solitary occasion; namely being present at an Emergency Meeting of St. John's Lodge, No. 562 (now 279) on 27th April 1791; after which he presented the set of silver jewels for the Officers, still in use in that Lodge.

W.Bro. W. Maurice Williams, in his 'Historical Account of St. John's Lodge, No. 279, (1790-1890)' felt it appropriate to comment: 'Upon the shoulders of Thomas Boothby Parkyns tardily fell the mantle of Sir Thomas Fowke; whether the mantle was worn worthily or unworthily, the masonic records of that period must be left to answer. It may, however, be truthfully and certainly not uncharitably asserted that Sir Thomas Fowkes' successor was not a model of masonic zeal and that his inaction aroused an almost unquestionable spirit of discontent in the local body Masonic'.

In the book 'Craft Freemasonry in Derbyshire' is the following paragraph: 'So far as can be ascertained, Lord Rancliffe took little, if any, part in Freemasonry in Derbyshire and he only once visited the Tyrian Lodge, namely on 25th September, 1789, the year of his appointment'. During the period he was Provincial Grand Master of Nottinghamshire it would appear he was similarly inactive.

At the time, viz 1793, Thomas Boothby Parkyns was appointed Grand Superintendent of the Royal Arch Province of Leicestershire two years had yet to elapse before he was created Lord Rancliffe by King George III who was reputed to be fond of conferring Irish Peerages upon his friends. No Royal Arch Chapter working under the authority of the 'Moderns' Grand and Royal Chapter was known to exist in Leicester (then with a population of 15,000) or its County.

Supreme Grand Chapter had still to be formed, this not being effected until 18th March, 1817, as a result of a meeting between representatives of the 'Moderns' Grand and Royal Chapter and some 'Antient' Royal Arch Masons.

It is known, however, that the 'Antients' or 'Atholl' Lodge was meeting in Leicester from the early 1760's until around 1814, (this Lodge was erased a few years later) and during part of that period, worked the Royal Arch Degree. The Royal Arch seal of this Lodge, together with the jewel of Companion Robert Wylie, dated 1805, is still carefully preserved in the Museum of the Leicester Freemasons' Hall.

During this period of masonic history, when Past Masters only qualified to become Royal Arch masons and the 'passing of the chair' ceremony was devised as a subterfuge for those Brethren not so qualified, the minutes of an Emergency Meeting of St. John's Lodge, No. 562 (now 279) held on 6th January, 1792, at the 'Lion and Dolphin', Leicester, reveal that, on that occasion, several Brethren 'passed the chair to qualify for a higher degree'. No direct reference can be found that St. John's Lodge actually worked the Royal Arch degree, but perhaps it may be assumed possibly to have done so, otherwise, why pass Brethren 'through the Chair'? It is unlikely such qualified Brethren would receive their Royal Arch degree in the 'Atholl' Lodge due to the rivalry then existing between the 'Antients' and the 'Moderns'!

It was not until 25th August, 1796, that a Charter was granted to certain Brethren of St. John's Lodge, No. 471, (the number being changed during this year from 562) to constitute and form the Chapter of Fortitude. The Chapter Warrant was No. 102; it is only since 1817 that Chapters bear the same number as the Lodge to which they are attached). Unfortunately the minutes of the Chapter from its inception until 1814, together with the original Warrant, were lost and, therefore, there is no positive proof from this source - or seemingly from any other source, that the then Grand Superintendent was ever a member, or ever attended, the Chapter of Fortitude. There is, however, evidence discovered in the Chapter's records, of a note written by the Grand Recorder at the foot of a printed Grand Chapter Summons, dated 26th November, 1800: 'In 4½ years we should have expected good returns, especially as our late worthy Principal, Lord Rancliffe, was your member'. It can hardly be assumed that the Grand Recorder by referring to 'your member' was imputing 'your Member of Parliament', or similar designation. But the note may be considered to have a degree of ambiguity and it surely remains a matter of conjecture as to whether or not Lord Rancliffe was a member of Chapter of Fortitude.

There appears to be no known information on any aspect of Lord Rancliffe's active involvement in the Royal Arch Province of Leicestershire. He was also, however, Grand Superintendent of Derbyshire, 1783-1800, and, in the year 1794, was appointed to the high office of First Grand Principal or, as it was sometimes designated, Grand Master Z. of the Grand and Royal Chapter of the Royal Arch of Jerusalem, an office he was to hold until his death in 1800. In his history 'Supreme Grand Chapter of Royal Arch Masons of England', written to celebrate its Bi-Centenary in 1966, E.Comp. A.R. Hewitt, P.G.Std.B., comments: 'at this period (1795-1800) 'the First Grand Principal was Lord Rancliffe, elected 1794, who, although a sick man from 1797 until his death in November, 1800, was fairly active in Grand Chapter affairs'. Although E.Comp. Hewitt additionally asserts: 'The Grand Chapter experienced one period of stagnation towards the end of the 1790's. From 1797 to 1800 it practically ceased to meet but signs of decline in activity appeared some years before. An average attendance of 19 at meetings in the year 1790 fell steadily until 1795 when the figure was as low as 6. Nevertheless, that year was an active one.

In 1796, Lord Rancliffe succeeded Thomas Dunckerley, the illegitimate son of George II. as Grand Master of the Knights Templar. Commenting in his book 'Rose Croix' under the chapter headed 'Knights Templar Degree', Brigadier A.C.F. Jackson opines: 'For the High Degrees, Rancliffe is a shadowy, disappointing leader', adding 'he . . . had more masonic commitments than he could deal with properly'. adding that nothing is known about his work as Grand Master.

Brigadier Jackson does suggest: 'A probable explanation of Rancliffe's inertia' (in the Templar Degree) can be found in his involvement with the Unlawful Societies Bill. When the Bill was under discussion there was no exception for Masonic meetings; this amendment was made during the passage of the Bill in the House of Lords and was sponsored by the Duke of Atholl for the Antients and Lord Moira for the Moderns. Lord Rancliffe was concerned with what took place. It is likely that the Knights Templar were in difficulty over the act when it became law in 1799. The exemption was thought to be confined only to existing Craft lodges. It had been badly drafted and, for a time, both Grand Lodges resorted to altering old warrants for new Lodges instead of issuing new ones. Obviously, the other masonic organisations had to be careful and there was little authorised activity.

The first Grand Superintendent of the Province of Leicestershire died, ever remaining in his Province a 'shadowy' leader, at the comparatively early age of 45. Fifty years were to elapse before a successor was appointed.

HARRY CARR - The man and his work

by

Bro. J.M. Cappin, F.R.C.S.

The late W.Bro. Harry Carr was, of course, known to a few of you as a personal friend, but all of you will be aware of his reputation within the Craft. As a Lecturer and Teacher he was outstanding; he became deeply involved in original historical research, editorial activities and reviewing books and articles, as well as staunchly supporting his own Lodges and Grand Lodge.

Inevitably, it is difficult adequately to summarise the works and life of such a man and mason within the time constraints provided by this occasion, but I will attempt to trace the evolving pattern of his interests by selecting certain early papers and books for brief comment.

As a boy, I knew him as a kind and generous uncle, whom we saw mostly at family functions and tea parties; at this stage he was already continually involved with his writing and travelling. Indeed, only on my initiation was I to become aware of his masonic celebrity and achievements that were to culminate in his appointment to the Order of Service to Masonry.

He was born on 10th October, 1900 to Jacob and Lear Capinsky in Stepney, London. Jacob and Lear had emigrated to England at the tender ages of 14 and 19 years, together with their parents, amongst the waves of Russian immigrants fleeing the Tsarist pogroms that decimated the Jewish population and scattered them across Europe and also into the U.S.A. His father was a cabinet maker, his mother a skilled needlewoman. Although of Orthodox upbringing, they did not impose a strictly religious life on their children, observing only the main festivals, Kashrut, but making sure that Harry, his three brothers and sister regularly attended Hebrew classes. Harry would often stay for weekends with his grandfather, who was a teacher of religion, and there learned to translate Hebrew, an ability he was to utilise in several of his masonic papers.

He was a studious boy, winning a scholarship at the age of 10 years to the Davenant Foundation, a grammar school, where he excelled by dint of hard work. Unfortunately, like others in his circumstances, financial pressures compelled him to leave school at the age of 14 years, to start work in a men's retail shop, where he rapidly rose to become Manager before joining his father and brothers in establishing a family business as wholesale hosiery and drapery merchants. Jacob, his father, became the buyer, and would regularly visit the Leicester Market, (amongst other places) seeking out bundles of hosiery. Harry was responsible for business organisation. Later the family extended it to incorporate a lingerie factory.

In 1925 (on 18th January) he married Fay Koblenz and went to live in Maida Vale. Anticipating the impending demise of the family business he opened a shop selling ladies' separates in Mare Street, Hackney, which was primarily managed by Fay. In a barber's shop in that street, he met his future business partner, later also to become a mason, with whom he started-up as independent lingerie manufacturers at the close of the family firm in 1932.

At the beginning of the Second World War, he moved from his house in Stoke Newington, together with other members of the family, to Newbury. The factory was then at Reading, but finally became established in Nottingham, so that he had much travelling between his business, home and the shop in Hackney and his masonic commitments. He also became Lance Corporal in the Signals Division of the Royal Berkshire Home Guard.

The 1941 Transactions of the Leicester Lodge of Research record him as Harry Capinski of London, changing in 1942 to Harry Carr, resident in Newbury. The prevailing atmosphere of hostility to foreign-sounding names during the War necessitated this change, mostly for business purposes.

The family returned to London at the end of the War, initially to a house in Brondesbury Park, though when his sons became married, he and Fay moved into a flat in Bayswater, finally settling in Hendon. Of his three sons, only one was to follow him into masonry.

His masonic career began on 24th June, 1925 with his initiation into Barnato Lodge No. 2265, together with his brother Mark, both having been proposed by two business associates. He was passed on 21st October that year and raised on 19th May, 1930. The ceremonies took place at the Cafe Monico in Piccadilly, London, where Barnato continued to meet until 21st October 1940, transferring to Freemason's Hall in Great Queen Street. Within his circle of friends, it was regarded as a great honour to be admitted into masonry, but the social significance was soon to be dwarfed by a burning lifelong dedication to the Craft. We are told that his early enthusiasm for masonic research was kindled on hearing W.Bro. Lewis Edward's Prestonian Lecture on "Freemasonry, Ritual and Ceremonial". He joined the Barnato Lodge of Instruction in 1936, presenting his first paper there that same year. This Lodge of Instruction served several lodges and there he continued to teach, a gentle, but exacting instructor, becoming Preceptor in 1954 until 1970.

He was installed as Master of Barnato in 1943, and served as Secretary from 1947 until 1970. Exalted in the Barnato Chapter No. 2265, he was installed in the First Principal's Chair in 1945.

In 1946, the Noble Brotherhood Lodge No. 6226 was founded as a daughter lodge of Barnato with Bro. Harry Carr as Master and his

brother Mark, as Secretary. The following year, he became Secretary. In 1962 he was fortunate to witness his son David in the Master's Chair. In 1938, he joined the Correspondence Circles of both the Leicester Lodge of Research, No. 2429 and that of the Quatuor Coronati No. 2076. All his early papers were read in Leicester and for that opportunity and encouragement, he was always grateful.

His first paper was presented here on 22nd November, 1943, a second part following in January, 1944. His subject was "The Ancient Charges". These Mediaeval documents date back to circa 1390 and were produced over a period of 300 years. They can be divided into 8 groups, or families with sufficient similarities to suggest they may have evolved from a common source. Bro. Carr compared a number of these versions with particular reference to the Cooke Ms. of circa 1410. They contain a traditional history and detailed regulations concerning Masters, craftsmen, apprentices and their relationships.

The early "operative" ceremony for entered apprentices consisted of a reading of these Old Charges and an oath. Later Anderson incorporated a number of their features into the Book of Constitution, in particular the traditional history, which thereby endowed the Craft with a "lustre of antiquity".

The following year he chose "Hebraic Aspects of the Ritual" as his theme. Many of the names and words found in the ritual were analysed. I quote one example - Tubal Cain - the first artificer in metals" could be derived from Konoh - possession. Kinyon - wealth or possessions, or even the Arabic work "Kayin" meaning "smith". TUBAL may have been confused with TEBEL meaning "world" - hence the symbolic translation "worldly possessions". A number of Biblical Legends were included in the paper. Noah took the place of Hiram Aviv in a grave in a version of the Raising story found in the Graham Ms. where a form of the five points or postures of fellowship were mentioned. Tubal Cain (who was one of the children of Lamech), fearing the world was about to be destroyed, inscribed all the known sciences of two pillars. Hiram Aviv was also compared with Tubal Cain, both being "workers in brass". Bro. Carr was very keen to point out blatant inaccuracies e.g. there is no Biblical reference to Jachin, a high priest, officiating at the dedication of the Temple. It was typical of his philosophy to emphasize the importance of facts, to ascertain their origin and assess their authenticity.

In November, 1946 he examined the Early Masonic Catechisms, a series of printed exposures and aide-memoirs in manuscript which appeared during the period 1696 to 1730. Bro. Carr suggested that the candidates had to memorise the questions and answers before they could gain promotion. Some of the question material is still readily recognisable such as "Give us the points of your entrance". What

makes a true and perfect lodge?", What is the place of the Master?" There were important questions concerning the preparation of the candidate, the obligation, the lights and many other matters.

Of the 17 documents, five gave detailed descriptions of Entered Apprentices ceremonies, and a fairly clear picture of the Fellow Craft or Masters Ceremony:- i.e. these were bigradal rites.

One example of the E.A. procedure is as follows:-

1. The candidate is prepared and deprived.
2. The warden knocks three times at the Lodge Door.
3. They enter the Lodge at the West, advance to the N.E. and return to the West.
4. The candidate advances to the Master by three steps.
5. Kneels in the posture for the Obligation.
6. Takes the Obligation.
7. The candidate is then entrusted.
8. Invested with the Apron.
9. and recites the Catechism including the sign, token, word.
- The Obligation did not contain a penalty -

Brother Carr compared the texts with regard to each question and answer, also examining the esoteric matter, consisting of these signs, "gripes" and words used inside the Lodge and those used outside the Lodge for recognition.

The last of this collection, Samuel Prichard's *Masonry Dissected* (1730) became a very popular exposure and probably exerted a considerable influence on ritual, for which probable reason it was banned by Grand Lodge. It clearly defined three separate degrees, the original First Degree of "two pillars" having split into two, displacing the F.C. to the 3rd Degree. His first degree is similar in many ways to the others; the second degree introduces the J. word and middle chamber of King Solomon's Temple, a spiral staircase. The Third Degree includes the Hiramic Legend, the raising on the F.P.O.F. and a version of the M.M. word said to mean "the builder is smitten". The apron is not mentioned in the ritual, but quoted in Prichard's introduction as that "Badge of Honour which is more ancient and honourable than the Star and Garter" - words still familiar to us today.

During the next two years, papers in the French exposure "L'Ordre des Franc Macons Trahi" and "A Collection of References to the Mason Word" were presented in Leicester.

In the latter paper, the references to the Mason Word fall into three groups:-

- i) Those arising from curiosity, superstition or malice.
- ii) References appearing in exposures and catechisms.
- iii) Those found in trustworthy documents such as Minute Books and Lodge correspondence.

The Mason Word was described in the "popular press" of the eighteenth century, as being a Rabbinical mystery, associated with supernatural powers, "second sight" and even the power to cause sudden death. It appeared that the English and Scottish operative notes were different, those in England being based on the reading of the "Old Charges" and the Scottish ceremony being concerned with the giving of the Mason Word. After being exposed to frightening ceremonies, an entered apprentice would take a solemn oath, and the Mason Word or Words were given to him by a Master Mason, together with a secret sign. The possession of the Mason Word was the key to employment, often the only distinguishing feature of the apprentice mason compared with a "cowan".

In the September of 1949, Bro. Carr graciously presented a photographic copy of one of the "Old Charges", the Graham Manuscript of 1726, to the Leicester Masonic Museum. In addition to the Noah "Raising Legend", this M.S. also quotes a particular candidate being "entered, passed and raised" by three different lodges, and is an early reference to the trigradal system.

W.Bro. Rev. Herbert Poole had over a period of time become very friendly with him and during a joint research project, had gone to Scotland to collect the Minute Book of the Haughfoot Lodge and photograph it. Both presented papers on their findings, but could not agree as to whether the ritual practised there was operative or non-operative. Bro. Carr's paper "The Lodge at Haughfoot" was his first to be presented to the Quatuor Coronati (1950).

This extremely detailed analysis of the Lodge Minute Book included biographical notes on some of the members and a discussion of the "Intrants", election of officers, the Commission of Five who authorised the admission of members, and financial notes. The "Haughfoot fragment" of ritual found in the Minute Book, shows a strong similarity with the Edinburgh Register House Ms. of 1696 and the Chetwode Crawley Ms. of 1700, texts which are believed to reflect the ritual practised in Operative Lodges in Scotland at that time. Haughfoot was probably the first purely non-Operative Scottish Lodge and initially practised a rite of E.A. and F.C. on the same day, unlike the Operative Lodges where at least 5-7 years lapsed between the two ceremonies. Interestingly, this lodge "discovered" the Third Degree in 1754, rather belatedly compared with others elsewhere.

The Lodge appears to have functioned as a social club for all classes from artisan to laird, had a charitable role, but none of the members seem to have been Jacobites or had obvious political motivation behind their association.

In a fascinating example of masonic scholarly fellowships, Bro. Carr wrote his paper on the Conjoint Theory (A.W.C. 1952) under the

guidance of Bro. Poole with the purpose of disproving the latter's arguments, concerning the structure of the Scottish Operative rite. The Conjoint Theory implied that the two operative ceremonies were never united, that two pillars were conjointly described as part of the E.A. ceremony and the F.C. ceremony included the F.P.O.F., a sign and an unknown word. Operative & "Speculative" Lodges conferred the same "esoteric knowledge in two ceremonies, the Operative members suffering a lapse of time between the ceremonies, whereas the Speculative members might experience both in one session. He then brilliantly demonstrates the evidence for the evolution of the 1st and 2nd Degrees from the earlier E.A. Ceremony, and the 3rd Degree from the F.C. rite.

Recognition of Bro. Carr came in 1953, with the award of London Grand Rank and in the following year, full membership of the Quatuor Coronati. At about this time, the Masters and Brethren of the Lodge of Edinburgh (St. Mary's Chapel) and soon afterwards the members of Mother Lodge Kilwinning No. 0., decided to arrange for their minute books to be microfilmed. Bro. Carr was amongst the first to study them.

In "The Mason and the Burg" (published both as a separate volume in A.Q.C. 1954) he analysed the Edinburgh Register of Apprentices, the Burgess Rolls, comparing them with the minute books of St. Mary's Chapel between the years 1583 and 1760. The progress of individual apprentices found in the Register, was traced in the Lodge records and their careers defined. During the operative phase of the Lodge, he demonstrated 4 phases in the progression of a mason:-

- i) The initial "Booking" of an apprentice i.e. registration of his indentures with the Town Council, followed usually by up to two years later by-
- ii) "Entering" i.e. formal admission into the Lodge as an entered apprentice.
- iii) Fellowcraft or Master status was attained 7-11 years later.
- iv) To practise within the city as a Master, gain right of residence or be elected to the Town Council, he had first to attain Burgess or Freeman status. If one had influential relatives, or was prepared to marry the Master's daughter, this process could be accelerated. Some apprentices never progressed further, not wishing to undertake the financial and other responsibilities of a master, but become journeymen, available for hire to work under supervision and could themselves take on apprentices to a limited extent.

St. Mary's Chapel was a local town Lodge, protecting The Craft within Edinburgh and its surrounding acres, unlike many of the mediaeval Lodges associated with cathedral building in England. In

this work and the "Minutes of the Lodge of Edinburgh (1962)" edited by him together with the secretary of Q.C. John Dashwood, he traced its transition from an operative to a non-operative Lodge. This book is a monument of scholarship, including many details of the Lodge activities.

Inevitably, controversy arose about some of his interpretations, but he always emphasized that historical research was not an exact science and that the accurate recording of exact facts was fundamental. It is easy to forget when reading his papers, that Harry Carr's formal education finished at the age of 14 and that he had to teach himself textual analysis, Old French, and how to interpret the Old English of the manuscripts and minute books, which are sometimes, almost incomprehensible. His style of writing and presentation was always moulded to fit the occasion, whether scholarly and meticulous, or humourous and popular. When working at home, he would pound away one-handed on a broken typewriter, using the other hand to support the carriage, to stop it falling off.

In 1957, he was appointed Prestonian Lecturer and his subject was "The Transition from Operative to Speculative Masonry". The substance of this paper was included in the official history of Grand Lodge, celebrating its 250th anniversary.

This paper permits only a brief summary.

In Scotland there is definite evidence of non-masons joining Operative Lodges; for example the Lodge of Edinburgh admitted three noblemen in 1637. With the rapid growth of towns, craftsmen increasingly found work outside the jurisdiction of any particular Lodge. The result was a lessening of its trade role, but an increase in its social and charitable functions. The admission of non-operatives was, however, not always welcome. In 1726, when James Mack, one of the members of St. Mary's Chapel, wished to introduce some tradesmen who were willing to contribute to Lodge charities, there was a "thundering row". The Master and Wardens walked out.

James Mack was then elected Master and the new candidates admitted as E.A. and F.C. By 1727, the operative character of the Lodge had been lost and a few years later none of its By-laws related to the mason trade.

The English picture was different, however. There were no records demonstrating this continuity and only evidence available on a few English Operative Lodges (i.e. Alnwick and Swalwell in Durham). Bro. Carr discusses the information available concerning the early Mediaeval Lodges and the role of the Old Charges. The London Mason Company was a Guild, regulating and protecting The Craft. Its members, unlike those of Lodges, did not share secret methods of recognition communicated to them in a ceremony under oath. In 1621, the accounts of the London Mason Company included a group

of men paying to be "made masons", but three of them were already on the company livery. This suggested that a parallel organisation had been set up, which was to be known as the Acceptcon (Acceptation). Dr. Robert Plot mentions the widespread distribution of "accepted masons" in his Natural History of Staffordshire. Also quoted in the paper as Elias Ashmole's accepted Lodge, the new Operative Lodges of Chester and York, but no information is available about their beginnings. Bro. Carr felt that the Lodge passed through an intermediate "social or convivial phase" in which the formal ceremonies were interrupted by less formal social activities; this may have been equivalent to "accepted masonry" in England. Throughout the operative, non-operative and accepted phases, there was probably a nucleus of catechism and esoteric material common to ceremonies practised in both England and Scotland. It was proposed that the eminent men, who were attracted to the Craft, would have introduced moralistic and philosophical ideas to justify and illuminate the ceremonies. Certainly the formation of Grand Lodge in 1717 acted as a spur for the propagation and development of ideas that were the basis of the Speculative Transformation.

Bro. Carr's paper was essentially factual, and although he has been criticised for projecting the transitional concepts derived from the Scottish Lodges onto the English scene, always frankly admitted to the lack of evidence for this. If Speculative Masonry did not evolve from operative masonry, why it should have assimilated the tools, concepts and to some extent, the rites of operative masonry remains an unsolved problem. Theories proposed have included the suggestion that Speculative Masonry may have arisen de novo, inspired by religion, Rosicrucianism and other mystical movements, or as a charity, similar to the 18th century box clubs.

The introduction of non-operatives into Operative Lodges for political motives have never been substantiated; in Ashmole's Lodge, for example, were both Royalists and Parliamentarians.

The Prestonian Lecture began the extensive lecture tours, for which Bro. Harry Carr became famous and on 8th November, 1958, he was installed as Master of the Q.C. Lodge, reading a paper on "Some Foreign Masonic Documents".

The following year found him J.D. at the Leicester Lodge of Research No. 2429, where in 1960, he summarised his research into the Minutes of the Lodge Mother Kilwinning No. 0., the records of which had continued virtually uninterrupted since 1642. (This was published as a full volume in 1961 and also in A.Q.C. 1969).

This scholarly work describes this Operative Lodge in action, the admission of members and exclusion of cowans, the Lodge as a money lender, ceremonies and mason's marks. Between 1672-79, noblemen were admitted to function as Deacon (Master), but after

that, the offices were filled from the ranks of the Lodge's own operative masons. In 1733, gentlemen, lawyers, ship masters, and sailors were admitted in the second "phase" of the transition and two years later, the term "Master of the Lodge" replaced that of Deacon. The acquisition of a punch bowl and laddle appeared in the Minutes soon afterwards, followed by the presentation to the Lodge of a compass, square, plummet and level. At one stage Kilwinning seceded from Grand Lodge, issuing its own charters for new lodges, but they were re-united in 1807.

In 1960, he was elevated to P.A.G.D.C., past Grand Standard Bearer in Supreme Grand Chapter and even found time to be advanced in Halcyon Mark Lodge No. 1118. He began a regular series of annual lecture tours through America and Canada, the first visit including Montreal, New York, Boston, Washington, San Francisco and Los Angeles. He was very popular in Texas, no doubt because of his vivacious and humourous style. Honorary memberships of many Lodges (including American research Lodges) were showered on him, as well as medals from the Grand Lodge and Supreme Chapter of Massachusetts (Joseph Warren and Benjamin Hurst Junior Medals) and the Connecticut Lodge of Research (James R. Case medal). some of you have heard or read his light-hearted lecture on Freemasonry in America, which is a not uncritical account of his experiences on that continent.

On the death of John Dashwood (May 1961) Harry Carr took over the editorial duties of the A.Q.C. and secretarial post of the lodge. He felt that much of the academic material of A.Q.C. was beyond the understanding of members, without a wider background of masonic knowledge. The section known as a *Miscellanea Latonorum* was therefore incorporated in the journal, introducing papers of more general interests and a question and answers section.

As a result of this, the Correspondence Circle membership expanded from 3,900 to 12,275 in 1973, when he retired from the post.

Regular book reviews and introductions poured from his pen as well as personal editions including the First volume of the *Collected Prestonian Lectures* (1967), the *Early French Exposure* (1971) and Prichards "Masonry Dissected" for the Masonic Book Club of America.

The collection of *Early French Exposures* of the period 1737 to 1751 contains translations of 12 fascinating documents with an extensive introduction. The style and content of these exposures differed considerably, though some were frank copies of other exposures, but all included more narrative material than the English documents, with detailed descriptions of ceremonies, catechism and

historical references. Freemasonry appears to have been introduced into France by the English around 1725 and these exposures bridge the information gap between "Masonry Dissected of 1730" and "Three Distinct Knocks of 1760". Although Freemasonry in its early period was regarded more as a light entertainment for the nobility, by 1736, the French Government was beginning to become very suspicious, fearing that the Lodges might function as occasions for plots and conspiracies. Rene Herault, Lieutenant General of Police in Paris, thought that if he could obtain a copy of a ritual, he would be in a position to make the Craft look ridiculous. With the co-operation of a certain Madam Carton, notorious for her bedroom talents, a copy became available and was published, without having much effect on the popularity of masonry ("Reception d'un Frey Macon"). In this ceremony described in this exposure, the candidate, having been prepared, was blind-folded, locked in a darkened room and admitted into the Lodge after his Sponsor had knocked three times at the Lodge door. There he would have been frightened by a flare produced by pouring resin onto three lighted candles and after being uncovered, found himself in the centre of a circle of swords. He would then have taken the Obligation, been informed of the signs, Tokens and the J. and B. Pillars. Other details not mentioned in previous English exposures include the Apron and Gloves, Pass words, Masonic Fire and fuller details of the 3rd Degree, including pictures of tracing boards.

In 1963, Bro. Carr was installed Master of the Leicester Lodge of Research No. 2429 and organised a discussion programme based on prepared questions printed in the Lodge Summons. Of 13 questions, only 5 were discussed in Lodge, but all the answers were printed in the Transactions. Perhaps the most significant item was W.Bro. Carr's comments concerning the penalties included in the Obligation. He felt the penalties were a strong weapon in the hands of the anti-masonic lobby, an affront to the religious members and being non-enforceable, became meaningless. There was no constitutional reason why changes could not be made, provided the majority of members of any Lodge were in favour. The idea would be to remove them from the Obligation and transfer them to the "Entrusting" thereby not losing any of the ritual.

In 1964, he was to lecture to the London Grand Rank Association about the penalties and that December, seconded the motion in Grand Lodge for the permissive alternative form introduced the expression "ever bearing in mind the traditional penalty" which was proposed by the P.G.M. of Norfolk R.W.Bro. Bishop Herbert.

Soon afterwards he organised a meeting of the governing bodies of Emulation, Stability and Logic, to agree on standardisation of the necessary ritual changes and persuaded the London Lodges prac-

tising Taylor's Universal and West End rituals to appoint their own governing bodies so that they could introduce their own ritual alterations.

During the 1960's a large number of papers were read at Quatuor Coronati and all over the world, including Kipling and the Craft, Royal Arch Banners, Masonic Fire and 600 years of Craft Ritual and The Knocks in the Craft and Grand Lodge and the Significance of 1717. The second edition of Bernard Jones' "Freemasons Book of the Royal Arch" appeared jointly revised by Bro. Carr and Bro. A.R. Hewitt.

His lecture tours continued to take him further afield to include Australia, New Zealand, France, Gibraltar and the Bahamas. Recognition of his international literary influence came with his election to the Board of General Purposes of the Grand Lodge of England, where he served mostly on the External Relations and Library Arts and Publications Committees. (June 1965).

It was therefore not surprising that on one sunny day in July 1965, when he was working in Quatuor Coronati headquarters in Great Queen Street, that he should receive a visitor from Iran. This member of the Iranian Parliament came seeking advice concerning the Constitutions of the Grand Lodge of Iran, which was in the process of being formed. At that time, Iranian lodges were under either Scottish, French or German jurisdiction, posing a problem of reconciling their different rules and by-laws. Using the English Book of Constitution as a model, Harry Carr helped construct a Book for Iran to also include the "Charges of a Freemason", which emphasize religious toleration, a significant detail in a country like Iran, where many religions attracted followers at that time! He also sought designs for the Grand Lodge Regalia from architectural drawings of the ancient Persian Capital Persepolis. In particular, the image of Ahura Mazda was found to fit perfectly into the triangular flap of the apron. The Committee also requested him to draw up a code of landmarks, for which purpose he modified that established by Mackey. In token of gratitude, he received an invitation to attend the Consecration Ceremony from the Grand Master (who was also the President of the Iranian Senate) and later awarded the honour of Past Assistant Grand Director of Ceremonies (1970).

In the meantime, he had finally been promoted by the English Grand Lodge to Past Junior Grand Deacon (1969).

During a lecture given to the London Grand Rank Association on "Freemasonry of the Future", Bro. Carr expressed his hope of establishing good relations between the Craft and Catholic Church. To his horror, one of the brethren mentioned the anti-masonic literature on sale in the bookshop of Westminster Cathedral. Soon afterwards, a meeting was arranged with Cardinal Hecenan, during

which he emphasised his wishes to see an improvement in the relationship between the Church and the Craft. His Eminence expressed a great interest in the matter and volunteered himself as an intermediary with Rome.

In July, 1974, Cardinal Heenan received a communication from Rome, ruling that Freemasonry was acceptable to the Catholics, provided that the "policy and actions of Freemasonry in that area were not hostile to the Church". I think they would have been sad to see how current developments and attitudes have negated so much of their good work.

Papers published during the 1970's included a revision of his Early Masonic Catechisms and References to the Mason Word, the Relationship of the Third Degree and the Royal Arch and the Evolution and Installation Ritual and Ceremony. The collection of questions and answers included in A.Q.C. during his editorship was published as a book "Freemason at Work" (1976), which rapidly became a best seller.

Further honours continued to flow his way, including honorary P.G.S.W. of Israel and honorary memberships of Lodges, ten in England and one in Canada, France, New Zealand and Scotland. He shed his honorary status in the Euclid Lodge of Installed Masters for one year to take the Chair, was elected Vice President of the Board of General Purposes in 1978.

The last two occasions on which he lectured in Leicester were on 18th December, 1979 and 22nd March 1982, discussing Freemasonry in America in St. Denys Lodge No. 8276 and the Evolution and Ritual of the Third Degree in The Leicester Lodge of Research.

As usual, he appeared in black jacket, waistcoat and pinstriped trousers, captivating his audience with his modest, but dramatic manner. Acting must have been in his blood; two of his sons had also been amateur actors. The respect and friendship he gained from his encyclopaedic knowledge was amplified by his unfailing willingness to assist other masonic students, to discuss and criticise work without appearing to criticise the writer and although of strong conviction, would accept other opinions, provided they were adequately supported by facts.

With such attributes and achievements, it was not surprising that he was appointed to the Order of Service to Masonry by Lord Cornwallis on 8th September, 1982, a rare distinction that can only be held by twelve masons at any one time. Harry Carr had always felt that this supreme honour appeared at the same time to be a death sentence. So it proved, for on 20th October 1983, lung cancer finally conquered him and he was laid to rest in the Willesden Cemetery. In spite of illness, during his last year of life, he persisted in working at

the collection of lectures and papers that were posthumously published as "Harry Carr's World of Freemasonry".

There have been many tributes and dedications to him, one of the most recent in the centenary history of the Barnato Lodge (1988). It is an interesting twist of fate that the masonic library, regalia and memorabilia of a man who had little time for the side degrees, should have been purchased by the Dallas Scottish Rite Bodies in Texas, where they form the body of the Harry Carr Memorial Library.

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MISCELLANEA

The G.M. Love S. Cornwell in his annual address to the Grand Lodge of Missouri in 1856, i.e. prior to the Civil War, said "... It will be well, my brethren, for us to look at the great mission of Masonry, and to learn our duty. Masonry requires of its devotees that they be peaceable and quiet subjects of the country in which they reside, never to be concerned in plots and conspiracies against the government but to conform cheerfully to its laws. They are also bound by their nature to obey the moral laws. Where is the Mason who will suffer himself to be drawn into those angry discussions that may cause his blood to mingle with that of his brothers? Where is the Mason who will so far disregard the great moral taught him from the use of one of the great lights of Masonry just presented to his vision in a Masonic Lodge, as to let his passions or prejudices betray him beyond due bounds? If there be any such within our jurisdiction, let me say to my brother - reflect, return and again place your feet upon a basis that makes all men honourable who conform to its principles. . ."

One of nine military lodges authorised by the Grand Lodge of New York throughout the Civil War years was the Natural Zouave Lodge, U.D., organised in May 1861. Of that Lodge and its existence at Fort Monroe, Virginia was written - 'Here all passion was laid aside, and with them frequently met the grey clad soldiers from the South, a prisoner within our military lines, but a brother within our Masonic limits. Within our crowded walls the private soldier and the general officer met on the level of equality, to part when the Lodge was closed on the square of discipline. Here its beautiful tenets of our institution tempered the rough and rugged life of the soldier, stimulated his patriotism and served his heart for the dangers and trials in the path before him.

A list of travelling military lodges compiled by the G.M. of Indiana in 1943 indicates there were 94 in the Northern armies and close to 150 in the Southern armies. Indiana led the list for the North with 37, Texas with more than 50 and Virginia with 28 were the leaders for the South. The number of members of these Lodges will never be known as for the most part the records kept were both poor and inadequate. The Grand Lodges that had asked dispensations or in some manner permitted them to work, in but few instances never heard from them during or after their existence. Many jurisdictions both North and South refused to have anything to do with the granting of dispensations, warrants or charters to military Lodges.

Typical of the many accounts of blockade runners captured while trying to supply the needs of the South was the following account from the Rebellion Record:- 'The steamer Tubal Cain was seized as a

prize by the United States gunboat Octarona having on board a cargo of small arms, salt, sulphate, military buttons, shells and various other goods suitable for a Southern market.

The Richmond Despatch of July 25th 1862 has a portion of a communication of a military Lodge - one of the very few to survive:-

'The first anniversary of the battle of Manassas was celebrated at Dill's Farm, at General Whittings headquarters, near Richmond, Virginia, by the Bee Lodge of Masons (Virginia Military Lodge granted Dispensation Feb. 24th 1862). A procession was formed at Dill's and marched thence, preceded by a brass band, to the farm of Mrs. Schermerhorn. An oration, an eulogy on the death of the gallant and lamented Brother Barnard E. Bee, Brigadier General C.S.A. who fell at Manassas was then delivered in feeling and appropriate language by Rev. Wm. Stewart - who it will be remembered was driven from his pulpit by the hirelings of Lincoln for declining to pray for that individual'.

'Let us assume that the application of a petitioner has been accepted and he has progressed through the three degrees - arriving at the sublime degree of a Master Mason. In most jurisdictions this takes several months but in reality some six hours - two hours being the approximate time for each degree. Technically he is now a Master Mason - the Lodge having performed the required ritual. In truth however is he a Master Mason? It is at this stage of his Masonic career that it is felt that many Lodges **let the candidate down** by not providing instruction covering the work and ritual of each degree and its significance in the order of Masonry? (M.W.Bro. M. Norman MacIver P.G.M. Grand Lodge of Alberta).

'Before quitting this sacred retreat again to mingle with the busy world, allow me to express the hope that amidst its various cares and employments we may never forget the valuable lessons so strongly recommended and so frequently included in our assemblies. Be it our constant endeavour to be prudent, discreet and temperate. May we be ever ready to befriend and relieve with unhesitating cordiality any Brother who may seek our assistance reminding him in the kindest manner of a failing and aiding in its reformation, defending and vindicating his character if wrongly traduced and suggesting palliative and favourable circumstances in extenuation even when his conduct is justifiably liable to reprehension and blame.

While so animated on behalf of one of our Order let us learn to extend these noble and generous sentiments to all mankind. Be it ever impressed on our minds and engraven upon our hearts that every human being has an undoubted claim to our kind offices and that we are strictly enjoined to do good to all. Let it not be said that we

labour in vain and make our strength for nought but by diligence and fidelity in the discharge of our respective vocations, constancy and sincerity in our friendships kind, just, amiable and victorious deportment and, above all by the excess of benevolence and charity prove to the world the 'beneficial effects of our ancient and honourable Institution. Finally, Brethren by the Wisdom of the Most High may we be directed, by His strength may we be enabled, and by the beauty of virtue, His own image may we be incited to observe the obligations enjoined upon us to keep inviolate the mysteries here unfolded to be all of one mind to live in peace to enjoy that happiness which true friendship and brotherly affection can afford and thus secure the transmission of our secrets, pure and unimpaired from generation to generation'.

CORRESPONDENCE

W.Bro. C. N. Batham writes '...on P.50 (1988 Transactions) W.Bro. Farr falls into a common error in putting a 't' into the surname of Samuel Prichard. It would have saved a lot of trouble if only Prichard himself had so done ...'

W. Bro. F. W. Shepherd writes the inaugural address given by W.Bro. Sturges after his installation in November 1988 should be repeated time and again. So many new Brethren accept what is offered to them in their Lodges and never ask whence or why even if they pursue their studies to the chair. If they do ask, answers are not always available, partly because too many Lodges of Instruction are no more than rehearsals for the regular meetings. Where these rehearsals are successful they tend to ensure a high standard of ritual working but they take few Brethren out of the continuing psittacism that is so common in Freemasonry.

Two or three points in W.Bro. Sturges's address are, I think, worthy of comment. Although not a complete explanation, some rituals include a longer explanation of the EA badge by the SW, including the instruction to keep the flap erect until the Can. is passed to the next degree. Unfortunately the common grammatical mistake in referring to cowans is perpetuated. The phrase so commonly used is the same as if we said 'To keep off all rough workman to Masonry'. One ritual, at least, has a more acceptable form. 'To keep off all cowans and intruders from Freemasonry'. Heel is so obviously correct, it is the same word as is used when talking of 'heeling in' a plant in the garden and in 'well heeled' of someone with ample financial cover. It has been suggested that the phrase, coming from Regency times, might have been 'Hale, consale and never revale! But the up to date pronunciation is surely more suitable.

Installations

W.Bro. Dawson's contribution is an interesting view of a subject that has been discussed many times, particularly in the **Transactions** of the older lodge of research, Quatuor Coronati, No. 2076. For those who would wish to study this subject further, *Ars Quatuor Coronatorum*, volumes XXI, XXII, 84 and 89 contain major contributions.

However W.Bro. Dawson omits any reference to the two basically different methods of Installation. There are many slight variations of each of them; the abbreviated ceremony used in the majority of Lodges and the other, the full extended ceremony that was preserved at the meeting of Grand Lodge on December 1, 1926 and which W.Bro. Read described in such detail in A.Q.C. volume 84 in 1971.



It was in May of last year that W.Bro. D.A. Buswell was installed as Provincial Grand Master and the above illustration shows, reading from right to left - W.Bro. D.S. Hurwood, P.Asst.P.G.M., W.Bro. M.T. Whitmore, Dep. P.G.M., the R.W. Deputy Grand Master the Rt.Hon. Lord Farnham, R.W.Bro. D.A. Buswell the P.G.M., V.W.Bro. T.G.N. Stops, P.Dep.P.G.M. and W.Bro. P.J. Staniforth, Asst.P.G.M.



**W.Bro. J.E. Foister, P.Prov.G.M.
Leicestershire & Rutland M.M.M.**

The illustration shows W.Bro. Foister beneath the presentation clock which was given to him by the Mark Brethren upon the occasion of his retirement from the office of P.G.M. which he had held from 1966 to 1988.

W.Bro. Foister very kindly donated the clock to the Library Museum – a gesture greatly appreciated by the Brethren of the Mark Degree – all of whom regard him great affection. W.Bro. Foister is the oldest serving P.M. of the Lodge of Research No. 2429 – the chair of which he occupied in 1956-57.

Here in Cornwall three fairly new Lodges now practise the longer, more impressive, ceremony but there is evidence, in the minute books of the older Lodges, that many of them did the same before about 1890. In my Mother Lodge, Mount Edgcumbe No. 1544 the minutes for several years in the 1880's state that 'a Lodge of Installed Masters was opened with the full ceremony'. In other older Lodges there were references to a 'passing word' being communicated to the WME before he left the Lodge and a Board was opened in his absence. In others the 'Lodge was opened in the 3rd and 4th degrees'.

As confirmation that a change took place about 1890 and that the earlier ceremony was more detailed it was not until about that date that the minutes state that the boards were ever merely 'declared' open. Before then they were usually 'opened', 'opened in due form' or 'with full ceremony'. The change came about, as W.Bro. Read explains, because the Grand Secretary of the time issued a letter, without the direct authority of Grand Lodge, to the Provinces declaring the longer ceremony illegal. Another Grand Secretary sent a very similar letter in 1910 and many Lodges in most Provinces then discontinued the extended ceremony. The final effort to abolish the longer ceremony took place at the Quarterly Communication of Grand Lodge in September, 1926. There a resolution was passed declaring the practice of the ceremony to be irregular. Fortunately wiser councils prevailed, the decision was rescinded at the December meeting and it was resolved that any Lodge may practice the extended working if the majority of the Lodge agreed and that a declaration is made that no further degree is being conferred and that the additional signs, tokens and words given are not essential to the Installation.

A few printed rituals include this longer ceremony and there was at least one printed booklet, published by the Baskerville Press sometime after 1926, which gave full details of the ceremony. As one who was installed by the shorter method but who has now witnessed many of the extended workings the latter always seems more satisfying and impressive.

Daylight and 'limited' Lodges

W.Bro. Whenham, and others, may be interested to know that here, in this Province, Cornish Acacia Lodge No. 8302, has been meeting on Saturday afternoons, after having had luncheon beforehand, for most if not all of its 20 years of existence. Originally formed by undertakers for undertakers it has recently opened its door to other occupations.

More recently another, Three Spires Lodge, No. 9245, (in reference to the three spires on Truro Cathedral) was formed in October 1987. It meets at 10.45 a.m., and holds a luncheon afterwards at the which the

usual loyal and Masonic toasts are honoured. When it was being formed it was rather lightheartedly suggested that it might be called the 'Saga' Lodge but some members are by no means of an age to entitle them to take their holidays with that organisation.

Apart from Cornish Acacia Lodge, Truro School Lodge, No. 5630 was, for years, the only restricted or limited Lodge in the Province. Now a number of others have been formed or are being discussed. Trevithick, in reference to Richard Trevithick, that great Cornish engineer, for engineers of all kinds. An Education Lodge for teachers and lecturers. So far neither a Local Government Officers' Lodge, a Police Lodge nor a Study, Lecture or Research Lodge have made much progress. Cornwall Agricultural Lodge will imitate similar Lodges in other Provinces. It is to be hoped that it will not develop into additional meetings of the National Farmers' Union, where members have been known to address the chairman as Worshipful Master and where this writer once heard a chairman bring a conference to a close by saying 'Well ladies and gentlemen, nothing now remains . . .' The effect on several members of the audience was quite startling!

There are Masonic golfing and bowling associations in the Province and they might become Lodges. There might be enough to form a Grand Officers' Lodge. The Mark has already formed one for their more numerous senior officers. There should surely be sufficient for an accountants' but the number of clerics and medics is at present doubtful. In all there appears to be a willingness to bring the number of Lodges from 68, when the idea was first launched, to 80, the number required to add another Assistant Provincial Grand Master to our senior ranks and one more Grand Officer plus a few more Provincial Grand Officers each year. Paraphrasing W.Bro. Whenham's final question and in the words of some old examination questions: 'Consider and discuss'.

Steps and Columns

The editor's interesting contribution on these two subjects in the last number prompt a few more comments. The Candidate is not always told to 'Place your left foot across . . .' In at least one ritual, **The English Ritual of Craft Freemasonry**, the rubric instructs the 'JD to position the Can. to face South . . .' but in most Lodges here the words 'left foot across . . .' are used. Wherever he stands the charge is often given by a PM or MM, standing near the SE corner facing the Can. Earlier in the ceremony the JD backs the Can. away from the pedestal to face South while the WM points out the lesser lights and again, after the Can. has faced the WM for more of the ceremony, the Can. faces South for the entrusting. **The English Ritual** then has him open his feet to the South and not the South west, so that then and during the charge at the NE corner he is facing the speaker and not looking

over his left shoulder and he advances direct, not crabwise, as happens when the left foot is across and the right down. In many Lodges here, wherever the Can. stands, the charge is given by a PM or MM and not the WM, who does however descend from his place to face the Can. when communicating the Sn. T & W.

Some rituals, not in use in Cornwall, have the second regular step as the reverse of the first, i.e. R. - L. and the third L. - R. but finishing as in the advancement before the obligation. I, for one, and I believe others thought it odd at the time that the second step was just the same as the first and not in some way different. These not very widespread alternatives avoid that feeling of surprise but are more difficult to teach and that is probably why they were dropped from most rituals.

As to the candlesticks, some of the older Lodges have them standing on the edge of the central square pavement, where they were originally, to illuminate the TBs. They are two to three feet tall and thus shorter than those that stand beside the pedestals of the principal officers in other Lodges. These more centrally placed shorter ones are usually of the Ionic (for the WM), Doric (for the SW) and Corinthian (for the JW) orders but the traditional relative heights and diameters of these columns have been altered so that the WM's is the tallest and JW's shortest, instead of tallest. It seems possible that early WM's could not bear to have their columns shorter than their JW's!

As I said in my contribution to these **Transactions** for 1988, there are two great pillars in Cornish Lodges (it should have been 'almost all' and not all!). Some of them have Corinthian capitals but some are not pairs but have rather indeterminate designs; some have C. and T. globes on the top of them.

It may also be of interest that two Lodge rooms have the convenient openings in the floor as described by W.Bro. George Oliver's recently re-printed book, **The Book of the Lodge**. They are used by the Lodges using the rooms in their 3rd° ceremonies. Others have very realistic boxes that are used in that degree in place of sheets. The exciting variations of our Cornish 3rd were fully described by our present Provincial Grand Master, R.W.Bro. the Hon. Robert Eliot, in the **Transactions of the Manchester Association for Masonic Research**. Vol. LXXII, 1981.

Mauls and gavels

As at Hinckley there are several Lodges here that use mauls in place of gavels. In one Lodge formed more than 100 years ago there was seen a report in the minutes that the tops of the pedestals were splitting. They went on to say that the tops were to be mended and blocks bought for the use of the Principal officers.

Miniature mauls are used in one Lodge in place of firing glasses. This method was copied from a Lodge in Derby who were said to have had it from a Lodge in Birmingham, which is not so far from Leicestershire, I wonder if the habit is known there? Here there were soon complaints of the noise from neighbours and felt mats were made for all the brethren, But, firing is very rare in Cornwall.

May I now conclude with the original full quartrain from the JW at the 2nd° closing that is now so rarely heard

As happily we have met
As happy we have been
As happily may we part
As Happily meet again.

W.Bro. Dean Hobley writes:-

I have pleasure in enclosing with this note a file containing a series of Lectures given to me by a German friend . . . a member of St. Johannes Loge zum Oelzweilg with which he is the Official Lecturer (not known in our Constitution) . . . as my command of German does not enable me properly to translate them maybe someone (Rev. Canon Wilson P.M. of Prince Rupert Lodge?) would help.

(It is hoped that this is possible and perhaps provide some interesting future papers — Ed.).

JOHN HERON LEPPER

by

W.Bro. George Power (Lodge of Research C.C.)

Irish Masonry has produced many very famous names – Laurence Dermott, William John Chetwode Crawley, the Earls of Donoughmore, to name but a few; but there is one man of fairly recent times, of which we can all be proud.

John Heron Lepper came from an old Carrickfergus family. Born in 1879, he was initiated in Acacia Lodge No. 7 in Belfast in 1901, and affiliated to St. Patrick's Lodge No. 50 in Dublin later that year. He affiliated to other lodges over the years, and in 1913 was a founder member and first secretary of Lodge No. 346 in Carrickfergus, which was called after him.

He was a brilliant scholar, and trained as a barrister. During the First World War he was engaged in highly secret intelligence work at the Admiralty, and thereafter joined Cassells, the publishers, where he was to be principal reader and literary editor for many years.

He was one of the founders of the Lodge of Research in 1914, and was its first Junior Deacon. He served in the W.M.'s chair in 1919. Over the years, he produced several papers of the greatest historical importance for the Lodge, and his scholarship culminated in his being elected to membership of the world famous Quatuor Coronati Lodge No. 2076 in London, whose chair he occupied in 1924.

Probably the greatest service Heron Lepper was to render the Craft, was his work as co-editor with Philip Crossle of the first volume of the 'History of the Grand Lodge of Free & Accepted Masons of Ireland'. This wonderful book, published by the Lodge of Research in 1925, was well received all over the world and did much to enhance the prestige of our Grand Lodge at the time of its bicentenary. He was to produce many other learned articles on Masonic history, as well as two novels and books of poetry, and a history of Irish secret societies.

In 1932 he was the Prestonian Lecturer of the Grand Lodge of England – a signal honour – and went on to become a Grand Officer of England and Ireland.

In the twilight of his life, the lodge that bears his name, No. 346 from Carrickfergus, came to Freemasons' Hall, London, and exemplified the Master Mason Degree according to the Irish Working – surely a proud moment for him.

In 1942, Heron Lepper became the Librarian of the United Grand Lodge of England, and as such, was privileged to receive H.M. Queen Elizabeth the Queen Mother when she visited Freemasons' Hall in London in October 1952.

John Heron Lepper was physically handicapped throughout his life, but this did not prevent his becoming an active and dedicated Mason, whose life was an inspiration to others. He died in December 1952. He is commemorated in several ways; firstly by the famous 'History of the Grand Lodge of Ireland' for which he was largely responsible; then by his other published works which have done so much to add to our knowledge of Freemasonry. His portrait hangs in the Library of Freemasons' Hall, London, where he is still fondly remembered. And last but not least, this distinguished son of Irish Masonry is remembered by the canopy over the dais in the Provincial Masonic Hall of Antrim in Belfast, presented in his memory by Lodge No. 346.

INSPIRATION

by

Bro. George Power (Lodge of Research C.C.)

Kipling said "Think what could have been done by Masonry, through Masonry, for all the world".

At times we do come across a brother whose enthusiasm for the Order inspires and encourages us. One such example is found in Presles – a little town about 23 kilometres from Paris. This is the story.

During the Second World War, a brother Mason named Edward J. Laval, was imprisoned in a concentration camp by the German occupation forces in France. One of the other prisoners was a Roman Catholic priest. The priest vowed that if he survived life in the concentration camp, he would see that a chapel was built. Laval then stated that if he were lucky enough to survive, he would build a Masonic temple.

On being released by the Allies after the war, Laval weighed six stone, and was in poor condition, he was hospitalised for three years.

When he was partially restored to health, his next task was to become an apprentice stonemason and learn the art of building. On completing his apprenticeship, he started on his self-allotted task of building a 'stately and superb edifice'. He lived in a tent while the foundations and walls were being built, and then prepared a small corner of the building for his personal comfort.

Though still in poor health, Laval worked for seven years, seven days a week, until he felt that the Temple was worthy of Masonry. In this time he had built a three-storied, 33-room Temple, in which he made his own pillars, symbols, working tools, installed all electrical fittings and plumbing, and decorated the lodge room. He spent over 120 hours carving the beautiful mantelpiece over the fireplace. There was literally not a single block laid, mortar mixed, nail driven or job done in the whole building by any other person other than himself.

Then in 1967, the attractive Temple completed, Laval felt that he had earned some of the earthly benefits, so at the age of 65 he married.

This unique Temple in Presles, Laval dedicated to the brother who had sponsored him into Masonry, and to his father; and also a special dedication to his mother, who had left him the financial means to accomplish his wonderful example to Freemasonry.

The Temple is in constant use, and is an inspiration to the many Masons from all over the world who visit there.

OUR THIRD GRAND PRINCIPLE

by

Bro. P.J. Dawson, P.G.D.

The Grand Principles upon which our Order is founded are Brotherly Love, Relief and TRUTH. These are explained to us through our peculiar system of Morality, veiled in allegory and illustrated by symbols. The first two Principles are easy to grasp and are well explained, but the third, TRUTH, does require some thought and its ramifications meet us at every stage in what we do and what we say throughout our lives. We should all be seekers after the TRUTH and strive to practise it. However, what is it? How can it be defined? There is much more in it than just not telling a lie!

Through real education we are taught to think for ourselves and so decide for ourselves what is true and what is false. This must not be confused with a one sided teaching amounting to propaganda. Even then, educated men may come to different conclusions regarding the truth and the gift of Wisdom is required to determine what is best. Rudyard Kipling wrote about the beauty of Wisdom and the sanctity of TRUE Knowledge.

How far can Belief be accepted as the TRUTH? If it is not as the result of propaganda it may well be as far as we can go in assessing the truth. When we are assessing Spiritual rather than Material Truth we are faced with less certainty and we require a great amount of belief. In particular, there is the problem of what is Good and what is Evil. We as Masons must accept the Good and, although recognising that Evil exists, it should be decidedly denounced.

Our system of Morality hinges upon Spiritual TRUTH. About 1490 B.C., Moses provided the Children of Israel with the Ten Commandments. Jews, Christians and Mahomedans still accept these Laws of Moses as the TRUTH. In about the year 600 B.C., when the Jews were in captivity, we have the first records of two separate unbiased seekers after the TRUTH. Pythagoras in Greece and Prine Siddartha Gautama in India. The former based his reasonings upon Mathematics, the pure fundamental Science. We are all aware of his mathematical discovery that the Square of the hypotenuse of any right angled triangle is equal to the sum of the squares on the other two sides. However, he found one exception, when the other two sides were equal, which he could not solve because it depended upon the square root of two. This he put down to the Isocoesele Right Angled Triangle being GOD like. The Jews, later, used this triangle as a symbol in which to place their name of GOD. The latter seeker sought a reform of the Eastern belief in the Transmigration of Souls which led to the Buddhist Faith. The third Rule of Life in that Faith is - 'Bear not false witness, slander not, nor lie; TRUTH is the speech of

inward purity'. - Recognising inequality, it demands the cessation of cruelty between human beings and against all living creatures.

Let us now look at some examples in which Truth was weighed between the time of Moses and these research workers. There was the famous fearful demonstration by King Solomon in the case of the two women claiming the same baby. Truth was found by the conquest of Love over possession and jealousy. Another example is the story of Zerubbabel gaining permission from the King of Persia to rebuild the Temple of Jerusalem. As one of the King's Bodyguard he won a competition. The question asked was "What is the strongest?". Other competitors had suggested that 'Wine' and 'The King himself' was the strongest. Zerubbabel explained why TRUTH was the strongest because it endureth and conquereth for evermore. Blessed be the GOD of TRUTH.

If one is told enough times, the recipient usually comes to believe as the Truth what he has been told. Although this is a form of Propaganda it may be beneficial. The famous French Doctor Couec claimed to be able to cure some illnesses by repeatedly telling the patient that there was nothing wrong with him but that he only thought that there was. This idea is also the basis of a religion.

In a Legal connection, we promise - "to tell the TRUTH, the whole TRUTH and nothing but the TRUTH." - and our moral obligation 'not to tell tales out of school' in the third degree carefully excepts offences contrary to the Laws of GOD and the Ordinances of the Realm. Yet, on the North-West Frontier of India, now in Pakistan, the Mahomedans there had a saying that the Sahib's (British) Justice was good but a good lie was better. And in India, in which Buddhism is denied, many still believe that Justice is determined by whether the prosecution or the defence produces the greater number of witnesses, rather than by their reliability determined by cross-examination. We might call this an abuse of Statistics.

In the popular Gallup Polls, the opinion of the few is used to determine what is believed to be the TRUTH about the whole. This may be a good bet in the short term but it is mathematically unsound unless controlled by the Laws of Probability. In Scientific Researches, the use of controlled Statistics is accepted as the weakest of Working Tools, which should always be supported by practical experiments before being accepted as TRUE. Medical Research is full of experiments with animals in support of human statistics in finding a cure for some ailment.

In a subject which I study, there is the problem of how to determine the Truth in matters of History. There are many pitfalls and this is especially true in the study of Masonic History because, owing to secrecy, little evidence exists of things and writings at the time of

the events, or what we call 'Source Material'. For example, it is so easy to assume that because 'A' follows 'B' it was caused by 'B' and the Truth has been found. However, that is not enough without other means of confirmation. I believe there are at least six rules to be considered before arriving at a conclusion but I will not bore you with these.

In the address to the Master at installations we are told that our Principles and Tenets are founded upon Religious TRUTH and Virtue. This truth is well illustrated in the words of the anthem - 'GOD is a Spirit, and they that worship him do worship him in Spirit and in TRUTH'. - A belief in a Supreme Being, which we call the Great Architect of the Universe, must be accepted as TRUTH by all those who wish to become Regular Masons. There must be no pretence or argument about this belief.

This distinguishes us from Atheists who no spiritual beliefs and therefore cannot accept the Moral values of RIGHT and WRONG. To them, lies are not Wrong but they may, in reason, be foolish to use. How then, therefore, can any reasonable man accept or believe in the promise by an Atheist unless through fear he has the power to enforce it?

The Atheist believes that one day Scientists will be able to prove conclusively that the Universe, and all within it, developed itself from nothing, and that the Power, which we call GOD, does not exist or create. It is right that we humans should continue to discover physical TRUTHS. However, the more that we discover the more complex it becomes. On the one hand, infinitesimal life is found on earth and on the other more and more bodies are found at greater and greater distances. Perhaps we can say Gallileo started us off in the right direction. Isaac Newton gave us a great push and now the mathematics of Einstein are the main plank upon which modern explorations have become so prolific. Some feel that we should call a halt after the discovery of atomic power because of fear that we shall destroy ourselves. Dare we do this whilst Evil men are at liberty to use and discover further destructive powers with which to threaten and enslave the peaceful?

Fear of punishment is a tool still used to ensure TRUTH and enforce obedience, but within our Society we now strive to look for higher values than fear for this purpose. With the advantages of real education, we are beginning to understand that we can replace Fear with Brotherly Love. This is a spiritual tool which, when all understand it, should help to keep us in the paths of TRUTH.

**GRAND SUPERINTENDENTS
IN AND OVER THE PROVINCE
OF LEICESTERSHIRE AND RUTLAND**

Sir Frederick Gustavus Fowke, Bart.

Sir Frederick Gustavus Fowke, Bart., of Lowesby Hall, Leicestershire, was appointed the second Grand Superintendent of the Royal Arch Province of Leicestershire in 1850. He was born at Lowesby Hall, in 1782, the son of Sir Thomas Fowke, Kt., who was Groom of the Bedchamber to H.R.H. Henry Frederick, Duke of Cumberland, the brother of George III, and was Provincial Grand Master of Leicestershire, 1774-1786. His grandfather, Brigadier General Fowke, was a distinguished soldier, who was to become Governor of Gibraltar. His mother was the daughter of Sir Isaac Woolaston, Bart.

Sir Frederick was created a Baronet in 1814 and, in the same year, married the only daughter of Anthony Henderson, M.P. for Brackley. He was a Gentleman of the Privy Chamber, a Deputy Lieutenant for Leicestershire, a County Magistrate and a generous supporter of local charities. He was active for the Conservative cause in local politics. Reputed to be a great Court favourite, the Royal brothers, all of whom were his intimate friends, because of his great wit and humour bestowed upon him the title of 'Fred Fun'. H.R.H. the Duke of Sussex was to write of him as 'my good friend, Sir Frederick'.

In his book 'Fifty Years Masonic Reminiscences' R.W.Bro. William Kelly writes of 'that excellent man and Mason, Sir Frederick Gustavus Fowke' adding 'A more genial, kind-hearted man, or a better specimen of the fine old English gentleman never existed. As a Mason he was learned, zealous and most efficient, his heart was ever in his work, going through the ceremonies and lectures of the Craft and especially of the Royal Arch Degree in a manner rarely equalled, and still more rarely surpassed'.

He was a dedicated Freemason for over forty years and told of the discovery of the document appointing his father, Sir Thomas, as Provincial Grand Master of Leicestershire as first giving him the idea of becoming a mason. 'I also found this square and Royal Arch Jewel, emblems which excited in me a curiosity to know the meaning assigned to them, and I entertained at once a pre-conceived opinion of the usefulness of our Order. A relative of mine happened to be a member of the Prince of Wales's Lodge in London, I requested him to propose me as a candidate for Initiation'.

A portrait of R.W.Bro. Sir Frederick Gustavus Fowke, Bart., painted by Scott, hangs in the Holmes Temple, Freemasons' Hall, Leicester.

On 29th December, 1817, Sir Frederick, then a Past Second Principal in the St. James Chapter, London, is recorded in the Chapter of Fortitude, No. 102, Leicester, Minute Book as being elected a Joining Member. E.Comp. J.T. Thorp relates in his 'Annals of the Chapter of Fortitude, 1796-1896' that from 29th April, 1817, until December, 1819, the minutes recorded in this book are headed 'United Chapters of Fortitude and Chapter 114, George Inn, Leicester'. However, the minutes of the meeting at which Sir Frederick was elected are headed only 'Chapter No. 102' followed by an undecipherable mark which may be thought to be intended as 'and'. Should this conjecture be correct, it may probably not be deemed inappropriate to assume that the Scribe E., on this particular occasion, forgot to add 'Chapter 114' and thus additionally to consider that Sir Frederick, on his inception to Royal Arch masonry in Leicestershire, became a Joining Member of the 'United Chapters'. (Chapter 114 was the one working under the old Atholl Lodge, No. 91 Warrant; the number being altered to 114 at the Union in 1813. This Lodge was later erased and no minutes of Chapter 114 are known to exist).

Whatever may be the case, Thorp was moved to write: 'The affiliation of Sir F.G. Fowke to the Chapter seems immediately to have produced good results; the meetings were more numerous attended, a great interest was manifest in the proceedings, and at nearly every Meeting candidates came forward for exaltation'.

In 1820, Sir Frederick presented a First Principal's Banner to the Chapter of Fortitude at the cost of four guineas and also subscribed two guineas, together with eleven other members of the Chapter 'that the necessary Paraphernalia for the Chapter of Fortitude be procured'. In December of the same year he was elected First Principal of the Chapter over which he was to preside until he was succeeded by the Rt. Hon. Earl Howe in 1831.

It would appear that, until at least 1840, the Chapter of Fortitude meetings were held most irregularly and during some years no meetings at all were held. Thorp suggests: 'This was probably due to the fact, that no member of the Chapter, except Sir Frederick could perform the ceremony, so that if he was away from the Province and the services of Comp. Laurence Thompson of London, could not be obtained, it was useless to call the members together'. Frequently, Sir Frederick delivered all the Lectures.

In 1847, Sir Frederick was one of nine members of the John of Gaunt Lodge, No. 766, who petitioned for a Royal Arch Chapter to be attached to the Lodge and, on 3rd February of that year, a Warrant was granted to form the St. Augustine's Chapter, No. 766. The new Chapter was not consecrated until five months later and Bro. A.J.S. Cannon in his 'History of the John of Gaunt Lodge' suggests that this

was due 'probably, to the difficulty of obtaining a competent Companion to perform the Ceremony'. Sir Frederick became its First Principal in 1848 and occupied this office for a further consecutive year.

Available records of Royal Arch masonry in Leicestershire for the year 1850 are very sparse indeed but, of course, it is known that in that year Sir Frederick was appointed Grand Superintendent of the Province; thus bridging those fifty years which had then elapsed since the death of the 1st. Lord Rancliffe and, during which time, no appointment to this office had been made. It may well be concluded that the two Chapters then existing in the Province were, from time to time, comparatively inactive. Certainly, St. Augustine's Chapter recorded no Convocations being held after November of that year until November, 1852, and it must surely have been this inertia which, in 1853, prompted the Grand Superintendent to recommend its amalgamation with the Chapter of Fortitude, No. 102.

In 1855, Sir Frederick's health began seriously to fail him and, probably, one of his last acts as Grand Superintendent was, on 22nd April, 1856, to sign the Dispensation approving the amalgamation of the two Chapters. The union, thus being effected, for the following three years the minutes of their meetings were headed 'The United Chapters of Fortitude and St. Augustine's, attached to St. John's Lodge, No. 348.

In the Craft, Sir Frederick was Provincial Grand Master of the Province of Leicestershire from 1851 until 1856. He was initiated into the Prince of Wales's Lodge, London, in the year 1813, and progressed to becoming acting Master. He joined other Lodges in London, among them the Lodge of Antiquity in which he served in the offices of both Junior and Senior Warden, declining to occupy the Master's Chair because of absences abroad. H.R.H. the Duke of Sussex, Grand Master, appointed him Senior Grand Deacon and later, in 1821, promoted him to Senior Grand Warden. He joined St. John's Lodge, No. 525, (now 279) meeting in Leicester, on 29th December, 1817, was Master for the years 1827-28 and remained a subscribing member until his death.

George, 2nd Lord Rancliffe, Provincial Grand Master of the Province of Leicestershire, in 1833, appointed Sir Frederick Deputy Provincial Grand Master; an office he was to occupy for eighteen years serving the Province with great industry and dedication. He was one of the Petitioners of the new John of Gaunt Lodge, No. 766, (now 523) performed the ceremony of consecration in 1846 and installed Bro. William Kelly as its first Master. On St. George's Day, 23rd April, 1851, he was installed as Provincial Grand Master of the Province of Leicestershire.

He was a Life Governor of the Girls and Boys Masonic Schools; a member of the Chapter of Observance and the Encampment of Mount Carmel; two Lodges of Masonic Knights Templar and became Provincial Grand Commander of the Order in the County of Leicestershire. Despite his eminent involvement with these 'Higher Orders', William Kelly quoted Sir Frederick as once saying to him that "... if his time could come over again, he would never go beyond the Royal Arch, as the others, however good, were not ancient Masonry".

Sir Frederick was not known to be a member of the Mark Degree, but he is commemorated in that Order by his name being given to the Fowke Lodge, No. 19, which was Warranted on 26th April, 1858. This, no doubt, confirms the great friendship which had existed between Sir Frederick and William Kelly, the Lodge's first Master, and prompted W.Bro. Gilbert G. Powell to write in his 'The Fowke Lodge of Mark Masters, No. 19 - Extracts From The Early History': To obtain a true picture of the real relationship between Sir Frederick and William Kelly upon masonic matters the original letters between the two men over a long period should be read. They have been beautifully preserved and bound in a volume kept in the Library at the Freemason's Hall. After reading them one is impressed that Sir Frederick did his utmost to promote the good name of Freemasonry, he was firm in his conviction that Brethren must adhere to its high principles, and always anxious that no deed be committed, or word said, to lower its growing reputation: that brotherly love should be above the petty jealousies and intrigues of the day. It is certain that the loyalty and support which he gave to Bro. Kelly did much to further the interests of Freemasonry during his lifetime . . .

During 1856, Sir Frederick's ill-health caused him considerable suffering and his masonic activities became severely restricted. He moved from Lowesby to Clinton House, Leamington Spa 'for a change of air'. While still retaining his offices of Provincial Grand Master and Grand Superintendent he died, aged 74, on Saturday evening, 17th May, 1856. The Leicester Journal dated 23rd May, 1856, contained a long obituary 'to one who was so truly amiable and respected in all the relations of life and who for so long a period occupied a prominent place among us . . . Peace to his manes! He was a man whose place whether in public or private life - whether as a noble-hearted and chivalric country gentleman of the old school (and of which class we conceive he was the very beau ideal), or as a mason among the brethren of the Order, will not soon be filled up'.

It was on the morning of the day that the Annual Meeting of Provincial Grand Lodge was due to take place that the Deputy Provincial Grand Master, W.Bro. William Kelly, received the letter

which informed him of Sir Frederick's death. At a general meeting of the Brethren of the Province with W.Bro. Kelly in the Chair, the following resolution offering condolences to the family of the deceased was unanimously passed: 'Resolved: That the members of the Provincial Grand Lodge of Leicestershire have received with the deepest sorrow and regret the melancholy intelligence of the decease of the Right Worshipful Grand Master of this Province. The death of one holding so high and important position in Freemasonry must, under any circumstances, create a deep emotion in the breasts of those over whom he ruled; but the late Provincial Grand Master was endeared by other and far stronger ties than those resulting from official position or duties discharged with courtesy.

His high attainments in Freemasonry, which rendered him one of its best teachers and illustrators, commanded the intellectual respect of the Brethren, and these were combined with such noble qualities of heart and mind as endeared him to all and created towards him the warmest feelings of personal regard.

During a brilliant masonic career of nearly half a century, whether as a private member of the Order or as a ruler in the Craft in his high official positions as Deputy Provincial Grand Master and Provincial Grand Master for Leicestershire, which offices he successively held during a period of 23 years, his chief anxiety seemed to be that of doing good, of alleviating the sorrows and of increasing the joys with all of whom he came into contact.

The Masonic fraternity of this Province must long deplore their irreparable loss.

They beg respectfully to offer their heartfelt condolence and sympathy to the family of the departed and to express their earnest prayer that the Great Architect of the Universe will bless and protect them'.

At the time, the 'Leicester Journal' commented: 'A very general desire has been felt by the Brethren to be present at the obsequies of their P.G. Master, as a last mark of respect to his memory, but we understand that the wish of the family is that the mournful ceremony should take place with the strictest privacy.

The body of Sir Frederick Gustavus Fowke, Bart. was interred in the family vault at Lowesby.

R.A. CERTIFICATE

The certificate given to you as an R.A. Mason is documentary evidence that you are such and registered in the books of Supreme Grand Chapter.

The certificate - like the R.A. jewel contains symbols the significance of which should be well understood by you and so impressed upon your mind.

Long before the Union of the two Grand Chapters in 1817 was the R.A. Degree held in high esteem - Laurence Dermott secretary of the G.L. of the Ancients described it as the root, heart and marrow of Freemasonry and confirmation of the degree was considered to be the highest privilege that could be obtained by a Mason. However at that time the ceremony was not worked in separate Chapters as it now for the Antients considered the R.A. to be an integral part of the Craft, so that when a Lodge received a warrant from the Ancients G.L., it was sufficient authority to work not only the degrees of the Craft but also of the Mark and R.A. The privilege of exaltation in pre-union days the ceremony was given in a Craft Lodge after it had been opened in the 'High and Excellent Supreme and Holy Royal Arch Chapter of Jerusalem'.

The present R.A. Certificate shows the close affinity between Craft and R.A. as it still retains Craft features which appeared on the R.A. Certificate discussed in 1753 by Laurence Dermott. At the head of the certificate one found initials representing I.T.N.O.T.G.A.O.T.U. - not I.T.N.O.T.T.A.L.G.M.H. and at the foot is the flat mosaic pavement of a Craft Lodge instead of the concave flooring of a R.A. Chapter in addition to the secret vault.

In addition the seal of the Supreme G.Chapt. - except for the lettering round it, is identical with the seal of the United G.Lodge.

In the centre is the sacred Altar - the doubled cube which represents Heaven and Earth - a symbol which from earliest ages was venerated and signified the immensity of space extending from the base of the earth, represented by the bottom square of the double cube even to the zenith of the heavens represented by the top square.

Immediately above the Altar is the Blazing Star, the Glory in the centre, the beacon light framed by the sacred delta, the first Great Cause. The equilateral \triangle in itself has but one single meaning in Masonry thereby differing from other Masonic symbols - it is the ancient symbol referring to G, the G.G. and G.O. of the universe.

At the left of the Altar is a radiating sun - that life giving element, within an \triangle situated in the centre of interlaced \triangle 's representing the two fold nature of man - spiritual and material - the Whole being framed by two circles denoting the Deity and Eternity.

At the right of the Altar is the seal of the Supreme Grand Chapter of R.A. Masons of England but the arms are those of the United G.L. of England. The present certificate was designed in 1817 so that it may seem strange that a R.A. device such as the M.L.O. and E. or even the triple tail was not adopted. However at the top of the seal some microscopic characters not visible to the naked eye are found and on being interpreted they mean 'Holiness to the Lord'.

It was these words which constitute to the pass-words of the crimson veil – last of the 3 veils which previously candidates for the degree were requested to pass before entering upon the ceremony of Exaltation. Passing the veils was discontinued in the country some 100 years ago but these passwords are still apparent in Chapters the words 'Holiness is the Lord' and or **should be** engraven upon the sceptre of every 3rd Principal.

It is worth recalling that prior to union of the two Grand Lodges in 1813 the motto of the original G.L. was 'In the Lord is our trust' but that of the Antients was 'Holiness to the Lord'.

ORATION

of the Provincial Third Grand Principal
at the Consecration of The Chapter of The Round Table No. 7762.

When in 1961 The Lodge of the Round Table No. 7762 was formed the then Provincial Grand Chaplain W.Bro. Norman Hewitt, presented an Oration which he entitled:- "The Hall of Chivalry and King Arthur's Hall".

In his presentation he dwelt upon the many virtues which the order 'The Knights of the Round Table' had brought together - qualities many and varied, and these he blended with the many attributes associated with Craft Masonry.

Tonight it is my province to project into what some believe is the next level in Freemasonry. Those present are obviously aware this is really the completion of the third degree.

My Address is: "On the Nature and Principles of the Institution of this order of the Holy Royal Arch".

Very early in one's Masonic career the phrase is heard: 'Masonry is a progressive Science'. - From this viewpoint, Masonry may be considered - as has often been said - the preparation of the drawings for the foundation of that Temple, which when one progresses and is exalted into Royal Arch Masonry, will grow and develop in a Freemason's heart. Provided it has been nurtured and educated, it will have the opportunity, by the increase of knowledge, to develop and mature, ultimately to be beautified and be an example to our fellow men.

I could probably at this stage in my oration be accused of speaking in parables - or more probably - allegories.

Craft Masonry the Mystical Lecture advises, explains the relative duties we owe to each other. The Royal Arch we are similarly advised expounds those duties we owe to the creator as creatures offending against his mighty will and power and yet the adopted children of his mercy.

Have you noticed, Companions, how in addition to encouraging and possessing compatible virtues, other aspect of the Athurian Legend and our order coincide, not only the Royal Arch, but many of the other degrees in Freemasonry, include the loss, the search, (May I replace search with research) and ultimate recovery of, an artifact, a person, or a specific portion of knowledge. In whatever situation, commencement and completion are important - however the experience gained during the research, elicits and enhances the qualities which create our personality.

The legend of Lancelot and his search for the Holy Grail could well be compared to several of our masonic degrees - a yet further indication of the harmonious links which exist between those fabled Knights and our Masonic order.

In the Royal Arch we claim that our secrets were lost for a period of 500 years and were recovered in a certain manner. Recovered perhaps not by so exalted a personage as a Knight of the Round Table, but most certainly by the holder of an office we view with high regard in our Order - the Principle Sojourner.

Well companions what is this really trying to tell us?

I make the suggestion that All our orders, but especially Royal Arch Masonry is an encouragement to 'Investigate and Research'. to secure a greater knowledge of the The Supreme Being, by a continuous and diligent attention to our ritual. Please, Companions, ignore the dialectic and stay with the principle! We shall thus be encouraged to follow an increasing number and variety of paths from the Old Testament, which will indicate the approach taken by those dedicated antients. We may follow these many routes to their one ending a greater awareness of GOD.

It is indeed possible that, by God's and your own creative initiatives, you will find such a relationship is available in your own lives.

Companions allow me to summarise My thoughts:- As an order The Royal Arch is the extension and completion of Craft Freemasonry, if the Craft is founded upon, and projects, moral allegories related to the building of King Solomon's Temple, then the Royal Arch degree the completion of that gradation - extends the comparison into that Temple built into our hearts and minds by the grace of and our awareness of The Supreme Being.

To assist in this construction The Royal Arch erects many signposts in its ritual, which if one makes the effort to absorb and follow them will ultimately lead to that inspiration and those most exalted ideas of God which stimulate the exercise of the purest and most sublime piety.

Companions: This Chapter has a rich inheritance derived from its Knightly Round Table history, enhanced by the virtues of Tintagel and its local equivalent - The Round Table Organisation, this coupled with the ethos transmitted from your founding Lodge, gives us no doubt whatsoever that this Province of ours cannot but gain in stature by assisting in and presiding over today's events.

We are sure you have the skill, the knowledge, indeed all the qualities provided by your masonic and Arthurian antecedents to make excellent and complete provision in every way for this Chapter of The Round Table No. 7762. Dare I bring us into the 21st century? - 'a launch pad' which will guarantee its future success. And may The Supreme Being grant to it, its Founders, and all its future members, those physical and mental qualities which will enable it to survive and prosper into the 22nd century.

LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal as follows:

Years

1928/29 to 1930/31

1932/33

1934/35

1942/43 to 1961/62

1963/64 to 1967/68

1969/70 to 1970/71

1972/73 onwards

at £4.50 per yearly issue — inc. postage

PUBLICATIONS

1. 'MASONIC ORATIONS'

by W.Bro. Revd. Canon J.R.H. Prophet, B.A., L.Th.,
A.L.C.D., P.A.G.Ch.

Provincial Grand Chaplain, Leicestershire and Rutland

This booklet contains the transcript of seven Orations delivered at the Consecration of Lodges and two at the Dedication of new Lodge Rooms in this Province from 1966 to 1972.

Not only has the Provincial Grand Chaplain dealt wisely with "the nature and principles of the Institution", but his Orations have also much literary merit; and this collection of them will be a valuable addition to a Brother's masonic Library. 50p per copy. (plus postage)

(By the generosity of W.Bro. Harold Cave, P.P.S.G.W., the proceeds will be devoted to the Leicester Freemasons' Hall Fund).

2. '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 epilogue to 1971, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester) 40p per copy. (plus postage)

3. 'MORE MASONRY IN MEN'

by W.Bro. H. Rayne. 40p per copy. (plus postage)

Application for any of the above should be made to the Hon. Librarian, Freemasons' Hall, 80 London Road, Leicester LE2 0RA.

Cheques etc. for Nos. 1, 2, 3 to be made payable to the Provincial Grand Treasurer.

NOTE ON TRANSACTIONS

Each year we try to include in Transactions, in addition to the three addresses at the regular meetings, articles on topics of general masonic interest; and from time to time we have been able to add the title of Miscellanea a section dealing with answers to questions submitted by the Brethren, short news items, and so on.

It will be appreciated that the continuation of this policy depends on the good will and enthusiasm of the members of the Lodge and of the Correspondence Circle, and we appeal for the co-operation of the Brethren in helping us to create a pool of material for future consideration.

While we cannot promise to publish every contribution, we have no doubt that any effort in this direction must add to a Brother's delight in engaging in lines of masonic research for which our Lodge was established, and possibly provide both pleasure and instruction for his fellow-members.

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 subjects of 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 will be submitted to the Permanent Committee at their next Meeting after completed application forms have been received by the Secretary.

No entrance fee is required, and the Annual Subscription is £6.00 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.

MEMBERS OF THE LODGE

- Foister, J.E., P.S.G.D., P.M. 3091, 5682, 7896, P.M.
Kay, S., P.M. 779, P.M.
Westmoreland, K.G., P.M. 1256, 8033, P.M.
Smith, R.G., P.M. 1782, 7778, 7896, P.M.
Jackson, V. Revd. L., A.K.C., O.C.F., P.M. 7801
Prophet, Revd. Canon J.R.H., B.A., L.T., Dep.G.Chap., P.M. 8425, P.M.
Steele, W., P.G.J.D., P.M. 1265, 8033, P.M.
Walters, T.M., Ll., M.B.E., P.M. 2007, 8765
Donald, B.G.S., L.G.R., P.M. 4227, 8033
Starmer, H., B.Sc., P.M. 4711, P.M.
Hazell, E.V., P.M. 7778, 7896, P.M.
Thorpe, F.A., O.B.E., J.P., P.M. 2028
Tompkin, J.E.R., P.A.G.Supt.Wks., P.M. 6514, 8320, P.M.
Ashcroft, N.B., P.M. 8276, 8481, P.M.
Brown, A.F., P.M. 6514, P.M.
Stops, T.G.N., P.G.Supt.Wks., P.M. 4088
Taylor, Gayton C., P.Prov.G.Master., P.M. 2028
Buswell, D.A., Prov.G.Master. P.M. 4874, 7896, P.M.
Sturges, J., P.M. 4835, 7767, P.M.
Hurwood, D.S., P.S.G.D., P.M. 8320
Warburton, F.W., P.M. 6514, W.M.
Ridge, J.A., P.M. 7841
McCrorry, R.M., M.B.E., P.A.G.D.C., P.M. 7762
Roworth, T.F., P.M. 2081, 7896
Clark, G.V., P.G.Std.B., P.M. 3919, 8478
Lockley, H.R., P.M. 8729
• Jacobs, C., J.P., P.A.G.D.C., P.M. 523, 9176
Bleby, W.H., J.P., B.A., M.Ed., P.M. 6541
Jacques, R.T., M.Ed., P.M. 8350, 1330
Vickers, D.B., L.G.R., P.M. 1772, 4711
Butler, A.R., P.M. 3919, 7896
Ralphs, E.A., P.M. 5061
Dean, W.V., P.M. 8320, 7736
Booton, W.J.S., P.M. 8276
Bramford, E.W., P.M. 523, 5729
Newman, A.N., M.A., D.Phil., P.M. 523
██████████, P.M. 8679
Mason, K.G., P.M. 5208, 8312, 8429
Wykes, D.L., B.Sc.Ph.D., P.M. 1560

HONORARY MEMBERS

- R.W.Bro. Cyril Robinson, D.L., Prov. Grand Master for Bedfordshire**
R.W.Bro. Canon R.T. Warburton, Prov. Grand Master for Nottinghamshire
R.W.Bro. R.S.E. Sandbach, Prov. Grand Master for Northamptonshire and Huntingdonshire
W.Bro. A.R. Hewitt, P.J.G.D., P.M.
W.Bro. T.O. Haunch, P.A.G.Supt.Wks.
R.W.Bro. C.C. Wilson, Prov. Grand Master for Derbyshire
W.Bro. Cyril N. Batham, P.J.G.D.
R.W.Bro. G.M. Cooper, Prov. Grand Master for Lincolnshire

*W.Bro. W.J. Bunny	1922-23
*W.Bro. J.H. Hawthorn	1923-24
*W.Bro. C.F. Oliver	1924-25
*W.Bro. N.K. Lee	1925-26
*W.Bro. A.H. Hind	1926-27
*W.Bro. C.S. Bigg	1927-28
*W.Bro. Revd. E.R.J. Biggs	1928-29
*W.Bro. H. Hyde	1929-30
*W.Bro. H.D.M. Barnett	1930-31
*W.Bro. M.D.R. Richardson	1931-32
*W.Bro. W.H. Riley	1932-33
*W.Bro. G.B. Ellwood	1933-34
*W.Bro. A.J.S. Cannon	1934-35
*W.Bro. A. L. Macleod	1935-36
*W.Bro. W.H. Cotton	1936-37
*W.Bro. W.R. Bridger	1937-38
*W.Bro. J.T. Cooper	1938-39
*W.Bro. G.E. Phipps... ..	1939-40
*W.Bro. F.G. Fleeman	1940-41
*W.Bro. E.H. Stork	1941-42
*W.Bro. J.C. Burton	1942-43
*W.Bro. T.O. Judge	1943-44
*W.Bro. G.W. Wilkes	1944-45
*R.W.Bro. Sir John Corah	1945-46
*W.Bro. P.M. Webster	1946-47
*W.Bro. S.F. Herbert	1947-48
*W.Bro. W. Tomlinson	1948-49
*W.Bro. A.T. Shorthose-Smith	1949-50
*W.Bro. W.H. Wood	1950-51
*W.Bro. F.W. Heaton	1951-52
*W.Bro. C.C.H. Binns	1952-53
*W.Bro. C.E. Haines	1953-54
*W.Bro. E. Murray	1954-55
*W.Bro. A.G. Kilner	1955-56
W.Bro. J.E. Foister	1956-57
*W.Bro. R.H. Dilworth	1957-58
*W.Bro. J. Lees Smith	1958-59
W.Bro. S. Kay	1959-60
*W.Bro. W.E. Boulter	1960-61
*R.W.Bro. C.B.S. Morley	1961-62
*W.Bro. G.H. Fox	1962-63
*W.Bro. H. Carr	1963-64

*Obit

V.W.Bro. W.G. Fox	1964-65
*W.Bro. E. Muddimer	1965-66
*W.Bro. T.W. Haird	1966-68
*W.Bro. W.H. Russell	1968-69
*W.Bro. E. Thomas	1969-70
*W.Bro. O. Farrant	1970-71
*W.Bro. H.L. Wheatcroft	1971-72
*W.Bro. C.E. Neale	1972-73
W.Bro. K.G. Westmoreland	1973-74
*W.Bro. L.J. King	1974-75
W.Bro. R.G. Smith	1975-76
W.Bro. W. Steele	1976-77
W.Bro. T.M. Ll. Walters... ..	1977-78
W.Bro. Revd. Canon J.R.H. Prophet... ..	1978-79
W.Bro. H. Starmer	1979-80
W.Bro. J.E.R. Tompkin	1980-81
W.Bro. A.F. Brown	1981-82
W.Bro. E.V. Hazell	1982-83
*W.Bro. L. Starmer	1983-84
*W.Bro. S. Brown	1984-85
*W.Bro. F.A. Stafford	1985-86
W.Bro. N.A. Ashcroft	1986-87
W.Bro. D.A. Buswell	1987-88
W.Bro. J. Sturges	1988-89
W.Bro. F.W. Warburton... ..	1989-90

*Obit