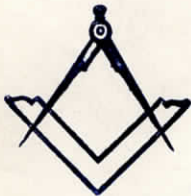


# Mercia Lodge,

No. 3995.

Held at the Masonic Hall, Walsall.

Wor. Bro. Ernest E. Brown, Prov.G.D.C., W.M.



## Founders.

WOR. BRO. FRANK JAMES,  
P.G.D., P.D.P.G.M., P.M., 539.

WOR. BRO J. CARVER,  
P.P.G.W., P.M., 2474.

WOR. BRO. C. A. LOXTON,  
LL.B., P.A.G.D.C., P.M. 1520, 3995.

WOR. BRO. S. B. WHEWAY,  
P.G. Swd. B., P.M. 539.

WOR. BRO. THOS. JONES,  
P.P.G.P., P.M. 696, 3995.

WOR. BRO. E. J. PARKES,  
P.P.G.W., P.M. 539, 2474, 2648, 3995.

WOR. BRO. R. J. SMITH  
P.P.G.S.B., P.M. 539.

WOR. BRO. H. J. NICKLIN,  
P.M. 539.

WOR. BRO. C. F. NIGHTINGALE  
P.P.G.D.C., P.M. 539, 1520, 3995.

WOR. BRO. J. WILKINS,  
P.P.A.N.D., P.M. 539.

WOR. BRO. M. E. RATLIFF,  
P.P.G.D., P.M. 1520.

WOR. BRO. G. B. NICHOLS,  
P.P.A.G.D.C., P.M. 1520.

WOR. BRO. J. H. HICKTON,  
P.P.G.D., P.M. 539.

WOR. BRO. REV. A. T. S. TALBOT,  
M.A., P.P.G.W., P.P.G. Chap., P.M. 1520, 3995.

BRO. H. BURR-HIGGS,  
539.

WOR. BRO. C. L. HODGKINSON,  
Prov. G.D., P.M. 3995.

BRO. T. HARRISON,  
539.

"Endellion,"

Buchanan Road,

Walsall, 2392.

April 16th, 1935.

Dear Sir and Bro.,

You are hereby summoned to attend the duties of your Lodge, at

the MASONIC HALL, HIGH STREET, WALSALL, on

~~TUESDAY, APRIL 23rd, 1935, at 5-30 p.m. prompt, and~~

~~also an Emergency Lodge on TUESDAY, APRIL 30th, 1935, at~~

6-0 p.m. prompt.

By desire of the Worshipful Master,

C. F. NIGHTINGALE, P.M., 539, 1520, 3995

Secretary.

## Past Masters.

---

1919-20:

WOR. BRO. C. A. LOXTON, P.A.G.D.C.

1920-21:

WOR. BRO. T. JONES, P.P.G.P.

1921-22:

WOR. BRO. E. J. PARKES, P.P.G.W.

1922-23:

WOR. BRO. REV. A. T. S. TALBOT, P.P.G. Chap., P.P.G.W.

1923-24:

WOR. BRO. C. L. HODGKINS, N. Prov. G.D.

1924-25:

WOR. BRO. REV. W. C. VAUGHAN, P.P.G. Chap.

1925-26:

WOR. BRO. MAJOR W. HALL KENT, P.A.G. Swd. B.

1926-27:

WOR. BRO. C. F. NIGHTINGALE, P.P.G.D.C.

1927-28:

WOR. BRO. C. A. LOXTON, P.A.G.D.C.

1928-29:

WOR. BRO. C. A. LOXTON, P.A.G.D.C.

1929-30:

WOR. BRO. A. J. LLEWELLEN, P.P.G.W.

1930-31:

WOR. BRO. R. SIMPSON-HARVEY.

1931-32:

WOR. BRO. P. C. MARSHALL.

1932-33:

WOR. BRO. C. A. BELCHER.

1933-34:

WOR. BRO. F. W. SYDENHAM.

April 23rd, 1935.

## Agenda

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1. To open the Lodge at **5-30** p.m. precisely.
2. To read summons convening Meeting.
3. To read and if approved confirm the Minutes of Regular Lodge held February 26th, 1935.
4. Wor. Bro. Rev. A. T. S. Talbot, J.W., will propose that Byelaw No. 3 be altered to read that the Lodge meetings shall be held at the Masonic Temple, Freer Street, Walsall.
5. To receive propositions.
6. To close the Lodge.

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Subscriptions—Lodge, £2 2s. od.; Library, £1 1s. od.

Dates of Lodge Meetings during 1935 :—

April 23rd, April 30th, May 21st, October 22nd, December 17th.



## Emergency Lodge, April 30th, 1935.

### Agenda.

1. To open the Lodge at 6-0 p.m. precisely.
2. To read Summons convening the Meeting.
3. To initiate Mr. Elias James Dudson, elected December 13th, 1934.
4. To close the Lodge.

N.B.—After supper Wor. Bro C. T. Barlow, P.P.G.D. (Worcs.), will lead a discussion on "A Few Thoughts for an Initiate."

P.P.G.D. B.

*P.S.—Kindly write Secretary, on or before 27th inst., if you will NOT be at Supper.*



"From Antient times no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring severe censure, unless it appeared to the Master and Wardens that pure necessity hindered them." (Antient Charge.)

**DATE OF CHARTER**

NOV. 14. 1890.

"Be very cautious whom you recommend as a Candidate for Initiation; one false step on this point may be fatal. If you introduce a disputatious person confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial."—*Dr. Oliver.*

**Founders.**

- A. THOMPSON
- W. WALDRON
- E. WOOD
- A. GREEN
- T. SPENCER
- C. SHOWELL
- G. B. BUTTERY
- H. MANLEY
- S. A. JONES
- C. MEIKLEJOHN
- HOMES
- ROUND
- I. WRIGHT
- W. H. PERRETT

**Past Masters.**

- 1891. A. THOMPSON
- 1892. W. Waldron
- 1893. E. Wood
- 1894. G. B. Buttery
- 1895. H. Manley
- 1896. J. Round
- 1897. W. H. Kendrick
- 1898. H. RICHARDSON
- 1899. F. Richards
- 1900. W. T. DAVIES
- 1901. F. Richards
- 1902. T. Jones
- 1903-4. W. H. HAND
- 1905. J. P. MOORE
- 1906. A. Cooke
- 1907. T. H. Shipton
- 1908. J. H. SPENCER
- J. B. Pitt
- J. O. Amphlett
- 1911. J. Dallow
- 1912. W. F. VERNON
- 1913. S. O. STEPHENSON
- 1914. D. G. Line
- 1915. R. M. HADLEY
- 1916. A. G. Uglow
- 1917. H. N. Ellis
- 1918. F. W. ALL OP
- 1919. F. FAWES
- 1920. W. H. Hadley
- 1921. E. PARKES
- 1922. E. H. PARKES
- 1923. C. T. BARLOW
- 1924. A. M. HARPER
- 1925. J. SUTTON
- 1926. W. J. MACCORMACK
- 1927. W. F. EDWARDS
- 1928. W. Gale
- 1929. S. H. STILTON
- 1930. T. W. HILL
- 1931. R. FLETCHER
- 1932. T. A. SADLER
- 1933. L. T. DALLOW
- 1934. H. G. UGLOW

# Godson Lodge,

No. 2385.

BRO. J. W. HIGGS, W.M.,

24, DOG KENNEL LANE,

LANGLEY, BIRMINGHAM,

10th September, 1935.

Dear Sir and Brother,

I am desired by the W.M. to request your punctual attendance at your Lodge, at the Talbot Hotel, Oldbury, on Wednesday, the 25th September, 1935, at 6-15 p.m., unless prevented by sickness or urgent business engagement.

Yours fraternally,

F. V. ALLSOP, P.P.A.G.P. (Staffs.), P.P.G.D.

**LABOUR OF THE LODGE.**

To open the Lodge at 6-30 p.m. prompt.

To read, and if approved, confirm the minutes of the last regular Lodge held on 26th June, 1935.

Wor. Bro. C. T. Darlow, Chap., will read a paper on "A few thoughts for the Initiates."

In accordance with notice given, the Worshipful Master will move: That By-law 1 be altered to read—"The Lodge shall meet at the Talbot Hotel, Oldbury, as follows,

(a) on the third Wednesday in December.

(b) on the fourth Wednesday in every other month except June, July and August, at such time as the Worshipful Master for the time being shall appoint. Meetings of emergency may be held at the discretion of the W.M.

To read correspondence.

To receive report of the Lodge of Instruction.

To receive Subscriptions.

To transact any business that may arise for the good of Free Masonry in general, or Godson Lodge, No. 2385, in particular.

To close the Lodge

**Dinner 7-30 p.m.**

**EVENING DRESS.**

The Godson Chapter is held on the 2nd Friday in Oct., Dec., Feb. and April. The Lodge of Instruction is held on the second Wednesday of the month, at 7-45 p.m.

**Will those Brethren who intend staying to the Dinner please notify the Secretary not later than Friday, September 20th.**

Treasurer: Wor. Bro. W. H. Hand, P.A.G.D.C., P.P.G.W., Pendene, West Hagley.  
W.M.'s address: Wychbury, Bridle Road, Wollaston, Stourbridge.

In consequence of the lamented death of the Right Honourable the Lord Amphil, G.C.S.I., G.C.I.E., Most Worshipful Pro. Grand Master, the Lodge is placed in Masonic Mourning for the space of six months from 8th July, 1935. The Lodge is also in mourning for our late Wor. Bro. Frank Dawes, P.P.G.P., P.M. Master Masons will wear three black crepe rosettes on badge.



Antient and Honourable Fraternity of Free and Accepted Masons.

Three Shires



Lodge, 5103.

**BRO. ARTHUR NOEL MAYER,**

Worshipful Master.

Greenfels, Oakham Road, Dudley. Tel.—Dudley 2831.

“Goring,”

Shirley,

Warwickshire,

Dear Sir and Brother,

Jan. 8th, 1936

You are hereby summoned to attend a Regular Meeting of your Lodge at the Masonic Temple, Broad Street, Birmingham, on Wednesday January 15th, 1936, at 5-45 p.m.

Yours respectfully and fraternally,

**C. H. N. PEIRCE,**

Secretary.

**Business.**

To open the Lodge at 6-0 p.m. prompt.

To read and, if approved, confirm the Minutes of the 44th Regular Meeting, held Nov. 20th, 1935.

To raise Bro. Albert Edward Crabb (postponed).

To pass Bro. Henry Sutton (postponed).

To initiate Mr. James Walter Woodhouse, already elected.

To receive Treasurer's Annual Report and Balance Sheet.

To receive Propositions.

To close the Lodge.

In consequence of the most lamented deaths of the Right Hon. the LORD AMPHILL, G.C.S.I., G.C.I.E., M.W. the Pro Grand Master, and the Right Hon. the LORD CORNWALLIS, C.B.E., R.W. Deputy Grand Master, Masonic Mourning will be worn, viz:—Three Black Crepe Rosettes on Apron and one on point of Collar. The period of Mourning is extended to March 26th, 1936.

*After dinner:—  
A few thoughts for  
the initiate.*

*Subscriptions for the year 1935-1936 are now due.*

DINNER 7-30 p.m.

DARK MORNING DRESS.

P.T.O.



## HONORARY MEMBERS.

- R. W. Bro. Col. W. F. Wyley, v.D., D.L., P.G.D.,  
PROV. G. MASTER.
- R.W. Bro. The Rt. Hon. The Earl of Dartmouth, K.C.B.,  
G.C.V.O., PROV. G. MASTER (STAFFS.)
- R.W. Bro. General Sir Francis Davies, K.C.B., K.C.M.G.,  
K.C.V.O., D.L., DEP. G. MASTER, PROV. G. MASTER (WORCS.)
- W. Bro. Brig.-General M. Quayle Jones, C.B., C.M.G.,  
C.B.E., P.G.D., P.DEP. PROV. G. MASTER.
- V.W. Bro. Matthew H. Clarke, P.G.TREAS., P.P.G.W.
- W. Bro. George Huggins, P.A.G.REG., P.P.G.W.
- W. Bro. J. B. Wilson, P.A.G.D.C., P.P.G.W.
- W. Bro. E. S. Stamp, P.A.G.D.C., PROV.G.D.C.
- W. Bro. Rev. C. A. H. Russell, P.P.G.CHAP.
- W. Bro. Chas. F. Monk, P.A.G.REG., P.P.G.W.
- W. Bro. Col. C. H. Howkins, P.P.G.W.
- W. Bro. T. H. Coggins, P.P.G.P.
- W. Bro. Marcus G. Mindelsohn.
- W. Bro. Rev. Canon W. G. Melville, P.P.A.G.CHAP.
- W. Bro. H. A. Yoward, P.P.G.D.
- W. Bro. H. B. Pearson, P.P.G.TREAS.(STAFFS.)

## PAST MASTERS

- W. Bro. M. J. Greenstone, P.M. 1834 P.P.G.D. . . . . . 1929.
- W. Bro. P. C. Falcon . . . . . 1930.
- W. Bro. G. F. Butler, P.M. 1896, P.P.G.D. STAFFS. . . . . 1931.
- W. Bro. H. Bicknell . . . . . 1932.
- W. Bro. A. Rigby . . . . . 1933.
- W. Bro. P. E. Grou . . . . . 1934.

## OFFICERS.

- Bro. A. N. Mervin . . . . . W.M.
- W. Bro. P. L. Groat . . . . . I.P.M
- W. Bro. C. W. G. Inge, P.A.G.D.C., P.P.G.W.STAFFS. . . . . S.W.
- W. Bro. Sydney Mill, P.P.G.W.WORCS., P.P.G.R.STAFFS. . . . . J.W.
- W. Bro. J. S. Uitchin, P.G.D., D.P.G.M. . . . . Chaplain
- W. Bro. A. Rigby . . . . . Treasurer.
- Bro. C. H. N. Peirce . . . . . Secretary
- W. Bro. J. K. Bathurst, P.P.A.G.D.C., P.P.G.D.STAFFS. . . . . D.C.
- Bro. A. Matthews . . . . . S.D.
- Bro. T. H. Prust . . . . . J.D.
- W. Bro. R. L. Siau, P.A.G.D.C. P.P.G.W., P.P.G.W.STAFFS. . . . A.D.C.
- W. Bro. P. C. Balcon . . . . . Almoner
- Bro. A. J. Brander . . . . . Organist
- Bro. H. H. Bicknell . . . . . A.Sec.
- Bro. J. McLarty . . . . . I.G.
- Bro. T. S. R. Blunt . . . . . Steward
- Bro. E. Ward . . . . . Steward
- Bro. A. E. Hollings . . . . . Steward
- Bro. C. Treadwell . . . . . Tyler



Telephone:  
Northern 0721.

*Massachusetts*

C. T. BARLOW,  
"Homestead,"  
22, Hamstead Hill,  
Handsworth,  
Birmingham, 20.

Tel. Northern 0721.

"Homestead",  
22, Hamstead Hill,  
Handsworth,  
Birmingham 20.

30th April 1935.

A few thoughts for the initiate.

Your W.M. has asked me to put before you a simple paper, suitable for an E.A., and as the ceremony this evening was that of initiation, it seems to me to be most appropriate. Actually, I am glad not to have been asked to deal with something more advanced, because, in that event, I could have disappointed you more easily.

This night ought to be devoted to the initiate. He needs our helping hand. Having but just emerged from a state of darkness, he is not yet accustomed to the light which shines around. Consequently, my remarks in the main will be addressed to him, and I feel that you will not object.

Bro. initiate. This day you have joined not merely a lodge of freemasons, but a universal brotherhood. Details of the ancient ceremony will come back to you in the course of days, weeks, months, and even years; but it may be many years before you can appreciate to the full all the whys and wherefores.

If it will not tend to discourage you, consider the remarkably slow but sure and positive growth of stalactite and stalagmite until these unite and become one perfect pillar, ever increasing. The necessary materials are close at hand to complete the job, but the water <sup>(like</sup> ~~is~~ truth) slowly works its way from above, carrying with it the essentials which in course of many years are deposited on the floor as stalagmite, and are gradually built up to meet the descending stalac-



tite. It is a wonderful example of here a little and there a little. You, on the ground floor of the earth, will receive the truth gradually, almost imperceptibly; and because it reaches you from above, and is ever descending, and you are in a receptive state, the time will arrive, either here or hereafter, when the perfect union will be accomplished.

Expressed in another way, you will be asking questions, searching for explanations, and may be obtaining apparently contradictory replies, which again will lead you to ask still further questions. The truth, and various shades of the truth, will be absorbed. How can it be otherwise if we remember that not two things in nature are exactly alike--not even two leaves on the same tree. Each one of us has a slightly different viewpoint, but being broad-minded, we can appreciate the other man's views also. In this connection, may I direct your attention to a plain design, a very ancient one, adopted by freemasons, and appearing upon our first T.B.? It is a circle with a central point. Originally, probably in pre-historic days, the plain circle was made to represent both the sun and the deity. As you know, it is a line without beginning or end, and as such is an emblem of eternity; and was regarded as a type, form, or symbol of GOD, who is without beginning of days or end of years. Your reception tonight into our living circle is bound to make a lasting impression on your mind.

At a later date the central point was added; and the circle

and point were said to represent the deity.

If we assume for the moment that the point represents truth, we can see that such truth can be viewed from every position along the circumference of the circle. Because our view is from the north, we may see something apparently different from our brother in the south; but the truth itself will always remain the same. In course of time, we may be able to traverse the circle, and thus obtain more complete knowledge and understanding of that which remains unchange<sup>ing</sup>~~able~~ and unalterable.

There are both natural and symbolic reasons for your being h.w'd. Until you had answered certain questions, and until you had taken your obligation, it was both unwise and improper that you should see anything at all of our ancient rites or the layout of our lodge. Then again, as to your real inner self, you were to be re-born. Just as your natural birth was in nakedness and from darkness to light, so was your re-birth from nakedness of knowledge of freemasonry, and from the darkness of such ignorance, to the light and knowledge of our order. X

You were first prepared in your heart to join us, and this may be likened to natural conception. You underwent certain other preparations before your spiritual knocks upon our door were allowed to become physical knocks, and then answers to certain questions proving satisfactory, you were admitted, blind, poor, and penniless,



*all real  
naked of knowledge of our order,*

in every sense, beneath the wands of the deacons formed to represent the doorway or opening of a tent or tabernacle, just as you entered the world as a newly-born child.

You made certain declarations, the most important of which was that your trust was in GOD. In other words, we received from you a solemn acknowledgment of the deity, because we can admit no atheist. As to your particular view of the deity, or as to your name for HIM, as masons we are not so much concerned. Again I remind you of the 360 degrees in the circle, subdivided into minutes and again into seconds. We may each one of us take a different view-point around the circle, but the deity, called by what name soever, remains the same---allsufficient and unchangeable.

Your entrance was from the north---along the north side of our lodge. You received your light in the east. You were tested with your first masonic work in the full light of day---in the south; and you were passed finally to the west to receive your reward.

It may be within your knowledge that the only real approach to the ancient city of Jerusalem was along the north side; and your entrance into masonry is therefore properly symbolical in this respect, quite additional to the fact that you entered in a state of darkness---without the light of day---as typified by the north.

Please note how, in our everyday conversations, we refer to the four points of the compass. Our mind is a blank (in a state of

darkness) until we say that we can see. ~~xxx~~ There we have the darkness of the north and the light from the east. Facts "dawn" upon us---and the dawn is from the east. Speaking of certain work accomplished, we sometimes say that we have borne the heat and burden of the day---typified by the sun at its meridian--the south. And when also speaking of the passing hence of a person, or of the failure of a job, we say that so-and-so, or the work, has gone west. Of course you will not overlook the fact that there is the return of the sun and of the spirit.

You will sometimes recall your cautious and perhaps awkward steps when you made your way to the east; (we know that our physical birth occurred in painful and awful spasms) and you will always have in mind the sign given to you in connection with your obligation: but you will never forget the moment when the blessing of light was restored to you. Material light must have been very welcome; but equally important, perhaps more important, in many senses, were the three great though emblematical lights in freemasonry---the V.S.L, the S. and the C's, which first greeted you, and to which your attention was immediately directed.

You may have observed that the VSL lay open at the 6th chapter of the second book of Chronicles. It is so directed in the rubric to our ritual, of which in due course you will receive a copy, that the VSL shall be opened at the opening of the lodge, closed when



the lodge is closed, and when open shall disclose the chapter I have mentioned. There are reasons for all these directions, and these may be summarised briefly thus:-

1. We have the VSL in our lodges as a sign that we acknowledge it to be the inspired word, the light and guide of life, the standard of right for all men.
2. We open the book to indicate use. We not only possess the law in our mind or memory, but we use it in our life.
3. We open the VSL at the place indicated because here we find a record of the completed temple being dedicated to the glory of GOD and for the service of men; while in our lodges we dedicate ourselves to the service of GOD and our fellow men.

And the moral is briefly:-

First---acknowledge VSL.

Second---use VSL.

Third---dedicate self to service.

Personally, I would advocate that the VSL be read aloud in lodge, commencing with chapter 5 and closing with the last verse of chapter 6---that is to say, that both chapters be read in their entirety. May I recommend you to read those two chapters for yourself tonight, having in mind the dedication of your own self to this Brotherhood? You will have no regrets. Briefly, it is the story of the dedication of the temple at Jerusalem by King Solomon, and includes his beautiful prayer not only for those who walk uprightly, but also for those who, after having left the straight path, look once more towards Jerusalem---in other words those who repent and

seek to return once again.

Having dedicated yourself this day to a fresh life of service, you will find the chapters wonderfully applicable to your own position, and will gain both comfort and guidance from them. In yourself has been laid the foundation of a temple which you yourself have to build, and according as you build so will masonry gain or lose lustre in the eyes of your brethren in particular and of the world in general. We trust you---we undertake to help you---~~to~~ but the duty is yours to maintain our ancient and high traditions, and to help those who come after you. For all this you will need preparation.

Your attention has been directed to the three great lights in freemasonry---the VSL, the S, and the C's; and to the three lesser lights placed east, south, and west---the WM and his two W's, representing the sun to rule the day, the moon to govern the night, and the M. to rule and direct his lodge. You have also been presented with three working tools, the 24" gauge, the common gavel, and the chisel, and these were moralised on for your guidance. But the great charter given to you as a charge by the JW embodies the whole of the three foregoing trinities, and directs you as to your duty to GOD, to your neighbor, and to yourself. Please do not delay to make that charter your very own---to know it fully word by word, and to understand all that it implies. Work to it, and you cannot be



wrong. In it you are exhorted to study the VSL, from which you will learn your duties <sup>to walk uprightly,</sup> ~~to~~ to live on the square with your neighbor, and to keep yourself in due bounds as indicated by the compasses. One leg of the compasses must remain on the centre point--but the other leg will make the larger or the smaller circle, as your growth expands or otherwise.

The charge is an epitome of many charges discovered over a lengthy period of years, and the oldest in existence, known as the "Regius" is preserved in the British Museum, and is dated 1399. The "Matthew Cooke" dated 1450 is also there. The earliest held by our Grand Lodge is dated 1583. Apparently, in ancient times, each lodge had a charge, and there were scarcely two of them alike. In the year 1722, the then Grand Master of England ordered as many as were then to be found to be collated and codified and prefixed to the book of constitutions. There the charge remains to this day.

The first portion is an introduction, and deals with the estimation in which the craft is held.

The second portion is the most important, as it details our duties as masons. In the first place, we are to study the VSL, because therein we are taught our duty to GOD, to our neighbor, and to ourselves. Get these three points definitely fixed in the mind, and live and act accordingly, and there is little else to trouble about, because every remaining injunction is well covered by closely

observing this three-fold duty.

Next, we are enjoined as to our civil and social duties. Then as to secrecy, fidelity, and obedience.

Finally, we receive general recommendations as to our further studies, masonic and non-masonic.

You have both seen and heard much tonight that is quite new to you; and in due course there will be much more to interest you on similar lines. So far, you are an E.L. and I am sure that you can appreciate the wonderment, possibly the bewilderment, of any apprentice entering upon his new duties on the first day of his employment. Small or great items may have impressed you in the course of the evening; but let me ask you once more to keep before your mind the importance of the charge, to learn by heart every word of it, and to follow faithfully the injunction to contemplate on the VSL.

W.M. I am fully conscious of the fact that my paper is put together very crudely, that much has been omitted, that the sequence is far from being perfect, and that my language is not easy: but I know that you can piece out my imperfections with your thoughts. My hope is that there may be some little good that will stick, and that a chance thought here or there may throw fresh light upon an old subject, even for some of the M.M's present.

A footnote dealing with a question raised. My own present opinion is that the three L.L's must be taken together, and that only as a trinity do they collectively represent the sun, moon, and WM. I do not see that it is possible to allocate one light individually to any one



chair, and to retain sense.

In place of "they are placed  
say" - - -

E. S. r. N.  
S. N. r. E.  
S - m - right.

Copyright Worcestershire Masonic  
Library and Museum Trust

Questions asked at Mercia Lodge,  
but not answered.

The earliest known charge, dated 1399,  
known as the "Regius" and preserved  
in the library of the British Museum.

1 The "Matthew Cooker" dated 1450 is also here.

The earliest held by Grand Lodge is dated 1583.

2 The 3 l — r lights — how do allocate?

3 Points — why the C's in left hand, and held to N.L.B.?  
R.H. on V.L.B.

4 3 st — s. in 1° Why these unequal lengths?  
Feeling the way cautiously.

2 My own opinion is that the 3 lights must be taken  
together, and that only as a trinity do they  
collectively represent the Sun, Moon, and W.M.  
I do not see that it is possible to allocate  
any one light individually to any one chair,  
and to retain sense.

Take in place of "they are placed E.S. and N"  
" say — " " " S. N and E"  
(and then we have — sun, moon, and W. of L.)

1 See notes of additions in typed copy.

No attempt was made to answer any question raised  
in Mercia Lodge. Their own P.M.'s may prefer to deal with  
such questions.



DATE OF CHARTER: NOVEMBER 14, 1890.

**Founders**

A. THOMPSON  
W. WALDRON  
E. WOOD  
A. GREEN  
T. SPENCER  
C. SHOWELL  
G. B. BUTTERY  
H. MANLEY  
F. A. JONES  
C. MEIKLEJOHN  
J. P. HOMES  
J. ROUND  
J. WRIGHT  
W. H. PERRETT

**Past Masters**

1891. A. Thompson  
1892. W. Waldron  
1893. E. Wood  
1894. G. B. Buttery  
1895. H. Manley  
1896. J. Round  
1897. W. H. Kendrick  
1898. H. Richardson  
1899. F. Richards  
1900. W. T. Davies  
1901. F. Richards  
1902. T. Jones  
1904. W. H. Hand  
1905. J. P. Moore  
1906. A. Cooke  
1907. T. H. Shipton  
1908. J. H. Spencer  
1909. J. B. Pitt  
1910. J. O. Amphlett  
1911. J. Dallow  
1912. W. F. Vernon  
1913. S. O. STEPHENSON  
1914. D. G. Line  
1915. R. M. HADLEY  
1916. A. G. Uglow  
1917. H. N. Ellison  
1918. F. W. Allsop  
1919. F. Daves  
1920. W. E. Hadley  
1921. E. PARKES  
1922. E. H. PARKES  
1923. C. T. BARLOW  
1924. A. M. HARPER  
1925. J. Sutton  
1926. W. J. MacCormack  
1927. W. F. Edwards  
1928. W. Gale  
1929. S. H. STILTON  
1930. T. W. HILL  
1931. R. FLETCHER  
1932. T. A. Sadler  
1933. L. T. DALLOW  
1934. H. G. UGLOW  
1935. J. W. HIGGS  
1936. J. R. BARLOW  
1937. A. B. LTO.  
1938. G. E. CUD  
1939. C. H. CARDER  
1940. T. L. JAVIES  
1941. W. E. DULSON  
1942. R. W. THOMASON  
1943. C. M. SPALDING  
1944. A. A. BATEMAN  
1945. E. HARPER  
1946. E. B. TROMANS  
1947. C. C. ROLLASON

"From Antient times no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring severe censure, unless it appeared to the Masters and Wardens that pure necessity hindered them." (Antient Charge)

"Be very cautious whom you recommend as a Candidate for Initiation; one false step on this point may be fatal. If you introduce a disputatious person confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial."—Dr. Oliver.

**Godson Lodge,**  
No. 2385



BRO. B. L. CHAPMAN,  
Worshipful Master.

117, TITFORD ROAD,  
OLDBURY, B. NAM. Tel. BRO 2109  
14th Nov., 1948.

Dear Brother,

I am desired by the W.M. to request your punctual attendance at your Lodge at the **TALBOT HOTEL, OLDBURY**, on **WEDNESDAY**, the 24th Nov., 1948, at 6-0 p.m. unless prevented by sickness or urgent business engagement.

Yours fraternally,

W. J. NASH, SECRETARY.

**LABOUR OF THE LODGE**

1. To open the Lodge at 6-0 p.m. prompt.
2. To read the summons convening the meeting.
3. To read, and if approved, confirm the minutes of the last regular Meeting held on 27th October, 1948.
4. "A few thoughts for the Initiate," presented by Wor. Bro. C. T. Barlow, P.P. G.W.
5. To report Grand Lodge proceedings.
6. To receive the report of the Lodge of Instruction.
7. To receive subscriptions.
8. To read correspondence.
9. To receive Propositions.
10. To transact any business which may arise for the good of Free Masonry in general or this the Godson Lodge No. 2385 in particular.
11. To close the Lodge.

SUPPER, 7-15 p.m.

MORNING DRESS or UNIFORM.

The next Meeting of the Lodge will be held on WEDNESDAY, DECEMBER 15th, 1948

The Godson Chapter is held on the 2nd Friday in October, December, February and April.

The Lodge of Instruction is held on 2nd Wednesday in the month.

Cars may be parked in the Municipal Car Park, Tabernacle Street.

W.M.'s address: 51, Victoria Road, Oldbury. Tel. BRO 1912.

Treasurer's address: 49, Moat Road, Langley, Oldbury. BRO. 1794

Subscription due March, 1948, £.....