

The Lodge of Research,

No. 2429 LEICESTER.

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# Transactions

FOR THE

Year 1915=16.

*(Twenty-fourth Year of Publication.)*

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W. BRO. GEO. W. HUNT (P.M. 2865),  
P.P.G. REG.—W.M.

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EDITED BY

JOHN T. THORP, F.R.Hist.S.; F.R.S.L.;  
P.A.G.D.C. (Eng.).

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TO THE MEMBERS OF THE "LODGE OF  
RESEARCH," No. 2429 LEICESTER.

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FREEMASONS' HALL,  
LEICESTER,

*July, 1916.*

DEAR BRETHREN,

The end of the second year of the great War is approaching. Our country is still at death-grips with our enemies. The loyalty of Freemasons is abounding in every direction—on the field of battle, with the wounded, and in charitable work. We are looking forward to a Peace which shall secure the world from similar scenes of horror, and enable the countries and peoples to exist without fear of attack from nations greedy for world-power. The Allies cannot give up the contest until this is assured.

It is gratifying to find the membership of the Correspondence Circle of the Lodge has been more than maintained. Since the foundation of the Lodge, 1008 members have been elected (sixty-nine during the present year). I trust the roll may be largely increased during the next Session.

Our thanks are due to the Worshipful Master, Officers and Brethren of the "East Goscote" Lodge, No. 2865 Syston, for their kind invitation to hold a meeting at their Masonic Hall, also for their entertainment on that occasion. The meeting was well attended and produced an influx of new members.

To our Brethren, both at home and abroad, I beg to send my hearty greetings. Many are serving their King and Motherland in this time of stress. Our best wishes go out to them, and I am sure they all join with us in the sincere desire for a universal Peace, when nations may live together in Unity and Brotherhood.

I am, Brethren,

Yours fraternally,

GEORGE W. HUNT,  
W.M.

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## Officers 1915=16.

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W. Bro. GEORGE W. HUNT (P.M. 2865), P.P.G. Reg., .....	}	W.M.
W. Bro. J. EASTWOOD PICKARD (P.M. 2081), P.P.S.G.D., .....	}	S.W.
W. Bro. F. HOWARD POCHIN (P.M. 2028 and 3091), P.P.G. Std. B., .....	}	J.W.
W. Bro. the Rev. H. S. BIGGS, B.A., P.M., P.P.S.G.W., .....	}	Treasurer.
W. Bro. HENRY J. GRACE (P.M. 2028 and 3448, W.M. 2028), P.M., P.P.S.G.W., Prov. G. Treas., .....	}	Secretary.
W. Bro. W. A. LEA (P.M. 523 and 2865), P.M., P.P.J.G.W., .....	}	D.C.
W. Bro. JOHN D. JOHNSON (P.M. 1391 and 3448), Prov. S.G.W., ..	}	S.D.
Bro. FREDERICK G. KIRKBY (3448), .....		J.D.
W. Bro. ALBERT H. HAMPSON (P.M. 523), .....		I.G.
Bro. C. H. HARDING (1391), .....		Tyler.

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LODGE EDITOR—W. Bro. JOHN T. THORP (P.M. 2076),  
P.M., P.P.S.G.W., P.A.G.D.C. (Eng.).

*Address* : Brunswick House, 54 Princess Road, Leicester.

*Treasurer's Address* : 51 Highfield Street, Leicester.

*Secretary's Address* : Pen Craig, Enderby, near Leicester.

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## Objects.

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To provide a centre and bond of union for Masonic Students and Brethren of Literary tastes.

To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.

To attract and interest Brethren by means of Papers upon the History, Antiquities and Symbols of the Craft, in order to imbue them with a love for Masonic Research.

And generally—to cultivate Masonic good-fellowship, and promote the Grand Principles upon which the Order is founded.

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## Dates of Meetings for 1916-17.

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September 25th, 1916—Installation.

November 27th, 1916.

January 22nd, 1917.

March 26th, 1917.

May 22nd, 1917—Election.

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## Honorary Members.

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W. Bro. W. H. BARROW, Mus. Doc.; P.M. 523; P.P.S.G.D.

W. Bro. G. W. BAIN, P.M. 949 Sunderland; P.P.G. Reg. Durham.

W. Bro. F. J. W. CROWE, P.M. 328 Torquay, &c.; P.P.G. Reg. Devon; P.A.G.D.C. (Eng.).

W. Bro. W. B. HEXTALL, P.M. 1085, 2076 and 2128; P.P.S.G.W. Derbyshire.

W. Bro. S. S. PARTRIDGE, P.D.P.G.M.; P.A.G.D.C. (Eng.).

W. Bro. the Rev. W. W. COVEY CRUMP, P.P.G. Chap. Cambs.

W. Bro. JOSEPH YOUNG, P.M. 523; P.P.S.G.W.

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## Members of the Lodge.

In the order of Seniority.

### Founders.

1. THORP, John T., F.R.Hist.S., F.R.S.L., F.R.S.A.I. 54 *Princess Road, Leicester*. P.M. 2076; P.M.; P.P.S.G.W. Past Assist. Grand Director of Ceremonies. First Worshipful Master. October 26th, 1892.
2. BILLSON, Frederick W., LL.B. *Gotha Street, Leicester*. P.M. 1391, 3448; P.M.; P.P.S.G.W. October 26th, 1892.
3. BIGGS, the Rev. Hy. Sylvanus, B.A. 51 *Highfield Street, Leicester*. P.M. 523; P.M. and Treas.; P.P.S.G.W. October 26th, 1892.

### Joining Members.

4. HOWE, Henry. *Newstead, Bushby, near Leicester*. P.M. 1391; P.M.; P.P.S.G.W.; Prov. G.D.C. Past Asst. Grand Director of Ceremonies. Joined November 28th, 1892.
5. LEAD, William Henry. *Rothley, near Leicester*. P.M. 2081; P.P.S.G.D. Joined September 25th, 1893.
6. LEA, William Adams. *Stoneygate Road, Leicester*. P.M. 523 and 2865; P.M.; P.P.J.G.W. Joined November 28th, 1898.
7. FREARS, J. Russell. *Westcotes Drive, Leicester*. P.M. 2081 and 3091; P.M.; P.P.S.G.W.; Prov. G. Sec. Joined Jan. 28th, 1901.
8. GRACE, Henry Jinks. *Pen Craig, Enderby, near Leicester*. P.M. 2028 and 3448; W.M. 2028; P.M. and Sec.; P.P.S.G.W.; Prov. G. Treasurer. Joined May 26th, 1902.
9. PORTS, George David. *St. Ronan's, Morland Avenue, Leicester*. P.M. 2865; P.M.; P.P.G. Org. Joined March 23rd, 1903.
10. BONNER, George. 69 *Strelton Road, Leicester*. P.M. 523; P.P.G.Std.B. Joined September 26th, 1904.
11. OLIVER, Lt. Col. Charles Frederick. P.M. 1007 and 1560; Dep. P.G.M.; Past Grand Deacon. Joined September 24th, 1906.
12. MOORE, the Rev. Charles T., M.A. *Appleby Rectory, near Atherstone*. P.M. 50 and 779; P.M.; P.P.J.G.W. Joined September 24th, 1906.
13. LOLE, Alfred. 32 *Church Street, Oswestry, Salop*. P.M. 2811; P.M. Joined March 20th, 1908.
14. HUNT, Thomas George. *The Elms, Thurmaston, near Leicester*. P.M. 2865; P.M.; P.P.A.G.D.C. Joined Nov. 28th, 1910.
15. HUNT, George William. 229 *Melton Road, Leicester*. P.M. 2865 and 3091; W.M.; P.P.G. Reg. Joined November 28th, 1910.
16. PICKARD, J. Eastwood. *Greenways, Burlington Road, Leicester*. P.M. 2081; P.P.S.G.D. Joined November 28th, 1910.
17. POCHIN, Frank Howard. *Sherwood, Woodland Avenue, Leicester*. P.M. 2028 and 3091; P.P.G.Std.B. Joined January 22nd, 1912.
18. JOHNSON, John D. 56 *Rutland Street, Leicester*. P.M. 1391 and 3448; Prov. S.G.W. Joined November 24th, 1913.
19. KIRKBY, Frederick G. *Barclay's Bank, Gallowtree Gate, Leicester*. 3448. Joined November 24th, 1913.
20. HAMFSON, Albert H. *The Pines, Aylestone, near Leicester*. P.M. 523. Joined January 26th, 1914.
21. DOUGHTY, Frederick H. 112 *Westcotes Drive, Leicester*. P.M. 2081. Joined September 27th, 1916.

## Members of the Correspondence Circle. Grand Lodges, Lodges, Libraries, etc.

1. ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915.
2. BIRMINGHAM LODGE OF INSTRUCTION, 587. November, 1906.
3. BRISTOL MASONIC LIBRARY. November, 1906.
4. BURMA, DISTRICT GRAND LODGE OF. March, 1908.
5. CINCINNATI MASONIC LIBRARY ASSOCIATION. Cincinnati (Ohio) U.S.A. May, 1911.
6. COMBERMBRE LODGE OF INSTRUCTION, Birkenhead. May, 1916.
7. HALLAMSHIRE PROVINCE AND COLLEGE S.R.I.A. May, 1909.
8. HOSPITALITY, LODGE OF, 1697 Waterfoot, Lancs. Sept. 1915.
9. HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913.
10. KITCHENER LODGE, 2998 Simla, India. November, 1909.
11. LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
12. MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914.
13. MANICA LODGE, 2678, Umtali, Brit. S. Africa. September, 1900.
14. MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910.
15. MARK MASTER MASONS, GRAND LODGE OF, London. March, 1914.
16. MASSACHUSETTS, GRAND LODGE OF. November, 1896.
17. MINERVA LODGE, 2433 Birkenhead. March, 1898.
18. MOUNTAIN LODGE, 11 (B.C.) Golden, British Columbia. May, 1907.
19. NEPTUNE LODGE, 2908 Wallsend-on-Tyne. September, 1913.
20. NORTH YORKS LODGE OF INSTRUCTION, Middlesbrough. March, 1908.
21. NOTTS INSTALLED MASTERS LODGE, 3595 Nottingham. March, 1913.
22. PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902.
23. PHENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913.
24. PILGRIM LODGE, 238 London. September, 1909.
25. RANDLE HOLME LODGE, 3261 Birkenhead. March, 1908.
26. RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904.
27. SCOTLAND, LIBRARY OF GRAND LODGE OF. September, 1910.
28. SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
29. SOUTH WEST LODGE OF INSTRUCTION, Bunbury, W. Australia. November, 1907.
30. TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg. September, 1911.
31. UNITED SERVICE LODGE, 24 Thoburn, British Columbia. November, 1911.
32. WARWICKSHIRE MASONIC LIBRARY. January, 1909.
33. WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND MUSEUM. September, 1915.

### Brotbers.

34. ABRA, L. J. *85 Brisbane Street, Launceston, Tasmania.* 2 (T.C.) Launceston, Tasmania. September, 1912.
35. ABURROW, Charles. *616 Consolidated Buildings, Johannesburg, South Africa.* Dist. Gd. Master of the Transvaal. Jan. 1910.
36. ADCOCK, Richard B. *24 Mecklenburg Street, Leicester.* P.M. 279 Leicester; P.P.A.G.D.C. November, 1915.
37. AGNEW, John. *c/o Mackinnon Mackenzie & Co., Strand Road, Calcutta.* 320 (S.C.) Saltcoats and Ardrossan. January, 1905.
38. ALDERMAN, Stanbery. *Howard County, Big Spring (Texas), U.S.A.* Dallas (Texas), U.S.A. May, 1913.
39. ALDRICH, O. W. *10 Wesley Block, Columbus (Ohio), U.S.A.* P.M. 4 (Ohio), U.S.A. November, 1910.
40. ALLAN, Walter T. *Woodlands, Beamish, R.S.O., Durham.* P.M. 2929 Stanley; P.P.S.G.D. Durham. November, 1904.
41. ALLEN, Alfred, Junr. *12 Hill Street, Birmingham.* P.M. 2654 Moseley; P.P.S.G.W. Worcs. January, 1915.
42. APPS, Capt. W. R., M.V.O., R.N., M.I.N.A. *The Hawthorns, Bishop's Wallham, Hants.* 257 Portsmouth; 960 (S.C.) Simons Town, S. Africa. March, 1914.
43. ARCHBALD, William. *c/o Geo. Gillespie & Co., P.O. Box No. 64, Rangoon, Burma.* P.M. 1268 Rangoon. November, 1907.
44. ASHWELL, Thomas Syson Hillyard. *38 Belgrave Gate, Leicester.* P.M. 1391; P.P.G. Std. B. September, 1896.
45. ASKWITH, Arthur A. *Blyth, Northumberland.* P.P.G.W. and Prov. G.D.C. Northumberland. September, 1913.
46. ATKINSON, S. Ernest, M.D. *Osgathorpe House, near Loughborough.* P.M. 779 Ashby-de-la-Zouch. May, 1903.
47. AUSTIN, William Henry. *Broad Street, Ludlow.* 611 Ludlow. January, 1914.
48. AYRTON, C. *Fernlea, Oxford Road, Moseley, Birmingham.* 3643 Moseley. November, 1915.
49. BAILEY, James. *Newton Heath, Heaton Park Road, Heaton, Newcastle-on-Tyne.* P.M. 24 Newcastle-on-Tyne. Sept. 1913.
50. BAIRD, Hugh. *P.O. Box 191, Bulawayo, Rhodesia, S. Africa.* P.M. 81 (D.C.) Bulawayo, British S. Africa. November, 1907.
51. BALDWIN, A. P. *Market Harborough.* 1330 Market Harborough. November, 1915.
52. BANKER, S. M. *Helwellyn, Brownlow Road, Bounds Green, London, N.* P.M. 186 and 869 London; P.P.G. Std. B. Herts. September. 1897.
53. BARCLAY, Lieut.-Col. George, V.D. *Frankton Junction, Waikato, New Zealand.* P.M. 166 Frankton (N.Z.C.); P.M. 844 Dunedin; P.D.S.G.W. and P.D.G. Sec. Otago and Southland, New Zealand; Past Grand Deacon; Senior G.W., Grand Lodge of New Zealand. January, 1906.

54. BARKER, John W. *Firwood, Knighton Park Road, Leicester.* P.M. 279 and 3431 Leicester ; P.P.S.G.W. September, 1903.
55. BARNARD, George W. G. *4 Surrey Street, Norwich.* P.M. 943 Norwich ; D.P.G.M. Norfolk ; Past Grand Deacon. Nov. 1894.
56. BARNARDISTON, Major E. *c/o Messrs. Cox & Co., 16 Charing Cross, London.* 2904 ; S.W. 3057 Bengal. November, 1913.
57. BARNES, Charles. *3 Welford Road, Leicester.* Sec. 2865 Syston. January, 1916.
58. BARNETT, Harold M. D. *Brendon, Swithland Lane, Rothley, Leicester.* J.W. 3091 Leicester. September, 1913.
59. BATE, O. H. *Lakenheath, Cumnor Avenue, Kenilworth, Cape Division, South Africa.* P.D.G.W. South Africa (E.D.) ; P.P.G.M. South Africa (N.C.). March, 1904.
60. BATES, Tom C. *Ivy House, Sudbury, Derby.* P.M. 456 Uttoxeter ; P.P.D.G.D.C. Staffordshire. November, 1907.
61. BATES, Frank James. *Charlton Park, Malmesbury, Wilts.* P.M. 2888 Malmesbury. November, 1907.
62. BATLIVALA, J. C. *Gout. Veterinary School, Juscin, Burma.* P.M. and Sec. 614 Rangoon ; P.D.G.W. Burma. September, 1904.
63. BAXTER, Roderick Hildegar. *97 Milnrow Road, Rochdale.* P.M. 2320 Castleton ; P.P.G.S of W., East Lanes. September, 1909.
64. BEAUMONT, Philip. *The Grove, Swadlincote.* P.M. 1739 Swadlincote. September, 1909.
65. BEDINGFIELD, Ralph Waldo. *Roundhill Road, Leicester.* P.M. 50 Hinckley. September, 1913.
66. BEGEMANN, Dr. George Emil Wilhelm. *57 Pallasstrasse 10/11, Berlin, W.* P.P. Gd. Master of Mecklenberg. January, 1910.
67. BELL, Seymour. *7 Summerhill Grove, Newcastle-on-Tyne.* P.M. 1626 Newcastle-on-Tyne ; D.P.G.M. Northumberland ; Past Grand Deacon. September, 1903.
68. BELL, William. *Knighton Road, Leicester.* Asst. Sec. 3448 Leicester. September, 1912.
69. BIGGS, Major B. G. D. *Sunnyside, Darlington.* November, 1915.
70. BIGGS, the Rev. Charles R. Davey, D.D. *St. Philip and St. James Vicarage, Oxford.* P.M. 357 (Apollo University) Oxford ; P.P.G. Chap. Oxon. September, 1915.
71. BIGGS, Capt. E. R. J. *Barrie, Ontario, Canada.* November, 1915.
72. BILLSON, Arthur. *Ringstead, Knighton Park Road, Leicester.* P.M. 3431 Leicester. March, 1914.
73. BINGHAM, Sydney Clifton. *27 Gracefield Street, Christchurch, New Zealand.* P.M. 91 New Zealand ; Past Asst. Grand Secretary, New Zealand ; Past Provincial Grand Master Canterbury, New Zealand. March, 1902.
74. BINNEY, Capt. A. J. M. *1st D.Y.O. Lancers, Staff College, Quetta, India.* 2998 Simla. November, 1912.
75. BIXBY, Charles T. *Box 97, Osawatomie (Kansas), U.S.A.* P.M. 24 Osawatomie ; D.D.G.M. Kansas. March, 1898.
76. BLADON, Harry. *16 Clerkenwell Road, London, E.C.* P.M. 2523 and 2675 London ; L.R. ; P.P.J.G.D. Middlesex. Sept. 1901.
77. BLENKINSOP, Lt.-Col. A. P., R.A.M.C. *The United Service Club, Simla, India.* 2998 Simla. November, 1912.

78. BOOCOCK, J. Headon. 25 *Bennett's Hill, Birmingham*. P.M. 43 Birmingham ; P.P.G. Treas. Warwickshire. September, 1909.
79. BOOTH, Major John, V.D., J.P. *Hazel Bank, Turton, Nr. Bolton*. P.M. 37 Bolton ; P.P.J.G.W. East Lancs ; Past Grand Treas. November, 1902.
80. BOULTON, John Geo. W. *Stokasay Castle Hotel, Craven Arms*. P.M. 2028 Leicester ; P.P.A.G.P. November, 1911.
81. BOWERS, Robert Woodger, J.P. 89 *Blackfriars Road, London, S.E.* P.M. 15 and 1321 London. January, 1909.
82. BOWMAN, Henry Cecil. *Enderby, near Leicester*. 442 Peterborough. March, 1913.
83. BOYDEN, W. L. Librarian, Library of the Supreme Council, 33<sup>o</sup> for the Southern Jurisdiction, U.S.A. *Third and E. Street, N.W., Washington, D.C., U.S.A.* November, 1912.
84. BRADSHAW, W. N. *Gimson Road, Leicester*. W.M. 2865 Syston. May, 1906.
85. BRIGGS, Norman. 12 *Stoneygate Avenue, Leicester*. S.W. 455 Kettering. November, 1915.
86. BROCKAWAY, C. A. 691 *Park Place, Brooklyn, N.Y.* 719 Brooklyn (N.Y.), U.S.A. March, 1906.
87. BROOK, Charles. 21 *Westleigh Road, Leicester*. P.M. 3431 Leicester. November, 1906.
88. BROWN, A. C. *Bank of Bengal, Dacca, India* P.M. 1268 Rangoon ; P.Dist. J.G.D. Burma. September, 1907.
89. BROWN, E. Douglas. *Westwood, Ryde. I. of W.* J.D. 175 Ryde. November, 1913.
90. BROWN, W. A. Haig, J.P. *c/o Messrs. King, King & Co., Bombay*. Dist. G.M. Bombay. May, 1913.
91. BROWNE, Frederick W. *New Street, Lutterworth*. P.M. 3078 Lutterworth. November, 1915.
92. BRUCE, Alexander. *Clyne House, Sutherland Avenue, Pollokshields, Glasgow*. P.M. 772 (S.C.) Glasgow ; Prov. G. Master Depute of Glasgow ; Gd. Bard Gd. Lodge of Scotland. May, 1910.
93. BUCKINGHAM, Arthur Edward. *Campbell Street, Leicester*. 2865 Syston. November, 1915.
94. BUNNEY, W. J. 2 *Severn Street, Leicester*. P.M. 523 Leicester ; P.P.G. Std. B. January, 1907.
95. BURD, F. J. *P.O. Box 426, Vancouver (B.C.), Canada*. Treasurer and Secy. Masonic Board of Relief, Vancouver, Canada. September, 1908.
96. BURDON, Lt. Charles S. 15th *Middlesex Regt., Shoreham-by-Sea, Sussex*. P.M. 2738 London and 2523 Hounslow ; L.R. ; P.P.S.G.D. Middlesex. January, 1900.
97. BURGESS, J. Jr. 147 *Corporation Street, Birmingham*. May, 1915.
98. BURNETT, John. *Gopsall, Twycross, Atherstone*. P.M. 779 Ashby-de-la-Zouch. March, 1913.
99. BURROWS, H. G., A.C.I.S. "*Fairhaven*," *Chasebridge, Twickenham*. P.M. 3040 London. November, 1904.
100. BURT, The Hon. Col. Sir H. Perceval, K.C.I.E., V.D. *Belvedere, Simla, India*. D.P.G.M. Punjab. November, 1912.
101. BURTON, J. Cecil. *Cuthbert Leys, Oadby Hill, Leicester*. 3431 Leicester. November, 1915.

102. BUTTERWORTH, John. 14 *Rochester Avenue, Seagloy Park, Prestwich.* P.M. and Sec. 2387 Manchester ; P.P.G. Swd. B. East Lancs. September, 1904.
103. CALLAWAY, Charles Frederick. 7 *Northumberland Place, High Street, Bath.* 41 Bath. September, 1909.
104. CAMPBELL, Colin Everett. *Washington, U.S.A.* P.M. 95 Washington, U.S.A. September, 1912.
105. CAMPBELL, J. MacNaught. 6 *Franklin Terrace, Dumbarton Road, Glasgow.* P.M. 0, 87, 408, 553, 817 Glasgow ; Prov. G. Sec. Glasgow ; P.G. Bible Bearer (Scotland). January, 1897.
106. CANNIFF, James William. *c/o Messrs. Bowyer, Sowden & Co., C Road, Mandalay, Burma.* 2219 Fort Dufferin. May, 1913.
107. CARR, Thomas, M.D. 9 *Carlton Terrace, Blackpool.* P.M. 2758 Blackpool. January, 1911.
108. CASTELLO, James. 23 *Oxford Square, London, W.* P.M. 227 London. September, 1908.
109. CASTERTON, G. R. *La Hutte, Melton Mowbray.* P.M. 1130 Melton Mowbray. January, 1916.
110. CAWTIORN, J. Elston. *Elmete House, Sherburn, near Leeds.* P.M. 1221 Leeds ; P.P.G.D.C. West Yorks. January, 1907.
111. CHALMERS, James. 16 *Douro Rd., South Freemantle.* 889 (S.C.) South Freemantle (W.A.). March, 1914.
112. CHAMBERLIN, A. Horace. 37 *St. Albans Road, Leicester.* P.M. 2081 Leicester. September, 1911.
113. CHAPMAN, Alfred Binns. *Charnwood, Beeston, Notts.* J.D. 2594 Beeston. September, 1911.
114. CHARLES, Leo. E. 105 *Balsam Avenue, Toronto, Canada.* May, 1916.
115. CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091 Leicester. January, 1916.
116. CHENEY, James. *Eashur House, Stratford-on-Avon.* 1739 Swadlincote. March, 1913.
117. CHEESEMAN, W. N., J.P., F.L.S. *The Crescent, Selby, Yorkshire.* P.M. 2494 and 566 Selby ; P.P.J.G.W. N. and E. Yorks. September, 1902.
118. CHITHAM, S. R. 41 *Willows Crascent, Cannon Hill, Birmingham.* Org. 2865 Syston. November, 1909.
119. CHURCH, F. C. P. *Borholla Tea Co., Barnagaon Post Office, Golaghat, India.* 3195 Jorhat, Assam. India. September, 1914.
120. CLARK, James B. *Rosstyn, Beech Grove Road, Newcastle-on-Tyne.* P.M. 24 Newcastle-on-Tyne ; P.P.G.D. Northumberland. September, 1913.
121. CLARK, Thomas. *Monkseaton.* P.M. 738 Durban : 1427 Newcastle-on-Tyne. September, 1913.
122. CLARKE, Francis William. 30 *Upperton Road, Leicester.* P.M. 2028 Leicester. November, 1915.
123. CLARKE, George W. 28 *Station Road, Wigston.* 2028 Leicester. November, 1915.
124. CLEGG, R. Ingram. *Caxton Building, Cleveland (Ohio), U.S.A.* P.M. 370 Cleveland (Ohio), U.S.A. May, 1910.
125. CLOVER, Capt. W. C. *Glen Parva Barracks, Leicester.* P.M. 2028 Leicester ; P.P.G. Swd. B. November, 1911.

126. COBB, Henry George. *Bank House, Braintree, Essex.* P.M. 2154 Halstead ; P.P.S.G.W. Essex. March, 1916.
127. COCHRANE, S. T. 210 *High Street, Newhall, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
128. COGGAN, Henry D. *Kamptee, Central Provinces, India.* P.M. 500 Kamptee, India. March, 1914.
129. COLES, Richard Walter. *Dentdale, Kimberley Road, Leicester.* 2865 Syston. January, 1916.
130. COLENZO, Capt. J. Eric, F.R.G.S. *c/o Thomas Cook & Sons, Rangoon, Burma.* P.W. 2333 Quetta. November, 1908.
131. COLLINS, Isaac P. *Room 303 Masonic Temple, Olean (New York) U.S.A.* P.M. 252 Olean (N.Y.), U.S.A. September, 1903.
132. COOK, Frederick Charles. *Bradestone, Lutterworth Road, Nuneaton.* P.M. 50 Hinckley, and 432 ; P.P.G.S. of W. May, 1911.
133. COOP, Harold. *Henderson, Near Auckland, New Zealand.* P.M. 166 (N.Z.) New Zealand. April, 1910.
134. COOPER, John T. 111 *Fosse Road South, Leicester.* I.G. 523 Leicester. March, 1912.
135. COOPER, Major W. H. R. Gilbert. *c/o Messrs. Cox & Co., 16 Charing Cross, London, S.W.* P.M. 3433 Shwebo, Burma : P.D.G.J.D. Burma. March, 1913.
136. COPELAND, Morris. 97 *College Hill, Auckland, New Zealand.* P.M. 10 (N.Z.C.) New Zealand. September, 1914.
137. COTE, Louis Gustave. *c/o Messrs. Steei Bros., Mopun, Maulmain, Burma.* P.M. 542 Maulmain. September, 1909.
138. COWERN, Walter. 120 *Musters Road, West Bridgford, Notts.* P.M. and Sec. 3595 Nottingham. March, 1913.
139. CRAIG, W. 30 *Lorne Road, Southsea.* P.M. 508 Singapore, Straits Settlements. January, 1904.
140. CRANE, Charles E. *The Hollies, Tamworth Road, Ashby-de-la-Zouch.* 2428 Coalville. May, 1910.
141. CREAGH, Col. A. H. D., M.V.O. 128th *Pioneers, Indian Army, Meerut, India.* P.S.W. 415 West Poona ; 413 Meerut. Nov. 1910.
142. CRESSWELL, F. P. S., F.R.C.S. 24 *Windsor Place, Cardiff.* P.M. 2570 Cardiff ; Prov. G.D.C. South Wales (E.D.). Nov. 1909.
143. CRESSWELL, F. W. *The Bombay Club, Bombay.* P.M. 549 ; P.D.G.W. Bombay. May, 1913.
144. CROSS, Fred W., A.M.I.C.E. 74 *Thornhill Road, Handsworth, Birmingham.* P.M. 539 Walsall ; P.P.G. Sup. of W., Staffs. September, 1895.
145. DALE, F. J. 5 *Leamington Street, King Richard's Road, Leicester.* 1391 Leicester. September, 1898.
146. DANIELL, Capt. W. R. 123rd *Outram's Rifles, Lucknow.* 2377 and 3276 Lucknow. September, 1913.
147. DAVIES, W. Edward. *P.O. Box 53, Bombay.* P.M. 944 Bombay. May, 1913.
148. DAVIES, William Henry. "*Chronicle*" *Office, Chester.* P.M. and Sec. 2609 Chester ; P.P.J.G.W. Cheshire. September, 1909.
149. DAWSON, T. C. *Forest Grange, near Kirby Muxloe, Leicester.* P.M. 1007 Loughborough ; P.P.A.G.D.C. May, 1905.

150. DAY, Major A. D. *91st Punjabees, Mandalay, Burma.* W.M. 2219 Mandalay. January, 1915.
151. D'CRUZ, Capt. A. *P.S. Ramaysoora, c/o Messrs. Bullock Bros. & Co., Ltd., Agents, B. T. S. M. Co., Ltd., Rangoon.* 229 Calcutta. September, 1905.
152. DICKINSON, C. *Greenfields, Linton, Burton-on-Trent.* P.M. 1739 Swadlincote. March, 1913.
153. DICKSON, Robert A. *Station Works, South Bermondsey, London, S.E.* P.M. 879 and 2184 Romford; P.P.A.G.D.C. Essex. September, 1909.
154. DOE, George M. *Great Torrington, Devon.* P.M. 1885 Great Torrington; P.P.G. Reg. Devonshire. January, 1911.
155. DONOVAN, E. W. *Hilton House, Prestwich.* P.M. 62 Manchester; P.P.G.W. of E. Lancs. September, 1908.
156. DRU-DRURY, EDWARD GUY, M.D. *High Street, Grahamstown, Cape Colony.* P.M. 828 Grahamstown, Cape Colony. January, 1909.
157. DRYSDALE, Rev. J. A. "*The Manse,*" *Signal Pagoda Road, Cantonments, Rangoon, Burma.* P.M. 3330 Rangoon; Chap. Dist. G.Lo. Burma. March, 1912.
158. DURSTON, George. *Ivydene, Haynes Road, Leicester.* S.W. 2028 Leicester. November, 1915.
159. EARLE, J. W. E. *Woodhill, Prestwich, Manchester.* 62 Manchester. November, 1913.
160. EATON, Charlie D. *Bittell Road, Barnt Green, Birmingham.* P.P.S.G.W. Worcs. January, 1915.
161. EDELBUTTEL, L. *Jungfernstieg, Hamburg.* Lo. St. George, Hamburg. March, 1914.
162. EDMONDS, Erskine. *Lydbury North, Shropshire.* P.M. 611 Ludlow. January, 1910.
163. EDWARDS, C. Lewis, F.S.S. *Santa Caterina, Loudwater, Bucks.* P.M. 617 Buenos Ayres; P.D.A.G.Sec. Argentine Republic; Past Grand Deacon. September, 1903.
164. ELDER, Chas. Gallagher. *19 Buchanan Street, Egremont, Cheshire.* 3519 Birkenhead. September, 1914.
165. ELLIS, John Edward. *The Limes, West Walk, Leicester.* P.M. 3091 Leicester. November, 1907.
166. ELLIS, Capt. W. F. R.A.M.C. *c/o Holl & Co., 3 Whitehall Place, London, S.W.* P.M. 2370 Lahore; P.M. 1307 Mooltan and 1308 Dalhousie; Dist. G. Reg. Punjab. April, 1910.
167. EVANS, Cornelius. *26 Lansdowne Road, Aylestone Road, Leicester.* 3500 New Barnet. March, 1914.
168. EVANS, George A. *Greenbank Council School, Bristol.* P.M. 68 Bristol. January, 1909.
169. EVANS, J. E. *Rosebank, Dolton, North Devon.* P.M. 1885 Torrington. January, 1913.
170. EVANS, Walter. *201 Melton Road, Leicester.* 2865 Syston. May, 1911.
171. FALCONER, R. A. *2nd East Surrey Regt., Shwebo, Burma.* W.M. 3433 Shwebo, Burma. March, 1913.
172. FAWCETT, John E., J.P. *Heron Court, Farnham, Knaresborough.* P.M. 974 Bradford; P.P.G.W. West Yorks. September, 1902.
173. FERGUSSON, Andrew. *38 De Montfort Street, Leicester.* P.M. 1391; P.P.S.G.W. November, 1894.

174. FERNELEY, Claude L. 108 *Royal Parade, Eastbourne*. P.M. 1130 ; P.P.G. Std. B. November, 1894.
175. FESTING, Capt. John Edward Grindall, R.E. *c/o Cox & Co., 16 Charing Cross, London, S.W.* 3340 London ; P.M. 3651 Bombay. April, 1910.
176. FINAN, A., R.I.M. *Dock-yard, Bombay, India*. P.M. and Sec. 419 (I.C.). November, 1915.
177. FLATHER, David. *Bowshaw House, Dronfield, Near Sheffield*. P.M. 2268 Sheffield ; P.P.A.G.D.C., W. Yorks. November, 1903.
178. FLOCKTON, B. P. 81 *Forest Road, Nottingham*. A.D.C. 3448 Leicester. March, 1913.
179. FOGG, Samson. *Normanhurst, Danes Road, Norman Road, Rushholme, Manchester*. P.M. 3264 Chorlton-on-Medlock. September, 1907.
180. FOISTER, Maurice Charles. 32 *Belgrave Avenue, Belgrave, Leicester*. 2028 Leicester. November, 1915.
181. FORRESTER, William. *Storrington, Pulborough; Sussex*. P.M. 2660 Cranbrook, Kent. September, 1903.
182. FOSTER, Arthur. *The Mill House, Halstead, Essex*. W.M. 2154 Halstead. March, 1916.
183. FOSTER, Fredk., *Melford, Coventry*. P.M. 254 Coventry ; P.P.G. S. of W. Warwickshire. September, 1907.
184. FOX, Edward Robert. 193 *London Road, Leicester*. Org. 2081 ; P.P.G. Org. November, 1899.
185. FRANCIS, Charles Wyatt. 807 *Alum Rock Road, Birmingham*. P.M. 1996 and 3391. March, 1911.
186. FRANCIS, Thomas. *Munro, Benstead, Ryde, I. of W.* P.M. 56 and 804 Havant ; P.P.S.G.D. Sussex ; P.P.J.G.W. Hants and I. of W. November, 1898.
187. FREER, Major William Jesse, V.D., F.S.A. *Stoneygate, Leicester*. P.M. 1130 and 1560 ; P.P.J.G.W. November, 1894.
188. FREWER, the Rev. G. H. *Collingham, Leeds*. P.M. 373 Huntingdon and 2684 St. Ives ; P.P.J.G.W. Norths. and Hunts. Nov. 1909.
189. FURBY, W. Stafford. 12 *Glanville Terrace, Parnell, Auckland, New Zealand*. P.M. 1338 ; D. Dist. G.M. Auckland, N.Z. January, 1914.
190. GALE, Qr. Mr. Serjt. C. J., R.E. *Assaye Lines, Cleveland Town, Bangalore, India*. P.M. 2219 Mandalay ; 2735 Bangalore. November, 1911.
191. GARDNER, F. L. 14 *Marlborough Road, Gunnersbury, London, W.* 1017 London. September, 1902.
192. GAROOD, Frank R. 37 *Upper Main Road, Maulmain, Burma*. 542 Maulmain. November, 1910.
193. GARWOOD, S. S. *Beverley, Burlington County, New Jersey, U.S.A.* P.M. 246 Philadelphia. March, 1911.
194. GATES, Alfred. *Sherborne, Dorset*. P.M. 329 Yeovil ; P.M. 1168 Sherborne ; P.M. 3366 Dorset Masters ; P.P.J.G.D. Dorset. September, 1911.
195. GAYNER, W. A. 14 *Portland Place, Bath*. P.M. 906 Bath. September, 1910.
196. GENTNER, Joseph Edward. 74 *Belgrave Road, Leicester*. Stwd. 2865 System. May, 1911.

197. GIBBS, Lt. Col. J. A. C. *Portobello Barracks, Dublin*. P.M. 1040 Driffield; P.P.G. Reg. N. and E. Yorks. May, 1908.
198. GIBSON, the Rev. J. George, D.D., F.R.S.L., F.R.G.S. *Ebchester, Co. Durham*. P.M. 2279 Oldham; 431, 3030 and 3041; P.P.G. Chaplain of Northumberland. September, 1904.
199. GIFFORD-HUTCHINGS, the Rev. E. *St. Lawrence's Vicarage, York*. P.M. 1248 Scarborough; P.P.G. Chap. N. and E. Yorks. September, 1914.
200. GILL, Christopher C. *Westcroft, Cleveland Walk, Bath*. P.M. 53; P.M. 379; W.M. 335; Prov. G. Sec. Somerset; Past Assist. Grand Director of Ceremonies. November, 1911.
201. GILLESPIE, the Rev. H. R. Butler, M.A. *Aghancon Rectory, Roscrea, Ireland*. P.G. Chaplain Mid. Counties (I.C.) Nov. 1912.
202. GIRLING, Charles. *9 Glenfield Road, Leicester*. 2028 Leicester. November, 1906.
203. GILLOTT, Arthur G. M. *28 Nicosia Road, Wandsworth Common, London, S.W.* Past Grand Master, Grand Lodge of Costa Rica. September, 1902.
204. GOLDIE, the Rev. George Bryan. *25 Telkulghat Road, Howrah, Calcutta*. P.M. 2037 Howrah; P. Dist. G. Chap. Bengal. January, 1909.
205. GOODACRE, F. Bebbington, F.R.G.S. *Lowwood, near Ormskirk, Lancs.* P.M. 1070 Southport; Prov. A.G. Sec. W. Lancs. May, 1908.
206. GOUGH, Charles. *Holmwood, Grove Hill, Woodford, London, N.E.* P.M. 2508 and 2661 London; L.R. September, 1908.
207. GOVE, Dr. Royal A. *1156 Pacific Avenue, Tacoma (Wash.), U.S.A.* Past Grand Master of Washington, U.S.A. May, 1914.
208. GRANGER, Major T. A., I.M.S. *The United Service Club, Simla, India*. 2998 Simla. November, 1912.
209. GRAYSTONE, Frederick Russ. *Thamaine Ain, Flou Road, Burton-on-Trent*. P.M. 2924 and 834 (S.C.) Rangoon; P.J.G.W. of Scottish Freemasonry in India. September, 1910.
210. GREEN, George. *52 High Street, Market Harborough*. P.M. 1330 Market Harborough; P.P.S.G.W. January, 1898.
211. GREEN, G. A. D. *Wycombe Bank House, High Wycombe*. P.M. 1501 High Wycombe and 2809 London. March, 1914.
212. GREEN, Harold Arthur. *Ryecroft Villas, Ossett, Yorks*. 827 Dewsbury. May, 1909.
213. GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham*. P.M. 3391 Birmingham and 2654 Moseley. November, 1912.
214. GREENAWAY, W. *Mona Cottage, Circular Road, Maymyo, Upper Burma*. 2904 Maymyo. March, 1912.
215. GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester*. 2865 Syston. January, 1916.
216. GUNNER, W. A. *Braunton, North Devon*. P.M. 1538 London. March, 1903.
217. HAINES, Frank. *Highcroft, 59 Stoughton Drive North, Leicester*. P.M. 1391 Leicester. November, 1904.
218. HALE, B. G. *Forest Road, Coalville*. P.M. 2428 Coalville; P.P.G.S. of W. January, 1904.

219. HALL, Walter James. *Manager, Messrs. Bowyer, Sowden & Co., C Road, Mandalay, Burma.* P.M. 2219 Fort Dufferin. May, 1913.
220. HALLEY, J. H. *Lemon Grove, San Diego County (Cal.), U.S.A.* P.M. 62 Delta (Colorado), U.S.A. January, 1900.
221. HALLSWORTH, William Heley. *Bellary, S. India.* P.M. 465 (E.C.) Bellary, Madras. May, 1911.
222. HAMMOND, Dr. William. *Freemasons' Hall, Gt. Queen Street, London, W.C.* P.M. 432 and 510 Liskeard; P.P.S.G.W. Cornwall; Past Grand Deacon. January, 1898.
223. HANBY, James W. *Flint House, Scunthorpe, near Doncaster.* P.M. 2078 Scunthorpe. January, 1904.
224. HANFORD, A. Pelham. *9 Salisbury Road, Leicester.* P.M. 279 Leicester; Prov. S.G.D. November, 1903.
225. HANKIN, H. J. *The Firs, St. Ives, Hunts.* P.M. 373 and 2684; P.P.G.J.W. Norths. and Hunts. September, 1913.
226. HANNAY, George. *Heworth Hall, Felling S.O., Durham.* P.M. 1664 Gosforth and 3241 Gateshead; W.M. 3477 Newcastle-on-Tyne; P.P.A.G.D.C. Northumberland. September, 1913.
227. HARDING, William W. *8 Belmont Villas, New Walk, Leicester.* P.M. 2028 Leicester; P.P.G. Purst. November, 1906.
228. HARMER, W. S. *East Richmond, Victoria.* 523, 3448 Leicester. March, 1913.
229. HARRIS, the Rev. H. A. *Thorndon Rectory, Eye, Suffolk.* P.M. 1663 Eye; Prov. G. Chap. Suffolk. March, 1912.
230. HARRAP, Joseph. *Queen's Chambers, Horsefair Street, Leicester.* 279 and W.M. 3431 Leicester. January, 1911.
231. HART, Edward H. *Chronicle Building, San Francisco (Cal.) U.S.A.* P.G.M. California, U.S.A. September, 1910.
232. HASKARD, Francis Wm. *Stathern, Springfield Road, Leicester.* P.M. 279 Leicester. May, 1908.
233. HASSALL, Harry S. *Ashby-de-la-Zouch.* P.M. 779 Ashby-de-la-Zouch; P.P.G. Pur. September, 1909.
234. HASSALL, John. *Ashby-de-la-Zouch.* P.M. 779 Ashby-de-la-Zouch; P.P.S.G.W.; Past Assistant Grand Director of Ceremonies. November, 1901.
235. HAWORTH, Wallace E., M.B., B.Sc. *Penhalonga, Rhodesia, S. Africa.* P.M. 2678 Umtali, British South Africa. September, 1900.
236. HAYTON, John. *77 Scotland Road, Liverpool.* P.M. 1299 Liverpool. September, 1913.
237. HAYWARD, Thomas W. A. *Humberstone, Nightingale Lane, Clapham, Balham, London, S.W.* S.W. 3368 London; 1224. Sept. 1912.
238. HEANLEY, Marshall. *11 Billing Road, Northampton.* P.M. 2533 Peterborough; P.P.G. Std. B. Norths. and Hunts. Sept. 1909.
239. HENDERSON, R. A. *Rosedene, Stoughton Drive North, Leicester.* 2081 Leicester. November, 1913.
240. HENDERSON, Col. R. S. F., M.B., V.H.S., R.A.M.C. *Quetta, India.* 2998 Simla. September, 1910.
241. HERBERT, Sydney Frank. *111 Princess Road, Leicester.* 3091 Leicester. May, 1915.
242. HILL, Albert Edward. *189 Loughborough Road, Belgrave, Leicester.* 2028 Leicester. November, 1915

243. HILTON, Joseph Arthur. *Ridgeway, Rothley, Leicester.* W.M. 3091 Leicester. November, 1915.
244. HITCHINS, Lt. Col. H. E. 64 *Lansdowne Crescent, Cheltenham.* 2998 Simla. November, 1910.
245. HOBBS, J. Walter. 23 *Brandreth Road, Balham, London, S.W.* P.M. 2550 London. April, 1910.
246. HODGKIN, John. *Whitehall Club, London, S.W.* P.M. 255 London; P.P.G.D. Surrey. March, 1914.
247. HODGSON, Charles W. 14 *Princes Buildings, Newcastle-on-Tyne.* Sec. 3477 Newcastle-on-Tyne; Prov. G. Sec. Northumberland. September, 1913.
248. HUGHES, Frank. *Villa Road, Handsworth, Birmingham.* P.M. 2706, 482 and 2878 Handsworth; P.P.S.G.W. Staffs. May, 1902.
249. HUMPHREYS, A. F., *Simla, India.* P.M. 459 Simla. Sept. 1914.
250. HUNT, William. *Syston, Leicester.* P.M. 2865 Syston. Nov. 1915.
251. HURLEY, Tom S. *Stannmore, Ashleigh Road, Leicester.* P.M. 279. November, 1915.
252. HYDE, Henry. *The Laurels, Knighton Rise, Leicester.* P.M. 523 Leicester; P.P.S.G.W. September, 1908.
253. HYSLOP, Maitland. 49 *Evington Road, Leicester.* J.W. 3448 Leicester. September, 1915.
254. ILES, Lt. Col. Henry Wilson, R.A. *c/o Messrs. Cox & Co., 16 Charing Cross, London, S.W.* P.M. 1789, 2904, 2924, etc.; Dist. Grand Secy. Burma. May, 1909.
255. INCHLEY, O. *Babraham, Cambridge.* 1007 and 1492. March, 1911.
256. INGLESANT, Thomas Henry. 59 *Highfield Street, Leicester.* P.M. 1391 Leicester; P.P.J.G.D. September, 1915.
257. INGRAM, Thomas. 3 *Anne Street, Enniskillen, Ireland.* P.M.; Prov. G. Stwd. Tyrone and Fermanagh. January, 1909.
258. ISHERWOOD, T. Fredk. *Wold House, Upham, Hants.* P.M. 1446 and 3097 London. September, 1907.
259. IVY, Robert S. 17a *The Bund, Shanghai, China.* District G. Master of Northern China. September, 1907.
260. JACKSON, Henry. 84 *Spencer Place, Leeds.* 2081 Leicester. May, 1909.
261. JAMESON, C. M. *Singh Tea Co., Sonari Post Office, Sibsagor, Assam.* 3195 Jorhat, Assam, India. September, 1914.
262. JAMIESON, H. W. *H. H. The Nizam's State Rly., Lallaquada, Secunderabad, Deccan, India.* P.M. 3249 Secunderabad, India. September, 1910.
263. JELLEY, A. *Norwood, Swadlincote.* 1739 Swadlincote. March, 1913.
264. JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand.* P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
265. JONES, G. A. E. *Sun Street, Woodville, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
266. JONES, Major H. Harvey. *The Elysium Hotel, Simla, India.* P.M. 2998 Simla. September, 1910.
267. JONES, William George. 34 *Equity Road, Leicester.* P.M. 523 Leicester; P.P.A.G.D.C. May, 1905.
268. JORDAN, Thomas. 45 *Sale Street, Derby.* P.M. 1085 Derby; P.P.J.G.W. Derbyshire. March, 1904.
269. JOSEPH, Phillip. 23 *Evington Road, Leicester.* P.M. 2387 Manchester. May, 1895.

270. KEEN, Alpheus A. *Albuquerque, New Mexico, U.S.A.* Grand Sec. New Mexico, U.S.A. November, 1909.
271. KEEP, Charles E. 30 *Augustus Road, Edgbaston, Birmingham.* P.M. 587; W.M. 3713 Birmingham. September, 1914.
272. KEMP, Allerton C. *Moheskall, Chittagong, Bengal, India.* P.M. 3009 Chittagong, Bengal. January, 1914.
273. KENDALL, William. (Burma Rlys.), *Hume Road, Rangoon, Burma.* 57 Hull; P.M. 1268 Rangoon; P.D.G. Std. B. Burma. November, 1910.
274. KENNING, Frank Reginald. 1 *Little Britain, London, E.C.* 192 London. September, 1901.
275. KERSEY, James. 57 *Denmark Road, South Norwood, London, S.E.* P.M. 500 Kamptee, Bombay; P.D.G.S.B. September, 1914.
276. KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby.* P.M. 1129 Rochdale. March, 1911.
277. KETTLEWELL, George D., M.R.C.S. *Capstone Lodge, Ifracombe.* P.M. 1135 Ifracombe. May, 1910.
278. KEYS, John Patterson. *Rochester, Pennsylvania, U.S.A.* 229 Rochester, Pa. May, 1916.
279. KEYS, W. Hall. *Lyndon House, West Bromwich.* P.M. 2878 and 2784 West Bromwich; P.P.G. Reg. Staffs. November, 1904.
280. KILBY, E. C. 633 *Hastings Street, Vancouver. British Columbia, Canada.* P.M. 2081. November, 1893.
281. KING, Harry. 55 *Tichborne Street, Leicester.* 3431 Leicester. November, 1915.
282. KING-BAKER, S. J. *Tiphook Post Office, Sibsagor, Assam.* P.M. 3195 Jorhat, Assam, India. September, 1914.
283. KIRK, Charles Horace. *High Barn, Letchworth Road, Western Park, Leicester.* 2865 Syston. September, 1915.
284. KIRK, Edward Harold. 106 *St. Saviour's Road E., Leicester.* 2865 Syston. May, 1915.
285. KIRKWOOD, R. A. *c/o Mackinnon, Mackenzie & Co., Strand Road, Calcutta.* 834 Rangoon. January, 1907.
286. KNIGHT, E. Forster. 25 *Milverton Crescent, Leamington.* P.M. 1130; P.P.J.G.D.; November, 1894.
287. KNIGHT, William John. 6 *Pocklington's Walk, Leicester.* 2028 Leicester. January, 1898.
288. KNOWLES, Hugh C., M.A., B.C.L. *Inverness Lodge, Inverness Terrace, London. W.* P.M. 1691 Hampton Court; P.P.G.W. Middlesex. November, 1913.
289. LAFONTAINE, the Rev. H. C. de. 52 *Albert Court, Kensington Gore, London, S.W.* Past Grand Deacon. January, 1914.
290. LANCASTER, G. F. *St. John's Cottage, Forton, Gosport.* P.M., Prov. A.G.Sec. Hants. and I.W.; Past Grand Pursuivant. May, 1900.
291. LANGLEY, W. R. *Fernwood, 18 Queen's Road, Leytonstone, London, N.E.* J.D. 554 London. January, 1916.
292. LANGTON, Ernest. 38 *Sandown Road, Leicester.* P.M. 2865 Syston; P.P.G.P. November, 1914.
293. LAPRAIK, Douglas. 26 *Danes Hill Road, Leicester.* 3448 Leicester. November, 1915.

294. LARKOM, Edward. *Alcester Road, Kings Heath, Birmingham.* P.M. 2654 Moseley; W.M. 3735 Birmingham; P.P.G. Reg. Worcs. November, 1912.
295. LAWRENCE, T. R. 3 *Elphinstone Circle, Bombay.* 944 Bombay. May, 1913.
296. LAWTON, R. *Boothorpe, Woodville, Burton-on-Trent.* P.M. 779 Ashby-de-la-Zouch; P.M. 1739 Swadlincote. March, 1913.
297. LEE, G. Trevelyan. 15 *Tenant Street, Derby.* P.M. 253 Derby. January, 1912.
298. LEE, Norman K. 406 *East Park Road, Leicester.* 3448 Leicester. November, 1915.
299. LEIGH, James. 18 *Lancaster Road, West Norwood, London, S.E.* P.M. 1625 and 2550 London; L.R. November, 1915.
300. LEVERSEDGE, R. C. *Evercreech, Bath.* P.M. 2048 and 2087; P.P.G.D. Middlesex. November, 1910.
301. LEWIS, Charles. *Barrack Master, F.W.D. Fort, Mandalay, Burma.* 2219 Fort Dufferin. May, 1913.
302. LEWIS, William Reginald C. 299 *East Park Road, Leicester.* P.M. 2865 Syston. September, 1915.
303. LIGHT, George Inglefield. *c/o North British Rubber Co. Ltd., 19/21 Humberstone Road, Leicester.* P.M. 3237 and 3302 London; 3091. November, 1915.
304. LILBURN, Frederick William. 27 *Melbourne Road, Leicester.* P.M. 2028 Leicester; P.P.J.G.W. November, 1898.
305. LINLEY, Herbert. 44 *High Street, Market Harborough.* 1330 Market Harborough. March, 1914.
306. LINN, J. B. *c/o Messrs. Charles Brown & Co., Post Box 194 Bombay.* P.M. 338 (S.C.) Bombay. May, 1913.
307. LITTLEFIELD, C. C. 155 *Train Street, Dorchester, Boston (Mass.), U.S.A.* Sec. "Joseph Webb Lodge," Boston, U.S.A. November, 1894.
308. LOEWY, Benno. 206 *Broadway, New York, U.S.A.* P.M. 209 New York, U.S.A. September, 1905.
309. LONNON, Wm., R.N. 62 *Kingston Crescent, Portsmouth.* 349 and 966 (S.C.) Malta.
310. LUKIS, Sur. Gen. Sir C. P., C.S.I. *E.I.U.S. Club, St. James' Square, London, W.* P.M. 2998 Simla and 3102 Calcutta; P. Dist. S.G.W. Punjab. April, 1910.
311. LULHAM, R. J. *Ambleside, Central Avenue, Clarendon Park, Leicester.* P.M. 523; P.P.S.G.D. September, 1898.
312. MACGILLIVRAY, J. R. 72 *Bay Street, Toronto, Canada.* 90 Collingwood (Ont.); G. Reg. of Ontario. January, 1914.
313. MACLENNAN, Capt. A. B. *c/o Messrs. Turner, Morrison & Co., Lyons Range, Calcutta.* 90 (S.C.) Glasgow. May, 1910.
314. MACLENNAN, the Rev. George A., B.A. *St. Andrews Manse, Chateauguay Basin, Quebec, Canada.* 223 Norwood (Ont.); 38 Montreal; P.G. Chap. G. Lo. of Quebec. January, 1914.
315. MACMAHON, Col. Sir A. H., G.C.V.O., K.C.I.E., C.S.I. *Chief Commissioner, Quetta, Baluchistan, India.* P.Z. 228 (S.C.) Quetta; Past Grand Warden. January, 1903.
316. MARKHAM, Arthur. *Stanwell Road, Penarth, S. Wales.* 2865; J.W. 1754 Penarth. November, 1911.

317. MARSHALL, Arthur G. 90 Cannon Street, London, E.C. 2737 London. November, 1909.
318. MARSHALL, Alma J. 1 Westcoates Drive, Leicester. S.D. 279 Leicester. May, 1909.
319. MASON, A. C. 10 Ashfield Road, King's Heath, Birmingham. 2034 Moseley. November, 1913.
320. MASON, Thomas. Gildersome, School Road, Moseley, Birmingham. P.M. 2034 Moseley. September, 1915.
321. MATTHEWS, C. Pilleau. P.O. Box 434 Pretoria, Transvaal, South Africa. P.M. 1747 Pretoria; P.D.J.G.W. Transvaal. Sept. 1911.
322. MATTHIE, Charles W. 123 Portman Buildings, Lisson Grove, London, N.W. 122 (S.C.) Perth. September, 1915.
323. MAUND, J. W. Dyott Road, Moseley, Birmingham. 2034 Moseley. November, 1915.
324. MAY, S. W. Norwood, Woodville, Burton-on-Trent. P.M. 1739 Swadlincote. September, 1909.
325. MCCALLUM, A. C. 96 Murray Street, Perth, West Australia. P.M. 39 (W.A.C.) Perth, W.A.; P.P.G.W. of W. Australia. November, 1907.
326. MENZIES, G. Postal Dept., Nelson, New Zealand. P.M. 11 (N.Z.C.) Oamaru, New Zealand. November, 1906.
327. MERZ, C. H., M.D. P.O. Box 206 Sandusky, Ohio, U.S.A. P.M. 50 Sandusky (Ohio), U.S.A. September, 1912.
328. MIDDLETON, Thomas. Vicar Street, Falkirk, N.B. P.M. 16 Falkirk; P.P.J.G.W. Stirlingshire. September, 1906.
329. MILLARD, Harold G. Ecclesbourne, Allandale Road, Leicester. 2865 Syston. May, 1915.
330. MOLINEUX, Levi. 12 Windsor Road, Penarth. 1754 Penarth. January, 1913.
331. MOLLOY, Capt. H. T. 5th Gorkha Rifles, Abbottabad, India. 251 Barnstaple, Devon. September, 1913.
332. MOOR, John C., F.J.I. 28 Azalea Terrace, Sunderland. P.M. 97, 2039 and 2934 Sunderland; Prov. G. Sec. Durham; Past Asst. Grand Director of Ceremonies. May, 1908.
333. MOORE, Charles F. K. Batu Blachan, Gungie Pat-ni, Kedah, Malay States. 779 Ashby-de-la-Zouch. September, 1910.
334. MORRISH, Samuel William Furze, M.I.N.A. H.M. Dockyard, Gibraltar. P.M. 1593 London; L.R. January, 1902.
335. MOSS, A. B. Coalville. J.W. 2428 Coalville. September, 1909.
336. MUMBY, John. Ashville, Kingsland Road, Birkenhead. W.M. 3519 Birkenhead. May, 1914.
337. MURRAY, Alfred A. Arbuthnot, LL.B., W.S., J.P. 76 Queen Street, Edinburgh. P.P.G.M. Kincardineshire; G.S.E. Gd. R.A. Chapter of Scotland. September, 1913.
338. MYLES, D. Ellangowan, Preston Park, North Shields. P.M. 2497 Wallsend-on-Tyne; 2666 Newcastle-on-Tyne; P.P.G.W. Northumberland. September, 1913.
339. NAYADU, V. V. Sub Ass. Surgeon, Cantonment Hospital, Mandalay. 2219 Mandalay. November, 1911.
340. NESBITT, Capt. John William. 42 Albert Terrace, Halifax Road, Dewsbury. D.C. 3321 Rangoon; P. Dist. G. Stwd. Burma. September, 1909.

341. NICHOLSON, Arthur. *Laburnum Grove, Beeston, near Nottingham.* Treas. 2594 Beeston. September, 1906.
342. NICHOLSON, Major T. M. *Indian Army, Scinde Club, Karachi, India.* P.M. 3262 Quetta. September, 1913.
343. NICKEL, Dr. Aug. *Perleberg, Germany.* P.M. "Zur Perle am Berge" Perleberg. November, 1904.
344. NOAR, Charles P. *50 Murray Street, Hieher Broughton, Manchester.* P.M. 3650 Manchester. March, 1914.
345. NOBBS, Capt. John T. S. *Leicestershire Regt., c/o G. J. Rodway, 81 Blaby Road, S. Wigston.* P.M. 363 (S.C.) 909 (S.C.); 2028 Leicester; P.G. Dir. of Music, A.S.F.I. January, 1911.
346. NORMAN, George, M.R.C.S. *12 Brock Street, Bath.* P.M. 41 Bath; P.P.J.G.W. Somerset. November, 1909.
347. NOWELL, Frederick. *282 Earls Court Road, London, S.W.* P.M. 2512; 2925 London. January, 1916.
348. O'GRADY, the Rev. C. J. Standish. *11 Needham Street, Burton-on-Trent.* P.M. 131 (I.C.) Mullingar; 624 Burton-on-Trent. November, 1914.
349. ORD, Dr. Fred. *Castle Gresley.* P.M. 1739 Swadlincote. March, 1913.
350. ORMSBY, H. N. *c/o Col. J. B. Ormsby-Overbury, Middlesex Street, Bexhill-on-Sea.* 1367 and 2653 Transvaal. November, 1911.
351. OSBORNE, George E. *Honeyburn, Ashley, Cheshire.* P.M. 3333 Sale, Cheshire. March, 1914.
352. OSBORNE, W. J. *91 Regent Road, Brightlingsea, Essex.* P.M. 433 Brightlingsea; P.P.G.Std.B. Essex. May, 1903.
353. OUGH, Lewis, F.C.S. *Fernleigh, St. James' Road, Leicester.* P.M. 523 Leicester; P.P.J.G.D. September, 1905.
354. OVAS, James A. *Freemasons' Hall, Winnipeg.* Grand Sec. Gd. Lo. of Manitoba. January, 1908.
355. OXFORD, T. *Totland Bay, I. of W.* 1843 Bareilly, Bengal. Jan. 1910.
356. PALLISTER, J. W. *Valentia, Sidney Road, Forest Gate, London.* 3097 London. January, 1916.
357. PARVIN, Newton R. *Masonic Library, Cedar Rapids (Iowa), U.S.A.* Grand Sec. Iowa, U.S.A. September, 1909.
358. PAYNE, G. A. H. *"Wheatsheaf" Hotel, Littleborough, Lancs.* 2387 Manchester. May, 1906.
359. PAYNE, H. *139 Charles Street, Launceston, Tasmania.* P.M. and Sec. 4 (T.C.) Launceston, Tasmania. April, 1910.
360. PECKITT, Henry. *63 Sholebroke Avenue, Leeds.* P.M. 289 Leeds. September, 1908.
361. PEGG, Samuel John. *10 Talbot Lane, Leicester.* P.M. 2028 Leicester. September, 1913.
362. PERKINS, A. R. *P.W.D., Engineers Road, Maulmain, Burma.* P.M. 3433 Shwebo; Dist. S.G.D. Burma, etc. November, 1911.
363. PEYTON, Brig-Genl. W. E. C.V.O., D.S.O. *Simla, India.* P.M. 1031 Simla. November, 1912.
364. PHILLIPS, E. S. *1120 Kossuth Street, Bridgeport (Conn.), U.S.A.* 3 Bridgeport (Conn.), U.S.A. November, 1903.
365. PICKERSGILL, Charles Phillips. *Elmroyd, Savile Town, Dewsbury.* P.M. 827 Dewsbury; P.P.G.D. West Yorks. May, 1909.
366. POOK, Thomas, *Nelson Terrace, Barnstaple, North Devon.* P.M. 251 Barnstaple. November, 1913.

367. POPE, G. W. W. *P.O. Box 3347 Johannesburg. P.M. 981 (S.C.) Johannesburg. May, 1908.*
368. POST, R. D. *Box 205 Washington Court House, Ohio, U.S.A. May, 1913.*
369. POTTER, Charles W. *17 Evington Road, Leicester. 279 Leicester. November, 1898.*
370. POWELL, Cecil. *Phoenix Glass Works, St. Phillips, Bristol. P.M. 187 Bristol; P.P.S.G.W. Bristol. November, 1906.*
371. PRASAD, Thakur. *Sub Engineer, Public Wks. Dept., Ye-U, Upper Burma. 2219 Mandalay. November, 1911.*
372. PRESTON, E. B. C. *Rangoon, Burma. 1268 Rangoon. Jan. 1910.*
373. PROCTOR, John. *Brintwood, Swithland Lane, Rothley. 2865 Syston. November, 1915.*
374. PUGH-WILLIAMS, W. *24 Glens Avenue, Upper Knowle, Bristol. 491 Jersey; 1755 Portishead. September, 1911.*
375. PURSER, Walter B. *Grantham. 362 Grantham. November, 1915.*
376. QUARRELL, William H., M.A. *3 East India Avenue, London, E.C. 10 London; P.M. 779 Ashby-de-la-Zouch; P.P.G. Reg. November, 1901.*
377. RALLING, Thomas J. *Winnock Lodge, Colchester. P.M. 57 Colchester; Prov. G. Sec. Essex; Past Asst. Grand Director of Ceremonies. September, 1906.*
378. READ, Major Harmon Pumpell. *236 State Street, Albany (N.Y.), U.S.A. P.M. 5 Albany (N.Y.), U.S.A. September, 1912.*
379. REECE, Richard J., M.D. *The Corner House, 62 Addison Gardens, London, W. Past Grand Deacon. March, 1914.*
380. REED, P. H. *Bombay, India. P.M. 757 Bombay. May, 1913.*
381. REEVES, Hon. John G. *Lancaster, Ohio, U.S.A. P.M. 57 Lancaster (Ohio), U.S.A. May, 1906.*
382. REEVES, John H. E. *Lancaster, Ohio, U.S.A. 57 Lancaster (Ohio), U.S.A. March, 1907.*
383. REID, J. G. *c/o Messrs. Wightman & Co., Rangoon, Burma. S.D. 1268 Rangoon. January, 1910.*
384. REID, Thomas Henry. *16 Rutland Street, Leicester. 2028 Leicester. January, 1903.*
385. RHODES, Richard. *20 Scarisbrick Road, Levenshulme, Manchester. 1754 Penarth. January, 1913.*
386. RICH, Harry Nelson. *Ladner, B.C., Canada. Grand Master, British Columbia. January, 1910.*
387. RICHARDSON, William Matthew. *c/o Dept. of Education (Victoria), Melbourne, Australia. 56 (W.A.C.), Melbourne. Sept. 1912.*
388. ROBINS, Alfred F. *Dunheved, Villa Road, Brixton, London, S.W. P.M. 1928 and 2712; Past Grand Deacon. November, 1910.*
389. ROBERTS, Charles Henry. *345 Aylestone Road, Leicester. P.M. 3091 Leicester; Prov. A.G.D.C. November, 1906.*
390. ROBERTS, Harry. *Knighton Rise, Leicester. P.M. 3431 Leicester. September, 1905.*
391. ROBERTSON, John Ross. *291 Sherbourne Street, Toronto, Canada. Past Grand Warden; Past Gd. Master of Canada. May, 1910.*
392. ROBINSON, Arthur B. B. *113 Hinckley Road, Leicester. 2028 Leicester. November, 1915.*

393. ROBINSON, C. B., J.P. *Chemist, Esplanade Road, Bombay.* Dep. Dist. G.M. Bombay. May, 1913.
394. ROBINSON, Pearson. *Morland Avenue, Leicester.* W.M. 3431 Leicester. March, 1916.
395. ROBINSON, R. G. FOX. *Burton Road, Woodville, Burton-on-Trent.* W.M. 779 Ashby-de-la-Zouch. March, 1913.
396. RODD, Capt. W. J. P., A.O.D. *Rawal Pindi Club, Rawal Pindi, India.* S.D. 3262 Quetta. September, 1915.
397. RODDEN, H. M. *Kashmir Gate, Delhi.* 1394 Delhi ; 16 (S.C.) Kirkcudbright. January, 1916.
398. RODWAY, George J. *Blaby Road, South Wigston, Leicester.* P.M. 2028 Leicester ; P.F.G. Swd. B. November, 1895.
399. ROESE, Louis F. *Halsford, Putley, near Ledbury, Herefordshire.* P.M. 611 Ludlow ; P.P.S.G.D. Shropshire. September, 1906.
400. ROPER, Levi. *Kirton, near Boston.* P.M. 272 Boston ; P.P.S.G.D. Lincs. November, 1915.
401. ROSE, E. F. *College Hill House, Attleborough, Norfolk.* P.P.G.W. Norfolk. November, 1913.
402. ROWE, Edwin Vivian. *65 Richmond Road, Cardiff.* 2453 Cardiff. September, 1915.
403. RYLANDS, William Harry, F.S.A., M.R.A.S. *South Bank Lodge, 1 Campden Hill Place, London, W.* P.M. 2076 ; Past Assistant Grand Director of Ceremonies. September, 1901.
404. SAMMAN, Major C. T. *c/o Messrs. Holt & Co., 3 Whitehall Place, London, S.W.* 1994 Mhow, India. May, 1913.
405. SCALLON, Genl. Sir Robert Irvin, K.C.B., K.C.I.E., D.S.O. *Brookfield, Kempsey, Worcester.* P.M. 2998 Simla, India ; P.D.Dy.G.M. Burma. September, 1909.
406. SCOTT, A. W. Macdonald. *Agricultural Office, Civil Lines, Mandalay, Burma.* P.M. 2904 Maymyo ; 2219 Fort Dufferin ; 834 (S.C.). May, 1913.
407. SCOTT, J. A. S. *28 Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* P.M. 2568 Newcastle-on-Tyne. September, 1910.
408. SCOTT, Joseph W. *11 Saxe Coburg Street, Leicester.* P.M. 607 Thrapston ; P.M. and Treas. 1265 Oakham ; P.P.G. Reg. Leic. and Rut. November, 1914.
409. SEWELL, Herbert. *Broome, West Australia.* P.M. 56 (W.A.C.) Broome, West Australia. September, 1908.
410. SHADBOLT, R. D. *Eavisfield, Grantham.* P.M. 362 Grantham ; 3053 Manchester ; P.P.J.G.W. Lincs. ; P.P.S.G.D. E. Lancs. Nov. 1915.
411. SHARP, A. R. *Beryl House, Wadehouse Road, Bombay.* P.M. 757 ; P. Dist. G.D.C. Bombay. May, 1913.
412. SHARP, D. J. *Beryl House, Wadehouse Road, Bombay.* P.M. 1100 ; P. Dist. G.W. Bombay. May, 1913.
413. SHARP, W. H. *Wigston Magna.* Stwd. 2028 Leicester. Nov. 1912.

414. SHERREN, John Angel, F.R. Hist. S. *Helmsley, Penn Hill Avenue, Parkstone*. P.M. 170 and 136; Prov. G. Sec. Dorset; Past Asst. Grand Director of Ceremonies. November, 1908.
415. SHUTTLEWORTH, H. J. *Hanover House, Hanover Square, Leeds, Yorks.* P.M. 3433 Shwebo, Burma. March, 1913.
416. SLACK, C. H. 115 *Chapeltown Road, Leeds*. 971 Batley. Sept. 1907.
417. SIM, George, *Manager, Sissi Saw Mills, Sissi P.O. Dibrugarh, Assam*. P.D.J.G.D. Bengal. January, 1913.
418. SIMM, R. *Birmingham*. May, 1915.
419. SINGH, ARNAUD, P.W.D. *Shwebo, Upper Burma*. Sec. 3433 Shwebo; 822 Rangoon; 3464 Chester. November, 1912.
420. SINGLETON, Capt. H. C., D.S.O. *Gurakhpur, India*. P.D.S.G.D. Bengal. September, 1913.
421. SMITH, A. Cooper. *Upper King Street, Leicester*. P.M. 50 Hinckley; P.P.G. Swd. B. September, 1899.
422. SMITH, Alfred E. *Dhubri, Assam, India*. P.M. 2441 Calcutta; P. Dist. G. Swd. B. Bengal. November, 1909.
423. SMITH, Samson. 6 *Belmont Villas, New Walk, Leicester*. J.W. 523 Leicester. November, 1906.
424. SMITH, W. A. DE WOLF. *P.O. Box 189 New Westminster (B.C.) Canada*. Sec. G.L. of British Columbia. November, 1904.
425. SNAITH, J. F. *The Hermitage, Woodhouse, near Loughborough*. P.M. 1007 Loughborough; P.P.S.G.W. November, 1904.
426. SNOW, Fred W. 15 *Elgin Road, Allahabad, India*. 391 Allahabad. May, 1910.
427. SODDY, Robert J. 42 *Jewin Street, London, E.C.* W.M. 92 London. March, 1914.
428. SOFTLEY, Charles P. J. 51 *Roman Road, Colchester*. 51 Colchester. May, 1915.
429. SONGHURST, W. John. F.C.I.S. 27 *Great Queen Street, London, W.C.* P.M.; Sec. 2076 London; Past Asst. Grand Director of Ceremonies. March, 1907.
430. SOWDEN, Henry. *Bideford, Devon*. J.W. 489 Bideford. Sept. 1911.
431. SOWTER, William. *Stoughton Drive North, Leicester*. P.M. 2865 Syston. November, 1914.
432. SPOONER, Howard. *Foundry House, Hednesford, Staffs.* P.P.G. Treas. Staffs. November, 1911.
433. SPRAGUE, A. Grafton. *The Bank, Llandrindod Wells, Wales*. P.M. 3320. Llandrindod Wells. April, 1910.
434. STANDRING, Alfred Otago. *The Bungalow, Worti Hill, Bombay*. P.M. 757 Bombay. May, 1913.
435. STARKEY, Richard Ball. 8 *Melbourne Road, Leicester*. P.M. 1391 Leicester; P.P.S.G.W. November, 1912.
436. STAYNES, William Henry. *The Ferns, Belgrave, Leicester*. P.M. 2081 Leicester; P.P.J.G.W. March, 1912.

437. STELL, Walter. *Eastfield Lodge, Benton, Newcastle-on-Tyne.* 3188 Newcastle-on-Tyne. January, 1911.
438. STEPHENSON, B. *St. Budeaux, Devonport.* 1268 Rangoon. January, 1910.
439. STEVENS, William E. H. *Crow Lays, 3 East Vale Road, Leicester.* 523. November, 1915.
440. STEVENSON, A. E. *c/o W. H. Lead, Silver Street, Leicester.* Stwd. 3431 Leicester. March, 1911.
441. STEVENSON, J. D. *Freemasons' Hall, Perth, West Australia.* G. Sec. of the Gd. Lo. of Western Australia. March, 1907.
442. STILES, H. Watson. *Portland Terrace, Melton Road, Leicester.* 1391 Leicester. November, 1903.
443. STITT, the Rev. Samuel Stuart, M.A. *Stretham Rectory, Ely, Cambridgeshire.* P.M. 3133 London; P.P.G. Chap. Hants. and I. of W. January, 1913.
444. STOKES, John, M.A., M.D. *Glossop Road, Sheffield.* P.M. 139 Sheffield; P.P.G.D. W. Yorks. November, 1912.
445. STOKES, W. E. *Lombardian, 4 Webster Hill, Dewsbury.* J.W. 264 Batley. November, 1915.
446. STORK, Ernest Henry. *172 Kimberley Road, Leicester.* P.M. 523. November, 1915.
447. STORK, Walter J. *72 Kimberley Road, Leicester.* 523 Leicester. November, 1915.
448. STUART, Col. D. Mackenzie. *7th Royal Scots Fusiliers, Draycott Camp, Swindon.* 167 (S.C.) Biggar. May, 1915.
449. STREET, O. D. *Guntersville (Ala.), U.S.A.* 209 Guntersville (Ala), U.S.A. September, 1908.
450. STRICKLAND, R. W. *Hazelwood Road, Northampton.* P.M. 360 Northampton; P.P.G. Org. Norths. and Hunts. March, 1906.
451. STURTON, J. G. *Broadbridge Street, Peterborough.* P.M. 2996 Peterborough; P.P.A.G.D.C. Norths. and Hunts. November, 1915.
452. SUMMERS, Capt. Joseph Seymour. F.R.P.S. Lond. *7 Grant's Buildings, Colaba, Bombay.* P.M. 757 Bombay; P.D.G.S.B. Bombay. May, 1910.
453. SUTTON, C. W. *323 Great Clowes Street, Higher Broughton, Manchester.* Past President Manchester Association for Masonic Research. November, 1913.
454. SWAIN, Joseph Paddy. *109 Princess Road, Leicester.* 3091 Leicester. January, 1916.
455. SWAIN, Peter Arend. *13 Severn Street, Leicester.* 3091 Leicester. January, 1916.
456. SWINN, Charles. *125 Upper Moss Lane, Manchester.* P.M. 2387 Manchester; P.P.J.G.D. East Lancs. November, 1903.
457. TATSCH, Jacob Hugo. *Librarian, Masonic Temple, Spokane (Wash.), U.S.A.* P.J.G.D. Grand Lo. of Washington, U.S.A. March, 1916.

458. TATE, Clement John G. *c/o National Bank of S. Africa, P.O. Box 244, Bloemfontein, S. Africa.* P.M. 1022 Bloemfontein. September, 1915.
459. TAYLOR, F. ROSE. *Sandhurst, Willes Terrace, Leamington.* P.M. 2811 Coventry. May, 1905.
460. TAYLOR, John. J.P., F.L.S., F.C.S. 15 *Lucius Street, Torquay.* P.M. 1402 Torquay ; P.P.G.W. Devon. September, 1906.
461. TAYLOR, Sydney. 4 *Clifton Road, Silverlands, Buxton.* P.M. 1235 and 1688 Buxton ; P.P.G. Treas. Derbyshire. January, 1906.
462. TAYLOR, Thomas. *Rosedale, The Brampton, Newcastle, Staffordshire.* P.M. 2149 and 460 Newcastle, Staffs ; P.P.S.G.W. Staffs. ; Past Grand Deacon. May, 1902.
463. TAYLOR, William. *Leicester.* P.M. 2081 Leicester ; P.P.G.Swd.B. May, 1906.
464. TELFER, M. ROSS. 36 *Deane Street, Fairfield, Liverpool.* 3469 Liverpool. January, 1916.
465. THOMAS, Edmund Landers. *Willowsmere, Park View, Swansea, S. Wales.* P.M. 3161 Swansea ; P.P.S.G.D. S. Wales (E.D.). November, 1913.
466. THOMAS, John Lloyd. 161 *West 36th Street, New York, U.S.A.* P.M. 28 New York, U.S.A. ; D.D.G.M. New York. Nov. 1903.
467. THOMAS, William. *Glen Parva, Dovercourt Bay, Harwich.* 398 Halifax, Nova Scotia. March, 1902.
468. THOMAS, William K. *Elmsleigh, Hillside, Cotham, Bristol.* P.M. 68 Bristol and 1755 Portishead ; P.P.G.S. of W. Bristol and Somerset. November, 1909.
469. THOMPSON, Lt.-Col. James Woodbury, V.D. *Whickham Park, Whickham R.S.O., near Newcastle-on-Tyne.* P.M. 2666 Newcastle-on-Tyne ; 3290 Bladon-on-Tyne ; P. P. G. W. Durham. September, 1913.
470. THORPE, John. *Market Bosworth.* W.M. 50 Hinckley ; P.M. 1333 Atherstone. November, 1900.
471. THORPE, Thomas Harrison, F.R.I.B.A. 23 *St. James' Street, Derby.* P.M. 802 Derby ; P.P.G.S of W. Derbyshire. September, 1906.
472. THWAITES, T. B. 39 *St. Michael's Road, Bedford.* P.M. and J.D. 2576 Mysore. January, 1911.
473. TIMMS, A. H. *Swadlincote.* P.M. 1739 Swadlincote. March, 1913.
474. TIPPER, Harry. 35 *The Grove, Hammersmith, London, W.* Past Asst. Grand Pursuivant. November, 1912.
475. TOMPKINS, William. 70 *Fosse Road South, Leicester.* 3431 Leicester. November, 1915.
476. TONKIN, Alfred J. 19 *Redland Park, Bristol.* P.M. and Treas. 1755 Portishead ; P.P.S.G.D. Somerset. November, 1909.
477. TRASLER, Frank. *Market Harborough.* P.M. 1330 Market Harborough ; P.P.J.G.W. November, 1915.

478. TRAYLEN, G. D. *Rampart Row, Bombay*. P.M. 944 Bombay; P. Dist. G.C. Bombay. May, 1913.
479. TRUSTAM, William J. 32 *Kingsley Road, Bedford*. 2343 Bedford. September, 1910.
480. TUCKETT, J. E. S., M.A., F.C.S. 12 *Belvedere Road, Redland, Bristol*. P.M. 1533 Marlborough; P.P.G. Reg. Wilts. January, 1911.
481. TURNER, George E. *Purbeck, Blandford, Dorset*. P.M. 1266 Blandford; P.P.J.G.W. Dorset. March, 1894.
482. TYERS, William. 38 *Melbourne Road, Leicester*. Sec. 2081 Leicester. September, 1904.
483. TYLER, A. H. *Warriston, Glenageary, Co. Dublin*. P.M. 1007 Loughborough; P.P.J.G.D. September, 1904.
484. TYLER, Walter. *Firleigh, Narborough Road, Leicester*. P.M. 1007 Loughborough; P.P.G. Swd. B. November, 1899.
485. VENABLES, Rowland G. *Oakhurst, Oswestry*. P.M. 611 and 1124 Oswestry; D.P.G.M. Shropshire; Past Senior Grand Deacon. January, 1899.
486. VIBERT, Lionel. *c/o Bank of Madras, Madras, India*. P. Dist. S.G.W. Madras. November, 1913.
487. VROOM, James. *St. Stephen, New Brunswick, Canada*. P.D. Grand Master, New Brunswick. January, 1910.
488. WADDLETON, Joseph A. *Langoe, Durham Road, Darlington*. 1650 Staindrop, Durham. September, 1909.
489. WAKEFIELD, Richard H. *Manager, Messrs. Whiteaway, Laidlaw & Co., C Road, Mandalay, Burma*. P.M. 2219 Fort Dufferin; 2575 Mandalay; 3433 Shwebo. May, 1913.
490. WALKER, Dr. Thomas. 156 *Princess Street, Saint John (N.B.), Canada*. P. Grand Master, Grand Lodge of New Brunswick. March, 1898.
491. WALKER, Col. George Walton, V.D., J.P. *The Firs, Birmingham Rd., West Bromwich*. P.M. 2706, 1838 and 526 Wolverhampton; D.P.G.M. Staffs; Past Grand Deacon. May, 1902.
492. WALLACE-JAMES, Richard Edward. 8 *Abercromby Place, Edinburgh*. P.M. 57, etc.; P.P.G. Sec. Midlothian; Mem. of Gd. Com., Grand Lodge of Scotland. March, 1909.
493. WARD, John Henry. 99 *Mere Road, Leicester*. P.M. 279 Leicester; P.P.G. Org. September, 1906.
494. WARD, R. W. *Balmoral, Waterloo Terrace, Carmarthen, S. Wales*. P.M. 476 Carmarthen; P.P.J.G.D. South Wales (W.D.). April, 1910.
495. WARING, John B. 28 *Newtown Street, Leicester*. P.M. 2081 Leicester. May, 1915.
496. WARREN, W. W. *Leicester Road, Syston, near Leicester*. I.G. 2865 Syston. March, 1911.

497. WATSON, J. C. 28 *Mount Stuart Square, Cardiff, S. Wales.* 1712 Newcastle-on-Tyne; 1754 Penarth. March, 1914.
498. WATTS, C. W. *Post and Telegraph Dept., Brisbane, Queensland, Australia.* P.M. and Sec. 283 (I.C.) Brisbane; P.P.G.W.; Pres. B. of G.P.; Dep. G. Sec.; P. Dep. G. Master (I.C.) Queensland. March, 1901.
499. WENDON, W. H. 28 *Finsbury Street, London. E.C.* P.M. 3020, 3078 and 3090; W.M. 869 London. March, 1912.
500. WESTCOTT, William Wynn, M.B., J.P. 396 *Camden Road, London, N.* P.M. 814, 2076 London; Past Grand Deacon. Nov. 1912.
501. WHALLEY, Edgar. *Brooklyn, Street Lane, Roundhay, Leeds.* P.M. 3047 Leeds. January, 1912.
502. WHITE, S. A. 833 *Tenth Street, Riverside, California, U.S.A.* September, 1898.
503. WHITEHEAD, Joseph T. 62 *Lucev Road, Bermondsey, London, S.E.* P.M. 1441 London and 2184 Romford; P.P.G. Swd. B. Essex. September, 1907.
504. WHITELEY, F. O. *Highfield View, Lale, Bradford.* 1034, 1074; Sec. 3600 Bradford. September, 1912.
505. WHITTAKER, the Rev. H. H., M.A. *The Vicarage, Altham, near Accrington.* Chaplain 401 Accrington. November, 1908.
506. WHYMAN, Herbert F. *Hill Crest, Maidstone, Chatham.* P.M. 2046 Maidstone and 3173 Chatham; P.P.G.D. Kent. Sept. 1909.
507. WHYTE, William Henry. *P.O. 3207 Montreal, Canada.* Grand Sec. Grand Lo. of Quebec. May, 1910.
508. WILKIN, Capt. R. *Murrybai Road, Fort Bombay, India.* 424 Gateshead; 757 (S.C.) Bombay; 490 (S.C.) Bombay. January, 1914.
509. WILKINSON, S. B. 69 *Billing Road, Northampton.* P.M. 360 Northampton; P.P.S.G.W. Norths. and Hunts.; Past Asst. Grand Director of Ceremonies. May, 1897.
510. WILLCOCKS, G. W. *Sunnyside, Ailsa Road, St. Margaret, Twickenham.* P.M. 2910 London; L.R. November, 1905.
511. WILLIAMSON, J. W. *The Cottage, Kiròv Muxioe, Leicester.* 523 Leicester. January, 1907.
512. WILLOCK, Commander A. R. G. *R.I.M., Post Office, Akyab, Anakau, Burma.* 1724 London. September, 1913.
513. WILLSON, W. Ernest. *Llanuiovery, Regent Road, Leicester.* P.M. 1772 London; W.M. 2081 Leicester. April, 1910.
514. WILSON, John. *Oregon, The Round Hill, Leicester.* 2865 Syston. November, 1915.
515. WILSON, J. R. *Thorne Park House, Mannamead, Plymouth.* P.M.; P.P.S.G.W. Devon; Past Asst. Gd. Std. Bearer. May, 1905.
516. WINCKLER, C. P. *Government School, Maulmain, Burma.* P.M. 542 Maulmain, Burma. September, 1914.

517. WISE, Arthur W. *Taj Building, Wallace Street, Hornby Road, Bombay*. P.M. 1270 and 338 (S.C.) Bombay; Gd. Sec. of Scottish Freemasonry in India. September, 1910.
518. WOOD, G. T. *10 Forzi Road, Loughborough*. 1007 Loughborough. January, 1913.
519. WOOD, Jos. G. *Westfield, Yatton, Somersel.* 1199 Yatton, Somerset. January, 1907.
520. WOODCOCK, T. J. *Guisborough, Yorks.* P.M. 561 Guisborough; P.P.G.P. North and East Yorks. September, 1909.
521. WOODHEAD, Thomas Mansley. *Fairfield, Baildon, Yorkshire*. P.M. 2669 Bradford; P.P.J.G.W. West Yorks. Nov. 1901.
522. WOODS, Herbert. *Polefield, Stockton Heath, Warrington*. 148 Warrington. March, 1906.
523. WOLFERSBERGER, W. H. *321 Mack Buildings, Denver (Colo.), U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.
524. WRAGG, Herbert. *Nelher Hall, Hartshorne, Burton-on-Trent*. 1739 Swadlincote. March, 1913.
525. WRAGG, Fred W. *Eureka Lodge, Swadlincote, Burton-on-Trent*. P.M. 1739 Swadlincote. March, 1913.
526. WRIGHT, Arthur Ernest. *Bowling Green Street, Leicester*. P.M. 279 Leicester; P.P.G. Reg. November, 1913.
527. WRIGHT, William. *Surveyor, Grantham*. 362 Grantham. November, 1915.
528. WYCKOFF, Edward Stout, M.D. *Beverley, Burlington County, New Jersey, U.S.A.* P.M. 19 Philadelphia. March, 1911.
529. WYKES, Gerald D. *Suaithing Holme, London Road, Leicester*. 3091 Leicester. January, 1915.
530. WYKES, William. *Knighton Lodge, Elms Road, Stoneygate, Leicester*. 3091 Leicester. May, 1914.
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## Cagliostro at the Lodge of Antiquity.\*

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The frontispiece of the present volume is a much reduced reproduction of a rare Masonic print, entitled "A MASONIC ANECDOTE," the original of which was exhibited at the "Lodge of Research" on November 22nd, 1915.

It is a large print, measuring 20½ x 18 inches, and was "Design'd by a Brother Mason a witness of the Scene."† It bears the imprint at the foot, "London, Publish'd November 21st, 1786, for the Proprietor, by H. Humphrey, New Bond Street."

The following is the description of the incident depicted, which is given in both French and English at the head of the print.

### "A MASONIC ANECDOTE.

"The event recorded in this plate, happened in London, on the 1st of November, 1786, to brother BALSAMO self-calling Prince of Trebisonde, Marquis of Harrat, Comte Cagliostro &c., &c., &c. The nick-named brother, having pay'd a visit to the Lodge of Antiquity with some foreigners, Brother MASH, an ingenious Optician, performed, instead of giving a Song, the part of a travelling quack, which Count Cagliostro taking as if aimed at him, he left the Lodge in a dudgeon, highly displeas'd at the entertainment of the Company."

"Mr. Barker, Hairdresser, King Street, Bloomsbury, Master of the Lodge of Antiquity. Supper at 3 Shillings per head, Wine & Punch included."

Cagliostro is the bald-headed man, sitting with his foreign friends to the left of the table.

This "Masonic Anecdote" is an alleged episode in the Masonic career of a very remarkable man, Joseph Balsamo,

\* *Vide* Frontispiece. Plate I.

† It is supposed to be the work of the famous caricaturist, James Gillray.

alias Count Cagliostro, etc., who, towards the close of the eighteenth century, exercised a wonderful influence over many of the people with whom he came into contact. Rich and poor, high and low, alike came under his spell, and his operations extended, at one time or another, over nearly half Europe.

Opinions differ widely as to his character, his honesty of purpose and the genuineness of his professed powers, some alleging him to have been a base deceiver, a charlatan of the deepest dye, an unmitigated rogue, cajoling men and women into parting with their money for worthless wares, and generally living a life of deceit and fraud. On the other hand, there are some who are of the opinion that he really possessed some natural gifts denied to most, including a special power of healing, which he placed at the disposal of the poor without pecuniary reward, exacting prodigious fees only from the wealthy and those in high position.

He claimed to have discovered the elixir of life, and also a balm to ensure perennial beauty, the sale of which brought him a princely income, which he spent with a princely extravagance. His style of living was splendid, doubtless with the object of inducing people to believe in the truth of his assertion, that he was able to transmute some of the base metals into gold. These, and many other statements concerning him, are still debated, and wise people meanwhile suspend their judgment thereon.

Whether Cagliostro was initiated into Freemasonry in Germany, France or England is not positively known,\* but it seems to be established that he visited some English Lodges, when residing here, for it is believed that although most of his activities were confined to the Continent, he paid

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\* Mackey says "he received the degrees in 'Esperance' Lodge, No. 289, which then met at the King's Head Tavern." This Lodge, according to Lane's "Records," was founded in London in 1768, united with Lodge "des Amis Reunis" in 1799, and was erased in 1830; its No. was 284 in 1786, and it was one of the Lodges, the members of which were almost exclusively of foreign birth.

two or three visits to this country. It was during one of these visits that the episode occurred, which is represented in the print of "A Masonic Anecdote."

His claim to possess supernatural healing powers had naturally aroused the opposition of the medical profession, while other transactions of a more or less questionable character, had created an atmosphere of doubt and suspicion. One outcome of this ill-feeling and resentment found expression at a meeting of the famous old Lodge of "Antiquity," a certain Bro. Mash, in the assumed character of a quack, turning the laugh against Cagliostro and the extravagant powers he claimed. He left the Meeting in high dudgeon and is believed never to have visited another Lodge in England.

At the foot of the print are some lines descriptive of the incident—in French on the dexter side, and an English equivalent on the sinister side. The following is the English portion :—

" Abstract of *the Arabian Count's memoirs.*

Born, God knows where, supported, God knows how,  
 From whom descended—difficult to know.  
 LORD CROP \* adopts him as a bosom friend,  
 And madly dares his Character defend.  
 This self dubb'd Count, some few years since became  
 A Brother Mason in a borrow'd name;  
 For names like SEMPLE numerous he bears,  
 And Proteus like, in fifty forms appears.  
 Behold in me (he says) Dame Nature's child,  
 Of Soul benevolent, and Manners mild;  
 In me the guiltless ACHARAT behold,  
 Who knows the mystery of making Gold,  
 A feeling heart I boast, a conscience pure,  
 I boast a Balsam every ill to cure.  
 My Pills and Powders, all disease remove,  
 Renew your vigor, and your health improve.  
 This cunning part the arch-imposter acts,  
 And thus the weak, and credulous attracts.  
 But now, his history is rendered clear;  
 The arrant hypocrite and quack appear.

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\* Believed to refer to Lord George Gordon.

First as BALSAMO, he to paint essay'd,  
 But only daubing, he renounc'd the trade,  
 Then, as a Mountebank, abroad he stroll'd,  
 And many a name on Death's black list enroll'd.  
 Three times he visited the British shore,  
 And ev'ry time a different name he bore,  
 The brave Alsations he with ease cajol'd,  
 By boasting of Egyptian forms of old.  
 The self same trick he practis'd at Bourdeaux  
 At Strasburg, Lyons, and at Paris too.  
 But fate for BROTHER MASH reserv'd the task,  
 To strip the vile imposter of his Mask.  
 May all true Masons his plain tale attend!  
 And Satire's lash to fraud shall put an end.'

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Soon after the "Antiquity" meeting, he returned to his native Italy, where he came under the ban of the Inquisition. He was imprisoned, it is said on the sole charge of being a Freemason, in the castle of St. Angelo at Rome, being subsequently transferred to the prison of St. Leo, in the duchy of Urbino, where he died about the year 1795, as the result of a fit of apoplexy.

Among his varied activities, was the establishment of a system of so-called "Egyptian Masonry," in which he assumed the title of Grand Kophta. Lodges of the Order were erected in France, Germany, Poland and Russia, and although it is now generally believed to have been a gigantic swindle, thousands of credulous people were initiated therein, and large sums of money flowed into his treasury. In connection with this fictitious Masonic Order, the following account of one of the meetings will be of interest. It is transcribed from a MS. of which I have two copies, one having been found among the papers of the late Bro. W. J. HUGHAN, and the other presented by Bro. G. W. BAIN.

"FEMALE FREE MASONS OF  
 COUNT CAGLIOSTRO'S LODGE.

"Account of Count Cagliostro (alias Joseph Balsamo) his Lodge in Mittau, where he was about the years

1776-1779 while Mr. Ferbér was professor of Natural History at that University. Vide the Berlin Magazine of Gedike & Biester of October 1790."

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" His Wife, Madam Cagliostro, very soon after her arrival at Mittau, haveing\* in some Corner of the House, espied an apron & a pair of Gloves, stamped with the Insigna of Seven Stars, in another Lodge she & some of her Friends had quitted, she now took immediate occasion to introduce the Subject of the preferable Ordre d' Adoption, in France, of which she had the Honour of being a Member & her Husband Grand Master. In consequence, the Lodge was formed in Mittau, under the Emblematicals of Three Crowned Hearts (because the Free Masons Lodge there haveing Three Crowned Swords for their Crest, by which name they went). It was requisite for every Lady to have a Free Mason for an Assistant, & in that manner, was I made Member of that Lodge—or much more negative Lodge. I at the same time received the Badge of a Trumpet Entwined by a Serpent, & the ill adapted Commission to play the part of a Brother Speaker. The Ladies were received with the utmost rigidity of the Ritual, the Three first Degrees are printed, but the Brothers were Initiated without much ceremony, after they had laid their Hands upon Cagliostro's Sword, as a Mark of Obedience. Upon the reception of the Ladies, who first of all were obliged to pledge Secresy, Cagliostro constantly kept a Solemn Aspect, yea, sometimes appeared Devout; but in a serious Tone, uttered many an *Equivoque*, which naturally produced Laughter. In teaching the Signs, he made every Lady Kiss him Five Times, the Sacred Number, & all the Brothers received the same Tokens of Sisterly Love. This is perfectly consonant with the Rules of the Order of Adoption, and " Honi soit qui mal

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\* The MS. is transcribed *verbatim et literatim*.

y pense"—Evil be to him who Evil thinks (of it). Yet generous Cagliostro, not remaining quite indifferent or insensible upon Ceremonies of the kind, he manifested by this, often repeating those signs of each Degree, out of the Lodge, with some of the Sisters, and at Table, the Toast being given in Honour of the Great Koft, the Duke of Chartres, or some of his Sentiments, he then ordered the Circulation of Saluteing the Ladies, always placing every Gentleman next to his Lady. He sometimes too got up saluteing round the Table, this, like all Kissing at Table, was no Ritual of the Order."

"The Three first degrees of Adoption, in which is a Representation (as may be seen from printed accounts) of the Fall of our original Mother Eve, by the Tree with the Serpent, then Jacob's Ladder, Noah's Ark & the Rain Bow, there is nothing very particular in that. But the Fourth Degree, not in print, was altogether Mystical, Interwoven with astrological, alchemistical, theosophic & I know not what nonsense besides. In this, not every Lady was admitted, & the accompanying Ceremonials were Serious & Considerate. Not having pledged myself as to Secrecy, like Madam de Reck, I may impart the most remarkable, or such Circumstances of it, as I can recollect. The Lodge Room was Decorated with great Expence. A Baldachin\* of Blue Silk, Richly adorned with Silver Spangles & Fringe covered the venerable Cagliostro. At the Back of his Seat was a Curtain of the same Stuff & embellished with the Baldachin. Behind it was fixed an Orb of Glass, filled with Water, illumed with a Lamp in the Rear of it, intended to represent the Sun or a Blazing Star. Above it the Name of Adonai, in Hebrew Letters, was Embroidered with Silver; on the Sides of the Globe were also Embroidered the Signs of the 7 Planets. Upon the arrival of the new Sisters to be received at Door of the Temple, haveing been led

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\* A canopy supported by four poles. Edit.

Blindfolded by the Master of the Ceremonies, & being Terrified by the tremendous Brother,\* she was then Fumigated, or perfumed, with Frankincense for a considerable time; thence she was ushered in, bid to Kneel down before the Throne, still Blindfolded, there she attended a short time, heard a concise Exhortation intermingled with Curses of Perdition if she should Betray the Order, or divulge the Mysteries, & finally take the Oath of Secresy or Fidelity, at which her Lips were pressed with a Seal. Then her Eyes were Uncovered. She was led to the Table of the first Warden, there she opened a Silver Box, in which was Deposited a Heart formed of Silk Stuff, and some Red Earth. In taking out the Heart and her Kissing it, Cagliostro put this question 'Qu 'avez vous trouvé?' i.e. What have you found? The Reply, prompted to her, was 'Un Cocur droit et fidèle de l'or et la poudre Rouge', i.e. a right and faithful Heart of Gold & a Red powder. Upon which all the Members said 'Sagesse Union et Silence.' She next was Conducted to the Altar, Kneeling down for Consecration, & Cagliostro, in a Silver Spoon administering to her a Composition of Confection of Alkermes, Honey and Treacle, uttering, or muttering, unintelligible Words. (A profane mockery of the Holy Sacrament.) After this strange Ceremony, & after getting the Signals by Heart, and often repeating them, 5 in Number, by Cagliostro, she was Decorated with the Red Ribbon, having had the Blue Ribbon at the initiation of the Second Degree. In the same manner I saw a Brother Initiated. As soon as the New Member was composed in her Seat, Cagliostro opened his Lectures upon the Planets. The Signs above-mentioned marked the Seven Spirits which he named; each of them had his Planet, his own Metal, the Legions of Subordinate Spirits, & the Persons born under the different Constellations

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\* Tremendous Brother=Frère Terrible of French Lodges. This name was given sometimes to both the Inner and Outer Guards.

of the Planet under his command. Here he Explained the whole System in a Sort of Astrological, Alchymistic and Theosophical Discourse, that was the Foundation of a Composition he afterwards Lectured upon, and Dictated in the Egyptian Lodge.”

“In his Egyptian Lodge he shewed us the *Barbam Jovis*, prepared by him, in which he affected great Secresy, commending it as a Universal Remedy. What this was see my Red Covered Book upon Alchymy, &c.”

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Attention may be directed to the Aprons worn by the Brethren in the foreground of the print. In some cases the Jewels seem to have been worn on a ribbon suspended over the Apron, instead of on the coat lapel or breast. Whether this custom was usual at this period is difficult to decide.

J. T. T.

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Most interesting Articles on “Cagliostro—Adept or Imposter,” by Jos. E. Morcombe, have appeared in *The American Freemason* (published at Storm Lake, Iowa, U.S.A.) for September, October and November, 1915.

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The  
**One Hundred-and-Twentieth**  
**Meeting**  
**and Twenty-third Anniversary**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 27th, 1915.

The Worshipful Master, Bro. THOMAS G. HUNT, P.M. 2865, P.P.A.G.D.C., presided. The following Brethren were also present, viz. :—

*Members.*—Bros. GEO. W. HUNT, P.M. 2865, P.P.G. Reg., S.W.; J. EASTWOOD PICKARD, P.P.S.G.D., P.M. 2081, J.W.; the Rev. H. S. BIGGS, P.P.S.G.W., P.M., Treasurer; H. J. GRACE, P.P.S.G.W., Prov. G. Treas., P.M., Secretary; W. A. LEA, P.P.J.G.W., P.M., D.C.; F. H. POCHIN, P.P.G.Std.B., P.M. 2028, J.D.; J. D. JOHNSON, P.P.G.Sup.Wks., P.M. 1391, I.G.; C. H. HARDING, Tyler; J. T. THORP, P.A.G.D.C. (Eng.), P.P.S.G.W., P.M., Lodge Editor; F. W. BILLSON, P.P.S.G.W., P.M.; the Rev. C. T. MOORE, M.A., P.P.J.G.W., P.M.; A. H. HAMPSON, P.M. 523; F. H. DOUGHTY, W.M. 2081; F. G. KIRKBY, A.D. of C. 3448; S. S. PARTRIDGE, P.D.P.G.M., P.A.G.D.C. (Eng.), Hon. Mem.; JOS. YOUNG, P.P.S.G.W., P.M. 523, Hon. Mem.

*Members of the Cor. Cir.*—Bros. J. W. BARKER, P.M. 279; C. W. POTTER, 279; GEO. GREEN, P.M. 1330; C. E. CRANE, 2428; WM. SOWTER, W.M. 2865; H. T.

MILLARD, 2865; H. C. BOWMAN, 3091; W. H. SHARP, 2028; W. J. KNIGHT, 2028; G. D. WYKES, 3091; HY. ROBERTS, P.M. 3431; A. FERGUSSON, P.M. 1391; F. J. DALE, 1391; E. R. FOX, 2081; J. E. GENTNER, 2865; HY. HYDE, P.M. 523; J. HARROP, 279, Std. 3431; P. JOSEPH, P.M. 2387; C. GIRLING, J.D. 3431; J. T. COOPER, 523; H. WATSON STILES, 1391; C. H. ROBERTS, P.M. 3091; W. N. BRADSHAW, S.W. 2865; J. KEIGHTLEY, 1391; W. J. BUNNEY, P.M. 523; J. B. WARING; W. T. TOPOTT, P.M. 279; F. HAINES, P.M. 1391; J. W. SCOTT, P.M. 607 and 1265; S. F. HERBERT, 3091, and others.

*Visitors.*—Bros. TOM S. HURLEY, W.M. 279; CHAS. T. HOBBS, W.M. 1330; F. W. CLARKE, W.M. 2028; A. S. NICE, P.P.J.G.D.; GEO. I. LIGHT, P.M. 3237 and 3302; A. E. HAWTHORN, W.M. 2428; L. BALDWIN, P.M. 2428; W. H. RUSSELL, P.M. 2428; J. A. HILTON, W.M. 3091; E. J. ALLEN, P.M. 2028; R. B. ADCOCK, P.M. 279; G. E. BARTON, P.M. 1391; C. BROOK, W.M. 3431; T. H. INGLESANT, P.M. 1391; J. H. TAYLOR, P.M. 279; E. H. CHARGE, 3431; JNO. BELL, 3431; G. R. CASTERTON, W.M. 1130; GEO. SWALES, 523; J. J. CURTIS, 523; J. E. BONSHOR, 2028; J. B. Pickett, 2028; F. J. BAYLISS, 2428; E. H. GARFIELD, 580 and 2428; NORMAN K. LEE, 3448; D. LAPRAIK, 3448; A. C. DIXON, 2428; A. E. HILL, 2028; S. S. PAINE, 3431; J. T. CROWE, 1560 and 2682; J. C. BURTON, 3431; C. BARNES, 2865; W. J. COATES, 523; R. N. DALES, 2081; VIVIAN BENNETTS, Org. 2772, P.P.G.Org. M'sex.; R. NORTHCOTT, W.M. 2772; M. HYSLOP, S.W. 3448; S. MUNDY, 3431; G. J. GRINDLEY,

2865; C. A. BLAND, 1391; J. W. SMITHARD, 1391; E. W. ATKEY, 2028; H. W. BAYLEY, 2865; A. E. BUCKINGHAM, 2865; J. T. THOMPSTON, 2081; A. E. OLIVER, 3091; W. TYLDESLEY, 1391; J. GODDARD, 523; GEO. DURSTON, 2028; M. C. FOISTER, 2028; H. KING, 3431; J. W. GLOVER, 2028; T. S. T. MOORE, 2865; W. J. STORK, 523; T. ALLEN, 2081; and others.

The Minutes of the last Meeting were confirmed.

Bro. FREDK. H. DOUGHTY, W.M. 2081, was elected a full Member of the Lodge.

The following ten Brethren, one Masonic Library and one Lodge, were elected Members of the Correspondence Circle of the Lodge:—

940. Bro. MAITLAND HYSLOP, J.W. 3448 Leicester.
941. Bro. CHAS. H. KIRK, 2865 Syston.
942. Bro. the Rev. CHAS. R. DAVEY BIGGS, P.M. 357 Oxford; P.P.G. Chap. Oxon.
943. Bro. Capt. W. J. R. RODD, S.D. 3262 Quetta.
944. Bro. EDWIN V. ROWE, 2453 Cardiff.
945. Bro. CLEMENT J. G. TATE, P.M. 1022 Bloemfontein.
946. Bro. W. R. C. LEWIS, P.M. 2865 Syston.
947. Bro. CHAS. W. MATTHIE, 122 (S.C.) Perth.
948. THE PROVINCIAL GRAND LODGE LIBRARY AND MUSEUM OF WORCESTERSHIRE.
949. Bro. THOS. MASON, W.M. 2034 Moseley.

950. Bro. THOS. H. INGLESANT, P.M. 1391 Leicester ;  
P.P.J.G.D. Leic. and Rut.
951. THE LODGE OF HOSPITALITY, No. 1697  
Waterfoot, Lancs.

Bro. GEO. WILLIAM HUNT, P.P.G. Reg., P.M. 2865,  
Worshipful Master elect, was duly installed Master of  
the Lodge, according to ancient custom, by the retiring  
Master, assisted by Bros. S. S. PARTRIDGE and F. W.  
BILLSON.

The Worshipful Master, Bro. G. W. HUNT, appointed  
and invested the following Brethren as his officers for  
the ensuing year, viz. :—

Bro. T. G. HUNT,	I.P.M.
„ J. EASTWOOD PICKARD,	S.W.
„ F. H. POCHIN,	J.W.
„ the Rev. H. S. BIGGS, P.M.,	Treasurer.
„ H. J. GRACE, P.M.,	Secretary.
„ W. A. LEA, P.M.,	D.C.
„ J. D. JOHNSON,	S.D.
„ F. H. KIRKBY,	J.D.
„ A. H. HAMPSON,	I.G.
„ C. H. HARDING,	Tyler.

The following Paper was read by W. Bro. RICHARD  
NORTHCOTT, W.M. 2772, London, vocal illustrations  
being given by Bro. VIVIAN BENNETTS, P.P.G. Org.,  
M'sex. :—

## Musical Freemasons.

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By W. Bro. RICH. NORTHCOTT, W.M. 2772 London.

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The man that hath no music in himself  
 Nor is not moved with concord of sweet sounds,  
 Is fit for treasons, stratagems, and spoils ;  
 The motions of his spirit are dull as night,  
 And his affections dark as Erebus ;  
 Let no such man be trusted.

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Happily, we can trust our revered Grand Master, for His Royal Highness is a practical musician. As a boy he was taught the piano, and later he acquired the necessary skill to play the bagpipes ! I recall a speech made by the Duke after he had distributed prizes at the Royal Academy of Music, in the course of which he said : " There is nothing in the world more sympathising, more humanising, than Music, and I think the more we do to encourage and show our appreciation of Music, the better for the country."

No one can deny that the Grand Lodge of England has fully realised the important part that Music can play in Lodge, and nearly every Brother who has been honoured with the appointment of Grand Organist is well-known in the musical world as organist, singer, conductor or critic.

United Grand Lodge was established in 1813, and the first Grand Master, the Duke of Sussex, appointed Samuel Wesley to be the first Grand Organist, and no better selection could have been made. Wesley retained the collar for four years, and was succeeded by Sir George Smart, a keen Freemason, who conducted the music at the coronations of Wil am IV. and Victoria. When he was twenty-six years of age, Smart journeyed with his father to Paris, and they visited a French Lodge. In his diary he makes mention of this : " It opened at four, and continued until half-past

six. We then had an elegant dinner at seven. There was a 'making,' which entertained us much ; it is far more serious than ours in England."

Among other Grand Organists you find the distinguished names of Tom Cooke, who was director of the music at both Covent Garden and Drury Lane theatres, Sir Michael Costa, that splendid baritone Edwin Ransford, Charles Edward Horsley, James Stimpson of Birmingham fame, Wilhelm Ganz a member of the Craft for fifty-eight years, Wilhelm Kuhe, Sir William Cusins, Sir Walter Parratt the present "Master of the King's Musicke," Sir Arthur Sullivan, Michael Maybrick more familiar perhaps as Stephen Adams, Herman Klein, Lionel Monckton, the lately deceased Dr. W. H. Cummings, and his father-in-law John William Hobbs.

Hobbs, who was Grand Organist in 1846, was not only a popular tenor but also a versatile composer. The Grace, frequently sung after banquets, "For these and all Thy mercies," was an arrangement by him of a quartet discovered by Charles Burney in Florence in 1770 ; Hobbs wrote the words, and himself introduced this "chant of gratitude" after a dinner in the City of London somewhere about 1848. I should like you to hear a composition by Hobbs. It is a "Monody," written in 1839, "expressly for and performed at a morning concert at Watford for the benefit of the four orphan children of Bro. John Willson, late a member of the Watford Lodge"—to quote the title page. This dramatic aria is not in the British Museum ; even the Watford Lodge has no copy.

### MONODY

By W. Bro. JOHN W. HOBBS, P.G.O.

Pillow'd on earth low lay the parent's head,  
 Bitter the tear the helpless orphans shed,  
 As bending mournful o'er the silent tomb  
 They wept their guardians lost, their alter'd doom.  
 Where now are all their fancied prospects flown ?  
 Visions of hope that late so brightly shone.

Nipped in the opening bud and gone—  
 No, not for ever gone! The Lord of Love,  
 Bounteous in mercy from His Throne above  
 Sees and relieves the orphans' keen distress  
 And proves a Father to the fatherless.  
 His spirit balm into their wounds will pour,  
 That sorrow, pain, and grief be felt no more,  
 And lead to brighter scenes, to joys unknown before.

Of course there are brilliant musicians who are unable to distinguish themselves in the Craft, because their time is so much occupied with professional duties. Among famous melodists of the past who were Freemasons, are William Boyce, Samuel Webbe, Sir Henry Bishop, Thomas Attwood, Reginald Spofforth, Benjamin Cooke, the glee composer Stevens, Maurice Greene, who was initiated by his master Charles King, John Immyns and Balfe.

The first of the Musical Freemasons to whom I would direct your special attention to-night is Matthew Birkhead, who was responsible for "The Enter'd Apprentice's Song." I do not know when this was first sung, but I should surmise about 1721. In the July of 1724 there was an amusing parody of the words in the "London Journal," entitled "An answer to the Freemason's health, a song by the late Mr. Matthew Birkhead, sung at all the Lodges in town." Two of the verses ran thus :

They know this and that  
 The de'il knows what  
 Of secrets they talk would amaze one ;  
 But know by-the-bye  
 That no-one can lie  
 Like a Free and an Accepted Mason.

If on house ne'er so high  
 A brother they spy  
 As his trowel he dext'rously lays on ;  
 He must leave off his work,  
 And come down with a jerk,  
 At the sign of an Accepted Mason.

The tune which is of a jig-like character, was popular before it was adapted for this masonic poem. It is given in

Tom D'Urfey's quaintly named collection of songs, "Wit and Mirth, or Pills to purge Melancholy," which was published in 1719-20, and it is obviously the air indicated for the political skit called "The Vagabond Tories," in the "Flying Post" of August 18th, 1715. Birkhead was a prominent dancer at Drury Lane; he was also a singer. He was engaged at that theatre for at least nine years, and up to the time of his death, which happened on December 30th, 1722. On January 5th, 1723, you may read in the "Weekly Journal, or British Gazeteer": "On Sunday last died Mr. Birkhead, the comedian, and is to be interr'd this day; and as he was a member of the Society of Freemasons, and Warden of a Lodge, all the members of that particular Lodge will attend his corpse to the grave." In the next issue of this newspaper, January 12th, there is a paragraph about the funeral: "Mr. Birkhead, mentioned in one of our former, was last Saturday night carried from his lodgings in Which (*sic*) Street to be interr'd at St. Clement Danes; the pall was supported by six Freemasons belonging to Drury Lane playhouse; the other members of that particular Lodge of which he was a Warden, with a vast number of other Accepted Masons, followed two and two; both the pall bearers and others were in their white aprons." Birkhead was a member of No. 5 Lodge, now the Lodge of Friendship No. 6, and his name appears as its Master in the list of those who signed the "approbation" of the new Constitutions. So the reporter made a blunder in describing him as a Warden! And the announcement that he was buried at St. Clement Danes may also be a mistake, because in the Church registers there is no record of this interment. Six years after his death, on December 30th, 1728, Birkhead's song was publicly sung at Drury Lane, at a representation advertised as being "at the desire of several persons of quality." The newspapers mentioned this performance: "Friday last being St. John's day, there was a great appearance of Freemasons at Stationers Hall, where a

handsome entertainment was provided by twelve Stewards, chosen for that purpose . . . and we hear that at the same time the Grand Master, and Wardens, and most of the gentlemen present, took tickets to appear in white gloves at the Theatre Royal in Drury Lane this evening, where the play of 'Henry IV., part ii.,' is to be acted for their entertainment, and it is said that a prologue and epilogue will be spoken suitable to the occasion, and in honour of that Society." From another report it appears that a scene in Shakespeare's play was "Alter'd for introducing the 'Prentice's Song, as published in the Constitutions, which was done accordingly, and all the Freemasons in the pit and boxes join'd in the chorus, to the entire satisfaction of the whole audience." The epilogue was spoken by Mrs. Thurmond, the wife of Bro. John Thurmond, a famous pantomimist, and the last lines ran as follows :

Ye marry'd ladies, 'tis a happy life,  
Believe me that of a Freemason's wife ;  
Tho' they conceal the secrets of their friends,  
In love and truth they make us full amends.

Another Musical Freemason I recall to your memory was William Rufus Chetwood, for eighteen years prompter at Drury Lane theatre, and subsequently the manager of the Smock Alley theatre in Dublin, where he met and married the grand-daughter of Colley Cibber. Chetwood was not fortunate in money matters, and he was often imprisoned for debt, during which restful period he wrote distressful novels! One of his pieces, "The Generous Freemason," was brought out in August, 1730, at "Oates and Fielding's great theatrical booth, at the George Inn Yard in Smithfield, during the time of Bartholomew Fair"—to quote the advertised announcement. This booth must have been an elegant place, for it was "very commodious, and the innyard has all the conveniences of coachroom, lights, &c., for Quality and Others." Moreover, there was provided "a good band of instruments, accompany'd by a chamber organ

. . . play'd upon by the best hand in England." When published, "The Generous Freemason" was described as a "tragi-comi-farcical ballad opera," and it was dedicated to "the Grand Master, Deputy Grand Master, Grand Wardens, and the rest of the Brethren of the Ancient and Honourable Society of Free and Accepted Masons." I will not waste time by telling you the story of this weird entertainment, which not only held the London stage for ten years, but was also performed in America, being first seen there on April 21st, 1800, at the Chestnut Street theatre, Philadelphia, but I want you to hear the closing song, the music of which was composed by Henry Carey. This air is allotted to Neptune, who just before the curtain falls, "rises to a symphony of soft musick, attended by Tritons."\*

Fifty years later came another curious production at a London theatre, this time at Covent Garden. Charles Dibdin, the composer of over 1,500 songs and several operas, a novelist and historian, was a Freemason. On December 29th, 1780, Thomas Harris produced his pantomime "Harlequin Freemason," the music of which I had the good fortune to discover in the library of the Royal College of Music. This amazing entertainment has as its hero the Ghost of Hiram Abiff, who gives life to a stone statue of Harlequin, and then schemes for him to marry Columbine, the beautiful daughter of a Dutch Shylock. At the end there is a "procession of the principal Grand Masters, from the Creation to the present century, dressed in the habits of their respective ages and countries." This must have been an elaborate spectacle, because contemporary newspapers printed the programme in full. The pantomime achieved a great success; it was played at Covent Garden no fewer than sixty-three times, on one occasion "by command of Their Majesties." It was also revived at York and Liverpool. The best of the songs is a solo for Hiram Abiff's

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\* *Vide* Plate II.

Ghost, in which he gives advice to the "motley child of mirth."\*

My address is called "Musical Freemasons." May I suggest how you can encourage Musical Freemasons? I can plead the cause of the professional musician, because I am a musical critic, not an entertainer. As members of a Lodge of Research you will be aware, that there are hundreds of Freemasons who are experts in various branches of amusement. To employ entertainers who are not of our fraternity is a mistake, because the outsider, naturally inquisitive, has opportunities of obtaining ideas of our Masonic work, by overhearing thoughtless conversations, and probably seeing things which it were better he did not see. Do please promote the best interests of the Craft by exclusively supporting professional artists who are Musical Freemasons.

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The WORSHIPFUL MASTER expressed his grateful thanks to Bro. NORTHCOTT for his most interesting and instructive Paper, and to Bro. BENNETTS for the beautiful illustrations, stating he would like some expression from the Musical Brethren of the Province. Bro. W. J. BUNNEY thereupon moved a very hearty Vote of Thanks to Bros. NORTHCOTT and BENNETTS for the Paper, and for the selections of Masonic Music with which the Brethren of the "Lodge of Research" had been favoured. This was seconded by Bro. J. H. TAYLOR, P.P.G.Org., supported by Bro. the Rev. H. S. BIGGS, and carried unanimously.

The Treasurer, Bro. the Rev. H. S. BIGGS, presented the Statement of Lodge Accounts for the past year; it was adopted with a hearty Vote of Thanks to the Treasurer for his services. An abstract of the Accounts is here given.



Bro. W. A. LEA, P.M., was re-elected to represent the Lodge on the Provincial Committee of General Purposes.

The WORSHIPFUL MASTER announced that Bro. J. T. THORP had again consented to act as Lodge Editor, stating that in his opinion Bro. THORP'S name stands for all that is best in Masonry; whatever the Brethren wished to know he could tell them. He expressed his grateful thanks and hoped T.G.A.O.T.U. would long spare Bro. THORP, and give him health and strength to grace the Lodge with his presence.

Bro. J. T. THORP, in replying, said that what he had done, others could do if they would devote themselves to the work. The "Transactions" of the Lodge were sowing good seed in all parts of the world, and would redound to the credit of the Craft. He incidentally mentioned having edited twenty-two Annual Volumes of Lodge Transactions.

Apologies for non-attendance were received from the following Brethren:—Bros. H. C. KNOWLES (London); W. HAMMOND (London); G. W. BAIN (Sunderland); J. A. SHERREN (Parkstone); Capt. KEYS (West Bromwich); C. D. EATON (Barnt Green); F. W. CROSS (Birmingham); Genl. Sir Robt. SCALLON (Kempsey); Rev. G. J. PATTINSON (Uppingham); C. W. FRANCIS (Birmingham); S. J. KING BAKER (Assam); W. H. QUARRELL (London); Capt. W. R. APPS (Bishops Waltham); F. W. BROWNE (Lutterworth); FRANK HUGHES (Birmingham); J. E. ELLIS; A. LOLE, P.M. (Oswestry); F. TRASLER (Market Harborough)

A. P. BALDWIN (Market Harborough); J. WILSON (Syston); F. W. LILBURN; the R.W. Prov. G.M., Bro. E. HOLMES; R. B. STARKEY; R. W. STRICKLAND (Northampton), and others.

Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

A well attended Conversazione was afterwards held. Several Masonic Curios were exhibited by Bro. THORP.

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## The Consecration of Lodge 336 in 1808.

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The Warrant No. 336 Antients originally belonged to "Doyle's Lodge of Fellowship," constituted in 1806 to meet at the Duke of York Tavern, Rohais Road, Guernsey.\* Within a year of the constitution of the Lodge, the members purchased for £21 the Warrant No. 98, and with the approval of the Grand Lodge substituted it for No. 336. No. 98 had originally been issued, in 1762, for a Lodge at Elizabeth Castle, Jersey, which, however, soon ceased working, and the No. remained unappropriated for over forty years.

The sale and purchase of lapsed Warrants was by no means uncommon with the Antients throughout the whole career of that Grand Lodge; in some cases the actual Warrants were handed over, in other cases the Numbers only were transferred.†

The No. 336 being thus relinquished in 1807, was allotted the following year to some petitioners for a Lodge to meet at Stonehouse near Plymouth. This seems to have been an entirely new Lodge, and it was intended principally for members of the corps of Royal Marines, of which many were constantly in garrison at Plymouth.

The constitution and consecration of a new Lodge has always been an important and interesting ceremony. At the present time the proceedings form quite an elaborate

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\* This Lodge still meets at Guernsey under the same name, with the No. 84.

† Warrant No. 2 was purchased by No. 32 in 1784 for six guineas.  
 „ No. 3 „ „ 35 in 1759 „ four-and-a-half guineas.  
 „ No. 5 „ by Dermott in 1769 „ five guineas.  
 „ No. 6 „ by No. 37 in 1754 „ one guinea.  
 „ No. 7 „ by No. 86 in 1788 „ five guineas.  
 &c., &c., &c.

*Vide Lane's "Masonic Records."*

programme, and one which cannot fail to impress all those who are privileged to be present thereat. It has long been the custom for a deputation of officers of the Grand Lodge to proceed to the location of the new Lodge, and personally constitute and consecrate it; where, however, the distance from London is too great, or other causes prevent or require, the Provincial Grand Master is frequently charged with the duty of consecrating the new Lodge, and he, assisted by the officers of the Provincial Grand Lodge, carries out a very interesting and solemn ceremonial. The Antients Grand Lodge having had no Provincial Grand Lodges in England, it was their custom to appoint some prominent local Freemason to undertake the duty of consecration, he having conferred upon him for the purpose the temporary rank of Deputy Grand Master.

As below is a transcript of some original documents, which give details of the "Authority to Consecrate," and the proceedings at the Consecration of Lodge No. 336 in the year 1808, which provide us with an insight into the usual procedure of a century ago.

[TRANSCRIPT] (1)\*

To all whom it may concern Whereas the most noble Prince John Duke Marquis & Earl of Atholl &c. &c. &c. (2) Grand Master of the most ancient and honorable Fraternity of free & accepted Masons of England according to the old constitutions by and with the approbation & consent of the Grand Lodge hath been pleased to constitute and appoint me his Grace's Deputy (3) according to ancient custom in his Grace's absence to preside hear determine and transact all matters relative to the Grand Mastership except his Grace's sign manual . . . . .

And Whereas a certain number of Brothers Freemasons have assembled at the Golden Marine Stonehouse Plymouth

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\* See Notes on page 57.

and from thence have petitioned for the revival of our Warrant of constitution No. 336 heretofore held at Guernsey to form and hold a Lodge of Freemasons according to ancient usage at the Golden Marine Stonehouse in the County of Devon.

And Whereas the distance makes it inconvenient for the Grand Officers to give their personal attendance for the purpose of installing the Master & other Officers of the same Lodge We therefore authorize and empower you our right trusty and well beloved Brother John Young W.M. of Lodge 306 By these presents to summons and congregate a sufficient number of persons Freemasons at some convenient time at the Golden Marine Stonehouse aforesaid and then and there in the name of God and the Grand Master to form and open a Grand Lodge which said Grand Lodge shall be governed by our said trusty Brother to preside as R.W. Deputy Grand Master<sup>(4)</sup> of Masons in England and Masonic Jurisdiction thereto belonging for the space of three Hours<sup>(5)</sup> and no longer during which time our said R.W. Brother shall appoint proper persons being present or past Masters of Lodges to act as Grand Wardens and in the said Grand Lodge when so opened the said Grand Officers shall in the name of his Grace John Duke Marquis and Earl of Atholl &c. &c. Grand Master of Masons constitute & confirm the aforesaid petitioners into and under said Regular and warranted Lodge No. 336 and to act and do all manner of things necessary for the revival and constitution of the said Lodge but no other Business whatsoever<sup>(6)</sup> Provided always that the Book of constitutions of Freemasonry or Ahimon Rezon<sup>(7)</sup> be always considered & attended to so that the ancient landmarks be by no means broken in upon or infringed particularly that all and every person admitted or made by virtue of and under the aforesaid Warrant shall be of full and mature age free from Bondage upright in Body and perfect in all his limbs in full possession of their five senses and endowed with an estate occupation and trade whereby

to acquire an honest and reputable livelihood as becomes the members of this most ancient and honorable Fraternity<sup>(8)</sup> Lastly we do hereby direct and order that a faithful copy of all the transactions (fit to be written) of the said Grand Lodge with the names and occupations of all and every the Brothers present together with these presents and annexed thereto be transmitted to our right worshipful Grand Secretary in London in order that the same may be by him faithfully recorded in the Books of the Grand Lodge Given under my hand and Seal in Fleet Street London this 2<sup>nd</sup> Day of September 1808 and of Masonry 5808.

*Tho<sup>t</sup>. Harper. D. G. M.*

*Rob<sup>t</sup>. Leslie. G. S.*

Ent<sup>d</sup>. Voll. 9, letter L fo.

[TRANSCRIPT.]

Proceedings of a Grand Lodge of the most ancient and honourable Fraternity of Free and Accepted Masons of England under the Old Constitution whereof the most noble Prince John, Duke, Marquis & Earl of Atholl &c. &c. &c. is Grand Master, held at the Golden Marine Inn, Chapel Street, Stonelhouse, in the County of Devon on the 12<sup>th</sup>. day of September 1808 for the revival of the Warrant of Constitution No. 336, and for the installation of the Master and other Officers thereof, pursuant to a Warrant from the Right W. Deputy Grand Master, bearing date the 2<sup>nd</sup>. day of September in the year of our Lord 1808 and of Masonry 5808

*Present.*<sup>(9)</sup>

R.W.G.M., Jno. Young, Shipkeeper,	W.M. of Lodge No. 306
„ D.G.M., Rob <sup>t</sup> Coall, Baker,	P.M. „ „ „ 205.
„ S.G.W., Tho <sup>t</sup> Cummins, Rope Maker,	W.M. „ „ „ 205.
„ J.G.W., Jn <sup>o</sup> Haddock, Victular,	W.M. „ „ „ 208.
„ G. Secy, Jn <sup>o</sup> Trend, Schoolmaster,	P.M. „ „ „ 208.
„ G. Treas <sup>r</sup> , Jn <sup>o</sup> Rippon, Serj <sup>t</sup> & Master } Taylor of E. Devon M.)	W.M. „ „ „ 216

*Members.*

Wm. Phillips, Taylor,	S.W.	} 205.
Wm. Nankivell, Cabinet Maker,	J.W.	
Rob <sup>t</sup> Clarkson,	} Warranted Officers of His Majesty's Navy.	} 208.
Dunc <sup>o</sup> Ross,		
Ant <sup>y</sup> Cummins, Serj <sup>t</sup> E. Devon M.,	S.W.	216.
W <sup>m</sup> Marshall, Taylor,	S.W.	} 306.
Thos. Reeves, Smith,	J.W.	

The above Warrant from the Right Worshipful Deputy Grand Master having been read to the Brethern summoned & congregated thereunder, and in strict conformity thereto, The Grand Lodge opened in Ample Form at 7 o'clock Brother John Young (W.M. of Lodge 306) as the R<sup>t</sup> Worshipful G. Master in the Chair, with the Officers and Members as above stated.

Brother Rob<sup>t</sup> Coall (P.M. of L. 205) as R. W. D. G. Master presented Brother Stephen Morgan (of Lodge 306) as a fit person to preside as Master of said Lodge No. 336, he being of good morals and great skill, true & trusty, and a great lover of the whole Fraternity wheresoever dispersed. And having obtained the approbation of the R. W. G. Master and the unanimous consent of the rest of the Brethern, was duly installed and invested with his authority receiving at the same time the Insignia &c. of his office with the respective charges thereunto annexed; Whereupon Grand Honours &c. were given.

Brother James Teeling (of Lodge 635 of Ireland) being presented as Senior Warden, & Brother Stephen Boulger (of Lodge 306, England) as Junior Warden, and having received the approbation of the R. W. G. M. and consent of the new Lodge were duly installed & invested with the Emblems of their respective Offices. receiving at the same time their various charges, When Grand Honors &c. were given.

The Lodge 336 being (by order of the R. W. G. M.) declared & proclaimed duly constituted, and the Members thereof having returned thanks for the high Honour conferred on them by said constitution The Grand Lodge closed in perfect harmony & Brotherly Love.

Visiting Brethern, being Past Masters.

Jno. Gribble,	} 205.	Polvo Boggia,	} 205.
Baptiste Mullinari,		A. F. G. de Almeida,	
Jno. Orton,		Tho <sup>s</sup> Newman,	
Tho <sup>s</sup> Dean,	208 Eng.	Jno. Bray,	Eng. } 306.
Ant <sup>y</sup> Cummins,	216 „	Jno. Trickett,	„
W <sup>m</sup> Mayall,	293 „	Rob <sup>t</sup> Cass,	„
Rob <sup>t</sup> White,	67 Irel <sup>d</sup>		

*John Young,* R.W.G.M.

*Rob<sup>t</sup> Coall,* D.G.M.

*Tho<sup>s</sup> Cummins,* S.G.W.

*John Trend,* Grand Secretary. *John Haddock,* J.G.W.

#### Notes on the foregoing Transcript.

(1.)—These are transcribed from the original documents, and are given *verbatim et literalim*.

(2.)—This was John the 4th Duke of Atholl, who presided over the Antients Grand Lodge from 1775 to 1781, and from 1791 to 1823. The 3rd Duke also was Grand Master from 1771 to 1774. The Atholl family took such a deep and constant interest in this Grand Lodge, that it was familiarly spoken of as the "Atholl Grand Lodge." The 4th Duke's rise in Freemasonry was phenomenal. "On the death of his father, the Grand Lodge invited him to become a Mason and do us the Great honour of presiding as Grand Master for

the year 1775! The invitation was accepted, and on 25th February, 1775, in the Grand Master's Lodge, His Grace was admitted into the first, second and third degrees, and it was proposed that he should be immediately installed Master of the Lodge, and this 'was accordingly done'; and on the 25th of March he was installed as Grand Master of the Order.\* This took place several months before he attained his majority.

(3.)—Thomas Harper, the Deputy Grand Master, who signed this authority, was for many years a prominent member of the Antients Grand Lodge—(J.G.W. 1786; S.G.W. 1787-1789; Gd. Sec. 1792-1795; D.G.M. 1801-1813;) he probably did more, after Dermott's death, than any other to ensure the continued prosperity of the Grand Lodge. He was a Jeweller by trade, residing in Fleet Street, London, and many Royal Arch Jewels are still in existence, marked "Thos. Harper, fecit."

(4.)—The "Authority" distinctly states that Bro. John Young was to preside as Deputy Grand Master, but in the copy of the Proceedings, which follows, it will be noticed that he actually styled himself Grand Master, another Brother occupying the position of Deputy.

(5.)—The time during which Bro. John Young might wear the unaccustomed honour was limited to three hours, this being the utmost time necessary for the proper carrying out of the usual ceremony of consecrating a Lodge.

(6.)—That no business should be allowed to be transacted, beyond that for which the meeting was specially summoned, was a very necessary proviso.

(7.)—Ahiman Rezon—not Ahimon—signifying "Faithful Brother Secretary," was the name given by Dermott to the Constitution-book of the Antients Grand Lodge. Editions

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\* *Vide* "Souvenir of the Grand Master's Lodge," by Bro. R. J. Reece

were published in 1756, 1764, 1778, 1787, 1800, 1801, 1807 and 1813; all are now rare, especially the 1787 edition.

(8.)—The qualifications for candidates here recorded were usual at that time. To be "perfect in all his limbs" was a relic of the old "operative" craft, and is not now insisted upon.

(9.)—It was a constant taunt of the members of the original Grand Lodge of England, that the members of the rival Grand Lodge were of an inferior social position, consisting principally of small tradesmen, artisans, victuallers, soldiers and others, of poor education and indifferent manners. The occupation of those present at this Consecration-meeting certainly lends some support to the statement. Even the Secretary, a schoolmaster and probably the best educated of them all, was not always correct in his spelling.

J. T. T.

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## The One Hundred-and-Twenty-First Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 22nd, 1915. The Worshipful Master, Bro. GEO. W. HUNT, P.M. 2865, P.P.G. Reg., presided. Among the Brethren present were the following, viz. :—

*Members.*—Bros. J. E. PICKARD, P.M. 2081, P.P.S.G.D., S.W.; F. H. POCHIN, P.M. 2028 and 3091, P.P.G. Std.B., J.W.; the Rev. H. S. BIGGS, P.P.S.G.W., P.M., Treasurer; H. J. GRACE, P.P.S.G.W., P.M., Secretary; W. A. LEA, P.P.J.G.W., P.M., D.C.; J. D. JOHNSON, Prov. S.G.W., S.D.; A. H. HAMPSON, P.M. 523, I.G.; C. H. HARDING, Tyler; J. T. THORP, P.A.G.D.C. (Eng.), P.P.S.G.W., P.M., Lodge Editor; F. W. BILLSON, P.P.S.G.W., P.M.; G. DAVID POTTS, P.P.G. Org., P.M.; F. H. DOUGHTY, W.M. 2081.

*Members of the Cor. Cir.*—Bros. J. E. GENTNER; S. F. HERBERT; NORMAN K. LEE; D. LAPRAIK; W. H. SHARP; W. SOWTER; J. W. SCOTT; W. EVANS; C. GIRLING; A. P. HANFORD; G. D. WYKES; J. W. WILLIAMSON; W. N. BRADSHAW; J. C. BURTON; HY. ROBERTS; F. W. LILBURN; W. WYKES; M. HYSLOP; E. R. FOX; J. B. WARING; H. WATSON STILES.

*Visitors.*—Bros. R. A. MENS, 7 Bendigo, Victoria, Aus.; G. E. BARTON, W.M. 3448; J. T. CROWE, 1560, 2682; T. S. HURLEY, W.M. 279; H. W. BAYLEY, 2865; A. E. BUCKINGHAM, 2865; W. J. COATES, 723; A. C. MASON, 2034; H. C. BEEBY, Prov. J.G.W., P.M. 2081; H. KING, 3431; A. B. B. ROBINSON, 2028.

The Minutes of the last Meeting were confirmed.

The following thirty-eight Brethren were elected, by ballot, to the membership of the Correspondence Circle of the Lodge, viz. :—

- 952. Bro. NORMAN K. LEE, 3448 Leicester.
- 953. Bro. F. W. CLARKE, W.M. 2028 Leicester.
- 954. Bro. GEO. DURSTON, J.W. 2028 Leicester.
- 955. Bro. D. LAPRAIK, 3448 Leicester.
- 956. Bro. GEO. W. CLARKE, 2028 Leicester.
- 957. Bro. R. B. ADCOCK, P.M. 279 Leicester;  
P.P.A.G.D.C. Leic. and Rut.
- 958. Bro. TOM S. HURLEY, W.M. 279 Leicester.
- 959. Bro. G. I. LIGHT, P.M. 3237, 3302 London;  
3091 Leicester.
- 960. Bro. Maj. B. G. D. BIGGS.
- 961. Bro. Capt. E. R. J. BIGGS.
- 962. Bro. J. C. BURTON, 3431 Leicester.
- 963. Bro. W. J. STORK, 523 Leicester.
- 964. Bro. A. E. HILL, 2028 Leicester.
- 965. Bro. M. C. FOISTER, 2028 Leicester.

966. Bro. J. G. STURTON, P.M. 2996 Peterborough ; P.P.A.G.D.C. Northants, and Hunts.
967. Bro. NORMAN BRIGGS, S.W. 455 Kettering.
968. Bro. A. FINAN, P.M. and Secretary Tara Lodge of Installed Masters, Bombay, 419 (I.C.).
969. Bro. FREDK. W. BROWNE, W.M. 3078 Lutterworth.
970. Bro. W. E. STOKES, J.D. 264 Batley.
971. Bro. R. D. SHADBOLT, P.M. 362 Grantham and 3053 Manchester ; P.P.J.G.W. Lincs. ; P.P.S.G.D. E. Lincs.
972. Bro. WALTER B. PURSER, 362 Grantham.
973. Bro. WM. WRIGHT, 362 Grantham.
974. Bro. LEVI ROPER, P.M. 272 Boston ; P.P.S.G.D. Lincs.
975. Bro. JAMES LEIGH, P.M. 1625 and 2550 London ; L.R.
976. Bro. FRANK TRASLER, P.M. 1330 Market Harborough ; P.P.J.G.W. Leic. and Rut.
977. Bro. A. P. BALDWIN, 1330 Market Harborough.
978. Bro. J. WILSON, 2865 Syston.
979. Bro. W. E. H. STEVENS, 523 Leicester.
980. Bro. J. W. MAUND, 2034 Moseley.
981. Bro. C. AYRTON, 3643 Moseley.
982. Bro. JOHN PROCTOR, Std. 2865 Syston.
983. Bro. A. B. B. ROBINSON, 2028 Leicester.
984. Bro. HY. KING, 3431 Leicester.
985. Bro. E. A. BUCKINGHAM, 2865 Syston.

986. Bro. E. H. STORK, P.M. 523 Leicester.
987. Bro. W. TOMKINS, 3431 Leicester.
988. Bro. J. A. HILTON, W.M. 3091 Leicester.
989. Bro. WM. HUNT, P.M. 2865 Syston; P.P.J.G.W.  
Leic. and Rut.

The following Paper was read:—

**“Thou Shalt not make unto thee any  
Graven Image.”**

A QUESTION IN MASONIC SYMBOLY.

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By Bro. A. C. MASON, Prov. Gd. Org. and Hon. Lib<sup>r</sup>  
of the G. L. of Worcestershire.

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Although the present purpose is not the pursuit of Anthropomorphic or Anthropological Studies, Speculative Masonry is frequently so intimately associated with those sciences, that in endeavouring to trace certain of the Symbology of our Order, it may be necessary to take cognisance of some accepted theories pertaining to them. It will be necessary, also, to cover some familiar ground, but this will be done as briefly as possible, in order to weary no one in presenting an old friend in what we think is a new garb.

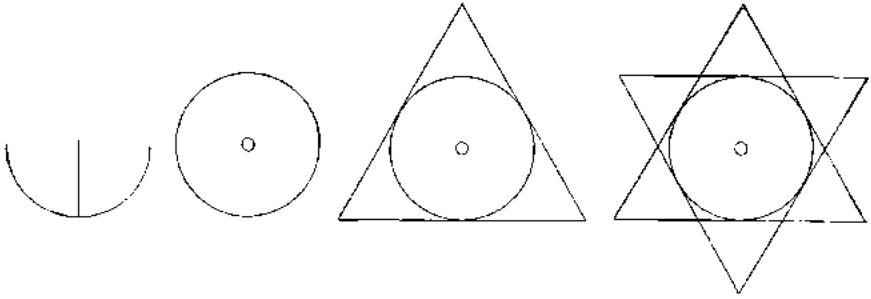
Speculation, research and controversy are, and always will be, centred on the inscrutable problem of the origin of human life; whether it was spontaneous in and indigenous to several parts of the earth, simultaneously or otherwise,

and, in particular, whether Africa or Asia was the cradle of primitive man. It cannot however be doubted that from the beginning of things, man's material necessities have shaped his spiritual inclinations and that, with carnal instinct developing into reasoning intelligence, he gave visible expression to them by means of ideograph, glyph and symbol. There are evidences that some of the symbols and customs of primitive man still survive, and are indeed in general usage to-day, symbols and customs that are clearly traceable for many thousands of years. They tend to confirm the conclusions arrived at by other means, that at least one branch of the human family, generally known as the Caucasian, had its genesis in Central Asia. It is feasible to suppose that these people were evolving their religious practices from elementary instincts, through phases of mother-worship, totemism, tree-worship, Zoomorphism, etc., when families or groups were forming clans, and clans assuming tribal and racial distinctions. Common origin is the reasonable explanation of the affinity of mythology and custom, which extended throughout the three primary divisions of the Caucasian family—the Aryan, Semitic and Egyptian races—when tradition and history first presented themselves. Thus, for instance, the practice of Orientation is accounted for. The practice of Orientation quite probably arose from a species of ancestor worship, since with the western migration, men would naturally turn towards the land they had left, the home of their fathers and the spirits of their progenitors. There is more than a passing analogy, in this sense, in the Masonic reason for Orientation, that "learning originated in the east and spread its benign influence to the west." The custom would perpetuate through successive developments of Stellar and Lunar worship, even if direction varied, and would obviously become a fixed essential of Solar worship, quite apart from any distinctions of mythology. Later, when they had anthropomorphized their mythology, when man had created gods in his own image, otherwise, imagined gods after his

own species, he visualised the celestial bodies as the habitations of his deities. Carried on to and perpetuated by the Mediterranean religions, likewise to (or by?) Freemasonry to this day, the custom indicates a common origin of the races observing it. Similarly, by this common origin, we may account for the vogue of a certain symbol throughout the Indo-European races, and its transmission to (or by?) Freemasonry. It is this symbol we now propose to discuss; a symbol of which it may truthfully be stated, that it is "a sensible image used to express an occult but analogical signification." It may also be stated that this figure is the most important symbol in Craft Masonry, and indeed the only one, if we exclude tools of trade, which, though emblematic, at best afford a somewhat superficial application. By it has been expressed from ages immemorial the wisdom of Magi, Priests and Philosophers, though by wisdom nothing is necessarily implied of academic or scientific learning, but experience and knowledge of natural effects, which embraced a philosophy and insight of the mystery of life. What then is this symbol, so significant and fraught with mystic meaning, that its secrets have been jealously guarded through time counted by centuries; by which has been comprehended extremes of corrupt materialism and religious inspiration; which has provoked the inhibition and wrath of the Most High, and now conveys an occult meaning to the fraternity that has preserved its purer signification? It is the *Point within a Circle*.

We will endeavour to trace the origin and development of this particular symbol. In India, at a most remote period, it was believed that all things had been involved in an universal deluge, except the active principles of fecundity. The male principle was imagined to emanate from the sun and the female from the moon. This belief was symbolised by a lignam, a phallic representation, and a crescent. The former is still perpetuated in certain Hindu cults as a generative emblem, but with the gradual elimination of lunar worship

and the ascendancy of solar religion, the latter naturally developed into the full circle as an emblem of the Sun.



Frequent references to this symbol are found in the Vedas, which have an admitted priority in antiquity of all books or writings, and we find the Point called Brahm or Purm. The figure is found throughout India, and is frequently in combination with an equilateral triangle, denoting the triune deity, Brahma, Vishnu and Siva, marking a greatly advanced stage in the evolution of mythology. Parenthetically, the sacred word of the Brahmins and Buddhists, Om, which denotes the sublime majesty and omnipotence of God, is a sun-name and as such has been transmitted throughout the world.

The mysteries of Mithras, said to have been instituted by Zoroaster, which were adopted as the religion of the Persians, Chaldeans, Parthians and Medes, were intimately associated with Solar mythology. Fire worship amongst an advanced people is more or less identifiable with Sun worship, as is seen in modern Parseeism. Parseeism is a direct descendant of Zoroastrianism, and this cult typifies the Divine Majesty by the Sun or Fire. The Circle emblem was a natural corollary of the mythology of the nations named.

Pursuing our researches westward, in the direction of the Euphrates and Tigris, the discoveries of Botta, Layard and others, in those once magnificent cities of Babylon and Nineveh, provide innumerable instances of Solar, Lunar and

Astral symbols. Thus a stone tablet in the British Museum, which records the restoration of the temple of the Sun-God at Sippara, near Babylon, gives a good illustration of the Sun-disk, a figure with rays, emblematic of light and power, extending from the centre. The inscription on the tablet reads:—"The image of the Sun God, the great Lord, who dwelleth in E-barra which is in Sippara," and plainly shows the importance attached to the symbol.\*

The philological labours of Rawlinson, Fox-Talbot and others have opened up the secrets of those ancient people's writings, and in the latter's "Records of the Past" a translation of a hymn in Akkad, which was an intermediate language with Sanskrit and Chaldean, gives the following :

"In my right hand I hold my fiery disk.  
In my left hand I hold my murderous disk.  
The Sun, with fifty faces, the upraised weapon of  
my divinity; I hold it."

In this land of Assyria dwelt Nimrod, the "mighty hunter before the Lord," the son of Cush, the founder of Nineveh and the architect of the Tower of Babel. Most of the "Ancient Charges" refer to Nimrod as the early patron of the craft of Masonry, and it may be mentioned that tradition ascribed to him the institution of signs, grips and tokens as a means of communication between the different classes of workmen, when they were stricken with the confusion of tongues. Nimrod was undoubtedly a superman, and as was often the case with supermen his personality and exploits became interwoven in the mythology of later generations. It is believed that the Sun-God Belus, of the Chaldeans and Babylonians was none other than this personage, Nimrod, who was their first king.

In the country of Mizraim, another son of Cush, we reach familiar ground, and we know the Hamites attained a great civilisation on the banks of the Nile, six thousand or more years ago. The working out and evolution of the religious

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\*Vide Plate IV.

ideas of the Egyptians need not be entered upon now, suffice it to say that the names Amen, Aum and On are variations of the same Sun-God, whose attributes they symbolised by a "Point within a Circle." The names of the Pharaohs, wherever inscribed, in stone or papyrus, always contain this figure, implying divine, and therefore Solar parentage, as for instance "Son of the Sun, Rameses."\*

Greece and the classic regions, if not so prolific in concrete examples of the Circle emblem, furnish, by inference, evidence of a sacred import being attached to it. Cylindrical and conical statues were dedicated to the Olympic gods—a cylinder to the Earth and a cone to the Sun, with the same general principles underlying them. Sacred fires kindled by reflection from the sun were watched by vestals, and their mythology is shown in our own nomenclature of the celestial bodies.

The Romans borrowed much in customs and religion from the Greeks, and Plutarch informs us that Romulus, at the founding of Rome, sent to Etruria for instruction from the Oracle, in the ceremony proper to the undertaking. Accordingly, Romulus dug out a central circular ditch, which he called Mundus, and at a radius from this ploughed an outer circle for the boundary line and walls of the city. No plainer illustration of the veneration of the figure could be desired than this.

Gaul and Britain provide many Druidical examples of the same character. Baal of the Chaldeans was worshipped in Gaul under the name of Belenus. The ancient Britons likewise worshipped the Sun-God, calling him Bel or Belinus, and a survival of this may be seen in the custom observed in parts of Scotland and Ireland, of calling the first day of May, Beltane or Bel's Fire. Numerous cromlechs and trilithic altars, surrounded by a circle of stones, remain in England and Wales, as a testimony of the extensive practice

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\* *Vide* Plate V.

of the symbol. The "Dying Sun" is well known to have been a prominent mythos with the Druids.

Having seen the universal vogue of the symbol, with some suggestions of its application, let us consider it in relation to Freemasonry. That prolific writer and Masonic essayist, the Reverend George Oliver, was of opinion that "whether we regard this symbol in the purity of its legitimate interpretation, or consider the unlimited corruption which it sustained in its progress through the mysteries of idolatry, the general principles will be found equally significant. It was originally the conservator of a genuine moral precept founded on a fundamental religious truth, but innovation followed innovation until this degraded symbol became the dreadful depository of obscenity and lust." Evidently the worthy doctor believed that Freemasonry, if not actually the archivist of its "legitimate interpretation," had restored it to its original purity. We are given a description of its geometrical outline in the ritual. It is precise, but conveys nothing of its real significance, although its mystery is said to enshroud the genuine secrets of a M.M. Let us see if we can obtain illumination from the annals of the Hebrew nation, of which hitherto intentional omission has been made, from the fact that these call for separate consideration.

Beginning with the exodus of the Children of Israel from their bondage in the land of Ham, we know, from the sacred writings, that Moses was learned in the wisdom of the Egyptians. That the magic of the Egyptian Priests was of a very high order is shown in several instances where, by their craft, they matched Moses' miracles. It has been stated that Moses himself was a priest of On, but no proof of this is forthcoming. He did however marry a daughter of a priest of On, and would therefore know what there was of truth and what was spurious in that system. Knowing too, that exoteric representations always had a grave danger,

inasmuch as the symbol became corrupted and regarded as the essential, while that which it stood for was lost sight of ; that meanings became perverted and, generally, the shell obscuring the kernel, the genuine secrets became lost, he forbade them to the Israelites. To safeguard his people from the perils of false religions he commanded them thus : "Thou shalt not make unto thee any *Graven Image*, or any "likeness of any thing that is in heaven above, or that is in "the earth beneath, or that is in the water under the earth." Observe that this was another and a different injunction from "Thou shalt have no other gods before me," and is directed specifically against symbolical and factitious representations.

Particular attention is directed to the word "*Graven*." Popular conception confuses *graven* image with *carven* or molten image. Now *graving* or *engraving*, is the cutting, incising, or marking of a design on a superficies, and, not the fashioning of a solid, which is *carving*, *sculpting* or *moulding*. Otherwise, we have the extraordinary spectacle of Moses himself breaking the law, for when he made the Ark of shittim or acacia wood, he surmounted it with figures of Cherubim. And did he not set up in the wilderness a serpent of brass as a talisman against snake-bites? Let us see if there is anything to support this contention. In Exodus xxviii., v. 36, we read "And thou shalt make a plate "of pure gold, and *grave* upon it, like the engravings of a signet, "HOLINESS TO THE LORD." Verses 13 and 17 of Exodus xxxiv. are distinctive of the difference between *graven* images and moulded idols. Lev. xxvi., I, reads :— "Ye shall make you no idols nor *graven image*, neither rear "you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it." Other instances could be adduced, but the foregoing are sufficient to demonstrate the point. What then was the *graven image*, so particularly and comprehensively forbidden? It was the sun-disk, the engraved sun-disk on the altar. The Point within a Circle. Startling as it may seem to be told that "in

all regular, well-formed constituted Lodges there is a point within a circle round which the Brethren cannot err," and that this symbol is the same graven image which Moses forbade, we submit that the identity can be established.

Now, as we already know, the Israelites were always in contact with nations observing forms of Astral and Solar worship, and their long sojourn in Egypt must have impressed upon them the doctrines of such religions. Joseph, as well as Moses, married a daughter of a priest of On—Asenath, daughter of Potipherah—and similar alliances were doubtless not uncommon. By marriages and ordinary observation, if not practice, they must have been impregnated with the systems of their taskmasters and their eschatological doctrines. Therefore Moses, knowing the corruption of their spurious religions, pronounced most specifically against the more dangerous and their concomitant symbolism. Accordingly, the Israelites were expressly forbidden to make any graven image of the Sun, either in the heavens above, or in the earth beneath, the latter being their conception of the sun in its sub-terrestrial orbit, and the underlying principle of the "Amenta" in the Egyptian mysteries. Through all their journeyings, and in the promised land, they were surrounded by nations who employed the sun-disk or graven image to denote Baal-Peor instead of Jehovah, and the history of the Jews shows they were constantly alternating between these faiths. That there was an affinity between the religions of Jehovah, Jah, or Jahveh of the Israelites, Baal, Bel, or Bul of the Canaanites and Assyrians, and On, Om, or Aum of the Egyptians would seem to be suggested by the Jews' easy transition from one to the other. Solomon found it so, and here it may be remarked that the name Solomon is, singularly, a trisyllabic repetition of the word *Sun*. In passing, it may also be suggested that our common affirmation "Amen" is similarly derived, and contains the words Om and On, or Sun twice repeated. Solomon's idolatry ultimately involved the kingdom in disruption, and for long periods the people were

almost wholly given to the worship of Baal. The nature of the images used, symbolically or otherwise, in this and kindred religions, is indicated in Amos v., 26 :—" But ye have borne the tabernacle of your Moloch and Chiun your images, the *Star* of your god, which ye made to yourselves," and in Acts vii., 43 :—" Yea, ye took up the tabernacle of Moloch, and the *Star* of your god Remphan, figures which ye made to worship them."

Moloch was the Fire or Sun-god of the Phœnicians and Ammonites. Chiun and Remphan are not clearly identified, but are supposed to have been the same god, and were attributed to the moon or the planet Saturn. However it is quite plain that the figure of a star was the symbol employed to represent this deity, just such a figure as is provided by the Point within a Circle enclosed in the interlaced triangles.

Ezekiel (chap. viii., 16) shows that some of the Jews stood "with their backs toward the temple of the Lord, and worshipped the Sun toward the East."

In II. Kings, xvi., 10, we are told that King Ahaz caused a copy of an altar which he saw at Damascus, to be made by Urijah the priest. The Assyrian goddess Ashtoreth the moon, or Belus the sun, would be here indicated, but most probably the latter, from the following circumstance. This King removed the great altar of the temple, and gave it a position to the north of his own altar, which he reserved for himself to enquire by. The evident intention of this arrangement, was that nothing should intercept the sun's rays from the Assyrian model he had set up. Ahaz is clearly seen to have cultivated some solar observation from Isaiah xxxviii., 7-8. "And this shall be a sign unto thee from the Lord, that the Lord will do this thing that He hath spoken. Behold, I will bring back again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward." The same is recorded in II. Kings, xx., 11.

A subsequent king, Josiah (II. Kings, xxiii., 5), "put down the idolatrous priests, them also that burned incense

unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." He purged Jerusalem (II. Chron., xxxiv., 3-4-7) "from the High Places, and the Groves, and the carved images, and the molten images." "And they brake down the altars of Baalim in his presence; and the *images, that were on high above them*" "And when he had broken down the altars and the groves, and had beaten the *graven images* into powder, and cut down all the idols—." The images, graven images, "that were on high" were sun-disks suspended above the altars.

It would be easy to multiply examples of Solar, Astral and Lunar symbols, sun-disks, moon-disks, stars, etc., and evidences of the universal use of them as emblems of divinity. But we submit that enough has been said to show that the Circle emblem in particular, was the symbol of Sun worship, or rather, the adoration of Deity under the emblem of the Sun, and that this symbol was one and the same with the graven image which Moses forbade. And further, we submit that this graven symbol was none other than the Point within a Circle, round which, properly interpreted, the Brethren cannot err.

Lest however the apprehensive Brother (or would-be detractor of the Craft), should imagine that Freemasonry preserves the symbol by reason, or in spite, of this identity, it may be plainly stated, that its "legitimate interpretation," and that only, provides abundant reason for its embodiment in the occult imagery of the Order. Again, if it should be urged that this identity ought to render it offensive than otherwise, it may be replied that analagous, and equally cogent reasons, might be advanced against the Cross itself.

We have considered something of its ethnic significance, but its ethical meaning in respect to Freemasonry is of greater importance, and therefore better left in more capable hands.

Some questions naturally arise—Is Freemasonry the successor of a former Solar Cult; the unconscious vehicle of

an older ritual, or has it merely borrowed certain of its symbolism? It may be that the solution of the problem would serve to establish a point in the "General doctrine of psychical identity," which however would be a valuable contribution to the Order, and indeed to Anthropological Science. But he who has solved the mystic meaning of the Point within a Circle, its truest import and that which it implies—the genuine secrets of a Master Mason—is already WITH THE CENTRE, with God, T.G.A.O.T.U., by whatever symbol, emblem or name he adored Him.

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At the conclusion of the Paper, the WORSHIPFUL MASTER remarked, that he had been greatly interested in the depth of knowledge displayed in the Paper, which must have taken years of arduous research. He looked forward to reading it in the Lodge Transactions, and moved a very cordial Vote of Thanks to Bro. MASON.

Bro. J. T. THORP, in seconding the Vote of Thanks, supported the request of the Worshipful Master that the Paper should be printed *in extenso* in the Transactions. It contained so much of interest that the Brethren would certainly wish to read it at their leisure. With reference to Moses' prohibition respecting images, he stated that both palm-trees and oxen were certainly imitated in the ornamentation or furniture of the Temple, the former on the walls, and twelve of the latter to form a base for the Brazen Laver; the cherubim, however, had no original in the natural world. The fear always seemed to be, that the Children of Israel might become, as indeed they frequently did, mere worshippers of stocks and stones. Among the Greeks too, groves, fountains, springs, rivers and hills were more or less the objects of

worship, as the dwelling-places, abodes or haunts of one or other of their numerous deities. But the symbols and emblems of Freemasonry stood upon quite a different platform. They were symbols only, used to remind the Brethren of something they were liable to forget, and there was no fear whatever that Freemasons would ever lose the substance, and retain the shadow only. He could not, without more study, accept Bro. MASON'S theory of the origin of the Masonic emblem of the Point within a Circle. It was certainly a sun-symbol, and was not sufficiently understood, and therefore not sufficiently appreciated, by present-day Masons. In Masonic symbolism it was supposed to represent the G. A. of the U. at the centre of all things. Freemasons were taught that one of the Grand Principles of the Order was Truth—the search for and devotion to the Truth—which would remind them of those significant lines in Shakspeare

“ If circumstances lead me, I will find  
Where truth is hid, though it were hid indeed  
Within the centre.”

—the centre, the place where “Truth is hid,” where the lost secrets may be found,—the point where the M.M. cannot err—the dwelling-place of the Most High. Viewed in another aspect, the ring represented the circle of life, and as the point was in the very centre of the circle, it taught that the G.A. should be at the centre of every man's life and experience.

The emblem of the Sun or Glory in the Centre was another sun-symbol, adopted by Masons of many ages past, to remind the Brethren of the Wisdom, Strength and Beauty of the G. A. of the U. This emblem was not, in the opinion of some of the Brethren, sufficiently

studied in the Lodge, nor was its symbolism fully comprehended. The Sun was, without doubt, the most beautiful object in the material universe. What was more beautiful than the Sun in his Glory? what more powerful and beneficent? for was it not the source of all light, heat and colour? and without which life on the earth would be impossible? For these reasons the Masons of old considered the Sun as the fittest emblem of the might, majesty, power and goodness of the G.A., and the Brethren of to-day, having inherited the symbol from the past, found its use helpful, uplifting and solemnising. Some even suggested that the three rosettes on the M.M. Apron were intended to represent the Sun, for it was during the day, when the Sun was shining, that men donned the Apron for work! Viewed aright, then, no Mason would desire to eliminate, from contemplation and study in the Lodge, but rather encourage the use, of two such significant and beautiful emblems as the Point within a Circle and the Sun in his Glory.

The Vote of Thanks was carried with acclamation, and acknowledged by Bro. MASON.

Resolved to accept the invitation of the "East Goscote" Lodge to hold the January meeting at Syston.

The SECRETARY reported that Bro. E. H. BUCKERIDGE, P.M., L.R., Sec. of the "Kent" Lo. London, had presented to the "Lodge of Research" a copy of the "Memorials of the 'Kent' Lodge," recently published by him. A Vote of Thanks for the same was duly passed.

Bro. J. T. THORP exhibited and described the following Masonic Curios, viz. :—

(1.) An original Print of Cagliostro's visit to the Lodge of Antiquity in 1786—entitled “A Masonic Anecdote.” \*

(2.) An exceedingly interesting lambskin Apron, unlined, with leather strings and full blue ribbon edging. The design is painted on the Apron in gold and colours. It was probably worn, many years ago, in a Lodge where the Royal Arch was worked under the Craft Warrant. The letters are the initials of the three Grand Masters, the two former in their Latin form. It belonged for years past to an old ship's captain, who recently died in Newcastle-upon-Tyne, at the age of seventy-five. He traded for many years between this country and Australia, but had lately lived in retirement. He is not known to have been connected with any local Lodge.†

(3.) Fine engraved Certificate (blank) of the “Leopold George” Chapter of Royal Arch Masons, formerly working at South Shields. The watermark of the paper is 1815.

(4.) An original Summons issued for a Meeting at the Exchange, of the “John of Gaunt” Lodge, No. 766 Leicester (now 523), dated May 2nd, 1846, William Kelly, W.M., W. N. Reeve, Secretary. This was for a meeting, with election of a Candidate, prior to the consecration of the Lodge, which was to take place nine days afterwards.

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\* *Vide* p. 29 and Frontispiece Plate I.

† *Vide* Plate VI.

(5.) An original Summons issued for a Meeting at the Three Crowns Hotel, of "St Augustine's" Chapter, attached to the "John of Gaunt" Lodge, No. 766 Leicester, dated September 18th, 1848, William Kelly, M.E.Z., Sir F. G. Fowke, Bart., M.E.Z. elect. This Chapter was removed to Ashby-de-la-Zouch, and attached to the "Ferrers and Ivanhoe" Lodge (now 779), in the year 1859, where it still meets.

(6.) A bronze Medal struck to commemorate the centenary of the death of the famous Scottish poet and Freemason, Robert Burns, in 1796. The Obverse represents a bust—nearly full-face—of the poet, with the inscription ROBERT BURNS 1796—1896. The Reverse represents the Burns Memorial at Dumfries, and the inscription DUMFRIES CENTENARY CELEBRATION, July 21st, 1896.

No. 2 was sent for exhibition by Bro. J. A. S. SCOTT, Newcastle-upon-Tyne, the other exhibits were from the private collection of Bro. THORP.

The WORSHIPFUL MASTER having mentioned that Bro. F. G. KIRKBY had joined H.M. forces, the Secretary was requested to forward a letter expressing the good wishes of the Brethren for his safe return.

A discussion ensued with respect to questions from Brethren attending the Lodge. Bro. THORP said they would be welcomed, and members of the Lodge would be pleased to give replies wherever possible.

Apologies for non-attendance were received from Bros. Genl. Sir R. I. SCALLON (Worcester); H. C. KNOWLES

(London); the Rev. C. T. MOORE, P.M.; G. W. BAIN (Sunderland); Dr. W. HAMMOND (London); C. G. EATON (Barnt Green); F. W. CROSS (Handsworth); C. W. FRANCIS (Birmingham); Dr. S. E. ATKINSON (Osgathorpe); G. R. CASTERTON (Melton); H. BLADON (London); T. MASON (Moseley); R. G. FOX-ROBINSON (Woodville); W. H. QUARRELL (London); F. W. CLARKE (Leicester); F. W. BROWNE (Lutterworth); F. HAINES; Lieut. C. S. BURDON (Shoreham).

Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

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## The One Hundred=~~8~~=Twenty=Second Meeting

of the Lodge was held on Monday, January 24th, 1916,  
at the Masonic Hall, Syston, (by dispensation).

There were present :—

*Members.*—Bros. G. W. HUNT, W.M.; J. EASTWOOD PICKARD, S.W.; G. DAVID POTTS, P.M. as J.W.; the Rev. H. S. BIGGS, P.M., Treasurer; H. J. GRACE, P.M., Secretary; F. H. DOUGHTY, as S.D.; F. W. BILLSON, P.M., as D.C.; A. H. HAMPSON, I.G.; S. HUBBARD, as Tyler; J. T. THORP, P.M., Lodge Editor.

*Members of the Cor. Cir.*—Bros. A. E. BUCKINGHAM; WM. SOWTER; W. E. H. STEVENS; H. MILLARD; W. TYLER; A. E. STEVENSON; TOM S. HURLEY; A. B. B. ROBINSON; T. NORMAN BRIGGS; J. T. COOPER; M. HYSLOP; R. B. ADCOCK; J. E. GENTNER; J. PROCTOR and others.

*Visitors.*—Bros. H. W. BAYLIS, 2865; R. W. CARR, 2865; A. D. COATES, J. W. 2865; H. J. BOSS, S.D. 2865; A. H. HIND, W.M. 279; F. H. ROWLETT, S.W. 1391; A. N. PLANT, S.D. 523; T. J. COLTMAN, 2865; C. BROOK, W.M. 3431; G. R. CASTERTON, W.M. 1130; H. TOLL, Org. 1130; M. E. WHITEHEAD, P.M. 2081, and others.

The SECRETARY read the Dispensation from the R.W. Prov. G.M. authorising the Lodge to hold this Meeting at the Masonic Hall, Syston.

The Minutes of the Meeting held November 22nd, 1915, were read and confirmed.

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

- 990. Bro. H. M. RODDEN, 1394 Delhi; 161 (S.C.) Kirkcudbright.
- 991. Bro. JOSEPH PADDY SWAIN, 3091 Leicester.
- 992. Bro. PETER AREND SWAIN, 3091 Leicester.
- 993. Bro. M. ROSS TELFER, 3469 Liverpool.
- 994. Bro. J. W. PALLISTER, 3097 London.
- 995. Bro. W. R. LANGLEY, J.D. 554 London.
- 996. Bro. FREDK. NOWELL, P.M. 2512 and 2925 London.
- 997. Bro. G. R. CASTERTON, W.M. 1130 Melton.
- 998. Bro. J. G. CHATTAWAY, 3091 Leicester.
- 999. Bro. CHAS. BARNES, Sec. 2865 Syston.
- 1000. Bro. G. J. GRINDLEY, 2865 Syston.
- 1001. Bro. R. W. COLES, 2865 Syston.

The following Paper was read :—

## “Masonic Music and Musicians of the Province of Leicestershire and Rutland.”

By W. Bro. W. J. BUNNEY,  
F.R.C.O., L.R.A.M., A.R.C.M.; P.M. 523; Prov. G. Reg.

**SYLLABUS.**—Introduction—Music—Great Writers on “Music”—Masonry and Music—Music in the Ceremonies—Music in the Temple Worship—The Ideal of Masonic Music—Dearth of good Masonic Music—Provincial Grand Organists of the Province from 1833.

### ILLUSTRATIONS.

**HYMN OF INVOCATION, TWO ANTHEMS and RESPONSES** by Bro. G. A. Löhr—as used at the opening of the Masonic Hall, Halford Street, in 1859.

**RECOLLECTIONS OF THE NORTH,** Bro. H. Nicholson.

**MASONIC HYMN and “SOUNDS FROM CHARNWOOD.”** Bro. F. Ptacek.

**TWO MASONIC HYMNS FOR OPENING AND CLOSING OF LODGE.** W. Bro. Dr. E. J. Crow.

**ANTHEM** composed for the **DEDICATION AND OPENING OF NEW MASONIC HALL,** London Road. W. Bro. W. J. Bunney.

The illustrations will be rendered by the following Brethren :

W. Bro. the Rev. H. S. BIGGS, P.P.S.G.W.

W. Bro. R. B. ADCOCK, P.P.G. Swd. B.

Bro. A. N. PLANT.

Bro. A. B. STEVENSON.

Bro. F. E. ROWLETT. (Flute.)

Before I commence my paper, I should like to acknowledge my deep indebtedness to the R. W. PROV. GRAND MASTER, to W. Bro. THORP, W. Bro. YOUNG, W. Bro. BIGGS and Bro. W. H. SCOTT, all of whom have in various ways assisted me in its preparation, either by advice, recollection, or material.

When you, W.M., honoured me with an invitation to read a paper before the members of the “Lodge of Research,” in a weak moment I said yes! “Marry in haste and repent at leisure” is an oft-quoted proverb, and after I had promised,

I wondered at the presumption which had prompted me to let myself in for such a task. When I realised that most eminent men—veritable giants in Masonry, had addressed you on some of the deepest things connected with the Craft we all love, that I, only just in my teens in Masonry should presume to stand before you, small wonder that the thought produced something similar to a reflex action. However, having promised, there was nothing for it but to try one's best to produce, if nothing better, a paper that would at least interest you. Naturally, my choice lay in the direction of the Art in which I am deeply interested, hence, my subject, "Masonic Music and Musicians of the Province of Leicestershire and Rutland."

You know my intense love and enthusiasm for the Art of Music. Listen to what some of the great writers have said about it. Martin Luther wrote—"Music is one of the most magnificent and delightful presents God has given us." Again Luther wrote—"Music is the one Art which can calm the agitation of the soul." Here are two quotations from Carlyle—"Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into it." Again, "Music leads us to the verge of the infinite, and expresses that which speech can but suggest." Rutland Boughton said—"At all periods of the world's history, religious faith has needed music, as well as drama, for its complete expression. A fact which led Wagner to the creation of his music dramas." One more, a quotation from Plato, "Music is a moral law, it gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything. It is the essence of order, and leads to all that is good, just and beautiful, of which it is the invisible, but nevertheless dazzling, passionate, and eternal form." I could multiply quotations from the greatest minds of the past and present, but these must suffice.

A Brother once asked me the question, what has music to do with Masonry? (I need not remind you that he was a most unmusical Brother.) I at once commended most earnestly to him this quotation from Shakespeare—"The man that hath no music in himself nor is not moved with concord of sweet sounds, is fit for treasons, stratagems, and spoils." But upon the principle that abuse is no argument, I proceeded to argue the matter with him in this wise. "What has music to do with Masonry?" We could carry on our proceedings without music. Each of the degrees in Masonry could be worked without the aid of music. Granted. But I will ask you to imagine all our ceremonies carried through without a note of music being heard. Imagine the social side of Masonry without a note of music, instrumental or vocal.

But Masonry does recognise music as you will remember in these words—"Seven or more make a perfect Lodge, because King Solomon was seven years and upwards in building, completing and dedicating the Temple at Jerusalem to God's service; *they have a further* allusion to the seven liberal arts and sciences, viz., Grammar, Rhetoric, Logic, Arithmetic, Geometry, *Music* and Astronomy."

Now these words—"Let me exhort you to study more especially such of the liberal arts and sciences as may lie within the compass of your attainment; and Music is one of the liberal arts and sciences recognised by Freemasonry."

Again, Grand Lodge and Provincial Grand Lodge appoint an Organist as one of the Officers. The Craft Lodges appoint an Organist. If an Organist, we may suppose there is an organ in the Lodge, and if an organ there is to be music. If any further defence of the introduction of music into our ceremonies is needed, I will refer you to this quotation from the Volume of the Sacred Law, the second book of Chronicles, fifth chapter, verses 11 and following. It is part of the account of the dedication of the Temple. "And it came to pass, when the priests were come out of the holy place: . . . also the Levites *which were* the singers

all of them, even of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets : it came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the Lord."

Music played a most important part in the Temple worship, and therefore, if for no other reason, we are following the practice of Temple worship, by introducing music into our ceremonies. This is my defence for Masonic music.

Assuming then that music has a rightful place, I contend that the music in our ceremonies ought to be of the best, and its performance should have time and trouble spent over its preparation. We are very careful to take pains with the ritual, in order to make the working of a degree as nearly perfect as possible ;—why not bestow a little more time and trouble over the music in the ceremony? Music is the handmaid to Religion, why not to Masonry? My ideal for each Lodge would be, not only to have its own Organist, and by this I mean one who can play the organ, but for that Organist to be responsible for a Lodge Choir, say a quartet of voices, which could introduce short portions of sacred music, suitable to various parts of each ceremony.

One cannot but regret the dearth of good Masonic music. When we think of the magnificent music we can turn to in other branches, it does seem strange to me that, with all the talented musicians who have become members of the Craft, there is such a poverty of really good music. Surely there must be many compositions written by eminent musicians at various times, which if collected and issued by the governing bodies of the Craft, would add dignity and impressiveness to our ceremonies. As many of these compositions would be in manuscript there would, no doubt, be some difficulty in tracing them, but it should not prove insuperable.

Now to turn to the music and musicians of our own Province.

This Province was founded in 1774, Colonel Sir Thomas Fowke being the first Prov. Grand Master. As, necessarily, a sketch of this kind must centre very largely round the office of Prov. Grand Organist, I propose dealing with these appointments somewhat fully, more especially with deceased Brethren and those who have distinguished themselves in the musical profession.

The first appointment of Prov. Gd. Org. was in 1833. The earliest available record we possess of a local musical Brother is Henry Gill, who was initiated in "S. John's" Lodge, then No. 348. He was an eminent violinist, and was appointed Prov. G.O. in 1833.

The next appointment was in 1847, and the question arises, whether Bro. Henry Gill held the post for fourteen years. In 1847 Bro. George Augustus Löhr was appointed Prov. Grand Organist. He was initiated in the "John of Gaunt" Lodge, then No. 766, in April, 1847. His name is revered by musical people in Leicester who knew the splendid work he did for Church music. He was a fine musician, and his kind-heartedness endeared him to all who knew him. As one who experienced this I can speak from personal knowledge. He was appointed Organist and Choir-master of S. Margaret's Church in 1846, and retired in 1886. The excellent services he rendered in aid of musical progress in Leicester can best be recorded in the words of an address, presented on his retirement by the Vicar of S. Margaret's, then the Rev. L. Clayton, who afterwards became Bishop Clayton. The address was as follows. "We, whose names are under-written, beg your acceptance of the accompanying gift of eighty guineas, as a small token of our personal regard, and of our appreciation of the great obligation under which you have laid both the Congregation of S. Margaret's Church, and all lovers of music in Leicester and the neigh-

bourhood. When you became Organist of S. Margaret's Church forty years ago, you at once introduced there a higher class of Church music than had previously been known in the town, and ever since that time, your labours, both in connection with that Church, and for the general advancement of musical taste and cultivation in the district, have been incessant and most valuable. Many of us feel that we owe very much to your personal instructions, and we all desire to unite in assuring you of the high estimation in which we hold both yourself and your work." From this we see the respect and admiration in which he was held. I shall have occasion to mention the name of Bro. Löhner later, and to give some of his music as illustrations.

In 1848 Bro. Charles Mavius was appointed Prov. G. O., and as the next appointment was in 1853, when Bro. G. A. Löhner was re-appointed, we are again met with the question as to whether Bro. Mavius held the post for five years. Bro. Charles Mavius was born at Bedford in the year 1800. The first ten years of his life were spent at Windsor. When about six years old his father (a professor of music) commenced giving him instruction on the violin, and a year later he began the study of the pianoforte. Under the daily attention of his father, he made considerable progress both in practical and theoretical music, insomuch that, in his twelfth year, he was appointed Organist to the Church at Kettering. He received lessons from two eminent professors in London, viz. :—M. P. King in theory and singing, and Griffin in practical pianoforte playing. He came to reside in Leicester in the year 1820, where he had a considerable practice as a teacher. Three of his principal compositions were "La Promenade," "La Reconnaissance," an air with variations and flute accompaniment, and a "Thema for the Pianoforte."

In 1857 Bro. H. Gill was re-appointed.

In the preparation of this paper, I have been assisted by the excellent centenary celebration record of "S. John's"

Lodge, by the late W. Bro. Maurice Williams. In that book we read that the excellent example set by W. Bro. Dr. Buck, was followed by Bro. Henry Gill, who was installed Master of "S. John's" Lodge on the 27th December, 1852, so that we see, not only was Bro. Gill an excellent musician, but that his conduct in the Chair was eminently satisfactory.

In 1858 William Sylvester Bithrey was appointed Prov. G.O. He was initiated in the "John of Gaunt" Lodge on the 16th April, 1857. He was by profession a Pianoforte tuner, and possessed an excellent tenor voice, which he frequently used in the service of the Craft. I give you this extract from the book I have quoted. In March, 1858, the organ now in use was purchased, and, as will be gathered from the following entry in the minutes of the 3rd November—fixed in the Lodge room, at the Bell Hotel:—"A letter from Bro. Bithrey was read, and the Brethren were quite satisfied that Bro. Bithrey did *not* get into the organ head foremost." Bro. Bithrey's letter is not entered on the minutes, and it is difficult to conceive what it contained to evoke so extraordinary—though doubtless honest and sincere—an expression of satisfaction, that Bro. Bithrey's acrobatic performances, voluntary or involuntary, in the vicinity of the organ, had not resulted in his being pitched "head foremost" into that diminutive "collection of whistles." One can only speculate and wonder as to what provoked the mirth of the Brethren, and induced them to *perpetuate* the story of Bro. Bithrey's salvation from a lingering and uncomfortable death *inside an instrument, which, by no process of expansion known to science, could have contained his substantial form.* It must be remembered that the organ described as "now in use," was Bro. Bithrey's old acquaintance enlarged, and that enlarged instrument was sold to make room for the instrument now in use at Freemasons' Hall, Leicester.

In 1859 Bro. G. A. Lohr was re-appointed Prov. G.O., and it was in that year he composed the music for four voices, with an accompaniment for the organ, and used at

the opening of Freemasons' Hall, Halford Street, Leicester, by Earl Howe, Prov. Gd. Master, on the 14th September, 1859. For a most interesting account of the erection, ceremony of laying the Foundation-Stone, consecration and dedication of our old home of Freemasonry, I refer you to the excellent paper read by W. Bro. Thorp on the 24th May, 1909, and published in the Lodge Transactions for that year, and from which I have briefly taken this order of the proceedings. In this paper I am concerned only with the musical portion, which was conducted by Bro. G. A. Löhr.

"After the Grand Chaplain had read a passage of Scripture, the following Anthem was sung by the Brethren :—

ILLUSTRATION : " All hail."

The Prov. Gd. Master expressed his approval of the Architect's conduct, after which the following Anthem was sung, the music composed by Bro. G. A. Löhr :—

ILLUSTRATION : " Behold how good a thing."

After the Prov. Gd. Master had said " In the name of the Great Jehovah, to whom be all honour and glory, I do solemnly dedicate this Hall to Masonry " :—

ILLUSTRATION : " Glory be to God," and the music to  
" So mote it be."

After the Prov. Gd. Master had declared the Hall duly consecrated and dedicated, according to ancient form, and the Prov. Gd. Chaplain had delivered an Oration on Masonry, the ceremony concluded with the following Anthem, composed for the occasion By Bro. G. A. Löhr :—

ILLUSTRATION : " The glorious Majesty."

I have dwelt at some length with this part of my paper, as I consider it is perhaps the most important part, viz. :—

that dealing with the opening of the first real home of Masonry in Leicester, and I was anxious for you to hear the music which was performed on that memorable occasion.

Another important step, in 1859, was the purchase of the grand piano by Collard and Collard, for the Banqueting-Room, by a few Brethren, for the New Hall. It afterwards became the property of the only two Lodges which then existed in the town; in the meantime, each Lodge paid a rent of £5 for the use of the instrument. I can well remember that piano which was in use at the time of my initiation, and which was replaced about seven or eight years ago by the small Broadwood grand now in use. From 1860 to 1863 Bros. Gill and G. A. Löhr successively held the office of Prov. G.O.

We come now to a name held in great esteem and admiration in musical circles in Leicester, in the person of Bro. Henry Nicholson. He was initiated in the "John of Gaunt" Lodge in 1863, and appointed Prov. G.O. in 1864. I feel that you would like to hear a short sketch of his career. He belonged to a musical family, his father was for some years master of the Yeomanry Band. From his earliest youth he gave evidence of musical ability. In 1835, when about ten years of age, he was taught to play the flute by Waldrom, at that time a member of the Duke of Rutland's band. He progressed so well, that he was duly installed a member of the band in the following year, his first public appearance being at the fourth anniversary dinner of the Leicester Conservative Society, in June, 1836. After this he devoted seven or eight hours daily to the practice of his favorite instrument, with such success that in 1839 he was selected as a solo player at an exhibition held in the old Free Library, Wellington Street, then known as the New Hall. He met with a flattering reception, and from that time his ability as a flautist was recognised. In 1841, he became a member of the Leicestershire Yeomanry Band, and afterwards, on the retirement of his father, was appointed Bandmaster. In 1843, in

conjunction with Mr. T. Weston, he started promenade concerts at the New Hall, which were carried on for some years with great success. In 1844 he gave his first Annual Grand Concert, Louisa and Susan Pyne and the celebrated Mr. Weiss, of "Village Blacksmith" fame, appearing as singers. This was the commencement of a series of concerts, which were continued until 1884, when Sims Reeves was present for the benefit of Bro. Nicholson. It was in 1850 when Bro. Nicholson brought Sims Reeves to the town for the first time. An important occasion in his life was the engagement to play at Birmingham in the first performance of "Elijah," under the direction of the composer. He was connected with the Festival Orchestra from that time until 1873, a period of twenty-five years. In 1857, and regularly from that date to 1886, he was engaged for the Handel Festivals at the Crystal Palace, being honoured with the duty of selecting portions of the Band and Chorus. He played at the first great Exhibition in London in 1851, and also at the second in 1862, again receiving instructions to provide a number of singers and players. In 1868 the Philharmonic Society (not the present one) was formed, and for some years carried on at Bro. Nicholson's own risk. Considerable loss must have been the result, for he treated the members of the Chorus most liberally. The ladies were, for each concert, presented with a pair of kid gloves, and conveyed to the Hall in cabs. He gave a helping hand to many a young artist. He was known throughout the length and breadth of the country, and everywhere welcomed as a musician of exceptional ability. No wonder we in the Craft and in the Profession loved him dearly. I cannot let this sketch pass without asking you to listen to one of his most popular compositions, played by his pupil, Bro. F. H. Rowlett, who is using the copy given to him by his friend, brother, and master, Bro. H. Nicholson.

ILLUSTRATION : "Recollections of the North."

In the year 1865 Bro. Francis Ptacek was appointed Prov. G.O. He was born at Prague, December 2nd, 1832, and died at Chatham, January 7th, 1886, while on a visit to Rudolf Zaverthal, bandmaster of the Royal Engineers. Bro. Ptacek was a pianist, organist, bandmaster and composer. His most important work was an opera, "Hulani and Plasaci," and for this opera he was his own librettist. Probably his last composition was an overture entitled "Glengariff." In 1855 he was introduced to Leicester by Major and Mrs. Noel. He was Organist of S. George's Church for fourteen years. He became the conductor of the New Orpheus Society, a musical association partly, if not completely, antagonistic to the then existing Philharmonic Society. He was bandmaster of the Leicestershire Militia, and when he resigned this appointment, a purse of two hundred guineas was presented to him. This sum he spent chiefly in getting together a band for performances on the Victoria Park, Leicester. He gave many grand concerts in Leicester at which the greatest artistes of the day appeared. From many of the press notices at the time of his death, we can gather that he was a Brother who enjoyed the love, friendship and admiration of his pupils, and all who were brought into close relationship with him. The inscription on his tombstone bears ample testimony to this. I have chosen as an illustration of his writing a few bars from a piano piece of his called "Sounds from Charnwood," and a Masonic hymn ;—

ILLUSTRATION : "Masonic Hymn."\*

The following year, 1866, Bro. H. Nicholson was re-appointed, and in the next year Bro. E. F. Mammatt. This name is perhaps somewhat familiar to Church organists, as Mammatt's "Deus Misereatur" was a very popular item thirty to forty years ago.

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\* *Vide* Plate VII.

In 1868 Bro. Chas. Johnson held the office of Prov. G.O. He was afterwards P.P.S.G.W. of Jersey.

In 1869 and 1870 W. Bro. E. J. Crow, afterwards Dr. Crow, was appointed. He was initiated in "S. John's" Lodge, and became W. M. in 1872. This appointment resulted in a great advance in Masonic music in this Province as you will see later. He was born at Sittingbourne in Kent, but when only three months old his family removed to Rochester. He was barely six years old when he was allowed to join the choir at Finsborough, a village about a mile from Rochester, where a barrel-organ accompanied the service. His voice, even at that early age, was strong, and soon began to attract attention. At the age of ten he was allowed to join the Cathedral Choir, where at the age of fourteen he was head boy: and amongst other duties he had to teach other choristers, among whom were the present Organist of Westminster Abbey, Sir F. Bridge, the late eminent tenor, Joseph Maas, and others. At a performance of the "Elijah," the soprano vocalist declined to sing the youth's part, and Edwin Crow was put forward to sing it at sight. For this Sims Reeves, who was the tenor, put his hand on the boy's shoulder and said, "If you sing as well as a man as you do as a boy, you will get on." When his voice broke at the age of seventeen, he was articled to the Organist, Mr. J. L. Hopkins. After five years' instruction he left Rochester for Leicester, where he became articled assistant to Bro. G. A. Löhr, living in his house and deputising extensively for him. For Bro. Löhr he played at Holy Trinity Church. When his pupilage ended he was appointed Organist of Holy Trinity Church, and afterwards at S. Andrew's, and later at S. John's. Thus, he was at Leicester from 1858 to 1873. He removed from Leicester, January 1st, 1874, to the great regret of the Fraternity, to take up the position of Organist of the Cathedral at Ripon, where he did splendid work for twenty-eight years. His compositions, though not numerous, were excellent. They include a

setting of the 146th Psalm, and several versions of the Canticles. In 1872 he won the R.C.O. prize for a Communion Service. He also composed a harvest oratorio, songs and Masonic music. There is a touch of affection in the way in which the *Ripon Gazette* announced the news of Dr. Crow's departure. It was the severance of a personal tie.

" In his dim chamber, day by day,  
The organist was wont to play,  
And please himself with fluted reveries;  
And all the spirit's joy and strife,  
The longing of a tender life  
Took sound and form upon the ivory keys.  
And though he seldom spoke a word,  
The hearts that loved him ever heard  
His glowing soul in these."

The *Gazette* spoke of Dr. Crow's masterly musical performances, and the rare artistic skill and excellent taste with which he had presided over the fine instrument under his care. The feeling of regret in Ripon at his loss was unanimous. One can only regret that the services which Dr. Crow gave to Ripon, were not deemed worthy of a better reward at the hands of the Dean and Chapter. In full strength and vigour, with the service in a high state of efficiency, and after twenty-eight years work, he was compelled to retire without a pension. The Dean and Chapter gave no reason for their action, indeed, there was none to give. I have already said that the appointment of Bro. Crow as Prov. G.O. resulted in a great advance in Masonic music. Here is an instance. The minutes of "S. John's" Lodge for the 5th May, 1869, record the use, *for the first time*, of "*Music as an accompaniment to our ceremonies*, on which occasion five Brethren were raised to the sublime degree of Master Mason, Bro. Edwin J. Crow, F.R.C.O., then the Secretary of the Lodge, officiating at the organ."

Here is another instance (quoted from "S. John's" centenary) :—"Late in the year 1872, it became evident that the desire of the Brethren to introduce music into our

ceremonies, as an important, if not an absolutely essential adjunct, had gained ground to such an extent, that a choir, selected from the combined musical talent of the local Lodges, and the formation of which Bro. Crow had brought prominently before the Brethren of the Lodge—became an accomplished fact; and it might not be out of place to say that one of the recommendations of the Committee appointed to carry out the project was “*that the music used should be sung in unison.*” Again we read:—“On the 1st October, 1873, the Lodge (“S. John’s”) resolved itself into a Lodge of Instruction under the preceptorship of Bro. Crow, the ceremony of ‘passing’ being performed by that sturdy and steadfast Mason and highly gifted musician, Bro. Tom Atkins Wykes, who, with our talented friends Bro. W. T. Rowlett, Bro. W. H. Barrow, Bro. H. Nicholson, and Bro. T. B. Laxton (none of them members of “S. John’s” Lodge) has, in recent years, contributed largely to the enjoyment of the Brethren at our Annual Festivals.”

On the 3rd December, 1873, Bro. Crow was presented by the Lodge with an address of congratulation on his appointment as Organist of Ripon Cathedral, and he was unanimously elected an honorary member of his mother Lodge. Thus, Brethren, the Province lost the services of an enthusiastic Mason and musician.

I will now ask you to listen to two most beautiful specimens of his composition. They are hymns for the opening and closing of the Lodge. They are taken from a published copy of “Music for the Masonic Ceremonies,” which W. Bro. Thorp kindly placed at my disposal for this Paper:—

ILLUSTRATION : “Two Hymns by Dr. Crow.”\*

ILLUSTRATION : “The Final Toast.”

There is also a song which it is believed was the composition of Dr. Crow, it is called the “Final Toast.” It was

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\* *Vide* Plate VIII.

well known in this Province about thirty-two years ago. W. Bro. Thorp has dictated all he remembers of it to me, and I will give you the result. Bro. W. H. Scott has also given me what he can remember of it.

Since this Paper was written a copy of "The Final Toast" has been obtained. It is called "A Masonic Lyric," written by Bro. D. L. Richardson, arranged with pianoforte accompaniment by Bro. Edwin J. Crow, and inscribed to R. W. Bro. W. Kelly, Prov. G.M. of Leic. and Rut.

In 1871 Bro. C. L. Ferneley was appointed Prov. G.O., and in 1872 Bro. W. T. Rowlett. As Bro. Rowlett is still with us, I purposely omit any lengthy reference. In 1874 Bro. Tom Atkins Wykes was appointed. Bro. Wykes was one of a small knot of enthusiastic amateurs, who did everything they could to encourage a taste for the highest forms of music. He was an able performer on several instruments. At the age of seven he was taught the piano by Miss Deacon, and afterwards adapted himself to the organ. In his younger days he became Organist of the Great Meeting, and held the post for twenty-six years. Bro. Wykes was most widely known as a bassoon player, on which instrument he was the best amateur player in the Midlands. He played in the professional orchestras at the Peterborough and Lincoln Festivals, and no Orchestral Concert in Leicester was considered complete without the familiar figure of Bro. T. A. Wykes. Along with Bro. W. T. Rowlett and his brother, Mr. F. Rowlett, he formed a trio of reed instrument players; also the same three, with the addition of Bro. H. B. Ellis, formed a quartet known as the Anemoic Union. Many of the delightful quartets played by these Brethren in public had for their birthplace the old Masonic Hall in Halford Street, Leicester.

I fear I am keeping you much too long, and I will be as brief as possible. In 1876 Bro. Alf. Chamberlin was appointed Prov. G.O., followed, in 1877, by Bro. W. Vial,

both of whom we are happy to have still with us, and doing splendid work in Masonry.

In 1879 Bro. H. B. Ellis, F.R.C.O., was appointed Prov. G.O. His splendid career as a musician of the front rank, and his illustrious services to the Art of Music in Leicester, are well known to you. Although I was closely associated with him in musical matters, to my great regret I had little opportunity of meeting him in Masonic circles, until he rejoined the "John of Gaunt" Lodge in the last year or two of his life. I understand that in years gone by, he was a frequent and welcome visitor to Masonic Lodges. Those beautiful quartets of the Anemoic Union must have delighted the Brethren of those days, as they did the musical public of Leicester. Bro. Ellis was born at Newark in 1841. Dr. Dearle was the Organist of the fine old Church there, and Bro. Ellis' father sang alto in the choir. The boy entered the choir at the age of eight, and remained until he was sixteen. He was then articled to Dr. Dearle, and learned his choir training by being compelled to take all the choir practices, the worthy Dr. contenting himself with organ work on Sundays. Bro. Ellis' first appointment was to the Parish Church of Halstead, in Essex. Here he remained ten years, starting a musical society there, which still exists, and best of all found a wife. In 1874 Bro. Ellis moved to Leicester. He went to S. John's Church, Albion Street, removing in 1878 to S. Mary's, where he completed thirty-two years service. We all know the busy life he led in Leicester as a Conductor. At one time he had charge of five musical organizations, in addition to his Church appointment.

The Vocal Society he took over in 1876. Bro. Henry Nicholson handed over his Musical Society, and an older Society, "The Harmonic," also joined, forming the New Vocal Society, consisting at first of fifty to sixty members, later on the number reached 150, but in 1903 the Vocal Society was wound up, through the old difficulty of getting tenors and basses. In June, 1879, Bro. Ellis was appointed

Conductor of the Orchestral Union, and a most successful Society this proved to be, the concerts which were given annually, delighting the large audiences which gathered to hear them. Bro. Ellis was the first Conductor of the present Philharmonic Society, which is supported by the generosity of W. Bro. Sir Herbert Marshall. He was appointed Conductor in 1886, and retained the office until his death in 1910. For eleven years he also conducted the Amateur Dramatic Society. The Municipal Band was under Bro. Ellis' charge for four years—1900-1904. Not only did he keep pace with these activities, but he had one of the largest teaching connections ever known in Leicester. It will be remembered that a grateful musical public rewarded his splendid services, in 1890, with an illuminated address and a purse of three hundred guineas, and last year (1915) a memorial bust of Bro. Ellis was presented to the Mayor and Corporation. He was a man of engaging personality, and nothing was more marked than his warm appreciation of his colleagues in the town.

I have been unable, much as I would have desired, to obtain any of his Masonic composition as an illustration in this Paper.

Bro. A. Chamberlin was re-appointed in 1880, and Bro. Alfred Lewin in 1882.

I now come to the late Bro. T. B. Laxton, who was appointed Prov. G.O. in 1883, 1884, and again in 1889. Locally, Bro. Laxton had been associated with all the leading musicians of his period, from Bro. Ptacek to the present time. He sang with Sir Charles Santley the famous bass duet, "The Lord is a man of war," from Handel's "Israel in Egypt." In his younger days he was a pupil of Bro. Wykes. Having a desire to learn the bassoon, he bought the instrument on which Bro. Wykes used to play. He got on very well with it, and was soon able to play easy second bassoon parts. He began his musical career in the Great Meeting

Choir, under the late Ald. W. Rowlett. He took singing lessons in London under the famous Signor Mazzoni, and so marked was his success, that he afterwards toured the country with what was known as the Sims Reeves party, a combination of artistes under the management of the late Bro. H. Nicholson, which was seldom equalled, and never surpassed. Bro. Laxton died on the 5th of December 1915, at the age of sixty-five.

And now, W.M. and Brethren, I must close Part I. of my Paper, which was intended to remind you of some of our dear musical Brethren, who have passed beyond the veil, but who "being dead, yet speak to us" by their noble characters, and also by their compositions. But before my closing remarks, may I be permitted to speak a few words about one, who, though not holding the rank and office of Prov. G.O., did much for many of the Lodges in this Province by his masterly performances. I refer to my dear friend and colleague, Bro. Benjamin H. Burrows. I, as a Past Master, and many other of my Brother Past Masters, will never forget the effect on our minds, of that beautiful solo so often sung by Bro. Alfred Page, and the obligato for 'cello played by Bro. Burrows, while still kneeling at the pedestal. I shall never forget the effect it had upon me. I had played it with those two Brethren scores of times before, but never did it have the same meaning that it conveyed to me, as I knelt there on the day of my Installation. I have heard other Brethren speak in the same strain. Yes, Brethren, we have lost one in Bro. Burrows, whose place it will be very difficult to fill, to me impossible to fill, for he was a life-long friend.

I regret that the time at my disposal, does not permit me to proceed further than the date 1884. My object has been to give you some account of, and to place on record, the services our musical Brethren of the past have rendered, both for Freemasonry, and for the Art of which they were

such eminent exponents. To me it has been a labour of love, and it has created a very strong desire to pursue my researches still further. I can see many directions in which my musical knowledge may be of use. Our musical Brethren of to-day are still with us, and may they long be spared to give us of the Art they love. I think I have been able to shew you not only the great work our Brethren who have passed to the Grand Lodge above did for Masonry, but also how much their great influence has done throughout the length and breadth of the land, in furthering the progress of the Art of Music, and for the uplifting of the souls of their fellow-creatures.

I have one other pleasant duty to perform before I close, and that is, to thank most sincerely the Brethren who have assisted me, both by attending rehearsals for, and being present to-night to give the illustrations to my Paper. W. Bro. Rev. H. S. Biggs, W. Bro. Adcock, Bro. Plant, Bro. Stevenson, and Bro. Rowlett.

Now forgive me for introducing a personal note, or I should say several notes. I felt that, as you had heard the music which was performed at the opening of the old Hall, you would also like to hear the Anthem which I composed specially for the opening and dedication of our new Masonic Hall at Leicester. The words were selected from the Volume of the S. L. by W. Bro. the Rev. H. S. Biggs, and I had the honour of dedicating the music to our R. W. Prov. G. M. With the singing of this Anthem my pleasant task will end.

ILLUSTRATION : "Anthem," by Bro. W. J. BUNNEY.

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At the conclusion of the Paper the WORSHIPFUL MASTER said, that Bro. BUNNEY'S Paper was the result of a great amount of work. The Leicestershire Lodges

were very fortunate in having so many musical Brethren, who were both ready and willing to help in the proceedings in a very generous manner, and were placed under a deep debt of gratitude to them. On behalf of the members of the Lodge, he tendered their grateful thanks for the charming and artistic Paper and Illustrations. Bro. THORP in supporting said, that BRO. BUNNEY had regretted the scarcity of Masonic music, there was, however, quite a considerable amount, but it required looking for. He could promise Bro. BUNNEY many happy moments in searching for it, and would be pleased to give his assistance in the search. The Vote was passed by acclamation.

Bro. BUNNEY thanked the Worshipful Master for his kind words, and the Brethren for the cordial reception given to his Paper. Bro. THORP had promised to find work for reflection, and with Bro. THORP'S knowledge he could look forward to some delightful times.

Apologies for non-attendance were received from:—  
 Bros. C. D. EATON (Birmingham); Dr. ATKINSON (Osgathorpe); W. LONNON (Cardiff); W. B. HEXTALL (London); A. D. DAY (Mandalay); W. H. QUARRELL (London); G. W. BAIN (Sunderland); H. BLADON (Palmer's Green); F. H. POCHIN, J. W.; Dr. W. HAMMOND (London); H. C. KNOWLES (London); J. C. BURTON; Gen. Sir R. SCALLON (Torquay); F. HUGHES (Handsworth); the Rev. C. T. MOORE, P.M.; J. RUSSELL FREARS, P.M.; F. W. BROWN (Lutterworth); A. J. PILSBURY (Loughborough); the Rev. G. CHAPELL (Syston); W. A. LEA, P.M.; J. D. JOHNSON, I.G.;

A. H. CHAMBERLIN; F. HAINES; H. HOWE, P.M.;  
J. B. WARING, and others.

Hearty Good Wishes were tendered by the Visiting  
Brethren, and the Lodge was closed in due form.

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The Brethren were afterwards entertained to supper  
by the W.M., Officers and Brethren of the "East  
Goscote" Lodge, No. 2865.

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## The Royal Arch Degree.

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Prepared by a Committee of Royal Arch Masons of Kansas City (Mo.) U.S.A., presided over by Dr. WM. F. KUHN,  
Past Grand High Priest.

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The system of Masonic degrees, as now practised, is the product of an evolution. Prior to 1717 there is no record that Freemasonry consisted of more than one degree. The symbolism, the beautiful lectures, the ornate diction, with which we find it clothed to-day, represents the growth and development from the crude and transition stage of past centuries. Strictly speaking, there was no degree from the dawn of Freemasonry until it began to take on the speculative feature. Before the speculative era, the initiate or apprentice was sworn on "the book" to observe certain charges, now known as the "Ancient Charges and Regulations." This constituted the entire ceremony, with perhaps the recital of the various legends of the Craft, portions of which are retained to this day.

The Mason, prior to the Revival of 1717, was designated as an Apprentice, Fellowcraft or Master, not because of any special ceremony or degree work, but on account of the length of his time of service, and skill manifested in his handicraft. The Ancient Charges and Regulations, as read to the apprentices, referred to the duties they owed to each other, to the Lodge and the Holy Church. It is even doubted by some of our best Masonic historians that a grip and pass-word were connected with these ancient ceremonies.

Ancient Craft Masonry, from its earliest legendary history, down to 1740, made no pretensions to philosophical speculations. No latter-day wise men existed to convert the simple tools of the operative craftsman into a philosophical fog-bank. Near the middle of the seventeenth century other

than mere operatives were admitted into the guilds or Lodges, and men were elected to preside over the Brethren who were not skilled in the implements of the Craft. The introduction of the speculative Mason prepared the way for the so-called Revival of 1717, which was but the bursting forth of the evolutionary forces which had been slowly developing for half a century. These same forces are at work to-day, so that it can be truly said that Freemasonry is a progressive science. Masonic historians are agreed that sometime between 1723 and 1730 the second and third degrees were evolved, and in this evolution of degrees ritualism and symbolism were developed, resulting in the intellectual and philosophical Freemasonry of to-day.

The central idea of the entire system of Freemasonry became the loss and recovery of the "Word," symbolizing death and the resurrection, the ending of the present and the beginning of the future life. The student of Freemasonry must admit that the "Word" is the central point around which the entire system of Masonic symbolism must revolve. Its possession is the consummation of all Masonic knowledge; when lost, its recovery is the soul's object of symbolic labour. Mackey says:—"No event in this history of speculative Freemasonry had so important an influence upon its development as a system of symbolism, as the invention of the Royal Arch degree and its introduction into the Masonic ritual." The Royal Arch stands as the rainbow of promise in the ritual; it stands as the promise of the resurrection; of that which was lost and that shall be recovered.

The question arises as to whether the Master's word was originally communicated in the third degree? On this point there is some diversity of opinion. In our present ritual of the third degree the Master's word is lost. Dr. Oliver, a noted Masonic historian, says:—"The true word was never lost but transferred to the Royal Arch," and in corroboration of this statement further says: "I have before me an old

French engraving of the ground-work of the Master's Lodge, dated 1740, containing the usual emblems and . . . the 'True Word' in Roman capitals." This would tend to prove that before the legend of Hiram Abiff was introduced into the Master's Degree, the True Word was communicated in the Master's Degree and not a Substitute Word. It necessarily followed, that when the legend of Hiram became a part of the ritual of this degree, the "loss" of the "Word" followed, as the "loss" is a part of the Hiram legend. But the "loss" without a "recovery" would be an absurdity; to complete the symbolism of Freemasonry, the "Word" must be recovered, hence the necessity for a fourth degree, the Royal Arch.

In 1738, or earlier, the story of the loss of the Word and the new legend, the Royal Arch, were gradually introduced into the Lodges, and when the division occurred (1751) dividing the Freemasonry of England into the "Moderns" and "Ancients," the latter organized a Grand Lodge and adopted a ritual of four degrees, the fourth being the Royal Arch.

The Grand Lodge of the "Moderns" evidently continued to use the old ritual, without the legend of Hiram Abiff, while the Grand Lodge of the "Ancients" used the new ritual containing the Hiram legend and the fourth degree, until the year 1813, when the two Grand Lodges united and formed the present Grand Lodge of England, known as the United Grand Lodge of England. It is therefore to the Grand Lodge of the "Ancients" that we owe the Master's degree as found in our ritual, and also the preservation of the Royal Arch degree. One of the Articles of Union of the two Grand Lodges of England in 1813, was the retention of the degrees as formulated by the Grand Lodge of the "Ancients"; hence, among the articles of agreement of this Union, we find the only declaration made anywhere, or at any time, as to what constitutes Ancient Craft Masonry. This article declares, that "Ancient Craft

Masonry shall consist of the degrees of Entered Apprentice, Fellowcraft and Master Mason, together with the Holy Royal Arch."

We see, therefore, that the Royal Arch is merely the evolution of a truth contained in the early third degree. It is not a "Higher Degree," but the last volume of the series in a sublime story revealed through symbolism. The Master's degree without the Royal Arch is a story half told, a song unsung and a promise unfulfilled. The candidate is promised that he should receive, but is put off with a "substitute." He is left in darkness, in doubt, and to the thoughtful one in a condition of disappointment. Yet there is a purpose behind this seeming deception. Light and revealed Truth come only through toil and willing service. This lesson must be learned before any Mason is qualified to know and appreciate the "Truth," the Master's Word. It is, possibly, unfortunate that the Royal Arch degree was separated from the "blue degrees," but whether fortunate or unfortunate, the Royal Arch stands as the last of the degrees in Ancient Craft Masonry. It is the summit, and no Master Mason is in possession of all that Freemasonry teaches, without the Royal Arch.

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Such, in brief, is the history of the Royal Arch degree; its parentage is as legitimate as any of the degrees of Ancient Craft Masonry; it sprang from the introduction of Speculative Freemasonry into Operative Masonry,—the fruit of symbolism and allegory. To be a Master Mason is the highest and most honourable degree that any man can attain; it entitles him to all the rights and privileges of the Craft; all the accumulated so-called higher degrees do not add anything to his Masonic stature. The Royal Arch is a part of the Master's degree—the summit of its excellence. It is the privilege, and should be the duty, of all Master

Masons to complete the Masonic story, told in allegory and revealed in symbolism, by receiving the Royal Arch.

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[The foregoing is part of an article, which appeared in *The Tyler-Keystone* (Owosso, Mich., U.S.A.), for October, 1914. It is copied with due acknowledgment and thanks.]

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## A Unique French Diploma.\*

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The document illustrated on Plate IX. is a very much reduced representation of a unique and most interesting French diploma or patent of a century ago. It is entirely drawn by hand in sepia and ink, and both the design and wording are exceedingly curious and significant, so much so, that it has been thought desirable to place a complete transcript on record.

The design of the diploma, which is of parchment and 25 in. × 18 in. in size, is a representation of the usual two pillars, one on either side, with an elaborate heading of cornices and festoons, surmounting which at the corners are figures of a pelican and a phoenix, and in the centre at the top there is an irradiated triangle or delta,—emblem of the Almighty—containing symbols of the planets Mercury and Venus and one other which I cannot trace; the superstructure is adorned with shields and flags bearing many unusual Masonic devices. The pillars themselves are of an uncommon character, while figures wearing aprons, together with many curious emblems, are depicted on each plinth. The relative position of the two letters J and B is worthy of notice, being characteristic of French certificates, and quite correct. At the foot of the document is a broad flight of seven steps—3 × 2 × 2—upon which are six figures wearing aprons, the three on the sinister side representing the Christian and Masonic virtues of Faith, Hope and Charity, and those on the dexter side possibly Peace, Wisdom and Learning, while between the two groups are three shields with curious devices. The whole centre of the document is occupied with the words of the diploma, as transcribed, which is represented as though written upon a stone slab or altar,

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\* *Vide* Plate IX.

from behind which appear the head, hands and feet of a human trinity; although there are only two eyes, it is possible to make three distinct faces out of the drawing. The hands hold Compasses, Trowel, Square and Mallet, while the feet are bare. The whole is beautifully executed by hand, indicating an expenditure of time and trouble that cannot be estimated. The Seals, of which there were originally two, are unfortunately missing, but the stamp of the Lodge, consisting of a monogram of the letters E. and B. (Elephant Blanc), with a delta above and working tools below, appears near the capital of the pillar B.

Unfortunately the writing in the body of the document is much faded, and consequently difficult to decipher, so that it is quite impossible to guarantee that the transcript is absolutely correct. Besides this, the writing is by two indifferent scribes, many of the words are wrongly spelt, the grammar is very indifferent, and some incorrect words are used, so that the translation here given may not be an exact one, but is as near as is possible under the circumstances.

The document appears to be a kind of roving commission issued to a distinguished French Mason, who had been detained as a prisoner by the Turks in the Levant, during the conflict between the English and French forces in that district. In that struggle, in which the Turks were allied with the English, while the French were generally beaten—*e.g.* in Egypt and at St. Jean d' Acre—they still maintained a precarious footing in Syria, and on other parts of the eastern Mediterranean coast. It would seem that Masonic Lodges had been established here and there among the French soldiers and residents of the district, and it would be to these isolated Lodges that Bro. Barthelemy (Bartholomew) Candy was accredited.

The diploma was issued by a body of Masons who claimed to possess a knowledge of, and to work, some of the higher degrees of Freemasonry, which at that period had

been attached to, and practiced in conjunction with, the original three degrees of pure and ancient Masonry. A few of these higher degrees are still worked in France and elsewhere, but the great majority of them have long disappeared, and are practically unknown except to a few Masonic students. Some of these Masons, as is evident from this document, advanced for these rites extravagant pretensions to great antiquity, claiming their descent from the crusaders of the middle ages, and an inherited knowledge of the secrets of nature, while the curious wording of the diploma exhibits some extraordinary features of Masonic and biblical lore which are astonishing, if not irreverent. A reference to some of these points will be found in the Notes which follow the translation of the document.

During the latter part of the eighteenth and the early part of the nineteenth centuries Freemasonry in France was terribly disorganised, due in some measure to the unsettled condition of French national affairs. There were at that time several, at least three, strongly established rival Masonic organizations at work, viz., the Grand Lodge of France (est<sup>d</sup> in 1756), the Grand Orient of France (est<sup>d</sup> in 1772) and the Mother-Lodge of the Scottish Philosophical Rite (est<sup>d</sup> in 1776). In addition to these there were quite a number of independent rites and systems, some comprising whole series of degrees,\* which had been fabricated from time to time, and foisted upon the credulous, by unscrupulous adventurers. It is indeed no exaggeration to say that many hundreds of degrees were thus fabricated,† most of them absolutely valueless to the recipients, except that they added opportunities for wearing more decorations, albeit the inventors obtained a handsome income from their sale. It was during this period that Candy's diploma was prepared, a

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\* Some rites comprised from sixty to ninety degrees each, divided into several series.


† It is asserted as many as 1200 to 1500 in the aggregate.

fact which sufficiently accounts for the difficulty experienced in comprehending many of the emblems depicted therein, and understanding many references in the text.

It is exceedingly difficult, if not impossible, to determine by what Masonic body this diploma was issued, but there are certain features which lead me to attribute it to the *Chapitre Métropolitaine de France*. This body was formed out of the *débris* of three others, viz., the Council of Emperors of the East and West, the Council of Knights of the East, and a schismatic Grand Orient; these three bodies together possessed a large collection of degrees, most of them being mere Masonic curiosities. According to the eminent French Masonic writer Thory, the *Chapitre Métropolitaine de France* professed to confer no fewer than eighty-one degrees, divided into nine series.

As below is a Transcript of the text of the Diploma.

A la Gloire du Grand Achitheque de L'univers.  
Aux Noms des Saints

Jean Baptiste, Jean l'Evangeliste, Jean l'Aumonier—Grands Maitres et Patrons généraux de toutes les  et réunions fraternelles de la Maçonnerie.

Hugues Marie Joseph de Lusignan, par la grace divine, prince royal de Chypre, de Jerusalem et 72<sup>me</sup> Souverain chrétien au Liban en la Venétie de la source Asiatique; Generalissimo de l'ordre auguste de la science divine et fraternelle de la Nature, que le sage roi Salomon nous transmet sous le titre de franche Maçonnerie—ordonne ce qui suit.

*Savoir.*

*Lumière.*

*Science.*


*Gloire.*

Orient de Canobin, le 3<sup>me</sup> Jour, du 9<sup>me</sup> Mois, de l'an de peines temporelles 5806, et de Jesus-Christ le 3. 9<sup>bre</sup> 1806 sous les hospices\* de notre très cher illustre et très

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\* Error, intended for "auspices."

respectable frère de Lusignan, grand protecteur de l'ordre Maçonique.

Nous, Anastase Yany Petraque Du Montfort, Prince, Maçon Chevalier de Rose Croix, chrétien romain Chevalier du St. Sépulchre, Chev. templier et grand patriarche de X : P : , 3<sup>me</sup> représentant du Chef de l'ordre, et presidant des Grandes Loges du 1<sup>er</sup> trimestre du Belier du Taureau et des gemeaux  et II.

*Justice.*

*Paix.*

*Vérité*

Déclare, que dans l'Amiral Ottoman devant Alexandrie, il y'avait un français maître de  $\square$  détenu auquel nous mendaftes une deputation le 9 du 3<sup>me</sup> Mois 5806, qui reconnut le cher frère Barthelemy Candy vénérable de la Loge des Vertus et des Arts réunis, dites de l'Elephan blanc promu aux hauts grades et dignités Maçoniques et des 3 Ordres réunis des Chevaliers Rose Croix du St. Sepulchre et du St. temple Milice du Christe, et nombres d'autres trop long à détailler.

Vu ces titres en formes, l'avons secouru en lui offrant tout se qui était en notre pouvoir, et notre Baille a eut la douce satisfaction de travailler 3 jours avec lui ; qu'il a satisfait clairement à nos doutes, à nos observations et demandes, tant sur les causes élémentaires, que célestes et Architypes, comme sur nos plus grands et sacrés mystères, ainsi que sur les circonstances présentes des français en Arabie, ou de la complissement prophétique du Triple Ternaire.

*Force.*

*Sagesse.*

*Beauté.*

Considérant son amour pour l'ordre et ses grandes lumières, et pour satisfaire ses bons desirs, nous avons délibéré et arrêté qu'il lui sera communiqué toutes les pièces originales de la vrai et franche-Maçonnerie primitive recueillies par— (?) Rois chrétien de Jerusalem, sauvés des Désordres de la 9<sup>me</sup> croisade l'an 1287 par Guillaume de Beau Jeus, Grand-Maitre des templiers, par Henri Danjou, roi de Jerusalem et par Hugues de Lusignan 3<sup>me</sup> roi de Chypre ;

toutes ces pièces sont stipulées sur une instruction écrite de la même main, scellés, timbrés et signés de nous ; et pour prouver toute notre affection, au dit Vénéral frere Barthelemy Candy, nous l'avons élu et constitué par la présente président à vie de toutes Loges et autres assemblées Maçonniques, de receptions, promotions, instructions et délibérations et Notre représentant près les G [ ] où il se trouvera, aux quelles il communiquera toutes ces pièces si elles les ignora et qu'elles se conforment Aux 81 articles des lois que Salomon donna à l'ordre, afin qu'il soit digne d'un titre aussi glorieux ; et en cas de non conformité, il pourra transmettre les dites mystères à une Loge qu'il en croira digne et qu'il proclamera Mere [ ] au grand Orient de la vraie et franche Maçonnerie de l'état, provinces et Villes. Il pourra aussi concéder ses pièces et titres à tous vraies F.F.F. en [ ] leur serment par écrit, comme il la fait et signé de suivre les 81 articles de la loi de l'ordre, et de consommer letout par le feu, plutôt que de nuire la sainteté par des faux freres ou des [ ] à l'ordre. De plus Notre grand Maitre par toute son affection il — (?) nommée [ ] Général des Templés et commanderies et policés la grande — (?) de la France, de l'Europe, et [ ] in sera, et cela pour les trois anciens ordres réunis [ ] nerie ancienne et Nouvelle de la pierre-vive par [ ] Grand [ ] du congres général en la fete solennel [ ] onnat pour la délivrance de la captivité de Baud [ ] roi Chrétien de la terre sainte tenue sous les ru. [ ] : d'Hrodian, au milieu du camp des croisés cont [ ] a 60 stade ou quatre lieues de Jerusalem, l'an de grande lumière 5125 et du Règne de sa Majesté Baudoin II. la 3<sup>me</sup> année et de l'Incarnation de N.J.C. le 23 Janvier 1125.

Fasse le Ciel, qu'il ne trouve que des dignes enfans de la Veuve, en qui, l'esprit divin Vital et universel opère le dépouillement du vieil homme en les régénirant de noir en

blanc, et que le rouge sanguin leur donne la force des supremes forces divines, qu'il les réabilite sur l'empire élémentaire ; d'où ils commanderont la nature qu'ils auront le droit d'imiter dans toutes ses opérations, de communiquer avec Dieu par le ministère de ses anges et d'être les exécuteurs de ses volontés sur la terre contre Satan et ses suppôts, enfin, d'avoir le bonheur ineffable de contempler le Créateur et de jouir de sa gloire éternelle.

Que la Rosée du ciel du ☿ et ♀ en bénissant tous les vertueux F. F. F. qui le reconnaîtront, l'accueilleront et l'aideront au besoin en tout et partout en bons frères, les fassent jouir de l'immortalité.

*Bienfaisance.*

*Secours.*

*Protection.*

Fait, Signés Scellés et timbrés de nous en loge de Maître Parfait à Midi plain, les jours, mois et an que dessus, et expédié audit Chér Frère et Vénéralble Chevalier, Prince Maçon Rose Croix Chrétien Alerzata, et grand Croix des trois ordres réunis, Barthelemy Candy, Notre grand Député et représtantant qu'il a signé (Ne Varietur.) sous la Colonne B, en paralelle au grand M<sup>tre</sup> de l'ordre.

*A. . . Y. . . P. . . du Montfort.*


3 Pres des G.  de —

*H. Tonigow. 1 S. . .*

*J. Gligory. 2 S. . .*

*Roubert. Orator.*

*Saturine. G. . . Gardiano Du porche.*

Par Mandement de la R. Grande  du 3<sup>eme</sup> trimestre D'après l'ord. du S. Grande Maître. *Louis François,*

Grand Prêtre et sclaritarii.

Par ordre de Grand Maître généralissimo de l'ordre Maçon. en Orient à la grande loge du 3<sup>eme</sup> trimestre. *Petre Homiony,*  
orator general.

(And about twenty other names.)

## [TRANSLATION.]

To the Glory of the Great Architect of the Universe.<sup>(1)</sup>

In the Name of Saints

John the Baptist, John the Evangelist, John the Almoner<sup>(2)</sup>—  
Grand Masters and Patrons of all Lodges and Assemblies of  
Freemasons.

Hugues Marie Joseph de Lusignan,<sup>(3)</sup> by the grace of God, royal Prince of Cyprus, of Jerusalem, and 72nd. Christian sovereign of "Liban en la Venétie de la source Asiatique"<sup>(4)</sup>—generalissimo of the august order of the knowledge of nature and science, which the wise king Solomon transmitted to us under the name of Freemasonry, orders as follows.


That is to say.

*Light.*

*Knowledge.*

*Glory.*

Orient of Canobin,<sup>(5)</sup> the 3rd day of the 9th month of the year of our temporal afflictions 5806,<sup>(6)</sup> and of Jesus Christ the 3rd of November 1806,<sup>(7)</sup> under the auspices of our very dear, illustrious and Worshipful Brother de Lusignan, grand protector of the Order of Masonry.

We, Anastase Yany Petrarch du Montfort,<sup>(8)</sup> Prince Mason, Knight of the Rose Croix, Christian Knight of the Holy Sepulchre, Knight Templar and grand patriarch of X. P.,<sup>(9)</sup> third representative of the chief of the Order and president of the Grand Lodges of "the 1st trimestre of the Ram, Bull and Twins  II."<sup>(10)</sup>

*Justice.*

*Peace.*

*Truth.*

Declare, that with "l'Amiral Ottoman,"<sup>(11)</sup> before Alexandria, there was detained as prisoner a master of a French Lodge, to whom we succeeded in sending a deputation on the 9th of May 5806, which recognised our dear Brother Barthelemy Candy as Worshipful Master of a Lodge of "Virtues and Arts United"<sup>(12)</sup> called the White Elephant<sup>(13)</sup> having the high Masonic degrees and dignities of the three

united Orders of the Knights of the Rose Croix, of the Holy Sepulchre, and of the Christian and military Order of the Holy Temple, and many others too numerous to detail.

In consequence of his possessing these titles, we have obtained his release, and offered him everything that was in our power, and our ambassador had the sincere satisfaction of working three days with him ; that he fully satisfied all our doubts, our requirements and demands both in elementary matters, holy and symbolic and in the greatest and most sacred mysteries, also as to the present position of the French in Arabia and the fulfilment of the prophecy of the triple ternary<sup>(14)</sup>.

*Strength.*



*Wisdom.*

*Beauty.*

In consideration of his great love for the Order, and his great knowledge therein, and in order to satisfy his desire, we have consulted together and resolved, that there shall be communicated to him all that belongs to the original true Freemasonry, rescued by the Christian kings of Jerusalem from the disorders of the ninth crusade in the year 1287 by William de Beau Jeus,<sup>(15)</sup> Grand Master of the Templars, by Henry Danjou,<sup>(16)</sup> king of Jerusalem, and by Hugues de Lusignan, third king of Cyprus, all of which are set down in writing by the same hand, and sealed, stamped and signed by us ; and in proof of our affection for the said Worshipful Brother Barthelemy Candy, we have elected and constituted him by these presents the president for life of all Lodges and all other Masonic assemblies, receptions, conclaves and deliberations, and our representative near any Grand Lodge where he may find himself, and to which he may communicate anything unknown to them, if they agree to observe the eighty-one articles of the laws which Solomon gave to the Order, in order that he may be deemed worthy of so glorious a title ; and in case of non-agreement therewith, he is empowered to communicate the said mysteries to any particular Lodge which he may consider worthy, and to proclaim the

said Lodge to be the Mother-lodge of true Freemasonry in any state, province or town of the great East. He may also communicate the same, and confer similar titles upon any true Brother, upon receiving his written oath addressed to us that he will observe the eighty-one articles of the regulations of the Order, to be just and to destroy everything by fire rather than see its sanctity profaned by false Brethren relapsing and perjuring themselves towards the Order. Furthermore, our Grand Master in order to testify his affection designates him Lieutenant General of the Temple, the head of all military commanderies of the Grand — (?) of France, in Europe and wherever necessary, and indeed for the three ancient orders united to ancient Masonry and to the new Masonry of the living stone.<sup>(17)</sup> Resolved at a general meeting of the Grand Lodge at a solemn festival held to commemorate the deliverance from captivity of Baudoin II :- <sup>(18)</sup> the third Christian king of the Holy Land, held amid the ruins of the Castle of Heredom,<sup>(19)</sup> in the midst of the camp of the united crusaders sixty stadia or four leagues<sup>(20)</sup> from Jerusalem, in the year of Light 5125, the third year of the reign of his majesty Baudoin II, and of the incarnation of our Lord Jesus Christ, the 23rd of January, 1125.

May Heaven grant that he find only worthy Children of the Widow,<sup>(21)</sup> in whom the divine and quickening spirit works to the discomfiture of the old man, turning them from black to white ; and that the crimson blood may give them supreme and divine power to restore the natural elements, and command nature itself, may have the right to initiate into all its operations, to communicate with the Almighty through the mediation of His angels, and to be the executors of His will upon the earth against Satan and his instruments, and finally to enjoy the ineffable happiness of contemplating the Creator and rejoicing in His eternal glory.<sup>(22)</sup>

May the dew of Heaven of the  and  bless all those virtuous Brothers who receive, acknowledge and assist him

whenever and wherever he may require it, and enable all the good Brothers to rejoice in immortality.

*Benevolence.*

*Assistance.*

*Protection.*

Done, signed, sealed and stamped by us in a Lodge of Perfect Masters, at noon, the day, month and year as above, and sent to the said dear Brother and worthy Knight, Prince Mason, Rose Croix, Christian Alerzata,<sup>(23)</sup> grand cross of the three United Orders, Barthelemy Candy, our grand deputy and representative, who has signed (*Ne Varietur*) near column B. parallel to the Grand Master of the Order.

(Here follow the signatures.)

Notes on the fore-going :

1. *The Great Architect of the Universe.*—From early times until about the year 1878, the words "To the G. of the G.A. of the U." appeared at the head of most Certificates and Diplomas issued by French Masons. This was not a custom with the Grand Lodge of England, although, curiously enough, letters, the initials of similar words, have been used by the Grand Royal Arch Chapter of England upon their Certificates for the last hundred years.

2. *The Three Saint Johns.*—Saint John the Baptist and Saint John the Evangelist have long been claimed as patrons of Freemasonry, but how, and for what particular reason, they came to be thus considered is not quite clear. The feast days of these two Saints—June 24 and Dec. 27—were long ago adopted by the Freemasons for their Lodge Festivals, and in many places the custom is still observed. It is however quite possible that the adoption of these days was originally due to the fact, that they were near to the summer and winter solstices, rather than on account of their association with the two Saint Johns. The addition in this diploma of a third Saint John—Saint John the Almoner—

to the other two, forming a triad of Grand Masters and Patrons of Freemasonry is, as far as can be ascertained, quite unique. Very little seems to be known about Saint John the Almoner, but the following details are taken from Bazot's "Manuel du Franc-Maçonn" :—

"The true patron of the Lodges is Saint John the Almoner, the son of the King of Cyprus, who, at the time of the crusades, quitted his country and the hope of a throne, to go to Jerusalem that he might generously aid and assist the pilgrims and knights. He founded a hospital and organized a fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulchre. Saint John, whose virtues rendered him worthy to become the patron of a society whose sole object is benevolence, risked his life a thousand times in doing good. Neither war, nor pestilence, nor the fury of the infidels could deter him. Death struck him down in the midst of his labours ; but the example of his virtues remained with his brethren, who considered it their bounden duty to imitate them. Rome canonized him under the name of Saint John the Almoner, or Saint John of Jerusalem ; and the Masons, whose temples, overthrown by the barbarians, he had caused to be rebuilt, selected him with one accord as their patron."

3. *Hugues Marie Joseph de Lusignan*.—The diploma declares itself to be issued under the authority of this man, whose name is stamped on the document near the capital of pillar J. Several titles are appended to his name, probably with the object of impressing the ill-informed Masons to whom it might be presented, with the dignity of the authority and the importance and value of the document. It is, however, quite possible that this, and many other names appended to the document, or mentioned therein, are *entirely fictitious*, assumed for the purpose of hiding their identity, which was in many cases quite necessary at that time, for religious or

political reasons. Many instances of the assumption of fictitious names are known to Masonic students, indeed Thory\* gives a list of over seventy very prominent German Masons, who in connection with the order of *The Strict Observance* assumed other names. The valuable *Encyclopädie der Freimaurerei*, ostensibly by C. Lenning, was in reality compiled by a learned German Mason named Hesse, who resided in Paris, and the expert by whom it was edited for publication by Brockhaus of Leipzig in 1822-28, was the well-known Masonic student Friedrich Mossdorf. For political reasons the name of Hesse was printed as C. Lenning, while that of Mossdorf was entirely suppressed. Other instances could be quoted. The name of Lusignan was probably adopted in this instance, for the reason that a certain Guido de Lusignano took a prominent part in the second and third crusades; these warlike undertakings commenced in A.D. 1097 and continued for about two centuries, with the object of wresting the Holy Land from its Mohammedan possessors; the object was not attained although it cost the lives of millions of people. Guido de Lusignano was the sixth, and last, Christian king of Jerusalem in 1187, and was subsequently king of Cyprus.

4. "*Liban en la Venétié de la source Asiatique.*"—These words may not be accurately transcribed, and it is not possible to suggest any explanation of their meaning. "Liban" would seem to indicate a reference to the Lebanon district, where two secret sects, the Druses and Ansyreeh, provide an interesting study, because of their supposed connection with the Templars during the crusades.

5. *Orient of Canobin.*—This diploma claims to be issued from a Lodge at Canobin. There is a small town, with a monastery, named Kanobin, in the district of Lebanon, between Beyrout and Tripoli in Northern Syria, which may

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\* "Acta Latomorum." Vol. II., p. 135.

be the place referred to. It is, however, quite possible that the document was prepared and issued in some town in France, for it was no uncommon thing, a century ago, to issue documents from places with false or fancy names, e.g. the Garden of Eden, the Valley of Egypt, the Centre of the Universe, etc., while many books and pamphlets on Freemasonry, well known to have been printed in Paris or Berlin, for the reason that the subjects treated of were unpopular with the government or the church, have upon their title-pages the names of Philadelphia (the city of Brotherly Love), Jerusalem, Heliopolis, Cosmopolis, Latopolis, Edessa, etc., as the towns where they were published.

6. "*The year of our temporal afflictions.*"—The dates in common use by Masons in past times have been

A. L. Anno Lucis, the year of light,

A. M. Anno Mundi, the year of the world,


A. Lapi. Anno Lapidarum, the year of the stone-cutters, but the one here used "the year of our temporal afflictions" I have not before met with.

7. *November 3rd, 1806.*—In olden times the Masonic year commenced with the month of March, so that the "year of Jesus Christ the 3. 9<sup>th</sup> 1806" would be now stated as "A.D. 1806, Nov. 3rd."

8. *Anaslase Yany Petrarch Du Montfort.*—This is probably another assumed name, selected because one of that name, Simon de Montfort, took part in the fourth crusade. The titles given to this man would seem to indicate very high Masonic rank. Prince Mason is assumed by members of several of the high degrees. Rose Croix and Knight Templar came into prominence towards the close of the eighteenth century, and are still worked both in England and France. Knight of the Holy Sepulchre was established as a military order in Jerusalem during the crusades; as a Masonic degree

Mackey says it was formerly given in what were called "Councils of the Trinity," now obsolete.

9. *Grand Patriarch of X.P.*—This is an Order not now known. The letters X. and P. are the first two letters—the chi and rho—of the name of Christ in Greek characters. When formed into a monogram, called the Labarum, it was adopted as a symbol by the early Christians. It is said to have been placed by the Roman emperor Constantine upon his battle standards, an incident which is commemorated in the degree of the Red Cross of Rome and Constantine.

10. "*The Grand Lodges of the 1st trimestre of the Ram, Bull and Twins*",  II." Of this again I have no explanation to offer. It would seem that there were Grand Lodges dedicated (?) to each quarter (trimestre) of the year, and Du Montfort was president of those of the first quarter. On reference to note 7 *ante*, it will be seen that the Masonic year commenced with the month of March, so that the 1st "trimestre" comprised

March, Aries, the ram,  
April, Taurus, the bull,  
May, Gemini, the twins,

Zodiacal signs.

  
  
II.

A century ago the signs of the zodiac, the planets, etc., were much in evidence in Masonic documents. The old Masons dabbled much in astronomy, astrology and kindred subjects.

11. "*With l'Amiral Ottoman.*"—Candy was a prisoner either with the Turkish admiral, or on a vessel named "l'Amiral Ottoman." The Turks, it is well known, had vessels co-operating with the English fleet in the Levant during the early part of the last century.

12. "*Virtues and Arts United.*"—This is only a variant on the objects of study in the E. A. and F. C. degrees under the English Constitution, viz., "Virtue and Science."

13. "*White Elephant*."—This was the name of the Lodge of which Bartholomew Candy is said to have been the Worshipful Master. Diligent search through many hundreds of names of Lodges in France and elsewhere, has failed to discover that or any similar name. It is quite possible that it is merely an *imaginary* name, inserted as a "blind" in order to mislead; or the term "white elephant" may not have had in France a century ago, the particular meaning now attributed to it in England. The stamp of the Lodge appears on the diploma near the capital of the column B, and just below it is the signature of Candy, thus

(B. Candy. v.)  
Ne Varietur Par ledit F.

14. "*The Prophecy of the Triple Ternary*."—I have been unable to trace any reference elsewhere to this, or to ascertain its special meaning.

15. *William de Beau Jens*.—The twentieth Grand Master of the Knight Templars was William de Beaujeu, who was elected to that office in the year 1273.

16. *Henry Danjou*.—I cannot find this name among the Christian kings of Jerusalem; it is in all probability purely imaginary.

17. "*The new Masonry of the living stone*."—This is a most unusual expression, and refers possibly to the strictly philosophical and spiritual phase of the Order, which was very dominant a century or so ago.

18. *Baldwin II*.—This knight took part in the second crusade, and was crowned third king of Jerusalem in 1118, a position he occupied for about thirteen years. It is believed that the order of Knight Templars was instituted during his reign.

19. *The Castle of Heredom.*—The derivation of the word "Heredom" is uncertain; some think it comes from two Greek words, signifying "Holy House." Thus the "Castle of Heredom" may mean the "Holy House of Jerusalem" or "The Temple," which was irretrievably ruined by Titus about A.D. 70. It is possible the phrase was used in order to mislead.

20. *Sixty stadia or four leagues from Jerusalem.*—This appears to refer to the crusaders' camp outside the city. A stadium is a Greek measure equivalent to about 600 English feet, while an English league is about three miles.

21. *Children of the Widow.*—This is one of the most significant names given to the Brethren of the Masonic fraternity; it was, and is still, in general use the world over. Its origin is well-known to all Master Masons.

22. *Happiness—Glory.*—These phrases are instances of the extravagant claims and extraordinary expressions in common Masonic use at the time this diploma was prepared; such expressions have long been obsolete among French and all other Masons.

23. *Christian Alerzata.*—No trace of this name can be found in any Masonic Cyclopædia. It is quite probable that it is an error for Athersata or Thersata, which was the name of the presiding officer of the Royal Order of Heredom of Kilwinning.\* This name, there called Tirshatha, was given to Nehemiah when he occupied the post of governor of Judæa. (Neh. x. 1.)

All will agree, after perusal of the foregoing description, translation and notes, that this diploma is a unique and most interesting document. It is to be regretted that so much

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\* *Vide* Lenning's "Encyclopædie der Freimaurerei," vol. III., p. 529.

therein cannot be explained, but enough has been gathered therefrom, to indicate how widely different—in matters non-essential—the Freemasonry of to-day seems from some of the rites practiced by French Masons a hundred years ago. Any Brother who can throw more light upon any portion of the document, is requested to communicate with the Editor.

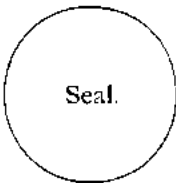
J. T. T.

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**Warrant No. 42 (Gd. Lo. of Ireland)  
in the 42nd Reg<sup>t</sup> of Foot.\***

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At the meeting of the "Lodge of Research" held in March, 1916, the original Warrant No. 42 of the Grand Lodge of Ireland was exhibited. This Warrant was issued in 1809 for a Lodge to be held in the 42nd Reg<sup>t</sup> of Foot, and a reduced facsimile of it appears on Plate X. It is a parchment document,  $12\frac{1}{2} \times 11\frac{1}{2}$  inches in size, and in a good state of preservation. As below is a verbal transcript.



*Donoughmore,  
Grand Master.*

"By the Right Worshipful and Right Honorable *Richard Eurl of Donoughmore* Grand Master of all the Lodges of Free-Masons in the Kingdom of IRELAND, the *Rt. Worshipfull & Honble Abram Hely Hutchinson* Deputy Grand Master *Worshipfull & Rt. Honble John Lord Baron Hutchinson and Somerset Earl of Belmore* Grand Wardens.

WHEREAS our trusty and well-beloved BROTHERS *Donald Dunnott Dominick Madden & David Davie* have besought Us, that We would be pleased to erect a LODGE of FREE-MASONS in the *Fortysecond Regiment of Highland Infantry* of such Persons who, by their Knowledge and Skill in MASONRY, may contribute to the Well-being and Advancement thereof;— We therefore, duly weighing the Premises, and having nothing more at Heart than the Prosperity and true Advancement of MASONRY, and

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\* *Vide* Plate X.

reposing special Trust and Confidence in our trusty and well-beloved Brothers, the said *Donald Dunnott Dominick Madden & David Davie* of whose Abilities and Knowledge in Masonry We are satisfied, do by these Presents, of our certain Knowledge and mere Motion, nominate, create, authorize and constitute the said *Donald Dunnott Dominick Madden & David Davie* to be Master and Wardens of a Lodge of FREE and ACCEPTED MASONS, to be held by them and their Successors, lawfully admitted in the said Lodge, for Ever. And We do hereby give and grant unto the said *Donald Dunnott Dominick Madden & David Davie* and their Successors, full Power and lawful Authority, from time to time, to proceed to Election of a new Master and Wardens, to make such Laws, Rules and Orders, as they, from time to time, shall think proper and convenient for the well-being and ordering of said Lodge; reserving to Ourselves and our Successors, Grand Masters or Grand Wardens of IRELAND, the sole Right of Deciding all Differences which shall be brought by Appeal before Us, and our Successors, Grand Masters or Grand Wardens of IRELAND.

**No. 42.**  
*Revis'd.*

**In Witness** whereof we have hereunto set our Hands and Seal of Office this *Sixth Day of April* in the Year of Our LORD GOD 1809 and in the Year of Masonry 5809.

ENTERED BY ME

*W<sup>m</sup> F. Graham, D.G. Sec."*

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The form was "Printed by Brother C. DOWNES, P.M. 141, Whitefriar-Street (Printer to the Right Worshipful the Grand Lodge of Ireland.)"

According to Gould,\* the well-known Masonic historian, three Lodges have been held in this distinguished regiment of Highland Infantry, called the "Black Watch," from their dress being composed of black, blue and green tartan.† These were

	Const‡	Erased.
No. 195 Gd. Lo. of Ireland	1749	1815
" 42 "Hibernia" Gd. Lo. of Ireland	1809	1840
" 310 "St. Andrew's" Gd. Lo. of Scotland	1811	1848

From these dates it would seem that the Lodges overlapped, but it is quite possible that No. 195 had ceased to meet, before Warrant No. 42 was issued to the regiment, although not formally erased until 1815. Or Warrant No. 195 may have been voluntarily surrendered in exchange for the lapsed and vacant Warrant No. 42, for it seems to have been a custom among army Lodges holding Irish Warrants, to exchange them, whenever practicable, for Warrants having the same numbers as their regiments. This was the case with the 4th and 12th Dragoons, the 7th Dragoon Guards, the 25th, 26th, 30th, 36th, 42nd and 83rd Foot, all of which held Warrants with numbers corresponding to their regimental numbers.‡

No. 42 G.L.I. and No. 310 G.L.S., however, were certainly working at the same time in the 42nd regiment, although perhaps in different battalions, for Gould records § that at the centenary celebration of the Gd. Lo. of Scotland in 1836, the members of Lodges "Hibernia" (42 Ireland) and "St. Andrew's" (310 Scotland) in the 42nd Foot (Black

\* "History of Freemasonry," III., p. 402.

† Gould's "Military Lodges," p. 38.

‡ Gould's "Military Lodges," p. 121.

§ "History of Freemasonry," III., p. 399.

Watch) attracted attention, alike for their martial appearance and Masonic behaviour. Of "St. Andrew's" Gould further records\* that 89 members were enrolled within nine months of its constitution, and 50 entrants were admitted in the four months immediately following the battle of Waterloo. These figures give a good idea of the strength of some of the Military Lodges at that time.

It was, and still is, quite a common custom with the Grand Lodge of Ireland, to revive and re-issue surrendered or lapsed Warrants to Brethren applying for them, and many have already done duty several times over. Thus Warrant No. 42 was issued four times, the following particulars of which have been kindly furnished by W. Bro. John Robinson, of Belfast, who has made a special study of this subject :—

A.—1st issue. 1735 *circa*. Location unknown. This No. appears as "erased" in Downe's list of 1804. It was not in the Dublin list of 1790, nor in that for Co. Tyrone in 1799, and probably not in Belfast, but it may have been a military Lodge, of which all trace has disappeared.

B.—2nd issue. 1809, to the 42nd Reg<sup>t</sup> of Foot. This Lodge paid dues to the Gd. Lo. in the years 1821, 1824, 1829, 1830, 1838 and 1839, so must have been active in those years. That the members were not unmindful of the "claim of Charity" is proved by their donation of £1 to the Irish Masonic Female Orphan School in 1832, and again in 1838. During its career of 31 years, several members of the Lodge were suspended, or excluded, some subsequently restored; this was quite a usual feature of military Lodges generally, due probably to their moving about from place to place, and the, more or less violent, opposition to any but military authority of many of the soldiers of that period. Bro. Robinson quotes the following—

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\* "History of Freemasonry," III., p. 402.

Rich <sup>d</sup> McEwan,	suspended in 1831.
Wm. Harvey,	" "
Thos. Maxwell,	" " restored in 1839.
Rich <sup>d</sup> Carberry,	excluded in 1831.
Jas. McCreary,	" 1833-35, restored in 1839.
John McLean,	suspended 1837-38.
Wm. McDonald,	" "
Angus Shaw,	" "
John Kilgower,	" 1838, restored in 1838.
Thos. Monro	" " restored in 1839.
Jas. Miller,	" "

This is the Lodge which worked under the Warrant with which this Note deals. During part of its career it was known by the name of "Hibernia," and was dissolved or erased in 1840.

C.—3rd. issue. Lodge worked in Belfast 1891-1906, when the Warrant was surrendered, owing to disputes among its members.

D.—4th issue. Lodge erected at Maghera, Co. Londonderry, in 1907, where it continues to work, with, let us hope, a long and prosperous career in store.

This is all that can now be gleaned about the Warrant No. 42 of the Gd. Lo. of Ireland, which, although meagre, is yet full of interest.

J. T. T.

The  
**One Hundred=&Twenty=Third**  
**Meeting**

of the Lodge was held on Monday, March 27th, 1916, at the Freemasons' Hall, Leicester.

There were present :--Bro. GEO. W. HUNT, Worshipful Master; Bro. THOS. G. HUNT, I.P.M.; Bro. J. EASTWOOD PICKARD, S.W.; Bro. F. H. POCHIN, J.W.; Bro. the Rev. H. S. BIGGS, B.A., P.M., Treasurer; Bro. H. J. GRACE, P.M., Secretary; Bro. J. D. JOHNSON, S.D.; Bro. F. H. DOUGHTY, as J.D.; Bro. W. A. LEA, P.M., Dir. of Cers.; Bro. A. H. HAMPSON, I.G.; Bro. C. H. HARDING, Tyler; Bro. J. T. THORP, P.M., Lodge Editor and Bro. F. W. BILLSON, P.M.

*Members of Cor. Cir.*—Bros. M. HYSLOP, 1391, 3448; D. LAPRAIK, 3448; G. J. GRINDLEY, 2865; J. P. SWAIN, 3091; P. A. SWAIN, 3091; C. W. FRANCIS, P.M. 1996 and 3391; W. TYLER, P.M. 1007; O. H. BATE, de Goede Hoop, Cape Town, South Africa; J. W. SCOTT, 607, 1265 P.M.; S. F. HERBERT, 3091; J. C. BURTON, 3431; F. J. DALE, 1391; F. W. CLARKE, W.M. 2028; NORMAN K. LEE, 3448; W. E. WILLSON, W.M. 2081; E. R. FOX, P.P.G.O.; W. SOWTER, 2865; G. I. LIGHT, P.M. 3237 and 3302; F. HAINES, P.M. and D.C. 1391; J. T. COOPER, I.G. 523; F. W.

LILBURN, P.M. 2028; R. W. COLES, 2865; J. B. WARING, P.M. 2081; J. G. CHATTAWAY, 3091 and others.

*Visitors.*—The R.W. Prov. G. Master, Bro. E. HOLMES, P.A.G.D.C. (Eng.).

The R.W. Prov. G. Master was saluted with the honours due to his rank.

The Minutes of the last Regular Meeting, held January 24th, 1916, were read, confirmed and signed.

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

- 1002. Bro. HENRY GEORGE COBB, P.M. 2154 Halstead; P.P.S.G.W. Essex.
- 1003. Bro. ARTHUR FOSTER, W.M. 2154 Halstead.
- 1004. Bro. JACOB HUGO TATSCH, P.J.G.D. Grand Lodge of Washington, U.S.A.
- 1005. Bro. PEARSON ROBINSON, 3431 Leicester.

W. Bro. CHARLES W. FRANCIS, P.M. 1996 and 3391, read a Paper entitled "The Three Great Lights in Freemasonry."

We regret we are unable to print this Paper in full, its publication having been arranged by the Manchester Association for Masonic Research.

The following summary (necessarily incomplete) has been supplied by Wor. Bro. FRANCIS.

## Summary of Paper on “The Three Great Lights in Freemasonry.”

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The address to the Initiate, pointing out the “Three Great though Emblematical Lights in Freemasonry” is generally misunderstood. Inasmuch as there are emblematical lights, three in number, so there must be three original lights, distinct from the emblems, for which the emblems stand. No such original lights are made known to the Craft. What are they?

Writers hitherto upon this subject seem to accept the Emblematical Lights as Original Lights, and explain them as such: they suggest that emblems are identical with originals for which they stand as emblems. This is illogical.

It may be assumed, that mankind from an early age, has perceived the conflict between the inner man of feelings and desires, and that outer world of hard and inflexible Nature and Experience, which thwarts his desires and frustrates his plans; and has held the conviction that in some way, these opposing worlds may be brought into harmony; that there is a power ruling in both these discordant realms, a being which has both sympathy with his desires, and power to grant them effect; and through which, if he can identify himself or establish friendly relation with it, he may escape such discord, and his life, perchance, be carried on upon a tolerable basis.

It is necessary to mention but one, of the numerous lines of thought and of action, which humanity has pursued—and is still pursuing, to secure this end. That one line of thought is Philosophy,—the philosophic cult.

Men of sturdy intellect, convinced that Life is an experience to be enjoyed, and that pain and suffering are not man's own, seek to discover, and to know, and to associate

with, that being, that superhuman controlling entity, in the hope and expectation, by that means, of becoming rid of pain and suffering, and of harmonising the existing discord.

This search has been carried on in many schools of philosophy,—or thought. Earnest men in different countries, throughout the ages, have inquired after the Universal manifesting as, and controlling, the multifarious particulars of the world.

Sages in Ancient India, thousands of years ago, discovered that that Transcendental Being, that Universal, is to be found by looking within; they claimed identity with it; it is my "Self," they said, and it is to be realised by appropriate method. The way to realisation is discriminative knowledge.\*

Some few centuries before the Christian era, there existed a philosophic Association, having, among other aims, that of realisation of the universal, based upon the idea derived from India, that the Universal is the "Self"; and that the way to its realisation is the path of discriminative knowledge.†

That Association was, perhaps, the precursor of present-day Freemasonry as an organised body. Be that as it may, our Association claims to be, first of all, a philosophical society, a body of thinking men. This is recognised by the M.W. Pro G.M., Lord Amthill.‡ It is a course of study, a system, for the acquisition of knowledge, culminating in "Knowledge of Self."

Acquisition of knowledge is of necessity progressive, and guides on the way, lights on the path, are requisite.

\* Max Müller. "Three Lectures on the Vedānta Philosophy," London, 1904. P. Deussen. "Outlines of Indian Philosophy" (transl.) Berlin, 1907.

† R. Garbe. "Philosophy of Ancient India," (transl.) Chicago, 1899. *Vide* chap. on "The connexion between Indian and Greek Philosophy."

‡ Speech in Birmingham on 10th March, 1913. "The Freemason, 15th March, 1913. Vol. lii. No. 2297, p. 584.

Authorities\* from early times agree that there are three great lights, or important guides, on the path of discriminative knowledge ; they are as follows :—

*Firstly* : Perception of the material world by the Senses through the Sense-organs.

*Secondly* : Inference, or Argument. All those processes of reasoning and thought, by means of which man draws conclusions and forms judgments out of Experience.

*Thirdly* : Testimony. Evidence or information received from one who can be trusted ; obtained concerning matters which cannot at the time be directly known.

The order of precedence of these great lights accords with their respective proportionate values and importance,— it agrees with the decrease in their merit from the point of view of reliability, and the probability or chance of error in use of them.

Freemasonry as a search for knowledge, is affected by the same conditions ; and it will be found that those three objects which are presented as Emblematical Lights in Freemasonry, do aptly symbolise as their Originals, these three Great Lights on the path of knowledge.

There is therefore good ground for suggesting that :—

PERCEPTION is the FIRST Great Light in Freemasonry.

INFERENCE is the SECOND Great Light.

TESTIMONY is the THIRD.

A SQUARE is the appropriate Emblem of Perception : that is a Square with members having units of length respectively, of 3 and 4 ; such as are used by builders, and worn as jewels by the Masters in Operative Freemasons' Lodges.

COMPASSES are the appropriate Emblem of Inference.

A BOOK is the appropriate Emblem of Testimony ; that is, an object which is a record embodying the speech, and

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\*The Sāṅkhya Kārikā of Kapila. (He lived before 550 B.C.)  
Immanuel Kant, A.D. 1724-1804, and others.

some part of the thought, of those who knew, or may have known, something concerning the matter under consideration.

The diagrams which illustrate the Paper, show how these objects as Emblems symbolise these Great Original Lights. For instance, the first diagram shows (*inter alia*) Perception—(which regarded strictly, is no more than a point in space and time) as the point of the Square between the members. A line joining the two ends, and forming a hypotenuse, will have five units, and these would represent the five Senses and Sense-organs, which, naturally, face the point perceived. Thus Sense-perception is aptly symbolised by the Square.

The object of the Paper is to suggest that PERCEPTION, INFERENCE, and TESTIMONY are the Three Great Lights in Freemasonry, the ORIGINALS to which the objects presented as EMBLEMATICAL Lights refer.

No attempt is made to deal with the many other ways in which the same objects may be applied as emblems in Freemasonry, the Paper is concerned with the Great Lights: nor does it treat upon the question of morality.

The W.M., in proposing a Vote of Thanks to the lecturer, said he was greatly interested in Bro. FRANCIS' deep and thoughtful Paper, and hoped to have the privilege of reading it in the Transactions of the Lodge, and to study the opinions expressed therein.

The R.W. Bro. E. HOLMES, Prov. G.M., also expressed his thanks to Bro. FRANCIS for the Paper, but did not agree in the placing of the V. of the S.L. (the revealed will of G.) in any position but as the first great Light in Freemasonry. With every respect to the lecturer, he should be very sorry if his views were accepted. At the same time he had the greatest possible respect for Bro. FRANCIS' views, and thanked him for his interesting Paper.

Bro. THORP said it was quite impossible for him to discuss the Paper without considerable study. The scope was very wide and deep, and the views quite new to him. He did not think the Brethren were likely to adopt the lecturer's ideas. The V. of the S. L. was the great Light of Freemasonry, it taught us what we ought to believe, and was a guide to our Faith, while the S. and C. were to regulate our life and actions. He could see no reason for taking the V. of the S. L. from its position as the first Great Light. He heartily thanked Bro. FRANCIS, and said he would carefully study the Paper.

Bro. F. W. BILLSON, P.M., expressed his pleasure in listening to Bro. FRANCIS' Paper, but thought that Simple Faith was worth more than Philosophy. The Paper provided food for much thought, but he considered it was rather dangerous to adopt such views too readily.

The W.M., in putting the resolution, said that whatever views we might hold, we were all deeply grateful to Bro. FRANCIS for his splendid Paper, which showed he had been dipping very deeply into philosophy in order to prove his theories. He hoped to have the full text for perusal before he decided to disagree with the views therein expressed; it might however induce us to appreciate more those views to which we now subscribed.

Bro. FRANCIS, in reply, said that the objects referred to were only put before the Brethren as emblems. He would not treat the V. of the S.L. with anything but the highest respect. There was the moral side, and the other side of the emblems; he was endeavouring to find the other side. There was much moral teaching from the V. of the S. L., and a little from the S. and C.

Were the emblems the originals, or were the originals the emblems?

The SECRETARY was instructed to record on the Minutes the regret of the Brethren at the death of Bro. Dr. W. J. CHETWODE CRAWLEY, of Dublin.

Bro. J. T. THORP exhibited and described the following Masonic curios, viz. :—

(1.)—A very curious French Masonic Patent or Diploma granted to a Bro. Candy in the year 1806.\*

(2.)—A modern coloured sheet of French Masonic Exposure, showing S—s, G—s, etc., of the various craft degrees, with descriptive letterpress.

(3.)—Grand Lodge Certificate issued to Bro. John Briggs, who was initiated in the “Lodge of Prince George” No. 574 Bottoms, Stansfield, Yorks., in November 1825. This Lodge is still in existence, its present No. being 308.

(4.)—The original Warrant No. 42, issued in 1809 by the Gd. Lodge of Ireland, for a Lodge to be held in the 42nd Reg<sup>t</sup>. of Foot.†

(5.)—A very old *blank* Summons, used by a Lodge in Leicester about a century ago.‡ It is printed from an engraved plate on a small quarto sheet, the watermark of

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\* A full description, with plate, of this document is given at p. 108 *et seq.* of the present volume.

† A full description, with plate, of this document is given at p. 126 *et seq.* of the present volume.

‡ The heading of the Summons is given on Plate XI.

which is "*N. Newton*." The blanks were filled in by the Secretary for each meeting, the Agenda was added at the foot, ample space being provided, and the summons was then personally delivered by the Tyler to each member of the Lodge.\* It is difficult to determine with absolute certainty, but this is believed to have been the earliest form of Summons used by "St. John's" Lodge, Leicester, probably between 1790 and 1832 *circa*. It is an interesting and quaint relic of olden times, and compares not unfavorably with the ornate and highly-coloured Summons of the present day.

No. 5 belongs to the Leicester Freemasons' Hall Library, the others to Bro. THORP'S collection.

Apologies for non-attendance were received from Bros. C. D. EATON (Birmingham); Sir R. I. SCALLON (Kempsey); Dr. W. HAMMOND (London); G. W. BAIN (Sunderland); F. W. CROSS (Handsworth); H. C. KNOWLES (London); W. LONNON (Portsmouth); G. D. POTTS, P.M.; A. LOLE P.M.; the Rev. C. T. MOORE, P.M.; W. G. JONES; A. E. BUCKINGHAM; T. S. HURLEY; and others.

Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed at 9 p.m.

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\* The Summons were delivered by the Leicester Tyler to the members *personally*, within the recollection of some of the older Brethren.

A  
LECTURE  
ON  
THE TWO PILLARS

AT THE PORCHWAY-ENTRANCE OF  
KING SOLOMON'S TEMPLE ;

DELIVERED BY

W. Bro. J. T. THORP, P.M. 523, P.P.S.G.W.,

*ON FEBRUARY 12th, 1886,*

AT THE UNION LODGE OF INSTRUCTION,

*Freemasons' Hall, Leicester.*



[REPRINTED BY REQUEST.]

## A Lecture

ON

THE TWO PILLARS AT THE PORCHWAY-ENTRANCE OF  
KING SOLOMON'S TEMPLE.

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IN endeavouring to fix the respective positions of the two brazen pillars at the Porchway-entrance of King Solomon's Temple, I must first give a brief historical account, as well as describe the form and situation, both of the original Tabernacle and also of the Temple itself, as a proper understanding of these will materially assist in estimating the evidence that I have to bring forward.

The Tabernacle was erected in the wilderness by Moses, Aholiab and Bazaleel, by the special command of the G.A.O.T.U., according to instructions given by Him to Moses on Mount Sinai—the form, situation, ornaments, and furniture being minutely given, and as minutely and faithfully carried out by His faithful servants, as we find recorded in the Book of Exodus, chapters 25, 26, 27. The word "Tabernacle" means "tent of meeting," the place where the Holy One meets with the congregation, and they with Him, and it was the centre and seat of the Hebrew Theocracy. The Theocracy was a kingdom, of which God was King, and the Tabernacle was His palace or abode; the kingdom was visible, so was the palace, so was at least the presence of the King; there the people had audience of the Monarch, and thence He issued commands in a way cognizable by the senses for their guidance.

It will be best to proceed with the account of the Tabernacle,\* beginning from the outside and going inwards, as one would naturally do who inspected it for the first time. The first object that would present itself is the Court; this, although an important part of the whole edifice, was, strictly speaking, no part of the Tabernacle, being merely a large enclosure in the shape of a parallelogram, with the narrow ends situated east and west; the only entrance to this Court was in the east. As confirmation of this, take the following passage from Exodus, chapter 38 :—"And he made  
 "the court: on the south side southward the hangings of  
 "the court were . . . . an hundred cubits, their pillars  
 "twenty; and for the north side an hundred cubits, their  
 "pillars twenty. And for the west side fifty cubits, their  
 "pillars ten. And for the east side eastward, fifty cubits;  
 "the hangings of the one side of the gate were fifteen  
 "cubits, their pillars three; and for the other side of the  
 "court gate fifteen cubits, their pillars three; and for the  
 "gate of the court twenty cubits, their pillars four."

Going into the outer Court by the entrance at the east, and proceeding westward, we come first to the Altar of Burnt Offering; passing this, to the Laver, at which the priests washed their hands before entering the Tabernacle, then immediately we reach the entrance of the Tabernacle itself.

The Tabernacle, like the outer Court, was of rectangular form, having its entrance in the east, and at a point two-thirds of its length from the entrance, was divided into two portions by a hanging veil; the larger portion was called the Holy Place, the smaller portion, or westmost part, was called the Sanctum Sanctorum, or Holy of Holies. The Holy Place contained the Altar of Incense, symbol of prayer and thanks, opposite the entrance, together with the Table of

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\* *Vide* Plate XII.

Shewbread, symbol of holy deeds and works of faith, on the north side ; and the Golden Candlestick, symbol of heavenly light, on the south side. The Holy of Holies contained only one object, viz. : a small gilt rectangular chest, with a lid of solid gold, and on each end, attached to the lid, a small winged human figure of solid gold. The chest was called the Ark of the Covenant, and within it were deposited the two tables of the Law ; the golden lid was called the Mercy Seat, and the two figures Cherubim, and from between them, on the Mercy Seat, the G.A.O.T.U. spoke to the High Priest. The whole of the people were admitted into the Court, but Priests only into the Tabernacle, whilst into the Sanctum Sanctorum the High Priest alone entered once a year, after many washings and purifications, to make atonement for the sins of the people.

The Tabernacle was completed and erected on the first day of the first month of the second year of the Exodus, and it was carried about by the Israelites during all their wanderings in the wilderness. After their entrance into Canaan, it was first set up in Gilgal, afterwards at Shiloh, still later at Gibeon and Jerusalem, and for a period of 447 years it was esteemed the centre of the religious life and worship of the people ; and it was not until the Temple was erected by King Solomon that it ceased to be such, and until, as we read in II. Chronicles, chap. 5, "that Solomon brought up "the Ark and all the holy vessels from the Tabernacle on "Zion Hill, and placed them in the Temple that he had "made."

The incongruity of a settled people having only a tent for the celebration of their splendid ritual service, first occurred to the mind of David. It appeared unseemly to him that the Ark of God should still dwell "between curtains," while he abode in a "house of cedar." He therefore proposed to build a Temple, in which the worship of God might be more becomingly conducted. The prophet Nathan was, however,

commissioned to inform him that having been engaged in constant warfare, and shed much human blood, he could not be allowed to execute the design he had formed, which was to be reserved for the peaceful reign of his son Solomon. This undertaking was, however, the principal subject of David's thought and care during the remainder of his reign, and to it he appropriated a large proportion of the immense treasure which his many victories produced. He may be said to have provided all, or nearly all, the materials before his death, secured the services of skilful mechanics and artificers for every branch of the work, and furnished the design, plan and site of the building, so that more of the credit of this work seems due to David than to Solomon.

The foundation of the Temple was laid B.C. 1012, being the fourth year of Solomon's reign, and in seven years and a half it was completed, during which time no less than 183,000 persons were employed in the work.

The Temple,\* in its general idea, did not materially differ from the Tabernacle ; it was situated also due east and west, but had three entrances, viz. : at the north, south and east (referred to in the Masonic Traditional History). The general form of the Tabernacle was retained in the Temple, and like the Tabernacle, the Temple looked towards the east, having the Most Holy Place at the extreme west. The principal entrance was at the east, where there was a porch, adorned by two large brazen pillars. We have in the volume of the S.L. two accounts of these pillars ; one will be found in I. Kings, chap. 7, and is as follows :—" And King Solomon " sent and fetched Hiram out of Tyre. . . . And he came " to King Solomon, and wrought all his work. For he cast " two pillars of brass of eighteen cubits high apiece.† . . .

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\* *Vide* Plate XII.

† In II. Chronicles, chap. 3, the height of the pillars is given as 35 cubits, which included the pedestals on which the pillars stood, and also the chapters.

"And he made two chapters of molten brass to set upon  
 "the top of the pillars : the height of the one chapter was five  
 "cubits, and the height of the other chapter was five cubits:  
 "and nets of checker work, and wreaths of chain work, for the  
 "chapters which were upon the top of the pillars. . . . And  
 "he set up the pillars in the porch of the Temple : and he  
 "set up the right pillar, and called the name thereof Jachin :  
 "and he set up the left pillar, and called the name thereof  
 "Boaz. . . . And he made a Molten Sea. . . . And he  
 "made ten bases of brass. . . . Then made he ten lavers  
 "of brass, . . . and upon every one of the ten bases (placed  
 "he) one laver. And he put five bases on the right side of  
 "the house, and five on the left side of the house : and he set  
 "the sea on the right side of the house eastward over against  
 "the south."

Again, in II. Chronicles, chapter 4 :—"Also he made a  
 "Molten Sea of ten cubits. . . . He made also ten lavers,  
 "and put five on the right hand, and five on the left, to wash  
 "in them: such things as they offered for the burnt offering  
 "they washed in them ; but the sea was for the priests to wash  
 "in. And he made ten candlesticks of gold, according to  
 "their form, and set them in the Temple, five on the right  
 "hand, and five on the left. He also made ten tables, and  
 "placed them in the Temple, five on the right hand, and five  
 "on the left. . . . And he set the sea on the right side  
 "of the east end, over against the south."

When finished, the Temple was dedicated with great solemnity by King Solomon ; but its day of glory was not of long continuance. The revolt of the ten tribes in the next reign withdrew from it a large proportion of the worshippers, and scarcely forty years had passed when the Egyptian Shishak spoiled it of many of its treasures. Successive plunderings followed rapidly, till, by reason of the great wickedness of the people, the Holy City and Temple were laid in ruins by Nebuchadnezzar, king of Babylon, after the sacred building had stood about 416 years.

"with each of their chapters lily-work, that stood upon the  
 "pillars, and it was elevated five cubits, round about which  
 "there was net-work interwoven with small palms, made of  
 "brass, and covered the lily-work. To this also were hung two  
 "hundred pomegranates, in two rows. The one of these  
 "pillars he set at the entrance of the porch, on the right hand,  
 "and called it Jachin ; and the other on the left hand, and  
 "called it Boaz. . . . He also made ten large round brass  
 "vessels, which were the lavers, . . . and he set five of the  
 "lavers on the left side of the temple, *which was on that side*  
 "*towards the north wind, and as many on the right side, towards*  
 "*the south.*" And then he\* adds the following explanation :—  
 "By the right hand is meant what is against our left, when  
 "we suppose ourselves going up from the east gates of the  
 "courts, towards the Tabernacle ; *whence it follows that the*  
 "*pillar Jachin, on the right hand of the Temple, was on the*  
 "*south, against our left hand ; and Boaz on the north, against*  
 "*our right hand.*"

Here, then, we have the evidence of a man, who was personally acquainted with Herod's Temple, which was a copy of Solomon's, and who was familiar with the opinions of men of his time, as to the various parts of the sacred edifice. His veracity and trustworthiness as a historian are seldom questioned, and his statements therefore we may safely accept as facts.

I think that the three extracts I have given—two from the Vol. of the S.L. and one from the historian Josephus, settle the respective positions of the two pillars, Boaz and Jachin.

J. T. T.

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\* The Translator

### A Mighty Symbolism.\*

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In due course the craftsmen, already orderly and well-disciplined, were sent their several ways to labour. Some went into the forests on Lebanon, felling the mighty trees that had been growing there for centuries—some of them from the early years following the flood. Some of the workmen went into the quarries in, under and about Jerusalem. Some went to make preparation for the metal-work to be done in the clay-grounds between Succoth and Zaredatha, setting up furnaces, collecting and preparing the moulding-clay found there in abundance, and making ready for the time when Hiram himself should be with them, with his patterns and models, all ready for the making of the vessels and the pillars. Some of them remained with Hiram in Jerusalem, giving their skilled attention to the needs of the work immediately around and on Mount Moriah.

When a few days had passed, Hiram consulted with Solomon and the King of Tyre, and the result of the deliberations of these Grand Masters, in the communication they held, was the promulgation of an order for a great sacrifice—a lamb for each member of the Craft employed in the service of erecting the Temple. It was ordered that the flesh and bones and blood, the entrails and the fat, all of the animal save only the skin, that would respond to the fervency of fire, should be utterly consumed, but the skin should be saved for further use—for a symbolical spiritual sacrifice. As ordered, so it was done, and, some days later, when the skins had been properly prepared, Hiram caused aprons to be

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\* Taken from "*The Man of Mt. Moriah*," by Clarence Miles Bontelle; died 1903.

made of them—one apron from the skin of each lamb that had been sacrificed—one apron for each Mason under his obedience. And when Solomon, King of Israel, and Hiram, King of Tyre, and Hiram Abif, Grand Architect and Temple Builder, had clothed themselves, they caused all the Masters, three thousand and three hundred of them, to wash their hands in token of purification and innocency, and called them in to where they were sitting.

Here Hiram presented them all with aprons for themselves, and entrusted them with other aprons, each in proportion to the number of those over whom he exercised authority, directing them to carry his gift and repeat his message, and commanding that all Masons, for as long as time should endure, should wear this symbol, and keep the lessons it inculcated deeply engraven upon their sincere and earnest hearts. Speaking to the thirty and three hundred, and through them to the greater numbers of the Craft, he said :

“Masonic authority makes this, the snow-white lambskin apron, its first material and tangible gift to you, and ordains that all Masons, in all ages to come, wherever dispersed throughout the earth, shall ever receive and always wear it.”

“The day will come, Brethren, when those who look back to these days, across the years to us unborn and unguessed, but to them white with the hoary frosts of antiquity, will call it the most ancient emblem of the Craft ; it is ; it ever will be ; but to-day, *it is new !* They will measure its ancient worth, its old time value, by ready reference to times and events that shall then be so far down the sunset-skies of time as to be almost forgotten. So far in the history of the world only three men have clothed themselves in this symbol of innocence—Solomon, Hiram, and the lesser Hiram. To-day the number shall be increased by a thousand and a hundred, thrice repeated. Tomorrow, the rest of the Craft shall receive this priceless gift at your hands. Pass ye the glory on ; let the circle of good widen for ever.”

“This is an emblem of innocence. That you might receive it, innocent life has gone out from the world in which it found its brief existence—for every Mason an apron—for every apron a life. That this clothing might come to you to-day, the fierce fires of sacrifice have roared and brightened on the crest of every hill and mountain in Palestine. And GOD has looked down, and has been pleased to see it all. This sacrifice is a type of a greater sacrifice, promised by the ALMIGHTY, and coming to the world in the fullness of His appointed time. Look to it, all of you, that you so worthily wear it that you may have part in the promise—share in the sacrifice.”

“This is the badge of a Mason. It sets you apart from other men—above and beyond other men. In the years of the yet-to-be there shall be many who seek it, and those to whom it is given shall exalt themselves because of possessing it.”

“No other gift that any mere man can bestow can equal this in honour and dignity—now or ever. Kings can bestow no decorations, princes no powers, potentates no titles—so worthy a man’s aspirations and ambitions as is this.”

“Masonry regards the man—not the garb he wears, the house in which he lives, or the luxuries with which he surrounds himself. The great Fraternity, therefore, ordains that all its votaries shall be clothed alike. This is your clothing. This is the garment in which Masonry dresses you. It looks to nothing else you may wear, it regards nought else. You stand, before GOD and man, equal one with another, and the sign of that equality is this uniform of the Craft.”

“The lamb is dead, the innocent lamb. You, who wear the skin of the lamb, must die too. Never put on this symbol without bearing in remembrance the fact that you are mortal. The dead lamb was innocent. In all the earth what is purer and less evil than the lamb? His purity was physical. Yours is to be spiritual. Never forget that in

assuming the skin torn from this dead beast you assume the characteristics and virtues—the purity and the innocence—the dead beast typified. The lamb is gone. The fire has eaten him up. The flames have fed upon him, and the air has taken the smoke of the sacrifice, and has scattered the ashes of remembrance. So must you go. He went to the altar. You walk to your grave. The fire rose and caught him. The agencies of decay and corruption shall have dominion over you. And yet—as the skin of the beast is a memory of him, so shall your apron—worn worthily while you live—be a memory of you, and a hope, a promise, a foundation for faith.”

“The colour of the apron is white; the throne of God is white; and white and spotless, shining like crystal in the noon-day sun, must be the hearts and lives of those He accepts and saves—raises from the dust and brings to be with Him.”

“Brethren, each of you wears two aprons! One is visible. One is invisible. One is our symbolic gift to you, coming from the lamb, and material and decay-doomed, as all material things are. One is the gift of the Omnipotent, coming from the LAMB OF GOD, and spiritual, undecaying, eternal. Man seeth one. GOD seeth both. Bring ye, each of you, the seen, when the Temple is builded, worn and stained, discoloured with labour and torn with toil, and the honour given shall be measured unto you in accordance with the changes your unselfish service shall have unthinkingly wrought in it. Bring *this* apron so—and it shall be well with each of you.”

“But look to it, as you value life—and life again—that you save the unseen, seen only by the LORD, clean and white and unspotted. Let no evil touch it with blackness. Let no sin cut through its integrity. For I say unto you, in all soberness, and my words are words of truth, the day shall come when the apron I give you shall be seen no more—and

when the unseen garment, with which One greater than I this day invests you, shall be seen of all men, in all the earth, the living and the dead alike, to your glory or your shame, my Brethren, even as you have kept it."

"The apron becomes little less than a part of yourselves. You can never lay it aside, symbolically, for its unseen counterpart will abide with you for ever. The first gift of your elder brother, it shall be the last gift of those whose youth keeps them in the years when they shall be gone; it symbolizes, now, all you shall receive; then, lowered into your grave with you, it shall stand for all you have received. It is the beginning and the end—the first and the last—the alpha of creation's morning and the omega of oblivion's night. We bind it to you, round and round, as the leader binds the blind he guides. We bind it as the great ИНОУ,—God the Creator—binds the firmament about the universe He has called into being. We bind it, as we shall wall-in the Temple on the Dome of the Rock. And are you not blind, needing guidance at every step and in every hour? Are you not the most worthy thing in all created universes, to be guarded and saved,—even though stars are missing, or sidereal systems drift away and are lost in the shifting sand-heaps of outer chaos? Are you not living Temples, enshrining the shadow of the glory of the Most HIGH?"

"Your white apron typifies your necessary faith in God. Faith is white—pure and simple. The blackness of doubt has no part in it. Reason has not touched it with the finger of analysis, as the prism touches the white ray of sunshine, seeking for motive—purpose—proof. Faith is one, as white is one. Faith is the sight of the unseen, as white is the multi-coloured glory of all tint and shade. Faith is the certainty of the unknown. Faith is the experience of the un-lived—the memory of the unendured. Your taking of this apron, in answer to your asking—your seeking—your knocking—was, in and of itself, an act of faith. Look ever on its whiteness, and never forget this truth."

“The form of the apron suggests the altar at which you have knelt, and the altar suggests the prayers to which you have listened. Taken as the face of a solid, it represents all the altars of sacrifice, in all the earth, on which the flames of burning beasts ever ascend toward heaven. So should the heart of each of you ever be an altar of devotion, with the flames of sincerity burning—to the honour of God—those things which must go through the fire to the end that we be purified.”

“We cannot see the apron, and fill out the mass of which it is one surface, and not think of the Temple we are about to build—of which it stands as a prophecy—and of every good square stone that shall enter into the walls thereof. Speaking roughly and generally, for the relation between the length and breadth is not the same, we may say that the apron is at once the ground-plan and the elevation of every Masonic lodge-room the fruitful future shall know.”

“Memory, record, reminiscence! The Ark of the Covenant, the Tabernacle, Noah’s Ark, the Stone of Foundation! This apron is the epitome, the sign, the hidden narrative of them all, and hence unto each of you I say: When you look upon this sacred garment, when you clothe yourself with it, for labour in the mountains and the quarries, or for the symbolic duties of your tyled and hidden lodge, meditate often, I pray you, and deeply and reverently, on the tables of the law that were given unto Moses, and the safe and certain deposit he made of them; on the Tabernacle, in which your GOD dwelt; on the divinely directed building, rising above the tumult of the waters, which saved the nobler remnant of humanity, and made futurity and posterity possible; and on the stone which the ALMIGHTY laid in the midst of the blessed earth, to keep it established for ever.”

“Standing erect, the quadrangular form of your apron gives you two levels—or horizontals. One is the level laid in the earth and of the earth, and, like it, symbolical of the

level of time along which we walk, toward a bourne from beyond which we have no return but nothingness—no sound but the song of the silences. The other—above it—is laid level in the heavens : it is a promise, a sign of the faith that whiteness inspires ; on that which it predicts and prefigures we shall walk eternally, growing more and more into the image and likeness of the ALMIGHTY, the illuminator of all that were dark and fathomless without Him. These two levels are parallel, showing that the higher life of man is like unto what the lower has been, and teaching him to be prudent in the *now*, that he may be blessed in the *then*. These lines meet not, however far they may be extended, to show that the transition from the one life to the other is abrupt and ungentle ; as we remember not the hour of birth, nor recall any earlier life than this, so shall death separate the life of the higher level from that of the lower, and that which the lower has been shall circumstance and condition the so severed and separated higher existence, for all the years that there are.”

“There are two verticals, or perpendiculars--standing for the plumbs of which you shall learn more and more as your steps mount upward. One perpendicular there is for one horizontal—and when the thought of God repeated itself in the levels, behold ! it was repeated in the plumbs also.”

“The plumbs admonish to rectitude. Let none who wears them ever forget or fail to walk uprightly. God and man watch him ; God and man shall witness—for him or against him—in another day. The levels reveal facts—the verities of earth below and of heaven above. The plumbs are promises—prefiguring the coming of two most eminent Masons, in the age when fulfillment shall quicken and grow from the germs of prophecy, perfect parallels in the knowledge of this then most ancient of crafts, as well as in the truths of the promised New Dispensation that, in their day, shall bless a weary and waiting world ; two mighty men, leading their fellows uprightly the way they go, straight from

the low earth to the far heaven. They are parallel—equally with the horizontals—but they shall meet and mingle, coalesce and be as one, in the domain of Infinity.”

“The perpendiculars, too, prefigure and prophecy the pillars we shall raise in the porch of the House of the Most High. Meditate much on the meanings of these things—for history and philosophy, promise and fruition, morality the good and religion the best, are all summed up in the many-truthed symbols you wear.”

“There are four squares upon your apron—one at each corner thereof. Run whichever way you will, to the right or the left—or up or down—and the followed boundary brings you straightway to a square. Squares bound God’s universe. Even as we, humbly and imperfectly, square our actions by the square of virtue, so He whose words bend not setteth all things square, in the sky and in the lands under it, and there is nought crooked in aught that He hath established therein. Keep your words by the square when you speak; let your gestures be square when you communicate with your fellows; and keep square the steps that lead you from the place of the profane to the altar—even to the high altar. What leadeth a man from below to the above? from one level to that set higher? A square—even no less—whether his steps go to the right or to the left. By what came the exalted into the line of glory in which he lieth? Came he here—or came he there—he came by virtue of the square.”

“There are four squares. Twice as many squares as there are levels. Twice as many as there are plumbs. The number of squares is that of the levels and the plumbs. Ponder this well. One earth—one heaven. Two ways—the way of the past and present—the way of the promised future—leading from the temporal to the eternal. And as many squares as states and ways; a square at the beginning of earth, and at its end; a square in heaven, from the initial thought of creation, and a square for the goal toward which

it ever moves. A square at the beginning and at the end of every way. Oh! Brethren, Brethren, look ye to it; laboriously lay levels; perseveringly place plumbs; but with a double care—energy—thoughtful watchfulness—square you all things.”

“Four squares. One for wise Solomon—one for strong Hiram—one for me. What then? One to be a light of the world—the square of Him who cometh to redeem the world—of whom I say, though you may understand it not—that when He exalteth His sacred head above it, it shall be the sign of His loss and His triumph—His sacrifice and His glory—and of the salvation of all men. More I may not say—for I am only Solomon’s humble architect, not a proud prophet with my head above the thick clouds that veil the ALL WISE.”

“Forget not the square, Oh ye Apprenticed Ones, but seek truth by the light it sheds. Forget not the square, Oh ye Craftsmen, but prove deed and word, thought and purpose, by the exactness of its power. Forget not the square, Oh ye Masters—that are and that are to be—but rule kindly and justly through the power it brings you. Forget not the level, Oh men and brethren, nor the lesson of humility it teaches; and let not him who rules by its power forget that strength is never so strong as when it is kindness and consideration. As for the plumb, it is many things in one. If I live, I shall teach—teach the powers of my jewel in my life. If I die, come and find it; it is worthy the search of the busiest—the study of the wisest.”

“The apron is made of two parts, as you readily observe. While one part is a quadrangle, the other is a triangle, and the triangle is a most fruitful symbol, deep and broad, mystic and marvellous and abstruse.”

“As Masons, a part of your duty will be the study of Nature. You will study it everywhere, in all the various forms that it presents to your senses through the attributes of

matter. In fresh morning, in busy day, and in weary evening, will nature hold up for your inspection the numberless products of the fruitful creation of the material universe. You cannot close the seeing eye to them. You cannot shut the attentive and listening ear against them. You cannot hold the sensitive fingers from tactile cognition of them. Flavour will steal to the organs appointed to its use, and odour will roll in upon the soul with its strange and insistent power. Only by dying—and finding the ultimate identity of personal immateriality—can you escape from the influence of the universe of matter. But in the solemn night, when the labours of the day become vague in the memory, when unworthy ambitions and evil aspirations plead to be forgotten, when God seems to have broadened His creation, and to be calling mortals to higher levels—never to Himself—then it is that nature—the centre and essence of which is God—reaches nearest to the heart of man. It is under the stars that the material appeals most mightily to the merely sensual—reaching, however, from the Mind that made the stars, and even to the lesser mind that shall outlive the senses.”

“Go out, then, into the night. Raise your eyes to the stars—your hearts to the great I AM Who reigns beyond them. Behold, every star seems joined to two companions by lines that cross the skies in every direction, and that intersect and interlace in a most wonderful complexity. God has written triangles all over the heavens, and the lesson of three-in-one is the greatest He has set for the eyes and the minds of the children of men.”

“Some of the triangles are large—like the notions of the holiest regarding Deity; some are small, like the truth that is absolute concerning man and his powers and deserts. Some are regular, like the harmony of goodness; some are irregular, like the discord of evil. Some angles are broad, like the truth of God; some are narrow, like the appreciative recognition of truth by the heart of man. And each observer will see a different system—a different arrangement; for the

mind of man is various and finite. Only the mind of God is fixed and infinite, and only in His sight are the lines and the angles of all the triangles fixed and stable. Think of this, ye bearers of burdens, when the triangle of your aprons lies smooth against you."

"The ancients knew a thousand truths regarding triangles. I have searched out a hundred more. If I live, when the Temple has been finished, I shall find time to deliver them all to the Overseers; to each three Overseers, as is fitting, I shall deliver one truth; and they shall instruct one another, and those below them in rank, as they show desire and understanding. Every mathematical truth covereth and hideth a deeper truth. The triangles of the heavens, rightly read, include all of morality, all of religion, all of science and philosophy, all of the mysteries. On the starry-decked canopy has the hand of God traced the key to all that was and is and shall be."

"Time presses, and I may not speak much on this mystic matter. But three of the older and more common truths shall be spoken, and from them I will uncover deeper truths they hide."

"First, then, this: The sum of the three angles of any triangle is ever equal to the sum of the three angles of any other. And the said sum is no more nor less than the sum of two square angles. This teaches, since the triangle typifies life, that what we lack at one place shall be overpaid at another. For God will do alike, in the end, by all His creatures. And the measure of the sum of the angles, two square angles, is the measure of all things—the measure of perfection. From the east, over to the west, that is the measure. From the morning, over to the night, that is the measure. The straight line, symbol of the ever extending and never changing purposes of Divinity, is but the result of two square angles laid side by side. So that, were the angles of any triangle less or more than I have said, that triangle

would be no triangle—and chaos would be strong to uncreate a universe."

"Second, now, you may listen to this : Any side of any triangle is less than the sum of the other two sides. Hearken, too, to some of the covered lessons of this useful and important theorem : A straight purpose is wiser than one that changes ; a right line is the path of GOD, a broken line the way of man. And yet, for I would not disquiet nor discomfort you, notice that the journey over the two lines finds its end, at last, one with the end of the one ; every pure purpose is triangled with the purposes of DEITY ; every true purpose finds, in the end, the approval of ALMIGHTY GOD. Again : This interesting truth has this interpretation : No man's honour is so exalted that the power of the one on his right and the one on his left may not, united, overtop and undo him ; no man's wealth is so extensive that the wealth of two may not buy him and sell him again ; no man's years of life run so far that the child of the old age of the neighbour of his youth may not live him into forgetfulness. So we teach the lesson of humility."

"And third, and last—for let me wander thus, careless and unrestrained, among the sky-hinted truths of the triangle, and the youngest of you will go, wise but gray, to your graves, with the pits for the foundations yet undigged—last and third : Any side of a triangle is greater than the difference between the other two sides. Is one man wiser than thou ? Thy neighbour has learned more than the wisdom of the wise that is not in the wisdom of thy ignorance. Hath another more money than thou ? Thy friend hath earned enough to purchase the excess of wealth over poverty, and then he hath gold and silver unused. Is the companion of thy youth in the plenitude of his powers when thy gray head stoops near to death ? The little child who plays above thy grave shall abide many years after he is gone. It is the lesson of perseverance—compensation ; the lesson of resolution—resignation—patience."

"The perfect triangle has its angles equal. It symbolizes the life that has neither gains nor losses in youth—to be greedily grasped from age, or grudgingly given it again. Its sides are equal. All differences disappear. The lines, that symbolize the man in a community, now differ not; the level of our Fraternity is reached and realised. The broken line, symbol of effort, is made of two equal lines, and each equal to the line that is single and changes not; I gather from this that undirected effort must try twice—but that honest endeavour is ever worthy of full praise."

"The perfect Triangle is a symbol of **DEITY**, in Whom and of Whom and from Whom all is that is."

"I ordain that hereafter, while Masonry lasts, the officers who rule and govern every Lodge—shall sit at the angles of a triangle, in the east and in the west and in the south. And that three lights, arranged in a triangular form in the Lodge, shall ever bring to the mind of the initiated three great powers for which they shall stand."

"As the rectangle suggests its appropriate solid, so does the triangle. The flap of your apron must ever recall the pyramid to your minds. The pyramid is worthy of much hard study. As the cube, or other quadrangular solid, reminds one of an altar, so the pyramid placed above it is a symbol of the flame thereon."

"The cube is nature, which God has created and over which He rules. The pyramid above it is the **DEITY**, rising above nature, but rising from it and supported by it—because no attribute of God can be apprehended by us, even in the most dim and imperfect way, which does not find root and analogy in the nature that speaks to souls through the senses."

"Again, the cube symbolizes humanity, founded on the earth and of it and from it, but ever aspiring above it. The pyramid of **GOD**, resting upon it, the divine and the human have one thing in common, one surface the same. This

surface of union belongs to the pyramid ; it belongs to the cube ; it is the possession of both."

"This common surface represents Intellect—Intelligence. It is the lowest attribute of GOD—for Intelligence knew before Will purposed or the Word created. It is the highest attribute of man, coming last in the scheme of human evolution and development—being least in the least and greatest in the greatest—and being the means by which we find a greater than ourselves in the universe."

"Intelligence is *one*—the Intelligence of GOD and the Intelligence of man are a unit. Knowledge pervades the universe, and the lowly altar in the human brain has caught a feeble spark from the divine flame that fuses into one the varied wisdoms of creation. And yet—Intelligence is *not one* ! Man's Intelligence looketh ever upward, and riseth not above the level in which it has been placed. The Intelligence of the ALL-WISE is above, and we see only the meagre lower surface of the knowledge that has no bounds. The surface of the one stone is one ; the surface of the other is one ; and the two are one—and not one. This is a mighty mystery. Look upon your aprons, and study diligently."

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## La Secte des Eveillés.

(THE SOCIETY OF THE AWAKENED).

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BY R. E. WALLACE-JAMES, P.M. No. 57, S.C. ;  
Prov. Grand Treasurer, Midlothian.

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The Library of the Grand Lodge of Scotland is exceptionally rich in the collection of Rituals of Masonic and quasi-Masonic Degrees. The MS. collection was originally in the possession of the *Rite Ecossaise Philosophique* at Paris, and was under the curatorship of Claude Antoine Thory. It was still further added to by the acquisition of the MSS. belonging to the Lodge *Amis Réunis*, otherwise known as the *Phitalethes*, which became dormant about 1826. The collection subsequently passed into the hands of Dr. Charles Morrison of Greenfield, and upon his death was bequeathed to the Grand Lodge of Scotland, in whose custody it has since remained. Naturally, considering their origin, the MSS. are for the most part in French, and have not received that attention from Masonic students which we think they deserve. No doubt most of the Rites, to which the rituals belong, are long since dormant—some of them even, we have reason to believe, have never been actually practised—but to the earnest delver in this Masonic mine the collection is rich, and will reward the searcher with many an unexpected treasure. We have at various times found this in our own experience, and on a recent occasion came across an interesting ritual of a Secret Society, which must—if ever actually in existence—have had a most powerful influence, not only upon its members, but upon the general public who might come within its toils.

Unfortunately the information regarding the Society is very meagre, and leaves much to be surmised regarding its

origin and political (for it seems to have been political) aims. There is no doubt, however, that it was formed upon the basis of Freemasonry—or rather we should say, to be more correct—Illuminism, and for this reason it seems to us that any information regarding it will be welcomed by some members of our Craft.

We have no exact data to go upon, but a fair inference seems to be that the Society originated in the North of Italy, somewhere about the last decade of the Eighteenth century, or perhaps a few years earlier. In all probability it took its rise among some of the refugees from Bavaria who fled from that country subsequent to 1784, in consequence of the Edict of the Elector of Bavaria suppressing the Order of the Illuminati. Our MS. gives no indication that Italy was the birth-place, but we are led to this belief from certain indications that the ritual, as we have it, is a translation from the Italian.

In most secret societies that we have any information about, the members, upon their entry into it have some knowledge of the *raison d'être*, and, in the event of an oath being required, the extent of his obligations are disclosed to him in a more or less distinct and explicit manner. Not so in this Society of the "Eveillés" where, on the contrary, everything is kept obscure. His fellow-members are unknown to him, and it is to some unknown power that he is compelled to swear a prompt and passive obedience. From the first, and for long years and until after many trials, the members never met except under the closest disguise, in fact it seems that none of the members of the lower grades of the Society were known to each other. It was only what may be called the Executive, who were personally acquainted with their co-workers. The head of the Society went under the designation of Emperor, and his subordinates *Frère Pénétrant*, *Frère Savant Conducteur*, *Frère Savant Orateur*, *Frère Clairvoyant*, etc. Those who were about to be admitted were

known as "*Dormeurs*" (sleepers), and by their initiation were said to be "*Eveillés*" (awakened). The sleeper was in absolute ignorance as to his proposer and seconder, and the preliminary steps were taken by the Society without his knowledge. The first he knew of the Society was usually an intimation, surreptitiously conveyed to him, that he was wanted as a member by the Society, and with instructions to send his reply by hiding it in some secret place, *e.g.*, among some ruins or under a stone in some secluded locality. When he carried his reply to the indicated place, he usually found another communication requiring a further reply to be left somewhere else. This correspondence might go on for years before any definite step was taken for his initiation, but at last he received a summons couched in some such terms as the following: "The Imperial and very Potent Emperor of the "*Eveillés*, invisible and unknown, never-the-less having perfect " knowledge of you, warns you to Listen and Fear not! Take " notice that you have been elected in that Invisible Place " from whence everything here below is directed. You are " destined soon to partake of that Glory which surpasses the " conception of the Vulgar. We know your courage—Listen! " In such a place (here is pointed out some secluded spot) " you will find full and ample information, if by your dis- " cretion you render yourself qualified to receive it. You will " there find a stone with a figure traced thereon in charcoal. " Lift this stone and you will learn what the Imperial Emperor " has destined for you. To-morrow, at the close of the day, " you are permitted to go, alone, to seek the mysterious " instructions; Farewell."

After the sleeper (*Dormeur*) had received this letter there was placed under the stone from which it had been taken, a pair of spectacles having only a single glass, along with the following instructions:—"The Imperial Emperor again ad- " dresses you—Proceed! Haste! and happiness awaits you! " Come in peace and confidence to the place which I have

"chosen and, above all things, keep silence regarding that  
 "which is to be revealed to you, because a simple thought  
 "of unfaithfulness will be perceived. Return again to-  
 "morrow at four minutes past ten o'clock at night to the  
 "same place that you have found. After having received  
 "your instructions, if you are willing to proceed,—you will  
 "pronounce with a loud voice the single word "YES." If  
 "your inclination is to continue asleep, and if you desire to  
 "renounce our mysteries, you will pronounce "NO." Listen  
 "for a reply to your announcement, after which retire without  
 "any fear." An *Eveillè* was in hiding so as to be able easily  
 to hear the "*Dormeur*" pronounce Yes or No. If the reply  
 was No,—deep silence reigned over the place. If the  
 "*Dormeur*" replied Yes—indicating that he was willing to  
 proceed,—the *Eveillè* instructed him to go to a certain spot  
 near at hand, where he would find hidden a letter with  
 further instructions. The letter would be in some such terms  
 as these :—"You have acted prudently in not rushing forward  
 "to my place of hiding,—Persist—have courage—and fear  
 "nothing. With these qualities you will share the benefit of  
 "those of my elect who have found themselves in the  
 "Invisible Peace. At half-past eleven to-morrow night be at  
 "(here some other place is indicated). There you will find a  
 "person your eyes have never before seen, advance towards  
 "him, and, if you deserve it, you will receive every satis-  
 "faction. Beware of compromising yourself, and place  
 "yourself entirely in his confidence. Remember that my  
 "eyes are everywhere. You cannot deceive us."

A *Frère Eveillè* under a disguise, meets him at the appointed  
 place at the hour fixed. He accosts the "*Dormeur*" and  
 demands of him if he consents to be received among the  
 "*Eveillés*." If he replies in the affirmative a certain amount  
 of warning is given to him, and a place of meeting is ap-  
 pointed at some future date in the middle of the night. At  
 this rendezvous he is again met by the "*Eveillè*" who conducts

him to the house of the Society. On the way to the house the conductor endeavours to inspire the "*Dormeur*" with confidence, but never-the-less maintains a serious deportment. On arriving at the door the conductor knocks, but receives no reply. "They must be absent" says the "*Frère Eveillé*," "we will enter and await their return." On entering, the house is in perfect darkness, and the "*Dormeur*" is introduced into a room where he is told to wait. The conductor then leaves him after warning him to keep silent whatever happens. He is left alone for a space of perhaps an hour, when voices are heard as if in argument, then the clashing of swords and the groaning of a man who has been assassinated. An "*Eveillé*" disguised as an old and decrepit man carrying a lamp enters the room, and pretending astonishment at finding the "*Dormeur*," demands to know who he is. He then says to him "Quick—follow me," and conducts him through several dark passages where they stumble over a bloody corpse. "Help me," he says to the "*Dormeur*," "to bury this corpse, let us carry it to the garden and bury it before they return." While carrying this burden they are arrested by loud cries and the sound of a horn. "We are discovered" says the conductor, "it is the Emperor and his band." After saying this he slips away, leaving the "*Dormeur*" alone with the corpse. "Who are you," says the chief, "and what has induced you to commit this murder"? "Seize him and conduct him to the Council Chamber where he will be judged." The rest of the masked men throw themselves upon the "*Dormeur*" and, loading him with chains, lead him into a subterranean hall prepared for a Court. There the "*Eveillés*" dressed in black robes are ranged round about on a green carpet, and the Emperor takes his seat at one end of the Hall. The witnesses, and particularly the old man whom we have mentioned, accuse the "*Dormeur*" with having stabbed one of the guard. The President collects the votes. They are all for death, and the "*Dormeur*" is sentenced to be hanged. The guards conduct him to a lonely part of

the garden, where he perceives by the light of torches a gibbet from which he is to be hanged. While his eyes are being bandaged he is bound by two strong leather belts, one round his loins and the other under his armpits, and a rope is placed round his neck. He is then made to climb backwards the fatal ladder, and at the decisive moment he is launched therefrom in space, and hangs suspended by the armpits from the gibbet. The rope round his neck being unattached. Shortly thereafter the "*Dormeur*" is taken down from the gibbet. He is declared innocent of the murder, but has to submit to various questions and repulsive obligations. He is accused of the seven cardinal sins from which he must clear himself by oath. In short,—after three or four hours of torments of all kinds he is received as an awakened one (*Eveillé*). He is given the password, which is "Je songe" (I dream), and the two signs called the "Caution" and the "Recognition." These signs are not explained in the manuscript, from which and from various other indications of incompleteness, we are led to the belief that it is only a draft and not a finished production. Such, however, roughly are the formalities which are said to accompany initiation into the "*Secte des Eveillés*." What the exact objects of these horrible mysteries really were we are unable to say. Our MS. gives us no details beyond what appears in the foregoing narrative.

If this Society was not political, then there seems to be little doubt that it was nothing more than a band of robbers, whose chief appears to have had rather a more advanced idea of—shall we say,—picturesque effect than most of his class.

We do not know if any members of the "Lodge of Research" can throw any further light upon the Society, but if so a further communication will be welcome to us, and we have no doubt to other Brethren.

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## Lea Wilson's Jewel.

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*Vide* "Lo. of Research" Transactions,  
1914/15, p. 51.

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The following details are communicated by Bro. G. W. G. BARNARD, P.G.D. (Eng.); D.P.G.M. Norfolk.

Bro. le Strange, in his "History of Freemasonry in Norfolk," under the "Faithful" Lodge, states that "from 1828 onwards a P.M. medal was annually voted to the retiring Worshipful Master." In Bro. Barnard's collection is one, probably the first of the series, presented in January, 1829, to Bro. George Gedge. It is a very large jewel, in the form of a five-pointed star, set in paste, with a painted Masonic emblem—sun, square and compasses—under a glass in the centre. The inscription states "This Jewel was presented January 20th 1829 to Brother George Gedge by the Members of Lodge No. 124 as a mark of Regard for his indefatigable exertions in establishing that Lodge upon the sound basis on which it now stands. C. Sullivan Fecit."

John Herbert, the maker of the Lea Wilson Jewel was a converted Jew, originally named Meyer Levi, who took the name of John Herbert on his baptism. In *Norfolk Annals*, compiled from the files of the *Norfolk Chronicle*, under date 29th September, 1827, there is recorded as follows:—"The week before last Mr. Meyer Levi, gold and silversmith, a converted Jew, together with Mrs. Hannah Levi, a converted Jewess, received the rite of Christian Baptism at the hands of the Vicar, in the

parish church of St. Stephen's, Norwich, when the Christian names of John and Hannah were given to them, and at the same time they adopted the surname of Herbert."

Meyer Levi was initiated in 1822 in Lodge No. 112 Yarmouth, which removed to Norwich the following year; he continued a member of that Lodge until it was dissolved in 1831, when he joined the "Social" Lodge (now No. 93), of which he was Master in 1838; he was exalted in the "Friendly" Chapter in 1825 or 1826. Bro. Barnard was indebted to the late Bro. Henry Sadler for first calling his attention to the fact that Meyer Levi and John Herbert were identical. Bro. Barnard has also the following jewels in his collection, viz. :—a diamond-shaped Mark jewel made by Meyer Levi, a Royal Arch jewel made by John Herbert for Bro. Barnard's uncle, Wm. Barnard, in 1828, and a locket jewel with square, level and plumb-rule also made by him.

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## Admiral Sir Wm. Sidney Smith.

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*Vide* "Masonic Papers, V.," p. 38; "Lo. of Research"  
Transactions, 1914/15.

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The following details of Sir Sidney Smith's Masonic career, although very meagre, are still of sufficient interest to place on record.

The Lodge Minutes of the "Grand Master's" Lodge, No 1 London, contain the following references;—April 20th, 1829. "Bro. Sir Sidney Smith, Baronet, having visited the Lodge, and honoured the Banquet with his presence, was duly proposed and seconded as an Honorary Member of the First Class." He was introduced by Bro. J. Innes Dickeson, and the signature-book is signed "Sir Sidney Smith." No Masonic rank is given, there is no reference to any Lodge of which he was a member, nor is there any special column in the book for recording the names and numbers of the Lodges to which visitors belonged. At the next regular meeting, 18th May, 1829, he "was duly elected an Honorary Member by ballot."<sup>6</sup>

In the Calendar for 1837 of the Grand Orient of France, the name of

"Sidney-Smith (lord) amiral anglais."

appears in the list of GG ∴ Insp ∴ Gén ∴ 33° (Sov. ∴

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\* Communicated by W. Bro. Dr. R. J. Reece, P.G.D. (Eng.), Sec No. 1.

Gd. Insp. Gen. 33<sup>o</sup> of the A.A.S.R.) under the date of January 2nd, 1816.\*

He was Chancellor of the Chapitre des Trinosophes at Paris in 1818, and succeeded to the regency of the Knight Templars of France in 1838, which office he held until his death in 1840.†

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\*Communicated by W. Bro. O. H. Bate of Cape Town, P.P.G.M. of S. Africa (D.C.).

† From Gould's "Military Lodges."

## The One Hundred=&=Twenty=Fourth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 22nd, 1916.

The Worshipful Master, Bro. GEO. W. HUNT, P.M. 2865, P.P.G. Reg., presided. Among the Brethren present were the following, viz. :—

*Members.*—Bros. T. G. HUNT, P.M. 2865, P.P.A.G.D.C., I.P.M.; J. E. PICKARD, P.M. 2081, P.P.S.G.D., S.W.; F. H. POCHIN, P.M. 2028 and 3091, P.P.G.St.B., J.W.; the Rev. H. S. BIGGS, E.A., P.M., P.P.S.G.W., Treasurer; H. J. GRACE, W.M. 2028, P.M. 2028 and 3448, P.M., P.P.S.G.W., Prov. G. Treas., Secretary; G. DAVID POTTS, P.M. 2865, P.P.G.Org., P.M., as S.D.; A. H. HAMPSON, P.M. 523, I.G.; C. H. HARDING, 1391, Tyler; J. T. THORP, P.A.G.D.C. (Eng.), P.P.S.G.W., P.M., Lodge Editor; HY. HOWE, P.M. 1391, P.A.G.D.C. (Eng.), P.P.S.G.W., Prov. G.D.C., P.M.

*Members of Cor. Cir.*—Bros. NORMAN K. LEE, 3448; D. LAPRAIK, 3448; S. F. HERBERT, 3091; F. W.

CLARKE, I.P.M. 2028; W. H. SHARP, 2028; E. R. FOX, P.P.G.Org; G. R. CASTERTON, I.P.M. 1130; F. HAINES, P.M. 1391; W. SOWTER, P.M. 2865; W. THOMAS, 398.

*Visitors.*—R. W. Bro. ED. HOLMES, Prov. G.M.; Bros. the Rev. HENRY T. HAYMAN, P.G.Chap. (Eng.), D.P.G.M. Notts.; A. H. HIND, W.M. 279; E. BROOKSBY, 3448; G. E. BARTON, W.M. 3448, F. H. ROWLETT, W.M. 1391, and others.

The R.W. Prov. G.M., Bros. the Rev. H. T. HAYMAN, J. T. THORP and H. HOWE were saluted according to their rank.

The Minutes of the last Meeting were confirmed, and the following two Brethren and one Lodge unanimously elected to the Correspondence Circle of the Lodge:—

- 1006. Bro. J. PATTERSON KEYS, 229 Rochester, Pa., U.S.A.
- 1007. COMBERMERE LODGE OF INSTRUCTION, Birk-  
enhead.
- 1008. Bro. LEO E. CHARLES, Toronto.

The following Brethren were unanimously elected Officers for the ensuing year, viz. :—

- Bro. J. EASTWOOD PICKARD,      Worshipful Master.
- Bro. the Rev. H. S. BIGGS, P.M., Treasurer.
- Bro. C. H. HARDING, 1391,      Tyler.

The following Lecture was given :—

## The Humbling and Gladdening Power of Research.

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By W. Bro. the Rev. HENRY TELFORD HAYMAN,  
P.G.C. (Eng.). D.P.G.M. Notts.

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It was with some diffidence that I accepted the invitation to address the members of this distinguished Lodge of Research, but as one who is desirous to do as he is asked, I determined to come here and say a few words.

Now, Brethren, the subject on which I propose to speak is the "humbling and gladdening power of research." There can be no possible doubt of the value of research, for as Dryden says

*"Errors like straws upon the surface flow,  
He who would search for pearls must dive below."*

But the point I want to make with you—I suppose to all students it is a mere truism—is, that the more you know of any great subject, the more you find there is to know, and the more you know of it, the more you love it.

It is said of Sir Robert Hart, who spent so many years of his life in the service of the government of China, that after he had been in the country five years, he imagined that he knew all there was to be known of that mysterious land and wonderful people, and that to him at any rate no further mystery existed. After ten years he found he had to modify, and in many cases give up altogether, his conclusions of five years before, and after thirty-five years of faithful and devoted service he came to the conclusion, that he knew nothing about either the country or its people, but at the same time the great knowledge he really possessed, which had led him in fact to this conclusion, served only to increase the warmth of the affection and regard that he had for them. Sir Robert Hart's experience applies both to art and science.

**Take Music.** You may often see at a concert, at which is performed one of the greatest musical productions by the most capable musicians it is possible to obtain, a large, perhaps the largest, portion of the audience absolutely bored to death and wondering why they came. On the other hand, if you have time for observation, you will notice a small number of persons who sit entranced with what they hear. The reason of this difference in the attitude of the two sections of the audience, probably lies in the fact that these last have laid hold of music with their minds, their intellects, their understanding, and are able to appreciate to the full the exquisite beauty of the composition, and the grandeur of its rendering; at the same time their very knowledge keeps them humble, for it brings home to them as its natural corollary their limited progress in comparison with the vast heights still to be attained.

So, too, with **PAINTING.** The general public who stand in their crowds before a really great picture, because it has been proclaimed "the picture of the year," or because it has been bought for a vast sum of money for the nation, are often absolutely astonished that so much time or so much money should be spent on it; they prefer much inferior pictures, because perhaps the subjects appeal to them; but there are some in the crowds, comparatively few it may be, who look at the really great picture with simple ecstasy, they seem to be drawn into the picture and the picture into them, the people around are for the time forgotten, they recognize its perfection of drawing and its wonderful technique, they revel in its sublime colouring, and all this because they are in the true sense of the term artists, they have laid hold of the picture with their artistic sense, their intellect, their understanding, and then, as a natural sequence of this knowledge there follows the humble thought of how little they really know, and how much there is to know, in the face of the great masterpiece which hangs before them.

In SCIENCE also we may be sure that this great truth works ; the greatest scientists, the men who have dived deepest into its mysteries, have ever been its greatest devotees, have realised most their limited attainments, have felt, in the words of one of them, that they were still but " children picking up pebbles on the shore of the great sea of truth."

Brethren, I expect many of you, as members of this great Lodge of Research in Leicester, have experienced the truth of what I have said, in reference to our magnificent science of Freemasonry. You have become, through the opportunities given you of research, more familiar with its origin, its history, its inner working, and you have delightedly realised more deeply and clearly its wonderful teaching—Benevolence and Charity, Brotherly Love and Affection, Peace and Goodwill towards men.

But, Brethren, I am looking forward to the working of the law of which I have spoken, through the great war in which we are engaged. War is a terrible and awful thing, and yet it has its uses and, among other things, it is a great searcher and revealer of hearts ; cant and humbug simply cannot exist in its presence. Now you know, as well as I do, that before the war there was a great talk of brotherhood, but I venture to think that much of it that existed was bogus, a brotherhood which existed between men who only saw eye to eye with each other, and where each man's interest was identical ; the friendship between them, at its best, never reached higher than David's for Jonathan, not within measurable distance of Jonathan's for David, because it was absolutely foreign to the idea of self-sacrifice. Amongst the various classes of the community there existed no brotherhood at all, and men were actually deputed to deprecate any such brotherhood, and to sow discord between this class and that ; especially was this the case in the relations between employers and employed. To any man with the slightest patriotism in his composition, and to Freemasons

who understand the beauty and value of true brotherhood, this was a horrible state of affairs, and one crying loudly for reform. Now supposing, as I believe, that while in the case of the bogus brotherhood selfishness was at the root of it, and that the battle of the classes was based on ignorance,—ignorance of the motives, of the real feelings and the very nature of the different sets of men—then, surely, what is wanted is something that shall teach unselfishness, and something that shall banish ignorance; it had to be something strong and violent, of the type of an earthquake, and I think it is found in this terrific war. Men of all classes are rubbing shoulders in the trenches, with the same discomforts, the same privations, the same dangers, are suffering the same wounds, and are ever standing together on the brink of Eternity; and this must and will exercise a reforming effect upon the problem we are discussing; it will dissolve the bogus brotherhood, proving that no man can, or ought to try to, live or die to himself alone, and substitute the friendship of Jonathan, the readiness to sacrifice all, even his life, for the friend he loves. And as the savages who had built a roof over their Sun-dial, had of course to uncover it before the dial was of any service, so will this experience of war break down the roof of ignorance, which has for so long covered the different classes of the community, and the relations of employers and employed, and let in, with all its brilliance, the sun of mutual understanding, that all may see, with a clearness never realised before, that the interests of our old country must be the first and foremost thought, and that for her there must be a greater realisation of the vital necessity of “the long pull, the strong pull, and the pull altogether.” I don’t assert, of course, that all who pass through the war will feel this, and that those who do learn the truth will practice it fully, but I do say that they will care where before they were callous, that the more men study one another by the light of the war, the more they will see there is to learn, and the more they learn the more they will love.

Brethren, I cannot close without reminding you that the subject of my lecture applies with the greatest force of all to God. The writer of the 104th Psalm, with that wonderful power of expression which so distinguished the Psalmist, speaks of God as He appears to the honest and earnest searcher of what He truly is, in these words : " Who covereth Thyself with light as with a garment." He reveals Himself, that is to say, but the very revelation leaves Him mysterious still, makes one realise how much there is still to learn about Him. It is as if you took a magnificent jewel in your hand, and let the sun play upon it ; you look into it, and see flake after flake of luminous colour floating up from the unseen fountain which lies somewhere near the jewel's heart ; how mysterious ! how much the sun reveals and yet how much it hides, the very light itself seems to hide it from our complete understanding. This is what the Psalmist is supposed to mean, that it is in fact impossible that God can make such a revelation of Himself which shall uncover all the secrets of His life, and let us see Him through and through, and leave us nothing for our wonder, nothing to elude or bewilder us, for how can our little minds take in the great God—the Omnipotent—Who is the very personification of what we started out to see, that the more we know of a great subject, the more we see there is to know ; and as we draw near to Him and He to us, and we see the King in His Beauty, the more we see there is to know, the more we love Him.

---

The R.W. Bro. ED. HOLMES, Prov. G.M., said those having the privilege and pleasure of being present, could congratulate themselves. The address was a great treat ; he had expected something helpful and was not disappointed. He had himself experienced the Humbling and Gladdening Power of Research. It was good to be humbled in the right way. No more eloquent address

had been given, and none more helpful. He expressed his gratitude, on behalf of the Province, to W. Bro. HAYMAN, and considered he (Bro. HAYMAN) had paid the Province a great compliment in giving us this magnificent address. He concluded by proposing a hearty Vote of Thanks.

Bro. J. T. THORP confirmed the remarks of the R.W. Prov. G.M., and stated that he had also experienced fully the Humbling and Gladdening power of Research, both in respect of Music and Painting. With reference to Masonic research, he had studied the Craft closely for many years, and the more he learned of it the more he found there was to learn. The more you got, the more you found you had not got. That he who knows most, knows most how little he knows. Although humbled, there is no reason to leave off studying; there is still the Gladdening power of finding out things that had been hidden. In mediæval times the Brethren erected temples, etc., and kept alive religion and learning;—it was Gladdening to be associated with them in these things. He thanked Bro. HAYMAN sincerely on behalf of all present for the great treat he had given them.

Bros. H. HOWE. T. G. HUNT and the WOR. MASTER added their testimony to the enjoyable and interesting character of the address.

The Vote of Thanks was carried unanimously, with acclamation, and Bro. HAYMAN feelingly acknowledged the kind remarks, stating that he spoke from the heart, that it might go home to the hearts of others.

Bro. J. T. THORP exhibited and described the following Masonic curios, viz. :—

(1.) Patent of appointment as Provincial Grand Master of Leicestershire and Rutlandshire (*sic*), issued to William Kelly Esquire, dated 3rd January A.L. 5870, A.D. 1870. The document is signed by *Zetland*, G.M., *de Grey & Ripon*, D.G.M. and *John Hervey*, G.S. This is an interesting relic of one of the worthiest Freemasons of the province. He retired from the office of Prov. Gd. Master in 1873, and died in 1894.

(2.) An elaborate French Certificate or Diploma, printed from an engraved plate. It appears to be a document appointing a certain Bro. "Jean Marie Claude Mathias Humain dit D'humainbourg" to be Grand Master of the "metropole Loge d'Ecosse." It was issued at "Lion," but the seat of the high authority is stated to be at Edinburgh. It is dated the 8th day of the 2nd month of the year 7764, a date which corresponds with no known calendar—or it may be an error for 1764. It bears several signatures, among which are D. B. Montfaucon, Cler de La Colombière, Corbin, Duhaulondel and Camelly.

(3.)—A founder's Certificate issued in 1813 by the Lodge "de la Rose du Parfait Silence" of Paris. At the head is a large bunch of roses, with buds and foliage, all hand-painted. The association of the rose with silence in the well-known phrase "under the rose," makes the name of the Lodge distinctive and appropriate.

(4.)—A very small parchment certificate issued in 1764 to William Licquorich, a member of Lodge No. 91

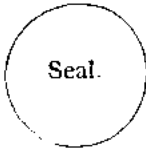
"Antients" Leicester. This Brother was the son of one of the Founders of the Lodge, and his is the earliest Certificate in existence known to have been issued by the "Antients" Grand Lodge. The document is only  $7\frac{1}{2}$  x 4 inches in size, and is entirely in the handwriting of the celebrated Laurence Dermott, for some years the energetic Secretary of the "Atholl" Grand Lodge; the first six lines are in Latin and the remainder in English, and it is signed by Dermott. The fee paid to the Secretary for such a Certificate was two shillings, or if in English alone, one shilling. The following is a copy of this interesting document, which is generally known as the "Universis" Class, from the first word used in the Certificate:—\*

*"Universis quorum Interest Attestamur Fratrem Gullielmum Licquorich fuisse Societati dictae Masonriae Secundum regulas initiatum in Caetu Numero 91<sup>o</sup> et in Regno Anglia et Sicut Decet unum ex nostris ut mihi ex Testimonio Caetus ad quem pertinebat probatum est cum omni morum honestate Se Gessit Datum Londini Sigillo Caetus Nostri Majoris et Subscriptione nostra munitum die Decimo Septembris Anno Domini 1764 Et a primitiis Societatis 5764. Laurentio Dermott, Sec. M. Caetus.*

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

---

\* A reproduction of the Certificate is given in "Memorials of Lodge No. 91 (Antients)," issued as an Addendum with the 1897-98 Transactions of the Lodge.



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

*Law. Dermott, G.S."*

The Seal used on this Certificate bears the device of a Square and Compasses, surmounted by a Flaming Sword, the whole within a Circle inscribed with the motto VIRTUE AND SILENCE, GRAND LODGE LONDON." It is known as the "Fellow Craft" Seal, from the position of the Square and Compasses, and was used on most of the early documents issued by the "Antients" Grand Lodge.

(5.)—A Past Master's Locket Jewel, presented by the Brethren of St. John's Lodge, No. 348 (now 279) Leicester, to their retiring Worshipful Master, Bro. Wm. Pettifor in the year 1848. This is the earliest presentation of a P.M.'s Jewel recorded in the Lodge minutes. It has been recently acquired by the Brethren of the Lodge, and presented to the local Masonic Museum. The inscription on the back of the Jewel is as follows:—

Presented by  
St. John's Lodge No. 348  
to  
Bro. William Pettifor  
as a testimony of their  
approbation of the efficient  
manner in which he has  
discharged the duties of  
W. M.  
for the past Year.  
Leicester, 27th Dec. 1848.

(6.)—A photograph of an interesting Masonic Tombstone, now standing in the churchyard of the fine old Tudor Church of S. Mary Magdalene, Launceston, Cornwall.\* It is of dark blue Cornish slate, and the figures, etc., are gilded. The Masonic emblems depicted thereon, are two Pillars (Ionic and Corinthian)), figures of Faith and Hope, a group representing Charity, Square and Compasses, the All-seeing Eye, the G, the Sun, Moon and Stars, Level and Plumb-rule, rough and perfect Ashlars. The inscription on the stone is as follows:—

SACRED  
TO THE MEMORY OF  
RICHARD CRIPER  
WHO DEPARTED THIS LIFE  
THE 7TH DAY OF SEPTEMBER 1809  
IN THE 29TH YEAR OF HIS AGE  
IN FULL HOPE OF ADMISSION TO THE  
**Grand Celestial Lodge Above**  
IN THE ETERNAL DEGREE OF  
BLISS AND HAPPINESS.

When worthless grandeur to its dust return  
No heart-felt grief attends the sable bier,  
But when the Friend, the Husband lov'd we mourn  
Deep is the sorrow, genuine is the tear.  
Stranger, should'st thou approach this hallow'd stone  
The merits of the valued dead to seek,  
Let not the *mystic Brotherhood* alone,  
Let those who lov'd him, those who knew him, speak ;  
Oh ! let them in some pangs of anguish say  
What Love inspir'd, what Faith enlarg'd his breast,  
How soon th' unfettered spirit wing'd its way  
From earth to heaven, from suffering to be blest.

---

\* *Vide* Plate XIII.

Nothing is now known in Launceston of Richard Criper, who and what he was, although the inscription on the stone suggests that he was well-known and respected in the town, when he died in 1809. Efforts have been made to trace the Lodge to which he belonged, but without success. It could not have been in Launceston, for no Lodge was working there between 1783 and 1859; it is believed, however, that a non-regular Lodge was at work in the town from 1806 for some time onward, in which he may have been initiated; or again, he may have been a member of a local "operative" Lodge. An attempt was made in 1808 to obtain a Warrant for a Lodge at Launceston, but unsuccessfully, owing to the operation of the Act of Parliament against Secret Societies (39th Geo. III., Chap. 79). The sculptor of the stone was W. Grills of Plymouth Dock—now Devonport—and the Brethren of the local Lodge—"Dunheved" No. 789—have assumed the responsibility of keeping it in good condition and repair. This Lodge is indebted for a photograph of the stone to Bro. W. H. QUARRELL, of London, and for the foregoing particulars of it to Bro. ALF. K. LEE, P.M., P.P.S.G.D. Cornwall; the kindness of both these Brethren is hereby acknowledged.

Of these Curios, Nos. 1, 2, 4 and 5 belong to the Leicester Freemasons' Hall Museum, and No. 3 to Bro. THORP'S collection.

The R.W. Prov. G.M. explained the circular letter from the Grand Secy., relative to the proposed representation of the Provinces on the Board of General Purposes.

Apologies for non-attendance were received from the following Brethren, viz.—Genl. Sir R. SCALLON (Kempsey); Dr. W. HAMMOND, (London); R. C. LEVERSEDGE (Evercreech); G. W. BAIN (Sunderland); C. D. EATON (Birmingham); the Rev. W. W. COVEY-CRUMP (Friday-Bridge); F. W. CROSS (Handsworth); A. GRAFTON SPRAGUE (Kington); W. E. STOKES (Dewsbury); M. HYSLOP; B. J. FLETCHER; A. D. DAY (Mandalay); M. ROSS TELFER (Liverpool); T. NORMAN BRIGGS; F. G. KIRKBY; Capt. the Rev. E. R. J. BIGGS (Canada); J. B. WARING; F. H. DOUGHTY; W. A. LEA, P.M.; A. E. BUCKINGHAM; the Rev. C. T. MOORE, P.M.

Hearty Good Wishes were tendered by the Visiting Brethren and the Lodge was closed.

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## The "Gastvrijheid" (Friendship) Lodge, No. 113 Groningen.

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A member of the Cor. Cir. of the "Lodge of Research" (Bro. J. C. BURTON) had the opportunity in May last of visiting the "Gastvrijheid" (Friendship) Lodge, No. 113 on the register of the Grand Lodge of the Netherlands, and as this is a unique Lodge, the meetings of which may soon be permanently suspended, a few details communicated by the visiting Brother will no doubt be acceptable to all the members of the "Lodge of Research," especially as Bro. BURTON is the only uninterned English Mason who has been permitted to visit the Lodge.

This Lodge was constituted in the Spring of 1915 to be held at the town of Groningen, among the English naval men interned at the camp there. It meets each fortnight in the Masonic Hall in the town, the alternate weeks being devoted to a Lodge of Instruction, and twenty-three initiations had taken place in the year.

Although under the Dutch Constitution, the Lodge works in English, according to the English method, and the members wear English Masonic clothing.

The meeting on May 23rd, 1916, was the first anniversary of the constitution of the Lodge; there were about fifty sailors present, but only three or four naval officers, as the majority had been removed from Groningen to another part of Holland. Many Dutch Masons belonging to other Lodges were also present, and the speeches at the banquet alternated between English and Dutch. A copy of the Menu, List of Toasts and Roll of Officers is appended.

**Gastvrijheid Lodge,**

No. 113.

W. Bro. John Denniss, Worshipful Master.

**Installation Banquet.**

Loge L'Union Provinciale, Groningen.

Tuesday, May 23rd, 1916.

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## Menu.

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Hors d'œuvre.

Consommé.

Vol au vent de Chevrettes.

Escaloppes de veau.—Légumes.

Chaufroid de langue de boeuf.—Salade.

Chipolata pouding.

Fruit.

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## Toasts.

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1. Her Majesty the Queen of Holland, His Majesty the King of England and the Craft.
  2. The Most Worshipful Grand Masters of Holland and England, The Most Worshipful Pro Grand Masters, The Right Worshipful Deputy Grand Masters and other Grand Officers of Holland and England, present and past.
  3. The Worshipful Master.
  4. The Loge L'Union Provinciale.
  5. The Visitors.
  6. The Installing Master.
  7. The Officers of the Lodge.
  8. The Tyler's Toast.
-

## Officers for year 1916=17.

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W.M.	*John Dennis.
J.P.M.	*Wilfred Benderson.
S.W.	*William Edwin Menday.
J.W.	*Stanley Albert Holliday.
Treasurer.	William Claude J. Stevens.
Secretary.	John Alfred Curtis.
S.D.	*Thomas Joseph Basting.
J.D.	*Harold Washington Grosvenor.
D.C.	*Joseph Howe.
H.D.C.	Cecil Gordon Godfrey.
Organist.	Edwin Albert Elkins.
Assist. Secretary.	Conrad Stucley Gilbert.
J.G.	*Edgar Charles G. Pearcey.
Steward.	Lawrence Victor Collins.
Steward.	Norman Stanley Davison.
Tyler.	Ernest William Wells.

\*Founders.

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### In Memoriam.

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*" 'Tis not the whole of life to live  
Nor all of death to die."*

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W. Bro. JOHN CLIFTON, P.M. 279; P.P.G. Swd. B., for many years Treasurer of the Union Lodge of Instruction, Leicester. Joined Correspondence Circle November 11th, 1894. Died May 28th, 1916.

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W. Bro. Dr. W. J. CHETWODE CRAWLEY, LL.D., D.C.L., F.R.G.S., F.R.H.S.; P.M. 357 (I.C.) Dublin; Grand Treasurer, Grand Lodge of Ireland. Joined Cor. Cir. January 27th, 1896. An earnest worker in the cause of Masonry and Masonic Research. Died March 13th, 1916.

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W. Bro. S. RUSSELL BASKETT, P.M. 329, 1367 and 3366; P.P.S.G.W. Dorset. Joined Cor. Circle November 22nd, 1897. Died March 14th, 1916.

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W. Bro. FRANK W. MARCHANT, P.M. 50 Hinckley; P.P.A.G.P. A member of the Cor. Circle since November 27th, 1899. His early and sudden death is much lamented by the Brethren of the Province. Died in March, 1916.

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W. Bro. SHERARD JOYCE, M.A., P.M. 779 Ashby-de-la-Zouch; P.P.G. Std. B. Joined Cor. Circle March 27th, 1905. Died November 14th, 1915.

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W. Bro. G. F. R. BLACKWELL THURLING, P.M. 542 Maulmain, Burma. Joined Cor. Circle November 28th, 1910.

---

Bro. H. N. ORMSBY, 1367 and 2653 Transvaal. Joined Cor. Circle November 27th, 1911. Killed in action at Gallipoli, 1915.

---

Bro. REGINALD GOODALL, S.W. 2488 London. Joined Cor. Circle November 24th, 1913.

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*“Were this frail world our final rest,  
Living or dying none were blest.”*

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## Correspondence Circle.

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*The members of the Correspondence Circle shall be placed upon the following footing, that is to say :—*

1.—They shall be entitled—

- (a) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.
- (b) To be supplied, gratis, with the Annual Transactions of the Lodge.
- (c) To attend the Meetings of the Lodge.
- (d) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.
- (e) To read papers and introduce discussions on Masonic subjects by arrangement.

*(It is hoped that a copy of any paper read will be presented to the Lodge for preservation.)*

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

The Members of the Lodge will, *as a rule*, be elected from the Correspondence Circle.

- 2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (such election shall be by ballot, and two black balls shall exclude).
- 3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
- 4.—No entrance fee shall be required, and the Annual Subscription shall be 5/-, payable in advance in the month of September.
- 5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle, whom it may deem unworthy of continued Membership.

**NOTE.**—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

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PLATE II.

NEPTUNE'S MASONIC ODE.

Words by Bro. T. R. CHETWOOD.

Music by HENRY CAREY.  
Arranged by R. H.


VOICE.




PIANO.



1. By Ma-son's Art the as - pir - ing Dome in var - ious col - umns shall a - rise; All  
2. Great, gen - erous, vir - tu - ous, good, and brave Are ti - tles they most just - ly claim. Their



clan - ces are their na - tive home, Their God - like ac - tions reach the skies  
deeds shall live be - yond the grave. And ev - ery - age their fame pro - claim.



He - roes and Kings re - vere their name And Po - ets sing their last - ing fame.  
Time shall their glo - rious acts en - roll, And Love, with Friend - ship, charm each soul



SONG FROM "THE GENEROUS FREEMASON."

Vide p. 46.

# PLATE III.


## THE MASON'S CREED.


FROM CHARLES DIBDIN'S "HARLEQUIN FREEMASON."


Arranged by R. N.


*Moderato.*


VOICE.  In all your deal-ings take good care,  
The Com- pass toth- er two com- pounds,


PIANO. 


 in-structed by the friend-ly Square, To be true, up- right, just, and fair And thou a Fel- low -  
And says tho' an - ger'd on just grounds, Keep all your passions with- in bounds And thou a Fel- low -



 - craft shalt be. The Lev- el so must poise thy mind That sat- is- fac- tion thou shalt find When  
- craft shalt be. Thus sym- bols of our Or- der are The Com- pass, Lev- el, and the Square, Which



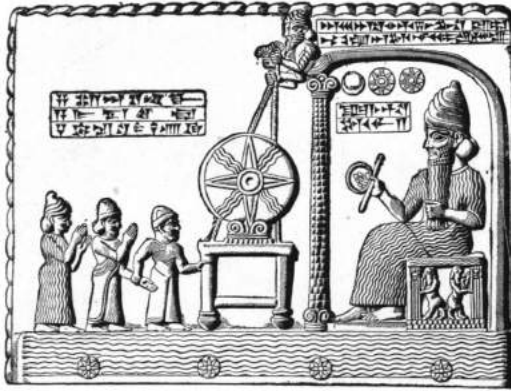
 to an- oth- er For- tune's kind: And that's the drift of Ma- son- ry  
teach us to be just and fair: And that's the drift of Ma- son- ry



SONG FROM "HARLEQUIN FREEMASON."

Vide p. 47.

## PLATE IV.



### WORSHIP OF THE BABYLONIAN SUN GOD.

(From the Oxford Bible for Teachers. Used by permission.)

From a Stone tablet in the British Museum recording the restoration of the temple of the Sun God at Sippara, near Babylon, by Nabu-pal-idinna, King of Babylon (about B C 900).

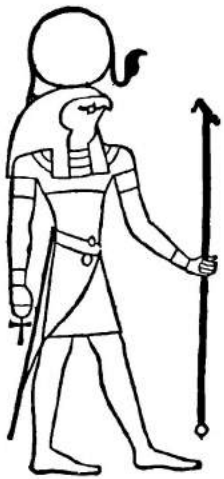
The Symbols in the Shrine are Lunar and Stellar disks,

*Vide* p. 67.

**PLATE V.**



The goddess **SEKHET**,  
the Sun-flame.



**RĀ**,  
the Sun-god.



**Usr-maāt-Rā**,  
**setep-en-Rā**,

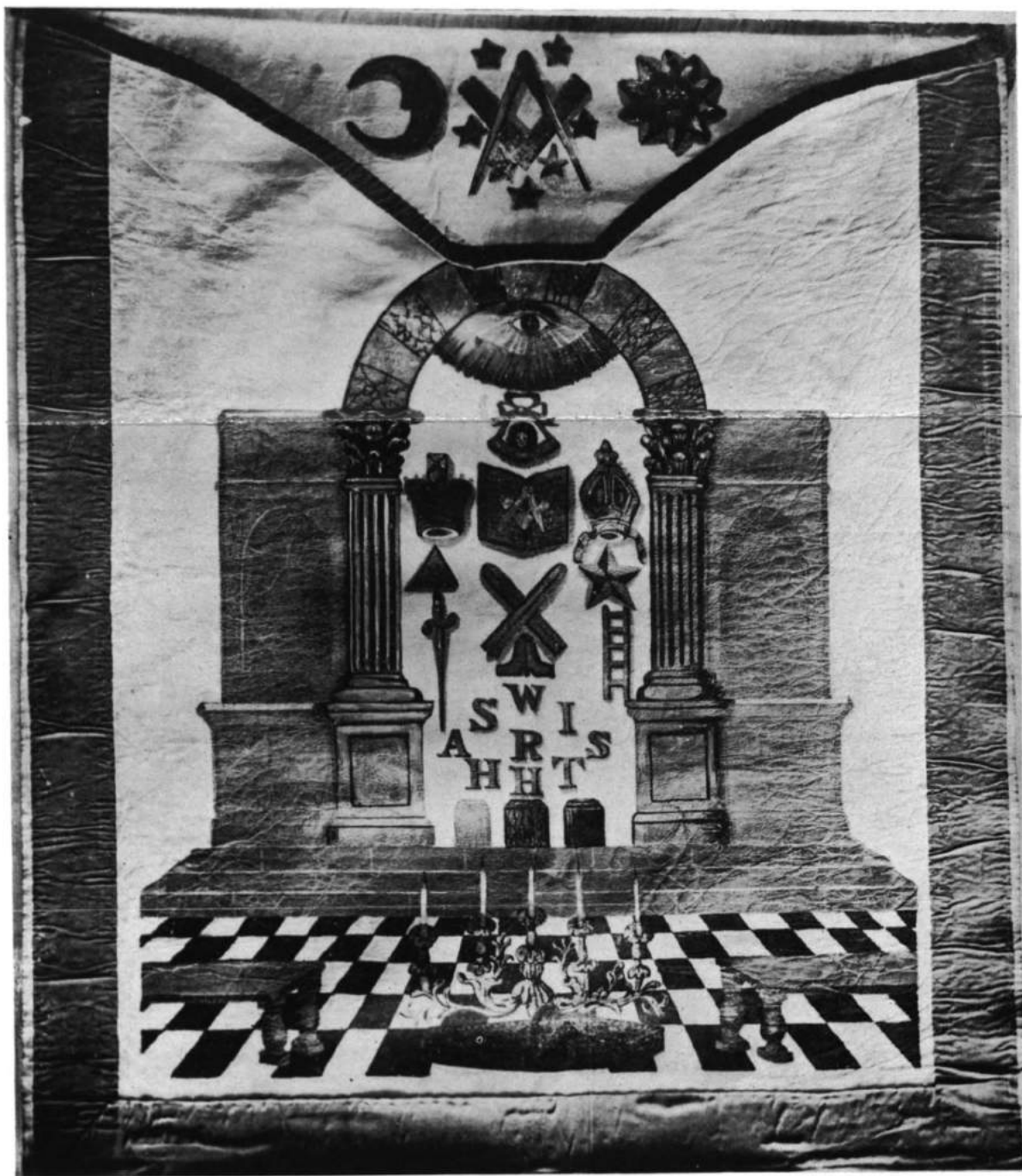


**se-Rā**,  
son of  
the Sun,



**Rā-messu meri**  
**Amen.**  
(*Rameses II.*)

*Vide p. 68.*



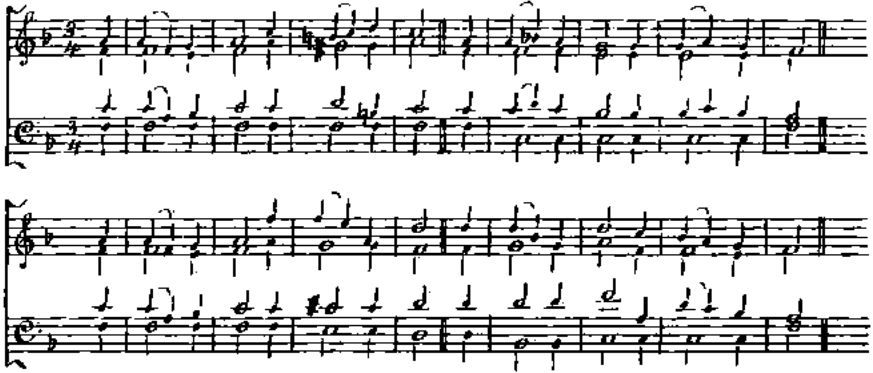
AN ANTIQUE APRON.

*Vide p. 77.*

## PLATE VII.

### MASONIC HYMN.

Bro. F. PTACEK.



1

O Lord, how joyful 'tis to see  
The brethren join in love to Thee,  
On Thee alone their heart relies,  
Their only strength Thy grace supplies.

2

Lord, shower upon us from above  
The sacred gift of mutual love,  
Each other's wants may we supply,  
And reign together in the sky.

PTACEK'S MASONIC HYMN.

*Vide* p. 92.

## PLATE VIII.

### Two Hymn Tunes by W. Bro. Dr. E. J. Crow.

(1) For the Opening of the Lodge.

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

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

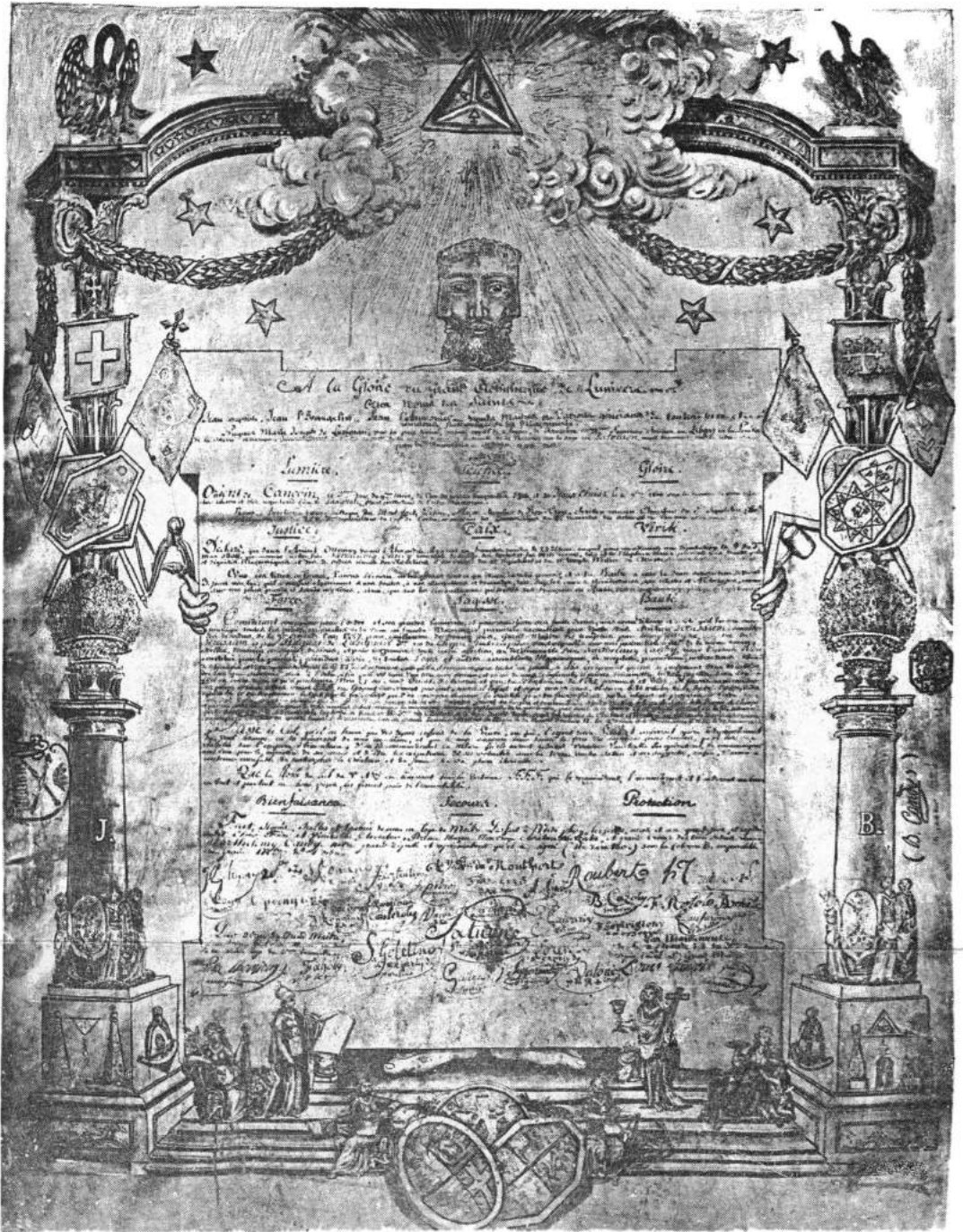
(2) For the Closing of the Lodge.

1  
On the dewy breath of even  
Thousand odours mingling rise,  
Borne like incense up to Heaven  
Nature's evening sacrifice.

2  
With her balmy offerings blending,  
Let our glad thanksgivings be  
To Thy throne, O Lord, ascending  
Incense of our hearts to Thee.

DR. CROW'S MASONIC HYMNS.

*Vide* p. 95.



CANDY'S MASONIC DIPLOMA.

Vide p. 108.

PLATE X.

By the Right Worshipful and Right Honorable *Richard*  
*Carl of Dorsetshire*  
 Grand Master of all the Lodges of *Free-Masons* in the Kingdom of  
 IRELAND, the *Worshipful Master Abram Holy Hutchinson*  
 Deputy Grand Master  
*Worshipful Master John Lord Baron Hutchinson and*  
*Somerset Earl of Bilson* Grand Wardens.

*Dorsetshire*  
*Grand Master*

WHEREAS our trusty and well-beloved BROTHERS  
*Donald Dumott, Dominick Madden & David Davis*  
 have besought Us, that We would be pleased to erect a LODGE of FREE-MASONS  
 in the *Fifty-second Regiment of Highland Infantry*  
 of such Persons who, by their Knowledge and Skill in MASONRY, may contribute  
 to the Well-being and Advancement thereof;—We therefore, duly weighing the  
 Premises, and having nothing more at Heart than the Prosperity and true Advancement  
 of MASONRY, and reposing special Trust and Confidence in our trusty and well-beloved  
 Brothers, the said *Donald Dumott, Dominick Madden & David Davis*  
 of whose Abilities and Knowledge in Masonry We are satisfied, do by these Presents, of  
 our certain Knowledge and mere Motion, nominate, create, authorize and constitute the  
 said *Donald Dumott, Dominick Madden & David Davis*  
 to be Master and Wardens of a Lodge of FREE and ACCEPTED MASONS, to be held by  
 them and their Successors, lawfully admitted in the said Lodge, for Ever. And We do hereby  
 give and grant unto the said *Donald Dumott, Dominick Madden & David Davis*  
 and their Successors, full Power and lawful Authority, from time to time, to proceed to  
 Election of a new Master and Wardens, to make such Laws, Rules and Orders, as they  
 from time to time, shall think proper and convenient for the well-being and ordering of  
 said Lodge: reserving to Ourselves and our Successors, *Grand Masters or Grand Wardens*  
 of IRELAND, the sole Right of Deciding all Differences which shall be brought by  
 Appeal before Us, and our Successors, *Grand Masters or Grand Wardens* of IRELAND.

No. 42  
*Revised*

In Witness whereof we have hereunto set our Hands and Seal of Office  
 this *seventh* Day of *April* in the Year of  
 Our LORD GOD 1809 and in the Year of Masonry 5809.

ENTERED BY ME  
*J. J. M. M.*  
*D. S. J.*

PLATE XI.

Brother



You are desired to attend the duties  
of the Lodge at the \_\_\_\_\_  
Leicester on \_\_\_\_\_ the \_\_\_\_\_ day of \_\_\_\_\_  
at \_\_\_\_\_ o'clock in the Evening  
ful not by order of the Master

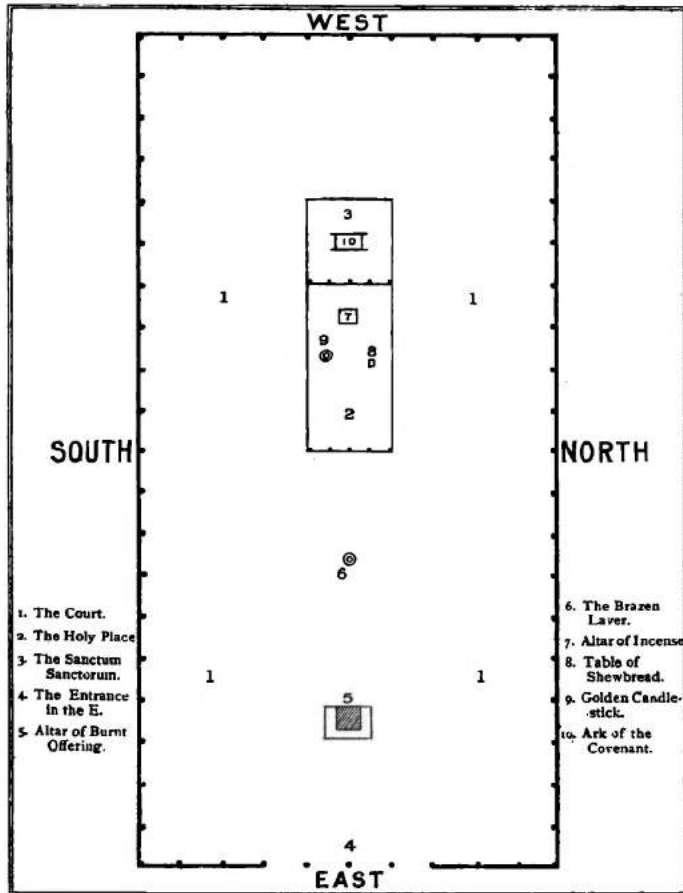


Secretary

AN OLD LEICESTER "SUMMONS."

Vide p. 138.

PLAN A.—The Tabernacle.



PLAN B.—King Solomon's Temple.

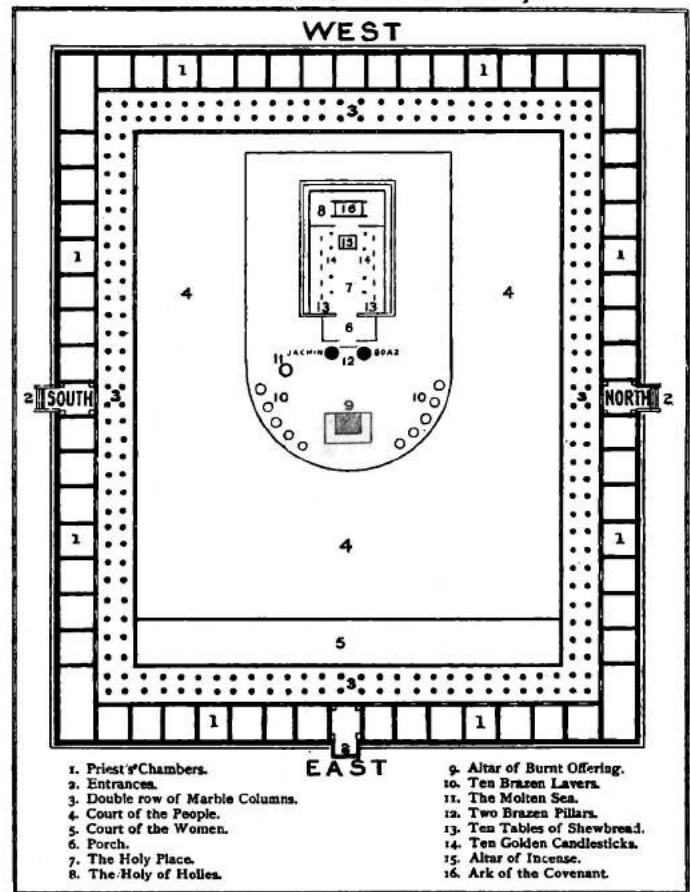


PLATE XIII.



TOMB-STONE AT LAUNCESTON.

*Vide p. 185.*

## Books Published by the Lodge.

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- “ORIGIN OF THE ENGLISH RITE OF FREEMASONRY, ESPECIALLY IN RELATION TO THE ROYAL ARCH DEGREE.” By W. J. Hughan. Plates. 198 pages; 8vo. 1909.  
Cloth, gilt ..... 10s. 6d.
- “THE JACOBITE LODGE AT ROME, 1735-37.”  
By W. J. HUGHAN. With a Reproduction of the Minute Book and two Facsimiles.  
Plates. 52 pages; 4to. 1910. Cloth, gilt 6s. 0d.
- “MEMORIALS OF THE MASONIC UNION OF A.D. 1813.” By W. J. Hughan. Revised and Augmented Edition by John T. Thorp. Frontispiece. 151 pages; 4to. 1913.  
Cloth, gilt ..... 10s. 6d.
- 

Post free from the Editor, John T. Thorp, Brunswick House, Princess Road, Leicester.

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The Secretary has some copies of Transactions issued by the Lodge from 1903-04 onwards, price 5/- per volume. Earlier issues sold out. Apply H. J. Grace, Pen Craig, Enderby, Leicester.

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