

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1916=17.

(Twenty-fifth Year of Publication.)

W. BRO. J. EASTWOOD PICKARD (P.M. 2081),
P.P.S.G.D.—W.M.

EDITED BY

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

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

FREEMASONS' HALL,
LEICESTER,

July, 1917.

DEAR BRETHREN,

It is with much pleasure that, at the close of the current year, I am able to refer to the continued progress of the Lodge. The number of Members has been maintained, in spite of many regretted losses through death and other causes. The meetings have been well attended, and my thanks are tendered to those who have given the interesting Papers contained in this volume.

The September Meeting of this year will mark the Twenty-fifth Anniversary of the Lodge. I hope it will be made a record meeting, and that the Brethren generally will rally to do honour to the occasion. Our Lodge Editor, Bro. J. T. Thorp, the senior founder, first Master, and for many years Secretary, is still rendering yeoman service in connection with the Lodge; I am sure he will rejoice with the Brethren at the very successful result of his efforts.

Owing to difficulties with respect to train service, etc. it was considered advisable to abandon for the past year the Out-Town Meeting. I trust it may be resumed at an early date.

Brethren of the Correspondence Circle are invited to bring Visitors, offer Papers, give Books for the Library, submit questions on Masonic subjects and lend Curios for exhibition at our meetings.

My hearty Greetings are given to all the Brethren, particularly to those overseas, many of whom are connected with the fighting forces of the Empire. To the latter we offer our best wishes for a speedy and satisfactory conclusion of the war.

I am, Brethren,

Yours fraternally,

J. EASTWOOD PICKARD,
W.M.

Officers 1916-17.

W. Bro. J. EASTWOOD PICKARD (P.M. 2081), P.P.S.G.D.,	} W.M.
W. Bro. F. HOWARD POCHIN (P.M. 2028 and 3091), P.P.G. Std. B.,	} S.W.
W. Bro. JOHN D. JOHNSON (P.M. 1391 and 3448), P.P.S.G.W.	} 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), 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.
Bro. FREDERICK G. KIRKBY (3448),	S.D.
W. Bro. ALBERT H. HAMPSON (P.M. 523),	J.D.
W. Bro. FREDERICK H. DOUGHTY (P.M. 2081),	I.G.
Bro. C. H. HARDING (1391),	Tyler.

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

Address : Brunswick House, 54 Princess Road, Leicester.

Treasurer's Address : 51 Highfield Street, Leicester.

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

Objects.

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.

Dates of Meetings for 1917-18.

September 24th, 1917—Installation.

November 26th, 1917.

January 28th, 1918.

March 25th, 1918.

May 27th, 1918—Election.

Honorary Members.

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.

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 Grand Deacon. 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. *Westcoles 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 ; P.M. 2028 ; P.M. and Sec. ; P.P.S.G.W. ; Prov. G. Treasurer. Joined May 26th, 1902.
9. POTTS, 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, *Welford Place, Leicester.* 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 ; P.M. ; P.P.G. Reg. Joined November 28th, 1910.
 16. PICKARD, J. Eastwood, *Greenways, Burlington Road, Leicester*. W.M. ; 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 *Rulland 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. HAMPSON, Albert H. *The Pines, Aylestone, near Leicester*. P.M. 523. Joined January 26th, 1914.
 21. DOUGHTY, Frederick H. 112 *Westcoles Drive, Leicester*. P.M. 2081. Joined September 27th, 1915.
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Members of the Correspondence Circle.

Grand Lodges, Lodges, Libraries, etc.

1. ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915.
2. BARON EGERTON LODGE OF INSTRUCTION, 3513 Birkenhead. June, 1917.
3. BIRMINGHAM LODGE OF INSTRUCTION, 587. November, 1906.
4. BRISTOL MASONIC LIBRARY. November, 1906.
5. BURMA, DISTRICT GRAND LODGE OF. March, 1908.
6. CINCINNATI MASONIC LIBRARY ASSOCIATION. Cincinnati (Ohio) U.S.A. May, 1911.
7. COMBERMERE LODGE OF INSTRUCTION, Birkenhead. May, 1916.
8. HALLAMSHIRE PROVINCE AND COLLEGE S.R.I.A. May, 1909.
9. HOSPITALITY, LODGE OF, 1697 Waterfoot, Lancs. Sept. 1915.
10. HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913.
11. KITCHENER LODGE, 2998 Simla, India. November, 1909.
12. LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
13. MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914.
14. MANICA LODGE, 2678, Umtali, Brit. S. Africa. September, 1900.
15. MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910.
16. MARK MASTER MASONS, GRAND LODGE OF, London. March, 1914.
17. MASSACHUSETTS, GRAND LODGE OF. November, 1896.
18. MINERVA LODGE, 2433 Birkenhead. March, 1898.
19. MOUNTAIN LODGE, 11 (B.C.) Golden, British Columbia. May, 1907.
20. NEPTUNE LODGE, 2908 Wallsend-on-Tyne. September, 1913.
21. NORTH YORKS LODGE OF INSTRUCTION, Middlesbrough. March, 1908.
22. NOTTS INSTALLED MASTERS LODGE, 3595 Nottingham. March, 1913.
23. PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902.
24. PHOENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913.
25. PILGRIM LODGE, 238 London. September, 1909.

26. THE QUETTA MASONIC LIBRARY. Baluchistan, India. September, 1916.
 27. RANDLE HOLME LODGE, 3261 Birkenhead. March, 1908.
 28. RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904.
 29. SCOTLAND, LIBRARY OF GRAND LODGE OF. September, 1910.
 30. SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
 31. SOUTH WEST LODGE OF INSTRUCTION, Bunbury, W. Australia. November, 1907.
 32. TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg. September, 1911.
 33. UNITED SERVICE LODGE, 24 Thoburn, British Columbia. November, 1911.
 34. WARWICKSHIRE MASONIC LIBRARY. January, 1909.
 35. WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND MUSEUM. September, 1915.
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Brotbers.

36. ABURROW, Charles. *616 Consolidated Buildings, Johannesburg, South Africa.* Dist. Gd. Master of the Transvaal. Jan. 1910.
37. ADCOCK, Richard B. *24 Mecklenburg Street, Leicester.* P.M. 279 Leicester; P.P.A.G.D.C. November, 1915.
38. AGNEW, John. *c/o Mackinnon Mackenzie & Co., Strand Road, Calcutta.* 320 (S.C.) Saltcoats and Ardrossan. January, 1905.
39. ALDERMAN, Stanbery. *Howard County, Big Spring (Texas), U.S.A.* Dallas (Texas), U.S.A. May, 1913.
40. ALDRICH, O. W. *10 Wesley Block, Columbus (Ohio), U.S.A.* P.M. 4 (Ohio), U.S.A. November, 1910.
41. ALLAN, Walter T. *Woodlands, Beamish, R.S.O., Durham.* P.M. 2929 Stanley; P.P.S.G.D. Durham. November, 1904.
42. ALLEN, Alfred, Junr. *12 Hill Street, Birmingham.* P.M. 2654 Moseley; P.P.S.G.W. Worcs. January, 1915.
43. ALLEN, T. *31 Portland Road, Leicester.* 2081 Leicester. Nov. 1916.
44. APPS, Capt. W. R., M.V.O., R.N., M.I.N.A. *10 Portland Terrace, Newcastle-on-Tyne.* 257 Portsmouth; 960 (S.C.) Simons Town, S. Africa. March, 1914.
45. ARCHBALD, William. *c/o Geo. Gillespie & Co., P.O. Box No. 64, Rangoon, Burma.* P.M. 1268 Rangoon. November, 1907.
46. ASHWELL, T. *50 St. James' Road, Leicester.* J.D. 2081 Leicester. November, 1916.
47. ASHWELL, Thomas Syson Hillyard. *38 Belgrave Gate, Leicester.* P.M. 1391; P.P.G. Std. B. September, 1896.
48. ASKWITH, Arthur A. *Blyth, Northumberland.* P.P.G.W. and Prov. G.D.C. Northumberland. September, 1913.
49. ATKINSON, S. Ernest, M.D. *Osgathorpe House, near Loughborough.* P.M. 779 Ashby-de-la-Zouch. May, 1903.
50. AUSTIN, William Henry. *Broad Street, Ludlow.* 611 Ludlow. January, 1914.
51. AYRTON, C. *Ferulea, Oxford Road, Moseley, Birmingham.* 3643 Moseley. November, 1915.
52. BAILEY, James. *Newton Heath, Heaton Park Road, Heaton, Newcastle-on-Tyne.* P.M. 24 Newcastle-on-Tyne. Sept. 1913.
53. BAIRD, Hugh. *P.O. Box 191, Bulawayo, Rhodesia, S. Africa.* P.M. 81 (D.C.) Bulawayo, British S. Africa. November, 1907.
54. BALDWIN, A. P. *Market Harborough.* 1330 Market Harborough. November, 1915.

55. BANKER, S. M. *Helvellyn, Browntow Road, Bounds Green, London, N.* P.M. 186 and 869 London ; P.P.G. Std. B. Herts. September, 1897.
56. 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.
57. BARKER, John W. *Firwood, Knighton Park Road, Leicester.* P.M. 279 and 3431 Leicester ; P.P.S.G.W. September, 1903.
58. BARNARD, George W. G. *4 Surrey Street, Norwich.* P.M. 943 Norwich ; D.P.G.M. Norfolk ; Past Grand Deacon. Nov. 1894.
59. BARNES, Charles. *3 Welford Road, Leicester.* Sec. 2865 Syston. January, 1916.
60. BARNETT, Harold D. M. *Brendon, Swithland Lane, Rothley, Leicester.* J.W. 3091 Leicester. September, 1913.
61. 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.
62. BATES, Tom C. *Ivy House, Sudbury, Derby.* P.M. 456 Uttoxeter ; P.P.D.G.D.C. Staffordshire. November, 1907.
63. BATES, Frank James. *Charlton Park, Malmesbury, Wilts.* P.M. 2888 Malmesbury. November, 1907.
64. BATLIVALA, J. C. *Govt. Veterinary School, Jusein, Burma.* P.M. and Sec. 614 Rangoon ; P.D.G.W. Burma. September, 1904.
65. BAXTER, Roderick Hildegard. *97 Milnrow Road, Rochdale.* P.M. 2320 Castleton ; P.P.G.W., East Lancs. September, 1909.
66. BAXTER, Thomas. *56 Hamilton Square, Birkenhead.* J.W. 3653 Birkenhead. June, 1917.
67. BEAUMONT, Philip. *The Grove, Swadlincole.* P.M. 1739 Swadlincole. September, 1909.
68. BEDINGFIELD, Ralph Waldo. *Stoneygate Road, Leicester.* P.M. 50 Hinckley ; Prov. Gd. S. of W. September, 1913.
69. BEGEMANN, Dr. George Emil Wilhelm. *57 Pallasstrasse 10/11, Berlin, W.* P.P. Gd. Master of Mecklenberg. January, 1910.
70. BELL, Seymour. *7 Summerhill Grove, Newcastle-on-Tyne.* P.M. 1626 Newcastle-on-Tyne ; D.P.G.M. Northumberland ; Past Grand Deacon. September, 1903.
71. BELL, William. *Knighton Road, Leicester.* 3448 Leicester. September, 1912.

72. BENSON, Richard C. 32 *Vicarage Grove, Egremont, Cheshire.* Org. 1276 Liscard. September, 1916.
73. 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.
74. BIGGS, Capt. E. R. J., B.A., B.D. *Canadian Cavalry Brigade, B.E.F., France.* P.M. Palm Lodge, Bassein, Burma; P.M. 494 Canada; P.D.G. Chap. Bengal; P.D.G. Chap. Burma. November, 1915.
75. BILLSON, Capt. Arthur. *Ringstead, Knighton Park Road, Leicester.* P.M. 3431 Leicester. March, 1914.
76. 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.
77. BINNEY, Capt. A. J. M. *1st D.Y.O. Lancers, Staff College, Quetta, India.* 2998 Simla. November, 1912.
78. BIXBY, Charles S. *Box 97, Osawatomie (Kansas), U.S.A.* P.M. 24 Osawatomie; D.D.G.M. Kansas. March, 1898.
79. BLADON, Harry. 16 *Clerkenwell Road, London, E.C.* P.M. 2523 and 2675 London; L.R.; P.P.J.G.D. Middlesex. Sept. 1901.
80. BLENKINSOP, Col. A. P., R.A.M.C. *The United Service Club, Simla, India.* 2998 Simla. November, 1912.
81. BLOWER, H. Dinzey. 282 *Earls Court Road, London, S.W.* 2512 London. January, 1917.
82. BOOCOCK, J. Headon. 25 *Bennett's Hill, Birmingham.* P.M. 43 Birmingham; Prov. G.S.W. Warwickshire. September, 1909.
83. 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.
84. BOWEN, N. Jackson. *Haskellands, New Wanstcad, N.E.* W.M. 2949 Frinton. November, 1916.
85. BOWERS, Robert Woodger, J.P. 89 *Blackfriars Road, London, S.E.* P.M. 15 and 1321 London. January, 1909.
86. BOWMAN, Henry Cecil. *Enderby, near Leicester.* 442 Peterborough. March, 1913.
87. BOYDEN, W. L. Librarian, Library of the Supreme Council, 33^o for the Southern Jurisdiction, U.S.A. *Third and E. Street, N.W., Washington, D.C., U.S.A.* November, 1912.
88. BRADSHAW, W. N. *Gimson Road, Leicester.* P.M. 2865 Syston. May, 1906.

89. BRIGGS, T. Norman. *Craigside, Knighton Grange Road, Leicester.* P.M. 455 Kettering. November, 1915.
90. BROOKSBY, Ernest. *Maple Durham, Holmsfield Road, Leicester.* 3448 Leicester. September, 1916.
91. BROWN, A. C. *Bank of Bengal, Decca, India.* P.M. 1268 Rangoon ; P. Dist. J.G.D. Burma. September, 1907.
92. BROWN, E. Douglas. *Trevelyan, Cranley Road, Guildford.* J.D. 175 Ryde. November, 1913.
93. BROWNE, Frederick W. *New Street, Lutterworth.* P.M. 3078 Lutterworth. November, 1915.
94. 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.
95. BUCKINGHAM, Arthur Edward. *Campbell Street, Leicester.* 2865 Syston. November, 1915.
96. BUNNEY, W. J. *2 Severn Street, Leicester.* P.M. 523 Leicester ; P.P.G. Std. B. January, 1907.
97. BURD, F. J. *P.O. Box 426, Vancouver (B.C.), Canada.* Treasurer and Secy. Masonic Board of Relief, Vancouver, Canada. September, 1908.
98. BURDON, Lt. Charles S. *2 Hurlingham Road, Fulham, S.W.* P.M. 2738 London and 2523 Hounslow ; L.R. ; P.P.S.G.D. Middlesex. January, 1900.
99. BURGESS, J. Jr. *147 Corporation Street, Birmingham.* May, 1915.
100. BURN, Henry. *Battenberg Avenue, Leicester.* 523 Leicester. September, 1916.
101. BURNETT, John. *Gopsall, Twycross, Atherstone.* P.M. 779 Ashby-de-la-Zouch. March, 1913.
102. BURROWS, Herbert. *99 Sotheby Road, Highbury Park, London, N.* P.M. 1777 London. January, 1905.
103. BURROWS, H. G., A.C.I.S. *Alburv, Hounslow Road, Whitton Park, Twickenham.* P.M. 3040 London. November, 1904.
104. BURT, The Hon. Col. Sir H. Perceval, K.C.I.E., V.D. *Belvedere, Simla, India.* D.P.G.M. Punjab. November, 1912.
105. BURTON, J. Cecil. *Cuthbert Leys, Oadby Hill, Leicester.* 3431 Leicester. November, 1915.
106. BUTTERWORTH, John. *14 Rochester Avenue, Sedgley Park, Prestwich.* P.M. and Sec. 2387 Manchester ; P.P.G. Swd. B. East Lancs. September, 1904.

107. CALLAWAY, Charles Frederick. *7 Northumberland Place, High Street, Bath.* 41 Bath. September, 1909.
108. CALVERT, Albert F. *Royston, Elton Avenue, London, N.W.* P.M. 28 London. November, 1916.
109. CAMPBELL, Colin. *Everett, Washington, U.S.A.* P.M. 95 Washington, U.S.A. September, 1912.
110. 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.
111. CANNON, A. J. S. *97 Winchester Avenue, Leicester.* 523 Leicester. November, 1916.
112. CASTELLO, James. *23 Oxford Square, London, W.* P.M. 227 London. September, 1908.
113. CASTERTON, G. R. *La Hutte, Melton Mowbray.* P.M. 1130 Melton Mowbray. January, 1916.
114. CAWTHORN, J. Elston. *Elmete House, Sherburn, near Leeds.* P.M. 1221 Leeds; P.P.G.D.C. West Yorks. January, 1907.
115. CHALMERS, James. *16 Douro Rd., South Freemantle.* 889 (S.C.) South Freemantle (W.A.). March, 1914.
116. CHAMBERLIN, A. Horace. *37 St. Albans Road, Leicester.* P.M. 2081 Leicester. September, 1911.
117. CHAPMAN, Alfred Biuns. *Charnwood, Beeston, Notts.* S.D. 2594 Beeston. September, 1911.
118. CHARLES, Leo. E. *105 Balsam Avenue, Toronto, Canada.* May, 1916.
119. CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091 Leicester. January, 1916.
120. CHENEY, James. *Kivstee, Stratford-on-Avon.* P.M. 1739 Swadlincote. March, 1913.
121. CHEESMAN, 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.
122. CHITHAM, S. R. *41 Willows Crescent, Cannon Hill, Birmingham.* Org. 2865 Syston. November, 1909.
123. CHURCH, F. C. P. *Borholla Tea Co., Barnagaon Post Office, Golaghat, India.* 3195 Jorhat, Assam, India. September, 1914.
124. CLARK, James B. *Rossllyn, Beech Grove Road, Newcastle-on-Tyne.* P.M. 24 Newcastle-on-Tyne; P.P.G.D. Northumberland. September, 1913.
125. CLARK, Thomas. *Monkseaton.* P.M. 738 Durban; 1427 Newcastle-on-Tyne. September, 1913.

126. CLARKE, Francis William. 30 *Upperton Road, Leicester*. P.M. 2028 Leicester. November, 1915.
127. CLARKE, T. J. *Richmond Avenue, Aylestone Road, Leicester*. 2081 Leicester. June, 1917.
128. CLARKE, W. G. J. 28 *Station Road, Wigston*. 2028 Leicester. November, 1915.
129. CLEGG, R. Ingram. *Caxton Building, Cleveland (Ohio), U.S.A.* P.M. 370 Cleveland (Ohio), U.S.A. May, 1910.
130. CLOVER, Capt. W. C. *The Barracks, Patrington, Hull*. P.M. 2028 Leicester ; P.P.G. Swd. B. November, 1911.
131. COBB, Henry George. *Bank House, Bvaintree, Essex*. P.M. 2154 Halstead ; P.P.J.G.W. Essex. March, 1916.
132. COCHRANE, S. T. 210 *High Street, Newhall, Burton-on-Trent*. 1739 Swadlincote. March, 1913.
133. COGGAN, Henry D. *Kamptee, Central Provinces, India*. P.M. 500 Kamptee, India. March, 1914.
134. COLES, Richard Walter. *Denidale, Kimberley Road, Leicester*. 2865 Syston. January, 1916.
135. COLENSO, Capt. J. Eric., F.R.G.S. *c/o Thomas Cook & Sons, Rangoon, Burma*. P.W. 2333 Quetta. November, 1908.
136. COLLINS, Isaac P. *Room 303 Masonic Temple, Olean (New York) U.S.A.* P.M. 252 Olean (N.Y.), U.S.A. September, 1903.
137. COOK, Capt. Frederick Charles. *Bradestone, Lutterworth Road, Nuneaton*. P.M. 50 Hinckley, and 432 ; P.P.G.S. of W. May, 1911.
138. COOP, Harold. *Henderson, Near Auckland, New Zealand*. P.M. 166 (N.Z.) New Zealand. April, 1910.
139. COOPER, John T. 111 *Fosse Road South, Leicester*. I.G. 523 Leicester. March, 1912.
140. COOPER, Major W. N. 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.
141. COPELAND, Morris. 97 *College Hill, Auckland, New Zealand*. P.M. 10 (N.Z.C.) New Zealand. September, 1914.
142. COTTE, Louis Gustave. *c/o Messrs. Steei Bros., Mopun, Maulmain, Burma*. P.M. 542 Maulmain. September, 1909.
143. CRAIG, W. 30 *Lorne Road, Southsea*. P.M. 508 Singapore, Straits Settlements. January, 1904.

144. CRANE, Charles E. *The Hollies, Tanworth Road, Ashby-de-la-Zouch.* 2428 Coalville. May, 1910.
145. CREAGH, Col. A. H. D., M.V.O. *128th Pioneers, Indian Army, Meerut, India.* P.S.W. 415 West Pouna ; 413 Meerut. Nov. 1910.
146. 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.
147. CRESSWELL, F. W. *The Bombay Club, Bombay.* P.M. 549 ; P.D.G.W. Bombay. May, 1913.
148. 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.
149. CROSSMAN, Dale F. *Marionville (Pa.), U.S.A.* 633 Marionville, November, 1916.
150. DALE, F. J. *5 Leamington Street, King Richard's Road, Leicester.* 1391 Leicester. September, 1898.
151. DANIELL, Capt. W. R. *123rd Outram's Rifles, Lucknow.* 2377 and 3276 Lucknow. September, 1913.
152. DAVIES, W. Edward. *P.O. Box 53, Bombay.* P.M. 944 Bombay. May, 1913.
153. DAVIES, William Henry. *Rosedale, Hunter Street, Chester.* P.M. and Sec. 2609 Chester ; P.P.J.G.W. Cheshire. September, 1909.
154. DAWES, John J. *5 Pettevil Bridge Terrace, Carlisle.* S.W. 3481 Kirkby Stephen. June, 1917.
155. DAWSON, T. C. *Forest Grange, near Kirby Muxloe, Leicester.* P.M. 1007 Loughborough ; P.P.A.G.D.C. May, 1905.
156. DAY, Major A. D. *66 Oxford Gardens, North Kensington.* P.M. 2219 Mandalay. January, 1915.
157. 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.
158. DICKINSON, C. W. *Greenfields, Linton, Burton-on-Trent.* P.M. 1739 Swadlincote. March, 1913.
159. 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.
160. DOE, George M. *Enfield, Great Torrington, Devon.* P.M. 1885 Great Torrington ; P.P.G. Reg. Devonshire. January, 1911.
161. DONOVAN, E. W. *Hilton House, Prestwich.* P.M. 62 Manchester ; P.P.G.W. of E. Lancs. September, 1908.

162. DRU-DRURY, EDWARD GUY, M.D. *High Street, Grahamstown, Cape Colony.* P.M. 828 Grahamstown, Cape Colony. January, 1909.
163. DRYSDALE, Rev. J. A. "*The Manse,*" *Signal Pagoda Road, Cantonments, Rangoon, Burma.* P.M. 3330 Rangoon; Chap. Dist. G.Lo. Burma. March, 1912.
164. DURSTON, George. *Ivydene, Haynes Road, Uppingham Road, Leicester.* W.M. 2028 Leicester. November, 1915.
165. EARLE, J. W. E. *Woodhill, Prestwich, Manchester.* 62 Manchester. November, 1913.
166. EATON, Charlie D. *Bittell Road, Barnt Green, Birmingham.* P.P.S.G.W. Worcs. January, 1915.
167. EDELBUITTEL, L. *Jungfernstieg, Hamburg.* Lo. St. George, Hamburg. March, 1914.
168. EDMONDS, Erskine. *Lydbury North, Shropshire.* P.M. 611 Ludlow. January, 1910.
169. 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.
170. EDWARDS, W. J. *Windouree, Leigh-on-Sea, Essex.* P.M. 2925. London. January, 1917.
171. ELDER, Chas. Gallagher. *19 Buchanan Street, Egremon, Cheshire.* 3519 Birkenhead. September, 1914.
172. ELLIS, John Edward *The Limes, West Walk, Leicester.* P.M. 3091 Leicester. November, 1907.
173. ELLIS, Capt. W. F., R.A.M.C. *c/o Holt & Co., 3 Whitehall Place, London, S.W.* P.M. 2370 Lahore; P.M. 1307 Mooltan and 1308 Dalhousie; Dist. G. Reg. Punjab. April, 1910.
174. EVANS, Cornelius. *26 Lansdowne Road, Aylestone Road, Leicester.* 3500 New Barnet. March, 1914.
175. EVANS, J. E. *Rosebank, Dollon, North Devon.* P.M. 1885 Torrington. January, 1913.
176. EVANS, Thomas Watkin. *Box 131, Rangoon.* I.G. 1268 Rangoon. June, 1917.
177. EVANS, Walter. *201 Melton Road, Leicester.* 2865 Syston. May, 1911.
178. FALCONER, R. A. *2nd East Surrey Regt., Shwebo, Burma.* P.W. 3433 Shwebo, Burma. March, 1913.
179. FAWCETT, John E., J.P. *Heron Court, Farnham, Knarborough.* P.M. 974 Bradford; P.P.G.W. West Yorks. September, 1902.

180. FERGUSSON, Andrew. 38 *De Montfort Street, Leicester*. P.M. 1391; P.P.S.G.W. November, 1894.
181. FERNELEY, Claude L. 108 *Royal Parade, Eastbourne*. P.M. 1130; P.P.G. Std. B. November, 1894.
182. FESTING, Capt. John Edward Grindell, R.E. *c/o Cox & Co., 16 Charing Cross, London, S.W.* 3340 London; P.M. 3651 Bombay. April, 1910.
183. FINAN, A., R.I.M. *Dock-yard, Bombay, India*. P.M. and Sec. 419 (I.C.). November, 1915.
184. FLATHER, David. *Bowshaw House, Dronfield, Near Sheffield*. P.M. 2268 Sheffield; P.P.A.G.D.C., W. Yorks. November, 1903.
185. FLETCHER, B. J. *Ashover, Knighton Road, Leicester*. P.M. 3078 Lutterworth. November, 1916.
186. FLOCKTON, B. P. 81 *Forest Road, Nottingham*. S.D. 3448 Leicester. March, 1913.
187. FOGG, Sampson. *Normanhurst, Danes Road, Norman Road, Rushholme, Manchester*. P.M. 3264 Chorlton-on-Medlock; P.M. 1633 Avon Lodge. September, 1907.
188. FOISTER, Maurice Charles. 10 *Haynes Road, Uppingham Road, Leicester*. 2028 Leicester. November, 1915.
189. FORRESTER, William. *Storrington, Pulborough, Sussex*. P.M. 2660 Cranbrook, Kent; P.P.G. Sup. Wks. Kent. September, 1903.
190. FOSTER, Arthur. *The Mill House, Halstead, Essex*. P.M. 2154 Halstead. March, 1916.
191. FOSTER, Fredc., *Melford, Warwick Road, Coventry*. P.M. 254 Coventry; P.P.G.S. of W. Warwickshire. September, 1907.
192. FOX, Edward Robert. 192 *London Road, Leicester*. Org. 2081; P.P.G. Org. November, 1899.
193. FRANCIS, Charles Wyatt. 807 *Alum Rock Road, Birmingham*. P.M. 1996 and 3391. March, 1911.
194. 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.
195. FREER, Major William Jesse, V.D., F.S.A. *Stoneygate, Leicester*. P.M. 1130 and 1560; P.P.J.G.W. November, 1894.
196. FREWER, the Rev. G. H. 1 *Maddalen Terrace, St. Leonards-on-Sea*. P.M. 373 Huntingdon and 2684 St. Ives; P.P.J.G.W. Norths. and Hunts. November, 1909.

197. FURBY, W. Stafford. 12 *Glanville Terrace, Parnell, Auckland, New Zealand*. P.M. 1338; D. Dist. G.M. Auckland, N.Z. January, 1914.
198. FURZE-MORRISH, Samuel William, M.I.N.A. *H.M. Dockyard, Gibraltar*. P.M. 1593 London. L.R. January, 1902.
199. GALE, Qr. Mr. Serjt. C. J., R.E. *Assaye Lines, Cleveland Town, Bangalore, India*. P.M. 2219 Mandalay; 2735 Bangalore. November, 1911.
200. GARDNER, F. L. 14 *Marlborough Road, Gunnersbury, London, W.* 1017 London. September, 1902.
201. GARNHAM, F. Malcolm. 77B *Amhurst Park, Stamford Hill, W.* P.M. 2949 Frinton. November, 1916.
202. GAROOD, Frank R. 37 *Upper Main Road, Maulmain, Burma*. 542 Maulmain. November, 1910.
203. 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.
204. GAYNER, W. A. 14 *Portland Place, Bath*. P.M. 906 Bath. September, 1910.
205. GENTNER, Joseph Edward. 74 *Belgrave Road, Leicester*. Stwd. 2865 Syston. May, 1911.
206. GIBBS, Lt. Col. J. A. C. *Portobello Barracks, Dublin*. P.M. 1040 Driffield; P.P.G. Reg. N. and E. Yorks. May, 1908.
207. 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.
208. GIFFORD-HUTCHINGS, the Rev. E. *St. Lawrence's Vicarage, York*. P.M. 1248 Scarborough; P.P.G. Chap. N. and E. Yorks. September, 1914.
209. 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.
210. GIRLING, Charles. 9 *Glenfield Road, Leicester*. 2028 Leicester. November, 1906.
211. GILLOTT, Arthur G. M. 28 *Nicosia Road, Wandsworth Common, London, S.W.* Past Grand Master, Grand Lodge of Costa Rica. September, 1902.
212. GOLDIE, the Rev. George Bryan. 25 *Telkulghat Road, Howrah, Calcutta*. P.M. 2037 Howrah; P. Dist. G. Chap. Bengal. January, 1909.

213. GOODACRE, F. Bebbington, F.R.G.S. *Lowwood, near Ormskirk, Lancs.* P.M. 1070 Southport; Prov. A.G. Sec. W. Lancs. May, 1908.
214. GOUGH, Charles. *Holmwood, Grove Hill, Woodford, London, N.E.* P.M. 2508 and 2661 London; L.R. September, 1908.
215. GOVE, Dr. Royal A. 1156 *Pacific Avenue, Tacoma (Wash.), U.S.A.* Past Grand Master of Washington, U.S.A. May, 1914.
216. GRANGER, Major T. A., I.M.S. *The United Service Club, Simla, India.* 2998 Simla. November, 1912.
217. GRAYSTONE, Frederick Russ. *Thamatne Ain, Elton Road, Burton-on-Trent.* P.M. 2924 and 834 (S.C.) Rangoon; P.J.G.W. of Scottish Freemasonry in India. September, 1910.
218. GREEN, George. 52 *High Street, Market Harborough.* P.M. 1330 Market Harborough; P.P.S.G.W. January, 1898.
219. GREEN, G. A. B. *Wycombe Bank House, High Wycombe.* P.M. 1501 High Wycombe and 2809 London. March, 1914.
220. GREEN, Harold Arthur. *Ryecroft Villas, Ossett, Yorks.* 827 Dewsbury. May, 1909.
221. GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham.* P.M. 3391 Birmingham and 2654 Moseley. P.P.G.R. Worcester. November, 1912.
222. GREENAWAY, W. *Mona Cottage, Circular Road, Maymyo, Upper Burma.* 2904 Maymyo. March, 1912.
223. GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester.* 2865 Syston. January, 1916.
224. GUNNER, W. A. *Braunton, North Devon.* P.M. 1538 London. March, 1903.
225. HAIG—BROWN, W. A., J.P. *c/o King, King & Co., Bombay.* Dist. G.M. Bombay. May, 1913.
226. HAINES, Frank. *Highcroft, 59 Stoughton Drive North, Leicester.* P.M. 1391 Leicester; Prov. A.G.D.C. November, 1904.
227. HALE, B. G. *Forest Road, Coalville.* P.M. 2428 Coalville; P.P.G.S. of W. January, 1904.
228. HALL, Walter James. *Manager, Messrs. Bowyer, Sowden & Co., C Road, Mandalay, Burma.* P.M. 2219 Fort Dufferin. May, 1913.
229. HALLEY, J. H. *Lemon Grove, San Diego County (Cal.), U.S.A.* P.M. 62 Delta (Colorado), U.S.A. January, 1900.
230. HALLSWORTH, William Heley. *Bellary, S. India.* P.M. 465 (E.C.) Bellary, Madras. May, 1911.

231. 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.
232. HANBY, James W. *Flint House, Scunthorpe, near Doncaster.* P.M. 2078 Scunthorpe. January, 1904.
233. HANFORD, A. Pelham. 9 *Salisbury Road, Leicester.* P.M. 279 Leicester; Prov. S.G.D. November, 1903.
234. HANKIN, H. J. *The Firs, St. Ives, Hunts.* P.M. 373 and 2684; P.P.G.J.W. Norths. and Hunts. September, 1913.
235. 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.
236. HARDING, William W. 8 *Belmont Villas, New Walk, Leicester.* P.M. 2028 Leicester; P.P.G. Purst. November, 1906.
237. HARMER, W. S. *East Richmond, Victoria.* 523, 3448 Leicester. March, 1913.
238. HARRAP, Joseph. *Queen's Chambers, Horsefair Street, Leicester.* 279 and P.M. 3431 Leicester. January, 1911.
239. HARRIS, the Rev. H. A. *Thorndon Rectory, Eye, Suffolk.* P.M. 1663 Eye; Prov. G. Chap. Suffolk. March, 1912.
240. HASKARD, Francis Wm. *Stathern, Springfield Road, Leicester.* P.M. 279 Leicester. May, 1908.
241. HASSALL, Harry S. *Ashby-de-la-Zouch.* P.M. 779 Ashby-de-la-Zouch; P.P.G. Pur. September, 1909.
242. 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.
243. HAWORTH, Wallace E., M.B., B.Sc. *Penhalonga, Rhodesia, S. Africa.* P.M. 2678 Umtali, British South Africa. September, 1900.
244. HAWTHORN, J. H. *Aylestone Road, Leicester.* W.M. 3091 Leicester. March, 1917.
245. HAYTON, John. 77 *Scotland Road, Liverpool.* P.M. 1299 Liverpool. September, 1913.
246. HAYWARD, Thomas W. A. *Humberstone, Nightingale Lane, Clapham, Balham, London, S.W.* W.M. 3368 London; 1224. Sept. 1912.
247. HEANLEY, Marshall. 11 *Billing Road, Northampton.* P.M. 2533 Peterborough; P.P.G. Std. B. Norths. and Hunts. Sept. 1909.
248. HENDERSON, R. A. *c/o D. Henderson & Sons, Boot Manufacturers, Leicester.* 2081 Leicester. November, 1913.

249. HENDERSON, Col. R. S. F., M.B., V.H.S., R.A.M.C. *Quetta, India.* 2998 Simla. September, 1910.
250. HERBERT, Sydney Frank. 111 *Princess Road, Leicester.* 3091 Leicester. May, 1915.
251. HILL, Albert Edward. *The Grange, Wigston, near Leicester.* 2028 Leicester. November, 1915
252. HILTON, Joseph Arthur. *Ridgeway, Rothley, Leicester.* P.M. 3091 Leicester. November, 1915.
253. HIND, Arthur H. 3 *Grey Friars, Leicester.* P.M. 279 Leicester. November, 1916.
254. HITCHINS, Lt. Col. H. E. 64 *Lansdowne Crescent, Cheltenham.* 2998 Simla. November, 1910.
255. HOBBS, J. Walter. 23 *Brandreth Road, Balkham, London, S.W.* P.M. 2550 London. April, 1910.
256. HODGKIN, John. *Whitehall Club, London, S.W.* P.M. 255 London; P.P.G.D. Surrey. March, 1914.
257. HODGSON, Charles W. 14 *Princes Buildings, Newcastle-on-Tyne.* Sec. 3477 Newcastle-on-Tyne; Prov. G. Sec. Northumberland. September, 1913.
258. HOPKINS, Arthur. 277 *Mellon Road, Leicester.* 279 Leicester. September, 1916.
259. HUGHES, Frank. *Vicarage Road, Handsworth, Birmingham.* P.M. 2706, 482 and 2878 Handsworth; P.P.S.G.W. Staffs. May, 1902.
260. HUMPHREYS, A. F., *Simla, India.* P.M. 459 Simla. Sept., 1914.
261. HUNT, William. *Syston, Leicester.* P.M. 2865 Syston. P.P.J.G.W. November, 1915.
262. HURLEY, Tom S. *Stanmore, Ashleigh Road, Leicester.* P.M. 279. November, 1915.
263. HYDE, Henry. *The Laurels, Knighton Rise, Leicester.* P.M. 523 Leicester; P.P.S.G.W. September, 1908.
264. ILES, Lt. Col. Henry Wilson, R.A. *The Cottage, Sedlescombe, Battle, Sussex.* P.M. 1789, 2904, 2924, etc.; Dist. Grand Secy. Burma. May, 1909.
265. INCHLEY, O. *Babraham, Cambridge.* 1007 and 1492. March, 1911.
266. INGLESANT, Thomas Henry. 59 *Highfield Street, Leicester.* P.M. 1391 Leicester; P.P.J.G.D. September, 1915.
267. INGRAM, Thomas. 3 *Anne Street, Enniskillen, Ireland.* P.M.; Prov. G. Stwd. Tyrone and Fermanagh. January, 1909.

268. ISHERWOOD, T. Fredk. *Wold House, Upham, Hants.* P.M. 1446 and 3097 London. September, 1907.
269. IVY, Robert S. 17a *The Bund, Shanghai, China.* District G. Master of Northern China. September, 1907.
270. JACKSON, Henry. 84 *Spencer Place, Leeds.* 2081 Leicester. May 1909.
271. JAMESON, C. M. *Singh Tea Co., Sonari Post Office, Sibsagor, Assam.* 3195 Jorhat, Assam, India. September, 1914.
272. JAMIESON, H. W. *H. H. The Nizam's State Rly., Lallaquada, Secunderabad Deccan, India.* P.M. 3249 Secunderabad, India. September, 1910.
273. JELLEY, A. *Norwood, Swadlincote.* 1739 Swadlincote. March, 1913.
274. JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand.* P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
275. JONES, G. A. E. *Sun Street, Woodville, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
276. JONES, Major H. Harvey. *The Elysium Hotel, Simla, India.* P.M. 2998 Simla. September, 1910.
277. JONES, William George. 34 *Equity Road, Leicester.* P.M. 523 Leicester; P.P.A.G.D.C. May, 1905.
278. JORDAN, Thomas. 45 *Sale Street, Derby.* P.M. 1085 Derby; P.P.J.G.W. Derbyshire. March, 1904.
279. JOSEPH, Phillip. 23 *Evington Road, Leicester.* P.M. 2387 Manchester. May, 1895.
280. KEEN, Alpheus A. *Albuquerque, New Mexico, U.S.A.* Grand Sec. New Mexico, U.S.A. November, 1909.
281. KEEP, Charles E. 30 *Augustus Road, Edgbaston, Birmingham.* P.M. 587; W.M. 3713 Birmingham. September, 1914.
282. KEMP, Allerton C. *Moheskall, Chittagong, Bengal, India.* P.M. 3009 Chittagong, Bengal. January, 1914.
283. KENDALL, William. (Burma Rlys.). *Hume Road, Rangoon, Burma.* 57 Hull; P.M. 1268 Rangoon; P.D.G.S.W. Burma. November, 1910.
284. KENNING, Frank Reginald. 1 *Little Britain, London, E.C.* 192 London. September, 1901.
285. KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby.* P.M. 1129 Rochdale; P.P.J.G.D. East Lancs. March, 1911.
286. KETTLEWELL, George D., M.R.C.S. *Capstone Lodge, Ilfracombe.* P.M. 1135 Ilfracombe. May, 1910.

287. KEYS, John Patterson. *Rochester, Pennsylvania, U.S.A.* 226
Rochester, Pa. May, 1916.
288. KEYS, W. Hall. *Lyndon House, West Bromwich.* P.M. 2878 and
2784 West Bromwich ; P.P.G. Reg. Staffs. November, 1904.
289. KILEY, E. C. 633 *Hastings Street, Vancouver. British Columbia,
Canada.* P.M. 2081. November, 1893.
290. KING, Harry. 55 *Tichborne Street, Leicester.* 3431 Leicester.
November, 1915.
291. KING-BAKER, S. J. *Shakomato T. Coy., Ltd., Char Ali P.O.,
Bishnath, Assam.* P.M. 3195 Jorhat, Assam, India. Sept., 1914.
292. KIRK, Charles Horace. *High Barn, Letchworth Road, Western Park,
Leicester.* 2865 Syston. September, 1915.
293. KIRK, Edward Harold. 106 *St. Saviour's Road E., Leicester.* 2865
Syston. May, 1915.
294. KIRKWOOD, R. A. *c/o Mackinnon, Mackenzie & Co., Strand Road,
Calcutta.* 824 Rangoon. January, 1907.
295. KNIGHT, E. Forster. 25 *Milverton Crescent, Leamington.* P.M. 1130 ;
P.P.J.G.D. ; November, 1894.
296. KNIGHT, William. *The Crescent, King Street, Leicester.* 2081
Leicester. September, 1916.
297. KNIGHT, William John. 6 *Pocklington's Walk, Leicester.* 2028
Leicester. January, 1898.
298. 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.
299. LAFONTAINE, the Rev. H. C. de. 52 *Albert Court, Kensington Gore,
London, S.W.* Past Grand Deacon. January, 1914.
300. LANCASTER, G. F. *St. John's Cottage, Forton, Gosport.* P.M., Prov.
A.G.Sec. Hants. and I.W. ; Past Grand Pursuivant. May, 1900.
301. LANGLEY, W. R. *Fernwood, 18 Queen's Road, Leytonstone, London,
N.E.* J.D. 554 London. January, 1916.
302. LANGTON, Ernest. 38 *Sandown Road, Leicester.* P.M. 2865 Syston ;
P.P.G.P. November, 1914.
303. LAPRAIK, Douglas. 26 *Danes Hill Road, Leicester.* 3448 Leicester.
November, 1915.
304. LARKAM, Edward. *Alcester Road, Kings Heath, Birmingham.* P.M.
2654 Moseley ; W.M. 3735 Birmingham ; P.P.G. Reg. Worcs.
November, 1912.

305. LAWRENCE, T. R. 3 *Elphinstone Circle, Bombay*. 944 Bombay. May, 1913.
306. LAWTON, R. *Boothorpe, Woodville, Burton-on-Trent*. P.M. 779 Ashby-de-la-Zouch; P.M. 1739 Swadlincote. March, 1913.
307. LEE, G. Trevelyan. 15 *Tenant Street, Derby*. P.M. 253 Derby. January, 1912.
308. LEE, Norman K. 406 *East Park Road, Leicester*. 3448 Leicester. November, 1915.
309. LEIGH, James. 18 *Lancaster Road, West Norwood, London, S.E.* P.M. 1625 and 2350 London; L.R. November, 1915.
310. LESTER, Arthur H. *Warsaw (N.Y.), U.S.A.* 549 Warsaw. November, 1916.
311. LEVERSEDGE, R. C. *Evercreech, Bath*. P.M. 2048 and 2087; P.P.G.D. Middlesex. November, 1910.
312. LEWIS, William Reginald C. 299 *East Park Road, Leicester*. P.M. 2865 Syston; Prov. Gd. Swd. B. September, 1915.
313. LIGHT, George Inglefield. *c/o North British Rubber Co. Ltd., 19/21 Humberstone Road, Leicester*. P.M. 3237 and 3302 London; 3091. November, 1915.
314. LINLEY, Herbert. 44 *High Street, Market Harborough*. 1330 Market Harborough. March, 1914.
315. LINN, J. B. *c/o Messrs. Charles Brown & Co., Post Box 194 Bombay*. P.M. 338 (S.C.) Bombay. May, 1913.
316. LITTLEFIELD, C. C. 155 *Train Street, Dorchester, Boston (Mass.), U.S.A.* Sec. "Joseph Webb Lodge," Boston, U.S.A. November, 1894.
317. LOEWY, Benno. 206 *Broadway, New York, U.S.A.* P.M. 209 New York, U.S.A. September, 1905.
318. LONNON, Wm., R.N. 62 *Kingston Crescent, Portsmouth*. 349 and 966 (S.C.) Malta.
319. 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. Panjab. April, 1910.
320. LULHAM, R. J. *Ambleside, Central Avenue, Clarendon Park, Leicester*. P.M. 523; P.P.S.G.D. September, 1898.
321. MACFARLANE, G. Sydney. 110 *Beacon Hill Avenue, Lynn (Mass.), U.S.A.* P.M. and Sec. Golden Fleece Lodge, Lynn. June, 1917.
322. MACGILLIVRAY, J. R. 72 *Bay Street, Toronto, Canada*. 90 Collingwood (Ont.); G. Reg. of Ontario. January, 1914.

323. MACLENNAN, Capt. A. B. *c/o Messrs. Turner, Morrison & Co., Lyons Range, Calcutta.* 90 (S.C.) Glasgow. May, 1910.
324. 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.
325. 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.
326. MARKHAM, Arthur. *Stanwell Road, Penarth, S. Wales.* 2865; J.W. 1754 Penarth. November, 1911.
327. MARSH, the Rev. J. W. *St. Michael's Vicarage, Leicester.* P.M. 1265 Oakham. November, 1916.
328. MARSHALL, Arthur G. *c/o British Engineering Coy. of Russia and Siberia, Central House, Kingsway, W.C.* 2737 London. Nov. 1909.
329. MARSHALL, Alma J. *1 Westcotes Drive, Leicester.* Asst. Sec. 279 Leicester. May, 1909.
330. MASON, A. C. *10 Ashfield Road, King's Heath, Birmingham.* 2034 Moseley. November, 1913.
331. MASON, Thomas. *Gildersome, School Road, Moseley, Birmingham.* P.M. 2034 Moseley; Prov. G.S.W. Worcester. Sept., 1915.
332. MATTHEWS, C. Pilleau. *P.O. Box 434 Pretoria, Transvaal, South Africa.* P.M. 1747 Pretoria; P.D.J.G.W. Transvaal. Sept. 1911.
333. MATTHIE, Charles W. *31 Woburn House, Homer Street, London, W.I.* 122 (S.C.) Perth. September, 1915.
334. MAUND, J. W. *Dyott Road, Moseley, Birmingham.* 2034 Moseley. November, 1915.
335. MAY, S. W. *Norwood, Woodville, Burton-on-Trent.* P.M. 1739 Swadlincote. September, 1909.
336. 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.
337. MENZIES, G. *Postal Dept., Nelson, New Zealand.* P.M. 11 (N.Z.C.) Oamaru, New Zealand. November, 1906.
338. MIDDLETON, Thomas. *Vicar Street, Falkirk, N.B.* P.M. 16 Falkirk; P.P.J.G.W. Stirlingshire. September, 1906.
339. MILLARD, Harold G. *Ecclesbourne, Allandale Road, Leicester.* 2865 Syston. May, 1915.
340. MOLINEUX, Levi. *12 Windsor Road, Penarth.* 1754 Penarth. January, 1913.

341. MOLLOY, Capt. H. T. *5th Gurkha Rifles, Abbottabad, India.* 251 Barnstaple, Devon. September, 1913.
342. 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.
343. MOORE, Charles F. K. *Batu Blachan, Gungie Patani, Kedak, Malay States.* 779 Ashby-de-la-Zouch. September, 1910.
344. MOSS, A. B. *Coalville.* S.W. 2428 Coalville. September, 1909.
345. MUMBY, John. *Ashville, Kingsland Road, Birkenhead.* W.M. 3519 Birkenhead. May, 1914.
346. MURRAY, Alfred A. Arbutnot, 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.
347. MYLES, D. *Ellangowan, Preston Park, North Shields.* P.M. 2497 Wallsend-on-Tyne ; 2666 Newcastle-on-Tyne ; P.P.G.W. Northumberland. September, 1913.
348. NESBITT, Capt. John William. *42 Albert Terrace, Halifax Road, Dewsbury.* 264 Batley ; D.C. 3321 Rangoon ; P. Dist. G. Stwd. Burma. September, 1909.
349. NICHOLSON, Arthur. *Laburnum Grove, Beeston, near Nottingham.* Treas. 2594 Beeston. September, 1906.
350. NICHOLSON, Major T. M. *Indian Army, Scinde Club, Karachi, India.* P.M. 3262 Quetta. September, 1913.
351. NICKEL, Dr. Aug. *Perleberg, Germany.* P.M. "Zur Perle am Berge" Perleberg. November, 1904.
352. NOAR, Charles P. *50 Murray Street, Higher Broughton, Manchester.* P.M. 3650 Manchester. March, 1914.
353. 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.
354. NORMAN, George, M.R.C.S. *12 Brock Street, Bath.* P.M. 41 Bath ; P.P.J.G.W. Somerset. November, 1909.
355. NOWELL, Frederick. *282 Earls Court Road, London, S.W.* P.M. 2512 ; 2925 London. January, 1916.
356. NOWELL, Harry, *16 Clarence Square, Brighton.* 2925 London. January, 1917.
357. O'GRADY, the Rev. C. J. Standish. *93 Norfolk Road, West Hackney, N.E.* P.M. 131 (I.C.) Mullingar ; 624 Burton-on-Trent. November, 1914.

358. ORD, Dr. Fred. *Castle Gresley*. P.M. 1739 Swadlincote. March, 1913.
359. ORMSBY, H. N. *c/o Col. J. B. Ormsby-Overbury, Middlesex Street, Bexhill-on-Sea*. 1367 and 2653 Transvaal. November, 1911.
360. OSBORNE, George E. *Barlowmoor Road, Didsbury, Manchester*. P.M. 3333 Sale, Cheshire. March, 1914.
361. OUGH, Lewis, F.C.S. *Fernleigh, St. James' Road, Leicester*. P.M. 523 Leicester; P.P.J.G.D. September, 1905.
362. OVAS, James A. *Freemasons' Hall, Winnipeg*. Grand Sec. Gd. Lo. of Manitoba. January, 1908.
363. OXFORD, T. *Tolland Bay, I. of W.* 1843 Bareilly, Bengal. Jan. 1910.
364. PALLISTER, J. W. *Valentia, Sidney Road, Forest Gate, London*. 3097 London. January, 1916.
365. PARKINSON, H. *Whinfield, Davie's Avenue, Roundhay, Leeds*. Tyler 971 Batley. January, 1917.
366. PARVIN, Newton R. *Masonic Library, Cedar Rapids (Iowa), U.S.A.* Grand Sec. Iowa, U.S.A. September, 1909.
367. PAYNE, G. A. H. "*Wheatsheaf*" *Hotel, Littleborough, Lancs.* 2387 Manchester. May, 1906.
368. PAYNE, H. R. I. 139 *Charles Street, Launceston, Tasmania*. P.M. and Sec. 4 (T.C.) Launceston, Tasmania. April, 1910.
369. PECK, Joseph R. 17 *Grosvenor Crescent, Scarborough*. P.M. and D.C. 200 Scarborough; 2494 Hull. November, 1916.
370. PECKITT, Henry. 63 *Sholebroke Avenue, Leeds*. P.M. 289 Leeds. September, 1908.
371. PEGG, Samuel John. *Castle House, Castle Street, Leicester*. P.M. 2028 Leicester. September, 1913.
372. PERKINS, A. R. *P.W.D., Engineers Road, Maulmain, Burma*. P.M. 3433 Shwebo; Dist. S.G.D. Burma, etc. November, 1911.
373. PHILLIPS, E. S. 1120 *Kossuth Street, Bridgeport (Conn.), U.S.A.* 3 Bridgeport (Conn.), U.S.A. November, 1903.
374. PICKERSGILL, Charles Phillips. *Elmroyd, Savile Town, Dewsbury*. P.M. 827 Dewsbury; P.P.G.D. West Yorks. May, 1909.
375. POOK, Thomas. 5 *Nelson Terrace, Barnstaple, North Devon*. P.M. 251 Barnstaple. November, 1913.
376. POPE, G. W. W. *P.O. Box 3347 Johannesburg*. P.M. 981 (S.C.) Johannesburg. May, 1908.
377. POTTER, Charles W. 17 *Evington Road, Leicester*. 279 Leicester. November, 1898.

378. POWELL, Cecil. *Phaenix Glass Works, St. Phillips, Bristol.* P.M. 187 Bristol; P.P.S.G.W. Bristol. November, 1906.
379. PRASAD, Thakur. *Sub Engineer, Public Wks. Dept., Ye-U, Upper Burma.* 2219 Mandalay. November, 1911.
380. PRESTON, E. B. C. *Rangoon, Burma.* 1268 Rangoon. Jan. 1910.
381. PROCTOR, John. *Brintwood, Swithland Lane, Rothley.* 2865 Syston. November, 1915.
382. PURSER, Walter B. *Grantham.* 362 Grantham. November, 1915.
383. 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.
384. RALLING, Thomas J. *Winnock Lodge, Colchester.* P.M. 57 Colchester; Prov. G. Sec. Essex; Past Asst. Grand Director of Ceremonies. September, 1906.
385. READ, Major Harmon Pumpell. *236 State Street, Albany (N.Y.), U.S.A.* P.M. 5 Albany (N.Y.), U.S.A. September, 1912.
386. REECE, Richard J., M.D. *The Corner House, 62 Addison Gardens, London, W.* Past Grand Deacon. March, 1914.
387. REEVES, Hon. John G. *Lancaster, Ohio, U.S.A.* P.M. 57 Lancaster (Ohio), U.S.A. May, 1906.
388. REEVES, John H. E. *Lancaster, Ohio, U.S.A.* 57 Lancaster (Ohio), U.S.A. March, 1907.
389. REID, Thomas Henry. *16 Rutland Street, Leicester.* 2028 Leicester. January, 1903.
390. RHODES, Richard. *20 Scarisbrick Road, Levenshulme, Manchester.* 1754 Penarth. January, 1913.
391. RICH, Harry Nelson. *Ladner, B.C., Canada.* Grand Master, British Columbia. January, 1910.
392. RICHARDSON, Melville D.R. *Holmdale, Narborough, near Leicester.* 2028 Leicester. June, 1917.
393. ROBBINS, Sir Alfred F. *Dunheved, Villa Road, Brixton, London, S.W.* P.M. 1928 and 2712; Past Grand Deacon. Pres. Bd. of Gen. Pur. November, 1910.
394. ROBERTS, A. F. *298 Victoria Park Road, Leicester.* J.W. 2081 Leicester. November, 1916.
395. ROBERTS, Charles Henry. *345 Aylestone Road, Leicester.* P.M. 3091 Leicester; Prov. A.G.D.C. November, 1906.

396. ROBERTS, Harry. *Knighon Rise, Leicester.* P.M. 3431 Leicester. September, 1905.
397. ROBERTSON, John Ross. 291 *Sherbourne Street, Toronto, Canada.* Past Grand Warden ; Past Gd. Master of Canada. May, 1910.
398. ROBINSON, Arthur B. B. 113 *Hinchley Road, Leicester.* 2028 Leicester. November, 1915.
399. ROBINSON, C. B., J.P. *Chemist, Esplanade Road, Bombay.* Dep. Dist. G.M. Bombay. May, 1913.
400. ROBINSON, J. *The Flow, Comber, Co. Down, Ireland.* P.P.G.D. Antrim. January, 1898.
401. ROBINSON, Pearson. *Morland Avenue, Leicester.* 3431 Leicester. March, 1916.
402. ROBINSON, R. G. FOX. *Burton Road, Woodville, Burton-on-Trent.* W.M. 779 Ashby-de-la-Zouch. March, 1913.
403. RODD, Capt. W. J. P., A.O.D. *Rawal Pindi Club, Rawal Pindi, India.* S.D. 3262 Quetta. September, 1915.
404. RODDEN, H. M. *Kashmir Gate, Delhi.* 1394 Delhi ; 16 (S.C.) Kirkcudbright. January, 1916.
405. ROESE, Louis F. *Halsford, Putley, near Ledbury, Herefordshire.* P.M. 611 Ludlow ; P.P.S.G.D. Shropshire. September, 1906.
406. ROPER, Levi. *Kirton, near Boston.* P.M. 272 Boston ; P.P.S.G.D. Lincs. November, 1915.
407. ROSE, E. F. *College Hill House, Attleborough, Norfolk.* P.P.G.W. Norfolk. November, 1913.
408. ROWE, Edwin Vivian. 65 *Richmond Road, Cardiff.* 2453 Cardiff. September, 1915.
409. ROWLETT, Frank H. 60 *New Walk, Leicester.* P.M. 1391 Leicester. November, 1916.
410. 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.
411. SALE, the Rev. W. G. *Smeeton Rectory, Leicester.* P.M. 1064 and 1330 Market Harborough. November, 1916.
412. SANMAN, Col. C. T. *c/o Messrs. Holt & Co., 3 Whitehall Place, London, S.W.* 1994 Mhow, India. May, 1913.
413. SCOTT, J. A. S. 28 *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* P.M. 2568 Newcastle-on-Tyne. P.P.S.G.W. Northumberland. September, 1910.

414. 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.
415. SEWELL, Herbert. *Broome, West Australia*. P.M. 56 (W.A.C.) Broome, West Australia. September, 1908.
416. SHADBOLT, R. D. *Earlsfield, Grantham*. P.M. 362 Grantham; 3053 Manchester; P.P.J.G.W. Lincs.; P.P.S.G.D. E. Lanes. Nov. 1915.
417. SHARP, W. H. *Wigston Magna*. Stwd. 2028 Leicester. Nov. 1912.
418. 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.
419. SHUTTLEWORTH, H. J. *Hanover House, Hanover Square, Leeds, Yorks*. P.W. 3433 Shwebo, Burma. March, 1913.
420. SLACK, C. H. *Walburge House, 47 Masson Place, Leeds*. 971 Batley. September, 1907.
421. SIM, George, *Saikhoo Post Office, Upper Assam, India*. P.D.J.G.D. Bengal. January, 1913.
422. SIMM, R. *Birmingham*. May, 1915.
423. SINGH, Arnaud, P.W.D. *Shwebo, Upper Burma*. P.M.W.M. Sec. 3433 Shwebo; D.G.S.B. Burma; 822 Rangoon; 3464 Chester. November, 1912.
424. SINGLETON, Capt. H. C., D.S.O. *Gurakhpur, India*. P.D.S.G.D. Bengal. September, 1913.
425. SMITH, A. Cooper. *Upper King Street, Leicester*. P.M. 50 Hinckley; P.P.G. Swd. B. September, 1899.
426. SMITH, Alfred E. *Dhubri, Assam, India*. P.M. 2441 Calcutta; P. Dist. G. Swd. B. Bengal. November, 1909.
427. SMITH, B. *Clydesdale, Westleigh Road, Leicester*. 2081 Leicester. November, 1916.
428. SMITH, Samson. 6 *Belmont Villas, New Walk, Leicester*. W.M. 523. Leicester. November, 1906.
429. SMITH, W. A. DE WOLF. *P.O. Box 189 New Westminster (B.C.) Canada*. Sec. G.L. of British Columbia. November, 1904.
430. SNAITH, J. F. *The Hermitage, Woodhouse, near Loughborough*. P.M. 1007 Loughborough; P.P.S.G.W. November, 1904.
431. SNOW, Fred W. 15 *Elgin Road, Allahabad, India*. 391 Allahabad. May, 1910.

432. SODDY, Robert J. 42 *Jerwin Street, London, E.C.* W.M. 92 London. March, 1914.
433. SOFTLEY, Charles, J.P. *Priory House, Sudbury, Suffolk.* 51 Colchester. May, 1915.
434. SONGHURST, W. John. F.C.I.S. 27 *Great Queen Street, Lincoln's Inn Fields, London, W.C.* P.M.; Sec. 2076 London; Past Grand Deacon. March, 1907.
435. SOWTER, William. *Stoughton Drive North, Leicester.* P.M. 2865 Syston. November, 1914.
436. SPOONER, Howard. *Foundry House, Hednesford, Staffs.* P.P.G. Treas. Staffs. November, 1911.
437. SPRAGUE, A. Grafton. *Holiday Hall, Kington, Herefordshire.* P.M. 3320. Llandrindod Wells. April, 1910.
438. STANDRING, Alfred Otago. *The Bungalow, Worti Hill, Bombay.* P.M. 757 Bombay. May, 1913.
439. STARKEY, Richard Ball. 8 *Melbourne Road, Leicester.* P.M. 1391 Leicester; P.P.S.G.W. November, 1912.
440. STAYNES, William Henry. *The Ferns, Belgrave, Leicester.* P.M. 2081 Leicester; P.P.J.G.W. March, 1912.
441. STELL, Walter. *Eastfield Lodge, Benton, Newcastle-on-Tyne.* 3188 Newcastle-on-Tyne. January, 1911.
442. STEPHENS, Alfred. *West Avenue, Clarendon Park, Leicester.* P.M. 1391 Leicester, November, 1916.
443. STEPHENSON, B. *St. Budeaux, Devonport.* 1268 Rangoon. January, 1910.
444. STEVENS, William E. H. *Crow Leys, 3 Park Vale Road, Leicester.* 523. November, 1915.
445. STEVENSON, A. E. *c/o W. H. Lead, Silver Street, Leicester.* Stwd. 3431 Leicester. March, 1911.
446. STEVENSON, J. D. *Freemasons' Hall, Perth, West Australia.* G. Sec. of the Gd. Lo. of Western Australia. March, 1907.
447. STELFOX, J. W. *Winterdene, Knighton Drive, Leicester.* 3091 Leicester. November, 1916.
448. STILES, H. Watson. 39 *Portsmouth Road, Leicester.* 1391 Leicester. November, 1903.
449. STOKES, John, M.A., M.D. *Glossop Road, Sheffield.* P.M. 139 Sheffield; P.P.G.D. W. Yorks. November, 1912.

450. STOKES, W. E. *Lombardian*, 4 *Webster Hill, Dewsbury*. J.W. 264 Batley. November, 1915.
451. STORK, Ernest Henry. 172 *Kimberley Road, Leicester*. P.M. 523; Prov. G.J.D. November, 1915.
452. STORK, Walter J. 72 *Kimberley Road, Leicester*. 523 Leicester. November, 1915.
453. STUART, Brig.-Gen. D. Mackenzie. *C.O. 3rd Lancashire Division, Oswestry*. 167 (S.C.) Biggar. May, 1915.
454. STREET, O. D. *c/o Street & Bradford, Guntersville (Ala.), U.A.* 209 Guntersville (Ala), U.S.A. September, 1908.
455. STRICKLAND, R. W. *Hazelwood Road, Northampton*. P.M. 360 Northampton; P.P.G. Org. Norths. and Hunts. March, 1906.
456. STURTON, J. G. *Broadbridge Street, Peterborough*. P.M. 2996 Peterborough; P.P.A.G.D.C. Norths. and Hunts. November, 1915.
457. SUTTON, C. W. 323 *Great Clowes Street, Higher Broughton, Manchester*. Past President Manchester Association for Masonic Research. November, 1913.
458. SWAIN, Joseph Paddy. 109 *Princess Road, Leicester*. 3091 Leicester. January, 1916.
459. SWAIN, Peter Arend. 3 *St. James' Road, Leicester*. 3091 Leicester. January, 1916.
460. SWINN, Charles. 125 *Upper Moss Lane, Manchester*. P.M. 2387 Manchester; P.P.J.G.D. East Lancs. November, 1903.
461. TARSCH, Jacob Hugo. *Librarian, Masonic Temple, Spokane (Wash.), U.S.A.* P.J.G.D. Grand Lo. of Washington, U.S.A. March, 1916.
462. TATE, Clement John G. *c/o National Bank of S. Africa, Circus Place, London Wall, E.C.* P.M. 1022 Bloemfontein. September, 1915.
463. TAYLOR, F. Rose. *Sandhurst, Willes Terrace, Leamington*. P.M. 2811 Coventry. May, 1905.
464. 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.
465. 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.
466. TAYLOR, William. 38 *Tichborne Street, Leicester*. P.M. 2081 Leicester; P.P.G.Swd.B. May, 1906.
467. TELFER, M. Ross. 34 *Princes Avenue, Crosby, Liverpool*. 3469 Liverpool. January, 1916.

468. THOMAS, Edmund Landers. *Willowsmere, Park View, Swansea, S. Wales*. P.M. 3161 Swansea; P.P.S.G.D. S. Wales (E.D.). November, 1913.
469. 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.
470. THOMAS, William. *Fernbank Villa, Stoneygate Road, Leicester*. 398 Halifax, Nova Scotia. March, 1902.
471. 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.
472. 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.
473. THORPE, John. *Market Bosworth*. P.M. 50 Hinckley; P.M. 1333 Atherstone. November, 1900.
474. 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.
475. TIMMS, A. H. *Swadlincote*. P.M. 1739 Swadlincote. March, 1913.
476. TOMPKINS, William. *70 Fosse Road South, Leicester*. 3431 Leicester. November, 1915.
477. TONKIN, Alfred J. *19 Redland Park, Bristol*. P.M. and Treas. 1755 Portishead; P.P.S.G.D. Somerset. November, 1909.
478. TRASLER, Frank. *Market Harborough*. P.M. 1330 Market Harborough; P.P.J.G.W. November, 1915.
479. TRUSTAM, William J. *32 Kingsley Road, Bedford*. 2343 Bedford. September, 1910.
480. TUCKETT, J. E. S., M.A., F.C.S. *Marlborough College, Wilts*. P.M. 1533 Marlborough; P.P.G. Reg. Wilts. January, 1911.
481. TURNER, George E. *Purbeck, Standford, Dorset*. P.M. 1266 Blandford; P.P.J.G.W. Dorset. March, 1894.
482. TYERS, William. *38 Melbourne Road, Leicester*. S.W. 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. *Sz. 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. WALKER, Dr. Thomas. 156 *Princess Street, Saint John (N.B.), Canada*. P. Grand Master, Grand Lodge of New Brunswick. March, 1898.
490. 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. ; Prov. Gd. Treas. Midlothian ; Mem. of Gd. Com., Grand Lodge of Scotland. March, 1909.
492. WARD, Albert. *Newdigate Street, Nuneaton*. P.M. 432 Nuneaton. January, 1917.
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*. Asst. Sec. 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. WEBB, Francis J. 6 *Cross Street, Leicester*. 3448 Leicester. September, 1916.
500. WENDON, W. H. 28 *Finsbury Street, London, E.C*. P.M. 3020, 3078 and 3090 ; W.M. 869 London. March, 1912.

501. WESTCOTT, William Wynn, M.B.; J.P. 396 *Camden Road, London, N.* P.M. 814, 2076 London; Past Grand Deacon. Nov. 1912.
502. WHALLEY, Edgar. *Brooklyn, Sireet Lane, Roundhay, Leeds.* P.M. 3047 Leeds. January, 1912.
503. WHITE, S. A. 833 *Tenth Street, Riverside, California, U.S.A.* September, 1898.
504. 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.
505. WHITELEY, F. O. *Clay Cross, near Chestleyfield.* 1034, 1074; P.M. 3600 Bradford. September, 1912.
506. WHITELEY, Robert Ogden. 128 *Delapole Avenue, Hull.* P.M. 1074 Kirby Lonsdale. September, 1916.
507. WHITTAKER, the Rev. H. H., M.A. *The Vicarage, Altham, near Accrington.* Chaplain 401 Accrington. November, 1908.
508. WHYMAN, Herbert F. *Hill Crest, Maidstone, Chatham.* P.M. 2046 Maidstone and 3173 Chatham; P.P.G.D. Kent. Sept. 1909.
509. WHYTE, William Henry. *P.O. 3207 Montreal, Canada.* Grand Sec. Grand Lo. of Quebec. May, 1910.
510. WILKIN, Capt. R. *Murrybar Road, Fort Bombay, India.* 424 Gateshead; 757 (S.C.) Bombay; 490 (S.C.) Bombay. January, 1914.
511. 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.
512. WILKINSON, W. A. 42 *Iminster Gardens, Clapham Junction, S.W.* P.M. 2925 London. January, 1917.
513. WILLCOCKS, G. W. *Sunnyside, Ailsa Road, St. Margaret, Twickenham.* P.M. 2910 London; L.R. November, 1905.
514. WILLIAMSON, J. W. *The Cottage, Kirby Muxloe, Leicester.* 523 Leicester. January, 1907.
515. WILLOCK, Commander A. R. G. *R.I.M., Post Office, Akyab, Anakau, Burma.* 1724 London. September, 1913.
516. WILLSON, W. Ernest. *Llandoverly, Regent Road, Leicester.* P.M. 1772 London; P.M. 2081 Leicester. Prov. G. Stwd. April, 1910.
517. WILSON, John. *Oregon, The Round Hill, Leicester.* 2865 Syston. November, 1915.
518. WINCKLER, C. P. *Government School, Maulmain, Burma.* P.M. 542 Maulmain, Burma. September, 1914.

519. 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.
520. WOOD, Horatio R. *13 Darlington Street, Manchester.* P.M. 3392 Manchester. September, 1916.
521. WOOD, Jos. G. *Wesfield, Yatton, Somerset.* 1199 Yatton, Somerset. January, 1907.
522. WOODCOCK, T. J. *Guisborough, Yorks.* P.M. 561 Guisborough ; P.P.G.P. North and East Yorks. September, 1909.
523. WOODHEAD, Thomas Mansley. *Fairfield, Baildon, Yorkshire.* P.M. 2669 Bradford ; P.P.J.G.W. West Yorks. Nov. 1901.
524. WOODS, Herbert. *Polefield, Stockton Heath, Warrington.* 148 Warrington. March, 1906.
525. WOLFERSBERGER, W. H. *321 Mack Buildings, Denver (Colo.), U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.
526. WRAGG, Herbert. *Nether Hall, Hartshorne, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
527. WRIGHT, Arthur Ernest. *Bowling Green Street, Leicester.* P.M. 279 Leicester ; P.P.G. Reg. November, 1913.
528. WYCKOFF, Edward Stout, M.D. *Beverley, Burlington County, New Jersey, U.S.A.* P.M. 19 Philadelphia. March, 1911.
529. WYKES, Gerald D. *Snaithing 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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A Scottish Deputation.*

At the November Meeting of the Lodge there was exhibited a very interesting parchment MS., 15 inches by 15 in size; the document was in good condition, but, unfortunately the ink was somewhat faded by age. It was lent by W. Bro. W. N. Cheesman of Selby. The following is a *verbatim* transcript of the MS.

“ Know all men by these presents that we the R.W. Master, Wardens, Treasurers and Secy and the other office bearers as weel as the Rest of the members of St. George’s Lodge of *Free Masons* in Aberdeen in the Kingdom of Scotland: *Do* Hereby appoint, empower and Depute our Worthy Brethren Jachin Illingworth, George Philip, John Farquharson, Geo. McHardy, John McRobie, William Webster all residing near Broad Strake Parish of Skene and members of said Lodge to act at Broad Strake or at Echt & Parish of Echt under us (after chusing or electing other necessary office bearers) with full power to constitute a Lodge for the sole purpose of entering prentices Passing fellow-Crafts & Raising Master Masons; all these for the behoof of said Lodge as far as Corresponds with the honour of *Masonry* the Tenor of the obligation as such and the terms of our Charter No. 190 formerly 254 also to collect quarter dues Entry Monies and Fines from the benefit members of said Deputation and to transmitt the same in course every quarter or half Year to the Treasurer of said Lodge in terms of the Rules and minutes thereof as per Letters of Correspondence from time to time this Deputation to extend throughout the dominions of his present Majesty King George IV and we agree that said Deputation shall continue and be in force till recall’d by us or our Successors

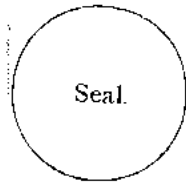
* *Viz* Plate I. (Front).

in office and no longer and farther every entrant | by virtue
of the Deputation shall receive equally with the other |
entred members of the Lodge with regard to the other
privileges | thereof.

John Booth.

James Joss. Treasurer.
George Mathison. Secy

James Hardie. R.W.M.
Alex^r. Davidson. S.W.
Robert Skinner. J.W.



This is a commission or "deputation" given to six members of St. George's Lodge of Aberdeen, all residing in the parishes of Skene and Echt near that city, to open a branch Lodge in their district, and to initiate, pass and raise Masons therein, also to charge certain fees, such Brethren to be enrolled as members of the Lodge at Aberdeen, and all monies to be remitted thereto. This had been a well-established custom among Scottish Lodges (many of which consisted of an operative as well as a speculative element) for many years, and was probably due to the impossibility of the Brethren in outlying districts attending the Lodges in the cities, in consequence of the poor means of communication, especially in the winter and in bad weather. This custom continued until toward the middle of the nineteenth century. This MS. is not dated, but there being a reference therein to "his present Majesty King George IV.," it must be attributed to 1820-1830. At the foot is a red wax seal in a tin box attached to white and crimson ribbons* ; on the seal are

* White with crimson fringe were the colours of the Lodge clothing.

the usual Masonic emblems and the words ST. GEORGE'S LODGE NO. 254. IN GOD EVERLASTING.

This Lodge was established in 1794 and numbered 254, being subsequently altered to No. 190; it is still working in Aberdeen. It may be assumed from the document, that the operations were not limited to the districts of Skene and Echt, but that Masons might be enrolled anywhere "in His Majesty's dominions"—a regular roving commission. The name of the first member of the "deputation"—Jachin Illingworth—is very unusual and significant.

The
One Hundred=and=Twenty=Fifth
Meeting
 and **Twenty-fourth Anniversary**

of the Lodge was held at Freemasons' Hall, Leicester,
 on Monday, September 25th, 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. THOMAS G. HUNT, P.M. 2865, P.P.A.G.D.C., I.P.M.; J. EASTWOOD PICKARD, P.P.S.G.D., P.M. 2081, S.W.; F. HOWARD POCHIN, P.P.G.Std.B., P.M. 2028 and 3091, 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; JOHN D. JOHNSON, P.P.S.G.W., P.M. 1391 and 3448, S.D.; W. A. LEA, P.P.J.G.W., P.M., D.C.; 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., R.M., Lodge Editor; F. W. BILLSON, LL.B., P.P.S.G.W., P.M.; the Rev. C. T. MOORE, M.A., P.P.J.G.W., P.M.; G. DAVID POTTS, P.P.G.Org., P.M.; J. RUSSELL FREARS, P.P.S.G.W., Prov. G. Sec., P.M.; the Rev. W. W. COVEY CRUMP, P.P.G.Chap. Cambs., Hon. Mem.

Members of the Cor. Cir.—Bros. M. HYSLOP, W.M. 3448, 1391; WM. BELL, 3448; NORMAN K. LEE, 3448;

D. LAPRAIK, 3448; G. R. CASTERTON, I.P.M. 1130; G. J. GRINDLEY, 2865; J. P. SWAIN, 3091; W. J. KNIGHT, 2028; W. E. WILLSON, W.M. 2081; J. B. WARING, P.M. 2081; A. FERGUSSON, P.M. 1391; F. W. LILBURN, P.M. 2028; G. D. WYKES, 3091; S. F. HERBERT, 3091; F. J. DALE, 1391; E. R. FOX, P.P.G.O.; T. S. HURLEY, I.P.M. 279; A. P. HANFORD, P.M. 279; F. HAINES, P.M. 1391; J. C. BURTON, 3431; C. GIRLING, 3431; L. OUGH, P.M. 523; F. W. HASKARD, P.M. 279; E. H. STORK, P.M. 523; W. TYERS, Sec. 2081; H. WATSON STILES, 1391; W. J. STORK, 523; P. JOSEPH, P.M. 2387; J. HARRAP, 279, W.M. 3431; Col. C. SAMMAN, P.M. 512.

Visitors.—Bros. HY. BURN, 523; E. BROOKSBY, 3448; F. J. WEBB, 3448; F. J. S. WARD, 2081; A. T. ROBERTS, 2081; A. H. HIND, W.M. 279; T. ASHWELL, 2081; G. E. BARTON, W.M. 3448; S. S. PAINE, 3431; A. S. NICE, P.P.G.D.; W. L. GATES, P.M. 475, P.P.S.G.W. Beds.; J. W. STELFOX, 3091; A. J. S. CANNON, 523; J. GODDARD, 523; A. HOPKINS, 279; W. R. ROTHERY, 275.

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

1009. THE QUETTA MASONIC LIBRARY.
1010. Bro. ROBERT OGDEN WHITELEY, W.M.
Underley Lo. No. 1074 Kirkby Lonsdale.
1011. Bro. WM. KNIGHT, M.M. 2081.

1012. Bro. RICHD. CHAS. BENSON, Org. 1276 Liscard.
 1013. Bro. FRANCIS J. WEBB, M.M. 3448.
 1014. Bro. ERNEST BROOKSBY, M.M. 3448.
 1015. Bro. ARTHUR HOPKINS, M.M. 279.
 1016. Bro. HENRY BURN, M.M. 523.
 1017. Bro. HORATIO R. WOOD, P.M. 3392 Manchester.

The Worshipful Master elect, Bro. J. EASTWOOD PICKARD, P.M. 2081, P.P.S.G.D., was duly installed Master of the Lodge, according to ancient custom, by the retiring Master, Bro. GEO. W. HUNT.

The Worshipful Master, Bro. J. EASTWOOD PICKARD, appointed the following Brethren as his officers for the ensuing year, viz. :—

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

The WORSHIPFUL MASTER announced that Bro. J. T. THORP had again consented to perform the duties of Lodge Editor, and expressed his sincere thanks to him for so kindly undertaking the work.

The following address was given by W. Bro. the Rev. W. W. COVEY CRUMP, M.A., P.P.G. Chap. Cambs. Hon. Member.

Our System of Masonic Symbolism.

BY THE REV. W. W. COVEY CRUMP, HON. MEM.

Freemasonry has been authoritatively defined as a "system of morality," disposed in Degrees for the gradual elucidation of its mysteries. Although it was formerly combined with an operative art, it may with more propriety be called a science: *i.e.*, a system of co-ordinated knowledge concerning a certain subject. As a science, therefore, it ought to be studied as a *system*: its sequence should be definite, its whole connection distinguished, and the relative dependency of its several parts demonstrated. A systematic progression was by Euclid made a cardinal principle of Geometry—which is, at all events, the counterpart of Masonry. Yet, notwithstanding this *à priori* reasonableness, how seldom is the latter analysed, or regarded as a graduated system of symbolism! The present paper is therefore intended to indicate, if not to define, such a system, and is offered as a working hypothesis.

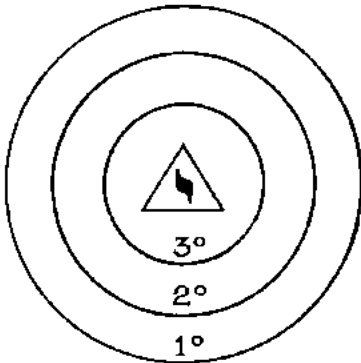
Let us first of all be quite clear as to the subject and the centre of this symbolism. Undoubtedly the subject is Life—Vitality—particularly our own human consciousness of our existence and environment. Freemasonry is a science of Life, though not synonymous with Biology. Its Centre is God—the A and Ω of all existence (however varied and however manifested)—though it is not a system of Theology. These are elementary postulates in our system. And here may I say that by the expression "*our system*" I mean our English Craft Masonry constituted in three Degrees, as distinct from other Rites and Orders possessing implicits

and schemata of their own—with which we are not here concerned.

In “our system” then, there are three Degrees, in each of which Human Existence is symbolically represented under a different aspect; which aspects I will venture to denominate respectively

- (1) LIFE PHYSICAL.
- (2) LIFE PSYCHICAL.
- (3) LIFE CELESTIAL.

They constitute, as I have already said elsewhere,* three concentric circles (shall we say of different colours?) through



each of which in turn the Candidate advances, and in each of which the same Centre is denoted by a different symbol. Each circle after its own peculiar manner exhibits Life—Life, as an *operation* of the Deity external to His own absolute and incomprehensible Essence.

Perhaps indeed we should not be wrong in saying an *emanation* of the Deity, for in Him Life originated, and this Life is the light (mental and spiritual) of mankind; but the former term will suffice, and avoid criticism from the anti-Kabalist.

(1) LIFE PHYSICAL.

As regards the First Degree we have the evident and indisputable statement that the ceremony of Initiation emblematically represents “the entrance of all men on their mortal existence.” Avoiding Traducianist opinions, it

* L. of Research Trans., 1911-12, p. 90.

adumbrates a pre-natal existence of the Ego, but without defining it more than Wordsworth's lines—

"The soul that rises with us—our Life's star—
Hath had elsewhere its setting.
And cometh from afar :
 . . . trailing clouds of glory, we come
From God—Who is our home."

Not in utter nakedness, but for a period of probation clothed in "coats of skin," we enter on Life Physical—a phase of existence in Time and Space. Confronting the point of Temptation we enter "free, and of good report." That this Life Physical was originally intended to be a higher grade in Man's progress may be taken for granted ; but all comparison and speculation as to the "Whence?" of the Ego was made futile by his "Fall," and so that mystery remains insoluble.

The primary survey of the "newly-born" initiate is naturally his relationship to the material cosmos surrounding him, of which he himself forms a part. His admission to light symbolizes Man's awakening to the consciousness of physical phenomena. The Great and Lesser Ls. direct him to Rule and Restraint, in faith and actions. His faith, already founded on trust in God, is thus confirmed by the evidence of law and order pervading the material world ; and the truth is developed that the Universe is the Temple of the Deity, W. S. and B. being pillars supporting His Throne.

The next subject of his study is his relationship to the Centre. Underlying all the paradoxes and puzzles of Life he is to discover a great Purpose, a Moral Intent—

"One far-off Divine Event —
To which the whole creation moves"—

in which Purpose his own earthly career (as a Man as well as a Mason) is included. To enable him thus to unfold the beauties of true godliness, an ascent is symbolically exhibited—a ladder, composed of many rounds or staves, pointing out as many moral virtues which he is enjoined to cultivate industriously. This part of the symbolism seems at first

confusing, because to the operative mason a ladder is but an incidental accessory. In the Speculative system, however, it has a much more important value ; for (as his circumambulations imply) the neophyte must be taught that his present Life is a *quest* as well as a probation. The principal part in this quest is to be taken by himself, Masonry (personified by the officers of the Lodge) shaping his progress and assisting him in the opacities of Life.

Now come the Ornaments of the Lodge ; the symbols of his own life here. "As the steps of men are trodden in the various and uncertain incidents of Life, as our days are chequered by a strange contraity of events, and our passage through this existence, although sometimes attended by prosperous circumstances, is often beset by a multitude of evils ; hence are our Lodges furnished with Mosaic-work to remind us of the uncertainty of all things in this life. . . . While our feet tread on this Mosaic-work, let our ideas recur to the original [*i.e.* the changes and chances of this mortal life] which we copy ; let us act as the dictates of right reason shall prompt us, cultivate harmony, practise charity, and live in peace with all men."* That our Ritual refers the Blazing Star and Indented Border to the sun and planets is either a mask or a misconception ; for the former undoubtedly is a symbol of the Deity, and the latter denotes the bounds of virtuous conduct. The term "tessellated" may be a corruption from "tasselled." Four tassels are still said to be pendant at its four corners, and to represent the four cardinal virtues—Temperance, Fortitude, Prudence, and Justice. Originally, perhaps, the tassels were more than four ; Bro. Hutchinson, in fact, speaks of "the inferior powers of peace, concord, liberty, safety, honour, felicity, piety, and charity, with many others"† ; from which we may infer that the "Tasselled Border" was really a symbol of

* Lect. i. § 5 : taken from Hutchinson's *Spirit of Masonry*, p. 66.

† Hutchinson, *Spirit of Masonry*, p. 65.

those various virtues which circumscribe a life that is truly Masonic.

The Jewels of the Lodge are three Movable and three Immovable. The Movable Jewels are the Square, Level, and Plumb-rule. Of them, as of their immovable concomitants, it may be said "they lie open in the Lodge for the Brethren to moralize upon," although they pertain more appropriately to the Second Degree. The Immovable Jewels are the Tracing Board, the Rough and Perfect Ashlars. By the Tracing Board here is meant a plain vacant surface for the Master to lay lines and draw designs on (not one of the conventional painted diagrams usually so designated), symbolizing the Mason's moral faculties upon which God will trace intuitions of Truth. The Rough and Perfect Ashlars represent the mind of man in its primitive and its ideally perfect states—or, to be more exact, his personal character or Life-product.

By his use of the Working Tools he will make or mar that character. A recent writer well says "these symbolic tools seem to be chosen with extraordinary felicity," though we shall dispute his dictum that they represent freedom, will, and intellect.* Methodical apportionment of time and talents, Conscience, and Education are essential factors in shaping the character; and they embody respectively that three-fold *duty*—to God, to our neighbours, and to ourselves—so fully applied to the various activities comprising earthly life (from a Masonic point of view) in that impressive Charge which concludes the ceremony of Initiation.

Thus, I trust, we have seen that the First Degree represents Life Physical. Its art is to teach the Purpose of Life; its chart to exercise Virtue, Honour, and Mercy; to make sublime this present material existence, which

"With all its yields of joy and woe, of hope and fear,
Is just our chance of the prize of learning Love,
How Love might be, hath been indeed, and is."—BROWNING.

* Ward, *Masonic Symbolism*, p. 32.

(2) LIFE PSYCHICAL.

Proceeding onwards the Masonic contemplation is next extended into a widely different province of the Universe. To the Craftsman's vision mysteries of nature and science are unfolded. Material phenomena constitute only a part of the Universe. Our own personality and the goal of our quest in Life are elsewhere :

" We see but half the causes of our deeds,
Seeking them solely in the outer life,
Unmindful of the encircling Spirit-world
Which—though unseen—is felt ; and sows in us
All germs of pure and world-wide purposes."

LOWELL.

In the Porchway "set between the Unseen and the Seen," the Craftsman leaves behind him the Pillars of Space and Time, to trace the intellectual faculties : to ascend a Staircase of Etherial Knowledge leading to the noumenal world which is the Throne of God.

In other papers read before this Lodge* I have already dealt with the symbolic significance of the Two Pillars and the Winding Staircase, which I will therefore assume to be familiar to the members. Bro. Waite's argument that our symbolism of these Pillars was derived from a Kabalistic source,† and *passed without modification* into Masonry, is admittedly a strong one ; but it is open to the grave objection that in Masonry they are never contrasted as dual opposites, but are invariably regarded as counterparts of each other. If one had been represented white and the other black, or one were square and the other round, or even one Doric and the other Ionic (suggesting an identity with those in the First Degree), a corresponding antithesis in their significance would be verified. But such is not the case. They obviously represent two complementary entities, not two contrary ones ; and after a long process of elimination I have concluded that

* *L. of Research Trans.* 1913-14. pp 42, 154 *et seq.*

† Waite, *Deeper Aspects of Masonic Symbolism*, 29.

the framers of our ritual intended us to see in them the fundamental concepts of metaphysics—Space and Time—which support the celestial and terrestrial worlds, inasmuch as all our notions of material phenomena have to be expressed in terms of extension in those twin concepts.

Among those profound mysteries of Nature and Science, to which the Winding Staircase symbolically corresponds, none are more comprehensive than the Ether. Light and heat, magnetism and electricity are various rills produced by God in the ether. So too are Hertzian waves, X-Rays, and the power made use of in wireless telegraphy. Probably flavour and feeling—which cause our sensations of taste and touch—are other rills. Cohesion and Gravitation are stresses in the ether, which pervades all the inter-stellar voids and penetrates every material substance known to us. And concurrently with the unprecedented advance made during recent years, in our knowledge of this intimate relation of all physical phenomena to the ether, there has been a similar rapid development in our knowledge of hypnotic, telepathic, and similar psychical phenomena, which (as Sir Oliver Lodge hinted in 1909)* are also regarded as associated equally intimately with the ether. Exploration from both sides of this borderland between the physical and psychical realms continuously tends to prove that telepathy and clairvoyance are no more “occult” than telephony and photography.† One and all result from undulatory motions in the ether, differing merely in frequency and force. We have a gradual approximation of causes, working in different planes, producing different phases of energy in the ocean of ether which compacts and permeates all the Universe.

The Winding Staircase is said to consist of three, five, and seven (or more) steps—an expression usually deemed to imply fifteen ascents arranged in three successive series of

* Sir O. Lodge, *Ether of Space*, p. 28.

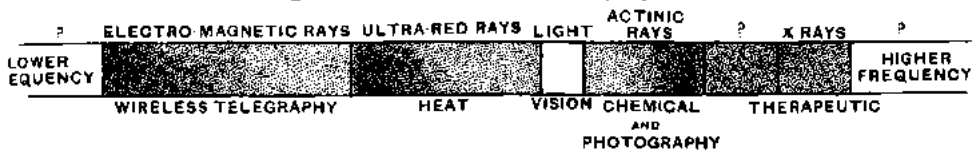
† Fring, *Occult Arts*, pp. 98 *et seq.* Hooper, *Universe of Ether and Spirit*, p. 42.

three, five, and seven : numbers which correspond to the three who *rule* the Lodge, the five who *hold* it, and the seven who *make it perfect*. What the first three steps really represent, I have never seen declared authoritively* ; but the most natural inference seems to be that the three grand principles on which the Order is founded, and which obviously *rule* both its members and its mysteries, are thereby symbolized. This, at all events, accords appropriately with the statement that after making himself acquainted with the principles of Truth and Virtue, the Craftsman is permitted (and enjoined) to extend his researches into the mysteries of Nature and Science. The series of five steps to which he next advances denote his five physical senses—the five modes by which all consciousness of his material environment comes to him. Each mode of perception is effected by its own organ, viz., seeing by the eyes, hearing by the ears, smelling by the nostrils, tasting by the palate, and feeling by the cutaneous nerves. But the impressions from all are transmitted to the brain, and there are mysteriously transmuted into mental consciousness. And although at least one class of the phenomena perceived is mechanically conveyed to the sense-organ by aerial instead of ethereal undulations, the neural effects in all the five modes of sensation are transmitted and cerebrated ethereally. Thus we are brought back again to the ether as the all-pervading link between the material and the mental realms, and as the ascent to Consciousness.

Again, as the physical senses are Masonically represented by the five steps of the Winding Staircase, so other steps denote other senses, by means of which a supra-normal sphere of sensation becomes perceptible under suitable conditions. As the Marconi-waves actuate the coherer when tuned sympathetically, so also a thought transmitted

* Duncan's *Ritual* (an American publication) gives youth, manhood and age : but Oliver, with greater probability, identifies these with the steps in 3°.

telepathically affects the mental faculties of the recipient, if a similar unison exists between him and the transmitter. Thus we have the nature of the "seven (or more) steps" indicated, which make Consciousness perfect. We know that beyond the seven spectroscopic rays of light perceptible to human vision as colours, there are other rays (both ultra-red and ultra-violet) invisible to us, yet of enormous potency; so too there is abundant room for subliminal and supra-liminal activities in the ether, as will be seen in the diagram below, elucidated fully by Bro. Klein.*



ETHERIAL VIBRATIONS AND THEIR USES.

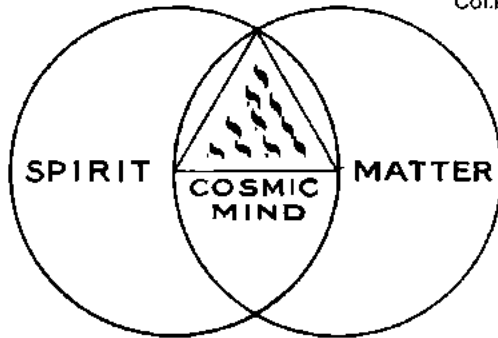
Brethren, we have extended our researches into the hidden mysteries of Nature and Science, as is our bounden duty; although, here again may I repeat that Freemasonry is not *per se* a "Scientific Society." The Craftsman is enjoined to study them that he may be the better enabled to discharge his duty as a Mason, and to estimate the wonderful works of the Almighty. The pursuit of Truth is a concern in Masonry, and in that pursuit these "mysteries of Science" are accessories. They enable him to approach, as by a Winding Staircase, to the nature of his own personality. **ΓΝΩΘΙ ΣΕΑΥΤΟΝ**—the precept inscribed in golden letters over the portico of the ancient temple at Delphi—is the term of Masonic investigation, and stands symbolically over the Middle Chamber of Consciousness, which we will now consider. Not that isolated consciousness which is inherent in each individual *Ego*. Isolation involves sterility; Masonry implies solidarity. Our work is to build, not multitudinous shrines for separate souls, but one single stately

* A.Q.C. x. 205; *Cf. Science and Infnite*, 147.

Temple of Synthetic Humanity as a *micro domos*. Oft-times, no doubt, the loving Craftsman (like the Cathedral-builder of old) embodies his own genius and originality in his part; but all must conform harmoniously to the Architect's designs. All human consciousnesses are but parts of the Cosmic Mind.*

"'Tis the sublime of Man to know ourselves
Parts and proportions of a wondrous whole.
This fraternizes Man. . . 'Tis God,
Diffused through all, doth make the All one Whole."

COLERIDGE.



THE MIDDLE CHAMBER AND SACRED SYMBOL.

This Cosmic Mind, symbolized by the Middle Chamber, may be best apprehended as an ethereal apartment in the Supernal Temple. The Temple itself is still in process of erection, and in many parts is far from completion as yet. But the Middle Chamber is accessible in this mortal life to the true Craftsman. There, from time to time, he will present himself to receive without scruple or diffidence the reward of his labour. There too the Sacred Symbol is discoverable by conscience and by mystical intuition—those faculties which (as I have tried to shew in another article recently published) are mainly submerged in the synthetic mind of Adam Kadmon.†

* Iamblicus, *De Myst.* viii. 4.

† Manchester Assn. for Mas. Research, *Trans.* vi. (1915-16), p. 29; Cf. Pike, *Morals and Dogma*, p. 758.

(3) LIFE CELESTIAL.

The symbolic relation between the Second and Third Degrees is not as clearly defined as that between the First and Second. Both the Second and Third are chiefly philosophical in character. Ethical symbols are far less prominent in them than in the Apprentice Grade. Again, both are concerned with the Ego-life, with its spiritual, not its material environment. "From the revival of Freemasonry (in 1717) we know that there have been three Degrees in Masonry, and it can hardly be doubted that the Third Degree was, at some time early in the eighteenth century (if not before) evolved, derived, or separated, from the Second Degree in the same way that the Royal Arch, at a somewhat later date, was thrown off from our present Third Degree" (Klein).^{*} The peculiar and inseparable characteristic of the Third Degree is obviously the Hiramic Tradition; and it is with this fact that we are here concerned, whatever its antecedents may have been. Personally I regard the differentiation of the Second and Third Degrees as an intentional discrimination between two distinct spheres of Consciousness—one mystical, the other transcendental (in the Kantian sense), the one present and the other future (as we understand *futurity*). To avoid, however, digressing into historical difficulties which I am inadequately qualified to solve, may I premise that the death and resurrection of the body, and its reunion with the soul, seem to me to be the fundamentals of this "sublime Degree?" † Divorced from those doctrines our Third Degree seems superfluous, and far from presenting "one great and useful lesson more." To constitute a logical sequence, its doctrines must be quite distinct from the symbolical implicits of the Second Degree—whether the latter be a mystical Rebirth, or any alternative hypothesis. Neither the Sanctum Sanctorum nor its Porch can be regarded

^{*} A. Q. C. xi. 61.

† Hutchinson, *Spirit of Masonry*, p. 146.

as a symbolic replica of the Middle Chamber. If any analogue to the Sanctum Sanctorum does exist in the Second Degree it must be that "upper room" which is tacitly assumed to be over the Middle Chamber,* and which would thus symbolize a superior altitude of Human Consciousness. But even this view is unsupported by evidence.

In a previous lecture† I have already examined *in extenso* the significance of various emblems portrayed on the Third T.B., which I will but briefly summarize now. Its central feature is a Porch—leading to the Sanctum Sanctorum—symbolizing our present Life Physical, with its checkered pavement of happiness and sorrow, of prosperity and adversity. The Moral Principles, conveying "Heaven's Light our Guide," stream through its Dormer (a curious term, by the way, which can but refer to *somnus* or *mors*), and correspond to the radiance of the Sacred Symbol. Limiting this vestibule is the sable curtain of Death, that veil which the eye of human reason cannot penetrate unless assisted by the light of Revelation. But that veil is partly drawn aside, disclosing a glimpse of Life extending behind and beyond it. This is the Life Celestial—an Intimacy with God—developed in an effulgence of glory which, to ancient Israel, was beautifully typified by the Shekinah in the Sanctum Sanctorum.

Thus far we see a symbolism inculcating the immortality of the soul—or, to be more exact, the survival of those psychic faculties by which Life is manifested in our present consciousness. But important as is the immortality of the soul, our Third Degree carries us still farther. Although, as we have seen, the glorious vision is the central feature of the T.B., its proportions are dwarfed by those of the emblems of M. Sad but true it is that to most men the grave looms larger than the spirit-life. In the presence of Death, the

* Cf. I. Kings vi. 8.

† L. of Research *Trans.* 1911-12, pp. 86 *et seq.*

mourners' affection clings more to the mortal vesture than to the emancipated *ego*. But little reflection therefore is needed to discern the reason for the more conspicuous emblems on our T.B. A due proportion must also be assigned to the Hiramite Tradition in the symbolic schema of Celestial Life, and it cannot be adequately interpreted except as an allegory of the resurrection of the body ; that being the only part of the person which can literally die, and yet in a sense survive as a germ (typified by the sprig of acacia) to be in due time raised to a re-union with its former companions mental and spiritual in the Life Physical.

It would, however, savour of conceit on my part if I ignored the rival hypothesis held by many learned and revered Brethren, who consider this demise and resurrection of the body constitute an insufficient explication of our allegory, and who therefore seek for another and more recondite meaning. The following quotation from Bro. Waite, the foremost exponent of that hypothesis, concisely contains the theory, and deserves every consideration :—

“There is something to be said for an allegory which he who runs may read, at least up to a certain point. But those who made the ritual could not have been unaware of that which a deeper side shows forth. For myself it is obvious that something distinct from the express motives of Masonry has come to us in this idea of Raising. The Instituted Mysteries of all ages and countries were concerned in the figuration, by means of ritual and symbolism, of New Birth, a new life, a mystic death and resurrection, as so many successive experiences through which the Candidate passed on the way of his inward progress from earthly to spiritual life. In the symbolism of those old initiations was an accurate delineation of a mystical experience, the heads of which correspond to the notions of birth, life, death and resurrection. This mystical experience is in a place of darkness, and is followed by that further state

“in which the soul returns into its normal physical estate, “bringing the knowledge of another world. This is compared “to resurrection because in the aftermath of his experience “the man is, as it were, a new being.” *

My esteemed friend Bro. Waite will pardon my confession that to me his theory, so far as it relates to the Third Degree, is unconvincing ; though I have given to it a full adhesion in regard to the mystical knowledge of the Sacred Symbol in the Middle Chamber. We shall agree to differ, and each reader of this article must follow his own judgment concerning the question at issue. Many of us individually have much sympathy with, and inclination towards, the metaphorical interpretation of Death and Revival for which mystics contend ; but the cardinal question to be rigidly insisted on is— are those doctrines those of our Third Degree? Death in its literal sense, *i.e.* the dissolution of soul and body, is a fact too solemn to be ignored. In such a system of Human Existence as that which I have set forth, the transition to Life Hereafter seems a *sine quâ non* ; concerning which our Third Degree symbolism, with its plethora of emblems and allusions, must either shed light or be a mockery of woe.

The doctrine of corporeal resurgence, rightly understood, does not involve a resuscitation and recombination of any identical materials, nor yet a return to such limitations and conditions incidental to mortality as are presupposed in doctrines of re-incarnation and metempsychosis. † The mystics' term “Re-integration” involves the same fallacy, if it means a return to man's pre-natal or Paradisal condition ; for Life must be a “going on unto perfection,” though that consummation may be very different to Nirvana, or absorption into God. Such evidence as we have (both in ritual and

*Waite, *Deeper Aspects of Masonic Symbolism*, an article in *The Builder* (Iowa, U.S.A.). The best exposition of the subject is, however, contained in two articles by Bro. W. L. Wilmshurst, published originally in *The Seeker*, viii. (1912) pp. 73, 143.

†Pike, *Morals and Dogma* 398.

T.B.) points to a transfigured body, adapted to a supramundane environment, probably etherial, a further evolution for which a humble parallel is presented by the metabolism of the caterpillar into the butterfly. Thus we may say with sincerity that our symbolism "points to the obscurity of the grave as the forerunner of a more brilliant light, which shall follow at the resurrection of the just, when our mortal bodies shall be re-united to their kindred spirits and clothed with immortality."*

The sequel to the Resurrection lies embedded in Royal Arch symbolism, which abounds in further tropes and figures derived from Holy Writ. After all they are, albeit suggestive, but substituted signs of a knowledge beyond the mind of man to conceive. And it is well, therefore, that Masonry refrains from any attempt to formulate the Life Celestial—a transcendental experience, for those who shall be found worthy, in the Grand Lodge Above. Nevertheless, as it stands, it seems to exhibit (as I have tried to shew) a system of symbolism, logical, dignified and coherent, well worthy of all our study; a system setting forth in three ascending sections (corresponding to its three Degrees) the sublimest mystery within our cognizance—Life, both Here and Hereafter.

On the proposition of the WORSHIPFUL MASTER, a hearty Vote of Thanks was accorded to Bro. COVEY CRUMP for his Address, the latter in replying said how much he valued the Hon. Membership of this Lodge.

The Treasurer, Bro. the Rev. H. S. BIGGS, presented a statement of accounts, duly audited, for the past year, and was given a hearty Vote of Thanks for his services.

* Introd. to 3rd Lect.

LODGE OF RESEARCH, No. 2429, LEICESTER.
Balance Sheet, 1915-16.

GENERAL ACCOUNT.

RECEIPTS.	£	s.	d.
1915.			
September.—Balance in hand	...	53	18 1
1915-16.			
Subscriptions received:—			
Full Members	25	4	0
Correspondence Circle ...	117	19	2
	-----	143	3 2
Sale of Transactions ... ..	...	4	3 0
Prov. G. Hospital Fund	...	1	0 0
Bank Interest ... ..	...	1	15 0
Liabilities	Nil		
Outstanding Subscriptions estimated to produce	25	0	0
	-----	£203	19 3

PAYMENTS.	£	s.	d.
1916.			
Grand Lodge Dues ... ..	...	2	16 0
Provincial Grand Lodge Dues ... ..	...	2	8 0
Prov. G. Hospital Fund ... ..	...	1	0 0
Expenses of Lectures ... ..	...	0	18 6
Bro. Lead, Printing and Postages ... ..	...	20	13 6
Photographs for Transactions ... ..	...	2	0 0
Johnson, Wykes & Paine, Printing Transactions	120	10	0
Rent of Hall ... ..	...	12	12 0
Postages—			
Editor	0	17	11
Secretary	14	11	4
Treasurer	0	19	7
	-----	16	8 10
Balance in hand	...	21	6 5
	-----	£203	19 3

PUBLICATIONS ACCOUNT.

1915.	£	s.	d.
September.—Balance in hand	82	1	11
Sale of Books	5	0	7
Bank Interest	2	0	7
	-----	£89	3 1

1916.	£	s.	d.
Johnson, Wykes & Paine	...	3	15 0
Postage of Books ... ..	...	0	7 10
Balance in hand ... ..	...	85	0 3
	-----	£89	3 1

SUSPENSE ACCOUNT.

1915.	£	s.	d.
Aug. 16th.—Bro. H. P. Read	1	12	5
	-----	£1	12 5

1916.	£	s.	d.
Aug. 16th.—Subscription for 1916 ...	0	5	0
Balance	1	7	5
	-----	£1	12 5

Audited and found correct, September 18th, 1916.

HENRY S. BIGGS, P.M.
Treasurer.

H. J. GRACE, P.M.
Secretary.

W. A. LEA, P.M., D.C.
J. E. PICKARD, S.W., W.M. Elect.

It was unanimously resolved, to invite the Members of the Correspondence Circle, to contribute a Voluntary extra Subscription of 2/6 each, towards the greatly increased cost of producing and distributing the Lodge Transactions, also that 7/6 each be charged for extra copies.

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

The SECRETARY reported that Bro. the Rev. COVEY CRUMP had presented to the Lodge "A Souvenir of the Pythagoras Chapter, No. 88," written by himself.

Apologies for non-attendance were received from Bros. R. G. FOX ROBINSON (Woodville); C. W. FRANCIS (Birmingham); C. D. EATON (Birmingham); F. W. CROSS (Handsworth); A. C. WATSON (Birmingham); Rev. Dr. DAVEY BIGGS (Oxford); M. HEANLEY (Northampton); J. A. SHERREN (Parkstone); H. C. KNOWLES (London); W. B. HEXTALL (London); F. HUGHES (Handsworth); Genl. Sir R. I. SCALLON (Kempsey); G. W. BAIN (Sunderland); W. H. QUARRELL (London); T. NORMAN BRIGGS; F. W. BROWNE (Lutterworth); B. J. FLETCHER; R. G. VENABLES (Oswestry); A. LOLE, P.M. (Oswestry); H. HOWE, P.M.; H. KING,

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

A Conversazione was afterwards held, which was unfortunately interrupted by all lights being extinguished, owing to a threatened raid of Zeppelins.

The
One Hundred=and=Twenty=Sixth
Meeting

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, November 27th, 1916. The Worshipful Master, Bro. J. EASTWOOD PICKARD, P.P.S.G.D., presided. The following Brethren were present, viz. :—

Members.—Bros. F. H. POCHIN, P.P.G.Std.B., P.M. 2028 and 3091, S.W.; JOHN D. JOHNSON, P.P.S.G.W., P.M. 1391 and 3448, J.W.; the Rev. H. S. BIGGS, P.P.S.G.W., P.M., Treasurer; F. W. BILLSON, LL.B., P.P.S.G.W., P.M. 1391 and 3448, P.M., acting as Secretary; G. DAVID POTTS, P.P.G.O., P.M., acting as D.C.; A. H. HAMPSON, P.M. 523, J.D.; F. H. DOUGHTY, P.M. 2081, I.G.; C. H. HARDING, Tyler; J. T. THORP, P.A.G.D.C. (Eng.), P.P.S.G.W., P.M., Lodge Editor; T. G. HUNT, P.M. 2865, P.M.

Members of the Cor. Cir.—Bros. WM. BELL, A.D.C. 3448; ALMA J. MARSHALL, S.D. 279; HY. BURN, 523; JOS. P. SWAIN, 3091; P. A. SWAIN, 3091; D. LAPRAIK, Stewd. 3448; A. HOPKINS, 279; F. W. LILBURN, P.P.J.G.W., P.M. 2028; F. HAINES, P.M. 1391; E. BROOKSBY, 3448; E. R. FOX, P.P.G.O.; W. E. H. STEVENS, 523; W. TYLER, P.M. 1007; NORMAN K. LEE, 3448; G. R. CASTERTON, I.P.M. 1130; A. FERGUSSON, P.P.S.G.W., P.M. 1391; S. F. HERBERT, 3091; HBT. BURROWS, P.M. 1777 and 2920, 3420, L.R.;

WM. KNIGHT, 2081; J. W. SCOTT, P.M. 607 and 1265; C. GIRLING, 3431; M. HYSLOP, W.M. 3448, 1391; J. CHATTAWAY, 3091.

Visitors.—Bros. J. SMITHARD; H. HOOPER, A.D.C. 1391; A. H. HIND, W.M. 279; Rev. J. W. MARSH, P.M. 1265, P.P.G.Chap.; J. KEIGHTLEY, 1391.

The Minutes of the last Meeting were confirmed, and the following eighteen Brethren elected to the membership of the Correspondence Circle of the Lodge:—

- 1018. Bro. A. J. S. CANNON, 523 Leicester.
- 1019. Bro. JOSEPH R. PECK, P.M. and D.C. 200 Scarborough; 2494 Hull.
- 1020. Bro. J. W. STELFOX, 3091 Leicester.
- 1021. Bro. W. JACKSON BOWEN, W.M. 2949 Frinton.
- 1022. Bro. F. M. GARNHAM, P.M. 2949 Frinton.
- 1023. Bro. B. SMITH, 2081 Leicester.
- 1024. Bro. T. ALLEN, 2081 Leicester.
- 1025. Bro. ARTHUR H. LESTER, Warsaw Lo. 549 (N.Y.), U.S.A.
- 1026. Bro. DALE F. CROSSMAN, Acacia Lo. 633 Marionville (Pa.), U.S.A.
- 1027. Bro. ALBERT F. CALVERT, P.M. 28 London.
- 1028. Bro. FRANK H. ROWLETT, W.M. 1391 Leicester.
- 1029. Bro. ALFRED STEPHENS, P.M. 1391 Leicester.
- 1030. Bro. ARTHUR H. HIND, W.M. 279 Leicester.
- 1031. Bro. the Rev. W. G. SALE, M.A., P.M. 1064 and 1330 Market Harborough.

1032. Bro. B. J. FLETCHER, W.M. 3078 Lutterworth.
 1033. Bro. A. T. ROBERTS, S.D. 2081 Leicester.
 1034. Bro. THOS. ASHWELL, I.G. 2081.
 1035. Bro. the Rev. J. W. MARSH, P.M. 1265 Oakham ;
 P.P.G.Chap.

The following Lecture was given :—

The Great and Invaluable Privileges of Freemasonry.

By Bro. HERBERT BURROWS, P.M. 1777 ; P.M. 2920 ;
3420 ; L.R., P.Z. 1227.

I have to ask the indulgence of the Lodge for attempting to enter, in this paper, on a somewhat abstract and speculative subject ; abstract and speculative in the sense that I shall have to advance certain theories and ideas for which, at the time, no positive concrete proof can be given, and which therefore to those who have not made any special study of the matter, will necessarily be but hypothesis. But in all science, mental and spiritual as well as physical, hypotheses are requisite as a foundation on which to build a system of thought. While it is true that in the general field of Western thought the inductive method has largely, since Bacon's time, superseded the deductive, yet even in physical science it is now seen to be a mistake entirely to discard deduction ; and this is more largely true in the mental and spiritual realms also. When we find, for instance, a general, we may almost say a universal idea, which has obtained in all times, in all races, in all countries, in all religions, the most satisfactory and the most scientific way of dealing with it, and of attempting to solve the problem which it presents, is to

combine the inductive and deductive methods. We may take that idea as a hypothesis of which, for the time being, there does not seem to be any actual concrete proof, in the sense in which physical science uses the word proof, and endeavour to test it by the facts of life as we know them. If at first sight the facts do not seem to warrant the acceptance of the hypothesis, it would be unscientific at once to discard that hypothesis. We should only be justified in doing that when we are absolutely certain that we know all the facts, and that would be to claim omniscience. The truly scientific course would be to seek for more facts, and carry out more experiments, not on prejudiced or biased lines, but with the most rigid impartiality, the impartiality with which in the physical realm the chemist would carry out his researches in the reaction of one agent on another. We all know that it is very much more difficult to be impartial in the mental and spiritual realms than in the physical, owing to heredity, early training, and the dominant human element. But it is much more requisite to be impartial in the mental and spiritual realms than in the physical, for those, that is, who believe in the spiritual, because to them who do thus believe, the spiritual is infinitely the most important, in that it is the one permanent mode in the universe, all the rest being changeful and temporary, according to time, circumstance and place.

The one idea then which will run through this paper is the spiritual nature of man, the spiritual nature of the universe, and the possibility of conscious relations here and now between the two, and this entirely apart from any ordinary theological conceptions which belong to any particular form of religion, whether Christian or otherwise. The idea is much broader and deeper than these, being as it were the permanent spiritual golden thread, on which all outward forms of faith are but as beads strung for a while, ever changing their position, their form, and sometimes entirely disappearing. Outward forms of religions come and go with the evolutionary changes in the mind of man—the

spiritual root of the universe ever remains—it is the one and only permanence in the sum-total of all.

For the sake first of argument, then, I point this universal spiritual idea. I find it in all ages, in all history, in all traditions, in all climes, in all races. Its symbology is universal. Sir Richard Burton, in his notes to the *Arabian Nights*, points out that on the base of the Cleopatra Needle, now in New York, are our Masonic signs and other universal occult symbols. On the backs of the statues from Easter Island, which are now in the portico of the British Museum (Easter Island being an acknowledged remnant of lost Atlantis), are to be found the same occult symbols, notably the circle, which has always signified the Universal Life. "The circle is an emblem of eternity, for as it has neither beginning nor end it may be justly deemed a type of God, without beginning of days or ending of years." Generally this circle is typified by a snake—the emblem of wisdom—with its tail in its mouth, thus forming the endless chain. When then we find this universal symbol, from India to Egypt, from Egypt to South America, from prehistoric times downwards, we are logically justified in concluding that ever and always it carries with it the same universal God idea. And so with other world-wide religious symbolism.

The expression of this great spiritual conception varies, of course, with the varying modes of thought through which humanity progresses. It is not the general spiritual idea that changes, it is the expression of that idea, coloured by the changing media in the mind of man. Hence theological creeds are never the actual essence of the inner spiritual truth. They are only what men in some age have honestly said about the inner truth as they saw it, and when creeds change or become obsolete, it is only because the real truth presents itself to succeeding generations in a different mode, according to the particular stage of mental evolution. It is the expression only which evolves—with the underlying

spiritual truth there is no variableness, neither shadow of turning.

As I have said, I do not, of course, here argue this idea of universal spirituality. In this Lodge I am speaking to men who believe in it, otherwise they would not be here as members of the Masonic Fraternity. Of course I grant at once that this does not mean that any one of you necessarily commits himself to my own interpretation of the idea, or the implications and deductions which I link on to my conception of it.

What then has this far-reaching idea—the spiritual nature of man, the spiritual nature of the universe, the possibility of conscious relations between the two—to do with Craft Masonry, especially in connection with the words which I have chosen as the title of this paper—"The Great and Invaluable Privileges of Freemasonry"?

Here may I be allowed to make something in the nature of a personal confession?

Before I became a Mason I knew from my previous occult studies a great deal about the general symbology of Masonry, a symbology which was to me a very real thing, because all symbols are really cogent object-lessons of a living underlying truth. In talking with men who were Masons, I often found that they knew much less than I did about their own symbology, apart, of course, from its mere Masonic technicalities. The reason of this I took to be, not that they could not learn this in Masonry, but that probably, from various causes, they had not taken the trouble so to learn. I therefore resolved to become a Mason in order to see and learn for myself. The confession that I want to make is, that I was terribly disappointed.

Beautiful as I found the calm and broad religious spirit of the Craft ritual, I learned nothing new whatever in it of what

I conceived to be the real inner nature of man. In listening to and taking part in the various ceremonies and lecture work, I continually found myself (and this without the smallest egotism or self-conceit) surrounding and enlarging them, by my own initiative, with the broader spiritual conceptions which I had earlier gained from my occultism, conceptions of which I am honestly bound to say, most of my fellow-Masons seemed to have no knowledge or idea. Craft Masonry added not one whit to my store of spiritual knowledge (I know how terribly egotistical this seems, but I do trust you will all acquit me of that—I only wanted an enlargement of truth). I found, for instance, two great ideas in the ritual—one that of brotherhood, the other that of general advance in knowledge.

The first is the grandest idea in the universe, especially if interpreted from the spiritual view; but the point which I wish to make is that Masonry is not necessary for it, unless there is some basis for brotherhood to be found in Masonry which is not to be found elsewhere, and that I failed to discover. I know that the active principles of universal beneficence and charity are taught, but these are not peculiar to Masonry, they are to be found in all religions and in many non-religious systems also. Masons may, of course, be said to be brothers because they all belong to one society which is swayed by a common aim, the practice of beneficence and charity. But this can also be said of numerous other bodies and organisations, especially of religions. It is the essence of pure Christianity—the Fatherhood of God and the Brotherhood of Man. Paul taught 2,000 years ago that God hath made of one blood all nations of men to dwell together on all the face of the earth. It is not necessary to become a Mason in order, in a general way, to appreciate and carry out this great truth. I emphasise those words “in a general way,” because my point is that taking Craft Masonry as it stands, in its exoteric aspect, it only deals with this general idea, which is not peculiar to it.

Take next the other idea which runs through the Craft ritual, that the Masonic student is introduced to what, in a general way, I called "an advance in knowledge." Is this so? The candidate is enjoined to study such of the liberal arts and sciences as may lie within the compass of his attainment; but here again Masonry is not necessary for this. True, he is also enjoined to endeavour to make a daily advance in Masonic knowledge, but we know well that ordinarily that knowledge is confined to attending Lodges of Instruction, and listening to or reciting certain lectures, which do not take us very far.

The candidate is further informed that he is now permitted to extend his researches into the hidden mysteries of nature and science. Here, again, Masonry is not necessary for such permission or researches, unless—and here, again, is the point—there are those hidden mysteries in Masonry, and the way to them is shown. How many Masons have found these mysteries or learned the way to the knowledge of them?

Again, the candidate is told that he was led to contemplate the intellectual faculty, and to trace it from its development, through the paths of heavenly science, even to the throne of God Himself. Looked at rightly, from the standpoint of true spiritual science, that is the keynote of real occultism, but of that the candidate has yet seen no trace. Later on, however, the vital truth of immortality is touched, and here, for the first time, is given the bare hint of what is to me the great arcanum. . . . * In some of the final words is contained not only all the law and the prophets, but the basis of all true spiritual knowledge. Yet of how to attain that knowledge Craft Masonry gives no hint or clue in its ordinary ritual or ceremonies.

* Certain passages, which cannot be printed, are necessarily omitted from this printed paper.

Recognising this, and continuing my confession, eager for more light, I joined, on the recommendation of a Masonic brother, the "Quatuor Coronati" Lodge. With the very greatest deference to its members, all estimable Masons, many of them my personal friends, I was again disappointed. The papers read before the Lodge were interesting, sometimes, for sometimes they were dull, and archæological Masonic research did not further one's spiritual knowledge. I am bound to say that lectures on public-house signs and their relation to Masonry, or long extracts from eighteenth century Lodge Minute Books, or dissertations on old Guilds and spurious imitations of Masonry, did not appeal to me in the slightest degree, or advance me one jot in the search for that spiritual religion, which is the true core and real essence of the best Masonry. In some of the Transactions of this Lodge I am pleased to say that I find much closer hints of that spiritual knowledge.

Next, still in search of more light, I joined the Royal Arch. I must not say more than that the result was the same. It is undoubtedly a beautiful degree, but although in it there are occasional hints, my craving for more light was far from satisfied. I was still seeking for the "Great and Invaluable Privileges of Freemasonry."

What then are these Privileges? Privileges which should be entrusted to worthy men, and worthy men alone—to men, that is, who are resolutely determined to climb the ladder of true spiritual progress. As I take it they are that actual leading which will enable us to advance on the path of true spiritual science—the knowledge of ourselves and of the spiritual universe, and of our conscious relations to it. To that leading there seems to be no real guide in the exoteric aspect of our ritual—we must look deeper and grasp some of its esoteric meaning, for I believe it is only thus that we shall gain any real clue. . . . The question therefore immediately arises as to whether behind the outward words of the ritual lies some hidden inner idea, which has its roots

deep down in the remotest past,* and which links real Masonry, of which the ordinary craft rituals are but mere husks and shells, to this universal spiritual idea with which I began this paper. And here we arrive at the very heart and core of the whole subject.

I am aware that I am now entering on a very controversial subject, of which there are differing opinions among the most learned Masons, of whom I do not in any way profess to be one.

Some of those learned Brethren—Gould, Hughan, Yarker, Chetwode Crawley and others do not at all generally favour the idea that I am attempting to elaborate in this paper, and I am bound to say that when we do find a supporter of it, he often spoils his case by the most extravagant conceptions. Doubtless many of you are conversant with Brother Albert Churchward's "Origin and Antiquity of Freemasonry," in which he endeavours, and I think with some amount of success, to link Masonry on to the old Egyptian mysteries. But when he attempts to buttress up his case by saying, as he does, that the origin of the song by the late W. H. Russell, which we used to sing in our youth—"To the West, to the West, to the Land of the Free," a song which refers entirely to modern America, is to be found in the *Egyptian Book of the Dead*, the earnest student can only smile and pass on!

Without attempting to-night, for it is outside my purpose, to enter into this controversy, I will simply remind you that there are two theories concerning the actual origin of Freemasonry.

First, that it had its rise in the Middle Ages, intimately connected with the various guilds of operative masons which

* I may refer you here to a passage on page 69 of the Lodge Transactions for the year 1910-11. "In proving the name Free-Mason to have been of ancient Egyptian origin, it follows that it must have been connected with the ancient Egyptian or Pagan mysteries. The Persian and Egyptian mysteries, as well as all others, came to us of to-day from a venerable Association or Brotherhood of Ancient India known to-day as the "Great School."

were then so numerous, all of which had their religious side. This I suppose is the idea held by most Masons, for but few of them who take this esoteric view would be able really to trace back even operative masonry to King Solomon's Temple at Jerusalem.

Next, there is the view held by the minority, of whom I am one, that Masonry, if not as we know it now in its outward aspect, yet in its esoteric and inner meaning dates back to pre-historic times, certainly to old Atlantis, and probably as far behind Atlantis as we in our turn are behind, in point of time, that long-lost continent.

The idea is this, that Freemasonry, allowing its hidden meanings, is a branch of that universal spiritual science which is co-extensive with man himself, and which means, as I have more than once hinted in this paper, the recognition of man in his reality as a spiritual being, of the universe in its essence as a great fount of spiritual consciousness, and of the actuality, if humanity will, by proper physical, mental, moral, and spiritual training, of the living conscious contact between the two ; and that Freemasonry is in fact, in its inner meaning, a branch of the ancient spiritual mysteries which, under various names, in various countries, have always subsisted since time on this planet began, and which even now, in certain races, are living spiritual facts. This takes us far beyond King Solomon and his Temple, it links us as Masons with those pre-historic times of which I spoke. Especially does it link us to those great spiritual teachers, those who have been known as the adepts, the great company of initiates, whose spiritual conceptions, study and thought, have ever joined them together in all countries, and in all ages, in the only real brotherhood which is worth knowing, out of which all brotherhood must spring—the brotherhood of true spirituality. May I humbly claim that this conception gives to Masonry a much loftier meaning than if we allowed it to depend on exoteric ritual and maxims, and lifts it to a noble and truly spiritual plane.

I admit that it seems a far cry from that oft-repeated phrase, "The Great and Invaluable Privileges of Freemasonry," to this wide and far-reaching spiritual conception. But I hope to link the two.

Take this idea. That some, at any rate, of the men, whoever they were, who put together at various times and in differing ways, Masonic rituals, knew much. That by tradition, and perhaps also by actual knowledge, they were in contact with the conceptions, and perhaps the practice, of the ancient mysteries, which have been handed down through the ages. That in a veiled way they embodied some of the ideas symbolically in Craft Masonry, and you have a key which will unlock many doors by using both the inductive and deductive methods of thought.

If we take the various ceremonies as typical of the several stages of training and trial through which the initiate in ancient times had to pass, especially in Egypt, in order to attain the full knowledge of the esoteric meaning of the mysteries, a knowledge which was most jealously guarded from the outer world—never written down on anything movable or immovable under the canopy of heaven, but always communicated orally by teacher to pupil, by master to initiate, we have the key. Our whole Craft ritual is simply symbolic of the ancient initiations. And as each stage of these initiations conferred on the trained pupil new powers, not merely spiritual, but mental and physical—actual control by the will over the forces of nature—it was above all things necessary that this training and these powers should only be given to worthy men, and worthy men alone—men whose discretion could be absolutely trusted, because these powers could be used, not only for good but selfishly for ill.

. Hence it was absolutely imperative, by secrecy, to guard against their misuse, as they might possibly prove ruinous to mankind, physically, mentally, and spiritually. The mediæval tales of the magician's pupils who, in the absence of their master, used his spells with insufficient

symbolically raised from the limitations of his lower self, fully equipped in his spiritual armour, he went forth strong in faith and purpose, to use his every power for the raising and uplifting of his fellow-men, to afford assistance and instruction to the Brethren in inferior degrees.

Here, then, we find the Great and Invaluable Privileges of Freemasonry. Not the mere perfection in ritual; not the idea of a brotherhood which is simply founded on the belonging to the same society; not simply charity and beneficence as such, but the search for that spiritual knowledge and attainment, which alone can make brotherhood and beneficence possible—the true spiritual knowledge of ourselves. That knowledge must be practical as well as theoretical, and the practical side on which I must not touch here is as truly scientific as the study of chemistry or mathematics. It is that actual alchemy of the soul, of which the physical alchemy (which in itself was true) of the Middle Ages was a type. But this spiritual knowledge can be gained by those who are willing to search. Seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you. Not merely because a man is a Craft or Royal Arch Mason will he gain the Great and Invaluable Privileges, but because he is a Mason he should strain every effort to secure them. As of old, so now, the pure in heart shall see God.

The WORSHIPFUL MASTER said he thought it was a great privilege to listen to Bro. BURROWS. He invited discussion, and proposed a hearty Vote of Thanks to the lecturer.

Bro. THORP in seconding, remarked that he found himself in agreement with many of the opinions expressed by Bro. BURROWS. Many had thought that the valuable privileges of Freemasonry in the Middle Ages,

lay in the fact that membership would provide a good living and great power. When however we looked deeper we were lost, chiefly because we were too busy making Masons to trouble about the teachings of the Order. In this Lodge we liked to see old things connected with Masonry. They were interesting, but we lacked teachers to guide us into the deeper truths of Masonry.

Bro. BURROWS stated that, in his opinion, the penalties of Masonry were those of the Antient Mysteries, and not those of the Operative Masons of the Middle Ages. His reasons were, that the penalties for the violation of the obligations were too severe and too crude for mediæval Operative Masonry; but for the violation of the obligation of the neophyte in the Antient Mysteries, having regard to the powers conferred, they were suitable penalties. In reply to a question by Bro. A. J. MARSHALL, he said that the views expressed were gradually gaining ground. Four Lodges had been formed in London with the special object of spreading abroad among the Brethren the spiritual idea of Freemasonry.

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

(1.) Large ox-horn, engraved with Masonic emblems (Craft, R. A. and K. T.) and the name of Richard Tomlinson.

(2.) Satin Apron, Robert Newman's design, hand-painted. Apron edged with Light Blue, Crimson and Dark Blue ribbon, Fall edged with Dark Blue only.

A very fine specimen of a very interesting design. Eighteenth century.

(3.) Old Rose Croix Apron, embroidered with silver wire, etc. An interesting specimen of probably early nineteenth century.

(4.) White leather Apron, rounded corners and semi-circular Fall. Apron and Fall edged with faded ribbon (probably originally blue). Indorsed on the inside of the Fall in ink "Capt. Fraser, Kings Dragoon Guards, St. George's Lodge, No. 426." This Lodge was warranted in the First Regiment of Dragoon Guards in 1780 with the No. 520; the number was changed in the same year to 425 and in 1781 to No. 426, which it retained until 1792 when it became No. 342, and was erased in 1813. This apron, therefore, dates back to between 1781 and 1792.

(5.) Oval silver Jewel, engraved with Masonic emblems (Craft on one side, R. A. and K. T. on the other). Probably late eighteenth century.

(6.) Scottish Royal Arch Jewel, on five-pointed Star set with paste. Very handsome specimen.

(7.) Scottish Craft Jewel, set with paste, in a large circular frame.

(8.) Small Sword—probably the "sharp instrument" of the I. G.—with ivory handle and many Masonic devices upon both sides of the blade.

(9.) An interesting Circular* conveying a resolution of good wishes from a meeting of the New Zealand

* *Vide* Plate II. The vagaries of the orthography are evidence of the printer's ignorance of the English language.

Masons, recently held in France "at the front"; the Meeting was presided over by W. Bro. Major G. Barclay, a New Zealand member of the Cor. Cir. of this Lodge.

It is reported in the *American Freemason* "that the meeting had but barely adjourned when the enemy sent fraternal greetings in the shape of two huge shells, that wrecked the dug-out, and presumably disarranged the Masonic furniture."

(10.) A parchment MS.,* 15 x 15 in size, hand-written and somewhat faded.

Of the foregoing curios Nos. 1 to 7 were lent for exhibition by Bro. F. H. POCHIN, S.W. of the Lodge; No. 8 by Bro. A. C. MASON, of Birmingham, and No. 9 by Bro. W. N. CHEESMAN, of Selby; to each of these Brethren thanks were accorded.

It was resolved to send a letter of sympathy to the Secretary, absent through illness.

Apologies for non-attendance were received, among others, from Bros. H. J. GRACE, P.M., Secretary; T. NORMAN BRIGGS; W. E. STOKES; Capt. J. W. NESBITT; Gen. Sir R. I. SCALLON; W. HAMMOND (London); F. W. CROSS (Birmingham); C. W. FRANCIS (Birmingham); C. D. EATON (Birmingham); J. B. WARING; W. H. QUARRELL (London); G. W. HUNT, I.P.M.; W. A. LEA, P.M., D.C.; A. D. COATES; B. J. FLETCHER; Capt. E. R. J. BIGGS.

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

* Vide p 37.

The
**One Hundred & Twenty-Seventh
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 22nd, 1917.

The Worshipful Master, Bro. J. EASTWOOD PICKARD, presided. The following Brethren were present, viz.:—

Members.—Bro. F. H. POCHIN, S.W.; Bro. A. H. HAMPSON, acting J.W.; Bro. the Rev. H. S. BIGGS, P.M., Treasurer; Bro. H. J. GRACE, P.M., Secretary; Bro. F. H. DOUGHTY, I.G.; Bro. C. H. HARDING, Tyler; Bro. J. T. THORP, P.M., Lodge Editor; and Bro. G. DAVID POTTS, P.M.

Members of the Cor. Cir.—Bros. A. H. HIND; NORMAN K. LEE; WALTER TYLER; F. J. WEBB; E. R. FOX; F. W. LILBURN; A. HOPKINS; D. LAPRAIK; WM. BELL; E. BROOKSBY; W. G. J. CLARK; J. W. STELFOX; J. P. SWAIN; J. T. COOPER; J. C. BURTON; S. F. HERBERT; F. H. ROWLETT; T. S. ASHWELL; J. B. WARING.

Visitor.—W. Bro. G. E. BARTON, I.P.M. 3448.

A Vote of condolence with the Treasurer, Bro. the Rev. H. S. BIGGS, on the death of his brother, was accorded, the Brethren standing. The Vote was duly acknowledged.

The Minutes of the last Regular Meeting were read, confirmed and signed.

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

- 1036. Bro. HARRY NOWELL, 2925 London.
- 1037. Bro. H. DINZEY BLOWER, 2512 London.
- 1038. W. Bro. W. J. EDWARDS, I.P.M. 2925 London.
- 1039. W. Bro. W. A. WILKINSON, P.M. 2925 London.
- 1040. W. Bro. ALBERT WARD, P.M. 432 Nuneaton.
- 1041. Bro. H. PARKINSON, Tyler 971 Batley.

The following Paper was read :—

The Provincial Grand Mark Lodge of Leicestershire and Rutland.

By W. Bro. the Rev. H. S. BIGGS, B.A., P.P.S.G.W.,
P.M. and Treas. 2429.

(PART I.)

The Provincial Grand Mark Lodge of Leicestershire was founded in the year 1858, when the late highly esteemed W. Bro. Wm. Kelly was granted on the 23rd June a patent as Prov. Gd. Mark Master from Lord Leigh, the then Grand Master of the Degree. The Mark Master's Degree was formerly worked in the "Ancient" or Atholl Masons' Lodges, which included No. 91 of the town of Leicester, and the "Knights of Malta" Lodge, No. 50, Hinckley, but had fallen into abeyance. It was revived however early in 1858, when the Mark Grand Lodge (then recently constituted) granted, on

the 2nd of February, Warrants for the founding of the "Fowke" Lodge No. 19, and the "Howe" Lodge, No. 21 in Leicester. These were respectively formed of members of the "John of Gaunt" Lodge, No. 523, then 766, and "S. John's" Lodge, No. 279, then 348, the founders of these two Lodges having previously been advanced as Mark Masters in the "Newstead" Lodge (an old "time immemorial" Mark Lodge) at Nottingham. It is interesting to know that a Circular of the first Meeting of the "Fowke" Lodge, held on 9th September, 1858, at the "Bell" Hotel, with Bro. Wm. Kelly as Worshipful Master, is preserved in Bro. Kelly's collection of Lodge Circulars in the Freemasons' Hall Library.

1859. The Minutes of the First Meeting of the Prov. G. Mark Lodge are interesting from their brevity, and from the fact that two noblemen accepted office on that occasion. They are as follows :—

Held pursuant to regular summons at the Bell Hotel, Tuesday, the 15th February, 1859. Present : Bro. W. Kelly, P.G.M. ; Jos. Underwood, D.P.G.M. ; W. J. Windram, J.W. 21 ; M. Nedham, E. Clephan, Geo. Bankart, R. Brewin, Jr., W. S. Bithrey, W. Pettifor, S.W. 21, H. J. Davis, A. Cummings, W. Weare, J.D. 21, F. Goodyer, S.W. 19, J. H. Garnar.

The Lodge was opened in solemn form.

The P.G.M. appointed his officers as follows—

Bro. Josh. Underwood,	D.P.G. Master.
„ Earl Howe,	Senior Warden.
„ Earl Ferrers,	Junior Warden.
„ W. Pettifor,	Treasurer.
„ E. Clephan,	Secretary.
„ Windram,	Master Overseer.
„ Hardy and Kinton,	Senior and Junior Do.
„ Bankart,	Senior Deacon.
„ H. Kinder,	Junior Deacon.

Bro. Brewin,	Director of Ceremonies.
„ Millican,	Grand Sword Bearer.
„ Bithrey,	Grand Organist.
„ Cummings,	Grand Pursuivant.
„ Weare, Paul,	} Stewards.
„ Emberlin, Holland,	
„ Shepherd, Willey,	

The Lodge was closed in Solemn Form.

William Kelly, P.G.M.

1860. The Second Meeting was held on the 22nd of March, 1860, at the Freemasons' Hall, Leicester, when nine members were present, with Bro. Bembridge as Tyler, but there is no intimation of his appointment to that office.

The Prov. G. Lodge passed a resolution "recording the deep regret they feel at the premature and unexpected death of their late Provincial Junior Grand Warden, the Earl Ferrers, within a few weeks of his appointment to the office, in the duties of which he had taken great interest—connected as he was with the County and with the Craft by a long line of ancestors; his kindness of heart and amiability of manners will long survive in the recollection of the Brethren of the Provincial Grand Lodge."

Officers were then appointed with the following additional ones—

Bro. Picton,	Grand Chaplain.
„ Sheppard,	Registrar.

while Bros. Underwood, Earl Howe and Clephan retained their previous offices.

1861. The Third Meeting was held at Freemasons' Hall, Leicester, on Wednesday, the 29th of May, 1861, when five members only were present, viz., Prov. G.M., M.O., S.D., a Stwd., and Tyler.

Letters were received from the D.P.G.M. and from other Prov. G. Officers and Brethren apologising for their absence "in consequence of the meeting being held on the Derby Day."

A Report of the General Board of the Grand Mark Lodge was received and is attached to the Minutes. This Report first of all complains that returns from several Lodges had not been furnished. It then states that a Ritual had been prepared for the Opening and Closing of G.L. and Prov. G. Los., and gives the regulations for the Clothing of the officers of G.L., and Prov. G. Los. ; announces that five new Lodges have been opened, and proceeds :—"The advantages of a complete union under one jurisdiction of all Lodges practising the Mark Degree are too evident to be insisted upon. The Grand Lodge of Mark Masters of England and Wales being regularly and legitimately established, it is hoped the benefits which such union would afford to all the component parts of this branch of our ancient Order, will become so apparent as to induce those Lodges which have not hitherto done so, to acknowledge its supremacy, and that at no distant day, a result in everyway so desirable may be attained.

Representations will in due course be made to other Grand Lodges exercising jurisdiction over the Mark Degree, with a view to secure a formal recognition of this Grand Lodge."

The officers were appointed, and it is interesting to note that for the *first* time the *initials* of the Brethren were given, but not the *Lodges* to which they belonged.

There now occurs a gap of seven years, during which there was no Meeting of Prov. G. Mark Lodge, the reason being as W. Bro. Kelly in his "Fifty Years' Masonic Reminiscences," says (p. 24) "After Bro. Underwood and I had each served as Master for two years, working the Degree successfully, and each Lodge having between twenty and thirty members, our successors were elected, but strange

to say, they never summoned a meeting, and both Lodges were quietly allowed to fall into abeyance for eight years!"

1868. Early in 1868 the Mark Degree was revived by W. Bro. Kelly again being W.M. of Lodge No. 19, while Lodge No. 21 was transferred to Melton Mowbray, and also held Meetings at Market Harborough and Oakham. These changes led naturally to a revival of the Prov. G. Mark Lodge, and its next meeting was held at the Freemasons' Hall, Leicester, on the 12th of November, 1868, at which twenty-three Brethren were present. Their names and their Lodges are given in the Minutes, from which it appears that fourteen were members of No. 19 and nine of No. 21. Among these appear the names of Bros. S. S. Partridge and G. Toller, both of whom are alive to-day, a third Brother, who is also living, was appointed Treasurer, viz., Bro. George Henry Hodges. The order of precedence in the officers is somewhat changed, the Overseers following immediately after the Chaplain, then Treas., Registrar, and Sec., while two more officers are added, Asst. D.C., and Insp. of Wks.

1869. The next Meeting was held on the 25th of November, 1869, and the Minutes are written with much more care, the rank of the Prov. Officers being given, as well as the number of the Lodges of the other Brethren present. The handwriting is that of our very worthy and highly esteemed Brother, S. S. Partridge, who was appointed Prov. G. Sec., and held that office for five years. Among the apologies was one from a number of Prov. G. Officers and members of the "Howe" Lodge, No. 21, Melton Mowbray, "owing to the Annual Dinner of the Agricultural Society for the County of Rutland being fixed for the same day."

It was announced by the Prov. G. Master that the Grand Lodge of M. M. M. had ordered a change in the names of two of the officers, the Grand Registrar becoming "Grand Recorder," and the Grand Pursuivant becoming "Grand Timekeeper."

No Organist was appointed, the collar of that office being reserved for Bro. Edwin John Crow, F.C.O., who was to be advanced at a Meeting of the "Fowke" Lodge, No. 19, to be held later in the day.

A resolution was passed "That an invitation should be given to the Grand Lodge of Mark Masters to hold the next moveable Grand Lodge in this Town."

1870. The Meeting this year was held on the 27th of September, at the Town Hall, Hinckley. After the reading of the Minutes and the election of Treasurer, the sum of Five Guineas was voted to the R. M. I. B. in the name of the Prov. G. Master for the time being, thereby constituting him a Life Subscriber.

The Prov. G. Master announced that the invitation to the Grand Lodge of Mark Masters of England and Wales and the Colonies and Possessions of the British Crown, to hold its Annual Moveable Meeting in Leicester had been accepted, and that the Meeting would be held on the 27th of October next, and a Committee was appointed to make the necessary arrangements for its reception.

The "Knight of Malta" Lodge, No. 30, which had been in abeyance, had obtained a Warrant from the Mark Grand Lodge, dated 30th June, 1870, authorising W. Bro. W. Kelly as W.M., Bro. Rev. W. Langley as S.W., and Bro. Cottman as J.W., to re-establish the working of the Degree at Hinckley, as one of the "time immemorial" Lodges. The "Knight of Malta" Lodge, No. 30, was then opened, the Warrant of Confirmation presented, and the work of the Lodge proceeded with.

After the closing of Mark Lodge, No. 30, the Prov. G. Officers were appointed; the title for "Recorder" reverts to "Registrar," and the "Time-keeper" becomes "Inner Guard."

A Circular announcing the Meeting of the "Moveable Grand Lodge," on October 27th, is attached to the Minute Book. It states that the "Fowke" Lodge, No. 19 (under

whose auspices the Moveable Grand Lodge was held), would be opened at 12.45 p.m. ; Grand Lodge to enter at 1.0 p.m. After the conclusion of the business of the Moveable Grand Lodge, the "Fowke" Lodge was to be adjourned "to a Room on the opposite side of the street, where the Ceremony of Advancement will be worked in a Lodge of Instruction." On the Lodge being closed, a Banquet was to be held at F. M. H. at 4.0 o'clock. On the back of this Circular is the announcement that an Emergency Meeting of the "Fowke" Lodge, No. 19, would be held on the 26th October, to advance Bro. Samuel Inns, P.M. and D.P.G.M., and Samuel Jacob, P.M. and Prov. G.S.W. Northamptonshire and Hunts. This is of importance because it led to the inclusion of Norths. and Hunts. in the Province in 1879.

There is no record of what took place at this Meeting of the Moveable Grand Lodge, but Bro. Kelly states that besides the Grand Master, the M.W. the Rev. G. Raymond Portal, and the D.G.M., the Earl Percy, a large number of Grand Officers attended.*

1871. No Meeting was held this year.

1872. A Meeting was held at F.M.H., Leicester, on the 28th of March, under the auspices of the "Fowke" Lodge, No. 19.

In the Minutes of this year is mentioned the fact that the Roll of Prov. G. Officers was called, and then that of the Roll of Lodges. Reports from the Lodges are given *in extenso* for the first time.

A Dispensation was read from the M.W. G. M. M. M. of England for the Installation of Bro. S. S. Partridge, who was not a P.M. of a Craft Lodge, as W.M. of the "Fowke" Lodge, and he was duly installed. Bro. Partridge became W.M. of the "John of Gaunt" Lodge, No. 523, in June 1874, and the dispensation was as necessary then as it is to-day.

* "Reminiscences," p. 24.

Among the officers appointed to Prov. G. rank is the name of Earl Ferrers as M.O., who was also G.S.W. of England. The older Brethren will recognise the name as that of the very worthy and distinguished Brother who became G. Master of the Craft Province in 1873, and presided over the affairs of the Prov. G. Lodge for forty years, and whose portrait adorns the walls of this Hall.

There were *two* Chaplains appointed, a Standard Bearer (for the first time) and two Tylers.

1873. A Meeting was held at Freemasons' Hall, Leicester, on the 27th of March, under the auspices of the "Fowke" Lodge, No. 19.

W. Bro. Partridge as W.M. reported that the "Fowke" Lodge had seventy-six members, an increase of nineteen over last year; whereas the W.M. of No. 30 reported "no progress owing to the excess of work which has fallen upon the Craft Lodge for some time past."

The Prov. G.M. announced that he would make no appointments, owing to the fact that his Patent of Appointment expired on the 5th of December, when the Brethren would be summoned to elect a Prov. G.M. to supply his place.

A resolution of profound sorrow at the intelligence of the death of Bro. the Rev. Dr. N. Haycroft, D.D., Prov. G. Chap., P.G. Chap. Eng., and of sympathy with the widow and child, was passed.

Bro. Clement Stretton, Prov. G. Treas., was unanimously nominated for appointment as a Steward of Grand Lodge.

A Special Meeting was held on the 27th of November to nominate a Prov. G. Master, when Bro. Kelly was again nominated for that appointment.

1874. A Meeting was held at F. M. H., Leicester, on the 26th of March, under the auspices of the "Fowke" Lodge, No. 19.

The "Knight of Malta" Lodge appeared to be in a somnolent condition, since the W.M. reported that no Meeting of that Lodge had been held since January 31st, 1872, and added "that when on various occasions I have made the attempt, I found the difficulties from local circumstances in the way of holding a Lodge insurmountable."

Earl Ferrers was appointed as S.W., Dr. Clifton as Asst. D.C., and the very highly esteemed Editor of our Transactions, W. Bro. J. T. Thorp, as I.G.

A Committee of five was appointed to draw up a Code of By-Laws for the Prov. G. Mark Lodge.

1875. A Meeting was held at F.M.H., Leicester, on the 2nd of April. Among those present was our genial Bro., W. Bro. Joseph Young, an Honorary Member of this Lodge.

The only Report read was that of the W.M. of the "Fowke" Lodge, No. 19, under whose auspices the Prov. G.L. was held.

W. Bro. R. Boughton Smith, who is to-day the oldest subscribing Past Master of the "Howe and Charnwood" Lodge, No. 1007, was appointed Senior Deacon.

1876. A Meeting was held at F.M.H., Leicester, the 23rd of March, under the auspices of the "Fowke" Lodge, No. 19.

It is interesting to note that on this occasion a Report was received from the V. W. Bro. Rev. Wm. Langley, D.P.G.M., W.M., "Time Immemorial" Lodge, No. 30.

A carefully prepared Code of By-Laws was submitted, and, with the exception of some unimportant alterations, was approved by the Prov. G. Lodge.

The then Mayor of Leicester (Wm. Barfoot) was invested as M.Ov., and a Standard Bearer was appointed for the first time.

On the 28th of September a Special Meeting of Prov. G. Lodge was held to make arrangements for the reception

of the Right Hon. the Earl of Limerick, M.W.G.M.M. and the Grand Lodge of Mark Masters, on the 25th of October next. Several Committees were appointed, and a new set of collars ordered to be provided for the occasion.

R.W. Bro. W. Kelly was again nominated for appointment as Prov. G.M., and when thanking the Brethren for the honour conferred, remarked "that he was now the senior by appointment of the Prov. G. Masters in England and Wales, and it was with a considerable degree of pride, as well as pleasure, that he accepted the duties of the office."

The Meeting of Grand Lodge, on the 25th of October, was held in the New Town Hall, Leicester, and the "Simon de Montfort" Lodge of Mark Masters, No. 194, was duly consecrated by the M.W.G.M.M., the Rt. Hon. the Earl of Limerick, the first Worshipful Master being W. Bro. Wm. Barfoot, Mayor of Leicester, and the first J.W., W. Bro. J. T. Thorp. A copy of the Order of the Ceremony is attached to the Minutes.

[Out of twenty-two Prov. G. Officers, seventeen belonged to Lodge 19.]

1877. A Meeting was held at S. George's Hall, Hinckley, on 3rd May; the only point of interest was the appointment and investiture of W. Bro. S. S. Partridge as Dep. Prov. G.M.

1878. A Meeting was held at F. M. H., Leicester, on 23rd of May, but only routine business was transacted.

1879. A Meeting was held at F. M. H., Leicester, on 22nd of May, only routine business was transacted.

This year saw a great extension of the Province, the title of which now became "Leicestershire, Northamptonshire, Derbyshire and Rutland." In recounting the events of the year 1870, mention was made of the advancement in the "Fowke" Lodge, at an Emergency Meeting, of two Brethren from Northampton, holding high rank in the Prov. Grand

Lodge (Craft). A reference to the circulars of the "Fowke" Lodge would probably shew that a number of other Brethren from Northampton came to Leicester from time to time to be advanced in the Mark Degree. These Brethren early in this year obtained a Charter, dated 23rd April, for a Lodge to be called the "Simon de St. Liz" Lodge, No. 245, which was duly consecrated on May 27th by R. W. Bro. W. Kelly, specially nominated by the M. W. G. M. for that purpose. He was assisted by V.W. Bro. R. Binckes, Grand Secretary, and Bro. the Rev. F. H. Richardson, M.A., P.P.G. Chap. of Leicestershire. The principal officers designated in the Charter were Bros. J. H. Hale, W.M., N. T. Hewens, S.W., and the Rev. S. J. W. Sanders, M.A., J.W. It may here be mentioned that the "Vikings" Lodge of Royal Ark Mariners was subsequently *moored* to this Lodge.

Another Charter was granted on the 26th of April in this year to a number of Mark Masons of Derbyshire, for a Lodge to be called the "Duke of Connaught" Lodge, No. 246, to hold its meetings alternately at Derby, Buxton and Chesterfield, and it was duly consecrated on the 21st of June.

The members of these two Lodges petitioned that they might be annexed to the Province of Leicestershire, while the "Howe" Lodge, No. 21, had been authorised to hold its meetings alternately at Melton, Market Harborough and Oakham; and thus by order of the M. W. G. M., Lord Skelmersdale, the Province became that of Leicestershire, Northamptonshire, Derbyshire and Rutland, and Bro. Kelly's Patent was thus endorsed with the date 1st October, 1879.

1880. The first Meeting of the enlarged Province was held at Leicester, on the 27th of May, under the auspices of the "Fowke" Lodge, No. 19.

The Report of the "Howe," No. 21, shewed the Lodge to be almost in abeyance, since the W.M., who had been elected two years previously, had not presented himself for

Installation, after promising to do so, and had caused inconvenience to the P.Ms. who had been induced to be present. The P.M. who signed the report, says :—"I shall feel very grateful for the advice of the Provincial Grand Lodge on this matter." Lengthy reports were given from the two new Lodges "Simon de St. Liz," and "Duke of Connaught."

Bro. Joseph Young was appointed A.D.C., and Dr. Hammond, the present G.L. Librarian, Stwd.

Bro. Kelly was again nominated as Prov. G.M.

1881. A Meeting was held at Freemasons' Hall, Derby, under the auspices of the "Duke of Connaught" Lodge, No. 246, on the 18th of October. Officers were appointed, and a report from the General Purposes Committee was read dealing with the Fees of Honour, and the purchase of Officers' Jewels. After the reception and adoption of this report, the R.W. Prov. G. Master presented the Jewels of the five Principal Officers to the Prov. G. Lodge, and the Rev. A. A. Bagshawe presented that of his office—D.P.G.M.

1882. A Meeting was held at F.M.H., Leicester, on the 28th of September.

"Very favourable reports were received of the satisfactory and efficient working of all the Lodges in the Province."

A resolution was passed offering heartfelt expressions of sympathy and condolence to the widow and children of the late W. Bro. J. M. McAllister, who had been Prov. G. Sec. for eight years.

An invitation was given, and accepted, to hold the next Meeting of Prov. G. Lodge at Northampton.

In this year a new Lodge was added to the Province, a Charter, dated 28th June, 1882, having been granted to Derbyshire Brethren for a Lodge to be called the "Derby" Lodge, No. 302, to meet at Derby. It was consecrated on the 28th of June, 1882. The "Duke of Connaught" Lodge,

No. 246, was now permanently fixed at Buxton. There is no report of this in the Minutes.

The "William Kelly" Lodge of Royal Ark Mariners was "moored" to the "Fowke" Lodge, No. 19, on the 3rd of February this year.

1883. A Meeting was held at the F.M.H., Northampton, on the 8th of May, under the auspices of the "Simon de St. Liz" Lodge, No. 215.

Lodge No. 30 was unrepresented, and the reports of the W.Ms. were very satisfactory.

R.W. Bro. Kelly was again nominated as Prov. G. Master.

An invitation was given, and accepted, to hold the next Meeting of Prov. G. Lodge at Melton.

The present R.W. Prov. G.M.M.M., V.W. Bro. W. Jesse Freer, received his first appointment as Sword Bearer at this Meeting.

1884. A Meeting was held at the "George" Hotel, Melton Mowbray, on the 9th of May, under the auspices of the "Howe" Lodge, No. 21.

Lodge No. 30 was again unrepresented, and the reports of the W.Ms. were very satisfactory.

Addresses of condolence were ordered to be forwarded to Her Majesty the Queen, H.R.H. the Prince of Wales, and H.R.H. the Duchess of Albany, on the death of H.R.H. the Duke of Albany, P.G.M. These addresses are written in full in the Minutes.

On the 4th of July of this year a new Lodge was consecrated at Derby by R.W. Bro. Kelly, called the "William Kelly" Lodge of Mark Masters, No. 339.

Before its consecration four Brethren were advanced as members of the new Lodge.

[Part II., 1885—1917, is promised for a subsequent Meeting.]

Mark Notes.

By the late R. W. Bro. W. J. HUGHAN.

1. The Mark Grand Lodge of England was formed in June, 1856, and comprises several Lodges which have worked the Mark Degree for about a century ; some 13,000 members having been advanced in its 250 Lodges.

2. The Grand Lodge of England favoured Mark Masonry in March, 1856, but failed to confirm its support at the Assembly in June, 1856, *because* the "*Articles of Union*" virtually prohibit the recognition of any degrees other than the "*Three*" and the R.A.

3. The Grand Lodge of England recognises *none* of the "*Higher Degrees*," but does not prohibit its members belonging to them.

4. The Grand Lodge of Scotland recognises the Mark Degree as a part of Ancient Freemasonry, and allows it to be conferred in a *Craft* Lodge on Master Masons.

5. Many Lodges in Scotland have their *Mark* books, several dating back to the *seventeenth* century, one being 1670.

6. Until recently the Mark Master's degree was given *only* to *Master* Masons, that of the "*Mark Man*" being conferred on Fellow Crafts ; the latter circumstance doubtless giving rise to the belief that the former properly belongs to the "*second* degree."

7. The Mark degree is recognised by every Grand Royal Arch Chapter in the world, *save in England*, the latter declining to do so (as with the *other* degrees), because of the pledge given in *December*, 1813, which is clearly *binding* for all time. (*Vide* No. 2.)

8. The Mark Grand Lodge is recognised by the Grand R.A. Chapters of Scotland and Ireland, the General Grand R.A. Chapter of the United States (comprising the Grand Chapters of thirty-six States), the Grand Chapters of Pennsylvania, Iowa, Canada, West Virginia, District of Columbia, Illinois, Quebec, Maine, Texas, and North Carolina.

9. The *Mark* degree as conferred in England is the same as given abroad, and the certificates of the Mark Grand Lodge render it unnecessary for R.A. Companions from England to be *advanced* prior to membership in a foreign Grand Chapter, the Mark degree being a necessary prerequisite everywhere, *save in England*.

MEETINGS OF THE PROV. GRAND MARK LODGE OF LEICESTERSHIRE, 1859—1884.

Date.	Place.	Presiding Officer.	Business.
1859. 15 Feb.	Bell Hotel, Leicester.	Wm. Kelly, Prov. G.M.M.M.	Appointment of Officers.
1860. 22 March	F.M.H., Leicester.	"	"
1861. 29 May	"	"	"
1868. 12 Nov.	"	"	"
1869. 25 Nov.	"	"	"
1870. 27 Sept.	Town Hall, Hinckley.	"	Appointment of Officers and Warrant of Confirmation of the "Knight of Malta," No. 30, presented.
27 Oct.	F.M.H., Leicester.	"	Reception of the Grand Mark Lodge of England.
1872. 28 March	"	"	Appointment of Officers.
1873. 27 March	"	"	No appointments made.
27 Nov.	"	"	Nomination of Prov. G. Master.
1874. 26 March	"	"	Appointment of Officers.
1875. 2 April	"	"	"
1876. 23 March	"	"	By-Laws approved. Officers appointed.
28 Sept.	"	"	To make arrangements for Reception of Gd. Lodge.
25 Oct.	New Town Hall, Leicester.	"	Nomination of Prov. G. Master.
1877. 3 May	S. George's Hall, Hinckley.	"	Consecration of "Simon de Montfort" Lodge, No. 194.
1878. 23 May	F.M.H., Leicester.	"	Appointment of Officers.
1879. 22 May	F.M.H., Leicester.	"	"
LEICESTERSHIRE, NORTHANTS. AND DERBY.			
1880. 27 May	F.M.H., Leicester	Wm. Kelly, Prov. G.M.M.M.	Appointment of Officers. Nomination of Prov. G. Master.
1881. 18 Oct.	F.M.H., Derby.	"	Appointment of Officers.
1882. 28 Sept.	F.M.H., Leicester.	"	"
1883. 8 May	F.M.H., Northampton	"	"
1884. 9 May	George Hotel, Melton Mowbray.	"	Appointment of Officers. Nomination of Prov. G.M. Addresses of Condolence on death of H.R.H. the Duke of Albany, P.G.M.
4 July	F.M.H., Derby.	"	Consecration of "William Kelly" Lodge, No. 339, Derby.

The WOR. MASTER said all, especially Mark Master Masons, would agree how much they were indebted to Bro. BIGGS for the Paper he had read. One thing struck him very forcibly, which was how very careful all should be to preserve old Lodge Minute Books. He invited questions from the Brethren.

Bro. THORP said he had been personally most interested in the account of the early days of the Provincial Grand Lodge of M.M.M's; he had watched the growth of the Order through about forty-five years, and well remembered the Consecration of the "Simon de Montfort" Lodge, by the Earl of Limerick, at the Town Hall, Leicester, in the year 1876.

Bro. BIGGS briefly replied to the remarks of the Brethren.

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

(1.) Certificate (Master Mason's) issued by the Grand Lodge of Scotland to John Moir Macqueen, who was initiated, passed and raised in the Lodge Edinburgh Mary's Chapel, No. 1 Edinburgh. It is dated March 17th 1862, and signed by Wm. A. Laurie, Secy. Grand Lodge of Scotland.

(2.) Large parchment Certificate, $22\frac{1}{2}$ x $16\frac{1}{2}$ in. in size, issued by the Edinburgh Royal Arch Chapter, No. 1, to Andrew Murray. It is dated September 20th, 1844, sealed with a pink embossed paper seal, and signed by Hector Gavin, Z.; A. Murray, H.; Arch^d Douglas, J.; Morris Leon, Scribe E.; David Duncan,

Scribe N.— The text is given in English, Latin and French. At the head of the document is a large imaginary representation of the ruined Temple, and below are the four principal banners. At the foot there is a Note recording Murray's exaltation in the register of the Supreme Grand Royal Arch Chapter of Scotland, signed Thomas Boog, Grand Recorder. The exalte A. Murray signs the Certificate as H. of the Chapter; this, though very unusual, was rendered possible because eighteen months elapsed between his exaltation and the issue of the Certificate.

(3.) Commission or Patent as Provincial Grand Mark Master of Leicestershire, granted to William Kelly, dated June 13th, 1858, and signed by Lord Leigh. The appointment was renewed every three years until Bro. Kelly's death in 1894; the endorsements on the parchment are signed by the following Grand Masters, viz. :—

- 1868. Rt. Hon. Wm. W. B. Beach, M.P.
- 1870. Rev. Geo. Raymond Portal, M.A.
- 1873. The Earl Percy.
- 1876. The Earl of Limerick.
- 1880. The Earl of Lathom.
- 1883. The Lord Henniker.
- 1886. H.R.H. The Prince of Wales.
- 1889. The Earl of Euston (Pro Gd. Master).

(4.) A very beautiful appliqué Jewel, set in a handsome circular seven-pointed silver star. The Jewel contains most of the Masonic emblems usually found on those Jewels, but unlike most, there are emblems on both sides. Date probably early nineteenth century. The painted miniature of Faith, Hope and Charity is unusual.

(5.) An oval enamel Jewel, operative masons' arms and tools on one side, and speculative Masonic emblems in a Chippendale design on the reverse. The date 5758 appears at the foot. A very rare specimen.

(6.) An oval engraved silver Jewel, dated Sept. 7, 5761.* This is an early specimen of an engraved Jewel, and differs from later ones in there being no K. T. emblems upon it; on the other hand there are two unusual emblems included, viz., the Lewis and a Blazing Star. There are also five mottoes upon it as follows, the two latter being uncommon:—

WE LIVE ON THE SQUARE
VIRTUTE ET SILENTIO
AMOR HONOR ET JUSTITIA
SOLA CONCORDIA FRATRUM
SPES MEA IN DEO EST.

This interesting Jewel has recently been presented to the local Freemasons' Hall Museum by W. Bro. H. Howe, a P.M. of the Lodge of Research.

(7.) The Centenary Jewel of St. Mary's Lodge, No. 63 London, worn since 1857. A silver radiant star of seven points. On the centre a circular tablet bearing a dove with the olive branch. Legend above, "ST. MARY'S LODGE," and below "No. 76." On the reverse the rays of the star are plain, the central tablet having the All-seeing Eye above, with crossed sprigs of acacia and wheat below, and the legend at the top "CENTENARY 1857."

(8.) The Centenary Jewel of the Newstead Lodge, No. 47 Nottingham, worn since 1863. A silver star of

* *Vide* Plate III.

seven points, upon the centre a circle of gold, on which is a silver shield with the Square and Compasses, surmounted by the All-seeing Eye, and having at the foot between the points of the Compasses the former number of the Lodge "55." Around the circle the legend "NEWSTEAD LODGE, CENTENARY 5863."

(9.) The Centenary Jewel of the Lodge of Lights, No. 148 Warrington, worn since 1865. A circle surrounding a five-pointed star, the points of which rest upon and extend nearly to the outer circumference; between the points of the larger star are the points, irradiated, of a smaller one. In the centre is the V.S.L. open, with the Square and Compasses thereon. Legend on the circle "CENTENARY LODGE OF LIGHTS, 148 WARRINGTON," and below "1765—1865." The Jewel is of silver, the outline of the larger star being in blue enamel.*

(10.) Six small seals, used in an old Irish Lodge, for smoke-stamping certificates and other documents. Recently presented to the Leicester Freemasons' Hall Collection by Bro. WALTER TYLER, P.M. 1007, a member of the Cor. Cir. of this Lodge.

Of the foregoing curios Nos. 1, 2, 7 and 9 belong to Bro. THORP'S own collection; Nos. 3, 6, 8 and 10 to the Leicester Hall collection; Nos. 4 and 5 were sent for exhibition by Bro. J. ELSTON CAWTHORN, of Sherburn, a member of the Cor. Cir. of the Lodge, and to whom a Vote of Thanks was accorded.

* Descriptions taken from Lane's "Centenary Warrants and Jewels."

Thanks were accorded to Bro. HERBERT WOODS, for the Bye-Laws (containing history of the Lodge, &c.) of the "Lodge of Lights," Warrington, No. 148.

A Vote of Condolence with the family of W. Bro. L. STAINES, formerly member of the Lodge, was accorded, with expressions of deep regret.

Apologies for non-attendance were received from Bros. C. D. EATON (Birmingham); G. W. BAIN (Sunderland); F. W. CROSS (Handsworth); W. B. HEXTALL (London); C. W. MATTHIE (London); W. HAMMOND (London); HERBT. BURROWS (London); J. S. POTTER (Loughborough); the Rev. C. T. MOORE, P.M.; Dr. S. E. ATKINSON (Osgathorpe); J. D. JOHNSON, J.W.; G. W. HUNT, I.P.M.; T. G. HUNT, P.M.; W. A. LEA, D.C.; F. HAINES; G. R. CASTERTON (Melton); W. H. QUARRELL (London); A. LOLE, P.M.; E. BIGGS.

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

The
One Hundred=&=Twenty=Eighth
Meeting

of the Lodge was held on Monday, March 26th, 1917. The Worshipful Master, Bro. J. EASTWOOD PICKARD, presided. Among those present were the following :--

Members :—Bros. T. G. HUNT, as I.P.M.; F. H. POCHIN, S.W.; J. D. JOHNSON, J.W.; the Rev. H. S. BIGGS, P.M., Treasurer; H. J. GRACE, P.M., Secretary; W. A. LEA, P.M., D.C.; A. H. HAMPSON, J.D.; F. H. DOUGHTY, I.G.; C. H. HARDING, Tyler; J. T. THORP, P.M., Lodge Editor; G. DAVID POTTS, P.M.

Members of the Cor. Cir. :—Bros. ALBERT WARD, W.M. 432; WALTER TYLER; HY. BURN; P. A. SWAIN; NORMAN K. LEE; J. B. WARING; E. BROOKSBY; WM. BELL; E. R. FOX; G. D. WYKES; W. H. SHARP; F. G. FLEEMAN; H. WATSON STILES; THOS. J. CLARKE; J. W. SCOTT; D. LAPRAIK; A. H. HIND; A. HOPKINS; F. HAINES; S. F. HERBERT.

Visitors :—W. Bro. SYDNEY SMITH, P.M. and Sec. 209, P.P.S.G.W. Berks.; W. Bro. I. CYR THOMAS, W.M. 523; Bros. S. S. PAINE, 3431; J. G. CHATTAWAY, 3091.

The Minutes of the last Regular Meeting of the Lodge were read, confirmed and signed.

The following Brother was unanimously elected, by Ballot, a Member of the Correspondence Circle of the Lodge, viz. :—

1042. Bro. J. H. HAWTHORN, W.M. 3091 Leicester.

The SECRETARY read a letter from Bro. F. FOSTER expressing his regret that, through illness, he was unable to give his Paper as arranged. The Brethren present expressed their sympathy and confirmed letter sent by the Secretary to that effect.

In Bro. FOSTER'S absence, Bro. J. T. THORP, at only three days' notice, kindly gave the following Address:—

The Religion and Ethics of Freemasonry.

By Bro. J. T. THORP, P.M. 2076 and 2429 ;
P.A.G.D.C. (Eng.).

The feature which is, perhaps, most prominent in the Masonic ceremonial, and which most impresses every Brother, is its sacred and solemn character. From the opening to the close a religious tone prevails, and the atmosphere of the Lodge is distinctly elevating and ennobling. We are assured that this has been a distinguishing characteristic of the Order from time immemorial, and is a relic of the period when our forefathers in the Craft were operative Masons.

For many centuries—probably from the tenth to the fifteenth—our ancient Brethren are believed to have been employed largely in the erection of cathedrals, churches, monasteries and other ecclesiastical edifices,

from which fact, and from their consequent association with ecclesiastics, it is believed the Masons became a very religious body, carrying out their work, frequently, as a sacred duty, as much as for their daily or weekly pay. Some authorities assure us that this accounts for the excellence of much of their work, which is distinguished, as all can bear witness, both for its strength and for its beauty.

But whilst this religious element in the ritual is most marked and noteworthy, no one can fail to discover a great peculiarity, viz., that it lacks a distinctly Christian character. There are innumerable references to Old Testament history and teaching, and biblical heroes find a prominent place in the Masonic traditional history, whereas references to the New Testament, to the Christian heroes and to the faith and teaching of the early Christian church, whilst not entirely absent, are both few and far between.

Now this is an interesting fact, but why is it so? Students of those valuable old Masonic MSS., called the "Old Charges," are aware that at the time they were written—14th to the 17th century—the Brotherhood was, without doubt, distinctly Christian, for the Brethren were then, and had been for centuries, occupied in the erection of buildings for purely Christian worship, and nearly all the "Old Charges" commence with an invocation to the Holy Trinity.* This Christian character of the Order continued almost to modern times, certainly

* The "Grand Lodge MS. No. 1." of 1583 commences thus:—"The mighte of the flather of heaven and the wysedome of the glorious soonne through the grace & the goodnes of the holly ghoste y^e been three psons & one god be wth vs all at o^r beginning And give vs grace so to gou'ne us here in o^r lyving that wee maye come to his blisse that neu' shall have ending."

down to about the middle of the 18th century, when a change took place, and Freemasonry assumed that non-Christian and cosmopolitan character which it still retains.

Now with what object was this change effected? Everyone will readily recognise that by continuing the old Christian element in the Masonic ritual and teaching, the spread of Freemasonry both at home and abroad must be strictly limited, and it is asserted that a desire to include Jews in the membership of the Order, was the first object of the change which led eventually to the elimination, to a very large extent, of the Christian element, and the placing of Freemasonry upon a broader and more cosmopolitan basis.

This broader basis has helped to spread Freemasonry the whole world over, for not only Jews, but also Hindoos, Mohammedans, Parsees, North American Indians, African natives, Japanese, Chinese and others have sought, and obtained, membership in Masonic Lodges, the doors of which would have remained closed against them, but for the abolition of the distinctive Christian element from the Masonic ritual and teaching.

The V. of the S.L.—containing both the Old and New Testaments—is, as all Freemasons know, the first and principal of the Great Lights of Freemasonry, and must remain open upon the Altar during the whole of the time the Lodge is in session; but in order to meet the case of non-Christian candidates, many of whom are most worthy, estimable and honourable men, a copy of the Old Testament, the Koran, the Shasters, the Zendavesta, or any other book considered by them as “the sacred scriptures” may be used for the purpose of their

O.B. Or, in other words, this ancient and honourable Institution has so much respect for all forms of religion, and for the reverent and conscientious endeavours of all worthy men to harmonise their lives with the purposes of the Infinite, that it cheerfully recognises as a "Book of the Law" in any Lodge, that volume, which by the religion of the country, or the candidate, is looked upon as containing the revealed will of the G.A. of T.U.

"Many Masons are Christians, but Masonry is not distinctively Christian either in its teaching or in its basis of fellowship, though the Christian man has the right to interpret its symbols from his point of view, as a Hebrew or a Hindoo may interpret them from other points of view."*

"Masonry accords to a man the right to get his inspiration to a noble life from Moses, Buddha, Confucius, Krishna, Jesus or any other one or more of the great religious masters. If there are developed in his life those qualities that make him a worthy man and helpful citizen, no matter what the source of his inspiration, Masonry gladly welcomes him into the imperfect Lodge here below, helps him and receives help from him, assuring him that at the close of his life on earth he will, if found worthy, be admitted into that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe, and Father of all mankind, lives and reigns for ever."†

"Masonry could not long exist upon any but a cosmopolitan basis. If it were to recognise Jesus as the only

* Bro. Rev. Dr. J. Fort Newton in *The Builder* of July, 1916, p. 221.

† Bro. the Rev. E. A. Coil, of Marietta (Ohio), U.S.A., in the *Iowa Masonic Library Bulletin* of January, 1916.

teacher and become distinctly Christian, it would be excluding men of Hebrew and Hindoo faith, and thus become a sect, dividing men instead of uniting them. . . . If it acknowledged Moses or Buddha as the one true teacher, it would be none the less a sect, losing all its glory as a meeting-place for men of all sects. . . . As it is, Masonry honours all great teachers, seeking the truth which each has to tell, the while it brings men together upon those truths which underlie all religions and all sects, in that spirit of charity without which no theology is of any worth to anybody.”*

It is worth pointing out here that “the astonishing parallelisms between the great religions of the earth prove to be no mere accidents. . . . Religions apparently the most widely separated one from another, prove to have each its own sacred book, its own sacred institutions, its own body of belief; and these, however varied, are seen to be moving along one line of natural evolution, toward one and the same ethical and spiritual goal.”†

Indeed, many of the old religions of the world teach some of the choicest lessons embodied in the Christian faith; e.g., “the sacred book of ancient Egypt, written before Moses was born, contains the substance of the Ten Commandments; Confucius gave China the Golden Rule hundreds of years before the Christian era began; Krishna is said to have been incarnated, not only once, but many times in his efforts to free the world from sin and bring all mankind into a happy estate, while

* Editor of *The Builder*, March, 1917, p. 93.

† Dr. R. Heber Newton in the *Hibbert Journal* for January, 1906, quoted in the *Iowa Masonic Library Bulletin* for January, 1916, p. 5.

Buddha taught the brotherhood of man.* Why, then, should Freemasons exclude men professing these religions?

Freemasonry has thus become possible for men of every faith and every religion, for there can scarcely be any religion the adherents of which do not believe in the existence of a Supreme Being, to whom they look up with awe and reverence, in whom they put their trust, and whose will and law they acknowledge as the guide of their life. "There is a principle implanted in the heart of man, which prompts him to the belief and acknowledgment of a superior and superintending power, under whatever name he may have been personified; endowed with attributes of infinite knowledge and infinite wisdom. Sophism cannot overwhelm it; philosophy cannot succeed in erasing it from the heart; it is engraven there in characters broad and deep, and spake the same language to the ignorant savage amidst trackless woods and barren wastes, and to the proud philosopher of antiquity, as it did to the learned Jew or the enlightened Christian. It displays a God of nature who loves virtue and abhors vice; and teaches man the doctrine of personal responsibility."†

What then are the various articles of the Masonic creed? What do Masons—as members of the Craft—believe, and expect all candidates for admission to the Order to believe? What is the basis which is declared to be sufficiently broad to include so varied a membership

* Bro. the Rev. E. A. Coil.

† Quoted in an Address by M. W. Bro. Melvin M. Johnson, Grand Master of Massachusetts, at Boston, in September, 1915. *Vide* Proceedings for 1915, p. 228.

as has been indicated? What does Freemasonry teach as a guide of faith and conduct?

In the first of the Charges which form the preface to the Book of Constitutions of the Grand Lodge of England, it is stated that "Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth and practice the sacred duties of morality."

There is a declaration of faith and a guide for conduct. It is somewhat vague, perhaps designedly so, but in general practice it may be particularised as follows:—

The first and principal article of the Masonic faith is A BELIEF IN GOD. A belief in the existence of a Supreme Being, who is not only T.G.A.O.T.U., but the creator of all men. Upon the satisfactory answer to the question "In all cases of difficulty and danger in whom do you put your trust?" depends the candidate's admission or non-admission to a participation in the mysteries and privileges of Freemasonry.

"It is an unchangable Ancient Landmark of the Fraternity that there is but one Masonic dogma. We construct a universal religious philosophy thereupon, as a part of which we teach belief in immortality and endeavour to inculcate other tenets of our profession, but our sole dogma is the Landmark of belief in a Supreme Being, omnipresent, omniscient, omnipotent, the creating and superintending Power of all things. No man may be a Freemason unless he is a believer in monotheism. No neophyte ever has been or ever shall be permitted vision of our mysteries or reception of our obligations until he has openly, unequivocally, and solemnly asserted

this belief. Beyond that we enquire and require nothing of sectarianism or religious belief.”*

The second article of the Masonic faith is **THE RECOGNITION OF THE BROTHERHOOD OF MAN**. This follows almost as a natural corollary to the first, for if **T.G.A.O.T.U.** is the creator of all men, then all the human race is one family, and Masons should be brotherly to all, especially to those who are “of the household of faith.” Brotherly Love is the first of the three grand principles upon which the Order is founded, and the true Mason endeavours to carry out the principle in his daily life to Mason and non-Mason alike.

The third article of the Masonic faith is **A BELIEF IN THE IMMORTALITY OF THE SOUL**; a belief in a life hereafter, in a future state of existence.

What is the distinctive teaching of the Master Mason’s degree, but a passing through death to life—the builder struck down and subsequently raised “to a reunion with the companions of his former toils,” who themselves have gone on before to a world beyond the grave. The sprig of Acacia placed at the head of H.A.’s grave is universally recognised by Masons as the emblem of immortality.

This, then, is the Religion of Freemasonry, and as a guide for conduct, it is expected that every member of the Craft should adopt as his aim, and strive to carry out to the fullest possible extent—

* From Address by M. W. Melvin M. Johnson, G. M. of Massachusetts. *Vide* Proceedings for 1915, p. 227.

THE MORAL LAW AND THE GOLDEN RULE.

Every Mason is expected to be virtuous, honest and truthful, to act "on the square" with all men, "to render to each every kind office which justice or mercy may require, to relieve their necessities and soothe their afflictions, and do unto them as, in similar circumstances, we should wish them to do unto us."

Is not this Masonic guide for Faith and Conduct a foundation broad and comprehensive enough for all Masons to live by—for all Masons to hold firmly till summoned by the G.A. to the G.L. above?

No one will be surprised to hear that the change in the basis of Freemasonry from a Christian to a cosmopolitan one, was not accepted with enthusiasm by all the members of the Masonic fraternity. There are some traces of dissent here and there in the records, but it is probable that the change was effected so gradually, that it was made and established long before the majority of the Brethren realised what was happening. Besides, the Brethren could not fail to recognise the material advantages which would accrue to the Order, by being able to include as members the best men of every faith and every religion, as well as the desirability of uniting men of all nations and races in a mutual bond of loyalty and charity, and in the exercise of Brotherly Love, Relief and Truth.

One result of the change, however, is rather interesting. It is believed to have promoted the establishment and development of quite a number of quasi-Masonic degrees, which combine old Masonic legends and traditions with

certain distinctly Christian ideas and teaching. The rise into prominence of these rites coincides very nearly with the change of basis in the Masonic fraternity, and gave an opportunity to all those who were disappointed, or who were more or less adverse thereto, of continuing their Masonic membership in a distinctly Christian body, and very many members of the Lodges availed themselves thereof.

Of these Christian Orders, all of which were acquiring a position of importance towards the close of the eighteenth century, three may be especially mentioned, viz. :—

I. The Ancient and Accepted Rite of thirty-three degrees, of which the eighteenth, or Rose Croix of Heredom, is perhaps the best known in England.

II. The Order of Knights Templar, which is very extensively practiced and is highly popular in the United States of America.

III. The Order of the Red Cross of Rome and Constantine.

That the Masonic authorities of the period were by no means averse from the establishment of these so-called Higher Degrees is quite evident from the fact, that many of those who occupied positions of authority in the councils of Freemasonry, themselves joined the newly established bodies, giving to them not only their countenance, but also their valuable support. Thus, by the time of the Union of the two rival Grand Lodges in 1813, the new bodies held so strong a position in England, that in the clause of the Articles of Union which declared "that pure Ancient Masonry consists of

three degrees and no more," the following is added, viz.:—"But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders."⁶

Now looking back through the last one hundred and fifty years, there can scarcely fail to be a lingering regret that it should have been necessary to change the basis of the Ancient Brotherhood from a Christian to one of a universal and cosmopolitan character. At the same time, all must readily acknowledge that unless the change had been made, the Order could not possibly have attained to its present widely-spread position in the world, nor could its power for good have been so great and so far-reaching as is now the case.

Masonry seeks to bring about mutual respect, mutual helpfulness and affection, and the practice of tolerance, equity and fraternity among the devotees of all known forms of faith, and how could this ever be accomplished, except by the adoption of a broad, cosmopolitan foundation?

There is, alas, as yet little evidence that the principles of Freemasonry have been generally acknowledged, even among the nations of Europe, but we sincerely hope, and firmly believe, that they will spread, and that the time will surely come when all the peoples of the earth shall dwell together in BROTHERLY LOVE.

Bro. T. G. HUNT, on behalf of the Wor. Master, who had been compelled to leave early, expressed the sincere

⁶"*Memorials of the Masonic Union. 1813.*" p. 28.

thanks of the Brethren to Bro. THORP for his interesting and admirable address. Bros. GRACE, POCHIN and LEA also supported Bro HUNT'S remarks.

Bro. THORP briefly acknowledged.

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

(1.) A parchment Certificate issued to Thomas Richards by the Lodge "des Enfants de Mars et de Neptune," a Lodge of French prisoners of war at Abergavenny, and dated the "22nd day of the 10th month A .: L .: 5813" (December 22nd, 1813). This is a very beautiful specimen of penmanship, the design as well as the text being all by hand. A fac-simile of this interesting document is given in "French Prisoners' Lodges," plate IV.

(2.) A French parchment Certificate issued to Bro. Nicolas Hector Andraule de Langeron, and dated 1758. It was issued by Charle François de Beauchaine "en vertu des pouvoirs qui nous ont été devolus par notre très cher frere et bon ami ajamais l'infortune Prince Charles Stuard Edouard Légitime Roy d'Angleterre d'irlande et d'ecosse grand maitre et protecteur des Loges Légitimes Ecossoises" (by virtue of power given to us by our very dear brother and good friend the unfortunate Prince Charles Stuard Edouard rightful King of England Ireland and Scotland grand master and protector of all regular Scottish Lodges). This is a most curious document and is signed by De Beauchaine and ten others, and has four large wax seals attached

to it. A specially interesting feature is the reference therein to the Young Pretender.

(3.) An "Antients" Grand Lodge Certificate, issued to Thomas Thorp by Lodge 291, meeting at the Castle and Banner, Newport, Isle of Wight, dated July 11th, 1804, and signed by *Rob^t Leslie*, G. Sec. and *Edw. Harper*, D.G. Sec. A very fine example of a "Second Angel."

(4.) An "Antients" Grand R. A. Chapter Certificate, issued to John Whippy, dated December 13th, 1808, and signed by *Tho^s Harper, Z.*; *R^d Humphreys, H.*; *Thomas Scott, J.*; *Rob^t Leslie, Edw. Harper*, Grand Scribes.

(5.) A Certificate issued by the Grand R. A. Chapter of England to John Pitcher, a member of the "Royal Sussex Chapter of Perfect Friendship," No. 522 Ipswich. It is dated February 4th, 1834, and signed by *Augustus Frederick* (Duke of Sussex), *Z.*; *Dundas, H.*; *J. Ramsbottom, J.*; *William H. White, E.*; *Edw. Harper*. N. A very fine specimen.

(6.) A Craft Certificate issued by the Grand Lodge of Ireland to William Cowen, a member of Lodge No. 126 Dublin, dated August 30th, 1872.

(7.) Irish Mark Certificate issued to the same Brother, dated April 20th, 1875.

(8.) Irish Royal Arch Certificate issued to the same Brother, dated April 20th, 1875.

(9.) A presentation P.M. Jewel presented by Lodge 494, G.L. of Canada, to Bro. BIGGS, the brother of the Rev. H. S. BIGGS, Treasurer of the Lodge of Research.

(10.) An engraved Firing-glass, fine modern work, brought for exhibition by Bro. A. H. HAMPSON, J.D.

The Certificates, Nos. 1 to 8, belong to Bro. THORP'S collection of Masonic curios.

The SECRETARY read a communication from Mrs. L. Staines acknowledging Vote of Condolence.

Apologies for non-attendance were received from Bros. C. D. EATON (Birmingham); G. W. BAIN (Sunderland); J. A. SHERREN (Parkstone); Dr. W. HAMMOND (London); W. J. SONGHURST (London); F. HUGHES Handsworth); F. W. BROWNE (Lutterworth); W. H. QUARRELL (London); F. W. CROSS (Handsworth); Capt. BIGGS (B.E.F., France); F. W. BILLSON, P.M.; A. LOLE, P.M.

Bro. THORP replied to several Masonic questions asked by the Brethren.

The TREASURER reported that Voluntary Subscriptions were coming in well.

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

A Forgotten Member of the Craft: Dr. De Valangin.*

By Bro. W. B. HEXTALL, Hon. Member of
Lodge of Research, No. 2429.

There may occasionally be found recollections worth preserving of members of the Craft who are now practically forgotten, but in their day played parts of some prominence; and it is with the career of one of them that this sketch is concerned.

Francis Joseph Pahud De Valangin was born at Berne, in Switzerland, "about 1719 or 1720," and is said to have had some family connection with the Prince of Orange. Educated for the medical profession, he studied at Leyden under the celebrated Boerhaave, but appears to have come to England early in life. Not very much detail is known of his early residence in London, but he practised medicine there for several years before, towards the end of the reign of King George the Second (1760), he was given a diplomatic appointment at Madrid, and is stated to have kissed the King's hand thereon; but upon an un-named patron to whom he was indebted for it leaving the government, he declined to take it up, and devoted himself exclusively to the healing art, living in Soho Square, and publishing two works, *An Abstract of a course of Lectures on Practical Medicines*, 1766, and *A Treatise on Diet, or the management of human life*, 1768.† He removed to Fore Street, Cripplegate, for a few years, and about 1772 purchased land at White Conduit Fields (Pentonville), on which he erected a house, "extensive in its

* *Vide* Plate IV.

† The 1766 volume is not mentioned by bibliographers, and is not in the British Museum Library: but the above title is taken from an existing copy.

“conveniences, but fanciful enough in construction, being “built on a plan laid down by himself,” and at that time almost the only building in the vicinity with the exception of the well-known White Conduit House. The only detail handed down is that De Valangin’s house was remarkable for being surmounted by a singular brick tower or observatory. He gave to his newly-built residence the name of “Hermes Hill,” after the fabled discoverer of the chemist’s art (some say of all the arts and sciences), Hermes Trismegistus, who the late Bro. R. F. Gould says was the reputed author of twenty thousand volumes, and to whom the sacred books of the Egyptians were attributed,* and whose name, we know, is mentioned in our “Old Charges” from about 1500 A.D.; the Matthew Cooke MS. telling us that Hermes and Pythagoras found one of the two pillars that were set up and subscribed before Noah’s flood, and “they taught forth the sciences that they found therein written.” Perhaps in contriving his observatory De Valangin had in mind the lines of Milton :—

“Or let my lamp at midnight hour,
Be seen in some high lonely tower,
Where I may oft out-watch the Bear
With thrice-great Hermes”

Il Penseroso.

The association appears to have stimulated him to a pursuit of his profession which is described as “sedulous in “the extreme, and the result was a discovery of several “simple preparations which he found of singular service in “particular cases; one of which, named the Balsam of Life, “he presented to Apothecaries’ Hall, where it was sold “under his name.” That he was well-known and of much repute is certain, for besides his diploma from the Royal College of Physicians, he was the recipient of unsolicited degrees from Scotland, Holland and Switzerland. For services rendered to the Loriners’ Company he was presented

* *History of Freemasonry, II., 68 n.*

with its livery, and twice served as its Master : and he possessed "a particular taste for musick and painting."

By a first marriage he had three children, one of whom, a daughter, died at the age of nine, and was by her father's directions buried in the garden at Hermes Hill. De Valangin's second wife was a Mrs. Hillier, "the widow of an eminent surveyor and builder, who had recovered a thousand pounds for breach of promise of marriage by a person who had made her that offer, but broke his word." She survived her second husband, and died at Stoke Newington in 1816.

The Doctor's end was hastened by an accident. On January 2nd, 1805, alighting from his carriage at Hampstead, the ground being frosty, he slipped and fell ; and though not apparently much injured, he himself foretold that the occurrence would shorten his life ; and he died on March 4th following, after four days' confinement to his bed. He was buried in a family vault at Cripplegate Church, to which the remains of his daughter had been removed from Hermes Hill the day before. The Hermes Hill property was soon after sold by auction, and the purchaser pulled down the Doctor's observatory. Though all trace of the mansion has long since disappeared, there is still a Hermes Street, off Pentonville Hill.

An obituary notice of De Valangin says : "As a physician he was kind and consolatory in the extreme, and beloved by his patients of every class and degree. To those in the humbler walks of life it was his constant custom to regulate the acceptance of his fees by their presumed ability to afford them, and the poor were always welcome to his gratuitous assistance. In a word, Dr. De Valangin was the friend of mankind, and an honour to his profession."

I now come—none too quickly, it may be thought—to De Valangin as a Freemason. After such inquiry as I have been able to make, I am unable to say when, or in what Lodge, he

was admitted to the Craft ; the general lists available for the period are few and incomplete ; but his name is doubtless to be found in some Lodge-List of its members. As far as I know, the only records of his Masonic life are in relation to the Girls' School. To that Institution, which was inaugurated as "The Royal Cumberland Freemasons' School," on March 25th, 1788, he appears to have been an early and constant friend ; for at the First General Meeting of the Subscribers, on May 22nd following, De Valangin was one of two physicians "who had voluntarily offered their Advice, Attendance, and Medicines, Gratis," and were in consequence elected members of the Annual Committee. The question very early arose as to suitable premises for the School, as those taken in the first instance were unsatisfactory, but a solution of the difficulty was found in an offer from Dr. De Valangin that he should take a house in Somers Place East (close to the present St. Pancras Railway Station), and let it to the Institution at a rent of £35, which enabled fifteen children to be at once received. By 1790 it had become apparent that much larger accommodation was wanted, and that the liberality of the Craft justified the necessary outlay ; and in May, 1793, arrangements were concluded with the Corporation of London for a fifty years' lease of land in St. George's Fields, Southwark, where the School-house was erected to which the Institution removed in June, 1795, and in which it carried on its beneficent work until its further removal to the present School by Wandsworth Common, in December, 1852. Commencing, as we have seen, with fifteen children, the number had increased to fifty-four by 1798, and to sixty by 1802, in which year the minutes record " Especial thanks to Dr. De Valangin and the Medical Officers " ; and the Doctor's death in 1805 is the subject of a further entry.*

* In 1916 there are 358 inmates at the School, and 285 receiving out-education and maintenance ; and since its foundation 3,026 girls have been provided for. (*Report*, March, 1916.)

The well-known engraving by Bartolozzi after Stothard, *Charity exerted on proper objects,—Festival of Freemasons' Girls School*, (1802) introduces De Valangin as one of the company assembled at Freemasons' Hall, numbered 18 in the Key.*

The foregoing comprises most that I have concerning a worthy man and a good, though not ostentatious, Mason. That he was a shrewd observer and outspoken in views he held will be seen from this passage, which is in his *Treatise on Diet*, 1768 :—“ In former Days our Farmers in the Country “ taught their Sons to follow the Plough, and their Daughters “ to Spin, to milk the Cows and to make Butter and Cheese, “ all healthful exercises. But now their Education is very “ different, they are sent to Boarding Schools, and from their “ tenderest Years accustomed to the Sweets of a luxurious “ Life, the greatest Enemy to Health.” The Doctor's sentiments anticipated a certain public deliverance which some sixty years since cost a Midland Counties squire his seat in Parliament.

De Valangin was catholic in his deeds of charity ; his name thus appears in a newspaper advertisement of 1789 :—

“ The Anniversary of the Friendly Society of Cockneys
 “ will be held at the White Conduit House, Clerkenwell,
 “ on Monday next, the 27th of July 1789, when a
 “ collection will be made for educating, clothing, and
 “ apprenticing poor children Stewards
 “ F. J. P. De Valangin, M.D. (etc.) N.B.
 “ The Anniversary Sermon will be preached at St. John's
 “ Church, Clerkenwell, on Sunday next, the 26th of
 “ July, by the Rev. Mr. Harrison, rector of the said
 “ church, minister of Brompton Chapel”†

De Valangin's personality appears to have escaped the notice of the late Bro. R. F. Gould, who makes no reference

* This print is noticed in “ Research ” *Transactions*, 1903-4, p. 180; 1912—13, p. 71.

† An earlier Anniversary of the Society of Cockneys, in 1776, is noted in *Ars Quatuor Coronatorum*, XXVII., p. 149.

to him in a paper on "The Medical Profession and Freemasonry," which is printed in *Ars Quatuor Coronatorum*, VII., p. 145 (1894); although he includes Bro. Bartholomew Ruspini, who must have been much associated with De Valangin in the early days of the Girls' School.

The accompanying portrait is taken from *The European Magazine* for 1805, and was contemporaneously described as "remarkably expressive of that genuine benevolence which formed so leading a trait in his character."

This biographical sketch has been mainly compiled from *The Gentleman's Magazine*; *The European Magazine*; Pinks' *History of Clerkenwell*, 2nd edition, 1880; *The Freemasons' Quarterly Review*, 1837; and G. Blizard Abbott's *History of the R.M.I. Girls*, 1888.

The
One Hundred-and-Twenty-Ninth
Meeting

of the Lodge was held, by Dispensation, at Freemasons' Hall, Leicester, on Monday, June 4th, 1917.

The Worshipful Master, Bro. J. EASTWOOD PICKARD presided. Among the Brethren present were the following, viz. :—

Members.—Bros. F. H. POCHIN, S.W.; JOHN D. JOHNSON, J.W.; the Rev. H. S. BIGGS, P.M., Treasurer; H. J. GRACE, P.M., Secretary; A. H. HAMPSON, J.D.; F. H. DOUGHTY, I.G.; C. H. HARDING, Tyler; J. T. THORP, P.M., P.A.G.D.C. (Eng.), Lodge Editor; T. G. HUNT, P.M.

Members of the Cor. Cir.—Bros. W. G. J. CLARK; NORMAN K. LEE; D. LAPRAIK; J. HARRAP; E. BROOKSBY; T. ALLAN,; H. BURN; J. W. SCOTT; W. BELL; A. WARD; F. FOSTER; T. ASHWELL; J. C. BURTON; the Rev. W. G. SALE.

Visitors.—Bros. G. CHITHAM, P.M. 3091; J. W. ROEBUCK, 254; M. H. SPENCER, 254; CHARLES HARRIS, 254; A. H. REYNOLDS, 3078.

The SECRETARY read the Dispensation from the R.W. Prov. G.M. authorising alteration in date of Meeting.

The Minutes of the last Meeting were confirmed.

Bro. Lieut. F. G. KIRKBY, on leave from the front, was greeted by the W.M. in appropriate terms, and invested as Senior Deacon.

The following six Brethren and one Lodge were elected to the Membership of the Correspondence Circle of the Lodge :—

- 1043. Bro. THOMAS WATKIN EVANS, I.G. 1268 Rangoon.
- 1044. Bro. G. SYDNEY MACFARLANE, P.M. and Sec. Golden Fleece Lodge, Lynn (Mass.), U.S.A.
- 1045. Bro. THOS. BAXTER, J.W. 3653 Birkenhead.
- 1046. Baron Egerton Lodge of Instruction, No. 3513 Birkenhead.
- 1047. Bro. JOHN J. DAWES, S.W. 3481 Kirkby Stephen.
- 1048. Bro. T. J. CLARKE, 2081 Leicester.
- 1049. Bro. M. D. R. RICHARDSON, 2028 Leicester.

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

- Bro. F. H. POCHIN, Worshipful Master.
- Bro. the Rev. H. S. BIGGS, P.M., Treasurer.
- Bro. C. H. HARDING, Tyler.

The following Paper was read :—

Symbolic Freemasonry.—What is it, whence its origin, and what of its purpose?

By W. Bro. FREDERIC FOSTER, P.M. 254, P.P.G.
Supt. Wks., Warwickshire.

It is not our intention to put before you any new theories, or to endeavour to establish the remote antiquity of Freemasonry beyond what is consistent with the current of its teaching in the light of modern discovery; nor is it our purpose to deal with its history as such, for so much has already been said upon this part of the subject that we should doubtless find ourselves in the position of that unhappy gleaner, searching painfully among the unwealthy stubble, in a harvest field from which the corn has been reaped and from which the reapers have withdrawn. Neither is it our desire to put this subject before you as of a picture for art criticism, but rather as before a gathering of the Clan who are imbued with the many excellences of the Masonic Institution, and followers of its noble precepts, seeking to know more of what those precepts contain, and of their early awakening in the human mind. What then we ask, are these principles and tenets contained in this system of Freemasonry? they are man's life star. Whence come they? Through trailing clouds of glory have they come from God, who is their source. Neither is it our purpose to enter upon an argumentative discourse in support of any particular views, but to examine the veiled symbolic Ritual under the X rays—so to speak—of modern knowledge, that its clothed Myth and Symbol may be penetrated and defined.

There is abundant evidence that Freemasonry is a system founded on the earliest known form of virtuous and religious life, the outcome of the method of mythological teaching, which has so amply justified the wisdom which has chosen to

educate mankind through the impressions produced by the phenomena of the outward world ; from which was woven a network—so to speak—of Myth and Legend, which had its practical influence on their lives, and developed into something like a code of moral law, which more or less has inspired all peoples of every tribe and tongue. But some may ask, why is so much of this system hidden as it were in Myth and Symbol ? probably as a rebuke to idleness and indifference, as much as to shield it from the unworthy ; for the Gods grant no good or desirable thing that is not earned by labour ; so shall he who thus attains unto a knowledge of the truth, “win peace on earth and at last his birthright among the Gods.” We said peace on earth ; not necessarily immunity from strife, as some would suggest, but that peace which is the satisfaction begotten of knowledge.

You are doubtless familiar with the Myth of the Gorgon or Medusa head, turning to stone those who looked upon it, and was later placed as a figure upon the shield of Athena, and there signifies the turning to stone—as it were—the hearts of those whose imperfect knowledge brought no satisfaction, whereas perfect knowledge is strength and peace, *i.e.* strength, which is vital energy in the heart, and the peace of heart and mind that passeth understanding. With this clearly in our minds the references to strength and peace in the Ritual may be rightly understood.

Freemasonry is a resetting of the mysteries of ancient Egypt, embodying a series of moral principles for the cultivation and production of an elevated tone of character, which is to distinguish the life here as a fitting preparation for the life hereafter. These principles may be, we think, fittingly divided under three heads corresponding with the three degrees, *viz.*, the morality of the heart, the brain, and the spirit. The light of Freemasonry is knowledge, the knowledge of the truth, unfolding and revealing to the enquirer nature's secrets, and its manifold forms of life with which we

are surrounded, from the dust on which we tread, the rock of living stone, and the lichen clinging to the mountain boulder or forest tree, each a form of life conscious or unconscious of its power, to the highest form of energetic life with which we are acquainted, vested in man ; a wonderfully graduated span from the lowest to the highest, which causes us sometimes to ask if there may not be other forms of life as much nobler than ours, as we conceive ours to be nobler than that of the dust, and that this life of ours is but a preparatory stage in that vast realm of eternal progressive development "to which the whole creation moves."

What is implied in the fundamental principles of the Order expressed in the words *Morality* and *Virtue*? We need not define the origin and evolution of these words, they can be traced in Professor Max Müller's "Origin of language," but their meaning conveys the essential idea of vital human strength, which instinctively, constantly, and without motive, does what is right.

It will readily be observed that the degrees of Freemasonry indicate stages of advancement ; In the first degree we find the elementary principles, or the *Morality* or *virtue* of the heart, such as sympathy with our fellows in the successes or failures of life, a sympathy which mourns the errors of weakness or excess, begotten of prosperity or failure, and a sympathy which seeing another's need in body, mind, or estate, rightly encourages and helps to a renewed experience of joy and trust. The practice of the cardinal virtues are also enjoined, and their import in relation to Freemasonry should be clearly understood ; we therefore venture to express them. Prudence, "the right seeing and foreseeing of events through darkness." Justice, "the righteous bestowal of favour and indignation." Fortitude, "patience under trial by pain or disappointment." Temperance, "patience under trial by pleasure" or success. These are the elementary principles affecting the right guidance of the heart.

The second degree pertains to the intellectual faculties, wherein we are enjoined to seek after truth, by a careful study of the hidden mysteries of Nature and Science; that truth which is obvious and common to all, and that which can only be revealed by the aid of Science; what then is implied by the hidden mysteries? The mythological symbol adopted in the earliest writings and introduced into the Masonic Ritual, is, as we have said, a method of teaching through the phenomena of nature, and is rightly designated the hidden mysteries, or veiled symbols, embodying the great truths of the Universe, and the Divine plan of Creation in its relation to man, and to study the hidden mysteries is to aim at a right understanding and a just appreciation of the wonderful works of the Almighty.

The third degree goes still further and consists of uniting, so to speak, the cultivated heart and brain with the Divine Spirit; hence the significance of the grip in this degree, of which we shall speak presently; that time should elapse before passing from one degree to another is significant of the necessity for due preparation; but alas, how many are content to restrict that preparation to the brief space between each degree, while momentous issues are in the balance, which demand the united efforts of the powers of our being, so that in the hour of trial we fail not, but passing safely under the protection of these influences through the shadows of life and death, we may finally advance for exaltation to shine as the stars for ever.

Let us look for a few moments at the ceremony of opening the Lodge in each degree in support of this summary. The Sun, that great luminary of nature, and the source of all material life, is the primary symbol. The Master and his Wardens are likened to it though with different significations. The J.W. is in the South, to mark the sun at its meridian, to call from labour to refreshment. But why when the sun is at its meridian? We must not lose sight of the fact that Freemasonry is a symbolic system, and the questions and answers

can admit of interpretation only in the light of symbolism ; the labour is for the conduct of life here for a life hereafter ; physical refreshment therefore cannot be implied. The sun at its meridian marks the centre of the circle of the earth, and the indicated centre of a circle is a symbol of Deity ; the essential idea is therefore calling a halt in the labours of heart and brain, for refreshment at the fountain of the life-giving spirit of God. Some of the religions of eastern countries impose this practice openly to the present day ; at noon the bell rings out its call to prayer, and nearer home it is the evening bell. But ours is a loftier summons, it is great nature's silent marking of the symbolism we profess, calling a sacred interval in our engagements, howsoever worthy, for a few moments of silent communion with God, to clear away the mists that would obscure the mirror of the Soul, that the image of the Divine may be reflected clearly therein. This is here called refreshment, we refrain from substituting a better word, yet it is for us to discriminate between the implied necessities of the body and the spirit. The refreshment of the physical nature is a necessity wherein we may rightly experience pleasure in company and companionship, commonly called social intercourse, but this is of modern introduction as an adjunct to Freemasonry and in itself is no part thereof, although probably its adoption may in some measure be traceable to the very acceptable literal interpretation of the duties of the J.W. as expressed in the opening Ceremony. There is however a deeply seated recognition of the spiritual in man, conceived not as an essence apart, to be cloistered and protected from the material world, but as something pervading and refining all the actions and events in which men and women take part, and colouring with its tinge, even the unconscious life of nature.

The question asked later on, as to where and when made a Mason, contains the same idea ; in the body of a Lodge, just, perfect and regular ; *i.e.*, justly formed for the perfect and regular instruction in the principles and tenets of the

Order, and when the sun is at the meridian, indicating the hour of intercession with the Most High.

It is impossible to suggest that a man is made a Freemason at the hour of calling to physical refreshment. The J.W.'s column is enjoined to be erect during the interval for refreshment of soul; its presence so placed on the social board, is we think out of place, and betrays a serious misconception of the symbol.

The S.W. marks the setting sun, to close the Lodge, by command of the W.M. after having seen that every Brother has had his due. His due of what? Does this mean his due share of instruction or assistance in his efforts to which his membership and pledges justly entitle him? or has it a more far-reaching import? The setting sun is frequently made the figure of the close of life; it was the funeral-pile of Heracles, and the chariot of fire of the Prophet, and if this symbol can be admitted here it would seem suggestive of a fitting convoy and the just reward of life's labour. There is another aspect of this figure perhaps less remote, for there are well-nigh infinite applications of the sun to human life, and probably the setting sun here may be regarded as implying the conclusion of the daily duties, under the symbol of the All-Seeing who is the giver of all, and awards to each one his due; the prevailing idea being that reward follows upon honest labour as if it were a product of itself, as the sun is the producer and sustainer of all material life.

The position of the W.M. is in the east and likened to the sun opening and enlivening the day. It is primarily the idea of service; clad in the robes of the morning the sun goes forth in his strength across the skies, as it were in the service of mankind. What is the nature of that service? To produce and sustain the life of nature for the needs of men. The W.M. is therefore symbolical of the greatest servant of mankind. The Greeks—from whom is derived the foundation of the literature of the world—made Apollo the

Sun-God to be the God of wisdom, and it is doubtless in this sense also that the W.M. is likened to the sun ; for his Column is the Column of Apollo and that too is the symbol of wisdom. He is also the representative of King Solomon in the same sense, not as King, but as the presiding priest in the mysteries of life and death, and therein assuming the character of service in its highest relationship to the needs of men. He must therefore to maintain his character instruct the members of his Lodge upon these vital principles, for be it remembered the candidate declares he seeks to be admitted to the mysteries and privileges of Freemasonry by the help of God ; what then is more clear than the responsibilities of the W.M. to wisely and reverently impress the duties and obligations of the order upon the Candidate. Can this be fittingly done seated ? We think not. It is evidence that the light is not wholly triumphant and in our judgment is unbecoming of either the representative of a King or a Priest, for it may be remembered a King is privileged to be seated once and once only to receive the homage of his people at his Coronation, and ever after he is their servant in its highest sense, civilly, as the Priest is the servant—or shepherd—of the people spiritually. If Freemasonry is any other than a purely civil Institution the selection of King Solomon as G.M. could not have been made solely on account of his being King, but because he was a Priest as well as King, and whosoever is placed in the chair of a Freemasons' Lodge is rightly the servant—or shepherd—of its members with authority, and is expected to uphold the dignity of that service with decorum, standing as it were, between God and man, speaking the message of the Eternal.

How and by what authority the W.M. has been permitted to assume a seated position when admonishing his fellow-man to the practice of those moral and social virtues by which he hopes to attain unto the life everlasting, we will not attempt to say ; but we can say with emphasis that it is a quite recent innovation, and altogether out of place in Freemasonry, even

more so than it would be in civil life. There is however a boundless capacity for serene indifference in the human mind, which we think is in itself the only excuse that can be offered for men who can recite a solemn ritual, veiled in part in allegory and symbol, without even pausing to enquire, what of the symbol? It is not unlike the operative Masons or Stone Cutters who for thousands of years have carved and polished the marble rocks because of their beautiful colouring, and yet not curious enough to ask, what painted the rocks. It is to us inconceivable for any one to be in greater contrast, than to be seated while expounding the highest principles for the regulation of human life, and a few minutes later to stand to propose a toast to the Officers of his Lodge, or relate a story for their amusement.

We may here venture to direct attention to the Salutation given on entering or retiring from the Lodge or when addressing the W.M., for this appears to be misunderstood by those who unthinkingly continue the sign while speaking in Lodge, as if it were an act of obeisance; whereas it is merely a sign or salutation in evidence of membership and allegiance to the obligations of the order; and when rising to speak it is given solely to emphasize the assurance of faithfulness to those obligations, and its continuance is, we think, due to an erroneous conception of the office of the W.M. We therefore confidently assert that nowhere in Freemasonry can the sign be continued while speaking without a perversion of its true meaning. There is an admirable example of this in the R.A., and R.A. Masons will follow this concise reference: We are told that Moses when the Lord appeared to him in the burning bush shielded his face from the brightness of the Divine presence, and gave a sign in token of obedience, and that this salutation was afterwards accounted to him for righteousness; which correctly interpreted is *faithfulness*, and if so expressed we should have a clear idea of the salutation in this and the other degrees of Freemasonry; for we think

there are few who would suggest that the presiding P—ls are in any sense, real or symbolic, a Divine presence.

In the second degree the Lodge is opened on the square, but why on the square? In Egyptian Mythology Ptah was the G.A.O.U., who with seven assistants built the heavens on the square. It formed the seat in the hall of judgment, upon which sat Osiris judging the dead; it is also portrayed as the corner-stone of the building, in cube form, and is said to be the foundation of Eternal law and the seat in the court of Divine Justice. This is doubtless its origin as a Masonic symbol, implying truth. But the definition of the square in Freemasonry is, "an angle of 90° or the fourth part of a circle," which signifies Divine truth; because it is formed by two straight lines at right angles through the centre of a circle—which is the symbol of Deity—and therefore the square thus indicated signifies the truth pertaining to God.

We may not pass unnoticed the idea contained in the questions and answers before raising, viz., as it is the hope of reward that sweetens labour, where did our ancient brethren go to receive their wages? And how did they receive them? Where? Into the middle chamber of King Solomon's Temple, *i.e.*, the chamber for the Initiated. And how? Without scruple or diffidence, well-knowing they were entitled thereto. This is a very unfortunate rendering of the same idea as that concerning H.A.—from labour to the Temple for refreshment of soul—here called wages,—and betrays a serious misconception of the Allegory, doubtless by those responsible for the compilation of the Ritual under the title of Emulation working, which however both Grand Lodge and Emulation Lodge repudiate. Probably this rendering is, to some extent, responsible for the widespread belief that the workmen employed in the building of the Temple, actually went into the privileged portion thereof to receive their wages; but is this at all reasonable in its interpretation? A Temple is being erected to the honour and glory of the Most High, and so

careful were these Builders to observe the sanctity of the edifice that no sound of workmen's tools was allowed to break its solemn silence, so that its progress should symbolize the silent growth of nature, or the handiwork of the Creator. With this idea constantly in their minds, is it possible for those responsible for its conception to permit any portion of the building, particularly its middle chamber, to be converted into a pay-office? We marvel that there have been those amongst us in modern times that could attribute the spirit of vandalism to those who conceived and put into operation such exalted ideas for upholding the sanctity of the building they were thus erecting.

It would seem that those responsible for the reference to wages in this manner have mixed up Operative Masonry with Speculative Freemasonry, conveying the idea that the workman is worthy of his hire : care should therefore be exercised to discriminate between Operative Masonry and Speculative Freemasonry ; they have never been allied, and never can be, the former is, and always has been a Builder in stone ; the latter, in character and spirit.*

We make no apology for directing attention to the erroneous construction of this question and answer diverting its true meaning. Correctly it is the idea as contained in the J.W.'s call from Labour to Refreshment ; for further information turn to the legendary story of H.A. ; it was to this middle chamber of the Temple that he retired at the call of the sun's meridian—"the hour of high twelve."—to pay his adorations to the Most High, or in the figure adopted by the J.W. he retired "from labour to refreshment," not to receive wages, but to commend his labours to the Most High and to seek guidance that his efforts may finally conduct him to the reward of eternal life. The time at our disposal will not admit of an explanation at length of this legend, but the origin of the story of the death of H.A., was the prototype of

* See Appendix.

the death, burial and raising of Osiris, and this legend differs very little, as can be seen in the Papyrus in the British Museum, from that now in use in a M.M.'s Lodge, viz., the traditional history. This story we believe is not idly told, although we fear it is sometimes idly repeated.

In the third degree the Lodge is opened on the Centre, *i.e.*, the centre of the circle, which is the symbol of Deity. Let us run through these questions and answers as briefly as possible. Whence come you? From the East. Whither going? To the West. What for? To seek for the lost secrets of a M.M. Where do you hope to find them? With the Centre. What is a Centre? A point within a circle from which every part of its circumference is equidistant. Why with the Centre? That being a point where a M.M. cannot err.

The origin of these symbolic questions and answers, and doubtless some light thereon, will be found in the mythological story of Apollo, that noblest creation of the ancient Greek writers. He is the ever bright sun who can never be touched by age; the son of Zeus, the Almighty, born of Leto, the night, in Delos, or Shining land. He slew the Python as Heracles strangled the snake while yet in his cradle, both signifying literally, the darkness or night, but symbolically the darkness of ignorance; breaking away from the white swaddling clothes in which he was clad,—the white mists of the morning,—he must pursue his daily journey slaying his mother,—the darkness.—He must be separated from the dawn which had cheered him at his birth, and after a few hours must sink again into the darkness from which he had sprung in the morning. The story goes on to say, he declared that his mission to mankind, was to declare the will of his Almighty Father to man, and in oracles should that will be revealed. He accordingly travelled from East to West—through many countries in search of a suitable place whereon to establish his Oracle, but failing to determine where it

should be, his Father Zeus came to his aid, and taking two Eagles setting the one in the East and the other in the West started their flight, they met at Delphi; therefore it was decreed that Delphi was the centre of the circle of the earth, and here was established the famous Delphic Oracle where should be revealed all the hidden mysteries of the Universe; and by whomsoever sought, all truth, past, present and future, all guidance in life's undertakings, in short, the unalterable will of the Almighty should there be found, and seeking to know that will, the M.M. cannot err.

We have given this story in the briefest outline to indicate the adaptation of this ancient symbol of the Deity by the Greeks, and how it has been brought on into the Masonic Ritual, and also to show what is implied by opening the Lodge on the Centre, as it were in the presence of the Most High, that man may recognize his kinship with the Creator, and bring the so far cultivated heart and brain through the spirit into contact with and into subjection to the will of the Almighty. How significant is the exclamation of the brethren, "all glory to the Most High." The sign accompanying this exclamation should not be the same as when repeating, "Oh wonderful Masons." Such my Brethren is briefly an introduction through its opening ceremonies to this system which we call Freemasonry.

We have said that Freemasonry is a system founded on the earliest known forms of Moral and religious life. You are doubtless acquainted with De Quincy's treatise upon the origin of Freemasonry, wherein he attempts to prove that this system owes its origin to the Rosicrucian order which he declares was founded upon the three fictitious works attributed to Andrea and published about the years 1610 to 1614,* the second of which is claimed to be mainly responsible for the order which later conceived and brought forth the system of

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- * 1. The universal Reformation of the whole world.
 2. *Fama Fraternitatis.*
 3. *Confessio Fraternitatis.*

Freemasonry. We need offer no comment hereon beyond likening it to the attempt of Nicolai to shew that Freemasonry owes its origin to the New Atlantis of Lord Bacon.

There is however a clearer relationship between the system known as the Mysteries of Ancient Egypt and Freemasonry than in either of these fictions, a relationship which continues some of the same signs, and words of the same meaning as used in that mystic system, ages before the time of Moses, "the teachings of which, and their forms and ceremonies represented their beliefs as to the life that must be led on this earth to attain the everlasting life of happiness in the next, and the trials the spirit would be subjected to until that end was accomplished."

Let us look for a moment or two at a brief recital of a portion of the Ritual as given by Dr. Churchward. "The Egyptian initiatory ceremony was conducted with great care. The Candidates were divested of most of their clothing and a chain or rope of some kind was placed round their neck, to signify their belief in God, their dependence on Him, and their solemn obligations to submit and devote themselves to His will and service. The fact that they were neither naked nor clothed was an emblem of their untutored and unregenerate nature, and destitute of any knowledge of the true God. The Candidate was blindfolded so that in this condition the chain or rope was a symbol that the Candidate was being led from darkness to light, from ignorance to a knowledge of the one true and living God. He was then led by a Brother to the door of the temple or Lodge which appeared as a blank wall. Arriving at this door he asked for admittance and was asked by the "Watcher," who he was. His answer translated from the Egyptian was, "The Kneeler." He was then given a password which in Egyptian is Ra-gririt. The door was an equilateral triangle a symbol typical of Heaven. The square on which he trod as he passed through was a symbol typical of earth; the whole entrance symbolized

waste ; thus complete and absolute is the destruction of evil in this allegorical simile, and thus comparatively and completely is suggested the removal of the unfaithful from among Freemasons. This was also viewed in contradistinction to the body preserved by wrapping it in pure linen bandages,—as the Mummy—for presentation whole and perfect at the final judgment where he may without faltering look upon the Divine countenance.

Their W.M. or Priest was placed in his chair with the same grip and token as we use at the present day, as may be seen on one of the bas-reliefs on the Temple of Knûmû at Elephantine. Here the W.M. Elect is presented to the Master in the chair, who places him in his chair with the grip and token, and gives him the word of his chair which in Egyptian is Maat-Heru, meaning, one whose voice must be obeyed.

Freemasonry is therefore a modern resetting of the ancient Mysteries with which Moses and King Solomon were intimately acquainted, hence it is recorded that Solomon was a Priest as well as King, *i.e.*, he was Priest or G.M. of the Mysteries, for none could hold this office but a Priest, as the Divine representative.

The grips or tokens in the first and second degrees, are in our judgment but feeble substitutions for the lost originals, being so far as we can discover without symbolical meaning, unless we may assume that they are intended to suggest their purely material nature, in contrast with that of the third degree which is intended to express the spiritual nature, or that part of our being through which we presume to claim kinship with the Creator.

What then is the grip of the third degree ? and what of its meaning ? It is the grip of the Eagle's claw ; you will observe the Eagle has been—in all religions, of all peoples, throughout the ages, and still is,—the emblem of the Divine Spirit, the Lord and Giver of life. Hence then the Candidate seeking a union with the Divine or life-giving Spirit, passes

through the figurative death of an earthly nature, and is fittingly raised to a union with his companions in that life, by the symbolic hand of the Divine Spirit. The failure to effect this by the Wardens is therefore apparent.

In the first and second degrees we have mention of the two Pillars at the Porchway entrance to King Solomon's Temple, and again in the Lecture on the Second Tracing Board, although what is said of them in that Lecture, if correct, would exclude them from being in any sense whatever connected with or applicable to Freemasonry; but we may venture to note their origin and signification, the Emulation version notwithstanding. Solomon said, "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun." The two Pillars therefore at the entrance to the Temple were but a reproduction of what Solomon said, "hath been already of old time which was before us;" for at the entrance of every known temple in the world these pillars always stood. In that beautiful Papyrus of Ani—the original of which is in the British Museum,—at the entrance to the Temple are two pillars. At the top thereof are four lines representing four sides of a square, so drawn because the ancient Egyptians always drew on the flat, not understanding Perspective. The squares represent the Terrestrial and Celestial spheres. There are also two figures between the pillars representing Osiris, God in the body, and Ra, God in the spirit; they stand facing each other. The Initiate claiming entrance to Amenta is accosted by questions which must be answered satisfactorily as regards his conduct through life, before being admitted to that immortal region. We do not claim that this is the original from which Solomon took the idea of the pillars, but merely that he caused to be produced "something which was before," and probably something with which his people were acquainted; indeed the original two pillars were brought on from the early Totemic ceremonies, and represented Horus

and Sut, God of the Pole Star, North and South respectively. Horus the God of light, life and eternity; and Sut, the God of darkness and death;—somewhat significant in the light of modern Freemasonry. The names of these two pillars adopted by Solomon remain unaltered in their original meaning, although the actual names were changed to corresponding meaning in their own language. Originally the one on the left was called Tatt which in Egyptian means in strength, that on the right Tattu, which means, to establish. The word Tattu, in its plural sense also means, the place of establishing for ever. The Tatt, or two pillars, is also a figure of Stability.

The two pillars at the Porchway entrance to the Temple were, we venture to affirm, erected not only with their original meaning, but to perpetuate the same idea as expressed in their ceremonies—not their civil history,—and which indicated in the original sense the entrance or gateway to the place where the mortal or earthly nature is blended with the immortal or Divine Spirit, and thereby established for ever in the way of life eternal.

The decoration or ornament upon the Capitals of these pillars of the Temple is significant and its meaning symbolical, *e.g.*, the Pomegranate in the first sense may be regarded as an example of the abundance of the fruits of the earth, it is a representation of the productions of nature and is therefore, of the earth, and is placed on these Capitals as a symbol of the earthly nature in every man.

The Lily is a representation of the beauty or adornment of the earth, by itself, and everywhere signifies purity and innocence; and here it is the emblem of the cultivation or adornment of the life with a knowledge of the truth.

The net-work is the union of the natural and the cultivated natures with the Divine Spirit in the renewed or perfected man. Objects for thoughtful contemplation—we think,—on entering the Temple of the Most High. Herein lies the early

idea of what has in later times been called conversion. In Freemasonry it is symbolical of the mortal soul or earthly nature in darkness and ignorance, assisted to the light of the knowledge of the truth, and with the aid of that light he passes through the figurative death of his earthly nature, and is raised by the symbolic grip of the Divine Spirit to a union with those of his companions who are also engaged in working out their immortal destiny.

Do not suppose that there is very much in the Ritual of Freemasonry that can be interpreted literally, in fact there is very little that can be rightly so applied; take for example the working tools, the 24" gauge will be sufficient for our purpose; we are told it is to measure our work; and that measure symbolizes the twenty-four hours of the day, part of which should be spent in prayer, in labour, and in helping the needy. We should prefer to put labour first and prayer next, that labour be rightly applied, for man's labour for knowledge taught him how to pray. The labour here referred to is for the acquisition of knowledge to discover, if may be, the origin of our being, its purpose and its destiny, and having acquired a knowledge of the Supreme, we pray for guidance to frame our lives to the fulfilment of His design. This symbol is therefore intended to imply the measure or value of our work, the tone of the prayer, and the motive which prompts the help afforded. Bodily refreshment here suggested is erroneous, there is no such thing referred to in the Masonic Ritual, it is rightly indulged in as an after-gathering of friends, but is no part of Freemasonry, and the symbolic measure of the work of heart, brain, and spirit, should not be applied to it.

There may be those that will imagine that we are attempting to read into Freemasonry something more than it really contains and an attempt to invest it with the dignity and rank of a religion; the answer to this objection—if objection there can be,—is at hand in the Candidate prepared for admission;

the enquiry is made, whom have you there? A poor Candidate humbly soliciting to be admitted to the mysteries and privileges of Freemasonry; by the help of God. We unhesitatingly say that this answer is very much out of place if Freemasonry is but a system of Morality in its strictest sense. But what follows? The manner of his preparation is an admission of dependence and ignorance, seeking admission to the light of our mysteries. Can this mean the secrets by which we are known to each other? We think not. Then follows the prayer which we need not here repeat, but commend to your perusal. After this prayer the Candidate declares that in all cases of difficulty and of danger his trust is in God. Does not this savour of something more than Morality even to the unfolding of true Godliness.

Freemasonry is also a secret society, it would lose some of its attractiveness were it not so. It is doubtless this cloud of mystery in which it is apparently enveloped that many desire to penetrate, and having done so in this spirit find themselves disappointed, and fail to look beyond the veil which enshrouds the true mysteries of the order. Herein is the true character revealed although we admit that sometimes disappointment to perceive its hidden meaning engenders a feeling of wonder that such strange ceremonial can retain such a hold on the minds of men; and we venture to suggest that no man should be admitted into Freemasonry without a clear understanding that its primary purpose is to mould life here for a hereafter.

There are two immovable jewels in the Lodge to which we would solicit briefly your attention. They are the two pieces of Ashlar, symbols which claim a thoughtful consideration, for they represent the individual Mason; the rough ashlar, the newly admitted Brother upon whose education some care has necessarily been bestowed, otherwise it would be an unhewn block approximating that of a cube, imperfectly shaped it is, but resembling a cube. And why a cube?

because this has been throughout the ages the hieroglyphic for truth. Its uneven shape or imperfect form is suggestive of an elementary effort to mould the life, and in which he is so far admittedly of good report, and is seeking assistance to a fuller knowledge of those truths which lie beyond his unaided grasp. The perfect cube is however the ideal, and indicates perfection or the complete comprehension of all truth, which is impossible; it is the symbolic perfection of the Gods; to which none can lay claim while nature holds one hidden secret. The chisel of culture may further smooth and shape the imperfect form, promoting admiration for its increasing comeliness, and continued effort towards its perfection: "A consummation devoutly to be wished." But all are not equally favoured with opportunities, or even with powers to use them. The swing of the pendulum is to some but the approaching social board, and the falling apple but the goodness of nature, laying her fruits at their feet that they may eat thereof; whereas to others it reveals truths of the highest scientific value, and the existence of laws which bind the Universe together.

It has been well said that every block of marble contains a Venus or an Apollo, so with every Candidate, whom this cube is intended to represent, may under the hand of God be perfected so as to become a corner-stone in that Temple not made with hands. You will observe this rough emblem of human character is placed upon the J.W.'s pedestal whose duty it is to call to labour and to prayer. The perfected emblem is suspended from the Derrick on the S.W.'s pedestal in readiness to be placed in its final resting-place, at the setting of the Sun, or the close of life's day, by the command of the Master. It is symbolically the due or reward administered by the S.W. by command of the Great Architect by placing the completed work in its merited place in the Temple of the Most High. Whence this symbol? The cube of stone has been, in all ages, in every land, made the symbol of human life in its strivings after truth and perfection; in the early

sign-language of man, in his efforts to record his thoughts, this cube of rock was the hieroglyphic or sign for truth, and has been adopted in all lands as the form of the corner-stone, or foundation-stone in modern term, to indicate the truth or rightness of the intent of the Builders ; although in modern times we frequently find this precise form is not strictly adhered to, doubtless through the lack of appreciation for its true meaning by the Architect.

It is the corner or foundation-stone cut out of the mountain without hands, spoken of by the Prophet Daniel. It is Peter the cube of rock on which the Christian Church should be built, and against which even the gates of hell should not prevail.

The head of the Christian Church was Himself denominated a stone, a foundation-stone, or the stone of true building. St. Paul speaks of men as lively stones built into a spiritual house. It is the same thought from the original idea of the steadfastness and immovability of the cube stone of truth. The white stone referred to in the book of Revelations is a figure of the finished emblem of human character and fitted for a place in the Eternal Temple.

In the Lecture on the first tracing board, is a reference to the three Graces, Faith, Hope and Charity. "Faith in the great Architect of the Universe ; Hope in Salvation ; and to be in Charity with all men," not uncommon in its acceptation, but we ask, is this the correct interpretation ? Let us compare them with the originals of which these are but the English names ; briefly they are Euphrōsynē—the faithful one,—Aglaiā—the bright one,—and Thalia the helpful one. These were the Goddesses who enhanced the enjoyments of life by refinement and gentleness, and lend their grace and beauty to everything that delights and elevates. The gentleness which they impart to man's ordinary pleasures are significant of their moderating the exciting influence of wine, and helping to be faithful, cheerful and considerate in every condition of

life. They are symbolical of the spirit of exhortation to faithfulness in the duties and pleasures of life ; of the spirit of joy and brightness that revives the downcast and sad of heart, and restrains excesses engendered by disappointment and heartache ; and the spirit which seeing another's need in body, mind or estate, rightly encourages and helps to a renewed experience of joy and trust. It will thus be seen that these three Graces under their later names, retain their original meaning, their common interpretation notwithstanding; and may be thus briefly defined. Faith is doing right conscientiously, or faithfully observing the conditions through which the object sought for may be attained : and not a blind belief in the fulfilment of the promises by simply trusting ; It is a clear conception of the object and a faithful application of effort for its achievement. Hope is not only the cherishing of a desire for good with some expectation of obtaining it, but rightly understood, signifies a bright and cheerful disposition of mind and spirit that defies despondency. And Charity is that condition of heart, brain, and spirit, which feels another's woe, and voluntarily lends thereunto of himself in sympathy, in encouragement and in help. We therefore believe the true interpretation of these three Graces, in their application to Freemasonry to be as set forth in their original characters, viz., the Faithful, the Bright, and the Helpful.

Let us glance for a moment or two in conclusion at the origin of the system from which Freemasonry borrows largely of its symbols, which carries us back to those early times when the mind of man had evolved to the stage of wonder at the objects in nature, and a secret inspiration to enquire why so much of magnitude and of majesty should encompass a being so small and so impotent. This wonder at day and night, summer and winter, of life and death, caused these nature's children to ask, whence came we, to witness all this loveliness and grandeur for but a little while, and then to pass away to be succeeded by our little ones ? and why so ? Why the great Orb of day from whose influence all life seems

to spring? Is he the maker of us all? and as age succeeded age, the enquiry proceeded, until at length the inspiration came that some unseen hand had built the Heavens and the Earth, had set the stars in their places as shining lights, and clothed the earth as a habitation for man; so they thought doubtless by inspiration,—for all noble thoughts are inspirations,—and these thoughts led to the weaving of a net-work,—so to speak—of Myth and Legend for the teaching and guidance of others, then and in succeeding ages. What more natural for these early teachers to suggest that the Sun when he sank down into the sea, was conveyed in a golden boat, drawn by the unseen with a golden chain through the under-world that he might mount again the chariot of the morning to renew his journey across the skies. How the earth Mother made the earth to blossom and bring forth food for man and beast, retiring to the underworld while nature slept in winter's rest, to come forth again with renewed life and energy in the summer season. How man too, would, like the sun, descend into the darkness, and like the earth Mother rest awhile in the under-world, to rise again and pass into that sphere beyond their vision, through the porchway or entrance to eternal life. How this dawning of an immortality upon their intellectual vision prompted the practice of those wonderful precepts, which they framed into a code of moral and religious life, declaring that He who built the heavens and the earth was their God, and Him only would they serve. So they thought and taught from age to age and when they had succeeded in maturing their mystic system, they erected what was intended to be an everlasting temple wherein to perform and perpetuate their sacred rites, and the Great Pyramid, erected at least twenty-six thousand years before the Christian era, contains within itself something of that system which we to-day call Freemasonry. A system which knows no dogma or creed, but embraces in its tenets all that is noblest and fittest for the formation of the life here, in preparation for that which is to come. Compared with this

system the V.S.L. is a new theology, a book of yesterday, largely amplified by various writers, not free from dogma, but having for its object the same purpose which we call a religion: The noblest doubtless in composition of thought hitherto known, and yet how dividing has been its influence, while the system under the name of Freemasonry knows only that which embraces the cultivation of humanity in this stage of existence for its destiny hereafter, without the possibility of dividing opinions to sap or disintegrate its beneficent influence.

Finally let us remind ourselves that the only successful building up of life's purpose is by noble endeavour, and that character, which is the essence of life, can only be formed by long-continued effort. It is a garment which the invisible fingers of the soul are ever weaving, let us weave on patiently, and faithfully, until that garment, ere the night cometh is complete.

APPENDIX.

*There seems to be a prevalent idea, even among Speculative Freemasons, that they were at one time Builders in Stone, as were the Operative Masons; an example of this may be found in the credulity of those responsible for the publication of a series of Mason's marks in the Church of Christchurch near Bournemouth,—doubtless some of you have seen them.—It is known that an earlier building existed and we would suggest that in taking down this building, and to reuse the material, a mark was put upon the face of every stone intended to form a course in the erection of the present Tower, a different mark upon those for the next course, and so on; that the same mark is repeated on every stone forming the course across one side of the Tower, and that they indicate neither sign, mark or symbol in Freemasonry, renders it impossible to accept the theory that they were necessarily Freemasons who made them, or that they have anything whatever to do with Freemasonry. That some Operative

Masons may have been Freemasons we readily admit, but that the system of symbolic Freemasonry owes any part of itself in alliance with Operative Masons, as such, we most emphatically deny, the prevalent belief thereon notwithstanding.

There is yet another example and still more prominently associated with the idea that certain Stone Masons were, in their connection with various buildings, necessarily Freemasons ; in support of this we would refer to the Apprentice's Pillar in Roslyn Chapel. You are doubtless acquainted with the tradition, and probably some of you have seen this wonderful example of early Gothic Art. We have examined it closely and confess we are unable to find in it or in the tradition, anything to connect it with speculative Freemasonry. Who was this Master Mason? A master in the Art of building in stone, and in Sculpture ; and the Apprentice was his Pupil learning his Art, in the same sense as a youth is to-day apprenticed to learn a trade or profession ; but this young man was doubtless gifted and skilful, promising to outstrip even the genius of his Master, as many others have done, before and since. The careful Master desired to reproduce a Column, of which a model had been sent from Rome, but preferred to journey thither to inspect carefully the original, that he might reproduce it perfectly, or even better, and during his necessarily long absence, the bold, though skilful apprentice, executed the work in such an excellent manner as to eclipse the skill of his Master ; this so inflamed the envy of the Master Mason that he slew the Apprentice in his anger. A simple story and not incredible for these Builders in Stone, but inconsistent with the Builders of character and spirit ; and we venture to affirm that if in the earlier history of this country Freemasonry had been properly understood, this tradition would never have been linked with it, but would have been clearly recognized as a story of the Builders ; doubtless some zealous antiquarian Brother hearing of this tradition, seized upon it to link Freemasonry with what appeared to him in its history to be Antiquity, in the

very erroneous belief that they were in the past, necessarily Builders in Stone, and the tradition itself has probably become modified or tinged in conformity with this idea. We however cannot accept it as being in any way connected with, or even referring to Symbolic Freemasonry, nor is there any evidence whatsoever that these Builders were Freemasons.

A very hearty Vote of Thanks to Bro. FOSTER, for his most interesting and instructive Paper, was proposed by the WORSHIPFUL MASTER.

Bro. THORP, in seconding the Vote, regretted the small attendance at the Lodge, due to the change of date, the demands of war-work and the fine weather; but as the Paper would be printed in the Transactions, and come into the hands of about six hundred Brethren, he trusted it would be seriously studied as it deserved to be. Referring to the Paper, he said all present must have been charmed and delighted; there was no time to discuss or criticise, nor would it have been possible to do so, without perusing the Paper in advance. All reading Masons knew that whilst the ritual of Freemasonry was comparatively modern, its symbolism was exceedingly old, although many might doubt the antiquity claimed for it by some of the authorities quoted by Bro. FOSTER. The Paper had undoubtedly broken up fresh ground, and had opened the door for much investigation, enquiry and research; it must have increased our appreciation of Freemasonry, and made us proud of the honour of belonging to an institution so ancient and so rich in interesting associations.

The Vote was unanimously agreed to, and briefly acknowledged by Bro. FOSTER.

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

(1.) A white leather Apron,* edged with blue ribbon; All-seeing Eye painted in colours on the Fall; two Squares and Compasses with Anchor and Cable in gold on the Apron. Probably worn in a naval Lodge in Great Britain or the Colonies. Early nineteenth century. An interesting and well-preserved specimen.

(2.) An 18° (Rose Croix) parchment Certificate, issued to Bro. Urban Vigors Richards of Edwin, by the Chapter attached to Lodge "Sebezia" of Naples, and dated May 18th, 1870. The text is given in Italian, French and English. The English portion is somewhat curious, and is as follows;—

"Regularly established in the functions of our capitular operations, after having considered and appreciated the masonic merit and virtues of our respectable† and noble Brother *Urban Vigors Richards of Edwin*, born in *Forthside* on the day *31st* of the month *October* and the year *1844* of condition *Proprietary*, appreciating his works in architecture, formed with great zeal, wisdom and perseverance, we hereby certify that above said respectable and noble Brother *Urban Vigors Richards* has the high capitulary degree of the *S. ∴ P. ∴ R. ∴* ✕; and to certify which we give the present Diploma having all the masonic formalities. Given out in the Sover ∴ Cap ∴ of the mother Lodge *Sebezia ∴ Or ∴ of Naples ∴* on the day *18th* of the month of *May* and in the year *5870 ∴* of the true light (era volgare 1870 ∴.)"

* *Vide* Plate V.

† The word "respectable" is used on the Continent in the sense of "worshipful," "worthy of respect."

The emblems depicted on the document include some which are not used in English Craft Freemasonry, viz.; three Flaming Hearts, three Skulls and Crossbones, a Skull with Dagger through Eye-socket, etc.

(3.) French parchment Royal Arch Certificate, issued by the "Grand Orient de France en son Grand Chapitre" to Bro. Simon Feuillet, avocat à la Cour imperiale de Paris, founder of the Lodge "d'Anacreon" of Paris and member of the Lodge "L'age d'or" of Paris, dated 1804. This document is signed, amongst others, by the famous Roettiers de Montaleau.


(4.) French parchment 32° Certificate, issued in the year 1813 to Bro. John Joseph Palis. The text of the document is given in both English and French, the former, which is somewhat curiously expressed, being transcribed below, viz.: —


"From the East of the Great and Supreme Counsel of the most powerful Sovereign Great General Inspectors, under the Celestial Canopy, answering to the 48° 50' 14" Latitude Nord."


To our most Ill ∴ most valiant and Subl ∴ Pr ∴ of the royal Secret, Knights of K ∴ S ∴, Ill ∴ Princes and Knights great, ineffable and Sublime Free and accepted Masons of all degrees, either ancient or modern, scattered over the 2 hemisph. Whom the present shall see

Health. Stability. Power.

"Know ye, that the under writers Sovereign Great General Inspectors duly and lawfully received in the Supreme Counsel of the 33th degree, after having upon special request severely and scrupulously examined our beloved and Ill ∴ Brother Palis (John Joseph) Do

hereby certify, acknowledge and proclaim our said beloved and Ill. ∴ Brother Palis (John Joseph) to be Master and Past Master of symbolic  ∴; Perfect Master; Secret Master; Privy Secretary; Provost and Judge; Steward of the Buildings; Elect Master of 9; Illustre Elect of 15; Sublime Knight Elect; Great Master Architect; Royal Arch; and Great Elect Perfect and Sublime Mason.

"We more over, attest and proclaim him to be Knight of the East or of the Sword; Prince of Jerusalem; Knight of the East and West, Knight of the Eagle, Prince of Rose  ∴, Sovereign of Herodom; Great Pontiffe; Master ad vitam; Patriarch Noarchite; Prussian Knight; Prince of Libanus; great scotch Master, Knight of S^t. Andrew & c^t.; Chief of the Tabernacle, Prince of Mercy; Knight of the brazen Serpent; Commandor of the Temple; Sovereign Knight of the Sun = Prince Adepte: Knight of the white and black Eagle or K ∴ S ∴; Great Inq ∴. Commandor, and Subl. ∴. Prince of the Royal Secret 32^o

"In Virtue there of, we give him pover, to mackend perfect Masons until the of R ∴.  ∴. Scotch, conformely of the great Constitutions.

"We consequently beseech and order all R R ∴. and Sublime Knights and Princes Mas ∴. to acknowledge and received kindly our beloved and Ill. ∴. B. ∴. John Joseph Palis, in all his high & eminent qualities; Promising to have same regard for those Brothers who may after visit our Lodges, Chapt ∴. when bearer of such authentional Titles.

"In Testimony were of we Sovereign great gen ∴. Inspectors members of the Sovereign Counsel of the

33rd degree have subscribed our names here below, and affixed the great seal of the said Ill. Order; in the great Counsel; next the B. :. B. :. under the celestial Canopy; the 1 days of the 2nd month called Marchesvan, anno lucis 5813, 1 April 1813."

The heading of the Certificate is a long Ribbon with gold fringe, crossed Flags and double-headed Eagle. The mottoes are "*Universi Terrarum Orbis Architectoris Gloria Ab In Gentis,*" "*Deus Meum Que Jus,*" "*Ordo Ab Chao.*" The whole drawn by hand and painted in water-colours.

(5.) A small silver Trowel, used in an "Antients" Lodge before the Union.

(6.) A small silver (?) Trowel, recently dug up in Bro. Thorp's garden in Southfields, Leicester. The wooden handle is missing.

(7.) A photograph of a Tracing-board in the possession of the "Abbey" Lodge, No. 432 Nuneaton. It is a large—5½ feet x 4 feet—water-colour drawing on canvas, stretched on a wooden frame. Unfortunately it has been torn and stained by water, consequently the photograph cannot be satisfactorily reproduced as a plate.

The design is somewhat unusual, although no doubt intended for the E.A. degree, for on the altar in the centre of the board is a closed book—presumably a Bible—upon which rests a large royal Crown. This fact leads us to attribute the board to an Irish Orange Lodge or to an Irish Lodge of Freemasons in which was a large Orange element. There is a minute in the "Abbey" books that a Tracing-board was purchased in April 1847, which may refer to this.

Of the above exhibits Nos. 1 and 7 were lent by Bro. ALBERT WARD of Nuneaton; No. 2 was sent by Bro. E. W. DONOVAN of Prestwich, while Nos. 3 to 6 belong to Bro. THORP'S own collection. A Vote of Thanks was accorded to the exhibitors.

The WORSHIPFUL MASTER proposed, and Bro. J. T. THORP seconded, as Joining Members of the Lodge, the following Brethren :—

W. Bro. WALTER J. BUNNEY, 2 Severn Street, Leicester.
P.M. 523 Leicester.

W. Bro. FRANK HAINES, "High Croft," 59 Stoughton
Drive North, Leicester. P.M. 1391 Leicester.

The SECRETARY announced the gift to the Library of the Lodge of the following books, from W. Bro. A. F. CALVERT, F.C.S.,—to whom hearty thanks were accorded :—

"The Grand Stewards, and Red Apron Lodges."

"Transactions of the Authors' Lodge No. 3456."

"Old Masonic Medals."

"Old Masonic China and Glass."

"The Masonic Secretaries' Journal."

Apologies for non-attendance were received from Bros. F. W. CROSS (Handsworth); General Sir R. SCALLON (Kempsey); C. D. EATON (Birmingham); G. W. BAIN (Sunderland); H. BLADON (London); A. C. MCCALLUM (B.E.F. France); E. R. FOX; J. B. WARING; G. W. HUNT, I.P.M.; the Rev. C. T. MOORE, P.M.; F. HAINES; etc.

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

American Freemasons: their Attitude towards The War.

I. 136TH ANNUAL COMMUNICATION OF THE GRAND LODGE OF THE STATE OF NEW YORK, MAY, 1917.

GRAND LODGE'S PLEDGE OF ALLEGIANCE.

Whereas, the United States of America, in harmony with the ancient principles of freedom and justice upon which its government is founded, and in support of the liberties of all peoples, and the right of all nations, however small, to govern themselves free from the aggression of more powerful States, has entered the great war now convulsing the world, has drawn the sword in defence of democracy against autocracy, threatening those principles of self-government for which our forefathers fought and died, and has declared its intention to carry the struggle to a victorious conclusion uninfluenced by mercenary motives or ambition for territorial aggrandizement, therefore be it

Resolved, That we, the Grand Lodge of Free and Accepted Masons in the State of New York, in annual communication assembled, pledge the Government of the United States our unswerving support and to our country our best efforts, our fortunes and our lives, to the end that victory may crown our arms and that "government of the people, by the people and for the people" shall not perish from the earth.

From *The Gavel*, Newburgh (N.Y.), May, 1917.

II. THE LODGE OF EUROPE, 1917.

(To the Brethren of the Craft on all the Fronts.)

ITALY, What of the South? What are your duties there?
The sun in the south at noontide is the glory of the day,

And Italy stands on the South, that none may pass that way
 Who have turned the purpose of God, who fashioned the
 world so fair,
 Into a madman's orgy, drunken with lust to slay.

Why are ye in the West, O Guardian Nations twain,
 BRITAIN and FRANCE? The West is the place where the
 Sun shall set,
 When the battle fury is over—but the end of it is not yet—
 Then will we settle the wages, neither in oil nor grain,
 For death is the wage of sin, and the guilty must pay the
 debt.*

RUSSIA, what is your duty? Why do you rise in the East?
 As the sun shall rise in the east, till the sands of time are run,
 So rise I in the east, till the vengeance of God is won,
 And the lust for blood has been sated at Baal-zebul's feast;
 Then can I govern my people, free in the light of the sun.

South, and West and East! Seek ye that which was lost?
 Yea, and until we find it, never our quest shall cease,
 Not though the toll of sorrow and burden of death increase!
 We have put our hands to the task, and we dare not reckon
 the cost,
 Till the world has balanced its debit and paid the price of
 peace.

John R. Lumby,
 Fort William, Ont.

Quoted in *The Builder*, Auamosa (Iowa), May, 1917,

* Slightly altered.

III. MY COUNTRY, 'TIS OF THEE ! "

With considerably more than half the civilized world flying at one another's throats, and bringing into play such hellish devices for human destruction as Dante never dreamed of, and the devil must welcome with fiendish glee ; with the grim shadow of one of the gravest crises this country has ever been called to face o'erhanging and o'ershadowing our fair land, which the immortal Lincoln declared must be fostered and preserved, so that "government of the people, for the people, and by the people may not perish from the earth ;" with fraternalism and its teachings of the conserving of the best interests of the home, and the bringing about of true happiness for all who know and follow its precepts—which are the applied Golden Rule ; and with loyalty to our beloved country and all its hallowed institutions and ideals, as conceived and taught by the founders and those who have carried on the noble work so far, often mid storm and stress—when calmness, a stout heart, and true patriotism were imperative—let us remember the words of the immortal Decatur :

" My country—may she always be right ;
But, right or wrong, my country ! "

Fraternalism and patriotism are synonymous. The ten million fraternalists in this country want peace with honor, but they know how to fight and make sacrifices to the utmost limit, should it become necessary, as they have demonstrated times without number.

This is the time for calmness, true patriotism, loyalty to the President of the United States, the constituted authorities, and, like the " Father of his country," the great Washington, may not only our statesmen but also we, ourselves, carry these grave problems in humility and trustfulness to the One who holdeth the destiny of nations in His hand, and who doeth all things well.

May the world have reached a period of civilization and enlightenment to a degree when

“Might shall fail, and right prevail, and good
outlast the ill.”

From *The Recorder*, quoted in *The American Tyler-Keystone*,
Ann Arbor (Mich.), May, 1917.

IV. FOR FREEDOM AND FRATERNITY.

(Extract from an Address by Louis Block, P.G.M. of Iowa,
delivered on the eve of the entry of the United States of
America into the World War, April, 1917.)

And now why are we going to war? Simply and solely because there is a wild beast that has broken loose in the neighborhood of nations, that must be caught and chained; because a crazy man of might has begun to run amuck in the world, who must be restrained. The fight we are going into, I hope and trust, is the last great fight we shall ever be called upon to wage. I believe that it is the last stand that despotism and autocracy will be able to make in the world. It is a contest in which the cap of liberty contends with the crown of tyranny, and when it is all over I am sure that the sun of human brotherhood will rise serene and bright over the fields now blackened and blasted by the darkness of despotism.

For, strange as it may sound, this is a war against war,—it is a war waged to wipe the war-lords from off the face of the earth. It is to be fought for no private cause, for no particular people, for no one nation, but for humanity itself. For humanity and for a great principle. The principle that a man the world over shall love his neighbor and not lord it over him—that by this law alone shall he continue to live, for all other roads lead but to sure and certain death. It is “a

great conflict between the old order of privilege and pride and the new order of service and co-operation."

It is autocracy against democracy. Autocracy means the rule of the big I, of the Monarch, of the one-man-power. It is rule from the top down. Democracy is the rule of the people, of all the people, the great common people. It is rule from the bottom up. In its final analysis it means fraternity; government by friendship and brotherly love. It means the coming of the day so well pictured by Brother Robert Burns :

" When man to man the warid o'er,
Shall brithers be for a' that ! "

Humanity has declared that it will no longer be ruled by right of blood and birth, but only by virtue of worth and the will of the people, and that all over this broad earth national barriers shall be broken down, and freedom and fraternity shall reign one and inseparable for ever.

In going into the war then, we are but rallying to the clarion call of Brother Edwin Markham, who cried :

" Come, clear the way, then, clear the way ;
Blind creeds and kings have had their day.
Break the dead branches from the path :
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again,
To this Event the ages ran :
Make way for Brotherhood—make way for Man ! "

V. THE WAR.

. The existing " warfare against mankind," as the present German warfare has been so aptly described by President Wilson, than whom nobody has more patiently suffered it, bearing with it, as he has done for himself and for his nation almost beyond the limits of human endurance, has claimed the serious attention of the Masonic world from

its very inception. It has outraged every principle of morality and of humanity. It has filled unsuspecting communities, and even the offices of the governments of neutral powers, with spies, and has set criminal intrigues everywhere afoot against them. Our American neighbors and Brethren are fighting to-day for the same cause as that for which our Empire is now in the third year of the war,—for the cause, as President Wilson declares, of checking and nullifying the pretensions and the power of the natural foe to liberty, and of assuring the ultimate peace of the world and the liberation of its peoples, together with the rights of nations great and small. Peace is, indeed, one of the great aims and objects of Freemasonry, but as President Wilson has rightly said, the liberties of small nations and a universal dominion of Right are more precious than even peace.

(From Foreign Correspondence G.L. of Quebec, by
Bro. E. T. D. Chambers, 1917.)

VI. SUPREME COUNCIL OF THE 33RD DEGREE ANCIENT
AND ACCEPTED SCOTTISH RITE.
JURISDICTION OF THE ARGENTINE REPUBLIC.

Considering that Freemasonry is an Institution of Love and of Brotherhood the Supreme Council declares its unqualified adhesion to the cause of Freedom and of Justice as defined by the Allied Nations.

.

We support the declaration of the United States of North America, the upholder of Masonry, which has thrown in her lot in the conflict, not to secure material advantage, but solely to combat the autocracy of the Kaiser, and . . . in order to maintain the doctrines taught by our Masonic Institution.

The previously unheard of blind barbarity of Prussian militarism appears to overlook the fact that its people belong to the twentieth century, and have taken the foremost place in science. They have degraded themselves to the level of barbarous hordes—poisoning wells, violating women, throwing sweetmeats containing poison to children in order to inoculate them with disease, placing prisoners at the forefront of troops, creating a system of slavery among those deported from Belgium, and, finally, establishing an unrestricted submarine warfare, they have declared war upon the whole of humanity, violating international law, and in an unheard of and terrorising piracy have enabled men to form a suspicion of what autocracy might be capable should the day of its victory dawn.

All the nations of the world enjoying constitutional government remain firm in resisting the autocracy and militarism of the Kaiser.

Freemasonry, which has for its foundation the principles of Love and Brotherhood, cannot pass over or accept in silence any of these acts, and therefore the Supreme Council and the Symbolic Power of Argentine Freemasonry decrees :

1. That from this date Argentine Freemasons of the Ancient and Accepted Scottish Rite solemnly repudiate Teutonic Freemasonry.

2. That it hereby declares its whole-hearted adherence to the cause of Freedom, as represented by the governments of the Entente . . .

3. That it prohibits the visitation of, or the maintenance of any relations or communication with, Masons or Lodges owning obedience to, working under, or receiving instructions from the organizations of Teutonic Freemasonry.

.

Buenos Ayres, April 11th, 1917.

From *The Freemason*, June 9th, 1917, p. 633.

VII. "EVERY MAN DO HIS BIT."

The United States is at war! After enduring repeated insult with unequalled patience, after submitting to ruthless aggression, after trying every art of persuasion and appeal in behalf of peace—the United States is at war! She could do no other without betraying the humanity of the nation and the humanity of the world. Reluctantly, sadly, yet resolutely she goes into the war to the limit and to the finish, and those who imagine that the weight of this nation does not count will find out to their sorrow in the final issue. Ultimately it will be a war of resources, and with the vast resources of this Republic thrown into the balance the outcome is not doubtful.

Not yet do our people realise the solemn and awful fact that we are at war. Slowly or by terrible shock the awakening will come, and every one of us, man, woman and child, will have to face the fact. . . . To-day all must know that the Republic exists not for what we can get out of it, but for what we can put into it. . . . It means sacrifice, discipline of mind and body, industry, economy, a sense of common responsibility and a common destiny. . . .

There is something that every one can do. . . . Most of us can do without something, forego some luxury, some extravagance, and thus help build up the national resources. . . . And it is also a matter of conscience whether a man has a moral right to enjoy the protection of a Flag which he is unwilling to support and defend.

What can Masonry do? Much, very much, in keeping our hearts kind and our minds clear, the while it seeks to soften the horrors of war as it has always done in the past. Its temple has ever been a shrine of patriotic faith and loyalty. If Masonry cannot fight, Masons can. Like Warren, like Washington, like Paul Jones, every Mason under our

Flag will do his bit up to the hilt for the faith of nations, for the freedom of the world, for the rights of humanity and a better day to be. . .

Editor of *The Builder*, Anamosa (Iowa), June, 1917, p. 185.

VIII. PALESTINE'S PATRIOTIC RESOLUTION.

Palestine Lodge of Detroit has formally adopted the following resolution :

Whereas, the Congress of the United States has solemnly declared war against the Imperial German Government, and

Whereas, we, the officers and brethren of Palestine Lodge, No. 357, F. & A. M., hold ourselves in readiness to serve our beloved country in her determination to maintain among the peoples of the earth our rights on land and sea undiminished and unchallenged ; now, therefore,

Be it Resolved, that Palestine Lodge will relieve all brethren from the payment of any Lodge dues or assessments while serving in the army or navy of the United States, and will support, to the utmost of her ability, the widows and orphans of all brethren, who, in such service to our country, shall have made the supreme sacrifice.

From *The American Tyler-Keystone*, June, 1917.

In Memoriam.

*“Whate'er we do, where'er we be,
We're travelling to the Grave.”*

We mourn the following Brethren:—

W. Bro. Major B. G. D. BIGGS, Darlington, brother of the Treasurer of the Lodge, who joined the Cor. Circle in November, 1915.

W. Bro. S. S. GARWOOD of Beverley, Burlington County (New Jersey), U.S.A., who joined the Cor. Circle in March, 1911.

W. Bro. JAMES KERSEY, of South Norwood, S.E., P.M. 500 Kamptee, Bombay; P.D.G.S.B., who was killed in action. He was elected to the Cor. Circle in September, 1914.

W. Bro. F. W. LILBURN, P.M. 2028, P.P.G.W., who joined the Cor. Circle in November, 1898; he was a regular and interested attendant at the meetings of the Lodge down to the time of his death, which occurred suddenly on February 11th, 1917.

W. Bro. A. R. SHARP, P.D.G.D.C. Bombay. Joined the Cor. Circle in May, 1913.

W. Bro. J. R. WILSON, P. P. S. G. W. Devon; P.A.G.St.B. (Eng.). Joined the Cor. Circle in May, 1905.

W. Bro. F. W. WRAGG, P.M. 1739 Swadlincote, who joined the Cor. Circle in March, 1913.

W. Bro. LAURENCE STAINES, P.M. 523, P.P.G.W.—a former Member and P.M. of this Lodge; he joined in May, 1915, and was installed W.M. in September, 1905. For many years he was occupied with useful Masonic work as Secretary of the Leicestershire and Rutland Masonic Charity Association.

*“No longer dead, but living,
The life that never dies.”*

Table of Contents.

	PAGE
ADDRESS TO MEMBERS	1
LIST OF OFFICERS AND MEMBERS	3
PAPER:—"OUR SYSTEM OF MASONIC SYMBO- LISM." REV. W. W. COVEY CRUMP	43
" "THE GREAT AND INVALUABLE PRIVILEGES OF FREEMASONRY." HERBERT BURROWS.....	62
" "THE PROVINCIAL GRAND MARK LODGE OF LEICESTERSHIRE AND RUTLAND." REV. H. S. BIGGS.....	78
" "THE RELIGION AND ETHICS OF "FREEMASONRY." JOHN T. THORP	100
" "SYMBOLIC FREEMASONRY.—WHAT IS IT, WHENCE ITS ORIGIN, AND WHAT OF ITS PURPOSE?" FREDERIC FOSTER	122
NOTE:—"A SCOTTISH DEPUTATION".....	37
" "MARK NOTES"	91
" "A FORGOTTEN MEMBER OF THE CRAFT: DR. DE VALANGIN".....	114
" "AMERICAN FREEMASONS: THEIR ATTITUDE TOWARDS THE WAR".....	153
EXHIBITS.—P. 74, 94, 111, 148.	
IN MEMORIAM.—162.	

List of Plates.

PLATE

I.	A SCOTTISH DEPUTATION	Front
II.	MASONIC CIRCULAR LETTER, Printed at "the front"	PAGE 75
III.	AN EIGHTEENTH CENTURY JEWEL	96
IV.	DR. DE VALANGIN	114
V.	AN ANTIQUE APRON	148

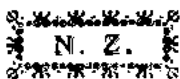
PLATE I.

Thus all men by their private that at the R. M. Master, Warden, Sec-
 nary and Loge and the other officers as well as the V. G. of the mem-
 bers of St. George's Lodge of Free Masons in Aberdeen in the King James
 Scotland's Ch. 2. hereby appoint, empower and Depute our worthy
 Brethren James Allinworth, George Philip John Christopherson, Geo.
 W. Ward, John de Lisle, William Webster all residing near Broad-
 Strake Parish of this a. and members of said Lodge to act at Board,
 Stewards or at Court of said Lodge under or after choosing or electing
 other necessary officers, Brethren, with full power to complete a Lodge for
 the said purpose of receiving brethren, taking village, Co. of Aberdeen
 master's Masons, and use for the behoof of said Lodge as far as
 Consistent with the honor of Masonry the honor of the obli-
 gation as such under the bond of our Charter, N. 198 for this 25 to
 also to erect a new for said Lodge named and first for the
 benefit of the said Deputation and to transmit the same in exact
 copy quarterly or half year to the Treasurers of said Lodge in bond
 of the said same minutes thereof as production of Correspondence
 from time to time the Deputation to extend throughout the Co-
 mmonwealth of Scotland by King George IV and us agree that said
 Deputation shall continue and be in force till recalled by us or our
 Successors in Office and otherwise and further every Brethren
 of said Lodge shall receive equally and fairly and without
 partiality of the Lodge with regard to the other Brethren
 hereof.

James Allinworth Treasurer
 George Philip John Christopherson Secy
 John de Lisle
 William Webster
 James Davidson
 Robert Allinworth

A SCOTTISH DEPUTATION

Vide p. 37.



A meeting of Freemasons serving with the New Zealand Division in France was held on wednesday 21st June 1916, there was a large attendance of brethren, more than ninety lodges being represented, the choir was occupied by R. W. Bro, Major G. Barclay L. S. G W (N. Z.)

The following resolution was carried unanimously « That this meeting of Freemasons held somewhere in France » within a short distance of the enemy lines and within range of his guns and composed of brethren serving in the New Zealand Expeditionary Force representing many lodges and the various Constitutions in the Dominion send greetings to their brethren and best wishes, for continued Success of the various Lodges.

It was decided to supply those present with copies of the resolution so that they might transmit same to their respective lodges.

Signed E. S. Malden

HON. SECRETERY

PLATE III.

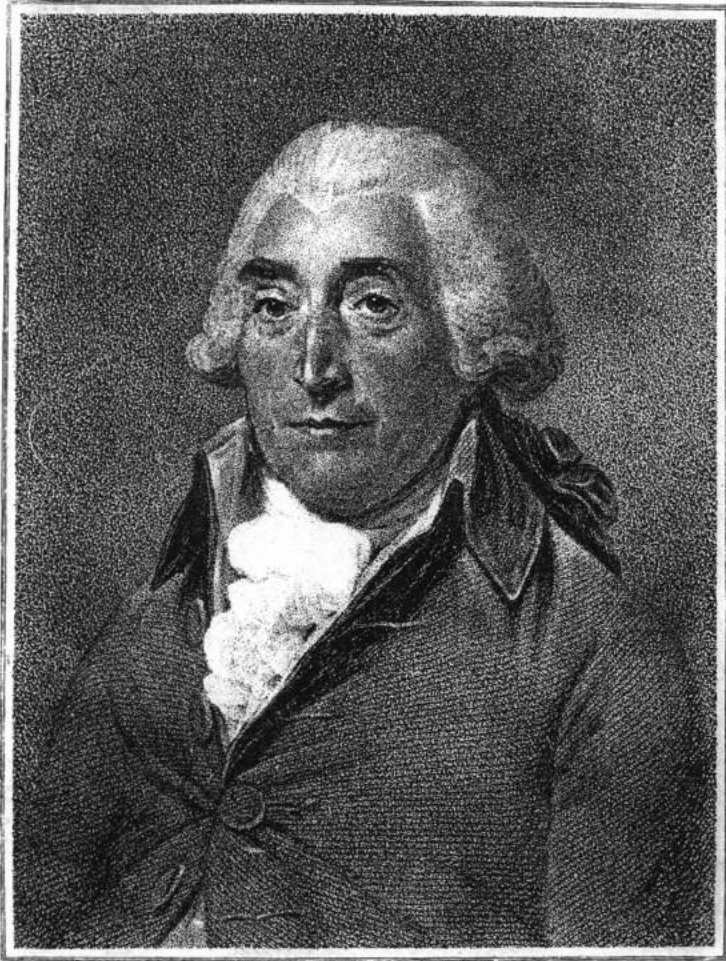


AN EIGHTEENTH CENTURY JEWEL.

Vide p. 96.

PLATE IV.

European Magazine.



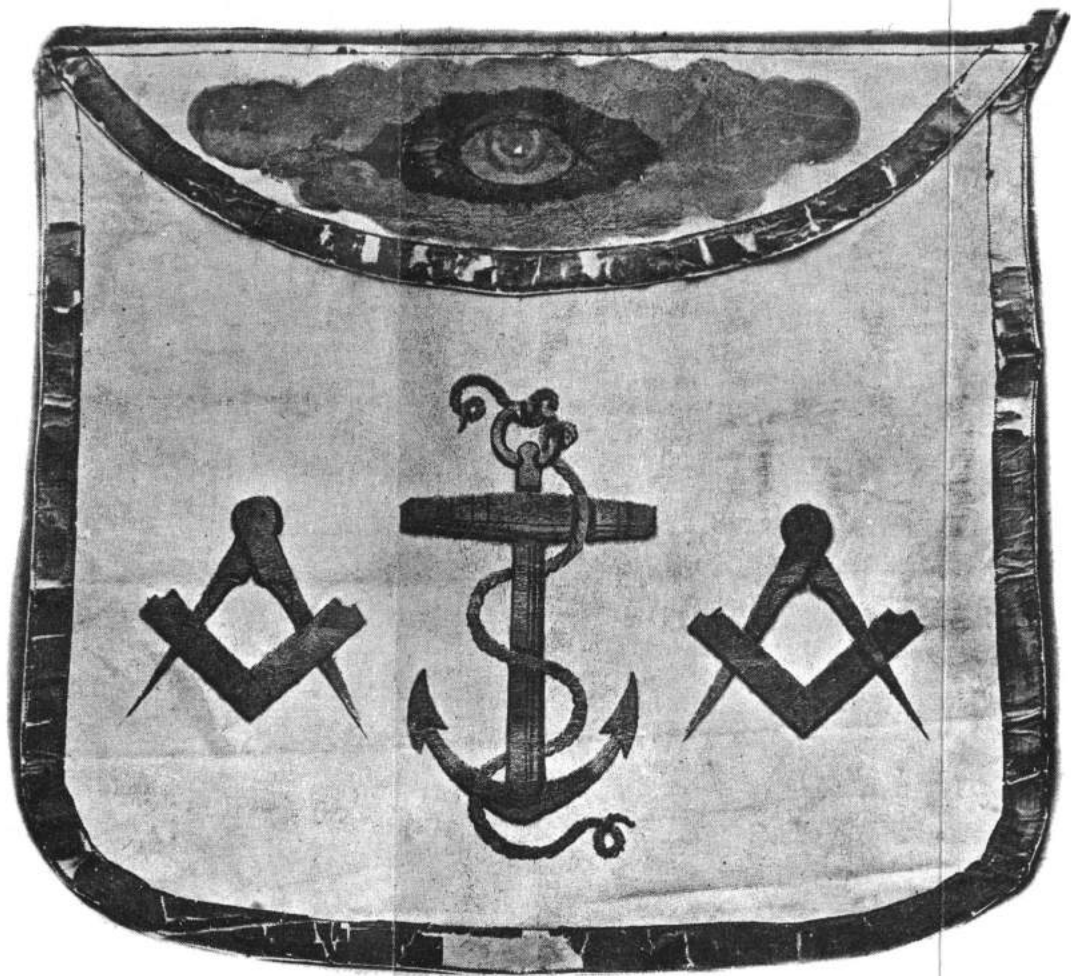
Engraved from an Original painting by Abbe.

Dr. De Valangin

Published by J. J. Wynne, at the Bible, Crown & Constitution, Cornhill, Sept. 1. 1805

Vide p. 114.

PLATE V.



AN ANTIQUE APRON.

Vide p. 148.

Correspondence Circle.

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.

Books Published by the Lodge.

- “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.

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.
