

The Lodge of Research.

No. 2429 LEICESTER.

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# Transactions

FOR THE

Year 1920-21.

*(Twenty-ninth Year of Publication.)*

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W. Bro. FREDERICK H. DOUGHTY, P.M. 2081 and  
3919; P.P.S.G.D.—W.M.

*Secretary:* W. Bro. H. J. GRACE, Pen Craig, Enderby,  
Leicester: P.M., P.A.G.D.C. (Eng.).

*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.

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FREEMASONS' HALL,  
LEICESTER,

JULY, 1921.

DEAR BRETHREN

We have had during the past Session a most successful series of Meetings. The Papers have been most interesting, and have been keenly followed by the Brethren present. The attendance has been generally good, for the Members have endeavoured to make it known that all M.M.s, whether Members of the Correspondence Circle or not, are always welcome at the Meetings. I trust the effect of this general invitation will be felt during the coming Session.

The Membership of the Correspondence Circle has been well maintained, in spite of many losses through death and other causes. I hope that every effort will be made by those interested in the work of the Lodge, to secure a large accession to the present roll.

A Supplement—MASONIC REPRINTS, IV—is issued with the present volume of Transactions. This consists of a translation of the French play "Les Fri-Maçons," by W. Bro. R. E. Wallace-James, to whom our sincere thanks are due and hereby tendered.

The Committee will be glad to receive offers of Papers to be read in the Lodge, or the loan of Masonic curios for exhibition at any of the Meetings. Communications to the Secretary or the Editor will receive attention.

With Hearty Masonic Greetings and Good Wishes to all the Brethren both at home and abroad, believe me,

Yours fraternally,  
FREDERICK H DOUGHTY,  
W.M.

## Officers 1920=21.

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W. Bro. FREDERICK H. DOUGHTY (P.M. 2081 and 3919), P.P.S.G.D., .....	} W.M.
W. Bro. FRANK HAINES (P.M. 1391), P.P.A.G.D.C., .....	} S.W.
Bro. FREDERICK G. KIRKBY (3448), .....	J.W.
W. Bro. the Rev. H. S. BIGGS, B.A., P.M., P.P.S.G.W.; P.P.G. Chap., .....	} Treasurer.
W. Bro. HENRY J. GRACE (P.M. 2028, 3448 and 3078), P.M., P.P.S.G.W., Prov. G. Treas., P.A.G.D.C. (Eng.), }	} Secretary.
W. Bro. W. A. LEA (P.M. 523 and 2865), P.M., P.P.J.G.W., .....	} D.C.
W. Bro. WALTER J. BUNNEY (P.M. 523), P.P.G. Reg., .....	} S.D.
Bro. NORMAN K. LEE (J.W. 3919), .....	J.D.
W. Bro. J. H. HAWTHORN (P.M. 3091), .....	I.G.
Bro. C. H. HARDING (1391), .....	Tyler.

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

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## Objects.

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

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

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

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

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## Dates of Meetings for 1921-22.

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September 26th, 1921—Installation.

November 28th, 1921.

January 23rd, 1922.

March 27th, 1922.

May 22nd, 1922—Election.

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## Honorary Members.

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

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

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

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

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

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## Members of the Lodge.

In the order of Seniority.

### Founders.

1. THORP, John T., F.R.Hist.S., F.R.S.L., F.R.S.A.I. 54 *Princess Road, Leicester*. P.M. 2076 ; P.M. ; P.P.S.G.W. Past Grand Deacon. First Worshipful Master. October 26th, 1892.
2. BILLSON, Frederick W., LL.B. 23 *Halford Street, Leicester*. P.M. 1391, 3448 ; P.M. ; P.P.S.G.W. October 26th, 1892.
3. BIGGS, the Rev. Hy. Sylvanus, B.A. 51 *Highfield Street, Leicester*. P.M. 523 ; P.M. and Treas. ; P.P.S.G.W. October 26th, 1892.

### Joining Members.

4. HOWE, Henry. *Newstead, Bushby, near Leicester*. P.M. 1391 ; P.M. ; P.P.S.G.W. ; Prov. G.D.C. Past Asst. Grand Director of Ceremonies. Joined November 28th, 1892.
5. LEAD, William Henry. *Rothley, near Leicester*. P.M. 2081 ; P.P.S.G.D. Joined September 25th, 1893.
6. LEA, William Adams. *Stoneygate Road, Leicester*. P.M. 523 and 2865 ; P.M. ; P.P.J.G.W. Joined November 28th, 1898.
7. FREARS, J. Russell. *Westcotes Drive, Leicester*. P.M. 2081 and 3091 ; P.M. ; P.P.S.G.W. ; Prov. G. Sec. ; Past Assistant Grand Director of Ceremonies. Joined Jan. 28th, 1901.
8. GRACE, Henry Jinks. *Pen Craig, Enderby, near Leicester*. P.M. 2028, 3448 and 3078 ; P.M. and Sec. ; P.P.S.G.W. ; Prov. G. Treasurer ; Past Assist. Grand Director of Ceremonies. 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. 87 *High Street, 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, Appleby Magna, near Buxton-on-Trent*. 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. ; P.P.J.G.D. Joined March 20th, 1908.
14. HUNT, Thomas George. *York House, Victoria Road, Leicester*. P.M. 2865 ; P.M. ; P.P.A.G.D.C. Joined Nov. 28th, 1910.

15. HUNT, George William. *Montello, Victoria Park 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.* P.M. 2081 ; P.M. ; P.P.S.G.W. Joined November 28th, 1910.
  17. POCHIN, Frank Howard. *Evington House, Leicester.* P.M. 2028, 3091 and 3448 ; W.M. 4088 ; P.M. ; P.P.S.G.W. Joined January 22nd, 1912.
  18. JOHNSON, John D. *56 Rutland Street, Leicester.* P.M. ; P.M. 1391 and 3448 ; P.P. S.G.W. Joined November 24th, 1913.
  19. KIRKBY, Cadet Frederick G. *B Coy. Aux. Divn. R.I.C., Kilmallock, Co. Limerick, Ireland.* 3448. Joined November 24th, 1913.
  20. HAMPSON, Albert H. *31 Western Park Road, Leicester.* I.P.M. ; P.M. 523 ; P.P.G. Reg. Joined January 26th, 1914.
  21. DOUGHTY, Frederick H. *2 Tichborne Street, Leicester.* P.M. 2081 ; P.M. 3919 ; W.M. ; P.P.S.G.D. Joined September 27th, 1915.
  22. BUNNEY, William J. *2 Severn Street, Leicester.* P.M. 523 ; P.P.G. Std. B. Joined September 24th, 1917.
  23. HAINES, Frank. "*Oldfield,*" *Woodland Avenue, Leicester.* P.M. 1391 ; P.P.A.G.D.C. Joined September 24th, 1917.
  24. LEE, NORMAN K. *12 Seymour Street, Leicester.* J.W. 3919. Joined January 27th, 1919.
  25. HAWTHORN, JOHN H. *Melrose House, Aylestone Road, Leicester.* P.M. 3091 ; Prov. G.S.D. Joined January 27th, 1919.
  26. HIND, Arthur H. *3 Grey Friars, Leicester.* P.M. 279 ; P.P.G.Pur. Joined March 30th, 1921.
  27. BIGG, Chas. S., B.A. *23 Friar Lane, Leicester.* W.M. 3091. Joined May 23rd, 1921.
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## Members of the Correspondence Circle.

### Grand Lodges, Lodges, Libraries, etc.

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1. ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915.
2. BARON EGERTON LODGE OF INSTRUCTION, 3513 Birkenhead. June, 1917.
3. BORDER CITY MASONIC INSTRUCTION CIRCLE, Carlisle. March, 1918.
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. EGREMONT LODGE OF INSTRUCTION, 2872 Wallasey. March, 1918.
9. HOSPITALITY, LODGE OF, 1697 Waterfoot, Lancs. Sept. 1915.
10. HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913.
11. IONIC LODGE OF INSTRUCTION, 3832 Wallasey. January, 1919.
12. JAMES THOMPSON LODGE OF INSTRUCTION, 3653 Birkenhead. May, 1919.
13. KITCHENER LODGE, 2998 Simla, India. November, 1909.
14. LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
15. MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914.
16. MANICA LODGE, 2678, Umtali, Brit. S. Africa. September, 1900.
17. MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910.
18. MARK MASTER MASONS, GRAND LODGE OF, London. March, 1914.
19. MASSACHUSETTS, GRAND LODGE OF. November, 1896.
20. MINERVA LODGE, 2433 Birkenhead. March, 1898.
21. MOUNTAIN LODGE, 11 (B.C.) Golden, British Columbia. May, 1907.
22. NEPTUNE LODGE, 2908 Wallsend-on-Tyne. September, 1913.
23. NORTH YORKS LODGE OF INSTRUCTION, Middlesbrough. March, 1908.

24. NOTTS INSTALLED MASTERS LODGE, 3595 Nottingham. March, 1913.
  25. PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902.
  26. PHENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913.
  27. THE QUETTA MASONIC LIBRARY. Baluchistan, India. September, 1916.
  28. RANDLE HOLME LODGE, 3261 Birkenhead. March, 1908.
  29. RIVERDALE LODGE, 494 G. Lodge of Canada, Toronto. November, 1920.
  30. RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904.
  31. SCOTLAND, LIBRARY OF GRAND LODGE OF. September, 1910.
  32. SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
  33. TARA LODGE OF INSTALLED MASTERS, Bombay (419 I.C.). November, 1915.
  34. TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg. September, 1911.
  35. UNITED SERVICE LODGE, 24 Esquimalt, British Columbia. November, 1911.
  36. WARWICKSHIRE MASONIC LIBRARY. January, 1909.
  37. WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND MUSEUM. September, 1915.
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## Brothers.

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- ABURROW, Charles. *616 Consolidated Buildings, Johannesburg, South Africa.* Dist. Gd. Master of the Transvaal. Jan. 1910.
- ADCOCK, Richard B. *24 Severn Street, Leicester.* P.M. 279 Leicester ; Prov. G.S.W. November, 1915.
- AGNEW, John. *c/o Mackinnon Mackenzie & Co., Strand Road, Calcutta.* 320 (S.C.) Saltcoats and Ardrossan. January, 1905.
- ALDERMAN, Stanbery. *Big Spring, Howard County (Texas), U.S.A.* Dallas (Texas), U.S.A. May, 1913.
- ALDRICH, O. W. *No. 2624 N. High Street, Columbus (Ohio), U.S.A.* P.M. 4 (Ohio), U.S.A. November, 1910.
- ALLEN, Alfred, Junr. *12 Hill Street, Birmingham.* P.M. 2654 Moseley ; P.P.S.G.W. Worcs. January, 1915.
- ALLEN, T. *44 Humberstone Gate, Leicester.* 2081 Leicester. Nov. 1916.
- APPS, Capt. W. R., M.V.O., R.N., M.I.N.A. "*Branksome,*" *Chandlers Ford, Hants.* 257 Portsmouth ; 960 (S.C.) Simons Town, S. Africa. March, 1914.
- ARCHBALD, William. *c/o Geo. Gillespie & Co., P.O. Box No. 64, Rangoon, Burma.* P.M. 1268 Rangoon. November, 1907.
- ARMSTRONG, J. *Croft Lea Park, Ilfracombe.* W.M. 1135 Ilfracombe. January, 1919.
- ARMSTRONG, Percy. *The Cottage, Scarborough.* P.M. 1248 ; P.P.G.D.C., N. & E. Yorks. January, 1921.
- ASHWELL, T. *50 St. James' Road, Leicester.* S.W. 2081 Leicester. November, 1916.
- ASHWELL, Thomas Syson Hillyard. *38 Belgrave Gate, Leicester.* P.M. 1391 ; P.P.G. Std. B. September, 1896.
- ATKINSON, S. Ernest, M.D. *Osgathorpe House, near Loughborough.* P.M. 779 Ashby-de-la-Zouch. P.P.G. Std. B. May, 1903.
- AYRTON, C. *Fernlea, Oxford Road, Moseley, Birmingham.* 3643 Moseley. November, 1915.
- BAILEY, James. *Newton Heath, Heaton Park Road, Heaton, Newcastle-on-Tyne.* P.M. 24 Newcastle-on-Tyne. Sept. 1913.
- BAIRD, Hugh. *P.O. Box S.76, Bulawayo, Rhodesia, S. Africa.* P.M. 81 (D.C.) Bulawayo, British S. Africa. November, 1907.
- BANKER, S. M. *Helvellyn, Brownlow Road, Bounds Green, London, N.* P.M. 186 and 869 London ; P.P.G. Std. B. Herts. September, 1897.

56. BARCLAY, Col. George, V.D. "*Te Kohanga*," *Hamilton Road, Anderson's Bay, Dunedin, N.Z.* 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.* P.M. 2865 Syston. January, 1916.
60. BARNETT, Harold D. M. *Brendon, Swithland Lane, Rothley, Leicester.* P.M. 3091 Leicester. September, 1913.
61. BATLIVALA, J. C. *Govt. Veterinary School, Juscin, Burma.* P.M. and Sec. 614 Rangoon; P.D.G.W. Burma. September, 1904.
62. BAXTER, Roderick Hildegar. *97 Milnrow Road, Rochdale.* P.M. 2320 Castleton; P.P.G.W., East Lancs. September, 1909.
63. BAXTER, Thomas. *28 Hamilton Square, Birkenhead.* S.W. 3653 Birkenhead. June, 1917.
64. BAYLISS, Frederick John. *London Road, Coalville.* S.W. 2428 Coalville. May, 1918.
65. BEACHCROFT, Maurice, M.A., Sec. R.M.I.G. *21 Great Queen Street, London, W.C. 2.* 357 Oxford; P.M. 361 and 3154; 3305, 1523, 2076; P.P.G.D.C. Bucks; P.P.S.G.W. Bucks; Asst. Grand Director of Ceremonies (Eng.). January, 1921.
66. BEAUMONT, Philip. *The Grove, Swadlincote.* P.M. 1739 Swadlincote. September, 1909.
67. BEDFORD, George H. *161 London Road, Leicester.* Org. 3448 3448 Leicester. May, 1918.
68. BELL, Seymour. *7 Summerhill Grove, Newcastle-on-Tyne.* P.M. 1626 Newcastle-on-Tyne; D.P.G.M. Northumberland; Past Grand Deacon. September, 1903.
69. BELL, William. *Knighton Road, Leicester.* 3448 Leicester. September, 1912.
70. BENSON, Richard C. *32 Vicarage Grove, Egremont, Cheshire.* Org. 1276 Liscard. September, 1916.
71. BENTLEY, P. A. *100 Howard Road, Leicester.* 3448. September, 1918.

72. BENTLEY, W. T. 27 *Corn Market, Derby.* 3448 Leicester.  
January, 1920.
73. BEROLZHEIMER, D. D. *Chemical Catalog Co., 1 Madison Avenue,  
New York, U.S.A.* November, 1919.
74. BIGG, C. S. 23 *Friar Lane, Leicester.* W.M. 3091 Leicester.  
January, 1921.
75. 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.
76. BIGGS, Capt. E. R. J., B.A., B.D. 15 *Tennyson Street, Leicester.*  
P.M. Palm Lodge, Bassein, Burma; P.M. 494 Canada; P.D.G.  
Chap. Bengal; P.D.G. Chap. Burma. November, 1915.
77. BILLSON, Capt. Arthur. *Ringstead, Knighton Park Road, Leicester.*  
P.M. 3431 Leicester; P.P.G.Swd. B. March, 1914.
78. BINGHAM, Sydney Clifton. 7 *Cashel Street, Christchurch, New  
Zealand.* P.M. 91 New Zealand; Past Asst. Grand Secretary,  
New Zealand; Past Provincial Grand Master Canterbury, New  
Zealand. March, 1902.
79. BISHOP, Hubert G. 33 *Radford Street, Leamington Spa.* 395  
Leamington. September, 1917.
80. BIXBY, Charles S. *Box 97, Osawatomic (Kansas), U.S.A.* P.M. 24  
Osawatomic; D.D.G.M. Kansas. March, 1898.
81. BLACKBURN, Arthur W. *Waynville, Reservoir Street, Dewsbury.*  
264 Batley. March, 1921.
82. BLADON, Harry. 16 *Clerkenwell Road, London, E.C.* P.M. 2523  
and 2675 London; L.R.; P.P.J.G.D. Middlesex. Past Grand  
Standard Bearer. Sept. 1901.
83. BLAND, C. A. 46 *Springfield Road, Leicester.* Sec. 1391 Leicester.  
March, 1918.
84. BLOOR, Thos. 15 *Belgrave Gate, Leicester.* 279 Leicester.  
November, 1917.
85. BOOCOCK, J. Headon. 81 *Church Street, Moseley.* P.M. 43  
Birmingham; Prov. G.S.W. Warwickshire. Past Assist. Grand  
Director of Ceremonies. September, 1909.
86. 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.
87. BOWMAN, Henry Cecil. *Enderby, near Leicester.* 442 Peterborough;  
309t Leicester. March, 1913.

88. BOYDEN, W. L. Librarian, Library of the Supreme Council, 33° for the Southern Jurisdiction, U.S.A. *Sixteenth and S. Streets, Washington, D.C., U.S.A.* November, 1912.
89. BRADSHAW, W. N. *Gimson Road, Leicester.* P.M. 2865 Syston ; Prov. S.G.D. May, 1906.
90. BRIGGS, T. Norman. *Craigside, Knighton Grange Road, Leicester.* P.M. 455 Kettering. November, 1915.
91. BROOKSBY, Ernest. 23 *St. John's Road, Leicester.* I.G. 3448 Leicester. September, 1916.
92. BROWN, A. C. 53 *New Broad Street, Suite 49/51, London, E.C. 2.* P.M. 1268 Rangoon ; P.Dist. J.G.D. Burma. September, 1907.
93. BROWN, E. Douglas. *Trevelyan, Cranley Road, Guildford.* S.D. 175 Ryde. November, 1913.
94. BROWNE, Frederick W. *New Street, Lutterworth.* P.M. 3078. Lutterworth. Prov.G.Stwd. November, 1915.
95. 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.
96. BUCKINGHAM, Arthur Edward. *Campbell Street, Leicester.* Sec. 2865 Syston. November, 1915.
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, Capt. Charles S. "*Albuhera*," *Derwent Road, Palmers Green, London, N. 13.* 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. *Carisbrooke Road, Leicester.* 523 Leicester. September, 1916.
101. BURROWS, H. G., F.C.I.S. *Albury, Hounslow Road, Whitton Park, Twickenham.* P.M. 3040 London. L.R. November, 1904.
102. BURTON, J. Cecil. *Cuthbert Leys, Oadby Hill, Leicester.* Org. 3431 Leicester. November, 1915.
103. BUTLER, Thomas Mays. *The Lodge, London Road, Leicester.* W.M. 279 Leicester. March, 1921.
104. CALLAWAY, Charles Frederick. 7 *Northumberland Place, High Street, Bath.* 41 Bath. September, 1909.

105. CALVERT, Albert F., F.C.S. *Royston, Elou Avenue, London, N.W.* P.M. 28 London. November, 1916.
106. CAMPBELL, Colin. *Everett, Washington, U.S.A.* P.M. 95 Washington, U.S.A. September, 1912.
107. CANNON, A. J. S. *97 Winchester Avenue, Leicester.* 523 Leicester. November, 1916.
108. CARRINGTON, W. H. "*Carisbrooke,*" *Stoneygate, Leicester.* 3448 Leicester. November, 1919.
109. CASS, George W. *Mansfield, Tioga County, Pennsylvania, U.S.A.* P.M. 247 Mansfield, Pa. March, 1921.
110. CASTELLO, James. *Elleris, The Mount, St. Leonards-on-Sea.* P.M. 227 London. September, 1908.
111. CASTERTON, G. R. *1 Mansfield Grove, Nottingham.* P.M. 1130 Melton Mowbray; P.P.G. Supt. of W. January, 1916.
112. CAWTHORN, J. Elston. *Elmeie House, Sherburn, near Leeds.* P.M. 1221 Leeds; P.P.G.D.C. West Yorks. January, 1907.
113. CHAMBERLIN, A. Horace. *8 Belgrave Gate, Leicester.* P.M. 2081 Leicester. P.P.S.G.D. September, 1911.
114. CHANDLER, Ralph L. *Southern Pines, North Carolina, U.S.A.* Sec. 484 Southern Pines. March, 1921.
115. CHAPMAN, Alfred Binns. *Charnwood, Beeston, Notts.* W.M. 2594 Beeston. September, 1911.
116. CHARLES, Leo. E. *105 Balsam Avenue, Toronto, Canada.* May, 1916.
117. CHARLESWORTH, Capt. E. "*Acacia,*" *Cardigan Road, Bridlington.* P.M.; P.P.G.W. North and East Yorks. May, 1920.
118. CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091 Leicester. January, 1916.
119. CHENEY, James. *Kirsteen, 8 Tiddington Road, Stratford-on-Avon.* P.M. 1739 Swadlincote. March, 1913.
120. 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.
121. CHITHAM, S. R. *41 Willows Crescent, Cannon Hill, Birmingham.* W.M. 2865 Syston. November, 1909.
122. CHOLERTON, A. *66 St. Peter's Road, Leicester.* 523 Leicester. November, 1917.
123. CHURCH, A. H. *3 Campbell Street, Leicester.* 3431 Leicester and 1764 Northampton. January, 1920.

124. CLACKRIE, Geo. Roome. *Wakefield Road, Dewsbury.* 264 Batley. January, 1921.
125. CLARK, James B. *Rosslyn, Beech Grove Road, Newcastle-on-Tyne.* P.M. 24 Newcastle-on-Tyne; P.P.G.W. Northumberland. September, 1913.
126. CLARK, W. H. *Lumsden, Southland, N.Z.* P.M. 100 N.Z., P.G.D. (N.Z.). January, 1918.
127. CLARKE, Francis William. "*Gresford*," 30 *Upperton Road, Leicester.* P.M. 2028 Leicester; P.P.A.G.D.C. November, 1915.
128. CLARKE, T. J. *Richmond Avenue, Aylestone Road, Leicester.* S.D. 2081 Leicester. June, 1917.
129. CLARK, W. G. J. 28 *Station Road, Wigston.* 2028 Leicester. November, 1915.
130. CLEGG, R. Ingram. 225 *North Michigan Avenue, Chicago (Ill.), U.S.A.* P.M. 370 Cleveland (Ohio), U.S.A. May, 1910.
131. CLOVER, Major W. C. *Glen Parva Barracks, Leicester.* P.M. 2028 Leicester; P.P.G. Swd. B. November, 1911.
132. COBB, Henry George. *Bank House, Braintree, Essex.* P.M. 2154 Halstead; P.P.J.G.W. Essex. March, 1916.
133. COCHRANE, S. T. 210 *High Street, Newhall, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
134. COGGAN, Henry D. *Kamptee, Central Provinces, India.* P.M. 500 Kamptee, India. March, 1914.
135. COLENZO, Major J. Eric., F.R.G.S. 8 *Southwell Gardens, London, S.W. 7.* P.W. 2333 Quetta; P.M. 2440 E.C.; P.D.G. Deacon, Bengal. 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. COOKE, Montague E. *Maligalenne Estate, Veyangoda, Ceylon.* P.M. 611 (S.C.). Colombo. November, 1918.
138. COOK, Major Frederick Charles. *City Engineer and Surveyor, Oxford.* P.M. 50 Hinckley, and 432; P.P.G.S. of W. May 1911.
139. COOP, Harold. 15 *Tui Street, Mount Eden, Auckland, New Zealand.* P.M. 166 (N.Z.) New Zealand. April, 1910.
140. COOPER, Frederick. 3 *Chancery Street, Burnley.* 523 Leicester. March, 1921.

141. COOPER, John T. *The Lodge, Aylestone Road, Leicester.* P.M. 523 Leicester. March, 1912.
142. COWLING, Alf. Ernest. *West Hill Road, Leicester.* 3919 Leicester. March, 1921.
143. CRAIG, W. *General Post Office, Singapore, Straits Settlements.* P.M. 508 Singapore, Straits Settlements. January, 1904.
144. CRANE, Charles E. *2 The Hill, Ashby-de-la-Zouch.* P.M. 779, 2428 Coalville. May, 1910.
145. CREAGH, Col. A. H. D., M.V.O. *c/o Messrs. Cox & Co., 16 Charing Cross, London, S.W.* P.S.W. 415 West Pooona; 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. CROASMUN, Dale F. *Marienville (Pa.), U.S.A.* 633 Marienville. November, 1916.
149. 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.
150. DALE, F. J. *5 Leamington Street, King Richard's Road, Leicester.* 1391 Leicester. September, 1898.
151. DARLING, A. E. *138 Balme Road, Wakefield.* 264 Batley. January, 1921.
152. DASHWOOD, J. R. *Imperial Ceylon Tea Estate Company, Battawatie, Maduisima, Ceylon.* P.M. 2656 Ceylon. November, 1919.
153. DAVIES, W. Edward. *P.O. Box 53, Bombay.* P.M. 944 Bombay; P.D.G.C. Bombay. May, 1913.
154. DAVIES, William Henry. *Rosedale, Hunter Street, Chester.* P.M. and Sec. 2609 Chester; P.P.J.G.W. Cheshire. September, 1909.
155. DAWES, John J. *5 Petteril Bridge Terrace, Warwick Road, Carlisle.* P.M. 3481 Kirkby Stephen. June, 1917.
156. DAWSON, T. C. *The Cliffe, Kirby Muxloe, Leicester.* P.M. 1007 Loughborough; P.P.A.G.D.C. May, 1905.
157. DAY, Major A. D. *The Grey House, Long Sutton, Langport, Somerset.* P.M. 2038 Langport. January, 1915.

158. D'CRUZ, Capt. A. 148 *Holland Road, Kensington, London, W.* 229 *Calcutta.* September, 1905.
159. DEWES, Walter, L.R.I.B.A., M.S.A. 4 *Bloomsbury Place, Bloomsbury Square, London, W.C.* 1415 *London.* November, 1917.
160. DICKINSON, C. W. *Greenfields, Linton, Burton-on-Trent.* P.M. 1739 *Swadlincote.* March, 1913.
161. DOE, George M. *Enfield, Great Torrington, Devon.* P.M. 1885 *Great Torrington ; P.P.G. Reg. Devonshire.* January, 1911.
162. DONOVAN, E. W. *Hilton House, Prestwich.* P.M. 62 *Manchester ; P.P.G.W. of E. Lancs.* September, 1908.
163. DRU-DRURY, EDWARD GUY, M.D. *High Street, Grahamstown, Cape Colony.* P.M. 828 *Grahamstown, Cape Colony.* January, 1909.
164. DRYSDALE, Rev. J. A. "The Manse," *Signal Pagoda Road, Cantonments, Rangoon, Burma.* P.M. 3330 *Rangoon ; Chap. Dist. G.Lo. Burma.* March, 1912.
165. DURSTON, George. *Ivydene, Haynes Road, Uppingham Road, Leicester.* P.M. 2028 *Leicester.* November, 1915.
166. EABRY, H. W. 57 *Mellor Road, Western Park, Leicester.* 1391 *Leicester.* March, 1921.
167. EARNSHAW, J. H. 22 *Market Place, Dewsbury.* 264 *Batley.* January, 1921.
168. EATON, Charlie D. *Bittell Road, Barnet Green, Birmingham.* P.P.S.G.W. *Worcs.* Past Grand Standard Bearer. January, 1915.
169. EDMONDS, Erskine. *Lydbury North, Shropshire.* P.M. 611 *Ludlow.* January, 1910.
170. EDWARDS, C. Lewis, C.B.E., F.S.S. *Santa Caterina, Loudwater, Bucks.* P.M. 108, 617, 3623, 3743 ; P.D.S.G.W. *South America (S. Div.).* Past Grand Deacon. September, 1903.
171. EDWARDS, W. J. *Windouree, Leigh-on-Sea, Essex.* P.M. 2935 *London.* January, 1917.
172. ELDER, Chas. Gallagher. 98 *Littledale Road, Egremont, Cheshire.* 3519 *Birkenhead.* September, 1914.
173. ELLIS, G. E. *Wood Close, Quorn.* S.D. 3091 *Leicester.* November, 1917.
174. ELLIS, Lt.-Col. W. F., R.A.M.C. 306 *Main Street, Gibraltar.* P.M. 2370 *Lahore ; P.M. 1307 Mooltan and 1308 Dalhousie ; Dist. G. Reg. Punjab.* April, 1910.

175. EVANS, C. D. 275 *Foid House Lane, Stirchley, Birmingham.* 3393 Birmingham. September, 1920.
176. EVANS, Isaac Vaughan. 2 *Arran Place, Cardiff.* P.M. 960 Cardiff ; P.P.G. Purst. S. Wales. March, 1918.
177. EVANS, J. E. *Rosebank, Dolton, North Devon.* P.M. 1885 Torrington. January, 1913.
178. EVANS, Thomas Watkin. *Box 131, Rangoon.* J.D. 1268 Rangoon. June, 1917.
179. EVANS, Walter. 201 *Melton Road, Leicester.* A.D. of C. 2865 Syston. May, 1911.
180. FENTON, S. J. 40 *Charlotte Road, Edgbaston, Birmingham.* P.M. 3232 ; S.W. 4209 ; D.C. 4134. May, 1921.
181. FERNELEY, Claude L. 5 *Cornwallis Terrace, Hastings.* 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. FIRBANK, Joseph. *Church Street, Lutterworth.* Tyler 3078 Lutterworth. September, 1917.
184. FLATHER, David. *Whiston Grange, Rotherham.* P.M. 2268 Sheffield ; P.P.A.G.D.C., W. Yorks. November, 1903.
185. FLEEMAN, F. G. 74 *Frederick Street, Loughborough.* P.M. 1007 Loughborough. September, 1918.
186. FLOCKTON, B. P. 81 *Forest Road, Nottingham.* P.M. 3448 Leicester. March, 1913.
187. FOGG, Sampson. *Rozel, 16 Ballbrook Avenue, Didsbury, Manchester.* P.M. 1633 Avon Lodge ; P.M. 3264 Duke of Connaught ; Prov. Senior Grand Deacon (East Lancs.). September, 1907.
188. FOISTER, A. T. *Dalefield, Barkby, Leicester.* S.D. 2028 Leicester. November, 1917.
189. FOISTER, Maurice Charles. 10 *Haynes Road, Uppingham Road, Leicester.* 2028 Leicester. November, 1915.
190. FORRESTER, William. *Storrington, Pulborough, Sussex.* P.M. 2660 Cranbrook, Kent ; P.P.G. Sup. Wks. Kent. September, 1903.
191. FOSTER, Fredc., *Melford, Warwick Road, Coventry.* P.M. 254 Coventry ; P.P.G.S. of W. Warwickshire. September, 1907.
192. FOSTER, Reg. W. 21 *St. John's Street, Adelphi, W.C. 2.* L.R., P.M. 1559 and 2712 London. September, 1917.

193. FOX, Edward Robert. 192 *London Road, Leicester*. Org. 2081 ; P.P.G. Org. November, 1899.
194. FREER, Major William Jesse, V.D., F.S.A. *Stoneygate, Leicester*. P.M. 1130 and 1560 ; P.P.J.G.W. ; Past Grand Deacon. November, 1894.
195. 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.
196. FURBY, W. Stafford. 12 *Glanville Terrace, Parnell, Auckland, New Zealand*. P.M. 1338 ; D. Dist. G.M. Auckland, N.Z. January, 1914.
197. FURZE-MORRISH, Samuel William, M.I.N.A. *Constructive Manager, H.M. Dockyard, Devonport*. P.M. 1593 London. L.R. January, 1902.
198. GARDNER, F. L. 14 *Mariborough Road, Gunnersbury, London, W.* 1017 London. September, 1902.
199. GARNHAM, F. Malcolm. *Oakdene, Regent Road, Reigate, Surrey*. P.M. 2949 Frinton. November, 1916.
200. 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.
201. GAYNER, W. A. 4 *Burlington Street, Bath*. P.M. 906 Bath. September, 1910.
202. GENTNER, Joseph Edward. 74 *Belgrave Road, Leicester*. S.D. 2865 Syston. May, 1911.
203. GIBBS, Col. J. A. C., C.B. *Portobello, Eaton Rise, Ealing, London, W. 5*. P.M. 1040 Driffield ; W.M. 3976 ; P.P.G. Reg. N. and E. Yorks ; Past Grand Deacon. May, 1908.
204. GIBSON, H. W. 93 *London Road, Leicester*. P.M. 1391. March, 1920.
205. 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.
206. GIFFORD-HUTCHINGS, the Rev. E. *St. Lawrence's Vicarage, York*. P.M. 1248 Scarborough ; P.P.G. Chap. N. and E. Yorks. September, 1914.
207. 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.

208. GILLOTT, Arthur G. M. *c/o Messrs. W. Le Lacheur & Son, 58 Lombard Street, London, E.C 3.* Past Grand Master, Grand Lodge of Costa Rica. September, 1902.
209. GILMOUR, Dr. P. Graham. *Gorleston, Yarmouth.* January, 1920.
210. GIRLING, Charles. *Langholm, Stonegate Avenue, Leicester.* P.M. 3431 Leicester. November, 1906.
211. GODDARD, Frank. *73 London Road, Coalville.* W.M. 2428 Coalville. March, 1921.
212. GOUGH, Charles. *Holmwood, Grove Hill, Woodford, London, N.E.* P.M. 2508 and 2661 London; L.R. September, 1908.
213. GOVIER, Ralph G. *35 King Street, Wallasey.* 2132 Liscard; 3832 Wallasey. November, 1918.
214. GRAYSTONE, Major Frederick Russ, D.S.O.; M.C. *Thamaine Ain, Elon Road, Burton-on-Trent.* P.M. 2924, 3962 and 834 (S.C.) Rangoon; P.J.G.W. of Scottish Freemasonry in India; Past District Grand Registrar, Burma; P.P.G.D. of C. Derbyshire. September, 1910.
215. GREEN, George. *52 High Street, Market Harborough.* P.M. 1330 Market Harborough; P.P.S.G.W. January, 1898.
216. GREEN, G. E. *Farndon, Toller Road, Leicester.* 3091. Jany. 1916.
217. GREEN, Harold Arthur. *43 Bradford Road, Dewsbury, Yorks.* 827 Dewsbury. May, 1909.
218. GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham.* P.M. 3391 Birmingham and 2654 Moseley. P.P.G.R. Worcester. November, 1912.
219. GREENAWAY, W. No. 1 *Khan Road, Poona, India.* 2904 Maymyo. March, 1912.
220. GRIMWADE, A. W. *28 Danes Hill Road, Leicester.* 3919 Leicester. September, 1920.
221. GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester.* Stwd. 2865 Syston. January, 1916.
222. GUNNER, W. A. *19 St. Peter Street, Tiverton, Devon.* P.M. 1538 London. March, 1903.
223. HAIG—BROWN, W. A., J.P. *c/o King, King & Co., Bombay.* Dist. G.M. Bombay. May, 1913.
224. HALE, B. G. "*Broadwell,*" *Bardon Road, Coalville.* P.M. 2428 Coalville; P.P.G.S. of W. January, 1904.
225. HALL, T. P. *29 Gipsy Lane, Leicester.* 2865. November, 1919.

226. HALL, Walter James. *Manager, Messys. Bowyer, Sowden & Co., C Road, Mandalay, Burma.* P.M. 2219 Fort Dufferin. May, 1913.
227. HALLETT, H. Hiram. *Bridge House, Taunton.* P.M. 261 Taunton. March, 1921.
228. HALLSWORTH, William Heley. *Garrison Engineer, S.P.R. Shiraz, Persia.* P.M. 465 (E.C.) Bellary, Madras. May, 1911.
229. 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.
230. HAMMOND, Wm. *Eversfield, St. John's Road, Leicester.* 523. May, 1920.
231. HANBY, James W. *Flint House, Scunthorpe, near Doncaster.* P.M. 2078 Scunthorpe. January, 1904.
232. HANDS, George. *10 Spencer Road, South Croydon, Surrey.* P.M. 185 London; I.P.M. 3968 Croham Hurst; W.M. 3136 Croydon; J.W. 1719 London. November, 1920.
233. HANFORD, A. Pelham. *9 Salisbury Road, Leicester.* P.M. 279 Leicester; P.P. 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. *Brnackmhor, Pitlochry.* P.M. 1664 Gosforth and 3241 Gateshead; W.M. 3477 Newcastle-on-Tyne; Prov. J.G.W. Durham; 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, Australia.* 523, 3448 Leicester. March, 1913.
238. HARRAP, Joseph. *Queen's Chambers, Horsefair Street, Leicester.* 279 and P.M. 3431 Leicester; Prov. G. Stwd. 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, Victoria Park Road, Leicester.* P.M. 279 Leicester; P.P.G.S. of W. May, 1908.
241. HASKARD, F. S. *Narborough, near Leicester.* W.M. 2028. March, 1920.
242. HASSALL, Capt. Harry S. *Ashby-de-la-Zouch.* P.M. 779 Ashby-de-la-Zouch; P.P.G. Pur. September, 1909.
243. 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.

244. HATTON, T. *Anstey Pastures, near Leicester.* 2028 Leicester. March, 1921.
245. HAWKINS, Francis H. *Grasnere, Serpentine Road, Harborne, Birmingham.* P.M. 3127 and 3812 Lakimpur, Assam ; P.G.D.C. Bengal. November, 1917.
246. HAWORTH, Wallace E., M.B., B.Sc. *Penhalonga, Rhodesia, S. Africa.* P.M. 2678 Umtali, British South Africa. September, 1900.
247. HAYTON, John. *158 Stewart Road, Liverpool.* P.M. 1299 Liverpool. September, 1913.
248. HAYWARD, Thomas W. A. *Humberstone, 38 Nightingale Lane, Balham, London, S.W.* P.M. 3368 London; 1224. Sept. 1912.
249. HEANLEY, Marshall. *11 Billing Road, Northampton.* P.M. 2533 Peterborough ; P.P.G. Std. B. Norths. and Hunts. Sept. 1909.
250. HENDERSON, R. A. *Bushby, near Leicester.* W.M. 2081 Leicester. November, 1913.
251. HERBERT, Sydney Frank. *111 Princess Road, Leicester.* 3091 Leicester. May, 1915.
252. HEWTON, John. *315 Ormeau Road, Belfast.* P.M. 188. (I.C.). January, 1920.
253. HILL, Albert Edward. *The Grange, Wigston, near Leicester.* 2028 Leicester. November, 1915
254. HILTON, G. E. *133 Loughborough Road, Leicester.* P.M. 3431 Leicester. November, 1917.
255. HILTON, Joseph Arthur. *Ridgeway, Rothley, Leicester.* P.M. 3091 Leicester ; P.P.G. Asst. Sec. November, 1915.
256. HIND, Arthur H. *3 Grey Friars, Leicester.* P.M. 279 Leicester ; P.P.G. Pur. November, 1916.
257. HOBBS, J. Walter. *23 Brandreth Road, Balham, London, S.W.* P.M. 2550 and 3661 London. L.R. April, 1910.
258. HOLDOM, Percy Wm. *8 Newark Place, Brighton.* S.W. 2735 Bangalore, India. November, 1920.
259. HOPKINS, Arthur. *277 Melton Road, Leicester.* 279 Leicester. September, 1916.
260. HUGHES, Frank. *Vicarage Road, Handsworth, Birmingham.* P.M. 2706, 482 and 2878 Handsworth ; P.P.S.G.W. Staffs. May, 1902.
- 261 HUME, Capt. Percy Stanley. *c/o Messrs. Cox & Co., Hornby Road, Bombay, India.* P.M. 2832 E.C. Dagshai ; W.M. 1843 E.C. Bareilly ; P.J.W. 90 E.C. St. John's. D.G.Std. Punjab. November, 1920.

262. HUMPHREYS, A. F., *Simla, India*. P.M. 459 Simla. Sept., 1914.
263. HUNT, William. *The Fosse, Syston, Leicester*. P.M. 2865 Syston. P.P.J.G.W. November, 1915.
264. HURLEY, Tom S. *Stannmore, Ashleigh Road, Leicester*. P.M. 279; P.P.J.G.D. November, 1915.
265. HYDE, Henry. *The Laurels, Knighton Rise, Leicester*. P.M. 523. and 3431 Leicester; P.P.S.G.W. September, 1908.
266. INDERMAUR, H. 108 *Evington Road, Leicester*. 3302 London and 4088 Leicester. November, 1920.
267. INGLESANT, Thomas Henry. 59 *Highfield Street, Leicester*. P.M. 1391 Leicester; P.P.J.G.D. September, 1915.
268. ISHERWOOD, T. Fredk. *Stroud Wood, Upham, Hunts*. P.M. 1446 and 3097 London. September, 1907.
269. IVY, Robert S. 3a *Peking Road, 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. *Multrapore T.E., Suffry Post Office, Assam*. 3195 Jorhat and P.M. 3766 Nazira, 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. JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand*. P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
274. JOHNSON, Geo. M. 181 *Uppingham Road, Leicester*. 3448. May, 1920.
275. JOHNSON, H. *Hill Crest, Boughton Road, Northampton*. P.M. 1764 Northampton. November, 1918.
276. JONES, C. C. *Vale Royal, Elms Road, Leicester*. Sec. 3091 Leicester. November, 1917.
277. JONES, G. A. E. 210 *High Street, Newhall, Burton-on-Trent*. 1739 Swadlincote. March, 1913.
278. JONES, William George. 34 *Equity Road, Leicester*. P.M. 523 Leicester; P.P.A.G.D.C. May, 1905.
279. JORDAN, Thomas. 45 *Sale Street, Derby*. P.M. 1085 Derby; P.P.J.G.W. Derbyshire. March, 1904.

280. JOSEPH, Phillip. 23 *Evington Road, Leicester*. P.M. 2387 Manchester. May, 1895.
281. JOWETT, H. C. 365 *Aylestone Road, Leicester*. Stwd. 2081 Leicester. November, 1917.
282. KEEN, Alpheus A. *Albuquerque, New Mexico, U.S.A.* Grand Sec. New Mexico, U.S.A. November, 1909.
283. KEEP, Charles E. 30 *Augustus Road, Edgbaston, Birmingham*. P.M. 587; P.M. 3713 Birmingham. September, 1914.
284. KEMP, Allerton C. *Moheshhall, Chittagong, Bengal, India*. P.M. 3009 Chittagong, Bengal. January, 1914.
285. KENDALL, William. (Burma Rlys.), 4 *Hume Road, Rangoon, Burma*. 57 Hull; P.M. 1268 Rangoon; P.D.G.S.W. Burma. November, 1910.
286. KENNING, Frank Reginald. 1 *Little Britain, London, E.C.* 192 London. September, 1901.
287. KEIGHTLEY, F. H. *The Glastonbury Hotel, Royal Parade, Eastbourne*. 2699 London. March, 1921.
288. KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby*. P.M. 1129 Rochdale; P.P.J.G.D. East Lancs. March, 1911.
289. KEYS, Major W. Hall. *Lyndon House, West Bromwich*. P.M. 2878 and 2784 West Bromwich; P.P.G. Reg. Staffs. November, 1904.
290. KILBY, E. C. 628 *Granville Street, Vancouver, British Columbia, Canada*. P.M. 2081. November, 1893.
291. KING, Harry. 57 *Tichborne Street, Leicester*. 3431 Leicester. November, 1915.
292. KING, T. A. *Thornhill, Mount Rd., Hinckley*. P.M. and Treasurer 50 Hinckley; P.P.G. Stwd. January, 1918.
293. KING-BAKER, S. J. *Shahomato T. Coy., Ltd., Char Ali P.O., Bishnath, Assam*. P.M. 3195 and 3766 Jorhat, Nazira, Assam, India. P.G.S.G.D. Bengal. Sept., 1914.
294. KIRK, Charles Horace. *High Barn, Letchworth Road, Western Park, Leicester*. 2865 Syston. September, 1915.
295. KIRKWOOD, R. A. *Calcutta*. 834 Rangoon. January, 1907.
296. KNIGHT, E. Forster. 25 *Milverton Crescent, Leamington*. P.M. 1130; P.P.J.G.D.; November, 1894.
297. KNIGHT, William. *The Crescent, King Street, Leicester*. S.D. 2081 Leicester. September, 1916.

298. KNIGHT, William John. 6 *Pocklington's Walk, Leicester*. 2028 Leicester. January, 1898.
299. KNOWLES, Hugh C., M.A., B.C.L. *Inverness Lodge, Inverness Terrace, London. W.* P.M. 1691 Hampton Court; P.P.G.W. Middlesex. Past Assist. Grand Registrar. November, 1913.
300. LAFONTAINE, H. T. Cart de. 52 *Albert Court, Kensington Gore, London, S.W.* Past Grand Deacon. January, 1914.
301. LANGLEY, W. R. *Elmhurst, Grange Avenue, Woodford Green, Essex.* J.W. 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*. J.D. 3448 Leicester. November, 1915.
304. LAWRENCE, T. R. 944 Bombay. May, 1913.
305. LAWTON, R. *Boothorpe, Woodville, Burton-on-Trent*. P.M. 779 Ashby-de-la-Zouch; P.M. 1739 Swadlincote. P.P.G. Std. B. March, 1913.
306. LEE, G. Trevelyan. 15 *Tenant Street, Derby*. P.M. 253 Derby; P. Prov. S.G.W. Derbyshire. January, 1912.
307. LEIGH, James. "Ardlamont," 18 *Lancaster Road, West Norwood, London, S.E.* P.M. 1625 and 2550 London; L.R. November, 1915.
308. LESTER, Arthur H. *Warsaw (N.Y.), U.S.A.* 549 Warsaw. November, 1916.
309. LEVERSEDGE, R. C. *Evercreech, Bath*. P.M. 2048 and 2087; P.P.G.D. Middlesex. November, 1910.
310. LEWIS, Marcus. *P.O. Box 1123, Durban, Natal*. I.P.M. 3179 E.C. January, 1921.
311. LIDDIARD, Ernest J. 21 *Abingdon Road, Leicester*. 3431 Leicester. March, 1918.
312. LIGHT, George Inglefield. 57 *Highfield Street, Leicester*. P.M. 3237 and 3302 London; 3091; P.M. 4088. November, 1915.
313. LIGHT, Geo. H. I. 57 *Highfield Street, Leicester*. 3302 London and 4088 Leicester. November, 1920.
314. LINLEY, Herbert. 44 *High Street, Market Harborough*. W.M. 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.

16. LOEWY, Benno, Trustees of the late. *c/o Messrs. Moss, Marcus & Wells, Woolworth Bldgs., New York, U.S.A.* P.M. 209 New York, U.S.A. September, 1905.
17. LONNON, Wm., R.N. *62 Kingston Crescent, Portsmouth.* 349 and 966 (S.C.) Malta.
18. LUCAS, James. *191 Market Street, Birkenhead.* 2872 Birkenhead. September, 1919.
19. LULHAM, R. J. *Ambleside, Central Avenue, Clarendon Park, Leicester.* P.M. 523; P.P.S.G.D. September, 1898.
20. MACFARLANE, G. Sydney. *110 Beacon Hill Avenue, Lynn (Mass.), U.S.A.* P.M. and Sec. Golden Fleece Lodge, Lynn. June, 1917.
21. MACGILLIVRAY, J. R. *72 Bay Street, Toronto, Canada.* 90 Collingwood (Ont.); G. Reg. of Ontario. January, 1914.
22. MACLENNAN, Capt. A. B. *c/o Messrs. Turner, Morrison & Co., Lyons Range, Calcutta.* 90 (S.C.) Glasgow. May, 1910.
23. MACLENNAN, the Rev. George A., B.A. *The Canadian Bible Society, 460 Union Avenue, Montreal, Canada.* 223 Norwood (Ont.); 38 Montreal; P.G. Chap. G. Lo. of Quebec. January, 1914.
24. MARKHAM, Arthur. *Stanwell Road, Penarth, S. Wales.* 2865; W.M. 1754 Penarth. November, 1911.
25. MARSHALL, Arthur G. *c/o British Engineering Coy. of Russia and Siberia, 4 New Court, Lincolns Inn W.C.2* 2737 London. Nov. 1909.
26. MARSHALL, Alma J. *1 Westcotes Drive, Leicester.* P.M. 279 Leicester. May, 1909.
27. MARSHALL, H. A. *Maldon Works, Maldon Crescent, Kenish Town, N.W. 1.* P.M. 3091 Leicester; P.P.G.A.D.C. Leicester and Rutland. November, 1917.
28. MARTIN, Geo. Macgregor. *26 South Lindsay Street, Dundee.* 158 S.C. Dundee; P.M. 1149 Dundee; 1159, 1201 and 1220. September, 1920.
29. MASON, A. C. *10 Ashfield Road, King's Heath, Birmingham.* 2034 Moseley. November, 1913.
30. MASON, Thomas. *Gildersome, 5 Priory Road, Edgbaston, Birmingham.* P.M. 2034 Moseley; P.P.G.S.W. Worcs. Sept., 1915.
31. MASON, Wm. Taylor. *114 Westcotes Drive, Leicester.* 523 Leicester. March, 1921.
32. MATTHEWS, C. Pilleau. *Box 434 P.O. Pretoria, Transvaal, South Africa.* P.M. 1747 Pretoria; P.D.J.G.W. Transvaal. Sept. 1911.
33. 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. 1730  
Swadlincote. September, 1909.
336. MCCALLUM, A. C. *96 Murray Street, Perth, West Australia.* P.M.  
39 (W.A.C.) Perth, W.A.; Deputy Grand Master of W. Aus-  
tralia. November, 1907.
337. MIDDLETON, THOMAS. *Solicitor, Montrose, Scotland.* P.M. 11  
Falkirk; P.P.J.G.W. Stirlingshire. September, 1906.
338. MINCHIN, W. *The Beeches, Belgrave, Leicester.* P.M. 343  
Leicester. November, 1917.
339. MOLINEUX, LEVI. *12 Windsor Road, Penarth.* 1754 Penarth  
January, 1913.
340. MOORE, W. E. *20 West Avenue, Leicester.* 523 Leicester  
January, 1918.
341. MORGAN, JOHN. *20 Church Street, Merthyr Tydvil.* P.M. 110, 2606  
3969; P.P.G.S.W. S. Wales. September, 1917.
342. MORRIS, GEORGE. *29 Gimson Road, Leicester.* 279 Leicester  
November, 1917.
343. MORRISON, F. SAUNDERSON, F.R.C.S. *Hallaton Cottage, Market  
Harborough.* P.M. 212, 384 (I.C.) Dundalk. November, 1917.
344. MOSS, A. B. *Coalville.* P.M. 2428 Coalville. September, 1909.
345. MOWATT, WM. *South Bank, Timperley, Cheshire.* P.M. 2231  
Old Trafford. September, 1919.
346. MUMBY, JOHN. *Ashville, Kingsland Road, Birkenhead.* P.M. and  
Sec. 3519 Birkenhead. May, 1914.
347. MURMANN, F. V. *152 New Walk, Leicester.* 3431 Leicester  
November, 1917.
348. MURRAY, ALFRED A. ARBUTHNOT, LL.B., W.S., J.P. *76 Queen Street,  
Edinburgh.* P.P.G.M. Kincardineshire; G.S.E. Gd. R.A. Chapter  
of Scotland. September, 1913.
349. MURRAY, S. *"Newhaven," Westcoles Drive, Leicester.* 3431  
November, 1919.
350. MYLES, D. *Ellangowan, Preston Park, North Shields.* P.M. 2497  
Wallsend-on-Tyne; 2666 Newcastle-on-Tyne; P.P.G.D. North-  
umberland. September, 1913.
351. NELSON, G. H. *11 Holly Road, Northampton.* P.M. 1764  
Northampton. November, 1918.
352. NESBITT, MAJOR JOHN WILLIAM. *R.S.F. O/C R.A.O.C. Depot  
Chillening, Henbury, near Bristol.* 2924 Rangoon; 3321  
Lebong, India; P.D.G.S. Burmah; 264 Batley; 791 S.C.  
R.W.M. 1170 Georgetown, Paisley. September, 1909.

353. NICHOLSON, Major T. M. *Sind Club, Karachi, India*. P.M. 3262 Quetta. September, 1913.
354. NOAR, Charles P. *50 Murray Street, Higher Broughton, Manchester*. P.M. 3650 Manchester. March, 1914.
355. NOBBS, Capt. John T. S. *81 Blaby Road, South Wigston, near Leicester*. P.M. 363 (S.C.) 909 (S.C.); P.M. 2028 Leicester; P.G. Dir. of Music, A.S.F.I. January, 1911.
356. NOKES, J. A. *69 Belvoir Drive, Aylestone, Leicester*. 2028 Leicester. November, 1917.
357. NORMAN, George, M.R.C.S. *12 Brock Street, Bath*. P.M. 41 Bath; P.P.J.G.W. Somerset. November, 1909.
358. NORTH, W. *11 Gladwin Street, Batley*. 264 Batley. January, 1921.
359. ORD, Dr. Fred. W. *The Poplars, Burton-on-Trent*. P.M. 1739. Swadlincote. March, 1913.
360. OLDFIELD, Claud C. *51 Park Lane, Norwich*. 4011 Norwich. November, 1920.
361. OSBORNE, George E. "*Honeyburn*," *Barlowmoo Road, Didsbury, Manchester*. P.M. 3333 Sale, Cheshire; P.P.S.G.W. Cheshire. March, 1914.
362. OUGH, Lewis, F.C.S. *Fernleigh, St. James' Road, Leicester*. P.M. 523 Leicester; P.P.J.G.D. September, 1905.
363. OVAS, James A. *Freemasons' Hall, Winnipeg*. Grand Sec. Gd. Lo. of Manitoba. January, 1908.
364. PAINE, S. S. *60 Regent Road, Leicester*. I.G. 3431 Leicester. November, 1917.
365. PARE, John Wm. *9a Cavendish Square, London, W. 1*. P.M. 969 London. January, 1920.
366. PARKINSON, H. *Whinfield, Davie's Avenue, Roundhay, Leeds*. Tyler 971 Batley. January, 1917.
367. PARR, Alfred. *Aylestone House, Aylestone, Leicester*. P.M. 22 London. January, 1921.
368. PARSONS, Lt. Harold. *6 Chvrendon Park Road, Leicester*. Org. 3091 Leicester. March, 1921.
369. PARVIN, Newton R. *Masonic Library, Cedar Rapids (Iowa), U.S.A.* Grand Sec. Iowa, U.S.A. September, 1909.
370. PAYNE, C. W. *Horninglow, Brightside Road, Leicester*. 2028. May, 1920.
371. PAYNE, G. A. H. "*Wheatshaaf*" *Hotel, Littleborough, Lancs*. 2387 Manchester. May, 1906.
372. PAYNE, H. R. I. *139 Charles Street, Launceston, Tasmania*. P.M. and Sec. 4 (F.C.) Launceston, Tasmania. April, 1910.
373. PECK, Joseph R. *17 Grosvenor Crescent, Scarborough*. P.M. and D.C. 200 Scarborough; 2494 Hull. November, 1916.

374. PEGG, Samuel John. *Castle House, Castle Street, Leicester.* P.M. 2028 Leicester. P.P.A.G.P. September, 1913.
375. PENNINGTON, Cecil. *Wellington, Somerset.* S.D. 1966 Wellington ; 855 Wotton-under-Edge. September, 1920.
376. PENN-LEWIS, W. "*Cartref,*" *Toller Road, Leicester.* 3091 Leicester. November, 1917.
377. PERKINS, A. R. "*Edna Ville,*" *Maymyo, Burma.* P.M. 3433 Shwebo ; Dist. S.G.D. Burma, etc. November, 1911.
378. PHIPPS, G. E. *153 Evington Road, Leicester.* 1391. March, 1919.
379. PICK, J. *4 Malvern Road, Leicester.* 3448 Leicester. Sept. 1920.
380. PITT, William Thomas. *6 Station Road, Brightlingsea.* P.M. 433 Brightlingsea. January, 1920.
381. PLANT, Arthur N., Senr. *12 Hobart Street, Leicester.* P.M. 523. November, 1919.
382. PLANT, Arthur N., Junr. *12 Hobart Street, Leicester.* 523. November, 1919.
383. POCHIN, Charles D. *Broughton Astley, near Rugby.* 3078 Lutterworth. September, 1918.
384. POLLARD, F. *Linden House, Linden Drive, Old Evington, Leicester,* 523 Leicester. March, 1918.
385. POOK, Thomas. *5 Nelson Terrace, Barnstaple, North Devon.* P.M. 251 Barnstaple. November, 1913.
386. POPE, G. W. W. *P.O. Box 3347 Johannesburg.* P.M. 981 (S.C.) Johannesburg. May, 1908.
387. PORCHER, Ed. *Lavender.* 33 *St. James Road, Leicester.* 3430 Derby. March, 1920.
388. POTTER, Charles W. *17 Evington Road, Leicester.* 279 Leicester. November, 1898.
389. POWELL, Cecil. *The Hermitage, Weston-super-Marc.* P.M. 187 Bristol ; P.P.S.G.W. Bristol. November, 1906.
390. POYNOR, C. A. *17 Beckenham Road, Leicester.* 279. January, 1919.
391. PRASĀD, Thākūr. *Sub Engineer, Public Wks. Dept., Myanmgnga, Lower Burma.* 2219 Mandalay. November, 1911.
392. PUGSLEY, Albert E. *30 Clarence Road, Kentish Town, London, N.W.* 1298 London. January, 1918.
393. PULLEN, A. A. *60 Upperton Road, Leicester.* 2028 Leicester. May, 1918.
394. PURSER, Walter B. *Grantham.* 362 Grantham. November, 1915.
395. QUARRELL, William H., M.A., F.S.A. *9 Brechin Place, London, S.W. 7.* 10 London ; P.M. 779 Ashby-de-la-Zouch ; P.P.G. Reg. November, 1901.

396. RALLING, Thomas J. *Winnock Lodge, Colchester*. P.M. 51 Colchester; Prov. G. Sec. Essex; Past Grand Deacon. September, 1906.
397. READ, Major Harimon Pumpell. 236 *State Street, Albany (N.Y.), U.S.A.* P.M. 5 Albany (N.Y.), U.S.A. September, 1912.
398. REECE, Surg. Col. Richard J., M.D., C.B. *The Corner House, 62 Addison Gardens, London, W.* Past Grand Deacon. March, 1914.
399. REID, Thomas Henry. 16 *Rutland Street, Leicester*. 2028 Leicester. January, 1903.
400. RHODES, Richard. 18 *Scarisbrick Road, Levenshulme, Manchester*. 1754 Penarth. January, 1913.
401. RICH, Harry Nelson. *Ladney, B.C., Canada*. Grand Master, British Columbia. January, 1910.
402. RICHARDSON, Melville D.R. *Holmdale, Narborough, near Leicester*. 2028 Leicester. June, 1917.
403. ROBBINS, Sir Alfred F. 32 *Fitz George Avenue, Baron's Court, London, W. 14.* P.M. 1928 and 2712; Past Grand Deacon. Pres. Bd. of Gen. Pur. November, 1910.
404. ROBERTS, A. T. 298 *Victoria Park Road, Leicester*. P.M. 2081 Leicester. November, 1916.
405. ROBERTS, Charles Henry. *The Limes, Knighton Rise, Leicester*. P.M. 3091 Leicester; P.P.A.G.D.C. November, 1906.
406. ROBERTS, Harry. *Knighton Rise, Leicester*. P.M. 3431 Leicester; P.P.G. Asst. Sec. September, 1905.
407. ROBERTS, T. Kerfoot. *The Grove, Holywell, N. Wales*. P.M. 3573 Holywell. September, 1918.
408. ROBINSON, Arthur B. B. 113 *Hinckley Road, Leicester*. 2028 Leicester. November, 1915.
409. ROBINSON, J. *The Flow, Comber, Co. Down, Ireland*. P.M. 106; 128; 46 (I.C.) P.P.S.G.D. Antrim. January, 1898.
410. RODD, Lieut.-Col. W. J. P., A.O.D. *Junior Army and Navy Club, Whitchall Court, London, S.W.* J.W. 3262 Quetta. Sept. 1915.
411. RODDEN, H. M. *Kashmir Gate, Delhi*. 1394 Delhi; 16 (S.C.) Kirkcudbright. January, 1916.
412. RODDEN, W. N. *Seville Town, Dewsbury*. J.W. 264 Batley. March, 1920.
413. RODWAY, G. J. *Blaby Road, S. Wigston, Leicester*. P.M. 2028 Leicester; P.P.G. Std. B. November, 1895.

414. ROESE, Louis F. *Hatsford, Putley, near Leabury, Herefordshire.* P.M. 611 Ludlow ; P.P.S.G.D. Shropshire. September, 1906.
415. ROPER, Levi. *Kirton, near Boston.* P.M. 272 Boston ; P.P.S.G.D. Lincs. November, 1915.
416. ROSE, E. F. *College Hill House, Attleborough, Norfolk.* P.P.G.W. Norfolk. November, 1913.
417. ROWLETT, Frank H. *60 New Walk, Leicester.* P.M. 1391 Leicester ; Prov. G. Org. November, 1916.
418. 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.
419. SADLER, H. E. *44 Penderley Road, Catford, S.E. 6.* P.M. 2421 Amersham. May, 1918.
420. SADLER, Leonard F. V. *St. John's Street, Ashbourne, Derbyshire.* 850 Ashbourne. September, 1920.
421. SALIS, Major Ed. Augustus Alfred de, D.S.O. *Napier Barracks, Shorncliffe.* P.M. 3806 ; 349 (E.C.) Malta ; 3129 Ludgershall, Wilts. ; P.P.G.S.W. Lincs. January, 1921.
422. SCHOLEFIELD, Harry H. *11 Loughborough Road, Leicester.* W.M. 1391 Leicester. January, 1918.
423. SCOTT, Joseph W. *89 Princess Road, Leicester.* P.M. 607 Thrapston ; P.M. and Treas. 1265 Oakham ; P.P.G. Reg. Leic. and Rut. November, 1914.
424. SEWELL, Herbert. *Broome, West Australia.* P.M. 56 (W.A.C.) Broome, West Australia. September, 1908.
425. SHADBOLT, R. D. *Earlsfield, Grantham.* P.M. 362 Grantham ; 3053 Manchester ; P.P.J.G.W. Lincs. ; P.P.S.G.D. E. Lancs. Nov. 1915.
426. SHARDLOW, Howard W. *St. Fergus, Hebburn-on-Tyne, County Durham.* 3237 London. September, 1919.
427. SHARP, W. H. *Wigston Magna.* S.W. 2028 Leicester. November 1912.
428. SHEPHERD, Silas Hy. *Hartland, Wisconsin, U.S.A.* P.M. 122 Hartland (Wis.). January, 1921.
429. SHERREN, John Angel, F.R. Hist. S. *Helmsley, Parkstone, Dorset.* P.M. 170 and 136 ; Prov. G. Treas. Dorset ; Past Asst. Grand Director of Ceremonies. November, 1908.
430. SHIERS, Capt. G. C. *Rochland, Ilfracombe.* S.W. 1135 Ilfracombe. May, 1921.

431. SIM, George. *c/o Assam Rly. & F. Co., Ltd., Margherita P.O., Upper Assam, India.* P.D.J.G.D. Bengal. January, 1913.
432. SLACK, C. H. *Walburge House, 47 Nassau Place, Chapeltown Road, Leeds.* 971 Batley. September, 1907.
433. SMEDLEY, W. R. *Singapore, Straits Settlements,* 508, 2933 Singapore. Deputy Grand Treasurer, Eastern Archipelago. May, 1918.
434. SMITH, Alfred E. *Rehabari P.O., Upper Assam, India.* P.M. 2441 Calcutta; P. Dist. G. Swd. B. Bengal. November, 1909.
435. SMITH, B. *Clydesdale, Westleigh Road, Leicester.* 2081 Leicester. November, 1916.
436. SMITH, J. KIMPTON. *Lutterworth.* P.M. 3078 Lutterworth. November, 1919.
437. SMITH, Samson. *6 Belmont Villas, New Walk, Leicester.* P.M. 523. Leicester. November, 1906.
438. SMITH, W. A. DE WOLF. *P.O. Box 189 New Westminster (B.C.) Canada.* Sec. G.L. of British Columbia. November, 1904.
439. SMITH, W. H. *Newhaven, Stoughton Drive North, Leicester.* 2865. January, 1919.
440. SNAITH, J. F. *The Hermitage, Woodhouse, near Loughborough.* P.M. 1007 Loughborough; P.P.S.G.W. November, 1904.
441. SNOW, Fred W. *c/o Messrs. Arthur H. Wheeler & Co., 119 Temple Avenue, London, E.C. 4.* 391 Allahabad. May, 1910.
442. SODDY, Gilbert B. *134 Seaside Road, Eastbourne.* P.M. 2676 Eastbourne. November, 1918.
443. SODDY, Robert J. *2 Coleman Street, London, E.C. 2.* P.M. 92 London. March, 1914.
444. SOFTLEY, Charles, J.P. *60 West Stockwell Street, Colchester, Essex.* 51 Colchester. May, 1913.
445. SONGHURST, W. John. F.C.I.S. *27 Great Queen Street, London, W.C.* P.M.; Sec. 2076 London; Past Grand Deacon. March, 1907.
446. SOWTER, William. *Stoughton Drive North, Leicester.* P.M. 2865 Syston. November, 1914.
447. SPRAGUE, A. Grafton. *Prospect View, Ludlow, Salop.* P.M. 2240 and 3320 Llandrindod Wells. P.P.G.J.D. Herefordshire.; P.P.G. Asst. Soj. Gloucestershire and Herefordshire. April, 1910.
448. STANDRING, Alfred Otago. *65 Chinchpoo gly Road, Bombay.* P.M. 757 Bombay. May, 1913.
449. STAYNES, William Henry. *The Ferns, Belgrave, Leicester.* P.M. 2081 Leicester; P.P.J.G.W. March, 1912.

450. STEELE, H. W. 525 1st National Bank Buildings, Union Town, Pa, U.S.A. May, 1920.
451. STELL, Walter. *Eastfield Lodge, Benton, Newcastle-on-Tyne.* 3188 Newcastle-on-Tyne. January, 1911.
452. STEPHENS, Alfred. *West Avenue, Clarendon Park, Leicester.* P.M. 1391 Leicester; P.P.G.S. of W. November, 1916.
453. STEPHENSON, B. *St. Budsaux, Devonport.* 1268 Rangoon. January, 1910.
454. STEVENS, William E. H. *Crow Leys, 3 Park Vale Road, Leicester.* 523 Leicester. November, 1915.
455. STEVENSON, J. D. *Freemasons' Hall, Perth, West Australia.* G. Sec. of the Gd. Lo. of Western Australia. March, 1907.
456. STEVENSON, Richard. *Bridge Street, Comber, Co. Down.* P.M. 262 Belfast; P.P.J.G.W. Antim. March, 1918.
457. STEVENSON, Win. Haslam A. *Barrowby, Guildford Road, Leicester.* 3919 Leicester. March, 1921.
458. STELFOX, J. W. *Winterdene, Knighton Drive, Leicester.* 3091 Leicester. November, 1916.
459. STOKES, John T. *South Knighton Road, Leicester.* 279 Leicester. March, 1921.
460. STOKES, W. E. *Lombardian, 4 Webster Hill, Dewsbury.* P.M. 264 Batley. November, 1915.
461. STORK, Ernest Henry. *172 Kimberley Road, Leicester.* P.M. 523; P.P.G.J.D. November, 1915.
462. STORK, Walter J. *72 Kimberley Road, Leicester.* 523 Leicester. November, 1915.
463. STOTT, Thomas. *King's Arms Hotel, Dewsbury.* 264 Batley. September, 1917.
464. STUART, Brig.-Gen. D. Mackenzie. *1 Magdala Crescent, Edinburgh.* 167 (S.C.) Biggar. May, 1915.
465. STREET, O. D. *c/o Street & Bradford, Guntersville (Ala.), U.S.A.* 209 Guntersville (Ala), U.S.A. September, 1908.
466. STRICKLAND, R. W. *Santa Maura, 18 Billing Road, Northampton.* P.M. 360 Northampton; P.P.S.G.W. Norths. and Hunts. March, 1906.
467. STURTON, J. G. *18 & 20 Bridge Street, Peterborough.* P.M. 2996 Peterborough; P.P.A.G.D.C. Norths. and Hunts. Nov., 1915.
468. SURRIDGE, W. A. *21 St. John's Street, Adelphi, W.C.2.* P.M. 1201; 1397, 1719, 2712 London. Past Assistant Grand Director of Ceremonies. September, 1917.

469. SWAIN, Joseph Paddy. *The Paddocks, Burton Overy*. 3091 Leicester. January, 1916.
470. SWAIN, Peter Arend. *36 St. James' Road, Leicester*. 3091 Leicester. January, 1916.
471. SWINN, Charles. *125 Upper Moss Lane, Manchester*. P.M. 2387 Manchester; P.P.G.W. East Lancs. November, 1903.
472. TATSCH, Jacob Hugo. *P.O. Box 605, Spokane (Wash.), U.S.A.* P.J.G.D. Grand Lo. of Washington, U.S.A. Past Grand Orator. March, 1916.
473. TATE, Clement John G. *c/o National Bank of S. Africa, Bloemfontein, O.F.S., S. Africa*. P.M. 1022 Bloemfontein. September, 1915.
474. TAYLOR, Bertram Chas. *29 Cecil Road, Gravelly Hill, Birmingham*. November, 1920.
475. TAYLOR, F. Rose. *Sandhurst, 2 Willes Terrace, Leamington*. P.M. 2811 Coventry. May, 1905.
476. TELFER, M. Ross. *34 Prince's Avenue, Crosby, Liverpool*. 3460 Liverpool. January, 1916.
477. THOMAS, Edmund Landers. *Willowsmere, Park View, Swansea, S. Wales*. P.M. 3161 Swansea; P.P.S.G.D. S. Wales (F.D.). November, 1913.
478. THOMAS, Capt. William. *24 Mornington Crescent, London, N.W. 1*. 398 Halifax, Nova Scotia. March, 1902.
479. 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.
480. THOMPSON, Lt.-Col. James Woodbury, V.D. *Whickham Park, Whickham R.S.O., near Newcastle-on-Tyne*. P.M. 2666 Newcastle, on-Tyne; 3290 Blaydon-on-Tyne; P.M. 3616 Dunston-on-Tyne; P.P.G.W. Durham. September, 1913.
481. THORPE, John. *Market Bosworth*. P.M. 50 Hinckley; P.M. 1333 Atherstone; Prov. G. Stwd. November, 1900.
482. 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.
483. TIMMS, A. H. *Swadlincote*. P.M. 1739 Swadlincote. March, 1913.
484. TOMPKINS, William. *70 Fosse Road South, Leicester*. 3431 Leicester. November, 1915.
485. TONKIN, Alfred J. *19 Redland Park, Bristol*. P.M. and Treasurer 1755 Portishead; P.P.S.G.D. Somerset. November, 1909.

486. TRASLER, Frank. *Market Harborough*. P.M. 1330 Market Harborough; P.P.J.G.W. November, 1915.
487. TUCKETT, Major J. E. S., M.A., F.C.S. 12 *Belvedere Road, Redlands, Bristol*. P.M. 1533 Marlborough; P.P.G. Reg. Wilts. January, 1911.
488. TYLER, A. H. *Warriston, Glanageary, Co. Dublin*. P.M. 1007 Loughborough; P.P.J.G.D. September, 1904.
489. TYLER, Walter. *Firleigh, Narborough Road, Leicester*. P.M. 1007 Loughborough; P.P.G. Swd. B. November, 1899.
490. VIBERT, Lionel. *Marline, Lansdowne, Bath*. P. Dist. S.G.W. Madras. November, 1913.
491. VROOM, James. *St. Stephen, New Brunswick, Canada*. P.D. Grand Master, New Brunswick. January, 1910.
492. WADDLETON, Joseph A. *Langoe, Durham Road, Darlington*. 1650 Staindrop, Durham. September, 1909.
493. WALKER, H. Ellison. 66 *Merchants' Exchange, Cardiff*. P.M. 1754 Penarth. May, 1919.
494. WALKER, Dr. Thomas. 156 *Princess Street, Saint John (N.B.), Canada*. P. Grand Master, Grand Lodge of New Brunswick. March, 1898.
495. 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.
496. WARD, John Henry. 99 *Mere Road, Leicester*. P.M. 279 Leicester; P.P.G. Org. September, 1906.
497. WARD, Major R. W. *Balmoral, Waterloo Terrace, Carmarthen, S. Wales*. P.M. 476 Carmarthen; P.P.J.G.D. South Wales (W.D.). April, 1910.
498. WARING, John B. 28 *Newtown Street, Leicester*. P.M. 2081 Leicester. May, 1915.
499. WARREN, W. W. *Leicester Road, Syston, near Leicester*. 2865 Syston. March, 1911.
500. WATSON, Joseph. *Station Road, Hinckley*. 50 Hinckley. May, 1918.
501. 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.
502. WEBB, Francis J. 6 *Cross Road, Leicester*. 3448 Leicester. September, 1916.

503. WEST, Fredk. Alexander. "*The Rest*," *Pinner, Middlesex*. P.M. 201 London, 3423 London, 3665 Northwood; P.P.S.G.D. Middlesex. January, 1920.
504. WESTBY, George S. 86 *Evington Road, Leicester*. 2028 Leicester. January, 1921.
505. WHALLEY, Dr. Edgar. *Brooklyn, Street Lane, Roundhay, Leeds*. P.M. and Treas. 3047 Leeds. January, 1912.
506. WHITE, Arthur I. 16A *Market Place, Grantham*. Sec. 362 Grantham. January, 1921.
507. WHITE, Fred. R. *L. & N. W. Rly, Harrow*. 591 Aylesbury. September, 1918.
508. WHITEHEAD, Joseph T. 62 *Lucev Road, Berronaisey, London, S.E.* P.M. 1441 London and 2184 Romford; P.P.G. Swd. B. Essex. September, 1907.
509. WHITELEY, F. O. *Highfield View, Idle, near Bradford*. 1034, 1074; P.M. 3600 Bradford. September, 1912.
510. WHITELEY, Roberts Ogden. 17 *Athol Road, Manningham, Bradford*. P.M. 1074 Kirby Lonsdale; Prov. G. Stwd. Yorks. Prov. Dep. G.D. of C. Cumberland and Westmoreland. Sept. 1916.
511. WHITTAKER, the Rev. H. H., M.A. *The Vicarage, Altham, near Accrington*. P.M. 401 Slaidburn. November, 1908.
512. WILL, John. 26 *Goodall Street, Caversham, Dunedin, New Zealand*. January, 1921.
513. WHYMAN, Herbert F. *Hill Crest, Maidstone Road, Chatham*. P.M. 2046 Maidstone and 3173 Chatham; P.P.G.W. Kent. September, 1909.
514. 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.
515. WILKINSON, W. A. 42 *Ilminster Gardens, Clapham Junction, S.W.* P.M. 2925 London. January, 1917.
516. WILLIAMSON, Harry A. 553 *Putnam Avenue, Brooklyn, New York, U.S.A.* November, 1920.
517. WILLIAMSON, J. W. *The Cottage, Kiröv Muxloe, Leicester*. 523 Leicester. January, 1907.
518. WILLSON, W. Ernest. *Llaniovery, Regent Road, Leicester*. P.M. 1772 London; P.M. 2081 Leicester; Prov. G. Stwd. April, 1910.
519. WILSON, John. *Oregon, The Round Hill, Leicester*. 2865 Syston. November, 1915.

520. WILSON, J. Herbert. 45 *Market Street, Leicester.* 279 Leicester. November, 1917.
521. WINDER, W. A. *St. John's Grove, Morecambe.* 2217 Windermere. September, 1920.
522. WOOD, Horatio R. *Beech House, Broom Lane, Higher Broughton, Manchester.* P.M. 1993 and 3392 Manchester; P.P.G.D. East Lancs. September, 1916.
523. WOODCOCK, T. J. *Guisborough, Yorks.* P.M. 561 Guisborough; P.P.G.P. North and East Yorks. September, 1909.
524. WOODHEAD, Thomas Mansley. *Fairfield, Baildon, Yorkshire.* P.M. 2669 Bradford; P.P.J.G.W. West Yorks. Past Grand Deacon. November, 1901.
525. WOODS, Herbert. *Polefield, Stockton Heath, Warrington.* 148 and 3947 P.M.; Prov. G.D. Reg. (West Lancs.), Warrington. March, 1906.
526. WOLFERSBERGER, W. H. 330 *Mack Buildings, Denver (Colo.) U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.
527. WRAGG, Herbert. *The Laurels, Bretby, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
528. WRIGHT, Arthur Ernest. *Bowling Green Street, Leicester.* P.M. 279 Leicester; P.P.G. Reg. November, 1913.
529. WRIGHT, Wm. Arthur. *Albion House, Grantham.* Stwd. 362 Grantham. January, 1920.
530. WYKES, Gerald D. *Snaithing Hohne, London Road, Leicester.* I.G. 3091 Leicester. January, 1915.
531. WYKES, William B. *Newlyn, Knighton Road, Leicester.* 3091 Leicester. May, 1914.
532. YATES, A. S. "*Sherwood*," *Princess Road, Leicester.* 2028 Leicester. March, 1918.
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The  
**One Hundred-and-Forty-Fifth**  
**Meeting**  
 and  
**Twenty-eighth Anniversary**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 27th, 1920.

The Worshipful Master, Bro. A. H. HAMPSON, presided. Sixteen members, thirty-seven members of the Correspondence Circle, and nine visitors were present.

The Minutes of the last Meeting were read and confirmed, after which the following seven Brethren were elected Members of the Correspondence Circle of the Lodge, viz. :—

- 1148. Bro. GEO. MACGREGOR MARTIN, 158, 1149, 1159,  
1201, 1220 (S.C.).
- 1149. Bro. CLIFFORD D. EVANS, 3393.
- 1150. Bro. W. A. WINDER, 2217 Windermere.
- 1151. Bro. LEONARD F. V. SADLER, 850 Ashbourne.
- 1152. Bro. CECIL PENNINGTON, S.D. 1966 Wellington,  
Somerset.
- 1153. Bro. A. W. GRIMWADE, 3919 Leicester.
- 1154. Bro. J. PICK, 3448 Leicester.

The Dispensation was read permitting the Installation of Bro. F. H. DOUGHTY, W.M. 3919, as Master of the Lodge. This ceremony was conducted by the out-going Master, according to ancient custom, and Bro. DOUGHTY appointed the following Brethren as the officers of the Lodge for the ensuing year, viz. :—

Bro. F. HAINES,	S.W.
„ F. G. KIRKBY,	J.W.
„ the Rev. H. S. BIGGS, P.M.,	Treasurer.
„ H. J. GRACE, P.M.,	Secretary.
„ W. A. LEA, P.M.,	D.C.
„ W. J. BUNNEY,	S.D.
„ N. K. LEE,	J.D.
„ J. H. HAWTHORN,	I.G.
„ C. H. HARDING,	Tyler.

The following Paper was read:—

### **What does Freemasonry stand for ?** **An Ideal.**

By Bro. JOHN T. THORP, P.M., P.G.D. (Eng.).

Freemasonry, as we know it to-day, is so complex, so many-sided, so varied in its activities, presents itself in so many different ways, may be viewed from so many different stand-points,—that it is well, now and again, to ask the question—“What does Freemasonry really stand for?” and endeavour to find some answer to the question, in order that we may ascertain its position in human society, and properly estimate the influence for good which it has exerted — and still exerts—in this great and wonderful world in which we live.

I think it may be taken for granted, that Freemasonry does not present itself in exactly the same manner to any two Masons. Each one has probably a slightly different idea of what it is generally, and of what it means especially to him. To one man the outer aspect is the most prominent and the most important, the Lodge and its activities taking the first place in his regard; to another it is the inner meaning of Freemasonry, the spirit that underlies all the outward forms and ceremonies, which appeals most strongly, and which fascinates him most intensely.



welfare, and a determination to spend one's-self in its service if necessary. Those who possess this Masonic virtue to the full are willing to sacrifice all personal interest, to go out and do all that is possible to establish and maintain the rights of their native land, against any other power whatever, whether it be the internal power of corruption in high or low places, or the power of a foreign aggressor. Masonry has ever stood for that kind of patriotism and, we believe, will ever stand for it.

Freemasonry stands for *Tolerance* for the opinions and views of others, for each one has a perfect inalienable right to form his own opinion, and to hold it tenaciously. It demands mutual respect for each other's feelings, mutual regard for each other's rights, mutual desire for each other's welfare, and mutual regret for each other's misfortunes.

It stands for *Equality*, for there is probably no more democratic body in the world than the Masonic fraternity, alike in its constitution, laws and government. It draws its members from every rank, and from every honourable occupation in which men engage, while every Installed Master and Warden can vote annually for a Grand Master, and even the youngest Entered Apprentice has a voice in the annual election of a Master for his own Lodge.

Freemasonry stands for a *Self-respecting Manhood*, a manhood that rejoices in its freedom, while knowing and accepting willingly the limitations and responsibilities which freedom brings.

It stands for *Friendship* for all mankind, no matter what country, language or colour, provided only that, upon examination or inquiry, they are found to be good men and true, obedient to the moral law, and observant of the golden rule.

Freemasonry claims *Civil and Religious Liberty* for all men. Perhaps in no respect has the Masonic influence been exerted in days gone by to better and nobler purpose, than in the age-long struggle for liberty and freedom in the world. The Masons were ever the champions of the oppressed individual, people and nation, and for centuries past every movement which has had for its object the emancipation of

mankind from every form of tyranny, whether civil or religious, has received encouragement and support from the members of the Masonic fraternity. The consistent Mason will never be found engaged in plots or conspiracies against any government based upon the Masonic principles of liberty and equal rights. But (declares Albert Pike, the great American Freemason)\*, "with tongue and pen, with all our open and secret influence, with the purse, and if need be, with our personal service, we will strive to advance the cause of human progress, labour to enfranchise human thought, to give freedom to the human conscience, and equal rights to the people everywhere. Wherever a nation struggles to be free from an intolerable tyranny of either body or soul, wherever the human mind asserts its independence, and people demand their inalienable rights, there shall go, not only our warmest sympathies, but also our personal help."

Again, Freemasonry stands for a true *Brotherhood*. This is one of the words which to-day is on everybody's lips. There is a universal craving, a deep-seated urgent longing for a real, genuine Brotherhood of Peoples, which shall promote and establish good-will, peace and harmony in this sorely troubled world. Now Freemasonry stands for Brotherhood, both within and without the Order. But what do we mean by Brotherhood, and what does it involve? It means putting on one side the primary thought of self, and ceasing to struggle exclusively for our own individual interest and welfare—recognising that others have rights as well as ourselves. It means that we acknowledge it as a duty to others, to act upon the square in all our dealings with them; never to take advantage of their ignorance to our own profit, but to deal with them in as honest and straightforward a manner, as we would wish others in similar circumstances to deal with us, ever remembering that we are all members of one family, whose father is the G. A. of the U. Brotherhood means that we must be just, but must temper justice with mercy; that we must be merciful, but must

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\* Vide *The Builder*, Sept. 1919, p. 252.

supplement mercy with justice. Brotherhood involves taking the Masonic Principles, inculcated and nourished in the quiet, serene atmosphere of the Lodge, out into the busy world, right into the turmoil of the daily life of humanity, and promptly and intelligently applying them to the uplift of the needy, the oppressed and the downcast, by assisting the weary to carry their heavy burdens, by raising those who have been beaten down in the battle of life, by bringing hope to those who have lost what little hope they once had, and by directing some rays of warm and cheery sunshine upon all who sit in the darkness. True Brotherhood is all this, and it is more, infinitely more, for when Brotherhood and Charity encompass the earth, then indeed will the true spirit of Freemasonry prevail, and humanity be well on its way to ultimate perfection.

Freemasonry stands for *Systematic Benevolence*. Benevolence may not be a natural feeling of the human heart. By nature man is more prone to be selfish than generous, more inclined to get for himself than to give to others, more ready to claim help from others than to sacrifice himself on their behalf. But from our very first introduction into Freemasonry, the duty, the necessity, the praiseworthiness of systematic giving is so constantly impressed upon us, that at length Benevolence and Charity have come to be considered the distinguishing characteristics of a Freemason's heart. Although the Order is not, strictly speaking, a Benevolent Society, yet Benevolence is really the very breath of its nostrils, while Freemasonry and Charity are almost synonymous terms. It is, I think, an indisputable fact, that no organised body of persons, of equal numbers, gives or has of late years given so much time and money, towards charitable and philanthropic objects, as the Freemasons of English-speaking Grand Lodges. There are no institutions anywhere, which can put into the shade those established by the Masonic fraternity, and supported by the Brethren with a generosity which knows no bounds save those of prudence. Nor is the benevolence of the Brethren by any means confined to what are designated "the Masonic

Charities," but recognising the duty of helping all who are in want and distress, the Masons' charity breaks down every barrier of nation, language, colour or creed, and flows in a generous stream even to the very ends of the earth.

Freemasonry exemplifies the *Dignity of Labour*. The whole of our ritual and ceremonial has always been, and still is, referred to and spoken of as "work." The duties of the Master and his officers, which are carried out in the regular routine of a Lodge, are as truly their "work," as "squaring stones" and building churches was the work of the Masons of long ago. We are proud to acknowledge our descent from the operative masons of centuries past, who beautified and adorned the world with many stately and superb edifices, and we still retain the outward and visible sign of our connection with them, in the apron which we wear; for although we decorate and adorn it with ribbons and emblems, almost out of all recognition, we should ever remember that its foundation and basis is the leather apron of the worker,—the badge of the man who does things. Labour is honourable in all men, and the aprons we wear as Masons are the outward symbol and expression of our faith in work, and our participation therein, for without work there would be no progress, all arts and crafts would stand still and die; the world would then be no place for living folk, for an idle world would be a dead world.

Freemasonry stands for a *Simple Religious Faith*. We have but one dogma, a belief in God, but this is so firmly established as the principal foundation-stone of the Brotherhood, that no one can ever be admitted a member of an English-speaking Lodge, without a full and free acceptance thereof. In all references to the Deity, God is reverently spoken of as the G. A. of the U., the creating and preserving power of all things in heaven and on earth, the omnipotent, omniscient and omnipresent father of all mankind. Upon this foundation-stone we construct a simple religious faith, viz., the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul,—simple but all-sufficient. By reason of this simple creed, Freemasonry has been able to

attract and accept as members of the Order, adherents of every religious faith in the world. Christians, Jews, Hindoos, Mohammedans, Parsees, Buddhists and others are freely admitted to the Fraternity—atheists alone being rigidly excluded. If any member of the Order honestly acknowledges his faith in a Supreme Being, whose law is his guide, and to whom he looks up for inspiration and guidance in all times of difficulty, danger and doubt, and strives honestly to live by his faith, we care not what the other articles of his creed may be, for we believe that when summoned from this sublunary abode, he will be received into the all-perfect, glorious and celestial Lodge above, for he will, by his life, have made of earth the porch-way entrance into heaven.

Freemasonry stands for a *Bright Outlook on Life*. If looked at aright, the Masonic allegory of the Master's death is an incentive to keep a bright outlook in all the chequered experiences of life. In all our changing circumstances, whatever inspires hope and courage, and enables us to face all the problems of life with a quiet mind and an enduring fortitude, should be welcomed with gratitude and thankfulness. And the Master Mason's degree, properly viewed will, I think, be a means of lessening the anxieties of life, and inspiring us with an abundant hope. We see, in our beautiful Masonic Allegory, the Master smitten, the Builder slain, the work arrested, and the emblems of mortality in evidence; but at the close there is the sprig of acacia, the emblem of immortality, and a promise of final reunion. In the gloom there is grief and distress, but afterwards there come joy and exultation. Now Freemasonry stands for a bright outlook. It teaches that in men there is something that cannot die, that this "something" is akin to the divine, that it can be given the rule of a man during his earthly pilgrimage, and that it is the purpose of Freemasonry to discover and to crown this divine element in human life. Call it by what name you please, it is the life of the G. A. of the U. in the soul of man, lived in the bounds of time and space, and under human conditions. Of all this the sprig

of acacia is the symbol. Should not these thoughts, deeply rooted in the mind, enable us to keep life's horizon bright ?

And lastly, but by no means of least importance, Freemasonry stands for the exercise of *Faith, Hope and Charity*, the three cardinal virtues in the Freemasons' creed. These are the principal rounds of that many-staved ladder, of which every stave represents an active virtue, which links earth to heaven, and which, though invisible, is a reality to the true Mason. Indeed, no man can be a true Mason without the exercise of these virtues in his daily life, for having Faith in God and His promises, he has the Faith which banishes doubt ; he has also Faith in himself, Faith in his fellow-man, Faith in the boundless possibilities for a regenerate humanity, Faith in the ultimate happiness of all mankind, Faith in the enjoyment of perfect bliss throughout an endless life. With this Faith in his soul, the consistent Mason has hope—Hope for that in which he has Faith, Hope for himself, Hope for his fellows, Hope for all mankind—Hope for the present, Hope for the future—a Hope so firmly rooted in his soul, that it is steadfast, immovable, enduring to the end. And *Charity*, that perfection of all virtues, the choicest, rarest of all the jewels which adorn the life of a perfect Mason, that too Freemasonry stands for, although each Brother well knows the difficulty of its full attainment in this world of conflict, error, sin and tears. To bring help to a suffering humanity, to relieve the distressed stricken in body or mind, to shelter those whom a censorious world has cast out, and to throw a veil over the faults and failings of all weak and over-tempted souls—that is the Charity placed before us in a Freemasons' Lodge.

And now, Brethren, I have enumerated some of the things for which Freemasonry has stood, and still stands, and I am sure we shall all agree that they are worth living for, and worth working for, with all our heart, with all our soul, with all our mind, and with all our strength.

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Assistance in the preparation of this address is acknowledged from *The American Tyler-Keystone*, May, 1917. *The Iowa Library Bulletin*, July, 1919. *The Builder*, Nov. 1917, and March, 1920 ; etc., etc.

Bro. THORP was heartily thanked for his interesting Address.

The Treasurer presented the Accounts for the past year. They were unanimously passed, and a Vote of Thanks was accorded to him for his services to the Lodge. An abstract of the Accounts follows—

1874

1875

1876

1877

1878

1879



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

A Vote of Sympathy with the Secretary in his illness, and a sincere hope for his speedy recovery, was recorded, and ordered to be conveyed to Bro. GRACE.

Apologies for non-attendance were notified, Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

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A Conversazione was afterwards held.

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The  
**One Hundred-and-Forty-Sixth**  
**Meeting**

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, November 22nd, 1920.

The Worshipful Master, Bro. F. H. DOUGHTY, presided. Eleven members, twenty-one members of the Correspondence Circle and six visitors were present.

After confirmation of Minutes, the following eight Brethren and one Lodge were elected Members of the Correspondence Circle of the Lodge, viz. :—

- 1155. Bro. CLAUD COURTENAY OLDFIELD, W.M. 943  
Norwich.
- 1156. Bro. BERTRAM CHARLES TAYLOR, Birmingham.
- 1157. Bro. HARRY A. WILLIAMSON, Brooklyn, (N.Y.),  
U.S.A.
- 1158. Bro. PERCY WM. HOLDOM, S.W. 2735 Bangalore,  
Madras.
- 1159. Bro. Capt. PERCY STANLEY HUME, P.M. 1843 Bareilly,  
2832 Dagshai, 90 London ; D.G. Stwd. Punjab.
- 1160. Bro. GEORGE HANDS, P.M. 185 London, 3968 Croham  
Hurst, 3136 Croydon.
- 1161. Riverdale Lodge, 492 Toronto.
- 1162. Bro. H. INDEMAUR, 3302 London.
- 1163. Bro. GEORGE H. I. LIGHT, 3302 London.

The following Paper was read—

## The Legend of the Third Degree.

By ROBERT RACE, P.Prov.G.D. (E. Lanc.).

The subject we have for consideration this evening is one of the most important and interesting details of Craft Freemasonry. It is important because there is no doubt about the general agreement of Freemasons as to this being one of the most Ancient Landmarks. And it is interesting by reason of its own characteristics with which you are all familiar.

I have no need to mention (for you all well remember) your impressions when first you heard this legend. Probably most, if not all of you, wondered whence Masons got their information, because you do not find similar information in Holy Writ.

In my own case I asked several brethren, with whom I was more familiar, where it came from, but they could not tell me. Some of them supposed that the old mystery came from London and that old Masons at the head of affairs had special sources of information ; but they knew nothing precisely. I have not been up to London to enquire, but from what I have heard about Grand Lodge I have no hope of any help from that source. Still it is possible to acquire some knowledge of it, more than lies on the surface, and my aim this evening will be to demonstrate to you, that, like other things in Freemasonry, this story must be regarded as pure allegory and not as literal history. Having shown you what IT IS NOT, then I hope to be able to show you what IT IS, upon what it is founded, and what lessons we may derive from it.

Before we can understand anything about the legend, which you will remember deals particularly with King Solomon's Temple, we must have some, if only an elementary knowledge of the arrangement of that Temple.

With regard to King Solomon's Temple, you may hear or read about it in various works, but the final authority is always the Jewish scriptures, and I am going to take the

Jewish scriptures as the basis of authority for what I say about the Temple.

We find information about our subject in Exodus, especially the 26th and 36th chapters, in the historical books of Kings and Chronicles,—the 6th chapter of the first book of Kings and the 3rd chapter of the second book of Chronicles,—and again in the Prophet Ezekiel, chapters 40 to 47. I take Exodus as an authority, not because it tells anything about King Solomon's Temple *per se*, but because it gives us some details about the Tabernacle, and it is popularly supposed that King Solomon's Temple was planned after the style of the Tabernacle in the wilderness.

Kings and Chronicles enter into very considerable detail with regard to the Temple, but they do not mention one detail which we get from Exodus, viz., that the entrance to the Temple was at the East End. Exodus does not tell us in so many words, but it describes the Tabernacle in such a way that the only possible inference is that its entrance, and therefore that of the Temple, was at the East. This is a moot point with some people and there are those who are prepared to dispute that statement; but for my purpose this evening, whatever may be my private opinions, I am going to adhere to the orthodox opinion that the entrance to the Temple as well as the entrance to the Tabernacle was at the East.

The Prophet Ezekiel goes far beyond Kings or Chronicles in his description, not only of the Temple but of certain arrangements with regard to the worship of the Temple, and therefore he is very valuable; he specifically states that the entrance was at the East.

But I feel a certain diffidence in quoting these authorities because their evidence is not as sound as I should like it to be.

I find, for instance, in the Jewish Encyclopædia (which you must remember is a work written by Jews for Jews, and of all people in the world the Jews are most closely attached to and reverence most what is known as King Solomon's Temple) that a writer states, "The question remains as to whether or not the Tabernacle is to be treated

as a pure invention of the later Priests, as is claimed by many exegetes." In other words this writer suggests to us that Priests who lived long after the time King Solomon's Temple was supposed to exist, invented and introduced into the Book of Exodus a description of the Tabernacle in the wilderness so framed as to leave it easy to infer that King Solomon's Temple was built on that plan.

With regard to the historical books of Kings and Chronicles, I find in one place reference to a statement in Chronicles which differs from Kings. The writer says, "The parallel place in Chronicles mentions 120 cubits, which is an impossibility; the text is hopelessly corrupt." When you hear that the text, even part of it, is hopelessly corrupt, it shakes your faith in the authority.

When you come to Ezekiel, you find something more strange still. In the 1st chapter of Ezekiel and the first verse, it says, "Now it came to pass in the 13th year, in the 4th month, in the 5th day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God," which practically reduces the book of Ezekiel to a series of visions. The *Encyclopædia Biblica* is rather rude about it, for it says, "Ezekiel's Temple never got beyond the theoretical stage and remains always an imagination." Another commentator says, "We do not know what this Temple was that Ezekiel wrote about, whether it was a Temple of a time long past, whether it was King Solomon's Temple, whether it was a Temple which he hoped would be built and for which he was making out a description, or whether it was purely and simply an invention." All this is rather disturbing, but we have nothing else to go on, no more reliable authority than this and I shall be content with this authority.

I will ask you to look for a few moments at this plan of King Solomon's Temple, taken, as far as it goes, from the *Encyclopædia Biblica*.\*

You see here an oblong building with two large chambers in the middle, the Holy of Holies (H.H.) and the Holy Place

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\* *Vide Plate II.*

(H. P.), but in addition we have a number of small chambers in three stories all round the main chambers. Only one entrance is found leading to the interior of the Temple : it is on the East and opens into the Holy Place. The Holy of Holies can only be entered from the Holy Place. There is no indication how the people got to the small chambers unless they went from one to another. An X is put here to indicate the Winding Staircase leading to the small chambers. On the South side is the only entrance other than that on the East and it leads to the small chambers that surrounded the Temple on three sides. We have here the entrance to the Temple, a number of steps leading to the Porchway (P.) and in the porchway the two great Pillars whose names you are all familiar with, B. and J. Opposite is the Altar (A.). That gives you an idea of the arrangement of King Solomon's Temple so far as we need to know anything about it this evening, viz., two chambers, the Holy of Holies and the Holy Place, divided by a partition which consisted largely of tapestry—some kind of veil—with one opening at the East and no other opening into the body of the Temple. If we go a little further and see how the Temple was surrounded, we shall have a little more material for our description. Round the Temple was a courtyard surrounded, as far as we can gather, by a wall with three gates, on the North, on the South and on the East. This Gate (N.) led to the open country. This Gate (S.) led to the land around King Solomon's buildings—his home, palace, etc. This gate (E.) led as it indicates, to the East.

\* Now we know something about the surroundings we want to know the procedure in the Temple. The Holy of Holies was only to be entered by the High Priest, and then only once a year. The Holy Place was open to all other Priests to perform their priestly functions, but *nobody else was allowed to go within the walls of the Temple.* (I am alluding to the main body of the Temple, and not including the small rooms around it.)

The Levites helped outside ; they took care of the doors, they helped with the sacrifices, and there is reason to suppose

there was occasionally singing of some kind, which singing was produced by the Levites. The method of worship was totally different from anything we are accustomed to, and in the sense in which we generally use the word, it was hardly worth calling worship. It is perhaps best described in our ritual where we say that H.A. retired "to pay his adoration to the Most High." From Ezekiel we learn that it was the practice for all who went to pay their adoration to the Most High to enter by the North or South Gate; but whatever gate they entered by, after paying their adoration at the Door of the Temple by making some sort of obeisance, they proceeded to leave the precincts by the opposite gate—they must not go out by the same gate. Coming in by the South, they must go out by the North. With regard to the East, this gate was a very important one inasmuch as nobody was allowed to use it except the Prince, (Ezekiel calls him the "Prince." The word does not necessarily mean King Solomon; we do not know for whom it is intended, but it is evidently meant for the ruler of the country for the time being, and therefore, in King Solomon's time, it is reasonable for us to suppose that the East Gate was specially and particularly used by the King himself) and then only upon special days for worship; and moreover when he came in by the East Gate he had to go out by the same gate. There was no proceeding to the West for we do not seem to have any door on the West according to the accounts. With this little bit of information may I ask you to follow me as I examine the story in our ritual.

We are told that when the Temple was nearing completion fifteen men conspired against H.A. and that, at the moment of carrying their conspiracy into execution, twelve of them recanted. The other three persisted in carrying out the conspiracy, for which purpose they planted themselves respectively at the three entrances to the Temple, and we are told how H.A., having been to pay his adoration to the Most High, attempted to return first by the South entrance where he was attacked by the first ruffian, how he then proceeded to the North entrance and finally to the East

entrance. We are told how the third attack, at the East entrance, was so severe that he fell lifeless at the feet of his aggressor. "Lifeless" it says. That may mean absolutely dead or it may mean apparently dead. We use the word commonly in both ways; a man falls down apparently dead,—he has fallen "lifeless"; he is without or almost without life. I do not need to go any further, brethren, to show you what an enormous amount of matter is here which we cannot accept as literally true: I mentioned the recantation "at the moment" of carrying their conspiracy into execution; but one can hardly think that twelve conspirators kept together with the other three until the last *moment* and then retired. It is not a vital point, however, and we need not dwell upon it.

A worse idea is the killing of H.A. within the precincts of the Temple. If there be one thing more than another about which the Jews are most particular it is the question of pollution, and they would go to any length rather than have their Holy Place polluted by the presence of a dead body, and particularly polluted by killing a body within its walls. But there is even worse. H.A. could hardly be able to pay his adoration to the Most High in King Solomon's Temple because the Temple was not finished, not consecrated, and therefore no worship would take place there; and, further, he would not have been allowed in, even if worship had been going on, for only Priests were permitted to go inside. But the worst condition of the lot is, *there were not three doors, there was only one*. How could they lie in wait at the North door and at the South door when there was neither. It is rather troublesome; but it may be suggested in order to solve the difficulty that, instead of the attack being made *in the Temple*, the three entrances to the Temple were really referring to the three *entrances to the courtyard around the Temple*. Let us follow the story from this point of view. Fifteen men met, where we do not know, very near the Temple; twelve retired and left three to secrete themselves near to these three entrances. H.A. paid his adoration to the Most High at the door of the

Temple in the orthodox manner. Then he attempted to retire by the South Gate where he was met and attacked by the ruffian. He made his way to the North Gate, was attacked again, more severely, and, we are told, "he *staggered faint and bleeding*" to the East entrance. Probably because he was so faint and bleeding he forgot the East entrance would be closed. We suggest that he did; but obviously the ruffians had been prepared for something of this kind.

However, he came towards the East Gate, was duly attacked and struck lifeless to the ground, and then,--what? Not a word to tell us! He disappeared and the three villains disappeared. We are not told what became of any of them. We are asked to believe that at the height of day, 12 o'clock noon, it was possible for a man to come here (and since the Temple was not quite completed a lot of workmen would certainly be about) to be attacked at one gate, then at another, and finally knocked down at the third gate bleeding, and no one was the wiser. We should have expected blood to be found on the ground, and yet the three villains covered up their tracks and made away with the body without leaving the slightest trace or indication of what had happened. Brethren, it is putting a very great strain on our credulity, to say the least of it; but disregarding all these difficulties, the story goes on very blithely, "we left off at that part of our history," and so on, and tells that the loss of Hiram was first discovered, not by the absence of his own person, but by the lack of those plans which had hitherto been supplied to the workmen. These four men, H.A. and the three villains, had they no homes, had they no wife nor child nor friends who must wonder in the evening why they did not come home? Were there no workmen who would remark to one another that they had not seen the Master? Was it possible for three men to remove the corpse and take it away without anybody having the slightest idea of what had happened in broad daylight? That is what we are asked to believe and that is what is a little bit difficult to believe. The absence of plans was the first indication that

something had happened, and we find that the Prefects reported the case to King Solomon. Now King Solomon was a wise man we are told, and although he did not follow the policy which might have been followed, say, by Sherlock Holmes, what he did proved very effectual. He had all the workmen paraded before him, and thus found out the three missing villains. He then selected fifteen men whom he could trust and ordered them to make diligent search after our Master, and he sent them off in three F.C. Lodges through the three entrances. Why should they go through the three entrances of the Temple? It suggests at first that probably one went South, one went East (through a gate that was never opened), and one North. No one went West; yet, you remember, one class pursued their researches in the direction of Joppa, which was West; whether they went out North or South and then turned West in pursuit of their researches we do not know.

Well, they went, having had a stated day fixed for their return. Why should King Solomon say, "you must be back by such a day"? We do not as a rule limit searches like that to a few days. They went and came back on this day we suppose. One party came back without having made any discovery of importance, but the second party, as you remember, were more fortunate and they reported to the King how and where they had found the body of H.A. He ordered them to return and "raise our Master to such a sepulture as became his rank, etc.," at the same time informing them that by his untimely death the secrets of a Master Mason were lost.

If *three* men knew the secrets, how could the death of *one* man cause the secrets to be lost? It is not quite what you expect in literal history. He told them to be "particularly careful in observing whatever casual signs, etc., might occur," and off they went on their errand.

The third party came along and they not only had succeeded in finding the three villains but they had got them with them; which was good. Curious progression!—  
(a) The party that had brought nothing, (b) the party that

had made a discovery and reported it, and (c) the party that had not only discovered something but brought back what they had discovered. And then we are told in a few words that the culprits were "sentenced, &c.," but no fuss was made in connection with the affair. We are simply told that they were sentenced to the death their crime so amply merited, whatever that death was, and we hear nothing more about them. The fact of the matter is that the treatment meted out to the villains *has nothing whatever to do with the raising of H.A.* But now we are told how the second party were sent back to H.'s grave—presumably they must have taken a lot of people with them—and reached the place marked by the sprig of acacia. They re-opened the grave and then the brethren,—I will not say all,—all that need be mentioned, struck one of two attitudes. Why should they all adhere to these two different attitudes unless they were gestures commonly used? If so, we can understand, but there is no mention of that and I submit—that it is a very curious thing for a great number of men all to agree on one of two positions, because the "sign of horror" is hardly the kind of thing one would make at such a moment, and the "sign of sympathy" is one of the most curious signs of sympathy I have met. But there must have been some reason for it. Then one of the brethren, entering the grave and using the E.A.'s grip, tried to raise our Master. Brethren, what man in his right mind would attempt to lift a corpse by the right hand only? Another man came forward and tried the F.C.'s grip and he failed; and then we find the third, the leader, came forward and, with the assistance of his two brethren, raised our Master *on the five points of fellowship*. Brethren, do you want me to describe what that meant? At the very least this body must have been buried three days, in a hot country. Picture the condition of the flesh of that body and above anything what it would be like to clasp it in the close embrace of a Master Mason. Obviously this was never intended to be taken as literally happening. After that description of the raising we do not hear any more about the story. At the time

of the raising we are told that some brethren exclaimed simultaneously certain words, which words mean 'the death of the builder,' or 'the builder is smitten.' Curious exclamations! so curious that I cannot accept them but will say something about this later on.

The remainder of the account in the ritual is hardly worth mentioning. It is a clumsy addendum serving to join on to the Third Tracing Board. It goes on, not to tell us of a fine funeral pageant that was given to this highly honoured man, but simply to tell us that he was buried "as near the Sanctum Sanctorum as the Israelitish law would permit." If it had said that he was buried "as far away from the Sanctum Sanctorum as ever they could get," it would be more in keeping with the feelings of the Israelites. The mention of burial in a holy temple is obviously modern. In our Christian communities we commonly honour the departed by burying them within the four walls of the church; but not so the Jews. A dead body must be kept far away. The writer of that part goes on at once to say that "in the Holy of Holies nothing unclean was allowed to enter," etc., and then he tells us the fifteen trusted Fellowcrafts were ordered to attend the funeral "clothed in white aprons and gloves,"—a glaring anachronism. They might have had aprons, aprons were used in very ancient times. We are told that Adam and Eve wore aprons, but it is surely absurd to suggest that workmen wore gloves in the time of King Solomon. I believe it is considered that in those early days gloves were possessed by persons in very high position such as Emperors, but that gloves were made use of by ordinary members of the working classes is beyond belief. However, it has nothing to do with H.A. *We finish really with the act of raising*, and if I have made myself clear you will, I am sure, agree that this story of H.A. cannot be literally true and was never intended to be regarded as literal history. It is not even a coherent and continuous narrative of fiction. What is it then? It must be something, and this is what it is. It is perhaps rather imperfectly stated, but IT IS THE LIBRETTO OF A RELIGIOUS

DRAMA--NOTHING MORE AND NOTHING LESS. Pageants and dramas have been used from time immemorial, long before the time of King Solomon, in order to inculcate something of the religious teaching of the day, or to impress the populace with the mystical might of the Priests. We have known of them as Mystery Plays, or Miracle Plays, right down at least to the 14th or 15th century. Some of you have no doubt seen recent reproductions of these plays ; one at all events was produced in Manchester a few years ago, viz., "Everyman." It was the common practice, for there were no other means, unless it was by lecture, of teaching the populace. Now these dramas, when presented as dramas, took place under very simple conditions and with very simple surroundings. Often enough they were performed in the open glade, often enough on a platform or stage ; but in those early days the conditions were practically uniform. There was no scenery ; they might have had draperies but there was no scenery and there was very little in the way of properties. To enable the audience to understand what scene was being depicted, either a notice was put up, say "This is London," a "Forest," or something else (but very few would be able to read), or an official stepped forward before the play began and announced "This is so and so." For a few moments I will present to you this legend of H.A. as enacted on one of these simple theatrical stages, and you will readily see how the difficulties I have been shewing you disappear when the story is put in dramatic form.

Imagine yourselves facing a theatrical stage, hidden from you for a few moments by a curtain. Presently the curtain is drawn aside and a man comes on and says, "King Solomon's Temple." He does not go into particular details, such as to say "Exterior of the Temple," or "Interior of the Temple," etc., he merely says "King Solomon's Temple " and retires.

There is an entrance on the right of the stage, one on the left and one in the middle at the back. We have nothing to do with North or South or East or West when dealing with

a stage. It is "right; left; centre." On to the stage fifteen men come and immediately begin to discuss their procedure, but twelve of them retire, literally "at the moment" of carrying their conspiracy into effect. What is difficult to accept in a story becomes simplicity when we put it on a stage. They retire. The three men hide as well as they can on a stage and then H. A. comes forward, makes his way to the front of the stage and bows as if in adoration to the Most High. He then turns to leave by one of the entrances where he is attacked by the first villain; he tries a second but he is attacked there; he goes to the third entrance and is knocked down; *and the curtains are drawn*. There is no need to carry him off. There is no difficulty about removing the body; the curtain hides everything. Act One in the Drama is complete. The crime has been committed. Presently the curtains are drawn apart again. The former actors have disappeared, the Official again announces, "King Solomon's Temple," and presently King Solomon comes in accompanied by his suite. He seats himself on some sort of a chair for a throne, and calls for the reports of his chief men. They come forward and present their reports and in particular they report the absence of H.A. At the same time these twelve men who had joined in the conspiracy come and tell him what they know. Then he orders all the workmen of the Temple to be paraded before him. This is a fine opportunity for a pageant. Such a parade was very popular and whenever an opportunity presented itself the actors were always ready to seize it. So we have a great procession filing across the stage before King Solomon. The Prefects lead them, company by company, and it is noticed here that three men are missing. Then the fifteen F.C.'s are selected and told what to do in the way of searching for their absent Master. They form themselves into three F.C. Lodges and depart 'right,' 'left' and 'centre,' not to indicate the direction in which they are going to proceed but to suggest they are going to search in every possible direction, and the curtain is drawn once more. Act II is ended.

Now we come to the Third Act and the curtains are opened again, the Official again announcing " King Solomon's Temple." It is the day for the return of the three parties and King Solomon sits in state as they make their way to him and announce their success or non-success. We have the first party reporting nothing of importance ; the second party comes in and reports the finding of the body of H.A. and they are sent back with special directions. A lot of men accompany them and they are told to take notice of various things and are told of the loss of the secrets. The third party comes along, bringing the culprits. The culprits are sentenced to death and taken away ; they have no further part in the Drama and no one wants to view the killing.

The second Scene of the Third Act is afterwards rung up ; you have still the same stage, but the Official announces that it is a district in the country and you see something on the platform with a sprig of acacia stuck at one end of it. On come the five F.C.'s and their attendants, the leader pointing out the place. It is a drama ; *there is no chance* or accident about the posing ; the supers are well drilled, they know their work, and without hesitation take their places on the right and left, and behind the object on the ground,— a cloth or something of the kind lying in the middle of the stage. Some men come forward and make movements as if they were digging up the earth, then one comes forward and tries to raise our Master (who is lying down) with the E.A.'s grip, and, as I believe, just as we do in our own Lodges. The Brethren, before this raising has taken place, being well drilled, assume the two signs, half of them the ' sign of horror,' and the other half the ' sign of sympathy,' in good order and regularity. The first man fails with the E.A.'s grip, another tries the F.C.'s and fails ; then the leader and the two other brethren raise him " on the five points of fellowship," whilst the brethren exclaim, not I believe that the Master is SMITTEN, but, I suggest, some such phrase as, " Hail Master ! " or " The Master is risen ! " *because the raising of H.A. was the climax of the whole piece.*

You are told that he was raised. HE WASN'T A CORPSE, and if he did anything after releasing himself from the ' five points of fellowship ' it would be to make his obeisance along with the others as the curtain came down.

Now, Brethren, I have depicted what might have been and what I believe has been enacted in the presentation of the légend of H.A., not of necessity in Masonic circles only, but in many and various societies long years ago.

They did not arrange the Dramas purely for fun, there was a seriousness about them as there is in all Dramas and Mystery or Miracle Plays.

The foundation for this Drama is to be found in astronomical phenomena. King Solomon's Temple regarded allegorically stood for the heavens, the sky above us, with all its brilliants of Sun, Moon, Planets and fixed Stars. H.A. was the Sun and he built King Solomon's Temple through the twelve months of the year as he progressed through the twelve signs of the Zodiac, completing the year (*i.e.*, finishing the Temple) with an abundance of vegetable and animal life for our sustenance.

The two important points of his progress were the Equinoxes and these are the important points of the Sun's progress to-day, the 21st of March or thereabouts, and the 21st of September or thereabouts. They were and are the most important periods of the year. We show our regard for them to-day by having our great Church Festivals, the Passover amongst the Jews, and the Easter of the Christians at the time of the vernal Equinox. Different people counted their years, some from the Spring and some from the Autumnal Equinox. If you consider the Jews of to-day, you find that their New Year is in September. Although they conform with the general practice of beginning the Civil Year on January 1st, their religious year always begins in September.

Now what is September? It is the time when the old year is ended and a new year begins,—in the eyes of the Jews. The Sun has just about finished his work of building the Temple, and after " paying his adoration to the Most

High " by the production of the necessary and beautiful things of the world, he proceeds onwards in his route and is immediately met by the first villain, "chill *October*," who strikes him and reduces his vitality somewhat, although not much, making him less effective in his work of warming and nourishing the earth, because he has lost heat-giving power and has fewer hours per day in which to shine ; but he sails on. Then the "mists and cold of *November*" deal him a further and a heavier blow and he is reduced in vitality again. He still goes on until the "darkness and frosts of *December*" lay him so low that it seems almost impossible for him to revive. H.A. has been laid "apparently lifeless" at the feet of the villains. But he is not without friends ; December does not last for ever ; January comes along and although January is rather feeble and can only give him the E.A. Grip, he does his best. He is followed by February, who is no more successful ; but then comes rough, blustering but cheerful and hearty March. He is very strong, and the combined efforts of January, February and March (that is, the third man with the combined assistance of the other two), raise our Master, the Sun, until he can give at least 12 hours day-light out of the 24 ; and having reached that point he does not go back, for he is raised on the 'five points of fellowship,'—April, May, June, July and August ; hence he retains his raised position, he retains his new vigour, he retains his heat-giving powers, revivifying both the animal and the vegetable kingdoms of the earth, so that they reproduce and bring forth abundantly. *H.A. is raised effectively to vigorous life.*

He goes through the same processes again and again, and no matter what kind of winter he has to pass through he never fails to rise again in summer. That is the astronomical foundation for the legend of H.A.

Let me now for a short time, and in conclusion, enquire into its signification. It has two uses,—(1) it serves as a basis on which to fabricate a ceremony, and (2) it conveys a beautiful and inspiring lesson for all mankind. Remember I am speaking of the legend, not of the ceremony ; although

the legend is included in the ceremony, the ceremony is not the legend. The ceremony introduces us to the contemplation of death and the grave and suggests the resurrection of the body, but although its language possesses a decided beauty of its own, its teachings are very, very vague, as if affected by the artificial gloom of the Lodge. But the legend of H.A. introduces us to brighter and more encouraging thoughts. In it the death of H.A. is not real, it is only apparent, and his raising is a triumph *accomplished by the aid of his loyal brethren*. The course of the Sun, down in the depths at one time and up to the heights at another time of the year, is a very graphical illustration of the experiences of all mankind. Death? Why, Brethren, there are lots of things worse than physical death. Physical death is but the gate of life; it opens a door for us to a brighter, happier state; but there are things worse than physical death,—worse experiences and deeper depths. Have you never known a man who was crushed by bereavement of his nearest and dearest, or bowed with grief at the action of a wayward child, or an erring spouse, or afflicted and incapacitated by fell disease, or brought to the dust by overwhelming losses in business, or pierced to the heart by the treachery of someone whom he trusted before all the world. These, Brethren, and the like are experiences that we may well compare to the attack on H.A. These are the times when our Master is lying apparently lifeless; these are the times for the exhibition of the glorious five points of fellowship of Freemasonry. These are the times when the hand of loving sympathy is wanted, when the foot should hasten, strong and true, to give practical support, when our prayers should go up to heaven on behalf of our friend, when our breasts should be ready for him to confide in us his secret troubles, and derive the comfort that comes with fellow feeling, when our strong right arm should be outstretched to protect and defend him. By such means, Brethren, we can "raise H.A." and fulfil the teachings conveyed by the legend of H.A., and I do not hesitate to say that the brother who thus discharges his duty as a Mason, may await

with patience the arrival of his dying throbb, for he has reached the summit of his profession by the exercise of a comprehensive charity, in the highest sense of the word, and has earned the right of entry into, and an honoured place within the Grand Lodge above where at some future period we shall all meet in happiness.

So mote it be.

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A hearty Vote of Thanks was accorded to Bro. RACE, who briefly responded.

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

- (1.) An Eye-beam, similar to those already exhibited at the Lodge.\*
- (2.) An old leather Apron, design printed from an engraved plate and coloured. The usual Craft, R.A. and K.T. emblems represented, and in addition the Scales, Hand with Arrow, Scythe and Serpent.
- (3.) MS. Address to H.R.H. the Duke of Sussex, from the Mayor and citizens of Shrewsbury, congratulating him on the recovery of his sight. Dated 1836, with a large wax seal of the borough.
- (4.) MS. History and Rules of the Knights Templar, bound in old calf. Probably eighteenth century.
- (5.) Tontine for £50, money lent for the erection of Freemasons' Hall, London. Dated 1776.†

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\* *Vide* Transactions L. of R. 1917-18, p. 107, and 1919-20, p. 69.

† *Vide* B. of C. 1784, p. 388.

(6.) Silver Jewel, composed of an Arch on seven steps, surmounted by an Eye ; within the Arch are Crossed Pens, Altar, Bible, Square, Compasses and Sector. Probably Scottish.

(7.) Silver Jewel, engraved and pierced. A fine specimen.

(8.) Small silver Jewel ; Square, Compasses, Sector, Sun, Moon, Level, Trowel and Mallet ; probably Scottish.

(9.) Small silver Trowel, engraved " Zerubbabel Lodge, No. 15 A.Y.M.," with Square and Compasses ; probably American.

(10.) Oval metal Jewel of Lodge Glasgow St. John.

(11.) Oval metal Jewel—Square, Level and Plumb-rule upon an irradiated back-ground.

(12.) Ivory top of Snuff-box, with carved Masonic emblems ; belonged to the " Apollo " Lodge, No. 290 York in 1791.

(13.) A MS. Charge to a Sister of the Order of Hiccabites.

(14.) Engraved Summons for a Lodge of The Most Noble Order of Knights of St. George, dated 1781.

(15.) Engraved Summons issued by the Lodge of Freedom and Ease, to be held at the Three Butchers, Old Street Road, dated 1795. This Lodge is now the " Moira " Lodge, No. 92.

(16.) Silver Jewel, composed of Compasses, Sector, Square, with Sun, Moon, Level, Trowel and Mallet.

(17.) A leather Apron, Finch's design. Two series of triangles within a circle. At foot, engraved, " Designed by Bro. W. Finch—Engraved by H. Wilson." A most interesting specimen.

(18.) A K.T. Apron of white lamb-skin, edged with black velvet; emblems of mortality on triangular fall.

(19.) Two photographs of the interior of the old Freemasons' Hall, Leicester.

(20.) One photograph of the interior of the new Freemasons' Hall, Leicester.

(21.) Two large brass plaques, with Masonic emblems. Probably from the sides of a fire-grate.

Nos. 1 to 15 were sent for exhibition by Bro. G. W. Bain of Sunderland, Nos. 16 to 18 by Bro. C. F. Callaway of Bath, Nos. 19 and 20 by Bro. the Rev. H. S. Biggs, and 21 belongs to the local Masonic collection.

A Vote of Thanks was accorded to the Brethren who had sent curios for exhibition.

The Worshipful Master announced that Bro. J. T. Thorp, the first Master of the Lodge, and the Editor of the whole of its twenty-eight volumes of Transactions, had just celebrated his Jubilee as a Freemason, and he desired, on his own behalf and on behalf of the Lodge, to tender to him their heartiest congratulations and best wishes. Bro. Thorp, he said, had a wonderful record of Masonic work; he was known all over the world for his intimate acquaintance with the history of Freemasonry, and was recognised as a reliable authority on all Masonic questions. The printed Transactions of that Lodge alone would be a monument to his memory for all time. From its foundation he had been the guiding spirit in the Lodge, and its existence, success and present position were entirely due to his efforts. The W.M. concluded by wishing for Bro. Thorp good health and many years of life to continue his great work. He then formally proposed a hearty Vote of Congratulation, which was seconded by Bro. F. W. BILLSON, P.M., supported by

Bros. the Rev. H. S. BIGGS, P.M., G. W. HUNT, P.M., W. J. BUNNEY, S.D., and carried unanimously.

Bro. THORP, in acknowledging the Vote, said he was very much moved, and completely taken by surprise. Throughout the whole of the fifty years he had never once regretted his initiation into Masonry; he had striven throughout his Masonic career to raise the standard of Freemasonry, and to maintain and uphold the highest principles of the Craft. He thanked the Worshipful Master and the Brethren for this kind expression of their feelings towards him.

It was resolved to send a letter of sympathy to Bro. W. A. LEA, D.C., expressing a hope for his speedy return to health.

Apologies for non-attendance were notified by the Secretary, Hearty Good Wishes were tendered by the Visiting Brethren, and the Lodge was closed.

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

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 24th, 1921. The Worshipful Master, Bro. F. H. DOUGHTY, P.P.S.G.D., presided. There were present fourteen Members, twenty-seven Members of the Correspondence Circle and nine Visitors.

After confirmation of Minutes, the following fourteen Brethren were elected to membership of the Correspondence Circle, viz. :

- 1164. Bro. P. ARMSTRONG, P.M. 1248 Scarborough.
- 1165. Bro. MARCUS LEWIS, P.M. 3170 Durban, Natal.
- 1166. Bro. Major E. A. A. DE SALIS, D.S.O. ; P.M. 3806  
 Grantham ; 349 E.C. Malta ; P.P.S.G.W. Lincs.
- 1167. Bro. JOHN WILL Junr., Dunedin, N.Z.
- 1168. Bro. SILAS H. SHEPHERD, P.M. 122 Hartland (Wis.),  
 U.S.A.
- 1169. Bro. M. BEACHCROFT, P.M. 361 Hyde, etc., P.P.S.G.W.  
 Bucks. ; A.G.D.C. (Eng.) ; Sec. R.M.I.G.
- 1170. Bro. ARTHUR I. WHITE, Sec. 362 Grantham.
- 1171. Bro. C. S. BIGG, W.M. 3091 Leicester.
- 1172. Bro. G. R. CLACKRIE, 264 Batley.
- 1173. Bro. J. H. EARNSHAW, W.M. 264 Batley.
- 1174. Bro. A. E. DARLING, 264 Batley.
- 1175. Bro. W. NORTH, 264 Batley.
- 1176. Bro. ALFRED PARR, P.M. 22 London.
- 1177. Bro. G. S. WESTBY, 2028 Leicester.

The following Papers were read :—

## “Some Account of the Willem Van Oranje Lodge, No. 118 (M.C.), now No. 3976 (E.C.)”

By W. Bro. the Rev. H. S. BIGGS, P.M., and Treas.

In the Transactions of the Lodge for the year 1918-19, there appeared some notes on the founding of the “Willem van Oranje” Lodge by British Prisoners of War in Holland. The W.M. of that Lodge was asked to write a short paper for the “Lodge of Research,” giving a fuller account of that unique event. He began to write this paper, but his other duties prevented him completing it. He therefore sent his notes, and the Minute Book of the Lodge, to W. Bro. J. T. Thorp, who has handed them to me, with a request that I should write a short paper thereon. In doing so, the notes of the W.M. of the “Willem van Oranje” Lodge, W. Bro. Lt.-Col. (now Colonel) J. A. C. Gibbs, have been freely used, and are placed here in inverted commas.

The founding of this Lodge was indeed a *unique* event “because (although many Lodges have come to birth under interesting and peculiar circumstances, some warranted, and others not) nowhere in our Masonic History is there any record of a Prisoners of War Lodge being founded *by authority*.”

“It will be only too well realized that, among the many thousands of British Prisoners who fell into enemy hands in the Great War, there were a large number of Freemasons, who greatly felt not being able to keep up their Masonic duties in an active manner for so many weary months; and who, as soon as opportunity allowed, were both anxious and desirous to find solace for their own misfortunes in the beautiful ceremonies of our Craft. This opportunity came at last, when under the Hague Convention of August, 1917, prisoners of war who had been such for eighteen months or longer, were allowed to be interned in Neutral Countries.”

"The first batch of three hundred, of which I happened to be one, reached Holland on the 29th December, 1917, and not very many days passed, before Brethren who came in this party began to 'get touch' with Freemasons at The Hague. This was rendered especially easy, owing to the presence there of several Members of the "Gastvrijheid" Lodge,\* which had been formed by Members of the Naval Brigade who had been interned at Gröningen after the fall of Antwerp, and who were ever ready from the start, to give all assistance possible to their still more unfortunate Brethren, in restarting their Masonic duties. It was through some of these Brethren that Baron van Ittersum, the V.W. Representative from the G.L. of England at the Grand Orient of the Netherlands, was introduced to individual Brethren, and the soubriquet of "Godfather," which our Members gave to him, best sums up what this excellent Brother did for the Lodge."

"As each new batch of Prisoners of War arrived in Holland from Germany, so did our numbers gradually increase, but it was not of course, for obvious reasons, until after the news of the Consecration of the Lodge, that many others knew about it and joined us."

"Several informal conferences took place, and it was eventually decided, before we petitioned the Grand Orient to grant a Warrant, that the proper course was to obtain from home proof of good-standing of those who wished to join. Rolls were prepared of those under the English, Scottish, and Irish Constitutions, and these were forwarded to the Grand Secretary of England by Baron van Ittersum, who also asked his kind assistance as regards the rolls of Scottish and Irish Masons, and further, if there would be any objection to a Charter being granted to the Prisoners of War by the Grand Orient of the Netherlands, on the lines of that given to the interned Naval Brigade."

"These preliminaries took time, especially as mail convoys in those days were very irregular;—however at the end of May a telegram was received by Baron van Ittersum, from

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\* *Vide* L. of R. Trans. 1915-16, p. 188.

the Grand Secretary of England giving the assent asked for, and also stating that the English and Scottish lists were in order, as far as returns made during the War had come to hand, but the Irish list had not yet been returned to him. Baron van Ittersum decided that this was good enough to work on, and called a meeting of the would-be Founders whose names were on the lists sent home, to discuss preliminaries. This took place under his presidency at Freemasons' Hall, Fluweelen Burgwal, The Hague, on Monday the 10th June, 1918, when forty-one British Brethren attended."

\* \* \* \* \*

*Note by W. Bro. J. A. C. Gibbs :* " The difference between ' Prisoners of War ' and belligerents interned in a neutral country is not always appreciated by those who are not conversant with the two categories. Whereas the former refers to those who fell into enemy's hands and are incarcerated and suffer various privations, &c., the latter expression ' interned ' means that in some manner armed belligerents have got on to neutral territory, and by the rules of war have to remain there until the end of the hostilities. Beyond the responsibility of the Neutral State to see they do so remain, they have freedom of movement and are not prisoners."

\* \* \* \* \*

These became the Founders of the Lodge, twenty-five of them belonged to the E.C., seven to the S.C., eight to the Irish C., and one from Canada. Nine Founders signed the petition to the Grand Orient, three P.M.'s, three Past Wardens and three Senior Master Masons.

The Inaugural Meeting of the Lodge was held on the 10th June, 1918, under the Presidency of R.W. Bro. W. A. Baron van Ittersum, P.G.W. (Eng.), the representative from the G.L. of England to the G.E. of the Netherlands, who stated that the G.L. of England approved of the proposal to form a Lodge, and since the lists sent to England for verification

had not been returned, asked the would-be founders to assure him of their good Masonic standing. All but one of those present were able to do this, and he retired from the meeting, having been assured of a hearty welcome when the matter had been adjusted between him and his Lodge Secretary. The Brethren present were next asked if they still wished to form a Lodge, and they agreed to this unanimously. Nominations for a W.M. were requested, and only one name was brought forward, that of W. Bro. Lt.-Col. J. A. C. Gibbs, C.B., P.M. "Sykes" Lodge No. 1040, P.P.G. Reg. N. & E. Yorks., who, before the proposition was put, asked leave to speak, which being granted, he stated— "that as all present knew, there were many rumours going about just at present as to what might possibly be the outcome of the conference now sitting at The Hague to deal with the Prisoner of War question. It might be that early repatriation was agreed to among other things, and possibly the speaker himself might be sent shortly to England on Medical Board recommendation. The question however of the formation of a Lodge for Prisoners of War who had spent long years in exile, was one that greatly appealed to him, and to his mind it was not only one of meeting temporary requirements of those Brethren who were lucky enough to find themselves in Holland, but should the start of the Lodge be successful it might lead to some subsequent arrangement, by which permission could be obtained after the war to transfer the Warrant to England, where the Lodge would be open to all British Masons and Candidates for Initiation, Naval, Military and Civil, who had been Prisoners of War in enemy hands. Such an eventuality would not only be unique in the annals of Freemasonry, but would form a special tie between the Sons of the Empire who had endured hardships for its sake, and also forge a binding link with the Brethren of the Netherlands, the country which had extended to British Prisoners of War such warm hospitality and friendship." The proposition was put and carried unanimously. W. Bro. Gibbs, as W.M. elect, then took the chair at the request of the

President, and proceeded with the business of the necessary preliminary arrangements.

The name decided upon for the Lodge was "Willem van Oranje," after the Prince who became William III of England; and the colour of the Lodge was also to be orange. The W.M. Elect announced that the Brethren of Lodge "GASTVRIJHEID" (1st R. Naval Brigade) at Gröningen had promised to present Working Tools, to be made by Freemasons in their camp workshops; that Bro. Capt. M. G. Sandeman had volunteered to paint Lodge T.B.'s; that the question of making some simple form of Aprons and Officers' Collars, in accordance with the Dutch pattern, and trimmed with the chosen Lodge colour "Orange,"\* would be gone into by the Lodge Secretary. It was also stated that the *Founding* of the Lodge would take place on Saturday the 6th July, 1918, at 8 p.m.

A copy of the Petition to the Grand East of the Netherlands, as follows, is copied into the Minute Book of the Lodge, and is signed by nine Founders, and on the next page but one are the signatures of the remaining thirty-two Founders.

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#### PETITION.

To

The Most Worshipful Grand Master of the Order of Freemasons under the Grand Orient of the Netherlands.

We, the undersigned, being regularly registered Master Masons of the British Lodges mentioned against our names, viz. :—

Worshipful Bro.	Lt.-Col. James Alec Charles Gibbs,	
	Past Master 1040 "Sykes," P.P.G. Registrar, North and East Yorkshire.	
" "	Captain William Clark,	
	Past Master 2904 "Moyle,"	
" "	Percy Clarke Hull,	
	Past Master 120 "Palladian," P.G. Organist.	

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\* It is interesting to record that every Lodge under the Netherlands Constitution chooses its own distinctive colour for apron, collar, etc.

Brother William Richard Goble,	397	" Curragh Camp "	(I.C.),
„ David Nicol,	59	" Canora,"	Canada,
„ Wm. John Finch,	174	" Dominica "	(I.C.),
„ Joseph Furse,	2404	" Lord Charles	
„ Capt. Malcolm Gerald	1383		[Beresford,"
„ Sandeman,		" Friends in Council,"	
„ William John Clarke,	358	" Loyalty,"	

on behalf of the British Freemasons on attached list, at present interned Prisoners of War in Holland, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the Art; and are desirous of forming a new Lodge with jurisdiction for interned Prisoners of War throughout the area of the Netherlands to be named "WILLEM VAN ORANJE," Colour, Orange.

In consequence of this desire we pray for a warrant of constitution, empowering us to meet as a Regular Lodge at The Hague and there to discharge the duties of Masonry in a constitutional manner according to the Forms of the Order and the laws of the Grand Orient, and we further pray to be permitted to work the Ritual and Ceremony according to the usages of the Grand Lodge of England.

The prayer of this petition being granted we promise strict obedience to the Grand Master and the Laws and Regulations of the Grand Orient.

Signed at The Hague this tenth day of June A.D. 1918;  
A.L. 5918.

J. A. C. Gibbs,	P.M.	" Sykes "	1040 E.C.
W. Clark,	P.M.	Lodge " Moyle "	2904 E.C.
Percy C. Hull,	P.M.	"Palladian" Lodge	120 E.C.
W. R. Goble,	M.M.	397 " Curragh Camp,"	
D. Nicol,	M.M.	" Canora,"	Sask. 59 Canada,
W. Finch,	M.M.	174 I.C. " Dominica "	
			Lodge,
J. Furse,	M.M.	2404 E.C. " Lord Charles	
		Beresford,"	
M. G. Sandeman,	M.M.	1383 E.C. " Friends in	
W. J. Clarke,	M.M.	" Loyalty " 358.	[Council,"

A Vote of Thanks to R.W. Bro. Baron van Ittersum for all he had done to assist in the happy formation of the Lodge, as well as for his constant goodwill and kindness to those of the Brethren with whom he had come in contact since their arrival in Holland, was received with the greatest enthusiasm and applause.

R.W. Bro. Baron van Ittersum having briefly responded the meeting terminated.

“ It is worthy of record that by the Dutch Constitution the act of Consecration applies to a Masonic Temple and not to any individual Lodge. Hence the ceremony of Founding, and not of Consecration, takes place on the opening of a new Lodge. In the case of the “ Willem van Oranje ” Lodge on the 6th July, 1918, the M.W. the Grand Master, out of compliment to the British Prisoners of War, actually consecrated their Lodge, using the customary elements. Consequently the word ‘ consecration ’ has been used in the official records.”

By Laws for the Lodge were drawn up by a Committee of five, and were confirmed by the Supreme Government of the Grand East of the Netherlands.

The Hague, 25th June, 1918.

(Signed) M. S. Lingbeck,  
Grand Master.

(Signed) van Nieuwenburg,  
Grand Secretary.

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#### CONSECRATION.

The Consecration ceremony was held at the Grand East of the Netherlands 22 Fluwcelen, Burgwal, The Hague, on Saturday the 6th July, 1918.

7 50 p.m. The G.D.C. called on the Brethren to clothe themselves as Masons, “ and turn their thoughts inwards to the Lodge.”

8.10 p.m. The Consecrating Officers entered the Lodge in the following order,

The G.M.'s B. Bearer,  
The M.W. the Grand Master,  
The Grand Officers,

The three Great Lights were borne on cushions as follows :—

The G.A.D.C.	The V.S.L.
The G.S.W.	The Square.
The G.J.W.	The Compasses.

The Representative of the G.L. of Eng., The W.M. elect,  
the I.P.M. elect,

(each carrying one of the Lesser Lights unlighted),

Founders of the " Willem van Oranje " Lodge,

The Members of the " Gastvrijheid " (1st R.N.B.) Lodge,  
and other British Brethren,

The Brethren of the Sister Lodges of the Netherlands  
Constitution,

(in order of seniority of Lodges),

Visiting Brethren of other constitutions.

The Brethren having taken their places, the Grand Orient was opened in ample form by the M.W. the G.M.

#### OPENING OF GRAND LODGE.

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G.M. To order, Brethren.

Bros. G.W.'s, assist me to open G.L.

Brother S.G.W. Are you a Freemason ?

S.G.W. All my Brethren acknowledge me as such.

G.M. Brother J.G.W. ascertain and report to me whether the Grand Lodge is properly tyled.

The J.G.W. having satisfied himself by looking outside the door of G.L., returned to his place and made the following report,

J.G.W. M.W.G.M. Grand Lodge is properly tyled.

G.M. Bros. S. and J. G.W.'s are all those present Masons ?

S.G.W. In the S. column all the Brethren are standing to order as E.A.'s, M.W.G.M.

J.G.W. In the N. column &c., &c.

G.M. Bro. S.W. What time is it ?

S.G.W. It is just noon, according to the style of Freemasons.

G.M. As it is full noon and therefore the time to commence our labours, this G.L. being properly tyled and all the Brethren standing to order as E.A.'s ; I therefore declare this G.L. duly opened to the glory of the G.A.O.T.U. in the First degree ; and in accordance with ancient custom by ———knocks, which emanating from the East will resound in the West (Gives knocks repeated by G.W's.) [continues] The G.L. is opened in the 1st Degree. May every Bro. present be mindful of his duty and blessed be this hour.

Taking your time from me, Brethren. [Masonic firing].

The Brethren resume their seats.

The G. Sec. at the command of the G.M. read the minutes of the Grand East, empowering the formation of the Lodge. and also the warrant.

G.M. V.W.G. Orator, I request you to unroll the Tracing-Board. (Standing at the foot of the Tracing-Board, the G.O. delivered the following oration.)

G.O. Our eyes dwell with sympathy and devotion upon all these symbols depicted on the T.B., each in itself representing a part of man's spiritual life and work, and together interpreting spiritual life in its most sublime fulness. So may the T. B. be for you and your Lodge what it ought to be in every Lodge, a beacon, a guide, a silent command.

Each of you may choose his own interpretation of these symbols in his mind, sometimes quite different from that of his Brethren, but all express the same chief ideas in which we are all united.

Therefore pay deference to the T. B. !

Let us however always bear in mind, that the higher Masonic Spiritual life can never be adequately nor fully expressed in words or by symbols. Beyond all that can be uttered or depicted is " the inexpressible "

May your hearts, my Brethren, when in your Lodge rise above all that is of this earth to the Eternal, to the unseen world from whence we all come and whither we must all go.

And may this T.B. lead you.

S.M.I.B.

G.M. Bros. G.W.'s, assist me to light the three G.L.'s.  
The G.M. went to the altar and received from the A.D.C. the V.S.L. which he placed upon the altar.

G.M. I open this V.S.L. at John I, wherein we read, &c. : vs. 1, 3, 4, 5. The first Light is lighted. Be this place a place of Divine Light.

S.G.W. (After placing the square on the V.S.L.) May this second G.L. shine as the sun of justice in this Lodge. Let right be right, truth be truth, purity be purity. May this second G.L. shine upon every action of the Ma'on, so that he may never leave the right way. May the path of life be ever in the right angle.

J.G.W. (After placing compasses in correct position). Who amongst men has never failed? How can Brotherhood and brotherly feeling ever continue to exist, if there be no forgiveness and no forgetting?

May this third G.L. therefore beam from this altar and remind us of the Divine Love as we find it expressed in Isaiah: "Though your sins be as scarlet, &c."

So may Charity be the supreme law.

G.M. and Wardens resume seats.

G.M. The T.B. is unrolled, the three G.L.'s are lighted, they stimulate, prepare, illuminate and guide us for the work within. But a creed without deeds is a dead creed. The highest standard of religion is proved by doing good at the same time in the world without.

I will now ask W. Bros. van Ittersum, Clark and Gibbs, to light the three Lesser L's. of W. S. and B.

Preceded by the G.D.C. bearing a lighted candle the three Brethren moved to the proper places and inserted the unlighted candles in the sockets.

W. Bro. Van. I. [having lighted the 1st candle]  
 May wisdom guide all our doings.  
 Clark [having lighted the 2nd candle]  
 May strength complete our work.  
 Gibbs [having lighted the 3rd candle] \*  
 May the beauty of Harmony crown  
 the Building.

They resume their seats.

G.M. read Genesis xxviii. 10-19.

Then addressed the Brethren of the "Willem van Oranje" Lodge.

And you my Brethren who have been forced to go to a foreign country, where you must have felt, being strangers, more or less forlorn, that every one was unfriendly to you. You have now come here, and you tarry here; my wish is that this dream of Jacob's may become a reality for you all; May your heads, although it may not be as soft as at home, find it restful here; May your hearts, although separated from so many you love, here find  $\therefore$  God  $\therefore$ . Let us therefore consecrate this Temple to your use with corn, wine and oil.

[The G.M. leaving his seat and moving to the centre of the building received in turn from the G.D.C. the consecrating elements.]

With corn [sprinkling it on floor] as an emblem of plenty and abundance of God's gifts.

With wine            "            "            as a symbol of strength and gladness.

With oil             "             "             as an emblem of peace and harmony.

To order, Brethren!

To the Glory of the G.A.O.T.U. In the name of the Grand East of the Netherlands, and by the power in me vested, I declare this place a Temple, and these Brethren a regular and perfect Lodge, under the Grand East of the Netherlands, with the name of "Willem van Oranje," No. 118, in the East of The Hague.

Be seated Brethren!

V.W. Bro. G.D.C. you will now proclaim the Lodge.

G.D.C. By command of the M.W.G.M. I hereby proclaim that, by virtue of the power and authority of the Grand East, these Brethren are now constituted a regular and perfect Lodge of F. and A. Ma ons, under the title and designation of "Willem van Oranje," No. 1118, to be holden in the East of The Hague; and from henceforth they are fully empowered to exercise all their rights and privileges agreeably to the tenure of their charter, the constitutions and laws of the Grand East, and the ancient usages of the fraternity, and may God be with them.

S.M.I.B.

[The Installation of W.M. followed.]

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#### CLOSING G.L

G.M. I will now close G.L.

V.W. Bro. G.J.W. What time is it?

G.J.W. The Perfect time of Freemasons, full midnight, M.W.G.M.

G.M. The labours are ended, dismiss the Brethren.

G.J.W. To order, Brethren. As it is full midnight, and as the labours are ended, by command of the M.W.G.M. I dismiss you, and close this G.L., to the honour of the G.A.O.T.U., and according to the ancient usages of Freemasonry with ——— loud knocks, which will proceed from the west, and will resound in the east.

[Gives knocks, repeated by S.G.W. and G.M. followed by Masonic firing.]

G.M. Now by virtue of the power and authority in me vested, I declare Lodge "Willem van Oranje" regularly opened in the First Degree, for the transaction of Masonic business.

The G.M. handed the gavel to W. Bro. Col. Gibbs, the W.M., and requested him to occupy the chair of K.S.

[The G.M. seated himself on the right of the W.M.]

N.B. It is worthy of note, that the whole of the Consecration Ceremony performed by the M.W.G.M. and G. Officers of the Netherlands, together with the various presentations, addresses and speeches, were conducted throughout in the English Language.

The W.M., W. Bro. J. A. C. Gibbs, then invested W. Bro. W. Clark as I.P.M., who placed the V.S.L. and two great lights on the Master's pedestal. The appointment and investiture of officers, also the remaining ceremonies, were conducted in accordance with English ritual, a special clause in the Lodge Warrant having granted this privilege.

W. Bro. Menday, I.P.M., in the absence of the W.M. of the Lodge "Gastvrijheid," presented to the W.M. a beautiful box of W.T., fashioned by Brethren interned at Gröningen, for the use of the "Willem van Oranje" Lodge. The box bears a silver plate engraved

Working Tools  
Presented by the  
Gröningen Lodge  
on Foundation  
1918

R.W. Bro. Baron van Ittersum presented a handsome ebony gavel for the use of the W.M. A silver plate bears the following inscription—

W.M.'s Gavel.  
From W. A. Baron van Ittersum,  
Representative of the G.L. of England at  
the Grand Orient of the Netherlands,  
to the British Prisoners of War Lodge  
"Willem van Oranje,"  
The Hague, 6th July, Anno V.L. 5918.

Brother W. E. Laming, a British visitor, of "Rangoon" Lodge No. 1268 E.C. Burmah, asked the W.M. to accept

for the Lodge a handsome Pomard surmounted with Masonic Emblems, for the use of the I.G.

A deputation consisting of W. Bro. S. T. M. Cowan, Deputy Master of Lodge "L'Union Royale" (as spokesman); W. Bro. G. Bos, W.M. of "L'Union Frederic," and W. Bro. J. J. Hofman, Deputy Master of Lodge "Hiram Abiff," presented a handsome set of Squares and Compasses, engraved as follow :—

Aangeboden door de Zusterloges	}	
" L'Union Royale "	}	Obverse.
" Hiram Abiff "		
" L'Union Frederic "		
" Willem van Oranje "	}	Reverse.
O .: van's Gravenhage }		

The aprons worn by the Founders of the " Willem van Oranje " Lodge had been made by Miss Randall, sister of the S.D., and were sent to the W.M., with the following letter :—

Dear Col. Gibbs.

I am asking you to accept the forty-one aprons which we made last week, as a present for the Masonic Lodge about to be started at The Hague. It would give me infinite pleasure if you would accept them for two reasons:—Firstly, my father was a Mason, and my three brothers follow in his footsteps, and secondly, to be allowed to work in any capacity for those who saved our homes in 1914, is to me a great privilege.

Wishing you every success, and hoping you will grant me the above.

Believe me,

Yours sincerely,

Marie L. M. Randall.

Two Joining Members were proposed, also six Candidates for Initiation.

At the 1st Regular Meeting, held the 18th July, 1918, a ballot was taken for these Joining Members and Candidates, two of whom were initiated.

An emergency Meeting was held on the 25th July, 1918, when two Initiates were admitted.

An emergency Meeting was held on the 8th August, 1918, when one Initiate was admitted, and three Brethren of the I.C. raised by request of their mother Lodges.

The 2nd Regular Meeting was held on the 15th August, 1918, Balloted for ten Joining Members, six Initiates, two Initiations, two Passings.

The D.C. of the Lodge, W. Bro. Buckley died on the 8th August, 1918, on his way to the Emergency Meeting of the Lodge, and the Brethren went into mourning for six weeks, the mourning consisting of one black rosette on the fall of the apron.

“ The last Meeting of the ‘ Willem van Oranje ’ Lodge, No. 118 N.C., took place on the 31st October, 1918, and although summonses had been prepared for one to be held on the 14th November, it was never held owing to the Armistice taking place more or less suddenly, and the immediate repatriation of the interned Prisoners.”

“ Before leaving the subject of ‘ Willem van Oranje ’ Lodge as a Dutch Lodge, I cannot sufficiently emphasize the consistent courtesy and kindness of the Dutch Brethren.— Nothing was too much trouble in their endeavours to mitigate our past sufferings, and to make us feel at home. On our side we did all in our power to show our gratitude, and the constant wish of all the Members is, that in spite of the short life of the Lodge as one under the Dutch Constitution, its existence may prove for all time an additional tie and bond of Brotherhood between the two Grand Masonic Bodies,— the English and the Dutch.”

## POSTSCRIPT.

“ Early in 1919 steps were taken to secure the transfer of the Lodge to the English Constitution. Thanks to the kindness and interest shewn in the matter by both the English and Dutch Grand Lodge Authorities, this was happily effected, and on the 14th July, 1919, the Most Worshipful the Pro Grand Master of England conducted the ceremony at Freemasons’ Hall, London. A specially worded Warrant of Transfer was granted, and in its new home, as No. 3976 on the Register of the G.L. of England, we hope it may for all time prove a Central Masonic Home, and Bond of Union between British Brethren throughout the Empire, who fought and then suffered together as Prisoners of War in enemy hands. The officers originally appointed in Holland continued in office.”

The following transcript of the Lodge Warrant is placed on record as a unique document.

JUNCTUS AMOR VIRTUTE LEVAT SUPER ÆTHERA  
FRATRES.

—————  
The Darkness comprehended it not.  
—————

The Order of Freemasons under the Grand Orient of the NETHERLANDS to all beloved and worthy Freemasons spread over the face of the earth, to whose sight or hearing these presents shall come :—

WISDOM	STRENGTH	BEAUTY
HAPPINESS	BLESSING	PROSPERITY

WHEREAS Brothers James Alec Charles Gibbs, Walter Clark, Percy Clarke Hull, William Richard Goble, David Nicol, William John Finch, William John Clarke, Malcolm Gerald Sandeman, and Joseph Furse, all living in The Hague, having made written application to the Grand Orient praying to be favoured with a lawful Warrant to the end that they may establish a regular Lodge in The Hague, under the jurisdiction of the Grand Orient of the Netherlands, and at the

same time by sacred promise, having undertaken to subject themselves to the Constitutions and Regulations of the Order and to comply with, maintain, observe, and to assist to uphold them against all and sundry.

NOW THEREFORE in consideration of its obligation to communicate to others the light which itself has been so fortunate to receive, yea, to reflect it to the uttermost parts of the earth, thus extending our honourable order amongst all tongues and peoples, The Grand Orient has decided to assist the above mentioned Brethren in their praiseworthy, noble, and humane intention, to confer this Warrant or Charter upon them.

Relying on the faithful adherence of the Brethren aforesaid to the holy unalterable fundamental principles of the Order, and in pursuance of Article 8 of the Constitutions of the Order of Freemasons under the Grand Orient of the Netherlands, The Grand Orient therefore grants to the said Brethren the right and authority to form themselves into a true, lawful, and regular Lodge in The Hague under the name of WILLEM VAN ORANJE, the distinguishing colour of the Lodge being Orange, but under the express condition that only British Naval, Military and Civil Prisoners of War released from belligerent countries for internment in Holland shall be admitted to membership of the Lodge.

For the solemn Founding of this Lodge, for the Installation of the Master-Elect, and for the appointment of the Officers, a Committee will be nominated by the Grand Directorate of the Order of Freemasons under the Grand Orient of the Netherlands in accordance with Article 10 of the Constitutions, invested with power to convey to the Brethren forming the said Lodge, in the name of the Grand Orient, complete authority to initiate as Entered Apprentice every honourable man of whatever station in life, such authority being confined however to the British Naval, Military and Civil Prisoners of War aforesaid, and further, to advance to the Degrees of Fellow Craft and Master Mason such of the Brethren who, owing to their services, zeal and industry, have proved themselves worthy of advancement, subject

always to the conditions set forth in Articles 16 to 23 inclusive of the Constitutions and the thereon dependent Articles 1—15, 20 inclusive of the Regulations, to all of which the Grand Orient enjoins strict conformity, but with this exception, namely, that permission is hereby given to use the English Ritual.

After the Foundation of this Lodge, and during the continuance of its existence, the Worshipful Master and his lawful successors in office are likewise charged to enjoin on every Brother who is a member of it, the maintenance and observance of the obligations which pursuant to the Constitutions and Regulations, are laid upon all Lodges under the jurisdiction of the Grand Orient, or which at any future period may be imposed in consequence of decisions of the Grand Orient, and eventually, should the Lodge dissolve, to act as prescribed in Article 13 of the aforementioned Constitutions.

The Grand Orient therefore, in the name of Fraternity, requests and charges all lawful and regular Lodges belonging to the said Fraternity to render and to cause to be rendered to the Brethren of the "WILLEM VAN ORANJE" Lodge every hearty, courteous, and helpful service, to such extent and in such manner as is rightly due to, or to be expected from a Free Accepted and Lawful Freemason, always provided that the said Brethren of the "WILLEM VAN ORANJE" Lodge are able to produce a certificate or suitable reference.

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Given by the Grand Orient in the Kingdom of the Netherlands a place where Light unextinguishable shines, and where Calm, Peace, and Unity reign, under the seal of the Grand Orient on the 16th day of the 4th month of the year of the True Light 5918.

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This is a true translation of the Dutch Warrant.  
(Signed) M. S. Lingbeck,

6 : 7 : 18.

G. Master.

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A copy of a special affiliation Certificate (approved by the Grand Lodge of the Netherlands), used by the Lodge for issue to each member affiliated to the N.C. from another constitution, is appended. Each initiate in the Lodge received, of course, the regular Dutch G.L. Certificate.

GROOT-OOSTEN der NEDERLANDEN.

I. T. N. O. T. G. A. O. T. U.

THIS IS TO CERTIFY that

Brother.....  
A Member of Lodge.....  
Under the jurisdiction of the Grand Lodge of.....  
who has signed his name in the margin, was affiliated to the  
Grand Orient of the Netherlands this.....day of  
.....A. L. 5918., A. D. 1918, as a.....  
.....of Lodge

WILLEM VAN ORANJE

No. 118 in the East of The Hague

founded by Prisoners of War interned in the Netherlands.  
Signed at The Hague this.....day of.....1918.

Representative  
Grand Lodge of England, at the  
of the Netherlands.

T. E. V. D. O. D. H.

Ondergeteekenden verklaren hierbij  
dat Br.....  
lid van de Loge.....  
Onder de Groot Loge van .....  
die zijn naam ter zijde heeft gezet, is opgenomen als lid van het  
Groot-Oosten der Nederlanden den.....dag van het jaar  
5918 der W. J. L. J. (A. D. 1918), en teven als.....  
.....van de

LOGE WILLEM VAN ORANJE

in het O. O. van's Gravenhage, opgericht door Britische Krijgs-  
gevangenen, geïnterneerd in Nederland.

Gedaan te's Gravenhage op heden

GROOTMEESTER.

GROOTSECRETARIS.

from the  
Grand Orient

*Ne Varietur.*

## Is Freemasonry Selfish ?

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By Bro. S. F. HERBERT, Assist. D.C. 4088.

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There is undoubtedly a feeling in the "outside world" who are not Masons, that it is:—for one frequently hears remarks, when the Order is mentioned "or discussed," which indicate that such an opinion is held by some. How often, for instance, is it said?—"Oh Yes! You Freemasons are all very well—you have your meetings, your suppers, dinner, social evenings, etc., and look well after *your own* comfort and enjoyment.—You may be, and probably are, in a way, and to a certain extent, generous and charitable. It is well known that large sums of money are collected among the members for Charitable Purposes, but it is equally well known, that the money is spent *solely* upon necessitous Brethren of the Order, or upon Members of their Families." "Now," the critics continue, "if less money was devoted to the pleasures of the table, and the enjoyment of the Brethren, and more to the general relief of distress in all classes of the community, and not among Freemasons alone, then the Masonic Order would free itself from the liability of being considered selfish."

We have all heard similar remarks at various times, indicating that the opinion is held by some people, that Freemasonry *is* selfish, and my object this evening is to combat this opinion, and to provide an answer for those to whom such statements are made.

You will all agree that much in the statements I have quoted is perfectly true; for we know that the members of the Order do frequently meet, and enjoy one another's company and friendship around the social board, and that we do collect and disburse a large amount of money upon the necessitous members of the Fraternity. But this is *only* part of the truth, and like all partial truths is very apt to mislead, and create false impressions and unjust opinions.

With regard to Masonic Meetings.—Everyone will admit that it is by combined effort that great successes are achieved; individuals can do something—often a great deal—but it is by combination, by many working together in a given direction, that great and worthy objects can be achieved and adequately supported, and great good done just where and when it is most needed.

Now it is very largely at the Social Meetings of Freemasons, that the generous instincts of the Brethren, which have been aroused and cultivated by the beautiful teaching of Freemasonry, to which they have listened in the Lodge, have free scope for their exercise, and it is quite possible that if there were no Social Meetings among the members, where one could stimulate another in acts of benevolence and charity, and each vie with the other in giving what he can to relieve distress, that there would not be that pecuniary support which the Freemasons at the present time provide.

Let us consider for a few moments the extent of the Charitable Institutions of the Brethren, who are members of Lodges on the Roll of the G.L. of England.

1. Each contributing member of a Lodge must pay 2/- per annum (in London 4/-) towards the Fund of Benevolence. From this Fund grants to the extent of £15,000, or thereabouts, are made annually to distressed Brethren, or to the widows of deceased Brethren.

2. The support to the Three Great Masonic Charities, which are fostered under the ægis of Grand Lodge, viz. :—

The R.M.I. for Girls,  
The R.M.I. for Boys,  
The R.M. Benevolent Institution.

The amounts collected annually for the support of these Institutions vary, but recently have averaged fully £300,000 per annum.

The R.M.I. for Girls at Clapham was instituted in 1788; to this girls, being daughters of Freemasons under the English Constitution, of all religious denominations, are admitted at the age of seven years, and are maintained and

educated, until the age of 17 years ; 740 girls are now being educated and maintained.

The R.M.I. for Boys was founded in 1798 ; to the benefits of this Institution boys of all religious denominations are admitted at the age of six, and are out-educated at schools near their own homes, until they reach the age of ten,—after which they are received at that magnificent school at Bushey, where they remain until they are 15 ; deserving boys are retained beyond that age for higher education ; 905 boys are now receiving benefit.

The R.M.B.I. for aged Freemasons and widows of Freemasons, is at Croydon and was instituted in 1842. As in the two former Charities it has H.M. the King for its Grand Patron, and H.R.H. the Duke of Connaught for its President. There are at the present time nearly 1400 annuitants, in addition to those residing at Croydon.

No Brother is eligible to be placed on the list of Candidates under the age of 60 years, and the Annuity granted is £40 to Aged Brethren, and £32 to Widows.

3. In addition to the three great Charities mentioned, many of the Provinces have local charity funds of their own, supported by the voluntary contributions of their own members. A low estimate of the annual amount contributed to these local funds would be £25,000, all devoted to the relief of distress among the Brethren of the Province, or for the assistance of their families.

Locally we have the “ Kelly Memorial Fund,” formed in order to perpetuate the memory of the late Bro. William Kelly, P.Prov. Gd. Master of this province, which consists of a Benevolent and an Educational Fund. It is applied to the relief of indigent Brethren and widows of Brethren, and to the maintenance, education and advancement of the children of deceased Brethren, belonging to the province, and to other Masonic Charitable purposes within the province.

Now taking all the above-mentioned contributions and adding them together, we are justified in assuming that an annual sum of £400,000, and perhaps more, is raised and

expended in the alleviation of distress amongst old, infirm or unfortunate Masons, and their widows, or in the education of their children.

Truly this is a grand amount, and the members of the Order are justly proud of what they do in the noblest of all causes—"The Cause of Charity."

Benevolence and Charity is one of the foundation-stones of Freemasonry, and this fact is placed prominently before every Brother on his admission into the Order, and the practice of systematic charity is constantly inculcated; but it is at our Social Gatherings where we get to know and appreciate one another, and I have little doubt that this thought passes through the mind of many of the Brethren:—How much would be given in the cause of charity, if there were no organisation and no social gatherings where emulation in benevolence and generosity is largely stimulated?

Certainly not £400,000 annually. And in proportion to the reduction in the amount raised by Masons, there would be a corresponding amount of unrelieved distress, to fall, as an extra burden, upon the shoulders of the benevolent portion of the Non-Masonic community.

Although a large proportion of the sum raised among the Brethren is undoubtedly spent upon members of the Order, national and local charity funds are not wholly ignored. I would refer you to a list of contributions from the G.L. of England which appears in the Year-Book, and which gives details of amounts devoted to general charities, from the provision of life-boats for our own coasts, to the alleviation of distress caused by earthquakes, flood and fire in various parts of the world. The Brethren will also recollect, that only recently, the Leicester Masons collected among themselves the sum of about £5,000 in aid of funds for building the new Orthopædic block at The Royal Infirmary.

It is also well known, that much of the best public work is done by Freemasons.

I ask you, Brethren, does all this indicate a selfish disposition? We confidently reply. NO!

W. Bro. Thorp, in the paper he gave us quite recently, spoke of the "Atmosphere" of a Freemasons' Lodge. I daresay those of us who were privileged to hear him, remember he told us "That the Atmosphere of a Freemasons' Lodge so permeates and influences the human heart, that the principles inculcated in a Freemasons' Lodge bear fruit in the ordinary life of the world, with material benefit and advantage to all the Charitable Institutions of the world."

It must be so, for there is no other society or body of men, who so place Benevolence and Charity in the very forefront of their "Ideals," as to be the very foundation of the structure of their Society. Consequently, the generosity which is stimulated by the Masonic Atmosphere of a Lodge, is by no means restricted thereto, but is exercised in the outside world, where we come into contact with those who are not Masons, in every direction in the alleviation of distress amongst all sorts and conditions of men, and I believe, that could the subscription lists of the General Charities of this country be analysed, that the names of Freemasons would be largely represented therein, for in words that are familiar to you all—"A Mason's Charity should know no bounds, save those of prudence."

Whilst I have thus far spoken only of the financial aspect of Charity, I would not forget that there are other elements. Never to speak, or act, uncharitably toward any man, but to stretch out the hand of sympathy and help to all who need it; to speak a word of comfort to those in sorrow; to raise the fallen and cheer the downcast; and generally live the life which is patterned for us in the tenets and principles of Freemasonry. This is made more easy of accomplishment for us in the outside world of struggle and sin, by our having breathed and lived in the Atmosphere of a Masonic Lodge.

No! Brethren — Freemasonry is *not* selfish in its teachings, nor can Freemasons as a body be characterised as selfish.

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Assistance from Bro. J. T. THORP in the preparation of this Paper is gratefully acknowledged.

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At the conclusion of the Papers, the Worshipful Master voiced the pleasure with which the Brethren had listened to them, and Bro. THORP proposed a hearty Vote of Thanks to Bro. Col. J. A. C. GIBBS for the loan of books and documents belonging to the "Willem van Oranje" Lodge. Several members of the Lodge bore testimony to their full appreciation of the services rendered to the Lodge by Bros. BIGGS and HERBERT, in the preparation of the Papers.

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

(1.) Certificate (Mark) "Fowke" Lodge 19 Leicester, 1869.

(2.) Certificate (R. Arch) "Ch. of Fortitude." 279 Leicester, 1870. Issued to the late Bro. J. G. F. Richardson, of Leicester.

(3.) Certificate (Gd. Lo. Eng.) "Hercules" Lo. 808 Gt. Yarmouth, 1829.

(4.) Certificate (Gd. R. A. Chap.) "Iris" Chapter 477 Richmond, Surrey, 1829.

(5.) Certificate (K.T.) "Observance" London, 1831.

(6.) Grand Standard Bearer's Jewel (Gd. R. Arch. Chap. of Eng.) 1838.

Nos. 3 to 6 were issued to Bro. the Rev. Gilbert Gilbert, and were presented to the local collection by his Great Grandson, Bro. the Rev. F. R. C. Payne, P. G. Ch. Leicester and Rutland.

(7.) All Seeing Eye. This interesting relic occupied a position in the ceiling of the old Freemasons' Hall, Halford

Street, Leicester, for fifty years. At the demolition of the Hall it was recovered by Bro. J. T. Thorp, who has recently presented it to be hung in the new Masonic Hall.\*

(8.) Blank paper Certificate of the "Swalwell" Lodge, Gateshead, No. 48; paper watermarked 1811.†

No. 8 belongs to Bro. Thorp's Collection, the others belong to the local Freemasons' Hall.

W. Bro. ARTHUR HENRY HIND, 3 Grey Friars, Leicester, Architect, P.M. 279, P.P.G. Pur., was proposed as a Joining Member of the Lodge.

A discussion ensued relative to an increase in the membership of the Correspondence Circle of the Lodge, which was much to be desired.

Apologies having been tendered on behalf of absent Brethren, and Hearty Good Wishes offered by the Visitors, the Lodge was closed.

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\* *Vide* Plate 1. Front.

† *Vide* Plate III.

The  
**One Hundred-and-Forty-Eighth  
 Meeting**

of the Lodge was held at the Freemasons' Hall, Leicester, on Wednesday, March 30th, 1921 (by dispensation). The Worshipful Master, Bro. F. H. DOUGHTY, presided

The Minutes of the last regular Meeting were read, confirmed and signed. The Dispensation, authorising the change in the day of meeting was also read.

Bro. ARTHUR HENRY HIND was unanimously elected, by ballot, a full Member of the Lodge.

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

- 1178. Bro ALFRED E. COWLING, M.M. 3919 Leicester.
- 1179. Bro. WM. H. A. STEVENSON, M.M. 3919 Leicester.
- 1180. Bro. THOS. M. BUTLER, W.M. 279 Leicester.
- 1181. Bro. WM. T. MASON, M.M. 523 Leicester.
- 1182. Bro. F. H. KEIGHTLEY, M.M. 2699 London.
- 1183. Bro. RALPH L. CHANDLER, Sec. Southern Pines Lodge, No. 484 ; Gd. M. Gd. Council Royal and Select Masters, North Carolina, U.S.A.
- 1184. Bro. ARTHUR W. BLACKBURN, M.M. 264 Batley.
- 1185. Bro GEO. W. CASS, P.M. 247 Mansfield, Pa., U.S.A.
- 1186. Bro. H. HIRAM HALLETT, P.M. 261 Taunton.
- 1187. Bro. THOS. HATTON, M.M. 2028 Leicester.
- 1188. Bro. HY. W. EABRY, M.M. 1391 Leicester.
- 1189. Bro. FRANK GODDARD, W.M. 2428 Coalville.
- 1190. Bro. LL. HAROLD PARSONS, Org. 3091 Leicester
- 1191. Bro. JOHN T. STOKES, M.M. 279 Leicester.
- 1192. Bro. FREDK. COOPER, M.M. 523 Leicester.

The following Paper was read :—

## The Masonic Significance of Mozart's Opera "The Magic Flute"

By W. Bro. WALTER J. BUNNEY, F.R.C.O., P.M. 523,  
S.D. 2429, P.P.G.Std.B.

### I.

THE EXPLANATION OF THE CHARACTERS IN THE OPERA.

The plot is presumed to be allegorical.

The *Queen of Night* is supposed to be the Empress Marie Theresa, who opposed the Freemasons.—*Monostatos*, the Moor, represented the clerical party.—*Pamina* stood for the Austrian people.—*Tamino* for the Emperor Joseph II, who although he was not a Freemason like his father, advocated their principles and protected the Brotherhood. *Sarastro* embodied Truth, the spirit of Freemasonry. This key may perhaps unlock the door which screens the hidden mystery.

The Queen and her ladies achieve an entrance into the Temple, guided by the Moor *Monostatos*, in order to surprise the priests and destroy them.

You may easily see who is supposed to be the Queen of Night by the following fact. On the 7th of March, 1743, the Empress Marie Theresa caused a meeting of the first Viennese Lodge "Zu den drei Kronen" (to which her consort, Franz I. belonged), to be surprised and dispersed by several hundred grenadiers and cuirassiers.

About eighteen Freemasons were taken prisoners, and the Archbishop and the Cardinal of Vienna, as well as the Papal Nuncio, were present at their trial. It is said that the husband of the Empress was actually present on that occasion, and escaped the pursuit of the soldiers with

difficulty by a back staircase. On the representation of Franz I, the prisoners were released on the Name-day of the Crown Prince Joseph, on the 19th March. In 1764 Freemasonry was interdicted in the name of the Empress throughout the Austrian States.

If the Queen of Night reminds us of the Empress Maria Theresa, the signification of the Moor Monostatos (he who stands alone) is still more apparent; it is the clerical party and its attendant monasticism. We meet with this Moor in the Temple; many members of the Roman Catholic clergy were Freemasons. In a list of members of a Lodge in Prague are the names of the Archbishop of Laibach, and of the Prior of the Augustine Convent at Prague. Mention may be made of the Pater Torrubia in Spain, of whom the Viennese Freemasons' Journal (1784 Vol. ii, 177-224) relates, that he caused himself to be admitted a brother, in order to be able to bring the fraternity before the Inquisition. The Moor who vaunts his "watchfulness," but sues for the love of Pamina, so that she flies from the Temple in order to escape from him is ordered by Sarastro to be bastinadoed. Such a punishment was not unlike that dealt by Born (Sarastro), in his "Specimen monachologia methodo Linæana (Vienna, 1783), published in German with the title "Ignaz Loyola Kutenpeitscher (Munich, 1784). This brilliant satire was translated into English and French.

All the machinations of the Moor to sacrifice the priests and their Temple to the vengeance of the great Queen of Night are frustrated:

"Destroyed for ever is our might,  
We all are doomed to endless night."

In *Prince Tamino* we think of Joseph II. Though he was not a Freemason like his father, he was his pupil, and did homage to those same principles of which Born was the representative both within and without the Lodge; he may be described as a Freemason without the apron, and openly protected the Brotherhood in his dominions, which can be proved by an autograph decree of December 12th, 1785, in

which he ordains that perfect liberty and protection be accorded by all governors and magistrates to Freemasons.

In *Pamina* we recognise the Austrian people in its noblest aspect, whilst Papageno and Papagena represent its merry, careless, pleasure-seeking side. Pamina has been withdrawn by Sarastro from her mother's guidance; the Austrian people had been led to the perception of modern enlightenment, and penetrated by a free, noble, and moral spirit. The Moor, while still a servant in the Temple, attempts to win Pamina for himself; he adjures the Queen before the entrance of the Temple:—

“Remember, Queen, thy word is given,

That fair Pamina's hand is mine.

(Queen)-- I gave my word, and shall fulfil it.

(Ladies)—Yea, thou shalt call Pamina thine.”

But scarcely has he received the royal promise than he exclaims in terror:—

“But ah, a sound of distant thunder

Like troubled waves, is on the air.

(Queen and Ladies)—

Yea, dreadful is that sound of thunder,

It fills the trembling heart with fear.”

The Austrian people weds Joseph II, and in spite of the prohibition of Freemasonry, looked back with longing to the days when, under his reign, Freemasonry was allowed and protected.



## II.

### OPPOSITION TO FREEMASONRY AT THE TIME THE “MAGIC FLUTE” WAS COMPOSED.



In order that you may understand the opposition in some quarters—particularly the Monastic Clergy (*Monostatos*) to Freemasonry, I must ask you to follow me while I try to sketch a little of the history of that period, and of Mozart's decision to become a Freemason.

About the year 1785, many who were striving with an earnest mind and inner craving after higher truths were deeply interested in Freemasonry. The newly awakened spiritual life of nations was no longer satisfied with the explanations offered by schools and creeds; thus enlightenment on the most elevated subjects was sought on every side. Discussions about Providence and immortality were everywhere prevalent among deep-thinking men. Their spirits sought purification and exaltation, in reciprocal exchange of feelings, in a Brotherhood like this. There were few distinguished men of that day who did not belong to this Order, its mysteries being recognised by the world as aiming at an honest search after truth, and sincere endeavours to disseminate high cultivation and helpful love. Lessing was a Freemason; so were Goethe, Herder and Wieland: how could Mozart neglect such a Brotherhood, when his heart beat so warmly for all that was elevated, and had such an impulse to help others, and such a vehement desire to receive and bestow love and friendship? Freemasonry thus being at that time quite in accordance with the national ideas, and providing the most intellectual and refined society, Mozart became a member soon after his arrival in Vienna.

I am indebted to a paper read before the "Quatuor Coronati" Lodge, of London, by R.W. Bro. Herbert Bradley, for the information that Mozart is stated to have been initiated in the Lodge "Zur Wohltätigkeit" in the autumn of 1784.

With what earnestness he was devoted to it, and how he gloried in the exertions of the Brotherhood, his illustrious services to the Craft shew. Having joined himself, his great object was to persuade the father whom he so fondly loved to accept this "Key to true happiness," as he afterwards termed it; and the father who, with all his reverence for Church authority, rejoiced in the most decided rationalism, and strongly criticised every kind of prejudice, was naturally not disinclined to join a body, which promised to shed light on so many questions connected with moral and practical

life. It was the abuses in the Church, especially those in cloister life, which the Masonic Order specially attacked, and which he always disliked. He therefore also became a Freemason, and the objects of this Society henceforth became one of the chief topics in the correspondence of father and son. These letters would have been of deep interest to us, but unluckily they were all destroyed by the prudent father, thus we cannot tell how far his own expectations were realised.

In order to understand Mozart's mood when he wrote the *Magic Flute*, let us inquire for a few moments into his personal character and nature. His was a nature which knew no rest till it had securely grasped the highest objects, or at all events drawn near to them. Mozart also struggled to acquire knowledge, and although in his case, darkened by gloomy forebodings and conceptions, still with not less impetuosity, not less power. In him is awakened also a craving for durable good, a mysterious inward horror, while his heart demands with burning desire the waters of everlasting truth, whose bright lustre he saw in the form of the Beautiful, but which seemed scarcely to suffice him. Deep in his heart he broods on these questions with solemn earnestness.

Such was Mozart's mood when, by one of those strange decrees of fate, he received a commission to write a work in which at the close of his life, he was to develop in the most striking manner all the struggles and efforts, the triumphs and gains of his existence. It was the "*Magic Flute*." The work was written under peculiar circumstances. Its origin is insignificant and quite accidental, but it became the basis of something deeper and more important in the hands of him who clung to the loftier purposes of life, using every subject as a means to reveal his profound conceptions. His heart beat in unison with higher objects than the mere joys of life, for his spirit was absorbed in the contemplation of the ideal. It is difficult to obtain a clear view of the mood in which Bro. Mozart was living at this time. He felt

deeply that the ties which bind us to earthly existence were gradually loosening. The teaching and principles of the 3rd degree were profoundly real to him. Life and he had nothing more in common, so he felt impelled to give utterance to his best gifts, before for ever "passing that mysterious veil which the eye of human reason cannot penetrate, unless assisted by that light which is from above." He was "careful to perform his allotted task while it was yet day." He had yet so much to say, and was not this a happy opportunity to say it?

We do not know who first suggested the thought of weaving Freemasonry into the original fairy-tale of the opera. But it was certainly the happiest possible idea, for by this expedient the piece was sure to gain the undivided sympathy of the public, and above all, Mozart himself became far more deeply interested in the subject than he had hitherto been. The Emperor Leopold, opposed to his predecessor in every point, had abolished Freemasonry. This acted as a universal impetus to value more highly than ever the doctrines and principles of the Order, and to bring them into notice in every possible way. What opportunity could be more favourable than, under the garb of priestly wisdom, in an oriental fairy opera, to preach the thoughts and feelings of this Order in an inoffensive and, by the aid of art, impressive manner? Possibly the suggestion proceeded from the Masonic Lodge itself. We know what a good Freemason Bro. Mozart was, and now in the garb of foreign lands and a distant century, he could with impunity express that genuine virtue and piety which far above mere moral dogmas, dwelt within his soul, which had been so long fermenting in his heart, and now streamed forth softened into harmony.

All the striving after good that had filled Mozart's recent years with so much disquietude, his eager longing for some durable belief, the loftiness of self-sacrifice which in his eyes solved the enigma of life's happiness, all this he could now transfer into the strains of the holy circle and its high priest,

in the solemn repentant self-examination contained in the gloomy song addressed to the pilgrims, and the striking chorus of the priests in which they proclaim to the initiated pardon and peace.

The more serious parts of the opera breathe the utmost veneration and elevating piety, thus indicating the purest feelings of that day. Mozart was especially earnest in these questions. He did not indulge in many speculations as to the truth or falsity of his Order. He was devoted to its teaching, its best aspect being pure interest in mankind, and an earnest desire to make them happy. The whole tendency of Mozart's spiritual mood had become devotional. The hard trials of life had taught him to resign himself submissively to the will of the Great Architect, and this implied trust formed henceforth the well-known bias of his soul:—

“ Oh ! golden peace come from above,  
Return into the hearts of men.”

These words, in the *Magic Flute*, express Mozart's deep-seated longing for an eternal home, which now entirely absorbed his heart. He concentrated in his spirit all that he had ever known of sweetness and charm during his existence, and he set them forth in this, the last and greatest of his dramatic works.

None of these manifest so graphically as the *Magic Flute* the characteristics of the great Master, and thus at the close of his short life, he became a true poet and prophet ; he gave a picture of man's existence in its manifold variety.

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### III.

#### THE LEIPSIK PAMPHLET OF 1865.

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This pamphlet goes far to prove that the whole framework of the *Magic Flute* is allegorical ; that it is an apotheosis of Freemasonry against the political and ecclesiastical

influences that persecuted the Fraternity at the time the Opera appeared.

From this pamphlet I quote the following :—

“ The performance of the *Magic Flute* on the 30th September 1781, is important in the history of Freemasonry in Austria. After the death of Joseph II in 1790, the Catholic clergy under Leopold II, began to assert their influence, and this the more decisively, as the political aspect of France was beginning to grow threatening ; the leaders of the Austrian States forthwith looked upon Freemasonry with suspicion. The *Magic Flute* is therefore a manly protest of Mozart and Schickaneder in defiance of the disfavour into which the institution had fallen with the authorities. They became its champions before the general public, and defended as well as vindicated a noble cause.”

Mozart's biographer Otto Jahn writes thus—“ The political revulsion that took place under Leopold II, led not only to the withdrawal of whatever countenance had hitherto been shown to Freemasonry, but caused it to be suspected and hated as a powerful medium for disseminating ideas of religious and political liberty. Its glorification on the stage therefore, in a work in which its rites and symbolism are placed in a dazzling light, and its moral tendencies are justified, so that the initiated recognizes his secret affinities, whilst the outsider receives beyond the enjoyment of the sensuous charm, also the possible impression of a deeper signification, must appear as a bold and timely party demonstration, that wisely kept clear of personalities.”

Leopold II died in March 1792, and was succeeded by Francis II, a decided opponent of Freemasonry, who proposed its suppression throughout the German Empire at the Reichstag at Regensburg in 1794, and who in 1795 prohibited it in his dominions. Nevertheless, Schickaneder announced the 100th performance of the “ *Magic Flute* ” on November 23rd, 1792, and the 200th on October 22nd, 1795. Thus the “ *Magic Flute* ” was the dying lay of Freemasonry in Austria, the eloquent defence and apology of a condemned innocent ; but it was also the medium through

which Freemasonry has been publicly preached in spite of all prohibition, and through which it has continued to live and influence the people down to our days.

A quotation from the *American Freemason* as recently as August 1918, kindly handed to me by W. Bro. THORP, throws still further light on this Imperial opposition—it reads as follows:—

“ We know that from the accession of Wilhelm II, Emperor of Germany, he has shown nothing but contempt for Masonry, and insisted on a revision by the royal hand of Mozart’s “ Magic Flute,” because that masterpiece had in it lines of praise for Freemasonry.”

Now let us proceed to consider the tenets ascribed to Freemasonry in general throughout the “ Magic Flute.”

Freemasonry is a peculiar system of morality, veiled in Allegory and illustrated by Symbols. It is in this sense that Mozart has endeavoured to convey his message in this opera. Freemasonry is indicated in the *Magic Flute* as the Temple of Isis and Osiris. The comparison of Freemasonry with the Egyptian mysteries was a favourite subject of reflection among the brotherhood in Vienna from the time Ignaz von Born published a leading article “ On the mysteries of the Egyptians ” in the first number of the *Journal für Freimaurer* (Vienna, 1784).

Here is a quotation from this article :—“ the uninitiated beheld in the symbol of the sun and moon Osiris and Isis ; but in a mystic sense the sun was the supreme and only Divinity, the principal source of every good, and the moon was the symbol of his creative power. Sometimes the sun-symbol signified spirit and fire, and the moon-symbol earth and water, which two pairs of opposing forces, according to their teaching, generated the air. Of the philosophic sciences that were taught in the mysteries, natural philosophy had a foremost place, the image of Isis, or Nature, being held next pre-eminent to that of Osiris. For this reason the Egyptian high-priest wore on his breast the amulet of Isis, with the inscription—‘ the word of Truth. ’ Are truth, wisdom,

and the promotion of happiness for the whole human race, not also the objects of our association? Do not our laws constantly inculcate this end under manifold forms?" There is a great deal more of this interesting comparison, but this will suffice for our present purpose. In this sense the Masonic task is indicated in the "Magic Flute" as the service of Osiris and Isis, and in this sense the mission of the priests is represented.

There is no doubt that it is Hofrath von Born who is represented in the character of Sarastro. Born was in truth a high-priest of Freemasonry in Vienna, noble and pure in mind and character, an enlightened and liberal man. He was the founder of the Lodge "Zur wahren Eintracht" in Vienna, which had for its object the promulgation of liberal ideas and the defeat of superstition and fanaticism. He was deeply imbued with the spirit of Lessing, and from 1780 to 1785, the most prosperous period for Freemasonry in Austria, he was the life and soul of the collective Freemasonry of Germany. Mozart had composed his Cantata, "The joy of Freemasons" for a festival given in honour of Born in 1785, and it is more than probable that he intended the part of Sarastro to be an enduring and worthy monument to the honoured brother who died in 1791.

Further:—Freemasonry is illustrated in the choruses of the Priests and in the three Genii or boys.

The time at my disposal forbids me entering as fully as I could wish into the details of this magnificent finale of Act I, but just a further reference. Sarastro the High Priest of the Temple gives one more clue to Masonic usage in these words—"Now lead these honoured strangers both, into our temple to be proved, there let their heads from sight be veiled 'ere they pass through the sacred rite." A chorus by the Priests and servants of the Temple brings the first Act to a close. If we have been able to trace the Masonic significance in this Act, the second Act gives us much more. This opens with a fine stately March of Priests, which reminds us of the dignified entry into the Lodge of the W. Master and his officers.

Following this, Sarastro addresses the three Priests of the Temple thus:—"To you, initiated votaries of our great deities, Osiris and Isis, in solemn truth I here declare that ye are called together for a weighty cause. Tamino, a royal prince, stands at the northern gate of our Temple; he desires to rend this veil of darkness, and to penetrate the realms of light. Let us watch over and guide this noble youth.

1st Priest. Is he virtuous? (Sar.) Most virtuous.

2nd Priest. Can he be silent? (Sar.) He can.

3rd Priest. Is he beneficent? (Sar.) He is. If ye hold him worthy, follow my example." Then follows a very significant allusion which you will all recognise as the M.M.'s alarm, after which Sarastro addresses the Priests thus:—"For your unanimous resolve, in the name of humanity I thank you. The gods have destined the gentle Pamina for this gracious youth; it was for this I took her from her haughty mother; this woman (Empress Theresa) presumes upon her power, and thinks she can destroy the foundations of our Temple (Freemasonry), but that she shall not. Tamino himself (Joseph II) shall strengthen it, and as one of the elect, shall reward the just and destroy evildoers. Suffer him and his companion (the Austrian people) to enter the porch of the Temple. (To the speaker) And thou, friend, fulfil thy sacred task, instruct them in the rules of wisdom to know their duty towards the gods and men."

Before I proceed further with the Second Act, I should like to call your attention once more to the mysterious bit of music which preceded this address. We find it in the Overture (and let me remark here that it is one of the finest Overtures in the whole realm of Musical Art). We find then this passage occupying a most unusual place in the Overture. Now to a musician there is, of course, nothing unusual in hearing a group of chords like this in a composition—but to a musician who is a Mason, there is something very striking in the fact that these chords, bearing the peculiar rhythm so familiar to us as M.M.'s, should occur in the opening of the Opera, and again in the opening to the Second Act, and

particularly in the middle of such a speech as you have just heard from Sarastro the principal character. But why in this peculiar manner? This puzzled me for a long time, but after thinking over our Craft ritual very carefully, I came to the conclusion that Mozart meant us to read and understand a great deal, by the insertion of this rhythmic figure in two such important places in his Opera. I cannot doubt that he intended it to be an epitome of Freemasonry. The figure "3" has a peculiar significance. It is expressed in the Triune Jehovah—the Blessed Trinity, etc.

In Freemasonry the number "3" is symbolic—triads abound. Thus there are three degrees, three principal officers, three steps, twice three lights, three dangers, three grand principles, three times three working tools, twice three jewels, twice three qualifications, three great pillars, three Masonic virtues, etc., etc., to the number of about seventy.

To me then, these chords impart to the Opera a great symbolic meaning, knowing as we do, Mozart's intense love and enthusiasm for Freemasonry.

Now I must briefly refer to the tenets ascribed to Freemasonry, apart from the lofty mission assigned to the priests and Geni.

Suspicion has at all times sought to undermine Freemasonry, and this is mentioned in the passage where the three ladies of the Queen of Night say to Tamino:—

" Much ground there is for dark suspicion,  
The crafty priest may evil mean.

Tamino replies. A wise man ponders well the truth,  
To heed the mob he e'er is loth.

Ladies. They say whoever plights them faith  
His soul is doomed to eternal death."

Compare these words with the circumstances of the period when the Opera was performed, as I have already explained, and it must be admitted that Mozart and Schickaneder themselves fulfilled what they put into the mouths of the Geni, when they say to Tamino, " Be a man, and as a man

thou shalt conquer." The Altar of the Temple in the Magic Flute is sacred to Truth ; it is a beautiful and affecting testimony to truth when, Pamina and Papageno escaping from the Temple are intercepted by Sarastro. Papageno is made to say, " What now will befall us ? With terror I tremble !

Pamina. Oh friend, no hope on earth is left,  
The terrible Sarastro comes.

Papageno. Oh, that I were a mouse,  
Some crevice small should hide me !  
Or that I could but glide me  
Into a limpet's house !  
My child, say what shall we confess to ? "

Pamina has now regained her composure, and replies like a worthy acolyte of the Temple :—

" The truth, though it were held a crime."

In this truly Masonic spirit have the composers written the Opera, and thereby freely and publicly avowed *its truth*, at a time when Freemasonry began to be considered as a political crime.

The Queen of Night and her three ladies are the mortal foes of Sarastro and of his Temple. Sarastro has deprived the Queen of her daughter, in order that she may be trained under manly guardianship, to noble love and freedom ; for he says to her :—

" To love me I will not compel thee ;  
But yet I cannot set thee free."

You will remember in my sketch of the plot where the Queen gives a dagger to Pamina in order to slay Sarastro, and how the crafty Moor takes this dagger from Pamina, and is about to kill her when Sarastro appears to prevent him. Pamina pleads for her mother but Sarastro replies :—  
" I know all, I know how she strays about the subterranean vaults of the Temple, brooding on revenge against me and all mankind. Thou shalt see how I will take vengeance on her. May Heaven but grant the noble prince courage and steadfastness to fulfil his pious task, then shall ye both be blest and thy mother return defeated to her castle." Then

follows what is considered to be one of the finest Masonic songs ever written, viz. :—

“ Within this hallowed dwelling.”

Passing on, Tamino is conducted through trial after trial until he comes to undergo the ordeals of fire and water. Two men in armour now bring in Tamino for this ordeal, and here we have in the Opera the wonderful duet of the two men in Armour. You will notice in the words of this duet the lesson of the third degree. At this point Pamina is permitted to join Tamino. The gates at the back open and they are seen entering a mountain of fire, Tamino playing the magic flute the while, and then after they have undergone the ordeal of water in a similar manner, voices behind acclaim them and they are bidden to enter the sacred shrine. In the last and sixth scene the Queen and her ladies with Monostatos now come to steal Pamina. There is a thunderstorm and they fly in terror. The clouds are dispersed by a brilliant flood of light, and Sarastro with his Priests are discovered proclaiming the triumph of Pamina and Tamino.

Thus ends my delightful task. I have endeavoured to shew you, in some small measure, what is the meaning of Mozart's magnificent Opera, and although I have digged pretty deeply into the subject, I am still of the opinion that there is more yet to be understood in it. The whole Opera is so wonderful in its Masonic conception, that one would not dare to say “ Here is the **WHOLE** truth about it.” However, I hope I have conveyed to your minds information that will be helpful in understanding this great masterpiece, should it ever be your good fortune to see and hear it performed.

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I should like to acknowledge my indebtedness to the following sources for much valuable assistance in the preparation of this Paper :

Jahn's " Biography of Mozart " ;  
 Pohl's " Life of Mozart " ;  
 Natalia Macfarren's Introduction to the Score of Mozart's  
 " Die Zauberflöte ;"

and very particularly to our W. Bro. THORP, for most valuable advice and assistance in placing material at my disposal, and helpful criticism. In other cases I acknowledge the source of any quotation at the time of using it.

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Bros. JOS. BROWN 523 and R. S. HIBBERT 523 sang selections from the Opera.

At the conclusion of the Paper, the Worshipful Master said he was sure all were delighted with what they had heard that evening, and were very much indebted to Bro. BUNNEY for his Paper. From an historical point of view he appreciated it very much, but as there were so many musical Brethren present, he did not feel competent to criticise it. He also thanked Bros. Brown and Hibbert for their rendering of the songs.

Bro. J. T. THORP also spoke, and mentioned the Triads to which reference had been made. If one looked through the Opera many Triads would be found, which indicated some very important Masonic features. There were also two small points to which reference had not been made :

- (a) The Flute used in the Opera was tied up with sky-blue ribbon. He had seen the Opera many times on the Continent, and the ribbon on the flute was always sky-blue. This was a small matter but very significant, as sky-blue had been a distinguishing Masonic colour for two centuries.
- (b) The Sceptre of the Priest was surmounted by a Figure of "The Sun in its Glory," one of our particular Masonic emblems. Both points were very significant.

He referred to the three Temples which represented three Masonic virtues, viz. :—to be virtuous, silent and charitable. Mozart seemed to have realised that Freemasonry was doomed in Austria for a time ; that the priests and Empress were against it, and he hoped to keep the Masonic spirit alive by hiding it in a curious symbolical manner, and by carefully setting it to music ; how marvellously he had done it all must acknowledge. This was his firm opinion, and he had great pleasure in testifying to his high appreciation of Bro. Bunney's Paper.

The acting Secretary read a letter from Bro. H. J. GRACE. The W.M. said they were very pleased to learn that Bro. Grace was so much better, and would be delighted to welcome him back into the Lodge fully restored to health.

W. Bro. CHARLES SALE BIGG, B.A., W.M. of the "Semper Eadem" Lodge, No. 3091, was proposed as a Joining Member of the Lodge.

Apologies for non-attendance were received. Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

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## The One Hundred-and-Forty-Ninth Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, May 23rd, 1921. The Worshipful Master, Bro. FREDERICK H. DOUGHTY presided.

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

W. Bro. CHAS. SALE BIGG, B.A., was unanimously elected a Joining Member of the Lodge.

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

1193. Bro. S. J. FENTON, P.M. 3232 London, D.C. 4134,  
S.D. 4209.
1194. Bro. Capt. G. C. SHIERS, S.W. 1135 Ilfracombe.

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

Bro. FRANK HAINES,	W.M.
„ the Rev. H. S. BIGGS, B.A., P.M.,	Treasurer.
„ C. H. HARDING,	Tyler.

The following Paper was read by W. Bro. J. T. THORP, P.M., P.G.D. (Eng.), in the unavoidable absence of the author.

## What is a Lodge of Freemasons ?

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By W. Bro. ALGERNON ROSE, P.M. and Sec. of the  
 " Authors' " Lodge, No. 3456 London, P.A.G.D.C. (Eng.).

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The study of Freemasonry is inexhaustible. In our catechetical lectures there are hundreds of replies to questions instructing the student orally in our mysteries ; and if a mental magnifying-glass is focussed on any one of those answers, material for profit and pleasure is revealed.

In the first section of our first lecture, the question ' What is a Lodge of Freemasons ? ' is answered by " An assemblage of Brethren met to expatiate on the mysteries of the Craft."

Let us examine, under our magnifying-glass, that delightfully terse definition. What do we see ?

Taking the words in the sequence given, an " assemblage " is a collection of individuals ; " Brethren " is used almost exclusively in solemn and scriptural language in place of " brothers " ; to " meet " is to come together either in a friendly or a hostile manner ; " to expatiate " is to enlarge in discourse or to be copious in argument or discussion ; " mysteries " are anything in the economy of divine providence which is beyond human comprehension until explained, and the " Craft," as we know it, refers to dexterity in the manual occupation of stone-masons applied, symbolically, to the building of character.

By this it is clear that a Lodge of Freemasons is not the room in an inn, a restaurant, hotel, or hall in which our members foregather.

It suggests a temporary habitation such as the tabernacle in the wilderness, a moveable and yet a sacred building in which our secrets are preserved from the attacks of the insidious.

In other words, a Lodge of Freemasons consists of the members themselves, who, when they come together in a regular manner, form a living temple.

It is a union of men of goodwill who coalesce in order to learn, or fathom, the benign and profound secrets of nature and science, as opposed to black magic or a study of that which is pernicious and malignant to the mind

A true Union, it may be observed is the joining of members into an intimate association.

It differs from connexion, because things may be connected by the intervention of a third body, as by a rope or chain.

Emphatically, we are not roped together in a compulsory manner, for each candidate comes of his own free-will and accord, and his "cable-tow" is not the hemp of a hangman, but the gossamer thread of his own self-convincing conscience

Neither are we connected with our Order by any chain which suggests restraint, bondage and affliction, as is the case with mis-called "Unions" which men are forced to join and obey if they are to gain a livelihood.

The only connexion which we, as Masons, acknowledge is that of the plumb-rule, the symbol of rectitude, which links heaven with earth.

Unconstrained therefore, by any physical compulsion, a Masonic Lodge endeavours to promote peace on earth by concord and agreement of mind, through a union of spiritual as well as temporal interest among its members.

And a point here to be noted is, that, although we admit that the most interesting of human studies is a knowledge of oneself, a Lodge of Freemasons is no community of egoists, who are uncertain of everything except their own existence, and the operations and ideas of their own minds. Far from it. The true Freemason is conscious of his shortcomings, humility with him being an essential virtue. Thus he has no exaggerated love of himself. He is a good fellow, and, if he repeats the word "I" very often in conversation, he does so unwittingly. We all have our little peculiarities. In a Freemasons' Lodge his attention is concentrated on matters of more vital import than his achievements in the outer world.

The man of personal ambition who seeks to brush aside every obstacle and make a fortune quickly at the expense of his fellows, or is known to enrich himself by dishonest practices, cannot be said to be of "good report." No matter how many titles he may have to his name, he is not a fit candidate for initiation.

Yet, our Brotherhood is not given to casting stones. Its business is to hew, shape and polish stones but not throw them. The good name of many a successful man has been besmirched by slander, and when a prosperous man, who has enemies, seeks earnestly for admission, his motive in wishing to join is examined fairly and sympathetically. A one-sided judgment cannot be given. The case for the defence must be heard as well as that for the prosecution; and it is often well to give the applicant the benefit of the doubt, remembering that there are many good Masons whose outlook on life has been changed completely after their reception into the Craft. Unconsciously, as they have learnt our ritual, they have been imbued with that wisdom, strength and beauty which is taught through our symbols. Gradually, the rough ashlar has been transformed, as the latent qualities of the heart have emancipated themselves.

What Masonic Lodges claim, by virtue of the power in them vested, is to foster brotherly kindness, or a natural and moral regard for others.

This, by some people, is called altruism, and the Craft has a right to that assertion. We need not here dilate on its many excellent charitable institutions, because collective beneficence begins with the Lodge and the individuals of which it is composed.

To selfish minds, which are opposed to "acting on the square" and practise beggaring their neighbours, such a cult may be regarded as quixotically absurd, and even mad. The book of Proverbs tells us that "It is as sport to a fool to do mischief." But the fool is a person destitute of reason who acts contrary to moral and religious wisdom, and is the antithesis of the member of a Lodge of men who try to fulfil the principles they profess.

For our Craft perceives that selfishness is too often a vice utterly at variance with the happiness of him who harbours it, and that outward prosperity without inward felicity is akin to those classic apples, which were of fair appearance externally but dissolved into smoke when plucked.

The first grand principle, on which every one of our Masonic Lodges is founded, being Brotherly Love, we, as Brethren, strive to cultivate that quality which communicates pleasure not alone to ourselves but to others, as opposed to hatred and all uncharitableness.

But the Craft does not foster "love in idleness," or slacking. The genius of our institution is labour. Every Lodge of Freemasons is, figuratively a body of searchers after light who are desirous of gaining, by practice, a faculty of teaching their younger Brethren those great truths which they themselves have learnt, and thereby handing on the light.

This acquired ability of communicating to others, at regular intervals the instruction imparted to themselves of our speculative science, differentiates the Craft from other organisations, and gives it that immutable character, that ability to rejuvenate itself, which has ensured its survival from remote ages, and warrants its continuance to an equally remote future.

Masonic Lodges, then, consist of learners. The majority have not the leisure, without detriment to themselves or their kindred, to get more than a superficial acquaintance with our mysteries. After attaining certain degrees, the greater number of our Brethren do not aim at going forward to take office. At stated times they attend their Lodges as laymen, rejoicing in that freedom from responsibility which an office would entail. Did they not derive pleasure from these gatherings, they would not frequently put off other engagements in order to be present. It is no small solace to many a solitary man, burdened with real or imaginary cares, to come in contact at his Lodge with comrades of kindly demeanour, who address him cheerily by the

endearing term " Brother," albeit their status in the outer world may be unlike his own

Apart from that, in the Lodge itself such a Brother finds much to engage his attention, and mental refreshment, while lending his aid to the ceremonies, which for a while, wipes away the dust from his everyday life

Although set phrases and addresses may be repeated frequently, and the oftener they are reiterated the better, those who take part in the ceremonies are seldom the same. There is an annual change of officers and a constant change of candidates. Even if the parts are allotted at successive meetings to identical speakers, in a ritual committed to memory, no two renderings are alike. Different points are emphasized. The intonation of the voices and the expression put into repeated phrases are varied, relieving the effect of that dull monotony which characterises usually the reading of written words.

A keen observer of nature can watch a stream for hours and perceive fresh beauties in its diversified flow. Masonry, in a broad sense, is not unlike a river working out its destiny from some remote and pure source, until it joins the great ocean of futurity. And so, to the intelligent lay Brother, the continual change of attitude of those who take the chief parts in Lodge, the musical interludes, the distinctive colours of the clothing worn, the dignified aspect of the surroundings and the critical attention of the audience, combine to keep the eyes, ears and mind of each votary on the alert.

Undoubtedly this vigilance of mind kindles a desire for further enlightenment. It leads to a questioning of one's Brethren as to how a more intimate knowledge of the Craft can be obtained.

Some one, in the outer world, asks a beginner " Why were you made a Freemason? " An answer to that simple question has not presented itself readily. Having been taught caution, the young Brother is reluctant to commit

himself. Later, he knows the reply. It is "For the sake of obtaining a knowledge of the secrets and mysteries preserved among Freemasons."

Seeking to obtain that knowledge, he peruses the Book of Constitutions and Bylaws given to him at his initiation, and finds that they deal mainly with administrative rules, but tell him nothing about that practice in the faculty of performing Freemasonry he has seen exemplified in the Lodge.

In our catechism, we have, further, "Seek and ye shall find." How many seek to understand the meaning and signification of a Freemasons Lodge? "Knock and it shall be opened unto you." If you do not knock, and knock properly, the door remains shut. How many knock intelligently? If during their daily avocations the Brethren of a Lodge worked as hard as they could, and, when they called off for refreshment, devoted, daily, some part of their leisure to looking within themselves, with a determination to advance in our speculative science, marvellous collective progress would be made.

Then would become a living force for good that poetry of Masonry which attaches so much importance to the symbols used in our Lodges. Oil would be poured on the troubled waters of strife both at home and abroad. Mutual trust, instead of distrust, would be promoted, and, by every Brother combating faithfully to do away with wrong deeds, right would prevail. "Liberty, equality and fraternity" would, no longer, be a catch phrase used for political purposes but a verity. Thoughts and professions without action are unavailing, and, until our myriad Masonic Lodges perceive that man's lack of ability to do right, because he has been imperfectly educated, is the cause of human misery, and until a persistent endeavour is made to remedy what is wrong, how can the Craft, whose branches are spread over the four quarters of the globe, fulfil its mission of brotherly love?

The non-masonic objector may stigmatise such ideals as utopian, and argue that, when, by means of correct mental

training, vicious and irresponsible actions are eliminated or restrained and society is calmed down, the mountains which beautify a country side, the shadows which bring out high reliefs in a picture, the discords which enrich concords in music, will have disappeared. To them the idea of reducing civilised mankind to an oily and bloated level of goodness, is appalling. They would claim that the light and darkness, the joys and sorrows of our chequered existence, depicted in our Mosaic pavement would be there no longer. Not so, the beautiful black and white flooring of every Masonic Lodge is level. A glorious, albeit smooth, surface can never be monotonous. True equality in Brotherhood implies no cutting off of the rights of any citizen desirous of doing his best. Such equality scintillates with individual effort and hearty goodwill, which means brightness, lustre, bliss and mental if not celestial happiness.

Here the debater interjects, perhaps, that the word "happiness" is not found in the New Testament.

Substitute, then, the stronger word "blessedness," a condition which, when reached by the community in general, will constitute the meridional altitude of Freemasonry. That ecstatic state has not yet been attained, but it could be aspired to, and reached, if every Mason had ears to hear. For those who form our Masonic Lodges are the champions of light against the powers of darkness. But for the arrogance of a comparatively small but busy body of agitators, whose irregularities are tolerated by the credulous many, there is no reason why the earth should not for ever wear a mantle of peace. This idea is not chimerical.

From our Old Charges dating back to the XIVth century—copies of earlier documents—we know that King Athelstan and, before him, St. Alban "loved masons well" and protected them. Picture the primitive conditions of life of the average Briton which obtained during the Roman or the Anglo-Saxon occupation.

If we look intently at that magnified globule of water, labelled "What is a Lodge of Freemasons?" we behold much that is extraordinary.

We can see a rugged old patriarch, wearing a sheepskin covering his body down to his knees, rising in response to his health. In his hand he holds an ordinary builders' square. Bumpers of mead have been drunk in his honour out of horn cups, or goblets. He is the "Father" of his Lodge. "Brethren," he says, addressing the carles around him, "I am too old to work with chisel and heavy maul, but I am not too old to think. To-day I have cut my foot badly on a flint. Listen to me I tell you that, through most people trying to act on the square, and work for others as well as themselves, in days to come, every labourer in this country will wear leather coverings to his feet." This prophesy, of course, is greeted with expressions of incredulity. "But," the old man proceeds, "more than that, every descendant of yours will carry about a piece of linen for the purpose of cleaning his face or hands"; a prediction which meets with loud laughter. "Silence, Brethren," says the Father, "I see the lake-fort, Lyn-din, spread out many leagues, and more people than you would find ants in a dozen ant-heaps travelling long distances, with great speed, to and from their daily work through big underground tubes." The brethren present regard this babble as a rare joke, and, while they drink the visionary's health again, they are firmly convinced that he is moon-struck.

Yet, it needs no great stretch of imagination to foresee that, unless destructive science smashes up everything, the world is destined to be canopied by a network of contentment, provided that those principles which every Freemasons' Lodge professes are practiced in daily life; and may the great-great-grandchildren of the present generation live to see that glorious consummation!

Indeed, that is the meaning of Freemasonry being a progressive science.

It is no dead academical cult, but something which pulsates and goes forward, proceeds onwards, and, by its own impetus, upwards.

We acknowledge, then, that the heart may conceive and the head devise in vain, if the hand is not prompt to execute

the design of beauty, and that the stumbling-block to our advancement is the weakness of human nature, unable to resist the powers of darkness unless assisted by that light which is from above.

Thoughts, such as these, bring us back to the intelligent young Freemason, for the future of every Lodge rests with him.

He, who has the strength of youth, whose appetite has been whetted for information, wishes, naturally, to be taught and have his steps directed on the right path.

The beginner who hears that a Freemasons' Lodge has such latent potentialities as those described, may well ask "What makes a Lodge perfect?" To this question the answer, in our lectures, is "Seven or more regularly made Freemasons."

In another sense, it may be added "Practice makes perfect," and practice, in actual and repeated performance, is only possible by careful rehearsal.

An essential appendage to every Lodge, therefore, are its classes of instruction. Through them familiarity with our ritual, the way to render it correctly, acquaintance with the lectures and a general knowledge of the Craft, can be obtained. That which renders a Freemasons' Lodge complete is, consequently, its subordinate Lodge of Instruction.

Having examined our single drop taken from the great river of Masonry, we return to the original question "What is a Lodge of Freemasons?" We have seen that it is something more than "An assemblage of Brethren met to expatiate on the mysteries of the Craft."

Through our magnifying-lens, we have observed, that in a figurative sense, in the place of our earthly sojourn often set amid barren surroundings, a Freemasons' Lodge is a fertile spot watered by springs of refreshing ideas; a neutral zone away from religious and political strife; an academy wherein students learn the tenets of our mystic art; and that its assemblages conclude with what ought to be a true feast of reason and a flow of soul.

But, if the reader wishes to answer, quickly, an inquisitive cowan, he may do worse than memorise the following:—  
 “ A Freemasons’ Lodge is a complex body of living organisms, industriously propagating the dissemination of peculiarly humanising principles, for the ultimate regeneration of mankind.”

S.M.I.B.

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The W.M. said he had enjoyed the Paper written by Bro. ROSE exceedingly. The writer had given many aspects for study. No doubt Freemasonry had a great influence on one’s life, and when one looked back the effect could be traced. He moved a hearty Vote of Thanks to Bro. ROSE for his Paper.

Bro. J. T. THORP said he had read the Paper at home many times, and enjoyed its perusal very much. Freemasonry must be part of ourselves. It would in his opinion have a strong voice in the regulation and settlement of world problems, and that we should not exist in a semi-passive condition, but individually disseminate the Grand Principles of the Order through the world. He seconded the Vote of Thanks.

The Prov. G. Master, R.W. Bro. E. HOLMES, in supporting the resolution, said:—We owed a debt of gratitude to Bro. THORP for the emphatic way he had read the Paper, and for the pains he had taken to become acquainted with every word. Personally he was charmed with the Paper—although he had expected something good from Bro. ROSE. One point particularly struck him, viz., the wonderful power Freemasonry had of rejuvenating itself, for even after very long association the ceremonies remained ever fresh and inspiring. He wished that Masonic principles could be used in international matters, but each Brother could begin to practice, in his own little world, the tenets of the Craft, and not wait for a great upheaval; by so doing he would exemplify to the world in general, in his own life,

the Craft's great influence for good. Such action would strengthen all uplifting agencies and would bring about the desired result. He concluded by joining heartily in the proposed Vote of Thanks. Bro. E. J. LIDDIARD (Cor. Cir.) also expressed his enjoyment of the Paper, and spoke of its high moral tone. The Vote was carried with acclamation.

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

(1.) Engraved design for printing Aprons for the Royal Arch Degree.

(2.) Old Royal Arch Apron of white satin—home-made—of 1830 *cir.*

(3.) Blank Certificate of "Leopold George" R. A. Chapter, South Shields; paper watermarked 1815.

(4.) French Craft Apron of white satin, beautifully embroidered.

(5.) Finely etched Masonic Glee, composed for and dedicated to Bro. John Hutt, the first W.M. of Lodge 712 Perth, W. Australia, by Bro. H. Burgh; words by Bro. Lochee, the first initiate of the Lodge. *Circa* 1845. This is entirely unknown in Australia,

(6.) Willem van Oranje Lodge, fac-simile of Minute-book, executed by Bro. the Rev. H. S. Biggs.

(7.) Small Masonic Jug of Liverpool ware. (Presented by Bro. G. I. Light.)

(8.) Large Masonic Jug of Sunderland ware. (Presented by Bro. T. Allen.)

(9.) Fac-simile Certificate issued by Loyal Lodge of Barnstaple, dated 1815.

(10.) A small piece of stone from the quarries at Jerusalem, from which the stone for Solomon's Temple was obtained.\*

Nos. 5, 6, 7, 8 belong to the Hall Collections, No. 9 to Bro. H. J. Grace, No. 10 presented by Bro. Major A. D. Day, and Nos. 1 to 4 from Bro. Thorp's collection.

Apologies for non-attendance were received, Hearty Good Wishes were given by the Visiting Brethren, and the Lodge was closed.

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\* *Vide* page 128.

NOTE on  
**Jerusalem and the Temple Area.**

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The Grey House,  
 Long Sutton,  
 Somerset,

13.II.20.

Dear Sir and Wor. Brother,

\* \* \* \* \*

I was very interested in the paper on Jerusalem and the Temple Area by Bro. ATKINSON,\* and venture to send you a small piece of stone cut from fragments left lying about in a big cave under Mount Moriah ; the cave has frequently been used as a Masonic Hall, I am told. I know the stone to be genuine as I personally picked it up, and have since had perfect and rough ashlar's made as a memento. I wonder if it will be impertinent of me to tell you of one or two matters of interest not included in the lecture by Bro. ATKINSON.

The large stone at the S.W. corner of the Haram which is mentioned, must be Robinson's Arch, or rather one stone of it ; the stone was part of a Catenarian arch which formed a bridge between the Temple and Mount Zion, and was destroyed by the partizans of Aristobulus during the siege of Jerusalem by Pompey, B.C. 63. Originally the viaduct was 360 feet long, and presumably composed throughout of stones of a proportionate size to the one now in the wall.

No mention is made in the lecture of an ancient piece of ornamentation close to the Mohammedan pulpit in the mosque over the rock. The fragment is said to have been taken from the ancient debris of the destroyed temple, and consisted of two small pillars about four feet high of carved tendrils from top to bottom, with a hand attached to the upper and lower halves. \* \* \* The hands themselves

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\* *Vide* Lo. of R. Trans. 1919-20, p. 123.

meet in the exact form of the g. of the 3rd d. Having seen this carving I don't *think*, I *know* that this g. was in use when the stone was carved, and that was probably in the time of our 1st G. Master.

Within the temple and by an approach through a door and down some steps in the S.W. corner, is a room of which the key is "paper" to the Sheik, but it is well worth it as the stone here appears to be of the original temple, and probably escaped destruction by its being underground; the roof is a vaulted Catenarian arch, and one feels it would be a most suitable temple for the R.A. degree.

In Allenby's last push I was one of the 60th Division, and we made a night march from Ram Allah, ten miles south of Gilgal, down through the Beth-horons into the plain of Ajalon, and it was done going down against the four kings (Germany, Austria, Turkey and Bulgaria) whom we overthrew. To a Mason this seems to me interesting. (Vide Joshua, Chap. X.) \* \* \* \* \*

Yours fraternally,

A. D. DAY.

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## In Memoriam.

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*"———We must not say  
That those are dead who pass away."*

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We mourn the following Brethren :—

W. Bro. Tom C. BATE, Derby. P.M. 456 Uttoxeter ;  
P.P.D.G.D.C. Staffordshire. Joined the Cor. Circle in  
Nov., 1907.

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W. Bro. CHAS. W. FRANCIS, Birmingham. P.M. 1996  
and 3391. Joined the Cor. Circle in March, 1911. He  
read a Paper at one of the Lodge meetings.

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W. Bro. Dr. ROYAL A. GOVE, Tacoma, U.S.A. A  
prominent American Mason. Joined the Cor. Circle in  
May, 1914.

---

Bro. J. G. BINNINGTON, Leicester. M.M. 2081.  
Joined the Cor. Circle in March, 1920.

---

W. Bro. THOS. INGRAM, Enniskillen, Ireland. P.M.  
Joined the Cor. Circle in Jan., 1909.

---

Bro. W. A. JENNINGS, Leicester. M.M. 279. Joined  
the Cor. Circle in Nov., 1917.

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W. Bro. A. COOPER SMITH, Leicester. P.M. 50 ;  
P.P.G. Swd. B. Joined the Cor. Circle in Sept., 1899.

---

W. Bro. WILLIAM TYERS, Leicester. P.M. 2081. An old member of the Cor. Circle and regular attendant at the Lodge. Joined in Sept., 1904.

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W. Bro. E. S. WYCKOFF, M.D., Beverley, N.J. U.S.A., P.M. 19 Philadelphia. Joined the Cor. Circle in March, 1911.

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“———*That calm sleep  
Whence none may wake, where none may weep.*”

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SUPPLEMENT: MASONIC REPRINTS, IV. “LES FRI- MAÇONS, 1740.” (Separately bound.)	

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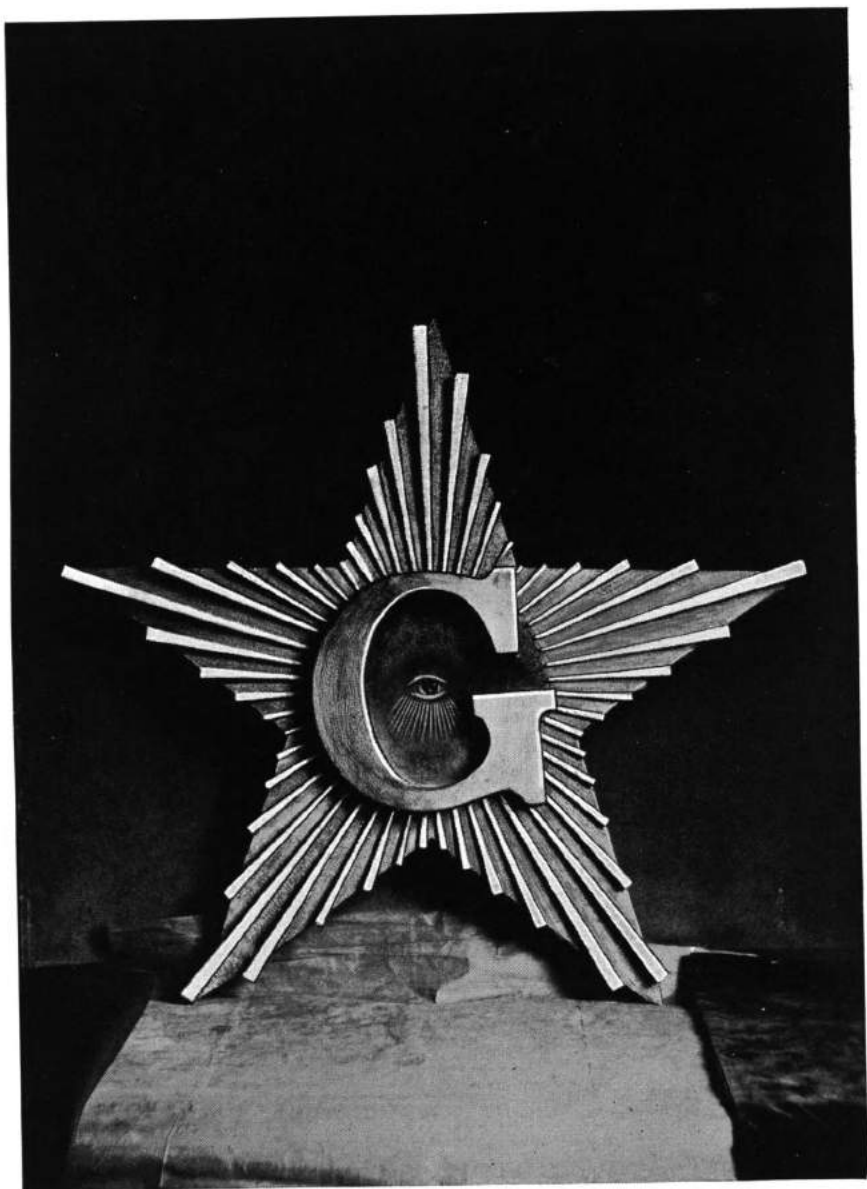
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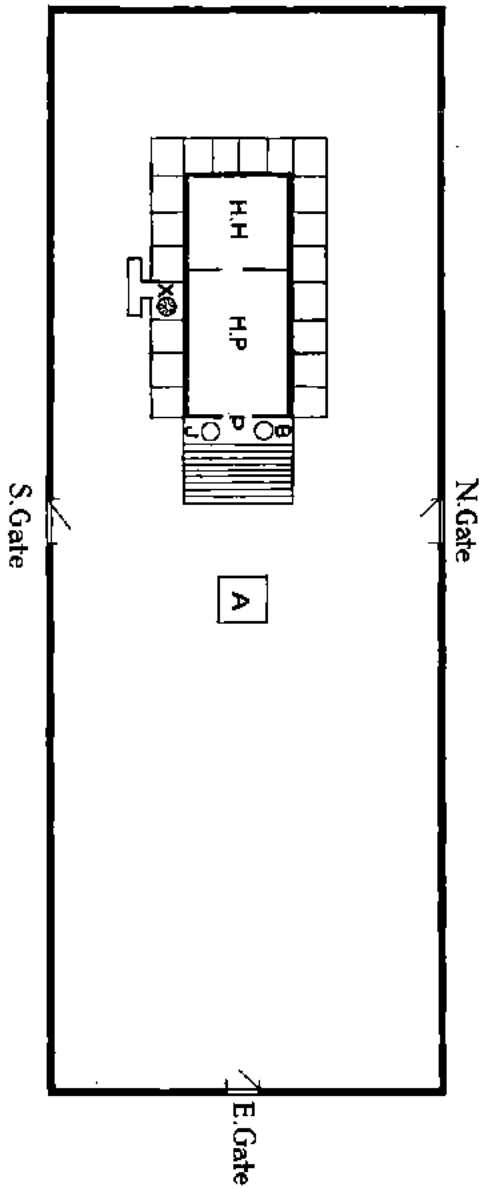
**PLATE I. (Front)**



**THE ALL-SEEING EYE.**

*Vide p. 97.*

PLATE II.



ROUGH PLAN OF THE TEMPLE.

*Vide p. 52.*

PLATE III.



SWALWELL LODGE CERTIFICATE.

Vide p. 97.

## Correspondence Circle.

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

1.—They shall be entitled—

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

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

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

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

- 2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (such election shall be by ballot, and two black balls shall exclude).
- 3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
- 4.—No entrance fee shall be required, and the Annual Subscription shall be 7/6, payable in advance in the month of September.
- 5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle, whom it may deem unworthy of continued Membership.

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

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## Books Published by the Lodge.

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"ORIGIN OF THE ENGLISH RITE OF FREEMASONRY, ESPECIALLY IN RELATION TO THE ROYAL ARCH DEGREE." By W. J. Hughan. Plates. 198 pages; 8vo. 1909. Cloth, gilt ..... Out of print.\*

"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.

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Post free from the Editor, John T. THORP, Brunswick House, 54 Princess Road, Leicester.

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The Secretary has some copies of Transactions issued by the Lodge from 1903-04 onwards, price 7/6 per volume. Earlier issues sold out. Apply H. J. GRACE, Pen Craig, Enderby, Leicester.

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\*The Editor wishes to buy a few copies at a profit to holders.