

The Lodge of Research,

No 2429 LEICESTER.

Transactions

FOR THE

Year 1921-22.

(Thirtieth Year of Publication.)

W. Bro. FRANK HAINES, P.M. 1391; P.P.A.G.D.C.—
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.

FREEMASONS' HALL,
LEICESTER,

August, 1922.

DEAR BRETHREN,

At the end of an enjoyable year in the chair of this Lodge, which is now completing the thirtieth year of its existence, I should like to tender my thanks and congratulations to the remaining Founders on their continued support of the Lodge, and on the success of their efforts—particularly to Bro. J. T. THORP who has edited the Transactions since their inception. My year of office has advanced on pleasant lines, the meetings have been fairly well attended, although I should like to see a much larger attendance both of Members of the Correspondence Circle and Visitors. All M.M's. are cordially invited to attend, for I am sure they will enjoy the reading of the Papers, and the inspection and explanations of the very interesting Masonic Curios exhibited at every meeting.

In addition to the record in our Minutes, I beg to tender my sincere congratulations to Bro. F. W. BILLSON, P.M. (one of the Founders of the Lodge), upon the well-deserved honour conferred upon him by the M.W.G.M.

I trust that the Members of the Correspondence Circle will offer Papers on Masonic subjects to be read at our Meetings. The permanent Committee are most anxious to

encourage those Brethren who are willing to render assistance in this direction. I hope that many will come forward and offer their services.

The Lodge Editor, Bro. J. T. THORP, this year provides a Supplement to the Annual Transactions, viz. MASONIC REPRINTS, V, which consists of a reproduction of two very rare Masonic pamphlets, with Notes. I feel sure this Supplement will be well received, and our thanks are hereby tendered to Bro. THORP.

The membership of the Lodge has been well maintained, but I should be glad if a large number of new names could be brought in for election, to swell the numbers of our Correspondence Circle.

With Hearty Good Wishes to our Brethren both at home and abroad.

I am,

Yours fraternally,

FRANK HAINES,

W.M.

Officers 1921=22.

W. Bro. FRANK HAINES (P.M. 1391), P.P.A.G.D.C.,	} W.M.
W. Bro. WALTER J. BUNNEY (P.M. 523), P.P.G. Reg.,.....	} S.W.
Bro. NORMAN K. LEE (J.W. 3919),.....	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. J. H. HAWTHORN (P.M. 3091),.....	S.D.
W. Bro. A. H. HIND (P.M. 279), P.P.G.Pur., ...	J.D.
W. Bro. C. S. BIGG, B.A. (P.M. 3091),	I.G.
Bro. C. H. HARDING (1391),	Tyler.

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

Address : Brunswick House, 54 Princess Road, Leicester.

Treasurer's Address : 51 Highfield Street, Leicester.

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

Objects.

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

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

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

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

Dates of Meetings for 1922-23.

September 25th, 1922—Installation.

November 27th, 1922.

January 22nd, 1923.

March 26th, 1923.

May 28th, 1923—Election.

Honorary Members.

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

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

W. Bro. F. J. W. CROWE, P.M. 38, 328, 1726, 2076;
P.P.G. Reg. Devon; P. Prov. G.S.W. Sussex;
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.

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.; A.G.D.C. (Eng.). 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 Burton-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. *Ervington House, Leicester.* P.M. 2028, 3091, 3448 and 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, Frederick G. 3448. Joined November 24th, 1913.
 20. HAMPSON, Albert H. *Lorraine, 2 Lewes Road, Eastbourne.* P.M.; P.M. 523; P.P.G. Reg. Joined January 26th, 1914.
 21. DOUGHTY, Frederick H. *2 Tichborne Street, Leicester.* P.M. 2081; and 3919; I.P.M.; Prov. S.G.W. Joined Sept. 27th, 1915.
 22. BUNNEY, W. J. *28 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. *16 Lancaster Road, Leicester.* J.W. 3919. Joined January 27th, 1919.
 25. HAWTHORN, JOHN H. *Melrose House, Aylestone Road, Leicester.* P.M. 3091; P.P.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.* P.M. 3091. Joined May 23rd, 1921.
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Members of the Correspondence Circle.

Grand Lodges, Lodges, Libraries, etc.

1. ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915.
2. BARON EGERTON LODGE OF INSTRUCTION, 3513 Birkenhead. June, 1917.
3. 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. PHOENIX 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. RIVERSDALE 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.

38. ADCOCK, Richard B. *24 Severn Street, Leicester.* P.M. 279 Leicester ; P.P.G.S.W. November, 1915.
39. ALDERMAN, Stanbery. *Big Spring, Howard County (Texas), U.S.A.* Dallas (Texas), U.S.A. May, 1913.
40. ALDRICH, O. W. *No. 2624 N. High Street, Columbus (Ohio), U.S.A.* P.M. 4 (Ohio), U.S.A. November, 1910.
41. ALLEN, Alfred, Junr. *12 Hill Street, Birmingham.* P.M. 2654 Moseley ; P.P.S.G.W. Worcs. January, 1915.
42. ALLEN, James. *28 Fosse Road South, Leicester.* 523 Leicester. November, 1921.
43. ALLEN, T. *44 Humboerstone Gate, Leicester.* 2081 Leicester. Nov. 1916.
44. APPS, Capt. W. R., M.V.O., R.N., M.I.N.A. "*Branksome, Chandlers Ford, Hants.*" P.M. 257 Portsmouth ; 960 (S.C.) Simonstown, S. Africa. March, 1914.
45. ARCHBALD, William. *c/o Geo. Gillespie & Co., P.O. Box No. 64, Rangoon, Burma.* P.M. 1268 Rangoon. November, 1907.
46. ARMSTRONG, J. *Croft Lea Park, Ilfracombe.* W.M. 1135 Ilfracombe. January, 1919.
47. ARMSTRONG, Percy. *The Cottage, Scarborough.* P.M. 1248 ; P.P.G.D.C., N. & E. Yorks. January, 1921.
48. ASHWELL, T. *50 St. James' Road, Leicesier.* S.W. 2081 Leicester. November, 1916.
49. ASHWELL, Thomas Syson Hillyard. *38 Belgrave Gate, Leicester.* P.M. 1391 ; P.P.G. Std. B. September, 1896.
50. ATKINSON, S. Ernest, M.D. *Osgathorpe House, near Loughborough.* P.M. 779 Ashby-de-la-Zouch. P.P.G. Std. B. May, 1903.
51. AYRTON, C. *Fernlea, Oxford Road, Moseley, Birmingham.* 3643 Moseley. November, 1915.
52. BAIRD, Hugh. *P.O. Box S76, Bulawayo, Rhodesia, S. Africa.* P.M. 81 (D.C.) Bulawayo, British S. Africa. November, 1907.
53. 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 ; Grand Sec., Grand Lodge of New Zealand. January, 1906.
54. BARKER, John W. *Firwood, Knighton Park Road, Leicester.* P.M. 279 and 3431 Leicester ; P.P.S.G.W. September, 1903.
55. BARKS, Sergt. G. L. *Royal Marines, Deal.* November, 1921.

56. BARNARD, George W. G. 4 *Surrey Street, Norwich*. P.M. 943, Norwich; D.P.G.M. Norfolk; Past Grand Deacon. Nov. 1894.
57. BARNES, Charles. 3 *Welford Road, Leicester*. P.M. 2865 Syston. January, 1916.
58. BARNETT, Harold D. M. *Brendon, Swithland Lane, Rothley, Leicester*. P.M. 3091 Leicester. September, 1913.
59. BATLIVALA, J. C. *Govt. Veterinary School, Juscin, Burma*. P.M. and Sec. 614 Rangoon; P.D.G.W. Burma. September, 1904.
60. BAXTER, Roderick Hildegard. 97 *Milnrow Road, Rochdale*. P.M. 2320 Castleton; P.P.G.W., East Lancs. September, 1909.
61. BAXTER, Thomas. 28 *Hamilton Square, Birkenhead*. S.W. 3653 Birkenhead. June, 1917.
62. BAYLISS, Francis C. 57 *Braunstone Gate, Leicester*. 523 Leicester. January, 1922.
63. BAYLISS, Frederick John. *London Road, Coalville*. S.W. 2428 Coalville. May, 1918.
64. 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.
65. BEAUMONT, Philip. *The Grove, Swadlincole*. P.M. 1739 Swadlincole. September, 1909.
66. BEDFORD, George H. "Allerby," *Admiralty Road, Mablethorpe*. Org. 3448 Leicester. May, 1918.
67. BELL, Seymour. 7 *Summerhill Grove, Newcastle-on-Tyne*. P.M. 1626 Newcastle-on-Tyne; D.P.G.M. Northumberland; Past Grand Deacon. September, 1903.
68. BELL, William. *Knighton Road, Leicester*. 3448 Leicester. September, 1912.
69. BENSON, Richard C. 32 *Vicarage Grove, Egremont, Cheshire*. Org. 1276 Liscard. September, 1916.
70. BENTLEY, P. A. 304 *Victoria Park Road, Leicester*. 3448. Sept., 1918.
71. BENTLEY, W. T. 29 *Corn Market, Derby*. 3448 Leicester. January, 1920.
72. BEROLZHEIMER, D. D. *Chemical Catalog Co., 1 Madison Avenue, New York, U.S.A.* P.M. 865 New York; Past Grand Director of Ceremonies, New York; Sec. P.M.'s. Association, 12th Masonic District, New York. November, 1919.

73. BIGGS, the Rev. Charles R. Davey, D.D. *St. Philip and St. James Vicarage, Oxford.* P.M. 357 (Apollo University) Oxford; P.P.G. Chap. Oxon. September, 1915.
74. BIGGS, the Rev. 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.
75. BILLSON, Capt. Arthur. *Ringstead, Knighton Park Road, Leicester.* P.M. 3431 Leicester; P.P.G.Swd. B. March, 1914.
76. 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.
77. BISHOP, Hubert G. *33 Radford Street, Leamington Spa.* 395 Leamington. September, 1917.
78. BIXBY, Charles S. *Box 97, Osawatomic (Kansas), U.S.A.* P.M. 24 Osawatomie; D.D.G.M. Kansas. March, 1898.
79. BLACKBURN, Arthur W. *Waynville, Reservoir Street, Dewsbury.* 264 Batley. March, 1921.
80. 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.
81. BLAND, C. A. *46 Springfield Road, Leicester.* Sec. 1391 Leicester. March, 1918.
82. BLOOR, Thos. *15 Belgrave Gate, Leicester.* 279 Leicester. November, 1917.
83. BONNER, C.P.O. Albert. *69 Strelton Road, Leicester.* 650 Harwich. September, 1921.
84. BOOCOCK, J. Headon. *81 Church Street, Moseley.* P.M. 43 Birmingham; Prov. G.S.W. Warwickshire. Past Assist. Grand Director of Ceremonies. September, 1909.
85. 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.
86. BOWMAN, Henry Cecil. *Enderby, near Leicester.* 442 Peterborough; 3091 Leicester. March, 1913.
87. BOYDEN, W. L. Librarian, Library of the Supreme Council, 33^o for the Southern Jurisdiction, U.S.A. *Sixteenth and S. Streets, N.W. Washington, D.C., U.S.A.* November, 1912.
88. BRADSHAW, W. N. *Gimson Road, Leicester.* P.M. 2865 Syston; P.P.S.G.D. May, 1906.

89. BRAITHWAITE, T. M., M.A., LL.B. *Town Hall, Sudbury, Suffolk.* 1224 Sudbury. March, 1922.
90. BRASH, Capt. E. L. *c/o Ministry of Defence, Baghdad.* 2399 Woolwich. Secty. 4022 Baghdad. January, 1922.
91. BREWSTER, A. H.. *25 Nottingham Road, Loughborough.* P.M. 1007 Loughborough. November, 1921.
92. BRIGGS, T. Norman. *Craigside, Knighton Grange Road, Leicester.* P.M. 455 Kettering. November, 1915.
93. BROOKSBY, Ernest. *23 St. John's Road, Leicester.* I.G. 3448 Leicester. September, 1916.
94. BROWN, A. C. *Fairview, Southill Road, Chiselhurst.* P.M. 1268 Rangoon; P.Dist. J.G.D. Burma. September, 1907.
95. BROWN, E. Douglas. *Trevelyan, Cranley Road, Guildford.* S.D. 175 Ryde. November, 1913.
96. BROWN, R. Adey. *45 Schubert Road, Putney, London, S.W. 1.* Sec. 1072 (S.C.). May, 1922.
97. BROWNE, Frederick W. *New Street, Lutterworth.* P.M. 3078. Lutterworth. P.P.G.Reg. November, 1915.
98. BROWNE, Wm. Waldoek, B.Sc. *16 York Road, Sudbury, Suffolk.* 3112 London. March, 1922.
99. BROWNIE, Dr. Alex. *Drayton House, Redcar, Yorks.* P.M. 1244 4244 Redcar; P.P.G.Reg. N. and E. Yorks. May, 1922.
100. 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.
101. BURD, F. J. *P.O. Box 426, Vancouver (B.C.), Canada.* Treasurer and Secy. Masonic Board of Relief, Vancouver, Canada. September, 1908.
102. 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.
103. BURGESS, J. Jr. *147 Corporation Street, Birmingham.* May, 1915.
104. BURN, Henry. *Carisbrooke Road, Leicester.* 523 Leicester. September, 1916.
105. BURROWS, H. G., F.C.I.S. *Albury, Hounslow Road, Whitton Park Twickenham.* P.M. 3040 London. L.R. November, 1904.
106. BURTON, J. Cecil. *Cuthbert Leys, Ondby Hill, Leicester.* Org. 343: Leicester. November, 1915.
107. BUTLER, Thomas Mays. *The Lodge, London Road, Leicester* I.P.M. 279 Leicester. March, 1921.

108. CALVERT, Norman. *8 St. James' Road, Leicester.* 3078 Lutterworth. November, 1921.
109. CAMPBELL, Colin. *Everett, Washington, U.S.A.* P.M. 95 Washington, U.S.A. September, 1912.
110. CANNON, A. J. S. *97 Winchester Avenue, Leicester.* 523 Leicester. November, 1916.
111. CARR, E. Freeman. *Holmfield, Groby Road, Leicester.* W.M. 2865 Syston. January, 1922.
112. CALLINGTON, W. H. "*Carishbrooke,*" *Stoneygate, Leicester.* 3448 Leicester. November, 1919.
113. CASS, George W. *Mansfield, Tioga County, Pennsylvania, U.S.A.* P.M. 247 Mansfield, Pa. March, 1921.
114. CASTELLO, James. *23 Oxford Square, Hyde Park, W. 2.* P.M. 227 London. September, 1908.
115. CASTERTON, G. R. *1 Mansfield Grove, Nottingham.* P.M. 1130 Melton Mowbray; P.P.G. Supt. of W. January, 1916.
116. CAWTHORN, J. Elston. *Elmete House, Sherburn, near Leeds.* P.M. 1221 Leeds; P.P.G.D.C. West Yorks. January, 1907.
117. CHAMBERLIN, A. Horace. *8 Belgrave Gate, Leicester.* P.M. 2081 Leicester. P.P.S.G.D. September, 1911.
118. CHANDLER, Ralph L. *Southern Pines, North Carolina, U.S.A.* Sec. 484 Southern Pines. March, 1921.
119. CHAPMAN, Alfred Binns. *Charnwood, Beeston, Notts.* W.M. 2594 Beeston. September, 1911.
120. CHARLES, Leo. E. *105 Balsam Avenue, Toronto, Canada.* May, 1916.
121. CHARLESWORTH, Capt. E. *Windyridge, James Street, Bridlington.* P.M.; P.P.G.W. North and East Yorks. May, 1920.
122. CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091 Leicester. January, 1916.
123. CHENEY, James. *Kirsteen, 8 Tiddington Road, Stratford-on-Avon.* P.M. 1739 Swadlincote. March, 1913.
124. 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.
125. CHITHAM, S. R. *41 Willows Crescent, Cannon Hill, Birmingham.* I.P.M. 2865 Syston. November, 1909.
126. CHOLERTON, A. *66 St. Peter's Road, Leicester.* 523 Leicester. November, 1917.
127. CHURCH, A. H. *3 Campbell Street, Leicester.* 3431 Leicester and 1764 Northampton. January, 1920.

128. CLACKRIE, Geo. Roome. *Wakefield Road, Dewsbury.* 264 Batley. January, 1921.
129. CLARK, James B. *Rosslin, Beech Grove Road, Newcastle-on-Tyne.* P.M. 24 Newcastle-on-Tyne; P.P.G.W. Northumberland; Past Grand Standard Bearer (Eng.). September, 1913.
130. CLARKE, Francis William. *Springfield, 408 Narboro' Rd., Leicester.* P.M. 2028 Leicester; P.P.A.G.D.C. November, 1915.
131. CLARKE, T. J. *Richmond Avenue, Aylestone Road, Leicester.* J.D. 2081 Leicester. June, 1917.
132. CLARK, W. G. J. *28 Station Road, Wigston.* 2028 Leicester. November, 1915.
133. CLEGG, R. Ingram. *225 North Michigan Avenue, Chicago (Ill.), U.S.A.* P.M. 370 Cleveland (Ohio), U.S.A. May, 1910.
134. CLOVER, Major W. C. *Glen Parva Barracks, Leicester.* P.M. 2028 Leicester; P.P.G. Swd. B. November, 1911.
135. COBB, Henry George. *Bank House, Braintree, Essex.* P.M. 2154 Halstead; P.P.J.G.W. Essex. March, 1916.
136. COBURN, A. Langdon. "*Cae Besi,*" *Hurlech, N. Wales.* Std. 1988 Barmouth. March, 1922.
137. COCHRANE, S. T. *210 High Street, Newhall, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
138. COGGAN, Henry D. *Kamptee, Central Provinces, India.* P.M. 500 Kamptee, India. March, 1914.
139. 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.
140. COLLINS, Isaac P. *Room 205 Masonic Temple, Olean (New York) U.S.A.* P.M. 252 Olean (N.Y.), U.S.A. September, 1903.
141. COOKE, Montague E. *Maligalenne Estate, Veyangoda, Ceylon.* P.M. 611 (S.C.). Colombo. November, 1918.
142. COOK, Major Frederick Charles. *36 Carpenter Road Edgbaston, Birmingham.* P.M. 50 Hinckley, and 432; P.P.G.S. of W. May, 1911.
143. COOP, Harold. *15 Tui Street, Mount Eden, Auckland, New Zealand.* P.M. 166 (N.Z.) New Zealand. April, 1910.
144. COOPER, Frederick. *3 Chancery Street, Burnley.* 523 Leicester. March, 1921.
145. COOPER, John T. *The Lodge, Aylestone Road, Leicester.* P.M. 523 Leicester. March, 1912.

146. COWLING, Alf. Ernest. *West Hill Road, Leicester.* 3919 Leicester. March, 1921.
147. CRAIG, W. *c/o Bank of Australasia, Martin Place, Sydney, Australia.* P.M. 508 Singapore, Straits Settlements. January, 1904.
148. CRANE, Charles E. *2 The Hill, Ashby-de-la-Zouch.* P.M. 779, 2428 Coalville. May, 1910.
149. CREGAGH, Col. A. H. D., C.M.G., M.V.O. *c/o "Personal," Ministry of Pensions, East Midland Region, Stoney Street, Nottingham.* 1344 London; P.M. 413 Meerut; P.D.S.G.W. Bengal. Nov. 1910.
150. 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.
151. CRESSWELL, F. W. *The Bombay Club, Bombay.* P.M. 549; D.D.G.M. Bombay; Deputy District Gd. Master. May, 1913.
152. CROASMUN, Dale F. *Marienville (Pa.), U.S.A.* 633 Marienville. November, 1916.
153. CROSS, Fred W., A.M.I.C.E. *71 Thornhill Road, Handsworth, Birmingham.* P.M. 539 Walsall; P.P.G. Sup. of W., Staffs. September, 1895.
154. CUMMINS, Arthur. *8 St. George's Road, Folkestone.* Lo. Barbadoonia, Sierra Leone (I.C.). January, 1922.
155. DALE, F. J. *5 Leamington Street, King Richard's Road, Leicester.* 1391 Leicester. September, 1898.
156. DARLING, A. E. *138 Balne Road, Wakefield.* 264 Batley. January, 1921.
157. DASHWOOD, J. R. *Ingestre, Dikoya, Ceylon.* P.M. 2656 Ceylon. November, 1919.
158. DAVIES, W. Edward. *P.O. Box 53, Bombay.* P.M. 944 Bombay; P.D.G.C. Bombay. May, 1913.
159. DAVIES, William Henry. *Rosedale, Hunter Street, Chester.* P.M. and Sec. 2609 Chester; P.P.J.G.W. Cheshire. September, 1909.
160. DAWES, John J. *5 Pettevil Bridge Terrace, Warwick Road, Carlisle.* P.M. 3481 Kirkby Stephen. June, 1917.
161. DAWSON, T. C. *The Cliffe, Kirby Muxloe, Leicester.* P.M. 1007 Loughborough; P.P.A.G.D.C. May, 1905.
162. DAY, Major A. D. *The Grey House, Long Sutton, Langport, Somerset.* P.M. 2038 Langport. January, 1915.
163. DAYNES, Gilbert Wm. *The Maples, Brundell, Near Norwich.* 52 Norwich. March, 1922.

164. D'CRUZ, Capt. A. S.S., "*Chantala*," *B.I. Marine Service Club*,
Post Box 35, *Calcutta, India*. 229 *Calcutta*. Sept., 1905.
165. DEWES, Walter, L.R.I.B.A., M.S.A. *4 Bloomsbury Place, Blooms-*
bury Square, London, W.C. 1415 *London*. November, 1917.
166. DICKINSON, C. W. *Greenfields, Linton, Burton-on-Trent*. P.M. 1739
Swadlincote. March, 1913.
167. DOE, George M. *Enfield, Great Torrington, Devon*. P.M. 1885
Great Torrington; P.P.G. Reg. *Devonshire*. January, 1911.
168. DONOVAN, E. W. *Hilton House, Preslwich*. P.M. 62 *Manchester*; P.P.G.W. of E. *Laucs*. September, 1908.
169. DRU-DRURY, EDWARD GUY, M.D. *High Street, Grahamstown, Cape*
Colony. P.M. 828 *Grahamstown, Cape Colony*. January, 1909.
170. DRYSDALE, Rev. J. A. "*The Manse*," *Signal Pagoda Road, Can-*
tonments, Rangoon, Burma. P.M. 3330 *Rangoon*; Chap. Dist.
G.Lo. *Burma*. March, 1912.
171. DURSTON, George. *1 Sandown Road, Leicester*. P.M. 2028
Leicester. November, 1915.
172. EABRY, H. W. *57 Mellor Road, Western Park, Leicester*. 1391
Leicester. March, 1921.
173. EARNSHAW, J. H. *22 Market Place, Dewsbury*. 264 *Batley*.
January, 1921.
174. EATON, Charlie D. "*Oakhurst*," *146 Middleton Hill Road, King's*
Norton, Near Birmingham. P.P.S.G.W. *Worcs*. Past Grand
Standard Bearer. January, 1915.
175. EDMONDS, Erskine. *Lydbury North, Shropshire*. P.M. 611 *Ludlow*.
January, 1910.
176. 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.
177. EDWARDS, W. J. *Windouree, Leigh-on-Sea, Essex*. P.M. 2925.
London. January, 1917.
178. ELDER, Chas. Gallagher. *98 Litledale Road, Egreymont, Cheshire*.
3519 *Birkenhead*. September, 1914.
179. ELLIS, G. E. "*Forest Edge*," *Leicester Forest East, Kirby Muxloe*.
S.D. 3091 *Leicester*. November, 1917.
180. 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.
181. EVANS, C. D. *26 Forest Road, Moseley, Birmingham*. 3393 *Bir-*
mingham. September, 1920.

182. EVANS, Isaac Vaughan. 2 *Arran Place, Cardiff*. P.M. 960 Cardiff ; P.P.G. Purst. S. Wales. March, 1918.
183. EVANS, J. E. *Rosebank, Dolton, North Devon*. P.M. 1885 Torrington. January, 1913.
184. EVANS, Thomas Watkin. *Box 131, Rangoon*. J.D. 1268 Rangoon. June, 1917.
185. EVANS, Walter. 201 *Melton Road, Leicester*. A.D. of C. 2865 Syston. May, 1911.
186. EVERIT, the Rev. C. A. *Whitchurch & Preston on Slows, Stratford-on-Avon*. P.M. 2727 Ely ; P.P.G. Chap. Cambs. Sept., 1921.
187. FENTON, S. J. 40 *Charlotte Road, Edgbaston, Birmingham*. P.M. 323? ; S.W. 4209 ; D.C. 4134. May, 1921.
188. FESTING, Major John Edward Grindell, R.E. *c/o Cox & Co., 16 Charing Cross, London, S.W.* 3340 London ; P.M. 3651 Bombay ; P.D.G.W. April, 1910.
189. FIELD, Ernest H. 19 *Park Road, Chelmsford*. May, 1922.
190. FLATHER, David. *Whiston Grange, Rotherham*. P.M. 2268 Sheffield ; P.P.A.G.D.C., W. Yorks. November, 1903.
191. FLEEMAN, F. G. 74 *Frederick Street, Loughborough*. P.M. 1007 Loughborough. September, 1918.
192. FLOCKTON, B. P. 81 *Forest Road, Nottingham*. P.M. 3448 Leicester. March, 1913.
193. FOGG, Sampson. *Rozel, 16 Ballbrook Avenue, Didsbury, Manchester*. P.M. 1633 Avon Lodge ; P.M. 3264 Duke of Connaught ; Prov. Senior Grand Deacon (East Lincs.). September, 1907.
194. FOISTER, A. T. *Dalefield, Barkby, Leicester*. S.D. 2028 Leicester. November, 1917.
195. FOISTER, Maurice Charles. 10 *Haynes Road, Uppingham Road, Leicester*. 2028 Leicester. November, 1915.
196. FORRESTER, William. *Storrington, Pulborough, Sussex*. P.M. 2660 Cranbrook, Kent ; P.P.G. Sup. Wks. Kent. September, 1903.
197. FOSTER, Fredc., *Melford, Warwick Road, Coventry*. P.M. 254 Coventry ; P.P.G.S. of W. Warwickshire. September, 1907.
198. FOSTER, Reg. W. 21 *John Street, Adelphi, W.C. 2*. L.R., P.M. 1559 and 2712 London. September, 1917.
199. FOX, Edward Robert. 192 *London Road, Leicester*. Org. 2081 ; P.P.G. Org. November, 1899.
200. 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.

201. FREWER, the Rev. G. H. 1 *Maddalen Terrace, Sl. Leonards-on-Sea*. P.M. 373 Huntingdon and 2684 St. Ives; P.P.J.G.W. Norths. and Hunts. November, 1909.
202. FURBY, W. Stafford. 12 *Glanville Terrace, Parnell, Auckland, New Zealand*. P.M. 1338; D. Dist. G.M. Auckland, N.Z. January, 1914.
203. FURZE-MORRISH, Samuel William, M.I.N.A. *Constructive Manager, H.M. Dockyard, Devonport*. P.M. 1593 London. L.R. January, 1902.
204. GARDNER, F. L. 14 *Marlborough Road, Gunnersbury, London, W.* 1017 London. September, 1902.
205. GARNHAM, F. Malcolm. *Oakdene, Regent Road, Reigate, Surrey*. P.M. 2949 Frinton. November, 1916.
206. 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.
207. GAUNT, Horace H. *Constitutional Club, Northumberland Avenue, London*. P.M. 3231 London. March, 1922.
208. GAYNER, W. A. 4 *Burlington Street, Bath*. P.M. 906 Bath. September, 1910.
209. GIBBS, Col. J. A. C., C.B. *Portobello, Eaton Rise, Ealing, London, W. 5*. P.M. 1040 Driffeld; W.M. 3976; P.P.G. Reg. N. and E. Yorks; Past Grand Deacon. May, 1908.
210. GIBSON, H. W. 93 *London Road, Leicester*. P.M. 1391. March, 1920.
211. 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.
212. GILMOUR, Dr. P. Graham. *Gorleston, Yarmouth*. January, 1920.
213. GIRLING, Charles. *Langholm, Stoneygate Avenue, Leicester*. P.M. 3431 Leicester. November, 1906.
214. GOUGH, Charles. *Holmwood, Grove Hill, Woodford, London, N.E.* P.M. 2508 and 2661 London; L.R. September, 1908.
215. GOVIER, Ralph G. 35 *King Street, Wallasey*. 2132 Liscard; 3832 Wallasey. November, 1918.
216. GRAHAM, D. J. 63 *Stoughton Drive North, Leicester*. 1391 Leicester. November, 1921.
217. 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.

218. GREEN, George. 52 *High Street, Market Harborough*. P.M. 1330 Market Harborough; P.P.S.G.W. January, 1898.
219. GREEN, G. F. *Farndon, Toiler Road, Leicester*. 3091. Jany. 1916.
220. GREEN, Harold Arthur. 43 *Bradford Road, Dewsbury, Yorks*. 827 Dewsbury. May, 1909.
221. GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham*. P.M. 3391 Birmingham and 2654 Moseley. P.P.G.R. Worcester. November, 1912.
222. GREENAWAY, W. No. 1 *Khan Road, Poona, India*. 2904 Maymyo. March, 1912.
223. GRIMWADE, A. W. 28 *Danes Hill Road, Leicester*. 3919 Leicester. September, 1920.
224. GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester*. Stwd. 2865 Syston. January, 1916.
225. GUNNER, W. A. 19 *St. Peter Street, Tiverton, Devon*. P.M. 1538 London. March, 1903.
226. HAIG—BROWN, W. A., J.P. *c/o King, King & Co., Bombay*. Dist. G.M. Bombay. May, 1913.
227. HAINES, Chas. Ernest. "*Homeside*," *Syston, Near Leicester*. 2865 Syston. November, 1921.
228. HALE, B. G. "*Broadwell*," *Baydon Road, Coalville*. P.M. 2428 Coalville; P.P.G.S. of W. January, 1904.
229. HALL, T. P. 29 *Gipsy Lane, Leicester*. 2865. November, 1919.
230. HALL, Walter James. *Manager, Messrs. Bowyer, Sowden & Co., C Road, Mandalay, Burma*. P.M. 2219 Fort Dufferin. May, 1913.
231. HALLETT, H. Hiram. *Bridge House, Taunton*. Assit. Sec. and Librarian; 261 Taunton. March, 1921.
232. HALLSWORTH, William Heley. *Garrison Engineer, S.P.R. Shiraz, Persia*. P.M. 465 (E.C.) Bellary, Madras. May, 1911.
233. 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.
234. HAMMOND, Wm. *Eversfield, St. John's Road, Leicester*. 523. May, 1920.
235. HANBY, James W. *Flint House, Scunthorpe, near Doncaster*. P.M. 2078 Scunthorpe. January, 1904.
236. HANDS, George. 10 *Spencer Road, South Croydon, Surrey*. P.M. 185 London; I.P.M. 3968 Crolham Hurst; W.M. 3136 Croydon; J.W. 1719 London. November, 1920.

237. HANFORD, A. Pelham. 9 *Salisbury Road, Leicester*. P.M. 279 Leicester; P.P.S.G.D. November, 1903.
238. HANKIN, H. J. *The Firs, St. Ives, Hunts*. P.M. 373 and 2684; P.P.G.J.W. Norths. and Hunts. September, 1913.
239. HANNAY, George. *Bruachmhòr, 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.
240. HARDING, William W. 8 *Belmont Villas, New Walk, Leicester*. P.M. 2028 Leicester; P.P.G. Purst. November, 1906.
241. HARMER, W. S. *East Richmond, Victoria, Australia*. 523, 3448 Leicester. March, 1913.
242. HARRAP, Joseph. *Queen's Chambers, Horsefair Street, Leicester*. 279 and P.M. 3431 Leicester; P.P.A.G.D.C. January, 1911.
243. HARRIS, the Rev. H. A. *Thorndon Rectory, Eye, Suffolk*. P.M. 1663 Eye; Prov. G. Chap. Suffolk. March, 1912.
244. HASKARD, F. S. *Narborough, near Leicester*. I.P.M. 2028. March, 1920.
245. 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.
246. HATTON, T. *Anstey Pastures, near Leicester*. 2028 Leicester. March, 1921.
247. HAWKINS, Francis H. *Grasmere, Serpentine Road, Harborne, Birmingham*. P.M. 3127 and 3812 Lakimpur, Assam; P.D.G.D. Bengal. November, 1917.
248. HAWORTH, Wallace E. M.B., B.Sc. *Penhalonga, Rhodesia, S. Africa*. P.M. 2678 Umtali, British South Africa. September, 1900.
249. HAYTON, John. 158 *Stewart Road, Liverpool*. P.M. 1299 Liverpool. September, 1913.
250. HAYWARD, Thomas W. A. *Humberstone, 38 Nightingale Lane, Balham, London, S.W.* P.M. 3368 London; 1224. Sept. 1912.
251. HEANLEY, Marshall. 11 *Billing Road, Northampton*. P.M. 2533 Peterborough; P.P.G. Std. B. Norths. and Hunts. Sept. 1909.
252. HENDERSON, R. A. *Bushby, near Leicester*. I.P.M. 2081 Leicester. November, 1913.
253. HERBERT, Sydney Frank. 111 *Princess Road, Leicester*. J.D. 4088 Leicester. May, 1915.
254. HEWTON, John. 315 *Ormeau Road, Belfast*. P.M. 188. (I.C.). January, 1920.
255. HILL, Albert Edward. *The Grange, Wigston, near Leicester*. 2028 Leicester. November, 1915

256. HILTON, G. E. 133 *Loughborough Road, Leicester.* P.M. 3431 Leicester. November, 1917.
257. HILTON, Joseph Arthur. *Ridgeway, Rothley, Leicester.* P.M. 3091 Leicester; P.P.G. Asst. Sec. November, 1915.
258. HOBBS, J. Walter. 23 *Brandreth Road, Balham, London, S.W.* P.M. 2550 and 3661 London. L.R. April, 1910.
259. HOLDOM, Percy Wm. *Norfolk Cottage, Havelock Street, Aylesbury, Bucks.* S.W. 2735 Bangalore, India. November, 1920.
260. HOPKINS, Arthur. 277 *Melton Road, Leicester.* 279 Leicester. September, 1916.
261. HUGHES, Frank. *Vicarage Road, Handsworth, Birmingham.* P.M. 2706, 482 and 2878 Handsworth; P.P.S.G.W. Staffs. May, 1902.
262. HUMM, 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.
263. HURLEY, Tom S. *Stanmore, Ashleigh Road, Leicester.* P.M. 279; P.P.J.G.D. November, 1915.
264. HUTCHINGS, the Rev. E. Gifford. *Luckington Rectory, Chippenham, Wilts.* P.M. 1248 Scarborough; P.P.G.Chap. N. & E. Yorks. September, 1914.
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. *c/o Mr. H. Martin, L.W.I., Long Sutton, Basingstoke.* P.M. 1446 and 3097 London. September, 1907.
269. JACKSON, Henry. 84 *Spencer Place, Leeds.* 2081 Leicester. May, 1909.
270. JAMESON, C. M. *Multrafore T.E., Suffry Post Office, Assam.* 3195 Jorhat and P.M. 3766 Nazira, Assam, India. September, 1914.
271. JAMIESON, H. W. P.M. 3249 Secunderabad, India. Sept., 1910.
272. JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand.* P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
273. JOHNSON, H. *Hill Crest, Boughton Road, Northampton.* P.M. 1764 Northampton. November, 1918.

274. JONES, C. C. *Vale Royal, Elms Road, Leicester.* Sec. 3091 Leicester. November, 1917.
275. JONES, William George. *1 Hermiston Avenue, Hornsey, London N. 8.* P.M. 523 Leicester; P.P.A.G.D.C. May, 1905.
276. JORDAN, Thomas. *45 Sale Street, Derby.* P.M. 1085 Derby; P.P.J.G.W. Derbyshire. March, 1904.
277. JOSEPH, Phillip. *23 Evington Road, Leicester.* P.M. 2387 Manchester. May, 1895.
278. JOWETT, H. C. *365 Aylestone Road, Leicester.* Stwd. 2081 Leicester. November, 1917.
279. KEEN, Alpheus A. *Albuquerque, New Mexico, U.S.A.* Grand Sec. New Mexico, U.S.A. November, 1909.
280. KEEP, Charles E. *30 Augustus Road, Edgbaston, Birmingham.* P.M. 587; P.M. 3713 Birmingham. September, 1914.
281. KEMP, Allerton C. *Moheshkall, Chittagong, Bengal, India.* P.M. 3009 Chittagong, Bengal. January, 1914.
282. KENDALL, William. (Burma Rlys.), *4 Hume Road, Rangoon, Burma.* 57 Hull; P.M. 1268 Rangoon; P.D.G.S.W. Burma. November, 1910.
283. KENNING, Frank Reginald. *1 Little Britain, London, E.C.* 192 London. September, 1901.
284. KEIGHTLEY, F. H. *The Glastonbury Hotel, Royal Parade, Eastbourne.* 2699 London. March, 1921.
285. KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby.* P.M. 1129 Rochdale; P.P.J.G.D. East Lancs. March, 1911.
286. KEYS, Major W. Hall. *The Foxlands, Penn, near Wolverhampton.* P.M. 2878 and 2784 West Bromwich; P.P.G. Reg. Staffs. November, 1904.
287. KILBY, E. C. *628 Granville Street, Vancouver, British Columbia, Canada.* P.M. 2081. November, 1893.
288. KING, Harry. *57 Tichborne Street, Leicester.* 3431 Leicester. November, 1915.
289. KING, T. A. *Thornhill, Mount Rd., Hinckley.* P.M. and Treasurer 50 Hinckley; P.P.G. Stwd. January, 1918.
290. KING-BAKER, S. J. *Shakomato 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.

291. KIRK, Charles Horace. *The Croft, Letchworth Road, Western Park, Leicester.* 2865 Syston. September, 1915.
292. KNIGHT, E. Forster. 25 *Milverton Crescent, Leamington.* P.M. 1130 ; P.P.J.G.D. ; November, 1894.
293. KNIGHT, William. *The Crescent, King Street, Leicester.* S D. 2081 Leicester. September, 1916.
294. KNIGHT, William John. 6 *Pocklington's Walk, Leicester.* 2028 Leicester. January, 1898.
295. 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.
296. LAFONTAINE, H. T. Cart de. 52 *Albert Court, Kensington Gore, London, S.W.* Past Grand Deacon. January, 1914.
297. LANGLEY, W. R. *Elmhurst, Grange Avenue, Woodford Green, Essex.* J.W. 554 London. January, 1916.
298. LANGTON, Ernest. 38 *Sandown Road, Leicester.* P.M. 2865 Syston ; P.P.G.P. November, 1914.
299. LAPRAIK, Douglas. 26 *Danes Hill Road, Leicester.* J.D. 3448 Leicester. November, 1915.
300. 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.
301. LEE, G. Trevelyan. 15 *Tenant Street, Derby.* P.M. 253 Derby ; P. Prov. S.G.W. Derbyshire. January, 1912.
302. LEIGH, James. "*Ardlamont,*" 18 *Lancaster Road, West Norwood, London, S.E.* P.M. 1625 and 2550 London ; L.R. November, 1915.
303. LEVERSEDGE, R. C. *Evercreech, Bath.* P.M. 2048 and 2087 ; P.P.G.D. Middlesex. November, 1910.
304. LEWIS, Marcus. *P.O. Box 1123, Durban, Natal.* I.P.M. 3170 E.C. January, 1921.
305. LIDDIARD, Ernest J. 21 *Abingdon Road, Leicester.* 3431 Leicester. March, 1918.
306. LIGHT, George Inglefield. 57 *Highfield Street, Leicester.* P.M. 3237 and 3302 London ; 3091 ; P.M. 4088. November 1915.
307. LIGHT, Geo. H. I. 57 *Highfield Street, Leicester.* 3302 London and 4088 Leicester. November, 1920.

308. LINLEY, Herbert. 60 *Mark Lane, London, E.C. 3.* W.M. 1330
Market Harborough. March, 1914.
309. LINN, J. B. *c/o Messrs. Charles Brown & Co., Post Box 194 Bombay.*
P.M. 338 (S.C.) Bombay. May, 1913.
310. LLOYD, Genl. Sir Francis, G.C.V.O., K.C.B., D.S.O. *Chigwell,*
Essex. Past Grand Warden (Eng.). May, 1922.
311. LOEWY, Benno, Trustees of the late. *c/o Messrs. Moss, Marcus &*
Wels, Woolvorth Bldgs., New York, U.S.A. P.M. 209 New
York, U.S.A. September, 1905.
312. LONNON, Wm., R.N. 62 *Kingston Crescent, Portsmouth.* 349 and
966 (S.C.) Malta.
313. LUCAS, A. F. 2 *Pool Road, Leicester.* S.W. 279 Leicester.
September, 1921.
314. LUCAS, James. 191 *Market Street, Birkenhead.* 2872 Birkenhead.
September, 1919.
315. LULHAM, R. J. *Ambleside, Central Avenue, Clarendon Park, Leicester.*
P.M. 523; P.P.S.G.D. September, 1898.
316. MACFARLANE, G. Sydney. 110 *Beacon Hill Avenue, Lynn (Mass.),*
U.S.A. P.M. and Sec. Golden Fleece Lodge, Lynn. June, 1917.
317. MACGILLIVRAY, J. R. 72 *Bay Street, Toronto, Canada.* 90 Colling-
wood (Ont.); G. Reg. of Ontario. January, 1914.
318. MACLENNAN, Capt. A. B. *c/o Messrs. Turner, Morrison & Co.,*
Lyons Range, Calcutta. 90 (S.C.) Glasgow. May, 1910.
319. 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.
320. MALLINSON, H. *Ebor Mount, 103 Toothill Road, Loughborough.*
W.M. 1007 Loughborough. January, 1922.
321. MANNING, J. J. 34 *Roxburgh Avenue, Birkenhead.* W.M. 1013
Liverpool. November, 1921.
322. MARKHAM, Arthur. *Stanwell Road, Penarth, S. Wales.* 2865; W.M
1754 Penarth. November, 1911.
323. MARRAT, W. A. 16 *George Road, West Bridgford, Notts.* 3656
West Bridgford. November, 1921.
324. MARSHALL, Arthur G. *c/o British Engineering Coy. of Russia and*
Siberia, Central House, Kingsway, W.C. 2 2737 London. Nov.
1909.
325. MARSHALL, Alma J. 1 *Westcotes Drive, Leicester.* P.M. 279 Leicester.
May, 1909.

326. MARSHALL, H. A. *Maldon Works, Maldon Crescent, Kentish Town, N.W. 1.* P.M. 3091 Leicester; P.P.G.A.D.C. Leicester and Rutland. November, 1917.
327. MARTIN, Geo. Macgregor. *26 South Lindsay Street, Dundee.* 158 S.C. Dundee; P.M. 1149 Dundee; 1159, 1201 and 1220. September, 1920.
328. MARTIN, Dr. Glenfield. *Littleport, Ely.* P.M. 2727; P.P.G. Sup. of W. Cambs. January, 1922.
329. MASON, Thomas. *Gildersome, 5 Priory Road, Edgbaston, Birmingham.* P.M. 2034 Moseley; P.P.G.S.W. Worcs. Sept., 1915.
330. MASON, Wm. Taylor. *114 Westcotes Drive, Leicester.* 523 Leicester. March, 1921.
331. MATTHEWS, C. Pilleau. *Box 434 P.O. Pretoria, Transvaal, South Africa.* P.M. 1747 Pretoria; P.D.J.G.W. Transvaal. Sept. 1911.
332. MATTHIE, Charles W. *31 Woburn House, Homer Street, London, W.1.* 122 (S.C.) Perth. September, 1915.
333. MAUND, J. W. *Dyott Road, Moseley, Birmingham.* 2034 Moseley. November, 1915.
334. MAY, S. W. *Norwood, Woodville, Burton-on-Trent.* P.M. 1739 Swadlincote. September, 1909.
335. MCCALLUM, A. C. *96 Murray Street, Perth, West Australia.* P.M. 39 (W.A.C.) Perth, W.A.; Deputy Grand Master of W. Australia. November, 1907.
336. MIDDLETON, Thomas. *Solicitor, Montrose, Scotland.* P.M. 16 Falkirk; P.P.J.G.W. Stirlingshire. September, 1906.
337. MINCHIN, W. *The Beeches, Belgrave, Leicester.* P.M. 3431 Leicester. November, 1917.
338. MOLINEUX, Levi. *12 Windsor Road, Penarth.* 1754 Penarth. January, 1913.
339. MOORE, W. E. *20 West Avenue, Leicester.* 523 Leicester. January, 1918.
340. MORGAN, John. *20 Church Street, Merthyr Tydvil.* P.M. 110, 2606, 3969; P.P.G.S.W. S. Wales. September, 1917.
341. MORRIS, George. *29 Gimson Road, Leicester.* 279 Leicester. November, 1917.
342. MORRIS, G. W. W. *Coventry Road, Lutterworth.* I.P.M. 3078 Lutterworth. January, 1922.
343. MORRISON, F. Saunderson, F.R.C.S. *Hallaton Cottage, Market Harborough.* P.M. 212, 384 (I.C.) Dundalk. November, 1917.

344. MORTON, James Hbt. 116 *New Walk, Leicester.* 3789 London. May, 1922.
345. MOWATT, Wm. *South Bank, Stockport Road, Timperley Village, 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. MYERS, David R. 21 *John Street, Adelphi, London, W.C. 2.* P.M. 3231 London. March, 1922.
351. MYLES, D. *Ellangowan, Preston Park, North Shields.* P.M. 2497 Wallsend-on-Tyne; 2666 Newcastle-on-Tyne; P.P.G.D. Northumberland. September, 1913.
352. NELSON, G. H. 11 *Holly Road, Northampton.* P.M. 1764 Northampton. November, 1918.
353. NESBITT, Major John William. *R.S.F. O/C R.A.O.C. Depot, Chittening, Henbury, near Bristol.* 2924 Rangoon; 3321 Leborg, India; P.D.G.S. Burmah; 264 Batley; 791 S.C.; R.W.M. 1170 Georgetown, Paisley. September, 1909.
354. NICHOLSON, Major T. M. P.M. 3262 Quetta. September, 1913.
355. NOAR, Charles P. 50 *Murray Street, Higher Broughton, Manchester.* P.M. 3650 Manchester. March, 1914.
356. 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.
357. NOKES, J. A. 69 *Belvoir Drive, Aylestone, Leicester.* 2028 Leicester. November, 1917.
358. NORMAN, George, M.R.C.S. 12 *Brock Street, Bath.* P.M. 41 Bath; P.P.J.G.W. Somerset; P.A.G.D.C. (Eng.). Nov., 1909.
359. NORTH, W. 11 *Gladwin Street, Batley.* 264 Batley. January, 1921.
360. ORD, Dr. Fred. W. *The Poplars, Burton-on-Trent.* P.M. 1739 Swadlincote. March, 1913.
361. OLDFIELD, Claud C. 54 *Regent Road, Great Yarmouth.* P.M. 943 Norwich; P.P.S.G.W. Norfolk. November, 1920.

362. OSBORNE, George E. "*Honeyburn*," *Barlowmoor Road, Didsbury, Manchester*. P.M. 3333 Sale, Cheshire ; P.P.S.G.W. Cheshire. March, 1914.
363. OUGH, Lewis, F.C.S. *Fernleigh, St. James' Road, Leicester*. P.M. 523 Leicester ; P.P.J.G.D. September, 1905.
364. OVAS, James A. *Freemasons' Hall, Winnipeg*. Grand Sec. Gd. Lo. of Manitoba. January, 1908.
365. PAINE, S. S. *60 Regent Road, Leicester*. I.G. 3431 Leicester. November, 1917.
366. PARE, John Wm. *9a Cavendish Square, London, W. 1*. P.M. 969 London. January, 1920.
367. PARKINSON, H. *Whinfield, Davie's Avenue, Roundhay, Leeds*. Tyler 971 Batley. January, 1917.
368. PARR, Alfred. *Aylestone House, Aylestone, Leicester*. P.M. 22 London. January, 1921.
369. PARVIN, Newton R. *Masonic Library, Cedar Rapids (Iowa), U.S.A.* Grand Sec. Iowa, U.S.A. September, 1909.
370. PAYNE, G. A. H. "*Wheatsheaf*" *Hotel, Littleborough, Lancs*. 2387 Manchester. May, 1906.
371. PAYNE, H. R. I. *139 Charles Street, Launceston, Tasmania*. P.M. 4 (T.C.) ; Dep. Sec. G. L. of Tasmania. April, 1910.
372. PECK, Joseph R. *17 Grosvenor Crescent, Scarborough*. P.M. and D.C. 200 Scarborough ; 2494 Hull. November, 1916.
373. PEEL, George Ernest. *3 Lavender Road, Leicester*. 523 Leicester. November, 1921.
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.W. 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. PICKETT, G. Buckle. *13 Westbourne Street, Leicester*. Std. 2028 Leicester. November, 1921.
381. PITT, William Thomas. *6 Station Road, Brightlingsea*. P.M. 433 Brightlingsea ; P.A.G.P. Essex. January, 1920.

382. PLANT, Arthur N., Senr. 12 *Hobart Street, Leicester*. P.M. 523. November, 1919.
383. PLANT, Arthur N., Junr. 12 *Hobart Street, Leicester*. 523. November, 1919.
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-Mare*. P.M. 187 Bristol and 2076; P.P.S.G.W. Bristol. November, 1906.
390. POYNOR, C. A. 17 *Buckenham Road, Leicester*. 279. January, 1919.
391. PRASÁD, Thákur. *Sub Engineer, Public Wks. Dept., Myaungmya, Lower Burma*. 2219 Mandalay. November, 1911.
392. PUGSLEY, Albert E. 30 *Clarence Road, Kentish Town, London, N.W.* 1298 London. January, 1918.
393. PURSER, Walter B. *Grantham*. 362 Grantham. November, 1915.
394. 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.
395. RALLING, Thomas J. *Winnock Lodge, Colchester*. P.M. 51 Colchester; Prov. G. Sec. Essex; Past Grand Deacon. September, 1906.
396. READ, Major Harmon Pumpell. 236 *State Street, Albany (N.Y.), U.S.A.* P.M. 5 Albany (N.Y.), U.S.A. September, 1912.
397. REECE, Surg. Col. Richard J., M.D., C.B. *The Corner House, 62 Addison Gardens, London, W.* Past Grand Deacon. March, 1914.
398. REID, Thomas Henry. 16 *Rutland Street, Leicester*. 2028 Leicester. January, 1903.
399. RENTON, C. Y. *The Limes, Psalter Lane, Sheffield*. 1239 and Std. 3499 Sheffield. March, 1922.
400. RHODES, Richard. 6 *Alstone Road, Heaton Chapel, near Manchester*. 1754 Penarth. January, 1913.
401. RICH, Harry Nelson. *Ladner, B.C., Canada*. Grand Master, British Columbia. January, 1910.

402. RICHARDSON, Melville D.R. *Holmdale, Narborough, near Leicester.* 2028 Leicester. June, 1917.
403. RILEY, Ernest J. 60 *Jermyn Street, Leicester.* 3919 Leicester. November, 1921.
404. 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.
405. ROBERTS, A. T. 298 *Victoria Park Road, Leicester.* P.M. 2081 Leicester. November, 1916.
406. ROBERTS, Charles Henry. *The Limes, Knighton Rise, Leicester.* P.M. 3091 Leicester; P.P.A.G.D.C. November, 1906.
407. ROBERTS, Harry. *Knighton Rise, Leicester.* P.M. 3431 Leicester; P.P.G. Asst. Sec. September, 1905.
408. ROBERTS, T. Kerfoot. *The Grove, Holywell, N. Wales.* P.M. 3573 Holywell. September, 1918.
409. ROBINSON, Arthur B. B. 113 *Hinckley Road, Leicester.* 2028 Leicester. November, 1915.
410. ROBINSON, J. *The Flow, Comber, Co. Down, Ireland.* P.M. 106; 128; 46 (I.C.) P.P.S.G.D. Antrim. January, 1898.
411. RODD, Lieut.-Col. W. J. P., A.O.D. *Junior Army and Navy Club, Whitehall Court, London, S.W.* J.W. 3262 Quetta. Sept. 1915.
412. RODDEN, H. M. *Kashmir Gate, Delhi.* 1394 Delhi; 16 (S.C.) Kirkcudbright. January, 1916.
413. RODDEN, W. N. *Seville Town, Dewsbury.* J.W. 264 Batley. March, 1920.
414. RODWAY, G. J. *Blaby Road, S. Wigston, Leicester.* P.M. 2028 Leicester; P.P.G. Std. B. November, 1895.
415. ROESE, Louis F. *Hatsford, Putley, near Leabury, Herefordshire.* P.M. 611 Ludlow; P.P.S.G.D. Shropshire. September, 1906.
416. ROPER, Levi. *Kirton, near Boston.* P.M. 272 Boston; P.P.S.G.D. Lincs. November, 1915.
417. ROSE, E. F. *College Hill House, Attleborough, Norfolk.* P.P.G.W. Norfolk. November, 1913.
418. ROWLETT, Frank H. 60 *New Walk, Leicester.* P.M. 1391 Leicester; P.P.G. Org. November, 1916.
419. 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.

420. SADLER, H. E. 44 *Penerley Road, Catford, S.E.* 6. P.M. 2421 Amersham. May, 1918.
421. SADLER, Leonard F. V. *St. John's Street, Ashbourne, Derbyshire.* 850 Ashbourne. September, 1920.
422. 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.
423. SCHOLEFIELD, Harry H. 50 *Gregory Boulevard, Nottingham.* I.P.M. 1391 Leicester. January, 1918.
424. SCOTT, Joseph W. 31 *Lincoln Street, Leicester.* R.M. 607 Thrapston ; P.M. and Treas. 1265 Oakham ; P.P.G. Reg. Leic. and Rut. November, 1914.
425. SCOTT, William. 367 *Aylestone Road, Leicester.* 2081 Leicester. March, 1922.
426. SEWELL, Herbert. *Broome, West Australia.* P.M. 56 (W.A.C.) Broome, West Australia. September, 1908.
427. SHADBOLT, R. D. 75 *Trafalgar Road, Moseley, Birmingham.* P.M. 362 Grantham ; 3053 Manchester ; P. P. J. G. W. Lincs. ; P.P.S.G.D. E. Lincs. Nov. 1915.
428. SHARDLOW, Howard W. *St. Fergus, Hebburn-on-Tyne, County Durham.* 3237 London. September, 1919.
429. SHARP, W. H. *Wigston Magna.* S.W. 2028 Leicester. November, 1912.
430. SHEPHERD, Silas Hy. *Hartland, Wisconsin, U.S.A.* P.M. 122 Hartland (Wis.). January, 1921.
431. 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.
432. SHIERS, Capt. G. C. *Rockland, Ilfracombe.* S.W. 1135 Ilfracombe. May, 1921.
433. SIM, George. *c/o Assam Rly. & F. Co., Ltd., Margherita P.O., Upper Assam, India.* P.D.J.G.D. Bengal. January, 1913.
434. SKIPPER, H. H. *Room 26, Admiralty Block South, Admiralty, Whitehall, London, S.W.* 1. 1593 London. January, 1922.
435. SLACK, C. H. *Walburge House, 47 Nassau Place, Chapeltown Road, Leeds.* P.M. 971 Batley, and 3047 ; P.P.S.G.D. W. Yorks. September, 1907.
436. SMEDLEY, W. R. *Singapore, Straits Settlements,* 508, 2933 Singapore. Deputy Grand Treasurer, Eastern Archipelago. May, 1918.

437. SMITH, Alfred E. *Rehabari P.O., Upper Assam, India.* P.M. 2441 Calcutta; P. Dist. G. Swd. B. Bengal. November, 1909.
438. SMITH, J. KIMPTON. *Lutterworth.* P.M. 3078 Lutterworth. November, 1919.
439. SMITH, Samson. *6 Belmont Villas, New Walk, Leicester.* P.M. 523. Leicester. November, 1906.
440. SMITH, W. A. DE WOLF. *P.O. Box 910 New Westminster (B.C.) Canada.* Sec. G.L. of British Columbia. November, 1904.
441. SMITH, W. H. *Newhaven, Sloughton Drive North, Leicester.* 2865. January, 1919.
442. SNAITH, J. F. *The Hermitage, Woodhouse, near Loughborough.* P.M. 1007 Loughborough; P.P.S.G.W. November, 1904.
443. SNOW, Fred W. *c/o Messrs. Arthur H. Wheeler & Co., Allahabad, India.* 391 Allahabad. May, 1910.
444. SODDY, Gilbert B. *134 Seaside Road, Eastbourne.* P.M. 2676 Eastbourne. November, 1918.
445. SODDY, Robert J. *2 Coleman Street, London, E.C. 2.* P.M. 92 London. March, 1914.
446. SOFTLEY, Charles, J.P. *60 West Stockwell Street, Colchester, Essex.* 51 Colchester. May, 1913.
447. SONGHURST, W. John. F.C.I.S. *27 Great Queen Street, London, W.C.* P.M.; Sec. 2076 London; Past Grand Deacon. March, 1907.
448. 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.
449. SPRINGETT, B. H. *3 Kempsford Gardens, Earls Court, London, S.W. 5.* P.M. 1687 and 2430; P.P.G.P. Bucks. March, 1922.
450. STANDEN, Arthur. *11 Southampton Row, London, W.C. 1.* P.M. 1414 Sevenoaks. March, 1922.
451. STANDRING, Alfred Otago. *65 Chinchpogly Road, Bombay.* P.M. 757 Bombay. May, 1913.
452. STAYNES, William Henry. *The Ferns, Bolgrave, Leicester.* P.M. 2081 Leicester; P.P.J.G.W. March, 1912.
453. STEELE, H. W. *525 1st National Bank Buildings, Union Town, Pa, U.S.A.* May, 1920.
454. STELL, Walter. *Eastfield Lodge, Benton, Newcastle-on-Tyne.* 3188 Newcastle-on-Tyne. January, 1911. (Resigned.)
455. STEPHENS, Alfred. *West Avenue, Clarendon Park, Leicester.* P.M. 1391 Leicester; P.P.G.S. of W. November, 1916.

456. STEPHENSON, B. *St. Budeaux, Devonport.* 1268 Rangoon.
January, 1910.
457. STEVENS, William E. H. *Crow Leys, 3 Park Vale Road, Leicester.*
523 Leicester. November, 1915.
458. STEVENSON, J. D. *Freemasons' Hall, Perth, West Australia.* G. Sec.
of the Gd. Lo. of Western Australia. March, 1907.
459. STEVENSON, Wm. Haslam A. *Barrowby, Guildford Road, Leicester.*
3919 Leicester. March, 1921.
460. STELFOX, J. W. *Winterdene, Knighton Drive, Leicester.* 3091
Leicester. November, 1916.
461. STOKES, John T. *South Knighton Road, Leicester.* 279 Leicester.
March, 1921.
462. STOKES, W. E. *Lombardian, 4 Webster Hill, Dewsbury.* P.M. 264
Batley. November, 1915.
463. STORK, Ernest Henry. *72 Kimberley Road, Leicester.* P.M. 523;
P.P.G.J.D. November, 1915.
464. STORK, Walter J. *72 Kimberley Road, Leicester.* 523 Leicester.
November, 1915.
465. STOTT, Thomas. *King's Arms Hotel, Dewsbury.* 264 Batley.
September, 1917.
466. STUART, Brig.-Gen. D. Mackenzie. *Edmonston, Biggar, N.B.*
167 (S.C.) Biggar. May, 1915.
467. STURTON, J. G. *18 & 20 Bridge Street, Peterborough.* P.M. 2996
Peterborough; P.P.S.G.W. Norths. and Hunts. Nov., 1915.
468. SURRIDGE, W. A. *21 John 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. SWALES, G. P. *38 Sykefield Avenue, Leicester.* 523 Leicester.
January, 1922.
472. SWIFT, James T. B. *7 Gipsy Lane, Leicester.* 523 Leicester.
September, 1921.
473. SWINN, Charles. *125 Upper Moss Lane, Manchester.* P.M. 2387
Manchester; P.P.G.W. East Lancs. November, 1903.
474. TATSCH, Jacob Hugo. *Union Bank & Trust Co., Los Angeles (Cal.),
U.S.A.* P.J.G.D. Grand Lo. of Washington, U.S.A. Past Grand
Orator. March, 1916.

475. TATE, Clement John G. *c/o National Bank of S. Africa, Bloemfontein, O.F.S., S. Africa.* P.M. 1022 Bloemfontein. September, 1915.
476. TAYLOR, Bertram Chas. *29 Cecil Road, Gravelly Hill, Birmingham.* November, 1920.
477. TAYLOR, F. Rose. *Sandhurst, 2 Willes Terrace, Leamington.* P.M. 2811 Coventry. May, 1905.
478. TAYLOR, T. G. *Ballaclogue, Ellington Park Road, Ramsgate.* W.M. 3931 Chatham; P.M. 2197 and 3350; Prov. G. Reg. Herts; P.P.G. Sup. Wks. I. O. Man. May, 1922.
479. TELFER, M. Ross. *34 Princes Avenue, Crosby, Liverpool.* 3469 Liverpool. January, 1916.
480. TERRY, R. Wm. C. *Elm Villa, Upper Clapton Road, London, E. 5.* 1962 London. March, 1922.
481. THOMAS, Edmund Landers. *Willowmere, Park View, Swansea, S. Wales.* P.M. 3161 Swansea; P.P.J.G.W. S. Wales (E.D.); P.P.G.Reg. November, 1913.
482. THOMAS, Capt. William. *24 Mornington Crescent, London, N.W. 1.* 398 Halifax, Nova Scotia. March, 1902.
483. THOMAS, William K. *Elmsleigh, 4 Hillside, Cotham Hill, Bristol.* P.M. 68 Bristol and 1755 Portishead; P.P.G.S. of W. Bristol and Somerset. November, 1909.
484. THOMPSON, Lt.-Col. James Woodbury, V.D. *Whichham Park, Whichham 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.
485. THORNTON, H. A. *5 Stoneygate Avenue, Leicester.* W.M. 3091 Leicester. January, 1922.
486. THORPE, John. *Market Bosworth.* P.M. 50 Hinckley; P.M. 1333 Atherstone; Prov. G.S. of Wks. November, 1900.
487. THORPE, Thomas C. *11 Wordsworth Road, West Bridgford, Notts.* Assist. Sec. 3658 and Std. 4316 West Bridgford. March, 1922.
488. THORPE, Thomas Harrison, F.R.I.B.A. *23 St. James' Street, Derby.* P.M. 802 Derby; P.P.S.G.W. Derbyshire. September, 1906.
489. TIMMS, A. H. *Swadlincote.* P.M. 1739 Swadlincote. March, 1913.
490. TOMLINSON, R. *The Shrubbery, Market Harborough.* W.M. 1330 Market Harborough. January, 1922.
491. TOMPKINS, William. *70 Fosse Road South, Leicester.* 3431 Leicester. November, 1915.
492. TONKIN, Alfred J. *19 Redland Park, Bristol.* P.M. and Treasurer 1755 Portishead; P.P.S.G.D. Somerset. November, 1909.

493. TRASLER, Frank. *Market Harborough*. P.M. 1330 Market Harborough; P.P.J.G.D. November, 1915.
494. 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.
495. TURNER, Alfred E. 31 *Wigston Lane, Aylestone, Leicester*. 515 (E.C.) Malta. September, 1921.
496. TYLER, A. H. *Warriston, Glenageary, Co. Dublin*. P.M. 1007 Loughborough; P.P.J.G.D. September, 1904.
497. TYLER, Walter. "*Wyke House*," 17 *Ashleigh Road, Leicester*. P.M. 1007 Loughborough; P.P.G. Swd. B. November, 1899.
498. UNDERWOOD, J. R. 145 *Upperton Road, Leicester*. 523 Leicester. September, 1921.
499. VIBERT, Lionel. *Marline, Lansdowne, Bath*. P. Dist. S.G.W. Madras. November, 1913.
500. VROOM, James. *St. Stephen, New Brunswick, Canada*. P.D. Grand Master, New Brunswick. January, 1910.
501. WADDLETON, Joseph A. *Langoe, Durham Road, Darlington*. 1650 Staindrop, Durham. September, 1909.
502. WALKER, H. Ellison. 66 *Merchants' Exchange, Cardiff*. P.M. 1754 Penarth. May, 1919.
503. 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.
504. WARD, John Henry. 99 *Mere Road, Leicester*. P.M. 279 Leicester; P.P.G. Org. September, 1906.
505. 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.
506. WARING, John B. 28 *Newtown Street, Leicester*. P.M. 2081 Leicester. May, 1915.
507. WARREN, W. W. *Leicester Road, Syston, near Leicester*. 2865 Syston. March, 1911.
508. WATSON, Joseph. *Station Road, Hinckley*. 50 Hinckley. May, 1918.
509. 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.

510. WEBB, Francis J. 6 *Cross Road, Leicester.* 3448 Leicester.
September, 1916.
511. WELLS, H. Sturgess. *The Poplars, Knighton Drive, Leicester.*
W.M. 523 Leicester. November, 1921.
512. WEST, Fredc. Alexander. "*Westhaven,*" *Gloucester Road, East
Bognor, Sussex.* P.M. 201 London, 3423 London, 3665 North-
wood; P.P.S.G.D. Middlesex. January, 1920.
513. WEST, F. B. 6 *Pocklington's Walk, Leicester.* 2865 Syston.
November, 1921.
514. WESTBY, George S. 86 *Evington Road, Leicester.* 2028 Leicester.
January, 1921.
515. WHALLEY, Dr. Edgar. *Lynbrook, Lidgett Park Avenue, Roundhay,
Leeds.* P.M. and Treas. 3047 Leeds. January, 1912.
516. WITCHER, A. S. *Villars, Guildford Road, Leicester.* 523 Leicester.
September, 1921.
517. WHITE, Arthur I. 16A *Market Place, Grantham.* Sec. 362
Grantham. January, 1921.
518. WHITE, Fred. R. *L. & N.W. Rly, Harrow.* 591 Aylesbury.
September, 1918.
519. WHITEHEAD, Joseph T. 62 *Lucey Road, Bermondsey, London,
S.E.* P.M. 1441 London and 2184 Romford; P.P.G. Swd. B.
Essex. September, 1907.
520. WHITELEY, F. O. *Highfield View, Idle, near Bradford.* 1034, 1074;
P.M. 3600 Bradford. September, 1912.
521. WHITELEY, Robert 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.
522. WHITTAKER, the Rev. H. H., M.A. *The Vicarage, Allham, near
Accrington.* P.M. 401 Slaidburn. November, 1908.
523. WILL, John. 26 *Goodall Street, Caversham, Dunedin, New Zealand.*
January, 1921.
524. WHYMAN, Herbert F. *Hill Crest, Maidstone Road, Chatham.*
P.M. 2046 Maidstone; 3173 and 4050 Chatham; P.P.G.W.
Kent; Assistant Grand Standard Bearer. September, 1909.
525. WILKES, J. W. *The Spinneys, Rothley.* W.M. 3431 Leicester.
November, 1921.
526. 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.

527. WILLIAMS, W. J. 67 *Sallow Road, Brixton, London, S.W. 2.* 2696 London. September, 1921.
528. WILLIAMSON, Harry A. 554A *Lexington Avenue, Brooklyn, New York, U.S.A.* November, 1920.
529. WILLSON, W. Ernest. *Llandoverly, Regent Road, Leicester.* P.M. 1772 London; P.M. 2081 Leicester; Prov. G. Swd. B. April, 1910.
530. WILSON, John. *Oregon, The Round Hill, Leicester.* 2865 Syston. November, 1915.
531. WILSON, J. Herbert. 45 *Market Street, Leicester.* 279 Leicester. November, 1917.
532. WOOD, Horatio R. *Beech House, Broom Lane, Higher Broughton, Manchester.* P.M. 1993 and 3392 Manchester; P.P.G.D. East Lancs. September, 1916.
533. WOODCOCK, Cleever. *Metropolitan Bank, Queen Street, Cardiff.* W.M. 3811 Godalming. March, 1922.
534. WOODCOCK, T. J. *Guisborough, Yorks.* P.M. 561 Guisborough; P.P.G.P. North and East Yorks. September, 1909.
535. WOODHEAD, Thomas Mansley. *Fairfield, Baildon, Yorkshire.* P.M. 2669 Bradford; P.P.J.G.W. West Yorks. Past Grand Deacon. November, 1901.
536. WOODS, Herbert. *Polefield, Stockton Heath, Warrington.* 148 and 3947 P.M.; Prov. G.D. Reg. (West Lancs.), Warrington. March, 1906.
537. WOLFERSBERGER, W. H. 330 *Mack Buildings, Denver (Colo.). U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.
538. WRAGG, Herbert. *The Laurels, Brciby, Burton-on-Trent.* 1739 Swadlincote. March, 1913.
539. WRIGHT, Wm. Arthur. *Albion House, Grantham.* Stwd. 362 Grantham. January, 1920.
540. WYKES, Gerald D. *Snaitling Holme, London Road, Leicester.* I.G. 3091 Leicester. January, 1915.
541. WYKES, William B. *Newlyn, Knighton Road, Leicester.* 3091 Leicester. May, 1914.
542. YATES, A. S. "*Sherwood*," *Princess Road, Leicester.* 2028 Leicester. March, 1918.
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Louis Kossuth—Patriot and Freemason.*

At the November meeting of the Lodge of Research, a very interesting Masonic curio was exhibited. This was a stereopticon (lantern-slide) of the MS. petition of the Hungarian patriot, Louis Kossuth, presented to the Cincinnati Lodge, No. 133, of Cincinnati (Ohio), U.S.A., soliciting initiation into the Masonic Order.

The incident is recorded as follows in the Minute-book of the Cincinnati Lodge :—

“ On February 18th, 1852, a special communication was held, and the petition of Louis Kossuth was presented in the following words :—

“ To the Worshipful Master, Wardens and Brethren of Cincinnati Lodge No. 133 of free and accepted Masons.

“ The petition of the subscriber respectfully sheweth that having long entertained a favorable opinion of your ancient institution, he is desirous of being admitted a member thereof if found worthy.

“ Being an exile for liberty’s sake, he has no place of fixed residence ; is now staying at Cincinnati ; his age is 49½ years, his occupation is to restore his native land, Hungary, to its national independence, and to achieve by community of action with other nations, civil and religious liberty in Europe.

LOUIS KOSSUTH.

Recommended by

Bro. Augustus William Byers,

and by

Bro. F. Bodmann.

Cincinnati, Feb. 18th, 1852.”

“ On motion, the petition was made ‘ a case of emergency ’ by unanimous vote, and was referred to a Committee. With this were the petitions of Col. Count Gregory Bethlen, age 38,

* *Vide* Frontispiece, Plate I.

member of Suite of 'Gov.' Kossuth, Peter A. Nagy, age 37, Secy., Paul Hajnik, age 44, Treas. Hungarian Fund, Dr. Julius Utosy (Strasser), age 42, physician to Kossuth.

"The Investigation Committee reported on the same day, and the petitioners were elected to receive the E. A. Degree. The meeting was adjourned to February 19th, at 6 p.m., at which time these same candidates were initiated.

"The meeting was then adjourned to February 20th, at 6 p.m., at which time the candidates were balloted upon, elected to and received the F. C. Degree. At this same meeting, the M. M. Degree was conferred on Brother Kossuth. The meeting was then adjourned to February 21st, at 6 p.m., at which time the other candidates received the Master's Degree.

"The fees of \$20.00 each, which had been deposited with the Lodge, were ordered to be returned to the newly-made Brethren, and at the same time diplomas and dimits were given to each. At the stated communication on February 26th, 1852, 'on motion it was unanimously agreed, that Brother Louis Kossuth be made an honorary member of this Lodge, and that the Secretary transmit the action under the seal of the Lodge.' "

Thus in three days, February 18th to 20th, 1852, Louis Kossuth's petition had been presented and considered, he had been elected, initiated, passed and raised, while within a further six days his fees had been returned, and he had been made an honorary member of the Lodge. This almost unexampled speed was probably necessitated by the exigencies of Kossuth's tour in the country, but the Brethren of the Lodge deemed no exception to their regulations too exacting, in order to place upon their roll the name of so distinguished a man and patriot.

Kossuth's petition seems to have been inscribed at a soul-searching period in his history, when he had visions of Freemasonry as a unifying agency for the binding of European nations into a community of freedom, civil and

religious. Whether he was impressed with his experience of Freemasonry in America, and followed it up in later days—or whether, as has been the case in numerous other instances, it was not exactly what he expected it to be, and neglected it in his disappointment—there is little likelihood of our ever knowing.

It is a matter of local interest to know, that Kossuth visited Leicester in the "fifties," as the guest of John Biggs, Esq., and that he addressed a few Leicester residents at John Biggs' residence at Stoneygate; the tree under which he spoké still flourishes.

J.T.T.

(For the Stereopticon and the extracts from the Cincinnati Minute-book the Lodge is indebted to Bro. Robt. I. Clegg, 33° Chicago.)

The One Hundred-and-Fiftieth Meeting and Twenty-ninth Anniversary

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 26th, 1921.

The Worshipful Master, Bro. F. H. DOUGHTY, presided. Seventeen members, twenty-five members of the Correspondence Circle, and thirty visitors were present.

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

- 1195. Bro. C.P.O. ALBERT BONNER, 650 Harwich.
- 1196. Bro. A. S. WHITCHER, 523 Leicester.
- 1197. Bro. J. R. UNDERWOOD, 523 Leicester.
- 1198. Bro. W. J. WILLIAMS, 2696 London.
- 1199. Bro. the Rev. C. A. EVERIT, P.M. 2727 Ely ; P.P.G. Chap., Cambs.
- 1200. Bro. A. F. LUCAS, W.M. 279.
- 1201. Bro. A. E. TURNER, 515 E.C. Malta.
- 1202. Bro. J. T. R. SWIFT, 523 Leicester.

W. Bro. FRANK HAINES was duly installed as Master of the Lodge by the Worshipful Master, according to ancient custom.

The following Brethren were appointed and invested officers of the Lodge for the ensuing year, viz. :—

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

The W.M. said he had great pleasure in announcing that Bro. J. T. THORP would continue to act as Lodge Editor, and expressed the thanks of the members.

The Treasurer presented the Lodge Accounts, but consideration of them was postponed to the next meeting.

The following Paper was read :--

Some Aspects of French Freemasonry.

By W. Bro. H. C. DE LAFONTAINE, P.G.D. (Eng.).

In connection with the recent growth and development of French Masonry it may be interesting to recall, that about the year 1912-13 a new Grand Lodge was formed in Paris. I remember being one of a deputation of Grand Officers who went over to assist in its creation. Great things generally have small beginnings, and this venture had a quite modest and intimate inception. The man who was chosen to preside over the destinies of this new body was Frere de Ribaucourt, a professor at the Sorbonne. He had receded from the Grand-Orient because of the violently polemical and political character of its meetings. He, with others, felt that there was too much of an atheistic and anarchic spirit about this organisation. I am not sure whether he was quite the ideal

head for a new departure—he had all the fiery temperament of the Frenchman, combined with an irritability concerning any interference with his own opinions. Be that as it may, the Grand Lodge took shape during our visit, and a friendship was cemented with many tokens of mutual regard and good fellowship.

My impression of an initial meeting recalls an attendance in an upper room in some building in some out-of-the-way street, and the not too edifying spectacle of various officers endeavouring, with books in hand, to master the intricacies of an old and elaborate Scottish ritual dating from the times of the Pretender. No one seemed to know exactly what ought to be done, and no one seemed to be at hand to summon up misty spirits of the past for advice and guidance. Still the seed was sown—what was to be reaped was not known, and is not known to-day. For a time all went well, and the new body received fraternal recognition from the Grand Lodge of England and other sister Constitutions. In the formation of the executive body recourse was necessary, in order to receive a proper representation, to the services of English Masons resident in Paris, and I recall the fact, and I recall it with pride, that my friend, Bro. Heisch, was called out of modest seclusion to stand in the full light of a new day as Junior Grand Warden. So eminent have been Bro. Heisch's services that he is to-day Senior Grand Warden, and any measure of success to which the new body may have attained, is largely due to his unremitting care, attention, and advice. Through force of circumstances, other Englishmen were called in to fill important posts, so that the present Grand Lodge is largely composed of our own countrymen. But you will understand the difficulty of the situation. Those who recede from the Grand-Orient are in a measure ostracised, and must be content to bear a certain amount of obloquy for taking a step which cuts them adrift from their parent institution.

After a time troubles began to arise through the French element evolving contrary opinions, and a state of extreme

tension ensued, which was only to be solved by the appointment of Frere Barrois as Grand Master in the place of De Ribaucourt. And this meant the appointment of a more level-headed and broad-seeing man than was his impetuous, though learned predecessor.

During this French visit we went from Paris to Bordeaux, and assisted at the consecration of a new Provincial Grand Lodge, that of Neustrie, under obedience to the new Grand Lodge. At Bordeaux we were also present at a meeting of the celebrated Loge Anglaise of Bordeaux, an old-established Lodge, originally founded by Englishmen resident in that city. It is a Lodge which has had great vicissitudes, and after passing from the control of our Grand Lodge to that of the Grand-Orient, and vice versa several times, is now subject to the new French Grand Lodge. Some very interesting historical notes concerning this Lodge, from the pen of Bro. Heisch, are to be found in that marvellous collection of Masonic miscellanea known as the transactions of the Authors' Lodge. We were made honorary members of this Lodge, and past Grand Officers of the new Provincial Lodge. We were also in Paris made honorary members of the old Lodge "Centre des Amis," which was, I think, the first French Lodge to attach itself to the new Grand Lodge.

In June of the next year, just before the tragic outbreak of the world-devastating war (and how little we thought in those gay and blithesome days of what was coming), the same deputation made another journey to Paris to consecrate the S. George's Lodge, which had for its founders Englishmen resident in Paris, received its charter from the new Grand Lodge, and works our prescribed English ritual. By that time there was a growing movement in favour of new Lodges deriving their being from the new source, and during the war most successful Lodges were started at Havre, Rouen, Boulogne, and other centres. I believe there was a suggestion as to the foundation of one at Monte Carlo, but whether that came to fruition I am not certain. Another

Lodge started during the war, the Jeanne d'Arc Lodge, has now a branch in London. So a certain measure of success, and of solid success, was secured, but what may happen in the future is on the lap of the Gods. The war was necessarily a great blow to the enterprise, though in a measure it welded together in happy Masonic union both Frenchmen and Britishers, who, but for the existence of the new Grand Lodge, could never have met under such auspices. But war-Lodges are by the nature of their formation apt to be short-lived, and hence arises the problem—how to impart a continued vitality in order to ensure the continuation of these bodies. I think the new Grand Lodge of France is in every way a body deserving of support, if only as a protest against the debasing of Masonry into an instrument used only for political ends. Our communion with the Grand-Orient is forbidden on this and other grounds, and I think rightly so. But it strikes me as a little singular, on looking over our Masonic Year-Book, to find that we are still in communion with the ruling bodies in such countries as Italy and Portugal, where, as is well known, Masonry is almost entirely a political force. I think it might be well if the authorities at Freemasons' Hall really satisfied themselves as to the actual state and condition of Masonry, and the manners and customs of its working amongst these Latin races. It is no good, after having once made a decisive pronouncement, to be like the proverbial ostrich and refuse to see anything more. As some Masons, especially those who are young in the Craft, may not be acquainted with the circumstances under which we severed our association with French Masonry, as represented specially by the Grand-Orient, I may be allowed, perhaps, to briefly recapitulate the circumstances.

Up to 1877 all documents issued by the Grand-Orient bore as a heading the letters A.L.G.D.G.A.D.l'U, "A la Gloire du Grand Architecte de l'Univers," and the first article of their Constitution called attention to the fact that "Freemasonry, an institution essentially philanthropic, philosophic, and progressive, has for its object the seeking after

truth, the study of morality, as well as of the arts and sciences, and the exercise of charity." The article went on to say that "Freemasonry has as its first principle a belief in the existence of God, the immortality of the soul, and the solidarity of the human race."

At a meeting of the Grand-Orient held on Sept. 13, 1877, Bro. Dessons, who was formerly a French pastor, and afterwards became a French senator, brought forward a report, which stated that a majority of the French Lodges wished for a revision of this article, so far as it related to a belief in a Supreme Being. The report was adopted.

On November 24th, 1877, letters were received from the Grand Lodges of Ireland and England announcing that all relationship was terminated between those bodies and the Grand-Orient.

In December of the same year a letter in a French Masonic journal warned American Masons against any fraternization with Lodges under the Grand-Orient, and in a later article these words occurred—"England cannot be accused of intolerance, for she replies simply to France that it is from her, England, that France derived her Freemasonry; and that from the beginning a belief in the Great Architect of the Universe has been the foundation of the institution; and that France, in no longer requiring that belief, has given proof of Masonic heresy, and is consequently regarded as being outside the pale of universal Masonry."

In 1885 the Bulletin of the Grand-Orient published a letter addressed to the then Grand Master of England, the Prince of Wales. In this letter the President of the Grand-Orient complains of the ostracism which is affecting French Masons, and asserts that the Grand-Orient has not desired to make any profession of atheism or materialism. In the reply sent by His Royal Highness it was stated that "the Grand Lodge of England has never supposed that the Grand-Orient wished to make a formal profession of atheism or materialism, but the Grand Lodge of England has always held that belief in God is the first mark of all true and authentic Masonry, and that in default of this belief,

expressed as the essential principle of its existence, no association has the right to a claim to a heritage of the traditions and practices of ancient and pure Masonry."

In 1889, on the occasion of the international Masonic Congress at Paris, the Grand Lodge of England received a special invitation to send representatives, but the invitation evoked no response, and not a single English representative was present.

In 1903 the Grand-Orient adopted a decision which declares that no Mason can be elected a member of the Council of the Order, unless he has pledged himself by a written engagement that neither he himself nor his children will engage in the practice of any religious ceremonies.

I think, by restating these few facts I have said enough to show the wisdom of the attitude adopted by our Grand Lodge in this controversy, and if further witness were needed, I will mention the conduct of a certain French Mason, who at a Lodge festival, cried out, in spite of protestations, "Ah, my brothers, we ought to stamp out that which is infamous, but that which is infamous is not clericalism ; it is God."

I will now say a few words on a subject which seems to be of special interest at the present time, the so-called Masonry of Adoption. The very vital question as to whether women should take any part in Freemasonry was warmly debated from the beginning of the institution in France. The older and more experienced Masons answered negatively, whilst others adopted a more liberal view. To conciliate both, the Masonry of Adoption was created. It was about 1730 that this species of Masonry came into being. No fixed form was given to it until after 1760, and it was not until 1774 that it was recognised and sanctioned by the Grand-Orient.

A Lodge of Adoption must be grafted on to an ordinary Lodge, which takes the adopted Lodge under its protection. A Lodge of Adoption consists of both sexes ; the work is conducted by a "Venerable" and a "Grande Maitresse" ;

the offices are doubled by a Brother and Sister being appointed to each. The distinctive sign of this Masonry is that a Sister received under these conditions can never be considered a genuine Freemason, and the two sexes can only work together under a ritual of Adoption.

In a manual of the Masonry of Adoption compiled by the well-known French Mason, Ragon, there is in his preface an interesting letter from the wife of a Freemason concerning Lord Durham. This was published in the Freemasons' Quarterly Review for the year 1845. For the information of those who are not well acquainted with the name of Ragon I may say, that there is an interesting paper by Bro. Songhurst about him in the Transactions of the Quatuor Coronati Lodge. It will be sufficient here to say that Ragon was born in 1781 and died in 1862, that he was a great power in Freemasonry in his day, a man of strong will and determination, and an excellent servant of the State. With regard to the above-mentioned letter, as it is a piece of special pleading on behalf of the fair sex, I think I may with advantage cull therefrom a few choice extracts. "The late Lord Durham was of opinion that one could not, without injustice, exclude women from the enjoyment of Masonic privileges, and there was every hope that he would employ his influence to put an end to the ostracism which was exhibited towards them. His death has put an end to all these hopes, and the question has not since been brought to the front. In speaking of the exclusion which was directed against women in old times, Lord Durham reminded his brethren that there was a great difference in the relative position of the two sexes at this epoch, when compared with the past century. He recalled the fact that women were necessarily placed in an inferior position, so long as the physical force or skill in swordsmanship was sufficient to assure the pre-eminence of one man over another; but it pleased him to recognise that to-day women possess, in the same degree as men, qualities which render them worthy to be admitted to a participation in Masonic benefits, I mean such qualities as loyalty of character, aptitude to appreciate

science, extreme delicacy of sentiment, devotion and sincerity of heart. An ancient historian of 1646 relates that at the date when Elias Ashmole became a Mason, the character of Masonry had been gradually modified, and that the brethren, instead of giving themselves up to active operations, confined themselves to a discussion of certain doctrines and certain abstract theories. Consequently the necessity of excluding women from Masonry has ceased to exist ; the progress of their education and the position they have acquired in the world, does not allow them to be any longer considered as an inferior creation. It is always being said that a man cannot be a good Mason without becoming by that means a better husband, a better father, a better friend, a better citizen ; since such are the fruits of the doctrines that are taught, does it not follow that if women were initiated in a knowledge of these same doctrines they would become in their turn better wives, better mothers, and better teachers for the young citizens whom it is their duty to guide in the paths of loyalty and truth ? ” So much for the letter.

We will now go on to consider very briefly the initiation ceremony as worked in a Lodge of Adoption, as it is to be found in Ragon's Manual. And first of all as to the disposition of the Lodge. The side where the Grand Mistress is seated is called the climate of Asia ; the opposite side is the climate of Europe ; the portion of the Lodge reserved for apprentices is the climate of America ; that apportioned to members of the 2nd degree is the climate of Africa. In Asia there are two chairs or thrones placed on the same platform ; before these there is an altar on which are disposed a gavel, a naked sword, and the statutes. The Lodge is lighted by five brasiers and by a five-pointed star placed in the East. The Brethren and the Sisters are arranged in two parallel rows, the Sisters being in front of the Brothers. On the floor of the Lodge is a tracing board, representing the five parts of the world, as well as Jacob's ladder, Noah's Ark, the Tower of Babel, the Sun, and the Moon. The room for the preparation of the candidates is hung with black, and is lighted by a single lamp suspended over a table on which is

placed a skull. There is also on the table a paper containing three questions which must be answered by the candidate. These questions are, "What is your duty to your father and mother?" "What is your duty to your husband and children?" "What is your duty to your friends and society in general?" So far as dress is concerned, the Sisters are clothed in white, and wear white aprons bordered with blue, white gloves, blue sashes, and round the left arm a white satin garter on which is embroidered in blue silk the words "Silence and Virtue." The order of dress for the Brethren is a black coat, white vest and trousers, white gloves, and blue sashes. After the Lodge is opened, the Sister who is in charge of the candidate knocks at the door of the Lodge, and informs the Grand Mistress that the candidate is awaiting admission, and that she has answered the three questions which have been presented to her. The candidate enters the Lodge with a white veil on her head on which is placed a crown of white roses, her hands being attached together by a slight chain. After being conducted round the Lodge three times, she is asked questions as to the meaning of various virtues and vices, and she is obliged to give long and complicated answers to the same. At her first sight of the Lodge she sees a number of the Brethren armed with swords which are directed towards her, whilst others are engaged in forming the arch of steel. During this part of the ceremony the Sisters and the Grand Mistress have silently placed themselves behind the candidate, but at the end of the address which is given by the Grand Master or the "Venerable" of the Lodge, all the sisters resume their places. The obligation, which is now taken, is in these words: "In the presence of the Great Architect of the Universe, who is God, and before this august assembly, I promise to keep faithfully in my heart the secrets to be confided to me under the penalties of being dishonoured and disgraced; to preserve me from the same may a portion of the Divine Spirit descend into my heart, and enlighten it, and purify it, and lead me in the paths of virtue. So mote it be." The Grand Master raises the candidate, and after

giving her five taps on the left shoulder with the sword, says, "In the name of the Grand Mistress and in virtue of the powers conferred on us by this worshipful Lodge, I receive and constitute you an apprentice Freemason and a member of this assembly." The newly-made Sister now receives the kiss of peace on the forehead, the kiss of confidence on the right cheek, and the kiss of friendship on the left cheek. The signs, the grip, and the words, are now communicated by the Grand Mistress, after which the garter of the order is presented. She is then conducted to the Sister of Eloquence who girds her with the apron. She then receives from another Sister a pair of white gloves which are presented with these words: "Receive, my dear Sister, this pair of women's gloves and remember always that candour is the first virtue of a Masonic Sister." She is then taken to the "Soeur Depositaire," who gives her a pair of men's gloves, saying, "Receive, dear Sister, this pair of men's gloves, and only bestow them on a man of mark, worthy of you and of us." The Grand Mistress then proclaims the new Sister and calls upon her to take her seat in the Lodge in the climate of America. Then follows a series of questions which is called the "instruction." This is too lengthy to be given "in extenso," so I will only quote one or two questions and answers relating to the emblems on the tracing-board, which will give you an idea of the general tenor of the whole. These run as follows: "Where were you made a Mason? Between the ladder of Jacob and the Tower of Babel, at the foot of the Ark of Noah. What does the Ark represent? Man agitated by his passions, as the Ark was agitated by the waters of the flood. Give me some details about the Ark? It had three stories; the first containing the unclean animals, symbolises the vices which degrade humanity; the second, occupied by Noah and his family, symbolises the virtues which honour man; and the third, full of birds of melodious song, is an emblem of the concert of grateful voices, which should rise from the bosom of Masonic temples towards the Great Architect of the Universe. What does the Tower of Babel represent? The pride of the children

of the earth, which can only be met by the opposition of a discreet heart, which is the heritage of Masons. What does the ladder of Jacob represent? This ladder is altogether mysterious. It symbolises the invisible and continuous relations between heaven and earth, and earth and heaven. The foot of the ladder rests on the earth and the top of the ladder is lost in the clouds."

At the ensuing banquet the table is arranged in the shape of a horseshoe, and the room must be lighted by five lustres hanging from the ceiling. There are mystical names given to the various table implements; for instance, a spoon is a trowel, a fork is a pair of pincers, a knife is a sword, a glass is a lamp, and the serviettes are designated as aprons. In the matter of condiments, salt is dry water, pepper is cement, and mustard is strong cement. There are five obligatory toasts, the first in honour of the ruler of the land, the second for the Grand-Orient, the third for the "Venerable" and the "Grande Maitresse," the fourth for the Officers of the Lodge, and the fifth corresponds to our Tyler's toast. At the end of the repast the whole company passes into another room where is held a concert or a ball.

French Freemasons tell us that to-day there are no Lodges of Adoption, but in this statement there is more of a distinction than a difference. What are called "Les tenues blanches" seem to have taken the place of Adopted Masonry. In 1897 the Council of the Grand-Orient adopted the following recommendation—"That whilst waiting for the day more or less distant when woman can take her place in Masonic Lodges on the same footing as man, the Lodges should associate women with their labours by means of conferences and 'tenues blanches,' and philanthropic works in which they can be particularly useful." The "tenues blanches" were merely occasions on which women were admitted to ordinary Lodges as spectators, but not as co-workers. However, in 1893 a mixed Lodge "Le Droit Humain" was founded, and two years later this Lodge proclaimed the doctrine of human rights, which embraces entire equality for the two sexes. In the same year the "Venerable" of

the Lodge stated that the Lodge was in a state of great prosperity, and that mixed Masonry must be regarded as the Masonry of the future. I believe that the constitution of this Lodge gives it the right to open mixed Lodges in Paris, in the departments of France, and in the French colonies.

As I have several times referred to the Grand-Orient, it may be as well to give a very slight sketch of the rise and progress of that body. In 1773 the Grande Loge Nationale de France was established and later in that year it became the Grand-Orient of France. The troublous times of the Revolution put an end to Masonic activities, and it was not until 1796 that the one and only Grand-Orient was solemnly proclaimed and installed. In 1804 a Supreme Council of a new body, calling itself the Ancient and Accepted Scottish Rite, was established at Paris. By this Council a Grand Scots Lodge was formed, but when Prince Joseph Bonaparte was nominated as the head of the Grand-Orient, the three powers were resolved into one. This amalgamation did not last for long, and whilst the Grand Scots Lodge has drawn its last breath, the Grand-Orient and the Supreme Council have since existed side by side. Under the auspices of the Supreme Council, there has of late been established a "Grande Loge de France" which works the three craft degrees, while the Supreme Council itself takes sole charge of the higher degrees. The atheistical doctrine of the Grand-Orient is not shared by the Supreme Council of France.

It would be perfectly impossible in a short paper to give even the merest survey of the rise and growth of French Freemasonry, and to attempt it would be a task which would quickly prove one's disabilities. I therefore now propose to give you a few notes concerning some men who have been more or less distinguished in the science, so far as Freemasonry is concerned. Those I propose to select, and I am largely indebted to Mons. Bord for my information, are Puisieux, the amiable fanatic; the jovial Procope; and Savalette de Lange.

The first of these, Jean Baptiste de Puisieux, architect to the king, has been described as the most venerable of French "Venerables." He was born in 1679, and lived till the ripe old age of 97 years. It has been said that he was really crystallised in the Masonic spirit; he was certainly the most assiduous Mason that France had seen; he gave up all his leisure time to the practice of our art. In 1762 he took office in the Grand Lodge of France, and in 1765 he was appointed by that body to the post of Grand Architect, despite the fact that he was then 86 years old. He was proud of the position which he had held in 1729 of Master of the Lodge of St. Peter and St. Paul at Paris. It was the Jacobite side of Masonry that especially appealed to him. Apart from his Masonic distinctions, Puisieux will be remembered as a man, who, through his knowledge of chemistry, was able to concoct an excellent eye-wash which he distributed to the poor every morning. Even in his advanced old age he still visited these people, and continued to confer on them marks of kindness and consolation.

Although of small stature, ugly, swarthy and hump-backed, Michel Procope Couteau, was one of the merriest of French Masons, and an object of attraction to the fair sex. From an early age he showed himself to be possessed of singular qualities, combined with a remarkable audacity. When nine years old he is said to have preached a sermon in Greek, written by himself. But his religious zeal soon abated and he became a doctor in 1708, he having been born in 1684. As a medical man, he was a person of great oddity, and was more often found at the café, or at a Lodge, or at the theatre, than in his consulting-room. After a somewhat stormy matrimonial career, he settled down in Paris, and in 1741 he became a Professor of Pathology, and in 1747 a Professor of Surgery. He died at Paris in 1753. He had so great a passion for the theatre that he entered the arena of dramatic authorship, and on this side of his career he obtained considerable success. He was a member of the Lodge of "Saint-Jean de la Discretion" of Paris. So great was his fondness for the Craft that it is surmised that his

favorite café often served as a Lodge room. At his interment a funeral oration was delivered by the Frere Claude-Martin Giraud. This was afterwards published at London in an extended form under the title of "La Procopade ou Apotheose du Docteur Procope."

Although Savalete de Lange was born in 1746, there appears to be no trace of his Masonic career before the beginning of 1771, at which time he was an "avocat" to the Parliament. He shared with the Duke of Luxembourg the reputation of being one of the most illustrious Masons of that epoch. He founded the order of "Philalethes" or "seekers after truth." A Lodge of "Philalethes" was founded by the Grand Lodge of France under the distinctive title of "Les Amis Reunis." The "Philalethes" professed a doctrine which had as its ultimate aim the perfection of man in his progress towards a divine source. This doctrine was a combination of the theories of Swedenborg and of Pasqually. Each member worked in that branch of the art which suited best his aspirations. Savalete, after having dabbled in mesmerism, abandoned himself to a study of occult medicine. He busied himself with extreme zeal in all that concerned Masonry, and strove to introduce himself in all its branches, in order to acquire a knowledge of the secrets and to gain followers. The Revolution, which Savalete had ardently desired and perhaps assisted into being, did not show itself correspondingly grateful to him. He was accused of having lent five millions to the Comte d'Artois to enable him to escape from the country, but he was so well defended by one of his friends that he was set at liberty. The Lodge of "Les Amis Reunis" was composed for the most part of men of singular intelligence, some being magistrates, and others engaged in literary pursuits. The Lodge possessed, in addition to a library abundantly furnished with works on Occultism and Masonry, a laboratory, and a museum of natural history. These, being all under the guardianship of Savalete, it unfortunately occurred that at his death the whole collection was dispersed. However, in 1806 most of the books were discovered to be

in the possession of a Paris bookseller, and were acquired by "Le Rite Ecossais Philosophique" for their library. It is worth noting that in 1784 Savalette proposed to invite to a meeting of the "Amis Reunis" such celebrated men as Mesmer and Cagliostro. Mesmer refused the invitation and Cagliostro sent a characteristically haughty response, in which he refused to amalgamate his own constitutions with those of the Lodge, this having been Savalette's suggestion. Cagliostro later said that if a deputation of three Brethren could be sent to Lyons he would further consider the question. The deputation was accordingly sent. On their second interview with Cagliostro the three Brethren declared themselves to be entirely enchanted with the wonder-worker, and at their third visit their satisfaction developed into a passionate enthusiasm. This triumph led Cagliostro to once more demand the destruction of the archives of the Lodge, and the adhesion of its members to the Egyptian Rite. As this summary treatment did not meet with the approval of the majority of the members of the Lodge and nothing was done to further Cagliostro's suggestions, a letter was eventually received from him in which he excommunicated the Lodge; in this letter he had the assumption to describe himself as "God's minister on earth." These continued disturbances had the effect of plunging the Lodge into a state of confusion and in 1787 it definitely ceased to exist.

We have now considered in brief and somewhat imperfect manner the present position of French Masonry as exhibited by the new Grand Lodge in France; we then went on to take a glance at the burning question of the admission of women into Freemasonry; after this we endeavoured to ascertain somewhat of the history of the Grand-Orient; and lastly we have been occupied with hearing a few words concerning three men who have in their turn illustrated the history of French Freemasonry. It must always be remembered that so far as such history is concerned it is bound up largely with the history of the higher grades, and it is therefore difficult to enter into details which might not

be understood by those who have confined themselves to the ordinary degrees of Masonry. Still, I have the hope that my very halting efforts will stimulate Brethren to a further study of this very interesting subject. I say this as one who is keenly anxious for the progress of the intellectual side of Masonry. There is a sign of great awakening amongst English Freemasons in this direction, and I am sure we all hail this with intense satisfaction.

At the conclusion of the Paper a very hearty Vote of Thanks was accorded to Bro. DE LAFONTAINE, for his most interesting Address.

Bro. W. A. LEA was unanimously re-elected to represent the Lodge on the Prov. Committee of General Purposes.

The Worshipful Master gave a cordial invitation to all M.M's. to attend the meetings, and to join the Correspondence Circle of the Lodge.

The Treasurer gave notice to move the following alteration in By-law V, viz.: "That the Annual Subscription be altered from £1 1s. to £1 11s. 6d."

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

A well-attended *Conversazione* was afterwards held.

The
**One Hundred-and-Fifty-First
 Meeting**

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, November 28th, 1921. The Worshipful Master, Bro. FRANK HAINES, presided.

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

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

- 1203. Bro. D. J. GRAHAM, M.M., 1391 Leicester.
- 1204. Bro. GEO. E. PEEL, M.M., 523 Leicester.
- 1205. Bro. H. STURGESS-WELLS, W.M., 523 Leicester.
- 1206. Bro. J. W. WILKES, W.M., 3431 Leicester.
- 1207. Bro. W. A. MARRATT, M.M., 3658 West Bridgford.
- 1208. Bro. J. J. MANNING, W.M., 1013 Liverpool.
- 1209. Bro. ERNEST J. RILEY, M.M., 3919 Leicester.
- 1210. Bro. Sergt. DARKS, Deal.
- 1211. Bro. G. B. PICKETT, Stwd., 2028 Leicester.
- 1212. Bro. C. E. HAINES, M.M., 2865 Syston.
- 1213. Bro. F. V. WEST, M.M., 2865 Syston.
- 1214. Bro. A. H. BREWSTER, W.M., 1007 Loughborough.
- 1215. Bro. N. CALVERT, M.M., 3078 Lutterworth.
- 1216. Bro. JAS. ALLEN, M.M., 523 Leicester.

In accordance with notice of motion, By-law V was altered, increasing the Annual Subscription of Members to £1 11s. 6d.

The following Paper was read :—

The Duty of a Freemason.

By W. Bro. H. J. GRACE, P.M., P.A.G.D.C. (Eng.),
Secretary.

The quotation at the top of our Lodge Circular " You are to consider yourself called upon to make some daily advancement in Masonic knowledge," affords the key-note of the duties connected with Freemasonry.

It would be impossible to venture upon any date as the origin of Masonry, *i.e.*, the art of building in stone, brick, mud, clay, or other materials. We do know that the Chinese, Assyrians, Babylonians, Egyptians, Greeks, Romans and other ancient peoples left behind them some wonderful specimens of the Mason's art. So wonderful indeed in some instances that we are at a loss to understand the means by which the material was worked, transported from the quarries to the structure, and placed in position.

We know also that the Craftsmen were bound together by strong ties of fellowship; that their trade societies or Guilds were governed by stringent rules, and the admission of apprentices was strictly watched and guarded. In fact, it was the general custom that only the sons of those connected with the trade should be admitted, otherwise than under special circumstances. Provisions were made for a term of apprenticeship, and only those qualified were permitted to advance to a higher grade.

As you are aware, in the late 16th and early 17th centuries, speculative Masonry or accepted Masonry, was introduced into the Operative Lodges.

In the records of the Lodge of Edinburgh, we find that the Warden General provides, in the case of all Master Masons, an annual renewal of the oath of fidelity shall be taken, whilst in that of journeymen and apprentices a periodical examination in practical Masonry shall be made,

and the wilfully ignorant punished. As a trial of skill in his Craft, candidates for the position of journeyman or Master in Operative Masonry, were obliged to produce an "Essay piece" as a proof of their knowledge in the Craft. The statutes of the Lodge of Aberdeen, made in 1670, ordain "that none of our lodge teach or instruct ane entered prentise untill such tyme as he be perfyted be his intender under the faylzie of being fyned as the company thinks fit, but when his intender and his mate gives him over as being taught, then any person hath libertie to teach him anything he forgetes, but if the entered prentise when he is interrogat at our public meetings forgate anything that has been taught him, in that case he must pay for it as the company thinks fit, except he can prove that he was never taught such a thing and then his intender most pay for him."

The following description of a Mason's Essay will shew the nature of the test required for the admission to the privileges of Master Masons under the Operative regime:—

"At Marie's Chappell (Lodge of St. Mary's Chapel, Edinburgh), 9th Jan. 1686: The qlk day the deacones, masters, and brethren convened, having taken to their consideration a bill given in to them be John Hamilton, mason, craveing to be admitted to an Essy, and being fand qualified, that he might be admitted freeman amongst the rest of the brethren masons freemen of this burgh, be right of serving his prenticshippe with John Wilson, mason, burgesse of Ednr., and for payment of the ordinary dues therfor,—wherefore the sd deacones, masters, and brethren have admitted and hereby admitts the sd supplicant to make for his Essy ane house of ane hundred and twentie footes of length and twentie four footes over the walls, with ane large scail stair for ane entrie, with ane turnpyke in the back syd, The house is to consist in three story hight, ten footes betwixt floor and floore, with doores, windowes, and chimneys conform conveniently placed, with a stay rooffe. The essy masters to be Patrick Hunter and William Whyte. The same to be perfected betwixt and Lambes next. David Callender, clerk."

An instance is recorded that in 1842 in Lodge No. 8 (Scottish), there was an objection to the nomination of a Brother to the chair of the Lodge, because he was not an operative mason, although an Architect by profession. He was required to work an essay piece before he could be elected to the office.

Bro. D. Murray Lyon in his book states—

“ A parallel to the Essay-Pieces of Operative Craftsmen is presented in the examinations for advancement in Lodges of Freemasons—tests which, in the inflated language of the Masonic diplomas of the last century, were characterised as the ‘ wonderful tryalls ’ which the neophyte had had the ‘ fortitude to sustain ’ before attaining to the sublime degree of master mason.”

The term of apprenticeship was usually seven years ; in the early records of the Grand Lodge of Scotland (1739-1740), there is an instance of an apprentice being bound for a period of eight years.

In 1764 during a strike in Edinburgh it was stated, that “ masons began work at five o'clock in the morning, whereas now they do not begin till six—their stated hours being from six to six, of which time one hour is allowed to breakfast another for dinner ; but that several other trades work much later.” Still earlier is the following Statute anent the government of the Maister Masoun of the College Kirk of St. Giles, 1491, extracted from the Burgh Records of Edinburgh :— “ The quhilk day the prouest, dene of gild, baillies, and counsale of the burgh of Edinburgh, thinkis expedient and also ordanis that their maister masoun and the laif of his collegis and seruandis of thair kirk wark that now ar and sall happin to be for the tyme sall diligentlie fulfill and kaip thair seruice at all tymes and houris as follows :—That is to say, the said maister and his seruandis sall begyn to thair werk ilk day in somer at the straik of V houris in the morning, and to continew besylie into thair lawbour quhill VIIJ houris thairafter, and than to pas to thair disione and to remane thairat half ane hour, and till enter agane to thair lawbouris at half hour to IX houris before

none and swa to wirk thairat quhill that XJ houris be strikken, and afternone to forgather agane to thair wark at the hour of ane, and than to remayne quhill IIIJ houris, and than to gett a recreatioun in the commoun luge be the space of half ane hour, and fra thine furth to abyde at thair lawbour continually quhill the hour of VIJ be strikin: And in winter to begyn with day licht in the morning, kepend the houris aboue written, and to haif bot thair none shanks allanerly afternone, and to remayne quhill day licht be gane. And gif the said maister quhatsumeuir or his collegis and seruandis failis in ony poyntis aboue-written, or remainis fra his seid seruice ony tyme, he to be correctit and punist in his wages at the plesour of the dene of gild that sall happin to be for the tyme, as the said dene sall ansuer to God and to the guid towne thairvpoun. (Lowse leiff dattit 1491.)"

This contains the earliest known use of the word "Luge" met with in connection with the Masons of Edinburgh.

The German Masonic historian, Bro. J. G. Findel, states— "Originally, it seems, there was but one degree of initiation in the year 1717. The introduction of the degrees of Fellow Craft and Master Mason took place in so imperceptible a manner, that we do not know the accurate date. No mention is made of them before 1720, even not yet in the Book of the Constitutions of 1722. It is very probable that the degree of Master Mason originated first as a reward for Masonic merits, especially for all the brethren who had passed the Chair from 1717-29. It is not derived from the Pagan Mysteries, but from the Legend of the guilds, and by every intelligent Mason easily recognised as a fabrication of modern time. The Second Degree has then been intercalated afterwards to complete the three steps of the Operatives."

A notable testimony in favour of Freemasonry was given by a Court of the Church of Scotland in the middle of the seventeenth century. This is shown in the following

extract from *Fasti Ecclesiae Scot.*—"Presbitery of Jedburgh, parish of Minto 1652. James Ainslie, A.M. . . . called 11th Jan. and adm. and inst. (after being sustained by the Gen. Assembly) 9th Dec. 1652, objection having been taken because he was a Freemason, and the neighbouring Presb. consulted previous to entering him on trials. The Presb. of Kelso, 24th Feb. 1652, shewed that to their judgment there is neither sinne nor scandale in that word, because in the purest tymes of this Kirke Maisons haveing that word have been Ministers, that Maisons and men haveing that word have been and are dailie in our Sessions, and many professors haveing that word are daylie admitted to the ordinances." In some pulpits it was hailed as the handmaid of religion : in others it was denounced in the most extravagant terms. In 1768 a pamphlet was published in London, entitled *Free Masonry the Highway to Hell : a Sermon, wherein is clearly proved, both from Reason and Scripture, that all who profess these Mysteries are in a state of Eternal Damnation.* Freemasonry is therein declared to be the "Whore of Babylon mentioned in the Revelations," whose Lodges are "sinks of all human depravity, in which are male harlots, liars, drunkards and murderers, holding mystical commerce with the devil himself." This attack was met by another pamphlet, published the same year at Dublin, and entitled *Masonry the Turnpike Road to Happiness in this Life, and Eternal Happiness hereafter.* The author of this defence having claimed Moses, Plato, Socrates, Homer, Alexander the Great, Aristotle, Cicero, and St. John as teachers of the principles of Freemasonry, which are those of religion and morality, charity and brotherly love, concludes by invoking the aid of "the Muses, their laurels entwined with acacia" to raise this "hymn to the glory of Masonry," and concludes with the following extravagant outburst of admiration for the Craft :—"Hail Sacred Masonry ! great source of human happiness and perfection. Thou art the power of pleasing society. Thou makest us to sit down with kings and princes. Thou exaltest him that is low, and abasest him that is high. O continue to animate us, thy faithful children, with that

glorious ambition which of old inspired thy votaries when they reared thy trophies to the clouds. Thou, peaceful goddess, lived with Astrœa in the golden age of mankind. O let not the contempt of the prophane induce thee likewise to abandon a world unworthy of thy inestimable mysteries. If we forget thee, O Masonry! let our right hands forget their cunning. If we do not remember thee, let our tongues cleave to the roof of our mouth; if we prefer not Masonry above our chief joy. O thou mysterious divinity of the square and compas! whether thou delightest in the holy lodge of St. John or that of Kilwinin, by thy peculiar care thou art worshipped in a thousand temples, the work of thy faithful builders. Thy kingdom extendeth from the Orient sun to where he sets in the immense Atlantic. In the infancy of time thou arose, and coeval with time shalt thou endure. Hail, sacred Masonry! great source of human happiness and perfection."

The E.A. at his initiation is given briefly, in the Charge, the heads of those special characteristics which all Freemasons should endeavour to attain. Observance of the rules of life laid down in the V.S.L.; obedience to the will of T.G.A.O.T.U.; duty to our neighbour and regulation of our mode of life to secure the well-being of our fellow creatures; continuing with our duty to our King, Country, and mankind in general, and the practice of prudence, temperance, fortitude, benevolence, charity, secrecy, fidelity and obedience; concluding with the advice to study such of the liberal arts and sciences as may be within the compass of our attainments, and make a daily advancement in Masonic knowledge. Brethren, the man entering Masonry however well qualified otherwise, has something to learn. The true Freemason will endeavour daily to perform some brotherly and Masonic action. Life is full of opportunities for work of this character. The working mason's duty is to receive the roughly quarried stone and to work, dress, carve and polish the same until fit for its place in the permanent structure, in accordance with the designs of the Architect; and it is so with the Freemason.

In all trades there are good, bad and indifferent workmen, consequently all work is not alike in merit. Faulty work must be rejected and replaced with good. Those appointed to office should see that the great Principles of the Order are maintained, and carefully instruct young members—as did the antient operatives—by example and precept. Regular attendance at Lodge is essential, and every endeavour should be made to foster a real fraternal feeling extending throughout the whole of its members. No Brother should be allowed to feel that he is neglected or disregarded. It is a fact that some Lodges seem to breathe the spirit of Freemasonry, on the other hand it must be admitted, there are some which from the first entrance strike the visitor with a chill that remains to the end. Let us all unite in the grand design of being happy and communicating happiness.

The first duty of the E.A. after admission is to make himself well acquainted with the B.C. and byelaws of his Lodge. In the former he will find in the commencement those Antient charges which are so interesting and instructive, and may be briefly summarised as follows:—

I. Of God and Religion. This section concludes with the words “thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.”

II. Of the Civil Magistrate, Supreme and Subordinate.

III. Of Lodges.

IV. Of Masters, Wardens, Fellows and Apprentices.

V. Of the management of the Craft in working.

VI. Of Behaviour.

1. No private Committees are to be formed without leave from the W.M.
2. Avoid private piques and quarrels, &c.
3. When Brethren meet without strangers, not in Lodge, meet as Brethren, give honour to whom it is due, and avoid ill manners.

4. In presence of strangers, not Masons, exercise caution.
5. At home and in your neighbourhood. Do not discuss Lodge matters amongst friends not Masons, avoid excess, late hours, &c.
6. Towards a strange Brother. Cautiously examine him to avoid imposture. If found a true and genuine Brother, relieve him if possible, or direct him where he may be relieved—prefer to give work if able.

Finally—Cultivate brotherly love, the foundation and keystone, the cement and glory, of this ancient fraternity, avoiding all slander and backbiting, nor permitting others to slander any honest brother, but defending his character and doing him all good offices, as far as is consistent with your honour and safety, and no farther. Advises on the means of arranging differences, and concludes as follows:—"saying or doing nothing which may hinder brotherly love and good offices to be renewed and continued, that all may see the benign influence of masonry, as all true masons have done from the beginning of the world, and will do to the end of time."

The mere attainment of the M.M. degree is in reality the beginning of a Mason's career, and not the *Summum bonum*. From that point Masonic experience is open to the new Member, by taking part in the various channels of work as opportunities arise, visiting other Lodges, acquiring knowledge of the ritual and Masonic history, joining in charitable enterprises, and generally filling his allotted part to the best of his ability. Brethren cannot under present conditions plead ignorance, or that any inducement has been given to join the Craft. The filling up by Candidates of the form of application is in itself a full admission of their intentions, and should be explained, if necessary, by the proposer and seconder, who as in ancient times, are responsible for the teaching of their nominees.

The admission of new members is a duty that must be particularly emphasized. The future of Freemasonry is in the hands of its present members, and the responsibility rests with them. The care taken by the latter in *only* proposing such men as they feel sure will be worthy of the trust, is the safeguard of the Craft. This duty should be faithfully carried out by all the Brethren, then there need be no fear in increasing numbers: but rather, that the spread of the great principles of the Order will tend to the glory of T.G.A.O.T.U., and the benefit and betterment of mankind in general.

(Most of the extracts are quoted from *The History of the Lodge of Edinburgh*, by D. Murray Lyon.)

The WORSHIPFUL MASTER and W. Bro. THORP expressed their appreciation of the Paper.

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

- (1.) Lodge Summons, St. John's Lo. No. 525 (now 279), dated 1831.
- (2.) Lodge Summons, St. John's Lo. No. 348 (now 279), dated 1841.
- (3.) Lodge Summons, St. John's Lo. No. 348 (now 279), dated 1843.
- (4.) Chapter Summons, Ch. of Fortitude No. 348 (now 279), dated 1842.
- (5.) MS. petition of the Brethren of St. John's Lo. No. 525 (now 279), to Sir Fred. G. Fowke, Bart., the Master of the Lodge, begging him to retain the office for another year. Dated Nov. 1828, and signed by fourteen members.

The above are part of a lot of old Summonses and MSS. presented to the Library by Bro. Alma J. Marshall, P.M. 279.

(6.) A small parchment Certificate ($8 \times 5\frac{1}{2}$) of Life-membership in the "Ancient Brazen" Lodge, No. 17 Linlithgow, issued in June 1918 to Bro. Wm. J. Perkins.

(7.) English Royal Arch Jewel, dated 1784.

(8.) Scottish Royal Arch Jewel, dated 1818.

(9.) Small piece of stone from the quarries under the city of Jerusalem, whence the stones for Solomon's Temple were obtained.*

(10.) Mug of Leeds ware, with many Masonic emblems painted in colours upon a buff ground. Among the emblems are the Arch, with "LOVE THE BROTHERHOOD" upon it, and two pyramidal pillars surmounted by globes. This was presented by Bro. T. Allen, 2081.†

(11.) Leaden Tobacco-box with Masonic emblems. Presented by Bro. S. B. Wright, 2865.

(12.) Small stereopticon of Louis Kossuth's petition for initiation into the "Cincinnati" Lodge, U.S.A. Presented by Bro. R. J. Clegg, of Chicago.‡

(13.) Large coloured silk Handkerchief, with Masonic emblems.

(14.) Firing-glass of the "Granite" Lodge, No. 2028. Presented by Bro. H. J. Grace, P.M., etc.

No. 6 is lent by Bro. Capt. W. Thomas (Cor. Cir.) of London; No. 13 is lent by Bro. Leonard F. V. Sadler, P.M. of Ashbourne. All others belong to the Leicester collection. Thanks were expressed to the Brethren who had presented articles to the collection, or sent curios for exhibition.

The Treasurer's Accounts for the year 1920-21, presented at the last meeting were received and adopted, with best thanks to the TREASURER for his services.

* *Vide* Lo. of Research Transactions, 1920-21, p. 128.

† *Vide* p. 70.

‡ *Vide* p. 37.

Letters of resignation from two old members of the Correspondence Circle, Bro. S. M. BANKER, who joined in 1897, and Bro. R. W. STRICKLAND, who joined in 1906, were recorded with regret.

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

The "Lamech" Legend.

Among the Masonic devices depicted on the Leeds mug, exhibited at the Lodge of Research in November, 1921, are two pyramidal pillars or figures, surmounted by globes. The question was asked—What do they refer to? They have no resemblance to the two brazen pillars B. and J. as usually depicted. What then are they?

After much thought and considering many possible origins, I have come to the conclusion, that they represent the two pillars mentioned in the Lamech legend.

This legend may be found in many of the MSS. of the "Old Charges." The account varies considerably in the different MSS., but the following version of the legend, taken from the late Bro. G. W. Speth's modernised transcript of the "Matthew Cooke" MS.,* (Brit. Mus.; Add. MS. 23. 198), of about the first half of the fifteenth century, is as full as any.

The following is the legend as there given :—

"Before Noah's Flood, by direct male descent from Adam, in the seventh generation,† there lived a man called Lamech, who had two wives, called Adah and Zillah. By the first wife, Adah, he begat two sons, Jabal and Jubal. The elder son Jabal was the first man that ever discovered geometry and masonry, and he made houses, and is called in the Bible the father of all men who dwell in tents or dwelling houses. And he was Cain's master mason and governor of the works when he built the city of Enoch, which was the first city ever made and was built by Cain, Adam's son, who gave it to his own son Enoch, and gave the city the name of his son and called it Enoch, and now it is known as Ephraim.

* From Q.C. Antigrapha, Vol. II.

† A descendant of Cain, in the fifth generation from that unhappy progenitor, and the last of whose conduct and family any special notice is taken. (The Imperial Bible Dictionary. Art. Lamech.)

And at that place was the Science of Geometry and Masonry first prosecuted and contrived as a science and as a handicraft. And so we may well say that it is the first cause and foundation of all crafts and sciences. And also this man Jabal was called the father of shepherds.

“ The Master of History* says, and Beda De Imagine Mundi†, and the Polycronicon‡ and many others more say, that he was the first that made partition of lands, in order that every man might know his own land and labour thereon for himself. And also he divided flocks of sheep, that every man might know his own sheep, and so we may say that he was the inventor of that science.

“ And his brother Jubal or Tubal was the inventor of music and song, as Pythagoras states in Polycronicon, and the same says Isidorous.§ In his Ethemolegiis in the 6th book he says that he was the first founder of music and song, and of the organ and trumpet; and he discovered that science by the sound of the weights of his brother's, Tubal-Cain's, hammers.

“ And of a truth, as the Bible says, that is to say, in the fourth Chapter of Genesis, Lamech begat by his other wife Zillah a son and a daughter; and their names Tubal-Cain, that was the son, and the daughter was called Naamah.

* Herodotus, a Greek, who wrote his “ History ” in the fifth century B.C., has been deservedly designated “ The Father of History,” or “ The Master of History.”

† Beda or Bede was an English monk, and one of the brightest ornaments of the 8th century A.D. He compiled an *Ecclesiastical History of the English Nation*, the materials for which he obtained principally from old chronicles. This was written about the year 734 A.D., and first printed in the fifteenth century.

‡ The author of the Polycronicon was Ranulph Higden, a Benedictine monk of Chester, where he died about 1360. The work was a compilation in Latin of extracts from numerous old chronicles. An English translation was made by Trevisa about 1387, which was printed by Caxton in 1482. Some of the old Masonic legends and traditions are to be found in this work.

§ St. Isidore was bishop of Seville about the year 600 A.D. He wrote many books, including twenty volumes of *Origines or Etymologies*, the first edition of which was published at Augsburg in the fifteenth century.

And according to the Polycronicon, some men say that she was Noah's wife; but whether this be so or not, we will not affirm.

"Ye must know that this son Tubal Cain was the founder of the smith's craft and of other handicrafts dealing with metals, such as iron, brass, gold and silver as some learned writers say; and his sister Naamah discovered the craft of weaving, for before her time no cloth was woven, but they span yarn and knit it and made such clothing as they could. And as this woman Naamah invented the craft of weaving it was called woman's craft.

"And these four brethren knew that God would take vengeance for sin, either by fire or water. And they were much concerned how to save the sciences they had discovered, and they took counsel together and exercised all their wits. And they said there were two kinds of stone of such virtue that the one would not burn, called marble, and the other named "Lacerus" would not sink in water. And so they devised to write all the sciences they had found on these stones, so that if God took vengeance by fire the marble would not burn, and if by water the other would not drown, and they besought their elder brother Jabal to make two pillars of these two stones, that is of marble and of "Lacerus," and to write on the two pillars all the sciences and crafts which they had found and he did so. And therefore we may say that he was the wisest in science, for he first began and carried out their purpose before Noah's flood.

"Fortunately knowing of the vengeance that God would send, the brethren knew not whether it would be by fire or water. They knew by a sort of prophecy that God would send one or the other, and therefore they wrote their sciences on the two pillars of stone. And some men say that they wrote on the stones all the seven sciences, but [this I affirm not]. As they had it in mind that a vengeance would come, so it befell that God did send vengeance, and there came such a flood that all the world was drowned and all men died save only eight persons. These were Noah and his wife and his three sons and their wives, of which sons all the

world is descended, and they named in this wise, Shem, Ham and Japhet. And years after the flood, according to the chronicle, these two pillars were found, and the chronicle says that a great clerk, Pythagoras, found the one, and Hermes the philosopher found the other, and they taught the sciences that they found written thereon."

The two pillars—of a pyramidal form—which are depicted among the Masonic emblems in old engravings and upon articles of pottery, very probably refer to the pillars mentioned in this old legend. The fact that they are frequently represented as built of blocks, tends to confirm this opinion.

J.T.T.

The
**One Hundred-and-Fifty-Second
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 23rd, 1922. The Worshipful Master, Bro. FRANK HAINES, presided.

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

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

- 1217. Bro. ARTHUR CUMMINS, M.M. Lo. Babadoria (I.C.),
Sierra Leone.
- 1218. Bro. H. A. THORNTON, W.M. 3091 Leicester.
- 1219. Bro. G. P. SWALES, M.M. 523 Leicester.
- 1220. Bro. F. C. BAYLISS, M.M. 523 Leicester.
- 1221. Bro. E. FREEMAN CARR, W.M. 2865 Syston.
- 1222. Bro. H. MALLINSON, W.M. 1007 Loughborough.
- 1223. Bro. R. TOMLINSON, W.M. 1330 Market Harborough.
- 1224. Bro. Dr. GLENFIELD MARTIN, P.M. 2727 Ely;
P.P.G.S. of W. Cambs.
- 1225. Bro. Capt. E. L. BRASH, M.M. 2399 Woolwich,
Sec. 4022 Baghdad.
- 1226. Bro. H. H. SKIPPER, M.M. 1593 London.
- 1227. Bro. GEO. W. W. MORRIS, I.P.M. 3078 Lutterworth.

The following Paper was read by Bro. J. T. THORP, in the unavoidable absence, through illness, of the author.

Patron Saints, Patrons and Founders.

By W. Bro. LIONEL VIBERT, W.M. 2076 London.

In studying the customs and usages of the Craft of Masons in operative times, we continually find that while in many respects they were just the same as the other crafts around them, yet they at all times had practices of their own, arising out of a distinct and much prized tradition of their great antiquity as a Craft, and also out of a very definite difference in their legal position. It is probable that up to a comparatively late date the Freemasons looked upon themselves as one body or Guild throughout the kingdom, although no doubt the individuals in the larger cities formed Guilds like the members of the other trades, and with them took part in Guild pageants and plays. Still the traces of such local Guilds of Freemasons are remarkably few. But such records as we have shew us a Craft Guild with its ordinances, its religious observances and its Patron Saints, similar in many respects to the other Craft Guilds of the period, but making a claim to possess Patrons and Founders, and givers of Charters and privileges, that has no parallel in contemporary institutions.

The Religious or Social Guilds had in every case a dedication to either the Trinity or some Patron Saint or religious mystery, and worship at the appropriate church or altar was a principal part of their activities. As Gothic architecture developed, the increasing demand for the provision of a number of subsidiary altars in any principal church, had an important effect in modifying the ground plan, and the excessively long naves of such cathedrals as St. Alban's or Ely are in all probability explained by the fact, that each pillar of the nave was used to accommodate an altar to, or a painting in honour of a saint. (*vide* Francis Bond, Gothic Architecture in England). These altars were later on

transferred to the transepts or choir, which were accordingly designed specially for their accommodation, and at a still later date we find the Gilds have chantries set between pillars in the nave or transepts, or where there is room for them. Thus the Gilds and their Saints were always a conspicuous feature of the life of the period, and had a very definite influence on its art.

When the Crafts began to associate themselves in bodies which were also called Gilds, although their primary object was the regulation of the affairs of the trade, yet they modelled themselves on the earlier organisations, and like them maintained an altar to a Patron Saint. Various considerations sometimes led them to select a more general dedication or one of greater local appropriateness, but if there was no such influence at work they as a rule preferred some Saint, the incidents of whose life had a special interest for their Craft, and we very soon find that certain Saints are recognised generally as the patrons of particular callings or occupations all over Christendom. Thus sailors invoked St. Nicholas, hunters St. Hubert, innkeepers and travellers St. Julian, doctors SS. Cosmo and Damian, shoemakers SS. Crispin and Crispian, goldsmiths and blacksmiths St. Eloy, moneychangers St. Matthew and painters St. Luke.

There were several Saints who were more or less directly associated with architecture. St. Barbara's emblem is a tower, because according to the legend she was imprisoned in one by her father, and was there converted by a messenger from the great teacher Origen. She is the Patron Saint of fortifications and firearms, of armourers and gunsmiths. St. Thomas went to India, and was there entrusted with the building of a palace for the king Gondophoros. But he spent the money in charity, and when the monarch was about to slay him for this, his hand was stayed by a vision in which he was told of the palace erected for him in Paradise, as the result of St. Thomas' good works. The saint is thus the patron of architects and builders, and his attribute is the T square or builder's rule, familiar to us as a W.T. of the II°. A window still exists in the cathedral at Bourges

in central France celebrating the incident, which was put up by the Gild of Builders. The journeymen of the building crafts in France adopted as their Patron Saint Mary Magdalene, not on account of any appropriate incident in her legend, but because she was the Patron Saint of Provence, where her tomb was visited by them as a pilgrimage while making the Tour de France, which was the journey throughout the country south of Paris, prescribed for all members of the great association of journeymen of different trades known as the Compagnonnage. In England our earliest manuscript, after reciting the rules of the Craft, gives an account of the Quatuor Coronati, the group of mason and sculptor saints who were taken as patrons by the Craft in this country, and at a later date in Germany. They are also the patrons of the Florentine Gild of the building crafts, and are so represented on Or San Michele, where the four brethren are shown at work, in a group of statuary of date about 1408; the Gild itself is not earlier than the thirteenth century. The corresponding Gild at Rome, which was founded in 1406, was also under their patronage. Churches to them are known as early as the ninth century in Rome and the seventh in England, at Canterbury, and these would hardly have been built unless there was on the spot some society or fraternity specially interested in their story.

The legend itself has often been dealt with. I would refer particularly to the article in A.Q.C. xxvii. Two sets, one of four and the other of five martyrs, have been confused; one version of the legend is that as soldiers (Coronati was a military rank) they refused to worship a statue of Aesculapius; the other is that as masons and sculptors they refused to make one or to build a temple. They were martyred under Diocletian, and are represented in art carrying the saw, hammer, mallet, square and compasses. In the reference to them in our earliest text, the Regius Poem, that form of the legend is given which makes them not soldiers but sculptors and masons; and in 1461 the Masons' Company of London directed that every freeman should attend mass on their festival, November 8th.

The connection of the two Saints John with the Craft is a fact familiar to us all, but not one that admits of any very satisfactory explanation. Neither of them appears to have a claim to be chosen as a Patron Saint on account of any authentic circumstance in his life. But the Grand Lodge, in the first years of its existence, met on St. John's day in Harvest, and may have been following a traditional practice; and although the London Company appears to have ignored both festivals, we find the old Lodge at York already recognising them both when it first comes to notice in 1713; the Alnwick Lodge which held its annual general meeting on Michaelmas Day in 1701, changed the date to that of St. John the Evangelist in 1704; the operative Lodge at Swalwell solemnised both festivals, St. John's in Harvest being the day for the election of officers; and the Gateshead Corporation of 1671, which included not only masons but many other trades, had the same custom. At an earlier date among the Gilds both festivals occur, sometimes both in one Gild; but this means very little. In the early Scotch Lodges on the other hand the festivals appear to have been disregarded.

But from 1728 onwards the terms St. John's Lodge and St. John's man are used to indicate apparently a Lodge and a mason who were unattached, although recognised as in all respects deserving of recognition. It is not easy to account for this. The St. John who was the Patron Saint of the Knight Hospitallers was a different personage, St. John the Almoner, who was Patriarch of Alexandria from 606 to 616 A.D. But the Knights themselves confused him at times with one or other of his greater namesakes. Bro. Tuckett has suggested to me that the masons in, or even before 1717, had a vague tradition of comradeship with the Order of St. John of Jerusalem in the times of the Crusades, and that they confused St. John the Almoner with the Baptist and Evangelist, being the more inclined to do so because of their own notion or tradition that the mediæval Gilds of Freemasons had been wont to celebrate their

festivities on St. John's Day (cf. Chetwode Crawley in A.Q.C. xxvi, 49).

The tradition being thus established, and the practice of meeting on the days of the Baptist and Evangelist adopted, or revived if you will, the construction of a masonic legend of the Evangelist soon followed, and such a legend was printed by Linnecar in 1789, as to which Bro. Tuckett, in a recent article in the *Masonic Record* (August 1921), has told us that he possesses it in a still earlier manuscript, which he believes to be the work of Dunckerley. Linnecar's story is as follows ;

"Zerubbabel continued patron of masonry until the destruction of Jerusalem by Titus ; Lodges were then broken up and the masons were dispersed At last they deputed five of the most eminent brethren to go to St. John the Evangelist, who was then Bishop of Ephesus, to entreat him that he would honour them with his patronage ; St. John told them that he was very old, being then turned of ninety ; but to support so good and ancient an institution he would undertake the charge ; and from that time all Lodges are dedicated to him.

We also keep St. John the Baptists' day, etc." At a later date Oliver claimed that the wording originally was "having been in the early part of his life initiated into Masonry," instead of "to support so good and ancient an institution." We are all familiar with the symbol of the two Saints John as the two lines parallel, the one finishing by his learning what the other began by his zeal.

It is remarkable that in the *Mason's Examination* of 1723 the candidate is made to say that he is of the Lodge of St. Stephen. But in the *Mystery discovered*, of 1724, the name is St. John, and as already stated, four years later this is the phrase recognised by the Craft itself.

To-day our Grand Lodge disregards both Saints John, and meets on the Wednesday next following St. George's Day, in accordance with the rule as it stands in the Constitutions of 1815, the first to be issued by United Grand

Lodge. In Scotland the term St. John's Masonry is officially used to indicate the Craft degrees, but G.L. meets on St. Andrew's Day. In Ireland apparently St. Patrick is disregarded,—save for a reference to him in the list of important events,—and so are the Saints John, as far as days of meeting are concerned, but all Irish certificates have at the head the name of St. John the Evangelist.

As I pointed out at the beginning of this paper, the Masons had a far more elaborate system than other Gilds of the period, and did not rest content with Patron Saints. They were far more than a Religious Gild, and they were also in many ways distinct from the trade Gilds of the towns. They felt themselves to be an ancient fraternity, honoured and patronised by the great kings of old, and of a greater antiquity than any contemporary association. When in the fifteenth century, to comply with the laws of Richard II and Henry VI, they drew up a code of Charges as the laws by which they were governed, they had as the basis for it a far older system of Charges and Manners, and these their legendary history traced back to biblical times; and while other Gilds might have Charters of the Henries or no Charters at all, they claimed to possess the grant of Athelstan the Great, obtained for them by that Edwin whom they called his son; and even this was at a later date alleged to be but a repetition of the Charter the good St. Alban had won for them centuries before, from the Paynim king of Verulam.

This question of Charters was one of some practical importance. The Freemasons had in early days a system of assemblies; meetings of the whole Craft in a county or other large area for their own purposes. It is difficult to get any clear idea of these meetings from the texts as we have them; but they seem to have had some measure of official recognition and patronage, and no doubt were of great importance in enabling the Craft to become acquainted with the latest discoveries in their art throughout the country, during the period of continuous development which extended from the eleventh to the fourteenth century.

It is also extremely probable, that at all times the Freemasons were in great measure independent of the authorities in the towns, who exercised over the ordinary Craft Gilds a very definite control, and this may be the very meaning of the term *Freemason*. When then in the fourteenth century repressive legislation was introduced, striking at Gild privileges and laws, and restraining the free movements of labour, it was natural for the Freemasons to seek to justify their time-honoured practices and privileges, and it is instructive to observe how their claims developed as the history was rewritten and recast, and as legislation became more and more repressive.

In the Book of Charges, which may date from some time in the fourteenth century or even earlier, Euclid is claimed as the first founder of the Craft, but the institution of the assembly is attributed to Athelstan, and this account is followed by the Regius Poem, the masonic portion of which is a fourteenth century metrical version of a similar text. Neither account mentions St. Alban. The Cooke narrative, a history of the Craft from the beginning of the world, written somewhere about 1400, states that Carolus Secundus instituted the assembly in France, that it was St. Alban who introduced the Craft into England, or organised it rather, and that Athelstan ordained the assembly and granted the Craft a Charter. But the history is once more revised about 1520, and now we read that Euclid ordained the assembly originally, and that in England it was St. Alban who obtained a Charter from the king to hold a general council and call it the assembly, and this privilege was re-granted by Athelstan, who authorised it to be held once a year wheresoever they would within the realm of England. To St. Alban is also attributed another reform, namely that he raised the rate of pay from a penny a day to half-a-crown a week, with an allowance for their mid-day refreshment. We see that the compilers and revisers of the history were practical men, who wrote with a very definite idea of improving the position of the fraternity of their own day, and according to them the Craft as a Gild had for its founders

and patrons in this country no less a monarch than Glorious Athelstan, and no less a saint than the Protomartyr himself.

Athelstan is found as the patron of the Craft in our earliest texts, and may well have been so regarded at a much earlier date. The Regius Poem tells us he was a great builder :

“ He made there both hall and eke bower,
And high temples of great honour,”

and also he loved the Craft well. There is no reference to this in the Book of Charges, and in the Cooke narrative the love of the Craft and practical knowledge of the art is transferred to Edwin. But in the sixteenth century text Athelstan reappears as an architect : “ he built many great works of Abbeys, Towers, and divers many other buildings, and he loved well masons.” As it happens the Cooke text is defective at this very place, and the omission to attribute building activities to Athelstan may thus be only apparent. However that may be, we have from a very early date Athelstan as a patron and giver of Charters, and from the Regius onwards a tradition that he was himself a great builder.

That he was a great ruler there can be no question. His reign was a time of vigorous warfare and successful government at home ; he was looked on as a great lawgiver ; and he gave Malmesbury in particular a Charter and many privileges, besides much actual property. We read in William of Malmesbury : “ I forbear relating how many new and magnificent monasteries he founded ; but I will not conceal that there was scarcely an old one in England which he did not embellish, either with buildings or ornaments, or books or possessions.” And further on he mentions his building the walls of Exeter ; he fortified it with towers and surrounded it with a wall of squared stone. This Saxon wall is a fact ; Freeman makes a special reference to it as a striking instance of masonry in England before the Normans ; and to Athelstan is also due the foundation of what is now the cathedral. There was thus a very valid basis for the claim that Athelstan was a builder, and we know him as a

benefactor of religious houses, not only at Exeter and Malmesbury but also at York, and several other places of less importance are mentioned in the chronicles.

What the origin of the Book of Charges and its simple legend may be we cannot say ; but both the Regius Poem and the Cooke narrative bear clear indications that they are the work of ecclesiastics writing for the Craft, and there would be an obvious naturalness in the claim, that the great ruler and builder, who was so conspicuous a supporter of monastic foundations, was also the patron of that art which above all others was associated with the Church and the monastery.

In the Cooke narrative the corresponding position in France is allotted to Carolus Secundus, who may be intended for Charlemagne, also a great lawgiver and builder. If it is not he who is intended it is not easy to see what individual is meant, for the real Carolus Secundus, Charles the Fat, was a nonentity. In the later version of the history he is replaced by Charles Martel. He was not a king and there would seem to be little ground for associating him either with charters or building ; but the Paris masons of the thirteenth century claimed him as their patron, and asserted he had conferred on them the privilege of exemption from watch duty. The writer of the history may have learnt of this ; there was constant intercourse with France up to this time. In his *Social Life in Britain*, Mr. G. G. Coulton suggests, at p. 488, that Charles Martel was selected as a patron by masons because his name meant hammer, and Athelstan because his ended in stan, scil. stone. But with regard to him at all events the suggestion appears superfluous. The facts themselves would warrant the choice.

The Old Charges also claim Edwin as a patron ; he obtained a Charter, convened an assembly, and gave the Craft their law. But he is described as Athelstan's son, and that at all events is wrong. There was a half-brother of Athelstan's called Edwin, and there was also a much earlier Edwin of Northumbria, who might have claims to be considered a lawgiver and builder. It has been suggested

that a southern and a northern legend have been fused at some time between the dates of the Regius and Cooke. On the other hand Bro. Dring, in A.Q.C. xxii, has shown that although Athelstan's half-brother Edwin died as a youth, —he is supposed to have been killed at the king's instigation, —yet there are charters extant which bear his name conjointly with that of Athelstan, and his title was one that was capable of being misconstrued to mean son.

St. Alban appears in the Cooke narrative as a patron, not in his capacity as saint, but as the king's steward and master of the work ; he gets the masons good wages and gives them a rule. The actual Cooke text is defective here, but we can reconstruct it from other versions. At a later date he is made to get the Craft a charter from the king. The saint had a real existence, and would seem to have been martyred about 304 A.D. or so at Verulam. The first account written in the sixth century makes him a legionary. There was a church dedicated to him at the site of the martyrdom at a very early date, which was rebuilt by Offa of Mercia. But it is not till the eleventh century that we find the elaborate legend which introduces St. Amphibalus. In the original story the saint went to his martyrdom, *dimisso amphibalo*, which merely means "having laid aside his cloak." But Geoffrey of Monmouth, not knowing the word, made Amphibalus a person, and William of St. Alban's composed for this supposed teacher of St. Alban a long series of sayings and doings, all of which Matthew Paris gives at length (*vide* Rushbrook Williams, *Abbey of St. Alban's*, introduction, and p. 78). In the Cooke narrative St. Amphibalus is duly introduced as having come from France and converted St. Alban. Matthew Paris wrote in the thirteenth century, and he says nothing about building, but Bro. Rushbrook Williams tells me, that in the thirteenth century it was the fashion among the monks of St. Alban's, to consider that certain of the older portions of the abbey church, particularly those which contained fragments of Offa's original chapel, were actually built by St. Alban himself. The details we are given of his being the king's steward, and

building the walls of Verulam, are no doubt a later development of this local story, the work of some one who saw that even if he were a builder, he could hardly have had anything to do with the church erected to honour his martyrdom. St. Amphibalus drops out altogether in the revised form of the history.

But the Craft was not content merely to assert its legal position. It claimed to possess from time immemorial its own set of moral rules and precepts. The monastic orders had their Rules; that of St. Benet being given originally at Monte Cassino in 529. The Templars had theirs as revised by St. Bernard in 1128. Athelstan and St. Alban had also given a Rule to the Craft, but this it was claimed was merely a renewal of a far older law, for in the first record we have, it is Euclid who is claimed as the true founder of the Craft and giver of its Rule originally. He directed that the skilful should teach the simple, that they should dwell together in amity, that the more skilful should be honoured and called Master, and the rest fellow, and not by any less honourable title. Euclid was described as being a geometer, who in early days in Egypt solved the difficulty of finding employment for the sons of the nobles, by teaching them this worthy craft, and in the Book of Charges the name is written Englat. At a later date he is described as the pupil of Abraham. Euclid's works were known in England by the middle of the twelfth century, and we may well suppose that among his propositions the masons recognised proofs of facts already known to them, but which they had been taught to regard as great trade secrets. This would naturally lead them to claim him as a Craftsman, and a founder; indeed the form Englat suggests an even earlier tradition going back to Saxon times.

But at a later date this simple account did not suffice, and perhaps Euclid was now hardly felt to be on an equality with the saintly founders of the Benedictines or Cistercians. We accordingly find in the elaborate history of the Cooke text, that Jabal, the son of Lamech, first discovered geometry, and that Nimrod was the first to give the craft a Charge,

when he sent masons to build Nineveh. He directed them to be true to their new lord as they would be to him ; to work honestly and take their wages without complaint ; to love each other as brothers ; the more skilful to teach the less ; to control their behaviour and treat their lord with respect. Euclid is also quoted, but we now have in addition David and Solomon, and the writer assures us that David gave charges right nigh as they be now, while Solomon sanctioned trade customs and usages which are but little different from what is practised in our time. Until the days of Grand Lodge, and in some places till a much later date, the Craftsmen were accustomed to read, and hear read to the newly-accepted brother, the recital which claimed that Jabal invented Geometry, and that the Craft had in succession as patrons and givers of charges and privileges, Nimrod, Euclid, David, Solomon, Charles Martel, St. Alban, Athelstan and Edwin. To-day with our superior knowledge we may smile at the simplicity in such matters of the craftsmen who built our cathedrals, but the motive that lies behind the legendary history is one we can still appreciate ; nay more, we may claim to share it, for what is it but a legitimate pride in the antiquity of our Order.

At the conclusion of the Paper, a very hearty Vote of Thanks was accorded to Bro. VIBERT for his interesting contribution to Masonic literature, on the proposition of the **WORSHIPFUL MASTER.**

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

(1). An 18th century leather Apron, with a blue ribbon Square on the fall.

(2.) A Demit given to Bro. Achille Roy by Lodge De la Parfaite Harmonie of St. Domingo, dated 1804.*

* *Vide* p. 89.

(3.) Small silver Jewel—Square, Compasses, 5 pointed Star.—Upon the Star are engraved some Hebrew characters = Israel and the No. 1504, from which it may be inferred that it belonged to a member of the Lodge of Israel, No. 1504 1502 Liverpool, constituted in 1874.

(4.) A Silver Medal, presented to Leon Bonfils, aged four years and 1 month, on his adoption and baptism as *Louveteau*, by Lodge Des Amis de la Vertu of Paris in the year 1839. The following inscriptions appear on the Medal—*Leon Bonfils né a Paris le 10 Decembre 1834; Adopté par la L. . Ecoss. . des Amis de la Vertu 25 Janvier 5839; PRES^{TE} PAR LE T. C. F. TH^{RE} BONFILS, VEN. . DANS LA SEANCE DU 25 JANVIER 5839.**

(5.) French copper Medal, Marvin's No. 374. Obv., Harpocrates, the god of silence, leaning on a pillar; on his left arm is a cornucopia, from which Masonic tools are falling. Legend, *FAVETE LINGVIS* (Keep silence). In exergue *ÆQUITAS CONCORDIA ET VIRTUS* (Justice, Harmony and Virtue). Rev., a group of six rough ashlar on a square pavement; above, a hand and arm issuing from clouds, holds a level. Legend, *ÆQVA LEGE SORTITVR INSIGNES ET IMOS* (Allotted by impartial law to the lofty and the lowly).

(6.) French silver Medal, Marvin's No. 91. Obv., Within the square and compasses, a five-pointed blazing star bearing the letter G. Legend, *LOGE DE LA PARFAITE EGALITE O. . DE ROUEN*. Rev., Two skeletons, one crowned and holding a sceptre, the other having a shepherd's staff in his right hand, and in his left holds a level over an open book which lies upon an altar between the skeletons. The altar stands upon a mosaic pavement approached by seven steps, over which is a radiant triangle. On either

* For details of the adoption and baptism of a Louveteau, with portions of the ritual, *vide* Masonic Papers V., issued with the Lodge Transactions for 1914-15.

side of the altar are pillars, with B. and J., compasses and square.

(7.) Liverpool Jug, with Masonic emblems, and the motto: "The heart that conceals and the tongue that never reveals."

(8.) Glass and pewter Goblet, engraved with Masonic emblems.

No. 1 belongs to Bro. J. T. THORP, the remainder belong to the local collection.

Bro. THORP proposed, and the SECRETARY seconded, that a cordial vote of sympathy and condolence be sent from the Brethren of the Lodge to Bro. F. W. BILLSON, P.M., who had recently been bereaved by the death of his wife. This was supported by Bros. the Rev. H. S. BIGGS, F. H. DOUGHTY and the WORSHIPFUL MASTER. The Vote was carried unanimously, the Brethren standing.

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

Achille Roy's Demit.*

The study of Masonic Certificates has long been acknowledged by those who have undertaken it, as an interesting, if not a fascinating one.

There are two classes of these documents, Certificates and Demits, which, although similar in some respects, possess several points of difference.

A Certificate, issued by a Grand Lodge, a Provincial Grand Lodge, or even by a private Lodge of Freemasons; bears witness principally to the fact, that the Brother receiving it is a member of a certain Masonic body, or possesses a certain Masonic rank or position, and this information is testified to by official signatures and an official seal. But a Demit or, as it is sometimes designated, a Clearance or Travelling Certificate, is only issued by a private Lodge to which a Brother belongs, and only when he is leaving the Lodge temporarily or permanently. This document not only states the Lodge and rank of the Brother receiving it, but also gives some account of his conduct while a member of the Lodge; it recommends him "to all Men enlightened on the surface of the earth," among whom he shall come, and asks for him "assistance, relief and consolation," if he should ever require them. A Demit is therefore a Certificate of character and a letter of personal recommendation, signed, not by an official who had never seen him, but by the Brethren of the Lodge among whom he lived and worked. There is no doubt that the rightful possessor of a Masonic Demit received assistance in many forms from the Brotherhood, as well in time of war as in time of peace.

An interesting Demit has recently been added to the Collection at the Freemasons' Hall, Leicester. It was issued in the year 1804 to Bro. Achille Roy by the Lodge De la Parfaite Harmonie (Perfect Harmony), meeting at St. Domingo.

* *Vide* Plate II.

This Demit is a large paper document, $20\frac{1}{2} \times 15\frac{1}{4}$ -in., backed with linen, the design of two pillars and triangular arch being made up of printers' marks. The body of the document is given in three parallel columns, in three languages, French, Latin and English, in order to render it more useful to its possessor. Demits in two languages are common, but are very unusual in three. Generally the matter in the columns is the same, or similar, but in this case, the English portion is not a translation either of the French or of the Latin portion, but contains a eulogy of Freemasonry and a condemnation of War.

The English portion is as follows:—

IN THE EAST
A PLACE FULL OF LIGHT
WHERE PEACE AND SILENCE
REIGN.
WHE* the MASTER, WARDENS and
MEMBERS of Lodge *Parfaite
Harmonie*, holden at *Ste Domingo*
regularly assembled.

To all Men enlightened on the surface of the
Earth.

GREETING.

MASONRY is universal, it cements Men of
all Nations. Its Disciples are known and acknowledg'd
to be a People of Friends and Brothers.

War, that dreadful scourge, which pervades the
Universe, and threatens the annihilation of humanity
cannot wound the rights and prerogatives which belong
to all true and accepted Masons!

Do hereby certify that our worthy Brother
Achille Roy hath

* The Transcript is *verbatim et liberatim*.

work'd amongst us in the grades of enter'd *A.^{ce} C.ⁿ*
and Master to the entire satisfaction of
 all his Brethern; his virtues and his zeal for the Craft,
 have entitled him to our warmest recommendations.

Whe do recommend Him to all true Brethern,
 especially trusting that in whatsoever circumstances he
 may find himself find, he may receive assistance,
 relief and consolation.

May he who protects him be rewarded by the
 GRAND ARCHITECT of the Universe.

His name shall be honorably inscrib'd on our registers,
 and his benevolence for ever engraven in our hearts!
 Given in Lodge this 4 day of 4 month A.: L.: 5804.

Secretary.

A. J. Blocquerst. V^{BLE} R.: + .:

D. Scully. R.: + .:

J. A. Marie. Ex V^{BLE} R.: + .:

Peyre Ferry. R.: + .:

Filleul.

Rumeau. I.: S.: R.: + .:

Urun (?). ch.: d'ot. & d'occt.

L. Erard. orateur, ch^{er}: d'ot. & d'occt.

Sohl. M.:

Dufour. I.: du B.: (?)

Duchemin. M.:

The perusal and study of this Demit, not only recalls
 many interesting Masonic episodes and personal experiences,
 but in addition reads us a chapter of English history, which
 it is well to know and remember.

Through the greater part of the eighteenth century, the
 Island of St. Domingo in the West Indies was a French
 colony, where, in spite of its unsuitable climate for Europeans,
 many Frenchmen had settled as planters. From the year
 1749 onward many Freemasons' Lodges had been established

in the island from time to time by the French Grand Lodges, and were well supported by the French population, both civil and military.* When the revolution broke out in France towards the end of the century, the natives of St. Domingo revolted, and declared themselves free from the French domination. Later, when Napoleon had established his authority on the continent of Europe, he sent an army of 20,000 to 30,000 men to re-conquer the island, the troops being commanded by General Rochambeau, a son of the general who served under General Lafayette in the American war of Independence. The troops landed on the island in November, 1802, but within a month Rochambeau was compelled to surrender to the black general Dessalines, being allowed to return with his troops to France. War having in the meantime broken out between Great Britain and France, Rochambeau and all his vessels were captured, and taken to England. The general resided for some time *on parole* at Wincanton (Som.), and afterwards at Ashbourne in Derbyshire. He was subsequently exchanged, and was killed at the battle of Leipsig in 1813.†

When Rochambeau's troops left St. Domingo, many of the French planters and their families returned to France, with the result that the French Lodges became extinct. Meanwhile, however, the Grand Lodge of Pennsylvania had extended its jurisdiction to the island, several Lodges being established there, among which was Loge de la Parfaite Harmonie, of St. Domingo, which was warranted as No. 97 on September 5th, 1803. This is the Lodge that issued the Demit which is the subject of this article, to Achille Roy, and after the perusal of the foregoing, the paragraph in the Demit condemning war is easily accounted for.

Among the members of this Lodge were some French civil and military officers, who remained behind when Rochambeau left. These subsequently took passage for Europe on the French frigate, *La Torche*, which was also

* For details of Freemasonry in St. Domingo consult Gould's History of Freemasonry, Vol. III., Chap. 29.

† *Vide* "French Prisoners' Lodges," by John T. Thorp.

captured by the British, and its crew and passengers carried as prisoners of war to England.

Among the Brethren of La Parfaite Harmonie who signed Roy's Demit were Sohl and Duchemin, both of whom were on board the frigate *La Torche* when it was captured, and were among those who were subsequently interned in England. This information is derived from the following sources.

In the year 1903 Bro. James Smith wrote a short history of Lodge St. Magdalen, No. 100, Lochmaben, Dumfries,* and therein he records visits to the Lodge of many French Freemasons, who were prisoners of war *on parole* in the district. Among these appears the name of Peter Sohl, from the Lodge of Perfect Harmony, St. Domingo. This visit took place in November, 1812, so that in less than two years he would be at liberty to return to France on the conclusion of peace. Thus we meet Peter Sohl first as a member of a Lodge in St. Domingo in 1804, and then eight years later as prisoner of war visiting a Lodge in Scotland. This is all we know of him, the rest is left to the imagination, but we can hope that our Brother returned home in safety and enjoyed a peaceful, quiet ending to an adventurous life.

Of Duchemin, another signatory of Roy's Demit, much more is known. Louis Michel Duchemin,† a member of the Lodge de la Parfaite Harmonie of St. Domingo in 1804, was a native of Coutances, Dept. de la Manche, having been born there in the year 1777. What position he occupied when resident in St. Domingo is unknown, although he later describes himself as "comptible agent in the Imperial Navy." He was taken prisoner on board the French frigate *La Torche*, and interned at Wincanton (Som.) in the year 1806. Many Lodges composed of French prisoners of war, who were interned *on parole*, were established by the Freemasons among them in both England and Scotland, among

* Which see.

† Many details of Duchemin's life, and of Freemasonry in Wincanton, will be found in "The French in Wincanton," by Geo. Sweetman, and in "French Prisoners' Lodges," by John T. Thorp.

which was one at Wincanton. This was known by the name of *La Paix Desirée* (Desired Peace), and three demits issued by this Lodge were in existence up to twenty years ago. On one of these demits* appears the name of Duchemin as Assistant Secretary, and being the same handwriting as the signature on Roy's demit, identifies the man as one and the same.

Wincanton being near the coast, many of the prisoners who were interned there broke their parole and escaped, so that early in February, 1812, they were removed to Scotland. Duchemin, however, had become such a favourite with the people of Wincanton, that they presented a memorial to the Commissioners of H.M. Transport Service, asking that he be allowed to remain there. This was so influentially supported, that the order for his removal was cancelled. He established himself at Wincanton as a teacher of the French language, and married a daughter of Mr. Clewitt, a local printer.†

At the conclusion of peace Duchemin removed to the neighbouring town of Wells, where there was more scope for his talents, and subsequently, in 1821, to Birmingham, where he died in the year 1854 or 1855, at the age of 78. His widow survived him one week only, being 72 at her death. His son, Mr. C. J. Duchemin, who was born in Wincanton, followed his father's profession in Birmingham, and in the year 1894 he and his wife paid a visit to Wincanton. He exhibited to the local Masons his father's Demit from Lodge *La Paix Desirée*, and the Apron he had worn in that Lodge,‡ both of which had been very carefully preserved.

Who will venture to assert that the study of Certificates and Demits is devoid of interest ?

J.T.T.

* Fac-simile of this Demit appears as Plate 17 of "French Prisoners' Lodges."

† Clewitt was the printer of the Demits referred to.

‡ A photograph of this Apron is given as Plate 18 in "French Prisoners' Lodges."

The
One Hundred-and-Fifty-Third
Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 27th, 1922. The Worshipful Master, Bro. FRANK HAINES, presided.

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

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

- 1228. Bro. H. H. GAUNT, P.M. 3231 London.
- 1229. Bro. D. R. MYERS, P.M. 3231 London.
- 1230. Bro. A. LANGTON COBURN, Stwd. 1988 Barmouth.
- 1231. Bro. THOS. C. THORPE, Asst. Sec. 3685 West Bridgford.
- 1232. Bro. CLEEVER WOODCOCK, W.M. 3811 Godalming.
- 1233. Bro. G. W. DAYNES, M.M. 52 Norwich.
- 1234. Bro. C. Y. RENTON, M.M. 1239; Stwd. 3499 Sheffield.
- 1235. Bro. W. W. BROWNE, B.Sc., M.M. 3112 London.
- 1236. Bro. T. M. BRAITHWAITE, M.A., L.L.B., M.M. 1224 Sudbury.
- 1237. Bro. R. W. C. TERRY, M.M. 1962 London.
- 1238. Bro. A. STANDEN, P.M. 1414 Sevenoaks.
- 1239. Bro. WM. SCOTT, M.M. 2081 Leicester.
- 1240. Bro. B. H. SPRINGETT, P.M. 1687 London; 2430 Taplow; P.P.G.P. Bucks.

The following Paper was read :—

“Excerpts from the Records of the Westminster and Keystone Lodge, No. 10.”

By Bro. GEO. DAVID POTTS, P.M., P.M. 2865, P.P.G. Org.

I have on a previous occasion read a paper similar to this, with respect to the St. Paul's Lodge, Birmingham.

The Westminster and Keystone Lodge was constituted in the year 1722, and its antiquity is closely analogous to that of the First Grand Lodge of England, when the craft was organised under a Grand Lodge in the year 1717, prior to which date the records of Freemasonry are both scanty and obscure. This is not a matter for surprise, when we remember how scrupulous our ancient Brethren were in not committing to writing anything connected with the Order, and again by reason of their carelessness in preserving even such scant minutes or irregular returns as they could be persuaded to record. Of this Lodge No. 10 and of its progenitor, the Tyrian, we have absolutely no Lodge records till the last decade of the 18th century, and they have been laboriously searched and put together in book form by W. Bro. J. W. Steigh Godding, P.M., and P.P.G. Std. B., Oxon., who took six years to compile the History of the Lodge down to 1905. This Book was limited in publication and only issued to Members of the Lodge, and it was by the special favour of Bro. W. J. Thompson (who singularly was initiated into the Lodge by his own Son in the year of his Son's Mastership), that I became possessed of a copy and from which I have culled these notes.

The first minutes now extant of the Lodge began in the year 1792, the history previous to this date being obtained from the records of Grand Lodge, Engraved Lists and the Records of the Committee of Charity. The official existence of the Lodge dates from 28th January 1722, or 1721 as it was then reckoned, on which day it was constituted by the

Grand Master, John, Duke of Montagu or his Deputy, Dr. John Beale. This date would possibly not be the first meeting of Members, as many Lodges at this time were founded and continued to exist for a long time before they were officially "constituted," that is to say before they received a regular authority from Grand Lodge to work; and indeed some lasted till quite late in the century and were never constituted at all. From the large number of names on the register of the Lodge in 1723, *i.e.* only one year after its constitution, it is very reasonably assumed that the Lodge was in existence for some very considerable time prior to 1722, the date of its constitution, when we find it holding its meetings at the "Crown" behind the Royal Exchange, on the 2nd Thursday in every month in 1723, from which date is traced its unbroken descent. The Crown Tavern in Threadneedle Street is mentioned several times by Pepys as a meeting-place of the Royal Society Club, so it may be assumed to have been a place of gathering of the best class of people of the day, from which may also be logically assumed, that the original Members of this Lodge were people of considerable standing and repute in the City, as the connection between the Royal Society and early Masonry is known to have been a close one. Gray, the poet, writing to Horace Walpole in 1747, after congratulating him on being elected F.R.S., adds "This is only a beginning; I reckon we shall next hear you are a Freemason." Again among the early Grand Masters who were F.R.S. are Desaguliers, Duke of Montague, Earls of Dalkeith, Strathmore, Crawford, Morton and the Lords Paisley and Coleraine, while many D.G.Ms. were also F.R.S. Grand Lodge itself met at the "Crown" during the years 1723 to 1728, and this Lodge No. 10 continued to meet there down to 1729. The earliest recorded Master and Wardens were respectively Rd. Cook, Wm. Hopkins and John Latham. In 1729 the Lodge removed to "The Rummer" in Queen Street, owing to the extension of the Bank of England, taking the site of "The Crown" Tavern. Grand Communications took place on Ladyday, St. John the Baptist,

Michaelmas, St. John Evangelist's Day. The Lodge Annual Festival was St. John the Baptist's Day, and all brethren who chose to pay for a dinner-ticket might be present and were allowed to speak. With regard to the latter privilege we have something to be thankful for that it is not the custom with us to-day, for if it were I am rather afraid that one day for our Festival would be insufficient, should all the attending brethren desire to use their privilege in this respect. Our ancient brethren evidently were men of few words, and I venture to suggest were as a consequence wise men ; how sadly we have fallen from grace.

The Lodge was first designated by a Number in the Engraved List of 1729, where it is entered as No. 7, and claimed this as their number in seniority ; in 1728 at the Grand Lodge held in November, Masters and Wardens of the several lodges were for the first time called according to their seniority. In the Engraved List of 1740, Lodge No. 2 having dropped out, No. 7 became No. 6 (see Dr. Andersons' 2nd edition of the Constitutions issued in 1738, where this Lodge is given also No. 6 in seniority), and a marginal note in the list shows that it had migrated from " The Rummer " to " The Kings Arms," Tower Street, Seven Dials, meeting on the 1st and 3rd Wednesdays in the month. From this can be assumed an alteration in the social character of the Members of the Lodge, for Seven Dials, though not of the unsavoury reputation that it afterwards acquired, was not then a fashionable neighbourhood. It subsequently removed to Soho, the then most fashionable quarter of London. The register was again taken up in 1781 (the records from 1730 to this date being almost a blank). The Members were then mainly shop-keepers, with a sprinkling of foreigners. From 1740 to 1752 was a critical period in Masonry, caused by dissatisfaction owing to the summary erasure of Lodges, no less than 45 in number, owing to irregularities in the management of the affairs of the Craft, and the Lodge advanced to the fifth place in seniority. During the Presidency of Lord Byron (Grand Master for five years) Grand Lodge Meetings became very rare ; it only

met once in 1747, 1749 and 1750, and at one time 15 months elapsed between two several communications.

During the period of the Lodge's removal from the city in 1740 down to 1792, when it appeared in Westminster, it had very many meeting-places, and the great decline in its membership brought about the surrender of its Constitution, and amalgamation with Kings Cross Lodge No. 38 held at "The Cannon," Charing Cross (see Grand Lodge minute 24th June, 1742).

In Westminster was an early Lodge meeting at "The Turks Head," Greek Street. This same "Turks Head" was the first Head Quarters of Grand Committee of Antients in 1751, and it was here that Grand Lodge was organised on 17th July in that year. In 1768 the Lodge met at "The Talbot," Tottenham Court Road, for the first time under the title of "Tyrian Lodge No. 5," the engraved sign of the Tavern being used no longer. This custom of naming a Lodge by a distinctive title took fashion very gradually, as in the Engraved List of 1760, only one English Lodge is named, viz. : The Temple Lodge, Bristol No. 245, but there were several so named Lodges in the West Indies and on the Continent. So far as this No. 10 is concerned, we find Tyrian occasionally spelled Tyrean, the former being the correct spelling. This record so far is dependant solely on the Engraved Lists, but the evidence of continuous existence and working now becomes more abundant. In 1753 it was first enacted "no Mason be made for a less sum than one guinea besides fees to the Tyler, such guinea to go to either the private fund of the Lodge or to the General Charity." Certificates were first signed by the Grand Secretary in 1755, and in October 1768 a fee of 5/-, and 2/6 for registration, was imposed by Grand Lodge upon every initiate. This guinea for making masons was in 1777 increased to two guineas, and no Lodge could be constituted in London for less than £6 6s., in the Country £4 4s. In 1788 the registration fee was put up to 10/6, and these charges became the regular scale down to the "Union." The Clothing or Badge consisted of a large plain white apron, and white ribbon

round the neck, the blue edging not coming in until the "Union," while white gloves were always essential.

The Lodge removed to "The Talbot" in 1767, and remained there down to 1781. A curiously painted white marble block (in possession of the Lodge), and no doubt issued as a tracing-board, gives the name of the W.M. of the year 1772, who became also first W.M. of a new Lodge formed by a body of Scotch Masons working at that time in London, under some unrecorded and hitherto unknown Grand Lodge of Anglo-Scots. The new Lodge was named St. Andrews, and is now No. 231 on the roll of United Grand Lodge of England. The records of the Committee of Charity contain evidence of the working of Tyrian Lodge No. 5 between 1761 and 1792. This Committee was appointed by resolution of Grand Lodge in 1724, but there exist no minutes earlier than 2nd June, 1761, its functions being extended in 1730, while its powers and position then were similar to those now exercised by the Board of General Purposes. All Masters of regular Lodges became Members, and were constituted as the Board of Masters, which still meets four times yearly to arrange the agenda for Grand Lodge, previous to discharging its duties as the Board of Benevolence.

In 1774 the Tyrian Lodge subscribed to the Fund for building the Masonic Hall, Gt. Queen Street, opened in May, 1776, on which a considerable debt was left, taxing the Grand Lodge to the utmost to provide means for discharging its liability; so that in June 1779 it was enacted, that subscribers of a loan of £25 free of interest be presented with a medal to wear as an honourable distinction. If the lender was a Lodge this decoration was worn by the presiding W.M. The brethren will notice that the present Grand Lodge has in this somewhat of a precedent to go upon, in the Jewels that are being given for certain sums towards the new Hall now being subscribed for in the Million Fund.

The Year 1786 found the Lodge at "The Angel," by St. Giles Church, celebrated by the custom of presenting the parting cup to prisoners bound for execution at Tyburn. Once more at this date evidence is furnished by the Register

of the Lodge. I want here to emphasise that reference to the Grand Lodge means "The Moderns," for it will be remembered there were also masons known as the "Antients," and just at this time, 1777, many Lodges were erased by the "Moderns" Grand Lodge for failing to pay the arrears of fees, and went over to the "Antients."

From 1779 to 1792 the minutes of the Lodge, and the meetings of the Lodge, were irregular, sometimes on the 1st Thursday, sometimes on the 2nd, and sometimes at the end of the week, though the 2nd Thursday was the more usual date of meeting. The records are during this period very carelessly kept. It was in 1792 the Lodge migrated to Westminster, but the records are silent as to the reason. Lodge Constitutions were at that time often sold, but it is unlikely it was so in this instance as no complaint was made; on the other hand a pecuniary transaction of some sort did take place, for the furniture and effects of the "Tyrian" were not handed over to the Westminster brethren gratis; the change evidently, whatever it was, was openly agreed to in Lodge and recognised at head-quarters. The Lodge thus became a distinctively Westminster Lodge, and received great accession of strength, particularly of joining members, though a considerable number of old members disapproved and dropped out.

Bro. Matthew Dyer became the first master of the reconstructed Lodge, and he was one who had previously helped to found the St. Margarets Lodge No. 393, which ceased to work after 1792, and we can regard this Lodge as Co-parent with the Tyrian of the Westminster and Keystone, the founders of St. Margaret having heard Tyrian was prepared to amalgamate, and gladly embraced the opportunity of joining the ancient No. 5 Lodge. Minutes dated the 30th July 1792 of the Tyrian Lodge record the altering of the name to Westminster and Keystone Lodge.

It is recorded that Bro. Connor was charged by Bro. Stephenson with behaving wrongly and subverting the order and harmony of the Lodge, and declining to apologise, Bro. Connor resigned membership in 1793. Evidently our

ancient brethren would not suffer the harmony of the Lodge to be disturbed by the presence of an unruly Member.

It is also recorded that Bro. Wilson continued an active and zealous member, filling the important, if irregular, office of *Acting Master* for many years, and occupying the chair at a critical period in its history in the year 1800. From 1792 down to the present time, evidence of the working of this Lodge is provided by its minutes and registers, which fortunately have been kept practically intact, and are in its possession. The name Tyrian has disappeared, and the new name Westminster and Keystone stands. The reason for Westminster is obvious, and the additional name Keystone no doubt arose from the working of the degrees of Royal Arch and Mark, which were becoming popular about this time. The place of meeting chosen was the celebrated "Horn" tavern, where the original No. 4 used to meet, and was affectionately nick-named "the old Lodge at the Horn," which stood on the present site of New Palace Yard.

The bylaws adopted by the new Lodge fixed the regular meetings to be held on the 1st Monday in every month, emergency meetings being as frequent as regular meetings; many times the Lodge was summoned at the request of a Brother, and not infrequently meeting at the Brother's house. A custom in these days was prevalent of men being given the two degrees consecutively the same night, and candidates were separately proposed as fit and proper persons to be made masons, and afterwards proposed and admitted members of the Lodge, the reason being that some were frequently made masons in the Lodge who did not become members of the Lodge, and also to the practice of keeping a list of brethren who were admitted visitors of the Lodge on payment of a fee for such attendance. On very rare occasions the three degrees were conferred the same night on candidates when there were urgent reasons for so doing. Most of the original furniture and fittings are still in possession of the Lodge and are of this date, for practically nothing of the Tyrian Lodge survives. In 1794 Rev.

Attwood of St. Margaret's Church was made a mason without fee, and became Chaplain of the Lodge. In this year a proposal was made, and negatived, that election of Officers be held twice a year "as customary in other Lodges." In 1795 a proposal was carried that the Landlord provide suppers at 9 o'clock, under forfeit of two bottles of wine if not punctual. In 1796 the Lodge removed to Kings Arms Tavern, Palace Yard, Westminster, which must be distinguished from the Tavern of the same name at Charing Cross, previously referred to in these notes.

The first distinguished visitor the Lodge entertained was the Chevalier Bartholomew Ruspini, Grand Sword Bearer, founder of the Royal Masonic Institution for Girls, and of the Prince of Wales Lodge No. 259. He visited the Lodge at the Kings Arms Tavern on Monday, 6th June 1796. Since then the Lodge, of course, has entertained visitors of greater eminence. In 1798 it is recorded that Bro Hammond was arbitrarily expelled the Lodge, for refusing to pay the (initiation) fees of Bro. Davis, whom he had proposed, and who had defaulted. This left only one of the old Tyrian brethren a member of the lodge. In 1799 the Minutes are wanting from February 4, but returns to Grand Lodge shew that four candidates were initiated in that year. It is assumed financial difficulties had arisen which led to the Treasurer resigning on the above date. There is no record of work during 1800, and an original return of 1803 among Grand Lodge papers is endorsed "No register since 1799," but in 1802 prosperity returned and continued varyingly. In 1806 first mention is made of a Lodge of Instruction. Owing to unreasonable treatment of the Lodge by the Landlord in 1809, an emergency lodge decided to transfer the meetings to Freemasons Hall, Gt. Queen Street, and the first was held there on 1st November 1809, and has now been the home of the Lodge for over a century. At this time the Lodge numbered twenty-four subscribing brethren; the majority of the candidates throughout the past had been contented to take the two degrees, and a few the third, and then never appear again. In 1810 the brethren took to

finding every possible pretext for inflicting fines upon one another; one was of 1/- against a brother for not being clothed agreeable to order. In this year the first volume of the minutes closes and a second volume—beautifully bound in dark blue leather and richly tooled was started, which carries the records up to January 1850. In 1811 the Lodge took up most of the year considering the conduct of P.M. Richard Corner over the Annual Ball Tickets, and he was expelled on the 6th May. This is the second record of a brother being expelled from this Lodge. In this year the master of this and other Lodges were called, under summons of the Lodge of Promulgation, appointed in 1809 for the purpose of ascertaining and promulgating the ancient land-marks of the Craft, and each master was re-installed in ancient form. The Lodge of Promulgation led to a general desire for reconciliation and union of the two Grand Lodges of the Antients and Moderns, and continued to act until the end of February 1811. The close of the year 1813 as the brethren generally will know, marked an epoch in the history of English Freemasonry, witnessing as it did the final union of the two rival Grand Lodges and systems of Masonry, and naturally affected the Lodge which had until now worked under the Moderns Grand Lodge. Whereas before the masters were elected in open Lodge and immediately took the chair, now they were elected as before but retired from the Lodge to be installed in ancient form, though this was soon altered to the brethren retiring. The title of Right Worshipful Master was retained until 1815, when the first word was dropped, and W.M. remains as at present, and at this date the first record is given of the appointment of Deacons and Inner Guard. But the most important change was that the Number of the Lodge was altered from 5 to 10. It was left to chance lot, by agreement with the Antients, and as a result the Lodge lost seniority, and five lodges thirty years younger got the earlier numbers. The ten Lodges on the roll of United Grand Lodge, excepting the Grand Stewards Lodge, which has no number and takes precedence of the others, are

1. Grand Master's	1759	} Nos. 2, 4, 6, 8 & 10 Moderns. Nos. 1, 3, 5, 7 & 9 Antients.
2. Lodge of Antiquity. Time Immemorial (i.e. prior to 1717)		
3. Lodge of Fidelity	1754	
4. Royal Somerset House and Inverness. Time Immemorial		
5. St. George's and Corner-stone	1756	
6. Lodge of Friendship	1721	
7. Royal York of Perseverance	1769	
8. British Lodge	1722	
9. Albion Lodge	1769	
10. Westminster and Keystone	1722	

The volume of the Sacred Law presented to the Lodge in 1816 is the one still in use, and is finely bound. There is no mention of a previous volume, but doubtless there was one which the one presented took the place of. The custom of formally proposing and approving of any Candidate for the Third Degree still prevailed, and was the reminiscence of the old days when the degree was worked independently in Masters Lodges, and a Candidate had to be balloted for and elected.

The Lodge possessed a seal, but in 1839 it was disclosed that it had been lost. In 1840 is first recorded the presentation of a P.M. Jewel. The year 1845 was once more a time of financial difficulties for the Lodge, and it was proposed and agreed to, that the master have power to omit calling the Lodge together on usual days of meeting, and from 1846 to 1850 the Lodge met only twice in each year, while in 1851 the Membership was reduced to five subscribing Members, who divided the principal offices of the Lodge among themselves. From thence to 1855 Brothers Udall and J. A. D. Cox were the sole survivors of the old regime, and connecting links to bind the old traditions of this ancient Lodge, to the more modern and rejuvenated succession that rose to such splendour and prestige in 1855. With the minutes of January 1850 the second old minute book closes, and from that date to February 1855 there are no minutes, records, nor history of the Lodge.

About this time certain Oxford Brethren were proposing to found a Lodge for such of their Members as had come to reside in London, and the Grand Secretary, Bro. White, put them in the way of joining No. 10, and so get the status of an old Lodge, rather than found a new one. And thus the Lodge was resuscitated, and entered upon a career of the most distinguished brilliancy and success. Its Membership rose in the year 1855 from the three survivors to thirty-seven, and their quality was as remarkable as their quantity. Grand Officers of whom the Lodge had only furnished two during its first 133 years, became so plentiful as to be embarrassing, and the Lodge at times had to adjourn, because the majority of members present had to attend Grand Lodge. For some years to come the Historian must add the peerage, among whom I may mention Lord Carnarvon, who was initiated in this Lodge and was Pro Grand Master from 1874-1890, after being W.M. of the Lodge 1857-1858; Lord Valletort (Earl of Mount Edgemont) afterwards Deputy Grand Master 1891-96; Earl Amherst, Deputy Grand Master 1896-98, all three of whom were initiated in the Lodge in the year 1856. Several other distinguished men were initiated, or joined the Lodge, and on one occasion the question of the hour of Lodge meeting had to be seriously considered, to meet the convenience of brethren who were Members of the House of Commons. At the installation as W.M. in 1857 of the Earl of Carnarvon, the Grand Master and his Deputy, the Rt. Hon. Earl of Zetland and Lord Panmure, respectively were present, supported by a brilliant array of other distinguished Grand Officers, etc., etc. The Earl of Carnarvon was elected W.M. for the second year in succession. The day of Lodge Meetings had been several times altered, and in 1858 it was fixed for the 1st Wednesday, excepting when Grand Lodge Quarterly Communications are held, when it should meet the following Thursday. To shew what quick progress had been made, it will be sufficient if I mention that the year 1872 recorded 158 subscribing Members. In 1873 the Bylaws were revised for the ninth time, and I believe they have again been revised since that

date. In 1875 the Lodge was honoured by the inclusion of H.R.H. Prince Leopold, Duke of Albany, proposed by Rev. T. Cochrane and seconded by the Earl of Latham. The year 1878 saw the passing into the Grand Lodge above of W. Bro. J. A. D. Cox, the senior P.M. of the Lodge, last remaining link with the past, and sole survivor of the old Lodge, who with the two Brothers Udall saved it from extinction. In 1897 the Lodge was represented by five Members at the Albert Hall meeting, to commemorate the Queen Victoria Diamond Jubilee; and bringing this brief review of the Lodge and its varying fortunes down to the year 1906, when it was announced at the first meeting that W. Bro. Golding had completed the Lodge History. This traced the same through a period of over 180 years, in prosperity and adversity, but left the Lodge in the great achievement of being now one of the most successful and honoured, among the many Lodges that now go to form one of the most remarkable annals of mankind in its advancement for good, and the welfare of the greatest of all human brotherhoods, when carried under the landmarks of our Order, and the greatest of which is Charity. I am indebted to Bro. C. Gough, of London, for several items of interest.

In conclusion it may be mentioned that this year of grace, 1922, is the Bi-Centenary year of this ancient Lodge, which excepting the three Time Immemorial Lodges (i.e. those founded prior to 1717), is the second oldest Lodge working under the United Grand Lodge of England.

The WORSHIPFUL MASTER in thanking Bro. POTTS for his Paper, expressed his sincere hope that other Brethren of the Lodge would offer to give their services in the preparation of Papers to be read at the Lodge. Bro. J. T. THORP supported the W.M.'s remarks, and said he would be pleased to render any assistance to the Brethren, and he fully appreciated the labour spent by Bro. POTTS in preparing his Paper.

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

(1.) Parchment Certificate—Antients' 1st Angel—issued to Pierre Brouard by Lodge 222 Guernsey; dated 1803.

(2.) Silk Apron worn by Pierre Brouard. A design of Masonic emblems printed upon it from an engraved plate and coloured. Among the emblems are a Temple, brick Pyramid, Pillars, etc., as usual in French designs of early nineteenth century.

(3.) Parchment Certificate—Antients' 1st Angel—issued to Thomas Thorp by Lodge 291, Newport, I. of W.; dated 1804.

(4.) Glass rummer, with many Masonic emblems engraved upon it.

(5.) Receipt for dues from St. James' Lodge, No. 71, Edinburgh; dated 1860.

(6.) MS. Certificate issued by the Prisoners of War Lodge "Vrais Amis de l'Ordre," Ashby-de-la-Zouch, to Louis Jean; dated 1810.

(7.) Ditto, for the degree of Rose Croix, dated 1811.

(8.) Report on Louis Jean presented to the Lodge prior to his initiation (MS. "tongue of good report.")

(9.) Portion of MS. French ritual used in the Lodge.

(10.) Photographs of the three Pedestals and Master's Canopy used in the Lodge. Now in use in the Royal Sussex Lodge, No. 353 Burton-on-Trent.

(11.) Louis Jean's "Discharge from the French Army," on account of wound and sickness; dated Cherbourg,

April, 1811. With details of his military service of seventeen years.

(12.) Louis Jean's "Route Sheet" from Cherbourg to Rouen, with allowances; dated Cherbourg, June, 1811.

Nos. 1 and 2 were lent by Bro. W. O. DAWSON (2081); No. 4 by Bro. C. A. DOLMAN (1130); No. 3 and Nos. 5 to 12, belong to Bro. THORP'S own collection.

The SECRETARY was desired to forward a letter of sympathy to Bro. W. A. LEA in his illness, and convey to him the best wishes of the Brethren for his speedy recovery.

Apologies for non-attendance were received.

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

The
**One Hundred-and-Fifty-Fourth
 Meeting**

of the Lodge was held on Monday, May 22nd, 1922, at the Freemasons' Hall, Leicester. The Worshipful Master, Bro. FRANK HAINES presided.

The Minutes of the last regular Meeting, held March 27th, 1922, were read, confirmed and signed.

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

- 1241. Bro. J. H. MORTON, M.M. 3789 London.
- 1242. Bro. R. ADEY BROWN, Sec. 1072 (S.C.).
- 1243. Bro. E. H. FIELD, 276 Chelmsford.
- 1244. Bro. Dr. A. BROWNLIE, P.M. 1244, 4244 Redcar ; P.P.G. Reg. N. & E. Yorks.
- 1245. Bro. Genl. Sir FRANCIS LLOYD, G.C.V.O., K.C.B., D.S.O., P.G.W. (Eng.).
- 1246. Bro. T. G. TAYLOR, W.M. 3931 Canterbury ; P.M. 2197 & 3350 ; Prov. G. Reg., Herts. ; P.P.G. Sup. of W. I. O. Man.

The following Paper was read :—

The Nature and Purpose of the Masonic Order.

By W. Bro. FREDERIC FOSTER, P.P.S.G.W., P.P.G.J.
Warwickshire.

The object of our meeting here to-day is to refresh our minds upon the nature and purpose of the Institution which we call Freemasonry, to enquire through its symbols and its principles the nature of its influence upon the lives of its members. We need not dwell at length upon its origin, or how far it is dependent for its existence either as an Institution, or in its influence, upon similar Institutions in past ages. We know somewhat of the nature of the mysteries of ancient Egypt, how it was intended therein to cultivate their higher natures, by a series of principles, first to govern their conduct; and secondly to cultivate the mind by seeking out, not only the laws which to them governed life and death, but truth in every sphere of its existence, and in whatsoever embodied; and thirdly, their destiny, whether to carry on the imperishable life of the Spirit in another stage of existence, or in another state, was to them of less importance, than a preparation by carefully applied principles and precepts to render them fit for a higher and nobler life which would be ever advancing in knowledge and in truth until fitted for the highest heaven or the company of the Gods.

The Pythagorean system had for its object the same purpose, but united something in the nature of science to the discovery of truth and the laws by which nature holds on its steady and tranquil way; and also a more self-sacrificing and steady pursuit of the life everlasting. In this system great care was exercised in the selection of the Candidates, and then some three years of preparation was enjoined before initiated, and a further term of probation before advancement into full membership. From the little

known of this great man, and the fact that he spent some years in Egypt, we are led to believe that the Pythagorean system if not borrowed from, resembled the ancient Egyptian Mysteries, but probably in some degree of advancement from an intellectual standpoint.

Then followed the Eleusinian Mysteries. The initiation into the solemn rites (which was originally the exclusive privilege of the Athenians) was accompanied with awe inspiring ceremonies; and secrecy was so strictly enjoined that its violation was punished by death. Their festivals were in honour of Demeter and Persephone, and were divided into the greater and the lesser, held every five years and lasting nine days; the former to Demeter in the Autumn, and the latter to Persephone in the Spring. The initiation into the lesser mysteries served as a preparation for the greater. It is supposed that the tenets taught to the initiated by the Priests,—the expounders of the mysteries,—were moral meanings, elucidated from the Myths concerning Demeter and Persephone; but the most important belief inculcated was the doctrine of the immortality of the soul, and it is universally admitted that the lessons taught were of the highest moral character. That the prototype of Freemasonry is mainly to be found in the Egyptian Mysteries there is little room for doubt, because not only some portions of our Ritual, but also some of the important signs are to-day as used by them; but we also find some of the Greek symbols introduced possibly because of the influence of Athenian literature upon that of the world, or possibly the existence of these other two secret societies of ancient Greece may have had some influence in their introduction. Whether this is so, we need not attempt to determine, but we may say without fear of contradiction that this system of Freemasonry has its root in the older system, and bears in its Ritual abundant evidence of moral, intellectual, and spiritual advancement, of which it is our purpose to comment upon.

To be led by the Cable Tow is a confession of ignorance, and this confession is the doorstep to the Temple of Wisdom.

It is this wisdom or knowledge of the truth for which man was made, and it is this that he most ardently desires, and most eagerly pursues. In the strictest sense of the word he is a *progressive* being with probably many periods of inaction and retrogression, yet has still held, upon the whole, a steady course towards the end of his existence ; and that not only Freemasonry and its prototype in its earlier stages, but also sections of the race in its strivings after this progressive development, have, at some stage of its history, begun to realize that all are members of the great family of mankind, and as they advance in knowledge their aims and ambitions will become so united that the steady tramp of progress will indicate their nearness to the goal marked out by the great Creator.

Equality is held by some to be one of the tenets of Freemasonry, but to our mind nothing can be further removed from fact ; the only equality that we are able to discover is in the symbol of the level, which is said to teach equality, but in reality it is intended to imply that death is the equalizer of us all, as if it said

“ All are heirs to some six feet of sod,
And equal in the earth *at last*.”

If, however, we understand the tenets and principles of Freemasonry aright they are to govern our lives both material and spiritual. The order of material nature is indeed the outward symbol of the order of intellectual and spiritual nature, and that is the order of obedient dependence. In the material universe all the inferior masses are under law to the superior. One of the sublime designs of the Creator is that all the central masses of the universe shall not only be the largest in their respective systems, but also radiating centres to their systems. Thus He has constituted the great masses perennial fountains of beneficence to all the subordinate masses that move round them. In the realms of matter, therefore, so far as fact, observation, and analogy authenticate any conclusion, the law is universal ; viz. that the lesser must be subject to the greater ; that the inferior

masses shall depend on the superior for all that gives them life and comfort. On these sublime, though simple principles, are suspended the order, beauty and felicity of the Universe : Destroy this, and a scene of disorder, confusion, and destruction would instantly ensue, that would not leave an atom of the Universe unscathed.

Such is also the order of the social and intellectual system. The beauty as well as the happiness of the universe requires inequality. Eternal plains would have no beauty. There must be hill and dale, mountain and valley, land and sea, and persons and faces of differing casts to constitute a beautiful and happy world, diversities in person, mind, manners in order to the communication and reception of happiness.

Hence the foundation and the philosophy of unequal minds,—unequal in power in capacity and in taste—unequal in intelligence, activity and in energy. Varieties, all manner of varieties are essential to society. The world needs the rich and the poor, the young and the aged, the learned and the unlearned, the healthy and the infirm, the cheerful and the melancholic. These call forth all our energies, open channels for all the social virtues, lay the basis of our various responsibilities, and constitute much of the happiness of this life. They furnish opportunities for communicating and receiving benefits.

To serve a society faithfully whether as a workman or a ruler is an honour to any man. But to serve society in any capacity promotive of its moral advancement is the highest style and dignity of man.

The question is asked of a Candidate for the second degree. What is Freemasonry? And the answer comes a system of Morality, etc. In some of the older rituals it was a system of Morality and Virtue ; which would seem to us to be the more comprehensive and when so expressed the more correct, because the word Morality in the early days of our language meant *manners* and still retains that meaning, as will be seen by a reference to the root of the word itself. The word Virtue implies in essence, vital human strength, which

instinctively, constantly, and without motive does what is right. In this sense then Freemasonry would have been considered to be a system of manners and conduct ; a happy combination which some Masters do not remember when they address their Brethren upon the principles involved in the conduct of life and remain seated, while at the same time they are speaking, if not directly to their superiors in rank most certainly as much for their benefit as for that of the Candidate, and the object in pointing out the root meaning of this word Morality, is mainly to emphasize this modern deviation from it. This word Morality has developed a wider and more comprehensive meaning, as of the duties of men in their moral and ethical character, embracing to some extent virtue, and expressive of an estimated standard of right and wrong. It was applied to a kind of drama which succeeded the miracle plays or mysteries of our predecessors, of which the persons in the play were abstractions, or allegorical representations of Virtue, vices, or mental powers, in part theological, but mainly ethical in aim and tone ; and these dramas were commonly called, " a Morality." Whether this word is applied to Freemasonry in its original meaning or its ethical application, or both, is not for us to determine, nor does there appear to be any advantage in so doing, for in its ethical application it is full of meaning and admits of our consideration for a few moments in this sense. There is the Morality of impulse, the Morality of selfishness, and the Morality of Principle,— which doubtless found expression in the Morality dramas. The motive of the first named we obey instantaneously, just as we draw the hand from fire and thereby obey a law of nature, though we act without any consideration of that law. A great deal of the Morality in the world is of this kind. It may be good but has no reference to the law of rectitude. It is impulsive and therefore does not indicate a steadfast virtue. For the very impulsiveness that leads to the gratification of the sympathies, leads to the gratification of the appetites, and thus we often find generous and benevolent characteristics mixed with vicious conduct.

Then there is the Morality of Selfishness. In this instance a man may perform many good actions from sheer calculation of material profit. He may be benevolent, because it will increase his reputation for philanthropy. He may be honest because "honesty is the best policy." But this is not the highest. The morality of the Freemason is the morality of principle. The motive in his case is not "I will", or "I had better," but "*I ought.*" He recognizes morality as a law, impersonal overmastering the dictates of mere self, and holding all impulses in subservience to the highest good. The morality of impulse is uncertain. The morality of policy is selfish. The morality of principle is loyal, disinterested, self-sacrificing and maintaining and upholding the law of rectitude. This system then of Morality and Virtue teaches the Freemason to love his neighbour, to visit the widow and the fatherless, and would seem to be the highway to that righteousness which exalteth. It asks us in the name of Charity to be brave, benevolent, consistent, true to the tenets of our profession, to walk in the path of honour, which is the way of happiness, and although there may be trials for our courage, temptation for our virtue, and suffering for our fortitude, yet will the foot of him who hath led us not falter, nor the light of his countenance be turned away.

There are what are called the grand principles of the Order—*Brotherly Love, Relief and Truth*; let us look into these that we may see how they can be applied. In the early pages of T.V.O.T.S.L., we have the question "*Am I my Brother's Keeper*"? and later from the great Teacher "*Who is my Brother*"? The one selfish and evasive of responsibility for others good, a self-centred determination to remove all obstacles to self-interest. The other an expansion of the human heart into a miniature Divinity, which can embrace the great family of Mankind,—who are worthy of their inheritance,—from the highest to the lowest, from the King upon his throne, bearing the burden of his peoples aspirations, their disappointments, their successes and failures, their weal or woe; to the downcast and full of sorrow, to the brave fighter in the battle of life whom the shaft has withered

and brought low ; these are our Brothers, even the least of these as well as the greatest, and they demand a large hearted sympathy and affection, a love that will labour for the good of all, not for the body only, but for the good, the happiness and the enlightenment of the soul that is destined to course the ages of eternity. This is the first of the three Grand Principles of Freemasonry, not however exclusively belonging to the Order ; for it is practised by many who do not rank among its members, who are doing good in their spheres of labour, content to forego renown and looking for their record in the Record on High. It is, however, one of the privileges of Freemasonry so to cultivate and exercise this spirit of Brotherly love, as will evince how kindly a spirit, how lofty a purpose, and how strong a courage this principle can breathe into all within its influence ; making it to become—as it were—a reflection or image of the Creator whose loving care is for all, and over all ; for this Brotherly love is the basis of all human greatness and power, and will be the strength of our hearts and a portion for ever.

Relief is mainly what we call Charity. We are not in agreement with those who say that Charity is love. It is more than that, we may love a Brother without actually administering to his relief ; that love constrains to Charity we admit, but it is not Charity itself ; it is the unseen influence, but not the substance. The Ancients were careful to discriminate in this, for they gave to the goddess of Charity the name *Thalia* which means "the helpful one," and this we believe is what is intended to be understood by this Grand Principle, Relief or Charity. The Poet says he who is charitable shall never know want, it is part of man's higher nature to shew kindness to the suffering and the distressed. An eminent Buddhist says that Charity, Benevolence and Unselfishness are to the world what the linchpin is to the rolling chariot.

It is the practice in every day life of what our eastern Brethren call the highest perfections, and these culminate in Charity. But let us remember that Charity is not confined

to giving alms, or to a contribution through a charitable organisation. This is well in its way, but is cold and dead compared with the personal effort to help, which is, whenever possible, accompanied by the friendly greeting, the kindly smile, the voice of encouragement, which is like a heavenly message of hope, of goodwill, and joy; and the sympathetic touch of the friendly hand which to the downcast, is like the presence of the Giver of all.

It is not to the honour of a nation that there is need for the exercise of benevolence and charity in the form of contributing to alleviate the distress of the subject; but it is a lasting honour to any people, collectively or individually, under whatsoever name, whether by single act or organised effort, to console sorrow, to bring gladness to eyes which fail with wakefulness and tears, to teach the widowed heart to sing, and to shelter the orphan with paternal care; this is Charity in its noblest form, and believe me, there is no poet's dream of Angel in the homes of heaven, that has more divine rank among the thoughts and acts of men.

The third Grand Principle is Truth, and we would ask what is Truth? i.e. truth in the abstract, and as can be recognised and admitted in this Principle. It is not sufficient to say that Truth is that which is incontrovertible or that which is self-evident; there are two classes of truths which come within the compass of human knowledge, and these are the *immutable* or *first truths* and *contingent* or *mutable truths*. A first truth is not dependent upon the will or power of any being, it is immutably true, and its contrary impossible, as of the relation of numbers, axioms in Mathematics, and the conclusions drawn from these; as 2 and 3 make 5, and a straight line is the shortest distance between two points, and as, for example, the inexorable measuring wand of Freemasonry, which is not the wand of the enchantress or of the Arabian Nights, but the inexorable measure of the Builders, hence the introduction of these instruments of labour into Freemasonry in symbolic representation of the truth immutable; of the truth which is the work of God, and the truth which is God, eternally

unalterable. A contingent or mutable truth—unlike first truths—is dependent upon some effort of will power, which had a beginning and may have an end ; that express matters of fact or real existences, but are passing and changeful as the colour upon some of your Aprons which is blue, but may not always remain so ; it will fade with years and the fabric itself will perish and become nonexistent, and is therefore an example of a truth dependent or mutable. But the truth referred to as one of the Grand Principles of Freemasonry is of the immutable and eternal, the unerring rightness of the laws of the Divine Creator in the establishment of the universe, both in itself, and in its relationship to man upon the earth, upon whom has dawned the light of that truth, and begotten aspirations after an immortality in the Universe of God, constraining him to be ever reaching after the more perfect truth concerning not only that *once* were, not only that *now are*, but which are the same yesterday, to-day and for ever ; the Brotherly love and affection, by whose ordaining even the world itself and all that dwell therein, live and move and have their being, by which the morning stars rejoice together in their courses, and in whose constancy the Giver of light to the stars, and love to men, Himself is glad in the creatures of his hand.

It has been well said that language can only veil human thought, but is inadequate to express it, and even the most eloquent express but half of what they feel and mean, so that if we would read so as to perceive the thoughts of the writer, we must examine closely the medium through which they are expressed. So it is with the book of nature—if such a comparison is permissible—wherein the Creator has expressed or veiled his thoughts in something like human language. We believe His thoughts are not as ours ; We must admit that we cannot think without words, for we learn everything through the senses and learn first to think by means of speech ; and from our youth up we repeat the words of others and so think according to them. All general truths, all abstract propositions, all deliberations of the understanding can be entertained only through words.

We speak with ourselves while we think, we reason with ourselves while we speak. Not so with the Creator, His is not that weakness which demands words for thought. He thinks without the husks of words, without meagre confusing symbols, without any series of conception or classes of ideas, His concepts are infinite in the language—so to speak—of the universe, of worlds; great material masses existing apparently of themselves, we know not how, neither can the wisest of us conceive how these material masses like our Earth came into existence, or on what law of the infinite its foundations rest; but we may be sure it is a conception of the Infinite; and in all its structure and its adornment are written for our instruction, truths which it is intended that we shall interpret through the medium of our understanding in our imperfect language; truths hidden—as it were—in nature behind which the Creator has concealed Himself. Brethren it is the Masonic exhortation that we examine closely these hidden mysteries that we may read and share the thoughts of God, and thus demonstrate our kinship with the Divine.

We are reminded that Freemasonry is a progressive science and are admonished to researches into the secrets of nature by the aid of science. We may therefore regard research both common and scientific, as one of the vital elements in the constitution of Freemasonry, searching after true knowledge, not only of that which is obvious and common to all, but also that which can only be revealed by the aid of science; not the study of science for itself, but for the truths it may reveal, and for a nearer approach to Him who has made us in His own image. It is therefore not sufficient to say that the truth which is apparent is all that we need to know; for man is in the midst of a world of wonderful surroundings, in which he is sovereign, and may not look with indifference upon all that is bound up in the volume of nature, as if it were not his concern; whilst the universe in all its parts declares and points out its author. It is ours to peruse that volume by the aid of science that

we may for a brief space assist mankind in the march to their final goal.

The ancients were not slow to perceive that there were truths in nature which science alone could reveal, and although sometimes imperfectly applied, and the objects sought for not easily to be obtained, if not impossible of attainment ; yet the underlying motions were worthy of their efforts ; take for example what is called the science of Alchemy or Chemical Philosophy, the science through which they foreshadowed the philosopher's stone, which was to transmute the baser metals into gold. To discover an universal panacea for all the ills that flesh is heir to ; to discover the Elixir of Life, a draught of which was to confer everlasting youth and vigour. The transmutation of the baser metals into gold would naturally find many devotees on account of the prospective wealth it appeared to offer, without regard to the higher meaning in the symbol of the Philosopher's Stone, and the Elixir of Life. Everyone must find these for himself ; they cannot be bought with rubies, nor with all the gold of Ethiopia. In Freemasonry, however, science has a loftier purpose in seeking after the Philosopher's Stone of true knowledge, through which the baser elements in human character may be transmuted into the gold of integrity, and the elixir of the light of truth which foreshadows the dawn of everlasting life. Apart from common utility there is something in knowing and understanding the operations of nature, some pleasure in contemplating the order and harmony of the terrestrial system. Science and philosophy have a noble and independent use, for whilst in their sublime speculation they reach to the heavens, in their application they belong to the earth ; they exalt the intellect and minister to the noblest appetites and most exalted views of our nature. It is a delight to know how and by what processes the earth is clothed with verdure and life, and by what Divine laws order is preserved amidst apparent confusion. It is a sublime occupation to investigate the cause of the tempest, and to bring the lightning from the clouds and make it subservient

to the needs of man. To produce, as it were a microcosm in the laboratory, and measure and weigh those invisible atoms which, according to the laws impressed upon them by Divine intelligence, constitute the universe of things. The true chemical philosopher, whilst investigating the operations of infinite power, sees man an atom amidst atoms, and yet understanding the laws that surround him, and gaining as it were an empire in material space which entitles him to the distinction of being made in the image of God, and animated by a spark of the Divine mind. These chemical and physical pursuits have for their ultimate object the unravelling of the great and magnificent laws of nature. They keep alive that inextinguishable thirst after knowledge which is one of the greatest characteristics of human nature, and particularly in the heart of every true Freemason. It has been justly said that the greater the circle of light, the greater the boundary of darkness by which it is surrounded. This applies to all intellectual pursuits, and particularly to scientific enquiries, and hence suited to the progressive nature of the human intellect, which by increasing efforts to acquire a higher kind of wisdom, and a state in which truth is fully and brightly revealed, seems, as it were, to demonstrate its birthright to immortality. It is ours then to be faithful in the search after knowledge, the knowledge of ourselves, and not of ourselves only, but all that Nature holds concealed in its grasp. The symbols emphasizing this object are readily to be found in Freemasonry; for example the floor upon which we walk is symbolically formed of cubes of stone, i.e., cube stones of truth, which signify the light of knowledge, and the darkness of ignorance, set out alternately as in contradistinction so that we may observe as we walk and choose which we will. The black and white was adopted by Moses for the floor of the tabernacle from his knowledge of its use and meaning in Egypt, which meaning it has retained to the present, and doubtless will do as long as religion lasts.

There is also the five pointed star of ancient astrology adopted as the emblem of the five senses, to signify that all

knowledge must begin through the senses, not ending there, but as it were the childhood of life, taking in and developing as with its growth its observations and experiences. Its adoption in Freemasonry may not have been directly from this source, but doubtless had somewhat the same idea, not only to indicate the channel through which man began to know, but as an exhortation to search after knowledge even where it lies concealed from common observation.

Those of you who have looked into the history and progress of mankind from its many standpoints may readily perceive how it seems to have foreshadowed the order of the three degrees in Freemasonry, or that Freemasonry has moulded itself upon the experience of man's progress; for in the beginning or the first of the three stages of mankind we have, viewed from this distant standpoint, what we can only describe as the natural fact of existence—the childhood as it were of the race—so far as we can ever know with any degree of certainty. Then follows the mythological representations, conceived of a developing and enquiring mind, setting out in symbolism, precepts and principles for the regulation and conduct of life; and lastly the eschatological or religious application of experience and thought. In the three degrees of Craft Freemasonry we have, first, the natural being brought under the influence of knowledge by education, and experience, and rendered conscious of his moral and intellectual responsibilities. In the second, the instructed and prepared in mind for his search after hidden truth; and in the third the developed and spiritually minded. Here we have the three stages of being, not only corresponding with the experiences of the race, but in the same order of the application of those experiences, for his advancement to the goal of manhood designed for him by the Creator. Some might ask why and how is the third degree so conducive to the spiritually minded? This is clearly indicated in symbol, for it will be remembered that the eagle has been from the earliest times, and still is, the symbol of the Divine Spirit, and in this degree we have exemplified a clear conception of the spiritual resurrection by the raising

of the Brother from a figurative death by the symbolically applied eagle's claw, signifying the spirit of life, by which he is united with his companions, in the effort to promote the development of the life actuated by the spirit of God.

Believe me my Brethren it is no tenet of Freemasonry to abjure thinking, to take things as we find them, or as they have been handed down to us without enquiring of their origin, their authenticity or their purpose ; it would rather indicate its decay and the decay of its members. The Apostles exhorted their hearers to search whether the things they said were so ; and so it would be for us all a satisfaction not only in developing the habit of thoughtful enquiry and training the understanding, but rendering ourselves both wiser and better ; serving also for the education of our time both in Freemasonry and the world at large, which has so far exalted the human understanding and will continue to elevate it, and with it our virtue, our humanity, and our happiness.

There is another trait of human character which in the nature of things ought and does belong to the Freemason, as will be found embodied in the tenets and principles of the order, and that is goodness. When God formed the heart of man he planted goodness there, as a proper characteristic of the Divine nature, and the mark of that beneficent hand from which we sprang ; goodness then ought to be one of the principal elements of our character, and the great means of attracting the affection of others. Goodness is diffusive in its nature, and those whose goodness is not diffusive remain for ever deprived of the greatest good of life, the fellowship of kindred souls. To be courteous and kind to our fellow men is like the beneficent river, which flows for the benefit of all, and rises and swells only when some violent opposition is made to the gentle current which bears it on its tranquil course ; such is the gentleness, the nobility of goodness. Have you an important secret ? Confide it to that noble heart ; your affairs become his by that confidence ; and nothing is more inviolable to him

than that of the confidence of others. Goodness therefore is excellence in virtue, kindness and benevolence.

In a Paper read some time ago before this Lodge we referred to the Square, the references to it in Egyptian Mythology, and its symbolical application. In Freemasonry it is described as an angle of 90° or the fourth part of a circle. In the symbolical working tools it is dealt with as an angle of 90° applicable to the external angles of buildings, and assisting to bring rude matter into due form, such as for example the corner-stone or foundation stone, so called, of the Building, which properly was in cube form and was intended to imply the truth or rightness of the intent of the Builders; this would appear to be quite plain if taken to apply to actual buildings, but when we consider the symbolical sense in which it is intended, we are reminded that Freemasons are not builders in stone or material buildings, but builders of the Temple of human life, and the square so applied needs the further definition that it is also the fourth part of a circle; for the square of 90° , which is to try external angles or projections is therefore the human test in the building of Character. The square of 90° , which is the fourth part of a circle, is a circle divided into four equal parts and must be so divided by two straight lines at right angles through its centre; and as the indicated centre within a circle is the primary symbol of Deity, so this fourth part thereof is the square of Divine justice, for it can only be applied to internal angles, and is therefore intended to imply that the square is Divinely applied as a test in the building of human character. The Masonic square is therefore the test of both the outward and the inner life, the human and the Divine test.

Much has been said and written in our time about Freemasons having taken an active part in building, that their reliability and skill was responsible for the excellence of the workmanship in many important buildings, this illusion has doubtless arisen because of the symbolized working tools in our ritual, but so far as we are able to discover there is no evidence in fact for any such assumption; and

although something in the nature of Freemason's Lodges may have been formed and doubtless were among a section of the workmen, that is not evidence that Freemasons as such became Builders, any more than because some Architects were Freemasons, that Freemasons were therefore Architects. The reason for the introduction of the Builders instruments of labour into Mythology, Freemasonry, and other kindred institutions in symbol, is not far to seek, and any of you who have looked into the history and development of the race will observe that Building was the first and probably the greatest of the Arts acquired and developed in the mind of man; even before History records its progress the relics of past magnificence in the peoples and nations of past ages stood out as well nigh supernatural achievements to the less advanced peoples of the earth. We need not wonder then that the instruments of the skilful Architects and Builders (whose art was the subject of so much admiration and almost miraculous accomplishment) should be seized upon and applied as symbols in the mythologies which were the early assertions of thought towards the formation of moral and religious conduct. It would be interesting to trace the progress and development of this noble art, from the cave and forest dwellings, the cot, the house, until its chambers became adorned with sculpture and painting, to the Temples of Egypt whose vastness and grandeur surpass anything attempted before or since by the hand of man. This, we believe, was the stage of man's development from the material sense, to the dawn of the intellectual or the ideal, by which he should advance to a higher plane of thought, so that the bearing and conduct of his life should accord with his material accomplishments; and explains how the builder's instruments of labour—or working tools—were made the symbol of the inexorable measure, the undeviating line, the upright intentions, and the circumscribed boundary of human thought and actions, while the pencil of the architect by which the buildings were designed is made the recorder of the conduct of life. We as Freemasons are also Builders, but in character and spirit,

laying in symbol the foundation stone of life (the cube stone of true intent) whereon to raise the superstructure or temple of our being wherein the Gods may deign to dwell, or a fitting habitation for a bright and noble mind.

“ For the structure that we raise,
 Time is with materials filled ;
 Our to-days and yesterdays
 Are the blocks with which we build.”

We may not ignore the fact that the main object of men in our time would seem to be, not life, but labour for gold ; let us remind ourselves that the labour which Freemasonry enjoins is for life, in contradistinction to material substance ; a life consummated by acquired knowledge of ourselves and God’s work, for the life without that knowledge is darkness, but knowledge is the light of life, not that insufficient knowledge which “ puffeth up,” but the knowledge which enables us to see ourselves clearly, and is in itself, Wisdom, Prudence, Modesty, and Unselfishness ; that we should know ourselves and our place, to recognize our everlasting inferiority and our everlasting greatness ; our inferiority in that we are made a little lower than the angels both in knowledge and capacity, and our greatness in that the Creator, who set the sun in the heavens as a shining light, has shewn to us this knowledge of the truth to serve as a torch to light us through the paths of life, and onward through the dawn of the eternal morning.

In conclusion let me assure you that this is no effort to secure for Freemasonry religious rank, parallel with or before any of the other forms of religion ; whatever position its prototype may have held in the minds of those responsible for its inception ; but our effort is merely to give it its true and proper place in the minds of its members, to inculcate a broad and intelligent examination of its principles and its precepts, so as to obtain a clear understanding of what their influence should be upon life and conduct ; for it would seem to us that there is little that can claim higher rank than the exhortations, to act justly and walk humbly

before God ; to be *prudent* as if seeing and foreseeing events ; to be *temperate* in all the exigencies of pleasure, joy, or sorrow ; *obedient* in our station to the laws of God and man ; to be modest in our demeanour ; to be gentle and courteous in manners and conduct ; to remove the spirit of selfishness which is an injury to ourselves and others ; to walk uprightly in the paths of virtue, and to make the laws of rectitude and truth the law of our lives ; to cultivate a fortitude that will bear calmly the ills or the misfortunes of life ; a Faith that is incorruptible and unassailable ; a Hope unashamed and which the years cannot quench ; a Charity brave in its efforts to help wheresoever and when help is needed, a Charity that suffereth long and is kind ; a Fidelity that will not yield to temptation or swerve from its purpose ; a Fidelity to principle in every day life, a Fidelity to duty wheresoever that duty lies, Fidelity to each other and in all that concerns the welfare of mankind. For the soul asks honour and not fame ; to be upright and not alone successful, to be good rather than prosperous, to be faithful as its education for eternity. Therefore let it be our watchword in Freemasonry, and in life, and it will become our password at the gates of the eternal city.

The W.M. said the Brethren had listened to a highly interesting Paper, and the Lodge was under a great obligation to Bro. FOSTER for the high literary standard of his address. He (the W.M.) had expected this and had much pleasure in moving a hearty Vote of Thanks to the lecturer for his able and instructive Paper.

Bro. J. T. THORP seconded, and said that Bro. FOSTER had given the Brethren many beautiful thoughts clothed in beautiful language. Many points were, of course, open to discussion, but it would be hardly fair to discuss intricate matters on the spur of the moment. All would learn much and benefit greatly by reading the Paper in the Transactions,

and he suggested that after publication it would be advantageous to have a discussion in the Lodge on many points raised therein. He felt sure the Brethren would find much to interest, to instruct, and to elevate.

Bro. FOSTER briefly responded ; and thanked the Brethren for their great attention. The Paper had given him much pleasure in the preparation.

The following Masonic curios were exhibited and described by Bro. J. T. THORP, viz. :—

(1.) Parchment Certificate of Bristol Union Band, No. 31, to Bro. Benjamin Plummer, dated October 1809.

(2.) Invitation, on engraved form of Certificate, from the Brethren of the Atholl Lodge, No. 131 Newcastle-on-Tyne, to the Brethren of the Forfar and Kincairn Lodge, to visit them. Date about 1808.

(3.) Free-Masons Tontine, for the sum of £50, towards the cost of building Freemasons' Hall, London. Dated 1776.

(4.) Commission as Commander-in-Chief of British forces on the Continent, to Lord George Sackville, Grand Master (Ireland) in 1751. Dated 1758.

(5.) Parchment deed, dated 1773 ; although the document is not Masonic, the seals bear Masonic emblems.

(6.) Blank form of appointment as collector of the Royal Foundling Hospital, London. Emblematical engraving by Wm. Hogarth at the head.

(7.) Portrait of George Washington as a Mason, dated 1866.

(8.) Coloured Print—Solomon in all his Glory—by Cruikshank.

(9.) Emblematical engraving—Freemasonry attacked by Enemies (?)—by W. Mason. Dated 1821.

(10.) "The Mystery of Masonry brought to Light by ye Gormagons," by Hogarth.

(11.) "The Political Clyster." Engraving dated 1757.

(12.) Coloured Print—"Making a Freemason." By William Holland. Dated 1793.

(13.) Six engraved French Lodge Summonses; early nineteenth century. A very interesting lot.

(14.) Eight engravings, etc., various dates.

All the above were sent for exhibition at the Lodge, by Bro. G. W. BAIN, of Sunderland, an Hon. Member of the Lodge, to whom a hearty Vote of Thanks was accorded.

It was unanimously resolved that the Lodge undertake the issue of another edition of Hughan's "Origin of the English Rite," and that it be proceeded with as soon as convenient.

The W.M. invested Bro. THORP with the M.M. Memorial Jewel.

The W.M., supported by all the Members present, congratulated Bro. F. W. BILLSON, P.M., A.G.D.C. (Eng.), on attaining Grand Lodge rank.

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

Bro. W. J. BUNNEY,	Worshipful Master.
Bro. the Rev. H. S. BIGGS, P.M.,	Treasurer.
Bro. C. H. HARDING,	Tyler.

Apologies for non-attendance were received.

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

Early Leicester Freemasonry.

From time to time incidents of interest to Leicester Freemasons are recorded in recently-published Masonic literature, many of which have been reproduced in the Transactions of the Lodge of Research.

Some further extracts are here given, all of which seem to be of sufficient interest to warrant inclusion for permanent record and future reference.

I. EARLY KNIGHT TEMPLARY IN LEICESTER.

In the January 1921 issue of *The Builder* (Anamosa, Iowa, U.S.A.) appears an extract from *The History of Masonic Knights Templar of Pennsylvania*, by Bro. Julius F. Sachse, late librarian of the Grand Lodge of Pennsylvania, which is of interest to Leicester Knights Templar. The extract is as follows:—

“In our Archives* we have the two following English Templar certificates shewing that the orders were conferred under the Warrant of an English Craft lodge at Leicester, No. 91, on the Register of England. This is the only early evidence that we have shewing the conferring of the Red Cross together with the order of the Temple under a Craft Warrant.

(1.) *An Assembly of the Knights of the RED CROSS held under the Sanction of Warrant No. 91 Leicester, and on the Registry of England.*

These are to certify that the Bearer hereof Our Trusty and well beloved Brother Sr. William Terry was by us Installed & Dubb^d a Knight of the Antient and Honorable Order of the Red Cross and has to the Utmost of his power Justly supported the Dignity thereof.

* Or the Gd. Lo. of Pennsylvania.

*We therefore Recommend him as a Worthy Valiant Knight.
Given under our hands & Seal of our Assembly at our
Assembly Room in Leicester the 19th day of January 1801.*

*Robt. Pinder, K.
Will^m Brown, Gr. W.
Robt. Wylie.
John Hill, Secretary.*

(2). IN THE NAME OF THE MOST HOLY GLORIOUS AND
UNDIVIDED TRINITY, FATHER SON AND HOLY GHOST

*By the C : G : and Grand Wardens of Lodge No. 91 Leicester
and on the Registry of England.*

*We do hereby Certify that the Bearer hereof Our Trusty and
well Beloved Brother Sr William Terry was by us installed
and Dubbd a Knight of the Most Noble and Right worshipful
Order of Knights Templars Knight Hospitalor and Knight of
Malta he having with fortitude and due honour Justly Supported
the Amazing Trials attending his admission.*

*We therefore Recommend him as a worthy honest faithful
and Vallient Brother.*

*GIVEN under our hands and Seal of our Lodge at our Lodge
Room in Leicester this 19th. Day of January 1801.*

*Rob^t Pinder C : G.
William Brown 1st.
Robt Wylie 2nd.
John Hill, G. Secretary.*

In my "*Memorials of Lodge No. 91 (Antients) Leicester,*" published in 1898,* reference was made to the practice among "Antient" Masons of working the Knight Templar and other degrees under their Craft warrants, and details were given of some surviving relics of those degrees which formerly belonged to old members of Lodge 91. It is

* Included in the 1897-98 Transactions of the Lodge of Research.

interesting to learn of the existence of two more Clearance Certificates of those degrees issued by that old Lodge, which have wandered very far from their original home, but are now in good and safe custody.

All that is known of Bro. William Terry, to whom the Certificates were issued, is that he appears on the Grand Lodge Register as having been initiated in Lodge 91 on October 20th, 1800, but does not seem to have taken office therein. He was a frame-work-knitter by trade, and it is quite possible that he obtained the Clearance Certificates prior to his emigration to America.

Robert Pinder was a cordwainer by trade ; he was initiated in Lodge 91 in Dec. 1793, and occupied the chair of the Lodge in 1796. In Nov. 1799 he was proposed as Tyler of St. John's Lodge, No. 471 (now 279), and was duly elected to that office in the following month. He retained the post for two years, when "in consequence of non-attendance and other neglects it was agreed that he be discharged, which was accordingly done." He retained his membership of Lodge 91 until the Union in 1813.

William Brown was a very hard-working member of No. 91, in which Lodge he was initiated in March 1796, occupying the chair in 1808 and again in 1813. He was a carpenter by trade, residing in Town-hall Lane in 1791. He was also a most energetic member of the local Royal Arch (Fortitude and 114 Chapters), frequently occupying the posts of P. Soj. and Principal through many years.

Robert Wylie was a framesmith by trade, and joined Lodge 91 in January 1798 from "Union" Lodge, 23 Scotland. After passing through the Wardens' chairs, he became Master of the Lodge in 1800, subsequently becoming Secretary and again presiding as Master in 1804 and 1810.

John Hill, a vintner, was one of the early members of Lodge 91, his name being registered in the Grand Lodge books in 1775. He assisted to found St. John's Lodge, Leicester in 1790, holding the office of Secretary for a short time. In 1791 he made an unsuccessful application to the

Brethren of St. John's, for the restoration of No. 91 Warrant, retiring directly afterwards from the Lodge. When Lodge 91 resumed its meetings in 1793, Bro. Hill became the S.W. of the Lodge, proceeding to the Master's chair the following year; he also filled the office of Secretary during some part of 1796 and 1797.

II. EARLY LEICESTER FREEMASONS.

In the Transactions of the Somerset Masters' Lodge, No. 3746, for the year 1920, is an interesting Paper by the Secretary, W. Bro. Geo. Norman, P.A.G.D.C. (Eng.), on "The Masonic Lodges of Bath."

In the extracts there given from the minute-books of the old Lodge meeting at the Bear Inn, Bath, are references to two Leicester Brethren.

On November 5th, 1754, the Lodge was visited by Bro. Edward Davies, from the Pelican, Leicester. This Lodge was No. 250, the warrant for which was dated August 21st, 1754. As this Lodge had not, at the time of Davies' visit, been working quite three months, it is possible that he was one of the founders of No. 250, or even one of the members of the previous Leicester Lodge, No. 179, which met at the Wheat Sheaf Inn from 1739 to about 1744. Be that as it may, Bro. Edward Davies is the earliest Leicester Freemason whose name is known to the present generation of Craftsmen.

The other Brother mentioned was Bro. Anthony Keck, who visited the same Lodge on October 5th, 1756. Again on January 17th, 1758, the minutes record that "Bro. Anthony Keck, a Visitor, was admitted a Member and paid 5s." He occupied the chair as W.M. of the Lodge in the year 1762.

The Keck family resided at Stoughton, Leicestershire, for several generations. Throsby, the local historian, records that Anthony James Keck was resident there in his time (*cir.* 1777).

It has not been traced as yet in what Lodge Bro. Anthony Keck was initiated, but as he held the office of Grand Steward in 1765, it must have been some London Lodge, and the information will be discovered some day.

J. T. T.

Lodges among French Prisoners of War in England. 19th Century.

Another of the Lodges held in England among French prisoners of war in the early years of the nineteenth century, has recently been discovered.

In a "*Catalogue des Ouvrages . . . composant la Bibliothèque Maç.: du G. : Or. : de France. 1832.*" appears the following—

[TRANSLATION.]

"No. 494. MS. By-laws, list of members and declarations of French Prisoners of War *on parole*, belonging to the Lodge *la Triple Union*, under the auspices of the Gd. : Or. : de France, at Whitchurch, county of Shrophire (sic), England, 5813; with signatures. 12 mo. $\frac{1}{2}$ bound."

This makes the fourth of these Lodges discovered since the publication of my book on *French Prisoners' Lodges* in the year 1900.

The other three are

At Odiham (Hants), Lodge *des Enfants de Mars et de Neptune*, working in 1810.

(For details *vide* A.Q.C., vol. XVI, p. 129.)

At Dartmoor (Devon), Lodge *de la Réunion*, working in 1814.

(*Vide* A.Q.C., vol. XX, p. 226.)

At Lanark (Scotland), Lodge *des Amis réunis dans l'adversité*, working in 1812.

(*Vide* Lo. of Research Transactions, 1911-12, p. 81.)

J. T. T.

In Memoriam.

*"God is their sun whose cheering beams
Diffuse eternal day."*

We mourn the loss of the following Brethren:—

W. Bro. C. L. FERNELEY, P.M. 1130, P.P.G. Std. B.
Joined the Cor. Circle in Nov., 1894.

W. Bro. CHAS. F. CALLAWAY, 41 Bath. Joined the
Cor. Circle in Sept., 1909.

Bro. JOSEPH E. GENTNER, 2865 Syston. A Member of
the Cor. Circle since May, 1911.

W. Bro. Capt. H. S. HASSALL, P.M. 779 Ashby-de-la-
Zouch, P.P.G.Pur. Joined the Cor. Circle in Sept., 1909.

*"Wage to the end the glorious strife
And win, like them, a crown of life."*

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-

To the Worshipful Master, Wardens and Brethren
of Cincinnati Lodge No 133 of free and ac-
cepted Masons

The petition of the subscribers respectfully sheweth
that having long entertained a favorable
opinion of your ancient institution, he
is desirous of being admitted as member
thereof if found worthy

Being an exile for liberty's sake, he has no place
of fixed residence; is now staying at Cinin-
nati; his age is 49 $\frac{1}{2}$ years, his occupation
is to restore his native land, Hungary to its
national independence and to achieve by com-
munity of action with other nations, civil
and religious liberty in Europe.

Witnessed by

Bro Augustus William Hayes

Louis Kossuth

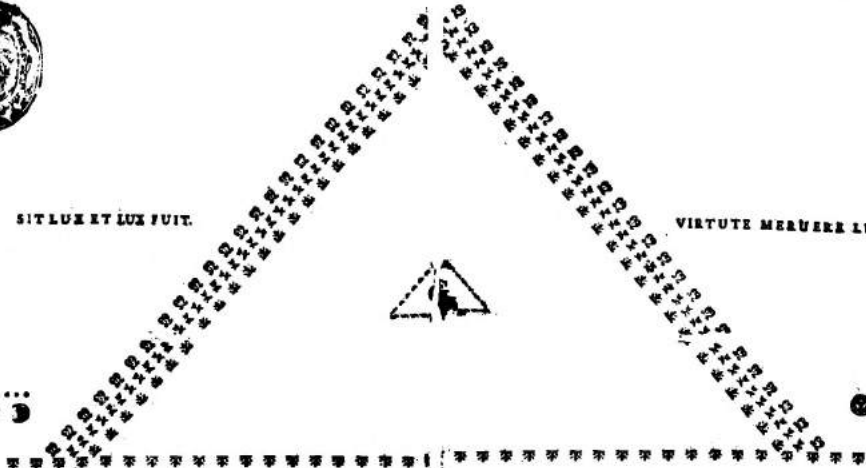
by *Wm. F. Rodmann*

Cincinnati Feb 18th 1852.



SIT LUX ET LUX FIT.

VIRTUTE MERUERE LUMEN



A LA GLOIRE
DU
GRAND ARCHITECTE
DE L'UNIVERS.

LE R. L. DE SAINT-JEAN DE JERUSALEM,
sous le titre distinctif de la *Loge des Antiques*
régulièrement constituée
à l'Ordre de Saint-Jean-Baptiste

A tous les MAÇONS dévoués sur la
surface de l'Orbe.

EX OR
LUCIS

SILENTII
ONIAI QUIBUS
NOS, MAGISTRI
SOCII FRATRES
in urbe

INTE.
PONTE.

ONICILIO.
Lus affili.
COSTRUCO, R
CIRCULO, Sicut

IN THE EAST
A PLACE FULL OF LIGHT
WHERE PEACE AND SILENCE
REIGN.

WHERE THE MASTER, WARDEN and
MEMBERS of Lodge *St. John's*
Jerusalem habitually assembled,
To all those enlightened on the surface of the
Earth.

GREETING.

UNION. FORCE. SALUTE.

NOUS, V. L. DE SAINT-JEAN, OO. DE... MM.
CC. & AA., réunis dans un Lieu vénérable,
récolter & révéler, où s'ignore le SILENCE, le
PAIX & la CHARITÉ, condition que le T. O. C.
E. *Achille Roy*
qui a signé au marge du présent Brief, est dévoué de
grade de *Maître*
à travail personnel sans être élu, fervent & constant,
à qu'il s'est mérité, par ses vertus, sans aucune de nos
attributions.

Mais le recommander à Elle & à l'Amour de
son FF. de quelque pays qu'ils soient, promettant
l'accueil le plus favorable à tous les FF. qui se
présenteront de leur part, sous un pareil Brief.
Fait en L. le 14^{ème} jour d'août l'an mille
mille quatre cent, l'an de la V. L. 1804.

Signé de l'Orateur par *Maître, Germaine Romain de l'Orateur*
de la V. L.

regardant unanime,
Omnia FRATRES
Ordo dicitur
SALUTEM I. V. DOMINO.

VOUS, V. L. DE SAINT-JEAN, OO. DE... MM.
CC. & AA., réunis dans un Lieu vénérable,
récolter & révéler, où s'ignore le SILENCE, le
PAIX & la CHARITÉ, condition que le T. O. C.
E. *Achille Roy*
qui a signé au marge du présent Brief, est dévoué de
grade de *Maître*
à travail personnel sans être élu, fervent & constant,
à qu'il s'est mérité, par ses vertus, sans aucune de nos
attributions.

Mais le recommander à Elle & à l'Amour de
son FF. de quelque pays qu'ils soient, promettant
l'accueil le plus favorable à tous les FF. qui se
présenteront de leur part, sous un pareil Brief.
Fait en L. le 14^{ème} jour d'août l'an mille
mille quatre cent, l'an de la V. L. 1804.

Signé de l'Orateur par *Maître, Germaine Romain de l'Orateur*
de la V. L.

MASONRY is universal, its catholic Men of
all Nations. Its Disciples are known and acknowledged,
to be a People of Friends and Brethren.

Woe, that cruellest enemy, which pervades the
Universe, and threatens the annihilation of humanity
cannot wound the rights and prerogatives which belong
to all true and accepted Masons!

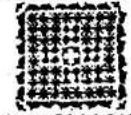
Do kindly notify this poor worthy Brother
Achille Roy
whom I charge on in the grade of *Maître*
and Master to the entire satisfaction
of all his Brethren; his virtues and his zeal for the Craft,
have excited his own warmest recommendations.

Who do recommend Him to all true Brethren,
especially trusting that in whatever circumstances he
may be situated here, he may receive assistance,
relief and consolation.

May he who protects him be rewarded by the
GRAND ARCHITECT of the Universe!

Given in Lodge this 14th day of August A. L. 1804
at night.

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ACHILLE ROY'S DEMIT.

Vide p. 89.

Handwritten signatures and text, including names like 'A. S. M...', 'J. H. Marie R. F.', 'J. R. F.', and 'Duchemin'.

Correspondence Circle.

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

1.—They shall be entitled—

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

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

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

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

- 2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge; (such election shall be by ballot, and two black balls shall exclude).
- 3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
- 4.—No entrance fee shall be required, and the Annual Subscription shall be 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.

Books Published by the Lodge.

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

(A new edition will be published shortly.)

"THE JACOBITE LODGE AT ROME, 1735-37." By W. J. Hughan. With a Reproduction of the Minute Book and two Facsimiles. Plates. 52 pages; 4to. 1910. Cloth, gilt 6s. 0d.

"MEMORIALS OF THE MASONIC UNION OF A.D. 1813." By W. J. Hughan. Revised and Augmented Edition by John T. THORP. Frontispiece. 151 pages; 4to. 1913. Cloth, gilt 10s. 6d.

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

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.

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