

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1923=24.

(Thirty-second Year of Publication.)

W. Bro. JOHN H. HAWTHORN, M.A., P.M. 3091; P.P.G.S.D.
W.M.

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

EDITED BY

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

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

FREEMASONS' HALL,
LEICESTER,

July, 1924.

DEAR BRETHREN,

The session of the Lodge just ended has been marked by two special features. The night devoted to discussion, and the Address given by W. Bro. CLEGG, Historian of the Grand Lodge of Ohio. In both instances, particularly the latter, we had good attendances.

The discussion on Bro. SPRATLING'S Paper brought out some interesting statements, which will be found in the Transactions. Bro. CLEGG'S address was well received and greatly interested the Brethren present at the Meeting.

It is with regret that I notice such an unusually long list of Brethren who have joined "the G.L. above" during the year. I am sure that I am voicing the feeling of Members of both Circles, in expressing sympathy and condolence with the relatives of our deceased Brothers.

It is hoped that during the coming Session there will be a considerable increase in the Membership of the Correspondence Circle, to fill the gaps created by death and resignation.

I have been compelled to resign my Membership of the Lodge, owing to the fact that I am leaving the district, and shall be unable to attend the Meetings.

I trust that our W. Bro. C. F. OLIVER, D.P.G.M., who is succeeding me, will have a most successful year of office, and be well supported by good attendances at every Meeting.

I cannot sufficiently express my gratitude to W. Bro. THORP, for continuing his work as Editor, and for the splendid exhibits of Masonic Curios, which he explains so fully and in such an interesting manner.

Members of both Circles are invited to read Papers at our Meetings, and join in spreading the work of Masonic Research in every direction.

MASONIC REPRINTS, vii, forms a Supplement to the Transactions for the current year. It is a Reproduction of " Multa Paucis," a very rare book, for which we are, as usual, indebted to our Editor, Bro. J. T. THORP.

With Hearty Greetings to all our Members at home and abroad.

I am, Brethren,

Yours fraternally,

JOHN H. HAWTHORN,

W.M.

Officers 1923=24.

W. Bro. J. H. HAWTHORN (P.M. 3091), P.P.G.S.D. W.M.	
W. Bro. NORMAN K. LEE (W.M. 3919).....	S.W.
W. Bro. ARTHUR H. HIND (P.M. 279), } P.P.S.G.D.	} J.W.
W. Bro. the Rev. H. S. BIGGS, B.A., P.M., } P.P.S.G.W.; P.P.G. Chap.,	} Chaplain & 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. C. S. BIGG, B.A. (P.M. 3091),	S.D.
W. Bro. the Rev. E. R. J. BIGGS, B.A.; B.D.; (P.M. 494 Canada, etc.)	J.D.
W. Bro. GEORGE I. LIGHT, P.M. 3027, 3237 } and 3302 London; P.M. 3091 and 4088 }	} 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 1924-25.

September 22nd, 1924—Installation.

November 24th, 1924.

January 26th, 1925.

March 23rd, 1925.

May 25th, 1925—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. 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. *White Lodge, Swanage, Dorset.* P.M. 1391, 3448; P.M.; P.P.S.G.W.; Past Assist. Grand Director of Ceremonies. 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. *Stonegate Road, Leicester.* P.M. 523 and 2865; P.M.; P.P.J.G.W. Joined November 28th, 1898.
7. FREARS, J. Russell. *Westcoles Drive, Leicester.* P.M. 2081 and 3091; P.M.; P.P.S.G.W.; Prov. G. Sec.; 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. *Hill House, Ashby-de-la-Zouch.* P.M. 50 and 779; P.M.; P.P.J.G.W. Joined September 24th, 1906.
13. LOLE, Alfred. 58 *Leam Terrace, Leamington.* P.M. 2811; P.M.; P.P.J.G.D. Joined March 20th, 1908.
14. HUNT, Thomas George. *Anstey Frith, Groby Road, near Leicester.* P.M. 2865; P.M.; P.P.A.G.D.C. Joined Nov. 28th, 1910.

15. HUNT, George William. *Montello, Victoria Park Road, Leicester.* P.M. 2865 and 3091; P.M.; P.P.G. Reg. Joined November 28th, 1910.
 16. PICKARD, J. Eastwood. *Greenways, Burlington Road, Leicester.* P.M. 2081; P.M.; P.P.S.G.W. Joined November 28th, 1910.
 17. POCHIN, Frank Howard. *Evington House, Leicester.* P.M. 2028, 3091, 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. HAMPSON, Albert H. *4 Avenue Mansions, Elms Avenue, Eastbourne.* P.M.; P.M. 523; P.P.G. Reg. Joined January 26th, 1914.
 20. DOUGHTY, Frederick H. *2 Tichborne Street, Leicester.* P.M. 2081; and 3919; P.M.; P.P.S.G.W. Joined Sept. 27th, 1915.
 21. BUNNEY, W. J. *28 Severn Street, Leicester.* P.M.; P.M. 523; P.P.G. Reg. Joined September 24th, 1917.
 22. HAINES, Frank. "*Olifield,*" *Woodland Avenue, Leicester.* P.M.; P.M. 1391; P.P.A.G.D.C. Joined September 24th, 1917.
 23. LEE, NORMAN K. *13 Severn Street, Leicester.* J.W. 3919. Joined January 27th, 1919.
 24. HAWTHORN, JOHN H. *Melrose House, Aylestone Road, Leicester.* W.M.; P.M. 3091; P.P.G.S.D. Joined January 27th, 1919.
 25. HIND, Arthur H. *3 Grey Friars, Leicester.* P.M. 279; P.P.S.G.D. Joined March 30th, 1921.
 26. BIGG, Chas. S., B.A. *23 Friar Lane, Leicester.* P.M. 3091. Joined May 23rd, 1921.
 27. BIGGS, the Rev. Ernest R. J., B.A., B.D. *15 Tennyson Street, Leicester.* P.M. Palm Lodge, Bassein, Burma, and 494 Canada; P.D.G. Chap. Bengal; P.D.G. Chap. Burma. Nov. 27th, 1922.
 28. LIGHT, George Inglefield. *129 Aldborough Road, Seven Kings, Essex.* P.M. 3027, 3237 and 3302 London; P.M. 3091 and 4088 Leicester; L.R. Joined November 27th, 1922.
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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. EASTERN ARCHIPELAGO, DISTRICT GRAND LODGE OF, Freemasons' Hall, Coleman Street, Singapore. September, 1923.
9. EGREMONT LODGE OF INSTRUCTION, 2872 Wallasey. March, 1918.
10. HIRAM ABIFF LODGE (N.C.), The Hague, Holland. Sep. 1923.
11. HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913.
12. IONIC LODGE OF INSTRUCTION, 3832 Wallasey. January, 1919.
13. JAMES THOMPSON LODGE OF INSTRUCTION, 3653 Birkenhead. May, 1919.
14. KELLERBERRIN LODGE, 49 (W.A.C.) West Australia. May, 1923.
15. KENT, PROV. GRAND LODGE LIBRARY OF, Masonic Temple, Canterbury. November, 1923.
16. KITCHENER LODGE, 2998 Simla, India. November, 1909.
17. LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
18. MADRAS, DISTRICT GRAND LODGE OF. November, 1922.
19. MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914.
20. MANICA LODGE, 2678, Umtali, Brit. S. Africa. September, 1900.
21. MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910.
22. MARK MASTER MASONS, GRAND LODGE OF, London. March, 1914.

23. MASSACHUSETTS, GRAND LODGE OF. November, 1896.
 24. MINERVA LODGE, 2433 Birkenhead. March, 1898.
 25. MOUNTAIN LODGE, 11 (B.C.) Golden, British Columbia. May, 1907.
 26. NEPTUNE LODGE, 2908 Wallsend-on-Tyne. September, 1913.
 27. NORTH YORKS LODGE OF INSTRUCTION, Middlesbrough. March, 1908.
 28. NOTTS INSTALLED MASTERS LODGE, 3595 Nottingham. March, 1913.
 29. PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902.
 30. PHENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913.
 31. THE QUETTA MASONIC LIBRARY. Baluchistan, India. September, 1916.
 32. RANDLE HOLME LODGE, 3261 Birkenhead. March, 1908.
 33. RIVERDALE LODGE, 494 G. Lodge of Canada, Toronto. November, 1920.
 34. RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904.
 35. SCOTLAND, LIBRARY OF GRAND LODGE OF. September, 1910.
 36. SCOTLAND, SUPREME GRAND ROYAL ARCH CHAPTER OF. September, 1913.
 37. SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
 38. TARA LODGE OF INSTALLED MASTERS, Bombay (419 I.C.). November, 1915.
 39. TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg. September, 1911.
 40. UNITED SERVICE LODGE, 24 Esquimaht, British Columbia. November, 1911.
 41. WARWICKSHIRE MASONIC LIBRARY. January, 1909.
 42. WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND MUSEUM. September, 1915.
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Brothers.

43. ADCOCK, Richard B. 24 *Severn Street, Leicesters.* P.M. 276
Leicester; P.P.G.S.W. November, 1915.
44. ALDERMAN, Stanbery. *Big Spring, Howard County (Texas), U.S.A.*
Dallas (Texas), U.S.A. May, 1913.
45. ALLEN, Barton H. B. *Government Agricultural College, Potchef-*
stroom, Transvaal. 1093 Madras; 582 Peshawar, Punjab.
May, 1923.
46. ALLEN, James. 28 *Fosse Road South, Leicester.* 523 Leicester.
November, 1921.
47. ALLEN, T. 44 *Humberstone Gate, Leicester.* 2081 Leicester.
Nov. 1916.
48. 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.
49. ARCHBALD, William. *c/o Geo. Gillespie & Co., P.O. Box No. 64,*
Rangoon, Burma. P.M. 1268 Rangoon. November, 1907.
50. ARMSTRONG, Percy. *The Cottage, Scarborough.* P.M. 1248;
P.P.G.D.C., N. & E. Yorks. January, 1921.
51. ASHWELL, T. 50 *St. James' Road, Leicester.* P.M. 2081 Leicester.
November, 1916.
52. ASHWELL, Thomas Syson Hillyard. 38 *Belgrave Gate, Leicesters.*
P.M. 1391; P.P.G. Std. B. September, 1896.
53. ATKINSON, S. Ernest, M.D. *Osgathorpe House, near Loughborough.*
P.M. 779 Ashby-de-la-Zouch. P.P.G. Std. B. May, 1903.
54. 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.
55. BARKER, John W. *Firwood, Knighton Park Road, Leicester.* P.M.
279 and 3431 Leicester; P.P.S.G.W. September, 1903.
56. BARKS, Sergt. G. L. *Royal Marines, Deal.* November, 1921.
57. BARLOW, Thomas. 89 *Mildred Avenue, Watford, Herts.* 1984
Watford. November, 1922.
58. BARNARD, George W. G. 4 *Surrey Street, Norwich.* P.M. 943,
Norwich; P.D.P.G.M. Norfolk; Past Grand Deacon. Nov.
1894.

59. BARNES, Charles. 3 *Welford Road, Leicester.* P.M. 2865 Syston. January, 1916.
60. BARNETT, Harold D. M. *Brendon, Swithland Lane, Rothley, Leicester.* P.M. 3091 Leicester ; P.P.G.Reg. September, 1913.
61. BATLIVALA, J. C. *Govt. Veterinary School, Insein, Burma.* P.M. and Sec. 614 Rangoon ; Depty. D.G.M. Burma ; P.G.J.D. (Eng.). September, 1904.
62. BAXTER, Roderick Hildegard. 97 *Milnrow Road, Rochdale.* P.M. 2320 Castleton ; P.M. 2076 ; P.P.G.W., E. Lancs. Sept. 1909.
63. BAXTER, Thomas. 28 *Hamilton Square, Birkenhead.* 3519 and P.M. 3653 ; P.P.A.G.D.C. (Cheshire). June, 1917.
64. BAYLISS, Francis C. 57 *Braunstone Gate, Leicester.* 523 Leicester. January, 1922.
65. BAYLISS, Frederick John. *London Road, Coalville.* P.M. 2428 Coalville. May, 1918.
66. BEACHCROFT, Maurice, M.A., O.B.E. ; Sec. R.M.I.G. 21 *Great Queen Street, London, W.C. 2.* 2 and 357 Oxford ; P.M. 361 and 3154 ; 4227, 3305, 1523, 2076 ; P.P.G.D.C. Bucks ; P.P.S.G.W. Bucks ; Past Grand Deacon (Eng). January, 1921.
67. BEAUMONT, Philip. *The Grove, Swadlincote.* P.M. 1739 Swadlincote. September, 1909.
68. BEDFORD, George H. *Meadowcroft, Harrogate Road, Eccleshall, Bradford, Yorks.* 3448 Leicester. May, 1918.
69. BENTLEY, P. A. 304 *Victoria Park Road, Leicester.* 3448. Sept., 1918.
70. BENTLEY, W. T. 29 *Corn Market, Derby.* 3448 Leicester January, 1920.
71. BEROLZHEIMER, D. D. *Woodmere Boulevard, Woodmere, L.I., 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.
72. BILLSON, Capt. Arthur. *Ringstead, Knighton Park Road, Leicester.* P.M. 3431 Leicester ; P.P.G.Swd. B. March, 1914.
73. 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.
74. BISHOP, Hubert G. 33 *Radford Street, Leamington Spa.* 395 Leamington. September, 1917.

75. BIXBY, Charles S. *Box 97, Osawatomic (Kansas), U.S.A.* P.M. 24 Osawatomie ; D.D.G.M. Kansas. March, 1898.
76. BLACKBURN, Arthur W. *Waynville, Reservoir Street, Dewsbury.* 264 Batley. March, 1921.
77. BLACKBURN, the Rev. Joseph, B.A. *211 Trent Avenue, East Kildonan, Manitoba, Canada.* 131 East Kildonan (Man. Con.). March, 1923.
78. BLACKMORE, the Rev. Alfred T. G. *All Saints Vicarage, Leicester.* 1560 Leicester. May, 1923.
79. 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.
80. BLAND, C. A. *46 Springfield Road, Leicester.* P.M. 1391 Leicester. March, 1918.
81. BLOOR, Thos. *15 Belgrave Gate, Leicester.* 279 Leicester. November, 1917.
82. BOND, W. *146 South Knighton Road, Leicester.* 3448 Leicester. May, 1924.
83. BONNER, C.P.O. Albert. *69 Stretton Road, Leicester.* 650 Harwich. September, 1921.
84. BOOCOCK, J. Headon. *81 Church Street, Moseley.* P.M. 43 Birmingham ; P.P.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. BOTT, Ernest E. *Waipawa, Hawkes Bay, N. Zealand.* P.M. 30 (N.Z.C.). September, 1922.
87. BOWMAN, Henry Cecil. *The Spinneys, Manor Road, Leicester.* I.G. 3091 Leicester. March, 1913.
88. BOYCE, B. A. M. "*Eastrop,*" *147 Ashby Road, Loughborough.* 1007 Loughborough. May, 1924.
89. 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.
90. BRATHWAITE, T. M., M.A., LL.B. *Town Hall, Sudbury, Suffolk.* 1224 Sudbury. March, 1922.
91. BRASH, Capt. E. L. *60 Ministry of Defence, Baghdad.* 2399 Woolwich. Secty. 4022 Baghdad. January, 1922.
92. BREWSTER, A. H.. *25 Nottingham Road, Loughborough.* P.M. 1007 Loughborough. November, 1921.
93. BROAD, Herbert. *Netherstead, Stratford-on-Avon.* P.M. 2133 Stratford-on-Avon ; P.P.G.D. Warwickshire. March, 1923.

94. BROWN, A. C. *Fairview, Southill Road, Chisclhurst.* P.M. 1268 Rangoon; P. Dist. J.G.D. Burma. September, 1907.
95. BROWNE, Frederick W. *New Street, Lutterworth.* P.M. 3078. Lutterworth. P.P.G.Reg. November, 1915.
96. BROWNE, Wm. Waldock, B.Sc. 3112 London. March, 1922.
97. BROWNLIE, Dr. Alex. *Drayton House, Redcar, Yorks.* P.M. 1244 4244 Redcar; P.P.G.Reg. N. and E. Yorks. May, 1922.
98. BULL, Frederick W. *37 Avenue Road, Leamington Spa.* 395 Leamington; 581 (S.C.). November, 1922.
99. BULLOCK, H. Stanley. *Spencer Chambers, Market Place, Leicester.* 657 London; 3919 Leicester. January, 1923.
100. BURD, F. J. *P.O. Box 426, Vancouver (B.C.), Canada.* Treasurer and Secy. Masonic Board of Relief, Vancouver, Canada. September, 1908.
101. BURDON, Capt. Charles S. "*Albionera,*" *Derwent Road, Palmers Green, London, N. 13.* P.M. 2738 London and 2523 Hounslow; L.R.; P.P.S.G.D. Middlesex. January, 1900.
102. BURGESS, J. Jr. *147 Corporation Street, Birmingham.* May, 1915.
103. BURN, Henry. *Carisbrooke Road, Leicester.* 523 Leicester. September, 1916.
104. BURROWS, H. G., F.C.I.S. *Albury, Hounslow Road, Whetton Park, Twickenham.* P.M. 3040 London. L.R. November, 1904.
105. BURTON, J. Cecil. *Cuthbert Leys, Ondby Hill, Leicester.* J.D. 3431; I.G. 3919 Leicester. November, 1915.
106. BUTLER, Henry R., A.B. *104 North Boulevard, Atlanta (Ga.), U.S.A.* Crystal Lodge 112 Atlanta; Grand Master Union Grand Lodge A.F. and A.M. (Prince Hall), State of Georgia. Nov. 1922.
107. BUTLER, Thomas Mays. *The Lodge, London Road, Leicester.* P.M. 279 Leicester. March, 1921.
108. CALVERT, Clifford. *Bingley, Yorks.* 439 Bingley, Yorks. Jan. 1923.
109. CALVERT, Norman. *Jesmond, Lutterworth Road, Leicester.* 3078 Lutterworth. November, 1921.
110. CAMPBELL, Colin. *Everett, Washington, U.S.A.* P.M. 95 Washington, U.S.A. September, 1912.
111. CANNON, A. J. S. *97 Winchester Avenue, Leicester.* 523 Leicester. November, 1916.
112. CARR, E. Freeman. *Holmfild, Groby Road, Leicester.* P.M. 2865 Syston. January, 1922.
113. CARR, E. R. *2 Westminster Road, Leicester.* 3448 Leicester. May, 1924.
114. CALLINGTON, W. H. "*Carisbrooke,*" *Stoneygate, Leicester.* 3448 Leicester. November, 1919.

115. CASS, George W. *Mansfield, Tioga County, Pennsylvania, U.S.A.* P.M. 247 Mansfield, Pa. March, 1921.
116. CASTELLO, James. *Ellerio, The Mount, St. Leonards-on-Sea.* P.M. 227 London. September, 1908.
117. CASTERTON, G. R. *1 Mansfield Grove, Nottingham.* P.M. 1130 Melton Mowbray; P.P.G. Supt. of W. January, 1916.
118. CAWTHORN, J. Elston. *Elmete, Esplanade Crescent, Scarborough.* P.M. 1221 Leeds; P.P.G.D.C. West Yorks. January, 1907.
119. CHANDLER, Ralph L. *Southern Pines, North Carolina, U.S.A.* Sec. 484 Southern Pines. March, 1921.
120. CHAPMAN, Alfred Binns. *Charnwood, Beeston, Notts.* P.M. 2594 Beeston. September, 1911.
121. CHARLES, Leo. E. *105 Balsam Avenue, Toronto, Canada.* May, 1916.
122. CHARLESWORTH, Capt. E. *Windyridge, James Street, Bridlington.* P.M.; P.P.G.W. North and East Yorks. May, 1920.
123. CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091 Leicester. January, 1916.
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.* 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. *17 Belmont Terrace, Crackenedge, Dewsbury.* 264 Batley. January, 1921.
129. CLARK, James B. *Rossllyn, 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.* S.W. 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. *Narborough, near 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*," *Harlech, 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, Chas. Montague. *Ireucestre, Stratford-on-Avon*. P.M. 2133 Stratford-on-Avon. March, 1923.
141. COLLINS, Isaac P. Room 205 *Masonic Temple, Olean (New York) U.S.A.* P.M. 252 Olean (N.Y.), U.S.A. September, 1903.
142. COOKE, Montague E. *Maligatenne Estate, Pevangoda, Ceylon*. P.M. 611 (S.C.). Colombo. November, 1918.
143. COOK, Major Frederick Charles. 36 *Carpenter Road Edgbaston, Birmingham*. P.M. 50 Hinckley, and 432; P.P.G.S. of W. May, 1911.
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. COTTON, W. H. *Earl Shilton, Leicestershire*. I.G. 50 Hinckley. May, 1923.
147. COWLING, Alf. Ernest. 254 *Hinckley Road, Leicester*. 3919 Leicester. March, 1921.
148. CRAIG, W. *c/o Bank of Australasia, Martin Place, Sydney, Australia*. P.M. 508 Singapore, Straits Settlements. January, 1904.
149. CRANE, Charles E. 2 *The Hill, Ashby-de-la-Zouch*. P.M. 770. 2428 Coalville. May, 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; P.D.D.G.M. Bombay; P.G.D. (Eng.). May, 1913.
152. CROSS, Fred W., A.M.I.C.E. 74 *Thornhill Road, Handsworth, Birmingham*. P.M. 539 Walsall; P.P.G. Sup. of W., Staffs. September, 1895.
153. CUMMINS, Arthur. 8 *St. George's Road, Folkestone*. Lo. Barbadois, Sierra Leone (I.C.). January, 1922.
154. DALE, F. J. 5 *Leamington Street, King Richard's Road, Leicester*. 1391 Leicester. September, 1898.

155. DALLOW, Tom. *Fernleigh, West Bromwich*. P.M. 347 Tipton ; 3847 West Bromwich. January, 1923.
156. DARLING, A. E. *Beechcroft, 138 Balne Lane, Wakefield*. 264 Batley. January, 1921.
157. DAWSON, T. C. *The Cliffe, Kirby Muxloe, Leicester*. P.M. 1007 Loughborough ; P.P.G.S.W. May, 1905.
158. DAY, Major A. D. *c/o Lloyis Bank, Ltd. (King's Branch), 9 Pall Mall, London, S.W. 1*. P.M. 2038 Langport. January, 1915.
159. DAYNES, Gilbert Wm. *The Maples, Brundall, Near Norwich*. 52 Norwich. March, 1922.
100. D'CRUZ, Capt. A. S.S. "*Chantala*," *B.I. Marine Service Club, Post Box 35, Calcutta, India*. 229 Calcutta. Sept., 1905.
101. DEANS, Fredk. *Myrtle Villa, Victoria Crescent, Burton-on-Trent*. 3962 Burton-on-Trent. March, 1923.
162. DE SALIS, Major Edward, A. A., D.S.O. *Napier Barracks, Shorncliffe*. P.M. 3806 ; 349 (E. C.) Malta ; 3129 Ludgershall, Wilts. ; P.P.G.S.W. Lincs. January, 1921.
163. DEWES, Walter, L.R.I.B.A., M.S.A. *4 Bloomsbury Place, Bloomsbury Square, London, W.C.* 1415 London. November, 1917.
164. DOE, George M. *Eufield, Great Torrington, Devon*. P.M. 1885 Great Torrington ; P.P.G. Reg. Devonshire. January, 1911.
165. DRU-DRURY, EDWARD GUY, M.D. *High Street, Grahamstown, Cape Colony*. P.M. 828 Grahamstown, Cape Colony. January, 1909.
166. DRYSDALE, Rev. J. A. "*The Mause*," *Signal Pagoda Road, Cantonments, Rangoon, Burma*. P.M. 3330 Rangoon ; Chap. Dist. G.Lo. Burma. March, 1912.
167. DURSTON, George. *The Spinneys, Uppingham Road, Leicester*. P.M. 2028 Leicester ; P.P.G.A. Purst. November, 1915.
168. EABRY, H. W. *57 Mellor Road, Western Park, Leicester*. 1391 Leicester. March, 1921.
169. EARNSHAW, J. H. *22 Market Place, Dewsbury*. 264 Batley. January, 1921.
170. EATON, Charlie D. "*Oakhurst*," *146 Middleton Hill Road, King's Norton, Near Birmingham*. P.P.S.G.W. Wores. Past Grand Standard Bearer. January, 1915.
171. EDMONDS, ESKINE. *Lydbury North, Shropshire*. P.M. 611 Ludlow. January, 1910.
172. 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.

173. EDWARDS, W. J. *Windouree, Leigh-on-Sea, Essex.* P.M. 2925 London. January, 1917.
174. ELDER, Chas. Gallagher. *98 Lilledale Road, Egremont, Wallasey, Cheshire.* 3519 Birkenhead; P.M. 3832 Wallasey. Sept. 1914.
175. ELLIS, G. E. "*Forest Edge,*" *Leicester Forest East, Kirby Muxloe.* S.W. 3091 Leicester. November, 1917.
176. 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.
177. EVANS, C. D. *26 Forest Road, Moseley, Birmingham.* 3393 Birmingham. September, 1920.
178. EVANS, Isaac Vaughan. *2 Arran Place, Cardiff.* P.M. 960 Cardiff; P.P.G. Purst. S. Wales. March, 1918.
179. EVANS, J. E. *Rosebank, Dolton, North Devon.* P.M. 1885 Torrington. January, 1913.
180. EVANS, Thomas Watkin. *Box 131, Rangoon.* S.D. 1268 Rangoon. June, 1917.
181. EVANS, Walter. *201 Mellon Road, Leicester.* Secretary 2865 Syston. May, 1911.
182. EVERITT, the Rev. C. A. *West Tafts Rectory, Mundford, Norfolk.* P.M. 2727 Ely; P.P.G. Chap. Cambs. Sept., 1921.
183. FENTON, S. J. *40 Charlotte Road, Edgbaston, Birmingham.* P.M. 3232; W.M. 4209; D.C. 4134. May, 1921.
184. 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.'V. April, 1910.
185. FIELD, Ernest H. *Tangley, Barrow Rd., Quorn, near Loughborough.* May, 1922.
186. FITZ, Henry W. *Myrtle, Manitoba, Canada.* May, 1923.
187. FLATHER, David. *Banner Cross Hall, Sheffield.* P.M. 2268 Sheffield; P.P.A.G.D.C., W. Yorks. November, 1903.
188. FLEEMAN, F. G. *74 Frederick Street, Loughborough.* P.M. 1007 Loughborough. September, 1918.
189. FLOCKTON, B. P. *The City Hotel, Goldsmith Street, Nottingham.* P.M. 3448 Leicester. March, 1913.
190. FOGG, Sampson. *Rozel, 16 Ballbrook Avenue, Didsbury, Manchester.* P.M. 1633 Avon Lodge; P.M. 3264 Duke of Connaught; Prov. Senior Grand Deacon (East Lancs.). September, 1907.
191. FOISTER, A. T. *The Limes, Frisby-on-the-Wreake.* I.P.M. 2028 Leicester. November, 1917.

192. FOISTER, Maurice Charles. 10 *Haynes Road, Uppingham Road, Leicester.* 2028 Leicester. November, 1915.
193. FORRESTER, William. *Storrington, Pulborough, Sussex.* P.M. 2660 Cranbrook, Kent; P.P.G. Sup. Wks. Kent. September, 1903.
194. FOSTER, Fredc., *Melford, Warwick Road, Coventry.* P.M. 254 Coventry; P.P.G.S. of W. Warwickshire. September, 1907.
195. FOSTER, Reg. W. 21 *John Street, Adelphi, W.C. 2.* L.R., P.M. 1559 and 2712 London. September, 1917.
196. FOX, Edward Robert. 206 *London Road, Leicester.* Org. 2081; P.P.G. Org. November, 1899.
197. 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.
198. FREWER, the Rev. G. H. 1 *Magdalen Terrace, St. Leonards-on-Sea.* P.M. 373 Huntingdon and 2684 St. Ives; P.P.J.G.W. Norths. and Hunts. November, 1909.
199. FROST, Charles. *Windycroft, Rothley, near Leicester.* W.M. 2028 Leicester. May, 1924.
200. FURBY, W. Stafford. 12 *Glanville Terrace, Parnell, Auckland, New Zealand.* P.M. 1338; D. Dist. G.M. Auckland, N.Z. January, 1914.
201. GARDNER, F. L. 14 *Marlborough Road, Gunnersbury, London, W.* 1017 London. September, 1902.
202. 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.
203. GAYNER, W. A. 4 *Burlington Street, Bath.* P.M. 906 Bath. September, 1910.
204. GIBBS, Col. J. A. C., C.B. *Portobello, Eaton Rise, Ealing, London, W. 5.* P.M. 1040 Driffield; P.M. 118 (N.C.) The Hague; P.M. 3976 London; P.P.G.Reg. N. and E. Yorks; Past D.G. Purs. Barbadoes; Past Grand Deacon. May, 1908.
205. GIBSON, H. W. *Clarendon House, Knighton Park Road, Leicester.* P.M. 1391; P.P.G.S.D. March, 1920.
206. 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.
207. GILMOUR, Dr. P. Graham. *Gorleston, Yarmouth.* January, 1920.
208. GIRLING, Charles. *Langholm, Stoneygate Avenue, Leicester.* P.M. 3431 Leicester. November, 1906.
209. GOODFELLOW, H. F. 91 *York Street, Rugby.* 4118 Rugby. September, 1922.

210. GOODING, Thos. John. *The Poplars, Birstall, Leicester.* 208; Leicester. January, 1923.
211. GORE, Major F. L., C.I.E., O.B.E. *c/o Ministry of Defence, Baghdad Iraq.* 2787 Kathiawar; 4022 Baghdad. March, 1923.
212. GOVIER, Ralph G. 35 *King Street, Wallasey.* 2132 Liscard 3832 Wallasey. November, 1918.
213. GRAHAM, D. J. 63 *Stoughton Drive North, Leicester.* 1391 Leicester November, 1921.
214. GRAYSTONE, Major Frederick Russ, D.S.O.; M.C. *Thamain Ain, Etou Road, Burion-on-Trent.* P.M. 2924, 3962 and 83. (S.C.) Rangoon; P.J.G.W. of Scottish Freemasonry in India Past District Grand Registrar, Burma; P.P.G.D. of C Derbyshire. September, 1910.
215. GREEN, George. 52 *High Street, Market Harborough.* P.M. 1330 Market Harborough; P.P.S.G.W. January, 1898.
216. GREEN, G. E., B.A. *Farnlon, Toiler Road, Leicester.* 3091 Jany. 1916.
217. GREEN, Harold Arthur. Temporary address:—*Kenmore, Trinity Street, Llandudno.* May, 1909.
218. GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham* P.M. 3391 Birmingham and 2654 Moseley. P.P.G.R. Worcester. November, 1912.
219. GREENAWAY, W. No. 1 *Khan Road, Poona, India.* 290. Maymyo. March, 1912.
220. GRIFFIN, Phillip D. 63 *Hallowell Road, Edgbaston, Birmingham* 4011 Birmingham. November, 1923.
221. GRIMWADE, A. W. 28 *Danes Hill Road, Leicester.* 3919 Leicester September, 1920.
222. GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester* Asst. D.C. 2865 Syston. January, 1916.
223. GUNNER, W. A. 19 *St. Peter Street, Tiverton, Devon.* P.M. 1530 London. March, 1903.
224. HAIG—BROWN, W. A., J.P. 19 *Title Street, Chelsea.* Dist. G.M Bombay. May, 1913.
225. HAINES, Chas. Ernest. "*Homeside,*" Syston, *Near Leicester* 2865 Syston. November, 1921.
226. HALE, B. G. "*Broadwell,*" *Bardon Road, Coalville.* P.M. 2400 Coalville; P.P.G.S. of W. January, 1904.
227. HALL, T. P. "*Woodbank,*" *Bushby, near Leicester.* 2865 November, 1919.

228. HALL, Walter James. *Manager, Messrs. Bowyer, Sowden & Co., C Road, Mandalay, Burma.* P.M. 2219 Fort Dufferin. May, 1913.
229. HALLETT, H. Hiram. *Mansfield House, Taunton.* Assit. Sec. and Librarian 261 Taunton. March, 1921.
230. HALSTEAD, Thos. "*Yeltor.*" *Rodley, near Leeds.* 3600 Bradford. January, 1924.
231. HAMMOND, Dr. William. *4 Park Drive, Golders Green, London, N.W. 11.* P.M. 432 and 510 Liskeard; P.P.S.G.W. Cornwall; Past Grand Deacon. January, 1898.
232. HAMMOND, Wm. *Eversfield, St. John's Road, Leicester.* 523. May, 1920.
233. HANFORD, A. Pelham. *9 Salisbury Road, Leicester.* P.M. 279 Leicester; P.P.G.S.W. November, 1903.
234. 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.
235. HARDING, William W. *8 Belmont Villas, New Walk, Leicester.* P.M. 2028 Leicester; P.P.G. Purst. November, 1906.
236. HARDY, J. J. *Sapulpa, Oklahoma, U.S.A.* 1170 Sapulpa. November, 1922.
237. HARMER, W. S. *Wattle Valley Road, Cantby, Melbourne, Australia.* 523, 3448 Leicester; W.M. 300 (Vic. Con.). March, 1913.
238. HARRAP, Joseph. *Queen's Chambers, Horsefair Street, Leicester.* 279 and P.M. 3431 Leicester; P.P.A.G.D.C. January, 1911.
239. HARRIS, the Rev. H. A. *Thorndon Rectory, Eye, Suffolk.* P.M. 1663 Eye; Prov. G. Chap. Suffolk. March, 1912.
240. HARRISON, Ernest Young. *26 Aytoun Road, Pollokshields, Glasgow.* P.M. 3041 Wellingborough; P.P.G.O. Norths. and Hunts. Sept. 1922.
241. HASKARD, F. S. *Narborough, near Leicester.* P.M. 2028. March, 1920.
242. HASSALL, John. *Ashby-de-la-Zouch.* P.M. 779 Ashby-de-la-Zouch; P.P.S.G.W.; Past Assistant Grand Director of Ceremonies. November, 1901.
243. HAWKINS, Francis H. *Grasmere, Serpentine Road, Harborne, Birmingham.* P.M. 3127 and 3812 Lakimpur, Assam; P.D.G.D. Bengal. November, 1917.
244. HAYTON, John. *158 Stewart Road, Liverpool.* P.M. 1299 Liverpool. September, 1913.

245. HAYWARD, Thomas W. A. *Humberstone, 38 Nightingale Lane Balham, London, S.W.* P.M. 3368 London; 1224; L.R.; Ass Grand Supt. of Works. Sept. 1912.
246. HEANLEY, Marshall. *11 Billing Road, Northampton.* P.M. 253 Peterborough; P.P.G. Std. B. Norths. and Hunts. Sept. 1909.
247. HENDERSON, R. A. *Bushby, near Leicester.* P.M. 2081 Leiceste November, 1913.
248. HERBERT, Sydney Frank. *111 Princess Road, Leicester.* W.M. 4088 Leicester. May, 1915.
249. HEWTON, John. *315 Ormeau Road, Belfast.* P.M. 188. (I.C.) January, 1920.
250. HILL, Albert Edward. *The Grange, Wigston, near Leicester.* 202 Leicester. November, 1915.
251. HILLIAM, Geo. *Principal, Public School, Cathcart, C.C., South Africa.* 2092 Cathcart, S.A. May, 1924.
252. HILTON, G. E. *133 Loughborough Road, Leicester.* P.M. 3431 P.P.J.G.W. Leicester. November, 1917.
253. HILTON, Joseph Arthur. *Ridgeway, Rothley, Leicester.* P.M. 3091 Leicester; P.P.G. Asst. Sec. November, 1915.
254. HOBBS, J. Walter. *23 Brandrcth Road, Balham, London, S.W.* P.M. 2550 and 3661 London. L.R. April, 1910.
255. HOLDOM, Percy Wm. *12 Madeley Road, Aylesbury, Bucks.* P.M. 2735 Bangalore, India. November, 1920.
256. HOLDSWORTH, John Wm. *58 Southfield Square, Bradford.* 101 Bradford. November, 1923.
257. HOOPER, A. W. *83 Craig Street, Montreal, Canada.* 374 (E.C.) Montreal. November, 1923.
258. HOPKINS, Arthur. *277 Melton Road, Leicester.* 279 Leiceste September, 1916.
259. HUMM, Capt. Percy Stanley. *23C. Abbott Road, Lucknow, India.* P.M. 2832 E.C. Dagshai; P.M. 1843 E.C. Bareilly; P.J.W. 90 E.C. St. John's. D.G.Std. Punjab. November, 1920.
260. HURLEY, Tom S. *Stanmore, Ashleigh Road, Leicester.* P.M. 279 P.P.J.G.D. November, 1915.
261. HURST, J. Forrest. *81 Uppingham Road, Leicester.* 2081 Leiceste March, 1923.
262. HUTCHINGS, the Rev. E. Gifford. *Luckington Rectory, Chippenhan Wilts.* P.M. 1248 Scarborough; P.P.G.Chap. N. & E. York September, 1914.

263. HYDE, Henry. *The Laurels, Knighton Rise, Leicester.* P.M. 523. and 3431 Leicester ; P.P.S.G.W. September, 1908.
264. INDERMAUR, H. 108 *Evington Road, Leicester.* 3302 London and 4088 Leicester. November, 1920.
265. INGLESANT, Thomas Henry. 59 *Highfield Street, Leicester.* P.M. 1391 Leicester ; P.P.J.G.D. September, 1915.
266. ISHERWOOD, T. Fredk. *Upham, Hants.* P.M. 1446 and 3097 London. September, 1907.
267. JACKSON, Henry. 84 *Spencer Place, Leeds.* 2081 Leicester. May, 1909.
268. JAMESON, C. M. *Muttrapore T.E., Suffry Post Office, Assam.* 3195 Jorhat and P.M. 3766 Nazira, Assam, India. September, 1914.
269. JAMIESON, H. W. P.M. 3249 Secunderabad, India. Sept., 1910.
270. JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand.* P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
271. JOHNSON, H. *Hill Crest, Boughton Road, Northampton.* P.M. 1764 Northampton. November, 1918.
272. JOHNSTONE, F. *The Nest, Melbourn, Tiverton, Devon.* W.M. 1125 Tiverton. January, 1923.
273. JONES, C. C. *Vale Royal, Elms Road, Leicester.* W.M. 3091 Leicester. November, 1917.
274. JONES, William George. *1 Hermiston Avenue, Hornsey, London N. 8.* P.M. 523 Leicester ; P.P.A.G.D.C. May, 1905.
275. JORDAN, Thomas. 45 *Sale Street, Derby.* P.M. 1085 Derby ; P.P.J.G.W. Derbyshire. March, 1904.
276. JOWETT, H. C. 365 *Aylestone Road, Leicester.* S.D. 2081 Leicester. November, 1917.
277. JUDGE, Thos. Oliver. *Meulowcourt Road, Leicester.* S.D. 2028 Leicester. May, 1923.
278. JUKES, W. H. *The Hollies, Burnt Tree, Tipton, Staffs.* P.M. 347 Tipton ; 3847 West Bromwich ; P.P.G.Org. January, 1923.
279. KEEN, Alpheus A. *P.O. Box 535, 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. KENDALL, William. (Burma Rlys.), 4 *Hume Road, Rangoon, Burma.* 57 Hull ; P.M. 1268 Rangoon ; P.D.G.S.W. Burma ; P.A.G.D.C. (Eng.). November, 1910.

282. KENNING, Frank Reginald. 1 *Little Britain, London, E.C.* 19
London. September, 1901.
283. KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby*
P.M. 1129 Rochdale; P.P.J.G.D. East Lancs. March, 1911.
284. KETTLEY, Percy H. 20 *Radcliffe Road, Nottingham.* P.M.
P.P.G.D.C. Notts.; Secy. Notts. Installed Masters Lodge
May, 1923.
285. KEYS, Major W. Hall. *The Foxlands, Penn, near Wolverhampton*
P.M. 2878 and 2784 West Bromwich; P.P.G. Reg. Staffs
November, 1904.
286. KING, Harry. 57 *Tichborne Street, Leicester.* 3431 Leicester
November, 1915.
287. KING, T. A. *Thornhill, Mount Rd., Hinckley.* P.M. and Treasure
50 Hinckley; P.P.G. Stwd. January, 1918.
288. KING-BAKER, S. J. *Shahomato Tea Estates, Ltd., Biswanatugha*
P.O., Assam, India. P.M. 3195 and 3766 Jorhat, Nazira, Assam
India. P.G.S.G.D. Bengal. Sept., 1914.
289. KIRKBY, F. G. *c/o Mr. W. Bell, Salisbury Cottage, Knighton Road*
Leicester. 4088 Leicester. September, 1922.
290. KNIGHT, E. Forster. 25 *Milverton Crescent, Leamington.* P.M. 1130;
P.P.J.G.D.; November, 1894.
291. KNIGHT, William. *The Crescent, King Street, Leicester.* W.M. 2081
Leicester. September, 1916.
292. KNIGHT, William John. 6 *Pocklington's Walk, Leicester.* 2028
Leicester. January, 1898.
293. KNOWLES, Arthur. 8 *Claremont, Bradford.* P.M. 4073 Bradford
1545 Baildon. January, 1923.
294. 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.
295. LAFONTAINE, H. T. Cart de. 52 *Albert Court, Kensington Gon*
London, S.W. Past Grand Deacon. January, 1914.
296. LANGLEY, W. R. *Elmhurst, Grange Avenue, Woodford Green, Essex*
P.M. 554 London. January, 1916.
297. LANGTON, Ernest. 38 *Sandown Road, Leicester.* P.M. 2865 Syston
P.P.G.P. November, 1914.
298. LAPRAIK, Douglas. 26 *Danes Hill Road, Leicester.* W.M. 3448
Leicester. November, 1915.
299. 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.

300. LEE, G. Trevelyan. 15 *Tonant Street, Derby*. P.M. 253 Derby ; P. Prov. S.G.W. Derbyshire. January, 1912.
301. LEVERSEDGE, R. C. *Oxford House, Evercreech, Bath*. P.M. 2048 and 2087 ; P.P.G.D. Middlesex. November, 1910.
302. LEWIS, Marcos. *P.O. Box 1123, Durban, Natal*. P.M. 3170 E.C. January, 1921.
303. LIDDIARD, Ernest J. 21 *Abingdon Road, Leicester*. 3431 Leicester. March, 1918.
304. LIGHT, Geo. H. I. 182 *Kimberley Road, Leicester*. 3302 London and 4088 Leicester. November, 1920.
305. LINLEY, Herbert. 60 *Mark Lane, London, E.C. 3*. P.M. 1330 Market Harborough. March, 1914.
306. LINN, J. B. *c/o Messrs. Charles Brown & Co., Post Box 194 Bombay*. P.M. 338 (S.C.) Bombay. May, 1913.
307. LOEWY, Benno, Trustees of the late. *c/o Messrs. Moss, Marcus & Wels, Woolworth Bldgs., New York, U.S.A.* P.M. 209 New York, U.S.A. September, 1905.
308. LONNON, Wm., R.N. 62 *Kingston Crescent, Portsmouth*. 349 and 966 (S.C.) Malta.
309. LUCAS, A. F. 2 *Pool Road, Leicester*. P.M. 279 Leicester. September, 1921.
310. LUCAS, James. 191 *Market Street, Birkenhead*. 2872 Birkenhead. September, 1919.
311. LULHAM, R. J. *Ambleside, Central Avenue, Clarendon Park, Leicester*. P.M. 523 ; P.P.S.G.D. September, 1898.
312. MACFARLANE, G. Sydney. 110 *Beacon Hill Avenue, Lynn (Mass.), U.S.A.* P.M. and Sec. Golden Fleece Lodge, Lynn. June, 1917.
313. MACGILLIVRAY, J. R. 72 *Bay Street, Toronto, Canada*. 90 Collingwood (Ont.) ; G. Reg. of Ontario. January, 1914.
314. 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.
315. MALLINSON, H. *Ebor Mount, 103 Toothill Road, Loughborough*. P.M. 1007 Loughborough. January, 1922.
316. MANNING, J. J. 34 *Roxburgh Avenue, Birkenhead*. P.M. 1013 Liverpool. November, 1921.
317. MARKHAM, Arthur. "*Mon Repos*," *Coronation Avenue, Bournemouth*. 2865 ; P.M. 1754 Penarth. November, 1911.

318. MARSHALL, Arthur G. 2737 London. Nov. 1909.
319. MARSHALL, Alma J. "*Strathclyde*," 30 *Airrie Gardens, Ilford, Essex.* P.M. 279 Leicester. May, 1909.
320. MARTIN, Geo. Macgregor. 5 *West Park Gardens, Dundee.* 158 S.C. Dundee; P.M. 1149 Dundee; 1159, 1201 and 1220. September, 1920.
321. MARTIN, Dr. Glenfield. *Littleport, Ely.* P.M. 2727; P.P.G. Sup. of W. Cambs. January, 1922.
322. MASON, Thomas. *The Uplands, Beaudesert, Henly-in-Arden.* P.M. 2034 Moseley; P.P.G.S.W. Worcs. Sept., 1915.
323. MASON, Wm. Taylor. 114 *Westcotes Drive, Leicester.* 523 Leicester. March, 1921.
324. MATTHEWS, C. Pilleau. *Box 434 P.O. Pretoria, Transvaal, South Africa.* P.M. 1747 Pretoria; P.D. J.G.W. Transvaal. Sept. 1911.
325. MATTHIE, Charles W. 31 *Woburn House, Homer Street, London, W.I.* 122 (S.C.) Perth. September, 1915.
326. MAUND, J. W. *Dyott Road, Moseley, Birmingham.* 2034 Moseley. November, 1915.
327. MAY, S. W. *Norwood, Woodville, Burton-on-Trent.* P.M. 1739 Swadlincote. September, 1909.
328. MAJOR, Wm. James. 155 *Helmsdale Avenue, East Kildonan, Manitoba, Canada.* P.M. 25 Winnipeg (Man. Con.); 131 East Kildonan (Man. Con.); Deputy Grand Master, Grand Lodge of Manitoba. March, 1923.
329. 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.
330. MCCREBRY, C. A. *Grand Master's Office, 322 Richards Street, Vancouver, B.C.* Grand Master, The Grand Lodge of A.F. and A.M. of British Columbia. November, 1922.
331. MIDDLETON, Thomas. *Solicitor, Montrose, Scotland.* P.M. 16 Falkirk; P.P.J.G.W. Stirlingshire. September, 1906.
332. MINCHEN, W. *Quarrington, London Road, Leicester.* P.M. 3431 Leicester. November, 1917.
333. MOLINEUX, Levi. 12 *Windsor Road, Penarth.* 1754 Penarth. January, 1913.
334. MOORE, R. Adey. "*The Bangkok Times*," *Bangkok, Siam.* Secty. 1072 (S.C.). May, 1922.
335. MOORE, W. E. 20 *West Avenue, Leicester.* 523 Leicester. January, 1918.

336. MORGAN, John. 20 *Church Street, Merthyr Tydvil*. P.M. 110, 2606, 3969; P.P.G.S.W. S. Wales. September, 1917.
337. MORRIS, George. 29 *Gimson Road, Leicester*. 279 Leicester. November, 1917.
338. MORRIS, G. W. W. *Coventry Road, Lutterworth*. P.M. 3078 Lutterworth. January, 1922.
339. MORTON, James Hbt. 116 *New Walk, Leicester*. 3431 Leicester. May, 1922.
340. MOWATT, Wm. *South Bank, Stockport Road, Timperley Village, Cheshire*. P.M. 2231 Old Trafford. September, 1919.
341. MUMBY, John. *Ashville, Kingsland Road, Birkenhead*. P.M. and Sec. 3519 Birkenhead; P.P.A.G.D.C. Cheshire. May, 1914.
342. MURMANN, F. V. 152 *New Walk, Leicester*. 3431 Leicester. November, 1917.
343. MURRAY, S. "*Newhaven*," *Westcoles Drive, Leicester*. Asst. D.C. 3431. November, 1919.
344. MUSTHER, Wm. 37 *Riseldine Road, Honor Oak Park, London, S.E.* 23. 188 London. September, 1922.
345. MYERS, David R. 21 *John Street, Adelphi, London, W.C.* 2. P.M. 3231 London. March, 1922.
346. MYLES, D. *Ellengowan, Preston Park, North Shields*. P.M. 2497 Wallsend-on-Tyne; 2666 Newcastle-on-Tyne; P.M. 3477; Asst. Prov. Gd. Master Northumberland. September, 1913.
347. NESBITT, Major John William. "*Darjeeling*," *Rhyd-y-penna Road, Llanishen, Cardiff*. 2924 Rangoon; P.D.G.S. Burmah; 791 S.C.; P.M. 1170 Georgetown, Paisley; P.P.G. Assist. Marshall (S.C.). September, 1909.
348. NICHOLSON, Major T. M. *c/o Messrs. Henry S. King & Co., 9 Pall Mall, London, S.W.* 1. P.M. 3202 Quetta. September, 1913.
349. NOAR, Charles P. 50 *Murray Street, Higher Broughton, Manchester*. P.M. 3650 Manchester. P.P.G.D. East Lancs. March, 1914.
350. 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.
351. 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.
352. NORTH, W. 11 *Gladwin Street, Batley*. 264 Batley. January, 1921.
353. ORD, Dr. Fred. W. *The Poplars, Castle Gresley, near Burton-on-Trent*. P.M. 1739 Swadlincote. March, 1913.
354. OLDFIELD, Claud C. 54 *Regent Road, Great Yarmouth*. P.M. 943 Norwich; P.P.S.G.W. Norfolk. November, 1920.

355. OLIVER, John. 2 *Eastleigh Road, Leicester*. Asst. Sec. 3078 Lutterworth. January, 1923.
356. OSBORNE, George E. "*Honeyburn*," *Barlowmoor Road, Didsbury, Manchester*. P.M. 3333 Sale, Cheshire; P.P.S.G.W. Cheshire. March, 1914.
357. OVAS, James A. *Freemasons' Hall, Winnipeg*. Grand Sec. Gd. Lo. of Manitoba. January, 1908.
358. PAINE, S. S. 60 *Regent Road, Leicester*. S.W. 3431 Leicester. November, 1917.
359. PARE, John Wm. 9a *Cavendish Square, London, W. 1*. P.M. 969 London. January, 1920.
360. PARR, Alfred. *Aylestone House, Aylestone, Leicester*. P.M. 22 London. January, 1921.
361. PARVIN, Newton R. *Masonic Library, Cedar Rapids (Iowa), U.S.A.* Grand Sec. Iowa, U.S.A. September, 1909.
362. PAYNE, H. R. I. 139 *Charles Street, Launceston, Tasmania*. P.M. 4 (T.C.); Dep. Sec. G. L. of Tasmania. April, 1910.
363. PECK, Joseph R. 17 *Grosvenor Crescent, Scarborough*. P.M. and D.C. 200 Scarborough; 2494 Hull. November, 1916.
364. PEGG, Samuel John. *Castle House, Castle Street, Leicester*. P.M. 2028 Leicester. P.P.A.G.P. September, 1913.
365. PENNINGTON, Cecil. *Wellington, Somerset*. W.M. 1966 Wellington; 855 Wotton-under-Edge. September, 1920.
366. PENN-LEWIS, W. "*Cartref*," *Toller Road, Leicester*. J.W. 3091 Leicester. November, 1917.
367. PERKINS, A. R. "*Edna Ville*," *Maymyo, Burma*. F.M. 3433 Shwebo; Dist. S.G.D. Burma, etc. November, 1911.
368. PERKINS, Walter. 61 *Coton Road, Nuneaton*. 432 Nuneaton. September, 1923.
369. PHIPPS, G. E. *Bardon House, Lutterworth Road, Leicester*. 1391; Stwd. 3919. March, 1919.
370. PICK, J. 4 *Malvern Road, Leicester*. 3448 Leicester. Sept. 1920.
371. PICKETT, G. Buckle. 13 *Westbourne Street, Leicester*. Asst. Sec. 2028 Leicester. November, 1921.
372. PITT, William Thomas. 6 *Station Road, Brightlingsea*. P.M. 433 Brightlingsea; P.A.G.P. Essex. January, 1920.
373. PLANT, Arthur N., Senn. 12 *Hobart Street, Leicester*. P.M. 523. November, 1919.

174. POLLARD, F. *Linden House, Linden Drive, Old Evington, Leicester.* 523 Leicester. March, 1918.
175. POOK, Thomas. 5 *Nelson Terrace, Barnstaple, North Devon.* P.M. 251 Barnstaple. November, 1913.
176. POPE, G. W. W. *P.O. Box 3347 Johannesburg.* P.M. 981 (S.C.) Johannesburg. May, 1908.
177. POTTER, Charles W. 17 *Evington Road, Leicester.* 279 Leicester. November, 1898.
178. POWELL, Cecil. *The Hermitage, Weston-super-Mare.* P.M. 187 Bristol and 2076; P.P.S.G.W. Bristol. November, 1906.
179. POWELL, Robert M. *The Masonic Record, Hazlitt House, Southampton Buildings, Holborn, London, W.C.* 3549 London. Nov. 1922.
180. POYNOR, C. A. 17 *Beckenham Road, Leicester.* 279. January, 1919.
181. PRASAD, Thâkur. *Public Wks. Dept., Myohaung, Akyab, Burma.* 2219 Mandalay. November, 1911.
182. PUGSLEY, Albert E. 30 *Clarence Road, Kentish Town, London, N.W.* 1298 London. January, 1918.
183. PURSER, Walter B. *Grantham.* 362 Grantham. November, 1915.
184. 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.
185. RAE, T. H. 17 *Farocell Street, Sunderland.* W.M. 1389 Sunderland. January, 1924.
186. READ, Major Harmon Pumpelly. 7 *Elk Street, Albany (N.Y.), U.S.A.* Librarian of Masters' Lodge; P.M. 5 Albany (N.Y.), U.S.A. September, 1912.
187. REECE, Surg. Col. Richard J., M.D., C.B. *The Corner House, 62 Addison Gardens, London, W.* Past Grand Deacon. March, 1914.
188. REID, Thomas Henry. 16 *Rutland Street, Leicester.* 2028 Leicester. January, 1903.
189. RENTON, C. Y. *The Limes, Psalter Lane, Sheffield.* 1239 and Std. 3499 Sheffield. March, 1922.
190. RHODES, Richard. 6 *Alstone Road, Heaton Chapel, near Manchester.* 1754 Penarth. January, 1913.
191. RICH, Harry Nelson. *Ladner, B.C., Canada.* Grand Master, British Columbia. January, 1910.
192. RICHARDSON, Melville D.R. *Holmdale, Narborough, near Leicester.* I.G. 2028 Leicester. June, 1917.
193. RIDER, Alfred L. *Vansittart House, Coatham, Redcar.* P.M. 2391 and 3936 Middlesbrough. Prov. G.D.C. N. & E. Yorks. Nov. 1923.

394. RILEY, Ernest J. 60 *Jermyn Street, Leicester.* 3919 Leicester. November, 1921.
395. RIPPON, C. Walton. *c/o Greenall, Whitley & Co., Ltd., Hall Street, St. Helens.* 897 and Sec. 4151 St. Helens. January, 1923.
396. ROBBINS, Sir Alfred F. 32 *Fitz George Avenue, Baron's Court, London, W. 14.* W.M. 2076; P.M. 1928 and 2712; Past Grand Warden; Pres. Bd. of Gen. Put. November, 1910.
397. ROBERTS, Charles Henry. *The Limes, Knighton Rise, Leicester.* P.M. 3091 Leicester; P.P.A.G.D.C. November, 1906.
398. ROBERTS, Harry. *Knighton Rise, Leicester.* P.M. 3431 Leicester; P.P.G. Asst. Sec. September, 1905.
399. ROBERTS, T. Kerfoot. *The Grove, Holywell, N. Wales.* P.M. 3573 Holywell. September, 1918.
400. ROBINSON, Arthur B. B. 113 *Hinckley Road, Leicester.* 2028 Leicester. November, 1915.
401. ROBINSON, J. *The Flow, Comber, Co. Down, Ireland.* P.M. 106; 128; 46 (I.C.) P.P.S.G.D. Antrim. January, 1898.
402. RODDEN, H. M. *Kashmir Gate, Delhi.* 1394 Delhi; 16 (S.C.) Kirkcudbright. January, 1916.
403. RODDEN, W. N. *Seville Town, Dewsbury.* P.M. 264 Batley. March, 1920.
404. RODWAY, G. J. *Blaby Road, S. Wigston, Leicester.* P.M. 2028 Leicester; P.P.G. Std. B. November, 1895.
405. ROPER, Levi. *Kirton, near Boston.* P.M. 272 Boston; P.P.S.G.D. Lincs. November, 1915.
406. ROSE, E. F. *College Hill House, Attleborough, Norfolk.* P.P.G.W. Norfolk. November, 1913.
407. ROSS, Arohd. J. *Lutterworth.* P.M. 3078 Lutterworth. March, 1923.
408. ROWLETT, Frank H. 60 *New Walk, Leicester.* P.M. 1391 Leicester; P.P.G. Org. November, 1916.
409. SADLER, H. E. 44 *Pencerley Road, Catford, S.E. 6.* P.M. 2421 Amersham. May, 1918.
410. SAMUELS, Fredk. H. *Dysirth, Manor Road, Aylesbury, Bucks.* 591. March, 1923.
411. SCHOLEFIELD, Harry H. 50 *Gregory Boulevard, Nottingham.* P.M. 1391 Leicester. January, 1918.

412. SCOTT, Joseph W. 31 *Lincoln Street, Leicester*. P.M. 607 Thrapston ; P.M. and Treas. 1265 Oakham ; P.P.G. Reg. Leic. and Rut. November, 1914.
413. SCOTT, William. 367 *Aylestone Road, Leicester*. 2081 Leicester. March, 1922.
414. SEWELL, Herbert. *Broome, West Australia*. P.M. 56 (W.A.C.) Broome. September, 1908.
415. 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. Lanes. Nov. 1915.
416. SHARDLOW, Howard W. *Wentworth, Dolgarrog, N. Wales*. 3237 London. September, 1919.
417. SHARP, W. H. *Wigston Magna*. P.M. 2028 Leicester. November, 1912.
418. SHEPHERD, Silas Hy. *Hartland, Wisconsin, U.S.A.* P.M. 122 Hartland (Wis.). January, 1921.
419. SKIPPER, H. H. Room 26, *Admiralty Block South, Admiralty, Whitehall, London, S.W. 1*. 1593 London. January, 1922.
420. SLACK, C. H. *Walburge House, 47 Nassau Place, Chapeltown Road, Leeds*. P.M. 971 Bailey, and 3047 ; P.P.S.G.D. W. Yorks. September, 1907.
421. SMEDLEY, W. R. *Singapore, Straits Settlements*, 508, 2933 Singapore. District Grand Treasurer, Eastern Archipelago. May, 1918.
422. SMITH, J. KIMPTON. *Lutterworth*. P.M. 3078 Lutterworth. November, 1919.
423. SMITH, SAMSON. 6 *Belmont Villas, New Walk, Leicester*. P.M. 523 ; W.M. 3919 Leicester. November, 1906.
424. SMITH, W. A. DE WOLF. *P.O. Box 910 New Westminster (B.C.), Canada*. Sec. G.L. of British Columbia. November, 1904.
425. SMITH, W. H. *Newhaven, Stoughton Drive North, Leicester*. 2865. January, 1919.
426. SNAITH, J. F. *The Hermitage, Woodhouse, near Loughborough*. P.M. 1007 Loughborough ; P.P.S.G.W. November, 1904.
427. SNOW, Fred W. *c/o Messrs. Arthur H. Wheeler & Co., Allahabad, India*. 391 Allahabad. May, 1910.
428. SODDY, Gilbert B. 134 *Seaside Road, Eastbourne*. P.M. 2676 Eastbourne. November, 1918.
429. SODDY, Robert J. 25 *Ironmonger Lane, London, E.C.* P.M. 92 London. March, 1914.

430. SOFTLEY, Charles, J.P. 61 *West Stockwell Street, Colchester, Essex.* 51 Colchester. May, 1913.
431. SOLLITT, C. F. *Nausori, Fiji.* P.M. 2238 (E.C.) Nausori, Fiji. September, 1923.
432. SONGHURST, W. John. F.C.I.S. 27 *Great Queen Street, London, W.C.* P.M. ; Sec. 2076 London ; Past Grand Deacon. March, 1907.
433. 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.
434. SPRINGETT, B. H. 3 *Kempsford Gardens, Earls Court, London, S.W.* 5. P.M. 1687 and 2430 ; P.P.G.P. Bucks. March, 1922.
435. STANDEN, Arthur. 11 *Southampton Row, London, W.C.* 1. P.M. 1414 Sevenoaks. March, 1922.
436. STEELE, H. W. 525 *1st National Bank Buildings, Union Town, Pa, U.S.A.* May, 1920.
437. STEPHENS, Alfred. *c/o Broadbent & Stephens, 36 Humberstone Road, Leicester.* P.M. 1391 Leicester ; P.P.G.S. of W. November, 1916.
438. STEVENS, J. W. *Huntingdon.* 2810 Saxmundham. March, 1924.
439. STEVENS, William E. H. *Crow Leys, 3 Park Vale Road, Leicester.* 523 Leicester. November, 1915.
440. STEVENSON, J. D. *Freemasons' Hall, Perth, West Australia.* G. Sec. of the Gd. Lo. of Western Australia. March, 1907.
441. STEVENSON, Wm. Haslam A. *Barrowby, Guildford Road, Leicester.* 3919 Leicester. March, 1921.
442. STELFOX, J. W. *Winterdene, Knighton Drive, Leicester.* I.G. 3091 Leicester. November, 1916.
443. STOKES, John T. *South Knighton Road, Leicester.* 279 Leicester. March, 1921.
444. STOKES, W. E. *Lombardian, 4 Webster Hill, Dewsbury.* P.M. 264 Batley. November, 1915.
445. STORK, Ernest Henry. *Arundel, Ashfield Road, Leicester.* P.M. 523 ; P.P.G.J.D. November, 1915.
446. STORK, Walter J. 72 *Kimberley Road, Leicester.* 523 Leicester. November, 1915.
447. STUART, Brig.-Gen. D. Mackenzie. *Edmonston, Biggar, N.B.* 167 (S.C.) Biggar. May, 1915.
448. STURGESS-WELLS, H. *The Poplars, Knighton Drive, Leicester.* P.M. 523 Leicester. November, 1921.

- STURTON, J. G. 18 & 20 *Bridge Street, Peterborough.* P.M. 2996 Peterborough; P.P.S.G.W. Norths. and Hunts. Nov., 1915.
- SURRIDGE, W. A. 167 *Auckland Road, Upper Norwood, S.E.* 19. P.M. 1201; 1397, 1719, 2712 London. Past Assistant Grand Director of Ceremonies. September, 1917.
- SWAIN, Joseph Paddy. *The Paddocks, Burton Overy.* 3091 Leicester. January, 1916.
- SWAIN, Peter Arend. 36 *St. James' Road, Leicester.* 3091 Leicester. January, 1916.
- SWALES, G. P. 38 *Sykefield Avenue, Leicester.* 523 Leicester. January, 1922.
- SWIFT, James T. B. 7 *Gipsy Lane, Leicester.* 523 Leicester. September, 1921.
- SWINN, Charles. 125 *Upper Moss Lane, Manchester.* P.M. 2387 Manchester; P.P.G.W. East Lincs. November, 1903.
- SYMES, Col. G. P. 9 *East Street, Weymouth.* Past Assistant Grand Registrar; Deputy Provincial Grand Master, Dorset. January, 1924.
- TATSCH, Jacob Hugo. *c/o Masonic Service Association of U.S., 815—15th Street, N.W., Washington, D.C., U.S.A.* P.J.G.D. Grand Lo. of Washington, U.S.A. Past Grand Orator. March, 1916.
- TATE, Clement John G. *c/o National Bank of S. Africa, Bloemfontein, O.F.S., S. Africa.* P.M. 1022 Bloemfontein. September, 1915.
- TAYLOR, Bertram Chas. 29 *Cecil Road, Gravelly Hill, Birmingham.* November, 1920.
- TAYLOR, F. Rose. *Sandhurst, 2 Willes Terrace, Leamington.* P.M. 2811 Coventry. May, 1905.
- TAYLOR, T. G. *Ballacragne, Ellington Park Road, Ramsgate.* P.M. 3931 Canterbury; P.M. 2197 and 3350; Prov. G. Reg. Kent; P.P.G. Sup. Wks. I. O. Man. May, 1922.
- TELFER, M. Ross. 34 *Princes Avenue, Crosby, Liverpool.* 3469 Liverpool. January, 1916.
- 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.
- THOMAS, Capt. William. 24 *Mornington Crescent, London, N.W. 1.* 398 Halifax, Nova Scotia. March, 1902.
- THOMAS, William K. *Elmsleigh, 4 Hillside, Cotham Hill, Bristol.* P.M. 68 Bristol and 1755 Portishead; P.P.S.G.W. Bristol and Somerset. November, 1909.

466. THOMPSON, A. Warren. *St. Nicholas Street, Scarborough.* P.M. 258 Scarborough. P.P.G.A. Secty N. and E. Yorks. Nov. 1922.
467. THOMPSON, Lt.-Col. James Woodbury, V.D. *Whickham Pavi Whickham R.S.O., near Newcastle-on-Tyne.* P.M. 2666 Newcastle on-Tyne; 3290 Blaydon-on-Tyne; P.M. 3616 Dunston-on-Tyne; P.P.G.W. Durham. September, 1913.
468. THORNTON, H. A. 5 *Stoneygate Avenue, Leicester.* P.M. 309 Leicester. January, 1922.
469. THORPE, John. *Market Bosworth.* P.M. 50 Hinckley; P.M. 1333 Atherstone; Prov. G.S. of Wks. November, 1900.
470. THORPE, Thomas C. 11 *Wordsworth Road, West Bridgford, Notts.* Assist. Sec. 3658 and Std. 4316 West Bridgford. March, 1922
471. 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
472. TIMMS, A. H. *Swadlincote.* P.M. 1739 Swadlincote. March, 1913
473. TINKER, D. B. *G.P.O. Box 1718 Sydney, N.S.W.* 448 St. James Halifax. September, 1922.
474. TOMPKINS, William. 70 *Fosse Road South, Leicester.* 343 Leicester. November, 1915.
475. TONKIN, A. J. 19 *Redland Park, Bristol.* P.M. and Treas. 1753 Portishead; P.P.S.G.D. Somerset. November, 1909.
476. TONKIN, H. G. W. 9 *Park Street, Bristol.* 1755 and Sec. 4396 Portishead. January, 1923.
477. TRASLER, Frank. *Market Harborough.* P.M. 1330 Market Harborough; P.P.J.G.D. November, 1915.
478. TUCKETT, Major J. E. S., M.A., F.C.S. 12 *Belvedere Road, Redland Bristol.* P.M. 1533 Marlborough; P.P.G. Reg. Wilts. January 1911.
479. TURNER, Alfred E. 31 *Wigston Lane, Aylestone, Leicester.* 515 (E.C.) Malta. September, 1921.
480. TYLER, A. H. *Warriston, Glenageary, Co. Dublin.* P.M. 1007 Loughborough; P.P.J.G.D. September, 1904.
481. TYLER, Walter. "*Wyke House.*" 17 *Ashleigh Road, Leicester.* P.M. 1007 Loughborough; P.P.G. Swd. B. November, 1899.
482. UNDERWOOD, I. R. 145 *Uppertou Road, Leicester.* 523 Leicester September, 1921.
483. VIBERT, Lionel. *Marline, Lansdown, Bath.* P.M. 2076 London P. Dist. S.G.W. Madras. November, 1913.

- VROOM, James. *St. Stephen, New Brunswick, Canada.* P.D. Grand Master, New Brunswick. January, 1910.
- WADDLETON, Joseph A. *Langoe, Durham Road, Darlington.* 1650 Staindrop, Durham. September, 1909.
- WADE, H. J. Seaton. *Haucesworth, Tavistock, Devon.* 2028 Leicester; P.M. 3063 Accra, W. Africa. September, 1922.
- 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.
- WARD, John Henry. *99 Mere Road, Leicester.* P.M. 279 Leicester; P.P.G. Org. September, 1906.
- 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.
- WATSON, Joseph. *Station Road, Hinckley.* J.D. 50 Hinckley. May, 1918.
- WEBB, Francis J. *6 Cross Road, Leicester.* 3448 Leicester. September, 1916.
- WEST, Fredc. Alexander. "*Westhaven,*" *Gloucester Road, East Bognor, Sussex.* P.M. 201 London, 3423 London, 3665 Northwood; P.P.S.G.D. Middlesex. January, 1920.
- WEST, F. B. 2865 Syston. November, 1921.
- WESTBY, George S. *86 Evington Road, Leicester.* 2028 Leicester. January, 1921.
- WHALLEY, Dr. Edgar. *Lynbrook, 19 Lidgett Park Avenue, Roundhay, Leeds.* P.M. and Treas. 3047 Leeds. January, 1912.
- WHITCHER, A. S. *Ash Lodge, Stoughton Drive South, Leicester.* 523 Leicester. September, 1921.
- WHITE, Arthur I. *16A Market Place, Grantham.* Sec. 362 Grantham. January, 1921.
- WHITE, Fred. R. *L. & N. W. Rly, Harrow.* 591 Aylesbury. September, 1918.
- WHITEHEAD, Joseph T. *62 Lucey Road, Brompton, London, S.E.* P.M. 1441 London and 2184 Romford; P.P.G. Swd. B. Essex. September, 1907.
- WHITELEY, F. Ogden. "*Roseway,*" *Thackley, Bradford.* 4255; P.M. 3600 Bradford; P.P.D.G. Reg. West Yorks. Sept, 1912.

501. WHITELEY, the Rev. Warwick. *Narborough, Leicester.* P.M. 202 Leicester; P.P.G.Chap. November, 1922.
502. WHITTAKER, the Rev. H. H., M.A. *The Vicarage, Altham, near Accrington.* P.M. 401 Slaidburn. November, 1908.
503. WILL, John. *26 Goodall Street, Caversham, Dunedin, New Zealand* January, 1921.
504. 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.
505. WILKES, J. W. *The Spinneys, Rothley.* P.M. 3431 Leiceste November, 1921.
506. WILKINSON, S. B. *69 Billing Road, Northampton.* P.M. 36 Northampton; P.P.S.G.W. Norths. and Hunts.; Past Grand Deacon. May, 1897.
507. WILLIAMS, W. J. *Cromer Lodge, 25 Church Road, Brixton, London, S.W. 2.* 2696 London. September, 1921.
508. WILLIAMSON, Harry A. *261 West 153rd Street, New York, U.S.A.* November, 1920.
509. WESTON, Philip. *51 Lexham Gardens, London, W. 8.* September 1922.
510. WILSON, John. *Oregon, The Round Hill, Leicester.* 2865 Syston November, 1915.
511. WILSON, J. Herbert. *45 Market Street, Leicester.* 279 Leicester November, 1917.
512. WOOD, Horatio R. *Beech House, Broom Lane, Higher Broughton, Manchester.* P.M. 1993 and 3392 Manchester; P.P.G.D. East Lancs. September, 1916.
513. WOODCOCK, Cleever. P.M. 3811 Godalming. March, 1922.
514. WOODCOCK, T. J. *Guisborough, Yorks.* P.M. 561 Guisborough P.P.G.P. North and East Yorks. September, 1909.
515. WOODHEAD, Thomas Mansley. *Fairfield, Baildon, Yorkshire.* P.M. 2669 Bradford; P.P.J.G.W. West Yorks. Past Grand Deacon. November, 1901.
516. WOODS, Herbert. *Polefield, Stockton Heath, Warrington.* 14 and 3597 P.M. Warrington; P.P.S.G.W. (West Lancs. March, 1906.
517. WOLFERSBERGER, W. H. *330 Mack Buildings, Denver (Colorado), U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.

518. WRIGHT, Wm. Arthur. 36 *Gladstone Terrace, Grantham.* 362
Grantham. January, 1920.
519. WYKES, Gerald D. *Snailing Holme, London Road, Leicester.*
S.D. 3091 Leicester. January, 1915.
520. WYKES, William B. *Newlyn, Knighton Road, Leicester.* 3091
Leicester. May, 1914.
521. YATES, A. S. "*Sherwood*," *Princess Road, Leicester.* Stwd. 2028
Leicester. March, 1918.
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Freemasonry.

(A Definition from Ragon's "Rituel de l'Apprenti Maçon").

Freemasonry is a universal association, submissive to the laws of each country. She is in each State, as in each Lodge, an intimate Society of chosen men, whose doctrines have for a foundation the love of God, under the name of the Great Architect of the Universe, and the love of men; for rule and guide, the natural religion and universal morality. She has for her cause truth, light and liberty; for her principles, equality, fraternity and benevolence; for her weapons, persuasion and good example; for her fruitage, virtue, sociability and progress; and for her purpose and aim, the perfection and the happiness of mankind, whom she strives to unite under one banner. She has her empire and her centre wherever there is human kind; she is never a secret Society, but a Society that has secrets.

**On Masons' Marks in particular,
and Mediæval Craftsmen's Marks
in general.**

By W. Bro. W. N. CHEESMAN, F.L.S.,
P.M., P.P.G.W. N. and E. Yks.
P.G.A.D.C. (Eng.) Mark; 30^o etc.

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PART I.

The frequent notes on Masons' Marks, contributed by our members, which appear in the Masonic Press, indicate that some interest is taken in this subject. It is veiled in a certain amount of mystery and uncertainty, and offers considerable scope for speculation and surmise.

Of their abundance on the walls of nearly all mediæval and ancient buildings, the following quotation of Mr. Geo. Godwin, F.R.S.,* one of the earliest writers on this subject, may be given.

“ I remember the observation of an old French priest, to whom I had shown the marks with which the walls of his church in Poitiers were literally strewn, ‘ I have walked through this church four times a day, twenty-eight times a week, for nearly forty years and never noticed one of them, and now I cannot look anywhere, but they flit before my eyes.’ ”

With eyes used aright we may find that nearly every village church, abbey and castle in our land is as rich in masons' marks, as the old French priest's church at Poitiers, except those where the outer walls have suffered by the hand of time, and the inner walls by the hands of the “ church restoring ” parson.

Masons' Marks are Marks cut upon hewn stones simply for the purpose of distinguishing each man's work, so that in case of defective or faulty workmanship, the overseer could at once know by whom the work was done, and by whom it ought to be rectified, and in the case of piecework, so that the artisan producing work examined and passed by the overseer, could receive the remuneration due to him for his labour.

* *Archæologia* 1844, Vol. XXX. pp. 113 to 120, and *Trans. Roy. Inst. British Architects*, 1868-9, p. 135.

Modern Masons' Marks are called banker-marks, from the stone bench or banker on which the stones are wrought, and the men employed at the "bankers" in shaping the stones are called "banker hands," distinguishing them from those employed on the building, placing the stones in position, who are called "setters."

In mediæval times marks were used by various handicraftsmen, potters, brickmakers, bakers and others. Wood-carvers' marks are found on the *miserere* stalls in Ludlow Church.

Various traders and shop-keepers used special signs and marks, for the same purpose that trade marks are used at the present day.

The buildings of the very earliest historic times bear traces of Masons' Marks. During a recent visit we found numerous Masons' Marks on the walls of the great Pyramid at Gizeh built by Pharaoh Khufu (Kheops)* (B.C. 3733-3700). This was during the 4th Dynasties (B.C. 3766 ?-3566); no buildings remain of the three first Dynasties (B.C. 4400-3766 ?), and very little is known except the names of the kings who ruled.

Many of the marks found on the Gizeh Pyramid are similar to those used in later times, and some are well-known symbols in Freemasonry,

Egyptian
Marks.





Egyptian
Symbol for
Neter-a God.



along with various forms of the Egyptian *crux ansata*, the sacred symbol of life, and often found in the hands of their Deities. It will be seen that the marks above noticed are nearly six thousand years old, since in that period to the end of the Egyptian Dynasties numerous buildings give evidences of Masons' Marks.

* Kheops probably repaired or finished the Great Pyramid, according to the opinion of learned Egyptologists of to-day.

Some of these marks were incised, others were marked in red ochre or paint, and may have been either Masons' Marks or Quarry Marks, i.e. denoting place of origin. Dr. Flinders Petrie* says "it was the custom to sculpture in relief at the " head of the quarry some distinctive mark by which all the " blocks from there were to be known."

During the excavations at the Palace at Knossos (Crete), in 1899, by Sir Arthur J. Evans, F.S.A., the mark  was found on several superimposed blocks in the centre of the principal apartment; these were considered to be votive altars to Zeus, the Labrys or double-headed axe being the sacred symbol to Zeus, to whom this sanctuary was dedicated (B.C. 2000-1300). The position of these stones as shown in his photographs, reminded us very much of the pillar bases of certain excavated Gothic buildings, and the marks are probably Masons' Marks. On another photograph a mark was shown indistinctly , which Sir Arthur kindly sketched for the writer as he observed it. The occurrence of other marks than the Labrys indicates the probability of the marks being Masons' Marks.

It may be added, however, that the exploration of the cave of Psychro (daughter of Zeus?) in Crete, resulted in the finding of numerous bronze figures of this double-axe shape, which were considered to be votive offerings to Zeus.

The marks found on the excavated buildings of Pompeii, which have been collected by visitors, and recorded in articles describing the remains of that famous place, point to a continuity of the custom; the marks are very numerous and are well-preserved.



* "A Season in Egypt. 1887.

The earliest Masons' Marks found in this country are on the wall of Hadrian (A.D. 121).

ROMAN. 

Thos. Wright, the learned antiquary says* "The Masons' Marks are often found on the stones in Roman buildings, and resemble most closely those of the masons of the middle ages; sometimes they consist of a letter, perhaps the initial of the mason's name, but they are more usually crosses, triangles and other geometrical figures."


The Multangular Tower at York (A.D. 200), a relic of Roman occupation bears the marks



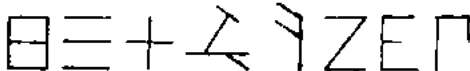
The following marks are found at Arles on Roman buildings--

Roman Theatre, Arles.

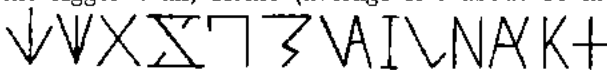
Colliseum, Arles.


ROMAN. 

Masons' Marks on the Palatine, Rome.†

ROMAN. 

on the Agger Wall, Rome (average size about 12 inches).



No Masons' Marks have as yet been found dating from
 ANGLO-SAXON. Anglo-Saxon times, although the mark  on a stone bearing an Anglo-Saxon inscription is found in Aldborough Church, Yorks.

* "The Celt, the Roman and the Saxon," p. 183. Thos. Wright, F.S.A.

† Enc. Britt., art. Rome.

King Edwin of Northumbria was converted to Christianity in A.D. 629, and built a church of stone at York, part of which, built in the herringbone masonry of the period, may now be seen in the crypt of the present Minster, but no Masons' Marks are observable.

Not much progress was made in erecting buildings in stone until the reign of Athelston (924), who "built many" "Castles in Northumbria to bridle the Danes (whom he" "had subdued), also the famous Abbey of St. John at" "Beverley (lately repaired for Divine Service), and Melton" "Abbey in Dorsetshire: He rebuilt the City of Exeter" "and repaired the old Church of the Culdees at York.*"

Some sixty or seventy well-authenticated examples of Anglo-Saxon Church buildings exist in this country; nowhere is there left a complete church of the period, the remains being principally towers and chancel arches; the aisleless naves of the Saxon Churches not affording the required accommodation for the increasing congregations of later times, would be taken down and rebuilt with extended aisles in the style of the time of the extension.

This comparative scarcity of the remains of the Anglo-Saxon builders, may be accounted for by the ravages of the Danes during the 9th and 10th centuries; their antipathy to Christianity causing them to destroy the Anglo-Saxon Monasteries and Churches, except such as would afford them protection as strongholds from the inhabitants, or in some cases where the church towers could be used with advantage as watch-towers.

The expectation that at the end of a thousand years from the time of Christ, the destruction of the world would take place, would no doubt induce the early Christians to some extent to erect temporary buildings of wood; but after the

*Anderson's Constitutions, 1738, p. 64.

completion of the thousand years and finding this alarm unfounded, and the country being in a more settled state, stone buildings came more into use; on the testimony of Domesday-book a great number of churches in stone existed throughout the country, many being built in the time of Edward (the Confessor), 1042-1066.

The Norman Conquest put an end to civil warfare, and William's encouragement to the erection of ecclesiastical structures gave an impetus to architecture, such as this country has not seen either before or since.

Domesday book records nearly two thousand churches either completed or in course of construction, the numerous remains of which testify to the solidity of work and skill of these Anglo-Norman builders.

The demand on the builders' craft at this time would exceed the supply, and cause the masons to be favoured craftsmen; their skill and labour was sought for by the learned and the wealthy of the land, and it was not thought derogatory to the dignity of the noblest, to assemble in the masons' lodge and work with chisel and stone axe side by side with the regular workmen. No doubt this would have a refining influence upon the operatives. From the wordings of the old Masonic Charges, which would probably be read or delivered to the members of the craft at the time of their entrance or initiation, we must see that the compilers of these Old Charges were actuated by loyal and highly religious motives, and the language of many of them is such as we might expect from these clerical associates.

The chronicler of Selby Abbey tells us about Abbot Hugh (1097-1123), second son of Ilbert de Lacy, who came over with the Conqueror, and received as his share of spoil extensive estates and possessions in the North of England. He says, after enumerating many of Abbot Hugh's good qualities, that he devoted himself and his great wealth to the

building of the abbey. Clad as a common workman with homespun blouse and leathern girdle, he assisted the masons in their work, and with them taking his wages every "Sabbath" (Saturday), which on the following day he gave to the poor.

It is also recorded of St. Hugh of Lincoln (1186-1200), that he encouraged the workmen by his presence and example, even showing his zeal by carrying the stones on his own shoulders.

During the rebuilding of the chancel of St. Nicholas, Newcastle, in 1368, the chaplain Roger de Merley, (who was of noble birth), took his place at the banker and dressed the stones for the building, working along with the masons,* and it is said that no monk however well connected, was exempted from the duty of work.

The Norman style of Architecture commenced with the time of the Conqueror, and lasted for about a century. The work is of a very solid and substantial character with thick walls and massive pillars. The doorways, windows and arches are nearly always semi-circular. The windows are without tracery, small and widely splayed, and the buttresses broad and flat. Sculpture was sparingly used and mostly of a rude character, confined usually to the entrance doorway, the chancel arch and the capitals of pillars. The chevron or zigzag seems to have been the prevailing form of ornamentation. The chisel was not much used, the stones being axe-dressed, hence the sculpture is nearly always in low relief. These axe-dressed stones with chopping always in a diagonal direction of 45°, may often be detected in buildings of a later date "as ruins of a former structure," along with stones dressed with the chisel and clawed tool.

The principal working tool of the Norman masons was the broad blade stone axe, but in the Early English and the

* "Northumbrian Masonry," p. 28. John Strachan, Q.C.

following periods the mallet and chisel were used, being demanded by the taste for deeply cut mouldings, and for the carving of natural objects ; but on ashlar work the clawed tool, a narrow blade axe with a serrated edge, came into vogue and examples of these and other tools are shown in a 13th century window of Chartres Cathedral, also in the Harleian MSS. No. 4431 fol. III. and No. 4376.

An illustration of Anglo-Saxon architecture with the various operations of building (Tower of Babel ?) is found in the Cotton MS. Claudius B IV, fol. 19.

NORMAN
MARKS.



RUNIC AND
OGHAM
SIGNS.

Runic Signs.



Ogham Signs.



The Masons' Marks of the builders of the Norman period are characterised by rudely formed angular figures, and are very plentiful on all good Norman work. The axe form of Masons' Mark is often found on Norman stones but very rarely on work of a later period.

Examples of the Norman Style are Durham, Peterborough, Lincoln (lower part of West Front), York (crypt), Canterbury (crypt), Ely (nave), Selby and Southwell.

The resemblance of many Masons' Marks of the Norman period to certain letters of two ancient British Alphabets, indicates the source of origin which further investigations may confirm. The earlier one called the Ogham alphabet, the origin of which is lost in obscurity, existed during the early centuries of the Christian era, and of which one hundred and fifty Irish, twenty Welsh and numerous Scandinavian examples exist. The alphabet was of a very simple character, and consisted of notches cut along the squared edge of a stone, and read from below upwards ; later on it was written on a horizontal line and read from right to left.

The later one, called the Runic alphabet, was used by the inhabitants of Northern Europe and by the Goths, noticed by the Romans from their early visits, and continued in use more or less until the 12th or 14th centuries, when it was supplanted by the Latin Alphabet.

Although nothing is known of the origin of the Runic alphabet, it is thought by some to have been introduced by the Goths, who from their home on the east of the Vistula invaded Europe during the 2nd century, and played an important part in the overthrow of the Roman Empire. No stones bearing Runic inscriptions have been found in Wales or Ireland, but many examples have been found in the Northern Counties of England, also in Scotland, but more numerous ones in Scandinavia and Denmark.*

	<i>Ogham Alphabet.</i>		<i>Runic Alphabet.</i>	
	b		f	p
	l	st	u	x
	f	r	th	s
RUNIC	s	a	o	t
AND	n	o	r	b
OGRAM	h	u	c	e
	d	e	g	m
	t	i	w	l
IPHABETS.	c		n	ng
	q		i	d
	m		j	æ
	k		ih	
	ng			





The Runic alphabet is called the Futhorc from the first six runes f. u. th. o. r. c., whilst the Ogham is called the Bethluis from the first two letters, viz., beth b, luis l.

These Ogham and Rune forms of marks are found more plentifully on Norman work than on the later styles, and as each mark would represent a letter, the object of the craftsman using one of these letter-forms is at once obvious.

Vide Plate II.

It would not be possible for all the so-called Norman work in this country to have been executed entirely by Norman workmen, probably the supply would only be sufficient to provide a master mason for each building who might do the carved work, and the main part of the work, probably the plain ashlar (on which these Ogham and Rune forms are always found), would be done by the native Anglo-Saxon workmen, using marks, perhaps the initials of their names, in alphabetical characters most familiar to them.


In early times when the mode of thought was chiefly symbolical or figurative, Runes were regarded as something supernatural, and were supposed to contain certain mysterious and magical properties. They were used to procure Victory—to preserve from poison—to relieve women in labour—to cure bodily diseases and to dissipate melancholy.


The comparison of a collection of Norman Marks with the signs of the above two ancient alphabets will find many resemblances. The reversed form of the mark  viz.  is often found on Norman work—Selby, Durham, etc. No overseer would allow two banker hands to work with marks so much alike; if a man was engaged with a mark very nearly like one already at work, the newcomer would have to make some alteration, (or difference as heralds would say), in order to distinguish the work of each craftsman. We find the thirteenth letter of the Futhorc alphabet had two forms  and , both being equally correct, so that some explanation of these reversed marks may be found in this fact.

This idea is strengthened by the fact that on many Norman buildings in this country, certain Scandinavian religious symbols are found, viz.: the swastika, triskele and the sun-cross, used as Masons' Marks.



The Swastika was the mark or emblem of Thor the god of thunder and lightning, the chief and most powerful of the Scandinavian Triad.

 The Triskele was sacred to the god Odin, who again constituted a triad or trinity, Odin, Honir and Loder. Odin had power over all things, and all other deities obeyed his commands.

 The Cross of four equal arms (the sun-cross) was the sign of the god Frey, the chief sun-god, also the god of fertility, promoting peace and giving riches.

The Vikings used these marks on their weapons as sacred signs of the gods, to be used as protecting amulets, and a great proportion of the relics of this age are thus impressed. The belief in the Scandinavian Mythology died hard, and it was centuries after the neighbouring nations had embraced Christianity, that the Danes and Scandinavians gave up their ancient beliefs. These marks occur in ever-varying ornamental forms on their pottery, ornaments, rock-sculptures and weapons; we can hardly be surprised then that we find these marks on Christian buildings, when we consider the stock from which sprang the operative masons of this country in the twelfth century.

The Swastika mark occurs on rocks at Ilkley (Yorks.), along with the mysterious "Cup and Ring" marks.

Towards the close of the twelfth and through the thirteenth century, the style known as the Early English prevailed, and it was the first of the true Gothic or pointed styles.

In a few years a total change had taken place in the character of the work, and the principles of construction; the semi-circular arches of the Norman style were discarded, and pointed or lancet-shaped ones introduced. The pillars were slender and lofty, often formed of a number of shafts grouped together and connected at intervals with bands. The mouldings were in deeply cut rounds and hollows, and

the ornamentation of conventional foliage in high relief. The favourite ornament was the "dog's tooth" ornament, by which Early English work can at once be recognised. The buttresses projected further from the building and were more prominent than in the preceding style. The work exhibited a distinct advance of refinement in taste and handicraft, and as may be expected the Masons' Marks of this period show also an advance in design and execution, being carefully and symmetrically made, and not so irregular, nor so roughly made as were the marks of the Norman builders.

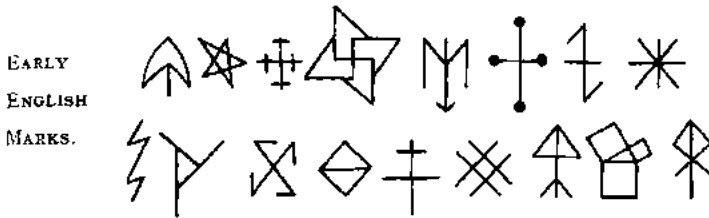
Although not universally admitted, there is strong reason for assuming, that the pointed arch and claw tooling of the Early English Style, were introduced into English buildings by the returning builders of the Crusaders.

After the conquest and occupation of Palestine, members of the Craft journeyed thither and filled the land with Christian churches, and under Eastern influences the E. E. Style was evolved; but towards the end of the twelfth century the position of the Crusaders became insecure and they were finally expelled. Saladin captured Jerusalem in 1187, although Antioch held out until 1268, and Acre till 1291.

The Craftsmen returning to Europe would then adopt the pointed arch, and use the clawed tool, in their new sphere of work in the many abbeys and churches, which at this period were erected in our country and in other lands. There is some evidence of the culture of these workmen, in many of their marks being certain propositions of the Books of Euclid.

Major Conder, who spent some years in the Holy Land, representing the Palestine Exploration Fund, suspected that the French and Italian masons were mainly instrumental in bringing from Palestine the refined architecture of the 13th centy. (Early English). He observed as Masons

Marks on the castles and churches there, various Persian figures, Indian caste marks, Solomon's-Seal (pentalpha), David's Shield (double triangle), letters of the old Slav alphabet, as well as many of the figures representing Masons' Marks on the European buildings of later years.



Good examples of Early English work may be found at Lincoln, Fountains (nine altars), Worcester, Ely (Galilee and Presbytery), Salisbury, Wells, Peterborough (West Front), Durham (nine altars), Westminster Abbey, Beverley Minster, York (N. and S. Transepts).

The Decorated style prevailed during the reigns of the three Edwards 1272-1377, and for that reason is sometimes called the Edwardian. Gothic Architecture attained its most perfect phase in this style, being more beautiful in design and detail than the two previous styles.

The windows were made larger, and filled with stone tracery in geometrical and flowing designs. The carving of natural flowers, foliage and animals was introduced in the capitals and roof bosses, and the ceilings were richly groined. The early part of this period was characterised by considerable activity in church building, but the dreadful pestilence of Black Death which took place about 1348, and the unsettled state of the country for many years afterwards, would interfere with the progress of the masons' work.

The Masons Marks of the Decorated Period partake very much of the character of the previous one.



Typical Decorated architecture may be seen at Norwich, Hereford, Exeter, Queen Eleanor's Crosses at Northampton, Geddington and Waltham, York (Nave and Chapter House), Wells, Ely, Selby (choir).

A glimpse of the everyday life of the mason craftsman is given in the Fabric Rolls of York Minster (about 1370), and runs as follows:—

Ordinacio Cementariorum. (G.C. 100b.)

“ Itte es ordayned by ye Chapitre of ye kirk of Saint Petyr of York yat all ye masonns yt sall wyrke till ye werkes of ye same kyrk of Saynte Petyr, sall fra Mighelmesse day untill ye firste Sondag of Lentyn, be ilka day atte morne atte yere werke, in ye loge, yat es ordayned to the masonnes at wyrk in with ye close bysyde ye forsayde kirk, als erly als yai may see skilfully by day lyghte for till wyrke ; and yai sall stand yar trewly wyrk and atte yair werke all ye day aftyr, als lang als yai may see skilfully for till wyrke yf yt be alle werkday : outhet, elles, till itte be hegh none smytyn by ye clocke, when halyday falle's atte none, sauf yt in with yt forsayde tyme bytwyx Mighelmes and Lentyne ; and in all other tyme of ye yer yai may dyne byfoie none, yai wille, and, alswa, ette atte none whar yaim likes, swa yt yai sall noghte dwell fra yair werkes in ye forsayde loge natyme of ye yer in dyner tyme, bote swa schort tyme yat na skilful man sall fynde defaute in yaire dwellynge ; and in tyme of mete, atte none, yai sall, na tyme of ye yer, dwellfra the loges, ne fra yaire werke forsayde, ovyr ye space of ye tyme of an houre, and aftyr none yai may drynk in ye loge ; and for yaire drynking tyme bytwyx Mighelmes and Lentyn yai sall noghte cese no lefe yare werk passand ye tyme of half a mileway : and fra

ye firste Sunday of Lentyn untill Mighelmesse yai sall be in ye forsayde loge atte yaire werke atte ye son risyng, and stande yare trewely ande bysily wyrk and upon ye forsayde werke of ye kyrk all ye day, untill itte be namare space yan tyme of a mileway byfore ye sone sette, yf itte be werkday : outhur elles untill tyme of none, als itte es sayde byfore, saf yt yai sall, bytwix ye firste Sunday of Lentyne ande Mighelmes, dyne and ette, als es byfore sayde, ande slepe and drynke aftyr none in ye forsayde loge ; and yai sall noghte cese no lefe yair werke in slepyng tyme, passande ye tyme of a mileway, no in drynkyng tyme after none, passande ye tyme of a mileway. And yai sall noghte slepe eftyre none na tyme botte bytwene Saynte Elenmes and Lammes ; and yf any mane dwell fra ye loge and fra ye werke forsayde, outhur make defaute any tyme of ye yer agayn yis torsaide ordinance, he sall be chastyde with abatyng of his payment atte ye loking and devys of ye maistryr masonn : and all yer tymes and houres sall by reweled bi a bell ordayned yare fore. And, als wa, it es ordayned yt na masonn sall be receavyde atte wyrke, to ye werk of ye forsayde kyrke, bot he be firste provede a weke or mare opon his well wyrkyng : and, aftyr yt he es foundyn souffissant of his werke, be receavyde of ye commune assente of ye mayster and ye kepers of ye werk, ande of ye maystyr masonn, and swere upon ye boke yt he sall trewely ande bysyli at his power, for oute any maner gylytry, fayntys, outhur desayte hald and kepe haly all ye poyntes of yis forsayde ordinance, in all thynges yt hym touches, or may touches, fra tyme yt he be receavyde till ye forsayde werke als lang als he sall dwell masonn hyryd atte wyrk till yt forsayde werke of ye kyrk of Sanct Petyr, ande noght ga away fra yt forsayde werke botte ye maystysr gyf hym lefe atte parte fra yt forsayde werk ; and wha sum evyr cum agayne yis ordinance and brekes itte agayn ye will o ye forsayde Chapitre have he Goddy's malyson and Saynt Petirs.*"

* Fabric Rolls of York Minster. Circa 1370.

Much information concerning the daily routine and inner life of the operative Masons of the Decorated period 1272-1377, is given in the published volume of "Fabric Rolls of York Minster."

In 1350 the masons received 4s. 4d. per fortnight, whilst the pay of the Master Mason, William de Hoton, for the same period was 5s. od.

A list of the names of the Master Masons from 1300 to 1526 is there recorded.

A "Pleghdai" was held on a fixed day in each year. On this day the Masons working at the Minster pledged themselves to obey the Chapter and their masters.

The number of masons employed at the Minster in 1350 (Black Death period) was only fifteen, but sixty years later fifty to sixty masons were at work. During the building of the Rood Screen 1475-1505 (Wm. Hyndley, master mason), from eleven to fourteen masons were constantly engaged. A carved rebus on the Master's name, viz. *a hind laid*, may still be seen.

An interesting list of stores, tools and tackling is given as being "*In ye loge*" at the stocktaking in 1349.

In 1404 "In remuneracione data cementariis vocatis "setters ad parietes cum naprons et cirotecis,* per annum "9s. 10d."†

In 1422, "Pro cirotechis* emptis et datis cementariis "et aliis operariis, 2s. 10d."‡

Sixteen pence was expended in 1508 "for aprons and "glovys for setting to ye Masons." The Scottish Mason about this time was styled *cementario* Lat. *quarystone*

* Gloves. † York Fabric Rolls, p. 25. ‡ Y.F.R. p. 48.

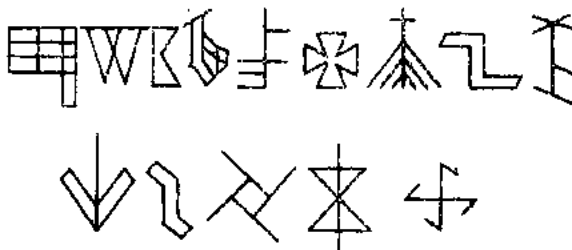
mason, but later on the occupation was called "lathomo" or "latimo," working in "domus lathamorum vocate "masonluge."*

The Perpendicular Style was the last of the Gothic series, commencing about the middle of the fourteenth century, and continued for church building until the Reformation (1534), although it lasted nearly another century for domestic and military buildings.

The style takes its name from the perpendicular arrangement of window tracery and wall panelling. Other prominent features were the use of transoms which crossed the window mullions at right angles, profusion of ornamental detail, the square-headed mouldings of doorways, windows with depressed arches and embattled parapets. Gothic architecture was now on the decline, and it may be remarked that in all the countries where Gothic flourished, there was much uniformity of style during its progress from the Norman to the Decorated periods, but during its decadence it diverged into two grooves viz. the Perpendicular, which is peculiarly English and is rarely found on the Continent, and the Flamboyant, being contemporaneous with it on the Continent, but of which no examples are found in England.

In the buildings of this period the mark is generally placed on the bed of the stone, and consequently out of sight when the stone is laid.

PERPENDICULAR
MARKS.



* A. Q. C. VII. 140.

Examples of Perpendicular work may be found at York (choir), Gloucester (choir and Transept), Canterbury, Howden Yorks., Winchester, Selby, Oxford (New Coll.), Bristol (St. Mary, Redcliffe).

It may be here mentioned that the marks were usually placed on the face of the stones, and would therefore be in sight when the stones were set. This was the custom up to the end of the Decorated period (1400), but in many buildings of the Perpendicular period the mark was placed on the bed of the stone, and consequently out of sight when the stone was laid. This continued to be the practice in most of the buildings of later times, and in modern buildings the banker mark of the mason is always placed on the top or bed of the stone.

On rough stones the stone axe and broad chisel would be used for making the mark, but on smooth ashlar a fine pointed steel instrument called the scribe or stilus was used.





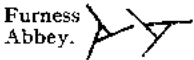








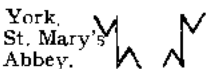

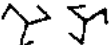
The average size of marks is three or four inches in length, but some are found scarcely measuring one inch, as at Byland Abbey (Yorks.), whilst others, as at Ely, measure eight or nine inches, and at Mount Grace Priory (Yorks.) quite eighteen inches. It seemed to be the practice for the same workman to make a small clear mark on a hard fine-grained stone, and a large and often roughly made one on a coarse or friable stone.

Ornamental work, mouldings, pillars and shafts often have the mark placed on their beds, and corresponding ones on the bases of the next stones. These were simply to indicate the position of the stones, and must not be taken for banker marks.



On many buildings the marks seem to be more numerous on the lower courses than on the higher ones, and appear to be quite absent above the height of eight or ten feet. It may

be that the stones in these cases have suffered more from the weather than those nearer the ground; especially with interiors the lower courses of stone are always the best preserved, and retain the marks and tooling of the workmen most perfectly, probably by reason of the moisture absorbed from the soil preventing the mouldering of the stones.

Reversed forms of marks occur in many places.

Bridlington Priory Ch. 	Beverley Minster. 	Selby Abbey N. Trans. 
Rievaulx Abbey. 	Furness Abbey. 	Melrose Abbey. 
Gloucester Cathedral. 	Linlithgow Palace. 	York Minster, Ch. House. 
Selby Abbey Triforium. 	Selby Abbey Choir. 	Selby Abbey Choir. 
Wressle Castle E. Yorks. 	York, St. Mary's Abbey. 	Roche Abbey. 
Beverley Minster. 		

It is not easy to account for these reversed marks, although an attempt has been made on page nine to explain those having some resemblance to certain Runic letters.

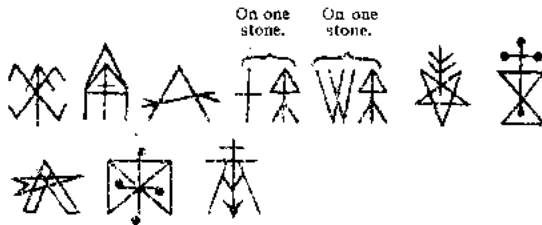
Not unfrequently during Norman times inscriptions of Roman lettering occur with reversed letters, especially the letters S and N. The instances of  and  in Selby Abbey Ch., N. Transept, are of this date. It may be that these reversed forms are due to one of the workmen having to difference his mark, where two working on the same building happen to have marks alike, although this difference would be somewhat puzzling to the overseer.

In the Brother-Book of the Chief Lodge at Strassburg (1563), Ordinance I.V declares that the mark given to a craftsman cannot be altered except with the knowledge, will and approval of a whole craft.*

The Torgau Ordinances (1462) 25-31 direct how a mark shall be obtained by a master, fellow or apprentice.†

The "Mark Book" of the Old Lodge of Aberdeen (1670) stipulates, "that the Measson Charter be read at the entering of every Entered Apprentice, and the whole Laws of this Book: ye shall find the charter in the hinder end of this Book Farewell."

Monogram Marks occasionally occur; these might be made on work where two men were working on the same stone or in partnership. Examples:—



With the Reformation came about a complete cessation of church building in this country, and until the days of Inigo Jones and Wren no building of any pretension was erected. The bands of masons which had been attached to the large ecclesiastical establishments would become dispersed, and the masons' trade would be a forlorn occupation; yet from various records we are able to glean the information, that the masons of post-reformation days governed their lodges, and worked on similar lines, to their brethren of pre-reformation times.

* Gould's History. Vol. I. pp. 128, etc.

† Gould's History. Vol. I. p. 137.

The old Charges or laws of the fraternity are very religious and loyal, contrasting favourably with the regulations of many mediæval guilds.

These lodges, augmented by men of culture and learning, impressed with the masons' craft, then assumed a symbolic phase. This is shown very distinctly in the Scottish Lodges, where we find names of others than masons as members of Operative Lodges, each having his own special signature mark, at a date earlier than we have for any English Lodge, viz. :—" Lodge of Edinburgh " 1670, " St. John's, Melrose " 1674, etc.

The books of the old north-country lodges abound with marks. In the Old Lodge of Dumfries the marks had to be paid for, also a fee to the clerk for registering same. Marks after signatures occur in the minutes of the Alnwick Lodge (1701), which are considered to be the earliest of the English Lodge minutes existing.

The Schaw statutes of 1598 direct, that the mark shall be inserted in the "*buik*" and the mark once recorded could not be altered, except with the approval and sanction of "a whole craft" as stated in the minutes of St. Ninians' Lodge, Brechin (1714). The Melrose MS. No. 3 orders, that "*no Mr. nor fellow supplant an other of his Mark*"; such regulations for the Mark are not to be found in any other of the Ancient Charges, although the words in the Buchanan MS. run "*Alsoe that noe Master nor Fellow shall supplant any other man of his worke.*" Hughan places the Melrose MS. No. 3 at a later date (1762) than the Buchanan MS., so that the word Mark may be an error of the copyist.

There is much we should like to know about the evolution of the Craft from Operative to Speculative Freemasonry, and every scrap of 16th and 17th century information is of intense interest. The few recorded references seem to be confined to the existing Lodge Books of some Scottish and North Country Lodges. Throwing some light upon the period which has been called "the dark century before the Era of Grand Lodges," we have reason for thankfulness for these

preserved records which enable us to bridge over, although imperfectly, this dark period of Freemasonry.

Elias Ashmole in his Diary tells us of a visit to a Lodge held at The Masons' Hall, London, on March 11th, 1682, saying that he had been "admitted" 35 years previously, and that he was the "*Senior Fellow among them.*" The members of the Lodge were both operative and speculative, the former attaching their banker marks to their signatures in the records, some as early as 1621. Condor Ed. A.Q.C. IX, pp. 41, &c.

The late Bro. Geo. F. Fort was of opinion that the mark must agree with certain lines on a known key of complicated design, and that one of the modes of recognition of travelling masons, was the explanation of the technology or constructive principle of the key. Sometimes the key or ground diagram, also the selected marks of the craftsmen, were engraven on leaden tablets and publicly exposed to view.



A specimen of the apprentice's work had to be submitted before he could be advanced to the fellow-craftsman's rank, and the further progression to the dignity of Master only after having proved that he had travelled, and that his Mark was upon ashlar work in some cathedral or building of high repute; his mark was then carved on a shield and surrounded with some heraldic devices. Speculative members had to show their proficiency in mathematics and its application to constructive art.

Should disobedience or serious offence occur, unless amends could be made, the Mark was put in disgrace upon a Rogue's Tablet, or in other words, on the Black List.

The character of a Mark gave some indication of the kind of man who used it, some Marks show evidences of artistic feeling, others show a mathematical or religious line of thought, others again are commonplace and ordinary.

Gwilts "*Architecture,*" p. 321, gives "*Masons' Marks,*" which by some have been supposed to be the personal marks of the masters of the works, but which are in fact nothing

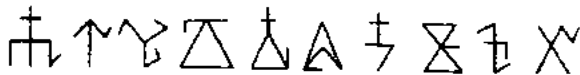
more than directions to the setters." It is a pity that this admirable work should be marred by such a gross inaccuracy, for the author's ignorance of the subject has tempted him to make a random shot which has gone wide of the "Mark." The Mark being simply the signature of the Craftsman upon his finished work.

At the present day, on every building of importance each mason places his Mark on the stones prepared by him, and so in times past the work has been so marked. But if not now, we certainly believe that in mediæval times, when magic, mystery and symbolism formed the study of the learned, that these marks often partook of a symbolical character, and possibly some deep signification or motive may have been indicated by the Mark, as well as its practical purpose of identifying the work of each individual craftsman, or possibly of bands working on co-operative lines.

One writer states that the Marks were divided into "false" or "blind" Marks of the Apprentices containing an equal number of points or angles, and the "true" Marks of the Fellow Crafts or "passed" Masons, which always had an unequal number of points or angles.* These distinctions are not known in the Masons' Craft at the present day, and the writer omits to quote his authority for it having been the custom in the past. An examination of good examples of Masons' work on old buildings throws little light on this point, for quite as many specimens of good work bear marks of equal angles, as those having an unequal number.

There may, however, be something in this idea which further researches may bring out, for Marks are frequently found representing known objects or designs, which have added marks making them unequal or irregular in design. Thus :—

Referenced
Marks.



* Smith, I. A. Proc. Antiq. Soc. Scot. Vol. IV.

If this distinction of the Marks of the two classes of workmen ever existed, these irregular Marks may in some way be connected with that arrangement, but they are more probably due to the differencing of Marks, for where two workmen happen to have the same Mark, the last comer has to make some difference to his Mark, so that the work of each man may be distinguished.

Masons Marks may be classified into :—

I. *The ALPHABETICAL.*

- a. *Ogham characters.* † ‡ § ¶ † †
 b. *Runic do.* V † B X † P R † Y † †
 c. *Roman do.* A B E M N R T L H K V Z

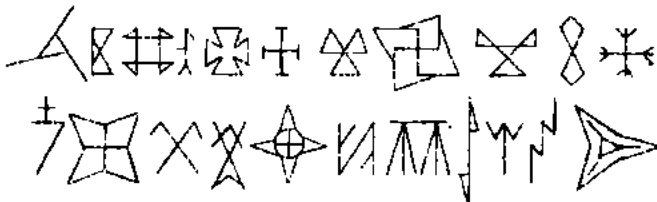
II. *The SYMBOLICAL.* (See page 64.)



III. *The REPRESENTATIVE, IMITATIVE OR PICTORIAL.*



IV. *The ARBITRARY.*



- V. *The GEOMETRICAL.* The resemblance of diagrams illustrating the Masons' Marks to some of the propositions of Euclid.



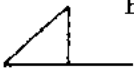
Book I. Prop. X. To bisect a given finite straight line. Durham, York, Selby, Ely, Fountains, Beverley, Roche, etc.



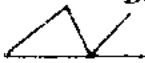
Book I. Prop. XII. To draw a straight line perpendicular to a given straight line, etc. Furness, Byland, Fountains, Lincoln.



Book I. Prop. XLVI. To describe a square upon a given straight line. Gloucester, Melrose, Rievaulx.



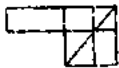
Book I. Prop. XVII. Any two angles of a triangle are together less than two right angles. Furness, Tewkesbury, Skipton Castle, Melrose, Roche, Wells.



Book I. Prop. XXXII. The three interior angles of every triangle are together equal to two right angles. Beverley, Selby, Durham, York, Mt. Grace, Furness, Fountains, etc.



Book I. Prop. XLVII. The square described upon the side subtending the right angle is equal to the squares described upon the two sides containing the right angle. Fountains, Furness, Gloucester.

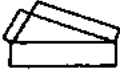


Book II. Prop. V. If a straight line be divided into two equal parts and also into two unequal parts, etc. York, Lincoln, Howden.




Book VI. Prop. VIII. In any right angled triangle, if a perpendicular line be drawn, etc. Kirkstall, Durham, Selby, York St. Mary's.

Book VI. Prop. XXXI. In right angled triangles,
the rectilinear figure described, etc.
Fountains.



SYMBOLICAL.



The Equilateral Triangle was thought by the Ancient Egyptians to represent a perfect figure, and was typical of the Animal, Vegetable and Mineral Kingdoms. It also like the tau typified the Trinity. This figure inverted  (the Hermetic symbol for *aqua*) was adopted by Linneus as a mark to indicate a water plant.



The Right-angled Triangle was considered by Pythagoras to be the Emblem of Justice, and to the Egyptians it typified the origin of Nature, the perpendicular representing Osiris, the male element, the base as Isis, the female element, and the hypotenuse their offspring, i.e. Horus, or the World.



The pentalpha is explained in the 3rd^o and is well known to all M.Ms. It is found on the coins of the Druids, and was used as a charm against evil spirits, also as a symbol of safety and good luck. This was used as a potter's mark at Taphanhes on a wine-jar sealed with the cartouche of King Amasis (B.C. 564).* Also on the coins of Attila, the King of the Huns, who reigned A.D. 433-53.† It is called by some "Solomon's Seal," the badge of the Jewish nation, and is found engraved upon tombs in the Roman Catacombs.

* Flinders Petrie. "Ten years digging in Egypt." pp. 60-1.

† Rollins "Ancient History."

Sir Walter Scott says :

" His shoes were marked with cross and spell "
 ' Upon his breast a pentacle.' Marmion, Canto 3-xx.

" A pentacle is a piece of fine linen folded with
 " five corners according to the five senses, and
 " suitably inscribed with characters. This
 " the magician extends towards the spirits
 " which he invokes, when they are stubborn
 " and rebellious, and refuse to be conformable
 " unto the ceremonies and rites of magic."*
 The first recorded speculative Mason in
 England, viz. the Hon. Robert Moray, adopted
 the pentacle as his mark, May 20th, 1641.
 His initiation took place during the Scottish
 occupation of Newcastle. Moray was " a
 " most renowned chymist, a great patron
 " of the Rosicrucians and an excellent
 " mathematician, he was a founder and first
 " President of the Royal Society, and became
 " Secretary of State for Scotland.†"

This figure was used in early times as a saluting
 sign with the letters s.a.l.u.s. on the points.
 The five wounds of Christ are represented by
 this figure in the symbolism of the Church.



The Shield of David is composed of two inter-
 laced equilateral triangles, and is a familiar
 sign to all R.A. Masons. It is the fanciful
 union of \triangle fire and ∇ water, and was
 supposed to possess occult influence against
 damage by these elements. In Eastern
 countries houses so marked were considered
 to be protected by it.

* Reginald Scott's "Discovery of Witchcraft," ed. 1665, p. 66.

† Strachan's "Northumbrian Masonry."



The Perfect Ashlar represents the mind of man purified by devotion and piety, it also typifies the four seasons and the four elements.

See also
page 19
Triskele,



The Greek letter Upsilon represents the course of human life, in which there are two diverging paths, one leading to happiness the other to misery. It has some resemblance to the celebrated 47th proposition of Euclid, Book I.



The ladder of three rounds may symbolise the Three Degrees, or may find explanation in Section IV of the First Lecture. It was a symbol in the Mithraic rites.

See also
page 48.



A Scandinavian Symbol called Thors Hammer or the Fylfot i.e. many-footed. In India it was known as the Swastika, from the Sanskrit words signifying "all is well"; it is not found on the Egyptian monuments nor amongst those of any of the Semitic races, and is purely an Aryan symbol betokening good luck and prosperity to the bearer. Frequently used as a Bell founders mark, thereby invoking protection of Thor from damage by lightning. Scandinavian influence extended to Norman times as is shown in the tympana of *St. Nicholas, Ipswich, Southwell Minster, Notts., and Hoveringham.* ("Celtic Art in Christian times." J. Romilly Allen). In heraldry it is distinguished as the *Cross potent rebated.*



The single cross in various forms is found upon nearly every building erected by the Templars, and is the usual form of the ground plan of a church.




The crux ansata was the Egyptian sacred symbol of Life, and is frequently found in the hands of their deities.



The Greek letter "Tau" symbolized the Trinity, and reversed forms the Level. A talismanic ring of Bishop Seffrid found in his tomb, and now in the Cathedral Library at Chichester, is engraved with a tau along with a figure of Abraxas.*



The Egyptians represented the numeral ten by this figure, and one hundred by the same four times repeated. 



The Triple Tau is the modern emblem of the Royal Arch, and is supposed to be the sign mentioned in Ezekiel IX, 4. An older explanation of the sign in connection with the R.A. is that it is a monogram of the initials of the words Templum Hierosolymæ.



The Broad Arrow now denoting Crown property is found commonly in India, and also in Egypt, where it appears to have denoted the female principle, and is inscribed on the sacred vases of the Goddess Isis, as well as on the sacred jars of the worshippers of Sancti, the female principle. It was a character of several of the early alphabets,—Lycian, Cypriote, Semitic, Aegæan. It formed one of the apprentice marks in the Lodge of Aberdeen, 1670, and occurs in all countries where Masons' Marks are found.† It is the "Pheon" in Heraldry.

* Gnostics and their remains, p. 306. 2nd. ed.

† Harmer, F. G. on Masons' Marks. Trans. Leeds Ins. Mstrs. Assn. 1919.

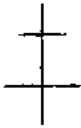
A fish-shaped sacred symbol of mediæval times called the Vesica Piscis (Lat.) or **ΙΧΘΥΣ**, the latter Greek word (a fish) containing the initial letters and title of the Saviour. Thus



ΙΗCΟΥC ΧΡΙCΤΟC ΘΕΟΥ ΥΙΟC CΩΤΗΡ

Jesus Christ of God Son Saviour

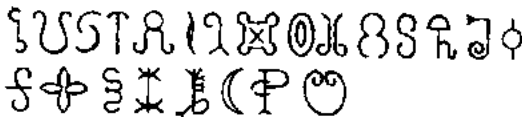
Ecclesiastical Seals were nearly always of this shape, also many windows of Early English date. It is also a Hindoo symbol of productive Nature.



The double or patriarchal cross was the insignia of the E.C. of the Knights Templar. It is the plan upon which many of our English Cathedrals are built, viz. York, Lincoln, Beverley, Rochester, Worcester, Salisbury, etc., but not so frequent on the continent only that of Cluny being known. Leeds houses belonging to the Temple Newsam Estate (old K.T. preceptory) are so marked in brick or stone, to indicate exemption of the tenants from obligation to grind their corn at the soke mill.

CONTINENTAL MARKS COMPARED WITH ENGLISH MARKS.

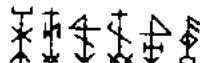
Cathedral of Santiago de Compostella.



Cologne Cathedral.



Strasburg Cathedral.



On looking over a collection of English and Continental Marks, one cannot fail to notice certain peculiarities which distinguish the Spanish Marks on the one hand, and Mid-European on the other, from our English Marks.

The Spanish Marks have a large percentage of curved figures and, in this respect, are very unlike the Marks of other European countries. The above collection of twenty-three Marks from the Cathedral of Santiago de Compostella will serve as examples of these curved Marks.

On many of the churches in Mid-Europe a large proportion of the Marks have a complicated arrangement of angles and crosses, not very dissimilar from the Merchants Marks described later on. Examples of these complex Marks are given from the Cathedrals of Cologne and Strasburg.


The book knowledge on the general subject of Masons' Marks is so very meagre, that it is not easy to explain or account for the differences in design of the Spanish and German Marks, but until more investigation is made, and more information forthcoming, the curved Marks on the Spanish Churches may be attributed to influences left by the Goths and Vandals, who invaded Spain during the 5th, 6th and 7th centuries, or to the Arabians or Saracens who from the 8th to the 12th centuries made incursions into Spain by way of North Africa.

As previously pointed out Masons' Marks are often made to represent certain objects or figures, and frequently Alphabetical signs, so a comparison of these unusual Spanish curved Marks with the ancient Eastern alphabets, may help us to a satisfactory explanation. As regards the complex Marks of Mid-European Masons, they may be attributed to the fact that family Marks were more in vogue than in this country, the frequency of family Marks on tombs in continental churches being well known. The above two classes of Marks contrast very strongly with the usually simple character of English Masons' Marks.

PART II.

MERCHANTS' MARKS.

In the middle ages traders and others, who were not qualified to bear coats of arms, adopted Marks which were stamped on their cattle, merchandise, carts, implements and money tokens, so that the Mark would, to illiterate persons, indicate the ownership. The owner would have his Mark carved in stone over the door of his house,* engraved on his seal, and at his death the Mark would probably be incised on his tomb.†

There seems to have been no arbitrary rules for the designs of these Marks, a man would be able to select or design a Mark for himself, many being only the initials or monogram of his name, others would adopt the family Mark and use it with some slight alteration. They were, however, more complex than Masons' Marks, and were often surmounted by a cross or a figure , either ordinary or reversed, which may have indicated a pennant or an allusion to the Agnus Dei.‡

One essential feature was that a cross must form part of the design, the power of that emblem being a prevalent idea in mediæval theology, which indeed descended from the early ages of the Christian Church. The cross with streamers was derived from the symbol of St. John the Baptist, the patron of the woolmerchants. Another idea is that the cross with streamers is the symbol of the Victory of Christ over death and the power of Hades. This feeling was until lately shown on bills of lading, and although nearly obsolete is still kept up by some old shipping firms, running thus: "Shipped by the Grace of God," it names the good ship "whereof is master under God," ending "and so God send the "good ship to her desired port in safety. Amen."

* These carved devices may still be seen on many of our old country manor houses.

† Present-day operative masons have their banker marks stamped on their tools.

‡ Hence often called "Flag Marks" by workmen.

In the 15th and 16th centuries initials were frequently introduced, at first forming part of the Mark, afterwards distinct, and the letter **A** is often made by crossing the forked base.

From some old rules of the Manor of Alston, Cumberland, made about 1600, the following occurs :

“ That no man shall marke any other mans marke but to
 “ marke and keep his own house marke upon pain of
 “ VI^s. VIII^d. (6s. 8d.) and not to marke two house
 “ markes.”

This appears to refer to the marking of cattle.

Merchants' Marks.

Ch. Font,
Barnard
Castle.



Thos. Pounder,
Ipswich.



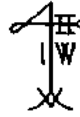
Simon Seamen,
Barton-on-
Humber.



Valentine
Hartnall,
Tiverton.



John Waldron,
Tiverton.



John Shaw,
St. Crux Ch.
York, 1510.



Thomas Bayley,
Coventry,
1496.



William Gee,
Hull.



Dick Whittington,
Lord Mayor,
London.



Norwich.



Norwich.



Hitchin.



Finger-ring,
Sir Thos. Gresham,
Guildhall Museum.



The law was very strict against anyone using coats of arms who were not entitled to do so.


“ Theys be none armys but a marke as merchaunts ”
 “ use, for every man may take hym a marke, but not ”
 “ armys without a herawde or purcyvaunte.”
 Harleian MS. 2259.

Not so with Merchants' Marks as no law to our knowledge was ever passed regulating their use. They were sometimes placed on escutcheons giving them a semi-heraldic character. They were even used by some owners alongside coat-armour, especially by those who had become entitled to use the latter.

Merchants' Marks are often found carved on Church buildings and placed in the stained glass windows, this would be where the owner had contributed to the building or restoration of the church.

In "Piers Plowmans Creed," a poem which was written about the end of the 14th centy., we find the following allusion to Merchants' Marks :

" Wyde windows y wrought "
 " With merkes of merchaunts."

The Mark would also, to an illiterate person, be his sign manual (see illustrations of Traders' Marks from the Chamberlains accounts of the city of York, also from the Merchant Tailors' and Weavers' Companies), instead of the usual " " of to-day.

"The inquisitions postmortem from Henry VIII to Charles II abound with marks as signatures other than crosses."

"When a yeoman affixed his mark to a deed he drew a "*signum* well known to his neighbours by which his land," "his cattle and sheep, his agricultural implements and " even his ducks were identified."
 "House-marks, merchants' and tradesmens' marks and "
 "also the stonemasons' marks formed a low kind of "
 "heraldry for those not entitled to the bearings of the "
 "Noble."

Yeomen's Marks were usually simpler in design than Merchants' Marks, but were used for the same purpose.

We are told that Archimedes in a wish expressed before his death, had a sphere inscribed within a cylinder engraved on his tomb, in memory of his discovery that the solid contents of a sphere is exactly two thirds of the circumscribed cylinder. Cicero whilst residing in Sicily as quaestor, found at Syracuse the tomb overgrown with weeds and brambles by these geometrical figures, which discovery was confirmed by the verses subsequently found inscribed on the plinth, buried beneath the accumulation of three centuries of neglect and oblivion.

So far back as in Homeric times, we are led to understand that personal marks were used, indeed no mention of writing is made in the Iliad, and it is questionable whether the art of writing was known by the Greeks, when the great poem on the "Wrath of Achilles" was composed. The folded or sealed tablets mentioned in Iliad VI,

"To Lycia the devoted youth he sent"

"With tablets seal'd, that told his dire intent."

were probably devices of a hieroglyphical character.

The next book gives us a more striking illustration of the use of individual marks.

"The lots produced each hero signs his own:"

"Then in the generals helm the fates are thrown"

"The people pray, with lifted eyes and hands,"

"And vows like these ascend from all the bands:"

"Grant thou Almighty! in whose hand is fate,"

"A worthy champion for the Grecian state:"

"This task let Ajax or Tydides prove,"

"Or he the king of kings, beloved by Jove."

"Old Nestor shook the casque. By heaven inspired"

"Leap'd forth the lot of every Greek desired."

"This from the right to left the herald bears,"

"Held out in order to the Grecian peers;"

"Each to his rival yields the mark unknown,"

"Till godlike Ajax finds the lot his own:"

'Surveys the inscription with rejoicing eyes,"

“Then casts before him and with transport cries :”
 “Warriors ! I claim the lot, and arm with joy ;”
 “Be mine the conquest of this Chief of Troy.”

Iliad, Book VII. Pope's Translation.

This early allusion to autograph signatures clearly indicates that a system of family or personal marks, similar to the merchants and traders marks of the middle ages, was in use long anterior to the Christian era.

Bronze ingots of archaic age have been found in Sardinia and Cyprus, bearing marks which may have represented their weight, value or ownership.

Sardinia,
Bronze
Ingot.

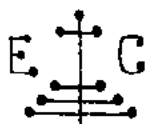


Cyprus,
Copper
Ingot.



Roman history records that Constantine on his march to Rome (A.D. 312) had a vision, and saw in the sky a luminous object, viz. the sacred monogram $\chi\rho$ (chr), and the words “In hoc signo vinces” (By this sign thou shalt conquer). It was inscribed on the shields of his officers, and surmounted the labarum or standard which was carried in the field of battle. This may be looked upon as a standard miracle in legendary history, as we find several other instances of similar visions appearing to leaders on the eve of battle with victorious results.

Pilgrims' Marks.



These are found in some places lightly incised on the walls, usually in the form of a calvary cross, with initial letters. Several of this kind are to be seen at Mount Grace Priory, a Carthusian house in North Yorkshire. The guide book says “In James I.'s reign it was notorious for the many pilgrimages made to it secretly at night, by

" adherents of the Catholic faith, who came from great distances, especially on our Ladys and other saints days. In 1614 a commission was issued by the Ecclesiastical Commissioners at York, signed by the Archbishop of York, the Bishop of Bristol and others, with the view of enforcing and stopping these ' popish, idle and superstitious pilgrimages and like vanities', and ' forasmuch as those persons that doe repaire thither come secretlie and closlie, and for the moste parte in the nyght-tyme, whose names are not known certainlie, the rather for that some of them are thought to come from afar ! ' "

Roman Potters' Marks.

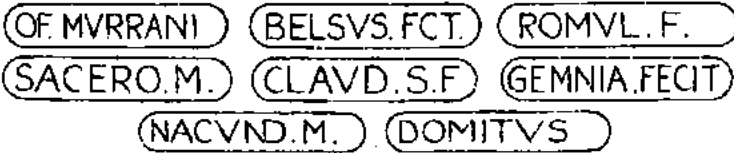
On Roman pottery the name was generally placed in a small rectangular label on the underside of the piece. Fine examples may be seen in the Museums of the Guildhall (London), York, Chester, Aldborough (Yorks.) and elsewhere. The full name of the potter was usually given in the genitive case with the abbreviations " O " or " OF " for *officina* (from the workshop of), or " M " for *manu* (from or by the hand of). Occasionally the nominative case is used with the letters " F " or " FE " for *fecit* (made it).

Occasionally a potter's mark indicates that the article has been made by a workman or slave, then after the name of the master follows S. SER or SERVS (slave) and F. FEC or FECIT (made it), the slaves not usually bearing a name of their own, but consisting of the name of his master in combination with the word *puer*, so Marcipor -- *Marci puer*, but in the later republican period the slave was known by an individual name, followed by the name of the master, both in the genitive case.

Along with potters' marks on Roman amphorae (winejars) occur exclamatory expressions, as *vivas, valeas, semper gaude, reple me, bibe vivas multus annis*;* sometimes together with the name of the wine and the measure of the amphorae, and

* Latin Inscriptions, Dr. J. C. Egbert, Columbia Coll.

the words FIG or FIGVL—figlina (Kiln or pottery), thus EX FIGLINIS LVCILLAE—from the pottery of Lucillus.* Roman bricks and tiles found in Britain generally bear the name of Legion or Cohort probably making them for building their quarters.



On Roman Samian Ware.

About half actual size.

Roman tiles in York Museum.



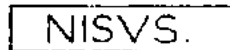
Legio nona Hispana.

Legio sexta victrix. size 6" x 1".

Roman tile from slack.



On Roman bricks, York.



Consecration Crosses.

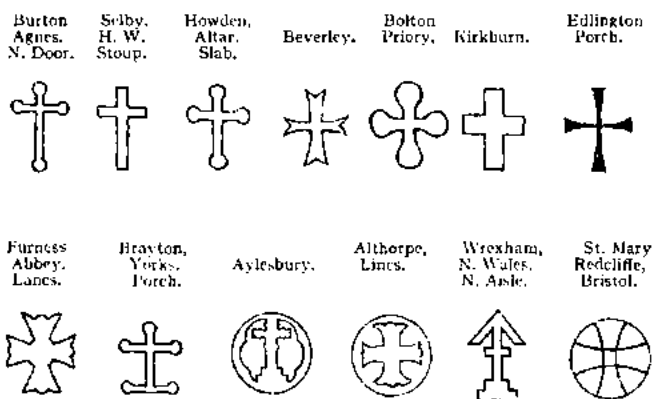
It was the custom in Mediæval times at the dedication and consecration of a church, for the bishop to anoint with the holy chrism twelve places outside, and twelve inside, the building, viz., one on each side of the main entrance, one on each side of the sanctuary and four upon each side wall. Sconces were often fixed above or below the crosses, and candles kept burning during the consecration ceremony. On these places were afterwards carved the stone commemorative crosses, the design of which seems to have been left to the mason carver; some are very elaborately carved, others merely simple scratchings on the stone, and may easily be mistaken for Masons' Marks.

They are found at Kirkstall Abbey, Mount Grace Priory, Brayton, Selby, Edlington, Burton Agnes, Howden, Beverley,

* Encyclopædia Brit. Ed. IX. Vol. XIX. pp. 622-643.

Kirkburn, Fountains Abbey, Roche Abbey (the foregoing all in Yorkshire), Wrexham, Aylesbury, St. Michaels' Linlithgow, Furness Abbey, St. Mary Redcliffe, Bristol, Escombe, Durham, Moorlinch and Cannington Somerset, Edendon Wilts., Baent Pelham Herts., New Shoreham Sussex, Bordwell Suffolk, Winterton N. Lincs., Salisbury Cathedral, Bolton Priory Yorks. Liskeard Church, Cornwall, has fifteen Consecration Crosses (in two sizes) on outside walls.

The following list may be much extended, by a careful examination of the exterior and interior walls of churches and other ecclesiastical buildings, about four to six feet from the ground. At Edlington (Yorks.) permanency is assured by lead being let into the stone. In places where the crosses were painted on the walls there is, of course, not much likelihood of now locating them.



Mediæval Traders' Guilds.

As far back as the time of Alfred the Great we have evidences of the existence of Trade Guilds. Where a number of craftsmen of the same calling were located, it would be thought convenient and desirable, that trade interests should

be safeguarded and mutual protection maintained; the resulting outcome being numerous fraternities or guilds established throughout the country, some semi-religious in character, but all acting for the protection of some particular handicraft, or collectively for the betterment of trade or handicraft generally.

To some extent they performed the functions of Boards of Poor Law Guardians, they regulated the price of labour, and formed a nucleus for the consideration of economic matters pertaining to the trade or crafts concerned.

At the reception of members, a declaration on oath was required, that they would keep secret the affairs of the Guild, and that they would fulfil their voluntary obligations, swearing on the Book to observe the regulations and perform the points of the indentures, which often commenced:—

“ First, all those that are, or shall be, in the said
 “ brotherhood shall be of good life, condition, and
 “ behaviour, and shall love God and Holy Church
 “ and their neighbours, as Holy Church commands.”

Mediæval Church records give us numerous examples of the charity of these Fraternities, providing for their poor, sick and aged, extending loans of money to their members, and frequently making grants for the endowment or enrichment of the churches in which they were so deeply interested.

Can we wonder then that the craftsmen of the middle ages, producing work entirely with their own hands and by their own skill, should desire to stamp their marks or tokens on the work they turned out. Then, as now, good workmanship would soon find appreciation, and eventually bring well-merited recompense.








Printers' Marks.

The early printers adopted devices, many not unlike Merchants' Marks, on the title pages or colophons of their books.

This fashion is followed by many of the present day printers and publishers, sometimes a pun or rebus on the name of the firm, often some emblem to suggest knowledge, wisdom or science, frequently the figures of saints, crowns, St. George and the Dragon, Beehive, Mercury's caduceus, sun in splendour, sacred monograms, burning lamp, etc.

Caxton's mark shows his initials divided by 74 in the figures of the time, 1474 being the supposed date of the introduction of the art of printing into England.

In the colophon of the rare Psalter of Mainz (1457), we have the first Printers Mark viz. that of Fust and Schoeffer. It was the third book printed and the first having a date.

Furst and Schoeffer, Mainz. 1457.	Robert Copeland, Printer, 1548.	Robert Wyer, Printer, 1527-1542.	Wm. Caxton, 1474
			
Franciscus Girardenus, Pavia. 1480-98.	Antonius Zarotus, Mailand. 1472-97.	Hieronymus Platonides, Bologna. 1502-29	
			

Bakers' Marks.

At Pompeii bread was stamped with marks made with signacula—marking stamps formed of hard wood. Charred bread with corresponding signacula were found during the excavations.

This system of stamping was practised down to mediæval times, when the guilds were in their power, (see illustrations of Aberdeen Bakers Marks (1457), A.Q.C. Vol. II. p. 161). Statutes were passed in the reigns of Henry III and Edward I 1266-1286, ordaining that "every baker shall have a mark (signum) of his own for each sort of bread" (Gould's Histry. Vol. I, p. 458).

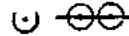
Pewterers' Marks, called 'touch marks' by metal craftsmen.

Generally the initials of the maker, on the underside, often in a circle or shield, sometimes with crossed keys, open hand, crown, star, spray, lion's head, key, hand grasping hammer, angel, portecullis, lion rampant, crossed spoons, bird, etc.



Wood Carvers' Marks may frequently be found on old wood work.

Miserere Seat Ludlow Church. St. Williams College, York.



On Stavekirke at Fantoft, Norway. (A.Q.C. XII. p. 204).



Holy Trinity Church, Goodramgate, York, on old pews.



Knife Makers' Marks.

These consisted of a single letter, initial, trefoil, fylfot, circle, fleur-de-lis, symbol, cross, crown, crescent, chesspiece, compasses, Maltese cross, dagger, feather, rose, hammer, heart, horse-shoe, orb, quatrefoil, star, key, triangle, broad arrow, axe, etc., impressed or incised on blade and often inlaid in brass, copper or silver. Numerous examples may be seen in the Guildhall Museum, London, of the XIIth to the XVIIIth centuries.

Plasterers' Marks.

Ornamental plaster work was much in vogue in large domestic buildings of the XIVth to the XVIIth centuries. The following occur on the plaster work of St. Williams College, York.



Tobacco Pipe Makers' Marks were cast on the flat heels of the pipes. Nearly every town had a manufactory, as the fragile nature of the goods rendered transport precarious. Almost every Museum furnishes examples.



Armourers' and Swordsmiths' Marks.



On a two-handled, double-edged sword 4' 2" long dredged from the bed of the Thames with mark in copper inlaid; 13th century.



A famous swordsmith of late 16th and early 17th centys.



One of the most common marks on swords of early 17th centy. date; not the Mark of any individual maker, but a kind of assay-mark of the towns of Passau and Solingen. With it there is often another mark, signature or inscription.



On sword by Peter Munsten, a German swordsmith of the 17th centy. This mark and the three previous ones were roughly cut into the blade with a chisel, and copper was then inlaid into the impression and ground off level.



On a Cromwellian breastplate inlaid with silver.

S. SS and
S. SACCHI

On Venetian swords called Schiavouids, used by the Guards of the Doges 1580-1600.



On a halberd of late 16th century work.



On a backplate of Elizabethan date, along with a figure of a lion rampant.



The mark of S. Harvey, an English maker of early 18th centy. date, probably an imitation of the wolf mark of an earlier period.



On blade of a left hand dagger. Used with rapier in right hand. circa 1550.



The mark of a Spanish swordsmith, on the blade of a sword which has been mounted with hilt of Indian work, probably obtained by trading, or captured from adventurers of the 16th centy.

Silversmiths' Marks are fully described in Mr. Cripps' "Old English Plate."

China and Porcelain Marks are figured in the works of Mr. Chaffer and other writers.

Bench Marks also called *Datum Marks* are often found incised on buildings; these are made in Ordnance surveys to indicate elevation, or the starting point of a line of levels.

Sun Dials are occasionally seen on the South Chancel Walls of churches, usually close to the priests' door, sometimes deeply incised, at others mere scratchings of the disc and hour lines, but may be recognized by the large hole in the centre of the disc, which was made for the gnomon.

RECAPITULATION.

We see then that from the earliest times craftsmen's Marks have been in use, particularly with the brethren of the Mason craft, and with other artisans certainly from the early mediæval period, marks to indicate the individual work of the craftsman.

That the Masons of the 11th and 12th centuries (Norman style) adopted figures, in many cases, letters of ancient alphabets most familiar to the workmen, whether Ogham, Runic or Roman, the rude formation of the marks suggesting unskilled workmen, enlisted from the native people at the time when church building was proceeding in every village.

In the next century, viz. the 13th, in the so-called Early English style, we observe a great advancement in the design and execution of the work, altered principles of construction and marks made with precision and accuracy, often propositions from Euclid are represented.

The Decorated style (14th centy.) shows a beauty of design in advance of the preceding style, brought about probably by the growing taste for painted glass, to display which the windows required greater width, necessitating stone mullions and tracery, the marks of this period are often more elaborately made and correctly drawn.

The last period of Gothic architecture called the Perpendicular (15th centy.) now seems on the decline, straight lines and angular decorations appear, and the graceful flowing lines of the preceding style disappear. The marks which had previously been placed on the face of the stone,

are now placed on the bed, and they partake somewhat of the style of the work, often black letter figures are adopted as marks.

In the classification of the marks we observe, in addition to alphabetical letters, representations of actual objects, or of ornamental design or symbolic of some creed or thought.

Mediæval merchants, handicraftsmen of all kinds, traders, yeomen and many of the common people had marks (when reading was only the privilege of few), much for the same purpose as trade marks are used at the present day.

It has been pointed out that Consecration Crosses, sundials and other marks on stone buildings may be mistaken for Masons' Marks.

It will perhaps be asked what is the practical outcome of this Study of Masons' Marks, and the answer may be that it gives the key to—

I. The means of ascertaining the continuity of work in building, for by their fewness or abundance we are able to see the speed with which the work progressed.

CUI BONO!

II. Tracing the itinerancy of the bands of mediæval Masons, who journeyed from building to building as their work was required. Examples:—

Selby Abbey Ch.,	Choir to St. Mary's Abbey, York.
Kirkstall Abbey	to Roche Abbey.
Roche Abbey	to Beverley Minster.
Beverley Minster	to Bridlington Priory Church.
Durham Cathedral	to Selby Abbey, Tower and N. Transept.

Fountains Abbey, Choir to Durham. Nine Altars.

York Minster, Crypt to Fountains Abbey, Nave.

Where corresponding batches of Marks are found on two buildings of apparently the same period, it may be fairly be

assumed that they are the Marks of the same gang of workmen, and this fact is often useful in fixing the dates of buildings.

These results in one district will at once indicate what may be done elsewhere.

III. Discovering the Schools or Centres from whence the Masons emanated. A thorough survey of the Marks of a district will probably reveal much information in this direction.

IV. Some glimpses of the inner thoughts, tastes and aspirations of the Craftsmen by the symbolism of their Marks.

Conclusion.

A suggestion is offered that a thorough search be made of every old building, and the marks collected by local workers and dissected, classified and arranged by a county or central authority.

In collecting the Marks, some will have partly perished, but, as many examples are generally found in the same part of the building, the correct form can usually be made out by piecing the fragments together; a little experience will soon give an idea what the Mark should be, even when only portions exist owing to weathering and decay.

It is most important that the date or period should be ascertained, and this can generally be done by observing the tooling of the stones, and the mouldings and ornamentation of adjacent doorways and windows, for without care in this direction the labour is of little avail.

The work is commended as being of particular interest and fascination, leading to a better appreciation of the glorious buildings which the mason craftsmen designed and constructed in bygone times, and which now even in ruins and decay fill us with admiration and reverence.

If then we can contribute a little towards increasing the knowledge of the inner life, and the ways and doings of these remarkable men, surely our labours will have not been spent in vain.

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The
One Hundred-and-Sixtieth
Meeting
 and
Thirty-First Anniversary

of the Lodge was held at the Freemasons' Hall, Leicester, on Monday, September 24th, 1923.

There were present:—Bro. W. J. BUNNEY, W.M., presiding; Bro. F. HAINES, I.P.M.; Bro. J. H. HAWTHORN, S.W.; Bro. NORMAN K. LEE, J.W.; Bro. the Rev. H. S. BIGGS, B.A., P.M., Chap. and Treasurer; Bro. H. J. GRACE, P.M., Secretary; Bro. A. H. HIND, S.D.; Bro. C. S. BIGG, J.D.; Bro. W. A. LEA, P.M., D.C.; Bro. the Rev. E. R. J. BIGGS, I.G.; Bro. C. H. HARDING, Tyler.

Bros. J. T. THORP, P.M., Lodge Editor; F. H. DOUGHTY, P.M.; G. I. LIGHT; J. D. JOHNSON, P.M.; T. G. HUNT, P.M.; F. H. POCHIN, P.M.

Members of the Correspondence Circle:—Bros. J. F. HURST, 2081; M. D. R. RICHARDSON, 2028; F. W. CLARKE, P.M. 2028; G. R. CASTERTON, P.M. 1130; F. J. WEBB, 3448; E. R. FOX, 2081; F. DEANS, 3962; THOS. BLOOR, 279; A. E. HILL, 2028; J. T. STOKES, 279; F. J. DALE, 1391; A. S. WHITCHER, 523; W. H. A. STEVENSON, 3919; W. H. SHARP, P.M. 2028; D. J. GRAHAM, 1391; G. E. PHIPPS, 1391; E. J. LIDDIARD, 3431; C. CLIFFE JONES, 3091; R. G. GOVIER, 3832; A. STEPHENS, P.M. 1391; C. A. BLAND, W. M. 1391; J. P. SWAIN, 3091; JAS. ALLEN, 523; J. CECIL BURTON, 3431; HARRY BLADON, P.G.St.B., Eng.; H. STURGESS WELLS, P.M. 523; C. E. HAINES, 2865; G. E. GREEN, 3091; A. HOPKINS, 279; J. T. B. SWIFT, 523; T. ALLEN, 279; H. C. BOWMAN, 3091; the Rev. A. T. G. BLACKMORE, 1560; G. P. SWALES, 523; G. W. W. MORRIS, P.M. 3078; J. H. MORTON, 3879; F. C. BAYLISS, 523; G. J. RODWAY, P.M. 2028; W. E. MOORE, 523.

Visitors :—Bros. J. J. PEGG, 279 ; GEO. LEWIS, P.M. 432 ; W. PERKINS, 432 ; J. C. TAYLOR, 438 E.C. India ; J. F. DIXON, W.M. 1560 ; G. A. COOK, P.M. 1391, 3919 ; the Rev. A. CORY, 3091 ; GEO. PICK, 3091 ; H. HASLAM, W.M. 3866 ; J. J. W. GRUNDY, 1060 ; E. L. SMITH, 523 ; A. P. SHENTON, 523.

The Minutes of the last Meeting were read and confirmed.

The following Brethren and Lodges were unanimously elected, by ballot, Members of the Correspondence Circle of the Lodge :—

- 1291. KELLERBERRIN LODGE (W.A.C.), Western Australia.
- 1292. Bro. W. FITZ HENRY, Myrtle, Manitoba, Canada.
- 1293. HIRAM ABIFF LODGE (N.C.), The Hague, Holland.
- 1294. THE DISTRICT GRAND LODGE OF THE EASTERN ARCHIPELAGO (Bro. H. CARPMAEL, D.G. Sec.), Singapore.
- 1295. Bro. WALTER PERKINS, M.M. 432, Nuneaton.
- 1296. Bro. C. F. SOLLITT, P.M. 2238 E.C., Nausori, Fiji.

The WORSHIPFUL MASTER tendered his hearty thanks to Bro. J. T. THORP for his services as Lodge Editor during the past year, and to the Officers of the Lodge for their assistance during the same period.

W. Bro. JOHN H. HAWTHORN was duly installed in the Chair of the Lodge by the WORSHIPFUL MASTER, in accordance with ancient custom.

The Worshipful Master, Bro. HAWTHORN, then appointed and invested the following Brethren as officers of the Lodge for the ensuing year, viz. :—

Bro. NORMAN K. LEE,	S.W.
„ A. H. HIND,	J.W.
„ the Rev. H. S. BIGGS, P.M.,	{Chaplain and Treasurer.
„ H. J. GRACE, P.M.,	Secretary.
„ W. A. LEA, P.M.,	D.C.
„ C. S. BIGG,	S.D.
„ the Rev. E. R. J. BIGGS,	J.D.
„ G. I. LIGHT,	I.G.
„ C. H. HARDING,	Tyler.

The WORSHIPFUL MASTER gave the following Address :—

“Aspects of Freemasonry.”

My first duty is to express my appreciation of the honour you have conferred on me by electing me to preside over this important Lodge, a Lodge which has over thirty years of useful work to its credit, and which has had no small share in spreading masonic influence and knowledge over the four quarters of the globe. When I hear, read by our worthy Secretary, applications from dozens of far distant countries for connection with 2429, and when I remember that as W.M. I must be, in a way, the focus of these long lines, I feel very acutely the responsibility of my position.

It is customary, I know, for the W.M. on his installation to read a paper to the assembled brethren. Personally, if I write a paper I can never read it, for I find it much easier, and, I believe, more acceptable to the brethren, to express what I wish in a more conversational and intimate way. So I propose this evening to talk over with you some “Aspects of Freemasonry.”

Freemasonry may be likened to any admirable piece of Architecture, in that each side of it presents a different aspect to the observer, and it is important that, from whatever angle we see it, it should satisfy our sense of fitness.

This thought, of course, runs all through our Ritual, and the comparison is continually brought to the notice of all Masons, but to-night let us vary the point of view and consider Masonry from an angle which, while different, may not be unprofitable.

It is a well-known rhetorical trick to startle one's audience by the sudden introduction of what is apparently a quite irrelevant question, so please bear with me while I ask, why does a milkmaid use a three-legged stool? Now although, at first consideration, this seems a silly question, I think we shall find, in the answer, an application distinctly useful to our appreciation of Masonic principles. The answer, indeed, to my question involves a most important geometrical truth, which those inclined may investigate further, but to-night I shall content myself with observing that four legs would be quite unsuitable for the usually rough floor of a cow-house, but that three legs will form a stable support on any uneven surface. To follow this question of three legs further, you will see how our Freemasonry consistently runs in threes, many instances will at once occur to you, the only case I shall take for consideration is the three Columns, viz. the Ionic, Doric, and Corinthian, for the W.M., S.W. and J.W. respectively. Now these Columns represent three different orders of Architecture. The Doric and Ionic are the oldest, the Corinthian originated later, in fact, about the 4th Century, B.C.

Their respective characteristics may be briefly summarised as follows :---

The Doric is massive, simple, sturdy, without a supporting base, and stood in close order.

The Ionic is lighter, had a circular base, was ornamented with a capital with large spirals, and stood further apart.

The Corinthian is a really slender column, with really ornate capital, and its use was restricted to the smaller and more ornamental uses.

We can at once see that these columns are an apt representation of the Wisdom, Strength and Beauty of which

the Freemason has already heard, but we also see that the position of the columns in the Lodge does not agree with the order as mentioned, inasmuch as the W.M.'s office is symbolised by the Ionic and not by the Doric Column. And the reason is that the Ionic is a combination of the strength of the Doric with the beauty of the Corinthian.

I have introduced these Columns, because I wish to try whether any success will attend an effort to make from them an allegorical three-legged stool, on which our Freemasonry may rest solid and stable.

Look for a moment at the three words, Wisdom, Strength, Beauty. It does not require much thought to realize that these three qualities, as a rule, come to a man in the inverse order to that in which I have mentioned them.

To put this in another way, and beginning with the last—Beauty is essentially the attribute of youth ;

Strength is the proud possession of our middle years ;

Wisdom is the fruit of experience ripening with old age. So that, for the stability of Freemasonry, I am anxious to see Wisdom, Strength and Beauty represented in our Lodges by an adequate number of brethren answering to all these ages ; and I think that if a Lodge is lacking in any one of them, the simile of the three-legged stool will shew us that its stability is unsound, its foundation insecure.

Following this line of thought I am naturally led to ask the question—How far are our Lodges fulfilling this condition ? and I must confess that I do not feel altogether satisfied with the answer given by my own Masonic experience. I have a real fear that the entrants into Freemasonry are not in the right proportion, to provide the future years with the necessary wisdom and strength, limiting these two words to the connection in which I used them a few minutes ago. I know we are making Masons at a very rapid rate, this may or may not be a good thing, and on this point, for the moment, I make no comment, but I notice that among the numerous candidates for initiation, are many men who have already reached middle age before their Masonic aspirations materialize, and I

cannot help wondering why. Many if not most of these men have not the remotest chance of passing through the various offices, and gaining the Masonic experience necessary for them to be reckoned among the "Wisdom" of Freemasonry. This is a pity, and when I look for a reason for this state of affairs, I am forced to the conclusion that many eligible, desirable prospective Masons are restricted to the uninstructed or popular world, solely because their financial position is not yet strong enough to stand the strain. And this strain does not shew any sign of becoming easier; Masons of only moderate means are painfully aware that the general tendency is decidedly in the opposite direction.

Probably some among you are thinking that the difficulty I have mentioned will be minimised, if not entirely obviated, by the young men who, certainly in goodly numbers are coming forward for initiation. Well, let us consider them for a moment. If we divide them as possible Masons into two classes, we may label them respectively as "Can afford," and "Can't afford," and we may assume in a general way that it is the former class whom we shall see in our Lodges. But are we sure that this is the best line of demarcation? Are we quite certain that "worldly possessions" carry no more than their due share of influence?

We all know that recently there has been introduced an increase in the stringency of the enquiries before an initiate is accepted. This is all to the good, and I should like to hope that the reason for it lies somehow in the circumstances to which I have alluded.

I am as anxious as anybody that the privileges of Freemasonry should be restricted to worthy men alone, but I am particularly anxious not to see worthy men, and especially worthy *young* men, shut out. Please do not misunderstand me, I have no desire to make Freemasonry "cheap," but I think Masons, of all men, should avoid the error of confounding cheapness with price.

I know that the whole of the matter about which I am talking is full of difficulties. The thoughts which I have taken the opportunity of expressing to-night are my own,

but I know that this question is even now a matter of considerable anxiety to many thoughtful Masons, and I sincerely hope that the " Powers that be " will carefully watch, lest Freemasonry should degenerate into Class or Purse.

Freemasonry is a noble Institution. " Great " in every sense of the word, and my earnest desire that it should continue pure and unsullied, is my only excuse for drawing your attention to-night to a possibility, which might limit its usefulness and render more difficult the attainment of its high ideals.

Bro. THORP expressed his thanks to Bro. HAWTHORN for his Address, stating the points raised must be considered in the future, and there would doubtless be some discussions upon them.

The TREASURER presented his accounts for the past year. They were unanimously received and adopted, and the best thanks of the Brethren accorded to Bro. BIGGS for his services.

LODGE OF RESEARCH, No. 2429, LEICESTER.

Balance Sheet, 1922-23.

GENERAL ACCOUNT.							
RECEIPTS.	£	s.	d.	PAYMENTS	£	s.	d.
1922.				1922-23.			
Balance in Hand ...	182	2	4	Grand Lodge Dues (2 years) ...	6	18	6
1922-23.				Prov. G. Lodge Dues ...	3	7	6
Subscriptions—Full Members ...	50	8	0	Rent of Hall ...	12	12	0
" Correspondence Circle ...	184	2	6	Johnson, Wykes & Paine (2 years) ...	310	0	0
			234	Shardlow, for Treasurer's Book ...	2	10	0
Sale of Transactions ...	14	12	6	Bro. Lead. Circulars and Postages ...	31	15	3
Bank Interest, etc. ...	0	18	0	Expenses of Lectures ...	3	7	0
				Cheque Book ...	0	5	0
				Postages—			
				Editor ...	1	6	6
				Treasurer ...	1	14	8
				Secretary (2 years) ...	19	11	7
					22	12	9
				Balance in Hand ...	38	15	4
					£432	3	4
PUBLICATIONS' ACCOUNT.							
	£	s.	d.		£	s.	d.
1922.—To Balance ...	120	4	7	By Editor's Postages ...	0	2	4
1922-23.—Bank Interest ...	2	19	0	" Balance ...	123	11	9
Sale of Publications ...	0	10	6				
			123				123
			14				14
			1				1

Audited and found correct, this 10th September, 1923.

HENRY S. BIGGS, P.M.,
Treasurer.

W. A. LEA, P.M., D.C.
ARTHUR H. HIND, S.D., P.P.G S.D.

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

It was resolved that the Permanent Committee undertake to have repairs made to the Lodge Collars.

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

A Conversazione, which was well attended, was afterwards held.

Escape of Prisoners of War.

An interesting pamphlet has recently come into my hands, which throws a flood of light on the fraternal relations which existed early in the nineteenth century, between French Freemasons and English prisoners of war in France, who were also members of the Craft.

This pamphlet was only published in 1913, and the writer claims to have obtained his information from official documents preserved amongst the French national archives. He charges French Freemasons during the Napoleonic wars, with assisting English prisoners of war who were Masons, and providing them with the means of escape from their internment in France.

The following is a free translation of the pamphlet, for which the Lodge is indebted to W. Bro. W. H. BARROW, Mus. Doc., P.M. etc., to whom grateful thanks are accorded.

[Translation.]

LÉONCE GRASILIER.

ESCAPE
of
PRISONERS OF WAR
Facilitated by the Freemasons,
in the time of Napoleon I.

* * * * *

Third Edition.

* * * * *

Paris.

H. Daragon.

1913.

During the campaigns of Napoleon, there were established in different parts of France, and of other countries annexed to the Empire, numerous depots of prisoners of war, according to their nationalities. At Verdun especially, there was an important contingent of English, of whom some had been interned there from the rupture of the peace of Amiens. Although the condition of these prisoners of war was not exactly cheerful, it was made more or less bearable according to their conduct. Many in fact obtained leave to work at their trade in the French workshops or factories, which benefitted sometimes by their improved methods in fabrication; some of them, who were officers, were allowed to travel in France, or to reside in other towns, such as Orleans and even Paris.

It is beyond the limits of this study, to sketch the life of the prisoners of war in these depots, especially that of the English, or it would be easy to demonstrate that there was nothing in it approaching the horrible condition of the French prisoners confined in the English hulks.

An English officer, Major Blayney, in a well-known book has painted the life of his compatriots who were prisoners like him at Verdun, in such colours that, if they are not exact, have had at least the result of aggravating the prejudices of the race.

Without looking at things with the eyes of either a good Englishman, or a bad Frenchman, one can, by the aid of official and private documents, get an exact idea of the situation. One can easily understand the rigour of the rules, rigour which was sometimes increased by their bad conduct, and also the blows which were distributed to prisoners full of hatred and vanity, destitute of good faith and of proud dignity.

There were at Verdun nearly a thousand officers who were prisoners, among whom there was not always that correct behaviour which one has the right to expect from every gentleman.

Napoleon had written on this subject on the 2nd Sept., 1805, from the camp at Boulogne, to Fouché, the Minister

of Police : " that General Wirion should make it known, that the first person who should escape, or attempt to escape, would be brought before a court-martial and shot as having broken his parole."

In spite of this order, severe, rigorous, but just, it must not be imagined that Napoleon was without magnanimity and pity for the prisoners of war. On the contrary, he gave on many occasions proofs of his generosity and sympathy.

On the 12th of March, 1806, having heard from the Prussian ambassador, that an Englishman named Eardley, a prisoner at Verdun, desired to obtain permission to return to England, in order to give what assistance he could to his aged father, who had fallen on bad times, the Emperor at once gave the desired permission.

At another time, on Feb. 6th, 1812, Captain Hunter-Blair, also a prisoner at Verdun, having saved the wife and daughter of the mayor of that town, when a fire took place which destroyed the house and all their personal effects, the authorities petitioned the Emperor to reward this brave act, and when the report was presented to him, Napoleon wrote this laconic answer : " Exchange him for a French prisoner of war in England, of the same rank.

We ought not to neglect to put on a parallel with this, what happened a few months later in Scotland. On the night of the 25th of July, 1812, a great fire broke out in Dumfries, where two French military surgeons were prisoners on parole ; the courage of these two young men, Paul Rançon and Jean-Pierre Chapelain, was praised by everybody, and at once a petition was forwarded to the provost to be presented to the government on their behalf, and the Transport Office, without any conditions, sent them passports to return to France. We limit ourselves to these two examples so as not to get too far away from our subject.

To the weariness, lack of occupation, losses at play, kept in bounds more by their word of honour than by the walls of the fortress, there was added the friction of *amour-propre*, appeals to the authorities, and sometimes vexations, injustices and exactions on their part, which did not always

show an honourable scrupulousness. General Wirion, who commanded the depot at Verdun after the departure of General Roussel, showed this in a deplorable manner. After some months, the complaints of the prisoners were listened to, and the general called to Paris to give an account of his conduct.* His explanation did not acquit him in the eyes of the commission charged with the examination of the complaints of the officers, and the proceedings dragging on for some time, Wirion blew out his own brains in the Bois de Boulogne near the Maillot gate, on the 3rd of April, 1810.

It was this same General Wirion who first denounced the peculiar activities of the Freemasons at Verdun with regard to the English prisoners, and whatever may have been the faults of this man, in reading the documents which will be here produced, they cannot but show that he had good grounds for acting as he did.

The commandant of Verdun showed that for a long time escapes had been frequent among the prisoners confided to his care, and that of those who escaped, the greater number were members of a Masonic lodge there. An active propaganda had been established between the Freemasons of Verdun and the English exiles, idle, soured and aggrieved by their fate.

In the Lodge they felt themselves out-of-prison, sheltered from the rigorous watch, away from the severe discipline of the military authorities, and they welcomed these meetings with delight. They threw off for a moment a heavy yoke in order to take one even heavier, but less apparent. They amused themselves with mysterious ceremonies in which they themselves were the actors, or seated themselves at symbolical banquets, agreeable pastime enough from one point of view. In their conversation there was nothing but charity, brotherly love, mutual aid; but all these fine words, these good promises, must be confirmed by acts. The most agreeable act to the prisoners must be the realiza-

* See Marryat's *Peter Simple*, ch. 19 and onwards, which deals with this subject.—W.H.B.

tion of their hopes of liberty. What more beautiful mark of fraternity, and of devotion, than to provide a prisoner with the means of recovering his liberty? Of small importance were the laws of war, the power of the Emperor, the interests of the nation, and those of each citizen. Of little consequence also, if those to whom facilities for escape had been given came the next day as conquerors, and made them pay the price of their detention, without troubling themselves about philanthropy, and still less about gratitude.

* * * * *

The following documents reproduced from the originals preserved in the National Archives, will better convey by their simple and authentic form, the facts of which we speak, and which a mere narration would have rendered less suggestive.

* * * * *

On the 9th of July, 1808, General Wirion, at that time in Paris on military business, wrote this letter to Fouché, the Minister of Police.

" From the General of Brigade, commanding at Verdun, to His Excellency the Senator Minister of Police of the Empire.

Sir,

Paris, July 9, 1808.

There exists in the town of Verdun a Lodge of Freemasons, where the members have admitted among them some of the English prisoners of war living in the town, and I am assured that the number of these English is not less than one hundred.

The English prisoners of war are essentially under the government of the military police, but the Lodge being composed of people living at Verdun, among whom there are several members of different civil authorities, the military police have no power to enter there, to watch the conduct of these English; it is however certain that the proceedings and actions of the prisoners of war ought not to be lost sight of, wherever they may be.

One of these prisoners named Yves Harry, who was on his ' parole d'honneur ' has gone away from the depot, and

everything proves that his escape had been assisted ; and we are already in pursuit of him. He was a Mason of the Lodge at Verdun. I have the honour to bring under the notice of your Excellency the report of the police concerning his escape. The individual indicated in this report is a Frenchman belonging to the Lodge at Verdun, living at the Faubourg-pavé in this town, and is named Lemaire.

Does not your Excellency think that it would be well to forbid the Freemasons of Verdun to receive in their Lodges the English prisoners of war ? and to authorise the military commandant of this place to make sure of the execution of this order ? I beg your Excellency to transmit to me such orders as you think suitable to the case, in order to prevent any difficulty in the execution thereof.

I have the honour to be, with the most profound respect,
your Excellency's very humble and obedient servant,

WIRION."

To this letter was added the following report of the sergeant-major of gendarmes. " Note of the conversation I had with M. Lemaire of the Faubourg pavé (street), following an interrogation I made of a woman named Faigre, concubine of the said Harry, and who had a similar conversation with regard to the escape of Harry."

" M. Lemaire asked me to drink a glass of wine with him at M. Lageurres, the innkeeper of the Faubourg pavé, and told me in the most confident and sincere tone, that he was not sorry that Harry had escaped ; he should not himself have failed in his duty, if by chance he had been able to help him in his flight, to assist him as one freemason assists another : adding that he was a brave man, and that in his place he would have done the same. Having told him that was not the language of a true Frenchman, he replied ; if you were a Mason you would think of a brother the same as I do ? I answered that it left me with a bad opinion of him.

I certify that this narrative is true :

Sergeant-Major MOLHA."

* * * * *

Having returned to Verdun, General Wirion wrote at once to Count Réal, Councillor of State, in charge of the first district of the General Police.

“ Verdun, July 28th, 1808.

Monsieur le Conseiller,

It is necessary and urgent to forbid the admission of any English prisoner of war into the Lodge of Freemasons at Verdun; but this prohibition will not attain its object, unless to it is added, 1st, that it is forbidden to send any certificate of Masonry to any of those prisoners of war who have been admitted members, or affiliated to the Lodge; 2nd, to procure the return of all such certificates already sent. I am informed on good authority that Englishmen raised to the degree of Master have received such certificates from the Lodge at Verdun; that the fugitive Edmond Temple had one, and it was useful to him in his escape. The said Yves Harry, who ran away last month from the depot where he was a prisoner on parole, had also received a certificate of Master. You must know, M. le Conseiller, that the English use all the means they can by intrigue and making dupes, to defeat the watchfulness exercised over them. If I can get a list of those to whom certificates have been delivered, I will do what I can to take them from the prisoners who have received them, and will send them to you. I am certain that not less than seventy Englishmen have been received into the Freemasons' lodge at Verdun. You will think, no doubt, that this new information is of a nature to be taken into serious consideration. I await new orders from your Excellency.

I have the honour to salute you, M. le Conseiller.

WIRION.”

* * * * *

Following this letter, the General wrote again to Réal.

“ Verdun, August 1, 1808.

M. le Conseiller,

On 28th of July, I ordered the English prisoners of war, who had received certificates from the lodge of Freemasons

at Verdun, whether as members or affiliated, to hand them within twenty-four hours to the officer of gendarmes employed under my orders: Up to now only nine have been given up by the prisoners herein mentioned: I am however informed that there have been delivered quite a considerable number, either by the lodge at Verdun, or by the Grand Orient at the recommendation of the lodge, to the English who have been sent away; but to compel those who are late in giving up their certificates, it will be necessary that the list should be communicated to me, and I cannot obtain that except by orders of His Excellency, the Senator Minister, as I stated in the report I sent you on the 28th of July. I have the honour to be, &c.

WIRION."

* * * * *

Two years later General Wirion having been called to Paris to answer for his conduct with regard to the prisoners, some of them hastened to demand the return of the famous certificates, which had been confiscated by the governor of Verdun and sent to the police authorities:

They wrote as follows:

"To His Excellency the Duke of Otranto, Minister of Police.—The undersigned, prisoners of war in this town, have the honour to demand from your Excellency the return of their Masonic certificates, which have been sent to the offices of your Excellency by General Wirion. As they have always regarded these certificates as their own particular property, they hope that your Excellency will not find anything wrong in their demand.

With great respect, they have the honour to be,

Your humble servants,

E. E. BARKER,	} Naval Lieutenants	
MCKENZIE,		} IN THE SERVICE OF
ABEL WANTNER-THOMAS		

* * * * *

In face of this very humble, but very firm request of the English officers, it is curious to see in what way Messrs. Clarke and Fouché would manœuvre, to know which of the two would give, or would not give, the order to return the diplomas to the three officers who, after all were their Masonic brethren.

“ Paris, Jan. 26, 1810.

The Minister of General Police (Fouché), to His Excellency the Duc de Feltre, Minister of War.

Mons. le Duc, I have the honour to communicate to your Excellency a petition in which Messrs. Barker, Mackenzie and Wantner-Thomas, prisoners of war at Verdun, claim the return of their Masonic certificates. These diplomas were taken away from them by General Wirion, who in addressing me, said that he believed this measure necessary for the safety of the depot. Your Excellency will judge if it is convenient to grant the petition of the three prisoners.

Accept the assurance of my great consideration.”(Minute).

* * * * *

The Minister of War, not caring to decide a question so embarrassing for a Freemason, *which he was*, wrote this non-committal answer.

“ Paris, Feb. 2, 1810.

The Minister of War,
To His Excellency the Duc d'Otranto, Minister of Police.

Your Excellency has done me the honour to consult me by a letter of the 26th of Jan. on the return of certificates of Freemasonry claimed by three officers of the English navy, from whom General Wirion took them away. The message which has been given to your Excellency was no doubt accompanied by information of the abuse which had been, and could be, made of them. This motive, and the conviction that your Excellency knows the circumstances, makes me think that it is for you to judge if these certificates could be safely restored ; as far as it concerns me I have no objection.

Accept the assurance, &c.

DUC DE FELTRE, Minister of War.”

The position of Fouché was, that he would not come to any decision in a matter which might be embarrassing later, and he replied—

“ Feb. 15, 1810.

The Minister of Police, to His Excellency the Minister of War.

M. le Duc, I have received the letter which your Excellency did me the honour to address to me on the 2nd inst. in reply to mine of the 26th of Jan. regarding the diplomas of Freemasonry claimed by three English prisoners at the Verdun depot. General Wirion thought, at that time, it was necessary for the safe keeping of the prisoners, that these diplomas should be taken away, and that they should cease to be admitted into the lodge at Verdun. I should think that he would have rendered you an account of the proceedings which he proposed, and that they have had the approbation of your Excellency, since General Wirion has carried them out. I add here copies of the letters which he has addressed to the police with this object: Your Excellency will see the motives which have prompted this measure. The prisoners of war, being under the police, and in the immediate care of the military authority, I should have thought it their duty, without examining if the alleged dangers really existed, to exclude the English prisoners from these meetings, where, according to the reports of General Wirion, they could not be admitted without grave objections, and to make them give up the documents which he demanded in his letter of the 1st of August, 1808. The same consideration makes me think that it is for your Excellency alone to judge, if the motives which have determined the measure exist to-day, and if the demand of Messrs. Barker, Mackenzie and Thomas should be granted.” (Minute).

* * * * *

How did this demand of the English officers end? The notes which would tell us are not in the archives, or at least we could not find them.

* * * * *

We now pass on to another fact equally convincing :

In 1812 there was at Besançon, among the prisoners of war, a young Spaniard named Antonio Maria de Oviedo, a native of Seville, twenty one years of age, who had been captured on a ship bound from Cadiz to England. He was first interned at Arras, and afterwards transferred to the citadel of Besançon, where by his good conduct he was allowed privileges, among others to go into the town and even spend the night there. He was a friend of another prisoner of war, an Englishman named Williams, who, after many attempts, obtained permission to travel in Germany.* Antonio de Oviedo, who wrote particulars of his life in French in a kind of diary, of which we have the rough copy before us, gives the following account of the departure of the Englishman.

After having passed the day with my friend Williams, I went to bed as usual at Madame Godin's. My friend had taken the precaution to be made a Freemason, in order to be better able to get over to England, and making his way, by the aid of Masonry, he embarked for England at Rotterdam. It seemed to me a very peculiar thing this Masonry. It was not the secret which excited my curiosity, for I have never wished to know other people's secrets"

However, this Oviedo, who did not wish to know other people's secrets, thought it would be a good thing, all the same, for him to get initiated into a society which helped prisoners to escape, and on the 24th of October, 1812, he was received a member up to the 3rd degree in the Lodge of " Faithful Friends " of the Orient at Besançon. And it can be proved by the diploma which is preserved in the National Archives, and which was among the papers taken from the young Oviedo, this lodge was constituted in the 5th regiment of horse artillery in garrison in the town.

* Germany was under French rule at that time.—W.H.B.

De Oviedo followed the example of his friend Williams, and escaped into Germany, from whence he embarked for England; here he was warmly received, thanks to his title of Freemason . . . but feeling homesick, he committed the imprudence of embarking again. He was retaken by a French vessel, and owed his deliverance only to the fall of the Emperor.

Thus the soldiers of Napoleon, who made prisoners on the battle-field, contrived to admit to their garrison, all who were Freemasons, thus enabling these same prisoners to escape.

These are the simple facts which we have exposed; but without any party-spirit it may be asked, how the inhabitants of Verdun reconciled their duty to their country, apart from the form of government; and especially how the officers of the 5th Regt. of horse artillery could reconcile their act of pretended philanthropy with their duty, the honour and glory of their chief, the Emperor, and to France their native land?

* * * * *

Letter from Napoleon on this subject.

“Schoenbrunn, 17th Aug., 1809.

To General Clarke. I have received your letters of the 10th and 11th, I cannot understand how you manage to take care of your prisoners of war at Arras and Valenciennes. It is not necessary to keep the prisoners in the north. Send them into the interior of France. These precautions are so simple, that I am astonished I should have to suggest them, especially when I see from your report of the 10th, that the prisoners are thus encouraged to conspire.

NAPOLEON.”

This is indeed a very curious and interesting chapter in the history of Freemasonry in France.

J.T.T.

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

of the Lodge was held on Monday, November 26th, 1923,
 at the Freemasons' Hall, Leicester.

Present:—Bro. J. H. HAWTHORN, W.M., presiding;
 Bro. W. J. BUNNEY, I.P.M.; Bro. NORMAN K. LEE, S.W.;
 Bro. A. H. HIND, J.W.; Bro. the Rev. H. S. BIGGS, B.A.,
 P.M., Chaplain and Treasurer; Bro. F. HAINES, P.M. as
 D.C.; Bro. the Rev. E. R. J. BIGGS, B.A., B.D., I.G.;
 Bro. C. H. HARDING, Tyler.

Bros. T. G. HUNT, P.M.; F. H. DOUGHTY, P.M.; F. H.
 POCHIN, P.M.; the Rev. W. W. COVEY-CRUMP, Hon. Mem.

Members of the Correspondence Circle.—Bros. E. J.
 LIDDIARD; H. F. GOODFELLOW; C. CLIFFE JONES;
 J. SWIFT; W. E. MOORE; J. T. STOKES; E. R. FOX;
 F. J. DALE; G. W. W. MORRIS; A. E. TURNER; A. T.
 WHITCHER; L. OUGH; T. C. BAYLISS; T. O. JUDGE;
 M. D. R. RICHARDSON (acting as Sec.); J. T. COOPER
 (acting as S.D.); D. LAPRAIK (acting as I.G.).

The Minutes of the last Meeting were read and confirmed.

Four Brethren and one Lodge were unanimously elected,
 by ballot, Members of the Correspondence Circle of the
 Lodge, viz. :—

- 1297. Bro. A. L. RIDER, P.M. 2391, 3936, Middlesbrough;
 Prov. G.D.C., N. and E. Yorks.
- 1298. Bro. A. W. COOPER, M.M. 374 E.C., Montreal.
- 1299. Bro. J. W. HOLDSWORTH, M.M. 1018 Bradford.
- 1300. PROV. GRAND LODGE LIBRARY OF KENT (W. Bro.
 W. H. Hamilton, Libn.), Canterbury.
- 1301. Bro. P. D. GRIFFIN, W.M. 4011 Birmingham.

The following Paper was read :—

Freemasonry Before Grand Lodges.

By W. Bro. L. VIBERT, P.M. 2076, etc.

It is seventy years, nearly, since Hallam uttered his famous jibe : " The curious subject of Freemasonry has unfortunately been treated of only by panegyrists or calumniators, both equally mendacious." (*Middle Ages*, (1856), III, 359). Since then the school of which Gould, Rylands, Hughan and Speth were the pioneers, has done all that it could to put our history at all events on a sound basis, to marshal all the definite evidence and appreciate its effect, and to enable the student to distinguish between facts and assertions. But to-day, while perhaps we are in no great danger from calumniators, there is in existence a number of panegyrists who are likely, if they pursue their present course, to bring the whole Craft into ridicule. I say panegyrists, because their principal aim, no doubt, is to glorify the Order, and they are quite honest in their belief that they will do so by claiming for it the most remote antiquity as an institution ; and not merely affinities but direct connection with aboriginal societies in Africa or Australia, as well as with Egyptian religions, their accounts of which are peculiarly their own. The ritual in their hands is made to carry a weight of symbolism and significance which merely irritates the plain man. As a recent writer in the *Masonic Record* has well said ; (October, 1923, p. 1166) " I for one am not sufficiently speculative to derive any benefit from the word-spinning mystical speculations that are now being thrust upon the notice of initiates, by so many writers who lately have been actively publishing ; and I have not yet met the young Mason who could be induced, as I have been, to wade through much of this stuff. Perhaps I have too

little studied the Asiatic mythologies, or perhaps these writers have too little knowledge of Freemasonry, as I have learned it, but whatever the explanation may be, I confess that this theological, ethical, mystical, mythological web-spinning helps me not at all, and so far as I can discover does not interest young Freemasons. There seems to be a good market for it however, for women are asking for it at the bookstalls and libraries, but we need not be alarmed at that, for they will not, I think, get much Masonic enlightenment from it." In the same number, on the next page, W. Bro. James Stephens writes of "those amongst us who are not content with reasonable conjectures as to the ancient character of the Institution as a science of morality, entirely apart from its former operative association, but would rather ante-date its origin beyond the limit of any possible assurance. These are far too enthusiastic to be accepted as perfectly trustworthy authorities on the subject, and their arguments want more circumstantial evidence before they can be taken as other than surmises. The persistence with which some of our body endeavour to foster a belief in the minds of uninstructed Members that *Freemasonry* antedates the Flood, and was practised as a science even at the building of Solomon's Temple, would be ludicrous, if it were not also disastrous to the dignity and respect of the Order. That the principles which form the base of the system are coeval with the very beginning of human society, and are eternal, no one of us could possibly with reason, or would desire to, deny; but the scheme or plan by which these principles are inculcated for our observance is of very modern creation, and no attempt to dispute that fact should be made without strong presumptive evidence." And it is becoming increasingly plain, I believe, that the extravagant claims of certain recent writers are operating to defeat their own object. For after all the ascertained facts as to our history, prior to the formation of the first Grand Lodge, are so few, that they can all be dealt with in the compass of one paper; and with regard to our ceremonies and symbolism, it is certain that the phraseology of our ritual has been recast

since 1717, the records prove that the Trigradal System was preceded by one in which there were only two degrees, and the whole apparatus as we have it to-day is unmistakably the result of accretion, a process which may have begun in the days of the first builders of Gothic, but which was at all events strongly active at a time, when Rosicrucian and Hermeticist phraseology and teachings were spreading all over Western Europe, a period which comprises the first half of the XVIIth century.

Our Freemasonry to-day is a composite structure. It preserves the constitution of a mediæval Gild, into which there have been continuously introduced, over a long period, teachings, symbols and ceremonial details, many of which have analogies all over the world and all through its history, but in themselves they are not, and never have been, what is denominated Freemasonry, and it is wholly fallacious to claim for our system a continuity of descent from any and every religion or philosophy or secret society, in which some symbol or sign or even ceremony is discovered, or asserted to exist, which appears to be one that we are familiar with.

What exactly was it that took place when, in 1716, the Four Old Lodges constituted themselves a Grand Lodge, and decided to establish, or as Anderson says revive, the Annual Meeting to which they gave the name Assembly, afterwards proceeding, at the Assembly of 1717, to elect Mr. Anthony Sayer their Grand Master?

In the previous century as we know from Plot, Freemasonry was spread over all the kingdom, and we have definite evidence, not merely of the Acception, the Lodge attached to the London Company, but also of Lodges at Chester and Warrington; while the existence of others at York, Swallowwell, Alnwick and Chichester may be presumed, and there were no doubt many more. Some forty versions of the Old Charges are of the XVIIth century in date, and a few of them, such as York I, which was found at the demolishing of Pontefract Castle, and York IV, which gives five persons as members of the Lodge in 1693, but without any place being specified, are clearly relics of local Lodges, while the

greater number of them were almost certainly prepared for use in Lodge, and not merely copied out of curiosity or written for antiquarians. But by this time skilled work in the building trade was no longer the monopoly of the Freemason. The change in style that came in with the Stuarts had put an end to Gothic architecture, and the great Craft which had kept the science of that Gothic in its own hands, from its first inception in the XIth century or so, was no longer in the privileged position of being the only body in the country that could furnish it with churches, castles or country seats of any architectural pretensions.

We find the Freemasons taking out charters, it is true ; we have instances at Durham in 1586, at Oxford in 1604, and at Gateshead in 1671 ; but in each case the existence of the Charges General and Special of the old texts is ignored, and these associations draft their own regulations, such as are suitable to their practical requirements at the time. So also when in the middle of the century the London Company took out its new charter, it dropped the designation Freemason, and the Acception was no longer continued as a connected Society.

Who then were the people who preserved, not only the designation Freemason and the word Lodge, but also the old texts which contained their legendary history, and a code of laws which was by that time as a practical enactment wholly obsolete ?

The answer is that they must needs have been persons whose concern with the Craft was not with the trade, but with the system of morality, veiled in allegory and illustrated by symbols, which it had already developed, and also with its apparatus of ceremonies, for that it by this time possessed one we have definite evidence. Plot in 1686 speaks of their signs, and Aubrey in 1691 writes that their admission is very formal. Many of these persons were actually masons by trade as well, but the time had long since passed when the only people who could undertake the construction of a church, or other great building, must needs be Masters in the Craft of the Freemason, meeting in Lodges which used the

old texts, and practised something at all events of the ceremonies and symbolic teachings that we preserve to-day. And it was Freemasons of this description who met in London in 1716 and founded the first Grand Lodge. It is possible that the Lodge at the Goose and Gridiron in St. Paul's Churchyard, for instance, may have been originally recruited from workmen engaged on the Cathedral. But it will certainly have already had an admixture of others not masons by trade, and it is quite possible that membership of it was not obligatory on all engaged in the work, as would have been the case in the Lodge of the masons attached to any cathedral at an earlier date, when the Gild was still a privileged body, enjoying an absolute monopoly. The information that has come down to us as to the movers in the events of 1716 and 1717, meagre as it is, is yet sufficient to shew that the Craft was already admitting persons of various trades and all degrees of social standing, and we see in the London Company itself, half a century earlier, that certain individuals were admitted to the Acception who were not members of the Company.

Nevertheless, what exactly was in the minds of those brethren when they took a step which was, under the guidance of the Grand Master of 1718 and 1720, Mr. George Payne, to have such far-reaching effects, is by no means clear. The movement was originally confined to London and Westminster, without perhaps any idea in the first instance that it was destined to spread any farther. But it is clear that even so it was the work only of part of the masons in the metropolis. There were individuals outside it and apparently Lodges as well, but just how large a proportion of the Freemasons of the time were in the new movement we cannot say.

In a paper read recently at Manchester Bro. J. E. Shum Tuckett has suggested that the formation of the Grand Lodge was in fact the work of a small party who desired to widen the scope of the Society, by removing the Christian restriction which had hitherto been inherent in it. That the movement was not one of speculatives as opposed to operatives, as is

claimed in certain quarters, is at all events sufficiently clear. For not only were there still masons by trade to be found in the new body and the Lodges under it, but there had been non-operative masons constantly associated with the Craft in England, and this not merely during the previous century, for their existence is referred to in the Cooke Text which takes us back to the XVth century. There can be little doubt that we owe the process of accretion, to which I have already referred, in great measure if not entirely to the amateurs, as we should call them to-day, who from the very earliest times were associated with the Lodge because of their position or their interest in the science, and through whose influence it was brought into contact with all the learning of the outside world. The true history of Freemasonry then, if it could be constructed, would be the history of the development within the Gild of our elaborate ceremonial, and of the use, as vehicles for moral teachings, of symbols, which as we have them to-day are by no means exclusively related to the art of building, but are drawn from many different sources, some of which seem to be identifiable. This development must have been founded on *something* within the Gild itself; there must have already been something in the nature of teaching by symbols and allegory, something more than the simple ceremonies which were usual among the Gilds in connection with the admission of members.

But it would be quite unsafe to assume, that our Fraternity at the period when the first non-operative members were admitted to it, was already possessed of any profound doctrines, or practised any elaborate ceremonies brought by the masons from Greece or Egypt, and transmitted to them from Ancient Mysteries or prehistoric civilizations. It has to be remembered that architecture in this country from the XIIth century onwards was progressing and developing with great rapidity. A new principle had been discovered. It was found that vaults could be constructed, the section of which was a pointed arch, and that the weight could be carried by ribs in this

same form. It was the discovery of this great principle that made Gothic possible. The pointed arch as a form was already known in Saracenic and other Eastern buildings ; but the pointed arch as a principle of construction was a new thing, and the discovery once made, it was developed in England and France by the masons themselves, and later on its use spread throughout western Europe. Hitherto the masons had built in the Norman or Romanesque style, which was merely an adaptation of the work left by the Romans. No great skill was required ; the monks were very often their own architects. But the new style involved not merely skill but continual research, and was constantly advancing, and the builders had to develop some sort of organisation, which would not merely operate to preserve their secrets of construction in their own hands, but would keep the craftsmen all over the country abreast of every discovery and development as it occurred. It is at this point that we may suppose that the Fraternity came into existence.

From its predecessors it inherited very little in the way of scientific knowledge ; the principles of the right angle and circle probably, but not much more. They had the tools used by the Craft from time immemorial ; the Crusaders introduced to western Europe the claw-tool, for dressing the surface of stone, in the XIIIth century. The old builders may well have had some custom of using their implements to inculcate simple moral lessons, and we may also suppose that they had a feeling that their Craft was of great antiquity, a feeling that may already have crystallised into a definite legend. Masons' marks were not known in England before the early part of the XIIth century, and were at their first introduction possibly only used by the masters. And for a secret means of recognition there was no need until the Craft was a widespread Fraternity, the members of which were travelling from Lodge to Lodge, and required some method by which they could satisfy strangers that they were of the Mystery. Accordingly any ceremonies connected with the communication of the means of recognition, or the

conferring of the mark, must necessarily have come in after the Fraternity had been organised.

Now as soon as the Fraternity became the sole possessor of the secret of building in the new style, the difficulties arose which were solved by the introduction of the speculative brother. The monk-builder could conform to the rules of his monastery and be always under the eye of his abbot or dean. But the Freemason in his Lodge was not so amenable to ecclesiastical discipline; and yet the authorities must have required to be able to satisfy themselves that work was going on, and many of them will have been men of practical knowledge, who had travelled and seen Tours or Vezelay, and might be able to give useful advice. These men were then apparently admitted to the Lodge,—which would involve receiving the secret means of recognition under an oath,—on a non-operative basis. We can appreciate how, as soon as they found that the workmen were not merely skilful artisans but had legends of their own, moral teachings and a symbolism of their own, and possibly ceremonies of their own, they would enter into these matters with the greatest interest, and endeavour to develop them with the assistance of their own learning. We can also understand that such developments would very soon tend to introduce a distinction between the more intelligent craftsmen who could appreciate them, and the ordinary rank and file of the Lodge, and can thus see how a regular system might arise within the Lodge of a body practising and elaborating ceremonies, allegories and symbolic instruction, that would tend to have less and less connection with the incidents of the Lodge as a workroom.

Builders' associations generally have been prone to attribute great antiquity to their mystery, and that this should be so is only natural since architecture is the only art among primitive people, the results of which remain to future generations. The very earliest document that is preserved relating to the Craft in England, is a text known as the Book of Charges, the date of which may be fourteenth century or earlier, but we have it only in a fifteenth century

transcript when it was embodied in his MS. by the writer of what is known as the Cooke Text. This shews us a society with a legend that it was founded in Egypt by Euclid, or Englat as the text calls him, and was reorganised in England by Athelstan. It is Englat who first called the science 'masonry,' and he directed that the skilful should be called 'master,' and the less skilful not by any derogatory title but 'fellow.' The writer of the Cooke text composed for the Craft a much more elaborate and learned history, giving it a still greater antiquity, for he traced it back to the children of Lamech. But he claims that not merely Euclid, but David and Nimrod gave the Craft a charge. This is not the sort of assertion that he would venture to make on his own responsibility, unless there was already some story of the sort current among the craftsmen, and accordingly we seem to have an indication of yet another legend.

And not merely were the Freemasons distinguished from any other Craft by being organised as one Fraternity throughout the country, but they did not for a very long time find any necessity to form those local Trade Guilds which were essential in every other calling. They were not settled in towns, because no town, not even London, was big enough in early days to provide them with continuous employment. They formed their local association where work was in progress, at the building of a cathedral or abbey, and that was the Lodge. They were always independent of the restrictions that the Craft Guilds of the towns lay under. They were *free* to go from place to place and work where they chose; and when the particular edifice was completed, that Lodge broke up and the members of it dispersed. But as a Fraternity they had a system of convening periodical meetings known as Assemblies, of all the masters in a large area, which corresponded to the meetings, held annually or oftener, of the town Guilds, and it was at these meetings that matters of Craft discipline were dealt with, that the dignity of Master was conferred, and above all that the latest developments in the science were discussed, and the knowledge of them disseminated.

But it is in the Lodge as workroom that the germs of our modern Freemasonry must be looked for.

Now with regard to the Lodge, as the mason's workroom was called in England from the thirteenth century at all events, while we have a certain amount of information as to hours of work and rates of wages, and while the old rules of the Craft give us some insight into its interior economy,—we know for instance that each fellow in turn acted as steward and provided the food, with the money his fellows gave him for that purpose,—there is as yet no precise indication that there were ceremonies or special teachings, connected with the working tools or any other use of symbols. There was an oath to keep secret all that went on in Lodge, but this finds a parallel in most Gild ordinances where it has reference to the trade secrets merely. At a later date we find that it is forbidden to take out of the Lodge, or allow journeymen to have access to, the templates and patterns. The phraseology of the original injunction is however wider than is usual in Gild Ordinances; in the Book of Charges it reads: "that he can (i.e. shall study to) hele the counsel of his fellows in Lodge and in chamber and in every place thereas masons be" (spelling modernised). While in the metrical version of this Point that we have in the Regius Poem, we find:

" The prevetyse (i.e. private affairs) of the chamber
 tell he no man,
 Nor in the Lodge whatsoever they done ;
 Whatsoever thou hearest or seest them do
 Tell it to no man, wheresoever thou go ;
 The counsel of hall and eke of bower,
 Keep it well to great honour."

The writer was following the text of some copy of the old Rules closely similar to that in the Book of Charges, and versifying it as he went along; we see here the Lodge and the chamber once more, the hall and bower being merely poetical variants of the same idea. The plain meaning of the injunction is, I imagine, that as the Freemasons were

constantly travelling, and therefore meeting each other in all sorts of places not the jealously guarded Lodge-room, they must frequently have discussed technical matters and imparted new discoveries in inns for instance, and it was necessary to impress on the brethren, the apprentices and new-comers especially, that the obligation to keep Craft matters secret applied to all occasions, and not merely to the transactions of the actual Lodge. The late Bro. Speth considered that there was a real distinction intended here, and that it referred to two degrees, the Lodge being one and the Chamber the other. (A.Q.C. xi, 49). The texts, however, furnish no hint of the nature of either degree, if indeed there were two at this early date.

The three degrees that were already established before 1730 were, it is generally agreed, developed out of two, referred to in the Constitutions of 1723, the Acception or Admission, and the Master's Part. How far back the separate ceremony for the admission of a master, if indeed that is what it was, may date, cannot be stated. But there are hints that at a very early date there was a murder legend connected with a master. There was a similar legend among the French Compagnonnage perhaps in the XIVth century, but it is told of a founder who came to France from K.S.T., and was there slain. His name is never concealed. Now our early texts although they refer to Solomon's Master architect, always avoid writing his name, which strongly suggests that there was some secret associated with it. But it is quite hopeless, in the entire absence of any evidence, to attempt to reconstruct what was done by way of ceremonies in early days. Nay, we cannot state with confidence what the ceremonies were in 1717 itself.

We can now, however, in a tentative manner, sketch out the process by which the Craft arrived at that degree of development, to which it had attained when the Four Old Lodges came together in 1716 to found Grand Lodge.

We have in the first place the fact that in the VIIth century Benedic Biscop had to import workmen from Gaul to build his abbeys at Jarrow and Monkwearmouth, for

there were none in England capable, and we read that Offa, when he built St. Alban's in 790, similarly imported Roman workmen. But these strangers taught the local workmen, and an indigenous style developed in England, the pre-Norman as it is called. It was a poor style no doubt, but there it was, and Saxon England had many churches, abbeys and cathedrals, a fact that we perhaps do not sufficiently appreciate. Of the builders and of their Craft associations we know nothing; but it is significant that, as already mentioned, the earliest legend refers to Athelstan, who was undoubtedly a great builder, as having reformed the Craft. It also speaks of Euclid but gives his name a Saxon twist, as it is written Englat or Englet. We seem, therefore, to have here a legend preserved from the days of the Saxon builders. The Normans brought their own architects and their own style, but they added nothing to the legend originally, for it stopped at Athelstan and the Edwin whom the old texts describe as his son, and never went further until it was rewritten by Anderson.

Gothic architecture developed in its first phase of Early English from the middle of the XIIth century, and accordingly the Fraternity of which I have spoken was probably organised late in the XIIth, or early in the XIIIth century. Now the compiler of the elaborate legend of the Cooke Text, writing at the end of the XIVth century, brought in not merely references to the Charges of Nimrod and David, which may have been Craft traditions, but he introduced St. Alban and the mythical saint who converted him, St. Amphibalus, as the founders of the Craft in England. But the legend of St. Alban in this form first appears in the writings of Matthew Paris in the XIIIth century, so that we can date this addition to the Craft legend; and it will not be an unfair assumption that it was introduced to the Craft by the monks. We seem then already at this early date to see the hand of the speculative brother at work. The Fraternity continues, and within it the speculative element is not merely amplifying the legend, but we may be well assured is expanding the

system of moral instruction and the ceremonial. But we cannot indicate what was in fact done ; the most we can suggest is that the unaided Fraternity would never have made use of any symbolism derived from matters outside its own experience. Once more we find a significant addition to the legend comes in, for when it is revised about 1520, a personage is introduced who brings the Craft from Palestine to France, which suggests very strongly that the writer had met with the story told by the French Compagnonnage, who make this person their patron ; and the name of Charles Martel also comes in, and he figures as a legendary patron of the masons of Paris in the XIVth century.

With the dissolution of the monasteries, and the change in the national religion and taste, the craft of Gothic disappears, and the operative Fraternity goes with it, except that the word Freemason still lingers as a trade designation. But by this time the speculative element is strong enough to stand on its own feet, and all over the country there are men coming together who call their meetings Lodges and themselves Freemasons, and who maintain the system of moral teachings, the symbolism and the ceremonies, all still no doubt being continually amplified. But we cannot say specifically what they do or what they teach. We find, however, that our phraseology in certain places to-day reminds us of the Kabbalah, which was much studied in England from the XVth century, the explanations we give of Hebrew names are taken from the Geneva Bible which first appeared in 1560, and we have many symbols and geometrical forms which were actually used by the Hermeticists and Rosicrucians who flourished in the XVIIth century. Once more the evidence of a continuous process of accretion is very strong ; and it is obvious that the mere possibility of it strikes at the root of the contention, that our possession to-day of some emblem that occurs in Egyptian hieroglyphics or what not, proves our direct descent from philosophical or religious societies of antiquity.

These bodies of men are however independent, as the original framework which united the Lodges has crumbled

away. But the final step is taken when the Freemasons of the metropolis revive in another form the conception of the Fraternity as a whole, and the new body not merely admits the existing Lodges but gains popular favour, increases largely in numbers, and proceeds to found New Lodges, first in the metropolis itself and then, within seven years of its inception, all over the country. These are all purely speculative, and our Craft Freemasonry to-day is the system of three degrees, which was perfected at their hands at some date anterior to 1730 ; it was a system founded on the material that had been accumulated among the Speculative brethren for many centuries, but the moving spirits in the developments of the period 1717-1739 rearranged it drastically.

We need not fear to be content with a history which places our origins in England itself in the XIIth or XIIIth century ; the builders of the first Gothic cathedral were probably as familiar as we are to-day with the three great principles, Brotherly Love, Relief and Truth, which are after all what the Craft stands for. The methods which we use to inculcate our teachings take us back no doubt to the very dawn of civilization, but the process by which, and the periods during when, we became invested with them elude our research, and the essential after all is not how the form of our teachings came about, but how fully we in fact practise them, both inside and outside our Lodges.

THE WORSHIPFUL MASTER, at the conclusion of the reading of the Paper, said it was his privilege, on behalf of the Brethren, to express to Bro. VIBERT their appreciation of his lecture. Many may have thought there was much exaggeration in the teachings of the Craft, but the lecturer had told us there must be something, a thread of some kind, connecting our practices with those of past ages, and it is very gratifying to learn that Bro. VIBERT has been able to

bring these together. Calumniators and panegyrists of Freemasonry, as of many other things, have existed for ages, the latter will not do the Craft any harm, but the former is a dangerous crowd, and he could not resist pointing out in his recent Address a particular danger in this direction. He would like to have an opportunity to investigate the Book of Charges at some future date. He was very interested in the lecture and moved the best thanks of the Brethren be accorded to Bro. VIBERT.

The S.W., in seconding the resolution, said it gave him infinite pleasure to listen to the number of interesting facts given in the Paper, which would prove of great value and interest when they appeared in the Lodge Transactions.

The I.P.M., with Bros. DOUGHTY and OUGH, supported the resolution, which was carried unanimously.

Bro. VIBERT thanked the Brethren, stating there must have been some method by which all M.M.'s kept themselves abreast of the advances in Architectural Knowledge which were taking place all over the country.

The WORSHIPFUL MASTER apologised, on behalf of Bro. THORP, for his unavoidable absence, and said he had forwarded some curios for exhibition.

The following Masonic Curios were exhibited by Bro. F. H. POCHIN, P.M., on behalf of Bro. J. T. THORP, absent through illness, viz. :—

(1.)—A Silk Apron, with many emblems painted thereon in colours. Probably late eighteenth century.

(2.)—A parchment Certificate, entirely in MS., issued to Bro. Piere Jaques Eerens by Lodge Des Cœurs Unis, of De la Haye, Holland; dated 1778. Two fine Seals.

(3.)—A parchment Certificate of an engraved design, and MS. text, issued to Bro. Achille Chardon, by Lodge de l' Amitié of Geneva; dated 1828.

No. 1 was sent for exhibition by Bro. W. N. CHEESMAN of Selby. Nos. 2 and 3 belong to the Leicester F.H. Collection.

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

The Order of Les Fendeurs.*

Quite recently an engraved parchment Certificate has been added to the Leicester Freemasons' Hall Museum, which is very rare and of considerable interest. It was issued by the *Fendeurs*, a curious French androgynous Society which was in some respects an imitation of the Masonic Order.

The Society is believed to have been established about the middle of the 18th century, but was not very long-lived, probably coming to an end during, or soon after, the Revolution in France.

The *Fendeurs* were not wood-cutters, whose occupation was the felling of trees in the forest, but seem rather to have been employed in cutting up the trunks of trees into posts, rails and other roughly-fashioned articles. The words, phrases and forms used by them had mostly to do with their occupation. Their place of meeting was called a *Chantier* (wood-yard), situate in the forests of the king. The presiding officer was *Père Maître* (a combination of both parent and master), and the members were referred to as *Bons Cousins* (good cousins) and good companions. Their symbols and emblems consisted principally of the tools and implements of their trade, such as the saw, axe, gouge, mallet, etc.

The Certificate in question is an oblong document, 14 x 9 inches in size, printed from an engraved plate. The design may be thus described:—A tree at each side, their leafy branches joining at the top; on the trunks and at the top hang groups of implements used by wood-workers, saws, axes, etc.; at the foot of the tree on the dexter side is a cascade flowing from among some rocks into a pool, against the one on the sinister side rests a sportsman's gun and

* *Vide* Plate 'I. (Front).

wallet, over which a dog apparently keeps guard, and nearby is a small wooden hut. On the ground between the trees are four pitchers, bowls for food or drink, pipes and more working-tools, also a block of wood, with two axes partly driven in. In the sinister bottom corner is the name "Moreau, inv.," who was probably the drawer of the design or the engraver of the plate.

The following is a transcript of the text:—

*Du Grand Chantier Général Séant et Assemblé
dans le Centre des forêts du Roy sous les Auspices de la Nature.*

*Bonne Vie, Bonne Vie à tous les Peres Maîtres, Officiers, et bons
Cousins bons Compagnons Fondeurs.*

*Nous Peres Maîtres Et Officiers des Chantiers de France
Sous-signés, Certifions et attestons que l'avantage| aiant été favorable à
Le Roy. Il a été reçu en qualité de bon Cousin et bon Compagnon fondeur
le 15| d'avril dans le Chantier de * avec toutes les
formalités requises et nécessaires; Pourquoy prions tous les bons| Cousins et
bons Compagnons Fondeurs qui sont employés dans nos Ateliers de le recon-
noître, admettre et traiter favorablement et humainement,| de lui procurer
de la besogne l'hospitalité et bonne conduite après qu'il se sera fait connoître
par les principaux Signes et mistères de notre ordre| Illustre. Ce que nous
Esperons et faisons en vers tous les bons Cousins et bons Compagnons
Fondeurs qui viennent nous voir des Chantiers et| Forêts éloignées. En foi
de quoy nous avons luëillé et délivré le présent certificat au dit Cousin
Le Roy. Signé de nous| Contresigné par notre garde Vente général et
Scellé du grand marteau général des forêts Royales en Cere Verte pour lui
Servir au| besoin. Tous les Chantiers réunis en Chantier Général l'An
de Vérité 1771 Le — du mois de —*

* Name of place undecipherable.

[Translation.]

From the General Grand Wood-yard (*Chantier*) held and assembled in the middle of the Royal Forests, under the patronage of Nature.

Health and Happiness to all the Fathers, Officers,
Good Cousins, and Companion Wood-cutters (*Fendeurs*).

We, the undersigned Fathers Masters and Officers of the Wood-yards of France, hereby certify and declare that fortune having favoured *Le Roy*, he has been admitted this 15th day of *April* as a good Cousin and Companion in the Wood-yard of, with all the necessary forms and ceremonies. We therefore request all good Cousins and Companion *Fendeurs* employed in our Work-shops to recognise him as such, to admit him and treat him with kindness and humanity, to obtain work, hospitality and good care for him, after he has made himself known by the signs and mysteries of our illustrious Order, as we shall also practice and perform towards all good Cousins and Companion *Fendeurs* who come to visit us from distant wood-yards and forests. In testimony of this we have given and delivered this present Certificate to our said Cousin *Le Roy*. Signed by us, countersigned by our General Committee, and sealed with green wax by the great hammer (*marteau*) of the Royal Forests to be used by him in case of need. All the Wood-yards assembled in the General Wood-yard in the year of Truth 1771, the—of the month of—.

Unfortunately there are no signatures on the document, and the Seal is missing.

Much interesting information about the *Fendeurs* will be found, together with a translation of their curious ritual, in a Paper read by W. Bro. F. J. W. Crowe, P.M. 2076, etc., at the "Quatuor Coronati" Lodge, London, on March 5th, 1909.* References to the Society can also be found in Heckethorn's *Secret Societies of All Ages*, London, 1897, and Clavel's *History of Freemasonry*, Paris, 1844.

J.T.T.

* *Vide A.Q.C.*, Vol. XXII., p. 37.

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

of the Lodge was held on Monday, January 28th, 1924,
 at the Freemasons' Hall, Leicester.

Present :—Bro. J. H. HAWTHORN, W.M., Bro. W. J. BUNNEY, I.P.M., Bro. NORMAN K. LEE, S.W., Bro. A. H. HIND, J.W., Bro. the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer, Bro. H. J. GRACE, P.M., Secretary, Bro. C. S. BIGG, S.D., Bro. D. LAPRAIK (Cor. Cir.), as J.D., Bro. J. CECIL BURTON (Cor. Cir.), as I.G., Bro. C. H. HARDING, Tyler.

Bros. J. T. THORP, P.M., Lodge Editor, F. HAINES, P.M., G. W. HUNT, P.M.

Members of the Correspondence Circle.—Bros. E. R. FOX, E. J. LIDDIARD, JAS. ALLEN, A. E. HILL, A. HOPKINS, F. J. DALE, M. D. R. RICHARDSON, H. C. BOWMAN, G. E. PHIPPS, L. OUGH, J. H. MORTON, F. C. BAYLISS, C. E. HAINES, A. P. HANFORD.

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

The following three Brethren were unanimously elected Members of the Correspondence Circle of the Lodge, viz :—
 1302. Bro. THOS. HALSTEAD, M.M. 3600 Bradford.
 1303. Bro. T. H. RAE, W.M. 1389 Sunderland.
 1304. Bro. Col. G. P. SYMES, P.A.G.R., D.P.G.M., Dorset.

A discussion took place upon W. Bro. W. J. SPRATLING'S Paper, "Freemasonry, a Retrospect and a Prospect," as printed in the Lodge Transactions for 1922-23, pp. 117 to 123.

The **WORSHIPFUL MASTER** expressed his pleasure that the evening was to be devoted to discussion, and hoped it would prove interesting. The Lodge was not a mutual admiration Society, and he would be glad if the speakers would express their approval or disagreement; he was sure the debate would lose none of the smartness usual within the four walls of that room.

The following Brethren took part in the discussion:—

W. Bro. J. T. Thorp opened the Discussion by saying—

It may be taken, I think, for granted, that the Address by Bro. Spratling, printed in the last vol. of the Lodge Transactions, has interested many members of the Lo. of Research, both at home and abroad.

It is equally certain, I think, that every one who has been so interested, would be as delighted as Bro. Spratling himself would be, to see the influence of Freemasonry increase and extend in the world of human beings, until all the nations of the earth were permeated thereby, and every individual actuated by its principles.

Any differences that might arise among the Brethren, would not be due to the contemplated aim and scope, but rather to the means taken to extend and develop this Masonic influence.

After reading the Address several times, it seems to me that Bro. Spratling proposes to rely upon organization—the influence of organized bodies of Masons—Grand Lodges, Prov. Gd. Lodges and private Lodges—in the spheres of business and politics, social and family life.

Now I have been brought up in the Masonic faith, that organized bodies of Masons should *not*, as bodies, have anything to do with, at any rate, religion and politics, as being a fruitful cause of contentions and quarrels. History and experience alike teach us, that whenever organized Freemasonry has gone outside its proper sphere, it has always suffered. That has been true of Freemasonry from time immemorial.

The Masonic influence in the world must extend, and alone extend through the efforts and example of the individual Mason, and in two ways, first, by carrying out honestly the declaration made by each Brother at his initiation, that there was within him a sincere wish to render himself more extensively serviceable to his fellow-creatures, and secondly, by each one practicing out of the Lodge the duties he is taught in it.

Let us assume that there are about three millions of Freemasons in the world ; it is utterly impossible to estimate the beneficial effect produced in the world, by *each one* endeavouring to render himself more extensively serviceable to his fellows, and by carrying out in the daily life of business and pleasure the duties he is taught in the Lodge.

This is the best, if not the only method of extending the influence of Freemasonry, for by so doing an atmosphere would be created, in which all the Masonic virtues would grow and flourish, to the Glory of the Almighty Architect, and the uplift and betterment of mankind.

W. Bro. W. J. BUNNEY, I.P.M., said—

When Bro. Spratling read his paper he (Bro. Bunney) was struck by the wonderfully reasoned way he made his points, but as regards religion, politics and matters concerning everyday life he felt some difficulty in accepting them.

Freemasonry Universal was so made as to embrace members of every religious body, and to get men of all shades meeting on the same ground as Brothers ; all controversy cast on one side and a haven of rest established. When we consider that in the Lodges in our own Province there are considerably over 1,000 members, what an immense power for good Freemasons could exert, if by their life and actions the principles of the Craft were exemplified in daily life.

Freemasonry is on its trial, and in this respect is like other Institutions always on trial, and will be judged by the actions of its members. It often occurred that their Lodges devoted most of their time to Ritual. It would considerably improve their meetings, if two or three experienced Masons occupied at least one evening each session, in expounding the high principles of the Craft. He had in mind Bro. Thorp's Paper given at one of their Installation Meetings. Initiates would then have an opportunity of hearing the grand ideals of the Craft when they entered Freemasonry.

He hoped the Lodge would have, each session, one night devoted to discussion.

W. Bro. F. HAINES said—

I rise, W. Master, in obedience to your call to offer a few observations upon the subject before us, but it is difficult to condense, in the short time allotted, what one would wish to say.

Those of us who had the pleasure of listening to the paper, remember full well the amount of interest it created, and as so often happens to any one who takes an original line of thought, it often provokes much criticism and causes one to give a closer attention.

He presented before us a Great Ideal, and suggested certain things for our reflection. With much of the paper one is agreed.

Brethren, we have heard recently both in the Order and in the outside world a great deal about Idealism.

Much has been said both for it and in criticism.

Everyone is better for having high aims in life and a great ideal before them. Long ages past, individuals found remedies by associating themselves in Committees and by co-operation, but what seems to me to be of paramount importance, is the necessity of applying those ideals to practical utility.

Freemasonry is the result of realizing the necessity of forming a brotherhood to present before us great Ideals,

and further by its teaching and precepts shewing the way of bringing those ideals to a practical use.

At times, the Aim—the Vision—the Ideal, do not seem practical, but as time goes on rays of light appear which shew us the way to bring them into practical use.

W. Bro. Spratling said :—The Sumum Bonum of life is not money,—quite true of course, but owing to the organised system in which we live, money becomes a necessity to us, although it is not always agreeable to see the methods employed in obtaining money.

Freemasonry sets before us the high ideals of moral truth and virtue. That is to say, Moral Virtue in its widest sense, and the teaching which is embodied in the different degrees ; as you are all aware, one of the earliest things we are taught, is the principle of moral truth and virtue, and if this ideal alone were to be inculcated and practised, conditions in the world would be better and happier.

The Ideals of Freemasonry include a firm support of law and order, upholding the highest and best traditions for the good of humanity, and as we are taught, above all, never to lose sight of the allegiance we owe to the Sovereign of our native land.

Wor. Bro. Spratling said if the principles of Masonry are touched with devotion and virtue, it becomes a religion, but brethren, surely we must all agree that nothing but the consolations of religion can give the necessary comfort, when one is face to face with the Creator.

Time will not permit me to say but a word upon Spheres of Influence to which he alluded.

I often wish that more could be done by way of instruction, in addition to the efforts which are being made in certain spheres of Freemasonry.

No one can be present at our beautiful ceremonies, if they have the right spirit of Masonry, without realising the immense potentialities for the uplifting of mankind.

It would be a desirable thing if there could be longer time given for instruction between the different degrees, and no doubt many of us hold the same idea, but there is such a

growing desire to join the Order, that the time is occupied with the ceremonial work, and it does not seem to me practical to do what we would all wish.

Much good work can be done, and is done, in certain channels, but after they have attained the M. Mason's degree, notably by the Lodges of Instruction and Lodges of Research. May I be permitted to urge the great importance of these, and to express the hope that "Masons" should give a closer attention to them. It would be a valuable help and they would derive great benefit in their Masonic career.

He spoke of Influence, Art, Philosophy, Commercial Science and Religion.

Masonry is a great power by reason of its influence.—Long may it be a power by virtue of its ideals

There are vast fields of exploration, but if these are put aside in order to control the things of the world, I venture to suggest that we shall be relinquishing the great power which the Order wields at the present time.

Politics and Religion have been at all times a fruitful source of strife, and we are all therefore enjoined to abjure these, so that they never enter into the domain of Masonic discussions. Masonic teaching is of the heart as well as the intellect, and all those precepts which are enjoined are definite aids for living the better life.

I think that great dangers are ahead if Masonry, as such, ever presumes to take direct control of the management of the outside world.

The basis of Freemasonry is to use its influence, and to study those precepts and teaching which are enshrined in our ritual, and shew the outer world by example and precept, that we are doing our share in trying to put those teachings to a practical use, and the more this is exemplified the more the world will realise the beneficent results of our principles.

It will enhance our opportunities for good in all walks of life, and streams of fraternal sympathy will flow for the betterment of the race, and help towards the advancement of the world's progress.

W. Bro. G. W. HUNT said—

A short time ago W. Bro. Grace intimated to me that a discussion on the subject matter of a paper, given to the Lodge of Research by W. Bro. Spratling, was to take place at a meeting of the Lodge in the near future, and asked me if I would speak for a few minutes, to which in a moment of enthusiasm, I gladly consented, and have since had ample time to regret; not because I should regret any obligation to the Lodge of Research, no matter what time or thought it might entail, but because the subject of W. Bro. Spratling's paper is one of such breadth and vast importance, that no adequate criticism or eulogy of so comprehensive a paper, could possibly be made within the time allotted to me. Neither am I so steeped in youthful egotism, as to imagine for one moment that in a brief address I could do full justice to the criticism of a paper, which had evidently been the subject of deep and prolonged thought on the part of its author, and which discloses so vast an experience and knowledge of the essentials desirable in our daily life.

With the greater proportion of the paper, I am in entire agreement, because so far as I can see it advocates a continuance of the system and methods under which we have worked so successfully in the past, but in a more intensive form; but I fail entirely to comprehend how some of the suggestions could be put into practice without entering the realm of religion and politics, which I am certain would be fatal to the best interests of the Order. Neither am I sanguine that the Lambeth Conference and its intentions are indications that the walls of prejudice are beginning to totter, indeed if we needed a criterion to the contrary, we should only have to note the comments of such leading dignitaries in the Church as Dean Inge, and others. The indignation and unrest which has arisen amongst members of the Church of England, and the suspicion of the Free English Churches against the idea of reapproachment with Rome, make us feel that the walls of prejudice are as impregnable as ever.

It is not my intention to pursue this subject beyond the point, that even assuming the Christian peoples were of one mind, we should still, as a Masonic Brotherhood, with world-wide influence, be only on the fringe of the subject, and I prefer the first of the ancient charges in our constitution which states, "Let a man's religion or mode of worship be what it may, he is not excluded from the Order provided he believe in the glorious Architect of Heaven and Earth, and practices the sacred duties of morality." I cannot, therefore, agree that Church influence is the best basis on which to build, when considering the possibilities of Masonic value and influence in the world. A man's religion should be a soul-deep conviction, beyond price or the dictates of expediency, and although I am myself a confirmed believer in the Christian faith, I cannot close my eyes to the fact, that warring interests and jealousies of the many sects and denominations of religion, have frequently been a stumbling-block to progress. Therefore, so far as the Masonic Body is concerned, I believe that within the term of "The Great Architect," each placing upon that term an interpretation in accordance with his noblest ideals, we can work in love and harmony, and under this system, men of all races, religions and denominations have worked, are working, and can continue to work, to that state of perfection which will come in the fullness of time, and in accordance with the divine plans of the Creator.

To suggest, as W. Bro. Spratling does, that when Masonry is sufficiently organised, appointments to position of service to the State should pass through our hands, would surely bring us directly and actively into the world of politics, and would severely test the bonds of brotherly love.

If we survived such a test, we should establish a world record, because I cannot find in my studies of history, either in the Empires and Civilisations which have passed away, or those that are with us to-day, from the most moral to the most corrupt, a time when seekers for office and political aggrandisement were not too prevalent, and although history does reveal a few individuals who shine like stars of

first magnitude, their numbers are so few, that they only serve to prove the general corruptness of politicians in every age and clime.

Therefore, any system which brought Masonry into direct contact with the evils of political interest, I should consider a disaster. The more one studies the principles and tenets on which our Order is based, the more one appreciates the wisdom, vast experience, and knowledge of human nature in those responsible for our ancient landmarks, and after a careful analysis of those rules and regulations, to which we subscribe, I fail to appreciate a single detail in which they need alteration, in order to fit them for our fullest needs. It only remains, therefore, to see in what way we can, without entering into the discordant fields of denominational religion, or politics, further the interests of the world, and assist in bringing to fruition, what we believe to be the will of The Great Architect of the Universe.

It is only when we approach the subject with a real desire to help, that we realise the enormous field for our labours and influence, and get a grasp of the magnitude of the mess into which we have been brought by selfishness, ignorance, and the opposites of those Masonic principles of morality and truth, which we are enjoined to pursue.

We like to believe that civilisation is progressing ; we are bound to acknowledge that in some directions this is actually so, but it is a fact that the experience of centuries has proved, that the advancement and intellectual state of a people, are revealed by those who are appointed to the principal positions in the state, and if this is to be our criterion, and we come to compare the orations and principles expounded by our leaders to-day with those of the ancient Greeks and Romans, then we are bound to admit that the principles of morality and service to state and neighbour, appear to have been in better hands in the distant past.

It is, however, too late in the day to advocate different principles of state control and administration, or to alter them, except by worse methods. We must, therefore, if we are to render any service to the state, accept the methods

as they exist, and endeavour to make the best use of our present system, by attaching to it the advantages of principles which have not been sufficiently apparent.

W. Bro. Spratling comments on the lack of knowledge, cramped ideas, and restricted outlook on life. All these are features which we know only too well exist, and which are a positive danger under our present system of government, with its wide and democratic electoral system, when mob-rule and ignorance under the control of place-seeking demagogues may become the order of the day. When Trade Unions, organised originally for improving the working conditions of labour, have converted themselves at the dictation of a few, into vast political bodies, where men are often intimidated into subscribing to political views quite contrary to their personal convictions; all of these are features of our English civilisation which have to be reckoned with in the near future. How can we as Masons help forward the world in general, and our own land in particular, with a maximum of help, and without bringing ourselves under the retarding influence of suspicion and obstruction, which seems inevitable in every phase of political life? All experience goes to prove that national character is a very slow process of evolution, and that any attempt at rush methods has always proved abortive and a failure. To attempt to thrust the principles which govern Masonic life, upon an uneducated democracy through the ordinary channels of political administration, would court disaster, because in the first place our principles would not suit the place-seekers, and all forms of misrepresentation would be arrayed against us. To bring into practice nearly every desirable principle of Masonry, would run counter to vested interests, and meet with severe opposition, and it is worse than useless to advocate methods too far beyond the capacity and mentality of the times, to grasp.

Therefore, so far as I can see, the only method by which we as Masons can be of real service, is by encouraging our membership to take as *individuals and citizens* a greater interest in public affairs, to increase our influence by

attracting to our Order, the best human elements of our day. To advocate and practice with greater intensity amongst ourselves, those moral teachings to which we subscribe, and to endeavour to arrive at a position of unity on the desirable features which we can bring into public life for the good of mankind, without jeopardising the spirit of harmony, which is one of the first principles of our Order.

The time does not allow, neither is it desirable at this juncture, that I should set forth my ideas on the methods to be adopted, but it is evident from a study of the leading reviews, that the finest intellects of our time are grievously disturbed, and recognise that ethics which have been conspicuous by their absence must be brought into the lives of the people, and into our principles of Government.

So far as the upper strata of society are concerned, and by the upper strata I mean those who merit our respect and esteem by their intellectual achievements, we have every cause for satisfaction. It is into the lower order of life, or amongst the masses that our help is needed, and I am convinced that we shall make no real headway until we depart from the system of humbug and expediency, and the making of impossible promises which have characterised recent administration, and institute in its stead, an educational and industrial system, based on a sense of the moral obligations of citizenship, the encouragement of energy and enterprise, and a just return to all sections of the community, which will sweep away the feeling of rancour and mistrust which exists to-day. Justice and true humanity in actual practice must be our aim, healthy environment is essential, and I feel that if we could come to an understanding as Masons on these points, and advocate them at our public councils, and in the supreme legislature as *individuals*, and not as a Masonic corporation, we can do untold good, and justify our position, not only in the world, but what is of greater importance, within our own hearts and consciences.

If I have gone a little beyond the limits of the intention of W. Bro. Spratling's paper, I crave your indulgence and forgiveness, and would in conclusion say, that I am in entire

accord with W. Bro. Spratling, that we should, as Masons, educate ourselves to the highest point of perfection, in order that we may by our life's example, attract to our body all those who are worthy and desirous of bringing Truth, Happiness and Justice into the everyday life of the world.



W. Bro. C. S. BIGG said—

I welcome this discussion because I remember how perturbed I was when I heard the paper read.

It is necessary in discussing it to deal with actualities. Did W. Bro. Spratling mean what he appears to have said or not? As a preliminary I lay down that we ought to be very cautious in making any innovation in Free Masonry. We see that in the catastrophe that has turned the world upside down. Freemasonry alone, of all institutions, has preserved its stability. Why is this?

Because it is built up on a wonderful combination of certain tendencies inherent in human nature.

1. Man's love of institutionalism, a moderate amount of discipline and formalism.
2. Man's love of mysticism. Man is by nature a mystic. He demands freedom within his institution to draw his own lessons from our symbolism.
3. Man's natural attraction by secret societies. This has persisted from earliest times.
4. The restriction of our Order to members of our own sex. Man is gregarious, and prefers to gather together at times into companies composed of his own sex.

What does W. Bro. Spratling propose?

If his paper is only another expression of the usual sincere but well-known descriptions of the object of Freemasonry, *e.g.*, that it is to enable the brethren to live a higher and better life individually, which is the true aim of every

system of ethics and religion, it need not have been written, and certainly does not need discussion. But if language means anything, he means more than this.

He is evidently aiming at a highly organized system for the teaching of Freemasonry; a system of Universities with professors and teachers, which is to take over "disused buildings," and is to claim the right to man the civil service of the state. This will destroy entirely the four principles mentioned above.

1. We are to be highly organized. Away goes the moderate amount of formalism we now enjoy. We are to come under a strict professional régime.
2. The teaching of Freemasonry will be imposed upon us from without. Away goes our individual freedom to draw and develop our own lessons from Freemasonry.
3. The state will certainly not submit to have its Civil Service manned, or even partially manned, by members of a secret society. Away goes our secrecy.
4. Similarly, we could no longer maintain the restriction of our Order to members of our own sex, for women have already won the right to a place in the Civil Service.

Thus all the fundamentals would go, and the Order as we know it be destroyed.

The Times in a leading article appreciative of secret societies recently stated, that when they attempted to exert a direct and organized influence on the outside world they become ludicrous. This is true, and I cannot help regarding W. Bro. Spratling's suggestions as dangerous, fantastic and ludicrous.

W. Bro. N. K. LEE said—

I still retain very vivid recollections of the paper read by W. Bro. Spratling in May last, and was greatly impressed

by the courageous manner in which he outlined his views for the further improvement of our noble Order.

It must be admitted that to-day far too much attention is paid to the making of Masons, and too little to the study of those liberal arts and sciences which are recommended in the Charge given to every initiate.

I personally would advocate bi-monthly meetings of the Lodges, one to be set apart as at present, and the other to a practical study, by open discussion, of the numberless subjects whereof the whole Masonic structure is composed.

This I am sure would prove a stimulus to those young Masons who are seeking light, and a further knowledge of the profound mysteries. In short, a practical demonstration of those teachings specially contained in the Charge given after passing the Second Degree, with which most of us are familiar.

A more frequent use and study of the Lectures, which form such an admirable addition to our ritual, would also prove a means of promoting an increased interest in the ideals and teachings of the Craft. The more one studies the three Lectures the more strange it becomes that they should be deemed of so little interest to the general body of Masons meeting in this Hall, and that only one evening in the whole session is set apart for their discussion; there must, I am sure, be quite a number of brethren who have not yet heard these Lectures, and some probably do not even know of their existence.

I have also a considerable amount of sympathy with the ideals expressed by our worthy Brother, with regard to the special gifts of Masonic Brethren being devoted to the interests of the state and civic life. This I venture to submit obtains to a great extent to-day, as can be discovered by a perusal of the names of those eminent Masons who, from time to time, are honoured by promotion to Grand Lodge Rank, as witnessed by our local Grand Lodge Officers, who in every individual instance can be found devoting themselves to the maintenance of our civic and national life.

It must be confessed that there are men of eminence in their different spheres who have not yet sought the light of Masonry, and these I am sure would gladly join our Order, if the Masonic influence was allowed to become an active influence in the direction of our national life, instead of being a merely passive one; and with the organizing power at our disposal, it should not prove an insurmountable difficulty to devise a means, whereby the Brotherhood of Masons could be given an opportunity of practising those teachings which we all profess to admire.

Bro. L. OUGH suggested that if anything in the way of politics or religion was introduced, Masonry would be doomed. He thought the time between degrees should be extended, and that more time should be devoted to the lectures, stating that many Brethren were unacquainted with them.

Bro. J. C. BURTON said in his opinion Masonry was a power for good, and stood higher to-day than at any previous time. He thought the great increase of membership was not for the benefit of the Order. He would like to see men admitted in fewer numbers.

Bro. J. H. MORTON said that the little variation in the order of the Lodge meeting had constituted an attraction. Work similar in character to that of the Lodge of Research would add greatly to the value of ordinary Lodge meetings.

If instead of two ceremonies on one evening, explanations and discussions were arranged, it would increase the interest and attendance of members.

The SECRETARY drew attention to the remarks of Bro. Sir Alfred Robbins, at the meeting of the Quatuor Coronati Lodge on Nov. 8th, 1923, when he referred to the great growth of outer bodies in America.

The Ancient Egyptian Order of Druids, the Eastern Star for women alone, with a membership of over 400,000, the Order of De Molay for boys, and the order of the Rainbow for girls between 14 and 18 years of age.

The growth of these various organisations is viewed with some alarm by Craft Masonry in certain of the States.

In an editorial of an American Masonic publication, "*The Builder*," are the following remarks:—

"Masonic Education stood at the front of all American activities during 1923, it is become the most living thing inside the whole Institution. Masonic Education is not a luxury for a few learned pundits interested in Masonic Archæology, but a statesmanlike effort to make every Brother more clearly aware of the meaning and mission of Masonry, and to enable every official in Lodges, Chapters, Commanderies and Consistories to become capable of carrying out his duties intelligently."

Referring to non-Masonic organisations it goes on to state, that "Freemasonry does not intend to repeat the errors of 1826 by getting itself snarled up with religious, political, or race propaganda that have no place in Masonry's programme. The purpose of Freemasonry is as direct as sunlight and as easy to see. It is to help to build the whole race of man into one world-wide brotherhood, through the instrumentality of a fraternity of picked men, placed under such favourable conditions as will best teach and inspire them concerning that Grand Aim."

The W.M., in conclusion, said he was delighted with the discussion that evening. He fully agreed with a pious aspiration to improve Masonic interests, but thought control

was not required, but rather a personal influence in the direction of Masonic teachings ; that we should rely upon such influence to affect and influence the outside world. The size of the field was very great, he was however in favour of diligently cultivating the small patch, and not scattering over a wide area. He expressed strong views of dissent from any interference with political and religious work outside.

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

Lodges among French Prisoners of War in England.

In the Vol. of the Lodge of Research Transactions for the year 1921-22 (p. 136), attention was directed to the discovery of four of these Lodges, since the publication of my book on the subject in 1900.

It is interesting to report the discovery of another Lodge of a similar character. The details are very meagre, but are worth placing on record.

It was discovered in a Sale Catalogue of Masonic Books, etc., belonging to the late M. Astier of Paris, which were sold in the year 1856.

The item is as follows, viz. :—

“ No. 144. O . . . de Chesterfield (Angleterre), Loge de l'Espérance (prisonniers français). — Procès-verbaux. — Tableaux de recettes et dépenses.—Correspondances, etc., de 1809 à 1812 (diplôme sur parchemin), in-fol., 8 cahiers et 1 vol. rel., le tout manuscrit.”

[Translation.]

“ No. 144. Orient of Chesterfield (England), Lodge of Hope (French prisoners).—Proceedings.—Lists of Receipts and Expenses.—Correspondence, etc., from 1809 to 1812 (parchment diploma), in folio, 8 paper books and 1 vol. bound, all in manuscript.”

In a recently published book—“ *Royal Arch Masonry in Sheffield* by Bros. J. Stokes and D. Plather, there is the following record (pp. 40 and 52).

“ Chapter of Paradise, No. 139 Sheffield.

“ 1813.

17th January.—The M.E.Z. ment^d to the Comp^{ns} a visiting Bro^r from Chesterf^d named Jean François Marriotte Fouqué

—an Officer and French Prisoner, Aged 37, who wish^d to become a R.A. Mason—and as we were not acquaint^d with his pecuniary situation, 'twas proposed (shou^d he be approv^d off and if not offensive to himself) that he sh^d not pay more than the fees of Registering. Considering the affair as a matter of Emergence (his stay at Chesterfield being so uncertain) it was agreed that hē sh^d be *proposed, Ballotted for, and exalted* this evening (if tho^t worthy).

He was elected and, accordingly, exalted that evening. 21st February.—Compⁿ Fouqué requested his certificate should be sent for.

21st November.—Nine Certificates received from the Grand Chapter, and seven of them (including Compⁿ Fouqué's) were presented."

This Bro. Fouqué was probably one of the members of the French Prisoners' Lodge "de l'Espérance" referred to in this Note.

J.T.T.

The
**One Hundred-and-Sixty-Third
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 24th, 1924.

The Worshipful Master, Bro. JOHN H. HAWTHORN, presided. The following Brethren were present, viz. :—

Members.—Bro. J. T. THORP (Lodge Editor), P.M., as I.P.M. ; Bro. NORMAN K. LEE, S.W. ; Bro. A. H. HIND, J.W. ; Bro. H. J. GRACE, P.M., Secretary ; Bro. J. W. WILKES (Cor. Cir.), as S.D. ; Bro. the Rev. E. R. J. BIGGS, J.D. ; Bro. S. S. PAINE (Cor. Cir.), as I.G. ; Bro. C. H. HARDING, Tyler.

Members of the Correspondence Circle.—Bros. E. R. FOX ; A. SWIFT ; W. E. MOORE ; F. J. DALE ; F. G. FLEEMAN ; E. H. FIELD ; J. H. MORTON ; A. B. B. ROBINSON ; G. E. PHIPPS ; J. T. STOKES ; A. HOPKINS ; A. GRIMWADE ; T. C. BAYLISS ; J. T. COOPER.

Visitors.—W. Bro. A. RICHARDS, P.M. 1330, Prov. G. J. W. ; Bro. B. A. M. BOYCE, 1007 ; W. Bro. J. ORRINGE, I.P.M. 3431.

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

1305. Bro. J. W. STEVENS, 2810 Saxmundham, was unanimously elected a Member of the Correspondence Circle of the Lodge.

The following Paper was read :—

The Livery Companies of London.

By Bro. J. H. MORTON, 3431; Cor. Cir.

A modern historian of Freemasonry, Worshipful Brother W. J. Songhurst—Past Grand Deacon—a member of the Correspondence Circle of this Lodge, in a short history of the Globe Lodge No. 23, which I had the pleasure of hearing him read in November last, made a statement which very much interested me. Speaking of the formation of Grand Lodge over two hundred years ago, he said—"The organization appears to have been modelled upon that of the Medieval Gilds, a living example of which survived ready to hand in the City Companies, in which the principal officials consist of a Master (or his equivalent) and Wardens, a Clerk and a Beadle. The title Worshipful as applied to Master and Lodge, being also derived from the same source."

Just a year ago I was admitted into the Livery of one of the City Companies—the Worshipful Company of Gold and Silver Wyre Drawers, and I was impressed then by the points in common between the Gilds and Freemasonry;—in particular I have found that a very large proportion of the active members of the City Companies are members of our ancient Craft. There is a monthly paper published called the "Liveryman," and every issue contains a section dealing with the Masonic activities and honours of Liverymen of the City Companies. I think, therefore, I need make no apology in taking as my subject for Research—The City Gilds of London.

I think we will see that they have striking points of similarity. Worshipful Brother W. J. Spratling, in the paper we discussed last month, wrote in reference to Freemasonry—"We have learned from our past history that associations, founded originally for the purpose of protection against outrage, became modified, in order to conserve the rights of their members. They then became a kind of trade-union, or rather Union of Trades, operating as a sort of benefit society and recognising a brotherhood

“ among their members. To this were added the happy amenities of conviviality, while their ranks were opened to the possessors of wealth and influence.”

Those words might very well have been written as a summary of the history of the London Gilds, for we find that the very earliest London Gilds, dating back so far as can be traced to the 10th century, in the reign of Ethelstan, were formed for the purpose of protection against outrage.—The “ Frith Gilds ” or “ Peace Gilds ” as they were called are extremely interesting, as showing the nucleus of the later highly developed Gilds.

It would appear that as Anglo Saxon society developed, the simple bond of kinship was inevitably giving place to larger groups of people, who were mutually bound together in Gilds for the keeping of the peace and protection against theft.

Their members were distributed in groups of ten, and ten of these groups constituted a larger unit, of which the ten leaders composed the executive. The executive met for business every month, *and feasted together*, giving the remains to the poor. When a member died, his Gild brethren contributed towards the cost of having fifty masses sung within thirty days on his behalf. The duties of the members in regard to pursuit of thieves were carefully defined. Those who had horses were to follow the track over the border for one riding, and those who had no horses had to work for those absent till their return. Members who could prove that their goods had been stolen were compensated from a common fund. The thief, if caught, was hanged, and his goods were confiscated and divided between his wife, the King, and the fellowship.

Green, in his *History of the English People*, says that the aim of the Frith Gild was to establish mutual responsibility. “ Let all share the same lot—if any misdo, let all bear it.” A member could look for aid from his Gild brothers in atoning for any guilt incurred by mishap. He could call on them for assistance in case of violence or wrong ; if falsely accused they appear in court with him ; if poor, they supported, and when dead they buried him.

It would appear that these Frith Gilds in the towns, especially in London, gradually coalesced, and from them developed civic government.

We must now turn to another interesting class of Gilds. One feature of our Masonic life which gives it a great value in the opinion of its members, is the idea of "Fraternity," or brotherhood. This principle of fraternity can be traced back to the very earliest times, and we find in London, from the 10th century onward, there appear in various localities "Fraternities" of a religious or social character—known as the "Parish Gilds." These were invariably associated with some church, and consisted of a group of persons who lived in the same parish, or who had mutual interests. These fraternities had as their object mutual assistance, benevolence, and especially provision for chantries and obits on the death of a member. For these objects many of the Churches were endowed by generous donors belonging to the Parish Gilds. The mutual interests, which formed the bond of unity in many cases, were found in participation in the same trade or industry. It is a feature of all the great medieval towns that people engaged in a particular trade lived near to each other. This arose from the fact that all trading was done at certain prescribed markets, in order to facilitate the collection of tolls which were the main source of the King's revenue. The street names of London show traces of this even to-day:—Wood Street, Bread Street, Milk Street, Ironmonger Lane, and Fish Street. Living in proximity to each other, in the same Parish, having mutual trading interests, it was natural that the Fraternities should often consist entirely of people of one trade—and we find that most of the Craft Gilds of London were originally Fraternities of a religious and social character. Indeed it is safe to say, that in those early days unless they had been religious fraternities under the protection of the Church, they never would have survived—as secret societies they would have been prohibited; thus there was a Saddlers' Fraternity associated with St. Martins-le-Grand, the Goldsmiths' Fraternity of St. Dunstan, the Tailors' Fraternity

of St. John the Baptist, the Grocers' Fraternity of St. Anthony, the Drapers' Fraternity of St. Mary of Bethlehem, and the Skinners' Fraternity of Corpus Christi. One historian has written that in the 14th and 15th centuries society was literally honeycombed with fraternities in every direction. In the records of the Grocers' Company there is an entry that "22 pepperers of Soper Lane determined to found a fraternity in honour of St. Antonin," and the following quaint account of their procedure is given:—

"That all the brethren of the fraternity dined the first time together at the house of the Abbot of Bury, on the 12th June, 1345, at which dinner each paid 12 pence and the whole was expended and 23 pence besides by the Warden. At which dinner we had a surcoat to be of one livery, for which each paid his proportion. The same day after dinner was ended, it was decreed by common consent to take and hire a priest at the Nativity of St. John next to come to chant and pray for the members of the said Company, and for all Christians, and to maintain the said priest each one of the fraternity consented to give a penny a week, which amounts to 4/4 to pay now for a year. It was agreed that none should be of the fraternity if he were not of good condition and of their mistery, that is to say, a pepperer of Soper Lane, or a canvasser of the Ropery, or a spicer of Cheap or other man of their mistery wherever he might dwell." That was the beginning of the great Grocers' Company, which is second in status of all the Livery Companies, and to-day has an income of nearly £40,000 per annum.

We have now been brought, by means of the Parish Gilds to our main subject "The Craft Gilds of London," and it will be necessary to retrace our steps, so that we may follow the development of the trade or craft aspect of the Gilds, which developed side by side with their Fraternity or Religious functions.

Lipson, in his "*Economic History of England*," which is in the Library at Freemasons' Hall,—writes "The primary purpose of the Craft Gild was to establish a complete

“ system of industrial control over all who were associated together in pursuit of a common calling. It developed the life of the medieval craftsmen in a network of restrictions, which bound him on every side hand and foot. It did not suffer the minutest detail to escape its rigid scrutiny and observation. It embodied in its regulations a whole social system, into which the individual was completely absorbed by the force of public opinion and the pressure of moral and social conventions.”

Some of the present London Companies can trace their records back to the 11th and 12th centuries. Three of the earliest are those of the “ Bakers ” the “ Fishmongers ” and the “ Weavers.” Prior to the year 1191, when London was granted permission by the King to have a Mayor and Commune, the government of London was centred principally in the Folkmoot which met three times a year, at Michaelmas, at Christmas and at Midsummer, when the Sheriff gave the King’s commandments as to tolls and regulation of trade, and when cases of false weight and adulteration were tried. From these gatherings of the people of London there sprang up meetings of certain trades separately. So there were special Hallmoots for the Bakers and the Fishmongers. These special Hallmoots sought to gain entire control over their respective industries. They claimed the right to try all cases of dispute affecting those engaged in the particular business, and as they grew in power they came into collision with the civic authorities. In fact, the history of medieval London is the story of the struggle for power between the organised Gilds, and the land-owning and other classes not connected with crafts. Later, as the Gilds became stronger, the conflict changed, so that the struggle was between the Gilds themselves, especially between the great Victualling Trades—the Fishmongers and the Grocers, as against the manufacturing and trading Gilds such as the Weavers, the Mercers, the Drapers, the Tailors, the Goldsmiths, and the Haberdashers. The Weavers were the first Gild to receive a Royal Charter, which they did from Henry I, but it was some three hundred years later that many of the great

Livery Companies received their Royal Charters. Thus it was in the reign of Henry VI that several of the Gilds, which had become well established as factors in the industrial and civic life of London, received their Charters. For instance :— Grocers (1428), Fishmongers (1433), Vintners (1436), Brewers (1437), Drapers (1438), Cordwainers (1439), Leathersellers (1444). Another great batch was granted in the reign of Edward IV.

By this time the City authorities as a whole had succeeded in getting control over the Companies, which ceased to wield so much political power in the government of the City, but settled down in the form in which they have persisted to this day, viz. :—as Livery Companies governing their own affairs. From 1375 the Livery Companies have had the right of election of the principal corporate officers—the Lord Mayor, the Sheriffs, the City Chamberlain, &c. Formerly they elected the Common Councillors and Aldermen, and the members of Parliament for the City. The growth of democratic government has, however, inevitably restricted some of these powers. The various Reform Bills from 1832 onward varied the constitution of London, until at the present time the only part the Liverymen play in the government of London, is that if they are freemen of the City they elect the Lord Mayor, Sheriffs and other City officers.

The members of the Gilds wore a distinctive dress or livery from the time of Edward III, who patronized the Gilds and became a freeman of the Merchant Tailors Company.

It now remains to examine the constitution and functions of the Craft Gilds, in their relation to the economic development of Trade and Industry. The Gilds were governed by a Master, Wardens (usually four in number) and Court of Assistants. The membership consisted of Masters, Journeymen and Apprentices—comparable approximately to the three degrees in Masonry—master masons, fellowcrafts and apprentices. The Apprenticeship system was devised as a means of technical training, " by which the craftsman was

initiated into the secrets of his craft, and rendered qualified to carry on his calling." Lipson says "The bond between Master and Apprentice was of the closest description; the Master stood in 'loco parentis' to the apprentice, who lived in his house, sat at his board, and associated with him in the workshop and home, on terms of the most personal intimacy." The term of apprenticeship varied—often it lasted seven years, whilst in the Loriners Company it was as long as ten years. The motives of this long term were varied—in some cases it was to restrict the number of entrants to the craft, but usually it was in the interests of good workmanship. After completing his apprenticeship the young man became a journeyman. In some Companies, for instance the Paviers and the Carpenters, a man had to serve as journeyman for three years, before being allowed to take an apprentice of his own. Every journeyman looked forward to the day when he would cease to be a wage-earner, and become a master on his own account. In some Companies he would be required to furnish a "master-piece" to the Wardens, to prove the quality of his workmanship. In those days Capital played a very subordinate part in industry, and there was no impassable gulf separating the master from his workmen; indeed the Master himself was a skilled workman, and there was an identity of purpose between all three classes, Apprentices, Journeymen and Masters, which brought them together for the common good. As I have said, the government of the Gilds was in the hands of a Master, Wardens and Court of Assistants. These persons had a very complete control of the industry. They fixed the standards of quality of workmanship, and supervised the work turned out by the members of the Craft. In order to fulfil this function they had the right of search, which was regularly exercised. Bad workmanship was punished, and repeated offences sometimes involved expulsion from the Company, and consequently from the trade itself. The Companies not only fixed the standard of work, they determined the hours of labour, they regulated the wages to be paid to journeymen,

and the price to be charged for their commodities. Sometimes this latter function was abused and the consumer appealed to the courts. Thus in the Select Cases in the Star Chamber there is cited the following ordinance of the London Founders, to shew that there was an alleged agreement to keep up prices:—

“ Forasmuch as divers persons used to make sale of divers
 “ wares appertaining to the said mistery or craft *far better*
 “ *cheap* than the charges thereof cost and stood them in for
 “ the making and stuff of same to the impoverishment of
 “ the same sellers and to the hurt and prejudice of the whole
 “ fellowship, Wherefore it was commoned (discussed) among
 “ them in what wise and price they might sell their wares
 “ so that they might have a convenient living thereby.”

The exercise of these various powers shows that the Livery Companies combined in some respects the functions of a modern Trades Union, and of an Employers Association. Among the similarities to a Trade Union is the Friendly Society attribute possessed by the Gilds. In fact it is stated that the Craft Gilds occupied a most important place among the agencies by which distress in the Middle Ages was relieved. For instance:—the Carpenters of London in 1333 instituted a provision that “ if any brother or sister fall into poverty by God’s hand, or in sickness so that he may not keep himself, then shall he have of the brotherhood each week 14d during this poverty, after he hath been sick a fortnight.”

The white Tawyers of London gave 7d per week to poverty-stricken members in old age or sickness, and also provided that “ after his decease, if he have a wife a woman of good repute, she shall have weekly for her support 7d—so long as she shall behave herself well and keep single.”

The Goldsmiths in 1341, and the Merchant Taylors in 1406 built almshouses for the members of the Livery falling into poverty.

The first sign of disintegration of the Craft Gilds was marked by the appearance of the Yeoman Gilds, which were

associations of wage earners within the Gilds. As population increased, and industry developed, there grew up a large class of men, who, though skilled in their trades, were never able to control the capital necessary to become employers on their own account. These sought to organise themselves into Yeoman Gilds, and there was frequent strife between the officers of the Craft Gilds and the discontented Yeomen. The Industrial Revolution in this country practically took control of industry out of the hands of the Gilds. The rise of trade and the development of competition made the regulation of industry, by means of Livery Companies, no longer possible. Just as the Industrial Revolution robbed the Gilds of their industrial functions, so at an earlier date the Reformation took from them many of their religious functions. The Gilds have thus lost three of their distinctive features—industrial, political and religious power. What then remains?—Why do they persist? Those were questions which were very insistently asked in the 70's of last century, with the result that a Royal Commission enquired into the position and management of the Companies in 1880.—The report of this Commission gives a great mass of information respecting the history, development and modern status of these interesting institutions. The Commission found that there were 76 Companies, of which 12 are classed separately as the great City Companies.—These in order of precedence are:—

Mercers	Total Income	£82,000 (Approximate,)
Grocers	„ „	38,000
Drapers	„ „	78,000
Fishmongers	„ „	50,000
Goldsmiths	„ „	54,000
Skinners	„ „	20,000
Merchant Taylors	„ „	43,000
Haberdashers	„ „	29,000
Salters	„ „	21,000
Ironmongers	„ „	21,000
Vintners	„ „	10,000
Clothworkers	„ „	50,000

The total income of the 76 Companies is estimated at £800,000 per annum, of which about £200,000 is held by the Companies as Trustees for Charitable purposes, and the balance is the income derived from Corporate property of the Companies. The Gilds with their large income, besides maintaining almshouses and other charitable institutions, contribute very largely to the higher education of the Country. For instance :—the Skinners Company supports the Tonbridge Grammar School, the Mercers—St. Paul's School, and the Merchant Taylors finance the famous school bearing their own name. Both Oxford and Cambridge Universities, including Girton and Newnham Colleges for the higher education of women, have been largely subsidised by the Gilds ; University and Kings College in London, the Royal College of Music and the City and Gilds of London Technical Institute, have participated in their benefactions.

Amongst the most interesting and most beautiful of the buildings in the City of London, are the Halls of the Livery Companies. Some of these are very old, others are of more recent erection. The Taylors Company for instance, have had a Hall in Threadneedle Street since 1331. These Halls, besides being the seat of government of the Companies, are also the scene of many brilliant civic functions. It has been my privilege to attend banquets in the Innholders Hall, the Tallow Chandlers Hall, and the Carpenters Hall. Experiences well worth having.

The Gilds, from the earliest times, have taken part in pageants, giving allegorical representation of the history of the city, and of the Crafts. This ancient custom survives in the Lord Mayor's Show, when the Companies with which the Lord Mayor is associated, are usually well represented.

I will conclude this paper by referring to two of the smaller Livery Companies which have more than ordinary interest to us as a Leicester Lodge of Freemasons. The Framework Knitters Company and the Masons Company. With regard to the former—the Framework Knitters, or Stocking Weavers Company, an ancient writer—Stow (1615) —tells us that in 1564 William Rider, apprentice to Thomas

Burdit, opposite St. Magnus Corner, London Bridge, happening to see a pair of knit woollen stockings at the lodging of an Italian merchant, who had come from Mantua, borrowed them and made a second pair like them, and these were the earliest articles of the kind manufactured in England.

Thirty-five years later—the art of knitting, or weaving silk stockings, waistcoats and divers other things by engines on steel looms was devised and perfected by William Lee, M.A., of St. John's College, Cambridge.

In 1657 a petition to Cromwell begged for incorporation as a Company "The humble representation of the promoters and inventors of the art and mistery or trade of framework knitting, or making of silk stockings, or other work in a frame or engine." Ultimately Charles II granted a Charter in 1663 giving them rights to work in the Cities of London and Westminster, the Kingdom of England and Dominion of Wales.

The other Company to which I made reference was the Masons Company. One of the authorities to which I am indebted for the material for this paper, is a book entitled the "*Livery Companies of the City of London*" by W. Carew Hazlett, written sometime after the publication of the Royal Commission's report on the City Companies. Hazlett gives the history of each of the Gilds, and in the section on the Masons Company he writes:—

"We shall supply some testimony below in favour of the belief that the Masons represent, in a modified form, a Society which once rose to exceptional eminence, and acquired even formidable power. They enjoy the unique distinction of having laid the basis of a social cult which has immeasurably outstripped its founders. In a return of 1376, where the number of members returnable by the Gilds to the Common Council is set forth, the Masons are said to be entitled to four representatives, and the Free-masons to two, as if they were independent societies. In other returns the Freemasons are missing. In the accounts of the Masons Society, the designation 'Free

“ Mason ’ occurs down to 1655-6, when Mason only is used.

“ Nevertheless, in the excessively ancient institution
 “ both in England and abroad, of a brotherhood among
 “ the members of the Craft and their kin, and the establish-
 “ ment for their government and security of benevolent
 “ and philanthropic canons as between themselves, and of
 “ injunctions to secrecy in all matters done or said in their
 “ lodges and Chapters relevant as well to the Trade as to the
 “ Fraternity, we have the nucleus of modern Freemasonry
 “ which adopted and remodelled a system appurtenant to
 “ archaic Society, and of which the Gilds have preserved the
 “ only features of enduring value—fellowship and alms.”

In another place he refers to the Livery or clothing worn
 by the Gilds, thus—

“ The distinctive apparel of the Gilds was a symbolism
 “ picturesquely characteristic of the old time. The dress
 “ formed part of the prevailing spirit of Freemasonry,
 “ which dictated a rigid adherence to external insignia, as
 “ much as to other prescribed or customary usages.”

I conclude as I began, by suggesting that there is a subtle,
 but very real, connection between Freemasonry and the
 Livery Companies of London.

The WORSHIPFUL MASTER said it was his duty and sincere
 pleasure to propose a very hearty Vote of Thanks to the
 reader of the most interesting Paper the Brethren had just
 heard. He felt there was a most intimate connection
 between Gilds and Freemasonry ; whenever bodies of men
 gathered together for purposes needing discretion, they must
 drift into a kind of Freemasonry because of the Secrets.
 One Secret Society is much like another, with bonds which
 can be recognised. He was particularly impressed by the
 work the City Companies do for Education. One of these
 furnished a room at the Technical School, Leicester, and a
 record of their munificence was made on a Tablet placed in

the School. The City Companies were always ready to put their premises at the disposal of Traders and others, and a short time ago the Grocers Company entertained a large gathering of Educationalists. He much appreciated the reading of the Paper, and the great care that had evidently been taken in putting it together.

The S.W. (Bro. N. K. LEE) seconded, stating that he had wondered how the City Livery Companies could be associated with Freemasonry, and was much impressed with the connection shewn by the reader of the Paper.

Bro. J. T. THORP said he would like to add just a word of appreciation to those of the mover and seconder of the resolution. There was one element of regret, viz. that Bro. MORTON had not dealt more fully with the Masons Company. There was a peculiarity in connection with that Company, that three centuries or so ago, there was a specific Masonic Body within it. Should the lecturer be inclined to take up the subject further, he would be pleased to furnish him with a book from the Freemasons' Hall Library giving particulars of the same.

Bro. F. G. FLEEMAN also expressed his thanks, and asked how Membership of the Livery Companies was obtained.

Bro. the Rev. E. R. J. BIGGS remarked, that he wished to add his mead of thanks, stating it was generally accepted that these Gilds originated in this Country, and referred to three particular Gilds at Cambridge, Abbotsbury and Exeter, where the Gild ordinances are still in existence. Wonderful assistance to Education had been given in various places, he particularly instanced the Armstrong College, which had been greatly helped by the Drapers Company, which did everything in its power for higher Education. The Vote of Thanks was unanimously carried.

Bro. MORTON returned thanks for the cordial reception given to his Paper. Replying to Bro. FLEEMAN he said, that admission to the Companies was obtained by Honorary reception, Apprenticeship and Patrimony. Many of the other points which had been mentioned by the various

speakers had come before him in preparing his Paper, but he wanted to make his story compact, and had not referred to them on this occasion. He had found the pursuit of the subject a most fascinating one.

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

(1.) Large parchment Certificate, issued by the Grand Orient of France to Bro. Joseph Leclair fils, Surgeon Major in the French Navy, member of Lodge "de la Candeur," Paris. Dated 5782. A fine specimen.

(2.) Parchment Certificate, issued by the G.L. of England to Bro. John Briggs of the "Lodge of Prince George," No. 574 of Bottoms, Stansfield. Dated 1826.

(3.) Parchment Certificate, issued by Lodge "De la Réunion Desirée" of Port au Prince, St. Domingo, to Bro. François Lescamela. Dated 5797.

(4.) Parchment Warrant, "Antients" No. 87, issued for a Lodge to be held in the Leicestershire Militia in 5761. Warrant transferred to Stamford in 1803. Became extinct in 1828 or earlier. Seal and signatures complete. A valuable specimen.

(5.) A French News-Sheet of October 13th, 1756, giving an account of the trial and punishment of three men by the Inquisition in Spain, for the crime (?) of being Freemasons. The following is a translation of the passage recording this incident.

[TRANSLATION.]

"There has been in Spain this year an *Auto de Fe*, the first for some time. The tribunal of the Inquisition ordered

those who had been condemned at Seville and Valladolid, to be sent to Madrid, and it was there the sentences were executed.

Among the prisoners were a Frenchman, an Italian and a Portuguese. The Frenchman was condemned to banishment from the kingdom, for boasting that he was a Freemason, and praising the Order, which in Spain is considered an heretical sect. The Italian was convicted of being a Freemason, but being firm in his allegiance to the Order, he was condemned to imprisonment for life, while the Portuguese, who had Judaized, was to be flogged, and also to be imprisoned for life.

When the day arrived on which the sentences were to be pronounced, the culprits were marched in procession to the tribunal at the Church of St. Dominic. The Frenchman and the Italian bore upon their clothing some symbolical characters belonging to the Masonic Order, but the Portuguese was clothed in a penitential robe of yellow cloth, upon which were painted two St. Andrew's crosses of a red colour.

Each of the culprits was accompanied by his advocate, and when the procession arrived at the Church, the accused were placed upon a scaffold. Here their sentences were pronounced, and mass was celebrated, after which they were led in procession to the prison of the Holy Inquisition. The following day the sentences were carried out."*

(6.) A pierced silver Jewel, 18th century.

(7.) Irish P.M.'s Jewel, set with French paste. A beautiful example of early 19th century work.

Of these exhibits Nos. 1 and 4 belong to the Freemasons' Hall collection, the others are from Bro. Thorp's own collection.

* In this connection the following extract from *The Observer* of Oct. 18, 1818, will be of interest.—"The Pope, by a Bull, has granted the Inquisition permission to *torture*, in cases of treason and Freemasonry."

Bro. THORP mentioned that he hoped to introduce at the May Meeting a distinguished Mason from America, Bro. R. I. Clegg, Historian of the Grand Lodge of Ohio. He asked the Brethren to attend in large numbers, and bring as many visitors as possible.

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

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

of the Lodge was held on Monday, May 26th, 1924. The Worshipful Master, Bro. J. H. HAWTHORN, presided. Among those present were the following:—

Members.—Bros. W. J. BUNNEY, I.P.M.; N. K. LEE, S.W.; A. H. HIND, J.W.; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer; H. J. GRACE, P.M., Secretary; W. A. LEA, P.M., D.C.; C. S. BIGG, S.D.; the Rev. E. R. J. BIGGS, J.D. as I.G.; C. H. HARDING, Tyler. Also Bros. J. T. THORP, P.M., Lodge Editor; F. HAINES, P.M.; G. W. HUNT, P.M.; F. H. DOUGHTY, P.M.; F. W. BILLSON, P.M.; T. G. HUNT, P.M.

Members of the Correspondence Circle.—Bros. M. D. R. RICHARDSON, T. M. BUTLER, W. EVANS, W. PERKINS, A. H. BREWSTER, A. PARR, A. H. FIELD, A. STEPHENS, S. S. PAINE, F. G. FLEEMAN, A. P. HANFORD, G. E. PHIPPS, A. SWIFT, J. C. BURTON, G. E. GREEN, J. F. STOKES, S. F. HERBERT, F. J. DALE, E. R. FOX, A. HOPKINS, W. E. MOORE, H. F. GOODFELLOW, P. H. KETLEY, J. H. MORTON, A. GRIMWADE, J. T. COOPER, T. O. JUDGE, R. CLEGG, B. A. M. BOYCE.

Visitors.—Bros. H. BINTCLIFFE, 1007; J. E. SCHOFIELD, 1007; T. H. COOK, 4088 and 1007; W. BOND, 3448; E. R. CARR, 3448; T. H. HOBSON, 279; J. T. THOMPSTONE, 2081; C. FROST, W.M. 2028; G. W. BAUM, 523; J. GOLDSBROUGH, S.W. 1330; T. ROBERTSON, W.M. 1330; E. S. JONES, 1242; THOS. CATTELL, 1007; W. STREET, 1007; W. TAYLOR, 1007; J. PEAT, 1007; C. F. GRUNDY, P.M. 3631; E. R. WATSON, 1007; C. FRANK, 1007; J. W. QUAIL, 1007; T. W. B. MARCHANT, 1007; W. A. HARDMAN, 523; H. MALLINSON, P.M. 1007.

The Lodge was opened in due form at 7 p.m. The Minutes of the last Regular Meeting, held March 24th, 1924, were read, confirmed and signed.

On the proposition of the SECRETARY, seconded by the W.M., the following five Brethren were unanimously elected by ballot, as Members of the Correspondence Circle of the Lodge, viz. :—

1306. Bro. B. A. M. BOYCE, 1007 Loughborough.
 1307. Bro. CHAS. FROST, W.M. 2028 Leicester.
 1308. Bro. GEO. HILLIAM, 2092 Cathcart, South Africa.
 1309. Bro. W. BOND, 3448 Leicester.
 1310. Bro. E. R. CARR, 3448 Leicester.

A Ballot was taken for the Officers for the ensuing year ;— the following Brethren were unanimously elected, viz. :—

Wor. Master,	W. Bro. C. F. OLIVER, D.P.G.M.
Treasurer,	W. Bro. the Rev. H. S. BIGGS, P.M.
Tyler,	Bro. C. H. HARDING.

W. Bro. ROBT. I. CLEGG, Historian of the Grand Lodge of Ohio, gave the following Address :—

Freemasonry in the United States of America.

By W. Bro. ROBERT INGHAM CLEGG.

Let me briefly introduce my subject by a few comments on the earliest references with which I am acquainted, of Freemasonry being known, in any sense of the word, on the American Continent. These items are but intended as typical, and not exhaustive. They are examined at length

by me in the recent revision of Dr. Mackey's "History of Freemasonry," published by the Masonic History Company, of Chicago, Illinois, U.S.A.

Prof. Zelia Nuttall, in her work entitled "Fundamental Principles of Old and New World Civilisation," says:—

"The role of the Phœnicians as intermediaries of an ancient civilisation, was greater than has been supposed, and it is imperative that future research be devoted to a fresh study and examination of those indications, which appear to show that America must have been intermittently colonised by the intermediation of Mediterranean seafarers."

Of this, the unique monuments in Northern and Central America are striking evidences. One of these, the celebrated altar at Palenque, shows a figure giving what many undoubtedly claim as a Masonic position.

Judge Thomas Chandler Haliburton has published in Nova Scotia, an account of the finding of a memorial stone marked with the square and compasses, with the date 1606. In 1887, the stone was given to the Canadian Institute of Toronto. Through a singular mistake the stone was built into the structure in such a way that the inscription cannot be seen, and its exact location is unknown.

A Plymouth Colony record refers to the Colony of New Haven, America, receiving a package of goods from Coopers' Hall, London, in March, 1654. This package was marked with what seems to be a representation of the square and compasses. It was addressed to John Eliote, born 1604, died 1690, who was known as the Apostle to the Indians.

Claims have been made regarding a mention of the Degrees of Masonry being worked in Rhode Island about 1656 or 1658, but the document is now missing, and strong arguments have been advanced against assertions once deemed weighty.

Records of the Grand Lodge of Massachusetts show that, in response to an address presented by that Grand Lodge in 1741, Brother Jonathan Belcher, formerly Governor of the Colony of Massachusetts Bay, declared that "it is now 37

years since I was admitted into the Ancient and Honourable Society of Free and Accepted Masons." This was probably in 1704, as he returned to America in 1705.

Before the Duke of Norfolk in 1730 issued a Deputation to Daniel Coxe, of New Jersey, there were Lodges in America. Benjamin Franklin, in his Gazette of 1730, says "There are several Lodges erected in this Province."

The Rev. George Whitfield in his diary, records "June 24, 1738 (Savannah)—was enabled to read prayer and preach with power before the Freemasons, with whom I afterwards dined."

After detailing the efforts of the Charity Committee of the Grand Lodge of England (Moderns) to send distressed Brethren to Georgia in America, in the year 1733, Brother Sachse relates the following incident:—

"There is a curious entry found in one of the old Moravian diaries at Bethlehem, in Pennsylvania, telling the story of two Zinzendorf missionaries, who itinerated, in the early forties of the 18th century, among the Germans who had settled in Georgia, and there met a Freemason. This entry related to a Masonic pioneer, Brother Mackary, who, it appears, was living in the country, away from village or settlement.

"The names of these two Moravians were Leonhard Schnell and Robert Hussey, who, like all the Moravian missionaries at that time, were obliged to keep a record of their daily events and experiences. At the time in question, they were journeying from South Carolina into Georgia, where there were several settlements of Germans. The entry pertinent to our story is as follows:—

"December 22, 1743. After passing Georgetown, crossing a large stream, and passing through a dense swamp, we travelled eight miles; we then came upon solid ground, where in a nearby house, we again refreshed ourselves with our own bread and potatoes, and after a further journey of twelve miles, we arrived at an Englishman's house, where we remained over night."

Our host's name was Mackary, a Freemason, who told us much about his Brotherhood, how they aided and assisted each other, and when one coming from America, met another from Africa, they could recognise one another.

"They, however, were obliged to bind themselves with an Oath, not to reveal any of their Mysteries.

"I said, 'I am also a Brother and belong to a Brotherhood.' Whereupon he looked me in the face and said that there was nothing about me to indicate or prove that I was a Freemason. I then told him that my Brotherhood consisted entirely of Sinners, who had sought Grace, and a remission of their sins in the blood of Jesus.

"Whereupon he remained silent for a time and then began to talk about other matters."

(Old Masonic Lodges in Pennsylvania,
by J. F. Sachse, Volume II, pps. 206-207).

A letter has been asserted to be written by John Moore in 1715 stating that at Philadelphia he had spent "a few evenings in festivity with my Masonic friends." But no trace of this letter now exists.

In 1753 a petition was presented to the St. John's Grand Lodge, for the new Lodge at Boston, and the petitioners say that several of them were "made here." The assertion has also been made that the Lodge was worked there in 1720.

Henry Price, 1733, was appointed Provincial Grand Master of New England.

Now we will continue with more specific reference to Freemasonry in the United States.

From these beginnings, limited and fragmentary as is my recital of them, Freemasonry has grown most flourishingly. Thriving in numbers at a rate far beyond the slowly gained accretions of earlier days, the present stature and strength of the Fraternity is so numerically imposing, that

many brethren have indeed been apprehensive that in this rapid gain there may have been loss—that the digestion of the Institution may not have been capable of thoroughly assimilating the supply of material.

Suppose we glance for a few moments at the statistics compiled for the 1924 Masonic Year Book, published by the Masonic History Company, Chicago, Illinois.

I find that there were in the United States last year, when the compilation was made, some 2,852,732 Master Masons. At the average rate of increase the total must now very nearly approach three millions. There were at that time 811,570 Royal Arch Masons in the United States of America. There were 273,606 Royal and Select Masters, and 419,810 Knights Templar.

These figures should even be deemed the minimum for all the States in the Union, as the totals are usually delayed in publication until the respective Grand Bodies assemble in their annual conventions, and, moreover, there is no uniformity in the dates of such meetings.

Membership in the Lodges of the Philippine Islands was at the last available reports, 6,680.

Increase in the United States membership is well over 125,000 per year.

About the time of preparing the figures for the United States, the numbers for the world outside that country were estimated. I say estimated because many of these jurisdictions are difficult to determine as to membership, and the following totals were obtained in this tentative manner:—

Grand Lodges	680,000
Grand Chapters	53,000
Grand Councils	1,300
Knights Templar	15,000

Totals for the United States must also be increased to include the membership of regular bodies where there were at latest returns no Grand organizations. These will probably enlarge the totals for Chapters by 1,600, Councils by 1,400, and Knights Templar by 1,900.

The smaller figures for the Royal and Select Masters are probably due to the fact that, while these beautiful and impressive ceremonies are everywhere acknowledged as regular in all senses of the word, yet they are not uniformly required as stepping stones to additional degrees. However, there exist, as is, I believe, still the case in Virginia for example, instances where the Cryptic as well as the Capitular degrees are requisite preliminaries to the reception of the Chivalric grades of the Temple. This system, I may say, is almost universally known as the York Rite.

York will ever be a treasured title to Freemasons. Gone may be the activity of that ambition for larger Masonic service that blossomed into the self-styled Grand Lodge of England, but York will always add lustre to our record, the radiance of a cherished pilot-light, the inspiring guide of a beacon centuries old, star-set above the storms.

The Ancient and Accepted Scottish Rite does not by law require all members to receive all the foregoing degrees, though it is the very common custom in several States to do so. However, the fourth degree of the Ancient and Accepted Scottish Rite in the United States follows immediately the steps taken in the Lodge, no others being inserted from the other co-ordinate bodies I have mentioned as comprising the York Rite. In the United States there are two independent and sovereign governing bodies working amicably side by side. Each has its own territory.

The Northern Masonic Jurisdiction had the following membership at the close of the last fiscal year:—

Fourteenth Degree	243,407
Sixteenth Degree	234,230
Eighteenth Degree	232,973
Thirty-Second Degree	230,205

The Southern Masonic Jurisdiction about the same time had a membership of:—

Fourteenth Degree	252,006
Thirty-Second Degree	215,697

The teaching of the Ancient and Accepted Scottish Rite in the United States is elaborated dramatically and ethically, as a complete system of moral philosophy. While a ballot is taken in each of the several bodies of Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, and the Consistory, yet there prevails a possibility of all the degrees being given, from the Fourth to the Thirty-second degree, within a time short enough to receive the instruction as a compact body of philosophic doctrine.

After the above series of grades has been conferred or communicated, the member may in the Southern Masonic Jurisdiction, and in the Northern Masonic Jurisdiction, be honored by the complimentary degrees given for suitable service rendered to the one Supreme Council or the other, to which the Brother owes allegiance. In the Southern Masonic Jurisdiction there is a grade of this kind not found in the Northern Masonic Jurisdiction. I refer to the membership in the Court of Honor. There were, at the date when the foregoing statistics were compiled, 2,844 Knights Commander of the Court of Honor.

Both Northern and Southern Supreme Councils confer the grade of the Thirty-third or last degree upon brethren for rendering conspicuous service. This grade has two stages. First comes the honorary one of Sovereign Grand Inspector General. From among these brethren are chosen the few known as "Actives," who act as officials and direct the affairs of the Rite. In order that you may note the ratio of the figures, I may say that at the date taken for the statistics I have submitted to you, there were then in the Southern Supreme Council 20 active members and 1,826 honorary ones. This shows that in that jurisdiction there was considerably less than one per cent of thirty-thirds to thirty-seconds.

While on this matter of proportion, I may say that recently an English brother of prominence told me, that he was of opinion that the average Lodge in this country had about fifty members. My own conclusion is that in the United States the average Lodge membership is about four

times that number, though I confess I do not have at hand the exact figures to support the statement, and am relying upon memory alone in this particular.

Perhaps I may add that many city lodges in the United States show totals greatly in excess of the above quota. Take the City of Detroit in Michigan. There is a city of, say, one million inhabitants, and with nineteen Lodges at least having over one thousand members each. We have Chapters of Royal Arch Masons fully as large in membership. In fact, the one in which I hold membership, Cleveland Chapter, No. 148, at last report had 2,260 Royal Arch Masons, and exalted during the fiscal year of 1922-1923, 150 brethren.

Dual or multiple membership is not common in the United States of America. Massachusetts is an exception to the general rule I believe. Thus a brother usually is a member of but one Lodge, or one Chapter, and so on.

Meetings of Masonic bodies are held frequently in the United States. A communication once a week is not at all uncommon for a city Lodge. My own Lodge, and this is a very usual practice, holds two stated meetings every month, except the two months or so of the summer season. For several years, and of course excepting the heated or holiday term of midsummer that I have just mentioned, my own Chapter of the Royal Arch has met every Friday night. The Chapter confers the degrees of Past Master, Mark Master, Most Excellent Master, and Exaltation to the Royal Arch, inclusive of the Passing of the Veils. You will, I am sure, realize that to give 150 Master Masons all these degrees in a year means much expenditure of time and effort.

The maintenance of the Grand Lodge Masonic Home in my State of Ohio alone is now very nearly \$300,000 per annum, say about £69,000. We have just dedicated a Memorial Hospital at the Masonic Home, costing \$600,000. As a Knight Templar I am expected to share, with the brethren of five Commanderies in my City, the expense of enlarging a local orphanage at an estimated expense of \$25,000. This is a Protestant orphanage, but not controlled

exclusively by the Masonic Fraternity. Both Jurisdictions of the Ancient and Accepted Scottish Rite expend money freely on educational work for schools. The Knights Templar have national and local enterprises of a similar kind in hand—\$100,000 was given to the Educational Fund two years ago, and each Knight pays one dollar every year to that endowment. The Masons of North Carolina, during a year ago, gave 185 concerts for the benefit of their Masonic orphanages in that State, and earned about \$26,000. In my State of Ohio there is a Royal Arch Masonic Home for boys. This has a fine building which cost \$47,500 and stands on a site of 37 acres. Such State enterprises of a benevolent and charitable nature, as I have described to you, do not by any means exhaust the list of local labors of this class, and need to be multiplied about fifty times, to cover anything like the total for all the States of the Union.

Nor have I mentioned the work for providing an education to the young on the lines laid down in the will of Brother George Washington, a work tending to unify the country by teaching, at a common school, the selected young people from various sections of our United States. Neither am I impressing upon you the story of the Nobles of the Mystic Shrine, brethren expending a million dollars a year on hospitals to serve crippled children according to their needs, and without regard to their parentage or their causes of affliction.

In all these labors the Grotto and the Eastern Star have an interest, and are pursuing similar plans.

Brief and hurried as is my presentation of these pertinent facts, perforce through limited time, I rejoice in the opportunity of discussing them with you, and pointing out to the best of my ability our pride in the Masonic heritage we have from you. Our great Fraternity here and in my own land has truly its prophecy and fulfilment in the stately lines of an English poet, Cowper:—

“ How reverend is the face of this tall pile,
Whose ancient pillars rear their marblè heads

To bear aloft its arched and ponderous roof,
 By its own weight made steadfast and immovable,
 Looking tranquility."

The W.M. said he found it somewhat difficult to say what was in his mind. He felt at the end of the Address a sense of general gratitude to our own English Grand Lodge, for the inspiration which had been drawn by the U.S.A. from our Institutions. He had heard a great array of figures and was impressed by the immense number of Masons in America. He also had a feeling of pride at the way in which they were fulfilling the teachings of the three Grand Principles. It was a source of great pleasure to him, and he would have reason to be more proud of the Institution to which they belong. He moved that the best thanks of the Brethren be given to Bro. CLEGG for his interesting Paper.

The S.W. had much pleasure in seconding the resolution and in supporting the remarks of the W.M.

Bro. THORP observed that he had been in constant communication with Bro. CLEGG for some years, and his knowledge had been enlarged by the Paper given that evening. The Brethren had heard a most interesting account of American Freemasonry; the numbers were almost bewildering, 3,000,000 M.M.'s and R.A.'s (more than all the Masons in the other parts of the World). We claimed that the Masonic bodies in England were energetic in doing good work, Brotherly Love and Relief; but while we are doing an immense amount of good, America is outstripping us by leaps and bounds, not only taking up work for Masons in general, establishing Employment Bureaus in large cities where Masons can apply and work be found for them; but also banding themselves together, apart from any Lodge organization, to relieve distress and enable the people to enjoy good health and happiness. He wished them God speed in their efforts, and would like to add his record of appreciation of the Paper.

The Vote was passed unanimously with acclamation.

Bro. CLEGG in replying said it was difficult to respond to the many kind words spoken in connection with his Country. He mentioned that in dealing with unemployment, a long list of vacancies and requirements was kept in the office—*not in the Temple*—of the Employment Bureau, with a separate staff to attend to them, The K.T. organization in Ohio dealt with relief only. With regard to numbers he had no apprehension, the greatest care was taken with respect to initiates. Candidates first appeared with their sponsors; pertinent questions were asked about their past, their present, and their future prospects; old friends were communicated with, and if satisfactory the petition was then sent forward. A Committee of three members was also appointed to make independent investigation. When brought to the ballot one black ball excluded. After admission the candidate must pass examinations in all items. If these are satisfactory another ballot is taken, and so on in each degree, one objection sufficing to stop further progress, thus causing a thorough test before a man could be admitted.

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

(1.) A French MS. Minute-book of Lodge "Des Amateurs de la Sagesse," Or. de Nyons, 5789 to 5814, but suspended during the Revolution. A very interesting relic of the 18th and early 19th centuries.

(2.) A MS. parchment Certificate issued by Lodge "De la Constance," Or. de Montauban, to Bro. Anger, who joined as a Fellowcraft and completed the course. Dated 5788.

(3.) Parchment Certificate issued by Lodge "De la Double Union," Or. de Toulon, to Louis Sylhöl. Dated 1807.

(4.) Parchment Certificate issued by Lodge "America," of Caracas, Venezuela, S. Amer., to Louis Maze. Dated 1843. In the Spanish language.

(5.) Parchment Certificate issued by Lodge "La Charité," of Amsterdam, to Bro. Van Schooten. Dated 1872.

(6.) Parchment Certificate issued by Chapter "de la Triple Unité," of Mahon, Minorca, to Bro. Loubere. Dated 5th Pluvios, 6th year of the Republic.

The above are recent additions to the Leicester F. Hall Museum.

The SECRETARY announced the resignation of the WOR. MASTER from the full membership of the Lodge, owing to his removal to another part of the country.—Bros. THORP and LEA having expressed the regret of the Brethren, it was duly recorded.

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

In Memoriam.

*"The life beyond shall this life far transcend,
And Death is The Beginning—not the End."*

We mourn the following Brethren:—

W. Bro. T. NORMAN BRIGGS, of Leicester, P.M. 455 Kettering. He joined the Cor. Circle in November, 1915, and was a regular attendant at the Lodge Meetings.

W. Bro. ALEXANDER BRUCE, Pollokshields, Glasgow, P.M. 772 (S.C.); Prov. G. Master Depute, Glasgow. Gd. Bard. Gd. Lodge of Scotland. A Member of the Cor. Circle since May, 1910.

W. Bro. E. W. DONOVAN, Prestwich. P.M. 62 Manchester; P.P.G.W. of E. Lancs., who joined the Cor. Circle in September, 1908.

W. Bro. FRANK HUGHES, Birmingham. P.M. 2706, 482 and 2878; P.P.G.S.W. Staffs. He joined the Cor. Circle in May, 1902, and always took a great interest in the work of the Lodge.

W. Bro. LEWIS OUGH, F.C.S., P.M. 523 Leicester, P.P.G.J.D. He became a Member of the Cor. Circle in September, 1905. As preceptor of the Union Lodge of Instruction his work for Freemasonry was much appreciated in the Province.

Bro. G. A. H. PAYNE, 2387 Manchester. An old Member of the Cor. Circle, which he joined in May, 1906.

W. Bro. THOMAS J. RALLING, P.M. 57 Colchester; Prov. G. Sec., Essex; Past Grand Deacon. Joined the Cor. Circle in September, 1906. He was keenly interested in the Lodge and frequently communicated. His most important Masonic efforts were made in the Province of Essex, where his loss is greatly mourned.

W. Bro. LOUIS F. ROESE, Ledbury. P.M. 611 Ludlow; P.P.G.S.D. Shropshire. Became a Member of the Cor. Circle in September, 1906.

W. Bro. ALFRED E. SMITH, Assam, India. P.M. 2441 Calcutta; P.D.G. Swd.B. Bengal. He joined the Cor. Circle in November, 1909.

Bro. THOMAS STOTT, Dewsbury. 264 Batley. Elected to the Cor. Circle in September, 1917.

W. Bro. H. ELLISON WALKER, Cardiff. P.M. 1754 Penarth. Joined the Cor. Circle in May, 1919.

W. Bro. J. B. WARING, Leicester. P.M. 2081. A regular attendant at the Lodge Meetings for many years, to the time of his decease at a ripe old age. He joined the Cor. Circle in May, 1915.

W. Bro. W. E. WILLSON, Leicester. P.M. 1772 London and 2081 Leicester; P.P.G. Swd.B. He joined the Cor. Circle in April, 1910.

W. Bro. T. H. WRIGHT, Leicester. P.M. 1391; P.P.G. Reg. Joined the Cor. Circle of the Lodge in September, 1922.

W. Bro. R. OGDEN WHITELEY, Bradford. P.M. 1074 Kirkby Lonsdale; Prov. D.G.D. of C. Cumberland and Westmorland; was elected to the Cor. Circle in September, 1916.

W. Bro. J. W. PARE, London. P.M. 969 London. He was elected a Member of the Cor. Circle in January, 1920.

W. Bro. Surg. Col. RICHARD J. REECE, M.D., C.B., London. Past Grand Deacon. Became a Member of the Cor. Circle in September, 1914.

*" Beyond the dim unknown
Standeth GOD within the Shadow,
Keeping watch above His own."*

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- I. CERTIFICATE OF "LES FENDEURS" Front.
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Du Grand Chantier Général Sçant et Asemble
 dans le Centre des forets du Roy sous les Auspices de la Nature

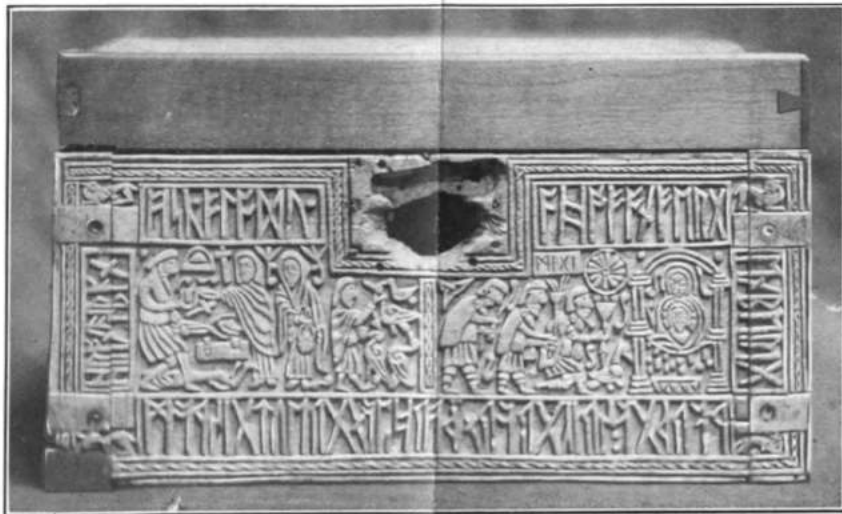
Bonne Vie, Bonne Vie à tous les Peres Maitres, Officiers, et bons Cousins bons
 Compagnons Fendeurs

Nous Peres Maitres Et Officiers des Chantiers de France Sousignés, Certifions et attestons que l'avantage
 usant de favorable à Le Roy - - - Il a été reçu en qualité de bon Cousin et bon Compagnon fendeur le 15
 Jours dans le Chantier de - - - avec toutes les formalités requises et nécessaires; Pour plus prions tous les bons
 Cousins et bons Compagnons Fendeurs qui sont employés dans nos Ateliers de le reconnoître, admettre et traiter favorablement et humanement,
 de lui procurer de la besogne, l'hospitalité et bonne conduite a près qu'il se sera fait connoître par les principaux Signes et misteres de notre art
 Maître ce que nous l'exerçons et faisons en vers tous les bons Cousins et bons Compagnons Fendeurs qui viennent nous voir des Chantiers et
 Forêts éloignées En FOI de quoi nous avons baillé et délivré le présent certificat au dit Cousin Le Roy Signé de nous
 Contraindre par notre garde Vente général et Scaillé du grand marteau général des forets Royales en Lire Verte pour lui servir au
 besoin. Tous les Chantiers réunis en Chantier Général L'An de Verité 1777 Le - du mois de



PLATE II.

RUNIC INSCRIPTION, CIRC. 700 A.D.
FRONT OF THE FRANKS CASKET IN BRITISH MUSEUM
(BRIT. ANTIQ. DEPT).



The Runes relate how a whale's bone had furnished the material for the casket. The scene on the right represents the "Adoration of the Magi," and that on the left may be an incident in the Scandinavian Legend of Wayland the Smith.

OGHAM INSCRIPTION ON STONE.
BRIT. ANTIQ. DEPT., BRITISH MUSEUM



The scorings on the edge of the stone, read from the bottom upwards, record the name MAQOTRONI SALOCODNI, and the same name is repeated faintly in Roman letters on the body of the stone.

RUNIC AND OGHAM INSCRIPTIONS.

Vide page 47.

Lodge of Research, No. 2429 Leicester.

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.

The membership of the Lodge is limited in number.

- 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.

Applications for membership to be sent to the Secretary, H. J. GRACE, ENDERBY, near Leicester.

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 is in the printers' hands.)

- “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.