

The Lodge of Research,
No. 2429 LEICESTER.

Transactions

FOR THE

Year 1927=28.

(Thirty-Sixth Year of Publication.)

W. Bro. CHAS. S. BIGG, M.A., P.M. 3091 ; P.P.G. Reg.
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.).

PRINTED BY BROS. JOHNSON, WYKES AND PAINE, MARBLE ST., LEICESTER.

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

FREEMASONS' HALL,
LEICESTER,
August, 1928.

DEAR BRETHREN,

I heartily thank those Members of both Circles of the Lodge, who have assisted to make my year of office so successful ; but I should have been even better pleased, if we had obtained a much larger number of new Members in the Correspondence Circle—which now numbers 613 against 588 at the end of the year 1926-27.

The thought just now uppermost in the minds of the Brethren of this Lodge, and of the Province generally, is in connection with the severe loss all have sustained by the death of our revered Provincial Grand Master, R.W. Bro. EDWARD HOLMES. He took a very active interest in the Lodge of Research and its work, attending most of the Meetings, and invariably making very interesting and useful comments upon the Papers read. He was very much missed at the May Meeting, which he had arranged to attend to present, on behalf of the Province, the portrait in oils given to Bro. J. T. THORP. His death took place on the morning of the day of the Lodge Meeting. References to his death will be found in this number of our Transactions (p. 136). I cannot, however, let this opportunity pass, without again expressing the profound regret of our Members at the severe loss our Province has suffered.

It is with great satisfaction that I refer to the presentation of his portrait to Bro. J. T. THORP, our highly-esteemed Lodge Editor. His work for Freemasonry in general, and

Masonic Research in particular, is known throughout the world. From all quarters Lodges and Brethren have sent congratulatory messages, on the honour paid to one who has done so much to elevate and inspire the Craft. The placing of his portrait on the walls of the Temple in Leicester, will remind the Brethren for all time of the Brother, who has strenuously devoted so much of his life to the history and practice of Freemasonry, and to the collection of so many valuable Masonic books, documents, jewels, certificates, etc. He has also written many important works on general Masonic subjects. We hope he may remain with us for many years yet, to carry on his great work.

MASONIC REPRINTS, No. XI, a reproduction of an old Exposure of 1768, forms a valuable Supplement to the present volume of Transactions.

With Hearty Good Wishes to our Brethren in all parts of the World,

I am,

Yours fraternally,

CHAS. S. BIGG,
W.M.

Officers 1927-28.

- W. Bro. C. S. BIGG, M.A. (P.M. 3091), Prov. } W.M.
 G. Reg..... }
- W. Bro. the Rev. E. R. J. BIGGS, B.A., B.D.; } S.W.
 (P.M. 494 Canada, etc.) }
- W. Bro. HENRY HYDE, (P.M. 523 and 3431), } J.W.
 P.P.S.G.W. }
- W. Bro. the Rev. H. S. BIGGS, B.A., P.M., } Chaplain &
 P.P.S.G.W.; P.P.G. Chap., } Treasurer.
- W. Bro. HENRY J. GRACE (P.M. 2028, }
 3448 and 3078), P.M., P.P.S.G.W., } Secretary.
 Prov. G. Treas., P.A.G.D.C. (Eng.), }
- W. Bro. W. A. LEA (P.M. 523 and 2865), } D.C.
 P.M., P.P.J.G.W., }
- W. Bro. HAROLD D. M. BARNETT (P.M. 3091), } S.D.
 P.P.G.Reg. }
- Bro. M. D. R. RICHARDSON (S.W. 2028)..... J.D.
- Bro. J. H. MORTON, (J.W., W.M. Elect 4835) ... 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 1928-29.

September 24th, 1928—Installation.

November 26th, 1928.

January 28th, 1929.

March 25th, 1929.

May 27th, 1929—Election.

Honorary Members.

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

W. Bro. F. J. W. CROWE, P.M. 38, 328, 1726, 2076;
P.P.G. Reg. Devon; P. Prov. S.G.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, Grosvenor Road, 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. *Stoneygate Road, Leicester*. P.M. 523 and 2865 ; P.M. ; P.P.J.G.W. Joined November 28th, 1898.
7. FREARS, J. Russell. *Westcotes Drive, Leicester*. P.M. 2081 and 3091 ; P.M. ; P.P.S.G.W. ; Prov. G. Sec. ; Past Assistant Grand Director of Ceremonies. Joined Jan. 28th, 1901.
8. GRACE, Henry Jinks. *Pen Craig, Enderby, near Leicester*. P.M. 2028, 3448 and 3078 ; P.M. and Sec. ; P.P.S.G.W. ; Prov. G. Treasurer ; Past Assist. Grand Director of Ceremonies. Joined May 26th, 1902.
9. PORTS, George David. *St. Ronan's, Morland Avenue, Leicester*. P.M. 2865 ; P.M. ; P.P.G. Org. Joined March 23rd, 1903.
10. OLIVER, Lt. Col. Charles Frederick. *Hughenden, Knighton Park Road, Leicester*. P.M. 1007 and 1560 ; Dep. P.G.M. ; P.M. ; Past Grand Deacon. Joined September 24th, 1906.
11. HUNT, Thomas George. *Anstey Frith, Groby Road, near Leicester*. P.M. 2865 ; P.M. ; P.P.A.G.D.C. Joined Nov. 28th, 1910.
12. HUNT, George William. *Montello, Victoria Park Road, Leicester*. P.M. 2865, 4088 and 4656 ; P.M. ; P.P.S.G.W. Joined Nov. 28th, 1910.
13. PICKARD, J. Eastwood. *Greenways, Burlington Road, Leicester*. P.M. 2081 and 3091 ; P.M. ; P.P.S.G.W. Joined November 28th, 1910.

14. POCHIN, Frank Howard. *Evington House, Leicester.* P.M. 2028, 3091, 3448 and 4088 ; P.M. ; P.P.S.G.W. Joined January 22nd, 1912.
 15. JOHNSON, John D. *56 Rutland Street, Leicester.* P.M. ; P.M. 1391 and 3448 ; P.P. S.G.W. Joined November 24th, 1913.
 16. HAMPSON, Albert H. *Blatchington Court, Seaford, Sussex.* P.M. ; P.M. 523 ; P.P.G. Reg. Joined January 26th, 1914.
 17. BUNNEY, W. J. *28 Severn Street, Leicester.* P.M. ; P.M. 523 ; P.P.G.Reg. Joined September 24th, 1917.
 18. HAINES, Frank. "*Oldfield,*" *Woodland Avenue, Leicester.* P.M. ; P.M. 1391 ; P.P.A.G.D.C. Joined September 24th, 1917.
 19. LEE, NORMAN K. *13 Severn Street, Leicester.* P.M. 3919. Joined January 27th, 1919.
 20. HIND, Arthur H. *3 Grey Friars, Leicester.* P.M. 279 ; P.P.S.G.D. Joined March 30th, 1921.
 21. BIGG, Chas. S., M.A. *23 Friar Lane, Leicester.* P.M. 3091 ; P.P.G. Reg. Joined May 23rd, 1921.
 22. BIGGS, the Rev. Ernest R. J., B.A., B.D. *14 Kimberley Road, Leicester.* P.M. Palm Lodge, Bassein, Burma, and 494 Canada ; P.D.G. Chap. Bengal ; P.D.G. Chap. Burma. Nov. 27th, 1922.
 23. HYDE, Henry. "*The Laurels,*" *Knighton Rise, Leicester.* P.M. 523 and 3431 ; P.P.S.G.W. Joined Nov. 25th, 1925.
 24. BARNETT, Harold D. M. "*Brendon,*" *Swithland Lane, Rothley.* P.M. 3091 ; P.P.G. Reg. Joined Nov. 25th, 1925.
 25. CROSFIELD, Arthur M. *Old Tolmers, The Gap, Broadstairs.* P.M. 1560 ; P.P.G.Swd.B. Joined Nov. 25th, 1925.
 26. RICHARDSON, Melville D. R. "*Holmdale,*" *Narborough nr. Leicester.* S.W. 2028. Joined Nov. 25th, 1925.
 27. MORTON, James H. *Dene Holme, Knighton Rise, Leicester.* M.M. 3789 London ; 3431 Leicester ; J.W. and W.M. elect 4835 Leicester. Joined Nov. 25th, 1925.
-

Members of the Correspondence Circle.

Grand Lodges, Lodges, Libraries, etc.

1. ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915.
2. BAGHDAD LODGE, 4022 Baghdad, Iraq. November, 1925.
3. BARON EGERTON LODGE OF INSTRUCTION, 3513 Birkenhead. June, 1917.
4. BORDER CITY MASONIC INSTRUCTION CIRCLE, Carlisle. March, 1918.
5. BRISTOL MASONIC LIBRARY. November, 1906.
6. BURMA, DISTRICT GRAND LODGE OF. March, 1908.
7. BURMA LODGE OF INSTRUCTION. January, 1926.
8. CINCINNATI MASONIC LIBRARY ASSOCIATION. Cincinnati (Ohio) U.S.A. May, 1911.
9. COMBERMERE LODGE OF INSTRUCTION, Birkenhead. May, 1916.
10. COMMERCIAL 'TRAVELLERS' LODGE, 71 W.A.C., Freemasons' Hall, Perth, Western Australia. September, 1926.
11. EASTERN ARCHIPELAGO, DISTRICT GRAND LODGE OF, Freemasons' Hall, Coleman Street, Singapore. September, 1923.
12. GRAND LODGE LIBRARY, Freemasons' Hall, Great Queen Street, London, W.C. 2.
13. HIRAM ABIFF LODGE (N.C.), The Hague, Holland. Sep. 1923.
14. HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913.
15. IONIC LODGE OF INSTRUCTION, 3832 Wallasey. January, 1919.
16. KELLERBERRIN LODGE, 49 (W.A.C.) West Australia. May, 1923.
17. KENT, PROV. GRAND LODGE LIBRARY OF, Masonic Temple, Canterbury. November, 1923.
18. KITCHENER LODGE, 2998 Simla, India. November, 1909.
19. LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
20. MADRAS, DISTRICT GRAND LODGE OF. November, 1922.
21. MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914.

22. MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910.
 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. PALM LODGE, 2645 Bassein, Burma. September, 1925.
 29. PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902.
 30. PHOENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913.
 31. RESEARCH, LODGE OF, 200 (I.C.) Dublin. March, 1926.
 32. RIVERDALE LODGE, 494 G. Lodge of Canada, Toronto. November, 1920.
 33. RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904.
 34. ROEBUCK LODGE, 56. W.A.C. Broome, Western Australia. November, 1926.
 35. SCOTLAND, LIBRARY OF GRAND LODGE OF. September, 1910.
 36. SCOTLAND, SUPREME GRAND ROYAL ARCH CHAPTER OF. September, 1913.
 37. SOUTH AFRICA, DISTRICT GRAND LODGE OF, Western Division. March, 1926.
 38. SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
 39. STUDY CIRCLE, BURTON COURT LODGE, 3864 London. Sept., 1927.
 40. TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg. September, 1911.
 41. WARWICKSHIRE MASONIC LIBRARY. January, 1909.
 42. WILLEM VAN ORANJE LODGE, 3976 LONDON. May, 1926.
 43. WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND MUSEUM. September, 1915.
-

Brothers.

44. ADCOCK, Alec. A. 12 *Humberstone Drive, Leicester.* 1391. Leicester. November, 1925.
45. ADCOCK, Richard B. 24 *Severn Street, Leicester.* P.M. 279 Leicester; P.P.S.G.W. November, 1915.
46. ALDERMAN, Stanbery. *The Alderman Building, Pacific-at-Walton Dallas (Texas), U.S.A.* Dallas (Texas), U.S.A. May, 1913.
47. ALEXANDER, John. *Queen's Hotel, Sea Point, Cape Town.* P.A.G.D.C. (Eng.). March, 1926.
48. ALEXANDER, E. *Queen's Hotel, Sea Point, Cape Town.* P.M. 2691 Cape Town. March, 1926.
49. ALLEN, Barton H. B. *Monquet Farm, Diep River, Cape Province, Africa.* 1093 Madras; 582 Peshawar, Punjab. May, 1923.
50. ALLEN, E. J. "*Overdale*," *Avenue Road, Leicester.* P.M. 2028; P.P.S.G.D. November, 1925.
51. ALLEN, James. 28 *Fosse Road South, Leicester.* 523 Leicester. November, 1921.
52. ALLEN, J. H. *Silverdale Crescent, Eccleshall, Sheffield.* S.D. 3849 Sheffield. September, 1926.
53. ALLEN, T. 44 *Humberstone Gate, Leicester.* 2081 Leicester. Nov. 1916.
54. APPS, Capt. W. R., M.V.O., R.N., M.I.N.A. "*Branksome*," *Chandlers Ford, Hants.* P.M. 257 Portsmouth; 900 (S.C.) Simonstown, S. Africa. March, 1914.
55. ARMSTEAD, J. W. 4474 *Western Avenue, Westmount, Quebec, Canada.* P.M. 76 (Quebec Register), Westmount, Canada. May, 1927.
56. ARMSTRONG, Percy. *The Cottage, Scarborough.* P.M. 1248; P.P.G.D.C., N. & E. Yorks. January, 1921.
57. ASHWELL, T. *Maplehurst, Ratcliffe Road, Stoneygate, Leicester.* P.M. 2081 Leicester; Prov. G. Stwd. November, 1916.
58. ASHTON, A. F. 39 *Romilly Crescent, Cardiff, S. Wales.* S.D. 1992 Cardiff. Founder 4774 Cardiff. November, 1925.
59. ATKINSON, S. Ernest, M.D. *Osgathorpe House, 612 Scott Hall Road, Chapeltown, Leeds.* P.M. 779 Ashby-de-la-Zouch. P.P.G. Std. B. May, 1903.
60. BAGGOTT, A. G. 11 *Trinity Street, Southwold.* 1983 Southwold. March, 1928.
61. BAILEY, Thomas. "*Nevin*," *Leitchworth Rd., Leicester.* 2865 Syston. January, 1925.
62. BAINES, E. S. *High Street, Uppingham.* 1265 Oakham. May, 1925.
63. BAMBURY, A. E. *Thirlmere, Bushby.* 2028. May, 1925.

64. BARCLAY, Col. George, V.D. 2 Aitken St., Thorndon, Wellington, 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.
65. BARDELL, Ernest. *Aruvankadu, Nilgiris, South India.* P.M. and D.C. 93 Wellington; District Grand Deacon, Madras. Jan., 1926.
66. BARKER, John W. *Firwood, Knighton Park Road, Leicester.* P.M. 279 and 3431 Leicester; P.P.S.G.W. September, 1903.
67. BARNARD, George W. G. 4 Surrey Street, Norwich. P.M. 943 Norwich; P.D.P.G.M. Norfolk; Past Grand Deacon. Nov. 1894.
68. BARNES, Charles. 3 Welford Road, Leicester. P.M. 2865 Syston. P.P.G. Reg. January, 1916.
69. BARRETT, E. J. 81 Hungerford Road, Crewe. P.M. 368 Sandbach. November, 1925.
70. BATES, A. *Guy Hailings, Birstall Lane, Leicester.* 523. Nov. 1925.
71. BATLIVALA, J. C. 5 York Road, Rangoon. P.M. and Sec. 614 Rangoon; Depty. D.G.M. Burma; P.G.J.D. (Eng.). September, 1904.
72. BAUM, G. W. 21 Alexandra Road, Leicester. 523. Nov. 1924.
73. BAXTER, Roderick Hildegard. 97 Milnrow Road, Rochdale. P.M. 2320 Castleton; P.M. 2076; P.P.G.W., E. Lancs. P.A.G.D.C. (Eng.). Sept. 1909.
74. BAXTER, Thomas. 28 Hamilton Square, Birkenhead. 3519 and P.M. 3653; P.P.A.G.D.C. (Cheshire). June, 1917.
75. BAYLISS, Francis C. *Rudloe, Devonshire Rd., Sherwood, Nottingham.* 523 Leicester. January, 1922.
76. BEAUMONT, Philip. *The Hall, Donisthorpe, near Burton-on-Trent.* P.M. 779 Ashby and 1739 Swadlincote. September, 1909.
77. BEAUMONT, R. H. *Town Hall, Bury St. Edmunds.* S.D. 1592 Bury St. Edmunds. September, 1926.
78. BEDFORD, George H. *Meadowcroft, Harrogate Road, Eccleshill, Bradford, Yorks.* 3448 Leicester. May, 1918.
79. BEEBY, H. C. *The Firs, Westleigh Road, Leicester.* P.M. 2081; 3091; P.P.J.G.W. November, 1924.
80. BENCH, Horace. 127 Haunch Lane, King's Heath, Birmingham. 4032 Birmingham. May, 1925.
81. 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.
82. BICE, Wm. Player. *Graystaynes, The Ridge, Canterbury, Victoria, Australia.* Grand Master of Victoria, Australia. May, 1926.

83. BIGGS, A. E. 40 *Wentworth Road, Leicester.* 1391. Nov., 1925.
84. BILLSON, Capt. Arthur. *Ringstead, Knighton Park Road, Leicester.* P.M. 3431 Leicester; P.P.G.Swd. B. March, 1914.
85. BINGHAM, Sydney Clifton. 7 *Cashel Street, Christchurch, N.Z.* P.M. 91 New Zealand; Past Asst. Grand Secretary, New Zealand; Past Provincial Grand Master Canterbury, New Zealand. March, 1902.
86. BINGLEY, T. E. 26 *Glenfield Road, Leicester.* I.P.M. 523 Leicester. January, 1928.
87. BINNS, Cuthbert C. 34 *Humberstone Road, Leicester.* W.M. 1560 Leicester. January, 1928.
88. BIRCH, J. E. L. 42 *St. Saviour's Road East, Leicester.* 523. November, 1924.
89. BISHOP, the Rev. D. G. *St. Michael's Parsonage, Beaconsfield, Bucks.* 1330 Market Harborough. November, 1924.
90. BISHOP, Hubert G. 33 *Radford Road, Leamington Spa.* 395 Leamington. September, 1917.
91. BLACKBURN, Arthur W. *Waynville, Reservoir Street, Dewsbury.* 264 Batley. March, 1921.
92. BLACKBURN, the Rev. Joseph, B.A. *Box 403, Melfort, Saskatchewan, Canada.* 131 East Kildonan (Man. Con.). March, 1923.
93. BLACKMORE, the Rev. Alfred T. G. *Rothley Vicarage, near Leicester.* 1560 Leicester; P.P. Gd. Chap. May, 1923.
94. 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. (Life Member.)
95. BLAND, C. *Old School House, Uppingham.* W.M. 1265 Oakham. January, 1925.
96. BLAND, C. A. *Westhaven, Dalby Avenue, Bushby, near Leicester.* P.M. 1391 and 3919 Leicester. March, 1918.
97. BLOOR, Thos. 15 *Belgrave Gate, Leicester.* 279 Leicester. November, 1917.
98. BLOWER, H. *Glenwood, 76 Station Road, Wigston Magna.* 2028. May, 1925.
99. BOND, G. *Church Street, Lutterworth.* 3078. November, 1925.
100. BOND, W. 146 *South Knighton Road, Leicester.* 3448 Leicester. May, 1924.
101. BODCK, D. F. *Carrier, 88 Post Office, Spokane (Wash.), U.S.A.* May, 1928.
102. BOOTH, E. P. *Heather Hall, Heather, near Leicester.* P.M. 3659 and 3802 Birmingham. May, 1927.
103. BOUSFIELD, Edgar. 11 *Curzon Avenue, New Brighton, Wallasey.* 2837 Liverpool. September, 1924.

104. BOTT, Ernest E. *Waipawa, Hawkes Bay, N. Zealand.* P.M. 30 (N.Z.C.). September, 1922.
105. BOWER, Wm. Morris. *Kenmore, Mawneys, Romford.* 538 London. September, 1925.
106. BOWMAN, Henry Cecil. *The Spinneys, Manor Road, Leicester.* 3091 Leicester. March, 1913.
107. BOYCE, B. A. M. "*Eastrop,*" 147 *Ashby Road, Loughborough.* 1007 Loughborough. May, 1924.
108. 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.
109. BRAITHWAITE, T. M., M.A., LL.B. *13 Friars Gate, Sudbury, Suffolk.* 1224 Sudbury. March, 1922.
110. BRAMLEY, F. A. *Ashby Road, Motra, near Burton-on-Trent.* 779 Ashby. May, 1925.
111. BRASH, Capt. E. L. *clo Ministry of Defence, Baghdad.* 2399 Woolwich. P.M. 4022 Baghdad. January, 1922.
112. BRIGGS, A. E. *The Haven, Birstall.* A.D.C. 1391. May, 1925.
113. BRIGGS, O. W. H. *Roscara, Kidworth Beauchamp, nr. Leicester.* P.M. 1330 Market Harborough. March, 1928.
114. BROAD, Herbert. *Netherstead, Stratford-on-Avon.* P.M. 2133. Stratford-on-Avon; P.P.G.D. Warwickshire. March, 1923.
115. BROWN, A. C. *53 New Broad Street, London, E.C. 2.* P.M. 1268 Rangoon; P.Dist. J.G.D. Burma. September, 1907.
116. BROWNE, R. J. *Bank House, Shepshed, nr. Leicester.* I.G. 2428 Coalville. September, 1927.
117. BROWNLIE, Dr. Alex. *Drayton House, Redcar, Yorks.* P.M. 1244 4244 Redcar; P.P.G.Reg. N. and E. Yorks. May, 1922.
118. BULL, Frederick W. *37 Avenue Road, Leamington Spa.* 395. Leamington; 581 (S.C.). November, 1922.
119. BURD, F. J. *The Province Office, Vancouver (B.C.), Canada.* Treas. and Secy. Masonic Board of Relief, Vancouver, Canada. September, 1908.
120. BURDON, Capt. Charles S. "*Albuhera,*" *Derwent Road, Palmers Green, London, N. 13.* P.M. 2738 London and 2523 Hounslow; L.R.; P.P.S.G.D. Middlesex. January, 1900.
121. BURGESS, J. Jr. *147 Corporation Street, Birmingham.* May, 1915.
122. BURNS, Archd., Junr. *16 Seccombes Road, Auckland, New Zealand.* W.M. 167 N.Z.; P.M. 267 N.Z. November, 1926.
123. BURLEY, M. L. *Blaby Road, South Wigston, near Leicester.* 2028 November, 1924.
124. BURROWS, H. G., F.C.I.S. *Albury, Hounslow Road, Whitton Park, Twickenham.* P.M. 3040 London. L.R. November, 1904.

125. BURTON, J. Cecil. *Cuthbert Leys, London Road, Leicester.* I.P.M. 3431; Asst. Sec. 3919 Leicester. November, 1915.
126. 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.
127. BUTLER, Thomas Mays. *Wimbledon Street, Leicester.* P.M. 279 Leicester; P.P.S.G.D. March, 1921.
128. CALVERT, Clifford. *Priory Garth, Bingley, Yorks.* 439 Bingley, Yorks. Jan. 1923.
129. CALVERT, Norman. *Jesmond, Lutterworth Road, Leicester.* 3078 Lutterworth. November, 1921.
130. CANNON, A. J. S. *97 Winchester Avenue, Leicester.* J.W. 523 Leicester. November, 1916.
131. CARR, E. Freeman. *Holmfield, Groby Road, Leicester.* P.M. 2865 Syston. January, 1922.
132. CARR, E. R. *2 Westminster Road, Leicester.* 3448 Leicester. May, 1924.
133. CARR, E. *The Bungalow, Drakes Avenue, Holbeach, Lincs.* 456 Uttoxeter; 985 Long Sutton. November, 1927.
134. CARTER, Thos. M. *19 Westfield Park, Redland, Bristol.* P.P.S.G.W. Bristol. September, 1926.
135. CASS, George W. *Mansfield, Tioga County, Pennsylvania, U.S.A.* P.M. 247 Mansfield, Pa. March, 1921.
136. CASTELLO, James. *Ellerio, The Mound, St. Leonards-on-Sea.* P.M. 227 London. September, 1908.
137. CASTERTON, G. R. *1 Mansfield Grove, Nottingham.* P.M. 1130 Melton Mowbray; P.P.G. Supt. of W. January, 1916.
138. CATTELL, W. Chas. *The Poplars, Montague St., Kettering.* W.M. 3422 Northampton; P.P.G.W. Northants. & Hunts. Nov. 1927.
139. CAWTHORN, J. Elston. *Elmete, Esplanade Crescent, Scarborough.* P.M. 1221 Leeds; P.P.S.G.W. West Yorks. January, 1907.
140. CAWTHRA, A. M. *346 East Park Road, Leicester.* 3448. May, 1925.
141. CHANDLER, Ralph L. *Southern Pines, North Carolina, U.S.A.* Sec. 484 Southern Pines. March, 1921. Beeston. September, 1911.
142. CHARLESWORTH, Capt. E. *Marton Grove, Sewerby, nr. Bridlington.* P.M.; P.P.G.W. North and East Yorks. May, 1920.
143. CHARLEWOOD, Wm. T. *Christchurch, New Zealand.* P.M. 130 Christchurch, N.Z. (N.Z.C.). November, 1925.
144. CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091 Leicester. January, 1916.
145. CHITHAM, S. R. *41 Willows Crescent, Cannon Hill, Birmingham.* P.M. 2865 Syston; Prov. G. Stwd. November, 1909.
146. CHOLERTON, A. *66 St. Peter's Road, Leicester.* 523 Leicester. November, 1917.
147. CLARKE, Francis William. *Ranworth, Guilford Road, Leicester.* P.M. 2028 Leicester; P.P.A.G.D.C. November, 1915.
148. CLARK, Col. Herbt. N., D.S.O. *11 Hyde Park Gate, London, S.W.* P.M. 2238 Cookham Dean. September, 1926.

149. CLARKE, Leslie L. *Rowton Buildings, Bowling Green St., Leicester.* 395 Leamington. May, 1928.
150. CLARKE, T. J. *Richmond Avenue, Aylestone Road, Leicester.* P.M. 2081 Leicester. June, 1917.
151. CLARK, W. G. J. *Fernleigh, Wigston Magna.* 2028 Leicester November, 1915.
152. CLAYTON, Geo. "*Ambleside,*" *Thurnöy.* 3919. November, 1925.
153. CLEGG, R. Ingram. 307 *North Michigan Avenue, Chicago (Ill.), U.S.A.* P.M. 370 Cleveland (Ohio), U.S.A. May, 1910.
154. CLOVER, Major W. C. *Narborough, near Leicester.* P.M. 2028 Leicester; P.P.G. Swd. B. November, 1911.
155. COBB, Henry George. *Glazenwood, Bradwell, Braintree, Essex.* P.M. 2154 Halstead; P.P.J.G.W. Essex. March, 1916.
156. COE, W. W. 5 *Somerville Road, Leicester.* 2028. January, 1925.
157. COLEMAN, W. M. 518 *Tornille Street, El Paso, Texas, U.S.A.,* Grand Lecturer. P.M. 76 El Paso. November, 1924.
158. COLENZO, Lt.-Col. J. Eric., F.R.G.S. *c/o Messrs. T. Cook & Sons, Berkley St., London.* Gd. Supt. for Central India, A.S.I.; P.W. 2333 Quetta; P.M. 2440 E.C.; P.D.G. Warden, Bengal. November, 1908.
159. COLES, R. G. 16 *York Road, Sudbury, Suffolk.* 1224 Sudbury. January, 1927.
160. COLES, R. W. *Red Gables, Ratcliffe Road, Leicester.* P.M. 2865. May, 1925.
161. COLLINS, Chas. Montague. *Irancestre, Stratford-on-Avon.* P.M. 2133 Stratford-on-Avon. March, 1923.
162. COLLINS, Isaac P. *Room 205 Masonic Temple, Olean (New York) U.S.A.* P.M. 252 Olean (N.Y.), U.S.A. September, 1903.
163. CONOVER, Chas. A. General Grand Secretary. *Coldwater, Michigan, U.S.A.* November, 1926.
164. COOPER, John T. *The Lodge, Aylestone Road, Leicester.* P.M. 523 Leicester; P.P.S.G.D. March, 1912.
165. COOPER, Frank. 60 *Pearl Street, Burnley, Lancs.* 3855 Burnley. January, 1928.
166. COTTON, W. H. *Earl Shilton, Leicestershire.* J.W. 50 Hinckley. May, 1923.
167. COWLING, Alf. Ernest. 22 *Sunnycroft Road, Western Park, Leicester.* 3919 Leicester. March, 1921.
168. CRAIG, W. "*The Rest,*" *Loftus Street, Katoomba, N. S. Wales.* P.M. 508 Singapore, Straits Settlements. January, 1904.
169. CRANE, Charles E. 2 *The Hill, Ashby-de-la-Zouch.* P.M. 779, P.P.G.R.; W.M. 2428 Coalville. May, 1910.
170. 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.
171. CRESSWELL, F. W. 36 *Lexham Gardens, London, W. 8.* P.M. 495; P.D.D.G.M. Bombay; P.G.D. (Eng.). May, 1913.
172. CROOK, B. H. 310 *Victoria Park Road, Leicester.* Std. 4835 Leicester. March, 1928.

173. CROOK, Douglas. 144 *Harvard Street, Springfield, Mass., U.S.A.* Dep. D.G.M. September, 1926.
174. DALE, F. J. 5 *Leamington Street, King Richard's Road, Leicester.* 1391 Leicester. September, 1898.
175. DASHWOOD, J. R. *Calsay, Nanuoya, Ceylon.* P.M. 2656. Nov. 1925.
176. DAVIDSON, J. M. *Great Brade River, Cape Province, S. Africa.* S.D. 3125 George, Cape Colony; 1 bis (S.C.) Montrose. March, 1928.
177. DAY, Major A. D. *Claremont, St. John's Road, Boxmoor, Heris.* P.M. 2038 Langport. January, 1915.
178. DAYNES, Gilbert Wm. *The Maples, Brundall, Near Norwich.* 52 Norwich; 2076 London. March, 1922.
179. D'CRUZ, Capt. A. S.S., "*Chantala*," *B.I. Marine Service Club, Post Box 35, Calcutta, India.* 229 Calcutta. Sept., 1905.
180. DEANS, Fredk. *Myrtle Villa, Victoria Crescent, Burton-on-Trent.* 3062 Burton-on-Trent. March, 1923.
181. DE HAAS, Sydney E. *61 Bleunheim Gardens, Cricklewood, London, N.W. 2.* W.M. 1766 London. November, 1926.
182. DEWES, Walter, F.R.I.B.A., M.S.A. *37 Bedford Row, London, W.C. 1.* 1415 London. November, 1917.
183. DIGGINS, Arthur E. "*Brookville*," *St. John's Road, Leicester.* P.M. 301 Alcester; 3299 Manchester; 3659 Birmingham; 2373 Chesterfield; 3440 Manchester; P.P.S.G.D. Warwickshire. March, 1926.
184. DOE, George M. *Enfield, Great Torrington, Devon.* P.M. 1885 Great Torrington; P.P.G.W. Devonshire. January, 1911.
185. DOLEMAN, C. A. *Abingdon Road, Leicester.* P.M. 1130 Melton Mowbray. May, 1927.
186. DRAKEFORD, Geo. 40 *Upperton Road, Leicester.* P.M. 2028 Leicester; P.P.G.St.B. Leics. and Rutland. November, 1927.
187. DRAKEFORD, T. E. 609 *West 43rd Street, Los Angeles, Cal., U.S.A.* 2028 Leicester. November, 1927.
188. DRYLAND, Leslie G. 90a *Herrick Road, Loughborough.* 4835 Leicester. September, 1927.
189. DRYSDALE, Rev. J. A. P.M. 3330 Rangoon; Chap. Dist. G. Lo. Burma. March, 1912.
190. DUNN, C. H. 378 *Smith Street, Durban, Natal.* P.O. Box 225. January, 1926.
191. DURSTON, George. *The Spinneys, Uppingham Road, Leicester.* P.M. 2028 Leicester; P.P.G.A. Purst. November, 1915.
192. EABRY, H. W. 57 *Mellor Road, Western Park, Leicester.* 1391 Leicester. March, 1921.
193. EATON, Charlie D. "*Oakhurst*," *146 Middleton Hill Road, King's Norton, Near Birmingham.* P.P.S.G.W. Worcs. Past Grand Standard Bearer. January, 1915.
194. EDMONDS, Erskine. *Lydbury North, Shropshire.* P.M. 611 Ludlow. January, 1910.
195. 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. (Dead.)

196. EDWARDS, W. J. *Windouree, Leigh-on-Sea, Essex.* P.M. 2925. London. January, 1917.
197. EDYVEAN, M. F. *Westberry, Bodmin, Cornwall.* P.P.G. Reg. Cornwall. September, 1926.
198. ELDER, Chas. Gallagher. *98 Litledale Road, Egremont, Wallasey, Cheshire.* 3519 Birkenhead; P.M. 3832 Wallasey. Sept. 1914.
199. ELLIS, G. E. "*Forest Edge,*" *Leicester Forest East, Kirby Muxloe.* P.M. 3091 Leicester. November, 1917.
200. 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.
201. ELLWOOD, G. B. *4 Tichborne Street, Leicester.* P.M. 3448 and 4088. May, 1925.
202. ENGLISH, B. M. *c/o Moody Bros., 34/37 Livery Street, Birmingham.* 3845 Birmingham. September, 1926.
203. EVANS, J. E. *Rosebank, Dolton, North Devon.* P.M. 1885 Torrington. January, 1913.
204. EVANS, Walter. *211 Melton Road, Leicester.* P.M. 2865 Syston. May, 1911.
205. EVELEIGH, Wm. L. *43 Blake Road, West Bridgford, Notts.* 2028. May, 1925.
206. EVERITT, the Rev. C. A. *West Tofts Rectory, Mundford, Norfolk.* P.M. 2727 Ely; P.P.G. Chap. Cambs. Sept., 1921.
207. EYRE, G. H. *31 Upperton Road, Leicester.* 2028. May, 1925.
208. FESTING, Major John Edward Grindell, R.E. *c/o Cox & Co., 16 Charing Cross, London, S.W.* 3340 London; P.M. 3651 Bombay; P.D.G.W. April, 1910.
209. FIELD, Ernest H. *Tangley, Barrow Rd., Quorn, near Loughborough.* May, 1922.
210. FIGHIERA, F. *Arborford, Church Rd., Wimbledon, London, S.W.* 19. Dep. Mr. 2712 London; P.G.D. Eng. September, 1926.
211. FITZ-HENRY, W. *Myrtle, Manitoba, Canada.* May, 1923.
212. FLATHER, David. *Banner Cross Hall, Sheffield.* P.M. 2268 Sheffield; P.P.A.G.D.C., W. Yorks; P.A.G.D.C. (Eng.) November, 1903.
213. FLEEMAN, F. G. *74 Fredrick Street, Loughborough.* P.M. 1007 Loughborough; P.P.G.A.D.C. September, 1918.
214. FLETCHER, Dr. W. J. *Stoney Stanton, nr. Leicester.* 1560 Leicester. January, 1927.
215. FLOCKTON, B. P. *62 Park Road, Lenton Sands, Nottingham.* P.M. 3448 Leicester; Prov. G. Std. B. March, 1913.
216. FOGG, Sampson. *The Bungalow, Brighton Grove, Rusholme, Manchester.* P.M. 1633 Avon Lodge; P.M. 3264 Duke of Connaught; 4058 Prince Arthur; P.P. Senior Grand Deacon (East Lanes.) September, 1907.
217. FOISTER, A. T. *Berrystead, Barkby.* P.M. 2028 Leicester. November, 1917.
218. FOLWELL, A. E. *Market Place, Leicester.* 2081 Leicester. May, 1928.

219. FORRESTER, William. *Storrington, Pulborough, Sussex*. P.M. 2660 Cranbrook, Kent; P.P.G. Sup. Wks. Kent. September, 1903.
220. FOSTER, Fredc., *Melford, Warwick Road, Coventry*. P.M. 254 Coventry; P.P.G.S. of W. Warwickshire; P.A.G.D.C. (Eng.). September, 1907.
221. FOSTER, Reg. W. 21 *John Street, Adelphi, W.C. 2*. L.R., P.M. 1559 and 2712 London. September, 1917.
222. FOX, Edward Robert. 206 *London Road, Leicester*. Org. 2081; P.P.G. Org. November, 1899.
223. FRANCIS, Fredk. E. *Clevedon, Lime Avenue, Northampton*. 2431 Northampton. January, 1928.
224. 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.
225. FROST, Albert. *Norfolk Lodge, Park Grange Road, Sheffield*. P.M. 3779; P.P.G.A.D.C. West Yorks. March, 1926.
226. FROST, Charles. *Windycroft, Rothley, near Leicester*. P.M. 2028 Leicester. May, 1924.
227. FURBY, W. Stafford. P.M. 1338; Past Grand Deacon; P. Dep. Dist. G.M. Auckland, N.Z. January, 1914.
228. FURLONGER, C.A.M. *Standard Oil Co. of New York, P.O. Box 115, Madras, S.I.* S.W. 832 (E.C.) Rangoon; 2737 London; 3130 Calcutta. January, 1926.
229. GARDNER, F. L. 14 *Mariborough Road, Gunnersbury, London, W.* 1017 London. September, 1902.
230. GARLICK, Walter. 4 *Sandown Road, Leicester*. Std. 2028 Leicester. March, 1928.
231. GARNER, A. C. *St. Hilda, Broad Street, Syston, near Leicester*. 3078 Lutterworth. May, 1925.
232. GARNER, A. C. Hon. Librarian, 2133 *Cameron Street, Regina, Sask. Canada*. D.D.G.M. Dist. No. 2, G.L. of Sask. Nov., 1927.
233. GASCOYNE, W. L. *Alnwick House, Lutterworth*. P.M. 3078 Lutterworth; P.P.J.G.W. May, 1925.
234. GAYNER, W. A. 19 *Bennett Street, Bath*. P.M. 906 Bath, September, 1910.
235. GIBBONS, Frank H. *White Cottage, Teitenhall, Wolverhampton*. 252 Dudley. September, 1927.
236. 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.
237. GIBSON, H. W. *Clarendon House, Knighton Park Road, Leicester*. P.M. 1391; P.P.S.G.D. March, 1920.

238. GILDER, F. M. 10 *Lanark Mansions, Maida Vale, London, W.* 9. P.M. 1540 London. May, 1925.
239. GILL, Christopher C. *Westcroft, Cleveland Walk, Bath.* P.M. 53; P.M. 379; P.M. 335; Prov. G. Sec. Somerset; Past Assist. Grand Director of Ceremonies. November, 1911.
240. GILMOUR, Dr. P. Graham. *The Cedar House, Woodbridge, Suffolk.* January, 1920.
241. GIRLING, Charles. *Langholm, Stoneygate Avenue, Leicester.* P.M. 3431 Leicester. P.P.J.G.W. November, 1906.
242. GOODFELLOW, H. F. 91 *York Street, Rugby.* 4118 Rugby. September, 1922.
243. GOLLAN, S. C. *Kaenwong, 102 Auburn Road, Auburn, Sydney, N.S.W.* P.M. 484 (N.S.W.C.); P.D.G.I. Works, N.S.W. September, 1927.
244. GOODING, Thos. John. *The Poplars, Birstall, Leicester.* 2081 Leicester. January, 1923.
245. GOODWIN, B. G. 718 *Clive St., Santa Barbara, California, U.S.A.* 22 G.L. of California. September, 1927.
246. GOODYEAR, F. John. 56 *King Street, Egremont, Cheshire.* 3852 Nottingham. November, 1924.
247. GOULD, F. E. 7 *Penlee Gardens, Stoke Newport.* W.M. 3924 Plymouth. September, 1926.
248. GOVIER, Ralph G. 35 *King Street, Wallasey.* 2132 Liscard; 3832 Wallasey. November, 1918.
249. GRAHAM, D. J. 63 *Stoughton Drive North, Leicester.* 1391 Leicester. November, 1921.
250. GRAVESTOCK, A. W. *Deane House, London Road, Kettering.* 4455 Kettering. January, 1927.
251. GRAYSTONE, Major Frederick Russ, D.S.O.; M.C. *Thamaine Aiu, Elon Road, Burion-on-Trent.* P.M. 2924, 3962 and 834 (S.C.) Rangoon; P.J.G.W. of Scottish Freemasonry in India; Past District Grand Registrar, Burma; P.P.G.D. of C. Derbyshire. September, 1910.
252. GREEN, George. 52 *High Street, Market Harborough.* P.M. 1330 Market Harborough; P.P.S.G.W. January, 1898.
253. GREEN, G. E., B.A. *Farndon, Toiler Road, Leicester.* 3091. Jany. 1916.
254. GREEN, Harold Arthur. 2 *Crosfield, Harcourt Road, Craig-y-don, Llandudno.* May, 1909.
255. GREEN, Major R. J. 53 *Turner Road, Leicester.* Sept., 1927.
256. GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham.* P.M. 3391 Birmingham and 2654 Moseley. P.P.G.R. Worcester. November, 1912.
257. GREENAWAY, W. 6 *Parade Ground Road, Poona, India.* 2904 Maymyo, Burmah. March, 1912.
258. GREENFIELD, J. F. 49 *Heavitree Road, Plumstead, London, S.E.* 18. 3540 Borough Polytechnic; 4299 London. March, 1925.

259. GRIBBLE-DUNN, F. H. *Broome, Western Australia*. Nov., 1926.
260. GRIFFIN, Phillip D. 63 *Hallewell Road, Edgbaston, Birmingham*. 4011 Birmingham. November, 1923.
261. GRIMWADE, A. W. B. *Rivington, Woodland Avenue, Wolstanton, Staffs.* 3919 Leicester. September, 1920.
262. GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester*. J.W. 2865 Syston. January, 1916.
263. GRUNDY, J. J. W. 24 *Clarke's Road, Wigston Magna, near Leicester*. P.M. 1060 Tamworth. May, 1925.
264. GUNNER, W. A. 19 *St. Peter Street, Tiverton, Devon*. P.M. 1538 London. March, 1903.
265. HAGLEY, George. *Burley, 25 Clive Place, Penarth, Glam.* P.M. 36 Glamorgan; Prov. G. Trea. S. Wales (E.D.). Sept., 1926.
266. HAIG—BROWN, W. A., J.P. 19 *Tile Street, Chelsea*. Dist. G.M. Bombay. May, 1913.
267. HAINES, Chas. Ernest. "*Homeside*," *Syston, Near Leicester*. 2865 Syston. November, 1921.
268. HALL, H. S. 32a *Old Market Place, Grimsby*. P.M. 2770 Grimsby. March, 1926.
269. HALL, T. P. "*Woodbank*," *Bushby, near Leicester*. 2865. November, 1919.
270. HALL, S. *Church Street, Alcester*. P.M. and Sec. 301 Alcester. May, 1927.
271. HALLAM, D. 189 *Fosse Road South, Leicester*. 2028. May, 1925.
272. HALLETT, H. Hiram. *Mansfield House, Taunton*. P.M. and Librarian 261 Taunton. March, 1921.
273. HALLIDAY, Dr. R. T. 2 *Glencairn Drive, Pollokshields, Glasgow, S.I.* Sec. 1241 (S.C.). September, 1926.
274. HAMBY, Chas. L. *Town Hall, Beccles*. P.M. 305 Beccles. March, 1925.
275. HAMMOND, Wm. *Eversfield, St. John's Road, Leicester*. 523. May, 1920.
276. HANCOCK, Clarence C. *Crimden, Heath Drive, Potters Bar*. P.M. 1478 Warminster; I.G. 3921 London. November, 1925.
277. HANFORD, A. Pelham. *Kencote, Ashfield Road, Leicester*. P.M. 279 Leicester; P.P.S.G.W. November, 1903.
278. HANNAY, George. *Bruachmhòr, Pitlochry*. P.M. 1664 Gosforth and 3241 Gateshead; P.M. 3477 Newcastle-on-Tyne; Prov. J.G.W. Durham; P.P.A.G.D.C. Northumberland. September, 1913.
279. HARDING, William W. 8 *Belmont Villas, New Walk, Leicester*. P.M. 2028 Leicester; P.P.G. Purst. November, 1906.

280. HARMER, W. S. *Wattle Valley Road, Cantby, Melbourne, Australia.* 523, 3448 Leicester; P.M. 300 (Vic. Con.). March, 1913.
281. HARRIS, F. B. *The Rest, Commercial Road, Woking.* J.W. 2317 Woking. November, 1925.
282. HARRIS, C. M. *Box 294, G.P.O., Perth, W. Australia.* Guildford Lodge No. 16 (W.A.C.). January, 1925.
283. HARRISON, Ernest Young. *26 Ayloun Road, Pollokshields, Glasgow.* P.M. 3041 Wellingborough; P.P.G.O. Norths. and Hunts. Sept. 1922.
284. HARRISON, John Junr. *Mostyn, Guilford Road, Leicester.* P.M. 3448. January, 1925.
285. HASKARD, E. W. *The Bungalow, Meadowcourt Road, Leicester.* 279. November, 1924.
286. HASSALL, John. "*Rotherwood*," *Ashby-de-la-Zouch.* P.M. 779 Ashby de-la-Zouch; P.P.S.G.W.; Past Assistant Grand Director of Ceremonies. November, 1901.
287. HAWKINS, Francis H. *Grasmere, Serpentine Road, Harborne, Birmingham.* P.M. 3127 and 3812 Lakimpur, Assam; P.D.G.D. Bengal. November, 1917.
288. HAYTON, John. *158 Stewart Road, Liverpool.* P.M. 1299 Liverpool. September, 1913.
289. HAYWARD, Thomas W. A. *Humberstone, 38 Nightingale Lane, Balham, London, S.W.* P.M. 3368 London; 1224; L.R.; Past Asst. Grand Supt. of Works. Sept. 1912.
290. HEANLEY, Marshall. *11 Billing Road, Northampton.* P.M. 2533 Peterborough; P.P.G. Std. B. Norths. and Hunts. Sept. 1909.
291. HEATH, F. T. *142 South Knighton Road, Leicester.* 3919. November, 1925.
292. HEATH, J. E. *6 Kirby Road, Leicester.* 523. May, 1925.
293. HEATON, Wallace. *119 New Bond Street, London, W.1.* P.M. 4092 Sheffield; P.M. 3900 London. March, 1928.
294. HEMMANS, L. F., M.B. *9 Lewisham Park, Lewisham, London, S.E. 13.* P.M. 2948 Bromley. September, 1926.
295. HENDERSON, R. A. *Bushby, near Leicester.* P.M. 2081; P.P.G. Swd.B. November, 1913.
296. HENDRY, Campbell A. *18 Agett Road, Claremont, W. Australia.* 39 Claremont (W.A.C.). January, 1925.
297. HENSON, Samuel. *277 East Park Road, Leicester.* 1391. September, 1925.
298. HERBERT, Sydney Frank. *111 Princess Road, Leicester.* P.M. 4088 Leicester. May, 1915.
299. HESS, F. E. *Bedford, Iowa, U.S.A.* March, 1926.
300. HEWTON, John. *315 Ormeau Road, Belfast.* P.M. 188. (I.C.). January, 1920.

301. HEYNES, Dr. M. *Potchefstroom, Transvaal, S. Africa.* May, 1926.
302. HIBBERT, R. S. *The Lings, Canterbury Terrace, Westcotes Park, Leicester.* 523. May, 1925.
303. HILL, Albert Edward. *The Grange, Wigston, near Leicester.* 2028 Leicester. November, 1915
304. HILLS, W. A. 70 *Huntingfield Road, Putney, London, S.W.* 15. P.M. 3411 Surbiton; Sec. 4922; P.P.G.D.C. Surrey. Jan. 1928.
305. HILTON, G. E. 133 *Loughborough Road, Leicester.* P.M. 3431; P.P.J.G.W. Leicester. November, 1917.
306. HINDLEY, J. *Beverley, 38 Eaton Rise, Ealing, London, W.5.* P.M. 19 London. January, 1927.
307. HIPWELL, Cyril F. *Stock Exchange, London, E.C. 2.* 2739 London November, 1927.
308. HOBBS, J. Walter. 23 *Brandveth Road, Balham, London, S.W.* 17. P.M. 2550 and 3661 London. L.R. April, 1910.
309. HOCKRIDGE, J. A. R. 27 *Palace Avenue, Llandaff, Glam.* 1992 Cardiff. May, 1925.
310. HOLDAWAY, Tom N. Post Office Overseer. *Quarry Collage, Winchester.* 1883 Winchester. January, 1927.
311. HOLDOM, Percy Wm. 46 *Prebendal Avenue, Aylesbury, Bucks.* P.M. 2735 Bangalore, India. November, 1920.
312. HOPKINS, Arthur. *Glen Roy, Narborough Road, Leicester.* W.M. 279 Leicester. September, 1916.
313. HOPKINS, H. *Woodcote, Regent Avenue, March, Cambs.* Alr. 3201 March. November, 1927.
314. HOWE, H. B. *Croft, near Leicester.* I.P.M. 4656 Leicester. November, 1927.
315. HUGHES, Rev. C. Kendrick, M.A. *St. Luke's School, Toungoo, Burma.* S.W. 1095 E.C.; 48 E.C.; D.G. Chap. Burma Dist. September, 1926.
316. HUGHES, Ed. J. 3 *Maendy Place, Aberdare, S. Wales.* P.M. 679 Aberdare. November, 1924.
317. HURLEY, Tom S. *Stannmore, Ashleigh Road, Leicester.* P.M. 279; P.P.J.G.D. November, 1915.
318. HURST, J. Forrest. *Ismay, Scraptoft Lane, Leicester.* 2081 Leicester. March, 1923.
319. HURST, J. Snowden. *Town Farm House, Field Stile St., Southwold, Suffolk.* 1983 Southwold. March, 1928.
320. HUTCHINSON, A. E. 38 *Brazil Street, Leicester.* P.M. 2028. September, 1924.
321. ILOTT, J. M.A. 246b *The Terrace, Wellington, N.Z.* Sept., 1927.
322. INGLETON, Wm. *Broome, Western Australia.* November, 1926.
323. ISHERWOOD, T. Fredk. *Upham, Hants.* P.M. 1446 and 3097 London. September, 1907.

324. JACKSON, Ernest W. *Godrevy, Saltburn-by-the-Sea*. P.M. 4539 ; W.M. 3474. January, 1926.
325. JACKSON, Henry. *Engadine, 67 Gledhow Lane, Oakwood, Leeds*. 2081 Leicester. May, 1909.
326. JACKSON, J. W. *Augarfa, Rifle Range Road, Ashby-de-la-Zouch*. S.D. 779. November, 1926.
327. JAMES, F. Hubert. "*Bartestree*," *Field Park Avenue, Newport (Mon.)*. P.P.G.W. Monmouth ; P.P.G.D. S. Wales ; A.G.D.C. (Eng.). November, 1924.
328. JAMESON, C. M. 3195 Jorhat and P.M. 3766 Nazira, Assam, India. September, 1914.
329. JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand*. P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
330. JENKINS, David T. 5 *Kincraig Street, Cardiff*. 4213 Cardiff. September, 1924.
331. JOHNSON, Feargus. 5 *Dulverton Road, Leicester*. 3448 Leicester. March, 1928.
332. JOHNSON, H. T. 108 *Howard Road, Leicester*. 2028. May, 1925.
333. JONES, C. C. *Vale Royal, Elms Road, Leicester*. P.M. 3091 Leicester. November, 1917.
334. JONES, Lieut.-Col. C. H. S.D. 4227 London ; 1265 Oakham. January, 1925.
335. JONES, C. W. *Elwyn, Stoughton Road, Leicester*. P.M. 4711 Leicester. May, 1927.
336. JONES, F. H. *Romroy, Stonegate Road, Leicester*. 4711 Leicester. March, 1928.
337. JONES, William George. 1 *Hermiston Avenue, Hornsey, London N. 8*. P.M. 523 Leicester ; P.P.A.G.D.C. May, 1905.
338. JORDAN, Thomas. 45 *Sale Street, Derby*. P.M. 1085 Derby ; P.P.J.G.W. Derbyshire. March, 1904.
339. JOWETT, H. C. 365 *Aylestone Road, Leicester*. P.M. 2081 Leicester. November, 1917.
340. JUDGE, Thos. Oliver. *Meadowcourt Road, Leicester*. I.P.M. 2028 Leicester. May, 1923.
341. KEEN, Alpheus A. *P.O. Box 535, Albuquerque, New Mexico, U.S.A.* Grand Sec. New Mexico, U.S.A. November, 1909.
342. KEENE, Wilfred D. *Bardoncroft, Knighton Rise, Leicester*. 4088. May, 1925.
343. KENDALL, William. 55 *Park Avenue, Hull*. 57 Hull ; P.M. 1268 Rangoon ; P.A.G.D.C. (Eng.) ; Dep. D.G.M. Burma. Nov. 1910.
344. KEMP, L. H. *Clifton, 91 Knighton Church Road, Leicester*. 4088 ; 3919. March, 1925.
345. KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby*. P.M. 1129 Rochdale ; P.P.J.G.D. East Lancs. March, 1911.

346. KETTLEY, Percy H. *Rudloe, 13 Devonshire Rd., Nottingham.* P.M.; P.P.G.D.C. Notts.; Secy. Notts. Installed Masters' Lodge. May, 1923.
347. KEYS, Major W. Hall. *The Foxlands, Penn, near Wolverhampton.* P.M. 662 and 2784 West Bromwich; P.M. 2878 Handsworth; 3995 Walsall; P.P.S.G.W. Staffs. P.A.G. Swd. B. (Eng.). November, 1904.
348. KING, L. J. 32 *Dashwood Road, Leicester.* 4088. Nov., 1924.
349. KING, T. A. *Thornhill, Mount Rd., Hinckley.* P.M. and Treasurer 50 Hinckley; P.P.S.G.D. January, 1918.
350. KING-BAKER, S. J. *c/o B. Morris, Ormiston Ranch, Box 111, Enderby, British Columbia, Canada.* P.M. 3195 and 3766 Jorhat, Nazira, Assam, India. P.G.S.G.D. Bengal. Sept., 1914.
351. KNIGHT, R. L. T. *Broome, Western Australia.* November, 1926.
352. KNOCKER, George S. *Bushey Ruff, Beaumont, Jersey, C.I.* P.M. 71, 4085 Lowestoft; 3913 Ipswich; P.P.S.G.W. Suffolk. November. 1927.
353. LAFONTAINE, H. T. Cart de. 52 *Albert Court, Kensington Gore, London, S.W.* Past Grand Deacon. January, 1914.
354. LAKE, F. J. 218 *East Park Road, Leicester.* 50 Hinckley. May, 1925.
355. LANE, Geo. H. 237 *Narborough Road, Leicester.* 2028. Jan., 1925.
356. LANGLEY, W. R. *Elmhurst, Grange Avenue, Woodford Green, Essex.* P.M. 554 London. January, 1916.
357. LANGTON, Ernest. 38 *Sandown Road, Leicester.* P.M. 2865 Syston; P.P.G.P. November, 1914.
358. LAPRAIK, Douglas. "*Glen Cairn,*" *Hinckley Road, Leicester.* P.M. 3448 Leicester. November, 1915.
359. LAWRENCE, John. 33 *Pattison Road, London, N.W. 2.* P.M. 2696 London. January, 1927.
360. LAWRENCE, W. Price. 5 *Church Street, Ystrad, Mynach, Glamorgan.* 2226 Rhymney. November, 1927.
361. 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.
362. LEE, G. Trevelyan. 15 *Tenant Street, Derby.* P.M. 253 Derby; P. Prov. S.G.W. Derbyshire. January, 1912.
363. LEVERSEDGE, R. C. *Oxford House, Evercreech, Bath.* P.M. 2048 and 2087; P.P.G.D. Middlesex. November, 1910.
364. LEWIS, C. J. *Market Street, Ashby-de-la-Zouch.* P.M. 779 Ashby; Prov. J.G.W. May, 1925.
365. LIDDIARD, Ernest J. 20 *St. James Road, Leicester.* 3431 Leicester. March, 1918.

366. LIGHT, Geo. Inglefield. 129 *Aldborough Road, Seven Kings, Essex.* P.M. 3027, 3237 London; 4088 Leicester; P.P.S.G.D. Eastern Archipelago; P.P.J.G.W. Leics. and Rutland. Sept., 1925.
367. LINLEY, Herbert. *Egyptian House, 170/173 Piccadilly, London. W. 1* P.M. 1330 Market Harborough; P.P.G. Org. March, 1914.
368. LONNON, Wm., R.N. *Natal House, Hadlow, near Tonbridge, Kent.* 349 and 966 (S.C.) Malta.
369. LOWETH, C. F. *Morleigh, Morland Avenue, Leicester.* P.M. 3919. November, 1925.
370. LUCAS, A. F. 33 *St. Leonard's Road, Leicester.* P.M. 279 Leicester. September, 1921.
371. MACFARLANE, G. Sydney. 110 *Beacon Hill Avenue, Lynn (Mass.), U.S.A.* P.M. and Sec. Golden Fleece Lodge, Lynn. June, 1917.
372. MACGILLIVRAY, J. R. 72 or 218 *Bay Street, Toronto, Canada.* 90 Collingwood (Ont.); G. Reg. of Ontario. January, 1914.
373. MACKLEY, R. L. *Brightside, New Birstall, Leicester.* 2028. May, 1925.
374. MACLACHLAN, Major General, Jas. D., C.B., C.M.G., D.S.O, 12 *Montague Place, Bryanston Square, London, W. 1.* P.M. 757 (S.C.); P.G.Swd.B. (Scotland); P.M. 3503 Gibraltar; W.M. 2319 London; G.Swd.B. (Eng.). (Life Member). Sept. 1926.
375. MACLENNAN, the Rev. George A., B.A. *The Canadian Bible Society, 1450 Union Avenue, Montreal, Canada.* 223 Norwood (Ont.); 38 Montreal; P.G. Chap. G. Lo. of Quebec. January, 1914.
376. MALLINSON, H. *Ebor Mount, 103 Tothill Road, Loughborough.* P.M. 1007 Loughborough. January, 1922.
377. MARSHALL, Alma J. "*Strathclyde,*" 30 *Airlie Gardens, Ilford, Essex.* P.M. 279 Leicester. May, 1909.
378. MARTIN, Dr. Glenfield. *St. Bernards, Littleport, Ely, Cambs.* P.M. 2727; P.P.G. Sup. of W. Cambs. January, 1922.
379. MARTIN, G. M. *Dundee Masonic Temple, 31 South Tay St., Dundee.* September, 1920.
380. MATHEWS, C. Pilleau. *Box 434 P.O. Pretoria, Transvaal, South Africa.* P.M. 1747 Pretoria; P.D.J.G.W. Transvaal. Sept., 1911. (Life Member).
381. MATTHIE, Charles W. 31 *Woburn House, Homer Street, London, W. I.* 122 (S.C.) Perth. September, 1915.
382. MAUND, J. W. 2034 Moseley. November, 1915.
383. MAY, S. W. *Norwood, Woodville, Burton-on-Trent.* P.M. 1739 Swadlincote. September, 1909.
384. MCCALLUM, A. C. *c/o Messrs. Keep Bros., Ltd., 35 Great Charles Street, Birmingham.* (Temporary). P.M. 39 (W.A.C.) Perth, W.A.; Deputy Grand Master of W. Australia. Nov., 1907.

385. MCCREERY, A. C. *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.
386. MCNEILE, the Rev. R. F. *Uppingham.* Chap. 1265; P.P.G. Chap. November, 1924.
387. MESSER H. *2 Ashley Avenue, Cricklewood, London. N.W. 2.* P.M. 1185 London. January, 1927.
388. MIDDLETON, Thomas. *Solicitor, Montrose, Scotland.* P.M. 16 Falkirk; P.P.J.G.W. Stirlingshire. September, 1906.
389. MILLINGTON, F. V. *Kirby Muxloe, near Leicester.* 2028. May, 1925.
390. MILLS, T. W. *Lytleton, 57 Westville Road, Penylan, Cardiff.* 4113 Penarth. March, 1925.
391. MINCHEN, W. *Quarvington, London Road, Leicester.* P.M. 3431 Leicester; P.P.G. Asst. Sec. November, 1917.
392. MOLLER, A. A.; M.C. *11 Eaton Terrace, London, S.W. 1.* P.M. 3662 London. May, 1925.
393. MOLYNEUX, W. *Brynambwg, Park Drive, Swansea.* Sept., 1926.
394. MOORE, R. Adey. "*The Bangkok Times*," Bangkok, Siam. Secty. 1072 (S.C.). May, 1922.
395. MOORE, W. E. *20 West Avenue, Leicester.* 523 Leicester. January, 1918.
396. MOREL, F. *13 Belgrave Terrace, Newcastle-on-Tyne.* P.M. 3477 Newcastle. November, 1926.
397. MORGAN, John. *20 Church Street, Merthyr Tydvil.* P.M. 110, 2606, 3969; P.P.S.G.W. S. Wales. September, 1917.
398. MORLEY, B. S. *19 Westleigh Road, Leicester.* 3091 Leicester. November, 1927.
399. MORRIS, George. *50 Fosse Road South, Leicester.* 279 Leicester. November, 1917.
400. MORRIS, G. W. W. *Coventry Road, Lutterworth.* P.M. 3078 Lutterworth; Prov. G. Stwd. January, 1922.
401. MORTON, G. A. *42 Burton Terrace, Newcastle-on-Tyne.* 3886 Newcastle. May, 1926.
402. MUDDIMER, E. H. *26 De Montfort Street, Leicester.* 2028. May, 1925.
403. MUDDIMER, E. "*Canford*," *St. Phillips Road, Leicester.* 3919. May, 1925.
404. MUMBY, John. *Ashville, Kingsland Road, Birkenhead.* P.M. and Sec. 3519 Birkenhead; P.P.A.G.D.C. Cheshire. May, 1914.
405. MURRAY, S. "*The Glen*," *Kirby Muxloe, near Leicester.* S.W. 3431. November, 1919.
406. MUSTHER, Wm. *37 Riseldine Road, Honor Oak Park, London, S.E. 23* 188 London. September, 1922.

407. MYERS, David R. 21 *John Street, Adelphi, London, W.C. 2.* P.M. 3231 London. March, 1922.
408. MYERS, Philip. *Mount Teviol, Avenue Fresnaye, Cape Town.* P.M. 2691; P. Dep Dist. G.M. S. Africa, Western Division. Past Gd. Deacon (Eng.). March, 1926.
409. MYLES, D. *Grahame, Great Shelford, Cambridge.* P.M. 2497 Wallsend-on-Tyne; 2666 Newcastle-on-Tyne; P.M. 3477; Asst. Prov. Gd. Master Northumberland. September, 1913.
410. NESBITT, Major John William. "*Darjeeling.*" *Rhyd-y-penna Road, Llanishen, Cardiff.* 1992 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.
411. NICHOLSON, Major T. M. P.M. 3262 Quetta. September, 1913.
412. NIGHTINGALE, C. F. *Buchanan Road, Walsall.* P.M. 359, 1520 and 3995; P.D.G.D.C. Staffs. November, 1925.
413. NOAR, Charles P. 50 *Murray Street, Higher Broughton, Manchester.* P.M. 3650 Manchester. P.P.G.D. East Lancs. March, 1914.
414. 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.P.G. Swd. B.; P.G. Dir. of Music, A.S.F.I. January, 1911.
415. 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.
416. OATES, R. L. 36 *Glenfield Road, Leicester.* 2081. Nov. 1925.
417. OPENSHAW, G. H. *Wellesley House, Sudbury, Suffolk.* P.M. 1224 Sudbury. November, 1927.
418. O'BRIEN, V. J. 9 *Y-Groes, Rhiwbina, near Cardiff.* S.W. 1992 E.C. Cardiff. March, 1925.
419. ORD, Dr. Fred. W. *The Poplars, Castle Gresley, near Burton-on-Trent.* P.M. 1739 Swadlincote; P.P.S.G.W. Derbyshire. March, 1913.
420. ORRINGE, J. "*Mayfield,*" *St. James' Road, Leicester.* P.M. 3431. November, 1925.
421. OSBORNE, George E. "*Honeyburn,*" *Didsbury, Manchester.* P.P.S.G.W. Cheshire; P. Asst. Gd. Dir. of Cer. (Eng.) March, 1914.
422. OVAS, James A. *Freemasons' Hall, Winnipeg, Canada.* Grand Sec. Gd. Lo. of Manitoba. January, 1908.
423. PAGE, E. P. 123 *Abbey Foregate, Shrewsbury.* 117 Shrewsbury. March, 1925.
424. PAINE, S. S. 60 *Regent Road, Leicester.* P.M. 3431 Leicester. November, 1917.
425. PARR, Alfred. *Aylestone House, Aylestone, Leicester.* P.M. 22 London. January, 1921.

426. PARR, A. R. 39 *Conway Road, Leicester.* 3431 Leicester. January, 1927.
427. PAYNE, H. R. I. 139 *Charles Street, Launceston, Tasmania.* P.M. 4 (T.C.); Dep. Sec. G. L. of Tasmania. April, 1910.
428. PEAKE, Samuel W. 20 *Holland Road, Spalding.* P.M. 469 Spalding. September, 1925.
429. PEARCE, A. *Sandown Road, Leicester.* Leicester 2028. May, 1925.
430. PEBERDY, T. C. 73 *Princess Road, Leicester.* S.D. 523. May, 1925.
431. PEGG, Samuel John. *Hill Crest, Letchworth Road, Leicester.* P.M. 2028 Leicester. P.P.A.G.P. September, 1913.
432. PENNINGTON, Cecil. *Wellington, Somerset.* P.M. 1966 Wellington; 855 Wotton-under-Edge. September, 1920.
433. PERCIVAL, J. *Knighton Lodge, Elms Road, Leicester.* P.M. 2028. May, 1925.
434. PERKINS, Walter. 61 *Coton Road, Nuneaton.* 432 Nuneaton. September, 1923.
435. PETTIT, G. R. *Waveney House, Dale Street, Leicester.* W.M. 2028. January, 1925.
436. PHIPPS, G. A. *Highbury, Lutterworth Road, Leicesier.* 2028. May, 1925.
437. PHIPPS, George E. *Bardon House, Lutterworth Road, Leicester.* 1391; S.W. 3919. March, 1919.
438. PIETERSEN, J. G. F., *Ashwood House, Kingswinford, near Dudley.* Dep. Prov. G.M. Staffs.; P.A.G.D.C. England. Sept., 1926.
439. PITT, William Thomas. 6 *Station Road, Brightlingsea.* P.M. 433 Brightlingsea; P.A.G.P. Essex. January, 1920.
440. PLANT, Arthur N., Senr. 12 *Hobart Street, Leicester.* P.M. 523; P.P.S.G.D. November, 1919.
441. POLLARD, F. *Linden House, Linden Drive, Old Evington, Leicester.* 523 Leicester. March, 1918.
442. POLLARD, F. *Millbank, Leicester Road, Anstey.* 2028. Jan., 1926.
443. POLLARD, S. J. 19 *College Avenue, Leicester.* 3078 Lutterworth. May, 1925.
444. POPE, G. W. W. *P.O. Box 3347 Johannesburg, Transvaal.* P.M. 981 (S.C.) Johannesburg. May, 1908.
445. POTTER, Charles W. 17 *Evington Road, Leicester.* 279 Leicester. November, 1898.
446. POTTER, W. *Narborough Hall, nr. Leicester.* 2028. May, 1925.
447. POWELL, Cecil. *The Hermitage, Weston-super-Mare.* P.M. 187 Bristol and 2076; P.P.S.G.W. Bristol. Past Grand Deacon (Eng.). November, 1906. (Life Member.)

448. POYNOR, C. A. *17 Beckingham Road, Leicester.* 279. Jan. 1919.
449. PRASAD, Thākur. *Public Wks. Dept., Bassein, Lower Burma.* 2219 Mandalay. November, 1911.
450. PRESTON, Ed. *Ingleside, Baslow Road, Leicester.* 1265 Oakham. May, 1925.
451. PRIDMORE, S. H. *315 Belgrave Gate, Leicester.* 2865 Syston. May, 1926.
452. PRIOR, James. *Brookroyd House, Heckmondwike, Yorks.* P.M. 4515 Heckmondwike. September, 1927.
453. PUERTA, V. L. *Apartado, No. 1163, Havana, Cuba.* 609 Penn. November, 1924.
454. RAE, T. H. *17 Fawcett Street, Sunderland.* P.M. 1389 Sunderland. January, 1924.
455. RENTON, C. Y. *The Limes, Psalter Lane, Sheffield.* 1239 and Std. 3499 Sheffield. March, 1922.
456. RICH, Harry Nelson. *Ladner, B.C., Canada.* Grand Master, British Columbia. January, 1910.
457. RICHARDS, Joseph. *Birchfield, Oldbury.* September, 1927.
458. RICHARDS, W. *1 Springfield Road, Leicester.* 3091. March, 1926.
459. RICKS, Ernest W. *33 Sykefield Avenue, Leicester.* 523 Leicester. November, 1927.
460. RIDER, Alfred L. *Vansittart House, Coatham, Redcar.* P.M. 2391 and 3936 Middlesbrough. Prov. G.D.C. N. & E. Yorks; P.A.G.D.C. England. November, 1923.
461. RILEY, Ernest J. *Lyndoone, Sybil Road, Leicester.* Stwd. 3919 Leicester. November, 1921.
462. RILEY, H. G. *Foxton, Leicestershire.* 1330 Market Harborough. September, 1926.
463. RILEY, W. H. *25 Horsefair Street, Leicester.* P.M. 3448. May, 1926.
464. RIPPON, C. Walton. *c/o Greenall, Whitley & Co., Ltd., Hall Street, St. Helens.* 897 and Sec. 4151 St. Helens. January, 1923.
465. ROBBINS, Sir Alfred F. *32 Fitzgeorge Avenue, Baron's Court, London, W. 14.* P.M. and Almoner 1928; P.M. 2076 and 2712; ; Past Grand Warden; President of the Board of General Purposes. November, 1910.
466. ROBERTS, Charles Henry. *Milton Hayes, Manor Road, Leicester.* P.M. 3091 Leicester; P.P.A.G.D.C. November, 1906.
467. ROBERTS, Harry. *Knighton Rise, Leicester.* P.M. 3431 Leicester; P.P.G. Asst. Sec. September, 1905.
468. ROBERTS, R. Lee. *Doddington Lodge, near Ludlow, Salop.* P.M. 262 Shrewsbury; P.P.G. Reg. Shropshire. March, 1925.

469. ROBERTSON, Frank L. *Lyttellon, New Zealand.* 23 New Zealand. May, 1928.
470. ROBINSON, Arthur B. B. 113 *Hinckley Road, Leicester.* 2028 Leicester. November, 1915.
471. ROBINSON, J. *The Flow, Comber, Co. Down, Ireland.* P.M. 106 ; 128 ; 46 (I.C.) P.P.S.G.D. Antrim. January, 1898.
472. ROCHE, P. W. D. *Wytecot, Gynsill Lane, Groby Road, Leicester.* 3448. November, 1925.
473. ROCK, Wm. 24 *Salisbury Road, Kettering.* 4455 Kettering. January, 1927.
474. RODDEN, H. M. 37 *Rajput Road, Delhi.* 1394 Delhi ; 16 (S.C.) Kirkcudbright. January, 1916.
475. RODWAY, G. J. *Blaby Road, S. Wigston, Leicester.* P.M. 2028 Leicester ; P.P.G. Swd. B. November, 1895.
476. ROGERS, Cyril M. *Stonehurst, Mountsorrel, nr. Loughborough.* 723 Aldershot. September, 1927.
477. ROGERS, C. R. Hubert. 7 *Wind Street, Swansea.* J.W. 3834 Swansea. November, 1927.
478. ROPER, Chas. *Navenby House, London Road, Wylverton, Boston.* 272 Boston. March, 1928.
479. ROSE, E. F. *College Hill House, Attleborough, Norfolk.* P.P.G.W. Norfolk ; P.A.G.D.C. (Eng.). November, 1913.
480. ROSTRON, the Rev. R.A., L.Th. *St. Mary's House, Mount Road, Hinckley.* 3078 ; P.P.G. Chap. March, 1926.
481. RUSSELL, Geoffrey. 46 *Alleyn Road, Dulwich, London, S.E.* 21. P.M. 2228 Cookham Dean. September, 1926.
482. RYMER, Stanley. 2 *Charzot Road, Cardiff.* 1992 Cardiff ; Founder 4774 Cardiff. November, 1925.
483. SADLER, H. E. 44 *Penerley Road, Catford, S.E.* 6. P.M. 2421 Amersham. May, 1918.
484. SARGENT, Thos. J. 26 *Cummings Street, Toronto, Canada.* Vice President, Toronto Society for Masonic Research. May, 1928.
485. SAUNDERS, C. H. *Oakfield Road, Leicester.* 3919 Leicester ; P.M. 633 Manchester ; 3962 Winshill ; P.P.A.G.D.C. Derbyshire. November, 1927.
486. SAWDAY, T. Trevor. *London Road, Leicester.* 3431. Jan. 1925.
487. SCHOLFIELD, Albert J. 40 *St. Peter's Road, Leicester.* P.M. 3448 Leicester. P.P.G. Purst. Leices. and Rutland. Jan., 1928.
488. SCHOLEFIELD, Harry H. *Innesfallen, Arnesly Road, Lenton, Nottingham.* P.M. 1391 Leicester. P.P.Gd. Pur. Jan., 1918.
489. SCOTT, William. 367 *Aylestone Road, Leicester.* 2081 Leicester. March, 1922.

490. SEARLE, Richard C. 408 *Welford Road, Leicester*. 523 Leicester ;
Almnr. 4835 Leicester. November, 1927.
491. SERJEANT, Geo. Ed. 6 *Pencisely Road, Llandaff*. P.M. 1992
Cardiff ; Founder 4774 Cardiff ; 4026 Cardiff. Nov., 1925.
492. SEVILLE, H. G. 101 *Beaconsfield Road, Fosse Road South, Leicester*.
2028. May, 1925.
493. 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. Lancs. Nov. 1915.
494. SHARDLOW, Howard W. *Pias Rhaiadr, Dolgarrog, Conway, N. Wales*.
3237 London ; 4741 Llanrwst. September, 1919.
495. SHARP, Aubrey T. *Nether Hall, Scraftoft, nr. Leicester*. 2428
Coalville ; S.D. 4656 Leicester. March, 1928.
496. SHARP, W. H. *Wigston Magna*. P.M. 2028 Leicester. November,
1912.
497. SHARP, W. L. 42 *Park Hill Drive, Aylestone Road, Leicester*. 523.
November, 1924.
498. SHEPHERD, E. L. *c/o E. Ward, 57 Mulgrave Road, Cairns, North
Queensland*. Sec. 50 U.G.L.Q. Cairns. November, 1927.
499. SHEPHERD, Silas Hy. *Hartland, Wisconsin, U.S.A.* P.M. 122
Hartland (Wis.). January, 1921.
500. SHEEN, R. C. *Grayshott, 246 Willesden Lane, Cricklewood, London,
N.W. 2*. Std. 23 London. May, 1925.
501. SIMPSON, D. B. 40 *Saxby Street, Leicester*. 2028. Nov. 1924.
502. SIMPSON, G. P. 58 *North East Road, Golders Green, London, N.W. 11*.
P.P.G.D. Middlesex. September, 1926.
503. SIMPSON, M. R. 28 *Evington Drive, Leicester*. 2028 Leicester.
May, 1927.
504. SITWELL, Major Norman, S. H. 10 *Place Edouard VII., Paris*.
P.M. 1374 ; P.D.G.D.C. Bengal ; Nos. I and II Paris. Jan.
1925.
505. SKIPPER, H. H., M.B.E. ; F.S.I. *Room 64, Archway Block S.,
Admiralty, Whitehall, London, S.W. 1*. 1593 London. Jan. 1922.
506. SLACK, C. H. *Murree House, Gledhow Wood Rd., Leeds*. P.M. 971
Batley, and 3047 ; P.P.S.G.D. W. Yorks. September, 1907.
507. SMALLWOOD, R. H. Gough. 3 *Carlton Villas, Wrexham, N. Wales*.
1336 Wrexham. March, 1927.
508. SMEDLEY, W. R. *c/o 63 Willow Road Bourneville, Birmingham*. P.M.
508, 2933 Singapore ; P. D. S. G. W. Eastern Archipelago.
May, 1918.
509. SMITH, F. Lomas. *Milton Chambers, Milton Street, Nottingham*.
4088. September, 1924.

510. SMITH, H. 60 *Mark Lane, London, E.C. 3.* P.M. 1232 Bourne ; P.M. 4456 Loughton ; P.P.G.Reg. Lincs. January, 1927.
511. SMITH, John C. *Holmwood, Dolgarry, Conway, N. Wales.* 4741 Llanrwst. September, 1927.
512. SMITH, J. KIMPTON. *Lutterworth.* P.M. 3078 Lutterworth. November, 1919.
513. SMITH, J. Herbert. *Ryecroft, Stoneygate Road, Leicester.* 4088 Leicester. September, 1926.
514. SMITH, Samson. 6 *Belmont Villas, New Walk, Leicester.* P.M. 523 ; P.M. 3919 Leicester ; P.P.S.G.D. November, 1906.
515. SMITH, T. W. 24 *Millstone Lane, Leicester.* 1391 ; J.W. 4656. November, 1925.
516. SMITH, W. A. DE WOLF. *P.O. Box 910 New Westminster (B.C.), Canada.* Sec. G.L. of British Columbia. November, 1904.
517. SMITH, W. H. *Newhaven, Stoughton Drive North, Leicester.* 2865, January, 1919.
518. SMITHARD, J. W. 223 *Fosse Road North Leicester.* J.W. 1391 Leicester. September, 1926.
519. SNAITH, J. F. *The Cliffe, Kirby Muxloe, near Leicester.* P.M. 1007 Loughborough ; P.P.S.G.W. November, 1904.
520. SODDY, Robert J. 25 *Ironmonger Lane, London, E.C.* P.M. 92 London. March, 1914.
521. SOFTLEY, Charles, J.P. 37 *Beaconsfield Avenue, Colchester, Essex.* P.M. 51 Colchester. May, 1913.
522. SOLLITT, C. F. *Nausori, Fiji.* P.M. 2238 (E.C.) Nausori, Fiji. September, 1923.
523. SONGHURST, W. John. F.C.I.S. 27 *Great Queen Street, London, W.C.* P.M. ; Sec. 2076 London ; Past Grand Deacon. March, 1907.
524. SOWTER, T. A. 30 *Nelson Street, London Road, Leicester.* 1391. November, 1924.
525. SPENCE, N. F. *Croft, near Leicester.* 4088 Leicester. Jan., 1927.
526. 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.
527. SPRIGG, S. 20 *Nottingham Road, Melton Mowbray.* P.M. 1130 Melton Mowbray. May, 1925.
528. SPRINGETT, B. H. *West View, Seaford, Sussex.* P.M. 1687 and 2430 ; P.P.G.P. Bucks.. March, 1922
529. STANDEN, Arthur. 11 *Southampton Row, London, W.C. 1.* P.M. 1414 Sevenoaks. March, 1922.
530. STANHOPE, T. Webster. 248 *St. Saviour's Road East, Leicester.* 2028. November, 1925.

531. STEELE, Henderson W. *South Penn. Engineering Co., 524 Fayette Title and Trust Buildings, Uniontown, Pa, U.S.A.* P.M. Laurel 651 Pa. May, 1920.
532. STELFOX, J. W. *18 Knighton Drive, Leicester.* J.W. 3091 Leicester. November, 1916.
533. STEPHENS, Alfred. *Linthorpe, Ashfield Road, Leicester.* P.M. 1391 Leicester; P.P.G.S. of W. November, 1916.
534. STEVENS, John S. J. "*St. Olaves,*" *Thurcaston, near Leicester.* P.M. 3096, 3750 London. March, 1926.
535. STEVENS, William E. H. *Crow Leys, 3 Park Vale Road, Leicester.* 523 Leicester. November, 1915.
536. STEVENSON, J. D. *Freemasons' Hall, Perth, West Australia.* G. Sec. of the Gd. Lo. of Western Australia. March, 1907.
537. STOKES, John T. *Aysgarth, Kimberley Road, Leicester.* 279 Leicester. March, 1921.
538. STORK, Ernest Henry. *Arundel, Ashfield Road, Leicester.* P.M. 523; P.P.S.G.W. November, 1915.
539. STOW, Ernest C. S. *16 Bishop Lane, Hull.* P.P.S.G.W. September, 1926.
540. STURTON, J. G. *18 & 20 Bridge Street, Peterborough.* P.M. 2996 Peterborough; P.P.S.G.W. Norths. and Hunts. Nov., 1915.
541. 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.
542. SWANN, A. W. *The Rowans, Lutterworth Road, near Aylestone.* 2081. May, 1925.
543. SWAN, Seymour. *Armagh, The Common, Southwold, Suffolk.* P.M. 388 Halesworth; P.J.G.D. Suffolk. September, 1925.
544. SWAIN, Joseph Paddy. *The Paddocks, Burton Overy.* 3091 Leicester. January, 1916.
545. SWAIN, Peter Arend. *36 St. James' Road, Leicester.* 3091 Leicester. January, 1916.
546. SWALES, G. P. *122 Westcote Drive, Leicester.* 523 Leicester January, 1922.
547. TAILBY, A. F. *73 Dartford Road, Leicester.* 3448. May, 1925.
548. TATSCH, Capt. Jacob Hugo. *P.O. Box 1074, Cedar Rapids, Iowa, U.S.A.* P.J.G.D. Grand Lo. of Washington, U.S.A. Past Grand Orator. March, 1916.
549. TAYLOR, Bertram Chas. *The Crag, Sutton Coldfield.* Nov., 1920.
550. TAYLOR, J. C. *c/o Crittall Manufacturing Co., Ltd., Talbot Road, Stretford, Manchester.* 438 (E.C.) Cawnpore. November, 1925.
551. TAYLOR, L. F. *24 Camp Road, Rangoon, Burma.* P.M. 3330 (E.C.); 859 (E.C.). May, 1926.

552. TELFER, M. ROSS. *Montclair, St. Michael's Road, Blundell Sands, near Liverpool.* 3469 Liverpool. January, 1916.
553. TERRY, Henry G. *Leek, Staffs.* Chap. 966 Leek; P.M. 1367 Beaminster; P.P.G.Swd.B. Dorset. September, 1925.
554. THOMAS, Edmund Landers. *Willowsmere, Park View, Swansea, S. Wales.* P.M. 3161 Swansea; P.P.J.G.W. S. Wales (E.D.); P.P.G.Reg. November, 1913.
555. THOMAS, Capt. William. 56 *Pemberton Gardens, London, N. 19.* 398 Halifax, Nova Scotia. March, 1902.
556. THOMPSON, A. WARREN. *St. Nicholas Street, Scarborough.* P.M. 2586 Scarborough. P.P.G.A. Secty N. and E. Yorks. Nov. 1922.
557. THORPE, John. *Market Bosworth.* P.M. 50 Hinckley; P.M. 1333 Atherstone; P.P.G.S. of Wks. November, 1900.
558. THORPE, Thomas C. *Danes Hill, Trevor Rd., West Bridgford, Notts.* 3658 and 4316 West Bridgford. March, 1922.
559. 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.
560. TIMMS, A. H. *Swadlincote.* P.M. 1739 Swadlincote. March, 1913.
561. TINKER, D. B. *c/o Messrs Tilburgh Lewis, Rly. Ld., 51 Wangaratta Street, Richmond, Victoria, Australia.* 448 St. James, Halifax. September, 1922.
562. TOMKINS, A. F. 19 *Adderley Road, Leicester.* J.D. 2028. May, 1925.
563. TOMPKINS, William. 70 *Fosse Road South, Leicester.* 3431 Leicester. November, 1915.
564. TONKIN, H. G. W. 19 *Redland Park, Bristol.* 1755 and Sec. 4399 Portishead. January, 1923.
565. TRASLER, Frank. *Burn Mill Cottage, Market Harborough.* P.M. 1330 Market Harborough; P.P.J.G.D. November, 1915.
566. TREBILCOCK, Richd. E. *Wellington Street, Kerang, Victoria, Australia.* P.G.W. Victoria. November, 1926.
567. TRICKS, J. L. 116 *Laurel Road, Leicester.* P.M. 1391. Jan., 1925.
568. TURNER, Alfred E. *The Firs, 41 Wigston Lane, Aylestone, Leicester.* 515 (E.C.) Malta; 3448 Leicester. September, 1921.
569. TUCKER, H. C. *Byways, Finchbeck, Spalding.* 469 Spalding. November, 1927.
570. TUSTAIN, T. A. *Greystone, Ashleigh, Solihull, Birmingham.* 1792 Birmingham. November, 1924.
571. TYLER, A. H. *Templecorrig, Greystones, Co. Wicklow, Ireland.* P.M. 1007 Loughborough; P.P.J.G.D. September, 1904.
572. TYLER, Walter. "*Wyke House,*" 17 *Ashleigh Road, Leicester.* P.M. 1007 Loughborough; P.P.G. Swd. B. November, 1899.

573. TYZACK, W. Alexander. *Ryecroft, Dore, Sheffield.* Asst. D.C. 1779 Sheffield. January, 1928.
574. UNDERWOOD, I. R. *c/o H. Salaman, Market Street, Leicester.* 523 Leicester. September, 1921.
575. VIBERT, Lionel. *Marline, Lansdown Road, Bath.* P.M. 2076 London ; P. Dist. S.G.W. Madras. November, 1913.
576. VROOM, James. *St. Stephen, New Brunswick, Canada.* P.D. Grand Master, New Brunswick. January, 1910.
577. WADDLETON, Joseph A. *Langoe, Durham Road, Darlington.* 1650 Staindrop, Durham. September, 1909.
578. WADE, H. J. Seaton. *Haucesworth, Tavistock, Devon.* 2028 Leicester ; P.M. 3063 Accra, W. Africa. September, 1922.
579. WAIN, F. *The Oaks, Ansley Lane, near Leicester.* 2028. May, 1925.
580. WAKELING, P. G. *Oakly Road, Redditch.* P.M. 2804 Redditch. January, 1926.
581. WALKER, Herbert. *486 Narborough Rd, Leicester.* 2081 Leicester. January, 1928.
582. 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.
583. WALTERS, Wm. *Hammercliffe, Toller Road, Leicester.* P.M. 1391 ; P.P.S.G.W. September, 1925.
584. WARD, John Henry. *99 Mere Road, Leicester.* P.M. 279 Leicester ; P.P.J.G.W. September, 1906.
585. WARD, Major R. W. *Balmoral, Waterloo Terrace, Carmarthen, S. Wales.* P.M. 476 Carmarthen ; P.P.S.G.W. South Wales. (W.D.). April, 1910.
586. WATSON, Ernest R. *27 Queen's Road, Loughborough.* 1007. Nov. 1925.
587. 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.
588. WEBB, Fred Owen. *45 Tragarets Street, Port of Spain, Trinidad, B.W.I.* P.M. and Sec. 251 (S.C.), Trinidad. Sept., 1926.
589. WESTBY, George S. *86 Evington Road, Leicester.* 2028 Leicester. January, 1921.
590. WHALL, C. A. *P.O. Box 172, Kimberley, S. Africa.* 1409 (E.C.) Kimberley. September, 1927.

591. WHALLEY, Dr. Edgar. *Lynbrook, 19 Lidgett Park Avenue, Roundhay, Leeds.* P.M. 3047 Leeds. Prov. S.G.D. West Yorks. January, 1912.
592. WHITCHER, A. S. *Ash Lodge, Stoughton Drive South, Leicester.* 523 Leicester. September, 1921.
593. WHITEHEAD, A. S. *Stetchford, Woodland Avenue, Leicester.* 3091. January, 1925.
594. WHITEHEAD, Joseph T. *62 Lucey Road, Besmondsey, London, S.E.* P.M. 1441 London and 2184 Romford; P.P.G. Swd. B. Essex. September, 1907.
595. WHITELEY, F. Ogden. "*Roseway,*" *Thackley, Bradford.* 4255; P.M. 3600 Bradford; P.P.D.G. Reg. West Yorks. Sept, 1912.
596. WILL, John. *26 Goodall Street, Caversham, Dunedin, New Zealand.* January, 1921. (Life Member).
597. WHYMAN, Herbert F. *Hill Crest, Maidstone Road, Chatham.* P.M. 2046 Maidstone; 3173 and 4050 Chatham; P.P.G.W. Kent; Past Assistant Grand Standard Bearer. Sept., 1909.
598. WILKES, J. W. *The Spinneys, Rothley.* P.M. 3431 Leicester; Prov. J.G.D. November, 1921.
599. WILKINSON, S. B. *69 Billing Road, Northampton.* P.M. 360 Northampton; P.P.S.G.W. Norths. and Hunts.; Past Grand Deacon. May, 1897.
600. WILLIAMS, R. J. *Market Street, Kettering.* P.M. 4048 Kettering; Prov. G.W. Northants. & Hunts. November, 1927.
601. WILLIAMS, W. J. *Cromer Lodge, 25 Church Road, Brixton, London, S.W. 2.* 2076, S.W. 2696 London. September, 1921.
602. WILLIAMSON, Harry A. *P.O. Box 46, College Station, New York City, U.S.A.* Carthaginian 47; P.D.G.M.; Prince Hall Grand Lodge of New York. (F. & A. M.). November, 1920.
603. WILLMOT, W. J. *Queensbury Road, Kettering.* 455 Kettering. March, 1928.
604. WILSON, John. *Oregon, Holmfield Road, Leicester.* 2865 Syston. November, 1915.
605. WOOD, Arthur J. *18 New Street, Leicester.* 1391. Nov. 1924.
606. WOOD, Horatio R. *Beech House, Broom Lane, Higher Broughton, Manchester.* P.M. 1993 and 3392 Manchester; P.P.G.D. East Lancs. September, 1916.
607. WOODCOCK, T. J. *85 Radcar Road, Guisborough, Yorks.* P.M. 561 Guisborough; P.P.G.P. North and East Yorks. Sept., 1909.

608. WOODS, Herbert. *Polefield, Stockton Heath, Warrington.* 148 and 3597 P.M. Warrington; P.P.S.G.W. (West Lancs.); P.A.G. Reg. (Eng.). March, 1906.
609. WOLFERSBERGER, W. H. 330 *Mack Buildings, Denver (Colo.), U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.
610. WYCHE, Rev. Canon Cyril J. *P.O. Box 181, Grahamstown, S. Africa.* Dist. S.G.W. S. Africa, E.D. September, 1926.
611. WYKES, Gerald D. *Snaitling Holme, London Road, Leicester.* W.M. 3091 Leicester. January, 1915.
612. WYKES, William B. *Newlyn, Knighton Road, Leicester.* 3091 Leicester. May, 1914.
613. YATES, A. S. "*Sherwood*," *Princess Road, Leicester.* 2028 Leicester. March, 1918.

Notes on French Prisoners' Lodges, No. v.*

It had long been known that Lodges were held, early in the nineteenth century, amongst the French prisoners of war who were confined in Prison-hulks in English ports, but it was only recently that a Certificate issued by one of these Lodges came into my possession through the kindness of my friend, Bro. Major N. S. H. Sitwell, of Paris. This was exhibited at the January meeting of the Lodge of Research, and a reproduction is given as a frontispiece to the present volume of Transactions.

Early in the nineteenth century the English forces captured so many prisoners that there was insufficient prison accommodation in the country. For this reason the English government decided to make use of old men-of-war, of which there were many in the ports of Chatham, Plymouth and Portsmouth. Although altered for the purpose, they were never satisfactory as prisons, and the mortality among the prisoners on board was always very high. As a rule these hulks were used for the confinement of the lowest class and most unruly of the prisoners, and also for those officers who had broken their parole and attempted to escape from the country.

The Certificate here referred to was issued by a Lodge called *De la Consolation des Amis Réunis* (The Consolation of Reunited Friends), which was held among the French prisoners on board the *St. Isidor* at Plymouth.

The *St. Isidor* (San Isidro) was one of four ships captured by Admiral Sir John Jervis in his action against the Spanish fleet off Cape St. Vincent in February, 1797, and for which

*Vide Plate I. (Front).

exploit he was created Earl St. Vincent. It continued to serve as a prison-ship as late as the year 1813—perhaps later—and in 1812 a number of prisoners on board—chiefly officers—offered to M. Le Seuer an Address to the Methodist Conference, expressing their thanks for the kindness of the missionaries who had visited them on board.

The design of the Certificate is of a usual French type, wholly in manuscript, and bears marks of much rough usage. It was issued to L. Dupeyrat, a seaman of Bayon, and is dated July 5801. Many names appear at the foot, and at the dexter side is an oval tin box containing a red wax seal, and attached to the document by a light blue ribbon.

The conditions under which Lodges were held on these hulks are scarcely conceivable, and we are fortunate in having on record an account of one such meeting by a Brother who was present. Mons. A. Lardier, in his "*Histoire des Pontons et Prisons D'Angleterre*," records the existence of a Lodge on board the prison-ship *Guilford* at Portsmouth, at a meeting of which, being a member of the Order, he was privileged to be present.

Lardier's book is fairly reliable, many of the incidents he records being confirmed by other writers. Only when he inveighs against the alleged iniquities and cruelties of the English authorities, in their treatment of the French prisoners, does he exceed the bounds of truth, and allow his pen to run away with him. When prisoners were unruly, riotous, fomented mutiny or attempted to escape, the conditions of their life were rigorous, and punishments were severe; otherwise their lot was no worse, if so bad, as that of English prisoners-of-war in France at the same period, and at French convict establishments at the present day.

The following is the account Lardier gives of his visit to the Lodge on board the *Guilford* and it is most probable that Lodges were held under similar conditions on other prison-ships.

[TRANSLATION.]

Some occupants of the "*demi-prison*" aware that we* were "children of the True Light," invited us to visit their Temple, and at the first opportunity afforded us we accepted the invitation.

After traversing the whole length of the lowest deck (*faux-pont*), we came to a trap-door; this was raised, and we descended into the darkness down a short ladder, rotten and shaky, and continued a few paces forward from its foot, led by the hand of our conductor. After giving the pass-words, signs and grips, we were permitted to enter the Temple.

Although less than the ordinary stature of men, we were obliged to bend almost double, so limited was the space between the floor and the roof. This chamber, a place, according to Masonic phraseology, "strong and enlightened, where silence, peace and harmony reign," was, in reality, lighted only by a piece of candle, inserted in the neck of an old beer-bottle, which, set before the Master's chair, made so much smoke that only a feeble, glimmering ray of light was visible.

The Master's chair was a delapidated bench, with only three legs remaining, upon which he did his best to maintain an equilibrium. The high dignitary invested with these functions, who was no less than a Sovereign Prince Rose Croix, was the only one present to have a seat, modest as it was. The rest of us, members of the Lodge and visitors alike, were requested to sit down upon the floor, just as we were able, like tailors or Turks.

There was a "ceremony." The unsuitability of the place, and the meagre resources of the Lodge, rendered any physical examination, and much of the ritual, impossible; but this deficiency was more than made up for by an examination in morals. The candidate was rigorously interrogated; he was questioned at great length upon his

* Lardier himself and three French naval officers.

principles, and more especially upon his patriotism. His replies were satisfactory, and he received "the light."

The shabbiness of the place and the poorness of the accessories were, however, soon eclipsed and forgotten by the noble sentiments of philanthropy and affection for one's native land, which distinguished the two short, but stirring addresses, delivered at the close of the meeting by the Worshipful Master and the Chaplain. These can be best judged by a few words from the peroration of the former, which I give word for word, for after the meeting I requested from the W.M. a copy of his discourse, which I have carefully preserved as a souvenir of my short residence on the *Guilford* hulk. He concluded his address to the neophite with these words :—

' Oh France, blessed country, abode of all the arts, abode of felicity and of glory, one of thy sons cannot close these labours, without expressing his grief, and rendering homage to thee. My heart is not captive, it is still free and faithful ; it lifts itself out of this place of bondage, and speeds to the land which gave it birth ; it swells with joy and with pride in the contemplation of thy victories and thy laurels. May the glory of thy many triumphs never fade ; may the hero who now guides thy destinies be able to add the last, and only jewel which is lacking in thy crown, by utterly destroying that odious rival, which dares to contend with thee for the mastery of the world.'

The meeting closed, as all Masonic meetings do, by the passing of the charity-box, the contents of which, added to the amounts collected at preceding meetings, was devoted to the relief of those prisoners on the hulk, who were undergoing undeserved punishment, being closely confined and on half-rations. Thus these poor fellows, lulling for a few moments the consciousness of their misery, found in these informal meetings, the means of bearing up against their misfortunes, by sharing generous sentiments, and practicing, as far as their slender means permitted, the noblest of the virtues, charity and brotherly love.

From this account we learn something of the almost impossible conditions under which Lodges were held on board these hulks. It was very different in towns where the French officers were allowed on parole ; there, as we know from records of Lodges held by the prisoners at Ashby-de-la-Zouch, Abergavenny, and other towns, the Lodges were well-furnished, and the ceremonial was carried out in full and complete form.

This Lodge on the *Guilford* was not a casual, single meeting of Masons, but one of a regular series, presided over and conducted by competent and enthusiastic Brethren.

J.T.T.

The
One Hundred-and-Eighty-First
Meeting
 and
Thirty-Fifth Anniversary

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 26th, 1927. Bro. ARTHUR H. HIND, W.M., presided, and the following Brethren were present, viz. :—

Members.—Bro. N. K. LEE, I.P.M. ; Bros. C. S. BIGG, S.W. ; the Rev. E. R. J. BIGGS, J.W. ; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer ; H. J. GRACE, P.M., P.A.G.D.C. Eng., Secretary ; W. A. LEA, P.M., D.C. ; H. HYDE, S.D. ; H. D. M. BARNETT, J.D. ; M. D. R. RICHARDSON, I.G. ; C. H. HARDING, Tyler.

Bros. J. D. JOHNSON, P.M. ; F. HAINES, P.M. ; J. H. MORTON.

Members of the Correspondence Circle.—Bros. D. LAPRAIK, ALFRED E. COWLING, F. V. MILLINGTON, E. R. FOX, A. F. TOMKINS, G. B. ELLWOOD, G. R. CASTERTON, F. G. FLEEMAN, C. SHARP, F. E. BLYTH, A. E. BIGGS, C. A. POYNOR, W. H. SHARP, M. R. SIMPSON, H. G. FLETCHER, the Rev. R. A. ROSTRON, A. P. HANFORD, T. W. STANHOPE, J. W. SMITHARD, A. J. WOOD, G. P. SWALES, GEO. CLAYTON, R. A. M. BOYCE, E. R. WATSON, E. H. FIELD, A. BATES, G. W. BAUM, H. T. JOHNSON, T. OLIVER JUDGE, C. E. HAINES, A. STEPHENS, C. GIRLING, W. BOND, R. B. ADCOCK, G. E. PHIPPS, S. F. HERBERT, J. HERBERT SMITH, H. CHOLERTON, A. FORD.

Visitors.—W. Bros. F. CAVE, W.M. 4088 ; FRANK BROWN, W.M. 279 ; Bros. J. T. COLTMAN, 2865 ; C. M. ROGERS, 723 ; C. B. S. MORLEY, 3091 ; E. W. RICKS, 523 ; L. G. DRYLAND, 4835 ; G. L. BALL, 2865 ; E. I. HENSON, 1007 ; R. C. SEARLE, 4835.

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

The W.M. referred to the loss sustained by the death of the late Bro. F. H. DOUGHTY, P.M., P.A.G.D.C. (Eng.). The following letter from Mrs. Doughty acknowledging a letter of sympathy, sent by the Secretary, was read—

2 Tichborne Street,
Leicester,
July 14th, 1927.

Dear Mr. Grace,

Please accept my heartfelt thanks for your very kind letter and expressions of sympathy ; it is helping to soften the blow when one hears from all sides how fond the Masons were of my husband, and how they respected him and held him in high esteem. Please convey to the Members of the Lodge of Research my best thanks for their kind sympathy in my great loss, and the beautiful floral tributes they sent ; it was touching to see how beloved he was.

Many thanks for escorting him to his last resting-place, where so many of his Masonic friends were present.

With kindest regards,
Yours very sincerely,
(signed) D. Doughty.

The W.M. also referred to the death of W. Bro. J. H. HAWTHORN, a former member and P.M. of the Lodge.

The following twelve Brethren and one ' Study Circle ' were unanimously elected, by ballot, Members of the Correspondence Circle, viz. :—

1535. Bro. R. J. BROWN, I.G. 2428 Coalville.
 1536. Bro. Major R. J. GREEN, Leicester.
 1537. Bro. JOSEPH RICHARDS, Oldbury.
 1538. Bro. C. H. WHALL, M.M. 1409 (E.C.) Kimberley, S.A.
 1539. W. Bro. S. C. GOLLAN, P.M. 484 (N.S.W.C.) Sydney ;
 P.D.G.I. Works, N.S.W.
 1540. W. Bro. B. G. GOODWIN, 22 (G.L. of California).
 1541. Bro. J. M. A. ILOTT, Wellington, N.Z.
 1542. 'STUDY CIRCLE,' Burton Court Lodge, No. 3864
 London.
 1543. Bro. F. H. GIBBONS, M.M. 252 Dudley.
 1544. Bro. JOHN CHARLES SMITH, M.M. 4741 Llanrwst.
 1545. W. Bro. Dr. JAMES PRIOR, P.M. 4515 Heckmondwyke.
 1546. Bro. CYRIL M. ROGERS, M.M. 723 Aldershot.
 1547. Bro. LESLIE G. DRYLAND, M.M. 4835 Leicester.

W. Bro. CHARLES SALE BIGG was duly obligated and installed into the chair of the Lodge by the WORSHIPFUL MASTER according to ancient custom.

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

Bro. the Rev. E. R. J. BIGGS,	S.W.
„ HENRY HYDE,	J.W.
„ the Rev. H. S. BIGGS, P.M.,	Chaplain and Treasurer.
„ H. J. GRACE, P.M.,	
„ W. A. LEA, P.M.,	D.C.
„ H. D. M. BARNETT,	S.D.
„ M. D. R. RICHARDSON,	J.D.
„ J. H. MORTON,	I.G.
„ C. H. HARDING,	Tyler.

The TREASURER made a short statement with regard to the accounts, saying he would formally present same at the November Meeting.

The following Paper was read:—

The Masonic Activities of Robert Burns.

By W. Bro. ALBERT FROST, P.P.A.D.C. W. Yorks.

The fact that the immortal Robert Burns was a "Son of Light" is well known throughout the Fraternity the world over, but that he was a very zealous and enthusiastic Mason is not so generally known. From the day of his initiation at the age of 22, to the time of his death, his interest in the Craft never subsided. Wherever he chanced to be located we find him identified with a Lodge, as we shall see later. The "true spirit" was evinced in him from the commencement of his Masonic career, and with a fervour and magnetism which were characteristic of his sparkling nature.

He was initiated in St. David's Lodge, Tarbolton, on July 4th, 1781—a village a few miles distant from Alloway, Ayrshire, where he first saw the light of day. Whether the ceremony was conducted at the Bachelors' Club, or at the Cross Keys Inn, otherwise known as Manson's Tavern, is an open question. The brother who had the distinction of conferring the initiatory rites was Alexander Wood, a Tailor of Tarbolton. The minute recording the event is brief to a degree—"Robert Burns in Lochly was entered an apprentice, Jo. Norman, Mr." He was passed and raised in the same Lodge in October of the same year, the record being likewise brief—

"Robert Burns in Lochly was passed and raised, Henry Cowan being Master, James Humphrey, Senr. Warden, and Alex Smith Junr., Robert Wodrow, Secy., and Jas. Manson, Treasurer and John Tannock Taylor and others of the brethren being present." Probably "Taylor" is an error of transcription and should be "Tyler."

James Humphrey was a "character" in the Lodge, possessing a remarkable genius for censoring Ministers of Religion, and a propensity for expressing adverse views on Theological subjects. Often did he find himself at grips with Burns, whose opinion is expressed in the "Epitaph on a noisy polemic"—

" Below thir stanes lie Jamie's banes ;
 Oh Death ! it's my opinion,
 Thou ne'er took such a bleth'rin' bitch
 Into thy dark dominion."

Formerly there were two Lodges in Tarbolton—St. David's and St. James', which became united under the name of St. David's in June, 1781, a month before Burns' initiation. The following year Burns and others seceded, and reconstructed St. James' Lodge under a Charter from "Mother Kilwinning," the present number of which is 135—"Tarbolton Kilwinning, St. James'." The meetings were held at the Cross Keys Inn, of which Bro. Manson was the Landlord, and also the Treasurer of the Lodge. If anything remains of this historic building it is but the ruins, which should at any rate have been preserved in memory of its glorious past, and particularly so in view of Burns' wish expressed so touchingly, and with an almost broken heart in his "Farewell" to the brethren.

" And you, Farewell ! whose merits claim
 Justly that highest badge to wear !
 Heav'n bless your honor'd, noble Name,
 To Masonry and Scotia dear !
 A last request permit me here,
 When yearly ye assemble a',
 One round, I ask it with a tear,
 To him, the Bard that's far awa'."

Masonic pilgrims from all quarters of the globe turn their faces towards the commodious premises which the Lodge now possesses, for in it there remains quite a collection of valuable relics of the poet. The old Minute Book containing

records in his own handwriting under his own signature, the Chair which he occupied as Master ; the Gavel he used, and the Apron and Jewel which he wore. The Candlesticks are there, and an old Tyler's Sword of the period. The Bible he presented to the Lodge is preserved ; but probably the possession most treasured is the letter he wrote from Edinburgh in August, 1787, regretting that it was beyond his power to be present, concluding with the verse :—

“ Within your dear mansion may wayward contention
Or withered envy ne'er enter,
May secrecy round be the mystical bound,
And Brotherly Love be the center ! ”

The reviving of St. James' Lodge called Burns into very early prominence, for within three years of joining the Craft he became the Deputy Master, often conducting the proceedings of the Lodge :—

“ Oft honour'd with supreme command,
Presiding o'er the Sons of Light.”

Whether he attained to the position of R.W. Master is doubtful ; it is more than likely that some local dignitary was the nominal head of the Lodge, whilst the duties were principally conducted by Burns or some other officer of the Lodge. Being so, it is quite permissible for the Minutes to be silent on the subject.

The congenial companionship of Burns and his unswerving devotion to the Order, became Landmarks to the brethren. If any proof of his devotion is wanted, take a single instance of his anxiety to assure the attendance at the Annual Meeting and Procession of Lodge Tarbolton, Kilwinning St. James'—which were held on June 24th. Fearing his friend Dr. Mackenzie would consider his duty to his patients weighed heavier with him than his duty to the Lodge, Burns addressed a note to him in verse, as a reminder of the occasion, which had its effect :—

“ Friday first’s the day appointed,
 By the Right Worshipful Anointed,
 To hold our grand procession ;
 * * * * *
 The Master and the Brotherhood
 Would a’ be glad to see you.”

Evidence of his good humour, and congeniality is no-where better expressed than in his “Address to the De’il.” With affected seriousness he narrates the alarming consequences of collusion with that dreaded personage. The Stanza runs :—

“ When Masons’ mystic word an’ grip
 In storms an’ tempests raise you up
 Some cock or cat, your rage maun stop
 or strange to tell
 The youngest brother ye wid whip
 Aff straught to hell.”

His bursts of eloquence on many occasions were a popular diversion at the festive board ; his facetious improvisations a source of wonder and merriment to all the brethren—more particularly to those who came under his magic spell. When in serious mood, the poetry which made him famous sprang from his lips and heart like “fragrance on the breeze.” There is scarcely any side of human nature upon which he did not exercise his innate genius. His poems are a library in themselves—and must be the envy of all psychologists, whose science will never be understood without some supernatural manifestation.

He possessed an insight which is given to few, but even he realised how easily men can be misinterpreted. With the very best of intentions one may become the greatest offender.

“ O wad some Pow’r the giftie gie’ us
 To see oursel’s as ithers see us.
 It wad frae many a blunder free us.

The social friendly honest man—
 Whate'er he be
 'Tis he fulfils great nature's plan,
 And none but he."

As a farmer in Mossiel, Burns was a failure, and he decided to try his fortune in Jamaica, where he had obtained a post as Book-keeper on an Estate. He took farewell of St. James' Lodge, Farbolton, in a lyric so touching and so noble, that by the time he got to the last stanza the tears were rolling down the cheeks of many of the brethren. It was sung to the tune, so popular at the time, " Good Night and joy be wi' you a'," and with such a pathos and passion as to produce a profound and lasting impression.

" Adieu! a heart-warm, fond adieu!
 Dear brothers of the mystic tie!
 Ye favoured, ye enlightened few,
 Companions of my social joy!
 Tho' I to foreign lands must hie,
 Pursuing Fortune's slidd'ry ba',
 With melting heart and brimful eye,
 I'll mind you still, tho' far awa'!"

There is a difference of opinion as to who was responsible for Burns being diverted from his intention to migrate to Jamaica. It is however more than likely that it was his staunch friend and counsellor Prof. Dugald Stewart, who turned his thoughts in the direction of the Scottish Metropolis. With such an influential introduction to the brethren of the Canongate Kilwinning Lodge, Edinburgh, he was assured of a hearty fraternal welcome. His straightened circumstances were the means of his close friend, Bro. Gavin Hamilton, rendering him financial assistance in the publication of his poems.

" ——— the poor man's friend in need,
 The gentleman in word and deed."

The first edition was published in 1786 (Kilmarnock) followed by a second edition eight months later. So

successful was this issue, that Bro. William Creech, the publisher, was enabled to hand over to the poet a sum of money which exceeded his fond expectations. Smellie was the printer, Alex. Nasmyth the painter and Beugo the engraver—all brother masons. By this success the current of his life was turned and he—

“Takes a share wi’ those that bear
The Mallet and the Apron.”

From this time Burns became a deservedly popular member of the Lodge. Hailed and toasted—on one occasion by the Grand Master as “Caledonia’s Bard”—he grew in general favour. Without assuming affected airs he bore his honours with dignity. His conduct and manners were commendable, his intellectual energies were stimulated, and he merited the acknowledgments which were showered upon him. He always rose to speak with an ovation; his forcible and fluent language—almost invariably unpremeditated—met with general approbation.

It was no small distinction for Robert Burns to be appointed Poet-Laureate of the Canongate Kilwinning Lodge. Although his innate genius would have found recognition in any sphere, it is very appropriate that many illustrious Freemasons of nearly a century and a half ago, should discover this “Ploughman Poet,” by whom they were not only immortalised, but who in no small measure ennobled and enriched the Order by his many references to it. There is a vein running through many of his later productions which nothing but Freemasonry could have inspired, and his association with the Brotherhood very materially assisted in the development of his talents.

Of his contemporaries we know but little. In his satires Burns himself gives us the best insight into the character of many of them. Even Lyon’s “Freemasonry in Scotland” makes but scant reference to them. Of their eminence, however, there is no doubt.

Amongst those who were proud to call Burns their companion and friend were Lord Elcho, Earl of Glencairn, Earl of Eglinton, Earl of Buchan, Sir William Forbes, Alex Cunningham, and many others whose names bespeak some importance in Scottish Freemasonry, and of whom short biographical sketches are to be found in "A Winter with Burns," published in the year 1846.

The photograph reproduced from the rare mezzotint, is very interesting, insomuch as it gives what may be taken to be a true representation of those present on March 1st, 1787—the great occasion of Burns' Inauguration, and typically depicts varieties of dignity and of expression and affability, presenting him in the light in which he was regarded by his brethren during the time he formed the centre of attraction. The original painting is hung in the Freemasons' Hall, Edinburgh, and is well worth a visit to see.*

Alex. Fergusson, Provincial Grand Master of the Southern District at this time, and also Master of Canongate Kilwinning Lodge, is seen in the photograph presenting the poetic wreath to Burns, who has been conducted to the Chair to receive it. The figure and face of Burns are pronounced to be a most faithful likeness; his gracefulness and modesty are characteristically delineated. The D.C. is William Nicol, Professor of Latin, who gave Burns tuition in that language, immediately behind whom stands Louis Cauvin, a French Tutor of high repute. He taught Burns the French language, and afterwards expressed his conviction that no ordinary pupil could acquire in three years what Burns assimilated in three months. Other Masonic luminaries depicted are, Grand Master Sir William Forbes on the Master's right, James Dalrymple, Sir John Whiteford, Lord Monboddo. In the forefront is Lord Napier who laid the foundation-stone of the College of Edinburgh, in which ceremony the Craft took no small part. James Boswell, the

* *Vide* Plate II. and Note on p. 58.

biographer of Dr. Johnson, is seen with clasped hands in the centre of the picture, whilst standing to the left is Nasmyth, the Landscape Painter. A prominent figure is Francis Grose the Antiquary, who is in conversation with James Gregory the talented physician. Scarcely any of these brethren escape notice in Burns' Lyrics.

It would appear that the gathering was more of an informal character typifying a free and easy style. Whether in the ordinary Lodge meetings the brethren were so placed is questionable, but if the manner in which the minutes of the Canongate Kilwinning Lodge were kept is any criterion, then we should imagine that informality was the order of the day, for although it is on record that the W.M. proposed Burns as a joining member on February 1st, 1787, yet there is no subsequent minute of his appointment to the Poet-Laureateship a month later. The first mention of his having held the office is recorded in the Minutes dated February 9th, 1815. The omission may be accounted for by the Canongate Kilwinning Lodge not being singular in its slackness.

The Minutes for many years prior to the period of Burns' attendance are brief to a degree, and this may account for the infrequency of the allusions to him, who was not then the distinguished Poet he afterwards became. It will not, however, be denied that the Inauguration did actually take place, as the Lodge has unimpeachable testimony from the brethren who were present on the occasion, and saw him wear the Jewel of his office—evidence of the event.

It may be noted that prior to the publication of "Freemasonry in Scotland" (D. Murray Lyon), an interesting correspondence took place on the subject of the Laureateship, between the Author and the Secretary of the Canongate Kilwinning Lodge, which goes to show that Lyon preferred to go into print with a distinct bias against Burns' appointment, rather than sift the evidence provided, with the result that not only was Burns depreciated, but the Lodge also. Why this should have been so is not easily

comprehensible. If Lyon had any doubts on the generally accepted connection of Burns with the Lodge, they could have been removed at the time—instead of which we have a "History," which so far as Burns is concerned, is not impartial, making isolated statements that do not convey the actual facts to the reader. The Secretary of the Canongate Kilwinning Lodge (Bro. H. E. Peacock) wrote to Lyon at the time of the preparation of his "History"—

"It is my duty to inform you that there is ample evidence of the Poet's association with this Lodge," to which Lyon replied. "I recognise the satisfactory nature of the evidence, but your delay prevents my being able to submit a slip of my remarks—the printers being close up to that particular part of my MSS."

If this be the sole reason why Lyon so summarily dismisses Burns from his "History," then it is still more difficult of comprehension.

"W. J. Hughan states:—"On March 1st, 1787, Bro. Burns was invested as Poet-Laureate of the Canongate Kilwinning Lodge, No. 2 Edinburgh—the painting to commemorate the event having been executed by Bro. Watson, a member of the same Lodge."

So great a Freemason as Hughan must have had sufficient grounds for his assertion.

If further evidence be needed it is provided by the Minutes of Canongate Kilwinning Lodge, under date January 16th, 1835, which state—

"It was proposed by R.W. Bro. M'Neil, Master, and seconded by W. Bro. Turnbull, Substitute Master, that it was expedient that the honorary office of Poet-Laureate of the Lodge, which has been in abeyance since the death of the immortal Brother Robert Burns should be revived, and that James Hogg, the Ettrick Shepherd, on whom his poetic mantle has fallen should be respectfully requested to

“ accept the appointment as the highest tribute to his
 “ genius and private worth which the brethren have it
 “ in their power to bestow.”

Neither can the records contained in that priceless little volume, “ A Winter with Burns ” be discredited. The narrative rings so true, and it was so widely circulated at the time, though it was rather late in the day—27 years afterwards, for Lyon to doubt its accuracy, and at a time when very few of his contemporaries were alive.

Alexander Fergusson, the hero of the “ Song of the Whistle ” (an original manuscript of which was sold by auction in Edinburgh in March, 1887, for TWO HUNDRED AND THIRTY GUINEAS)—was the brother who conferred upon Burns the title of Poet-Laureate. The Lodge Minutes dated March 1st, 1787, bear witness to this—signed by himself and also Charles Moe, Deputy Master, and John Mellor, Advocate, J.W.; William Dunbar—writer to the signet, was Senior Warden, and afterwards in some “ tattered rhymes,” Burns himself mentions the Laureateship in the following lines:—

“ Latin Willie's reek noo raise,
 He'd seen that nicht Rab crowned with Bays.”

I have dwelt on this aspect of the Poet's Masonic career at some length, because my researches leave me with the confirmed opinion that the incident is well authenticated; but notwithstanding that, it is a pity that there should have been left room for doubt.

Incidentally I may mention that there is in the Library of the “ Quatuor Coronati Lodge,” a collection of Masonic Songs and Entertaining Anecdotes ” by Gavin Wilson, Poet-Laureate of the Lodge St. David. This was published in 1788 and dedicated to the Rt. Hon. and Most Wor. Lord Elcho—Grand Master of Scotland 1786/1787.

Therefore, it may be that whilst the office was not officially recognised by the Grand Lodge of Scotland, it was

a title not uncommonly given as an honorary one to those who made the entertainment for the brethren.

Let us follow the Poet a little further afield. Proud as Tarbolton is that Burns was its offspring, yet that pride is shared by others also. Edinburgh probably taking first place, afterwards Kilmarnock where he became a joining member of Lodge St. John, Kilwinning. Whilst it has been stated by one writer that Burns' Poem commencing "Ye Sons of Old Killie" had reference to Canongate Kilwinning Lodge, it will not now be denied that it bears direct reference to Kilmarnock, of which "Killie" is an abbreviation. Bro. William Parker is W.M. and proposes Burns as an Honorary Member which is unanimously received. Burns is called upon to make acknowledgment, and this spontaneous effusion is the result:

"Ye sons of old Killie assembled by Willie,
 To follow the noble vocation;
 Your thrifty old mother has scarce such another
 To sit in that honoured station.
 Ye powers who preside o'er the wind and the tide,
 Who marked each element's border
 Who formed this frame with beneficent aim
 Whose sovereign statute is order!"

Another brother of the Kilmarnock Lodge is Tam Samson, a worthy old sportsman, who confides to Burns his fears that his end was near at hand, and expressed a wish to die and be buried on the Moors. On the inspiration of the moment Burns composed the Elegy:—

"The Brethren of the mystic level
 May hing their head in wofu' bevel
 While by their nose the tears will revel
 Like ony bead
 Death's gi'en the Lodge an unco devel,
 Tam Samson's dead!"

Tam was not altogether pleased at being numbered amongst the dead, whereupon Burns promptly added the "Per Contra":—

"Go, Fame, an' canter like a filly
 Thro' a' the streets an' neuks o' Killie,
 Tell ev'ry social, honest billie
 To cease his grievin',
 For yet, unskait'h'd by Death's gleg gullie,
 Tam Samson's livin'!"

For nine years afterwards the worthy Samson lived to revel in the limelight into which the poet had thrown him.

Burns visited the "Ancient" Lodge at Stirling, but the page in the attendance register bearing his signature is missing, which is taken as conclusive evidence of his visit. He was also a joining member of Loudoun Kilwinning Lodge, Newmilns—on the nomination of Gavin Hamilton. In October 1786 he attended a Lodge at Sorn and later at Irvine. In 1787, along with his friend Robert Ainslie, he was admitted a Royal Arch Mason at St. Abb's Lodge, Eyemouth—at an "encampment" specially convened to do honour to the poet.

At other Lodges he was a not infrequent visitor. The last five years of his life were spent at Dumfries, where he was made a Freeman of the Burgh. In 1788 he became a member of St. Andrew's Lodge held in that Town, which he attended with regularity, taking part in the ceremonies, and subsequently attained to the Chair of Senior Warden. His last recorded attendance is within three months of his death. The Minutes state that Burns was "the most distinguished brother the Lodge has been privileged to receive within its portals."

Although no mention is made of his decease, it is more than likely that the brethren paid a last appropriate tribute to the memory of so distinguished a brother. The Apron he wore and the Gavel he used, together with the Minute-Book, by some unknown means got into the Auction-room. Fortunately they were rescued by the timely intervention of Sir Michael Shaw Stewart, Grand Master 1873/1881, who presented them to Grand Lodge, where they now form part of an interesting collection of Masonic relics.

Far from uninteresting is the incident of his affection for "Highland Mary"—Mary Campbell—to whose memory he inscribed some of his most beautiful inspirations. The Bible he presented to her was inscribed with his Masonic Mark. After finding its way to Canada, it was sent back home to be deposited in the Monument erected to the Memory of Burns on the Banks of the Doon, where it is now to be seen. The Burns' Family Bible is in possession of the Trustees of the Monument, by whom it was purchased twenty-two years ago (1904), for £1,500, and is now one of the most valued treasures of Alloway Cottage.

Undoubtedly Burns' connection with Freemasonry in Edinburgh was the most interesting era of his life. Certain it was that during this period his genius was appreciated and rewarded. Of his consummate love for and interest in the Order, there remains no shadow of doubt, and had it not been for his revolutionary political views, openly expressed whilst being in the Excise, and his disgust of conventional prejudice, he would have risen to a great height in the social sphere, without the loss of his most ardent admirers. There is always the possibility of being wrong in view-points, no matter how convinced one may be that he is right. In Burns' case he was probably wrong. In any event, he had the courage of his convictions.

" A fig for those by law protected !
 Liberty's a glorious feast !
 Courts for cowards were erected
 Churches built to please the Priest."

Burns died prematurely at the age of thirty-seven, on 21st July, 1796—at his residence in Dumfries, and his remains were interred in a humble grave in St. Michaels' Churchyard, Dumfries, four days later, where they rested until 1815; afterwards they were transferred to the Mausoleum in the same churchyard. Shortly before his death he wrote:—

" The pale moon is setting beyond the white wave
 And time is setting with me."

A Lodge bearing the name of "Robert Burns' Lodge," constituted before the union in 1818, probably gives some significance to the fact of the Monument being erected to the Poet's memory in 1820—twenty-four years after his death—at Doon Brig, the vicinity of his birthplace; the foundation stone was appropriately laid by Sir Alex. Boswell—"Worshipful Deputy Grand Master of the most Antient Mother Lodge Kilwinning," at which ceremony the Masonic Lodges in Ayrshire were without exception represented. A full account of this is given in "Preston's Illustrations of Masonry."

A good edition of Burns' Poems is that published by the Oxford University Press, edited by J. H. Robertson, in which they are placed in order of popularity, and it is significant that the "Address to the De'il," "Tam Samson's Elogy," and the "Lament for the Earl of Glencairn" are amongst those considered to be his highest achievements.

"In the vale of human life
 The victim sad of fortune's strife,
 I thro' the tender gushing tear
 Should recognise my Master Dear
 If friendless, low, we meet together,
 Then, Sir, your hand—my friend and Brother."

NOTE.—Doubts have been expressed as to the accuracy of the Picture and Marshall's Book. (Ed.)

The W.M. said that Bro. FROST had taken infinite trouble in the preparation of his most interesting Paper. The circumstances related by the lecturer proved beyond doubt the fact that Burns was a Mason. He was very grateful to Bro. Frost for his address, and proposed a most hearty vote of thanks to him. This was seconded by the S.W. in

eulogistic terms, supported by Bro. FLEEMAN, and carried unanimously.

Bro. FROST responded, stating that he had prepared the Paper whilst confined to his room during a serious illness.

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

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

A well-attended *Conversazione* was afterwards held in the dining-hall.

The
**One Hundred-&Eighty-Second
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 28th, 1927. The Worshipful Master, Bro. C. S. BIGG, presided. The following Brethren were also present, viz. :—

Members.—Bros. A. H. HIND, I.P.M. ; the Rev. E. R. J. BIGGS, S.W. ; H. HYDE, J.W. ; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer ; H. J. GRACE, P.M., P.A.G.D.C. (Eng.), Secretary ; F. HAINES, P.M., as D.C. ; NORMAN K. LEE, P.M., as S.D. ; M. D. R. RICHARDSON, J.D. ; J. H. MORTON, I.G. ; C. H. HARDING, Tyler. Also Bros. C. F. OLIVER, P.M., Dep. P.G.M. ; J. T. THORP, P.M., P.G.D. (Eng.) ; W. J. BUNNEY, P.M.

Members of the Correspondence Circle.—Bros. H. C. de LAFONTAINE, P.G.D. (Eng.), W. WALTERS, P.A.G.D.C. (Eng.), J. T. COOPER, J. J. W. GRUNDY, C. E. CRANE, F. CAVE, W. W. COE, A. E. COWLING, G. BOND, J. KIMPTON SMITH, A. P. CRAWSHAW, E. J. LIDDIARD, W. E. MOORE, E. MOSS, J. E. GOODMAN, E. R. WATSON, E. H. FIELD, J. PRATT, J. HARRISON, JR., J. CECIL BURTON, T. OLIVER JUDGE, F. W. CLARKE, A. R. PARR, G. J. RODWAY, J. T. S. NOBBS, G. E. PHIPPS, the Rev. R. A. ROSTRON, C. CLIFFE JONES, W. S. KEENE, H. W. GIBSON, J. W. BARKER, M. R. SIMPSON, C. E. HAINES, T. S. HALL, C. A. POYNOR.

Visitors.—Bros. A. J. SCHOLFIELD, P.M. 3448, P.P.G. Pur. ; C. C. H. BINNS, W.M. 1560 ; FRANK BROWN, W.M. 279 ; C. H. SAUNDERS, P.M. 3962 ; H. C. BRAY, W.M. 2865 ; T. H. BUSWELL, 3078 ; R. W. CARR, 2865 ; F. J. MASON, 1007 ; T. H. SHARP, 2028 ; E. J. HENSON, 1007 ; JAS. ALLEN, 523.

The Minutes of the last Meeting were read and confirmed.

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

- 1548. Bro. BERNARD S. MORLEY, M.M. 3091 Leicester.
- 1549. Bro. ERNEST W. RICKS, M.M. 523 Leicester.
- 1550. Bro. RICHARD C. SEARLE, M.M. 523, Alr. 4835 Leicester.
- 1551. Bro. C. H. R. ROGERS, J.W. 3834 Swansea.
- 1552. Bro. W. PRICE LAWRENCE, M.M. 2226 Rhymney.
- 1553. W. Bro. G. H. OPENSHAW, P.M. 1224 Sudbury.
- 1554. W. Bro. G. DRAKEFORD, P.M. 2028, P.P.G. St.B. Leicester.
- 1555. Bro. T. E. DRAKEFORD, M.M. 2028 Leicester.
- 1556. Bro. CYRIL F. HIPWELL, M.M. 2739 London.
- 1557. W. Bro. G. S. KNOCKER, P.M. 71, 4085 Lowestoft ; 3913 Ipswich, P.P.S.G.W.
- 1558. W. Bro. W. CHAS. CATTELL, W.M. 3422 Northampton; P.P.G.W. Norths. and Hunts.
- 1559. W. Bro. R. J. WILLIAMS, P.M. 4048 Kettering ; Prov. G.W. Norths. and Hunts.
- 1560. W. Bro. E. L. SHEPHERD, Sec. 6 Gregory, No. 50 (U.G.L.Q.), Cairns, Queensland.
- 1561. R.W. Bro. A. C. GARNER, D.D.G.M., Dist. No. 2 G.L. of Sask., Canada.
- 1562. W. Bro. H. B. HOWE, I.P.M. 4656 Leicester.
- 1563. Bro. H. HOPKINS, Alr. 3201 March.
- 1564. Bro. E. CARR, M.M. 456 Uttoxeter ; 985 Long Sutton.
- 1565. Bro. H. C. TUCKER, M.M. 469 Spalding.
- 1566. W. Bro. C. H. SAUNDERS, 3919 ; P.M. 633 Manchester ; 3962 Winhill ; P.P.A.G.D.C. Derbyshire.

The following Paper was read:—

Goethe as a Freemason.

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

“Voilà un homme!” These were the words used by Napoleon I at the memorable interview that he had with Goethe at Erfurt, on October 2nd, 1808. It was a remarkable meeting—two geniuses brought together to confront each other with varying sentiments, varying aims, varying tastes, but both having that broad outlook on life, that dominant intellectuality, that force of purpose, that indomitable energy, which when combined in any one individual goes far to raise him above his fellows, and to give him an ascendancy, a brilliancy, and a power which go to make up what we call genius. I suppose that genius, if we were to speak accurately, is the divine “*afflatus*,” the God-like in man which marks him as being distinct from the rest of his race. Both these men had their opportunities; they took them and rose to the front rank. We all know that there have been many examples of geniuses who have passed through life almost unnoticed, and for want of a helping hand have died in obscurity. So that one must qualify what has already been said as to ascendancy by the saving clause “*given the opportunity*.” We may also remark that genius, when it runs on side lines, and is not directed into its proper channels, has in itself an element of madness which, if not corrected, provokes grave disorder and ultimate ruin. But in the two examples before us I think we may say that genius made a fair, fine and noble display. We are told that Napoleon looked at Goethe attentively, and then spoke his full impression in the words already quoted, “*Voilà un homme!*” During the whole interview, the variety of Napoleon’s expression of assent was admirable;

for he seldom listened without nodding or saying "Oui" or "C'est bien," or something to that effect. When he had himself made any remarks, he would usually add, "Qu'en dit Mr. Göt?"

On October 6th of the same year these two met again on the occasion of a Ball at Weimar. It was then that, after a long conversation, Napoleon said finally to Goethe, "Come to Paris. I desire it of you. There you will find a wider circle for your spirit of observation; there you will find enormous material for poetic creations."

I have chosen these episodes because they mark important moments in Goethe's life, and I think that I now ought to tell you very briefly something about that life, before we enter on the subject which we are especially to consider. But in the first place I ought to remind you, that we are treating of a man who was not only remarkable in his generation, but one who would have been a wonder in any age. To the man in the street the name "Goethe," I suppose, suggests nothing more than "Oh, he was the Johnnie who wrote Faust," and there are but few amongst the seething masses of our population who have troubled to read those of his works that have been translated.

When one considers that Goethe was not only a writer of prose and verse, but also a geologist, a botanist, an optician, an anatomist, somewhat of a chemist, somewhat of a painter, an art-collector, a musician, an actor, a theatre-manager, and a linguist; that he was in reality Prime Minister in the Duchy of Weimar; that he designed a new palace and a new theatre for Weimar itself; that he controlled and disciplined Weimar's small army; that he had the oversight of the roads and ways of communication; that he directed the whole of the work at the reopened coal mines of Ilmenau, near Weimar—and this is only to mention a small part of his activities—you will begin to perceive the marvellous versatility of the man, and the vast range of subjects and objects which he controlled, directed and guided.

Now as to his life—For its beginning we will take Goethe's own words, "On the 28th of August, 1749, at mid-day, as the clock struck twelve, I came into the world, at Frankfort-on-the-Maine—through the unskilfulness of the midwife, I came into the world as dead, and only after various efforts was I enabled to see the light." Johann Wolfgang Goethe's mother was married when she was eighteen to a man who was much her senior. Goethe had a grave, pedantic, unemotional and exacting father, but his mother was a being who was all joyousness and kindness. It was from her that Goethe inherited all that romance and love of beauty, and love for things theatrical which in later life were so strongly characterised in him. Several children were born of this union of June and December, but they all passed away at a very early age, so that Goethe and his sister Cornelia were the only two left to run about in the big old house, which was the scene of so many happy childhood days. His father intended him for the study of the law, and though this went much against the grain, yet for the sake of conciliating that stern parent he submitted and went to Leipsic for study, but even there in those early years the study of literature was wont to occupy more time than that of law. He returned from Leipsic in a bad state of health, indeed one may say of alarming illness, coupled with a strong attack of that despondent melancholia which at times overshadowed his usually buoyant nature. It was then that he came under the influence of a relative of the family, a pious and saintly woman, Fraulein von Klettenberg. She was the spiritual nurse and his mother the bodily nurse, and he accordingly nicknamed them "Counsel" and "Action." Fraulein Klettenberg exercised a long and abiding influence over Goethe. She belonged to the sect of the Moravian Brethren, and yet, strange to say, one of her chief delights was the study of alchemy and cabalistry. She was the one who gave Goethe an impulse towards occultism, and taught him its initial mysteries. He never forgot the tenderness with which, sitting by his bedside, she spoke to him of such works as those of Albertus Magnus,

Paracelsus, and others, and certainly she laid the foundation of that esoteric knowledge which Goethe cultivated, and which peeps out in so many of his works. He was now eighteen, and it is said that, when he was twenty, books on alchemy "became almost a craze with him, though he, seeking exact knowledge, was sometimes made desperate by their strange mystifications."

When Goethe had regained health and strength he went to the University of Strassburg, after that there was a short stay at Wetzlar, and then a return to Frankfort, which appeared dull and antiquated after his new experiences. He is beating against the bars like a bird in a cage, when there comes to him an invitation to stay with one with whom he has just made acquaintance, Charles Augustus, Duke of Weimar.

He goes, much against his father's wish, to Weimar, and the Duke and he become inseparable companions, and a gay and thoughtless existence holds sway for a time. But even pleasure wears itself out, and Goethe, as being somewhat the elder, begins to act as mentor to the impetuous young ruler, and things assume a more reasonable aspect. The question has now to be decided—shall he return to Frankfort, or remain at Weimar? The scale turns in favour of Weimar, and thus, though then not suspecting it, he makes a life-choice, for in Weimar, except for occasional absences abroad, and visits to other Courts, he lives the rest of his life and dies there in an advanced old age. During his life at Weimar he is surrounded with all the flatteries of a small Court; he is petted; he is idolized; he is ennobled to make his position easier at Court; decorations and orders are bestowed by kings, emperors and princes; after some years he feels that something is wanting—he is longing for independence and liberty, and as this longing grows ever stronger, he steals away, solitary and unaccompanied, and makes a long, long sojourn in Italy, the land he has always longed to see, ever since the day when his father had shown him those fine engravings of ancient Rome, executed by the famous

Piranesi. Once in that enchanted land, he shakes himself as a giant refreshed, and returns, after about two years of absence, a man of broader views, of settled convictions, and of graver demeanour. It was on his return from Italy that he made one of the gravest mistakes in his life, and one which might have wrecked his whole career, had it not been that his Royal patrons showed him a larger-hearted charity than might have been expected. He had always been a woman-seeker; he was like a butterfly in this respect; he flew to one flower, and when he had satisfied himself with amorous dalliance, he flew to another, in his rapid flight clean forgetting the plight of the first soon-forsaken flower. His love-fancies followed so quick on one another that they hardly allowed time for introspection. But that came when, having ruined a buxom young wench, one Christiane Vulpus, who made artificial flowers in a Weimar shop, he found that very unpleasant consequences were likely to ensue. His conscience awoke, and remorse, that deadly serpent, stung him. He did not marry her, at least not till many years later, but "he betroths her with a ring, and they go through the ceremony 'confarreatio' 'in the high Roman fashion,' by jointly eating two slices of bread each. 'This is our conscience marriage,' says he, 'you are my wife now.'" This occurred in 1788; they were married in 1806, and Christiane died in 1816. The son that was born became, when grown up, an official at the Weimar Court, but he died at Rome in 1830. His wife and children took up residence with Goethe, and looked after his wants in his declining years. It was during these latter years that he received a gift which he always prized very highly. "Fifteen English friends, as they subscribed themselves, caused a seal to be prepared by their most famous goldsmiths—the originator of the gift was Carlyle, and among the subscribers were Sir Walter Scott and Wordsworth—the letter which accompanied the seal speaks with deep feeling of the debt due to the poet, as a spiritual teacher, by the whole world, our chief, perhaps our only benefactor, is he who by act and word instructs us in wisdom." Goethe's death,

dissimilar to his birth, was marked by serenity, calm and peacefulness. "It was on the morning of March 22nd, 1832, that he had Ottilie" (his daughter-in-law) "to sit beside him; he held her hand long in his and talked cheerfully with her. But his words began to grow gradually more and more indistinct, until at length all speech failed. Then he sought to communicate by signs, at first in the air, then, when his waning strength sufficed no longer to hold up his arm, he wrote on his lap. At about eleven-thirty in the forenoon he drew himself into the corner of his chair and departed gently from life—so gently that the actual moment was unobserved." He was laid beside his great friend, Schiller, in an oaken shrine in front of the bronze coffins of Duke Karl August and Duchess Luise, the good friends of his long, toilsome, glorious life.

It is difficult to put such a life into small compass; so much has to be left out, so much unsaid. All one can do is to barely indicate the main features. I have said nothing about his friends and nothing about his works, but so far as the latter are concerned, I would indicate that those that seem to bear more immediately on the subject in hand are, first and foremost, "Faust" (I mean "Faust" in its entirety) and "Wilhelm Meister." His works are, as a whole, so voluminous that if one began to enumerate them, there would not be much space left for other considerations. To sum up, I should say that in one aspect Goethe was the Dante of Germany, and that in another aspect he was the Teutonic Shakespeare.

It is rather difficult to estimate rightly Goethe's position as a Mason. According to some writers he was an ardent and zealous upholder of our Craft; others aver that his manifold and diverse duties prevented him from giving that attention to Masonry which was desirable, and that he to some extent lost interest in our noble science. I think if we read between these two opinions we shall get somewhere near to the truth. We shall find that in most of his Masonic enterprises he was closely associated with his friend and

patron, the Duke of Saxe-Weimar. They hunted in couples, as it were, and in every department of life which they touched they were generally associated in the closest bonds of affectionate unity. Goethe's association with Masonry gives us more than a passing view of the various Masonic systems which were prevailing in Germany at that time, each one trying to supersede and outdo the other, but generally failing in the attempt and coming to an ignominious ending. As an individual member of our Craft, Goethe was, I think, fully possessed with the sublimity of truth contained in its teachings, and these went far to satisfy some of his idealistic leanings. Though, in the first instance, he may have sought initiation with not too worthy a motive, in process of time his Masonic thoughts and yearnings reach a high standard of outlook. He had several dear friends allied with him in the Craft, but they did not all have the same Masonic vision. Weimar itself was a little Masonic coterie, and it is seldom that one can point to such an instance—a small township in which the arts and sciences are cultivated to the highest degree, and where Masonry binds together in an immutable bond the most distinguished men of the epoch. It is little wonder then that in those days Weimar was known as the German Athens.

After these musings, let us enter the domain of actual fact, and try to construct, however imperfectly, some account of Goethe's Masonic doings. It has been said that his works are replete with Masonic allusions. If that be so, all I can say is, that one must delve deep to ascertain the inner meaning, as there is so much that is symbolical and mystical that it would mystify the ordinary Masonic mind. But we certainly have a perfectly clear and straightforward reference in the seventeenth book of "Truth and Poetry," a work which is an autobiographical account of Goethe's earlier years. The passage runs thus—"The intellectual and literary domain of Germany was at that time regarded as but newly broken ground. Among the business-people there were prudent men, who desired skilful cultivators and prudent managers for the fields about to be turned up. Even

the respectable and well-established Freemasons' Lodge, with the most distinguished members of which I had become acquainted by my intimacy with Lilli, contrived in a suitable manner to get me introduced to them ; but I, from a feeling of independence, which afterwards appeared to me madness, declined all closer connection with them, not perceiving that these men, though already bound together in a higher sense, would yet do much to further my own ends, so nearly related to theirs."

Here I must turn aside to say that the Lilli here mentioned was the daughter of a great banker in Frankfort, and was, to give her her full name, Anna Elizabeth Schönemann. She was one of Goethe's numerous flames, selected by his impressionable nature as being the "one and only" for the time. There was actually a sort of engagement, but it was not an alliance that would be acceptable to the parents on either side. A banker's daughter, it was thought, ought to aim for a higher sphere, and Goethe's father did not stomach the idea of having a fine lady for a daughter-in-law. The means of avoiding a precipitation towards matrimony was found by Goethe's being suddenly whisked off to Switzerland by some friends, and Goethe seems eagerly to have fallen in with the suggestion that he should take a change of air as an experiment to try whether he could renounce his lady-love. After the Swiss tour came the call to Weimar, and Lilli was renounced, I will not say forgotten, in company with so many others.

Duntzer tells us, in his "Life of Goethe," that the first days after the return of the Duke and Goethe from a tour they had taken in Switzerland, were so engrossed by visits and by various matters of business that Goethe chafed a little. One of his chief personal affairs was to get made a Freemason ; for that he did not belong to the Society had often on his journey hindered closer acquaintance with important men. Accordingly, only three days after his return, he applied to Bode, who had now been in Weimar a year as man of business of the Countess von Bernstorff, and had zealously devoted himself to the spread of the Order of

Freemasons, an order which he esteemed very highly as a means of furthering true culture and humanity. Goethe was convinced that this was an honest man. Yet four weeks passed before Goethe wrote to the Master of the Lodge—no other than his colleague, Fritsch—petitioning for admittance; he did not conceal that he would not have written but for desire to join the Society.

This very man, the Baron J. F. von Fritsch, was the one who had protested against the elevation of Goethe by the Duke to the position of Privy Councillor, and who had threatened to resign his position as a Councillor in consequence of the same. It was on this occasion that the Duke uttered words of such nobility of character that they are worth quoting—"Judicious persons congratulate me on the good fortune of possessing this man" (meaning Goethe). "His intellectuality and his genius are well known. To make use of a man in any other direction than that in which he can display his extraordinary gifts is to mis-use him—The world judges according to its prejudices; as for me, I apply myself and work, as any man would who wishes to fulfil his duty, with a view, not to merit fame or the world's approbation, but to justify myself before God and before my own conscience." We can now understand why Goethe allowed four weeks to elapse before writing the following letter, "Your Excellency, I take the liberty of importuning you with a request. For a long time I have had occasion to wish that I might belong to the Society of Freemasons—It is the social feeling alone which leads me to seek for admission. To whom could I better entrust this matter than to Your Excellency? I await the kindly guidance of what you advise in this matter. I await, moreover, your gracious hints, and sign myself respectfully, Your Excellency's obedient servant, Goethe." This was in 1780, Goethe being then thirty years of age. This letter was addressed to the W.M. of the Lodge Amalia in Weimar, as Fritsch was at that time in the chair of that Lodge.

The Lodge evidently bore the name of Amalia, as a compliment to the Dowager Duchess, who was a remarkable

personality in the Weimar Court circle. Lewes, in his "Life of Goethe," gives us the following pretty little picture of this erstwhile ruler of the Duchy of Weimar. "She had the Brunswick blood, with its capriciousness, love of pleasure and frivolity; but she had also a mind well cultivated, not poorly gifted, and ready in appreciating men of talent. Although a niece of Frederick the Great, she did not follow the princely fashion of the day, and turn her eyes away from German literature, to fix them only upon France—She learned Greek, read Aristophanes, and translated Propertius, was a musical composer, and a tolerable judge of art—moreover, with all her multifarious reading and enjoyments, she contrived to superintend the education of her sons and managed her kingdom with unusual success. That she was a woman very fond of gaiety may be demonstrated by an account of her given by an anonymous traveller. Speaking of one of the famous Redoutes which formed an essential feature in the lighter aspect of the Court life of Weimar, and in which Goethe's aid was always sought, our traveller says that, 'the Duchess appeared *en reine grecque*, a very beautiful costume, which suited her well. The ball was very brilliant; some of the students from Jena were there. At the last ball of the season, the Duchess sent me one of her own Savoyard dresses, and I was *frisé* and dressed like a woman by the Countess von Gortz's maid. The young Count was likewise dressed as a woman, and we went to Court so, dined there, and drove thence to the ball, which lasted till six o'clock.'" "O tempora, O mores!" And yet 'tis said that we are degenerate in these our days! Well, after this excursion, we must return to Masonic seriousness.

The letter that was sent by Goethe to Fritsch did not evoke an immediate answer, and it was not till four months afterwards that Goethe's request came to fruition. It was on June 23rd, 1780, the eve of the Festival of S. John the Baptist, that he was duly initiated in the Lodge Amalia. It is said that, previous to the ceremony, he had made two unusual stipulations, one relating to the disuse of a part of

the ceremonial preparation, and the other relating to the use of the ritual of the Grand Lodge of Hamburg in preference to that of the Strict Observance, of which Fritsch was a staunch supporter. As a consequence of this ritual request it was Bode who occupied the chair at the initiation, and not Fritsch, and this did not help matters. We will now leave Goethe as an Entered Apprentice, and talk first of all about the man who influenced him greatly in Masonry, Bode, and then say a few words about the Order of the Strict Observance, for, to a proper understanding of our subject, we must clear the ground as we go along.

Johann Joachim Christoph Bode, musician, teacher of languages, translator of books, and the publisher of several of Goethe's works, was some twenty years older than Goethe. He was a deep student of Masonry, and had accumulated a library of some 800 volumes covering the whole subject of secret societies, and in those days such an accumulation was looked upon as a great possession. In recognition of his services to the Craft he had been elected Deputy Grand Master of the Grand Lodge of Hamburg, which then, as now, stood for pure, unadulterated Craft Masonry. Bode was born in 1730. His father was originally a day-labourer, but he became a soldier, and afterwards deserted. Bode's first occupation was tending his grandfather's flocks. When a child he obtained the nickname of "Silly Christopher," because he showed no aptitude for mechanical labours. His inclination for study was not less ardent than his love for languages. At one time he entered into business as a bookseller with Lessing as his partner. Neither of the partners, however, possessed the requisite experience for a successful carrying on of this enterprise, and they were obliged to renounce it. Bode's third wife was the daughter of Bohn, the bookseller of Hamburg. This name of Bohn is well known to us, for I suppose there are but few students who have not profited by Bohn's library, which comprehends translations of the classics and other standard works, and this man Bohn must be the progenitor of this useful aid to the dissemination of good literature. The merit and talent

of Bode procured him the confidence of the Countess von Bernstorff. His employment by the Countess has already been mentioned, and this secured for him a comfortable independence. He received various honours from German princes. After making a tour in Lower Saxony and visiting Paris, he died in 1793. His translations of Sterne's works, of Humphrey Clinker, the Vicar of Wakefield, and Clavige's "Pensador," are considered as masterpieces. We have already alluded to his Masonic standing, but it may be well to add that he became a member of the Strict Observance in the Lodge Absalom at Hamburg, was subsequently Master of the Lodge, and was later received into what we may call the Inner Circle of the Rite. He took part in Masonic assemblies held at Kohlo, Brunswick and Wolfenbuttel. In process of time he became possessed with a fixed idea that the Jesuits had invented what was known as Templar Masonry, and that they had done so, firstly, in order to aid the Stuart cause, and, secondly, in order to maintain, after their suppression, their order in secret and thereby to combat Protestantism. This idea became a bugbear to Bode, and it was trotted out on every possible occasion, and it sometimes led him into strange and undesirable controversies. It is said that Bode, who concealed beneath an air of almost brutal frankness much williness and insinuating flattery, sought in Masonry a means of rubbing shoulders with the great ones of the earth, and at the same time of satisfying his vanity and his "penchant" for good living. This, then, was the man who was in effect, Goethe's Masonic sponsor, and I should rather fancy from what has just been said about him, that he may have accentuated the social side when speaking to Goethe about Masonry, although we must not forget that Goethe seems to have had this aspect of the Craft in his consideration before ever Bode had come to Weimar. We will not further dwell upon Bode, as we shall meet him in another connection shortly.

And now as to the Strict Observance. The fundamental doctrine of this Order was that Freemasonry was derived from the Knights Templar. The Lodges of Speculative

Masons under this system were therefore nothing more than Conclaves of Knights Templar under a different name. In order to emphasize this theory each member was designated as "Eques," or "Knight," and was required to select an additional Latin appellation for himself. The supreme government of the Order was supposed to be in the hands of men of high Masonic rank and social and political distinction. Who these leaders were no one was allowed to know. They were called "The Unknown Superiors," and their commands were to be implicitly obeyed. The originator of the rite was a German nobleman, Charles Gotthelf, Baron de Ilund and d'Altengrottgau. He was made a Mason at the age of twenty in a Lodge at Frankfort in 1741; the following year he became a Master-Mason at Ghent, in Belgium, and he subsequently took a higher degree, that of "Ecoissais," at Brussels. During a sojourn at Paris he is said to have visited the Lodges there, and to have exercised a salutary influence in restraining undue indulgence in potations during Masonic banquets. In 1751 he established in his chateau at Kittlitz the Lodge of "The Three Columns," of which there were, as a beginning, twenty-four members, each known by a Latin name. This Lodge was afterwards removed to his baronial seat at Unwürde, and he assumed the title of Commander of the Order. About this time a certain Jew, Georges-Frederic de Johnson (for so he sometimes styled himself), a man who has been labelled as the German Cagliostro, presented himself to the Masons of Jena as "Grand Prior of the High, True and Secret Grand Chapter of the Universe." His mission, he announced, was "to reform the German Lodges according to Templar usage, and to show the true light to those German brethren who were still wandering in darkness." He also asserted that he possessed the art of transmuting base metals into pure gold. In the period we are considering anyone who claimed to have such magic powers immediately received attention, and we are told that Johnson decidedly "caught on" at Jena. But it was not for long, as the brethren naturally wanted some return for

their money, and the promised manifestations did not seem to be maturing. In an unconsidered moment Hund joined forces with Johnson, and this alliance greatly strengthened Johnson's waning influence. Johnson arranged that there should be an assembly of forces, and for that purpose he betook himself with his followers to Altenberg, in the Duchy of Saxe-Weimar, to await the arrival of Hund. Johnson told his retinue that he was being pursued by various rulers, amongst others Frederick the Great, and that they must therefore keep guard, sword in hand, before his bed-chamber, whilst others were to wander, despite rain and wind, through the surrounding forests, and at any cry of alarm to rush to the rescue. Those who refused to obey these directions were at once to be put under arrest. A ludicrous situation, and one that can hardly be imagined! To think of philosophers and theologians, clad in high boots and with rapiers at their sides, haltingly stumbling o'er hill and dale in the black darkness of the night and the stinging force of the rain almost passes one's comprehension! But it shows to what heights of folly the pursuit of an "ignis fatuus" drives men. When Hund did arrive he rendered homage to Johnson by falling on his knees before him, but as he was wearing a very heavy and elaborate suit of armour, he had to be assisted in his movements by two attendant knights. The overbearing conduct of Johnson on this occasion, however, just turned the balance, and Hund was in the end obliged to threaten armed retaliation. At this menace the famous "Grand Prior" took fright; he asked for twenty-four hours respite to produce evidence of the legitimacy of his claims, but before the twenty-four hours had expired he was well on his way out of the Duchy. A year afterwards he was arrested by order of Fritsch, who has already come under our notice as Master of the Lodge Amalia. He was taken to the Wartburg, and remained for ten years in the cell that was known as "Luther's cell," and there he died, without ever having been tried or interrogated.

The Baron Hund, after the unfortunate "fracas" at Altenberg, returned to Unwürde, and occupied himself with

drawing up the rituals, constitutions and regulations of the Order. There were various grades in the Order, beginning with the three grades of St. John, roughly corresponding to our Craft degrees. Then came the "grade Ecossais," and the "Ordre Interieur," which included the grade of "novice," and the Templar grade. The Knightly grade had three divisions, that of "Ecuyer," that of "Socius" and "Amicus Ordinis" (which was for princes and those likely to be useful to the Order); and lastly that of "Eques." Though this elaborate system was created and held sway for a time, and though one of Hund's most capable helpers, J. C. Schubart, declared that all Lodges that refused to affiliate must be regarded as illegitimate, it soon became apparent that Hund was not strong enough to hold together this puzzling combination which he had evolved, and when at the Congress of Brunswick in 1775 Hund failed to produce absolute proofs of the legitimacy of the principles on which the Order was founded, and maintained silence as to the identity of the mysterious and unknown counsellor from whom he had derived authority, the death-knell of the Order began to sound. There had been a potent hint of approaching downfall in the differences of opinion, not to speak of the envyings and jealousies which animated those high in authority. At the Congress of Wilhelmsbad in 1782 the final "coup de grace" was given to the Strict Rite as a leading system in Masonry.

And now Goethe is waiting for us. He is getting tired of his apprenticeship, and is looking forward to taking a step upward on the Masonic ladder. It will soon be a year since he was initiated, so that we are not too surprised to find him in the early part of 1781 again writing to Fritsch, and in these terms—"May I, Your Excellency, on the near prospect of a Lodge meeting, also urge my own small interest? While I submit myself to all the rules of the Order, though unknown to me, yet I wish, if it be not contrary to regulations, to take a further step, in order that I might approach closer to the essentials. I desire this, not only on my own account, but also on account of the brethren, who are frequently in

the embarrassing position of having to treat me as a stranger. Should it be possible to advance me to the Master's degree at your convenience, I would learn of it most thankfully. The pains I have given to the useful knowledge of the Order have, perhaps, rendered me not altogether unworthy of such a degree. However, I freely leave all to Your Excellency's courteous discernment, and sign myself with unchanging esteem, Your Excellency's most obedient, Goethe."

As a result of this letter, which appears to me to be so very contradictory in the manner of its wording, and which is a curious document as coming from one who was but an Entered Apprentice, Goethe was passed to the Fellowcraft degree on June 23rd, 1781, just a year after his initiation. In the following February the Duke of Weimar was initiated into Masonry, and on the 3rd of March of that year, 1782, both the Duke and Goethe were raised to the degree of Master Mason. Shortly after this, Goethe, as was customary amongst the members of a Strict Observance Lodge, proceeded to the degree of, as some say, the "Grade Ecossais," but others have it that it was the Templar grade, which, as I have pointed out, belonged to the "Ordre Interieur." It seems possible that it was the Templar grade, as the Duke, being now a member of Lodge "Amalia," would be a power to reckon with, and he may have urged advancement for his friend and companion. If such were the case, the ceremony would undoubtedly put Goethe in mind of the time that he spent at Wetzlar, whither he went in 1772 to gain some experience in the practice of law, he having already taken his degree as "Doctor Juris." For it was at Wetzlar that he found at the largely attended "table d'hote" of the inn "Zum Kronprinzen," a mock Table Round, an order of Knights instituted, so the title said, for the Protection of the Right and the Delivery of Oppressed Youth. This Order had been founded by Von Goué of Hildesheim, a member of the Brunswick Embassy. Goethe joined this fantastic Bund, and it amused him for some time to take part in ordering the ceremonial. It will be interesting

to let him tell you in his own words about this association—
 “ I found united round a large table nearly all the subordinate functionaries of the embassies, young people up to any fun ; they received me in a friendly manner, and from the first day of meeting made no secret that their mid-day meal was not wanting in its romanticism. They gave me to understand that they represented an assembly of Knights. At the top of the table sat the commander, and by his side, his chancellor ; then came the principal officers ; and then the knights in order of seniority. Those who were new comers or strangers had to be content with the lower places. They generally understood nothing of the conversation, for the language of the society was enriched, in addition to terms of chivalry, by numerous figurative expressions. Each of the members received a knightly name, followed by a suggestive epithet. Me they called Götz von Berlichingen, the Honest. The former I earned by the attention to the gallant German patriarch, the latter by my upright affection and devotion for the eminent men with whom I became acquainted—
 The reception of a knight took place according to the traditional symbolism extracted from the various orders of chivalry. The list of the whole body of knights was printed with as much importance as a calendar of the Imperial diet, and if families ventured to scoff at this, and to declare the whole matter absurd and ridiculous, they were punished by an intrigue being carried on, until a solemn husband or near relation was induced to join the company and to be dubbed a knight ; for then there was a splendid burst of joy at the annoyance of the connections. A strange order, at once mystical and philosophical, was mixed up with this knighthood. The first grade was called “ The Passage,” the second, ‘ The Passage of the Passage,’ the third, ‘ The Passage of the Passage to the Passage,’ the fourth, ‘ The Passage of the Passage to the Passage of the Passage.’ The initiates had to interpret the elevated sense of this progression, which they did by means of a small printed book, where each of these curious expressions was explained in a manner still more curious and further amplified. Although

I very readily took part in such fooleries, had first brought into order the extracts from ' *Les Quatre Fils Aymon*,' made proposals how they should be read on feasts and solemn occasions, and even understood how to deliver them myself with great emphasis, I had nevertheless grown weary of such things before, and therefore as I missed my Frankfort and Darmstadt circles, I was highly pleased to have found Gotter." Gotter was a young man of considerable culture, with whom Goethe became intimate over renewed discussions on art and criticism. Respecting the work alluded to, which Goethe prepared for reading at the meetings of Table Round, " *The Four Sons of Aymon*," it is a very old legendary history well-known in France, and originally derived from a poem that was popular in the time of the Troubadours.

It is an undesigned coincidence, but surely a curious one, that Goethe's mother, one of the best women that ever lived, was named Frau Aja from a circumstance related in this old history. And it was thus: Goethe's mother often entertained her son's friends, and sometimes they proved to be a rather noisy and rebellious crew, and at times became almost bloodthirsty in their denunciations of supposed tyrants. So this good woman was wont to decant some of the choicest wines into her cut-glass decanters. These she set before her noisy guests. "Here is the true tyrants' blood," she used to say. "Revel in it as you will, but leave thoughts of murder outside my house." In the legend, Frau Aja was the sister of Charlemagne. She was also the wife of Count Aymon, and the mother of four sons. One of these had by mishap slain one of the Emperor's sons. He, therefore, with his brothers, had to flee for safety to the forest of Ardennes, and to lie in hiding because of the Emperor's wrath. The Emperor, not being able to find the murderer, seized on their father Aymon, and kept him a hostage, forcing him to swear to deliver up his sons to vengeance should they dare to return. After weary years of exile the sons ventured to revisit their home, disguised as pilgrims. The mother, overjoyed to see them, brought food and the

best wine from her cellar to refresh them and gladden their weariness. Thus from her good wine did the modern Frau Aja get her name.

Turning our thoughts once more to the Table Round, we can see that, though probably the idea of becoming a Mason had not then matured in Goethe's mind, still these chivalric ideas and these secret and symbolic allusions, treasured by a retentive mind, all went to build up his Masonic character, and to urge him towards the membership of forms of quasi-Masonry which are not usually understood or undertaken by the ordinary members of the Fraternity.

We have again wandered away from Lodge Amalia, and when we return we find it is not in a very healthy condition, for we discover that the Duke, soon after becoming a member thereof, took a decided stand against the continuance of the ritual of the Strict Observance.

Consequently on the St. John's Day in 1782 a discussion, not exempt from bitterness, took place in the Lodge. The W.M. was supported by Bode in a defence of the old system, whilst Justin Bertuch, the Duke's secretary, argued on the Ducal side. It is related that the Master expressed his "disgust and weariness and indignation at the innumerable errors, deceptions and frauds in the Masonic world, and his uncertainty as to which system one should follow." Bertuch then presented a motion that "since in the present unrest that peace, without which the ideals of the institution must fail, cannot be preserved, the Lodge should discontinue its work." And so the Lodge, to use a French form in an English dress, "went to sleep." And in that somnolent condition we shall for the time leave it, for we have other matters to consider.

In 1783 the Duke of Saxe-Weimar, on February 10th, attached himself to the Order of the Illuminati, and on the next day, February 11th, Goethe joined the Order.

As this Order contained so many names that were illustrious, and as we are for the present without news of the

Lodge Amalia, I think one may well fill up the gap by attempting to construct a slight sketch of its history and principles, at the same time indicating the position that Goethe held therein, a position of some dignity owing, I should again say, to the efforts of his patron and protector, his beloved Duke.

Gould gives us a brief notice of the Order, from which I take the following particulars—" Professor Adam Weishaupt, the founder of the Illuminati, was born at Ingolstadt, in Bavaria, in 1748. He attended the schools there, which were directed by the Jesuits, but was expelled in 1773. Instead of becoming their disciple, he acquired a bitter hatred of the Jesuit Order and its aims. In the early part of 1777 he was initiated in a Strict Observance Lodge in Munich. One of his followers is said to have proposed to utilise Masonry in the establishment of this Order, to which Weishaupt agreed, and they laid down some preliminary and protective enactments. They then drew into their service a certain Marquis Costanzo, a Privy Councillor of the Elector of Bavaria, and he was deputed to carry the propaganda into North Germany. In Frankfort he made the acquaintance of the Baron von Knigge, a Saxe-Weimar Privy Councillor, who was gifted with a most ingratiating address. Knigge was initiated at Cassel in 1772, and received the high Templar degrees in 1779; these he found disappointing. Costanzo revealed the existence of the Illuminati to him, and he entered heart and soul into the spirit of the project- he was under the impression that the Society was of some standing, and not the creation of yesterday—When the rituals were completed, Weishaupt and Knigge quarrelled over the details, and the consequent retirement of the latter in 1784 was the first deadly blow to the organisation—By this time the association had created a great stir—The Masonic Rosicrucians and the suppressed Jesuits made open war upon it in public print, and by private intrigue—the first mutterings of the ominous thundercloud of Revolution were already making themselves heard across the French frontier, and statesmen were fully

justified in dispersing the Illuminati, although all its enemies' accusations of revolutionary tendencies may be confidently and absolutely misbelieved—On June 22nd, 1784, an Electoral edict suppressed, not only the Illuminati, but likewise all Feemasonry throughout Bavaria—Thus the influence of the Illuminati came to an end, and no traces of it ever reappeared—On its roll, however, there were some of the greatest names of the age, though its whole existence extended over less than ten years."

So far as general outline this will serve—it is the beginning of the picture; let us now try to fill in some of the lights and shadows. Knigge's personal contribution, so far as the ritual was concerned, was a preparatory text-book entitled "A General Idea of the Society of the Illuminati." The member who enrolled candidates communicated the teachings of this book to every aspirant before making him sign what was called the "Revers," a document somewhat like our Craft declaration or certificate. This preparatory text-book contained some outspoken attacks against contemporaneous Masonry. It calmly exposed the organic vices of that Society wherein a praise more or less adulatory was, it was said, offered to wealth, to power, and in fine to all the passions, and wherein egoism, ambition, vanity, hatred, extravagance, imposture and ignorance, always found opportunity to play a part. By way of contrast, the Order of the Illuminati was represented as being, from point to point, the very counterpart of degenerate Masonry, and as alone able to restore the Royal Art to its ancient splendour, and the most enticing promises were made to anyone who would consent to enrol himself in "the legion that was sacred to the best among men." Knigge managed to draw our old friend Bode into his net. This was no easy conquest, we are informed, for Bode, on reading some of the ritual, held back from active participation. He then laid down some conditions, two of which were that the whole plan of the Order should be disclosed to him, also that he should be satisfied that there were honoured names amongst its members, more particularly of those who were enemies of

the Jesuits. After lengthy negotiations respecting arbitrary demands on the part of Bode, he suddenly, on the prospect of occupying a high post in the Order, gave way, and brought in as a new recruit Prince Charles of Hesse, who signed his "Revers" at Cassel in 1783, the same year in which Goethe became a member. Bode then tried to draw Schiller, the well-known German dramatist, and one of Goethe's closest friends, into the Order. Bode's invitation was artfully given, under the specious guise of asking Schiller to become a Mason. But he was outwitted by the keen intellect of Schiller, who smelt a rat, and declined the invitation, saying that he thought that the abuses which might creep into their Society might really be worse than those they were attempting to attack.

For the purposes of the efficient administration of this Order, Germany (known as Assyria) was divided into three Inspections, Achaia, Ethiopia, and Abyssinia. The first two of these contained each three provinces, but Abyssinia only had two, of which Weimar was one, and this appeared under the title of Hieropolis. The arrangement of the colonies of Hieropolis (Weimar) and Syracuse (Gotha) was undertaken by Bode, who had recruited the Dukes of Saxe-Weimar and Saxe-Gotha, and these had brought in their train several personal friends. Goethe's Duke was known as Eschylus, and Goethe himself took the name of Abaris. We may note in passing that Abaris seems to have been somewhat of a mythical personage. He is said to have taken no earthly food, and to have ridden on an arrow, the gift of Apollo, through the air. This was not an inappropriate title, and I expect that Goethe at once perceived its possible suitability to describe the sallies of an impetuous genius. So far as personal work for the Order is concerned, Goethe does not seem to have taken a very active part therein. Indeed, as I have already hinted, the very fact that he signed his "Revers" the day after the Duke had signed his, would seem to indicate that he gave his adhesion in order to imitate his patron. In the Register of the meetings held at Weimar he is only mentioned once, and that is on July 22nd, 1783,

as being in attendance and filling the office of Censor. It was on this occasion that the Duke was also present to assist at the reception of his brother, Prince Constantine. But, in spite of Goethe's absences, he was soon promoted to the high grade of Regent, an elevation probably due, as in so many other instances, to his position at the Weimar Court. The grade of Regent was only accorded to quite a small number of the Illuminati.

It may, therefore, be interesting to briefly give some description of the ritual of that grade. The Recipientary, in ordinary attire, was introduced into the first room, and after he had given a copy of his last wishes and a receipt that a notary or a sponsor had delivered to him, his hands were fastened with chains, and he was left in solitude. When a few minutes had elapsed, he overheard a conversation in the adjoining room, a dialogue which concerned his fitness for the honour. A Regent then entered, took off his chains, and told him that the doctrines professed by the Order had been known to men in the early ages of the world, and had been transmitted by uninterrupted tradition, and that Freemasonry was only a preparation for the teaching given by the Order. Then he invited him to accompany him to the door of the second chamber. At the door of this room there ensued an altercation as to whether he, the Recipientary, were not a traitor. The Introducer, having satisfied those Regents who barred the entrance, conducted the Recipientary to the door of the third chamber. Here there was another examination, which being finished, the door was opened, and the Introducer led the Recipientary to the foot of the throne, on both sides of which the Regents were assembled. The presiding officer, who was called the Provincial, announced to the Recipientary that the Order, having now full confidence in his loyalty, renounced all the sureties and pledges that had been given and taken, and left it to his conscience to live so as to avoid any punishment, for any ingratitude that he might show for all the benefits with which he had been loaded. There was therefore restored to him his "Revers," the papers relating his reception, his

"curriculum vitae," and other documents. After the sign, grip and pass-word had been explained, he was adorned with a pectoral cross, shod with high boots, clad with a mantle, and a cap was placed on his head, whilst the Provincial uttered these words, "Arm your breast with fidelity, truth and constancy; conduct yourself as a Christian and the darts of calumny and misfortune can never reach you—Be active for good, and do not fear to engage yourself in all the avenues in which you can see an opportunity of promoting happiness—Comport yourself as a prince in the midst of your people, that is to say, be the honest and wise teacher of your brethren—Never desire to exchange the cap of liberty for a glittering crown! Govern with wisdom, and always remember that he who gives you power can also take it away." When the Recipient was completely furnished with the insignia of this grade, the Provincial embraced him. He then had to listen to the reading of two Instructions. The first, entitled, "The System of Government of the whole Order," indicated the powers with which the Regents were invested, and the financial organisation of the whole system; the second instructed him how to govern men without their having the least suspicion that they were being governed. When this was finished the Provincial announced that the ceremony was ended, and the Regents retired. This short recital will give a faint idea of some of the ritual observances practised by the Order, and I dare say that some will have recognised points of contact not altogether out of harmony with our present Knight Templar degree.

I have said that Goethe appears to have taken no active part in the doings of the Order, but that he was fully alive to the happenings which occurred from time to time, and that he liked to be kept well posted up in the same, can be proved by the following letter which he sent to Bode in 1784. In this he says, "My dear Brother Bode, I receive, in place of the treatise that I was expecting from you, a notice which tells me that there was on the 12th" (he was writing this letter on February 14th) "a reunion in the grade of Regent,

in which Brother Philo gave some explanations, and at which it was decided to take certain measures. I am completely at one with the Brethren on the principal points, and I maintain the terms of my declaration of yesterday and I promise also, so far as I am concerned, to preserve an inviolable secrecy as to the actual organisation of the Order, but I really cannot attach my signature to a notice recounting proceedings at which I have not assisted. I cannot understand, my dear Brother Emilius" (Bode's title in the Order) "why you did not give me warning so that I could have been present at the reunion." The two points in this letter, Goethe's reverence for his obligation, and his desire, when and where possible, to participate in all Masonic labours, correspond accurately with his invariable conduct in regard to matters pertaining to the Craft. They further demonstrate a high and honourable conception of Masonic duty, a conception much in advance of the somewhat mundane aspect under which he had first envisaged his membership of the Society.

After a long torpor Lodge Amalia was now beginning to show signs of awakening, and in 1808 the Duke appointed Goethe, Bertuch, and seven others, as a commission to undertake the preliminary steps towards the reopening of the Lodge. There was at this time at Weimar a very distinguished Mason, Friederich Ludwig Schroeder, the author of a system of Masonry which bore his name. He had some consultations with Goethe regarding the establishment of the same for future working. Schroeder's public career as an actor and dramatic writer is generally well known, and in his later role of "impresario" he was very successful. So far as his Masonic activities are concerned, it may be said that he was initiated in 1774 in the Lodge Emanuel, a Strict Observance Lodge, at Schwerin. He became Master of that Lodge in 1787; he was Deputy Provincial Grand Master of Lower Saxony from 1799 to 1814; and Grand Master of the Grand Lodge of Hamburg from 1814 until his death. He appears to have been a rather venturesome Mason on his entry into the Craft, for it is

said that in 1774, when he was only an Entered Apprentice, he opened a clandestine Lodge in Hamburg. This Lodge was oddly and curiously named, "Eliza of the Warm Heart." However, the "Warm Heart" seems to have lost its pristine ardour, for in 1777 the Lodge ceased to exist. Doubtless by that time Schroeder was beginning to learn the realities of true Masonry. When he was elected Master of Lodge Emanuel, he was commissioned to revise the Statutes, and he set out on this task, which gave him a year's work, by taking for a foundation the Old Charges of 1723, as he wished to make the ritual conform more nearly with that practised in English Lodges. He finally evolved a workable system of three degrees, which system is known as Schroeder's Rite. Since that time it has been adopted by five of the eight present German Grand Lodges. Goethe, on being made acquainted with this ritual, is said to have been struck with its straightforward character and its simplicity. He therefore strongly recommended it to the Duke, and at his command wrote a letter to the Lodge "Gunther of the Standing Lions," which was working at Rudolstadt. The letter states that "circumstances caused us in 1782 to discontinue the work of our Lodge Amalia and to allow it to stand idle till now—In the meantime we have accumulated a great deal of experience and valuable enlightenment concerning the aims and character of our Order. These facts have influenced us to decide to discontinue the System of Strict Observance, for a long time in use in Lodge Amalia, as it is no longer useful, and to accept that of the Provincial Grand Lodge of Lower Saxony at Hamburg, under which you also work—We have also decided to unite ourselves with the aforesaid Provincial Grand Lodge. Not only have the W.M. and brethren of the Lodge Amalia signed with me, but also other brethren who live here, and still others who have united with us in the reopening of the Lodge Amalia according to the above system. All this is done with the highest approbation of our revered and august brother, Carl August, our beloved Duke and governor." Though Goethe may have actually written the letter, it is plain that

Schroeder must have framed it, and possibly dictated it, and there can be but little doubt that through his agency a favourable reply was received, for the work of reorganization proceeded. Goethe wished, with characteristic generosity, that Fritsch should resume his former post as Master, but he was not willing to swerve from his allegiance to the Strict Observance, and he refused to submit to a system which sought to trace the origin of the Craft to a society of humble artisans, rather than to the medieval Knights Templar. In the face of Fritsch's refusal it was decided to elect Bertuch to the chair, though there were some who wished to see Goethe occupy that post, as was proved by the voting, which was not unanimously in favour of Bertuch. On the 24th of October, 1808, the Lodge was successfully started on its new career. Unfortunately, Goethe was absent through illness. "The seventeen charter members were all officials of the little court of Weimar, and five of them close personal friends of Goethe, a fact which attests their culture, ability and congeniality." When the Lodge had attained to a membership of fifty, Bertuch gave up the Mastership, and Goethe was elected to that office, but he was obliged to decline the honour, owing to the pressure of public business, which came nigh to overwhelm him. In fact so little time had he for lodge business, that in 1812 he sent the following letter to Ridel, Bertuch's successor, "Your Honour would do me an especial favour if you would look upon my absence as being regular, and not un-Masonic, and could release me from my obligations to the Society. I would unwillingly relinquish entirely this honourable and interesting connection, but it is impossible for me to attend Lodge regularly, and I do not wish to set a bad example by my absence. Perhaps I may learn the particulars by word-of-mouth, until which time I shall reserve my apology." As the brethren of the Lodge would naturally be anxious to retain Goethe as a member, I can fancy that this letter was simply read without any action being taken, for he attended the meeting of the Lodge on December 5th, 1815, when his only son, Julius August Walther, was initiated. The young

man was then twenty-six and his father sixty-five. We are told that Julius became an enthusiastic Mason, also that he was elected Junior Steward of the Lodge, which office he held until his death. This was the last occasion on which Goethe was present at the regular work of the Lodge. It has been pointed out that "although Goethe never held office, he was, and continued to be until an advanced age, the spiritual centre of the Lodge." In 1813 Goethe's friend and fellow-poet, Wieland, a Brother in the Craft, passed away, and Goethe undertook to write the funeral oration, entitled "To the Fraternal Memory of Wieland." When Lodge Amalia was resuscitated, Wieland, although then seventy-nine years old, became a member. Wieland had been tutor to the Duke, and was very friendly with the Dowager Duchess. Though Goethe had at one time rather held Wieland up to ridicule, yet Wieland had always spoken most generously about Goethe ever since his arrival at Weimar. For after his first interview he says in a letter, "How I loved the magnificent youth as I sat beside him at table—Since that morning my soul is as full of Goethe as a dewdrop of the morning sun—I believe the god-like creature will remain longer with us than he intended; and if Weimar can do anything, his presence will accomplish it." And later on we find him writing in this strain, "Goethe, with all his real and apparent 'sauvagerie,' has, in his little finger, more 'conduite' and 'savoirfaire' than all the Court parasites, Boniface sneaks, and political cobweb-spinners have in their whole bodies and souls. So long as Karl August lives no power can remove him." A fast friendship sprang up between Goethe and Wieland, and Goethe consequently felt that Death had now cast away another earthly prop and support. And we may be assured that he is speaking from his heart when, in the oration alluded to, he says "We are all witnesses of the joy he felt in entering into our dear society, of the assiduity with which he attended our meetings, of the attention that he gave to our business, of the pleasure he felt at the reception of young and distinguished men, of the delight with which he participated

in our modest meals. We know that he did not hesitate to express his opinions on several important matters, and we have recognised his assistance with friendliness and gratitude. And if our Society, whose origin dates back so far and which has withstood so many vicissitudes, had need of any witness, a perfect testimony could be found in the fact that a man of outstanding talent, intelligent, far-seeing, circumspect, experienced, animated by noble thoughts and by a spirit of moderation, has believed that he has found his equals amongst us, and has felt that, though habituated to mix with the highest, he has here found himself in a society that he loved to recognise as being one in which he could realise human and social needs."

As attention has been drawn to this eloquent tribute to a departed brother, I will here introduce a passage from another funeral discourse written by Goethe for a Lodge of Sorrow. It is true that he is here simply speaking in general terms of Masonry, but I think the words are quite worth repeating, and in consonance with what we have already heard. Here Goethe tells us that "our Society has many particular points of view, of which one only shall now be brought forward; it is that from the moment of assembling ourselves together, there is born an equality which is perfectly absolute. In effect, not only all the advantages of rank, social situation, age, fortune and talent, pass into insignificance and are dissolved in unity, but even individuality undergoes a process of self-effacement. The serving brother, the apprentice, the companion, the officer, all accommodate themselves to the place that has been assigned to them, and await with attention any direction from the Master in the chair; one hears no worldly title mentioned; the necessary distinctions that separate men in their ordinary life have disappeared—nothing is known of the parentage of a member, and one is ignorant as to whether he be a bachelor or a married man, if he be a father or without progeny, if his home be a happy one or the reverse; no allusion is made to any of these things, but everyone in this worshipful society, in consideration of its high and

elevated character, consents to renounce all that savours of mere personality." It is possible that we may not agree with some of these sentiments, and indeed in these days they would not fit in with present practice ; I only quote them as showing that Goethe was intensely interested in Masonry, though, as I have said, his public and private avocations prevented him from taking that active part in it which he would have wished to have done.

On September 3rd, 1828, a Lodge of Sorrow was held in memory of the Duke, who had passed away on June 14th of that year. Goethe could not be present, but there is no doubt that his thoughts were with those who were taking part in this solemn and impressive ceremony. Another whose name was honoured at this Lodge was Hildebrand von Einsiedel, a well-known and respected member of the Weimar circle. He had occupied the post of Chamberlain to the Duchess Amalia. Lewes thus sums up his general characteristics—" A jovial, careless epicurean ; everywhere known as ' l'ami ' from his good nature and eccentricity ; filling the mouth of gossip with his extravagances ; poet and musician in a small way ; actor and inventor of amusements, his name meets us on every page of the Weimar chronicles."

On June 23rd, 1830, the Lodge celebrated the jubilee of Goethe's admittance into Masonry. " The previous day a delegation had called upon him with a diploma of honorary membership, and invited him to attend the meeting, but his advanced age (he was then approaching his eighty-first birthday) made it impossible for him to be present in person. However, he composed a short poem for the occasion, and this was naturally very highly prized by the Lodge." His pleasure at the honour thus done to him was expressed in a letter he wrote about three weeks afterwards to his friend, Zelter, a well-known musician of the time. In this letter he says, " It is quite pleasing that you have celebrated your Masonic jubilee at the same time as mine. On the Eve of St. John's festival I had been a member of the Order for fifty years."

It may be interesting here to mention that the famous musician, Mendelssohn, was one of Zelter's pupils ; also that Mendelssohn in 1830 stayed with Goethe for a fortnight. Goethe, whose enjoyment of music was increased by satisfying the historical sense, persuaded Mendelssohn to play through the works of the great composers in chronological order. When he was leaving, Goethe gave him a sheet of the MS. of "Faust," inscribed with this dedication, "To my dear young friend, the ruler strong and tender of the piano, in memory of happy May days."

A German writer, Pietsch, bearing witness to Goethe's Masonic zeal, says, "Not only in the Lodge did Goethe reveal himself as a perfect Freemason, but also he knew, as no other man did, how to sustain the Masonic ideal in the outer world, and to reveal it in all departments of spiritual culture and practical life." I think we should do well to carry these words about with us. They point so definitely to what is so often lacking in our Masonry, taking it as a whole, the thought, which should be an abiding one, that we are just as much Masons when outside the Lodge as when we are in it. Too many are disposed to leave their Masonry at the Lodge door, in the same way that so-called Christians leave their religion at the Church or Chapel door. The eyes of the world are always upon the brethren, and the "profane," as non-Masons are termed, can only judge by what they see in everyday life. So if we learn only one lesson from a consideration of Goethe's Masonic career, let me remind you that it is at least a valuable one.

At a Lodge of Sorrow held in commemoration of Goethe's death, the W.M., who was a son of the W.M. to whom Goethe had years ago applied for admission into Masonry, said "that at every important event, at every great celebration of the Lodge, Goethe had taken so active a part that all the more important addresses, songs, and general arrangements had had the advantage of his previous examination and approval."

Among other things, we learn from Pietsch that Goethe, whenever possible, attended the meetings of a body known

as the " Historical Select Union." This was an inner circle, restricted to Master Masons, and devoted to the study of the history, symbolism and philosophy of the Order. Shortly after the reorganization of the Lodge, a select Union had been attached to Lodge Amalia. That these opportunities for gaining an understanding of the fundamentals of Masonry were not lost by Goethe, is witnessed by the words of Caspari, who says that " Goethe, like Lessing, comprehended the potential depth of the Masonic life. He had a presentiment that here a great evangel would be preached that must become world-wide, if only it could be separated from the dross."

I have alluded to Goethe's admiration for Mendelssohn. He had an even greater regard and devotion for Mozart, whose opera, " The Magic Flute," excited in him the most intense appreciation. There is no doubt that the very fact of it being cast in a Masonic mould awakened his interest. He said, " Its higher meaning will not escape the initiate." The success of this opera prompted Goethe to write a second part to it, but Wranitsky, the musician, rather poured cold water on the project, and Goethe did not complete the libretto. Still the incomplete work is deserving of attention. It is well known that the principal characters in the opera represent respectively the Empress Maria-Theresa, the Emperor Joseph II, the Papacy, and the Austrian people. Sarastro, the high priest of the mysteries of Isis and Osiris, might be likened to a Grand Master of a mystic (shall we say Masonic ?) Order. Papageno, another character, is one of the " profane " who gives himself up to the satisfaction of sexual instincts, in contradistinction to the initiates, who are purified and enlightened, after having undergone the three ordeals by fire, water and air. The Queen of Night, enemy of the light, is conquered by the alliance of Tamino (the Emperor Joseph) with Pamina (the Austrian people). From this union Goethe caused to be born the genius of civilisation, under the protection of a holy priesthood, thus symbolising Freemasonry.

I have only mentioned by name two of Goethe's works, "Faust" and "Wilhelm Meister." So many of Goethe's writings are autobiographical, that from them may be constructed a fairly comprehensive picture of the various phases of his life. We can find in his "Werther" and in his "Faust" authentic portraiture of his mental and moral condition at different stages of his career. But whilst "Werther" depicts one particular period of his life, "Faust" is the highest and fullest revelation of the intellectual struggles that he underwent. As a charming picture of his early years no work of his can excel his "Wilhelm Meister." It has been said that "Wilhelm Meister" reveals "exactly the important element of culture represented by Freemasonry at the end of the eighteenth century." I cannot give you a description of the plot of the work, indeed it would be difficult to do so, as its latter part is a strange jumble of materials drawn from different sources, and thrown together with a not too consummate skill. But we will take a certain instance, and in doing this I must remind you, that I have not time to describe the personalities of those whom I may mention. If you want to know more about these people you must read the work yourselves. I only wish to show the quasi-Masonic atmosphere which here and there peeps out from its pages. In this instance, Wilhelm had remarked that, in spite of his friendly reception by Lothario, many things were hidden from him. Jarno unbosomed himself one evening, and told him that he should be initiated more fully into their mysteries. At a certain hour Wilhelm is led into a mysterious tower. He perceives that, when he is off his guard, his conduct is being strictly observed. He receives a letter of apprenticeship. This is full of wise and practical truths, and contains also teachings on the true aim of the society. Jarno reads and explains this roll or parchment to Wilhelm. (I will continue in the actual words of the book, as translated by Carlyle). "The Abbé advised us" (it is Jarno who is speaking) "to retain the primary forms of the Society; hence there was still a sort of law in our proceedings; the first mystic impressions might be traced

in the constitution of the whole. At length, as by a practical similitude, it took the form of a corporate trade, whose business was the arts. Hence came the names of Apprentices, Assistants and Masters. We wished to see with our own eyes, and to form for ourselves a special record of our own experience in the world. Hence these numerous confessions, which in part we ourselves wrote, in part made others write; and out of which the several Apprenticeships were afterwards compiled. The formation of his character is not the chief concern with every man. Many merely wish to find a sort of recipe for comfort, directions for acquiring riches, or whatever good they aim at. All such, when they would not be instructed in their proper duties, we were wont to mystify, to treat with juggleries, and every sort of hocus-pocus, and at length to push aside. We advanced none to the rank of Masters, but such as clearly felt and recognised the purpose they were born for, and had got enough of practice to proceed along their way with a certain cheerfulness and ease." It is claimed that in these words there is revealed to us Goethe's ideas concerning the origin and essence of Freemasonry. And that is my only justification for troubling you with this extract.

There is one other work that I think I ought to mention. It is called "The Recreations of the German Emigrants." When the French army overran the Continent, a family of distinction was compelled to forsake their property on the first invasion, and to fly beyond the Rhine. In their enforced retirement they were wont to while away their leisure time in the agreeable practice of story-telling. A clergyman would appear to have been the principal narrator, and he promised one day to relate a fairy tale which all would find amusing. Rudolf Steiner, in his "Esprit de Goethe," says that in this tale the multiple tendencies of the human soul become personified; their adventures and their reciprocal actions embrace not only the psychic life of man, but also all his aspirations. Oswald Wirth is of opinion, that a certain part of Goethe's symbolical knowledge is shown forth in this fairy tale, in which a certain green serpent

or snake plays a leading part. In some prefatory remarks as to the meaning of the tale, Wirth says, " Firstly we ought to ask ourselves whether Goethe has not here amused himself in writing an enigmatical story, for the simple pleasure of intriguing his contemporaries, and making them search about for an esoteric meaning which really does not exist. No one was ever able to obtain from him the least enlightenment as to the significance of the story. In a letter to Schiller, he simply says, ' Since there are eighteen people implicated in the action there are the same number of enigmas ; lovers of enigmas have therefore a task before them.' On another occasion he wrote, ' More than twenty' (you will see the number has increased) ' people appear in the tale. What are they all doing ? Well, that is the story, my friend ! ' "

I shall not give any analysis of the story. I advise you to read it—even if you cannot discover any elucidation, you will find it very entertaining. I will attempt no explanation myself. I would only say that if there be any hidden meaning, it is more likely to be found in Rosicrucian teaching than anywhere else. But I will quote one passage which you will see evidently belongs to Masonry, as we know it. In a certain part of this tale we are introduced into a subterranean vault which shelters four royal statues. The first, which is entirely composed of the finest gold, represents Wisdom, a wisdom based on the eternal verities, which are as unchangeable and inalterable as is the pure metal. The second, which is of silver, represents Appearances (we may say, in the singular sense, Beauty) appearances which in their unchanging external form strike us by their charm and beauty. The third, solid in its brassy massiveness, represents Strength, a strength which is sufficiently powerful to be a driving and directing force. We find here then the Masonic triad, Wisdom, Beauty and Strength, powers that are designed to reign on this earth when the fourth statue, which is composed of imperfectly welded gold, silver and brass, shall have fallen in pieces. These kings ask questions, questions that are somewhat analogous to a

portion of Masonic ritual. These are answered by the serpent. They are as follows—"Whence come you?" "From the crevices wherein is the gold" (*i.e.*, from the Lodge of St. John, where I have received the light). "What is more splendid than gold?" "The light" (*i.e.*, it is living in its diffusion, whilst gold is dead in its fixity). "What is more strengthening than light?" "The word" (*i.e.*, the active word is not content with enlightening the mind, it penetrates the soul and strengthens it). This is the only part of the tale that, so far as I can see, has a direct allusion to the Craft.

As in treating of eminent men, I always like to visualise them, so that my auditors may have before them some sort of bodily presentment, let us ask ourselves, what really was Goethe like so far as outward appearance is concerned. We have somewhat conflicting testimonies, but one of the most trustworthy is that of Varnhagen von Ense, a military gentleman, who in 1793 begged an interview of Goethe, who was then forty-four years of age. He thus describes him—"He is far above the usual height, and proportionally big and broad-shouldered—his forehead is extraordinarily fine, finer than I have ever seen—there is much spirit in his eyes, but not the devouring fire, about which there is so much talk—the nose is a decidedly hawk-nose—the mouth is very beautiful, small and very mobile—he has a manly, very brown complexion—taken altogether, he might pass for a minister, a councillor of war, a privy councillor anyway, an official, only not a learned man, certainly not a virtuoso."

Some may have imagined from the few things that have been said about Weimar, that it was a little capital of wondrous beauty. But you must disabuse your minds of any such idea. There is a good description of the Weimar of Goethe's day in a work of fiction, "The Courtier Stoops," by Sir J. H. Yoxall, only it appears under the somewhat mystifying name of Ilmenar. Listen to this! "Ilmenar was a place, which needing to choose between being a city or a village, had decided to be neither, but something of both.

Ilmenar was homespun made tawdry by lace; Ilmenar mingled the odours of musk and manure. The sedan-chair outside the Crown-Prince inn was a symbol—old, and frayed, and uncomfortable, it was yet the only public conveyance in the city—Yonder stood the makeshift royal residence, opposite the ruins of a rat-haunted old palace, burnt down fourteen years before. The palace had never been rebuilt; the reason was that incongruous thing, a Royal poverty—there were no officers' quarters nor barracks; the soldiery lodged with the townfolk—the Court theatre was a boarded shed—along the unclean Esplanade the flat tinkle of cow-bells sounded, as miry cattle went wagging and blundering to nibble the shrubs in the French garden—pigs and midden lay in the streets." But let us not be too dismayed at the somewhat sordid picture. Through his manifold labours Goethe left a very different Weimar to that which he found as a young man. This little sketch will help you to understand why he yearned for freedom and for Italy. Apart from the inherent sordidness of the place, he longed to get away for a time from all the artificiality and intrigue of a small German court.

You may also have fallen into the error of thinking that by his very position in Weimar, Goethe was a wealthy man. He may have become so in a comparative degree, at the end of his days, but I must tell you that his salary as a Privy Councillor barely amounted to two hundred pounds. Then be not surprised to hear, that good Frau Aja was often called upon to furnish the needful. These things are not really relevant to our subject, but I thought it wise to mention them, lest you should imagine that Fortune smiled on Goethe from every side.

A very few words in conclusion. I have only laid hold of the fringe of a great subject, a subject which fascinates and engrosses one, and which would repay a much more careful study than I have been able to give to it. The idea of taking up this subject was suggested to me by an excellent

article by Harvey McNairn in the American Masonic publication, "The Builder." I soon found out that I had bitten off more than I could chew. Perhaps others will follow in my wake to wrestle further with the subject, and produce better results. So far as I can tell, it breaks new ground here in England, and that is why I make no apology in presenting it. It is an invigorating study, it is an illuminating study, this searching into the lives of great men, and seeing really what lessons they have to teach us.

As a last word, I would say, "Rest, great spirit, in the knowledge that you have made the world brighter, humanity nobler, and charity more essential during your sojourn amongst men. The types you have created still live amongst us—they are immortal. As devotion to duty was your watchword, so let it be ours. And as we are all bound together in one fraternal bond, so may we feel that you are still with your brethren in all words, acts and deeds that are ennobling and uplifting! 'Auf wiedersehen!'"

The WORSHIPFUL MASTER, in proposing a cordial vote of thanks to the lecturer, said that every word of the Paper was of interest and instruction, and must have entailed endless research, great labour, but great delight. Goethe lived in a most interesting period, the time of Frederick the Great, Napoleon, Moscow and Waterloo, when Germany was seething with Masonic influence. The Lodge was deeply indebted to Bro. de LAFONTAINE, and the Members would find much pleasure in reading this most interesting Paper in the Transactions. Bro. C. F. OLIVER, D.P.G.M., seconded the resolution, which was carried unanimously.

The Treasurer, Bro. the Rev. H. S. BIGGS, presented his report of accounts for the past year. These were unanimously received and adopted, and the best thanks of the Brethren given to the Treasurer for his excellent services.

LODGE OF RESEARCH, No. 2429 LEICESTER.

Balance Sheet, September, 1926, to September, 1927.

GENERAL ACCOUNT.

RECEIPTS.				PAYMENTS.			
1926.		£	s. d.	£	s. d.		
To Balance in Hand			9	5	10	
„ Subscriptions—1926-27							
„ „ Full Members		42	10 6				
„ „ Corres. Circle		213	5 6				
			—	255	16	0	
„ Sale of Transactions			15	10	0	
„ Bank Interest			0	10	0	
				£281	1	10	

PUBLICATIONS' ACCOUNT.

1926.		£	s. d.		
To Balance in Hand			136	14 10
„ 1926-27. Sale of Publications			24	19 7
„ Bank Interest			3	10 0
„ Loan to General Account repaid			14	0 0
				£179	4 5

1927.		£	s. d.		
By Johnson, Wykes & Paine			40	18 6
„ Editor's Postages			1	18 10
„ Balance on Deposit at Bank			136	7 1
				£179	4 5

Audited and found correct, this 2nd day of November, 1927.

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

C. S. BIGG, W.M.; Prov. G. Reg.
FRANK H. POCHIN, P.M.; P.P.S.G.W.

The
One Hundred-and-Eighty-Third
Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 23rd, 1928. The Worshipful Master, Bro. CHARLES SALE BIGG, presided. The following Brethren were also present, viz. :—

Members.—Bros. A. H. HIND, I.P.M. ; The Rev. E. R. J. BIGGS, S.W. ; H. HYDE, J.W. ; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer ; H. J. GRACE, P.M., Secretary ; H. D. M. BARNETT, S.D. ; M. D. R. RICHARDSON, J.D. ; W. A. LEA, P.M., D.C. ; J. H. MORTON, I.G. ; C. H. HARDING, Tyler. Also Bros. J. T. THORP, P.M. ; F. HAINES, P.M. ; J. D. JOHNSON, P.M.

Members of the Correspondence Circle. Bros. N. S. H. SITWELL, R. V. FLETCHER, W. H. SHARP, J. J. W. GRUNDY, A. A. ADCOCK, F. LOMAS SMITH, ARTHUR E. BIGGS, GEORGE DRAKEFORD, GILBERT B. ELLWOOD, D. LAPRAIK, J. L. TRICKS, the Rev. R. A. ROSTRON, S. S. PAINE, G. H. LANE, J. CECIL BURTON, FEARGUS JOHNSON, CHAS. A. DOLEMAN, W. E. MOORE, W. L. SHARP, ALFRED E. TURNER, E. F. CARR, H. B. HOWE, C. W. JONES, A. STEPHENS, B. A. M. BOYCE, F. C. BAYLISS, E. R. WATSON, A. S. WHITCHER, E. JAS. ALLEN, GEO. H. EYRE, H. F. GOODFELLOW, BERNARD S. FOXLEY, A. E. HUTCHINSON, T. OLIVER JUDGE, JAMES ALLEN, F. WAIN, F. POLLARD, MAURICE R. SIMPSON, E. J. LIDDIARD, C. A. POYNOR, G. W. BAUM, GEO. BOND, T. H. BUSWELL.

Visitors.—W. Bros. WM. KNIGHT, P.M. 2081, H. A. YOWARD, P.M. 3802 ; Bros. J. W. DAVIDSON, 3125 ; F. E. FRANCIS, 2431 ; F. H. JONES, 4711 ; F. E. BLYTHE, 2028 ; ERNEST J. HENSON, 1007 ; C. SHARP, 2081 ; B. W. HAYWOOD,

502; W. H. HOFER, 2680 ; H. WIGHARD, 502 ; CHAS. E. HAINES, 2865 ; W. W. COE, 2028.

The Minutes of the last Meeting were read and confirmed.

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

- 1567. Bro. F. E. FRANCIS, M.M. 2431 Northampton.
- 1568. Bro. HERBERT WALKER, M.M. 2081 Leicester.
- 1569. W. Bro. CUTHBERT C. BINNS, W.M. 1560 Leicester.
- 1570. W. Bro. A. J. SCHOLFIELD, P.M. 3448 Leicester ; P.P.G. Purst.
- 1571. Bro. WM. A. TYZACK, Asst. D.C. 1779 Sheffield.
- 1572. W. Bro. T. E. BINGLEY, I.P.M. 523 Leicester.
- 1573. W. Bro. W. H. HILLS, P.M. 3411 Surbiton ; Sec. 4922 ; P.P.G.D.C. Surrey.
- 1574. Bro. FRANK COOPER, M.M. 3855 Burnley.

The following Paper was read :—

Why English Freemasons may not Visit any Lodges in France except those of the Grande Loge Nationale et Indépendante.

By W. Bro. N. S. H. SITWELL, W.M. 21 Paris.

To answer this question properly and in the limits of a short paper is a difficult matter, and though generalities are dangerous things it is necessary to employ them in this instance. One must be equipped with a general knowledge of French history, and of the history of the Craft in that country, and also of the French mentality and character, and then one must apply this knowledge to the subject, preferably using only first hand material.

To those who want a short answer I would simply say that the Grand Orient of France has pronounced against the belief in a Supreme Being, the Immortality of the Soul,

and the use of the V.S.L., and they are therefore held to have departed from pure antient Freemasonry. The Grande Loge de France is in a slightly different position. The Grande Loge de France was only formed on November 7th, 1894, as an autonomous offshoot of the Supreme Council, to govern the three degrees, and it has only very lately become a Sovereign Body.* Though it does not insist on our formulæ, it tolerates them as being inside their definition of moral philosophy, and some of their Lodges do hold our formulæ and do use the volume of the Sacred Law. As a body, therefore, it occupies a position between the G.L. of England and the G.O., but the leaning, if any, is rather towards the G.O. than to England. They have avoided the crudeness of the G.O. declaration to which we will come later, and appear to realise the fundamental difference between dogma and religion. The Grande Loge Nationale et Independante subscribes to our formulæ, and is therefore considered to be regular.

To those who ask for a reasoned statement, I submit the following.

Exactly when and how Freemasonry first arrived in France no one knows. The French themselves have never seriously claimed descent from the Compagnonnage. The famous Walshe Regimental Lodge claimed to date back to March 25th, 1688, and according to the researches of Bro. Chetwode Crawley, such a date is not impossible, though perhaps not probable, for a Lodge of Irish descent. What type of Masonry it practised is not known.

Next in date come some Lodges about 1726, of which we know little ; their very existence is problematical, and they may have been Jacobite in tendency. If Bord (page 121) is to be trusted, the oldest of these, St. Thomas, was Jacobite, and broke away from the others on April 3rd, 1732, a date which exactly corresponds with the warranting of the Lodge

* The Grande Loge de France has now restored the formula G.A.O.T.U., on all its official documents, but has not yet gone any further. (N.S., June, 1928.)

at the King's Head in the Butchers Row at Paris (Lane 1895 Ed. P. 58), which was probably the first emanation of the G.L. of England in France. It would appear therefore that even at this very early date, we have two distinct currents of Masonic Thought in France, and this state of affairs has continued till the present time. In 1765 we have a statement from Angoulême that the English Prisoners of War held there could not prove themselves.

In what sort of soil was the Craft sown in France? It was a period of absolute prohibition of the liberty of the subject. "L'Etat, c'est moi" was the law. The Cardinal Ministers exercised the real power, and their minions did much what they liked under cover of the King's authority, where that ran. Outside those limits, potentates, like the Duc de Bouillon, and their retainers, acted on much the same lines. Freemasonry, so attractive to the masses on account of its principles, was abhorrent to the classes for the same reason, and it became an affair of politics, and that bizarre figure, Ramsey, leaped into the foreground of the picture. An ardent Jacobite, a devoted retainer of the Duc de Bouillon, a fervent Freemason, and, in spite of his lapses into strange theological byeways, a faithful son of the Roman Church; he wrote a speech which he submitted for the approval of Cardinal Minister Fleury. In this he mentioned the Crusades, and it is from this date (1737) that one generally, and perhaps correctly, dates the origin of the High Degrees. Cardinal Fleury did not approve. Bro. Lantoine, who has personally examined Ramsey's letters at the French Foreign Office, has found the following note on this particular letter:—"Rep...lira...deja parlé...bien des gens...croit...Le roy même s'en est moqué...mardy diné...ne veut du college..." This rather cryptic note may be merely that of a secretary taking instructions, but it may perhaps be Fleury's own note. (See *Le Symbolisme* No. 104 February 1927). Whether Ramsey withdrew his speech because Fleury was a Cardinal, or whether it was because he was afraid that, if he gave it, the Minister might withdraw his pension, is not a matter of

much importance ; withdraw it he did, and he made at least one other copy of it which is to be found in the records at Epernay. The story that the duc d'Antin, G.M., eventually delivered this speech as his own, rests entirely on the testimony of de la Tierce, and for this reason is open to suspicion. de la Tierce dedicated his book to a Russian, states that he had to leave London before it could be printed (but gives no reason), and Bro. Songhurst has kindly examined the rolls of the Lodge at the Sign of the Duke of Lorraine, and assures me that the name of de la Tierce is not to be found there. I submit, as a pure hypothesis, that de la Tierce is only a nom-de-plume, which hid a person in political employ, and who made London so hot for himself that he found it advisable to leave in a hurry. A man of this type would not hesitate much about getting a prominent member of the French Royal family into trouble, if it suited his political purposes, and there is no possible doubt that the French King Louis XV was not favourable to the Craft.

Its development is almost impossible to follow accurately. Rite succeeded to Rite, new degrees were invented, and then would arise a reformer, such as Tschoudy or Berrage, who would try to prune away some of the excrescences and incidentally create a new Rite. On the other hand, people like Beauchaine quite openly sold degrees and invented new ones and, as far as one can gather, forged documents with a charming sense of irresponsibility. One or two threads however run right through, and these we can discern best in the manuscripts, minute-books and Statuts (including Byelaws). I use the French term "Statuts" advisedly, in order to avoid any confusion of ideas. Our English term would be Constitutions, but a constitution in French means either the Warrant of a Lodge or a declaration of principle, and this latter meaning must be attached to the French word, when it is used in this paper. One of these threads stands out particularly, and that is the peculiar religious form the Art took in France.* The restrictions in its code

* *Vide Appendix*, p. 118 (1).

are only comparable with the Blue Laws, masses were to be arranged for on certain stated occasions, both by the G.L. and private Lodges ; the " Veni Creator " was to be said kneeling before an election, and the " Te Deum " afterwards, as an act of thanksgiving (see several MSS.). All this is purely French, and it is an addition to the d'Antin Statuts of de la Tierce, which are mainly a translation of Anderson. But Ramsey did mention in his speech the Immortality of the Soul, thereby going beyond Anderson, and though I do not find this phrase repeated till 1849, we must consider it as one of the reasons for the rupture which took place later on. This religious tendency seems to have waxed up to about 1760, and then begins to wane ; it roughly coincides with the fortunes of the King's power and that of the Religious Orders, and you will remember that the Jesuits were expelled from France in 1762. Still, even the 1771 Statuts retained the Masses, and it was left for the illegal Grand Orient of 1773 to abolish the last traces of Religion in the Statuts. This evoked a protest from several Lodges, and the Convents of Lyon and Wilhemsbad, at which Willermoz played a prominent part, produced the Rite Ecosais Rectifié which pruned the number of degrees and reimposed the religious character. The obligatory annual mass was re-introduced in the 1778 revision of the Statuts, but I do not know if this was ever published.

In this connection I would invite your attention to the fact, that all the protests we have against the High Degrees are based on their irreligious character ; they were said to inculcate vengeance and assassination, and were therefore anti-masonic and irreligious. Even opponents of these degrees, however, such as Gassicourt and Barruel, admitted that they had no complaint to make against Blue Masonry.

Then came the Revolution, and this made a clean sweep of the Craft and of Religion from a government point of view. Individual churches and individual lodges continued to work throughout the period, but naturally such an upheaval profoundly affected both. Napoleon I. reimposed the

Church on France after his own ideas and to suit his own ends. Roettiers de Montaleau revived the Grand Orient, and from his own circulars of June 22nd, 1798, and May 24th, 1800, he seems to have been aiming at the revival of the Rite Français of seven degrees (1786), and the exclusion of all others. Left to himself, he might perhaps have succeeded, but he made three cardinal errors. He was glad to accept the assistance of the State, which meant Napoleon. He got entangled with Bacon de la Chevalerie, always a fanatic on the subject of the High Degrees, and also with Hacquet, who brought back the Rite of 25 Degrees from the West Indies, where it might have been left in decent oblivion; (the result of this, combined with the arrival of Grasse Tilly from a British War Prison with an extra eight degrees, was the Concordat of 1804, between the G.O. and the High Degrees or Supreme Council, to which many of the later troubles of the G.O. can be directly traced). Thirdly, he committed the old error of trying to absorb all masonic activity into the G.O., though in this he may perhaps have been bowing to the ideas of the Government. The history of the G.O. for the next period is a tangle of internecine quarrels, of fulsome panegyrics of whoever happened to be in power for the moment, and of desperate efforts to explain away these panegyrics, when a new man took hold of the helm of state.

But the religious idea was still alive. In 1806 we find the Curé of St. Martin writing to the G.O., to say that through no fault of his own, his Lodge had been suppressed, and that he was therefore deprived of his masonic privileges. If the G.O. could help him, he would in return say the obligatory masses, which had been illegally discontinued, free of all cost. The Rite Ecossais Rectifié gathered strength in the S.W., but the intransigence of Willermoz (who claimed to be the Supreme Chief and the equal of any G.M.), prevented it from taking the prominent place it might have done.* The York rite was being practised in Paris, and the short-lived Rite d'Orient was essentially religious in its

* See the Beraneon Archives.

character. Still, we find the trend of thought changing. As an example I take a printed ritual of the 18th. No less than three translations are given of the well-known letters I.N.R.I. The gospel meaning is rejected as being Christian, and therefore contrary to the universal character of the Craft. Another is rejected because it belongs to Jesuit Freemasonry, and the third is adopted as being purely mystical philosophy. There was yet a fourth "Imperator Napoleo Rex Italiae!!"

Affairs were in this state, when in the middle of the XIXth Century the short-lived and extraordinary Grande Loge Nationale was founded, and the foundation coincided with the 2nd Republic. They proclaimed themselves republican, adopted as their teachers Brahma, Confucius, Zoroaster, Hermes, Moses, Orpheus, Numa, Christ, Mahomed, Luther, Bacon and Descartes, and as the written Constitutions of Freemasonry, the Charter of the Roman Builders 715 B.C., St. Alban's 292 A.D., York 926 A.D., Cologne 1535 A.D., the Foundation of Philosophic Masonry 1717 A.D., and the foundation of the Grande Loge Nationale 1848 A.D. They called themselves "Maçonnerie Unitaire," and adopted three mottos; "Reason, Charity, Hope," "Liberty, Equality, Fraternity," and "Union, Progress, Fusion." Fusion most certainly, for in a few short months they were absorbed by the Grand Orient, and other bodies. The fusion was due to the order of the Government who objected to so many bodies of the same nature. We have here the interesting fact of the Republic suppressing a republican organisation, and an example of the inter-action of the state and of politics with the Craft in France.

Now, it was in 1826 that the first Constitution was produced by the G.O., using the meaning of a declaration of principle. Art. 1 reads "The Order of Freemasonry has for its object the exercise of charity, the study of universal morality, science, the arts, and the practice of every virtue," and Art. 22 insisted on the official use of the formula A.L.G.D.G. A.D. L'U. In 1849 an agitation commenced which resulted,

in 1854, in the following modification:—"Freemasonry, an institution essentially philanthropic, philosophic and progressive (note the 1848 influence) has as its basis the existence of God, and the immortality of the soul: it has for its objects the exercise of Charity, the study of universal morality, of the sciences and arts, and the practice of every virtue. Its immemorial motto has been "Liberty, Equality, Fraternity." This is called the 1849 declaration. The agitation continued, and in a spirit of conciliation the G.O. modified it in 1865 to the following:—

(1). Freemasonry, an institution essentially philanthropic, philosophic and progressive, has for its objects the search for truth, the study of universal morality, of the sciences and arts, and the exercise of charity.

(2). It has as its principles the existence of God, the immortality of the soul, and the solidarity of humanity.

(3). It holds that liberty of conscience is the prerogative of every individual, and excludes no one on account of his beliefs. Its motto is "Liberty, Equality, Fraternity."

The fight to suppress sub-par. (2) became bitter, and this is expressed in a motion which is called *Voeu IX*. To this we must add the motion for the suppression of the formula "G.A.O.T.U." In 1867 they were rejected by 180 votes to 67, in 1869, 70, 72, 73, 74 and 76 they were again thrown out, but in this latter year the G.O. sent out a circular to all Lodges for their written opinion, and this circular seems to have been very badly worded. Out of those who took the trouble to answer, 135 lodges and two chapters were for the suppression, 76 lodges and six chapters were against it, 33 lodges and all the other chapters took no notice, and the only overseas body that seems to have sent in its reply was a lodge in Egypt, which was also against the motions. At the plenary General Assembly on September 10th, 1877, a committee of nine was appointed to study and report on the matter. They reported on the 13th, and put forward Desmons as their spokesman. Desmons was particularly fitted for this from the point of view of the

suppressionists. He was an ex-pastor and a fine orator ; he glossed over some things, brought forward just what suited him, and fairly swept his audience off their feet. He had good ground to work on. The failure of the idealists to turn Freemasonry into a vital influence in the Franco-German war still rankled, as did also the cutting remarks made about the effort to excommunicate the German Emperor. Lodges had been admitting professed atheists ; Littré, a name to conjure with, had been refused admittance by a lodge on account of his opinions, (he was initiated in Lodge Le Clemente Amitié on July 8th, 1877), and the actual situation had become illogical. The Committee had divided their reference into two parts ; (a) was the reform necessary ? to which they unanimously replied *yes*, and (b) was it opportune ? to which the reply was *yes*, by a majority vote of eight to one ; also six chambers of the G.O. had voted for, and three against.

It is easy to summarise Desmons' speech. He recapitulated the arguments put forward by his opponents, which were :—If you suppress this article—

(1). You isolate French Freemasonry from the rest of the world.

(2). You will start an agitation and schism in France.

(3). You will give the avowed enemies of Freemasonry a chance to vilify us, and to call us materialists and atheists.

(4). You will harm the Craft in general if you suppress this clause at the present juncture.

He led off with the good old tag "*Amicus Plato, sed magis amica veritas,*" and replied to point (1), that the argument was raised when the Grand Mastership was abolished (1770), when it had been decided to admit men of colour into their lodges, and again over the question of the attendance of representatives of the High Degrees at the annual meetings. What bad results had followed from these decisions ? None. Therefore none need be expected now. Further, isolation was impossible, as the Grand Lodges of

Buenos Ayres, Hungary and Italy had already carried out this reform. It was nonsense to call it an innovation as it only appeared in our Constitutions in 1849.

In reply to (2) he said, that there was no fear of this, as a majority had already voted in favour. What was to be feared, was an agitation arising from the dread that the suppressed article would be replaced by a materialistic or atheistical formula ; such a dread would be dissipated by the formula he would presently propose, which did nothing but give absolute liberty of conscience to all, and should satisfy everyone.

In reply to (3) he merely said that the G.O. was already so badly calumniated, that a little more or less would make no difference, and with regard to (4) he asked why it should do any harm ? We simply copy the Government, and like it, remain superior to all cults and religions. Para (2) should be suppressed, for it flatly contradicts para (3) ; para (2) is pure dogma, and dogma was opposed to liberty of conscience. He then ran off into his peroration. Dogma was an affair for Churches, Synods and Councils, and have not such bodies always been persecutors ? But all the time one must admit that his language was restrained and calculated. He therefore proposed on behalf of his Committee that sub-para (1) be maintained, and that sub-paras (2) and (3) should read :—(2) She has as principles absolute liberty of conscience and the solidarity of humanity ; (3) She has as a motto, Liberty, Equality, Fraternity.

It was a wonderfully clever performance, and no one could doubt that an ex-pastor should know what he was talking about, when he followed the above lines. No wonder that there was violent enthusiasm and a howl for an immediate vote.

When the President at last succeeded in restoring order, he pointed out that the reference to the Lodges and the Committee expressly stated, that there was no intention of denying the basic principles enunciated in the old sub-para (2), and that all they were asked to do was to find a formula

of reconciliation between (2) and (3), and at the same time retain liberty of conscience. In the debate which followed nine took part, including himself ; five were for the motion and four against, but the President succeeded in carrying an amendment to the effect, that " Freemasonry excludes no one on account of his beliefs," and gave as the grounds for this that it would prove to the world in general, that the Craft is a neutral territory where all beliefs are admitted and equally respected. This was inserted as (3) and the motto became (4). The closure was then forced by the meeting, and the amended proposition was carried by a majority which is not stated. Desmons at once proposed the correction of all documents and rituals in accordance with the principles of the vote, but this was ruled out of order, as a similar " voeu " was already on the agenda. This was duly passed, a committee of two was appointed to excise every religious reference from the rituals and elsewhere, and henceforth prayers were replaced by invocations, and our old formulas were suppressed.*

The results were prompt in arrival ; Ireland led the way by withdrawing recognition on November 11th, 1877, the Supreme Council of England followed on November 24th, the G.L. of Scotland on November 27th and the G.L. of England in March 1878, while several of the French Lodges left the obedience. Who so genuinely surprised and distressed as the G.O. ? They had been misunderstood, and as a proof they quoted the words of their President. The plea might have possibly availed them, had it not been for the further vote to amend all the Rituals, but the fact remains that the Assembly, swept off its feet by the ex-pastor, had refused to listen to the wise councils of its President, its ex-orator and the wiser heads, had burnt its boats and had re-enunciated, in a new phrase, the old French Heresy "*L'Etat c'est Moi.*"

I have given you as concise an account of the chain of circumstances which led up to the rupture, as I could, though

**Vide* Appendix, (2.) p. 118.

it is necessarily rather lengthy. It only remains to sum up. The question is by no means a dead one ; there is a strong movement in France to reverse this 1877 decision, but it will take a long time to arrive at a result.

I have tried to show that the Craft started off on a wrong basis in France, by adding to itself Religion and Politics, thereby departing from the Andersonian ideals, and that variations in Religion and Politics inevitably reacted on the Art.

Secondly, the passion for absorption was fatal, as the G.L. or G.O. never managed to assimilate dissenters. This is a natural consequence of the national independence of character. Even now, Brittany, Dunkirk, Paris and Marseilles are in many respects distinct countries in idea, manner and dialect.

Thirdly, the French passion for codification and paper-work was directly responsible for the lamentable 1849 declaration. Had it not been made, the vote of 1877 could never have taken place. Personally I cannot see the necessity for the 1849 declaration, but I can see the logic in Desmons' argument, that sub-paras (2) and (3) are contradictory.

Fourthly, accepting the Andersonian Constitutions of 1723 as being "pure" Freemasonry, (and the French themselves are always quoting back to them), I do not quite see how France, as a whole, can claim to have ever practised "pure" Freemasonry. It is not easy to coin a term for what they have practised, and I am not going to attempt to do so, but it seems to me that, if my premises are correct, the rupture ought to have taken place in the early 18th century, and not delayed till 1878.

Fifthly, why did the French introduce the sectarian element at all in the first instance ? I think that the reason is fairly plain. You will remember that Bro. Kipling makes Father Victor tell Kim " You're a Cath'lic, better say Roman Cath'lic, though I am not fond of the word." Now, Anderson did use the term " Catholic " (in 1723 alone, and

in 1738 as the "oldest Catholic"), and to a layman the term usually has but the one meaning. Anderson, being a Divine, would use the term in its technical sense. Now, combine this with Anderson's other phrase, "But though in antient times masons were charged in every country to be of the religion of that Country or Nation," and we see that to either a French layman or to a Jacobite, the obvious translation would be the R.C. Church and the Mass. It was ignorance that introduced the sectarian element at first, it was ignorance of what Anderson really meant, that caused the abolition of the new-fangled sub-para (2).

Still, though I am a faithful son of the G.L. of England, and subscribe most unreservedly to its principles, from a historical point of view I am of the opinion, that the action of the Grand Lodge in March, 1878, was capable of misrepresentation, and also displayed a certain amount of ignorance. It is a little difficult to understand how one can break off relations that have never existed, for, unless there are documents in the archives that are not known in France, there is no record of either the G.O., or its predecessor the G.L. of France, ever having been recognised by the G.L. of England. The other protesting bodies had representatives at the G.O., and it was the Irish representative that made the first protest, but as far as England is concerned, the only official letters we are aware of, are that of the D.G.M. Salter to Brest de la Chaussée, dated March 16th, 1768, when the G.L. of France was in a state of suspended animation by order of the King; and that of Rowland Holt, D.G.M., in reply to the request of the new G.O. Secretary, Baron de Toussainct, for fraternal relations dated May 20th, 1774; Rowland Holt did nothing but wish the new body good luck, and ask for further information. (This question is dealt with in the 1926-27 Proceedings of Lodge St. Claudius, No. 21 Paris, where several unknown letters of the period are given). The above two letters can hardly be termed recognition, and therefore, in my judgment, the action of the Grand Lodge of England in 1878 was hardly in accord with the best Diplomatic or Foreign Office tradition. No

one would for a moment deny the right of a Governing Body to issue such orders as it might think fit to its own children, but the historian has the right to expect a certain standard to be maintained in all international matters, otherwise he finds himself in a difficulty when he reviews the subject many years later.

To be perfectly fair, one must give the G.O. position as stated by themselves. After I had written and translated this paper, I shewed it to a prominent member of the G.O., who is exceptionally well-read and thoughtful. I translate his reply. "It is not correct to say that French Masons introduced a sectarian spirit into Freemasonry. It is necessary to take into account the differences of race, of education, of surroundings and also of political changes, through which France has passed when you are considering her masonic spirit.

"The country, agitated by several revolutions, has gone through movements of independence, of social progress, but also of relapse. All these were independent of Freemasonry, but they did affect her in spite of herself. It must not be forgotten that Freemasonry is not divine in its essence, but that she is simply and modestly a society of men who wish to become better and to live better, if that is possible, than other men. Also, in these circumstances, it is necessary to admit that this organisation, like all organisations that wish to continue, obeys the common law of evolution, and that she should free herself, at the given moment, from formulæ which do not in any way modify her spirit or her masonic acts.

"In spite of sometimes harsh criticisms, of often hardly fraternal attacks, the Masons of the Grand Orient constantly remain faithful to the idea which inspired the framers of Article I of the 1723 Constitutions, which the G.O. reaffirmed in 1877, that is the absolute liberty of conscience, such as was proclaimed by the fundamental charter of Freemasonry, philosophic and modern, promulgated by the Grand Lodge of England.

“ We think that every individual is, and has the right to remain, absolutely free to believe or not to believe in a symbol which lends itself to differing interpretations.

“ We throw no stones at any one, but we wish and we would be delighted if that great masonic virtue, Tolerance, should be practised on our behalf, for we practice nothing but the truth, and we desire to see the realisation of the great human brotherhood, without distinction of race or nationality.

“ Religion, for many of us, consists in being good, sincere, tolerant ; it is the religion of Humanity.”

There is nothing new in this reply, and I leave it to my hearers and readers to choose between us. As far as I can follow his argument, he disagrees with my view of the beginning of Freemasonry in France, and then argues that the Craft is of necessity subject to a process of evolution, which is rather contrary to our ideas. I am in complete accord with him in the idea that external events in France did, and still do, influence French Freemasonry to an extent unknown in England, and I have already agreed that the difference in race and temperament was bound to produce a different type of Masonry. But what my friend does not see is the logical outcome of his argument. Once a different type arises, how can it claim to be pure and ancient ? It is on this point that we differ. I know few men who live more completely up to the masonic ideal than my correspondent, or some of my other friends who belong to the G.O., but I do not agree with them that they follow the 1723 Constitutions ; they translate them. Both the G.O. and the G.L. of France Regulations forbid politics and Religion in Lodge, but both will admit that the regulations are systematically disobeyed, and we differ entirely from them in the ideas about woman in the Craft. However, my paper is really based on history prior to 1878, where I purposely drew the line, and the question does not really arise. I do not wish to hurt the feelings of any of my good friends, who work under other obediences ; I have put their views before you, and I have

drawn my own conclusions from original sources, and not from published histories which are unfortunately so often biased.

So I come back to the original answer I gave our Brother Editor ; it was just ignorance that caused the split : ignorance of a foreign language, ignorance of basic principles, ignorance of the elemental fact that you cannot transplant an institution from a foreign land, and modify it to suit your own ideas, without changing it. In my opinion, the split was inevitable, the date purely fortuitous, depending only on purely external circumstances.

APPENDIX (May, 1928.).

(1).

I have been somewhat hotly criticised for this statement. As an indication of its general correctness I quote from the Minute Books of the Lodge Anglaise, No. 204 Bordeaux.

" June 19th, 1759. Le f : Leberthon, Lieutenant General de Xaintes nous ayant présenté les f : Julien Mitouré et f : Gerrard, religieux de l'ordre de la Charité, Maçons de la loge de Xaintes sur la difficulté de preter l'obligation quont fait a la L.les dits f : Julien Mitouré et f : Gerard, attendu que la force faite une des bases de N.R.L.elle a bien voulu avoir egard à la foiblesse des f : présentés visiteurs Sur l'attestation du dit f : Leberthon qu'ils sont vrais Maçons, membres en charge meme dans la L. de Xaintes il a etté deliberé à la pluralité des voix et sans tirer a consequence quils seroient admis sans preter leur obligation surquoy ils ont etté admis."

(The lodge at Saintes, La Sincerité, was not a daughter Lodge of Lodge Anglaise ; I think we may roughly translate this minute thus :—" Bro. Lieutenant General Leberthon from Saintes, having presented Bros. Julien Mitouré and Gerard, Friars of the order of Charity and members of the

Lodge at Saintes, a difficulty was raised by these two Brethren about the new obligation to be made in the Lodge on the grounds that force formed one of the bases of our Wor. Lodge. The Lodge earnestly desired to respect the scruples of these proposed visiting brethren, and on the categorical statement of Bro. Leberthon that they were true Masons, members of, and even in high office in, the Lodge at Saintes, it was decided by a majority and without prejudice to admit them without the obligation, whereupon they were duly admitted.”)

(2.)

Though they do not seem to have known it, they were really repeating a heresy over one hundred years old. The Lodge Anglaise, No. 204 Bordeaux, minute for April 15th, 1749, runs:—(la Loge Françoise à Toulouse) “a fait en changent Leur fasson de recevoir les massons, qui est de ne point faire le serment sur l’Evangile comme nous avons Coutume se Contentant de la parole d’honneur du Recipiendaire et Supprimant L’obligation” (the French Lodge at Toulouse had made in changing their method of initiating Masons, which is not to take an oath on the Gospels as is our custom, but to content themselves with the word of honour of the candidate, thus suppressing the obligation.) The Lodge Anglaise expressed their surprise at this, and refused to receive any brother from Toulouse as a visitor. How it ended is not clear, but the incident would appear to have been lost sight of in the general reorganisation of Toulouse Masonry which took place about this time, for on September 2nd, 1749, we find the old Lodge at Toulouse, the Harmony and the Lodge of Clermont all affiliated to Clermont, and they remained in this obedience certainly as late as July 23rd, 1765.

These two notes are a rather striking confirmation of my main contention that Freemasonry in France was, from the earliest times, widely different from our English conception of the Art.

A short discussion ensued, in which the W.M., Bros. A. E. BIGGS, M. R. SIMPSON, and J. H. MORTON took part. After Bro. SITWELL had replied stating that endeavours were being made to place continental Freemasonry on sound lines, the W.M. proposed a hearty Vote of Thanks to the lecturer for his valuable and interesting Paper; this was carried unanimously.

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

(1.) Parchment Certificate, issued by the Lodge "De la Consolation des Amis Réunis," established by French Prisoners of War on board the prison-ship St. Isidor at Plymouth; dated 1801.*

(2.) Certificate issued by Lodge "Des Amis Réunis" of Lille, to Charles Joseph Dumaisniel, dated 5802. Endorsements on back, one with Lodge seal attached.

(3.) Certificate issued by Lodge "De la Réunion des Elus," of Marseilles, to Julien Ambroise Tirau, dated 1789. Four endorsements on back.

(4.) French Parchment MS., entirely in cypher, with numerous ink seals. Not Masonic, but has apparently been fraudulently used to obtain admission to Lodge "De l'Aurore," of Frankfort in 5809.

(5.) French Certificate of the Ordre "Du Paraclete," issued to Ch. J. Dumaisniel, of Lille.

(6.) French MS. of 38 pp. containing Rules, etc., for a projected Lodge in New Orleans in 5756.

(7.) Small silver trowel, eighteenth century.

**Vide* Frontispiece and p. 37.

(8.) Small composite Master Mason's Jewel of silver, probably early nineteenth century.* This is an interesting jewel for several reasons. In this specimen the various Masonic emblems are enclosed in a figure consisting of a Square and Sector; this is unusual, Compasses being generally employed in conjunction with the Sector in these jewels. The figures engraved upon the Square are also unusual—viz. three Nails on one side, Spear and a Sponge on a twig of hyssop on the other.† In other respects the jewel represents the usual emblems of the Craft and Royal Arch common to the period.

(9.) A metal badge in the form of a sixteen pointed Star. Engraved "Beaufort Lodge, No. 10," with various emblems. Not Masonic.

(10.) A large Bronze Medal, struck in Belgium in 1838. The following account is taken from The Lodge of Research Transactions for 1895-96.

In the year 1838 the Pope, Clement XVI, issued an Encyclical against the Freemasons, addressed to "all venerable Patriarchs, Primates, Archbishops and Bishops in the Catholic world who have grace and communion with the Apostolic See." This Encyclical was read in many of the Churches by the Bishops and Priests, amongst others by the Archbishop of Mechlin in Belgium. The Belgian Freemasons were exceedingly annoyed at the unjust charges thus openly made against the Society; they repudiated them, and in defence struck the medal, a specimen of which is now exhibited.

It is a very large and handsome bronze medal, two inches in diameter; the following description from Marvin's "Masonic Medals," pp. 80-82, will give a good idea of this interesting curio.

Obverse; a serpent biting a file. Legend, LA MAÇ VIVRA—DIEU LE VEUT—GR. OR. DE BELGIQUE 5838. (Masonry will live, God wills it—Grand Orient of Belgium, 5838). Reverse; a French inscription, much abbreviated, of forty-one lines, the translation of which is as follows:—

"Masonic Precepts. Adore the Great Architect of the Universe. Love thy neighbour; do no evil; do good; suffer men to speak; the worship most acceptable to the Great Architect of the Universe consists of good morals and the practice of all the virtues; do good for the love of goodness itself alone; ever keep thy soul in a state so pure as to appear worthy before the presence of the Great Architect, who is God.

* *Vide* Plate III.

† Emblems of the Crucifixion.

Love the good, succour the weak ; fly from the wicked, but hate no one ; speak seriously with the great, prudently with thy equals, sincerely with thy friends, pleasantly with the little ones, tenderly with the poor. Do not flatter thy brother, that is treason ; if thy brother flatter thee, beware that he doth not corrupt thee. Listen always to the voice of conscience. Be a father to the poor ; each sigh drawn from them by thy hard-heartedness, will increase the number of maledictions which will fall upon thy head. Respect the stranger on his journey and assist him ; his person is sacred to thee. Avoid quarrels, forestall insults ; ever keep the right on thy side. Respect woman, never abuse her weakness ; die rather than dishonour her. If the Great Architect hath given thee a son, be thankful but humble at the trust He hath confided to thee ; be to that child the image of Divinity ; until he is ten years old let him fear thee, until he is twenty let him love thee, and until death let him respect thee ; until he is ten years old be his master, until twenty his father, and until death his friend ; aim to give him good principles rather than elegant manners, that he may owe thee an enlightened rectitude, and not a frivolous elegance ; make of him an honest man rather than a man of dress. If thou blushest at thy condition it is pride ; consider that it is not the position which honours or degrades thee, but the manner in which thou dost fill it. Read and profit, see and imitate, reflect and labour ; do all for the benefit of thy brethren, that is working for thyself. Be content in all places, at all times, and with all things. Rejoice in justice, despise iniquity, suffer without murmuring. Judge not lightly the conduct of men, blame little and praise still less ; it is for the Great Architect of the Universe, who searches the heart, to value His work."

The meaning of the "serpent and file" on the obverse is plain. The serpent cannot harm the file, but will injure its own teeth ; and in like manner, the Pope and his clergy will not harm Freemasonry by their denunciations, but will themselves suffer from their own injustice. The inscription on the reverse is known as "The Masonic Sermon."

It is satisfactory to know that the interdict had no effect, except to increase the prosperity of the Fraternity, and to revive the loyalty of those whose interest had waned.

Of these exhibits, Nos. 1 to 6 belong to Bro. N. S. H. Sitwell, No. 8 to Bro. R. Ballard (1560), No. 9 to the F. Hall Museum, and Nos. 7 and 10 to Bro. Thorp's own collection.

The W.M. expressed his thanks to Bro. THORP for the exhibition and descriptions.

Feeling reference was made by the W.M. to the death of Bro. ALFRED LOLE, P.M. of the Lodge.

The SECRETARY read a letter from the Secretary of the Festival Committee of the Prov. G.L. of Warwickshire,

enclosing Festival Jewel issued in connection with the new Masonic Temple, Birmingham, to be added to the Lodge collection. Hearty thanks were accorded for the gift.

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

The
One Hundred-&Eighty-Fourth
Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, March 26th, 1928. The Immediate Past Master, Bro. ARTHUR H. HIND, presided. The following Brethren were also present, viz. :—

Members.—Bros. J. T. THORP, P.M., P.G.D. (Eng.), as I.P.M. ; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer, as S.W. ; H. HYDE, J.W. ; H. J. GRACE, P.M., Secretary ; W. A. LEA, P.M., D.C. ; H. D. M. BARNETT, S.D. ; M. D. R. RICHARDSON, J.D. ; J. H. MORTON, I.G. ; C. H. HARDING, Tyler ; F. HAINES, P.M.

Members of the Correspondence Circle.—Bros. E. R. WATSON, E. H. FIELD, D. LAPRAIK, A. E. DIGGINS, G. R. CASTERTON, F. V. MILLINGTON, E. J. LIDDIARD, F. J. DALE, G. B. ELLWOOD, the Rev. R. A. ROSTRON, A. P. HANFORD, H. F. GOODFELLOW, F. E. FRANCIS, A. E. BIGGS, G. E. PHIPPS, J. W. SMITHARD, T. O. JUDGE, E. R. FOX, G. R. PETTIT, C. A. POYNOR, W. L. GASCOYNE.

Visitors.—R.W. Bro. E. HOLMES, Prov. G.M. ; Bros. D. MITCHELL, 4118 ; T. G. B. HILL, 4118 ; A. L. BROWN, 3828 ; B. W. HAYWOOD, 502 ; D. CHARLES, 523 ; C. BUTLER, 3458.

The Minutes of the last Meeting were read and confirmed.

The Secretary read a letter of apology from W. Bro. GILBERT W. DAYNES, expressing his regret that, owing to serious illness in his family, he was unable to attend to read

his Paper. The Secretary was requested to convey to him the good wishes of the Brethren, and the hope that his children might be speedily restored to health.

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

- 1575. Bro. FEARGUS JOHNSON, M.M. 3448 Leicester.
- 1576. Bro. FRANK H. JONES, M.M. 4711 Leicester.
- 1577. Bro. J. M. DAVIDSON, S.D. 3125 George, Cape Colony.
1 Bis. (S.C.) Montrose.
- 1578. Bro. AUBREY T. SHARP, M.M. 2428 Coalville ; S.D.
4656 Leicester.
- 1579. Bro. WALTER GARLICK, Stewd. 2028 Leicester.
- 1580. W. Bro. O. W. H. BRIGGS, P.M. 1330 Market Har-
borough.
- 1581. W. Bro. WALLACE HEATON, P.M. 4092 Sheffield and
3900 London.
- 1582. Bro. W. J. W. WILLMOT, M.M. 455 Kettering.
- 1583. Bro. J. SNOWDON HURST, M.M. 1983 Southwold.
- 1584. Bro. A. G. BAGGOTT, M.M. 1983 Southwold.
- 1585. Bro. C. ROPER, M.M. 272 Boston.
- 1586. Bro. B. H. CROOK, Stewd. 4835 Leicester.

The following Paper was read :—

Some Notes on the Second (F.C.) Degree.

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

The Second Degree has often been described as a link between the First and the Third—only a link, as I have heard it called more than once. For years it was frequently conferred upon candidates on the evening of their initiation, as though it was not of sufficient importance to have an evening to itself.

Now while we cannot fail to recognise the great significance and importance of the Initiation and Raising ceremonies, the Fellow Craft degree is a very necessary portion of the scheme of Masonic instruction and education.

If we consider the three Craft degrees, as we may well do, as representing the three periods of human life—childhood, manhood and old age, surely no one would say that the years of manhood are of little importance, and the era of middle life merely a link between childhood and old age. It is surely in the middle years of life that man's best work is done, when bodily strength is at its highest point, and the intellect at the zenith of its powers.

Or if we view the three degrees as stages in the education of man's mind and character, the 1st degree teaching him what he should *be*, orderly, painstaking, industrious; the 2nd, what he should *know*, learning something of the world's arts and crafts, that he may earn an honest living among men, learning, too, something out of the great book of nature, that he may enjoy the wealth of beauty around him; and the 3rd, what he should *do*, inculcating the lessons of wisdom, learned in the rich and varied experience of a long life, to those who are coming after him—then surely the middle period is of immense value and importance in the Masonic scheme.

May I therefore ask for your attention for a few minutes, while I place before you a few thoughts about this 2nd degree, which have lately been floating in my mind.

Notice first of all, the condition of the E.A., in the two-spheres of work and morals, when he first joins the Fraternity—ever remembering that the Masonic scheme was formulated in operative times, when the E.A. was a mere youth, with no knowledge of the craft, and with an unformed character.

The Working-tools of an E.A. are the 24 in G., the common Gavel and the Chisel—all well-suited to his lack of knowledge; he is only an App., a learner; his work is to measure stones, and with Gavel and Chisel to prepare them

roughly for the more expert craftsmen. You will observe that he completes nothing, he turns out no finished work ; he is in a position where if he does little good, he cannot do much harm.

Morally he is also in his childhood, and he has to learn the lessons of early days. The principles of moral truth and virtue must be his study, and until he had learned to be orderly and industrious, and to deal honestly with his master and his fellows, he could not in olden times become a F.C. This is the meaning of the application of the Square at the door of a F.C.'s Lodge.

Now notice the advance made by the industrious Apprentice, by the time he is qualified for a higher degree. He is now entrusted with the Square, in order that he may produce some finished work, and be quite sure that the stones he squares are fit for a place in the projected building ; in addition, he is entrusted with the Level and the Plumb Rule, so that he can take part in the erection of the building, and see that the stones he has prepared are placed both level and upright ; no longer is he restricted to the work of a youth under tuition, but he is entrusted with the work of a capable and responsible man working among other men.

Dealing now with the speculative character of the Working Tools of the two degrees, notice the difference between them. Those of the first degree, viz. : the 24 inch Gauge teaching a lesson of daily admonition, and the proper use of time ; the Common Gavel pointing out the necessity for painstaking industry and physical energy in the work, and the Chisel reminding him of the advantages of education and the cultivation of the mind—all admirable qualities to acquire, and useful lessons to learn.

But when the App. has learned these useful lessons, and becomes a F.C., observe the change in the speculative character of the W.T. put into his hands. He passes at once from the lower plane of worldly wisdom to the higher plane of elevation of character. His moral sense is quickened by contemplating Square, Level and Plumb-rule, which

remind him ever of the value of moral excellence in this world of busy men. His character becomes ennobled, people place confidence in him, his conduct is uniformly square, his steps are level, *i.e.* always in straight ways, whilst his motives and intentions are honest and upright.

And now, with mind stored with knowledge, and with character formed, the F.C. is permitted to extend his researches into the hidden mysteries of nature and science, with an earnest desire to learn their secrets, if haply they may be found, investigations only possible to the vigorous intellect of a full-grown man, imbued with a profound reverence for the wonderful works of the Almighty Creator.

This is the advance in the F.C. degree, a great and wonderful advance; from industry in his daily work to investigating the hidden secrets of the Almighty, hidden, perhaps, in order to stimulate a desire to discover them.

And now a Note upon another subject. The explanation of the Winding Staircase in the 2nd Lecture, has always seemed to me to be unworthy of the subject. Are we to believe that the only use of this symbol is to inform us how many rule a Lodge, hold a Lodge and make it perfect, how many years the Temple was in building, the tale of the Noble Orders of Architecture, and the number of the Liberal Arts and Sciences? Does it not bear other and far more useful and significant meanings? I think so.

May I at any rate suggest one?

Does not the Winding Staircase point out to us that the path of life, of duty, of knowledge, of moral excellence and virtue, is ever an upward striving? Does it not represent the painful progress of an enquiring mind, and the toil and labour which intellectual study and the acquisition of knowledge entail? But does it not teach something besides? Our ancient Brethren eventually succeeded in passing the Wardens, and obtaining the reward of their labour in the middle chamber; in like manner all honest work, all noble endeavour must surely be certain of recognition *in the end*.

The Staircase is winding, the end cannot be seen from the beginning, but as the F.C. proceeded onwards until he had obtained his wages, beneath

“ that hieroglyphic bright,
which none but Craftsmen ever saw,”

so every patient, striving soul may surely rely upon receiving his reward, after a consistent following of that pathway, which

“ winds through darkness up to God.”

The word “ x x x x x x x x ” denotes “ plenty,” and is emblematically depicted in a F.C.’s Lodge by an ear of corn near a fall of water. The real English equivalent of the word is “ a flowing stream of water,” its use having probably been suggested to Jephthah by the swiftly flowing Jordan ; for wherever in the East there is a flowing stream of water, there is a luxuriant vegetation, with plenty of food both for man and beast.

Not one of the Brethren who narrate this Jordan incident, and not one of those who hear it, can adequately realise the condition of the wretched Ephraimites at the Jordan fords, frantically, but vainly, endeavouring to pronounce the word “ x x x x x x x x ” properly, a word which was going to be for them the arbiter of life and death.

Similar pass-words, to distinguish friend from foe, have been used many times in the centuries that lie between Jephthah’s time and ours, perhaps the latest instance being narrated by Maj. Gen. Sir George Mac Munn, as follows :—

After Lord Allenby’s final routing of the Turkish forces in the country east of the Jordan, broken parties of fugitives, which included many conscripted Arabs and Syrians as well as Turks, arrived at the fords of the Jordan. These fords, probably the very same that were occupied by Jephthah’s guards, were held on this occasion by our Arab allies, and when the fugitives tried to pass, they one and all said they were Syrians. So the Arab guards said to them “ Say now

Bozzel," a word meaning *onion*, and they said "*Bossel*," for the Turks could not pronounce that word aright. And many Turks were slain at the fords of the Jordan.*

To my mind, however, the most beautiful and significant portion of the F.C. degree, is the dialogue between the W.M. and the J.W. in the closing ceremony. From this we learn that in the attitude of a F.C. we discover a Sacred Symbol at the centre ; that in the contemplation of nature, and in the search amid the hidden mysteries of natural science, we find the G.G. of the Universe. Within and behind everything he sees, both in the heavens above, and on the earth beneath, and bound up with every law of nature, the true craftsman cannot fail to recognise the mind and hand of the Almighty Architect, who made and controls all things.

Call it what we may—the First Cause, the Reign of Law, or any other name, it matters not ; the devout searcher finds everywhere in creation abundant evidence of Wisdom, Strength and Beauty, three of the distinguishing attributes of the Great Architect—for His Wisdom is infinite, His Strength omnipotent, and Beauty shines throughout all creation in symmetry and order ; the Sun and Moon are messengers of His will and all His laws are concord.

If we fix our gaze upon the earth, we recognise a wonderful order and law pervading everything, a natural sequence that never fails—first the leaf, then the flower, then the fruit—the seed, the blade, the corn—the green leaf in the spring turning to yellow, gold or crimson in the autumn-time ; we note also the procession of the seasons and alternating day and night. Or if we look up toward the heavens, and note the seeming stately march of the sun across the sky from E. to W. ; note too the waxing and waning of the moon, and the silent movements of the stars, we must, if we think at all, realise that the spirit of the Almighty is there. "The heavens declare the Glory of God ; and the firmament

* A test for German prisoners was, "The third thread is thicker than the thirty-third."

showeth His handywork. Day unto day uttereth speech (of Him), Night unto night showeth knowledge (of Him). There is no speech nor language where their voice is not heard." (Ps. xix, 1-3.).

Many writers, and poets, allude to this Spirit—this evidence of the Almighty in nature ; they call the earth the beautiful garment of the Almighty Creator.

" There is no splendour beyond that which sets its morning throne in the golden East ; no dome sublime as that of heaven ; no beauty so fair as that of the verdant, blossoming earth."

" Earth is crammed with Heaven, and every bush is aflame with God."

" The world itself is a Temple of the Almighty, wherein He reveals Himself, not only to the searcher amid the mysteries, but to every-one who has eyes to see and ears to hear."

" The Voice of God in every breeze,
In every little flow'r—His face."

" Look at the gracious beauty of each tree,
And let your soul partake of its sweet calm ;
On ev'ry flower the hand of God you'll see,
And all the earth sings Nature's psalm.
There's not a silent cloud that floats the sky,
There's not a silent leaf, nor dumb brown sod,
Nor yet a bird winging its way on high,
That does not speak to us of God."

In my opinion this closing ceremony of the F.C. degree is one of the brilliant gems—and there are many more—that shine out from the ritual, the literature and the teaching of our ancient Brotherhood.

And now, my Brethren, I thank you for your attention, and commend these thoughts to your meditation.

The WORSHIPFUL MASTER said how much he was indebted to Bro. THORP for giving the very interesting Paper at such very short notice, and on behalf of the Brethren expressed his very sincere thanks.

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

(1.) Parchment Certificate, issued by the members of a Lodge of French Prisoners of War—*La Paix Désirée*—meeting at North Tawton, Devon; dated 1810. This is a fine specimen of penmanship.

(2.) Large parchment Certificate of the "Moderns" Grand R.A. Chapter, issued to Jacob Jacobs of the St. James' Chapter, London; dated 1809.

(3.) English Gd. Lo. Certificate, granted to a member of Lo. "Honor and Generosity," No. 165 London; dated 1872. Two different signatures at *Ne Varietur*.

(4.) French Certificate issued to a *Lowlon* (Lewis) by Lo. *des Demophiles* of Tours; dated 1868.

(5.) A large Silver P.M.'s Jewel, "Gallows Square" design.

(6.) A similar Jewel, dated 1819; silver and paste. Very fine specimen.

(7.) A similar Jewel—undated.

(8.) A very fine oval P.M.'s Jewel; silver frame of flowers, etc., and enclosing a gallows square on blue enamel. Presentation to Bro. Rich^d Lea Wilson, of Norwich.

(9.) A Grand Stewards' Centenary Jewel, 1737-1837.

No. 1 belongs to Bro. N. S. H. Sitwell, No. 2 to the local collection, and the remainder to Bro. J. T. Thorp.

The R.W. PROV. GRAND MASTER said he was full of gratitude to Bro. THORP for his interesting remarks in describing the jewels, etc., also for the Paper he had read, containing special information regarding the F.C. Degree. It was certainly no "stop-gap," but was full of explanations of Masonic problems.

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

The
**One Hundred-and-Eighty-Fifth
 Meeting**

of the Lodge was held (by Dispensation) on Wednesday, May 23rd, 1928, at the Freemasons' Hall, Leicester.

Present.—Bro. C. S. BIGG, W.M. Presiding; Bro. ARTHUR H. HIND, I.P.M.; Bro. the Rev. E. R. J. BIGGS, S.W.; Bro. H. HYDE, J.W.; Bro. the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer; Bro. H. J. GRACE, P.M., Secretary; Bro. W. A. LEA, P.M., D.C.; Bro. H. D. M. BARNETT, S.D.; Bro. M. D. R. RICHARDSON, J.D.; Bro. J. H. MORTON, I.G.; Bro. C. H. HARDING, Tyler; Bro. J. T. THORP, P.M., Lodge Editor; Bro. C. F. OLIVER, D.P.G.M., P.M.; Bro. H. HOWE, P.M.; Bro. J. RUSSELL FREARS, P.M.; Bro. N. K. LEE, P.M.; Bro. J. D. JOHNSON, P.M.; Bro. F. HAINES, P.M.; Bro. W. J. BUNNEY, P.M.; Bro. J. EASTWOOD PICKARD, P.M.

Members of the Correspondence Circle.—Bros. A. STEPHENS, D. LAPRAIK, J. L. TRICKS, C. BLAND, C. PENNINGTON, E. J. RILEY, A. E. HILL, F. W. CLARKE, W. H. RILEY, G. B. ELLWOOD, W. C. TYZACK, E. R. FOX, W. EVANS, A. E. BRIGGS, A. E. DIGGINS, A. HOPKINS, S. S. PAINE, E. J. LIDDIARD, I. R. UNDERWOOD, H. N. POCHIN, L. H. KEMP, G. E. GREEN, W. E. MOORE, E. W. RICKS, W. H. SHARP, E. R. WATSON, H. J. FLETCHER, A. KEMP, F. CAVE, W. WALTERS, G. J. RODWAY, T. S. HURLEY, A. N. PLANT, A. CHAMBERS, J. T. COOPER, E. H. STORK, C. H. SAUNDERS, C. C. BINNS, G. W. BAUM, A. P. HANFORD, F. J. DALE, W. C. CLOVER, G. E. PHIPPS, A. J. WOOD, H. F. GOODFELLOW, G. DRAKEFORD, C. E. HAINES, G. CLAYTON, E. F. CARR, T. ASHWELL, S. R. CHITHAM, H. BENCH, J. ALLEN, J. C. BURTON, C. A. POYNOR, W. L. GASCOYNE, J. F. SNAITH, W. MINCHEN, C. W. JONES,

R. A. M. BOYCE, C. C. JONES, G. R. CASTERTON, F. JOHNSON, T. M. BUTLER, R. B. ADCOCK, G. M. JOHNSON, J. W. SMITHARD, E. BOUSFIELD, L. S. DRYLAND, J. W. BARKER, G. R. PETTIT, A. BILLSON, F. E. FRANCIS, and others.

Visitors.—Bros. A. B. HANFORD, 343I; W. EVANS, 2865; G. P. MAIN, 4088; S. H. PRIDMORE, 2865; G. H. HANNAM, 2865; W. HUNT, P.M. 2865; R. BROWN, 1514; F. J. MARLOW, 523, 4874; R. BALLARD, P.M. 1560; G. H. DILKES, 4088; C. S. SCOTT, 3919; H. ORTON, 4088; P.W. BARKER, 2865; W. DUNN, 4656; C. F. GRUNDY, P.M. 1007; E. I. HENSON, 1007; S. C. LEAK, W.M. 343I; Rev. H. LEWIS, 4088; R. G. BARKER, 343I; S. J. PERRY, 4711; F. W. F. SMITH, 279; C. H. GRAY, 3919; W. TAYLOR, P.M. 2081; W. S. FOX, 4656; R. T. PEBERDY, 4711; A. E. FOLWELL, 2081; J. KIBERT, 1391; J. H. KIBERT, 1391; E. YARNALL, 279; R. BROOKHOUSE, 2865; P. M. WRIGHT, 523; J. RICKABY, 238; W. G. HALL, 3919; W. EARP, 279; K. E. HOUSTON, 523; A. S. PARTRIDGE, 2028; F. BROWN, I.P.M. 279; A. G. KETTLE, 502; D. MITCHELL, 4118; W. R. BRIDGER, J.W. 3448; G. T. T. HOOD, 2865; A. H. GAMBLE, 2865; D. CHARLES, 523, S.D. 4835; W. BRAND, P.M. 279; G. A. HARRINGTON, 2865; J. H. HOOD, 2028; R. J. W. CROWDY, 3091; the Rev. JOSEPH JOHNSON, P.A.G. Chap. (Eng.), L.R.; J. T. SWIFT, 523; G. CHITHAM, P.M. 3091; R. H. WARREN, 1391; H. WALKER, 2091; T. S. L. MOORE, 2865; W. F. NOAR, 2865; S. B. POTTER, 279; O. W. H. BRIGGS, P.M. 1330; W. H. MORGAN, 3919; W. LLEWELLYN, 3919; J. GODDARD, 523; F. FIELDING, P.M. 523, and others.

The SECRETARY read the Dispensation from the R.W. Prov. Grand Master, authorizing the alteration in the date of the Meeting. This is the last official document signed by R.W. Bro. Holmes, and a photograph of it is here given.*

**Vide* Plate IV.

The WORSHIPFUL MASTER said, that before proceeding with the business of the Meeting, he must refer to the great loss the Province had sustained that morning, by the death of the Provincial Grand Master, Right Worshipful Bro. E. Holmes, who had intended to be at the Lodge that day to present Bro. Thorp with his portrait. He felt that he could not adequately express his feelings; it was a great shock to them all. The Provincial Grand Master, during the long period of his connection with Leicestershire and Rutland Freemasonry, had so endeared himself to the Brethren generally by his devoted service, that every Member would look upon his demise as a great personal loss. He was always ready and willing to give his valuable help and counsel, either in Lodges or outside, and in every possible way. The Brethren generally would long remember the excellent and encouraging expositions of true Masonic principles given on every occasion, which would, without doubt, long remain in their minds. His endeavours were always directed to uplift the standard and maintain in its highest sense the reputation of the Craft. The Province deeply mourned his loss, but would in the future, as in the past, be all the better for the work he had accomplished, and for the example he had shewn. The sympathy of the Brethren went out to Mrs. Holmes and the family in their great bereavement.

The Brethren stood in silence for a short time. The Secretary was requested to convey to Mrs. Holmes their sympathy and condolence.

The Minutes of the last Meeting were read and confirmed.

The next business of the Meeting was the presentation of his Portrait to W. Bro. J. T. Thorp, by the Dep. Prov. G.M., W. Bro. C. F. Oliver, the following account of which has been prepared by the Secretary of the Lodge, W. Bro. H. J. Grace.

After a reference to the great loss which the Province had sustained, the Deputy Prov. Grand Master said:—I do not propose, in making this presentation, to dwell at length on the many details of Bro. Thorp's Masonic career. A recital of his activities in the Craft would fill a large volume, and I am sure it would be contrary to his wish that I should attempt to do this ; but perhaps I may be permitted briefly to recall, that it is fifty-eight years since he was initiated in the John of Gaunt Lodge, and over fifty years since he first occupied the Chair of that Lodge. He has occupied many Chairs since, and has gained distinction in every degree of Freemasonry with which he has been associated.

For many years he was Preceptor of the Union Lodge of Instruction, and was looked upon as a leading exponent of our ritual and ceremonial. He has gained the highest honours that the Province could bestow, and has twice been honoured by the M.W. Grand Master, with appointment to Grand Lodge Rank, the first occasion being as far back as 1905, when Grand Lodge Officers were very few in this Province.

I consider it a happy circumstance that this ceremony should take place in the Lodge of Research, which is Bro. Thorp personified. He was its chief founder and its first Master in 1892. I think it is true that never in the history of Freemasonry in this Province has there been so keen and eager a desire for light, and more light, to be thrown upon our past history. This is due to the exertions of Bro. Thorp and a small devoted band of Brethren, among whom he stands pre-eminent. We rejoice in this fact, and realise that through the Transactions of the Lodge of Research, the name of Bro. Thorp is known in every land where the English language is spoken.

When the suggestion was made that Bro. Thorp should be asked to sit for his portrait, I was one of those deputed to interview him. May I say that for a time he demurred, considering that the space on these walls was reserved for those connected with the administrative side of our Order ;

and perhaps it is a fact that it is upon them that the fiercer light beats. But there is another side equally important, the literary and historical one, and I venture to think that may be found the more lasting and permanent one.

This generation of Masons would have been sadly remiss in their duties, if they had not attempted to secure some permanent reminder of so distinguished a Brother.

Brother Thorp at length consented, and his consent has given the greatest satisfaction, as is testified by the presence here to-day of so large a number of Brethren. I would like to read a few lines written in 1906, and addressed to Bro. Thorp.

TO WOR. BRO. J. T. THORP,
F.R. HIST. S., F.R.S.L., P.A.G.D.C., ENG.

“ I love an earnest Mason—true, sincere,
 One, who with zeal and zest and enterprize
 Collects and treasures priceless curios dear,
 To charm and gladden true Masonic eyes.
 One who discerns, with judgment rare to find,
 The value of our emblems used of yore,
 Thereby to teach with loving voice and kind,
 Those unacquainted with such antique lore.
 And in thy home, dear Bro. Thorp, one sees
 A full apotheca of old-time skill ;
 Aprons and jewels, books to teach and please,
 Plates, jugs and watches, which with right good will
 You show to all who love such quaint displays,
 Which you have gathered in undreamed-of ways ! ”

Bradford. CHAS. F. FORSHAW, LL.D.

These words, true then, are equally true now, and give a better idea of another branch of Bro. Thorp's activities than I could possibly do.

Turning to Bro. Thorp, the Deputy Prov. Grand Master added :--And now it is my privilege, Wor. Bro. Thorp, to

make this presentation, as a small tribute to the many eminent services you have rendered to Freemasonry, and as a token of our regard and esteem for one, who has devoted more than half a century to the interests of the Order, to which we are all so proud to belong.

In reply, Bro. Thorp said:—It had been his privilege, and very great pleasure, to speak in the Freemasons' Hall on many occasions, but he had never found it so difficult as on that day. Words seemed to run riot in his brain, and he could only express those which were uppermost in his heart.

He said that he felt heavily weighted by the loss of the Right Worshipful Provincial Grand Master, with whom he had been so long associated, and endorsed the remarks made by the Worshipful Master at the commencement. Right Worshipful Bro. Holmes and himself were closely connected in the earlier days of the Lodge of Instruction, which was now an important factor in the life of the Province.

At intervals over more than fifty years he had been the recipient of gifts and testimonials from the Brethren, far beyond all his deservings. And now he was well-nigh overwhelmed by their kindness, in being asked by the Hall Committee to have his portrait hung upon the walls of the Temple. All the words of thanks he could utter would most inadequately express the feelings of his heart. He was therefore thrown back upon those time-hallowed words, Thank you! Thank you!

It might be asked why he had been interested so much in Freemasonry. He had been a great reader in his youth, and early in his Masonic career came across the following words:—"The more knowledge we acquire of Freemasonry, its history, its symbolism and its philosophy, the more is the Institution elevated in our opinion and in our esteem."

In other words, the more knowledge they obtained of Freemasonry and its philosophy the more it rose in their appreciation.

He gave his attention therefore to the history and ceremonial, to the symbolism and philosophy of the Order, that he might realise what Freemasonry was and what it really meant. And having acquired this knowledge, he passed it on to others that they too might realise what it meant, and get the grand principles lived out in their daily life. He had striven to raise Freemasonry in their esteem, and if in any measure he had done anything to help them, he would feel he had only done his duty. The more one learned the more one found to learn. The history and ritual of Freemasonry was a wonderful study, and offered much satisfaction and pleasure to all its students. He again expressed his great appreciation of the presentation, and desired to thank the Brethren for the honour of having his portrait placed on the walls of the Temple, where he hoped it might remain until he was forgotten, or there was a desire to honour another, even as he had been honoured that day.

In accepting the portrait on behalf of the Hall Committee, W. Bro. H. Howe said, they would all feel how difficult it was to speak, without reference to the great loss the Province had that day sustained. Since 1867 to the time of his death, the late Right Worshipful Bro. Holmes had been his dearest and truest friend.

He was quite certain that looking back over forty years, Bro. Thorp had done work that no other man in the Province could have done. The painting was a beautiful one, and he was proud to look and gaze on the picture. He thanked Bro. Thorp, on behalf of the Brethren, for allowing it to adorn the walls of the building.*

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

*Vide Plate V.

1587. Bro. LESLIE L. CLARKE, M.M. 395 Leamington.
 1588. Bro. FRANK L. ROBERTSON, M.M. 23 N.Z.
 1589. Bro. D. F. BOOCK, M.M. 74 Spokane (Wash.), U.S.A.
 1590. Bro. THOS. J. SARGENT, Vice-Pres. Toronto Society
 for Masonic Research.
 1591. Bro. A. E. FOLWELL, M.M. 2081 Leicester.

The following Brethren were duly elected to fill the respective offices for the ensuing year, viz. :—

Wor. Master, Bro. the Rev. ERNEST R. J. BIGGS.
 Treasurer, Bro. the Rev. HY. S. BIGGS, P.M.
 Tyler, Bro. C. H. HARDING.

The following Paper was read :—

What a Non-Mason Might Know About Freemasonry.

By W. Bro. The Rev. JOSEPH JOHNSON, P.A.G. Chap., Eng.
 Author of "Freemasonry: Its Vision and Call."

That there should be widespread ignorance with respect to Freemasonry, its nature, obligations and claims, and, consequently, much misunderstanding and prejudice against the Order, need occasion no surprise. If we put ourselves in the place of the outsider and look at Freemasonry from his view-point, we shall immediately see that there is some excuse for prejudice, suspicion and hostility. Taking for granted that a non-Mason misinterprets Freemasonry because he is ignorant of its nature, ideals, principles and teaching, it may reasonably be concluded that as long as such ignorance continues he will be critical in his estimate of the Fraternity. Freemasonry also suffers sometimes because of the unworthiness and inconsistency of some of

its adherents, but does not that apply with respect to other great institutions, even the Christian Church? But no one would ever dream of basing their considered judgment of the Christian Church on the unworthy conduct of any of its adherents.

It is, therefore, our conviction that there would be much to gain and nothing to lose by giving greater publicity to the principles and ideals underlying and controlling the activities of Freemasonry. Of course, fidelity to the landmarks and traditions of the Order require that its "secrets, signs and words" should be sacredly concealed and never revealed but to those persons who are entitled to know them. Yet there is very much in the teaching of Freemasonry to which the utmost publicity might be given. Its principles and tenets are so noble, and their influence on character and life so powerful, that we cannot conceive of any detriment resulting to Freemasonry if those principles and tenets were broadcast among all classes of the community. Further, there is in every human breast a strong propensity for friendship. It is universally recognised that there is nothing which sweetens life, relieves care, alleviates pain, or makes sorrow smile, more than sacred, holy and loyal friendship. Freemasonry makes for friendship. It brings together men of every class and profession, and binds them by spiritual ties in a great and precious friendship. It not only enables them cheerfully and usefully to fill their vacant hours, but their mutual fellowship and the high teaching they receive make for purity and nobility of life and character, for the principles and teaching of Freemasonry are totally opposed to everything in the nature of cunning, greed and selfishness.

1. *A knowledge of the Origin of Freemasonry might be more widely disseminated to the advantage of Non-Masons and without detriment to Freemasonry.*

The origin of Freemasonry is ancient. It claims to go back to pre-historic days. Some of its signs and symbols

have a striking similarity to those that were in use in Ancient Egypt when the pyramids were in construction. Such symbols were designed to conceal the mysteries of the Craft from vulgar gaze, and were imparted only to those who had proved themselves worthy. The symbolism contained in the Old Testament, especially that portion of it which is acknowledged to be the work of Moses, is of this nature. Everything in the Mosaic system was symbolic of that larger knowledge that was to burst upon humanity when the "Light of the World" should come. In the earliest ages men adopted allegories, emblems and mystic devices which enshrined the science and knowledge peculiar to those ages. For instance, the priests of Egypt concealed the mysteries of their religion from the vulgar mind by symbols and hieroglyphics comprehensible only to those of their own fraternity. The priests of Greece and Rome, we are told, also practised the subtleties by which their divinations were unveiled, and their oracles made intelligible to those who were qualified to expound the same to the people. Similar methods were adopted for the purpose of concealing the mysteries of Masonry, finally becoming means by which the secrets of the brotherhood were held in sanctity, and creating for Masons a uniform and well conducted system.

Historically considered, Freemasonry may be regarded as a continuation of the Mosaic system, taking a more definite form at the building of King Solomon's Temple. We look back upon that event as the type of all that is best in Masonry; for in the erection of the Temple there was shadowed forth in stone, in column, in decoration, in vestment, in altar and in sacrifice, all that Freemasonry means as a system of morality. The building of that Temple, so tradition says, was the work of Masons organised in Lodges under the Grand Master of that period, Hiram Abiff. No one was admitted into the Fraternity unless he was proved worthy. No one was allowed to fill a position for which he was not fitted; and all work had to be in harmony with a given design, so that when it was completed there stood to the glory of the Most High the noblest edifice the world

had ever seen. Everything in that great Temple was symbolic—the perfectly hewn stones from the quarries carved with scrupulous accuracy; the walls faultlessly true; the pillars, mural decorations, mosaic pavements and tessellated borders; the ark, altar and candlesticks; the curtains of gold, blue and crimson; and the vestments of lambs' skin were all symbolic of the Temple of Him Who filleth all in all. All true work was worship, and in the silence of worship the Temple walls were reared—no sound of hammer or mallet was heard. As to the workers, it should ever be remembered that no untried man, no crook, no knave and no shirker were admitted to the fellowship of the Brethren who were organised in Lodges for the building of that famous Temple. Each worker was required to be true and faithful, helping his brother as occasion required, and zealously carrying out the plans and designs placed in his hands. It was a great Brotherhood of Fellowship and Service, working in perfect harmony and concord.

It should be known everywhere that with such a great fraternity, Freemasonry claims affinity; and although it is a far cry since the day when Lodges ceased to be operative and became speculative, yet the symbols, tokens, words and forms of ancient Masonry are still with us, signifying with unabated force the great spiritual truths underlying its teaching. Though no longer engaged in rearing a Temple of stone, we are employed daily in shaping and building character for that great Spiritual Temple which age cannot affect and death cannot destroy. As workmen engaged by the Almighty Architect, we are required to follow the plan laid down for our guidance in the Volume of the Sacred Law, to use the tools and manipulate material as the great Architect may direct, and to accept in His providential dealings such chiselling and carving as His wisdom may deem needful to render us fit stones for His spiritual Temple. As workers for the community, it should be understood that we stand unflinchingly against irreverence, the desecration of holy things, against the oppression of the weak and defenceless, against cruelty to women and children, and

against everything which is dishonouring to God or man. These great principles not only find expression in the character of the true Mason, but they give colour to his personal interpretation of commerce, politics and even religion. They teach Brethren never to spoil the spirit and lower the dignity of true manhood by seeking personal gain at the expense of someone else, to scorn any base motive in business or professional conduct that would deprive another man of his rightful claim and secure for himself the possession of an advantage to which he was not legitimately entitled, and in all circumstances to preserve themselves from the stain of dishonour. Such are some of the features of Masonry that need never be withheld from the knowledge of non-Masons.

II. Another thing a Non-Mason may know about Freemasonry is, that whilst its signs, tokens and shibboleths are secret, there is nothing in it which may be considered incompatible with a man's civil, moral or religious responsibilities.

A good many people are suspicious of Freemasonry. On the ground of its supposed secrecy, they assume a hostile attitude toward the Craft and all its activities. Apparently they have a notion that Masonry is essentially and absolutely a secret society. This suspicion is evidently based on the secret rites of Masonry. It is because of the means by which its members recognise one another that they become hostile to it. It should be known, however, that there is nothing of an intriguing nature in Masonry. It has no affinity for plots. Indeed, it may safely be asserted, that Masonry really has no secret; that its principles are being broadcast daily, that its ideals and purposes are constantly finding expression in public and private life, and that its regulations with regard to membership and meetings are within the reach of everybody's knowledge.

It is not to be wondered at that much secrecy did gather about Freemasonry in its early days when one remembers the persecution that threatened the people whose faith was

unacceptable to the nations enveloped in superstition and bigotry. All through the centuries this secrecy has been maintained, but only in respect of its "signs, tokens and words," and not as regards its principles and teaching which are as open as the heavens and as clear as the noonday sun.

Secrecy, however, is not peculiar alone to Masonry. Nature has her secrets, and every form and expression of modern science to the uninitiated, is crammed with secrets. This secrecy is, however, only for a purpose. A child growing in years learns to appreciate the meaning of life which was once a mystery. To the Scientist many things that were formerly hidden in secrecy often become strangely attractive when their meaning is discovered. Pearls are of no value to an untutored savage, but to civilized men they are of intrinsic worth. Thomas Carlyle, one of the greatest thinkers of a past generation is reported to have said, "Thoughts will not work except in silence; neither will virtue work except in secrecy. Like all other plants, virtue will not grow unless its roots be hidden, buried from the light of the sun." The secrets of Freemasonry are of this class. They are not designed to hide the truth, but to teach it more impressively, to train men in its pure service, and to promote amity and unity upon the earth. Its signs and grips serve as a kind of universal language, and as a gracious cover for the practice of sweet charity, making it easier to help a fellow-man in dire plight without hurting his self-respect. The secrecy of Masonry is essential to its continuance. It exists to promulgate great truths, to surround men with those vital influences which develop high character and which are beneficial to the world. If our lodges were open and free to all and sundry, the purpose for which the fraternity exists would be defeated.

One of the finest features of Masonic secrecy is found in the atmosphere of kindness it throws around its expressions of charity. Apart from this, its secrecy is more concerned with the method rather than with the matter. Whilst the obligations associated with the ceremonies of the Craft do

not leave a man free to disclose our Masonic signs, tokens and words, yet he enjoys perfect freedom to broadcast the principles, spirit, ideals and purposes of the Fraternity. No brother is sworn to keep secret that for which Freemasonry stands, and he is encouraged to believe that the more the real nature of Freemasonry is known and its teaching practised, the better it will be for the world.

III. There is a widespread misconception as to what is involved in the obligations taken by Freemasons.

Among certain people the notion prevails that every Freemason by the vows he takes is restricted in his activities, and that his life henceforth is subordinated to the requirements of Masonry.

This is an absolutely wrong idea, for at his initiation the instruction given to a candidate is that whilst there are certain vows and obligations required of him on his entrance into the Craft, there is nothing in those vows incompatible with his civil, moral or religious duties. And in the second Ancient Charge in the Book of Constitutions, it is clearly laid down that:—

“A mason is a peaceable subject amenable to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority, to uphold on every occasion the interests of the community and zealously promote the prosperity of his own country Craftsmen are bound by peculiar ties to promote peace, cultivate harmony and live in concord and brotherly love.”

It may, however, be said of Freemasonry, that it sets a man thinking. If he has come into it with a serious quest he will never be quite the same man again. In that remarkable and convincing book the *Seven Ages* by “A Gentleman with a Duster,” the author says “the one flood

which bears men from change to change, flows only in the human mind," implying, that the course of history is the course of thought, and that we make our own destiny by our own thinking. With the majority of people thinking seems to have become a lost art, their genius being used up in the pursuit of pleasure, patronising amusements, music halls and cinemas where the eye is pleased and little demand is made on their mental faculties. This is not a cheering commentary on life, and, to say the least, is an unsatisfactory incident in our boasted civilisation. It shows that selfishness largely sways the individual and gives birth to much evil in our national life. Freemasonry seeks to destroy this spirit of selfishness. Its mission is altruistic. It has regard for others and is exemplified in forms of service and sacrifice which are founded on love for God and man. It teaches men to think. It directs their thoughts to a nobler vision of man's destiny, and makes impossible the cultivation of affinity with the unthinking masses who are steeped in the materialism of the age. It places a high estimate on the value of the soul, and leads men to become co-workers with the supreme Being, in leading mankind to a realisation of God's will and purposes in the world. Here, I would call to mind the solemn injunction given annually to the Brethren at every Lodge Installation Meeting :—

" May the principles and tenets of our profession which are founded on the basis of religious truth and virtue, teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our inclinations and even our thoughts within the compass of propriety. Hence, we learn to be meek, humble and resigned ; to be faithful to our God, our Country and our Laws ; to drop a tear of sympathy over the failings of a brother ; and to pour the healing balm of consolation into the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolluted through this Lodge from one generation to another."

In that conjunction the true philosophy of Freemasonry is embodied, and in all the ritual and teaching of Freemasonry members of this fraternity are again and again urged to translate this philosophy into their daily life and service.

IV. Non-Masons might also know that Freemasonry provides men with a standard of life which is in no sense a contravention of the Christian Faith.

Freemasonry teaches men their duty to the Almighty Architect of the Universe, to act as becomes the creature to his Creator, to be amenable to His dispensations, and in all cases of emergency seek the aid of His wisdom and strength by prayer and supplication. It instructs men in their duty to their neighbour ; to apply the Golden Rule in all their dealings ; to act with justice and impartiality in all their trusts ; to stifle all enmity, wrath and dissension ; to nourish love, peace, friendship and every social virtue ; to seek happiness in the bestowment of happiness ; and to love their neighbour as themselves. It informs men that they are children of one great Father-God ; that man's earthly life is short and passes away like a shadow ; that he is hastening to that goal where the trappings of pride will be no more, where human titles and distinctions have no value, and where virtue alone will have pre-eminence.

Freemasonry also teaches that love for humanity is the soul of religion, that in every nation he that fears God and works righteousness is accepted of Him ; that all Masons whether Christians, Jews, or Mahommedans who do not violate the rule of right, and do not fail to fear God and work righteousness shall be acknowledged as brethren, and though they take different pathways in life's journey, there shall be no anger or persecution directed towards them. It likewise instructs men to be true to themselves, to be models of virtue, to set bounds to their desires, to curb their sensual appetites and to walk uprightly, to stretch forth the hand of relief to their neighbour's necessity, and if he be in danger to run to his help, to tell the truth if deceived, and to comfort him when neglected.

Consider how wonderful is the doctrine of Charity as taught by Masonry. Here is a quotation from the pen of William Hutchinson, who considerably more than a century ago in his book on "The Spirit of Masonry" expressed himself as follows:—"Charity is one of the principal characteristics of a Mason In order to exercise this virtue, both in the character of Masons and in common life, with propriety and agreeable to good principles, we must forget every obligation but affection; for otherwise, it were to confound charity with duty. The feelings of the heart ought to direct the hand of charity. To this purpose, we should be divested of every idea of superiority and estimate ourselves as being of equality, the same rank and race of men; in this disposition of mind we may be susceptible of those sentiments which charity delighteth in, to feel the woes and miseries of others with a genuine and true sympathy of soul: compassion is of heavenly birth:—it is one of the first characteristics of humanity He whose bosom is locked up against compassion is a barbarian,"

It should be broadcast in all directions that Freemasonry all the time is striving to build men up in virtue, integrity, kindness and fraternal goodness. The whole of its symbolism, though simple, is yet sublime, and is teaching men everywhere some of the highest truths of the Kingdom of God. All those who come within the scope of its influence in their quest for truth and satisfaction acknowledge that they have entered into the experience of a better humanity. They learn at the altar of Masonry the fear of God, the sanctity of life, the joy of benevolence, and the satisfaction that follows a circumspect and upright life.

Freemasonry teaches its members to be peaceful and respectable citizens, never to countenance disloyalty nor rebellion, to be true to the Government of their country and cheerfully to conform to it in all things, never to put their Masonry before their business and professional duties, to restrain and subordinate their passions to the highest impulses of the soul, and never to recommend any one for

initiation into the Craft unless they are convinced that their candidate will bring honour and credit to the fraternity.

V. Another thing a non-Mason might know is that Freemasonry is not a religion, nor can it take the place of religion, and yet it is essentially religious in its nature and expression.

That Freemasonry is not a religion ought not to require either argument or demonstration. That so many regard it as a religion may be accounted for by the fact that the foundation of Freemasonry is religious.

Freemasonry requires in its members a firm belief in the existence of God, and in the Brotherhood of the human race. It teaches that man is immortal, that our brief sojourn here is for the building of a character which determines destiny, that next to love of God comes the love of man as a first duty, that the Holy Bible is the great light of men and should be the rule and guide of every Freemason's faith and practice, and that in all cases of emergency we should go to God for guidance. These constitute some of the fundamental teachings of Freemasonry. There are, of course, other aspects of Masonic teaching, for example, that every member should exercise charity and benevolence, practice chastity, respect the bonds of blood and friendship, reverence the ordinances of religion, guard the altar, maintain and inculcate morality, assist the feeble, shelter the orphan, be tolerant and patient with the erring, love our fellow men, and fear God.

How much of this teaching in Freemasonry is common to Religion! Both teach the necessity of love to God and love for our fellow man, a love that demands uprightnes, virtue and honour in all the relationships of life. Both teach human brotherhood. Freemasonry from the practical side encourages and indeed requires men to express themselves to one another in that spirit of brotherly love which brings in its train forbearance, mercy, forgiveness, without which they cannot be living stones in God's spiritual temple. Both

teach the supreme importance of character, though the Christian faith goes further by bringing to men the revelation of Jesus Christ as "the Way, the Truth and the Life."

For those who have eyes to see, Freemasonry must ever be a reminder that "the house that is to be builded for the Lord must be exceeding magnificent," that the very best that Divine and human workmanship can provide must be applied to the building of each life, so that it may be stamped with all that is purest and best. Freemasonry helps a man to consider the great realities and problems of life, which, by the general trend of its principles and ideals, lead him to high thinking and noble actions. It must never be thought that members of this great fraternity, who by conviction and practice are also professors of the Christian Faith, have ever given countenance to any teaching or practice contrary to the revelation and teaching of the Son of God, the world's greatest Teacher. To all such, "the veil of the Temple is rent in twain, the builder is smitten, and we are raised from the tomb of transgression." On the other hand, Masonry rigorously enjoins the principles of morality and teaches that Charity and Brotherly Love are indispensable to a well ordered life. It knows that no Fraternity built on a faulty foundation can survive. It must have a basis of spiritual faith, moral purpose and eternal hope, and it is this that gives strength and stability to Freemasonry. The teaching of this Fraternity enables many of its adherents to live their life more deeply, more bravely, more joyously and more successfully, and by its fellowship it draws them together in goodwill and service. Further, it stimulates men to bring into their respective spheres of life those special qualities which mark them out as willing if needs be, to sink themselves into entire personal forgetfulness in serving others, and in all circumstances to be honourable and just.

VI. Every non-Mason also might know that Freemasonry recognises man is engaged on a great Quest, involving faith in the Unseen and Eternal.

The whole symbolic teaching of Freemasonry encourages men in their cravings for the highest and best. No one can seriously listen to a Masonic prayer, or be present at a Masonic ceremony without his aspirations after a nobler life being deepened and strengthened. The very lights of a Masonic Lodge are not only instructive symbols, but they serve to remind the spiritually minded of "the true light which lighteth every man that cometh into the world." It is this imperishable symbolism of the Craft, so richly eloquent of love to God and of love and service to our fellow men, which gives it a great attraction and charm.

The quest of humanity for satisfaction and happiness is recognised by Freemasonry, hence it teaches its members to make their lives a fit temple for the habitation of the Eternal. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man desecrate the temple of God, him shall God destroy; but the temple of God is holy, which temple ye are." That is the solemn teaching of the Volume of the Sacred Law, the Mason's guide and rule of faith.

Masonry has proved itself to be a benefit to men physically by purifying their life; morally, by solemn obligations holding them to the teaching of the Bible; socially, by promoting on their behalf liberty, equality and fraternity; and intellectually, by broadening their outlook, teaching them always to take a calm, sane, spiritual view of life, invariably culminating in an enlarged faith in God, in the life to come, and in the final triumph of goodness. Herein, lies the beauty of its symbolism, the secret of its gracious fellowship and the foundation of its strength.

Freemasonry is however something more than a system enjoining morality, performing sacred rites and serving as an accessory to social life. It is a living philosophy which is invaluable to men on those matters that have to do with the foundation of high character and true success in life. Moral character in the individual is one of the supreme qualifications required for admission into the Masonic craft.

From this, Freemasonry never deviates. The very first sentences of the Ancient Charges in the book of Constitutions are as follows:—"A Freemason is obliged by his tenure to obey the moral law He of all men should best understand that God seeth not as man seeth: for man looketh at the outward appearance, but God looketh at the heart." Beginning his Masonic career with an avowed faith in God, means that at the outset the newly admitted Brother commits himself to the fact of a Divine and Eternal Being, and from that a true Mason never swerves. But with the passing of years his grasp of this great fact and all that it means grows stronger and more real. Feeling the frailty and fickleness of all that is human and earthly, he clings with a firmer tenacity to what is unseen and eternal. Throughout its teaching, Freemasonry counteracts the selfish instincts of the individual, teaching him life's personal duties to God and man, and ever reminding him that the units of the human family are members one of another. It is to the Masonic Brotherhood that the propagation of these principles and the perpetuation of their usefulness is entrusted.

Freemasonry does not exist to combat any particular evil, to provide a solution for national or local problems, or to propagate any specific dogma. It has no patent remedy for the ills of humanity, and no special theory for the political or economic adjustment of the problems in national life. It does not solely exist even for social fellowship or benevolent ministries. It is aware that everywhere want, misery, crime and vice abound, but for these things it makes no economic or remedial provision. It does however emphatically say to its members—"Act on the square." The assumption is that just as building is unreliable and unsafe if not built on the square, so a man's life will only be to the community what it ought to be in so far as it is lived "on the square." Living on the square, to all devout and sincere Masons means the dedication of personal knowledge, acquirements, and possessions to the highest purposes of life. In other words, Freemasonry

exists to ensure the right direction for man's power and purposes, that his inner life shall square truly with the mind and will of God Himself, and that in all the circumstances and relationships of life his character and conduct shall be in complete harmony with those principles and high ideals to which the Fraternity is dedicated. The three great tenets of the Craft are brotherly love, relief and truth ; and its four cardinal virtues are temperance, fortitude, prudence and justice. Unfailing adherence to these tenets and virtues is demanded of every Freemason whatever be his rank or profession, and failure in the application of any one of these tenets or virtues means failure to live out in daily life the traditions and ideals of the Craft. It is well that non-Masons should know of these things, and the result inevitably will be that Freemasonry will stand higher in their esteem.

VII. Another thing non-Masons might know is that it is due to an entire misconception of the nature of the Craft to say that Freemasons are pledged to support each other in all spheres of life irrespective of character, righteousness and equity.

The idea is very prevalent that Freemasons are so bound to each other by mutual vows, obligations and ties of Brotherhood that they are compelled to support each other in every circumstance of life. This is an assumption absolutely without foundation.

It is true that they are pledged to recognise the brotherhood of members of the Craft, that they are united in forming a column of mutual defence and support, that they are careful to preserve each other's confidences when mutually entrusted, that they must throw a shield over the character of an absent brother, and that they are to carry into daily practice the principle of doing to one another as they would that others should do to them. But all this is contingent upon the character of the *other* brother. If he has degenerated and become a thief, a traducer, a vagabond, or a

low worthless man, he has forfeited his claim to the loyalty and support of his Brethren, and no Mason is any longer obligated to do for him what under other circumstances might come within the scope of his consideration and sense of duty.

There is also another aspect of this matter that needs to be borne in mind. Suppose a case where two men are candidates for an important appointment, and one of them is a Mason but inferior in every way and less capable of filling the position with efficiency than the other. Those responsible for making the appointment, if Freemasons, ought to act on the square ; in which instance, the appointment is due and should be given to the more efficient candidate who in character and capability is the superior man. Any departure from this standard tends to degeneracy in Freemasonry, and sooner or later will destroy its value in the estimation of well-regulated society.

It would also be a great gain if Brethren would conceal their membership of this Fraternity rather than disclose it to all and sundry they meet in the walks of life. To parade it is undignified, and often leads to a Brother's motive being misunderstood if not misconstrued, the better plan being to talk little or nothing about it, and apply their energy in fully demonstrating the ideals and principles of the Craft in their daily life and character.

VIII. Another thing that every non-Mason should know is that Freemasonry is a fraternity of love.

The guiding principles of Freemasonry in actual life are "Brotherly Love, Relief and Truth."

St. Paul in the 13th Chapter of the 1st Epistle to the Corinthians introduces the reader, perhaps unconsciously, into the very heart and soul of Freemasonry. Those remarkable verses have been fittingly described as the "Psalm of Love." It is indeed a chapter of beautiful poetic prose, in which St. Paul tells us that the one thing without which

everything is valueless, is love. Love expresses itself in numerous forms amongst which may be named patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. These spiritual qualities expressed in human relationships denote the activity of the true concept of love.

Some men are noted for their knowledge, some for their eloquence, some for their wealth, but Freemasonry does not measure men by these standards. It measures men by the presence or absence of love in their souls, love for one another and love for humanity. It seeks to develop a fraternity of great hearts. A true Freemason is never knowingly guilty of rudeness, never selfish, never resentful, never glad when others go wrong, but is always eager to believe the best, always hopeful, always patient. He is generous, meek and modest, his hand is ever ready to lift the fallen, cheer the disheartened, help the widow and orphan, and give relief and comfort to those in distress. Hence, it will be seen that love is the dominating quality in applied Masonic teaching. It is a reflection of divine love in our dealings with our fellow men. Without love, the beautiful ceremonies of the Craft would be nothing more than empty and idle words. Love is above eloquence, above knowledge, and above wealth. No true sense of love can be expressed by men who cherish thoughts of envy, malice, resentment or ingratitude. If we are ever to have "Peace on earth" and "goodwill among men," it can only be by mutual love and by sharing each others trust and confidence.

We ought to be proud of this great Fraternity, and grateful for the place with which we have been honoured in its fellowship and service. Our immediate duty as Freemasons therefore is to maintain its efficiency in principle and practice, and thereby raise Freemasonry to that exalted position in society it deserves. The future of this great Fraternity is very largely in our hands, and it is our privilege to uphold the dignity and traditions of this wonderful Brotherhood.

" We are building every day
 In a good or evil way ;
 And the structure as it grows
 Must our inward self disclose,
 Till in every arch and line
 All our hidden faults outshine.
 Do you ask what building this,
 That can show both pain and bliss —
 That can be both dark and fair ?
 Lo ! its name is Character.
 Build it well, whate'er you do !
 Build it straight, and strong, and true !
 Build it clean, and high, and broad --
 Build it for the eye of God ! "

Before commencing to read his Paper, Bro. JOHNSON said how much he regretted the loss of the R.W. Prov. G.M., whom he had greatly admired for his excellent work in Freemasonry. He was pleased to be present to take part in the day's proceedings ; Bro. THORP was everywhere held in the highest esteem. He might mention that some words of the late Prov. G.M. had induced him to write the Paper he was about to read.

In proposing a Vote of Thanks to Wor. Bro. JOHNSON, the WORSHIPFUL MASTER said, that secrecy was the cause of most misunderstanding about Freemasonry.

There was a Latin saying " omne ignotum pro magnifico " ; secrecy bred mystery and suspicion, and it was an undoubted fact, that the world would rather believe that behind the veil of secrecy was something unworthy, than something worthy. For one person who read the high appreciations of Freemasonry that have appeared in such publications as Sir Sidney Lee's Life of King Edward VII, or Sir Edward Clarke's Autobiography, scores read the rubbish referred to by Wor. Bro. Johnson.

The remedy for this is frankness. If it be possible, why can we not for instance refer an outsider, who scoffs at the aims of our Order, to the actual words of some of our ritual, and if he mocks at our ideals, quote him the words of our prayers ?

Further than this, why can we not teach our young people, in the words of our ritual, some of the beautiful lessons it imparts ?

He had often wished he could read to his own son or daughter, the greater part of the initiates' charge, or the address in the North-East Corner, or give them the lessons of the working-tools, for he could see no objection to it being done.

The resolution was seconded by the Dep. P.G.M., supported by Bro. THORP, and unanimously carried.

Bro. JOHNSON briefly acknowledged the Vote, saying how much he appreciated the kind words used.

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

A *Conversazione* was afterwards held in the Dining-Hall.

In Memoriam.

*" ——— to answer at Thy call,
And to obey Thee first of all."*

We mourn the following Brethren :—

W. Bro. ALFRED LOLE, P.M. 2811, P.M., P.P.J.G.D. He became a full Member of the Lodge on March 20th, 1908, and was Wor. Master in 1913. Bro. Lole was a regular attendant at the Meetings down to the time of his retirement from business a few years ago, when he left the town to reside at Leamington. He died there on December 15th, 1927. He always maintained his interest in this Lodge, and was also much occupied with Masonry in the Province of Warwickshire to the time of his death.

Bro. R. B. HALL, M.M. 1739, 4088, became a Member of the Correspondence Circle in January, 1925.

Bro. HAROLD CARPMAEL, P.M. 508, 2933 ; Dist. Gd. Secretary, Eastern Archipelago ; P.A.G.D.C. (Eng.). He joined the Correspondence Circle of the Lodge in September, 1924.

Bro. FREDERICK COOPER, M.M. 523. A member of the Correspondence Circle since March, 1921.

*" To us—the loss, the emptiness, the pain,
But unto them—all high eternal gain."*

**Table of Contents
and Plates.**

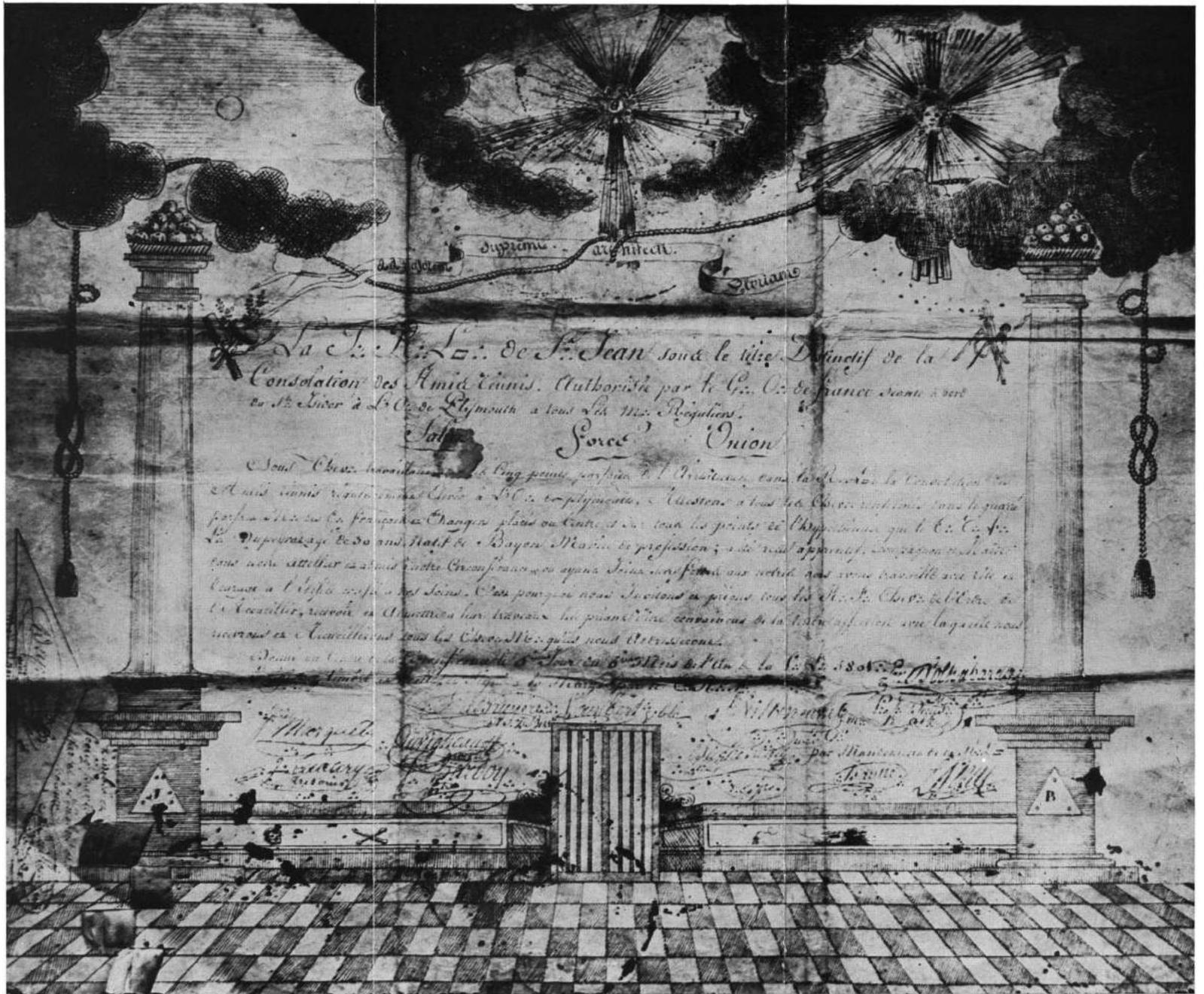
Table of Contents.

	PAGE
ADDRESS TO MEMBERS	I
LIST OF OFFICERS AND MEMBERS	3
PAPER. — "THE MASONIC ACTIVITIES OF ROBERT BURNS." ALBERT FROST	45
„ "GOETHE AS A FREEMASON." H. C. DE LAFONTAINE	62
„ "ENGLISH FREEMASONS AND FRENCH LODGES." N. S. H. SITWELL	103
„ "SOME NOTES ON THE SECOND (F.C.) DEGREE." J. T. THORP	125
„ "WHAT A NON-MASON MIGHT KNOW ABOUT FREEMASONRY." Rev. JOSEPH JOHNSON	141
NOTE.— NOTES ON FRENCH PRISONERS' LODGES, No. 5.....	37
„ PRESENTATION OF HIS PORTRAIT TO BRO. JOHN T. THORP	137
EXHIBITS.—pp. 120, 132.	
IN MEMORIAM	160
SUPPLEMENT: MASONIC REPRINTS, XI. "SOLOMON IN ALL HIS GLORY. 1768." (Separately bound.)	

List of Plates.

PLATE

- | | |
|--|---------|
| I. THE " ST. ISIDOR " CERTIFICATE | Front. |
| II. BURNS' INAUGURATION AS POET-LAUREATE | Page 51 |
| III. DR. BALLARD'S JEWEL | ,, 121 |
| IV. DISPENSATION FOR THE LODGE | ,, 135 |
| V. BRO. JOHN T. THORP'S PORTRAIT | ,, 140 |
-



THE "ST. ISIDOR" CERTIFICATE.

Vide p. 37.

PLATE II.



THE INAUGURATION OF ROBERT BURNS AS POET-LAUREATE OF
CANONGATE KILWINNING LODGE, EDINBURGH.

Vide p. 51.

PLATE III.



SILVER JEWEL BELONGING TO W. BRO. ROBERT BALLARD, P.M. 1560.
Vide p. 121.

PLATE IV.

Provincial Grand Lodge of
Leicestershire and Rutland.

TO THE MASTER, WARDENS AND BRETHREN OF THE

Research LODGE, No. 2429

WHEREAS I, EDWARD HOLMES, RIGHT WORSHIPFUL
PROVINCIAL GRAND MASTER OF LEICESTERSHIRE AND RUTLAND,

have had it represented to me by you that it is impossible to hold the
next Regular Meeting of your Lodge on the day appointed namely:

Monday the 28th day of May
instant and that you are desirous of
holding the said Meeting on Wednesday the 23rd
day of May instant

NOW I, having taken your application into consideration, am pleased
to accede to your request, and to allow such Meeting to take place
on Wednesday May 23rd as desired. AND
you will cause this Dispensation to be read in Open Lodge at the
commencement of your proceedings on such day and record the same in
the Minutes of the Meeting.

Given under my hand and the seal of Provincial Grand Lodge this
16th day of May one thousand nine hundred
and twenty eight

E. Holmes

Provincial Grand Master.

W. Cumberhope
Provincial Grand Registrar.

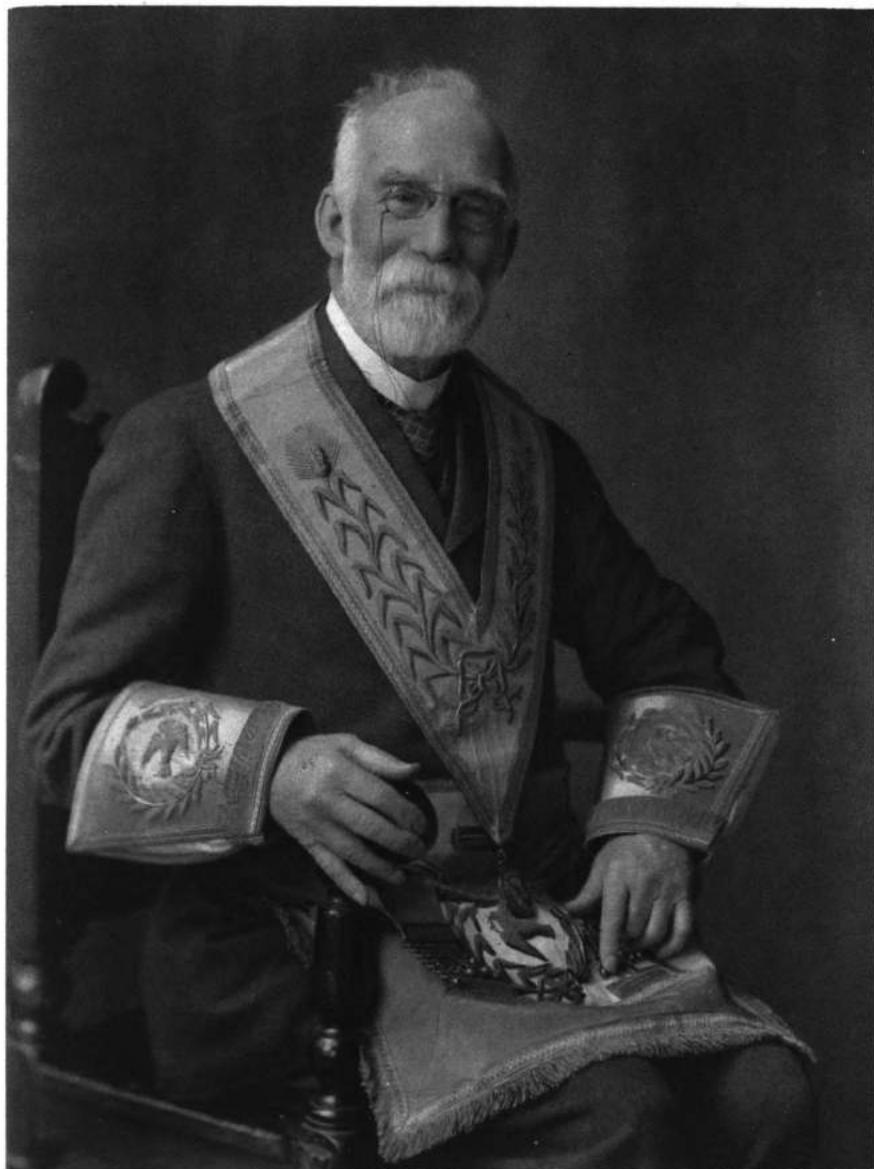
J. Russell Street
Provincial Grand Secretary.



DISPENSATION FOR LODGE HELD
MAY 23RD, 1928.

Vide p. 135.

PLATE V.



*W. Bro. John T. Thorp, F. R. Hist. S., F. R. S. Lit.
P. P. S. W. Leic. and Rut., P. L. D. (Eng.)*

*This Portrait (by F. J. Cornall, Esq.) was presented to him
by the Brethren of the Province and of the Correspondence
Circle of the Lodge of Research, No. 2420 Leicester. - May, 1928.*

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.

Books Published by the Lodge.

“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.

Out of Print.

“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.

“ORIGIN OF THE ENGLISH RITE OF FREE-
MASONRY, ESPECIALLY IN RELATION TO
THE ROYAL ARCH DEGREE.” By W. J.

Hughan. Plates. 198 pages; 8vo. 1925.

Cloth, gilt. 3rd edition..... 17s. 6d.

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

The Secretary has a few 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.