

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1930=31.

(Thirty-Ninth Year of Publication.)

W. Bro. HAROLD D. M. BARNETT, 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.

The writers of the Papers are alone responsible
for the opinions expressed therein.

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

FREEMASONS' HALL,
LEICESTER,
August, 1931.

DEAR BRETHREN,

It is most gratifying to state that the whole of the Papers read during the last Session were the work of members of the Lodge and the Correspondence Circle. I desire to express my cordial thanks to those Brethren who have contributed.

The number of new members for the session is only thirty, whereas those who have died, resigned or been excluded, is more than double that number. I sincerely trust the coming session, 1931-32, will see a large influx, and that the meetings will continue to be well attended.

The number of deaths have not been many, but we have lost several valued members of both circles, among them W. Bios. F. H. POCHIN, Major N. S. H. SITWELL, G. W. DAYNES, W. WALTERS, Col. J. A. C. GIBBS and Sir ALFRED ROBBINS, all of whom will be much missed.

Offers of Papers to be read at our meetings will be welcome, and I trust many Brothers will give in their names to the Secretary.

My special thanks are tendered to our Editor (Bro. THORP), who has again done so much for the Lodge. MASONIC REPRINTS NO. XIV., prepared by him, is issued with the present volume of Transactions, and will be welcomed by all Masonic students.

With Hearty Greetings to all our Brethren at home and abroad,

I am,

Yours fraternally

H. D. M. BARNETT,
W.M.

Officers 1930-31.

W. Bro. HAROLD D. M. BARNETT (P.M. 3091), P.P.G.Reg.	} W.M.
W. Bro. M. D. R. RICHARDSON (P.M. 2028)	S.W.
W. Bro. J. H. MORTON (P.M. 4835)	J.W.
W. Bro. the Rev. H. S. BIGGS, B.A., P.M., P.P.S.G.W.; P.P.G. Chap.,	} Chaplain & Treasurer.
W. Bro. HENRY J. GRACE (P.M. 2028, 3078, 3448 and 5061), P.M., P. P. S. G. W., Prov. G. Treas., P.A.G.D.C. (Eng.),	} Secretary.
W. Bro. W. A. LEA (P.M. 523 and 2865), P.M., P.P.J.G.W.,	} D.C.
W. Bro. GILBERT B. ELLWOOD (P.M. 3448 and 4088)	} S.D.
W. Bro. W. H. RILEY (P.M. & Sec. 3448)	J.D.
W. Bro. A. L. MACLEOD (P.M. 1560)	I.G.
Bro. D. CHOYCE	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 1931-32.

September 28th, 1931—Installation.

November 23rd, 1931.

January 25th, 1932.

March 28th, 1932.

May 23rd, 1932—Election.

Honorary Members.

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

W. Bro. the Rev. W. W. COVEY CRUMP, P.P.G. Chap. Cambs.; Past Assist. G. Chap. (Eng.).

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. ; P.P.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.S.G.W. Joined November 28th, 1898.
7. FREARS, J. Russell. *Westcoates Drive, Leicester*. P.M. 2081 and 3091 ; P.M. ; P.P.S.G.W. ; Dep. Prov. G.M. ; Past Grand Deacon. Joined Jan. 28th, 1901.
8. GRACE, Henry Jinks. *Pen Craig, Enderby, near Leicester*. I.P.M. 5061, 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 ; Prov. Gd. Master ; P.M. ; Past Grand Deacon. Joined September 24th, 1906.
11. HUNT, Thomas George. *Ansley 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. ; Prov. G.D.C. Joined Nov. 28th, 1910.
13. PICKARD, J. Eastwood. *Nether Close, Sloughton Drive South, Leicester*. P.M. 2081 and 3091 ; P.M. ; P.P.S.G.W. Joined November 28th, 1910.

14. JOHNSON, John D. 56 *Rutland Street, Leicester.* P.M. ; P.M. 1391 and 3448 ; P.P.S.G.W. Joined November 24th, 1913.
 15. BUNNEY, W. J. 28 *Severn Street, Leicester.* P.M. ; P.M. 523 ; P.P.G.Reg. Joined September 24th, 1917.
 16. HAINES, Frank. "Oldfield," *Woodland Avenue, Leicester.* P.M. ; P.M. 1391 ; P.P.J.G.W. Joined September 24th, 1917.
 17. LEE, NORMAN K. *Red Lodge, Southernhay Road, Leicester.* P.M. 3919 ; P.P.G. Reg. Joined January 27th, 1919.
 18. HIND, Arthur H. 3 *Grey Friars, Leicester.* P.M. 279 ; P.P.S.G.D. Joined March 30th, 1921.
 19. BIGG, Chas. S., M.A. 23 *Friar Lane, Leicester.* P.M. 3091 ; P.P.G. Reg. Joined May 23rd, 1921.
 20. BIGGS, the Rev. Ernest R. J., B.A., B.D. *Kingsley Rectory, Stoke-on-Trent, Staffs.* P.M. Palm Lodge, Bassein, Burma, and 494 Canada ; P.D.G. Chap. Bengal ; P.D.G. Chap. Burma. Nov. 27th, 1922.
 21. HYDE, Henry. "The Laurels," *Knighton Rise, Leicester.* P.M. 523 and 3431 ; P.P.S.G.W. Joined Nov. 25th, 1925.
 22. BARNETT, Harold D. M. "Brendon," *Swithland Lane, Rothley.* P.M. 3091 ; P.P.G. Reg. Joined Nov. 25th, 1925.
 23. RICHARDSON, Melville D. R. *The Red House, Narborough, near Leicester.* P.M. 2028 ; Sec. 5061. Joined Nov. 25th, 1925.
 24. MORTON, James H. 42 *Russell Hill, Purley, Surrey.* 3431 Leicester ; P.M. 4835 Leicester. Joined Nov. 25th, 1925.
 25. ELLWOOD, G. B. 4 *Tichborne Street, Leicester.* P.M. 3448 ; P.M. 4088 ; P.P.S.G.D. Joined Nov. 26th, 1928.
 26. RILEY, Wm. H., F.R.I.B.A. *White House, Uppingham Road, Leicester.* P.M. and Sec. 3448. Joined Nov. 26th, 1928.
 27. MACLEOD, A. L. 121 *London Road, Leicester.* I.P.M. 1560. Joined November, 1930.
 28. CANNON, A. J. S. 97 *Winchester Avenue, Leicester.* I.P.M. 523. Joined November, 1930.
-

Members of the Correspondence Circle. Grand Lodges, Lodges, Libraries, etc.

1. ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915.
2. BRISTOL MASONIC LIBRARY. November, 1906.
3. BURMA, DISTRICT GRAND LODGE OF. March, 1908.
4. CINCINNATI MASONIC LIBRARY ASSOCIATION. Cincinnati (Ohio) U.S.A. May, 1911.
5. COMBERMERE LODGE OF INSTRUCTION, Birkenhead. May, 1916.
6. EASTERN ARCHIPELAGO, DISTRICT GRAND LODGE OF, Freemasons' Hall, Coleman Street, Singapore. September, 1923.
7. FERRERS AND IVANHOE LODGE, 779 Ashby-de-la-Zouch. November, 1929.
8. GRAND LODGE LIBRARY, Freemasons' Hall, Great Queen Street, London, W.C. 2.
9. HIRAM ABIFF LODGE (N.C.), The Hague, Holland. Sep. 1923.
10. HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913.
11. IOWA MASONIC LIBRARY, Cedar Rapids, Iowa, U.S.A. September, 1929.
12. KELLERBERRIN LODGE, 49 (W.A.C.) West Australia. May, 1923.
13. KENT, PROV. GRAND LODGE LIBRARY OF, Masonic Temple, Canterbury. November, 1923.
14. LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
15. "LIGHT ON THE SURMA" LODGE, 2726 Silchar, Bengal. May, 1929.
16. MADRAS, DISTRICT GRAND LODGE OF. November, 1922.
17. MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914.
18. MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910.
19. MASSACHUSETTS, GRAND LODGE OF. November, 1896.
20. MINERVA LODGE, 2433 Birkenhead. March, 1898.
21. MOUNTAIN LODGE, 11 (B.C.) Golden, British Columbia. May, 1907.
22. NEPTUNE LODGE, 2908 Wallsend-on-Tyne. September 1913.
23. NEW YORK, GRAND LODGE LIBRARY OF, New York. March, 1930.
24. NORTH YORKS LODGE OF INSTRUCTION, Middlesbrough. March, 1908.
25. PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902.

26. PHENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913.
 27. RESEARCH, LODGE OF, 200 (I.C.) Dublin. March, 1926.
 28. RIVERDALE LODGE, 494 G. Lodge of Canada, Toronto. November, 1920.
 29. RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904.
 30. ROCHESTER MASONIC HALL LIBRARY CENTRE, Rochester. November, 1929.
 31. ROEBUCK LODGE, 56. W.A.C. Broome, Western Australia. November, 1926.
 32. ST. MODWENS LODGE OF INSTRUCTION 4850. September, 1928.
 33. SCOTLAND, LIBRARY OF GRAND LODGE OF. September, 1910.
 34. SCOTLAND, SUPREME GRAND ROYAL ARCH CHAPTER OF. September, 1913.
 35. SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
 36. SOUTHERN CALIFORNIA MASONIC LIBRARY, Los Angeles, Cal., U.S.A. November, 1930.
 37. TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg. September, 1911.
 38. WARWICKSHIRE MASONIC LIBRARY. January, 1909.
 39. WILLEM VAN ORANIE LODGE, 3976 LONDON. May, 1926.
 40. WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND MUSEUM. September, 1915.
 41. WYALKATCHEN LODGE, 114, Wyalkatchen, Western Australia. March, 1930.
-

Brothers.

42. ADCOCK, Alec. A. *Hinton, Roman Road, Birstall, Leicester.* 1391.
Leicester. November, 1925.
43. ADCOCK, Richard B. 24 *Severn Street, Leicester.* P.M. 279
Leicester; P.P.S.G.W. November, 1915.
44. ALDERMAN, Stanbery. *McConnellsville, Ohio, U.S.A.* Dallas (Texas),
U.S.A. May, 1913.
45. ALEXANDER, John. *Queen's Hotel, Sea Point, Cape Town.*
P.A.G.D.C. (Eng.). March, 1926.
46. ALEXANDER, E. *Queen's Hotel, Sea Point, Cape Town.* P.M. 2691.
Cape Town. March, 1926.
47. ALLCOCK, E. T. *Ashby Road, Loughborough.* 3431 Leicester.
May, 1930.
48. ALLEN, E. J. "*Overdale,*" *Avenue Road, Leicester.* P.M. 2028;
P.P.J.G.W. November, 1925.
49. ALLEN, James. 28 *Fosse Road South, Leicester.* 523 Leicester.
November, 1921.
50. ALLEN, J. H. *Silverdale Crescent, Eccleshall, Sheffield.* S.W. 3849
Sheffield. September, 1926.
51. ALLEN, J. Mason. 9 *St. John's Terrace, Corstorphine, Midlothian.*
R.W.M. 788 Corstorphine (S.C.). November, 1930.
52. ALLEN, T. 44 *Humberstone Gate, Leicester.* 2081 Leicester.
Nov. 1916.
53. ALLEN, W. P. *Wingfield, Westcotes Drive, Leicester.* J.D. 3919
Leicester. September, 1930.
54. APPS, Capt. W. R. M.V.O., R.N., M.I.N.A. "*Branksome,*"
Chandlers Ford, Hants. P.M. 257 Portsmouth; 960 (S.C.)
Simonstown, S. Africa. March, 1914.
55. ARMSTRONG, A. E. 3 *Victoria Street, Loughborough.* P.M. 1007
Loughborough. May, 1930.
56. ARMSTRONG, Percy. *The Collage, Scarborough.* P.M. 1248;
P.P.G.D.C., N. & E. Yorks. January, 1921.
57. ASHWELL, T. *Mapledale, 1 Holmfield Road, Leicester.* P.M. 2081
Leicester; P.P.A.G.D.C. November, 1916.

58. ASHTON, A. F. 39 *Romilly Crescent, Cardiff, S. Wales.* S.W. 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*," *Leichworth Rd., Leicester.* 2865 Syston. January, 1925.
62. BALDOCK, William. 24 *Toothill Road, Loughborough.* 1007 Loughborough. May, 1930
63. BAMBURY, A. E. *Thirimerz, Bushby.* 2028 ; Std. 5061. May, 1925.
64. BAMPTON, the Rev. T. A. *St. John's Road, Leicester.* 4656 Leicester. March, 1930.
65. BARCLAY, Col. George, V.D. 43 *Rhodes Street, Merivale, Christchurch, 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.
66. BARDELL, Ernest. *Aruvankadu, Nilgiris, South India.* P.M. and D.C. 93 Wellington ; District Grand Deacon, Madras. Jan., 1926.
67. BARKER, John W. *Firwood, Knighton Park Road, Leicester.* P.M. 279 and 3431 Leicester ; P.P.S.G.W. September, 1903.
68. BARNARD, George W. G. 27 *Mile End Road, Norwich.* P.M. 943 Norwich ; P.D.P.G.M. Norfolk ; Past Grand Deacon. Nov. 1894.
69. BARNES, Charles. 3 *Welford Road, Leicester.* P.M. 2865 Syston. P.P.G. Reg. January, 1916.
70. BARRADELL, G. H. *Cottesmore, St. Philip's Road, Leicester.* W.M. 279 Leicester. May, 1930.
71. BARRETT, E. J. 81 *Hungerford Road, Crewe.* P.M. 368 Sandbach. November, 1925.
72. BATES, A. *Guy Hailings, Birstall Lane, Leicester.* S.W. 523. Nov. 1925.
73. BATLIVALA, J. C. P.M. and Sec. 614 Rangoon ; Depty. D.G.M. Burma ; P.G.J.D. (Eng.). September, 1904.
74. BAUM, G. W. 21 *Alexandra Road, Leicester.* 523 ; P.M. 4711. Nov. 1924.

75. 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.
76. BAXTER, Thomas. *34 Hamilton Square, Birkenhead.* 3519 and P.M. 3653 ; P.P.A.G.D.C. (Cheshire). June, 1917.
77. BEAUMONT, Philip. *The Hall, Donisthorpe, near Burton-on-Trent.* P.M. 779 Ashby and 1739 Swadlincote ; P.P.S.G.W. (Derby). September, 1909.
78. BEAUMONT, R. H. *Town Hall, Bury St. Edmunds.* W.M. 1592 Bury St. Edmunds. September, 1926.
79. BEEBY, H. C. *The Firs, Westleigh Road, Leicester.* P.M. 2081 ; 3091 ; P.P.J.G.W. November, 1924.
80. BELL, Lemuel. *Lymwood, Kimberley Road, Leicester.* 523 Leicester. March, 1930.
81. BENCH, Horace. *127 Haunch Lane, King's Heath, Birmingham.* 4032 Birmingham. May, 1925.
82. BENNION, W. J. *76 Holyhead Road, Coventry.* 2811 Coventry. March, 1930.
83. BENT, Alfred A. *Winthorpe, Kirkland Road, Leicester.* 3091 Leicester. November, 1930.
84. 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.
85. BICE, Wm. Player. *Graystaynes, The Ridge, Canterbury, Victoria, Australia.* Grand Master of Victoria, Australia. May, 1926.
86. BIGGS, A. E. *40 Wentworth Road, Leicester.* 1391. Nov., 1925.
87. BILLSON, Capt. Arthur. *Ringstead, Knighton Park Road, Leicester.* P.M. 3431 Leicester ; P.P.J.G.W. March, 1914.
88. 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.
89. BINGLEY, T. E. *White Lodge, Holmfild Road, Leicester.* P.M. 523 Leicester. January, 1928.
90. BINNS, Cuthbert C. *34 Humberstone Road, Leicester.* P.M. 1560 Leicester. January, 1928.
91. BIRCH, J. E. L. *11 Chaucer Street, Leicester.* 523. Nov., 1924.
92. 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.)

93. BLAND, Major C. *Uppingham*. P.M. 1265 Oakham. January, 1925.
94. BLAND, C. A. *Westhaven, Dalby Avenue, Bushby, near Leicester*. P.M. 1391 and 3919 Leicester; P.P.J.G.D. March, 1918.
95. BLAND, Henry Weston. *Avonmore Terrace, Collesloe, Western Australia*. 39 W.A.C. September, 1928.
96. BOND, G. *Church Street, Lutterworth*. P.M. 3078. November, 1925.
97. BOND, W. *146 South Knighton Road, Leicester*. W.M. 3448, and 4835 Leicester. May, 1924.
98. BOOCK, D. L. *Carrier 88 Post Office, Spokane (Wash.), U.S.A.* May, 1928.
99. BOUSFIELD, Edgar. *11 Curzon Avenue, New Brighton, Wallasey*. 2837 Liverpool. September, 1924.
100. BOTT, Ernest E. *Waipawa, Hawkes Bay, N. Zealand*. P.M. 30 (N.Z.C.). September, 1922.
101. BOWMAN, Henry Cecil. *The Spinneys, Manor Road, Leicester*. 3091 Leicester. March, 1913.
102. BOYCE, B. A. M. "*Eastrop*," *147 Ashby Road, Loughborough*. 1007 Loughborough. May, 1924.
103. 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.
104. BRAMLEY, F. A. *Ashby Road, Moira, near Burton-on-Trent*. P.M. 779 Ashby. May, 1925.
105. BRASH, Capt. E. L. *Fair View, Netherhope Lane, Tidenham, Glos*. 2399 Woolwich. P.M. 4022 Baghdad. January, 1922.
106. BRIDGER, W. R. *17 Belvoir Street, Leicester*. I.P.M. 3448. November, 1928.
107. BRIGGS, O. W. H. *Roscare, Kibworth Beauchamp, nr. Leicester*. P.M. 1330 Market Harborough. March, 1928.
108. BROOK, C. L. *Rochdene, 222 London Road, Leicester*. S.W. 279 Leicester. March, 1930.
109. BROWN, A. C. *53 New Broad Street, London, E.C. 2*. P.M. 1268 Rangoon; P.Dist. G.D. Burma. September, 1907.
110. BROWNE, R. J. *Bank House, Shepshal, nr. Leicester*. J.W. 2428 Coalville. September, 1927.
111. BROWNLIE, Dr. Alex. *Drayton House, Redcar, Yorks*. P.M. 1244 4244 Redcar; P.P.G.Reg. N. and E. Yorks. May, 1922.

112. BRYAN, A. F. *Lynwood, Westfield Road, Leicester.* I.P.M. 3919 Leicester. January, 1930.
113. BUCK, W. J. *Coventry Road, Lutterworth.* P.M. 3078 Lutterworth. January, 1930.
114. BURD, F. J. *The Province Office, Vancouver (B.C.), Canada.* Treas' and Secy. Masonic Board of Relief, Vancouver, Canada. September, 1908.
115. BURDON, Capt. Charles S. "*Albutura,*" *Derwent Road, Palmers Green, London, N. 13.* P.M. 2738 London and 2523 Hounslow; L.R.; P.P.S.G.D. Middlesex. January, 1900.
116. BURNS, Archd., Junr. *16 Seccombes Road, Auckland, New Zealand.* P.M. 167 N.Z. and 267 N.Z. November, 1926.
117. BURLEV, M. L. *Bluby Road, South Wigston, near Leicester.* 2028. November, 1924.
118. BURTON, J. Cecil. *Cuthbert Leys, London Road, Leicester.* P.M. 3431; W.M. 3919 Leicester. November, 1915.
119. 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.
120. BUTLER, Thomas Mays. *208 Eondon Road, Leicester.* P.M. 279; 4835 Leicester; P.P.S.G.D. March, 1921.
121. BUTLER, W. T. *Rolleston, Billesdon, Leicester.* 523 Leicester. May, 1930.
122. CALVERT, Norman. *Jesmond, Lutterworth Road, Leicester.* S.D. 3078 Lutterworth. November, 1921.
123. CAMERON, D. C. *Folkden, Beachcroft Road, Leicester.* 4656 Leicester. November, 1929.
124. CARR, E. Freeman. *Glenholme, Groby Road, Leicester.* P.M. 2865 Syston; P.P.G.Std.B. January, 1922.
125. CARR, E. R. *2 Westminster Road, Leicester.* J.W. 3448 Leicester. May, 1924.
126. CARR, E. *Helvellyn, Manor Road, Potters Bar, Middlesex.* 456 Uttoxeter; 985 Long Sutton. November, 1927.
127. CARR, Robert W. *Norman House, Bushby, Leicester.* I.P.M. 2865 Syston. September, 1929.
128. CARRYER, Nigel R. *Linton House, Barkby, near Leicester.* 2865 Syston. November, 1930.
129. CARTER, Harold S. *20 Carver Road, Herne Hill, London, S.E. 24.* 2683 Bucks. January, 1930.

130. CASTERTON, G. R. *1 Mansfield Grove, Nottingham.* P.M. 1130
Melton Mowbray; P.P.G. Supt. of W. January, 1916.
131. CATTELL, W. Chas. *The Poplars, Montague St., Kettering.* P.M.
3422 Northampton; P.P.G.W. Northants. & Hunts. Nov. 1927.
132. CAWTHORN, J. Elston. *Elmete, Esplanade Crescent, Scarborough.*
P.M. 1221 Leeds; P.P.S.G.W. West Yorks. January, 1907.
133. CHARLES, David. "*Zetland*," *Meadhurst Road, Leicester.* S.W.
4835, 523. November, 1928.
134. CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091
Leicester. January, 1916.
135. CHITHAM, S. R. *41 Willows Crescent, Cannon Hill, Birmingham.*
P.M. 2865 Syston; P.P.G.Supt.Wks. November, 1909.
136. CLARK, Col. Herbt. N., D.S.O. *11 Hyde Park Gate, London, S.W.*
P.M. 2238 Cookham Dean. September, 1926.
137. CLARKE, Francis William. *Ranworth, Guilford Road, Leicester.*
P.M. 2028 Leicester; P.P.A.G.D.C. November, 1915.
138. CLARKE, Leslie L. *Rowton Buildings, Bowling Green St., Leicester.*
395 Leamington. May, 1928.
139. CLARKE, T. A. W. *3 Park Street, Loughborough.* 2081 Leicester.
March, 1930.
140. CLARKE, T. J. *Lutterworth Road, Leicester.* P.M. 2081 Leicester,
June, 1917.
141. CLAYTON, Geo. "*Ambleside*," *Thurnby.* 3919. November, 1925.
142. CLEGG, R. Ingram. *307 North Michigan Avenue, Chicago (Ill.).*
U.S.A. P.M. 370 Cleveland (Ohio), U.S.A. May, 1910.
143. CLOVER, Major W. C. *Narborough, near Leicester.* P.M. 2028;
Treas. 5061 Leicester; P.P.G. Swd. B. November, 1911.
144. COBB, Henry George. *Glaxenwood, Bradwell, Braintree, Essex.*
P.M. 2154 Halstead; P.P.J.G.W. Essex. March, 1916.
145. COE, W. W. *5 Somerville Road, Leicester.* Assist. D.C. 2028
January, 1925.
146. COLEMAN, W. M. *1071 East Humboldt Street, Fort Worth, Texas,*
U.S.A., Grand Lecturer. P.M. 76 El Paso. November, 1924.
147. 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.
148. COLES, R. G. *Burnside, Welford Road, Sudbury, Suffolk.* 1224
Sudbury. January, 1927.

149. COLES, R. W. *Red Gables, Ratcliffe Road, Leicester.* P.M. 2865. May, 1925.
150. COLLINS, Chas. Montague. *Ivencestre, Stratford-on-Avon.* P.M. 2133 Stratford-on-Avon. March, 1923.
151. COLLINS-SCOTT, Arthur W. 12 *Byramjee, Jeejeebhoy Road, Poona, India.* P.M. 415 E.C. Poona; Past District Grand Warden, Bombay; Past Assistant Grand Standard Bearer (Eng.). May, 1930.
152. COLTMAN, F. T. *Bow End, Powys Avenue, Leicester.* 523 Leicester. March, 1930.
153. CONOVER, Chas. A. General Grand Secretary. *Coldwater, Michigan, U.S.A.* November, 1926.
154. COOPER, Frank. 60 *Pearl Street, Burnley, Lancs.* 3855 Burnley. January, 1928.
155. COOPER, John T. *The Lodge, Aylestone Road, Leicester.* P.M. 523 Leicester; P.P.S.G.D. March, 1912.
156. COOPER, Stanley Wm. *P.O. Box 4, Ndola, Northern Rhodesia.* 4820. E.C. March, 1929.
157. COTTINGHAM, E. T. *The Limes, Thrapston, Northants.* P.M. 607 Thrapston; P.P.S.G.W. September, 1929.
158. COTTON, W. H. *Earl Shilton, Leicestershire.* I.P.M. 50 Hinckley. May, 1923.
159. COWLING, Alf. Ernest. 3919 Leicester. March, 1921.
160. COWLING, Arthur. *Church Street, Market Harborough.* 1330 Market Harborough. November, 1929.
161. CRAIG, W. "*The Rest,*" *Loftus Street, Katoomba, N. S. Wales.* P.M. 508 Singapore, Straits Settlements. January, 1904.
162. CRANE, Charles E. 2 *The Hill, Ashby-de-la-Zouch.* P.M. 779, P.P.S.G.W.; P.M. 2428 Coalville. May, 1910.
163. CRANE, William. *Clumber Crescent, The Park, Nottingham.* May, 1930.
164. CREEBY, Andrew McCreight. 416 *Seymour Street, Vancouver, B.C.* Past Grand Master, Grand Lodge of B.C. November, 1922.
165. 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.
166. CRESSWELL, F. W. 36 *Lexham Gardens, London, W. 8.* P.M. 549; P.D.D.G.M. Bombay; P.G.D. (Eng.). May, 1913.
167. CROOK, B. H. 310 *Victoria Park Road, Leicester.* Std. 4835 Leicester. March, 1928.

168. CROOK, Douglas. 1200 *Main Street, Springfield, Mass., U.S.A.* Dep. D.G.M. September, 1926.
169. DAKIN, Edward H. *Clifton Villa, New Street, Matlock.* 1495 Matlock. September, 1930.
170. DANIELS, Philip E. *Swallow Croft, Powys Avenue, Stoneygate, Leicester.* 3448 Leicester. January, 1931.
171. DASHWOOD, J. R. *Uda Radella, Nanowya, Ceylon.* P.M. 2656. Nov. 1925.
172. DAVIS, Eustace C. *92 St. Peter's Road, Leicester.* 4088 Leicester. November, 1929.
173. DAVIS, Rev. D. N. *Garth Vicarage, Maesteg, Glam.* P.M. 2606 ; Prov. G. Chap. S. Wales, E. Div. November, 1930.
174. DAY, Major A. D. *Highcroft, Dawlish Warren, Starcross, Devon.* P.M. 2038 Langport. January, 1915.
175. DEANS, Fredk. *Myrtle Villa, Victoria Crescent, Burton-on-Trent.* 3962 Burton-on-Trent. March, 1923.
176. DE HAAS, Sydney E. *61 Blenheim Gardens, Cricklewood, London, N.W. 2.* 1766 London. November, 1926.
177. DEWES, Walter, F.R.I.B.A., M.S.A. *37 Bedford Row, London, W.C. 1.* 1415 London. November, 1917.
178. DIGGINS, Arthur E. "*Brookville,*" *St. John's Road, Leicester.* P.M. 391 Alcester ; 3299 Manchester ; 3659 Birmingham ; 2373 Chesterfield ; 3440 Manchester ; P.P.S.G.D. Warwickshire. March, 1926.
179. DILWORTH, Richard H., M.A. *95 Northampton Road, Market Harborough.* 1330 Market Harborough. January, 1930.
180. DOE, George M. *Enfield, Great Torrington, Devon.* P.M. 1885 Great Torrington ; P.P.G.W. Devonshire. January, 1911.
181. DOLEMAN, C. A. *7 Abingdon Road, Leicester.* P.M. 1130 Melton Mowbray. May, 1927.
182. DOUGLAS, Sholto. *The Mythe, Priory Road, Kenilworth.* P.M. 1060 Tamworth ; P.P.G.D. November, 1930.
183. DRYLAND, Leslie G. *90a Herrick Road, Loughborough.* Stwd. 4835 Leicester. September, 1927.
184. DUDGEON, H. M. *36 Knighton Church Road, Leicester.* 1391 Leicester. January, 1930.
185. DUNN, C. H. *378 Smith Street, Durban, Natal.* P.O. Box 225. January, 1926.

186. DURSTON, George. *The Spinneys, Uppingham Road, Leicester.* P.M. 2028 Leicester; P.P.G.A. Purst. November, 1915.
187. EABRY, H. W. *57 Mellor Road, Western Park, Leicester.* P.M. 1391 Leicester. March, 1921.
188. EATON, Charlie D. "*Oakhurst,*" *146 Middleton Hall Road, King's Norton, Near Birmingham.* P.P.S.G.W. Worcs. Past Grand Deacon. January, 1915.
189. ECKENSTEIN, T. C. *4 Chandos Street, Cavendish Squares, W.1.* P.M. 255 London. November, 1928.
190. EDMONDS, Erskine. *Lydbury North, Shropshire.* P.M. 611 Ludlow January, 1910.
191. EDWARDS, Lewis. *46 Westbourne Park Road, London, W.2.* P.M. and Almoner 1503; 3420 Twickenham; P.M. 4305 and 4844; Prov. G.Stwd. Middlesex. Jan., 1929.
192. EDYVEAN, M. F. *Westberry, Bodmin, Cornwall.* P.M. 330 Bodmin; P.P.J.G.W. Cornwall. September, 1926.
193. ELLINGWORTH, F. G. "*Lamarna,*" *Manor Road, Thurmaston near Leicester.* 1391 Leicester. May, 1930.
194. ELLIS, Lt.-Col. W. F., R.A.M.C. *306 Main Street, Gibraltar.* P.M. 2370 Lahore; P.M. 1307 Multan and 1308 Dalhousie; Dist. G. Reg. Punjab. April, 1910.
195. ENGLISH, B. M. *c/o Moody Bros., 34/37 Livery Street, Birmingham.* 3845 Birmingham. September, 1926.
196. EVANS, J. E. *Rosebank, Dolton, North Devon.* P.M. 1885 Torrington. January, 1913.
197. EVANS, Walter. *211 Melton Road, Leicester.* P.M. 2865 Syston. May, 1911.
198. EVELEIGH, Wm. L. "*Cleveland,*" *43 Blake Road, West Bridgford, Notts.* 2028. May, 1925.
199. EVERITT, the Rev. C. A. *West Tofts Rectory, Mundford, Norfolk.* P.M. 2727 Ely; P.P.G. Chap. Cambs. Sept., 1921.
200. EYRE, G. H. *31 Upperton Road, Leicester.* Stwd. 2028; Assist. D.C. 5061. May, 1925.
201. FENSOME, S. J. *8 Wyndham Avenue, Melton Mowbray.* I.P.M. 1130 Melton Mowbray. January, 1930.
202. 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.
203. FIELD, Ernest H. *Tangley, Barrow Rd., Quorn, near Loughborough.* May, 1922.

204. FIGHIERA, F. *Arborford, Church Rd., Wimbledon, London.* P.M. 19.
Dep. Mr. 2712 London ; P.G.D. Eng. September, 1926.
205. FITZ-HENRY, W. *Myrtle, Manitoba, Canada.* May, 1923.
206. 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.
207. FLEEMAN, F. G. *105 Ashby Road, Loughborough.* P.M. 1007
Loughborough ; P.P.G.A.D.C. September, 1918.
208. FLETCHER, Dr. W. J. *Stoney Stanton, nr. Leicester.* S.D. 1560
Leicester. January, 1927.
209. FLOCKTON, B. P. *Guilford House, Burton Joyce, Nottingham.*
P.M. 3448 Leicester ; P.P.G.Std.B. March, 1913.
210. FOISTER, A. T. *Berrystead, Barkby.* P.M. 2028 Leicester ;
W.M. 5061. Prov. G. Assist. D.C. November, 1917.
211. FOLWELL, A. E. *Market Place, Leicester.* 2081 Leicester. May,
1928.
212. FOLWELL, S. *Birkdale, Knighton Grange Road, Leicester.* W.M.
3431 Leicester. May, 1930.
213. FOLWELL, W. H. *Chiselhurst, 99 Princess Road, Leicester.*
523 Leicester. March, 1930.
214. FORRESTER, William. "*Duncmase*," *28 Hurst Rd., Horsham, Sussex.*
P.M. 2660 Cranbrook, Kent ; P.P.G. Sup. Wks. Kent. Sept.,
1903.
215. FOSTER, Reg. W. *21 John Street, Adelphi, W.C. 2.* L.R., P.M.
1559 and 2712 London. September, 1917.
216. FOX, Edward Robert. *206 London Road, Leicester.* Org. 2081 ;
5061 ; P.P.G. Org. November, 1899.
217. FOX, Wm. Shaw. *The Nook, Oadby, Leicester.* 4656. Nov., 1928.
218. FRANCIS, Fredk. E. *Clevedon, Lime Avenue, Northampton.* 2431
Northampton. January, 1928.
219. 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.
220. FROST, Albert. *Norfolk Lodge, Park Grange Road, Sheffield.* P.M.
3779 ; P.P.G.A.D.C. West Yorks. March, 1926.
221. FROST, Charles. *Windycroft, Rothley, near Leicester.* P.M. 2028
Leicester ; Prov. G. Purs. May, 1924.
222. FURLONGER, C.A.M. *Standard Oil Co. of New York, P.O. Box 146,
Calcutta.* S.W. 832 (E.C.) Rangoon ; 2737 London ; 3130
Calcutta. January, 1926.

223. GARLICK, Walter. 4 *Sandown Road, Leicester*. J.D. 2028 Leicester. March, 1928.
224. GARNER, A. C. *The Coppice, Rothley, near Leicester*. 3078 Lutterworth. May, 1925.
225. GASCOYNE, W. L. *Alnwick House, Lutterworth*. P.M. 3078 Lutterworth; P.P.J.G.W. May, 1925.
226. GAYNER, W. A. 19 *Bennett Street, Bath*. P.M. 906 Bath. September, 1910.
227. GIBBONS, Frank H. *White Cottage, Tettenhall, Wolverhampton*. 252 Dudley. September, 1927.
228. GIBSON, H. W. *Clarendon House, Knighton Park Road, Leicester*. P.M. 1391; P.P.S.G.D.; Prov. J.G.W. March, 1920.
229. GILDER, F. M. P.M. 1540 London. May, 1925.
230. 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.
231. GILLINSON, Joseph. *Roseburn, Moor Allerton Gardens, Moortown, Leeds*. 4971 Leeds. May, 1930.
232. GILMOUR, Dr. P. Graham. *The Cedar House, Woodbridge, Suffolk*. January, 1920.
233. GOADBY, Geo. F. *Lannoy, Ashfield Road, Leicester*. 1391 Leicester. May, 1930.
234. 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.
236. GOODE, W. H. *Sapcote, Leicester*. 50 Hinckley. January, 1930.
236. GOODFELLOW, H. F. 91 *York Street, Rugby*. 4118 Rugby. September, 1922.
237. GOODING, Thos. John. *The Poplars, Birstall, Leicester*. W.M. 2081 Leicester. January, 1923.
238. GOODWIN, B. G. 718 *Clive St., Santa Barbara, California, U.S.A.* 22 G.L. of California. September, 1927.
239. GOULD, F. E. 7 *Penlee Gardens, Stoke Devonport*. P.M. 3924 Plymouth. September, 1926.
240. GOVIER, Ralph G. 35 *King Street, Wallasey*. 2132 Liscard; 3832 Wallasey. November, 1918.
241. GRAHAM, D. J. 63 *Stoughton Drive North, Leicester*. 1391 Leicester. November, 1921.
242. GRANGER, W. *Town Hall, Loughborough*. 1007 Loughborough. May, 1930.

243. GRANTHAM, John A. *Mellor Knowle, Winckle, near Macelesfield.*
I.G. 3382 Sale. September, 1930.
244. GRAVESTOCK, A. W. *Deane House, London Road, Kettering.* 4455
Kettering. January, 1927.
245. GRAYSTONE, Major Frederick Russ, D.S.O.; M.C. *Thamaine
Ain, Eton 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.S.G.W. Derbyshire.
September, 1910.
246. GREEN, George. *52 High Street, Market Harborough.* P.M. 1330
Market Harborough; P.P.S.G.W. January, 1898.
247. GREEN, G. E., B.A. *Farndon, Toller Road, Leicester.* Sec. 3091
Jany. 1916.
248. GREEN, Harold Arthur. *2 Crosfield, Harcourt Road, Craig-y-don,
Llandudno.* May, 1909.
249. GREEN, F. S. *26 King Street, Leicester.* P.M. 2081 Leicester.
January, 1930.
250. GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham.*
P.M. 3391 Birmingham and 2654 Moseley. P.P.G.R. Wor-
cester. November, 1912.
251. GREENAWAY, W. J. *189 Shirley Road, East Croydon, Surrey.*
2904 Maymyo, Burmah. March, 1912.
252. GREENFIELD, J. F. *49 Heavitree Road, Plumstead, London, S.E. 18.*
3540 Borough Polytechnic; 4299 London. March, 1925.
253. GREENWOOD, William. *3 Richmond Hill, Langley, near Bir-
mingham.* 1306 London. May, 1930.
254. GRIBBLE-DUNN, F. H. *Broome, Western Australia.* Nov., 1926.
255. GRIFFIN, T. S. *"Stockwell, Station Road, Kirby Muxloe.* 1838
Wolverhampton. September, 1928.
256. GRIFFIN, Phillip D. *63 Hallowell Road, Edgbaston, Birmingham.*
4011 Birmingham. November, 1923.
257. GRIMWADE, A. W. B. *Rivington, Woodland Avenue, Wolstanton,
Staffs.* 3919 Leicester. September, 1920.
258. GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester.*
W.M. 2865 Syston. January, 1916.
259. GRUNDY, Chas. F. *c/o E. R. Watson, 27 Queen's Road, Loughboro'.*
P.M. 3631 Liverpool; Librarian Howe and Charnwood (1007)
L. of Instruction. May, 1930.
260. GRUNDY, J. J. W. *24 Clarke's Road, Wigston Magna, near Leicester.*
P.M. 1060 Tamworth. May, 1925.

261. GUNNING, Edwin F. P.M. 3201 March. May, 1929.
262. HACKER, Wm. Hy. 20 *Woodland Road, Hinckley*. 4124 Romsey, Hants. May, 1931.
263. HAGLEY, George. *Burley, 25 Clive Place, Penarth, Glam.* P.M. 36 Glamorgan; Prov. G. Trea. S. Wales (E.D.). Sept., 1926.
264. HAINES, Chas. Ernest. "*Homeside*," *Syston, Near Leicester*. 2865 Syston. November, 1921.
265. HAINES, R. S. *The Square, Bromyard, Worcester*. 3448 Leicester. March, 1930.
266. HALL, James. *Rosaker, Station Road, Kirby Muxloe, Leicester*. W.M. 3041, Wellingborough. September, 1930.
267. HALL, T. P. 7 *Landsker Road, Clarendon Park, Leicester*. S.W. 2865. November, 1919.
268. HALLAM, D. 189 *Fosse Road South, Leicester*. Stwd. 2028. May, 1925.
269. HALLAM, H. *Woodland, Leichworth Road, Leicester*. 523 Leicester. March, 1930.
270. HALLAM, Wm. 102 *High St., Leicester*. P.M. 1391. Nov., 1928.
271. HALLETT, H. Hiram. *Mansfield House, Taunton*. P.M. and Librarian 261 Taunton. March, 1921.
272. HALLIDAY, Dr. R. T., J.P. 2 *Glencairn Drive, Pollokshields, Glasgow, S.I.* P.M. 772 (S.C.); Grand Bible Bearer, Grand Lodge of Scotland. September, 1926.
273. HAMBY, Chas. L. *Town Hall, Beccles*. P.M. 305 Beccles. March, 1925.
274. HAMMOND, Bertram C. *Pengwerne, Northwick Close, Claines, Worcestershire*. 280 Worcester; 1204 Royal Malvern. May, 1930.
275. HANCOCK, Clarence C. *Crimden, Heath Drive, Potters Bar*. P.M. 1478 Warminster; I.G. 3921 London. November, 1925.
276. HANFORD, A. B. *Essex Lodge, Loughborough*. 3431 Leicester. May, 1930.
277. HANFORD, A. Pelham. *Kencote, Ashfield Road, Leicester*. P.M. 279 Leicester; P.P.S.G.W. November, 1903.
278. HANNAY, George. *Brunachmor, Pitlochry*. P.M. 1664 Gosforth and 3241 Gateshead; P.M. 3477 Newcastle-on-Tyne; P.P.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.J.G.D. November, 1906.

280. HARMER, W. S. *Wattle Valley Road, Canterbury, Melbourne, Australia.* 523, 3448 Leicester; P.M. 300 (Vic. Con.). March, 1913.
281. HARRISON, Ernest Young. *26 Aytoun Road, Pollokshields, Glasgow.* P.M. 3041 Wellingborough; P.P.G.O. Norths. and Hunts. Sept. 1922.
282. HARRISON, John *Mostyn, Guilford Road, Leicester.* P.M. 3448. January, 1925.
283. HASSELL, John Regd. *76 Hills Road, Cambridge.* 3448. March, 1929.
284. HAWKES, H. A. *Firdene, Elms Road, Leicester.* 1766 London. March, 1931.
285. HAYTON, John. *58 St. John's Road, Waterloo, Lancs.* P.M. 1299 Liverpool. September, 1913.
286. HAYWARD, Thomas W. A. *33 Tower Rd. West, St. Leonards-on-Sea.* P.M. 3368 London; 1224; L.R.; Past Asst. Grand Supt. of Works. Sept. 1912.
287. HAYWOOD, B. W. *89 Grosvenor Road, Rugby.* 502 Rugby. September, 1928.
288. HEATH, F. T. *142 South Knighton Road, Leicester.* Stwd. 3919. November, 1925.
289. HEATH, J. E. *6 Kirby Road, Leicester.* 523. May, 1925.
290. HEATON, Wallace. *119 New Bond Street, London, W.1.* P.M. 4092 Sheffield; P.M. 3900 London. March, 1928.
291. HEMMANS, L. F., M.B. *9 Lewisham Park, Lewisham, London, S.E. 13.* P.M. 2948 Bromley. September, 1926.
292. HENDERSON, R. A. *Bushby, near Leicester.* P.M. 2081; P.P.G. Swd.B. November, 1913.
293. HENDRY, Campbell A. *18 Agett Road, Claremont, W. Australia.* 39 Claremont (W.A.C.). January, 1925.
294. HENSON, Samuel. "*Frobisher,*" *Mayflower Road, Leicester.* 1391. September, 1925.
295. HERBERT, Sydney Frank. *111 Princess Road, Leicester.* P.M. 3091; P.M. 4088 Leicester; P.P.G.D. May, 1915.
296. HEWITT, Mark. *86 Regent Road, Leicester.* 4935 Worcester. March, 1930.
297. HEWTON, John. *315 Ormeau Road, Belfast.* P.M. 188. (I.C.). January, 1920.

298. HIBBERT, R. S. *The Lings, Canterbury Terrace, Winchester Avenue, Leicester.* 523. May, 1925.
299. HICKLING, J. H. *19a Churchgate, Loughborough.* 1007 Loughborough. May, 1930.
300. HILLS, W. H. *70 Huntingfield Road, Putney, London, S.W.* 15. P.M. 3411 Surbiton; Sec. 4922; P.P.D.G.D.C. Surrey. Jan. 1928.
301. HINDLEY, J. *Beverley, 38 Eaton Rise, Ealing, London, W.5.* P.M. 19 London. January, 1927.
302. HOCKRIDGE, J. A. R. *27 Palace Avenue, Llandaff, Glam.* 1992 Cardiff. May, 1925.
303. HOGGETT, Chas. C. *High Street, Leicester.* P.M. 3919 and 523 Leicester. March, 1930.
304. HOLDAWAY, Tom N. *Quarry Collage, Winchester.* 1883 Winchester. January, 1927.
305. HOLDOM, Percy Wm. *46 Prebendal Avenue, Aylesbury, Bucks.* P.M. 2735 Bangalore, India. November, 1920.
306. HOPKINS, Arthur. *Glen Roy, Narborough Road, Leicester.* P.M. 279; S.W. 3919 Leicester. September, 1916.
307. HOPKINS, H. *116 Gaywood Road, Kings Lynn.* Alr. 3201 March. November, 1927.
308. HOPPER, the Rev. C. H. L. *Weekley, Kettering.* 1330 Leicester. March, 1930.
309. HOWE, H. B. *Croft, near Leicester.* P.M. 4656 Leicester. November, 1927.
310. HOWLETT, E. A. *Lake Edward, N.B., Canada.* P.M. 39 Grand Falls, N.B. May, 1930.
311. 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. (Life Member.)
312. HUGHES, J. W. *T.B. Amarteifis Hospital, Inpraeso.* G.C.C. 4190 Accra (E.C.). November, 1930.
313. HULL, E. F. *Byfield, St. Mary's Road, Market Harborough.* 1330 Market Harborough. March, 1930.
314. HURLEY, Tom S. *Stanmore, Ashleigh Road, Leicester.* P.M. 279; P.P.S.G.W. November, 1915.
315. HURST, J. Snowden. *Town Farm House, Field Stile St., Southwold, Suffolk.* 1983 Southwold. March, 1928.
316. HUTCHINSON, A. E. *38 Brazil Street, Leicester.* P.M. 2028; Almoner 5061. September, 1924.
317. ILOTT, J. M.A. *246b The Terrace, Wellington, N.Z.* Sept., 1927.

318. ISHERWOOD, T. Fredk. 54 *Sussex Street, Winchester*. P.M. 1446 and 3097 London. September, 1907.
319. JACKSON, Ernest W. *Godrevy, Sallburn-by-the-Sea*. P.M. 4539 ; P.M. 3474. January, 1926.
320. JACKSON, Henry. *Dunedin, Manland Avenue, Harpenden, Herts*. 2081 Leicester. May, 1909.
321. JACKSON, J. W. *Augarfa, Rifle Range Road, Ashby-de-la-Zouch*. W.M. 779. November, 1926.
322. JAMESON, C. M. 3195 Jorhat and P.M. 3766 Nazira, Assam, India. September, 1914.
323. JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand*. P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
324. JENKINS, David T. *Elvington, near Dover*. 4213 Cardiff. September, 1924.
325. JOHNSON, Feargus. 5 *Dulverton Road, Leicester*. 3448 Leicester. March, 1928.
326. JOHNSON, Gilbert. *Strathmoor, 102 The Mount, York*. P.M. 236 York. (Life Member). January, 1930.
327. JOHNSON, H. T. 108 *Howard Road, Leicester*. 2028. May, 1925.
328. JOHNSON, J. W. 55 *London Road, Leicester*. 523 Leicester. March, 1930.
329. JOHNSON, the Rev. Robert C. *St. Saviour's Vicarage, Leicester*. J.W. 592 Cirencester.
330. JONES, C. C. *Vale Royal, Elms Road, Leicester*. P.M. 3091 Leicester ; Prov. G. Stwd. November, 1917.
331. JONES, John Chas. *Voel, 13 The Green, Twickenham, Middlesex*. S.W. 3301 ; 4728 ; 5068. (Life Member). January, 1931.
332. JONES, William George. 1 *Hermiston Avenue, Hornsey, London N. 8*. P.M. 523 Leicester ; P.P.A.G.D.C. May, 1905.
333. JOWETT, H. C. 365 *Aylestone Road, Leicester*. P.M. 2081 Leicester. November, 1917.
334. JUDGE, Thos. Oliver. *Meadowcourt Road, Leicester*. P.M. 2028 ; P.M. 5061 Leicester. May, 1923.
335. KEEN, Alpheus A. *P.O. Box 535, Albuquerque, New Mexico, U.S.A.* Grand Sec. New Mexico, U.S.A. November, 1909.
336. KEENE, Wilfred D. *Ravenhead, Ingarsby, Leicestershire*. 4088. May, 1925.
337. KEMP, L. H. *Broadmead, Toller Road, Leicester*. 4088 ; 3919. March, 1925.

338. KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby.* P.M. 1129 Rochdale; P.P.J.G.D. East Lancs. March, 1911.
339. 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.
340. KING, Ernest. *2 Gerrard Road, Harrow-on-the-Hill.* 2913 London. January, 1930.
341. KING, J. H. *551 Aylestone Road, Leicester.* I.P.M. 3078 Lutterworth. May, 1930.
342. KING, L. A. B. *58 Headlands, Kettering.* 4048 Kettering. November, 1929.
343. KING, L. J. *202 Mere Road, Leicester.* 4088. Nov., 1924.
344. KING, T. A. *Thornhill, Mount Rd., Hinckley.* P.M. and Treasurer 50 Hinckley; P.P.S.G.D. January, 1918.
345. KING-BAKER, S. J. *Dilkush Ranch, Box 52, Enderby, British Columbia, Canada.* P.M. 3195 and 3766 Jorhat, Nazira, Assam, India. P.G.S.G.D. Bengal. Sept., 1914.
346. KNIGHT, H. *2 Ashleigh Road, Leicester.* 3431 Leicester. May, 1930.
347. KNOCKER, George S. *Bushey Ruff, Beaumont, Jersey, C.I.* P.M. 71, 4085 Lowestoft; 3913 Ipswich; P.P.S.G.W. Suffolk; P.P.S.G.W. Jersey. November, 1927.
348. LAFONTAINE, H. T. *Cart de. 52 Albert Court, Kensington Gore, London, S.W. 7.* Past Grand Deacon. January, 1914.
349. LAMB, M. C. *High Street, Rushden, Northants.* P.M. 4733 London and 3279 London; W.M. 3041 Wellingborough. November, 1929.
350. LANE, Geo. H. *237 Narborough Road, Leicester.* 2028. Jan., 1925.
351. LANGFORD, Francis Thos. Adrian. *9 Cromwell Street, Mount Pleasant, Swansea, Glam.* 464 and 3834 Swansea, South Wales (E. Div.). March, 1929.
352. LANGTON, Ernest. *38 Sandown Road, Leicester.* P.M. 2865 Syston; P.P.J.G.D. November, 1914.
353. LAPRAK, Douglas. *"Glen Cairn," Hinckley Road, Leicester.* P.M. 3448 Leicester; Prov. G. Sup. Works. November, 1915.
354. LAWRENCE, John. *33 Pattison Road, London, N.W. 2.* P.M. 2696 London. January, 1927.
355. LAWRENCE, W. Price. *5 Church Street, Ystrad, Mynach, Glamorgan.* 2226 Rhydney. November, 1927.

356. LEE, G. Trevelyan. 15 *Tenant Street, Derby*. P.M. 253 Derby ; P. Prov. S.G.W. Derbyshire. January, 1912.
357. LEIGH, Franklin. *Stationmaster, King's Cross Station, London, N.* P.M. 3017 Grimsby. November, 1930.
358. LEVERSEDGE, R. C. *Oxford House, Evercreech, Bath*. P.M. 2048 and 2087 ; P.P.G.D. Middlesex. November, 1910.
359. LEWIS, C. J. *Market Street, Ashby-de-la-Zouch*. P.M. 779 Ashby ; P.P.J.G.W. May, 1925.
360. LIDDIARD, Ernest J. 20 *St. James Road, Leicester*. J.D. 3431 Leicester. March, 1918.
361. LINLEY, Herbert. *Egyptian House, 170/173 Piccadilly, London, W. 1.* P.M. 1330 Market Harborough ; P.P.G. Org. March, 1914.
362. LLEWELLYN, Gilbert E. *Penylan, Loughborough Road, Birstall*. 3919 Leicester. January, 1930.
363. LIPPETT, Archie D. *Alton, 105 Knighton Road, Leicester*. 3448 Leicester. January, 1930.
364. LOCK, Fredk. Jas. 23 *Eastbury Road, Watford, Kent*. P.M. 1257 London. September, 1929.
365. LONNON, Wm., R.N. *Natal House, Hadlow, near Tonbridge, Kent*. 349 and 966 (S.C.) Malta.
366. LOXLEY, P. G. *Casilla de Corres 1527, Buenos Aires, Argentine*. 3641 Buenos Aires. May, 1929.
367. LUGFORD, J. W.
November, 1930.
368. MACFARLANE, G. Sydney. 110 *Beacon Hill Avenue, Lynn (Mass.) U.S.A.* P.M. and Sec. Golden Fleece Lodge, Lynn. June, 1917,
369. 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.
370. MAJOR, Wm. *The Meadway, Western Park, Leicester*. P.M. 4088. November, 1928.
371. MALLINSON, H. *Ebor Mount, 103 Toothill Road, Loughborough*. P.M. 1007 Loughborough ; P.P.G. Std. B. January, 1922.
372. MARCH, C. H. *High Street, Coalville*. P.M. 2428 Coalville. January, 1930.
373. MARCH, Shirley. 13 *Baden Road, Leicester*. 1391 Leicester. May, 1930.
374. MARSHALL, Alma J. "Strathclyde," 30 *Airlie Gardens, Ilford, Essex*. P.M. 279 Leicester ; P.P.G. Std. B. May, 1909.
375. MARSHALL, Major P. H., O.B.E. *General Staff, India ; Simla, Delhi, India*. P.M. 459 ; P. Dist. S.G.W. Punjab.

376. MARTIN, G. M. *Dundee Masonic Temple, 31 South Tay St., Dundee.* September, 1920.
377. MASON, F. I. 118 *Herrick Road, Loughborough.* 1007 Loughborough. May, 1930.
378. MATHEWS, C. Pilleau. *Windsor House, 650 Pretorius Street, Pretoria, Transvaal, South Africa.* P.M. 1747 Pretoria; P.D.J.G.W. Transvaal. Sept., 1911. (Life Member).
379. MATTHIE, Charles W. 31 *Weburn House, Homer Street, London, W.I.* 122 (S.C.) Perth. September, 1915.
380. MCCALLUM, A. C. 96 *Murray Street, Perth, Western Australia.* P.M. 39 (W.A.C.) Perth, W.A.; Grand Master of W. Australia. Nov., 1907.
381. MCNEILE, the Rev. R. F. *Uppingham.* W.M. 1265; P.P.G. Chap. November, 1924.
382. METHERELL, Major Reginald James. 38 *Ridgemount Gardens, London, W.* 2524 London. March, 1931.
383. MESSER H. 17 *Castelnau, London. S.W. 13.* P.M. 1185 London. January, 1927.
384. MIDDLETON, Thomas. *Solicitor, Montrose, Scotland.* P.M. 16 Falkirk; P.P.J.G.W. Stirlingshire. September, 1906.
385. MILLER, Ernest E. *Broadclyst, Station Road, March.* 3201 March. May, 1930.
386. MILLINGTON, F. V. *Kirby Muxloe, near Leicester.* S.D. 2028. May, 1925.
387. MILLS, T. W. *Lyttleton, 57 Westville Road, Penylan, Cardiff.* 4113 Penarth. March, 1925.
388. MINCHEN, W. *Quarrington, London Road, Leicester.* P.M. 3431 Leicester; P.P.G. Asst. Sec. November, 1917.
389. MITCHELL, D. "*Shenston,*" *Holbrook Avenue, Rugby.* 4118 Rugby. September, 1928.
390. MOLYNEUX, W. *Brynambwg, Park Drive, Swansea.* Sept., 1926.
391. MOORE, W. E. 20 *West Avenue, Leicester.* 523; P.M. 4711 Leicester. January, 1918.
392. MOORHOUSE, E. C. *Wyndham Avenue, Melton Mowbray.* P.M. 1130 Melton Mowbray. January, 1930.
393. MORLEY, B. S. "*Cranfield,*" *Bankart Avenue, Oadby, Leicester* 3091 Leicester. November, 1927.
394. MORRIS, George. 50 *Fosse Road South, Leicester.* 279 Leicester. November, 1917.

395. MORRIS, G. W. W. *Coventry Road, Lutterworth.* P.M. 3078 Lutterworth ; P.P.G. Std. B. January, 1922.
396. MORTON, S. L. *Victoria Hall Farm, March.* Almoner 3201 March. May, 1930.
397. MOULD, E. C. 123 *Loughborough Road, Leicester.* 523 Leicester. September, 1930.
398. MUDDIMER, E. H. 26 *De Montfort Street, Leicester.* 2028 ; S.D. 5061. May, 1925.
399. MUDDIMER, E. "*Canford,*" *St. Phillips Road, Leicester.* 3919. May, 1925.
400. MUMBY, John. *Ashville, Kingsland Road, Birkenhead.* P.M. and Sec. 3519 Birkenhead ; P.P.A.G.D.C. Cheshire. May, 1914.
401. MURMANN, F. V. 152 *New Walk, Leicester.* S.W. 3431 ; J.W. 3091 Leicester. November, 1917.
402. MURRAY, E. 11 *Westcotes Drive, Leicester.* 4088 Leicester. March, 1930.
403. MURRAY, S. "*The Glen,*" *Kirby Muxloe, near Leicester.* P.M. 3431. November, 1919.
404. MUSTHER, Wm. 37 *Riseldaine Road, Honor Oak Park, London, S.E.* 23-188 London. September, 1922.
405. MYERS, David R. 21 *John Street, Adelphi, London, W.C. 2.* P.M. 3231 London. March, 1922.
406. MYLES, D. *Granhams, Great Shelford, Cambridge.* P.M. 2497 Newcastle-on-Tyne ; 2666 Newcastle-on-Tyne ; P.M. 3477 ; Past Grand Deacon. September, 1913.
407. NESBITT, Major John William. "*Darjeeling,*" *Lynnbank Road, Waverley, Liverpool.* 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.
408. NIGHTINGALE, C. F. *Endellion, Buchanan Road, Walsall.* P.M. 359, 1520 and 3995 ; P.P.G.D.C. Staffs. November, 1925.
409. NOBBS, Capt. John T. S. "*Grauelstone,*" *Little Glen, Blaby, 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.
410. NORMAN, George, M.R.C.S. 12 *Brock Street, Bath.* P.M. 41 Bath ; P.M. 2076 ; P.P.J.G.W. Somerset ; P.G.D. (Eng.). Nov., 1909.
411. OATES, R. L. 36 *Glenfield Road, Leicester.* 2081. Nov. 1925.
412. OLDHAM, J. *Outwoods Drive, Loughborough.* 1007 Loughborough. May, 1930.

413. OPENSHAW, G. H. *Wellesley House, Sudbury, Suffolk*. P.M. 1224 Sudbury. November, 1927.
414. O'BRIEN, V. J. *9 Y-Groes, Rhiwbina, near Cardiff*. P.M. 1992 E.C. Cardiff. March, 1925.
415. ORD, Dr. Fred. W. *The Poplars, Castle Gresley, near Burton-on-Trent*. P.M. 1739 Swadlincote; P.P.S.G.W. Derbyshire. March, 1913.
416. ORRINGE, J. "*Charnwood*," *Barrington Road, Leicester*. P.M. 3431; P.P.A.G.D.C. November, 1925.
417. OSBORNE, George E. "*Honeyburn*," *Didsbury, Manchester*. P.P.S.G.W. Cheshire; P. Asst. Gd. Dir. of Cer. (Eng.) March, 1914.
418. OVAS, James A. *Freemasons' Hall, Winnipeg, Canada*. Grand Sec. Gd. Lo. of Manitoba. January, 1908.
419. PAGE, E. P. 123 *Abbey Foregate, Shrewsbury*. 117 Shrewsbury. March, 1925.
420. PAINE, S. S. 60 *Regent Road, Leicester*. P.M. 3431 Leicester. November, 1917.
421. PALMER, Walter. 98 *Varna Road, Edgbaston, Birmingham*. 2893 Birmingham. May, 1930.
422. PARR, Alfred. *Aylestone House, Aylestone, Leicester*. P.M. 22 London. January, 1921.
423. PARR, A. R. 39 *Conway Road, Leicester*. 3431 Leicester. January, 1927.
424. PARSONS, Rev. A. W. *Holy Trinity Vicarage, Leicester*. 3431 Leicester. November, 1928.
425. PATEMAN, William. 56 *Walnut Street, Leicester*. 523 Leicester. March, 1930.
426. PAYNE, H. R. I. 139 *Charles Street, Launceston, Tasmania*. P.M. 4 (T.C.); Dep. Sec. G. L. of Tasmania. April, 1910.
427. PAYNE, Jas. 40 *Jewel Street, Barry, Glam.* W.M. 2357 Barry. May, 1930.
428. PEARCE, A. *Sandown Road, Leicester*. Stwd. 2028 Leicester. May, 1925.
429. PEBERDY, T. C. 73 *Princess Road, Leicester*. 523. May, 1925.
430. PEGG, Samuel John. *Hill Crest, Letchworth Road, Leicester*. P.M. 2028 Leicester; 5061; P.P.A.G.P. September, 1913.
431. PEGGE, P. W. *Dancers End Farm, near Tring*. 4368 Acton. November, 1930.

432. PENNINGTON, Cecil. *Wray Cottage, Brightstowe Road, Burnham-on-Sea, Somerset.* P.M. 1966 Wellington ; P.P.G.Reg. Som. ; 855 Wotton-under-Edge. September, 1920.
433. PERCIVAL, C. J. 255 *Ashley Road, Parkstone, Dorset.* P.M. 1493 Eastwood ; 4014 Hucknall, Notts. March, 1929.
434. PERCIVAL, J. *Knighton Lodge, Elms Road, Leicester.* P.M. 2028 ; 5061. May, 1925.
435. PERCY, J. H. 123 *Ashby Road, Loughborough.* P.M. 1007 Loughborough. May, 1930.
436. PERKINS, Walter. 61 *Coton Road, Nunsaton.* 432 Nuneaton September, 1923.
437. PETTIT, G. R. *Waveney House, Dale Street, Leicester.* P.M. 2028 ; 5061. January, 1925.
438. PHILLIPS, Wm. David Llewellyn. *Dilwyn Street, Swansea.* 237 Swansea, S. Wales (E. Div.). March, 1929.
439. PHIPPS, G. A. *Highbury, Lutterworth Road, Leicester.* 2028. May, 1925.
440. PHIPPS, George E. 24 *Hazlewood Road, Leicester.* Sec. 1391 ; P.M. 3919. March, 1919.
441. PICKERING, E. F. *The Borough, Hinckley.* 50 Hinckley. January, 1930.
442. PIETERSEN, J. G. F., *Ashwood House, Kingswinford, near Dudley.* Dep. Prov. G.M. Staffs. ; P.A.G.D.C. England. Sept. , 1926.
443. PITT, William Thomas. 6 *Station Road, Brightlingsea.* P.M. 433 Brightlingsea ; P.A.G.P. Essex. January, 1920.
444. PLANT, Arthur N. 12 *Hobart Street, Leicester.* P.M. 523 and 4835 Leicester ; P.P.S.G.D. November, 1919.
445. POCHIN, Harold N. *Gables, Knighton Rise, Leicester.* 3431 Leicester. March, 1930.
446. POLLARD, F. *Linden House, Linden Drive, Old Evington, Leicester.* S.D. 523 Leicester. March, 1918.
447. POLLARD, F. *Millbank, Leicester Road, Anstey.* 2028. Jan., 1926.
448. POTTER, Charles W. 17 *Evington Road, Leicester.* 279 Leicester. November, 1898.
449. POTTER, Jas. A. *Barn Close, Oadby, Leicester.* 4656 Leicester. November, 1930.
450. POTTER, J. S. 25 *Forest Road, Loughborough.* 1007 Loughborough. May, 1930.
451. POTTER, S. B. 2 *Avenue Road, Leicester.* P.M. 279 Leicester. January, 1930.

452. POTTER, W. *Sykefield Avenue, Leicester.* W.M. 1391 ; 2028. May, 1925.
453. 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.)
454. POYNOR, C. A. *17 Beckingham Road, Leicester.* 279. Jan. 1919.
455. PRIDMORE, S. H. *315 Belgrave Gate, Leicester.* 2865 Syston. May, 1926.
456. PRIOR, Dr. James *Brookroyd House, Heckmondwike, Yorks.* P.M. 4515 Heckmondwike. September, 1927.
457. PUERTA, V. L. *Apartado, No. 1163, Havana, Cuba.* 609 Penn. November, 1924.
458. PURT, H. *Sunny Bank, Kibworth Beauchamp.* 3091 Leicester. November, 1929.
459. RADBURN, J. W. *High Street, Rushden, Northants.* 3039 Rushden ; 4733 London. November, 1929.
460. RAE, T. H. *Lloyds Bank Chambers, 53 Fawcett Street, Sunderland.* P.M. 1389 Sunderland. January, 1924.
461. RANDLE, E. S. *The Nook, Priesthills Road, Hinckley.* 50 Hinckley. May, 1931.
462. RATNETT, E. A. *Ivanhoe, Guilford Road, Leicester.* 523 Leicester. May, 1930.
463. RENTON, C. Y. *The Limes, Psalter Lane, Sheffield.* 1239 and Std. 3499 Sheffield. March, 1922.
464. RICH, Harry Nelson. *Martenhurst, Ladner, B.C., Canada.* Grand Master, British Columbia. January, 1910.
465. RICHARDS, Joseph. *Birchfield, Oldbury.* September, 1927.
466. RICHARDSON, A. E. *The Cottage, Caythorpe, Nottingham.* 1007 Loughborough. May, 1930.
467. RICKABY, F. *Granite House, Mountsorrel.* 238 Annan (S.C.). September, 1928.
468. RICKS, Ernest W. *33 Sykefield Avenue, Leicester.* 523 Leicester. November, 1927.
469. 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.
470. RIDGWAY, W. *5 Homeway Road, Leicester.* 523 Leicester. January, 1930.
471. RILEY, Ernest J. *Lydoone, Sybil Road, Leicester.* J.W. 3919 Leicester. November, 1921.

472. RILEY, H. G. *Foxton, Leicestershire*. 1330 Market Harborough. September, 1926.
473. RIPPON, C. Walton. *c/o Greenall, Whitley & Co., Ltd., Hall Street, St. Helens*. 897; P.M. 4151 St. Helens. January, 1923.
474. ROBB, Alexr. *Bank of Montreal, Saskatoon, Sask., Canada*. Sask Lodge, 16 Saskatoon. May, 1929.
475. ROBBS, Dr. C. H. D. *Vine House, Grantham*. 362 Grantham. P.A.G.D.C. (Eng.). May, 1930.
476. ROBERTS, Charles Henry. *Milton Hayes, Manor Road, Leicester*. P.M. 3091 Leicester; P.P.A.G.D.C. November, 1906.
477. ROBERTS, Francis Wm. *Northcroft, Blaby, near Leicester*. 1391 Leicester. January, 1930.
478. ROBERTS, Harry. *Knighton Rise, Leicester*. P.M. 3431 Leicester; P.P.G. Asst. Sec. September, 1905.
479. ROBERTSON, A. 23 *Leadenhall Street, London, E.C. 3*. P.M. 19 London; L.R.; P.P.G. Supt. Works, Essex. March, 1930.
480. ROBERTSON, J. E. *The Limes, Nailstone, near Leicester*. I.P.M. 779 Ashby-de-la-Zouch. January, 1930.
481. ROBINSON, Arthur B. B. 113 *Hinckley Road, Leicester*. 2028 Leicester. November, 1915.
482. ROBINSON, H. B. *Becton, Birches Barn Road, Wolverhampton*. P.M. 1838 Wolverhampton. May, 1930.
483. ROBINSON, J. *Ash Grove, 84 Upper Newtownards Road, Belfast*. P.M. 106; 128; 46 (I.C.) P.P.S.G.D. Antrim. January, 1898.
484. ROCK, Wm. 24 *Salisbury Road, Kettering*. 4455 Kettering. January, 1927.
485. RODDEN, H. M. 37 *Rajput Road, Delhi*. 1394 Delhi; 16 (S.C.). Kirkcudbright. January, 1916.
486. ROKER, E. A. *Albert Road, Leicester*. 523 Leicester. September, 1930.
487. ROPER, Chas. *Navenby House, London Road, Wyberton, Boston*. 272 Boston. March, 1928.
488. ROSE, E. F. *College Hill House, Attleborough, Norfolk*. P.P.G.W. Norfolk; P.A.G.D.C. (Eng.). November, 1913.
489. ROSTRON, the Rev. R.A., L.Th. *The Vicarage, Minster Lovell, Oxford*. S.D. 3078; P.P.G. Chap. March, 1926.
490. RYMER, Stanley. 2 *Charzot Road, Cardiff*. 1992 Cardiff; Founder 4774 Cardiff. November, 1925.
491. SADLER, H. E. 44 *Penerley Road, Catford, S.E. 6*. P.M. 2421 Amersham. May, 1918.

492. SAUNDERS, C. H. "*Pembroke*," *Holmfield Road, Leicester.* 3919 Leicester ; P.M. 633 Manchester ; 3962 Winshill ; P.P.A.G.D.C. Derbyshire. November, 1927.
493. SAWDAY, T. Trevor. *56 London Road, Leicester.* 3431. Jan. 1925.
494. SCHOLFIELD, Albert J. *40 St. Peter's Road, Leicester.* P.M. 3418 Leicester. P.P.G. Purst. Leices. and Rutland. Jan., 1928.
495. SCOTT, William. *Clifton House, The Fosse, Syston, near Leicester.* 2081 Leicester. March, 1922.
496. SERJEANT, Geo. Ed. *6 Pencisely Road, Llanduff.* P.M. 1992 Cardiff ; Founder 4774 Cardiff ; 4026 Cardiff. Nov., 1925.
497. 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.
498. SHARDLOW, Howard W. *North Side, Downend Road, Horfield.* Bristol. 3237 London ; 4741 Llanrwst. September, 1919.
499. SHARP, Aubrey T. *Nether Hall, Scraftoft, nr. Leicester.* 2428 Coalville ; J.D. 4656 Leicester. March, 1928.
500. SHARP, F. B. *1 Middle Pavement, Nottingham.* P.M. 3498 Nottingham ; P.P.G.D. Notts. January, 1929.
501. SHARP, W. H. *Charnwood, Parkhouse Road, Minthead, Som.* P.M. 2028 Leicester ; P.P.G. Asst. D.C. November, 1912.
502. SHARP, W. L. *42 Park Hill Drive, Aylestone Road, Leicester.* 523. November, 1924.
503. SHEPHERD, E. H. *c/o E. Ward, 57 Mulgrave Road, Cairns, North Queensland.* Sec. 50 U.G.L.Q. Cairns. November, 1927.
504. SHEPHERD, Henry. *185 Hinckley Road, Leicester.* 1391 Leicester. May, 1930.
505. SHEPHERD, Silas Hy. *717 26th Street, Milwaukee, Wisconsin, U.S.A.* P.M. 122 Hartland (Wis.). January, 1921.
506. SHEEN, R. C. *Grayshott, 246 Willesden Lane, Cricklewood, London, N.W. 2.* Std. 23 London. May, 1925.
507. SHILCOCK, Fred. H. *48 Beckingham Road, Leicester.* 2865 Syston. May, 1930.
508. SIMPSON, G. P. *58 North End Road, Golders Green, London, N.W. 11.* P.M. 2087 ; P.P.G.D. Middlesex ; P.G.Std.B. (Eng.). Sept., 1926.
509. SIMPSON, M. R. *28 Evington Drive, Leicester.* 2028 and Stwd. 5061 Leicester. May, 1927.
510. SHUTTLEWOOD, A. H. *29 St. Alban's Road, Leicester.* 1391 Leicester. May, 1930.

511. SKELTON, G. *The Limes, Sileby, near Leicester.* 523 Leicester. November, 1930.
512. SKIPPER, H. H., M.B.E.; F.S.I. 4 *Buckingham Gate, London, S.W. 1.* 1593 London. Jan. 1922.
513. SLACK, C. H. *Murree House, Gledhow Wood Rd., Leeds.* P.M. 971 Bailley, and 3047; P.P.S.G.D. W. Yorks. September, 1907.
514. SMALLWOOD, R. H. Gough. 3 *Carlton Villas, Wrexham, N. Wales.* 1336 Wrexham. March, 1927.
515. SMEDLEY, W. R. *c/o 63 Willow Road Bournville, Birmingham.* P.M. 508, 2933 Singapore; P.D.S.G.W. Eastern Archipelago. May, 1918.
516. SMITH, Arthur J. *Glenfield Road, Leicester.* 3448 Leicester. March, 1930.
517. SMITH, F. Lomas. *Milton Chambers, Milton Street, Nottingham.* 4088. September, 1924.
518. SMITH, H. 60 *Mark Lane, London, E.C. 3.* P.M. 1232 Bourne; P.M. 4456 Loughton; P.P.G.Reg. Lincs. January, 1927.
519. SMITH, H. S. 47 *Withens Avenue, Hillsborough, Sheffield.* P.M. 1462 Sheffield. March, 1930.
520. SMITH, John C. *Plas Rhaiadr, Dolgarry, Conway, N. Wales.* 4741 Llanrwst. September, 1927.
521. SMITH, Samson. 6 *Belmont Villas, New Walk, Leicester.* P.M. 523; P.M. 3919 Leicester; P.P.S.G.D. November, 1906.
522. SMITH, T. H. 52 *High Street, March.* 3201 March. May, 1930.
523. SMITH, T. W. 24 *Millstone Lane, Leicester.* 1391; I.P.M. 4656. November, 1925.
524. SMITH, W. A. DE WOLF. *P.O. Box 189 New Westminster (B.C.), Canada.* Sec. G.L. of British Columbia. November, 1904.
525. SMITHARD, J. W. 223 *Fosse Road North Leicester.* I.P.M. 1391 Leicester. September, 1926.
526. SNAITH, J. F. *The Cliffe, Kirby Muxloe, near Leicester.* P.M. 1007 Loughborough; P.P.S.G.W.: Assistant Grand Director of Ceremonies. November, 1904.
527. SODDY, Robert J. 11a & 12 *Union Court, Old Broad Street, London, E.C. 2.* P.M. 92 London. March, 1914.
528. SOFTLEY, Charles, J.P. 43 *Beaconsfield Avenue, Colchester, Essex.* P.M. 51 Colchester. May, 1913.
529. SOLLITT, C. F. *Nausori, Fiji.* P.M. 2238 (E.C.) Nausori, Fiji. September, 1923.

530. SONGHURST, W. John. F.C.I.S. 27 *Great Queen Street, London, W.C.* P.M. ; Sec. 2076 London ; Past Grand Deacon. March, 1907.
531. SOWTER, T. A. *Sheringham, Evington Drive, Leicester.* 1391. November, 1924.
532. SPENCE, N. F. *Croft, near Leicester.* 4088 Leicester. Jan., 1927.
533. SPENCER, M. B. 11 *Wilwort Avenue, Rimnera, Auckland, N.Z.* 1710 Rimnera. September, 1929.
534. 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.
535. SPRIGG, S. 20 *Nottingham Road, Melton Mowbray.* P.M. 1130 Melton Mowbray ; Prov. G. Assist. Purs. May, 1925.
536. STANDEN, Arthur C. *Onslow Court Hotel, South Kensington, London, S.W. 7.* P.M. 1414 Sevenoaks ; P.P.J.G.D. Kent. March, 1922.
537. STANHOPE, T. Webster. 248 *St. Saviour's Road East, Leicester.* Stwd. 2028. November, 1925.
538. STELFOX, J. W. 18 *Knighthon Drive, Leicester.* W.M. 3091 Leicester. November, 1916.
539. STEPHENS, Alfred. *Linthorpe, Ashfield Road, Leicester.* P.M. 1391 Leicester ; P.P.G.S. of W. November, 1916.
540. STEVENS, John S. J. " *St. Olaves,*" *Thurcaston, near Leicester.* P.M. 3096, 3750 London. March, 1926.
541. STEVENS, William E. H. *Crow Leys, 3 Park Vale Road, Leicester.* J.W. 523 Leicester. November, 1915.
542. STEVENS, W. H. *Havelock House, Lucknow Road, Nottingham.* P.M. 1007 Loughborough. March, 1931.
543. STEVENSON, Ernest Harold. 259 *Chesterton Road, Cambridge.* 2028 Leicester ; 1703 Witney, Oxon. ; 88 Cambridge. May, 1931.
544. STEVENSON, J. D. *Freemasons' Hall, Perth, West Australia.* G. Sec. of the Gd. Lo. of Western Australia. March, 1907.
545. STOKES, John T. 1 *Kimberley Road, Leicester.* 279 Leicester. March, 1921.
546. STORK, Ernest Henry. *Arundel, Ashfield Road, Leicester.* P.M. 523 ; 4874 ; P.P.S.G.W. November, 1915.
547. STOW, Ernest C. S. 16 *Bishop Lane, Hull.* P.P.S.G.W. September, 1926.
548. STREET, J. Arthur. *Mailland, Leicester Road, Loughborough.* I.P.M. 1007 Loughborough. January, 1930.
549. STREET, W. 20 *Burleigh Road, Loughborough.* 1007 Loughborough. May, 1930.

550. STURTON, J. G. 18 & 20 *Bridge Street, Peterborough*. P.M. 2996 Peterborough ; P.P.S.G.W. Norths. and Hunts. Nov., 1915.
551. 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.
552. SUTTON, C. *Forest Road, Loughborough*. 1007 Loughborough. May, 1930.
553. SWANN, A. W. *The Rowans, Lutterworth Road, Aylestone, near Leicester*. 2081. May, 1925.
554. SWANN, F. E. 19 *Gold Street, Kettering*. 455 Kettering. November, 1929.
555. SWAN, Seymour. *Armagh, The Common, Southwold, Suffolk*. P.M. 388 Halesworth ; P.P.J.G.D. Suffolk. September, 1925.
556. SWAIN, Joseph Paddy. *The Paddocks, Burton Overy*. 3091 Leicester. January, 1916.
557. SWAIN, Peter Arend. 36 *St. James' Road, Leicester*. 3091 Leicester. January, 1916.
558. TATSCH, Major Jacob Hugo. *Suite 809 ; 34 West 33rd Street, New York, N.Y., U.S.A.* P.J.G.D. Grand Lo. of Washington, U.S.A. Past Grand Orator. March, 1916.
559. TAYLOR, J. C. 432 *Mamahana Street, Honolulu (T.H.)*. 438 (E.C.) Cawnpore. November, 1925.
560. TAYLOR, L. F. 24 *Camp Road, Rangoon, Burma*. P.M. 3330 (E.C.) ; 859 (E.C.). May, 1926.
561. TEBBS, the Rev. Geo. W. *Box 2, Burlington, Ontario, Canada*. P.M. 27 G.R.C. Hamilton, Ontario ; G. Chap. of Grand Lodge of Canada, Prov. Ontario. September, 1929.
562. TERRY, Henry G. 15 *Derby Street, Leek, Staffs*. Chap. 966 Leek ; P.M. 1367 Beaminster ; P.P.G.Swd.B. Dorset. Sept., 1925.
563. THOMAS, D. R. *Berwyn, 39 Glebe Road, Hinckley*. 5023 London. May, 1931.
564. THOMAS, Edmund Landers. *Willowmere, Park View, Swansea, S. Wales*. P.M. 3161 Swansea ; P.P.J.G.W. S. Wales (E.D.) ; P.P.G.Reg. November, 1913.
565. THOMAS, Capt. William. 56 *Pemberton Gardens, London, N.* 19. 398 Halifax, Nova Scotia. March, 1902.
566. THOMAS, W. W. *Westleigh, Milton Road, Ware, Herts*. P.M. 1312 Braintree. January, 1929.
567. THOMPSON, A. Warren. *St. Nicholas Street, Scarborough*. P.M. 2586 Scarborough. P.P.G.A. Secty N. and E. Yorks. Nov. 1922.
568. THOMPSON, W. J. 91 *London Road, Kettering*. W.M. 4048 Kettering. November, 1929.

569. THORPE, John. *Market Bosworth*. P.M. 50 Hinckley ; P.M. 1333 Atherstone ; P.P.G.S. of Wks. November, 1900.
570. THORPE, Thomas C. *Danes Hill, Trevor Rd., West Bridgford, Notts.* 3658 and 4316 West Bridgford. March, 1922.
571. THORPE, Thomas Harrison, F.R.I.B.A. 23 *St. James' Street, Derby*. P.M. 802 Derby ; P.P.S.G.W. Derbyshire ; P. Assit. G. Supt. Works (Eng.). September, 1906.
572. THORBURY, Archd. J. D. 48 *Springfield Road, Leicester*. P.M. 3031 London. May, 1930.
573. TIMMS, A. H. *Swadlincoate*. P.M. 1739 Swadlincote. March, 1913.
574. TIMSON, Wm. Leonard. *Swaylands, North Drive, Humberstone, Leicester*. 1391 Leicester. January, 1930.
575. TINKER, D. B. *c/o Messrs Tilburgh Lewis, Rly. Ld., 51 Wangaratta Street, Richmond, Victoria, Australia*. 448 St. James, Halifax. September, 1922.
576. TITLEY, J. *Vittoria Hotel, The Pier, Hull*. 1265 Oakham ; 4835 Leicester. March, 1930.
577. TOMKINS, A. F. 19 *Adderley Road, Leicester*. W.M. 2028. May, 1925.
578. TOMPKINS, William. *Blaby, near Leicester*. 3431 Leicester. November, 1915.
579. TRASLER, Frank. *Burn Mill Cottage, Market Harborough*. P.M. 1330 Market Harborough ; P.P.J.G.D. November, 1915.
580. TREBILCOCK, Richd. E. *Wellington Street, Kerang, Victoria, Australia*. P.G.W. Victoria. November, 1926.
581. TRICKS, J. L. 116 *Laurel Road, Leicester*. P.M. 1391. Jan., 1925.
582. TURNER, Alfred E. *The Firs, 41 Wigston Lane, Aylestone, Leicester*. 515 (E.C.) Malta ; 3448 Leicester. September, 1921.
583. TURNER, P. E. 8 *Grove Park, Bury St. Edmunds*. J.D. 1592 Bury St. Edmunds. November, 1928.
584. TUCKER, H. C. *Byways, Pinchbeck, Spalding*. 469 Spalding. November, 1927.
585. TYLER, A. H. *Templecorrig, Greystones, Co. Wicklow, Ireland*. P.M. 1007 Loughborough ; P.P.J.G.D. September, 1904.
586. TYLER, Walter. "*Wyke House*," 17 *Ashleigh Road, Leicester*. P.M. 1007 Loughborough ; P.P.G. Swd. B. November, 1899.
587. TYZACK, W. Alexander. *Rycroft, Dore, Sheffield*. Asst. D.C. 1779 Sheffield. January, 1928.
588. UNDERWOOD, I. R. *c/o H. Salaman, 33 Market Street, Leicester*. 523 ; D.C. 4835 Leicester. September, 1921.

589. VIBERT, Lionel. 27 *Great Queen Street, Kingsway, W.C. 2*. P.M. 2076 London ; P. Dist. S.G.W. Madras. November, 1913.
590. VROOM, James. *St. Stephen, New Brunswick, Canada*. P.D. Grand Master, New Brunswick. January, 1910.
591. WADDLETON, Joseph A. *Langoe, Durham Road, Darlington*. P.M. 1650 Staindrop, Durham. September, 1909.
592. WADE, H. J. Seaton. *Handsworth, Tavistock, Devon*. 2028 Leicester ; P.M. 3063 Accra, W. Africa. September, 1922.
593. WAKELING, P. G. 9 *York Road, Rochester, Kent*. P.M. 2804 Redditch. January, 1926.
594. WALKER, Herbert. 66 *Clarendon Park Road, Leicester*. 2081 Leicester. January, 1928.
595. WALKER, J. H. *Ashleigh Road, Leicester*. 523 Leicester. Nov., 1929.
596. WALKER, S. J. *Threeways, Hinckley*. 50 Hinckley. May, 1931.
597. WALLACE-JAMES, Richard Edward. 8 *Abeycromby Place, Edinburgh*. P.M. 57, etc. ; Prov. Gd. Treas. Midlothian ; Mem. of Gd. Com., Grand Lodge of Scotland. March, 1909.
598. WALLETT, Arthur A. 109 *Fenchurch Street, London, E.C.* P.M. 18 London ; P.A.G.D.C. (Eng.). March, 1930.
599. WARD, John Henry. 99 *Mere Road, Leicester*. P.M. 279 Leicester ; P.P.J.G.W. September, 1906.
600. 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.
601. WATSON, Ernest R. 27 *Queen's Road, Loughborough*. 1007. Nov. 1925.
602. WATTS, Charles. *Merrylinn, Springfield Road, Hinckley*. 1056 London. May, 1931.
603. WATSON, Joseph. *Station Road, Hinckley*. P.M. 50 Hinckley. January, 1930.
604. WEAN, J. W. *Grace Dieu, Upperton Road, Leicester*. 3448 Leicester. May, 1930.
605. 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.
606. WEBB, Fred Owen. 45 *Tragavate Street, Port of Spain, Trinidad, B.W.I.* P.M. and Sec. 251 (S.C.), Trinidad. Sept., 1926.

607. WHALL, L. A. *P.O. Box 172, Kimberley, S. Africa.* 1409 (E.C.) Kimberley. September, 1927.
608. WHITAKER, A. *Barton, Ashby Road, Loughborough.* 1007 Loughborough. May, 1930.
609. WHITCHER, A. S. *Ash Lodge, Stoughton Drive South, Leicester.* 523; P.M. 4874 Leicester. September, 1921.
610. WHITBY, F. *Willoughby, Uppingham Road, Leicester.* 523 Leicester. March, 1930.
611. WHITE, Lieut. Col. Robert F. M. *Solicitor, Grantham.* 362 and 4950 Grantham; P.A.G.R. Lincs.; P.P.G.W. and Prov. G.D.C. Lincs. May, 1930.
612. WHITEHEAD, A. S. *Stetchford, Elms Road, Leicester.* 3091; P.M. 4656. January, 1925.
613. WHITEHEAD, Joseph T. *62 Lucev Road, Bermondsey, London, S.E.* P.M. 1441 London and 2184 Romford; P.P.G. Swd. B. Essex. September, 1907.
614. WHITELEY, F. Ogden. "*Roseway,*" *Thackley, Bradford.* 4255; P.M. 3600 Bradford; P.P.D.G. Reg. West Yorks. Sept, 1912.
615. WHOWELL, Wm. *The Laurels, Holmfield Road, Leicester.* S.D. 4835; 523. November, 1928.
616. WILL, John, Junr. *26 Goodall Street, Caversham, Dunedin, New Zealand.* January, 1921. (Life Member).
617. 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.
618. WILKINSON, S. B. *69 Billing Road, Northampton.* P.M. 360 Northampton; P.P.S.G.W. Norths. and Hunts.; Past Grand Deacon. May, 1897.
619. WILLIAMS, R. J. *Market Street, Kettering.* P.M. 4048 Kettering; P.P.G.W. Northants. & Hunts. November, 1927.
620. WILLIAMS, W. J. *Cromer Lodge, 25 Church Road, Brixton, London, S.W. 2.* 2076, P.M. 2696 London. September, 1921.
621. WILLMOT, W. J. *Queensbury Road, Kettering.* 455 Kettering. March, 1928.
622. WILSON, John. *Oregon, Holmfield Road, Leicester.* P.M. 2865 Syston. November, 1915.
623. WILSON, T. Swan. *Molden, Bankart Avenue, Leicester.* 2028 Leicester. May, 1930.
624. WOOD, Arthur J. *18 New Street, Leicester.* 1391; I.P.M. 3919 Leicester. Nov. 1924.

625. WOOD, Horatio R. *Brentwood, Riley Avenue, St. Annes-on-Sea, Lancs.* P.M. 1993, 3392 and 4365 Manchester; P.P.S.G.W. East Lancs. September, 1916.
626. WOOD, Rev. W. H. S. *The Parsonage, Silchar P.O., Kachar, India.* P.M. 2726 Silchar. May, 1929.
627. WOOD, T. Aubrey. *Woodlands, 274 Pershore Road, Edgbaston, Birmingham.* P.M. 4011 Birmingham. May, 1929.
628. WOODCOCK, T. J. *85 Redcar Road, Guisborough, Yorks.* P.M. 561 Guisborough; P.P.G.P. North and East Yorks. Sept., 1909.
629. WOODFIELD, D. H. *Station Road, Birstall, Leicester.* 2081 Leicester. March, 1930.
630. 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.
631. WOLFERSBERGER, W. H. *330 Mack Buildings, Denver (Colo.), U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.
632. WYCHE, Rev. Canon Cyril J. *P.O. Box 181, Grahamsdown, S. Africa.* Dist. S.G.W. S. Africa, E.D. September, 1926.
633. WYKES, Gerald D. *Snaiting Holme, London Road, Leicester.* P.M. 3091 Leicester. January, 1915.
634. WYKES, William B. *Newlyn, Knighton Road, Leicester.* 3091 Leicester. May, 1914.
635. YATES, A. S. *"Sherwood," Princess Road, Leicester.* 2028; Stwd. 3919 Leicester. March, 1918.
636. YATES, Fred J. *256 Fosse Road, Leicester.* S.D. 3449 Leicester. March, 1930.
-

An Antique Apron.*

Aprons which have been worn by members of the Order of Freemasons in days gone by are full of interest, even if it is not known just when and where they were worn, and by what particular branch of the Order.

Until early in the nineteenth century, there seem to have been no standard designs to be worn by Brethren of any degree in any country, it is therefore very difficult to assign to any particular country, period or degree, those specimens of antique aprons which are from time to time discovered, and exhibited in the Lodges.

Many such aprons have been recorded and illustrated in the Transactions of the Lodge of Research, and in the present issue another such is brought to the notice of the members.

The specimen illustrated in the Frontispiece is of soft leather, shield-shaped, 12 in. deep, and 10 in. wide at the top, with a small flap. Binding and lining (if there was any) have disappeared, but in other respects the apron is in very good condition. It is ornamented profusely with Masonic emblems, all hand-painted. Prominent thereon are Sun, Moon, Acacia, two Ashlars, Plumb-line, Level, with a group of emblems on each side. Upon the flap is a Level with two Flags.

In all probability it is a Craft apron, worn in a Continental Lodge, where some of the (so-called) Higher Degrees were worked in addition. The date of the specimen is of about the latter half of the eighteenth century. The apron belongs to the collection of Bro. J. T. Thorp.

J.T.T.

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

The
One Hundred-and-Ninety-Sixth
Meeting
 and
Thirty-Eighth Anniversary

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, September 22nd, 1930. Bro. HENRY HYDE, W.M., presided, and the following Brethren were present, viz. :—

Members.—Bro. J. T. THORP, P.M., P.G.D. (Eng.), Editor, as I.P.M. ; Bros. H. D. M. BARNETT, S.W. ; M. D. R. RICHARDSON, 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. ; J. H. MORTON, S.D. ; G. B. ELLWOOD, J.D. ; W. H. RILEY ; D. CHOYCE, Tyler. Bros. J. RUSSELL FREARS, P.M., Dep. Prov. G.M. ; G. DAVID POTTS, P.M. ; NORMAN K. LEE, P.M. ; G. W. HUNT, P.M. ; J. D. JOHNSON, P.M.

Members of the Correspondence Circle.—Bros. G. J. RODWAY, S. B. POTTER, A. J. S. CANNON, EDWARD R. FOX, WM. PATEMAN, JAS. W. STELFOX, A. E. DIGGINS, WALTER H. FOLWELL, W. RIDGWAY, F. V. MILLINGTON, E. R. WATSON, T. S. GRIFFIN, E. J. LIDDIARD, G. R. CASTERTON, W. R. BRIDGER, E. W. RICKS, HENRY HALLAM, D. LAPRAIK, A. HOPKINS, GEO. H. BARRADELL, A. B. HANFORD, B. A. M. BOYCE, W. E. MOORE, E. T. ALLCOCK, SHIRLEY MARCH, T. W. STANHOPE, F. G. FLEEMAN, R. C. JOHNSON, GEO. CHARLES, A. P. HANFORD, D. CHARLES, GEO. CLAYTON, CHAS. E. HAINES, CHAS. A. DOLEMAN, C. A. POYNOR, G. W. BAUM, FRED. J. YATES, T. OLIVER JUDGE, E. F. HULL, C. CLIFFE JONES, F. H. SHILCOCK, A. H. SHUTTLEWOOD, J. W. SMITHARD, T. ALLEN, J. T. S. NOBBS.

Visitors.—W. Bro. J. HALL, W.M. 3041; Bro. NIGEL R. CARRYER, 2865.

The Minutes of the last regular Meeting, held Monday, May 26th, 1930, were read and confirmed.

The W.M. referred to the loss the Lodge had sustained by the death of W. Bro. F. H. Pochin, P.M., P.P.S.G.W., and expressed the sympathy of the Brethren with his relatives.

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

- 1740. Bro. JOHN A. GRANTHAM, I.G. 3382 Sale.
- 1741. Bro. W. P. ALLEN, J.D. 3919 Leicester.
- 1742. Bro. EDWARD H. DAKIN, 1495 Matlock.
- 1743. Bro. Maj. P. H. MARSHALL, O.B.E. ; P.M. 459 Simla, P. Dist. S.G.W. Punjab.
- 1744. Bro. JAMES HALL, W.M. 3041 Wellingborough.
- 1745. Bro. E. C. MOULD, 523 Leicester.
- 1746. Bro. E. A. ROKER, 523 Leicester.

Bro. H. D. M. BARNETT 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. M. D. R. RICHARDSON,	S.W.
„ J. H. MORTON,	J.W.
„ the Rev. H. S. BIGGS, P.M.,	} Chaplain and Treasurer.
„ H. J. GRACE, P.M.,	
„ W. A. LEA, P.M.,	Secretary.
„ G. B. ELLWOOD,	D.C.
„ W. H. RILEY,	S.D.
„ D. CHOYCE,	J.D.
	Tyler.

The W. MASTER gave the following Address:—

Some of the Things I think and feel about Freemasonry.

Brethren.—I desire in the first place to express to you my gratitude, for the honour you have done me in placing me in the Chair of this Lodge. I wish that I were better qualified than I am, to adequately discharge the duties of the office, and to follow the line of distinguished Brethren who have preceded me. Masons are however always generous to those of their Brethren, who are called upon to hold the various offices in the Lodge. If, therefore, you will overlook my shortcomings, I trust that we shall—with the never-failing aid of those Brethren, who have so long and so successfully controlled the destinies of this famous Lodge—have a happy and instructive session.

I personally should be glad, if my duty could end with this expression of thanks, but I have been told that at Installations the newly installed W.M. of the Lodge of Research is expected to say something more than that.

With your kind patience I propose, therefore, for a few minutes, to speak to you—however imperfectly—of some of the things which I believe and feel about Freemasonry.

My remarks will be quite elementary in their character, and I shall not be able to lay before you anything in the way of original thought. I am merely reminding you of matters which to many of you are perfectly familiar—matters of which I have read in Masonic literature, and of which we have heard our late Right Worshipful Provincial Grand Master, and other distinguished Brethren from time to time, speak. It may however possibly be my good fortune, to say something which will interest some of the younger members of the Craft who are with us to-night.

Now Freemasonry is not a religion, but it should be a great help to religion, in the mind of any man who has any religious instincts.

It is the neutral ground on which all men, who believe in the G. A. of the U. may meet, notwithstanding their many differences in creed.

Some of those who join our body, although they cannot avoid recognising the beauty of our ritual, and that our Order is a society which professes high ideals, do not always appreciate that Masonry is a system of philosophy which, if the ritual and symbolism is really followed, should assist a man to perform his duty to God, to his neighbour and to himself—in other words, a system which should help a man to lead a better life.

The so-called fourth degree forms a useful part in our Masonic whole. We all enjoy the good-companionship which obtains there. The fourth degree, however, is not the real and essential part of our Freemasonry.

Freemasonry is a great deal more than good companionship, and I venture to express the opinion that, when we are approached by would-be candidates, we ought to emphasise the serious side of our work, and point out that the main thing in Freemasonry is the inculcation of the moral teaching, which I have indicated.

To let any enquirer know this, does not involve the disclosure of any secret. The details of the practice of our ceremonies are secret, but there need be no secret as to our principles.

I am quite well aware that insistence on this point, as being the really important thing in Masonry, may cause some enquirers no longer to desire to join our body. If that be the case, my own view is that our Order does not really lose thereby.

We live in days of strain and difficulty, and I for one feel quite sure, that there are sufficient recruits for our body

who would—if admitted—really appreciate the help which Freemasonry can give.

Masonry in the three degrees shews us the road which we must all travel, on our short journey from the cradle to the grave, and it also shews us how we should comport ourselves in the course of our journey.

In the first degree we deal emblematically with our birth—the entrance of all men on this their mortal existence. In the second degree we deal with the period of man's maturity—the period of work and mental activity.—And in the third degree with the inevitable end of our life, when the dust shall return to the earth as it was, and the spirit shall return to God who gave it.

Freemasonry also teaches us not to fear old age, and its conjunction with the end of this mortal life.

When I hear the exhortation in the third degree, I often think of the words of the poet

“ Grow old along with me!
 The best is yet to be,
 The last of life, for which the first was made :
 Our times are in His hand
 Who saith ‘ a whole I planned,
 Youth shows but half ; trust God : see all nor
 be afraid.’ ”

And in that symbolical progression from the cradle to the grave to which I referred a moment ago, what is the outstanding direction ? It is that we implore the assistance of the G. A. of the U. in all our undertakings.

Recognition of dependence on a higher power is innate in the minds of most men, and surely our insistence on our dependence on the Almighty, and that we can and ought to turn to Him in every emergency for comfort and support, must help many of us, and should in any case impress even the most thoughtless of us.

In connection with this, I would suggest to any of the Brethren present, who have not taken the Royal Arch degree, that they should seriously consider as to doing so. In that degree they will learn more of Masonic teaching, with regard to the G. A. of the U. ; and I may also tell them, that I personally know nothing in Masonic Ritual, which for sublimity of thought and beauty of language, can compare with the Installation ceremonies of that degree.

All of us who a fortnight ago were in the little country church at Evington, must have been impressed and touched by the Address which we then heard, with its wonderfully appropriate references to familiar passages in our ritual. Those of us who knew him intimately, cannot doubt that the beloved Brother and P.M. of this Lodge, to whom we were paying a last tribute of affection and respect,* was sustained and fortified in his illness, by the lessons which he learnt in the course of his long Masonic career, and that he was inspired by a holy confidence, that the Lord of Life would enable him to trample the King of Terrors beneath his feet, and lift his eyes to that bright morning star, whose rising brings peace and salvation to all who accept its teaching, and follow its injunctions.

We owe a great debt of gratitude to those men who, two centuries ago framed our ceremonies and our beautiful ritual.

There is of course divergence of opinion, as to how much of our ritual was founded on the rituals of the old operative masons. That is a matter which does not greatly concern me, and in any case I do not propose to discuss it this evening.

I personally feel that, from a practical point of view, the great thing is to be thankful for Freemasonry as we have it, and to make the best use of it that we can and, Brethren, it depends entirely on ourselves, as to the use which we do make of it.

* W. Bro. F. H. Pochin.

In operative Masonry, one craftsman may make much more than another of a block of stone given to him to work upon. It is the same with our speculative Masonry.

It is hardly necessary for me—especially in this Province—to emphasise the great importance of an earnest and reverent rendering of the ritual. The recital of any portion of it is to my mind a serious responsibility.

If the Brother reciting it does so with feeling and conviction, that feeling and conviction will be communicated to the candidate, and an impression may then be made which will last through life, while on the other hand a recital without conviction—however clearly it be delivered—will not give to the candidate that sense of the truth and reality of it all, which we want him to acquire.

I said at the beginning of my remarks, that Masonry was a system of philosophy, which should assist a man to properly carry out his duty to God, to his neighbour and to himself.

I do not desire to take up more time, but in connection with a man's duty to his neighbour there is one matter to which I should like to refer.

These are the days when we hear a great deal of talk about international Brotherhood, but if the people in the different nations of the earth, whose words really carried weight, were Freemasons, actuated by the principles of Freemasonry, what a difference it would make. We should then really get "the Locarno spirit," and drastic limitation of armaments, instead of being—as now—largely a matter of talk, would be translated into actual fact.

It behoves us therefore—each in our little way—to endeavour, however imperfectly, to spread the principles of Freemasonry. Let us try to do that, and then with confidence, leave the rest to the G. A. of the U.

The following Paper was read :—

“ Out of Work ” Freemasons.

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

As “ out-of-work ” stone-masons are those members of the stone-mason’s craft who, from one cause or another, are not working at their trade, so those Freemasons who have resigned their membership in the Order, or do not attend their Lodges, and therefore are not working, may be fitly described as “ out-of-work.”

We are all familiar with the fact that many men join the Fraternity, and after a time—short or long—seem to lose interest in it, their attendance slackens, and then ceases altogether. In some cases they resign their membership, in others they allow their names to remain upon the Lodge-roll and pay their dues, but take no interest whatever in the Fraternity. In many large Lodges 25% of those still on the roll never attend the meetings, 25% attend very rarely, while the remaining 50% may be described as in fairly regular attendance. In younger or smaller Lodges the percentage of absenteeism is of course not so great.

These “ out-of-works ” are at once a mystery and a problem. The reason for them being “ out-of-work ” is perhaps a mystery to all but themselves, and how to get them to work again, in other words, to attend and take an interest in the Lodge, which is acknowledged to be, in most cases, very desirable, and to prevent others joining their ranks, which is always to be feared, is a problem as yet unsolved.

Many reasons have been assigned for the lost interest of these “ out-of-works ”—curiosity satisfied, too expensive, expectations unrealised, other dominating interests, no chance of getting into office, jealousy of the success of others,

chagrin at their own lack of success, poor rendering of the Masonic ritual which jars upon the nerves—these, and others, have all been suggested to account for the fact, and no doubt one or other of them may have been responsible in some, perhaps in many cases.

But it seems to me that a very frequent cause has been rarely, if ever, mentioned. Some time ago I got into conversation with a man who told me that he had been initiated many years before ; he had attended the meetings of his Lodge from time to time, but very soon resigned, and went no more. I said to him “ Why did you resign ? ” to which he replied quite openly, “ I seemed to be getting nothing out of it.”

Now I fear that this is by no means an isolated case, but that there may be some, possibly many of these “ unattached ” Masons, who could, if they spoke the truth, give a similar reason. They seemed to be getting nothing out of Freemasonry. It probably never suggested itself to them that they should ask themselves the question “ What am I putting into Freemasonry ? ”

Allow me then to ask the question—“ Can we expect to get something out of Freemasonry without putting something into it ? ”

Does a man in a business or profession expect to make a success of it, unless he puts his best energies into it ? Thought, fore-thought, capital, brain power, experience, his own and other people's, the best of what he has and can command, that he puts ungrudgingly into his business, well knowing that without these, there will not be the success he hopes for. Now, just so is it with Freemasonry, put something into it, and you will get a valuable return ; put nothing into it, and you will probably get very little.

Here is a true story—

A man in one of the Western States of America bought a small estate of wood and mountain, not primarily as a business proposition, but thinking he might pass a portion

of his leisure there, in shooting, fishing, and prospecting for minerals, etc., hoping and trusting that the investment might ultimately be of some advantage to him. He went out to the estate from time to time, shot a few wild birds and other small creatures, enjoyed roaming over the wild and unexplored portion, and deriving some benefit to his health therefrom. He never took any steps to ascertain, by personal investigation, whether the estate was capable of yielding him anything further ; and so, becoming tired of it, he sold it for less than it cost him, and went there no more.

The property was bought by a man who knew a little about geology. He began to search, to investigate, to prospect, and applying both energy and knowledge in his search, in a few years he had got out of that same estate a million dollars' worth of marble, the existence of which was entirely unsuspected by the former owner.

Now, looked at from one point of view, Freemasonry is like an estate, a valuable property, but unexplored by the ordinary Mason, and if anything of value is to be got out of it, something must be put into it. There must be search and research, energy, time and trouble must be expended, and only those who have sought and found, know what possibilities of enjoyment there are in a study of our ancient Craft, and what a splendid result is almost sure to follow as the reward of our labour.

But what do I mean by " putting something into Freemasonry ? " I mean, firstly, put your interest into it. Attend the meetings of your Lodge, and interest yourself in everything that goes on there ; pay a close attention to the ritual with its archaic, antiquated words and phrases, carefully note its quaint and curious forms and ceremonies ; ask yourself what they all mean, and why they were adopted by the Masons, and when ? Set your brains to work and study to find out their origin and meaning ; read and inquire, and I venture to predict that, if you put some honest

endeavour into the effort, you will get far more out of Freemasonry, than you now believe to be possible.

Secondly, I mean "Give your help and assistance to Freemasonry." Get doing something to help on the work of the Lodge. Take some part in one or other of the varied activities of the Lodge—its philanthropies, its hospitalities, its social helpfulness. Ally yourself with those who are doing something and get to work, and I have little doubt that the more helpful assistance you contribute to the activities of the Lodge, the more you will find the Lodge gives you in return.

If there should seem to be no sphere where your help can, for the moment, be utilized, then arrive early at the Lodge—give a cordial welcome to the new Brother or the occasional visitor—ascertain what they think of Freemasonry—refer to recent or coming Masonic functions,—point out some of the ways in which Freemasonry should appeal to them, and endeavour to cultivate in them a legitimate pride in the Order. How rarely does the new Brother or visitor receive a cordial welcome in the ante-room of the Lodge.

Again—most men have some favourite subject of reading and study for their leisure hours ; now, to the reading man, Freemasonry offers a choice variety of subjects, of which one or more will surely be to his taste.

Are you fond of history ? Masonic history, speculative and operative, goes back centuries into the past, into many countries, among many peoples, and to trace the course of Freemasonry through the world from the beginnings of its history, is more than interesting, it is fascinating, entrancing.

Is it biography that interests you ? Among the Masonic fraternity have been men foremost in every department of the world's activities—royalty and rulers, statesmen and lawgivers, dignitaries of the church, doctors of laws and of medicine, professors of art, science and philosophy, soldiers and sailors, workers with brain and with hand—and a study

of their lives, and a consideration of what they have done in the world in support of, and in the development of Freemasonry, will interest and inspire you.

Are you a student of the law ? the study of the Masonic constitutions, both of ancient and modern times, will afford ample scope for your investigation.

Are you a musician ? some of the foremost musicians and composers of the last two centuries have been members of the Craft, and their compositions specially written for Masonic Festivals, or for particular Lodges, cannot fail to provide you with a feast of enjoyment.

Are you a philosopher ? then Pythagoras, Euclid and many another will appeal to you, and a study of their systems will supply ample food for all your critical talents.

Do you interest yourself in numismatics ? then there are over a thousand medals to search for, collect and study, many of them beautiful and with a rare significance, which have been struck during the last two hundred years to perpetuate the memory of worthy Brethren, to celebrate important Masonic events, or to commemorate the jubilee or centennial anniversaries of important Lodges.

Does symbolism attract you with its hidden mysteries ? then you have a vast field in Freemasonry, for its symbolism goes back to pre-Christian times, and is not only interesting, but also instructive and elevating.

Take up some branch of Masonic work, study or investigation suited to your taste or talents, ally yourself with men of similar tastes, and you will be astonished at the riches and the beauties which will be revealed to you in the course of your work.

Now, in the foregoing remarks I have confined myself largely to the way in which a Brother himself may find in Freemasonry something to appreciate, something to enjoy, a zest in life for himself, and a noble work for others. But much might be done by the Master and the Lodge Committee, to make the meetings attractive to those whose interest is

waning or has waned. May I then venture to make a few suggestions which might assist in attaining that object ?

I would first desire to emphasize the fact—not always realised or acknowledged—that the “ making ” of Masons, and passing them through the degrees, is not, and should not be, the first and principal object of a Masonic Lodge:

What, in the opening of the Lodge, is declared to be the duty of the Master ? “ To open his Lodge, and to employ and instruct the Brethren in Freemasonry.” Not a word there about making fresh Masons.

The *operatives*, whom we largely imitate, and whose customs are to a great extent the foundation of our present Masonic system, certainly did not admit apprentices or craftsmen at every meeting. They occupied themselves principally in suggesting and organising measures which would promote the best interests of their members, by contributing to their instruction and Masonic knowledge, by promoting the general welfare of both mind and body, and by doing everything in their power to increase the sum total of human comfort and happiness, of all those whose names appeared upon the membership-rolls of their Lodges. And this, rather than the introduction of new members, should be the primary object in every Masonic Lodge of the present day.

Among the suggestions I would make are the following :—

1. Not more than one degree to be worked at any Meeting.

2. The ritual-work to be divided up as much as possible, so that six or eight Brethren might participate in every ceremony. This would prevent any one voice becoming monotonous.

3. A five or six minutes' talk on some Masonic topic or subject, by some competent Brother, at *every* meeting. There should be no difficulty in finding topics—Gd. Lo. Reports, local Masonic news, gleanings from current Masonic Magazines, references to old Masonic customs, an occasional

exhibit with description, a quotation from some standard Masonic work, etc. etc. could be made to serve the desired purpose. P.M.s and officers might be prevailed upon to undertake these five-minutes' talks with mutual profit and pleasure.

4. Freemasons being a social body of men, opportunities for more social intercourse should be provided. Thus there might be one or two conversaziones in each session, in place of the usual dinner or supper, at the expense of the Lodge. These should be as inexpensive and informal as possible, with a *few* items of good music, and without speeches, or at most one or two very short ones, the object being to enable the Brethren to become better acquainted with one another, and to enjoy each other's company.

Conversaziones, such as I suggest, are the best means yet devised, for bringing the Brethren of a Lodge together, better even than the Social Board, where there is little opportunity for conversation with any except with those against whom you sit. At these conversaziones, restricted, of course, to Masons, the older members should associate to a large extent with the younger Brethren, exchanging opinions and views upon Masonic matters, asking and answering questions, enlarging or correcting the outlook, and generally assisting in the education and enlightenment of one another, as members of the Masonic Fraternity.

Some improvement in the management of the routine at the Social Board might be possible. There should be a well-balanced proportion of speech and music, with plenty of time between each item for conversation with neighbours at the table. A few *short* speeches, arranged for in advance, on Masonic subjects and sentiments, with an almost entire elimination of the old style of formal speeches, of which the Brethren have had a surfeit; these, interspersed with a few items of really good music, also arranged for beforehand, would fill up an evening very satisfactorily.

Of Toasts there should, at ordinary meetings, be three only—viz., The King and Craft, the M.W. the Grand Master,

and the Tyler's Toast. These might be added to when the Prov. G.M. or a distinguished visitor is present, and after an initiation.

These suggestions, I know, would mean a great deal of trouble but, by the judicious formation of an entertainment committee, with each member an enthusiastic Brother, the labour could be so divided, as not to fall heavily upon any one.

And lastly, I would suggest the formation of a Visiting Committee in each Lodge. The Brethren comprising it would specially note absentees, and arrange among themselves how each one could be best approached, in an endeavour to obtain a renewal of his attendance. This committee should specially aim at securing the attendance of the Past Masters of the Lodge, by arranging with the Master to utilise their services, in one capacity or another, wherever possible. Few things stimulate the attendance and interest of the younger members more, than to see old Brethren still taking a lively interest in the affairs of the Lodge.

I think if something on the lines of my suggestions were instituted, it would be the means of winning back the attendance which had waned, and preventing others from losing their interest in the meetings.

I know that, in much that I have said here, I shall be running up against old prejudices, and coming into contact with old-established customs. But I still think something might be done to reduce the percentage of absentees, especially in the older and larger Lodges. My remarks do not apply so forcibly to the younger and smaller Lodges.

Just a word or two more. There is no doubt that the absence of some Brethren is due to illness or old age—for them I fear little can be done. Another reason is frequently given in the following words, " Oh yes, I have no time for Freemasonry, I am too tired at the end of the day. I want nothing but rest and quiet after the turmoil and rush of business life—a peaceful restful recreation alone appeals to me." Yes, many crave for that, and I think you can go

nowhere better, to find what you want, than to a quiet harmonious Masonic Lodge. From this consecrated ground all business competitions, all contentions and worries, all political and social strife, all petty jealousies, all are excluded, and there you can unite with others in the grand design of being happy, and helping to make others happy.

Here are quotations from two poets, both of whom were members of the Masonic Brotherhood, and both quotations refer to the peace and quiet harmony of a Lodge.

The first is from Mozart's "*Zauberflöte*"—

" Within this hallowed dwelling,
Revenge and sorrow cease.
Here troubled doubts dispelling,
The weary heart hath peace."

The other is from the works of Robert Burns—

" Within this dear mansion may wayward contention,
Or withered envy ne'er enter ;
May secrecy round be the mystical bound,
And Brotherly Love be the centre."

Assist then to increase the sum total of human happiness, which is one of the primary objects of Freemasonry. Each Lodge is, or should be a centre, from which should flow a stream of influence to help, to heal, to bless mankind. Ally yourself then with those who are trying to make others happy, and the result will be that you will be happy too.

If this advice be followed, then I feel sure that no Freemason will ever resign his Lodge membership, because he seems to be getting nothing out of Freemasonry, for the more he puts into it of faithful service and labour of love, the more it will reward him in the highest forms of profit and pleasure, in a richer and fuller life. J.T.T.

NOTE. The foregoing Paper was originally intended for the U.S. of America, where absenteeism is particularly rife.

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

W. Bro. HYDE proposed, and W. Bro. LEA seconded, as joining members of the Lodge, W. Bro. A. L. MACLEOD, 121 London Road, Leicester, W.M. 1560, and W. Bro. A. J. S. CANNON, 97 Winchester Avenue, Leicester, W.M. 523.

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-&-Ninety-Seventh
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 24th, 1930. Bro. H. D. M. BARNETT, W.M., presided, and the following Brethren were present, viz. :-

Members.—Bros. HY. HYDE, I.P.M. ; G. B. ELLWOOD, J.D. as S.W. ; W. H. RILEY, as J.W. ; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer ; M. D. R. RICHARDSON, S.W. as Secretary ; F. HAINES, P.M., as D.C. ; G. D. POTTS, P.M., as S.D. ; A. H. SHUTTLEWOOD (Cor. Cir.), as I.G. ; D. CHOYCE, Tyler. W. Bro. J. T. THORP, P.M., P.G.D. (Eng.), Editor ; A. H. HIND, P.M.

Members of the Correspondence Circle.—Bros. JOHN W. BARKER, T. M. BUTLER, E. R. WATSON, J. J. W. GRUNDY, ARTHUR E. BIGGS, WALTER TYLER, WALTER H. FOLWELL, E. J. LIDDIARD, W. RIDGWAY, the Rev. A. W. PARSONS, HARRY HALLAM, F. V. MILLINGTON, T. S. GRIFFIN, J. HALL, A. J. S. CANNON, S. FOLWELL, F. T. HEATH, G. F. GOADBY, SHIRLEY MARCH, HUGH W. GIBSON, E. R. CARR, A. D. LIPPITT, SAMSON SMITH, C. H. SAUNDERS, W. BRAMPTON, F. H. SHILCOCK, G. E. LLEWELLYN, WM. PATEMAN, A. L. MACLEOD, J. CECIL BURTON, T. OLIVER JUDGE, E. W. RICKS. JOSEPH RICHARDS, A. S. WHITCHER, A. HOPKINS, W. R. BRIDGER, C. E. HAINES.

Visitors.—W. Bro. F. LEIGH, P.M. 3017 ; Bros. H. F. PAYNE, 1391 ; N. R. CARRYER, 2865.

The Minutes of the last Meeting were read and confirmed.

A ballot was taken for the election of W. Bro. A. L. MACLEOD, M.A., M.B., and W. Bro. A. J. S. CANNON, proposed at the last meeting as Joining Members of the Lodge.

They were unanimously elected.

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

- 1747. Bro. NIGEL R. CARRYER, 2865 Syston.
- 1748. Bro. G. A. SKELTON, 523 Leicester.
- 1749. Bro. P. W. PEGGE, 4368 London.
- 1750. Bro. J. W. LUGFORD,
- 1751. Bro. the Rev. D. N. DAVIES, P.M. 2606 Treharris,
South Wales.
- 1752. MASONIC LIBRARY OF SOUTHERN CALIFORNIA, Los
Angeles.
- 1753. Bro. J. W. HUGHES, 4190 Accra, West Africa.
- 1754. Bro. ALFRED A. BENT, 3091 Leicester.
- 1755. Bro. JAMES A. POTTER, 4656 Leicester.
- 1756. Bro. SHOLTO DOUGLAS, P.M. 1060 Tamworth ;
P.P.G.D.
- 1757. Bro. FRANKLIN LEIGH, P.M. 3017 Grimsby.
- 1758. Bro. J. MASON ALLEN, R.W.M. 788 (S.C.)
Corstorphine.

The W.M. said how much they deplored the absence of W. Bro. GRACE through illness. He was sure no formal resolution was required, but sincerely hoped that at the January Meeting we might see him in his usual place—restored to health.

The following Paper was read :—

**The Infirmities of Age as Represented in
Masonic Symbolism.**
An Interpretation of Ecclesiastes XII. ; 1-7.

By Bro. Rev. A. W. PARSONS, L.Th. No. 3431, Leicester,
Vicar of Holy Trinity, Leicester.

I begin my Paper with an apology for my inexperience in the Principles and Practice of our Masonic Art. When I found myself invited to read a Paper before the learned and experienced Brethren of the Lodge of Research, I could think of only one subject which I might dare to attempt with any prospect of moderate success. Had I more understanding, as I hope I may yet attain, through a "daily advancement in Masonic Knowledge," I might have endeavoured to place before you something more worthy to be designated by the word "Research." But my daily avocation requires that I should be a student of the V. of S.L., and if I assume here the role of a teacher, I trust the elder Brethren will accept my effort, because I have not tried to take a subject which might be altogether beyond me, but one which may be more fitting to me in the present stage of my Masonic experience.

I dare not stand here, however, with any thought in my mind like that expressed in the longest Psalm in the sacred volume. It would not be true or right for me to say: "I have more understanding than my teachers: for Thy testimonies are my study." Nor even dare I add: "I am wiser than the Aged, because I keep Thy commandments." I am quite sure that the interpretation I am about to place before you is one, with which our aged and experienced teachers are familiar. Indeed, I am conscious that it is, very well known to them, but my hope is that I may be of some service to Brethren who, like myself, are seeking to extend their "researches into the hidden mysteries of,

Nature and Science." One other word of explanation may not be out of place. I shall endeavour to speak to you, not as a minister, though I am not ashamed of being one, but rather as a Brother.

I make no apology for basing my observations on the V.S.L. That eminent Nonconformist Brother, Dr. Jos. Fort Newton, in his beautiful book "*The Builders*" (p. 191), draws our attention to the position which the V.S.L. occupies in our Lodges, in the words: "Upon the altar of Masonry lies the open Bible, which despite the changes and advances of the Ages, remains the greatest modern Book—the moral manual of civilisation." It is one of the Great Lights of our Order. Upon it every one of us has taken solemn vows of love and loyalty, charity and chastity, pledging ourselves to Brotherly Love, Relief and Truth. No Mason needs to be reminded of the large place which the V.S.L. has in the symbolism, ritual, teaching and literature of our Order.

But I must emphasise the fact, that in Masonry the Sacred Book lies open. There is no attempt at any interpretation of it. It lies open to signify that it is open to all devout and earnest seekers, and that each must interpret the revelation for himself.

Masonry has much to teach us, but its cardinal truths are:—

(1) The Fatherhood of God (since the G.A.O.U. as Creator of man is also Parent) and its corollary, the Brotherhood of Man.

(2) The Immortality of the Soul, which is the great subject to which our thoughts must lead us to-night.

I need not remind you that the Masonic system epitomizes in allegory the life of man, through every stage of his existence in this sublunary abode; infancy, childhood, youth, manhood, old age, death, the resurrection and everlasting life. The Lodge itself is emblematical of the world. Initiation symbolises birth, "an emblematical representation of the entrance of all men on this their mortal existence." The E.A. degree points to the preparatory

stage of life or youth ; the F.C. to the constructive stage, or manhood in the midway of Freemasonry. The M.M.'s Degree leads us to the reflective stage which is reached in old age, and so Nature " prepares you, by contemplation, for the closing hour of existence, and finally instructs you how to die."

Though in the two former Degrees the Emblem of the Deity, that symbol of the Divine Presence which is in the centre of the Lodge, and at the spiritual centre of every Mason, was visible ; in the last one it is invisible, though it is symbolised by the light in the East. In that hour the Mason is taught that he is not to be contented with the Science of the Apprentice, nor is he complete with the knowledge of the Craftsman. His highest height is that of lowly self-sacrifice, and in death only is the circle of his life completed. So, as it were, from the darkness of the grave he dimly discerns the light of Immortality, the light that makes visible the darkness of things material. In his peculiar position he hears a passage recited from the V.S.L., which is one of the finest productions of Hebrew Literature. The words, however, are not addressed to a symbolically dead Brother. The injunction is to the living : " Remember now thy Creator in the days of thy youth."

I have been unable to discover when these words were introduced into the ritual in America, and this Country. They are not, strictly speaking, a necessary part of the ritual, nor are they used universally in America or England, but there can be no doubt about their suitability at the particular moment when they are recited. Two explanations have been suggested, and with regard to the first, I cannot do better than quote the actual language of Bro. H. L. Haywood, the Editor of the Correspondence Circle Bulletin (1920 April). He regards the words as having reference to the approach of death in old age, under the allegory of the gathering and bursting of a storm. He says : " It had been a day of wind and cloud and rain ; but the clouds did not as was usual, disperse after the shower. They returned

again and covered the heavens with their blackness. Thunderstorms were so uncommon in Palestine that they always inspired fear and dread, as many a paragraph in the Scriptures will testify. As the storm broke, the strong men guarding the gates of the rich men's houses began to tremble ; the hum of the little mills, wherewith the women were always grinding at eventide, suddenly ceased, because the grinders were frightened from their toil ; the women, imprisoned in their harems, who had been gazing out of the lattice to watch the activities of the street below, drew back within the dark rooms ; even the revellers who had been sitting about their tables through the afternoon, eating dainties and sipping wine, lost their appetites, and many were so nervous that the sudden twittering of a bird would cause them to start with anxious surprise. As the terror of the storm, the poet goes on to say, so is the coming of death, when man goes to his everlasting home and the mourners go about the streets. Whatever men may have been, good or bad, death brings equal terror to all. A man may have been rich like the golden lamp hung on a silver chain in the palace of a king ; he may have been poor as the earthen vessels in which the maidens carried water from the public well, or even as crude as the heavy wooden wheel wherewith they drew the water ; what his state was matters not, death is as dread a calamity to the one as to the other."

That is a very beautiful interpretation, but I do not think that it does full justice to the meaning of the passage. The allegory cannot be forced into any single line of interpretation, whether anatomical or atmospherical (the approach of night or a storm of winter). " The metaphors change and intermingle in accord with the richness of an Oriental imagination " (Barton). But the older interpretation, which understands it as an allegory of the failing of an old man's physical powers, is the one which commends itself to me, and it also seems to be more appropriate in its Masonic setting. I am emboldened to put it before you, because I am assured it can be traced, as an explanation received amongst Masons, for at least two hundred years.

The keynote of the poem is struck in the opening verse, where old age is described by the term "the evil days," "the years wherein thou shalt say, I have no pleasure in them." That is the purely natural view of old age. It is the view which sometimes led pagan people to expose their parents to the elements, when they had reached the stage at which they were useless, and life was supposed to be no longer desirable even to themselves. "It is the view," wrote the late Dr. Stalker, "which was expressed by a famous English poet, who was a clergyman by profession, but a pagan at heart," when he sings:—

"That time is best which is the first,
When youth and blood are warmer,
But, being past, the worse and worst
Times still succeed the former."

When the glad love of life has had dark shadows cast across it, and in their agony and despair men ask bitter questions, and use harsh and ugly words, the preacher (Ecclesiastes) out to enjoy prudently all the good things of this life, is suddenly confronted with a skeleton. And he is honest about it. He does not deny its unwelcome presence; he does not clothe it in fine-spun theories. He looks straight at it, and there is this advantage about a skeleton, that you can see through it and beyond it, if you only look patiently enough. "The emblems of mortality lead him to contemplate his inevitable destiny." He sees the skeleton at the feast of life, but he also sees evidence of the presence of the Master of the Feast, and he reaches the conclusion that all is vanity apart from God. He sees the brink of the grave before him, and its contemplation guides his reflections "to that most interesting of all human studies, the knowledge of himself."

First he is led to reflect on the effects of old age on the mental powers. "While the sun, or the light or the moon or the stars be not darkened, nor the clouds return after the rain." The language is highly figurative, and the writer

does not keep throughout to one picture, but with the true Imagination of the East mixes his metaphors. By the "sun" may be meant the light of reason by which we rule our conduct, and "the light" is the illumination of knowledge which the intellect sheds on the path. An Eastern Poet writes of man: "The five senses shine in man's body as the stars. The spirit, like the sun, pours light on all." If this be correct then "the moon" represents the lesser powers of the mind, what the V.S.L. calls "the soul", as distinguished from "the spirit"—while the stars may be the five senses which stand halfway between mind and body.

Dr. Plumptre writes in the Cambridge Bible: "The imagery falls in naturally with the thought, that the approach of death is represented by the gathering of a tempest. It does not follow, however, that this excludes the thought of a latent symbolism in detail, as well as in the general idea. The thought that man was a microcosm, and that each element in the universe had its analogue in his nature, was a familiar one to the Greek and Oriental mind, and was susceptible of many applications." He then quotes the following poem from Mahmud, about 1339 A.D.

"Of all that finds its being in the world
Man in himself the symbol true may find.

* * * * *

His body is as earth, and as the Heaven
His head, with signs and wonders manifold,
And the five senses shine therein as stars.
The Spirit, like the sun, pours light on all.
The limbs that bear the body's burden up,
Are as the hills that raise their height to heaven,
Hair covers all his limbs, as grass the earth,
And moisture flows, as flow the streams and brooks.
So on the day when soul and body part,
And from the body's load the soul is freed,
Then canst thou see the body all a-tremble,
As earth shall tremble at the last great day;

The Spirit with its senses fall away,
 As stars extinguished fall on earth below ;
 The last death-sighs with which the body dies
 Thrill through the bones, like tempest-blast and
 storm.

As on the day the hills shall pass away,
 So does death's storm break up our mortal frame.
 A sea of death-damps flows from every pore :
 Thou plungest in, and art as drowned therein :
 So is thy dying like the great world's death ;
 In life and death it is thy parallel."

He continues : " With this clue to guide us, we may admit all that has been urged in favour of the storm interpretation, and yet not reject the more detailed symbolism of Jewish and other commentators. * * * The sun may be the Spirit, the Divine light of the body, the moon as the reason that reflects that light, the stars as the senses that give but a dim light in the absence of sun and moon. The clouds that return after the rain are the natural symbols of sorrows, cares, misfortunes, that obscure the shining of the inward light." The general sense is that the mental powers are enfeebled in old age ; the senses no longer respond quickly to stimulus from without. The memory begins to fail and the mind grows weary after exertion. Moreover, in childhood and youth, after a rain of tears, sunshine soon returns ; sorrow is forgotten, and happiness and hope once more master the life. But it is often otherwise in old age. After rain there is no more sunlight but only the return of clouds. The sky clears, only to make visible more clouds foreboding another storm. " The clouds of unrest and disappointment play like a weaver's shuttle over the sky, obscuring the light and shutting out the rainbow of promise."

NEXT WE HAVE THE EFFECTS OF OLD AGE ON THE BODY which is here compared to a house. It is a great house falling into ruin, while the activities of its inhabitants are gradually ceasing. How natural and appropriate is the

description of the old man's trembling arms and legs. It is unnecessary to press the details but the "keepers of the house" are the arms, the tylers of the body, which, like the guards before a palace keep off the natural enemies of those who "dwell in houses of clay whose foundation is in the dust" (Job 4-19).

The strong men who bow themselves are the legs. Compare Song of Solomon 5-15: "His legs are as pillars of marble." The house of life is no longer established in strength to stand firm for ever, but the columns of the building, tottering under the weight of years are bent like a bow with weakness and weariness.*

"The grinders cease because they are few," literally, for the word is feminine, "the grinding women." The grinders, as the very term molar suggests, are the teeth, and the women who look out of the windows are the eyes. The powers of vision, looking out from beneath eyelids which open and shut like the casement of a window, are darkened. "Those at the lattice lose their lustre." Failing eyesight has dimmed the windows of the soul. But that is not all the picture.

THE EFFECTS OF OLD AGE ON THE FUNCTIONS OF THE BODY ARE NEXT DESCRIBED.

"The doors shall be shut in the streets," or as Dr. Moffat translates it, "When the doors to the streets are shut," by which is meant either the lips or more probably the ears. The Hebrew is dual as representing what we would call "folding doors." The door open to the street is a symbol of social intercourse and of traffic with the world, but old age, unfit for the battle and bustle of life, retires within to the

* "O Father, grant Thy love divine
To make these mystic temples Thine
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall;
Take the poor dust Thy mercy warms
And mould it into heavenly forms."

chimney corner—increasing deafness shuts the door; it is seldom that anyone knocks because social intercourse becomes almost impossible. Then the figure of the mill is continued in: "When the sound of the grinding is low," or better still: "And the sound of the mill runs low," which by some is taken to mean the feeble mastication of toothless gums, but which may be understood as meaning: "the machinery of life no longer throbs with its former pace and power. The whole tone of life is lowered, the passion and the pace, the glow and the glamour, ambition and activity pass away. He is

"Worn out with age, yet majestic in decay."

Again, Sleep "Tired Nature's sweet restorer" is no longer what it was. The old man is fitful and restless, even the voice of the early bird disturbs his uneasy slumbers.

In the notebook of the Russian novelist, Chekhov, there is an interesting monologue put into the mouth of our Great Master, King Solomon, which is perhaps worthy of quotation in this connection. "Oh! how dark is life! No night when I was a child so terrified me by its darkness as does my invisible existence. Lord, to David my father, Thou gavest only the gift of harmonising words and sounds, to sing and praise Thee on strings, to lament sweetly, to make people weep or admire beauty; but why hast Thou given me a meditative, sleepless, hungry mind? Like an insect born of the dust, I hide in darkness, and in fear and despair; all shaking and shivering, I see and hear in everything an invisible mystery. Why this morning? Why does the sun come out from behind the temple and gild the palm tree? Why this beauty of women? Where does the bird hurry; what is the meaning of its flight, if it and its young and the place to which it hastens, will, like myself, turn to dust? It were better I had never been born, or were a stone to which God had given neither eyes nor thoughts. In order to tire out my body by nightfall, all day yesterday, like a mere workman, I carried marble to the Temple; but now the night is come and I cannot sleep. . . . I'll go and lie

down. Phorsco told me that if one imagines a flock of sheep running, and fixes one's attention upon it, the mind gets confused, and one falls asleep. I'll do it." (Exit). So the old man cannot sleep, but he arises at the voice of the bird, or with a slight alteration of rendering it may be translated: "the voice riseth into a sparrow's." The voice becomes "a childish treble" (Shakespear), and the old man can no longer sing himself, or enjoy the singing of others for, like Barzillai (2 Sam. 19-35) he says: "Can thy servant taste what I eat, or what I drink? can I hear any more the voice of singing men or singing women?"

NEXT WE HAVE THE EFFECTS OF OLD AGE ON THE TEMPER OF THE MIND.

"Also when they shall be afraid of that which is high." One of the first signs of the oncoming of age is that people feel a bill. But it is also true in other ways. Where the young see no difficulty, the aged are often afraid of novel and arduous schemes. It is the aged (forgive me, my elder Brethren) who are inclined to make mountains out of molehills, and so "fears are in the way." Age sees all the lions in the path. Youth, unaware of its own limitations, is always in danger of "rashly attempting to rush forward," but old age often shrinks from undertaking what it could easily accomplish. "Even a walk has its terrors" (Moffatt). He totters on his uneasy uneven way, fearing lest he may stumble.

"The pavement stones resound
As he totters o'er the ground
With his cane."

"And the almond tree shall flourish." Holden says: "In the East the hair is mostly dark. The white head of the old among the dark-haired is like an almond tree, with its white blossoms, among the dark trees around." This is an allusion to grey hairs, for almond blossom is pink at first and then fades into white. So Moffatt translates: "When his hair is almond white." "And the grasshopper shall be a

burden," may mean that light and trifling things are a burden in old age, or the margin of the Revised Version may represent the meaning: "The grasshopper shall drag itself along," a possible allusion to the fact that he who once leapt, is now restricted to the bent and halting gait of old age. This is Dr. Moffatt's interpretation for he translates: "And he drags his limbs along."

"And desire shall fail." R.V., "The caperberry," which was used by the Ancients, as it is still, to give relish to food—but the old man finds no satisfaction in the pleasures of the table. In this connection I may quote the Song of the Harper which comes to us from Egypt (c. 3459-3246 B.C.). "Give comfort to thy heart, and let thy heart forget these things. What is best for thee to do is to follow thy heart's desire as long as thou livest. Anoint thy head with scented unguents; let thy apparel be of byssus dipped in costly perfumes Pursue thy heart's desire and thine own happiness. Order thine own surroundings on earth in such a way that they may minister to the desire of thine heart; for at length that day of lamentation shall come, wherein he whose heart is still shall not hear the lamentation. Never shall cries of grief cause to beat (again) the heart of the man who is in the grave." (Quoted in the O.T. Wisdom Books. Ranston, p. 239). So there is nothing in life that can charm any longer, and when the desire for food fails the end cannot be far off, when "man goeth to his long home," literally "to the house of his eternity, that is, to his eternal home, and the hired mourners are already gathering for the funeral procession."

AND NOW THE POEM CHANGES.

Hitherto it has described the oncoming of old age—now it speaks of death itself; and are there anywhere in all literature phrases more beautiful than these? "In the day when the silver cord is snapped, and the golden lamp drops broken, when the pitcher breaks at the fountain, the wheel

breaks at the cistern, when the dust returns to earth once more, and the spirit to God who gave it." Such is Moffatt's translation. It will help us to a right understanding to begin with the golden bowl. The noun is the same as that used in Zech. 4, 3-4, for the bowl of the seven branched lamp of the Temple. It was the vessel, or reservoir, from which the oil flowed into the lamps. That lamp was the symbol of life and to both Hebrew and Greek the expression "The Lamp of Life" was a familiar symbol. So when Pericles visited Anaxagoras, as he was dying of want and hunger, the sage said reproachfully "When we wish to keep the lamp burning, we take care to supply it with oil." One of our Lodges is named after the Lampadephoros, or Torch races of Athens. "Et quasi cursores vitæ lampada tradunt." "Like men who run a race hand on the lamp of life." The golden bowl is life as manifested through the material fabric of man's body, perhaps, though we need not press it, the skull as the seat of intelligence. Nor need we stay to point out the possibility that by the "silver cord" is meant the spinal marrow from its silvery appearance, for others think of the whole body as the receptacle of life; the vessel in which are all the excellences of character, and the silver cord as the soul, which supports or holds it up. Wilmshurst in "The Masonic Initiation" speaking of the C.T. says: "This human C.T. is called the silver cord in Ecclesiastes." Nor need we press the interpretation which makes the pitcher the heart in which is the fount of life, and the wheel the organs of respiration. All we need say now is that the picture is one of death, especially sudden death. The light of life goes out, the water is spilt; the long comradeship of soul and body is dissolved, the lungs give out their last breath, and all is over. And yet the collapse of the house is not the death of the builder within it, for: "Then shall the dust return to earth as it was, and the spirit shall return unto God who gave it."

Browning's words in "The Flight of the Duchess" came to my mind in this connection.

So at the last shall come old age,
 Decrepit as befits that stage;
 How else wouldst thou retire apart
 With the hoarded memories of thy heart
 And gather all to the very least
 Of the fragments of life's earlier feast,
 Let fall through eagerness to find
 The crowning dainties yet behind?
 Ponder on the entire past
 Laid together thus at last,
 When the twilight helps to fuse
 The first fresh, with the faded hues,
 And the outline of the whole,
 As round eve's shades their framework roll,
 Grandly fronts for once thy soul:
 And then as, 'mid the dark, a gleam
 Of yet another morning breaks,
 And like the hand which ends a dream,
 Death, with the might of his sunbeam
 Touches the flesh and the soul awakes."

Ecclesiastes, like the Craft, offers no argument for the immortality of the soul. Both offer us an allegory. Masonry presents us with the legend of H.A., one of the greatest dramas of the world. For to quote Dr. Fort Newton again (*The Builders*, p. 199): "It shows us the black tragedy of life in its darkest hour; the forces of evil, so cunning yet so stupid, which come up against the soul, tempting it to treachery, and even to the degradation of saving life, by giving up all that makes life worth living. Then, out of the thick darkness, there rises, like a beautiful white star, that in man which is most akin to God, his love of truth, his loyalty to the highest, and his willingness to go down into the night of death, if only virtue may live and shine like a pulse of fire in the evening sky. Here is the ultimate and final witness of our divinity and immortality—the sublime, death-defying moral heroism of the human soul! Surely the eternal paradox holds true at the gates of the grave;

he who loses his life for the sake of truth shall find it anew ! And here Masonry leaves the matter, assured that since there is that in man which makes him hold to the moral ideal and the integrity of his own soul, against all the brute forces of the world, the God who made man in His own image will not let him die in the dust ! Higher vision it is not given us to see in the dim country of this world ; deeper truth we do not need to know."

How harmonious such thoughts, as I have been privileged to put before you, are to the teachings of our Order, I must leave you to judge. Surely they are fully in accord with those well-known words : " Be careful to perform your allotted task while it is yet day ; continue to listen to the voice of nature which bears witness, that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence, that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to that bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race."

I conclude with some words from the Masonic Funeral Service, used by the Brethren in America :—" Then, Brethren, let us lay these things seriously to heart ; let us strive in all things to act up to our Masonic profession, to live in accordance with the high moral precepts inculcated in our Ceremonies, and to practically illustrate in our lives and our actions the ancient tenets and established customs of the Order. Thus, in humble dependence upon the mercy of the Most High, we may hope, when this transitory life with all its cares and sorrows shall have passed away, to rejoin the companions of our toil in the Grand Lodge above, where the world's great Architect lives and reigns supreme."

" It is decreed in heaven above
That we, from those whom best we love
Must sever.

But hard the word would be to tell
 If to our friends we said farewell,
 For ever.
 And thus the meaning we explain—
 We hope, and be our hope not vain,
 That, though we part we meet again,
 A brief farewell ; then meet again
 For ever.”

To such words of comfort, hope and assurance, all who have passed through the experience of which we have been thinking, will say—AMEN—SO MOTE IT BE.

Notes on the foregoing.

The passage of Scripture which forms the subject of the foregoing Address, is recited in some Lodges in America and England, during one particular part of the M.M. degree.

As far as can be ascertained, its use was introduced into this country from the United States of America about the middle of the nineteenth century, its suitability and appropriateness leading to its adoption and continued use.

Early in the eighteenth century, a professed “ exposure ” of the secrets of Freemasonry, entitled *Masonry Dissected*, was published by one Samuel Prichard. In this tract the writer adversely criticised the Order and everything belonging to it, including its symbolism.

This tract stimulated a prominent Mason of the day—Martin Clare—to publish a rejoinder in the same year, in

which he referred to the use of symbolism in the V.S.L., especially quoting Eccl. xii, and giving the opinions of expositors as to its symbolic meaning.*

Clare's tract, which he called *A Defence of Masonry*,† was printed in the English Book of Constitutions, published in 1738, and in other Masonic publications. It thus became widely known and generally appreciated.

Just when it began to be used in America is not known, but the Masonic dogma of the Immortality of the Soul, being so strongly emphasised in the passage, seemed to render its recital in the M.M. degree especially appropriate.

J.T.T.

W. Bro. THORP exhibited the following Masonic Curios :—

(1.) Certificate issued by the " Royal Isle of Man " Lodge, No. 338 Douglas, to Rev. T. C. Smyth. Dated January, 1845. This Lodge was under the jurisdiction of the Gd. Lodge of Scotland.

(2.) Certificate issued to Rev. T. C. Smyth, by the Gd. Lodge of Scotland. Dated April, 1856.

(3.) Certificate issued by the " British Lodge," No. 637 Cape of Good Hope, to Jacob Toby, an apprentice. Dated January, 1831. In 1836 Toby joined Lodge " Triple Espérance " in the Island of Mauritius, and became Master Mason therein.

(4.) Master Mason's Jewel, with Emblems. Battersea enamel. Dated 1758.

* Clare quotes from Bishop Patrick, Dr. Smith, Forsterus and Melancthon.

† *A Defence of Masonry* was reproduced by the Lodge of Research in 1907, as part of *Masonic Reprints*, I.

(5.) Master Mason's Jewel. Large silver. Emblems.
Dated 1769.

(6.) Master Mason's Jewel. Small silver, engraved.
Dated 1769.

(7.) Master Mason's Jewel. Small silver, pierced.
Dated 1772.

The above all belong to Bro. Thorp's collection.

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

LODGE OF RESEARCH, No. 2429 LEICESTER.
Balance Sheet, September, 1929, to September, 1930.

GENERAL ACCOUNT.					
RECEIPTS.			PAYMENTS.		
1929.	1929-30.	£ s. d.	£ s. d.	1929-30.	£ s. d.
To Balance in Hand			96 16 7	By Publications Account Repaid	75 0 0
Subscriptions—				Prov. G. Lodge Dues	4 15 9
Full Members	37 16 0			Rent of Hall	12 12 0
Corres. Circle	222 7 2			Bro. Lead (Circulars, Postages, etc.) ..	40 18 0
			260 3 2	Treasurer's Book	2 15 6
Sale of Transactions			20 2 3	Lecture Expenses	0 10 6
Bank Interest			1 2 0	Wreath for W. Bro. F. H. Pochin ..	1 1 0
				POSTAGES:—	
				Editor	0 14 9
				Treasurer	2 6 4
				Secretary	14 10 0
				Johnson, Wykes & Paine	17 11 0
				Balance	29 0 2
			<u>£378 4 0</u>		<u>£378 4 0</u>
PUBLICATIONS ACCOUNT.					
1929.	1929-30.	£ s. d.	£ s. d.	1929-30.	£ s. d.
To Balance in Hand			83 4 2	By Editor's Postages	0 10 10
Sale of Publications			8 19 6	Balance on Deposit at Bank	169 15 9
Bank Interest			3 2 11		
From General Account Repaid ..			75 0 0		
			<u>£170 6 7</u>		<u>£170 6 7</u>

Audited and found correct, this 9th day of October, 1930.

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

W. H. RILEY, P.M. 3448, J.D.,
GILBERT E. ELLWOOD, P.P.S.G.D., S.D., } Auditors.

W. Bro. THORP referred to the death of W. Bro. F. H. Pochin some time back. He had that day been looking through his Masonic Curios and had, by permission, selected about twenty-five items of interest, to add to the local collection. These he proposed to exhibit at the next meeting of the Lodge.

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

The
**One Hundred & Ninety-Eighth
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, January 26th, 1931. The Worshipful Master, Bro. H. D. M. BARNETT, presided. The following Brethren were also present, viz. :—

Members,—Bros. H. HYDE, I.P.M. ; J. EASTWOOD PICKARD, acting S.W. ; A. J. S. CANNON, acting J.W. ; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer ; M. D. R. RICHARDSON, S.W., acting Secretary ; W. A. LEA, P.M., D.C. ; G. B. ELLWOOD, S.D. ; W. H. RILEY, J.D. ; W. R. BRIDGER, acting I.G. ; D. CHOYCE, Tyler. J. T. THORP, P.M., P.G.D. (Eng.), Lodge Editor ; F. HAINES, P.M. ; G. D. POTTS, P.M. ; A. L. MACLEOD.

Members of the Correspondence Circle.—Bros. E. R. CARR, W. RIDGWAY, A. N. PLANT, G. W. BAUM, F. J. DALE, GEO. E. PHIPPS, WM. PATEMAN, W. L. SHARP, G. R. CASTERTON, A. THORNBERRY, W. T. BUTLER, F. G. ELLINGWORTH, A. A. SHUTTLEWOOD, W. BOND, F. POLLARD, A. D. LIPPETT, J. W. WEARN, N. R. CARRYER, W. WHOWELL, L. H. KEMP, W. H. FLEEMAN, C. E. HAINES, J. W. SMITHARD, F. L. SMITH, W. GARLICK, E. W. RICKS.

Visitors—Bros. A. H. REYNOLDS, 4088 ; P. E. DANIELS, 3448 ; C. S. BRISTER, 2865 ; F. S. ASHWELL, 1482 ; W. D. KEENE, 4088 ; J. HARRAP, 3431.

The Minutes of the last Meeting were read and confirmed.

Two Brethren, one a Life Member, were unanimously elected, by ballot, Members of the Correspondence Circle of the Lodge, viz. :—

1759. Bro. J. C. JONES, S.W. 3301 ; 4728 ; 5068 London.
(Life Member).

1760. Bro. PHILIP E. DANIELS, 3448 Leicester.

The W.M., in investing W. Bro. A. L. MACLEOD as I.G., said how pleased he felt that he had found it possible to take this office.

This meeting was devoted principally to reading answers to questions, which had been submitted to the Committee by Brethren of the Lodge. It was understood that no promise was made to give a full and complete answer to any of the questions submitted, but that an effort would be made to throw some light upon the various subjects.

The following were submitted.

Answered by W. Bro. G. B. ELLWOOD.

I. *Who wrote the Charge after Initiation and when?*

This is a very interesting question, and perhaps intriguing, as I have no doubt that the Brother who propounded it, intended that it should be.

We will consider for a moment or two what the nature of a Charge is, especially from a Masonic point of view.

A Charge is to impose a task upon one ; to deliver officially an injunction or instruction, by a recognised authority, as to procedure to be followed, or action taken, and observed under certain conditions.

Two well-known and recognised examples of such Charges at present in use (apart from Masonry) are—

- 1st. The Charge of a Bishop to his Clergy,
- 2nd. The Charge of a Judge to the Grand Jury at Assize.

Dealing now with purely Masonic Charges, we find that they are of great antiquity, and distinctly traceable to the 14th Century.

They probably existed long before that period, and were used when admitting a Candidate into the Antient Craft of Masonry.

The Charge formed part of the Ceremony of making a person a Member of a Lodge of Operative Masons.

The Antient Charges that have been discovered and preserved, are fairly numerous and varied in character, but they always laid upon the newly-admitted Brother the strictest injunction as to what his duties were and conduct should be; they were in fact synonymous with modern Trade Union Rules and Regulations.

The first three Charges were in respect to his duty to
God and the Holy Church,
the King and the Brotherhood.

In the Grand Lodge MS. Roll No. 1, our earliest Masonic Document with a date attached, namely 1583 A.D., the Antient Charges end thus:—

“ These Charges which we have now rehearsed unto you
“ and all others that belong to Masons, ye shall keep so
“ help you God and your Hallidome, and by this Book
“ in your hands, unto your power. Amen. So be it.”

This shews clearly that the Charge was given by the Master to the neophyte, who either held the book in his hands or placed them upon it, and there is no doubt that the book was the V.S.L.

I have endeavoured in a very brief manner to shew the importance and signification of the Charge in an Operative Lodge.

Where do we find it in Speculative Masonry?

So far as I have been able to ascertain, it does not appear as a separate item in the Book of Constitutions by Dr. Anderson, published in 1723, that is after the formation of Grand Lodge.

In 1734 however there was a book written by Bro. William Smith, a Freemason of Dublin, and published in London. It was entitled "*A Pocket Companion for Freemasons, for the use of Freemasons in and around London.*" In that book there is a CHARGE which contains the whole basis of the Charge as we know it to-day, and further we know that according to that eminent Masonic scholar, Dr. W. J. Chetwode Crawley, the CHARGE as published by Bro. Wm. Smith was approved by the Grand Lodge of Ireland, and was adopted by them in 1735.

In Laurence Dermott's *Ahiman Rezon*, dated 1756, the CHARGE appears as a separate item almost word for word, as written by Bro. Wm. Smith, and so continued down to the UNION in 1813.

When the Reverend Samuel J. D. Hemming, D.D., was Master of the Lodge of Reconciliation, formed at the Union of the ANTIENT and MODERN GRAND LODGES in the year 1813—it is stated on authority that he was appointed to revise the Lectures, in order to bring about uniformity in the working of the Masonic Degrees, and probably it was he who gave us the CHARGE as we have it in our Ritual to-day.

The Rev. Samuel Hemming was the first Senior Grand Warden to be appointed by the United Grand Lodge of England.

Embodied in the Obligation taken by the Candidate during his initiation, and in the Charge given to him after Initiation, there are practically the whole of the Antient Charges of an Operative Masons' Lodge.

The answer to the question is in my own opinion—that the Charge to the Candidate is the evolution of the basic

principles of the Antient Charges, imposed upon a Candidate for admission into a Lodge of Operative Masons, and those date back probably to the 11th Century.

In Speculative Masonry they were revised and remodelled as a Charge to a Candidate on admission into a Lodge of Speculative Masons, by Bro. Wm. Smith, in the year 1734, and again adapted and revised into their present beautiful and forceful language by the Rev. Dr. Hemming, about and after the Union of the Antients and Moderns in 1813.

Answered by W. Bro. H. HYDE.

II. *What is the earliest reference to the symbolic use of the Masonic Working-Tools?*

This is a very interesting question.

There is no doubt that working-tools, similar to those we use symbolically, were in use by the ancients, to enable the designer to prepare his plans, and the builder to lay his levels and secure his perpendiculars, and thus ensure the stability of the buildings. We cannot therefore wonder that symbolic significance was given to them in very early times.

Bro. R. F. Gould in his *History of Freemasonry*, records a claim that the Dionysian architects employed in their ceremonial observances many of the implements which are now used by the Freemasons for a similar purpose.

In support of this position he adduces the philosophical teaching of one ancient people. He says

"In the oldest of the Chinese classics, which embraces a period reaching from the twenty-fourth to the seventh century before Christ, we meet with distinct allusions to the symbolism of the mason's art. But even if we begin where the Book of History ends, we find curious masonic expressions to have been in use more than seven hundred years before the Christian era."*

* Vide *History of Freemasonry*, vol. I., p. 22.

Later, in a famous canonical work, called the GREAT LEARNING, which Dr. Legge says may be safely referred to the fifth century before our era, we read that

“a man should abstain from doing unto others what he would not they should do unto him; and this is called the principle of acting on the square.”

The Chinese philosopher Mencius, who flourished about B.C. 300, taught that

“men should apply the square and compasses figuratively to their lives, and the level and marking-line besides, if they would walk in the straight and even paths of wisdom, and keep themselves within the bounds of honour and virtue.”

Also in Book VI of his philosophy we find these words—

“A master mason, in teaching his apprentices, makes use of the compasses and the square; ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square.”

It is also said that the Chinese terms for compasses and square, represent “order, regularity and propriety.”

(Vide Gould's *History of Freemasonry* Vol. I, chap. 1.)

This is the earliest reference so far discovered of the symbolic use of the Masonic Working-Tools.

Answered by W. Bro. G. D. POTTS.

III. “*Why are the Working-Tools, etc., of the Freemasons designated Jewels?*”

Among the dictionary definitions of a Jewel is the following—“Anything of exceeding value or excellence.”

The Working-Tools of the Freemasons certainly bear that character and distinction, which the following words will exemplify.

In addition to the usual six Lodge Jewels, three movable and three immovable, with which every Craftsman is familiar, there are very many other objects placed before us, or brought to our notice, which may equally well be included in the category of "things of exceeding value and excellence," and I will venture to direct your attention to a few of these.

With permission I will take the "etc." first, and for this purpose we will begin with the Badges of the W.M., his Wardens and Officers. We are right in assuming, that each occupant of these Offices is selected for his fitness to wear the distinguishing badge of his office, and faithfully to carry out the duties pertaining thereto; for he is for the time being the living representative of, and has in his good keeping the honour of the badge itself. These Brethren are, of necessity, called, chosen and faithful, so for the twofold value of the Badge and its wearer they are called Jewels.

Next we have the distinguishing characteristic of a Mason, namely Charity, and no one of us will deny this jewel has shone with brilliance in the long past, and will shine with equal or greater brilliance in the future. With what humility, awe and reverence do we salute that prominent emblem depicted in our Lodges. And who will question the validity of naming as a jewel the All Seeing Eye, from which even our secret actions cannot be hid. And for the beauty of its language and the high conception of its precepts, our Ritual can only be described as a literary jewel.

Then because of its being claimed to be more ancient than those two jewels the Golden Fleece and the Roman Eagle, and said to be more honourable than any Order in existence, we have some reason in claiming the Masonic apron to be a jewel; and finally we lock up our secrets with the Key-jewel of fidelity. Thus for these reasons all I have mentioned, and every other of our Masonic emblems, are rightly designated Jewels.

Coming now to the leading part of the question relating to our working-tools. In all degrees we are impressed with the fact that they are applied to our morals, and are used to portray each in its distinctive manner, simple moral truths, simply demonstrated in the simplest language, capable only of one meaning ; such are indeed jewels, for moral truth is as that bright morning star, and no earthly jewel can shine so brightly, or serve a purpose so manifest and beneficent ; the one may ornament and enrich the body, but the other fortifies and enriches the mind. Thus in simple reasoning and in simple truth our working-tools are also designated jewels. No one jewel is more pre-eminent than another, for all are equal in the truths they teach, and truth admits of no qualifying or varying dimensions. To a contemplative mind the reverential study of our Masonic jewels is an intellectual feast of immeasurable satisfaction and delight ; they are truly exquisite treasures and an inexhaustible source of pure refreshment. While to be proud usually lays one open to adverse criticism, it is a virtue for a Mason to be proud of his Masonic jewels, for such pride is a compound of those cardinal virtues, Faith, Hope and Charity. We may briefly illustrate one of our jewels in this sense. Let us take the first and most simple of our working-tools, the 24 inch gauge, whose Masonic and moral explanation covers most of the ground we need first to concern ourselves with, and with the help of the Masonic trowel and gavel, and with the imperishable cement of brotherly love, will lay and truly lay the spiritual foundations of our daily lives, if we will but allow ourselves to be actuated by the Masonic principles it lays down for our guidance. What a jewel in very truth is this simple working-tool.

We listen time and time again to the explanation of our Masonic jewels, and I am afraid their symbolism is sometimes rendered, and momentarily regarded, in the light of a praiseworthy feat of memory ; but when given with the reverence they demand, well may we marvel at their beauty, and realise in them the spiritual wealth we possess, even

though in the constant repetition of all that our jewels stand for, we may occasionally overlook their true significance, the lofty inspiration of their meaning, and their teaching of the duty we owe to God, our neighbour and ourselves.

It most surely behoves us to keep alive in our hearts the inestimable moral value of these wonderful and priceless jewels of our Order.

 Answered by W. Bro. F. HAINES.

IV. *When was it made compulsory to take the Ob. on the V.S.L.?*

V. *Is there any evidence that the Ob. was taken on the V.S.L. prior to 1717?*

 The taking of an oath can be traced back to the beginnings of history. No doubt the form varied in different ages and in different countries. In some countries it appears to have been taken on the triangle or other geometrical figure. In England the placing of the hand upon the Scriptures, and binding the oath by kissing the book, is a very old practice, having been in use from time immemorial.

This being so, how natural for the operative masons of mediæval times to follow the custom of the country, and introduce amongst themselves the practice of taking an oath of secrecy on the Bible, and sealing it with a kiss. This "kissing of the Bible" can be traced back to the Middle Ages. That this was the case is proved from many of the Old Charges and other Masonic MSS., which have survived the wear and tear of many years.

In virtually all of the Old Charges, towards the middle of the MS., is a passage in Latin, of which the following is a translation—"Then one of the elders takes the book, and he or they [the new Brethren] place a hand upon it, and the Charges are read." These Charges include an injunction

to maintain secrecy. And at the end are the words "So help you God and your holy dome and by this book in your hand to your power." The book here referred to is of course the Bible, from the Greek word *Biblia* which means *the books*.

This old operative custom was, along with many of their other customs, adopted in due course by the speculatives after 1717, and is continued to the present time. There is no record that the practice was ever specifically ordered.

While the Ob. is taken on the V.S.L. by all Christian Masons, those of other faiths are allowed to take their oath of secrecy on their own Scriptures, the Koran, the Shasters, the Zendavesta, or whatever sacred volume appeals to their conscience. The Bible must, however, always remain open in the Lodge.

Much information on this subject will be gleaned from the old rituals published in the Masonic Reprints of the Lodge of Research.

With reference to the inventory of Lodge 47 (Lo. of R. 1929-30), while no V.S.L. is enumerated, there must have been one in the Lodge when open, even if it was borrowed for the purpose.

Answered by W. Bro. W. H. RILEY.

VI. *When were the maps of the Terrestrial and Celestial Globes placed in their present position, and by whom?*

Reading this question, one would infer that the framer of it believed the maps were delineated at some time after the Globes were fixed, but I do not think that this is the real meaning of the question, because, whatever was to be cut, engraved or painted on such large objects at such a height, would most certainly be executed before they were fixed.

Perhaps it would be of interest to attempt to visualise the size such adornments as globes would need to be, if placed in such a position as these under discussion. It is certain they would bear a due proportion to the pillars supporting them.

We know that the pillars themselves would be, according to calculations (based upon figures given), about 27 feet high and 6 feet in diameter, which incidently makes each pillar weigh about 35 tons.

The two globes, as they are called in the question, or as the lecture on the second tracing-board terms them "Spherical Balls," would need to be in proportion to the pillars, somewhere between 5' 6" and 6' 0" in diameter; these spheres, assuming their shell to be three inches thick, would weigh about seven tons each.

Having visualised the immensity of the Pillars and Globes, we will next consider the question of the Maps said to be depicted thereon.

An important factor to be considered here is the approximate date of the Temple, which they adorned. The date given to King Solomon is 970 to 930 B.C. This puts the date of the Temple at somewhere between these two dates.

Our ritual says "these pillars were further adorned with two spherical balls, on which were delineated maps of the Celestial and Terrestrial globes."

It is quite certain that the Israelites, like other peoples of their time, had no idea that the earth was round; on the contrary it was believed to be flat. All the old records assert this fact, and the old maps shew the earth so far as it was known, as a tract of land surrounded by a river or belt of water. They of course knew of the existence of the sun, moon and stars, but there were certainly no maps depicting these heavenly objects in their relative positions.

It is a curious fact, that practically all the drawings depicting the Temple, reconstructed by eminent men, who

have given this matter very careful and earnest study from an architectural standpoint, do not shew the pillars surmounted by spherical balls.

Celestial globes were unknown to the Israelites, as they had not been invented at that time, and it is also certain that when Celestial and Terrestrial globes were invented, they were not invented simultaneously.

Astronomical globes (that is Celestial) were the first to be invented, and the oldest one known is at Naples, and is of the date 300 B.C., and only one-third the size of those under our consideration ; moreover there are no Greek or Roman Terrestrial globes known.

The oldest Terrestrial globe was constructed by Martin Behaim of Nuremberg in 1492 A.D., that is, just before the voyages of Christopher Columbus. The first English globe of this character was drawn by Emery Molyneux of Lambeth in 1592.

It is said that the use of Terrestrial and Celestial globes to surmount the pillars is peculiar to America, and is a modern idea. This statement I rather doubt, for, in the Transactions of the Quatuor Coronati Lodge No. 2076 for the year 1920, there is a paper by Bro. R. H. Baxter, P.P.G.W., of East Lancashire, entitled " The architectural style of King Solomon's Temple," and in the comments on this paper, one of the Brethren draws attention to a book written by the Rev. Dr. Thomas Fuller, published in 1650. In this book there are numerous engraved maps and plans of the Temple, and in one of the small illustrations inserted on a large plate of the Temple, there are representations of the Two Pillars, surmounted with spherical balls, and although the engraving is not very clear, it seems that the artist intended to indicate on these spheres, maps of the Celestial and Terrestrial globes. This would be easy, as such globes had been in existence for half a century or more. Fuller however seems to have been in some way influenced by the language and atmosphere of Freemasonry, for in another work of his, on the Crusades, entitled " The Holy

War," published in 1639, we find the phrase " But in sudden alterations it is not to be expected that all things be done by square and compass." Probably this is one of the earliest instances in English literature where the Square and Compass are brought into such significant juxtaposition. That is the end of the Brother's comment, but it is interesting, and serves to shew upon what foundation I based my doubt as to the idea of the Celestial and Terrestrial globes to surmount the columns being peculiar to America, and modern.

Some old Lodges in England, and many on the Continent of Europe, have these globes as Lodge-Room equipment, and it may be that the early Speculative Masons had it in mind that they would make the Order educational, as well as one of moral symbolism, and introduced the globes as part of the Lodge equipment for that purpose. The educational features were concentrated in the Fellow-Craft Degree.

It is well to remember that the designs of the Tracing-Boards were specially drawn to assist in the description of the Masonic Lectures, and have never been standardised by Grand Lodge. This has led to a great variety of designs, each designer depicting the Temple in a manner he thought would best fit in with the wording of the Ritual. Not one of these designers ever pretended that what they drew should be considered as the actual picture of what King Solomon's Temple was like.

The Temple, the Pillars, and the Spheres, all have, to the Masonic Order, a valuable and interesting symbolic significance, which cannot be separated from it, as each is of equal importance to the other.

In conclusion I am of opinion that the spherical balls on the Pillars have crept into their position partly owing to a demand for their presence symbolically, and partly owing to a wrong translation of the ancient writings.

I think it can be taken for granted, that such globes were never used in the construction of the Temple of King

Solomon as Celestial and Terrestrial globes, and consequently there could be no maps on those globes, and no authority for placing them there.

If there was anything like globes on the two pillars, they were not true globes of the earth and of the heavens, but representations of the lotus buds, as the chapters were of the leaves.

Another ancient conception of globes upon the pillars may be cited. From remotest times men must have observed that numerous forms of life proceeded from an egg. This observation gave rise to the belief, which we know to have been widely disseminated in ancient times, and which modern science has almost completely confirmed, that universal life in every form proceeds from an egg. The supposed universal source of life became to the ancients the symbol of the source of things universal. In other words, the egg was the symbol of a universal mother. It is easily perceivable that to a people entertaining these ideas, globes or egg forms mounted upon columns would convey the idea of universality.

If so, though the symbol has not been accurately perpetuated, the symbolism has.

Answered by W. Bro. W. H. RILEY.

VII. *Which is the B pillar, and which the J pillar on the second T.B. in use in the Freemasons' Hall, Leicester?*

As the Tracing-Board in use in the large Temple at the Freemasons' Hall, Leicester, is mentioned in this question, it will be as well to examine this first.

The design shews a full front view of an entrance-doorway, flanked by two pillars with curiously shaped capitals or chapters, crowned with spherical balls, which in turn are

covered with a network. Leading up to this doorway are some winding steps seven in number.

The doorway is evidently the one leading into the middle chamber, as it is guarded by the Senior Warden, and some peculiar Hebrew characters are seen in the background. According to the sacred records, and our own Lectures, the Pillars were placed at the Porchway entrance of the Temple, and not at the doorway to the middle chamber.

The pillar on the right is lettered B, and is in the south, according to the letter S in the margin of the board. The pillar on the left is lettered J, and is in the north according to the letter N on the board.

Having compared the well-known passages in the V.S.L., and the reference in Josephus, with the above-described T.B., there would seem to be a serious discrepancy, until it is pointed out that the letters in the margin of the T.B. refer to its position in the Hall, and not to the position of the pillars at the porchway-entrance of the Temple.

The best method of arriving at the correct position of the pillars, is to prepare a simple plan of the Temple.

We know that the entrance to the Temple faced the East, and the Holies of Holies was in the West. Having got these two points, the North and the South fix themselves.

To name the Pillars according to their respective positions given in the biblical records, it is necessary to take up a position inside the Holy place, and look towards the entrance, that is face the East; then B takes the left hand place in the North, and J takes the right hand place in the South.

If however we stand outside the Temple, and face the entrance, that is face the West, B is on the right in the North, and J is on the left in the South, which is contradictory to the biblical records. This clearly indicates that the positions of the pillars is correctly obtained by the inside viewpoint, or by anyone coming from the Temple and not by anyone going towards it.

Answered by W. Bro. W. H. RILEY.

VIII. *Why is the "approach" always with the left foot?*

Why the left foot and not the right?

Let us see what we can find about this in the various writings on the subject, culled from ancient manners and customs.

In a paper by the Right Hon. Sir John A. Cockburn we are told that "It carries the mind back to a far distant epoch, when the left was regarded as the sacred and propitious side of the body." This appears to have coincided with the Matriarchal Age, or the time when the mother control or power was paramount, for the left was supposed to be feminine and the right the masculine; but when the Mother Right gave way to *Patria Potestas* or the father control or power, the left became inauspicious and unfortunate, as is implied by the word "sinister." For example, the sinister side of the heraldic shield, or again the Bar Sinister. Nevertheless in the Mysteries the old significance was retained.

In the *Golden Ass of Apulieus*, Lucius when about to be initiated into the Mysteries of Isis, recognised in a dream the apparition of a devotee, because he walked gently, with hesitating step, the ankle of his left foot being slightly bent.

Jason, the leader of the Argonauts in his mystic quest of the Golden Fleece, came before Pelias without a shoe on his left foot.

Then we have the Hindoo God Vishnu, placing his left foot on the serpent, symbolically stamping out evil, also the legend of the Three Steps of Vishnu.

When Brahm the Almighty Father determined to create the world in which we live, he entrusted the task to Vishna, represented as a dwarfish being, to symbolise his inferiority to the supreme deity. Vishnu having completed the task in six days, Brahm was so pleased that he promised him

dominion over as much of his creation as he could compass in three steps. Thereupon Vishnu, taking a step with his left foot towards the left, passed right over the earth, with another step to the right he encompassed the sea; with a third straight in front of him he included the heavens also, so claiming dominion over all he had created. Vishnu in Hindoo mythology is the Great Preserver.

JAMES GRANT in his book *THE MYSTERIES OF ALL NATIONS* says—"It is thought lucky to step out with the left foot first, and no one who has attended to the recommendations of his grandmother, thinks of putting his right shoe on first in the morning. These precautions, stepping out with the left foot first, and putting the left shoe on before the right, keeps one from stumbling."

It is curious also that in military drill it is the left foot that leads, and when a soldier desires to communicate anything to a superior officer, whether on the parade-ground or elsewhere, he takes a step forward with his left foot first, before saluting and making the communication.

The step with the left foot has always been used in Rome from very ancient times, accompanied and followed by the outstretched arm and extended hand, as a silent declaration of loyalty, and it is so used to-day by the Fascists.

In *MACKEYS LEXICON* under the heading "STEP," we find the following interesting matter:—

"The custom of advancing in a peculiar manner and form to some sacred place, or elevated personage, has always been preserved in the customs of all countries, especially among orientalists, who resort even to prostration of the body when approaching the throne of the sovereign or the Holy part of a religious edifice."

* * * * *

Much more might be written on this subject, but it must suffice to say, that the practice, like so many of the Masonic customs, was probably brought from the east by our operative forefathers.

At the conclusion of these Replies, the W.M. said it was not usual to propose a formal Vote of Thanks to the Brethren who had taken part in the work of the Lodge, but we did offer them our deep appreciation of their efforts for our interest.

W. Bro. THORP, in opening his remarks upon the Masonic Exhibits from the collection of the late W. Bro. F. H. Pochin, said it was probably not generally known, that our late Brother had a very fine collection of Masonic Books and Curios, and one of considerable value. This Collection had been bequeathed to Bro. Brian Everest, a nephew of Bro. Pochin, who had generously permitted him to select some items as a gift to the local F. Hall Collection, and as a memorial to Bro. Pochin. This had been arranged by W. Bro. J. Eastwood Pickard and his co-executors, to whom sincere and hearty thanks were due.

The following are the Masonic Books and Curios* from the Collection of the late Bro. F. H. Pochin, which had been presented to the Leicester F. Hall Collection by the legatee, through the Executors, viz. :—

(1.)—Book of Constitutions, 1738. This contains the Book-plate of Thos. Dunckerley.

(2.)—Book of Constitutions, 1746.

(3.)—Book of Constitutions, 1767.

(4.)—Book of Constitutions, 1784. This formerly belonged to the Lo. of Friendship, King's Lynn.

(5.)—Book of Constitutions, 1815-1819.

(6.)—Book of Constitutions, 1827. This contains MS. Notes by Dr. R. T. Crucefix.

All the above are fine, perfect copies.

(7.)—Free Masons' Pocket Companion, London, 1735. A fine copy.

* *Vide* Plate II.

- (8.)—Illustrations of Masonry, W. Preston, 1772.
 (9.)—"A Winter with Burns."
 (10.)—Perfect Ceremonies of Craft Masonry, 1871.
 (11.)—Sunderland Masonic Jug.
 (12.)— Do. Do.
 (13.)— Do. Do.
 (14.)—Leeds Masonic Mug.
 These are fine specimens.
 (15.)—Large China Bowl, with Masonic emblems, etc.
 Very fine.
 (16.)—Drinking-glass, Masonic medallion.
 (17.)—Firing-glass, Lo. of Temperance, No. 198 London.
 (18.)—Firing-glass, Derby Lodge, No. 1026 Liverpool.
 (19.)— Do. Do.
 (20.)—Battersea Enamel Bonbonnière. Very fine.
 (21.)—Silver Watch, Masonic emblems on dial.
 (22.)— Do. Do.
 (23.)—Oval Silver Jewel, engraved emblems.
 (24.)— Do. Do.
 (25.)—R. A. Jewel, Thos. Dixon, 1785.
 (26.)—P.M.'s Jewel (silver), presented to G. Jeffery of
 Lodge 641 Cawnpore in 1845.
 (27.)—Satin Apron, Robt. Newman's design, coloured.
 A very fine specimen.
 (28.)—Certificate, G. L. of Eng., issued to John Nicholson
 by St. Matthew's Lodge, 488 Barton-on-Humber in 1827.
 (29.)—Certificate, R. A. Antients, issued to John Whippy,
 dated 1808.
-

The W.M. said how much they all had enjoyed W. Bro. Thorp's remarks upon these books and curios, and thanked him for his delightful explanations and description.

W. Bro. THORP proposed a very hearty Vote of Thanks to the nephew of W. Bro. Pochin for his generous gift to the Leicester Library and Museum; this was seconded by W. Bro. J. E. PICKARD, and carried unanimously. The ACTING SECRETARY was instructed to convey these thanks by letter to Bro. Brian Everest.

W. Bro. THORP proposed that a cheery message of good wishes be sent to W. Bro. Grace, who is still very ill, and also a message of thanks to his daughter (Mrs. Levy), for all she had done for him, and for the Lodge, as her father's amanuensis. The W.M. seconded this, and it was carried unanimously. The Acting Secretary was instructed to write to W. Bro. Grace, conveying these expressions of thanks to him and Mrs. Levy.

W. Bro. Grace had sent a letter he had received from W. Bro. C. A. M. Furlonger, of Calcutta, together with a Masonic snuff-box, which he asked the W.M. to accept for the Lodge.

The W.M. proposed, and W. Bro. POTTS seconded, and it was carried, that a letter be sent to W. Bro. Furlonger, thanking him for his handsome gift.

The ACTING SECRETARY reported a notice of an Especial Grand Lodge called on Tuesday, March 3rd, 1931, at the Royal Albert Hall, London, for the purpose of concluding the debate upon the financial proposals now before the Grand Lodge. Names of Brethren who desired to be present were to be given in to the Secretary, but it was felt that in the case of this Lodge, all P.M.'s and officers would apply, if they so desired, through their own Lodges, so that there was no need to circulate this notice.

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

The
**One Hundred-and-Ninety-Ninth
 Meeting**

of the Lodge was held on Monday, March 23rd, 1931, at the Freemasons' Hall, Leicester. Bro. H. D. M. BARNETT, W.M., presided. There were also present:—

Members.—Bros. J. T. THORP, P.M., acting I.P.M.; M. D. R. RICHARDSON, S.W., acting Secretary; F. HAINES, P.M., acting J.W.; the Rev. H. S. BIGGS, P.M., Chaplain and Treasurer; A. H. HIND, P.M., acting D.C.; G. B. ELLWOOD, S.D.; W. H. RILEY, J.D.; A. J. S. CANNON, acting I.G.; D. CHOYCE, Tyler. A. L. MACLEOD.

Members of the Correspondence Circle.—Bros. E. R. WATSON, T. P. HALL, A. E. DIGGINS, J. W. STELFOX, F. J. DALE, W. RIDGWAY, W. L. TIMSON, A. THORNBERRY, A. HOPKINS, D. LAPRAIK, C. A. POYNOR, T. ALLEN, F. LOMAS-SMITH, A. E. TURNER, G. E. LLEWELLYN, A. D. LIPPITT, GEORGE BARRADELL, JOHN W. WEARN, A. J. WOOD, C. E. HAINES, J. L. TRICKS, S. B. POTTER, N. R. CARRYER, S. MURRAY.

Visitors.—Bros. S. J. WALKER, 50; E. F. PICKERING, 50; E. S. RANDLE, 50; C. G. WATTS, 1056; W. H. HACKER, 4124; D. R. THOMAS, 5023; H. MOCKFORD, 2028; N. THOMAS, 3448.

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

A letter was read from Bro. GRACE thanking the W.M. and Brethren for their kind wishes.

The W.M. said how delighted they were to know that Bro. Grace was improving, and hoped ere long they would see him at the Lodge.

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

1761. Bro. W. H. STEVENS, P.M. 1007 Loughborough.
 1762. Bro. Major REGINALD NETHERALL, M.M. 2524 London.
 1763. Bro. H. A. HAWKES, M.M. 1766 London.

The following Paper was read :—

The Names of some Leicester Lodges and their Mottoes.

By W. Bro. A. L. MACLEOD, M.A., M.B. P.M. 1560.

I. The LODGE OF THE GOLDEN FLEECE, No. 2081.

The story of The Golden Fleece claims pride of place, since it is one of the oldest tales in the world: already legendary in the time of Homer. It commences with one of those sacrifices of human beings offered as propitiation to the gods, which we find in the story of Abraham and Isaac, of Jephtha and his daughter, of Iphigenia in Aulis. On this occasion, two children, a girl and a boy, were devoted to death to save their city from a pestilence. But on their way to the altar of sacrifice, they were rescued by a ram, with golden fleece, endowed with wings, and power of speech. He swooped from the sky, took the children on his back and flew away over the sea. The girl, Helle, grew giddy and fell into a stretch of water, long called after her, the Hellespont, and famous for the bridge of boats of Xerxes, and for the story of Hero and Leander. Byron swam

across it. Now it is called the Dardanelles, and grew famous once more in the Great War. The boy was carried safely to Colchis, somewhere near Armenia, on the shores of the Black Sea, and was hospitably received by the King of the country. Most ungratefully, it would seem to us, he sacrificed the ram as a thank offering to Jupiter; and we are not sorry to learn that, later on, he himself was murdered for the sake of its golden fleece, which was hung on a tree, guarded by a dragon which never slept. The fame of it went abroad through all lands, so much so that when, years afterwards, a certain prince named Jason laid claim to his father's kingdom which had been usurped, the reigning monarch promised him the succession if he would bring to him the golden fleece. It was an adventure to fire the heart of any youthful warrior, and Jason cheerfully undertook the task. First he assembled a band of heroes among whom were Castor and Pollux—Hercules—and Aesculapius. A ship was built—the Argo—whence the adventurers assumed the name of Argonauts. It was large enough to carry fifty warriors, whose shields hung on its sides like those on Viking galleys in times to come. It carried the first wireless installation on record, since in it was incorporated a beam of oak from the grove of Dodona, whose trees were endowed by the gods with the power of uttering oracles. Once they set sail they dallied on their way, like Odysseus on his voyage to Ithaca. They called at Lemnos, to find that all the women had just murdered their husbands, so that no man remained on the island. There they obligingly stayed, for two years, to ensure the future population. At last, after many toils, they came to the narrow entrance to the Black Sea. There they escaped two floating rocks which clashed together in an attempt to crush their boat, but succeeded only in breaking their rudder. Arrived at length in Colchis, Jason learned the conditions to be fulfilled before the fleece could be won. First of all he must tame two mighty bulls, with brazen feet and horns, which vomited clouds of fire and smoke. He then must yoke them to a plough of adamant, and furrow a great

field never before cultivated. In the turned-up soil he must sow the teeth of a dragon from which would spring a host of armed men, whom he must fight and kill. Next he must vanquish the dragon coiled round the tree where hung the golden fleece. And all this must be accomplished within the space of a single day. Fortunately for Jason, he won the attention of Medea, the daughter of the King of Colchis, and a noted sorceress. They plighted troth, and in return, her magic arts enabled him to win the prize. Together they fled from Colchis with the golden fleece, and so he gained his kingdom, the fleece, and a blushing bride, "*pretium non vile laborum,*" "a prize not unworthy of his labour."

II. The Lodge of THE FLAMING TORCH, No. 4874.

One of the greatest necessities of primitive man, and one of the most difficult to obtain, was Fire. In many mythologies it was regarded as a God. The Greeks believed that it was stolen from Olympus by Prometheus, and given to mankind. To punish him, Jupiter had him chained to a rock in the frosty Caucasus, where every day a vulture fed on his liver, which was daily renewed.

In his honour a race was yearly run at the great festival in Athens. At his altar in the Academy torches were lighted, and carried by runners to the City, handed from one to another in relays. The victor was he who first reached the goal with his torch alight.

As to-night we are speculative masons, we may apply to our morals the motto of the Lodge, "*Et quasi cursores vitæ lampada tradunt,*" "And like runners they hand on the torch of life," taken from an ancient Roman poet.

Each of us receives the gift of life, and our Order teaches us to keep it pure and steady, and to bequeath it, brightly burning, to our successors.

III. The KNIGHTS OF MALTA Lodge, No. 50.

Three hundred years after the death of Christ, a Roman Emperor, Constantine, son of a British princess, enacted that Christianity should be the State Religion for all the world. Exactly three hundred years afterwards, an Arab camel-driver, Mahomet by name, announced to his tribe that there was but one God, named Allah, and that he, Mahomet, was his prophet. His followers, with wild fanatic zeal, set out to spread the new religion, invading other tribes, and offering them conversion, or death. Within a hundred years they had over-run Asia Minor, had crossed the Straits of Gibraltar, occupied Spain and made their way into France. From Persia to the Pyrenees the world was theirs. But at Tours they were defeated by a Christian army, and rolled back into Spain. Else, to-day, the Koran would be taught in our schools, and the voice of the muezzin, from the tower of our city mosque, would summon us to prayer.

But, though Europe was saved, the Holy Land remained in their possession. It is to their credit that they treated the few Christians in Jerusalem with tolerance. They even allowed some merchants to found a hospital and convent, and dedicate it to St. John of Jerusalem.

About the time of the Norman Conquest, Europe was stirred by the preaching of a priest named Peter the Hermit. He urged a Holy War, a Crusade, to redeem the holy sites of The Temple of King Solomon, the burial place of Christ, and all

“ those holy fields

“ Over whose acres walked those blessed feet

“ Which, nigh two thousand years ago, were nailed

“ For our advantage, to the bitter cross.”

A great army invaded Palestine, and set up a Christian Kingdom in Jerusalem. The little hospital of St. John became the Cradle of an Order, the Knights of St. John of Jerusalem, half monastic, half military, and the parent of

another Order, the Knights Templar, pledged to defend the remnants of the Temple. The flower of chivalry flocked to their banners. The Order became rich and powerful. The military spirit subdued the monastic to a fiction. In the words of Gibbon "the Knights neglected to live, but were ready to die, in the service of Christ."

An excellent description of one of them we find in Scott's *Ivanhoe* :—

"The companion of the church dignitary was a man past forty. His upper dress was a long monastic mantle, but the colour, being scarlet, shewed that he did not belong to any of the four regular orders of monks. On the right shoulder of the mantle there was cut, in white cloth, a cross of a peculiar form. This upper robe concealed what at first view seemed rather inconsistent with its form, a shirt namely, of linked mail, with sleeves and gloves of the same, curiously plaited and interwoven, and flexible to the body. The fore part of his thighs, were also covered with linked mail, the knees and feet were defended by splints, or thin plates of steel ingeniously jointed upon each other, and mail hose, reaching from the ankle to the knee, completed the rider's defensive armour."

"He rode a strong hackney, to save his gallant war-horse, which a squire led behind, fully accoutred for battle, with a chamfron, or plaited head-piece upon his head, having a short spike projecting from the front. On one side of the saddle hung a short battle-axe, richly inlaid with Damascene carving; on the other the rider's plumed head-piece and hood of mail with a long two-handed sword. A second squire held aloft his master's lance, from the extremity of which fluttered a small banderole, or streamer, bearing a cross of the same form as that embroidered upon his cloak."

The curious eight-pointed cross we may see on a Lodge shield displayed in the room below. The haughty pride of the Templars we know from the character of Brian de Bois Guilbert.

The little Kingdom of Jerusalem, left isolated among its enemies, endured two centuries, but Crusade after Crusade was organised to preserve it. In its last stand, out of five hundred of the Knights only ten escaped alive to Cyprus, and afterwards to Rhodes. There, for two hundred years, a lonely outpost on the borders of Christendom, they waged

incessant battle with the infidels. Finally they were given a barren island in the centre of the Mediterranean by Charles V, father of that Philip who married our own Queen Mary. From the island they assumed the new title of Knights of Malta, and became renowned throughout the world for bravery. To-day the warrior spirit is no longer to the fore, and as the Order, once more, of St. John of Jerusalem, they are devoted to the care of the sick and wounded.

IV. The ALBERT EDWARD Lodge, No. 1560.

We come now to a group of names associated with the spacious times of Edward III. He, like his fathers, claimed, as Duke of Normandy, the throne of France, and warfare between the two countries was incessant. In 1346 he led an army into France and, in Picardy, near the Somme, at a place called Crecy a great battle was fought. Let old Froissart tell the story:—

“ You must know that the French troops did not advance in any regular order, and that as soon as their King came in sight of the English, his blood began to boil, and he cried out to his marshals ‘ Order the Genoese forward, and begin the battle in the name of God and St. Denis.’ There were about fifteen thousand Genoese crossbow men, but they were quite fatigued, having marched that day six leagues, completely armed, and carrying their crossbows : and accordingly they told the Constable they were not in a condition to do any great thing in battle. The Earl of Alençon hearing this, said ‘ This is what one gets by employing such scoundrels, who fall off when there is any need for them.’ During this time a heavy rain fell, accompanied by thunder, and a very terrible eclipse of the sun ; and before this rain a great flight of crows hovered in the air over all the battalions, making a loud noise : shortly afterwards it cleared up and the sun shone very bright : but the French had it in their faces, and the English on their backs. When the Genoese were somewhat in order they approached the English and set up a loud shout, in order to frighten them : but the English remained quite quiet, and did not seem to attend to it. They then set up a second shout, and advanced a little forward : the English never moved.

“ Still they hooted a third time, advancing with their crossbows presented, and began to shoot. The English archers then advanced one step forward, and shot their arrows with such force and quickness that it seemed as if it snowed. When the Genoese felt these arrows, which pierced through their armour, some of them cut the strings of their crossbows, others flung them to the ground, and all turned about, and retreated quite discomfited. This battle”—says Sir John—“ which was fought on Saturday, Aug. 26th, 1346, between La Broyes and Crecy, was murderous and cruel : and many gallant deeds of arms were performed that were never known.”

But one incident is worthy of notice. The Prince of Wales was in some danger.

“ His division sent off a Knight in great haste, to the King, who was posted on an eminence, near a windmill, with an urgent request for assistance. The King replied—‘ Is my son dead, unhorsed, or so badly wounded that he cannot support himself ? ’ ‘ Nothing of the sort, thank God,’ rejoined the Knight, ‘ but he is in so hot an engagement that he has great need of your help.’ The King answered—‘ Now, Sir Thomas, return to those that sent you, and tell them from me, not to send for me again this day, nor expect that I shall come, let what will happen, as long as my son has life : and say that I command them to let the boy win his spurs, for I am determined, if it please God, that all the glory of this day shall be given to him, and to those into whose care I have entrusted him.’ The Knight returned to his lords and related the King’s answer which mightily encouraged them, and made them repent that they had ever sent such a message.”

The “ boy ” on that day was not yet sixteen years of age. Worthily he won his spurs, and in days to come he was to gain great glory. He was, as Froissart names him, the Prince of Wales, the first to be created. But it is as the Black Prince that he has come down to history. His badge, the three ostrich feathers, and the motto “ *Ich dien,* ” “ *I serve,* ” he gained at Crecy, and thereby hangs a tale :—

The valiant King of Bohemia was slain in the battle. To his knights he said—“ Gentlemen, you are all my people, my friends, and brethren at arms this day : therefore, as I am blind, I request of you to lead me so far into the engagement that I may strike one stroke with my sword.” The knights consented, and in order that they might not lose him in the crowd, fastened all the reins of the horses

together, placing the King at their head, that he might gratify his wish, and in this manner advanced towards the enemy. He and his companions fought most valiantly: however, they advanced so far that they were all slain, and on the morrow they were found on the ground, with all their horses tied together. The blind King's badge and motto were assumed by the hero of the day, and surely in all the six hundred years which have passed since then, never has that proud motto of service been more truthfully carried than by the Prince who bears it to-day.

V. The JOHN OF GAUNT Lodge, No. 523.

VI. The WICLIF Lodge, No. 3078.

VII. The FERRERS AND IVANHOE Lodge, No. 779.

John, the fourth son of Edward III, was surnamed "of Ghent," or "Gaunt" as it was then spelt. He was born there when his father was abroad on one of his expeditions. Four years old at the time of Crecy, when he grew up he accompanied his brother, the Black Prince, in many wars. During one of them he met, and married, a Spanish princess. On the death of her father, he assumed, in her right, the title of King of Castille and Leon. So we see him on the shield downstairs wearing a crown and bearing the Orb. But a safer and a prouder honour was to come to him.

A great figure in Leicester history was Henry, Earl of Lancaster and of Leicester, in whose castle he settled down. He built the Trinity Hospital, and near to it, the once famous, now vanished, Collegiate Church of St. Mary. It was surrounded by a wall, with high towers—the New Work, or Newarke, of which one gateway still stands. It would seem to have been very lovely, a miracle of Gothic architecture. It was visited by thousands of pilgrims from England and abroad. It possessed one priceless relic in the shape of a thorn from the crown worn at the Crucifixion, given to the Earl by St. Louis of France, who brought many

treasures from the Holy Land, and enshrined them in the beautiful *Sainte Chapelle* in Paris. It stood, before the high altar, on a stand of pure gold. In his castle he often entertained the King with tournaments and joustings, one of which celebrated the marriage of his daughter to the son of the Emperor of Germany. His hospitality was princely: he kept open court: he maintained many knights. Down what is now Grange Lane lay his farm or Grange. His younger daughter married John of Gaunt, then a widower, and he succeeded to the title of Duke of Lancaster and Earl of Leicester. Also he was Earl of Lincoln, of Derby and of Ferrers. He was a great prince: his eldest son became King of England. He was the friend and patron of Chaucer, and, which more nearly concerns us, of Wiclif.

Wiclif's name was taken from his native village, near Richmond, in Yorkshire. Entered at Oxford he became the pride of the University for his great learning. He was sent to Rome by Edward III, as a member of a deputation to the Pope. Preferment to high office seemed certain. But on his return from Rome, he seems to have been wroth at the luxury and corruption of the papal court. He wrote of the Pope as "Antichrist, the proud worldly priest of Rome, and the most cursed of clippers and cut-purses." These were bold words, and might have ended in burning at the stake.

At that time there was a schism in the Church. Two rival Popes had been elected, and their power was divided. But, perhaps, the protection of a powerful prince like John of Gaunt did more to save him. Still he was summoned to appear, in St. Paul's Church in London, before the Bishop. He presented himself, accompanied by the Duke of Lancaster, the Lord Henry Percy, Marshal of England, and a formidable array of knights. The Bishop was offended at this display. High words passed between him and the Duke, who talked of dragging him from the Church by the hair of his head.

The citizens of London took the part of the Bishop, and a mob rushed to the Duke's dwelling, the Palace of the Savoy. The Duke happened to be dining with Lord Henry Percy, and a merchant John of Ypres. One of his knights rushed in and told the Duke that without the gate were infinite numbers of armed men, and " ' unless hee tooke great heede, that day should bee his laste.' With which words, when the Duke heard them, he leaped so hastily from his oysters, that he hurt both his legges against the fourme. Wine was offered to his oysters, but hee woulde not drinke for haste. He fledde with his fellowe, Lord Henry Percy, no manne following them, and, entring the Thamis, never stinted rowing, untill they came to a house near the Manor of Kennington."

Wiclif settled in the quiet country town of Lutterworth. He translated the Bible into homely English. He sent out pamphlet after pamphlet against the wandering, mendicant friars, who interfered with the regular clergy. But, indeed, he was against all the Orders. The higher he called hypocrites who, professing beggary, had stately houses, rode on noble horses, and had all the pride and luxury of wealth with the ostentation of poverty. The humbler he rated as common able-bodied vagabonds, whom it was a sin to permit to saunter about, and fatten on the thrift of the pious.

The name of Ferrers we have seen as one of the titles of John of Gaunt. From Sir Walter Scott's "*Ivanhoe*," we may steal a description of one of the prelates whom Wiclif denounced.

" He was obviously an ecclesiastic of high rank: his dress was that of a Cistercian monk, but composed of materials much finer than those which the rules of that Order admitted. His mantle and hood were of the best Flanders cloth, and fell in ample, and not ungraceful folds around a handsome, though somewhat corpulent person. In defiance of conventual rules, and the edicts of the popes and councils, the sleeves of this dignitary were lined and turned up with rich furs, his mantle secured at the throat with a golden clasp, and the whole dress proper to his Order refined and ornamented.

III

"He was the prior of Jorvaulx Abbey, well known for many miles around as a lover of the chase, the banquet, and, if fame did him not wrong, of other worldly pleasures still more inconsistent with his monastic vows."

"Yet so loose were the ideas of the time respecting the conduct of the clergy, whether secular or regular, that the Prior Aymer maintained a fair character in the neighbourhood of his abbey. His free and jovial temper, and the readiness with which he granted absolution from all ordinary delinquencies, rendered him a favourite among the nobility and principal gentry, to several of whom he was allied by birth. The ladies, in particular, were not disposed to scan too nicely the morals of a man who was a professed admirer of their sex. The Prior mingled in the sports of the field with more than due eagerness, and was allowed to possess the best trained hawks and the fleetest greyhounds in the North Riding. If Prior Aymer rode hard in the chase, or remained long at the banquet—if Prior Aymer was seen, at the early peep of dawn, to enter the postern of the abbey, as he glided home from some rendezvous which had occupied the hours of darkness, men only shrugged their shoulders, and reconciled themselves to his irregularities, by recollecting that the same were practised by many of his brethren who had no redeeming qualities whatsoever to atone for them."

But the Church was very powerful. The followers of Wiclif, called Lollards, were often persecuted and often forced to recant. In the year 1389 three of them, who had abjured their heresies, did penance in the Collegiate Church. They were William Smith, Roger Dexter, and Alice Dexter. On a Sunday, William and Roger in their shirts and breeches, and Alice in her skirt only, all with bare feet and heads, were made to walk in the procession before High Mass, William carrying an image of St. Katherine, and Alice and Roger each with a crucifix in their right hand, while all bore candles of half a pound weight. Three times during the procession, at its beginning, middle and end, they were to kiss the image, to the honour of the Crucified, in memory of His passion, and in honour of St. Katherine, bending the knee devoutly. After the procession, they were to stand, during the whole of the Mass, before the great Rood, holding their images and tapers, and, at the end, they were to offer their tapers to the celebrant.

These penances were to be done on the following Sunday in the market place, and, on the Sunday afterwards, in their parish church.

The above form an interesting account of the historical associations of some of the Leicester Lodges.

The W.M. said he was sure it was the wish of all the Brethren that he expressed on their behalf, our grateful thanks to W. Bro. Macleod for his kindness in giving such an interesting and instructive address.

W. Bro. RILEY added his thanks to W. Bro. Macleod, for opening up such a large field of interest, and expressed the hope that on some future date, he (W. Bro. Macleod) would take some further shields of Leicester Lodges, and their mottoes, as a subject for another paper.

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

- (1.)—Drinking-glass, engraved T.H. 196, Sq. and Comp.
- (2.)— Do. engraved with Masonic emblems.
- (3.)—Glass goblet, engraved with many Masonic emblems. Modern.
- (4.)—Firing-glass. Engraved Dove, Sq. and Comp.
- (5.)— Do. Engraved Crossed Pens, etc.
- (6.)— Do. Plain.
- (7.)— Do. Plain. Double Spiral in stem.

The above seven pieces of glass have been presented to the F. Hall collection by Bro. T. Allen of Lodge 2081.

(8.)—Large glass goblet, heavily engraved with Masonic emblems, etc. Presentation piece by the Commercial

Lodge 1391 to their W.M. Bro. F. Lambert in 1895. Presented by Bro. Lambert's family.

(9.)—Small Masonic Jug of Liverpool ware, with Masonic emblems thereon. Presented by Bro. Ar. H. Noon of Lodge 1007 Loughborough, to whose great-grandfather it formerly belonged.

(10.)—Snuff-box made out of a nut, carved with Masonic emblems. Presented by Bro. C. A. M. Furlonger of Calcutta.

(11.)—Snuff-box made out of a shell. The lid is an old engraved jewel of late eighteenth century.

(12.)—Snuff-box of papier-maché, Masonic emblems painted on the lid. Fine eighteenth century French work. Nos. 11 and 12 belong to the local F.H. collection.

(13.)—Printed copy of the dedication of the furniture of the "Lutine" Lodge, No. 3049 London, by Bro. Rev. W. P. Besley.

(14.)—Small silver Watch, with engraved back. Lodge "Admirateurs de l'Univers," etc. Eighteenth century.

(15.)—Original printed (Dutch) Proclamation, prohibiting the Meetings of Freemasons throughout Holland. Dated The Hague, 1735. Nos. 14 and 15 belong to Bro. J. T. Thorp's collection.

The W.M. thanked Bro. Thorp on behalf of the Brethren for the treat he had given them that evening in explaining the various curios.

Apologies for non-attendance were recorded, and the Lodge was closed.

"Shibboleth." *

The word "Shibboleth" denotes plenty, and is usually depicted in our Lodges by an ear of corn near to a fall of water.

The real translation of "Shibboleth" is "a swiftly flowing stream of water," and was probably suggested to Jephthah by the swiftly flowing water at the Jordan fords.

On the 2nd T.B., as stated above, plenty is represented symbolically by an ear of corn near to a cascade or waterfall, for wherever in the East there is flowing water, there is plenty of food for both man and beast.

We are told that the deep valley of the Jordan, viewed from the air, is like a huge green serpent trailing through a desert of sand and rocks.

Among the interesting and valuable Masonic curios belonging to the late Bro. F. H. Pochin, exhibited at the Lodge of Research at the January meeting, was a very handsome china punch-bowl, profusely decorated with Masonic emblems, painted in gold and colours. Among the emblems, that representing "plenty" is very unusual. On the top of the arch, *vide plate*, is a large ear of corn, above which are depicted copious torrents of rain falling from the clouds.

The same idea is here represented as in the usual symbolism, for a liberal rainfall in the East produces plenty.

* *Vide Plate III.*

The Two Hundredth Meeting

of the Lodge was held, by Dispensation, at the Freemasons' Hall, Leicester, on Wednesday, May 20th, 1931. The Worshipful Master, Bro. H. D. M. BARNETT, presided. There were also present :—

Members.—Bros. J. T. THORP, Lodge Editor, Acting I.P.M. ; W. J. BUNNEY, P.M., Acting S.W. ; A. J. S. CANNON, Acting J.W. ; H. HYDE, P.M., Acting D.C. ; G. B. ELLWOOD, S.D. ; W. H. RILEY, J.D. ; A. L. MACLEOD, I.G. ; B. SWIFT, Acting Tyler.

Members of the Correspondence Circle.—Bros. C. A. POYNOR, T. S. GRIFFIN, B. A. M. BOYCE, E. R. WATSON, J. L. TRICKS, A. E. BIGGS, J. RICHARDS, P. PEGGE, J. A. POTTER and others.

Visitor.—G. H. WRAY, 5208.

The Minutes of the last Meeting were read and confirmed.

The W.M. on behalf of the Lodge sent kind messages to Bro. Grace, whose continued illness prevented his attendance at the Lodge.

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

- 1764. Bro. D. R. THOMAS, 5023 London.
- 1765. Bro. S. J. WALKER, P.M. 50 Hinckley.
- 1766. Bro. E. S. RANDLE, 50 Hinckley.
- 1767. Bro. CHARLES WATTS, 1056 London.
- 1768. Bro. WM. HY. HACKER, 4124 Romsey, Hants.
- 1769. Bro. E. H. STEVENSON, 2028 Leicester, 1703 Witney, 88 Cambridge.

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

Wor. Master, Bro. M. D. R. RICHARDSON.
 Treasurer, Bro. the Rev. H. S. BIGGS, P.M.
 Tyler, Bro. D. CHOYCE.

The following Paper was read :—

The Jewels of the Worshipful Master and the Past Masters.

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

[The following Paper is based upon one I read in the Lodge in May, 1900, and in fulfilment of a promise recently made to explain the Jewels of the W.M. and the P.M.s as far as I was able.]

At the present time the Master of every Lodge under the Constitution of the Grand Lodge of England wears a Square as his Jewel of office. In like manner every Past Master wears, or at least is entitled to wear, as a Jewel, a Square with a diagram of the 47th Proposition of the 1st Book of Euclid pendent within it. But why is this so? how did these geometrical figures become associated with the ruler and a past ruler of a Lodge? While, however, it is not possible to give an authoritative and satisfying answer, a little light may perhaps be shed upon the problem.

Although the word "Jewel" never occurs in the 1st (1723) Book of Constitutions, it is clear that Jewels were worn, if not before, certainly soon after, the establishment of the Grand Lodge of England in 1717, for the frontispiece of the book represents the Duke of Montagu, Grand Master

in 1721-22, handing the Constitutions and the Compasses—the Jewel of the Grand Master—to the Duke of Wharton, his successor in 1722-23, whilst in that portion of the work which describes “ the Manner of constituting a New Lodge,” reference is made to the newly-installed Master and Wardens being presented with the “ Instruments of their Office.”

But it was not until June 24th, 1727, that the Masters and Wardens of Private Lodges were ordered to wear at all Masonic Meetings “ the Jewells of Masonry hanging to a White Ribbon (viz.^d) That the Mast wear the Square, the Sen^r Warden the Levell, and the Jun^r Warden the Plumb Rule.” But although this may have been the general custom in Lodges warranted by the premier Grand Lodge of England, it was by no means a universal custom, as the following references and extracts will shew.

The Frontispiece of Cole’s Constitutions of 1731 depicts three Masons, the centre one, who probably represents the Master, wears an Apron, and holds a pair of Compasses in his right hand ; the other two, standing one on either side of him, and who may well be supposed to represent his Wardens, wear no Aprons, and hold respectively a Square and a Plumb-line. Whether those Working-tools were worn as Jewels by the Master and Wardens of any Lodge at that time is uncertain, but Benj. Cole, the engraver of the Plate, was such an experienced Mason, that everything he represents is deserving of full consideration.

In Picart’s Plate of “ *Les Free Massons* ” of circa 1735, which was probably intended to represent a Lodge of English Masons at work, the Master wears a Trowel, Square and Ladder hanging to a ribbon round his neck, and holds a pair of Compasses in his left hand. Three other Brethren hold Squares and two others hold Trowels, so that these Working-tools evidently did not belong exclusively to the Master. It is worth noting that the Squares, Trowels and Compasses depicted in this Plate, are equal in size to those in general use amongst operative Masons, and there is little

doubt that these large Working-tools were originally used in all speculative Lodges.

In the "Exposures," of which such a large number were published between 1730 and 1815, a considerable divergence is found, a few instances of which are given here.

MASONRY DISSECTED.
1730 and 1736 editions.

"the Master stands in the East * * * and the Square about his Neck."

A MASTER KEY.
1760 edition.

"By the Master's Ribbon hangs a Rule and Compass."

J. AND B.
1762 and 1771 editions.

"to the Master's Ribbon hangs a Rule and Compass."
"the Master * * * has the Rule and Compass and Square."

J. AND B.
1777 and many other editions, up to 1811.

"The Compass and Square * * * the Master's Emblem or Jewel, which is suspended with a Ribbon round the Neck."

"to the Master's Ribbon hangs a Rule and Compass."

"The Master * * * has the Rule and Compass, and Square hanging to a Ribbon round his Neck."

"The Master stands in the East, with the Square hanging at his Breast."

M—E.
1766 edition.

The Master "with the Rule, Compass and Square."

SOLOMON IN ALL HIS GLORY.

1768 edition.

“The first is the rule worn by the master.”

THREE DISTINCT KNOCKS.

The Frontispiece represents the Master with the Square and Compasses hanging from a Ribbon round his neck.

Among the jewels mentioned in the foregoing extracts is one called “the rule.” What is this? Is it the 24-in. gauge or some other measuring tool? This is quite possible for in some of the Old Charges* there is the following injunction “Alsoe y^t noe Mason make no Mold or Square or Rule for any Rough Layer.”† This would seem to indicate a measuring-tool, for such an instrument would be indispensable for an operative stone-mason.

It will thus be seen that there was considerable variation in the jewel or jewels worn by the Master of a Lodge, in some cases a single one being used, while in others a combination of Working-tools was preferred.

In Scotland, the Master is believed, at a very early period, to have worn a Level as his jewel of office,—an instrument which in operative Masonry is second only in importance to the Square. In the 1848 edition of the Scottish Book of Constitutions, there is a portrait of William St. Clair of Rosslyn, who was elected Grand Master of Scotland in 1736, and who is represented wearing a Jewel composed of Compasses and Level. The Jewel authorized by the Grand Lodge of Scotland, and now generally worn by Masters of Lodges under that Constitution, is composed of Compasses, Square, Segment of Circle and Sun.

* “John Strachan” *e.g.*

† An unskilled workman.

In Ireland the Square seems to have been always worn by the Master as his Jewel of office, and the Irish Book of Constitutions, published in 1899, confirms its use for that purpose.

The well-known set of French Plates, published about 1745, depict the Master wearing a Square suspended round his neck, so that it seems to have been also adopted in France by that time.

The Square thus appears to have been worn by the Master of a Lodge more frequently than any other Working-tool, for the reason perhaps that it is one of the most important implements used by operative Masons, and in addition is an emblem of the very highest moral signification.

At the Union and subsequently in 1819, the Square was confirmed as the Jewel of the Worshipful Master, and is now universally worn as such in all Lodges under the Constitution of the United Grand Lodge of England.

Now what is a Square? It is an angle of ninety degrees, or the fourth part of a circle. It is described as an implement which is used to try and adjust all rectangular corners of buildings, and assist in bringing rude matter into due form, and its use in operative Masonry can be traced back more than twenty centuries. By it the Master could try the rude, and prove the perfect mass; by it he could test the work brought to him by Entered Apprentice and Fellow Craft, and take good care that such only should pass his scrutiny as would strengthen or adorn the edifice.

But besides being an implement of outstanding importance to the Master of an operative Lodge, the Square is valuable to the speculative as a symbol of moral rectitude; a symbol ever before our eyes, to remind us of the necessity there is laid upon us, to live up to our undertaking, to act upon the Square with all men.

With reference to the Jewel of a Past Master, there are even more difficulties in ascertaining what it was in early times, than in the case of the Master's Jewel. There seems to have been no definite rule laid down what the Jewel should be, and no reference thereto is made in any of the pre-Union Books of Constitutions.

Indeed for many years Past Masters seem to have been considered as of very little importance by the Premier Grand Lodge of England, for they were not even Members of the Grand Lodge right down to the time of the Union. It is not probable therefore that any special Jewel was adopted for general use among them, although from accounts still preserved of Processions of Masons,* as far back as the middle of the eighteenth century, it is quite clear that they wore Jewels.

The Grand Lodge of the "Antients" established in 1751, seems to have had far more consideration for Past Masters than the earlier Grand Lodge, for in June, 1765, it was resolved that "all and every Regular past master, while a member of any private Lodge, shall be a member of this Grand Lodge also."† This privilege would necessitate the adoption by them of some distinguishing Jewel, but no description thereof appears in the various editions of the *Ahiman Rezon*, the Book of Rules of the "Antients" Grand Lodge.

Accordingly it is necessary to look elsewhere for information.

In the "Exposures," to which reference has already been made in dealing with the Master's Jewel, there are numerous references to the emblem worn by Past Masters. Take the following as examples:—

* *Vide* "Memorials of Lodge 91 Antients," p. 5.

† *Vide* Gould's "History of Freemasonry," Chap. XIX., p. 443

J. AND B.

1762 and following editions.

“ The Pass Master has the Compasses and Sun, with a Line of Cords about his Neck.”

M—E.

1766 edition.

“ A Pass'd Master, with the Sun and Compass, and a String of Cords.”

It is quite impossible to determine what “ the Line (String) of Cords ” refers to, more particularly when the following addition appears, viz. :—

THREE DISTINCT KNOCKS.

“ The Pass Master hath a compasses and sun, with a line of cords about his neck, viz. 65 degrees.”

Is it possible that the “ line of cords viz. 65 degrees ” refers to the Segment of a Circle, which under the names of “ Arc,” “ Quadrant ” and “ Sector ” is so frequently mentioned in descriptions of Masonic Jewels, and is so prominent an emblem in many of the old specimens still in existence ?

In many old prints and engravings representing Masons or Masonic scenes, a Jewel consisting of Compasses, Sector and Sun is worn, sometimes the Square being also included.

For examples take :—

The Frontispiece of Cole's “ *Illustrations of Masonry*,” 1801. Portrait of a Past Master.

Portrait of George Washington in Schultze's “ *History of Freemasonry in Maryland*.”

A print “ The Canterbury Discovery improv'd or the Whole Secrets of Masonery Lay'd Open.” Dated 1802.

Some Cyclopædias also state that the Past Master's Jewel was formerly "a Square on a Quadrant."

From specimens here exhibited, and many others represented in Masonic works, it is quite certain that Past Masters' Jewels also included many other Masonic emblems besides those mentioned; indeed as long as Compasses, Square, Sector and Sun were prominent features of the Jewel, almost any other working-tool or emblem could be added. In many cases the Arch formed a prominent feature of the Jewel.

In Scotland, as far as known, the Past Master's Jewel has always been composed of Compasses, Square and Arc, while in Ireland it consists of Square and Compasses, with the letter G in the centre.

From the foregoing it will be seen that there had never been any general uniformity of practice, at any rate up to the early years of the nineteenth century.

At the Union of the rival Grand Lodges—"Antients" and "Moderns"—in 1813, amongst the many matters that came forward for decision was the design of the Past Master's Jewel.

At a Meeting of the Grand Lodge held on March 2nd 1814, the Board of Works presented a proposed list of Jewels, amongst which they recommended "The Square with a Quadrant" as the Jewel for Past Masters. At a subsequent Meeting held on May 2nd of the same year, the recommendation was adopted. However, in spite of this, for what reason can now only be ascertained by a search in the Minute-books of Grand Lodge, the new Book of Constitutions, issued in 1815, described the Jewel to be worn by Past Masters, as "The square and the diagram of the 47th prop. 1st B. of Euclid, engraven on a silver plate, pendent

within it." No reason is anywhere assigned for the official adoption of this particular design, which has been in general use ever since.

That it had sometimes been used as early as the 18th century in connection with a Past Master, is proved by its appearance upon a Jewel with the date 1797.*

The question is often asked, What has Euclid I. 47 to do with either operative or speculative Masonry? and it is very difficult to find a satisfactory answer to the question.

All authorities are agreed that the problem is exceedingly old. It is said to have been discovered by Pythagoras, a Greek philosopher, who lived in the sixth century B.C. Some Students, however, maintain that he learned it from the Egyptians, who had already some centuries earlier made it the basis of all their measurement standards.

Pythagoras spent the latter years of his life in Italy, where he founded a brotherhood or training-school for citizenship. His followers formed themselves into a community, cultivating the virtues of friendship, morality and brotherly love, and studying the seven liberal arts and sciences, especially mathematics.†

There is considerable justification for the opinion held by some, that it had its use in operative Masonry, inasmuch as it appears on the frontispiece of the first (1723) Book of Constitutions, with the word "*Eureka*" in Greek characters underneath, and is declared by Anderson (p. 21) to be "the Foundation of all Masonry, sacred, civil and military." It may also be found in the Frontispiece of the second (1738) Book of Constitutions, and again at the foot of a letter, signed "Euclid," on p. 228 of the same work, while Anderson

* *Memorials of Lodge 91 Antients, Leicester*; Plate IV.

† *Some Thoughts on Masonic Symbolism*, by C. C. Hunt, p. 64.

again refers to it (p. 26) as "That *amazing Proposition which is the Foundation of all Masonry.*"

Now what is the 47th Proposition of the First Book of Euclid, and how can it reasonably and truthfully be called "*the Foundation of all Masonry*"?

It is as follows—

"In a right angled triangle the square on the side opposite to the right angle is equal to the squares on the sides containing it."

This proposition or theorem, we are told, is one of the most important in the whole of geometry, and its uses are innumerable in every department of mathematical science.*

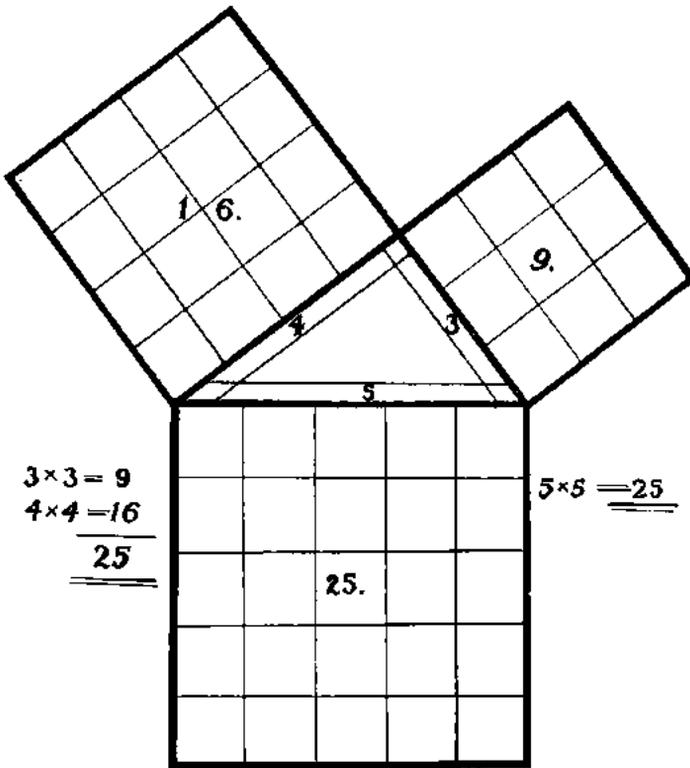
The Square, which forms part of the P.M.'s jewel, is universally acknowledged to be one of the most important implements used by operative masons and builders, inasmuch as its use is absolutely necessary "to try the rude and prove the perfect mass." Unless the stones and other materials were dressed square, and the corners of buildings duly and properly squared, there could not be any stability or permanence in the structure. Hence it is of the utmost importance that the Square used for these purposes should contain an absolutely perfect right angle. But how is it possible to ascertain whether the angle contained in any Square is a perfectly accurate right angle?

One of the means by which this can be ascertained is by the use of I, 47 of Euclid. There are indeed many methods at the present time for making a perfect right angle, or for proving any angle to be a right angle, but the 47th prop. is probably the most ancient of them all.

This method is called the 3, 4, 5 method; for a triangle having its sides of the relative length of 3, 4 and 5 contains a perfect right angle.

* *Some Thoughts on Masonic Symbolism*, by C. C. Hunt, p. 71.

In one of Finch's Plates, issued in the early part of last century, and also in a much later one published by B. L. Spackman, there appears the following diagram —



in which the squares on two sides of a triangle are together equal to a square on the third side, thus proving the triangle to contain a right angle.

$3 \times 3 = 9$	$5 \times 5 = 25$
$4 \times 4 = 16$	
<hr style="width: 50px; margin: 0 auto;"/>	<hr style="width: 50px; margin: 0 auto;"/>
25	25
<hr style="width: 50px; margin: 0 auto;"/>	<hr style="width: 50px; margin: 0 auto;"/>

Therefore to ensure getting a perfect right angle, it is only necessary to form a triangle made up of lines of 3, 4 and 5 inches, feet or yards, long, or multiples of those numbers.

The term " Past Master " is commonly used now-a-days, by the popular world who are not Masons, to describe anyone who is possessed of a special knowledge or skill in any particular department of craft or learning ; is it not quite possible that the 47th prop. was assigned to Past Masters, because they were specially competent to prepare or prove the Squares, and so ensure the stability of the building on which they were engaged ?

A triangle having its sides of the relative length of 3, 4 and 5 was the Egyptian standard measure—the measure of perfection—as in like manner the Square indicates the moral perfection to be aimed at by the Brethren generally.

In the 1815 Book of Constitutions, where the use of the 47th prop. was first ordered, no Plates of Jewels were given, so that many Past Masters' Jewels made for some years subsequent to that date, had the diagram attached to the short leg of the Square ; these Jewels were facetiously referred to as " Gallows Squares." In the 1841, and all subsequent issues of the B. of C., Plates of the Jewels were given, since which time the exact form as now worn has been in general use.

There is one very common error in many Past Masters' Jewels. The Square should not have any measurement marked upon it, it being an implement for *proving*, the 24 in. Gauge is the implement for *measuring* the work. In the Plates contained in the present Book of Constitutions the Square has no measurements marked upon it.

We have now seen what important positions the Square and Euclid I, 47 occupy in operative masonry ; do they hold equally important positions in speculative masonry ?

We have been taught that every emblem in Freemasonry inculcates some moral lesson, or is symbolical of some moral truth. The meaning does not always lie upon the surface, sometimes there must be a diligent search, before the inner meaning is discovered.

Now, what of the Square and Euclid I, 47, which make up the Jewel of a Past Master?

Many distinguished Masonic students affirm, that much of the symbolic meaning, associated with their working-tools and emblems by the old operative Masons, has been lost. This may be the case to some extent with the Square, and to a greater extent with Euclid I, 47. Now what moral instruction may be derived from them? Can any be found? Let us see.

The Square has been well chosen by Masons to inculcate the purest principles of piety and virtue, and masonically speaking it should be the guide of all our actions. In other words, it is the implement which should be in constant use, for us to ascertain whether our words and actions square with the principles which we as Freemasons profess. And Euclid I, 47 may be considered as necessary to prove, that the Square with which we try our actions is just and true.

For unless the implement, by means of which we ascertain whether our actions square with our principles, is itself accurate and true, how is it possible for us to attain the great purpose of our Order, viz., the erection of a spiritual temple, a house not made with hands, eternal in the heavens?

The meaning which I have here given to Euclid I, 47, may not have been associated with it by our ancient Brethren, nor commend itself to the Brethren of to-day, but it may provide us with food for thought, until a better one is forthcoming.

J.T.T.

The W.M. said they had all listened with great interest to Bro. Thorp's paper. He much regretted the small attendance, which was accounted for by the meeting of Prov. G. Chapter at Syston that afternoon.

Bro. RILEY added his testimony to that of the W.M., and said how much he had enjoyed the Paper and Bro. Thorp's explanation of the two jewels.

The W.M. formally proposed a Vote of Thanks to Bro. Thorp for stepping into the breach, and providing a Paper at very short notice; Bro. HYDE seconded, Bro. BUNNEY supported, and it was carried unanimously.

Bro. THORP, in reply, said while it was very kind of the W.M. and Brethren to accord this vote to him, it was not customary to formally thank their own members.

The W.M. said he was quite conscious of the fact that he had broken the rule, and fortified himself by remembering that "there is an exception to every rule."

Bro. THORP exhibited and described the following Masonic Curios:—

- (1.) A silver Square, eighteenth century.
 - (2.) A silver W.M.'s Jewel, Scottish.
 - (3.) A silver Square, set with paste, Irish.
-
- (4.) Very handsome Gallows Square, 1819.
 - (5.) A silver P.M.'s Jewel, 1830.
 - (6.) Small P.M.'s Jewel, Scottish.
 - (7.) Very handsome Irish P.M.'s Jewel, set with paste.
-

The above seven jewels were used to illustrate the Paper read in the Lodge by Bro. Thorp.

(8.) A small parchment Certificate,* issued to John Murdock, by Lodge "Union and Crown," No. 129 Glasgow in the year 1788. (Founded in 1766, extinct before 1904).

* Transcript follows.

(9.) A papier-maché Snuff-box, with Masonic emblems. French.

(10.) A very handsome set of silver Jewels, worn in " St. Peter's " Lodge, No. 476 Carmarthen, until quite recently. The set comprises Jewels for the W.M., I.P.M. (?), S.W., J.W., Treas. and Stwd.

(11.) Royal Arch Jewel, dated A.L. 5787. A.D. 1811. There is probably an error in one of the dates.

Nos. 8 and 9 were sent for exhibition by Bro. Dr. R. T. Halliday of Glasgow, and Nos. 10 and 11 were sent by Bro. Major R. W. Ward of Carmarthen. Thanks were accorded to these Brethren, both of whom are members of the Cor. Cir. of the Lodge.

A Transcript of the Scottish Certificate No. 8 is given here :—

DARKNESS COMPREHENDETH IT NOT.

BUT IN THE EAST RAINS (sic) LIGHT IN PEACE.

To all Masters Wardens & others of Regular & Constituted Lodges &c. &c. &c. These are Certifying Attesting & Declaring that the Bearer Hereof our Very Worthy Brother John Murdock was upon the 18th. Day of August A.D. 1788 Admitted a Member of the Lodge Union & Crown No. 129 Glasgow as a Master Mason and having Paid all Lodge Dues and observed all the By Laws and Regulations of the said Lodge as also those of the Grand Lodge of Scotland of whom we hold by Charter of Constitution and Erection granted in our favour at Edinburgh the 20th. Day of Decem^r one thousand Seven Hundred and Sixty five years. Given at our Lodge at Glasgow this 10th. Day of Sept^r 1788 and the Seal of our Lodge is hereunto Appended by order of the Master.

of My 5788.
William Cross,
Secr.y

John Gardner. Master.
Duncan ?
William Cross. } Wardens

Size 9½ in. x 5 in., entirely in MS. seal missing.

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

Some Old French Masonic Customs.

Although all the Freemasonry in the world has been modelled on the English original, and still remains in general agreement therewith, there have been many minor divergencies from time to time in the customs of the various Grand Lodges which have been established. Customs have been introduced abroad which, although not antagonistic to general Masonic principles, have never obtained a footing in England.

References to these divergencies and customs, many of which are quaint and curious, have frequently been made in the Transactions and Reprints of the Lodge of Research, and have proved a source of considerable interest to the Brethren.

The following pages have been compiled from Notes supplied twelve months ago by W. Bro. Major N. S. H. Sitwell, a Member of the Cor. Cir. of the Lodge, who, from a lengthy residence in France, and a serious study of Freemasonry in that country, had been able to collect much information on this interesting subject.

Since these Notes were handed to the compiler, Bro. Sitwell has been called upon to lay down the Working Tools, and summoned to the Grand Lodge above, there to receive the reward due to patient industry and merit.*

Much—indeed most—of the information contained in these Notes, had been obtained by Bro. Sitwell from a perusal of old minute-books, which in many cases, as in England, had been carefully preserved, and although some of the words used, and some of the proceedings described, are difficult of comprehension, sufficient knowledge has been obtained, to give a good idea of many points in which Freemasonry in France differed from that in England.

* Bro. Sitwell died at Arcachon, near Bordeaux, on June 9th, 1931, aged 54 years.

Lodges.

In many of the old Lodges in France, every degree was entirely separate and distinct. Brethren did not proceed as a matter of course from one degree to another. Many went no further than the E.A., others passed to the F.C., while a few proceeded to the M.M. Each degree had a separate minute-book and separate summons-form, and there were fees for each step, candidates being proposed and ballotted for in each degree.

Preparation and Trials.

The so-called "tests of fitness" to which candidates had to submit, were in many cases a serious hardship and quite unnecessary, as indeed they were in England at the same period. These "trials," which are still maintained in France, but in a modified form, were somewhat as follows:—The Candidate was stripped and made to bathe in a bath of cold water. A new shirt and pair of pants were then given to him, and he was shut in a dark room lighted only by a small lamp, with a piece of bread, a glass of water, and sometimes a Bible. His "parrain," or Masonic god-father, generally his proposer, gave him a short Address, and he was then left to his own reflections for at least an hour. After this he was blind-folded, pricked with a sword-point in front and at back, admitted into the Lodge, and conducted through three emblematical journies. During these he was struck with rolls of paper, tripped up by the legs of the Brethren, made to crawl under and over obstacles, stumble into a pit, and even sometimes made to fall off a small flight of steps on to a mattress laid on the ground, or held by four Brethren. Worse still, every Brother had the right, and exercised it, to ask the candidate the most personal and embarrassing questions, which old Masons declare was the most difficult part of the "trials" to pass through. If the candidate stood these tests without losing his temper or nerve, he was accepted, the C.T. was removed, and after a short delay, light was restored amid a clash of swords and a

blaze of lycopodium powder. These trials of physical endurance and good temper, foolishly outrageous as they were, were usual in French Lodges until comparatively modern times, but have now been considerably modified. How different from the quiet, orderly, considerate treatment of candidates in English Lodges!

Punishments.

These were very usual in Freemasonry two centuries ago. The By-laws of many old English Lodges specify fines for absence, drunkenness, quarrelling, bad language, refusal to obey the Master, etc., and these fines in some Lodges amounted to a considerable sum annually. Suspension and expulsion by the vote of the Brethren, were reserved for graver offences.

In France the Brethren appear to have been very strict, the slightest slip was sufficient excuse for a fine or suspension. In one Lodge a member was suspended for visiting a café more frequently than the Brethren thought right. Suspension was generally for a certain number of months, during which time the Brother was prohibited from attending the Lodge. In grave cases the suspension lasted for several years, followed by the same number of years of "*école* (school)." What this was does not seem to be precisely known, but it is believed that during the period, he was only permitted to attend a Lodge in the E.A. degree. Ordinary expulsion was not rare, but frequently the sentences were reduced after a short period, on a humble apology and the payment of a stiff fine. The Lodge decision was final and immediately operative, the Grand Lodge only learning of it when the annual returns were sent in.

A cant term for being in Masonic trouble was "*passer par la pompe* (to pass by the pump)," the origin of which no one can now explain, but which, one might suggest, referred to the drain on the culprit's financial resources.

But what may be called "expulsion with ignominy" was a really serious affair, and involved the total erasure of

the Brother's name from the Lodge books. The sentence was carried out with great ceremony, and was an interesting piece of ritual. The culprit was brought into the Lodge by the D.C., and placed between the Wardens in the West.* The accusation was then read, his defence made, and he was led out of the Lodge. The "*Orateur*" then summed up the case and explained the law, after which the Brethren voted "guilty" or "not guilty." The punishment to be inflicted was determined in the highest degree worked in the Lodge or Chapter. When this had been settled, the Brother was brought in by the "*Frère Terrible* (I.G.)," and placed between the two Wardens with his face turned towards the North, while the "*Venerable* (W.M.)" announced the sentence. The Secretary handed the culprit's Certificate to the "*F.T.*," and the D.C. took off his Masonic clothing and handed it to the same officer. The whole of the Brethren then proceeded in solemn procession to the outer porch of the building, where the Certificate and clothing were solemnly reduced to ashes. These ashes were taken into the open air by the "*F.T.*" and, in the presence of the culprit, scattered to the four winds, and on his return the door of the Lodge was closed on the expelled member. The sentence was promulgated at the next meeting of the Lodge, and neighbouring Lodges were informed by letter or by a special deputation. This ceremony was known as being "*brulé* (burnt)," and it most effectually prevented the victim ever again passing as a Mason, for he could not produce any papers. Names of the "*brûlés*" were affixed to the doors of those Lodges which had been informed of the sentence.

When the Duc de Chartres, afterwards known as Orléans and Egalité during the Terror, denied being a Mason, and was expelled from the Grand Mastership, his sword was solemnly broken.

* In France the Wardens have always been seated in the West at the base angles of a triangle, the Master having his place at the apex in the East.

It is interesting to note that Lodges of Adoption, in which women were admitted to membership, had similar punishments. A minute-book of 1781-1789 records the following. Three "sisters" persisted in staying away from the Lodge, and the Lodge objected to this. They were asked for their reasons in writing which, however, are not recorded. One was excluded in perpetuity, and regarded as incapable of assisting at any Masonic proceedings in future; the second was granted an honourable retirement, with liberty to participate again in Masonic labours, "when her personal affairs permitted it"; and the third was excluded for ever, her name was written upon paper and burned by the "*Sœur Econome* (Stewardess)," and carefully erased wherever it was mentioned in the minutes. The selection of the Stewardess to perform this duty is curious; in the case of male members of the same Lodge, the officer was called the "*Ange Exterminateur* (the Exterminating Angel.)"

Certificates.

These documents, often called brevets or diplomas, were in general use somewhat earlier in France than they were in England. They are very interesting documents, and much information can be gathered from them by Masonic students. Indeed, certificates are the only remaining evidence of the existence of some Lodges, of some forgotten episode, or of some series of degrees. They are, therefore, very eagerly sought for by Masonic writers, and the collection of over 450 specimens belonging to the Leicester F. Hall Library, is the envy of many Brethren.

One of the earliest known French certificates was issued in Montpellier in the year 1752, and as the formula then used was not materially altered for many years, an English translation is here given.

"From the East of Montpellier, an enlightened place where silence and peace reign, in the year of Masonry 5752 and in the vulgar era the 17th. of xbre 1752. We, the Master, Overseers and Workmen of the W. Lodge *Reunion des Elus* (Reunion of the Elect), daughter of Clermont—attest and certify to all enlightened men spread over the

face of the earth, that our dear Brother *Jacques Guilhaumene* of *Mithau in Rouergue*, has been received by us as Apprentice and Companion, after we had subjected him to the necessary trials, and that he has never failed to give us proofs of his zeal, his talents and his knowledge; we therefore beg and require all W. Lodges where he may present himself to receive and admit him as such to their sacred mysteries, we offering them the same in similar circumstances. And in order that this Certificate may be of service to him alone, we have made the said dear Brother *Guilhaumene* sign his name below the seal, so that when he shall present it, the same signature shall be demanded before his admission, thus providing an assurance that the document has not passed into profane hands. For which purpose we have issued this Certificate, and sealed it with our seal."

How different is this from the phraseology of English certificates!

Much may be learned from this eighteenth century document which, it will be noticed, is for the degrees of E.A. and F.C. only. Thus the words "Master, Overseers and Workmen" would seem to point to a survival of the operative names. Less than a century later, the phrase was altered to "W.M., Wardens and Brethren." About the middle of the eighteenth century, various Masonic systems were being worked in France, and this Lodge was a "daughter" of the Clermont system, which had its seat in Paris and worked a series of seven degrees. Lodges working other systems had already been established in Montpellier by Lodges at Bordeaux and Toulouse, and there was constant friction between them. The certificate is signed by the Master (*Venerable*), by the Overseers (*1^{er}* and *2^d* *Surveillans*) and by other members of the Lodge. There is a red wax seal, but the words *NE VARIETUR* do not appear on the Document. A triangle of 3 dots (. . .) is used to indicate an abbreviation, while the symbol  takes the place of the word "Lodge." Some of the signatories have a symbol—compasses on an inverted triangle—appended to their names, which probably means that they had occupied the position of Master of a Lodge.

Seals were originally pieces of paper embossed with the name of the Lodges, together with some Masonic emblems

and affixed to the certificate by a wafer. Later on a red wax seal was used. Brethren familiar with French certificates will have observed that the seal is frequently enclosed in a tin box, generally oval or circular, but occasionally hexagonal or octagonal, which was attached to the document by a ribbon, blue, red, or of various colours according to the degree. These were introduced about 1767 by a French doctor, named Cerneau—not to be confused with the late eighteenth century creole of the same name, who was prominent in the A. and A. rite in the West Indies. These boxes, which in the high degrees or for exalted Brethren, were sometimes of carved wood, silver, gilt, or even of gold, received the name of "*cerneaux*," which they still retain, although their use is nearly obsolete.

A few words describing the manner in which French certificates were dealt with in early days, will shew further interesting differences between English and French Masonic customs.

At a very early date the French Masonic authorities began to be more strict in following the French Civil Code in respect of documents for identification purposes. Thus all Masonic certificates contained the full name of the Brother to whom it belonged, together with the place and date of his birth, his occupation and sometimes his religion. These certificates were not a personal possession, but were kept in the Lodge archives. If a Brother changed the town of his residence, he was bound to present himself to the local Lodge, if there was one, and ask for affiliation, when, if he was accepted, the certificate was transferred from one Secretary to the other. When he died, it was placed in his coffin together with his Masonic clothing. When a Mason wished to travel on business or on pleasure, he had to ask for leave of absence from his Lodge, which was granted for the period for which his dues had been paid, but which could be renewed on payment of a further amount, on an application being made in writing. He was then given a *Lettre de Passe* (Passport) together with his certificate. It was a custom

that whenever he visited a Lodge in his travels, the fact was endorsed on the passport and certificate, and many interesting *visas* appear upon the documents contained in the Leicester collection. Endorsements certifying the advancement of the Brother to a higher degree are not uncommon ; punishment for minor offences was also sometimes endorsed on certificates. A Brother who had been travelling was obliged to return his Papers to the Secretary in open Lodge, at the first meeting after his return to his home town.

The customs recorded in these Notes are of the eighteenth century period, and it is quite possible that during the succeeding hundred years some may have been considerably modified, and others altogether discontinued. Still the Notes throw some light on an interesting period of Masonic history.

J.T.T.

An Old Dutch Proclamation.*

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

Except in very early times, when there were probably from time to time contentions, more or less serious, between the operative Masons and the authorities local or national, the English Masonic Brotherhood seems to have enjoyed a very peaceful existence for many centuries.

Apart from the injunction familiar to all Masons, to pay due obedience to the laws of city and state, the Brethren seem to have realised the advantages to themselves, of working in harmony with the authorities of the towns in which they lived and laboured, and by a due observance of the laws of the realm which afforded them its protection.

During the troublous period of the French Revolution, the Order was indeed threatened with suppression, on the ground that it was a secret society (which it never was), but largely by the influence of the Earl of Moira, Acting Grand Master of the G.L. of England, prejudices were overcome, difficulties were removed, and assurances given, so that the Brethren were permitted to meet as before without let or hindrance.

While English Freemasonry has thus been able to continue its beneficent work without interference from the civil authorities, the Freemasons on the Continent of Europe have suffered continuously from the suspicions of local busybodies, and from the infamous and unfounded charges brought against them by religious bigots.

In France, Germany, Holland, Belgium, Austria, Italy, etc., the Brotherhood has suffered much from misrepresentation and calumny, and whilst in some measure they may have brought suspicion upon themselves, by their interference

* *Vide Plate IV.*

in politics and in religious controversies, the measures adopted by the various states to restrict or prevent the meetings of Masonic Lodges, have in many cases been unjust, harsh and cruel.

There recently came into my hands an original PROCLAMATION,* copies of which had been posted up throughout Holland, forbidding the meeting of Lodges of Masons, and prohibiting the people affording them any countenance, assistance or protection, under certain pains and penalties.

The *Proclamation*, which is $14\frac{1}{2}$ in. \times $10\frac{1}{2}$ in. in size, is dated Dec. 12th, 1735, and is, of course, in the Dutch language. As the document is rare, possibly unique, a fac-simile together with an English translation are given here, for future reference by interested Brethren.

It is only fair to the Dutch authorities to record that after a few years, consequent probably on enquiries and investigations, the Dutch government withdrew its Edict of Suppression, and forbade the clergy from interfering with the Order. The rite practised in Holland had, and still has, a close resemblance to that in general use in England, for the Dutch Brethren successfully opposed the introduction into their Lodges of the spurious Masonry so common in France in the eighteenth century. For the last one hundred years Freemasonry in Holland has been quite free from interference and, as in England, pursues the even tenor of its way in the practice of charity, good fellowship and brotherly love.

[Translation.]†

A Proclamation. By the President and Council of Holland Zeeland and Friesland. Whereas information has reached us from the Court that there are certain persons here at the Hague who under a specious pretence of belonging to a so-called Fraternity of Freemasons, meeting together under a Grand Master, have arranged, under that pretext, to hold and gather together in illegal assemblies; and that moreover

* Exhibited at the March Meeting of the Lodge.

† Kindly obtained by Bro. L. Vibert, Sec. Lo. 2076 London.

it has been made to appear to the Court that it is not at all to be supposed that the study of architecture is the sole or principal object of their meetings; and furthermore that such illegal fraternities or colleges, that are not founded with the sanction of the Government, but on the contrary are introduced as a mere novelty, are always observed by the authorities to be false schools dealing in faction and debauch.

We, therefore, are inspired with a righteous indignation thereat, and that anyone should be willing thus to disregard the Law, and in pursuance of and by the authority of the Mandate and Ordinance of the Honourable Government of the States of Holland and West Friesland, of this last 30 Novr. and 5 Decr., forbid most strictly and categorically all and sundry whoever they may be, and interdict by these presents the holding or frequenting of any such improper gatherings, be they under the style and designation of Freemasons, or under any other specious designation, denouncing them all alike as illegal. Moreover we forbid all and sundry to hire, let or allow the use of any house, room, loft, cellar or barn or other place, be it public or private, directly or by an agent, for the holding of any such illegal gathering or assembly.

And in order once and for all to put an end to the aforesaid Fraternity which calls itself the Freemasons, we order and direct our Advocate Fiscal and Procurator General of the Court in the strictest manner, to keep an eye on the aforesaid illegal assemblies and gatherings, and to proceed against all such individuals or any assembly of persons who will presume not to submit to and obey the purport of this Proclamation, as against disturbers of the public peace, and disobedient subjects, and to present them before the Magistrate.

[To be published and posted up in the customary manner by the Court officials.]

Given at the Council on 12 December 1735.

Signed Jan Parker.

In Memoriam.

*" Some there are
By their good works exalted . . .
Will live and spread and kindle "*

W. Bro. FRANK HOWARD POCHIN, P.M. 2028, 3091, 3448, 4088 and 5061; P.M., P.P.S.G.W. Bro. POCHIN was a very enthusiastic Mason. In addition to Craft Masonry, he took many other degrees, and was also a Preceptor of the Union Lodge of Instruction. He rendered great service to the Province in many ways, and will be missed in every direction. He was elected to full membership in January, 1912, and filled the Chair in 1917. He died Sept. 5th, 1930.

Bro. F. J. DALE, 1391, an old member of the Cor. Circle, which he joined in Sept. 1898. Died April 18th, 1931.

W. Bro. GILBERT W. DAYNES, P.M. 52 Norwich, W.M. 2076 London; P.Prov.S.G.W. (Norfolk); P.A.G.D.C. (Eng.), died in January, 1931. He joined the Cor. Circle in March, 1922. Bro. DAYNES' work in connection with Freemasonry was, and will be in the future, very much appreciated. He was much interested in this Lodge, and read several Papers to the Members.

W. Bro. Col. J. A. C. GIBBS, C.B., P.M. 1040 Driffield; P.M. 118 (N.C.) The Hague; P.M. 3976 London; P.P.G. Reg., N. & E. Yorks.; Past D.G.Purst. Barbadoes; Past Grand Deacon, joined the Cor. Circle in May, 1908. He died in July, 1930. He sent frequent communications to the Lodge, and took much interest in its work.

Bro. A. HIBBINS, 1007, Loughborough. Joined the Cor. Circle in May, 1930, and died in July, 1931.

W. Bro. C. W. JONES, P.M. 4711, became a member of the Cor. Circle in May, 1927, and died in June, 1931.

V.Wor. Bro. Sir ALFRED ROBBINS, P.M. and Almoner 1928; P.M. 2076 and 2712; Past Grand Warden; President of the Board of General Purposes, joined the Cor. Circle of the Lodge in Nov. 1910, and died in March, 1931. English Freemasonry throughout the world will mourn the loss of this eminent Brother, whose life was devoted to promoting the best interests of the Craft.

W. Bro. G. J. RODWAY, P.M. 2028, P.P.G.Swd.B. An old member of the Cor. Circle, which he joined in November, 1895. He died in February, 1931.

W. Bro. Major NORMAN S. H. SITWELL, of Paris, P.M. 1374; P.D.G.D.C. Bengal. He joined the Cor. Circle in January, 1925, and died in June, 1931. Bro. SITWELL read a very interesting Paper on French Freemasonry, to this Lodge a few years ago.

W. Bro. WILLIAM WALTERS, P.M. 1391 and 5061; P.P.S.G.W.; Past Asst. Grand Director of Ceremonies. He became a member of the Correspondence Circle in September, 1925, and died in November, 1930. Bro. WALTERS rendered great service to the Province—particularly in the collection of large sums for the Infirmary, Cathedral and the Masonic Peace Memorial. He was connected with many other Masonic Orders

*" Weep not, beloved Friends ! nor let the air
For me with sighs be troubled."*

Table of Contents.

	PAGE
ADDRESS TO MEMBERS	1
LIST OF OFFICERS AND MEMBERS	3
PAPER.—ADDRESS BY THE W. MASTER	44
„ “ OUT OF WORK FREEMASONS.” J. T. THORP	49
„ “ THE INFIRMITIES OF AGE AS REPRESENTED IN MASONIC SYMBOLISM.” REV. A. W. PARSONS	61
„ “ QUESTIONS AND ANSWERS ON MASONIC SUBJECTS.”	81
„ “ THE NAMES OF SOME LEICESTER LODGES AND THEIR MOTTOES.” A. L. MACLEOD... ..	101
„ “ THE JEWELS OF THE WORSHIPFUL MASTER AND THE PAST MASTERS.” J. T. THORP	116
NOTE.—AN ANTIQUE APRON	41
„ “ SHIBBOLETH ”	114
„ SOME OLD FRENCH MASONIC CUSTOMS.....	131
„ AN OLD DUTCH PROCLAMATION	139
EXHIBITS.—Pages 76, 97, 112, 129.	
IN MEMORIAM	142
— — — — —	
SUPPLEMENT : MASONIC REPRINTS, XIV. “ RECEPTION D’UN FRANC-MAÇON.” Translation. (Separately bound.)	

List of Plates.

PLATE

- | | | |
|------|--------------------------------------|---------|
| I. | AN ANTIQUE APRON | Front |
| II. | PART OF THE "POCHIN" COLLECTION..... | page 97 |
| III. | EAR OF CORN AND FALL OF WATER..... | „ 114 |
| IV. | AN OLD DUTCH PROCLAMATION..... | „ 139 |
-

PLATE I. (FRONT).



AN ANTIQUE APRON.

Vide p. 41.

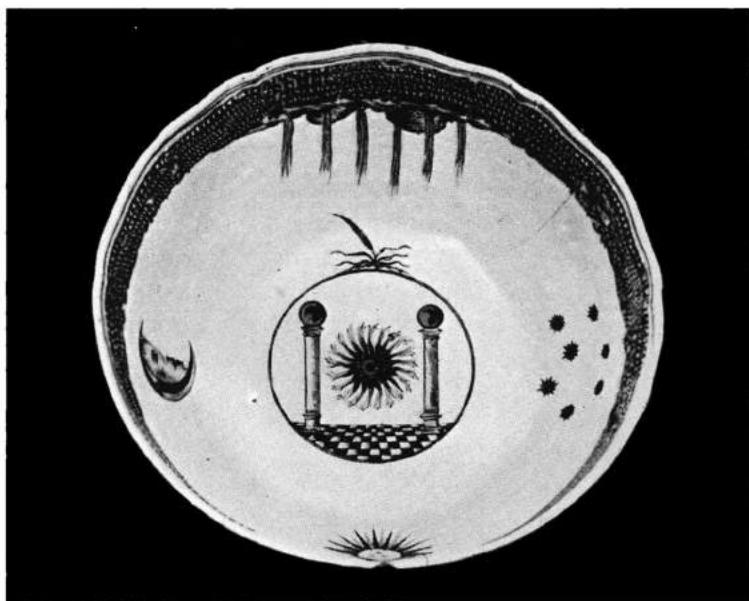
PLATE II.



PART OF THE "POCHIN" COLLECTION.

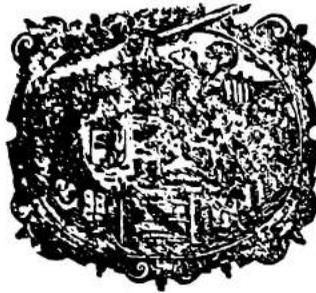
Vide p. 97.

PLATE III.



EAR OF CORN AND FALL OF WATER.

Vide p. 114.



PUBLICATIE.



En Præsident en Raaden oer Holland, Zeeland en Vriesland; Alsoo tot kennisse van den Dode is ghoomen / dat sig alhier in den Dage, Menschen bedinden / welke onder een specieus booggeden van te behooren onder een soogenaamde

Afweerdeboederschap van vrywillige Metzelaars, ~~schiedende onder een~~ Grootmeester / de bemerckelid hebben / van onder dat plectet / onbehooylike Vergaderingen aan te regten / en te frequenteren; en dat verders aan den Dobe / mit beschreide ainsandigheden / is boozgroomen / dat gemints is te vermoorden / dat de Reus kunde sorte wesen het enig / of principaal object van haare Ouerkomsten; dat ooh soodanige onbehooylike Conserrien / of Collegien / die niet geslekt zyn mit de autoriteit van de Regeeringe / maaz in tegendel by een puure eendwighheid zyn ingebort / altoos na liesten zyn aangemerkt als Suerchshoolen van factien; vroortens / en van debaucheg.

SOO IST. dat wy daar ober mit een regt haardige indignatie zyn aangedaan / en den ieder van de Justitie daar ontrent willende doen sijn / agterdelgens / en uit hragte van het Kanselaryens / en Verbeelen van haaz Edel Groot Mog. de Verren Staaten van Holland en Weidnesland / van den 30 November / en 5 Decembar laatsleden / verbinden wel seker plicht / en op het nadrukchichte / alle en een iegelyk / wie hy soude moogen zyn / soo ald wy verbieden / en interdiceren by dresen / het

houden / of frequenteren van soodanige onbehooylike Vergaderingen / het sy ender de titel of benaanninge van vrye Metzelaars, het sy onder andere specieuse benaamingen / verblaaende alle deselbe ongooylooft. Verbieden mede aan alle / en een iegelyk het verhuuren / leenen / of laten gebruiken van Huisen / Kaa-keren / Solders / keiders / Schuurcn / of andere plaatsen / het sy publicque / of particuliere / direct / of indirect / tot het houden van deselbe onbehooylike Vergaderingen en Speenpomsten

En om de boozschrebe Conserrien / welke sig geeden de naam van vrye Metzelaars, met ter haad te oem cesserren / lasten en bevelen wy den Advocaat Fiscaal / en Procureur Generaal van den Dobe op het nadrukchichte / het oog te houden op de boozschrebe onbehooylike Vergaderingen en Speenkomsten / en tegens alle / en een ieder / sondt aanken van Personen / welke soude moogen bestaan mit te obtempereeren / of gehoorsamen aan den inhoud van dese Publicatie / te procederen als tegens Verwoorders van de gemierne rust / mitsgaders desobediente Onderbaanen aan de bevelen van de hooze Ouerghheid.

Tasende en ordonneerende by dresen den ressen Druwaarder van den boozschreben Hobe / dreser ter Pupe van den Dobe te publicieren / en aiffieren daaz sulus van nooden wessen sal / en men gewoon is te doen.

Verbaan in den Staade den 12 Decembar 1735.

Onder stond /

In kennisse van my,
Was gettehent /
Jan Parker.

IN GRAVENHAGE.

By Paulus en Isaac Sebelius, ordinaris Druckers van de Edle Groot Mog. Heeren Staten van Holland en Weidnesland. Anno 1735.
Mit Privilegio.

AN OLD DUTCH PROCLAMATION.

Vide p. 139.

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..... 13s. 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.