

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1932=33.

(Forty-First Year of Publication.)

W. Bro. W. H. RILEY (P.M. 3448). W.M.

Secretary: W. Bro. HENRY HYDE, The Cottage, Guilford
Road, Leicester; P.P.S.G.W. (P.M. 523 and 3431).

EDITED BY

W. Bro. A. L. MACLEOD, M.A., M.B. (P.M. 1560).

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

FREEMASONS' HALL,
LEICESTER,
Session 1932-33.

DEAR BRETHREN,

When taking up my position as Worshipful Master of the Lodge, I recognised that I was assuming a burden of responsibility greater than any borne by any of my predecessors. This was owing to the very great loss the Lodge had sustained by the "passing" of three of its oldest and most valued members in the persons of Wor. Bro. J. T. Thorp, the Father and principal Founder of the Lodge and Editor of the Transactions; Wor. Bro. the Rev. H. S. Biggs, the Treasurer of the Lodge for many years; and Wor. Bro. H. J. Grace, a Founder of the Lodge and for 33 years its Secretary. But I pinned my faith on the loyalty of the members of the Lodge and the Correspondence Circle, to pull their weight with me in the trial to be faced, and that faith was not misplaced. It is my wish here and now to thank you one and all for your unswerving loyalty and zeal, and I trust that my successor will be equally well blessed.

The Lodge has had a successful year, and while it is true that there have been resignations, it is also true that there have been many new members, and it is very gratifying to be able to say that the Lodge is still full of vigour.

The Papers which have been read before the Lodge have all been given by our own members to whom thanks are due.

During the Session the By-laws have been altered in order to give a wider scope of membership, and a much freer action in the carrying out of the working of the Lodge, and it is hoped that, when these alterations are confirmed, much benefit will be derived therefrom.

It will no doubt be noted that no Masonic Reprints or Supplements have accompanied the Transactions, but it is hoped that this omission will be remedied in the near future.

In conclusion, may I offer my best thanks to all the Officers who have acted so faithfully during my year of office, and give my very cordial greetings to all our Brethren both at home and beyond the seas.

I am,

Yours fraternally,

W. H. RILEY,
W.M.

FOREWORD.

Last year we suffered many losses by the sudden death of many Brethren whom it was difficult to replace. Fortune had still two strokes to deal. One was in the death of W. Bro. Lea. Another was in the fact that our Secretary, W. Bro. Hyde, who had stepped into a breach has felt the pressure of business so great as to prevent him from completing his term of office, and from continuing to act. It will be impossible to elect a successor before the next meeting of the Lodge, though we hope and believe that one has been found. In the circumstances will Brethren address all correspondence to the Editor, who also, in his dual capacity of Treasurer appeals to all Members to remit their subscriptions as soon as possible.

Officers 1932-33.

W. Bro. W. H. RILEY (P.M. 3448)	W.M.
W. Bro. A. J. S. CANNON (P.M. 523)	S.W.
W. Bro. W. J. BUNNEY (P.M. 523)	J.W.
W. Bro. Dr. A. L. MACLEOD (P.M. 1560)	Treas.
W. Bro. HENRY HYDE, P.P.G.S.W. ; P.M. 523	Sec.
W. Bro. W. A. LEA (P.M. 523 and 2865), } P.M., P.P.G.S.W.	D.C.
W. Bro. G. B. ELLWOOD (P.M. 3448 and 4088)	S.D.
W. Bro. C. C. H. BINNS, M.A., M.B., (P.M. } 1560)	J.D.
W. Bro. W. H. COTTON (P.M. 50)	I.G.
Bro. D. CHOYCE	Tyler.

LODGE EDITOR—W. Bro. Dr. MACLEOD (P.M. 1560)
Address : 121 London Road, 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 1933-34.

September 25th, 1933—Installation.

November 27th, 1933.

January 22nd, 1934.

March 26th, 1934.

May 28th, 1934—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.).

W. Bro. F. J. W. CROWE, P.A.G.D.C. (Eng.).

Members of the Lodge.

In the order of Seniority.

Founders.

1. 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.

Joining Members.

2. LEAD, William Henry. *Rothley, near Leicester.* P.M. 2081; P.P.S.G.D. Joined September 25th, 1893.
3. FREARS, J. Russell. *Westcotes 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.
4. PORTS, George David. *St. Ronan's, Moiland Avenue, Leicester.* P.M. 2865; P.M.; P.P.G. Org. Joined March 23rd, 1903.
5. 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.
6. 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.; Past Assistant Grand Director of Ceremonies. Joined Nov. 28th, 1910.
7. 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.
8. JOHNSON, John D. *56 Rutland Street, Leicester.* P.M. 1391 and 3448; P.M.; P.P.S.G.W. Joined November 24th, 1913.
9. BUNNEY, W. J. *28 Severn Street, Leicester.* P.M. 523; P.M.; P.P.G. Reg. Joined September 24th, 1917.
10. HAINES, Frank. *"Oldfield," Woodland Avenue, Leicester.* P.M. 1391; P.M.; P.P.J.G.W. Joined September 24th, 1917.
11. HIND, Arthur H. *3 Grey Friars, Leicester.* P.M. 279, 4088; P.M.; P.P.S.G.D. Joined March 30th, 1921.
12. BIGG, Chas. S., M.A. *23 Friar Lane, Leicester.* P.M. 3091; P.M.; P.P.G. Reg. Joined May 23rd, 1921.
13. 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.

14. HYDE, Henry. *The Cottage, Guilford Road, Leicester.* P.M. 523 and 3431 ; P.M. ; P.P.S.G.W. Joined Nov. 25th, 1925.
 15. BARNETT, Harold D. M. "*Brendon,*" *Swithland Lane, Rothley.* P.M. 3091 ; P.M. ; P.P.G. Reg. Joined Nov. 25th, 1925.
 16. ELLWOOD, G. B. *4 Tichborne Street, Leicester.* P.M. 3448 ; P.M. 4088 ; P.P.S.G.D. Joined Nov. 26th, 1928.
 17. RILEY, Wm. H., F.R.I.B.A. *White House, Uppingham Road, Leicester.* P.M. and Sec. 3448. Joined Nov. 26th, 1928.
 18. MACLEOD, A. L., M.A., M.B., C.M. *121 London Road, Leicester.* P.M. 1560. Joined November, 1930.
 19. CANNON, A. J. S. *97 Winchester Avenue, Leicester.* P.M. and Sec. 523 ; P.M. 4874. Joined November, 1930.
 20. BINNS, C. C. H., M.A., M.B., B.C. *34 Humberstone Road, Leicester.* P.M. 1560, Leicester. Joined Nov. 23rd, 1931.
 21. COTTON, W. H. *Earl Shilton, near Hinckley.* P.M. 50 Earl Shilton.
 22. DIGGINS, A. E. *19 Holmfield Avenue, Leicester.* P.M. 3299, 301 and Member 3091 ; P.P.S.G.D. Warwickshire.
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Members of the Correspondence Circle. Grand Lodges, Lodges, Libraries, etc.

- ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915.
- BRISTOL MASONIC SOCIETY. November, 1906.
- BURMA, DISTRICT GRAND LODGE OF. March, 1908.
- CAUVERY LODGE, 3848, Tanjore, S. India. January, 1932.
- CINCINNATI MASONIC LIBRARY ASSOCIATION. Cincinnati (Ohio) U.S.A. May, 1911.
- COMBERMERE LODGE OF INSTRUCTION, Birkenhead. May, 1916.
- EASTERN ARCHIPELAGO, DISTRICT GRAND LODGE OF, Freemasons' Hall, Coleman Street, Singapore. September, 1923.
- FERRERS AND IVANHOE LODGE, 779 Ashby-de-la-Zouch. November, 1929.
- GRAND LODGE LIBRARY, Freemasons' Hall, Great Queen Street, London, W.C. 2.
- HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913.
- IOWA MASONIC LIBRARY, Cedar Rapids, Iowa, U.S.A. September, 1929.
- KENT, PROV. GRAND LODGE LIBRARY OF, Masonic Temple, Canterbury. November, 1923.
- LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
- "LIGHT ON THE SURMA" LODGE. 2726 Silchar, Bengal. May, 1929.
- MADRAS, DISTRICT GRAND LODGE OF, Freemasons' Hall, Egmore, Madras. November, 1922.
- MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914.
- MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910.
- MARKET HARBOROUGH MASONIC SOCIETY. May, 1932.
- MASSACHUSETTS, GRAND LODGE OF. Frederick W. Hamilton, Gd. Sec., Masonic Temple, Boston, Mass., U.S.A. Nov. 1896.
- MINERVA LODGE, 2433 Birkenhead, Masonic Temple, Birkenhead. March, 1898.
- MOUNTAIN LODGE, 11 (B.C.) Golden, British Columbia. May, 1907.
- NEPTUNE LODGE, 2908 Wallsend-on-Tyne. September 1913.
- NEW YORK, GRAND LODGE LIBRARY OF, New York. March, 1930.
- NORTH YORKS LODGE OF INSTRUCTION, Middlesbrough. March, 1908.

- PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902.
- PHENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913.
- RESEARCH, LODGE OF, 200 (I.C.) Dublin. March, 1926.
- RIVERDALE LODGE, 494 G. Lodge of Canada, Toronto.
November, 1920.
- RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904.
- ROCHESTER MASONIC HALL LIBRARY CENTRE, Rochester.
November, 1929.
- ROEBUCK LODGE, 56. The Librarian, W.A.C. Broome, Western
Australia. November, 1926.
- ST. MODWENS LODGE OF INSTRUCTION, 4850. September, 1928.
- SCOTLAND, LIBRARY OF GRAND LODGE OF, Freemasons' Hall,
96 George Street, Edinburgh. September, 1910.
- SCOTLAND, SUPREME GRAND ROYAL ARCH CHAPTER OF. Sep-
tember, 1913.
- SOUTH AMERICA, GRAND LODGE OF. Librarian, Freemasons'
Hall, 123 Safrinients, Buenos Aires. May, 1932.
- SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
- SOUTHERN CALIFORNIA MASONIC LIBRARY, Masonic Temple,
706 West Pico Street, Los Angeles, Cal., U.S.A. Nov. 1930.
- SWANSEA AND DISTRICT MASONIC STUDY CIRCLE. Sept., 1931.
- TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg.
September, 1911.
- WARWICKSHIRE MASONIC LIBRARY. January, 1909.
- WILLEM VAN ORANJE LODGE, 3976 LONDON. May, 1926.
- WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND
MUSEUM. September, 1915.
- WYALKATCHEN LODGE, 114, Wyalkatchen, Western Australia.
March, 1930.
-

Brothers.

- ADAMS, Gerald D. *Knighton Close, Ratcliffe Road, Leicester.* P.M. 1560 ; W.M. Leicester. November, 1931.
- ADCOCK, Alec. A. *Hinton, Roman Road, Birstall, Leicester.* 1391. Leicester. November, 1925.
- ADCOCK, Richard B. *24 Severn Street, Leicester.* P.M. 279 Leicester ; P.P.S.G.W. November, 1915.
- ALDERMAN, Stanbery. *McConnellsville, Ohio, U.S.A.* Dallas (Texas), U.S.A. May, 1913.
- ALLCOCK, E. T. *Ashby Road, Loughborough.* 3431 Leicester. May, 1930.
- ALLCOCK, F. *32 Bridlesmith Gate, Nottingham.* P.M. November, 1931.
- ALLEN, E. J. *130 London Road, Leicester.* P.M. and Sec. 2028 ; P.P.J.G.W. November, 1925.
- ALLEN, James. *28 Fosse Road South, Leicester.* 523 ; S.D. 4711 Leicester. November, 1921.
- ALLEN, J. H. *Silverdale Crescent, Eccleshall, Sheffield.* W.M. 3849 Sheffield. September, 1926.
- ALLEN, J. MASON. *9 St. John's Terrace, Corstorphine, Midlothian.* R.W.M. 788 Corstorphine (S.C.). November, 1930.
- ALLEN, T. *44 Humberstone Gate, Leicester.* S.W. 279 Leicester. Nov. 1916.
- ALLEN, W. P. *181 Knighton Road, Leicester.* S.D. 3919 Leicester. September, 1930.
- 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.
- ARMSTRONG, Percy. *The Cottage, Scarborough.* P.M. 1248 ; P.P.G.D.C., N. & E. Yorks. January, 1921.
- ASHWELL, T. *Mapledale, 1 Holmfild Road, Leicester.* P.M. and Sec. 2081 Leicester ; P.P.A.G.D.C. November, 1916.
- 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.
- BAETZ, Rheinhardt Theodor. *Bracken, Woodland Way, Kingswood, Surrey.* P.M. Deutschland 3315. November, 1932.
- BAGGOTT, A. G. *Astoniene, East Cliff, Southwold.* 983 Southwold. March, 1928.

- BALDOCK, William. 24 *Toothill Road, Loughborough*. 1007 Loughborough. May, 1930
- BAMBURY, A. E. *Thirlmere, Bushby*. 2028 ; J.D. 5061. May, 1925.
- BARCLAY, Col. George, O.B.E., V.D. 35 *Hamilton Road, Anderson's Bay, Dunedin, N.Z.* Grand Lodge of New Zealand, P.O. Box 1209, Auckland C.I., New Zealand ; P.M. 844 (E.C.) ; 166 and 266 (N.Z.C.) ; Past Deputy G.M. and Grand Sec. (N.Z.C) and P.G.D. (Eng.). January, 1906.
- BARDELL, Ernest. *Outwood, Woodmere Avenue, Shirley, Croydon, Surrey*. P.M. and D.C. 93 Wellington ; District Grand Deacon, Madras. January, 1926.
- BARKER, John W. *Firwood, Knighton Park Road, Leicester*. P.M. 279 and 3431 Leicester ; P.P.S.G.W. September, 1903.
- BARNES, Charles. 3 *Welford Road, Leicester*. P.M. 2865 Syston. P.P.G. Reg. January, 1916.
- BARRADELL, G. H. *Cottesmore, St. Philip's Road, Leicester*. P.M. 279 Leicester. May, 1930.
- BARRETT, E. J. 81 *Hungerford Road, Crewe*. P.M. 368 Sandbach. November, 1925.
- BARRETT, George. *Combe Florey, 22 View Street, Cottesloe, West Australia*. P.M. ; P. J. G.W. and President of Board of General Purposes, West Australia. September, 1931.
- BATES, A. *Guy Hailings, Birstall Lane, Leicester*. W.M. 523. Nov. 1925.
- BATLIVALA, J. C. 74 *Churchill Road, Rangoon*. P.M. and Sec. 614 Rangoon ; P.D.D.G.M. Burma ; P.G.D. (Eng.). Sept. 1904.
- BAUM, G. W. 21 *Alexandra Road, Leicester*. 523 ; P.M. 4711. Nov. 1924.
- 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.
- BAXTER, Thomas. 34 *Hamilton Square, Birkenhead*. 3519 and P.M. 3653 ; P.P.A.G.D.C. (Cheshire). June, 1917.
- BAYLISS, J. 17 *Friar Lane, Leicester*. M.M. 3448 Leicester. March, 1933.
- BEAUMONT, Philip. *The Hall, Donisthorpe, near Burton-on-Trent*. P.M. 779 Ashby and 1739 Swadlincote ; P.P.S.G.W. (Derby and Leicester.) September, 1909.
- BEAUMONT, R. H. *Town Hall, Bury St. Edmunds*. P.M. 1592 Bury St. Edmunds. September, 1926.

- BEEBY, H. C. *The Firs, Westleigh Road, Leicester.* P.M. 2081 ; 3091 ; P.P.J.G.W. November, 1924.
- BELL, Lemuel. *Caversham, Ashfield Road, Leicester.* 523 Leicester. March, 1930.
- BENCH, Horace. *127 Haunch Lane, King's Heath, Birmingham.* 4032 Birmingham. May, 1925.
- BENNION, W. J. *76 Holyhead Road, Coventry.* 2811 Coventry. March, 1930.
- BENT, Alfred A. *Brooklyn, The Oval, Wigston Road, Oadby, Leicester.* 3091 Leicester. November, 1930.
- BENTLEY, David. *Feveril, Elchworth Road, Leicester.* 2028 ; W.M. 5061 Leicester. September, 1931.
- BENTLEY, Percival A. *304 Victoria Park Road, Leicester.* P.M. 3448 Leicester. September, 1931.
- BENTLEY, William. *304 Victoria Park Road, Leicester.* Stwd. 5061 Leicester. September, 1931.
- BEROLZHEIMER, D. D. *234 Woodmere Boulevard North, 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.
- BICE, Wm. Player. *Graystaynes, The Ridge, Canterbury, Victoria, Australia.* Grand Master of Victoria, Australia. May, 1926.
- BIGGS, A. E. *40 Wentworth Road, Leicester.* 1391. Nov., 1925.
- BILLSON, Capt. Arthur. *Ringstead, Knighton Park Road, Leicester.* P.M. 3431 Leicester ; P.P.J.G.W. March, 1914.
- BINGHAM, Sydney Clifton. *7 Castle Street, Christchurch, N.Z.* P.M. 91 New Zealand ; Past Asst. Grand Secretary, New Zealand ; Past Provincial Grand Master Canterbury, New Zealand. March, 1902.
- BINGLEY, T. E. *White Lodge, Holmfield Road, Leicester.* P.M. 523 Leicester. January, 1928.
- BIRCH, J. E. L. *11 Chaucer Street, Leicester.* 523. Nov., 1924.
- 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.)
- BLAND, Major C. *High Street, Uppingham.* P.M. and Sec. 1265 Oakham. January, 1925.
- BLAND, C. A. *Westhaven, Dalby Avenue, Bushby, near Leicester.* P.M. 1391 and 3919 Leicester ; P.P.J.G.D. March, 1918.
- BLAND, Henry Weston. *20 Riley Road, Claremont, Western Australia.* P.M. 39 W.A.C. September, 1928.

- BOND, G. *Church Street, Lutterworth.* P.M. 3078; Prov. G. Stwd. November, 1925.
- BOND, W. *146 South Knighton Road, Leicester.* P.M. 3448; 4835 Leicester. May, 1924.
- BONSER, George B. *Highfields, Barwell, Leicester.* P.M. 50 Hinckley. September, 1931.
- BOOK, D. L. *Carrier 88 Post Office, Spokane (Wash.), U.S.A.* May, 1928.
- BOSWORTH, G. A. D. *1 Highfield Street, Leicester.* Stwd. 5061 Leicester. September, 1931.
- BOTT, Ernest E. *Waspawa, Hawkes Bay, N. Zealand.* P.M. 30 (N.Z.C.). September, 1922.
- BOWMAN, Henry Cecil. *The Spinneys, Manor Road, Leicester.* 3091 Leicester. March, 1913.
- BOYCE, B. A. M. "Eastrop," *147 Ashby Road, Loughborough.* 1007; Treas. 5208 Loughborough. May, 1924.
- BOYDEN, W. L. Librarian, Library of the Supreme Council, 33rd for the Southern Jurisdiction, U.S.A. *Sixteenth and S. Streets, N.W. Washington, D.C., U.S.A.* November, 1912.
- BRAMLEY, F. A. *Ashby Road, Moira, near Burton-on-Trent.* P.M. 779 Ashby. May, 1925.
- BRASH, Capt. E. L. *Fair View, Neltherhope Lane, Tidenham, near Chepstow, Mon.* 2399 Woolwich. P.M. 4022 Baghdad. January, 1922.
- BRIDGER, W. R. *17 Belvoir Street, Leicester.* P.M. 3448. November, 1928.
- BRIGGS, O. W. H. *Roscave, Kibworth Beauchamp, nr. Leicester.* P.M. 1330 Market Harborough. March, 1928.
- BROOK, C. L. *Rockdene, 222 London Road, Leicester.* W.M. 279 Leicester. March, 1930.
- BROWN, A. C. *53 New Broad Street, London, E.C. 2.* P.M. 1268 Rangoon; P.Dist. G.D. Burma. September, 1907.
- BROWN, John. *Bank House, Donisthorpe, Burton-on-Trent.* 779 Ashby-de-la-Zouch. November, 1931.
- BROWN, R. J. *Bank House, Shepshed, nr. Leicester.* W.M. 2428 Coalville. September, 1927.
- BROWNLIE, Dr. Alex. *Drayton House, Redcar, Yorks.* P.M. 1244 4244 Redcar; P.P.G.Reg. N. and E. Yorks. May, 1922.

- BRYAN, A. F. *Lynwood, Westfield Road, Leicester.* P.M. 3919
Leicester. January, 1930.
- BUCK, W. J. *24 Bitteswell Road, Lutterworth.* P.M. 3078 Lutter-
worth. January, 1930.
- BULLEN, John. *Lower Church Street, Ashby-de-la-Zouch.* W.M.
779 Ashby-de-la-Zouch. November, 1931.
- BURD, F. J. *The Province Office, Vancouver (B.C.), Canada.* Treas.
and Secy. Masonic Board of Relief, Vancouver, Canada.
September, 1908.
- BURDON, Capt. Charles S. "*Albuhera*," *Derwent Road, Palmers
Green, London, N. 13.* P.M. 2738 London and 2523 Hounslow ;
L.R. ; P.P.S.G.D. Middlesex ; P.A.G.Std.B. January, 1900.
- BURNS, Archd., Junr. *16 Seccombes Road, Auckland, New Zealand.*
P.M. 167 N.Z. and 267 N.Z. November, 1926.
- BURLEY, M. L. *Bluby Road, South Wigston, near Leicester.* 2028.
November, 1924.
- BURTON, J. Cecil. *Cuthbert Leys, London Road, Leicester.* P.M.
3431 and 3919 Leicester. November, 1915.
- BUTCHER, the Rev. Lionel L., B.A. *Owsdon Rectory, Newmarket.*
W.M. 1592 Bury St. Edmunds. September, 1931.
- 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.
- BUTLER, Thomas Mays. *8 Hobart Street, Leicester.* P.M. 279 ;
4835 Leicester ; P.P.S.G.D. March, 1921.
- BUTLER, Dr. H. R. *20 Boulevard, N.E. Atlanta, Ga., U.S.A.,
The M.W. Grand Lodge, Princess Hall, Affiliation, Atlanta,
Georgia, U.S.A.*
- BUTLER, W. T. *Rolleston, Billesdon, Leicester.* 523 Leicester.
May, 1930.
- CAMERON, D. C. *Folkden, Beachcroft Road, Leicester.* 4656
Leicester. November, 1929.
- CARR, E. Freeman. *Glenholme, Groby Road, Leicester.* P.M. 2865
Syston ; P.P.G.Std.B. January, 1922.
- CARR, E. R. *Whetstone House, Whetstone, Leicester.* W.M. 3448
Leicester. May, 1924.
- CARR, E. *Helvellyn, Manor Road, Potters Bar, Middlesex.* 456
Uttoxeter ; 985 Long Sutton. November, 1927.

- CARR, Robert W. *Norman House, Bushby, Leicester.* P.M. 2865
Syston. September, 1929.
- CARRYER, Nigel R. *Linton House, Barkby, near Leicester.* 2865
Syston. November, 1930.
- CARTER, Harold S. 20 *Carver Road, Herne Hill, London, S.E.* 24.
2683 Bucks. January, 1930.
- CASTERTON, G. R. 1 *Mansfield Grove, Nottingham.* P.M. 1130
Melton Mowbray; P.P.G. Supt. of W. January, 1916.
- CATT, S. G. *Reydon, The Bishop's Avenue, E. Finchley, London, N. 2.*
Founder and I.G. 4734 London, 2246. November, 1931.
- CATLOW, Thomas H. 18 *Fairfield Street, Leicester.* 4088 Leicester.
September, 1931.
- CAWTHORN, J. Elston. *Elmete, Esplanade Crescent, Scarborough.*
P.M. 1221 Leeds; P.P.S.G.W. West Yorks; P.A.G.D.C. (Eng.)
January, 1907.
- CHAPLIN, W. Holme. 43 *Tichborne Street, Leicester.* P.M. 3431
Leicester. September, 1931.
- CHARLES, David. "Zetland," *Meathurst Road, Leicester.* W.M.
4835; Stwd. 523. November, 1928.
- CHATTAWAY, John Gordon. *Westcotes Drive, Leicester.* 3091
Leicester. January, 1916.
- CLARK, Col. Herbt. N., D.S.O. 11 *Hyde Park Gate, London, S.W.*
P.M. 2238 Cookham Dean. September, 1926.
- CLARKE, Francis William. *Ranworth, Guilford Road, Leicester.*
P.M. 2028 Leicester; P.P.A.G.D.C. November, 1915.
- CLARKE, Leslie L. *Rowton Buildings, Bowling Green St., Leicester.*
395 Leamington. May, 1928.
- CLARKE, Matthew H. 137 *Kingsbury Road, Gravelly Hill, Bir-*
mingham. P.P.G.W. Warwickshire; Past Grand Treasurer.
November, 1931.
- CLARKE, T. J. *Lutterworth Road, Leicester.* P.M. 2081 Leicester;
Prov. G. Supt. Wks. June, 1917.
- CLOVER, Major W. C. *Narborough, near Leicester.* P.M. 2028;
Treas. 5061 Leicester; P.P.G. Swd. B. November, 1911.
- COBB, Henry George. *Little Bradfords, Courtauld Road, Braintree,*
Essex. P.M. 2154 Halstead; P.P.J.G.W. Essex. March, 1916.
- COE, W. W. 5 *Somerville Road, Leicester.* J.W. 2028. January,
1925.
- COLEMAN, W. M. 1071 *East Humboldt Street, Fort Worth, Texas,*
U.S.A., Grand Lecturer. P.M. 76 El Paso. November, 1924.

- COLENSO, Lt.-Col. J. Eric., F.R.G.S. *Rocks Cottage, Limpsfield, Surrey.* P.Gd. Supt. for Northern and Central India, A.S.F.I.; P.D.G.S.W. Bengal; P.M. 2440 E.C. and 4439 E.C. November, 1908.
- COLES, R. G. *Burnside, Welford Road, Sudbury, Suffolk.* 1224 Sudbury. January, 1927.
- COLES, R. W. *Red Gables, Ratcliffe Road, Leicester.* P.M. 2865; Prov. J.G.D. May, 1925.
- COLLINS, Chas. Montague. *Irene Street, Stratford-on-Avon.* P.M. 2133 Stratford-on-Avon. March, 1923.
- COLLINS-SCOTT, Arthur W. *Government Central Buildings, Jeejeebhoy Road, Poona, India.* P.M. 3338 E.C. Kirkee, and 415 E.C. Poona; Past District Grand Warden, Bombay; Past Assistant Grand Standard Bearer (Eng.). May, 1930.
- COLTMAN, F. T. *Bow End, Powys Avenue, Leicester.* Org. 523 Leicester. March, 1930.
- CONOVER, Chas. A. General Grand Secretary. *Coldwater, Michigan, U.S.A.* November, 1926.
- COOPER, Frank. *60 Pearl Street, Burnley, Lancs.* 3855 Burnley. January, 1928.
- COOPER, John T. *The Lodge, Aylestone Road, Leicester.* P.M. 523 Leicester; P.P.S.G.D. March, 1912.
- COOPER, Stanley Wm. *P.O. Box 4, Ndola, Northern Rhodesia.* 4820. E.C. March, 1929.
- CORAH, John H. *St. Margaret's Works, Leicester.* P.M. 4656 and 1566 Leicester; P.P.S.G.W.; Prov. G. Secretary; Past Assist. Grand Director of Ceremonies. September, 1931.
- COTTINGHAM, E. T. *The Limes, Thrapston, Northants.* P.M. 607 Thrapston; P.P.S.G.W. September, 1929.
- COTTON, W. H. *Earl Shilton, Leicestershire.* P.M. 50 Hinckley. May, 1923.
- COWLING, Arthur. *Church Street, Market Harborough.* 1330 Market Harborough. November, 1929.
- CRAIG, W. "The Rest," *Loftus Street, Katoomba, N. S. Wales.* P.M. 508 Singapore, Straits Settlements. January, 1904.
- CRANE, Charles E. *Thorpe House, Ashby-de-la-Zouch.* P.M. 779. P.M. 2428 Coalville; P.P.S.G.W. May, 1910.
- CREERY, Andrew McCreight. *416 Seymour Street, Vancouver, B.C.* Past Grand Master, Grand Lodge of B.C. November, 1922.

- 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.
- CRESSWELL, F. W. 36 *Lexham Gardens, London, W. 8*. P.M. 549; P.D.D.G.M. Bombay; P.G.D. (Eng.). May, 1913.
- CROOK, B. H. 310 *Victoria Park Road, Leicester*. J.D. 4835 Leicester. March, 1928.
- CROOK, Douglas. 1200 *Main Street, Springfield, Mass., U.S.A.* Dep. D.G.M. September, 1926.
- DAKIN, Edward H. *Clifton Villa, New Street, Matlock*. 1495 Matlock. September, 1930.
- DANIELS, Philip E. *Swallow Croft, Powys Avenue, Stoneygate, Leicester*. 3448 Leicester. January, 1931.
- DASHWOOD, J. R. *Uda Radella, Nanu, Oya, Ceylon*. P.M. 2656. Nov. 1925.
- DAVEY, H. G. *Market Bosworth*. 4266 Bexley Heath. Nov. 1931
- DAVIDSON, James A. 3782 *West 22nd Avenue, Vancouver, B.C., Canada*. 67 British Columbia. September, 1931.
- DAVIS, Eustace C. 92 *St. Peter's Road, Leicester*. J.D. 4088 Leicester. November, 1929.
- DAVIS, Rev. D. N. *Garth Vicarage, Muesteg, Glam.* P.M. 2606; Prov. G. Chap. S. Wales, E. Div. November, 1930.
- DEWES, Walter, F.R.I.B.A., M.S.A. 37 *Bedford Row, London, W.C. 1*. 1415 London. November, 1917.
- DIGGINS, Arthur E. 19 *Holmfield Avenue, Leicester*. P.M. 301 Alcester; 3299 Manchester; 3659 Birmingham; 3440 Manchester; 4243 Stratford-on-Avon; P.P.S.G.D. Warwickshire. March, 1926.
- DILWORTH, Richard H., M.A. 100 *Northampton Road, Market Harborough*. 1330 Market Harborough. January, 1930.
- DIXON, Robert J. *Bank House, Castle Street, Hinckley*. 50 Hinckley. November, 1931.
- DOUGLAS, Sholto. *The Mythe, Priory Road, Kenilworth*. P.M. 1060 Tamworth; P.P.G.D. November, 1930.
- DRYLAND, Leslie G. 90a *Herrick Road, Loughborough*. Asst. Sec. 4835 Leicester. September, 1927.

- DUDGEON, H. M. 36 *Knighton Church Road, Leicester.* 139I
Leicester. January, 1930.
- DURSTON, George. *The Spinneys, Uppingham Road, Leicester.*
P.M. 2028 Leicester ; P.P.G.A. Purst. November, 1915.
- EABRY, H. W. 57 *Mellor Road, Western Park, Leicester.* P.M.
139I Leicester. March, 1921.
- EATON, Charlie D. "Oakhurst," 146 *Middleton Hall Road, King's
Norton, Near Birmingham.* P.P.S.G.W. Worcs. Past Grand
Deacon. January, 1915.
- ECKENSTEIN, T. C. 4 *Chandos Street, Cavendish Square, W.I.*
P.M. 255 London. November, 1928.
- EDMONDS, Erskine. *Lydbury North, Shropshire.* P.M. 611 Ludlow
January, 1910.
- 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.
- EDYVEAN, M. F. *Westberry, Bodmin, Cornwall.* P.M. 330
Bodmin ; P.P.J.G.W. Cornwall. September, 1926.
- ELDRIDGE, Thomas. *Leicester Road, Whitwick, Leicester.* Sec.
2428 Coalville. March, 1932.
- ELLINGWORTH, F. G. "Lamarna," *Manor Road, Thurmaston,
near Leicester.* 139I Leicester. May, 1930.
- ELLIS, Lt.-Col. W. F., R.A.M.C. 306 *Main Street, Gibraltar.*
P.M. 2370 Lahore ; P.M. 1307 Mooltan and 1308 Dalhousie ;
Dist. G. Reg. Punjab. April, 1910.
- ENGLISH, B. M. *c/o Moody Bros., 34/37 Livery Street, Birmingham.*
3845 Birmingham. September, 1926.
- EVANS, J. E. *Rosebank, Dolton, North Devon.* P.M. 1885 Tor-
rington. January, 1913.
- EVANS, Walter. 211 *Mellon Road, Leicester.* P.M. 2865 Syston
May, 1911.
- EVERITT, the Rev. C. A. *West Tofts Rectory, Mundford, Norfolk.*
P.M. 2727 Ely ; P.P.G. Chap. Cambs. Sept., 1921.
- EYRE, G. H. 31 *Upperton Road, Leicester.* Stwd. 2028 ; Assist.
D.C. 5061. May, 1925.

- FENSOME, S. J. 8 *Wyndham Avenue, Melton Mowbray*. P.M. 1130 Melton Mowbray. January, 1930.
- 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.
- FIELD, Ernest H. *Tangley, Barrow Rd., Quorn, near Loughborough*. May, 1922.
- FIGHIERA, F. *Arborford, Church Rd., Wimbledon, London*. P.M. 19. Dep. Mr. 2712 London; P.G.D. Eng. September, 1926.
- FINCH, H. 24 *Clarke's Road, Wigston, Leicester*. 1324 Okeover May, 1932.
- FITZ-HENRY, W. *Myrtle, Manitoba, Canada*. May, 1923.
- FLATHER, David. *Hooton-Level Hall, Maltby, Yorkshire*. P.M. 2268 Sheffield; P.P.A.G.D.C., W. Yorks; P.A.G.D.C. (Eng.) November, 1903.
- FLEEMAN, F. G. 105 *Ashby Road, Loughborough*. P.M. 1007; P.M. 5208 Loughborough; P.P.G.A.D.C. September, 1918.
- FLOCKTON, B. P. *Guilford House, Burton Joyce, Nottingham*. P.M. 3448 Leicester; P.P.G.Std.B. March, 1913.
- FOISTER, A. T. *Berrystead, Barkby*. P.M. 2028 Leicester; P.M. 5061. P.P.G. Assist. D.C. November, 1917.
- FOLWELL, A. E. *Market Place, Leicester*. 2081 Leicester. May, 1928.
- FOLWELL, S. *Birkdale, Knighton Grange Road, Leicester*. P.M. 3431 Leicester. May, 1930.
- FOLWELL, W. H. 8 *Kingsway Road, Leicester*. Stwd. 523 Leicester. March, 1930.
- FORRESTER, William. "*Dunemase*," 28 *Hurst Rd., Horsham, Sussex*. P.M. 2660 Cranbrook, Kent; P.P.G. Sup. Wks. Kent. Sept., 1903.
- FOSTER, Reg. W. 21 *John Street, Adelphi, W.C. 2*. L.R., P.M. 1559 and 2712 London. September, 1917.
- FOX, Wm. Shaw. *The Nook, Oadby, Leicester*. Stwd. 4656. November, 1928.
- FRANCIS, Fredk. E. *Clevedon, Lime Avenue, Northampton*. 2431 Northampton. January, 1928.
- FORTE, Harcourt Leslie. *Torrington, Sheldon Road, Newton Abbot*. P.M. 1181. September, 1932

- FROST, Albert. *Norfolk Lodge, Park Grange Road, Sheffield.* P.M. 3779; P.P.G.A.D.C. West Yorks. March, 1926.
- FURLONGER, C.A.M. *Socony Vacuum Corporation, Karachi, India.* S.W. 832 (E.C.) Rangoon; 2737 London; 3130 Calcutta. January, 1926.
- GAINER, ERIC St. Clair, M.D. *Hillsborough, Thrapston, Northants.*
- GAMBLE, A. H. *Holmfild Avenue West, Kirby Muxloe, Leicester.* S.D. 2865 Syston. September, 1931.
- GAMBLING, J. *97 Mawson Road, Cambridge.* 88 Cambridge. September, 1931.
- GARLICK, Walter. *4 Sandown Road, Leicester.* J.D. 2028 Leicester. March, 1928.
- GARNER, A. C. *The Coppice, Rothley, near Leicester.* S.D. 3078 Lutterworth. May, 1925.
- GAYNER, W. A. *19 Bennett Street, Bath.* P.M. 906 Bath; P.P.G.W. Somerset. September, 1910.
- GIBBONS, FRANCIS H. *Durley House, Stoughton Road, Oadby, Leicester.* 3919 Leicester. September, 1931
- GIBBONS, Frank H. *White Cottage, Tetterhall, Wolverhampton.* 252 Dudley. September, 1927.
- GIBSON, H. W. *Clarendon House, Knighton Park Road, Leicester.* P.M. 1391; P.P.J.G.W. March, 1920.
- 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.
- GOADBY, Geo. F. *Lannoy, Ashfield Road, Leicester.* 1391 Leicester. May, 1930.
- 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.
- GOODE, W. H. *Sapcote, Leicester.* Stwd. 50 Hinckley. January, 1930.
- GOODFELLOW, H. F. *91 York Street, Rugby.* 4118 Rugby. September, 1922.
- GOODING, Thos. John. *The Poplars, Birstall, Leicester.* P.M. 2081 Leicester. January, 1923.

- GOODWIN, B. G. 718 *Clive St., Santa Barbara, California, U.S.A.*
22 G.L. of California. September, 1927.
- GOULD, F. E. 7 *Penlee Gardens, Stoke Devonport.* P.M. 3924
Plymouth. September, 1926.
- GRAHAM, D. J. 63 *Sloughton Drive North, Leicester.* 1391 Leicester.
November, 1921.
- GRANGER, W. *Town Hall, Loughborough.* A.D.C. 1007 Lough-
borough. May, 1930.
- GRANTHAM, John A. *Mellor Knowle, Winckle, near Macclesfield.*
I.G. 3382 Sale. September, 1930.
- GRAVESTOCK, A. W. *Deane House, London Road, Kettering.* 4455
Kettering. January, 1927.
- GRAYSTONE, Major Frederick Russ, D.S.O.; M.C. *Thamaine
Ain, Elton 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.
- GREEN, George. 52 *High Street, Market Harborough.* P.M. and
Sec. 1330 Market Harborough; P.P.S.G.W. January, 1898.
- GREEN, G. E., B.A. *Farndon, Toiler Road, Leicester.* W.M. 3091
Jany. 1916.
- GREEN, Harold Arthur. 7 *Park Croft, Boothroyd Lane, Dewsbury,
Yorks.* May, 1909.
- GREEN, F. S. 26 *King Street, Leicester.* P.M. 2081 Leicester.
January, 1930.
- GREEN, W. A. *Drayton House, Forest Road, Moseley, Birmingham.*
P.M. 3391 Birmingham and 2654 Moseley. P.P.G.R. Wor-
cester. November, 1912.
- GREENAWAY, W. J. 189 *Shirley Road, East Croydon, Surrey.*
Orion-in-the-West 415 (E.C.) and P.M. 2904 Maymyo, Burmah.
March, 1912.
- GRIBBLE-DUNN, F. H. *Broome, Western Australia.* Nov., 1926.
- GRIFFIN, T. S. *The Croft, Kirby Muxloe.* 1838 Wolverhampton.
September, 1928.
- GRIMWADE, A. W. B. *Rivington, Woodland Avenue, Wolstanton,
Staffs.* 3919 Leicester. September, 1920.

- GRINDLEY, George J. *Stratford, St. Phillip's Road, Leicester.* P.M. 2865 Syston. January, 1916.
- GRUNDY, Chas. F. 65 *Toothill Road, Loughboro'.* P.M. 3631 Liverpool; Librarian Howe and Charnwood (1007) L. of Instruction. May, 1930.
- GRUNDY, J. J. W. 24 *Clarke's Road, Wigston Magna, near Leicester.* P.M. 1060 Tamworth. May, 1925.
- GUEST, George A. *High Street, Coalville, Leicester.* 2428 Coalville. March, 1932.
- HACKER, Wm. Hy. 32 *Woodland Road, Hinckley.* 4124 Romsey, Hants. May, 1931.
- HAGLEY, George. 34 *Oakfield Street, Cardiff.* P.M. 36 Glamorgan; Prov. G. Trea. S. Wales (E.D.). Sept., 1926.
- HAINES, Chas. Ernest. "*Homeside,*" Syston, Near Leicester. J.D. 2865 Syston. November, 1921.
- HAINES R. S. *The Square, Bromyard, Worcester.* 3448 Leicester. March, 1930.
- HALL, James. *Rosaker, Station Road, Kirby Muxloe, Leicester.* P.M. 3041, Wellingborough. September, 1930.
- HALL, T. P. 7 *Landseer Road, Clarendon Park, Leicester.* J.W. 2865. November, 1919.
- HALL, W. E. 64 *Northampton Road, Wellingborough.* 5195 Wellingborough.
- HALLAM, H. *Woodland, Letchworth Road, Leicester.* 523 Leicester. March, 1930.
- HALLETT, H. Hiram. *Mansfield House, Taunton.* P.M. and Librarian 261 Taunton. March, 1921.
- 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; J.G.D. (Scot.). September, 1926.
- HAMBY, Chas. L. *Town Hall, Beccles.* P.M. 305 Beccles. March, 1925.
- HANCOCK, Clarence C. *Crimden, Heath Drive, Potters Bar.* P.M. 1478 Warminster; I.G. 3921 London. November, 1925.

- HANFORD, A. B. *Essex Lodge, Loughborough.* 343I Leicester. May, 1930.
- HANFORD, A. Pelham. *Kencote, Ashfield Road, Leicester.* P.M. 279 Leicester ; P.P.S.G.W. November, 1903.
- HANNAY, George. *Bruachnìohr, Pitlochry.* P.M. 1664 Gosforth and 324I Gateshead ; P.M. 3477 Newcastle-on-Tyne ; P.P.J.G.W. Durham ; P.P.A.G.D.C. Northumberland. September, 1913.
- HARDING, William W. 8 *Belmont Villas, New Walk, Leicester.* P.M. 2028 Leicester ; P.P.J.G.D. November, 1906.
- HARMER, W. S. *Wattle Valley Road, Canterbury, Melbourne, Australia.* 523, 3448 Leicester ; P.M. 300 (Vic. Con.). March, 1913.
- HARRISON, Ernest Young. 26 *Aytoun Road, Pollokshields, Glasgow.* P.M. 304I Wellingborough ; P.P.G.O. Norths. and Hunts. Sept. 1922.
- HARRISON, John *Mostyn, Guilford Road, Leicester.* P.M. 3448. January, 1925.
- HASSELL, John Regd. 76 *Hills Road, Cambridge.* 3448. March, 1929.
- HAWKES, H. A. *Firdene, Elms Road, Leicester.* 1766 London. March, 1931.
- HAYTON, John. 58 *St. John's Road, Waterloo, Lancs.* P.M. 1299 Liverpool. September, 1913.
- HAYWOOD, B. W. 89 *Grosvenor Road, Rugby.* 502 Rugby. September, 1928.
- HEATH, F. T. 142 *South Knighton Road, Leicester.* J.W. 3919. November, 1925.
- HEATH, J. E. 24 *Sunnycroft Road, Leicester.* Stwd. 523. May, 1925.
- HEATON, Wallace. 119 *New Bond Street, London, W.1.* P.M. 4092 Sheffield ; P.M. 3900 London. March, 1928.
- HENDERSON, R. A. *Bushby, near Leicester.* P.M. 2081 ; P.P.G. Swd.B. November, 1913.
- HENDRY, Campbell A. 18 *Agett Road, Claremont, W. Australia.* 39 Claremont (W.A.C.). January, 1925.

- HENOCHSBERG, E. S. 13 *Temple Gardens, Durban, S. Africa.* P.M. 3170. November, 1932.
- HERBERT, Sydney Frank. 111 *Princess Road, Leicester.* P.M. 3091; P.M. 4088 Leicester; P.P.G.S.D. May, 1915.
- HEWTON, John. 315 *Ormeau Road, Belfast.* P.M. 188. (I.C.). January, 1920.
- HIBBERT, the Rev. H. V. *The Vicarage, Enderby, Leicester.* Chap. 5061 Leicester. September, 1931.
- HICKLING, J. H. 19a *Churchgate, Loughborough.* 1007 Loughborough. May, 1930.
- HILLS, W. H. 23 *Highdown, Worcester Park, Surrey.* P.M. 3411 Surbiton; Sec. 4922; P.P.D.G.D.C. Surrey. Jan. 1928.
- HINDLEY, J. *Beverley, 38 Eaton Rise, Ealing, London, W. 5.* P.M. 19 London. January, 1927.
- HOGG, S. *Grey Friars, Harrogate.* P.M. 4217 West Hartlepool; P.M. 2547 London. November, 1931.
- HOGGETT, Chas. C. *High Street, Leicester.* 523; P.M. 3919 Leicester. March, 1931.
- HOLDAWAY, Tom N. *Quarry Cottage, Winchester.* 1883 Winchester. January, 1927.
- HOPKINS, Arthur. *Glen Roy, Narborough Road, Leicester.* P.M. 279; S.W. 3919 Leicester. September, 1916.
- HOPKINS, H. 116 *Gaywood Road, Kings Lynn.* Alt. 3201 March. November, 1927.
- HOPPER, the Rev. C. H. L. *Weekley, Kettering.* 1330 Market Harborough. March, 1930.
- HOWE, H. B. *Croft, near Leicester.* P.M. 4656 Leicester. November, 1927.
- HOWLETT, E. A. *Lake Edward, N.B., Canada.* P.M. 39 Grand Falls, N.B. May, 1930.
- HUGHES, Rev. C. Kendrick, M.A. *St. Luke's School, Toungoo, Burma.* P.M. 1095 E.C.; 48 E.C.; P.D.G. Chap. Burma Dist. September, 1926. (Life Member.)
- HUGHES, J. W. *T.B. Amarteifis Hospital, Inpraeso.* G.C.C. 4190 Accra (E.C.). November, 1930.

- HULLAH, Dean. 157 *Upper Worthoy Road, Leeds*. Perseverance Lodge 3197 W. Yorks. November, 1932.
- HUNTLEY, C. *Fernleigh, Stanley Drive, Humberstone, Leicester*. 2028 Leicester. September, 1931.
- HURLEY, Tom S. *Stammore, Ashleigh Road, Leicester*. P.M. 279; P.P.S.G.W. November, 1915.
- HURST, J. Snowden. *Town Farm House, Field Stile St., Southwold, Suffolk*. 1983 Southwold. March, 1928.
- HUTCHINSON, A. E. 38 *Brazil Street, Leicester*. P.M. 2028; Almoner 5061. September, 1924.
- HUTCHINSON, T. H. 3 *Pine Tree Avenue, Humberstone, Leicester*. 5061 Leicester. September, 1931.
- INDERMAUR, H. 106 *Evington Road, Leicester*. 3302 London; P.M. 4088 Leicester. September, 1931.
- JACKSON, Ernest W. *Godrevy, Saltburn-by-the-Sea*. P.M. 4539; P.M. 3474. January, 1926.
- JACKSON, Henry. *St. Andrews, Longcrofts Avenue, Harpenden, Herts*. 2081 Leicester. May, 1909.
- JACKSON, J. W. *Augarfa, Rifle Range Road, Ashby-de-la-Zouch*. P.M. 779. November, 1926.
- JENKINS, Charles H. 107 *Albert Street, Auckland, New Zealand*. P.M. 689 (E.C.) Auckland, N.Z. September, 1908.
- JENKINS, David T. *Elvington, near Dover*. 4213 Caydiff. September, 1924.
- JOHNSON, Feargus. 5 *Dulverton Road, Leicester*. 3448 Leicester. March, 1928.
- JOHNSON, Gilbert. *Strathmoor, 102 The Mount, York*. P.M. 236 York. (Life Member). January, 1931.
- JOHNSON, J. W. 55 *London Road, Leicester*. 523 Leicester. March, 1930.
- JONES, C. C. *Vale Royal, Elms Road, Leicester*. P.M. 3091 Leicester; Prov. G. Std. Br. November, 1917.
- JONES, John Chas. *Voel, 13 The Green, Twickenham, Middlesex*. S.W. 3301; 4728; 5068. (Life Member). January, 1931.
- JOWETT, H. C. 365 *Aylestone Road, Leicester*. P.M. 2081 Leicester. November, 1917.

- JUDGE, Thos. Oliver. *Meadowcourt Road, Leicester.* P.M. 2028 ;
P.M. 5061 Leicester. May, 1923.
- KEEN, Alpheus A. *P.O. Box 535, Albuquerque, New Mexico, U.S.A.*
Grand Sec. New Mexico, U.S.A. November, 1909.
- KEENE, Wilfred D. *Ravenhead, Ingarsby, Leicestershire.* 4088.
May, 1925.
- KEMP, L. H. *Broadmead, Toller Road, Leicester.* Stwd. 4088 ;
3919. March, 1925.
- KERSHAW, William Stott. *Sparth Lea, Princes Avenue, Gt. Crosby.*
P.M. 1129 Rochdale ; P.P.J.G.D. East Lancs. March, 1911.
- KING, Ernest. *2 Gerrard Road, Harrow-on-the-Hill.* 2913 London.
January, 1930.
- KING, L. A. B. *58 Headlands, Kettering.* 4048 Kettering.
November, 1929.
- KING, L. J. *202 Mere Road, Leicester.* Stwd. 4088. Nov., 1924.
- KING, T. A. *Thornhill, Mount Rd., Hinckley.* P.M. and Treasurer
50 Hinckley ; Prov. J.G.W. January, 1918.
- KING-BAKER, S. J. *Dilkush Ranch, Box 52, Enderby, British
Columbia, Canada.* P.M. 3195, 3419 and 3766 Jorhat, Nazira,
Assam, India ; P.G.S.G.D. Bengal ; P.G.J.D. British Columbia.
September, 1914.
- KNIGHT, H. *2 Ashleigh Road, Leicester.* 3431 Leicester. May,
1930.
- 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.
- LAFONTAINE, H. T. Cart de. *52 Albert Court, Kensington Gore,
London, S.W. 7.* Past Grand Deacon. January, 1914.
- LANE, Geo. H. *237 Narborough Road, Leicester.* 2028. Jan., 1925.
- LANGFORD, Francis Thos. Adrian. *9 Cromwell Street, Mount
Pleasant, Swansea, Glan.* 464 and 3834 Swansea, South Wales
(E. Div.). March, 1929.
- LANGTON, Ernest. *38 Sandown Road, Leicester.* P.M. 2865 Syston ;
P.P.J.G.D. November, 1914.
- LAPRAIK, Douglas. *"Glen Cairn," Hinckley Road, Leicester.* P.M.
3448 Leicester ; P.P.G. Sup. Works. November, 1915.

- LASCELLES, Dr. J. Eaton. Hacolumis, Islip, Kettering. September, 1932.
- LASHMORE, T. *High Street, Coalville, Leicesters.* P.M. 2428 Coalville. September, 1931.
- LAWRENCE, John. 33 *Pattison Road, London, N.W. 2.* P.M. 2696 London. January, 1927.
- LAWRENCE, W. Price. 5 *Church Street, Ystrad, Mynach, Glamorgan.* 2226 Rhymney. November, 1927.
- LEA, W. *Elms Road, Leicester.* 3091 Leicester. Sept., 1931.
- LEA, Geoffrey Lumsden. *Grayling Westminster Road, Leicester.* September, 1932.
- LEE, G. Trevelyan. *Little Croft, Etwall, Derby.* P.M. 253 Derby ; P. Prov. S.G.W. Derbyshire. January, 1912.
- LEIGH, Franklin. 64 *South Park, Lincoln.* P.M. 3017 Grimsby. November, 1930.
- LEWIS, C. J. *Market Street, Ashby-de-la-Zouch.* P.M. and Sec. 779 Ashby ; P.P.J.G.W. May, 1925.
- LIDDIARD, Ernest J. 20 *St. James Road, Leicester.* 3431 Leicester. March, 1919.
- LINLEY, Herbert. *Egyptian House, 170/173 Piccadilly, London, W. 1.* P.M. 1330 Market Harborough ; P.P.G. Org. March, 1914.
- LLEWELLYN, Gilbert E. *Penylan, Loughborough Road, Birstall.* 3919 Leicester. January, 1930.
- LIPPETT, Archie D. *Alton, 105 Knighton Road, Leicester.* 3448 Leicester. January, 1930.
- LOCK, Fredk. Jas. 18 *Broadlands Avenue, Streatham, S.W. 16.* P.M. 1257 London. September, 1929.
- LONNON, Wm., R.N. *Natal House, Hadlow, near Tonbridge, Kent.* 349 and 966 (S.C.) Malta.
- LOWE, Alfred. *Elnfield, Elms Road, Leicester.* P.M. 523 Leicester. September, 1931.
- LOXLEY, P. G. *Dept. No. 2, San Isidro, F.C.C.A., Argentine.* Calle Alsina 499. May, 1929.
- MACFARLANE, G. Sydney. 110 *Beacon Hill Avenue, Lynn (Mass.), U.S.A.* P.M. and Sec. Golden Fleece Lodge, Lynn. June, 1917.
- 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.

- MAJOR, Wm. *The Meadow, Western Park, Leicester.* P.M. 4088.
November, 1928.
- MARCH, C. H. *High Street, Coalville.* P.M. 2428 Coalville.
January, 1930.
- MARCH, Shirley. 13 *Baden Road, Leicester.* 1391 Leicester.
May, 1930.
- MARKS, A. *Meadowcourt, Guilford Road, Leicester.* 2028 Leicester.
September, 1931.
- MARSHALL, Alma J. "*Strathclyde,*" 30 *Airlie Gardens, Ilford, Essex.*
P.M. 279 Leicester ; P.P.G.Std.B. May, 1909.
- MARSHALL, Major P. H., O.B.E. *General Staff, India ; Simla, Delhi, India.* P.M. 459 ; P. Dist. S.G.W Punjab.
- MARTIN, G. M. *Dundee Masonic Temple, 31 South Tay St., Dundee.*
September, 1920.
- MASON, F. I. "*Tremaine,*" *Ashby Road, Loughborough.* 1007
Loughborough. May, 1930.
- MATHEWS, C. Pilleau. 31 *Belmont, Marine Parade, Durban, Natal, S.A.* P.M. 1747 Pretoria ; P.D.J.G.W. Transvaal. Sept., 1911.
(Life Member).
- MATTHIE, Charles W. 31 *Woburn House, Homer Street, London, W.1.*
122 (S.C.) Perth ; P.M. 1580 (E.C.). September, 1915.
- 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.
- MCDOWALL, 32 *Manville Road, Balham, S.W. 17.* P.M.
2455 Lond. Rank. May, 1933.
- MCNEILE, the Rev. R. F. *Uppingham.* P.M. 1265 ; P.P.G.
Chap. November, 1924.
- METHERELL, Major Reginald James. 38 *Ridgemount Gardens, London, W.* 2524 London. March, 1931.
- MESSER H. 17 *Castelnau, London. S.W. 13.* P.M. 1185 London.
January, 1927.
- MIDDLETON, Thomas. *Solicitor, Montrose, Scotland.* P.M. 16
Falkirk ; P.P.J.G.W. Stirlingshire. September, 1906.
- MILLINGTON, F. V. *Kirby Muxloe, near Leicester.* S.D. 2028.
May, 1925.
- MILLS, T. W. *Lytleton, 57 Westville Road, Penylan, Cardiff.*
4113 Penarth. March, 1925.

- MINCHEN, W. *Quarrington, London Road, Leicester.* P.M. 3431
Leicester ; P.P.G. Asst. Sec. November, 1917.
- MITCHELL, D. "*Shenston,*" 80 *Holbrook Avenue, Rugby.* 4118
Rugby. September, 1928.
- MOLYNEUX, W. *Brynambwg, Park Drive, Swansea.* Sept., 1926.
- MONTARGIS, Maurice J. B. *P.O. Box 451, Hong Kong, China.*
W.M. 1026 (E.C.) ; P.D.G.D.C. Hong Kong and S. China.
September, 1931.
- MOORE, W. E. 20 *West Avenue, Leicester.* J.D. 523 ; P.M. 4711
Leicester. January, 1918.
- MOORHOUSE, E. C. *Wyndham Avenue, Melton Mowbray.* P.M.
1130 Melton Mowbray. January, 1930.
- MORLEY, B. S. "*Cranfield,*" *Bankart Avenue, Oadby, Leicester.*
Stwd. 3091 Leicester. November, 1927.
- MORLING, Joseph. *Roslyn Road, Napier, Hawkes Bay, N.Z.* Prov.
G. Master, Hawkes Bay, N.Z. September, 1931.
- MORRIS, George. 54 *Romway Road, Leicester.* 279 Leicester,
November, 1917.
- MORRIS, G. W. W. *Northwick House, Lutterworth, Rugby.* P.M.
3078 Lutterworth ; P.P.G. Std. B. January, 1922.
- J. H. MORTON. *Russell Hill, Purley.* 4835. September, 1932.
- MOSHER, Willet H. 50 *Ripley Place, Buffalo, N.Y., U.S.A.* P.M.
835 Buffalo, N.Y. September, 1931.
- MOSS, Eric. 9 *Broom Leys Road, Coalville, Leicester.* S.D. 2428
Coalville, March, 1932.
- MOULD, E. C. 123 *Loughborough Road, Leicester.* 523 Leicester.
September, 1930.
- MUDD, Wilfred. *High Street, Kettering.* P.M. 455 Kettering
November, 1931.
- MUDDIMER, E. H. 26 *De Montfort Street, Leicester.* 2028 ; S.W.
5061. May, 1925.
- MUDDIMER, E. "*Canford,*" *St. Phillips Road, Leicester.* 3919
May, 1925.
- MUMBY, John. *Ashville, Kingsland Road, Birkenhead.* P.M. and
Sec. 3519 Birkenhead ; P.P.A.G.D.C. Cheshire. May, 1914.
- MURMANN, F. V. 152 *New Walk, Leicester.* S.W. 3431 Leicester.
November, 1917.

- MURRAY, E. *Woodville, Cheveney Road, Quorn.* S.D. 4088
Leicester. March, 1930.
- MURRAY, S. "*The Glen,*" *Kirby Muxloe, near Leicester.* P.M.
3431. November, 1919.
- MUSTHER, Wm. *37 Riseldine Road, Honor Oak Park, London, S.E.* 23.
188 London. September, 1922.
- MYERS, F. W. *40 Ashleigh Road, Leicester.* W.M. 3078 Lutter-
worth. May, 1932.
- NEBITT, Major John William. "*Darjeeling,*" *Lynnbank Road,*
Wavertree, 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.
- NIGHTINGALE, C. F. *Endellion, Buchanan Road, Walsall.* P.M.
359, 1520 and 3995 ; P.P.G.D.C. Staffs. November, 1925.
- NORBS, Capt. John T. S. "*Gravelstone,*" *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.
- 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.
- OAKLEY, D. *Hagley Road, Stourbridge, Worcs.* P.M. 498 Dudley ;
P.D.G.D.C. Worcestershire. November, 1931.
- OATES, R. L. *36 Glenfield Road, Leicester.* 2081. Nov. 1925.
- OPENSHAW, G. H. *Wellesley House, Sudbury, Suffolk.* P.M. 1224.
Sudbury. November, 1927.
- O'BRIEN, V. J. *9 Y-Groes, Rhiwbina, near Cardiff.* P.M. 1992 E.C.
Cardiff. March, 1925.
- ORD, Dr. Fred. W. *The Poplars, Castle Gresley, near Burton-on-*
Trent. P.M. 1739 Swadlincote ; P.P.S.G.W. Derbyshire.
March, 1913.
- ORRINGE, J. "*Charnwood,*" *Barrington Road, Leicester.* P.M. 3431 ;
P.P.A.G.D.C. November, 1925.
- OSBORNE, George E. "*Honeyburn,*" *Didsbury, Manchester.*
P.P.S.G.W. Cheshire ; P. Asst. Gd. Dir. of Cer. (Eng.) March,
1914.
- OVAS, James A. *Freemasons' Hall, Winnipeg, Canada.* Grand
Sec. Gd. Lo. of Manitoba. January, 1908.

- PARKINSON, A. E. 57 *Westminster Road, Leicester.* 3919 Leicester, September, 1931.
- PARR, Alfred. *Aylestone House, Aylestone, Leicester.* P.M. 22 London. January, 1921.
- PARR, A. R. 20 *Holmfild Avenue, Leicester.* 3431 Leicester. January, 1927.
- PARSONS, Rev. A. W. *Holy Trinity Vicarage, Leicester.* 3431 Leicester. November, 1928.
- PATEMAN, William. 56 *Walnut Street, Leicester.* 523 Leicester. March, 1930.
- PAYNE, H. R. I. 139 *Charles Street, Launceston, Tasmania.* P.M. 4 (T.C.); Dep. Sec. G. L. of Tasmania. April, 1910.
- PAYNE, Jas. 40 *Jewel Street, Barry, Glam.* W.M. 2357 Barry. May, 1930.
- PEARCE, A. *Sandown Road, Leicester.* Asst. Sec. 2028 Leicester. May, 1925.
- PEBERDY, T. C. 73 *Princess Road, Leicester.* 523. May, 1925.
- PEGG, Samuel John. *Hill Crest, Letchworth Road, Leicester.* P.M. 2028 Leicester; 5061; P.P.A.G.P. September, 1913.
- PEGGE, P. W. *The Orchard, Well Green, Lewes, Sussex.* 4368 Acton. November, 1930.
- 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.
- PERCIVAL, C. J. 255 *Ashley Road, Parkstone, Dorset.* P.M. 1493 Eastwood; 4014 Hucknall, Notts. March, 1929.
- PERKINS, Walter. 61 *Coton Road, Nuneaton.* P.M. 432 Nuneaton; Sec. 5102 Nuneaton. September, 1923.
- PETTIT, G. R. *Westerly, Lutterworth Road, Leicester.* P.M. 2028; 5061. January, 1925.
- PHILLIPS, Wm. David Llewellyn. *Dilwyn Street, Swansea.* 237 Swansea, S. Wales (E. Div.). March, 1929.
- PHIPPS, G. A. *Highbury, Lutterworth Road, Leicester.* 2028. May, 1925.
- PHIPPS, George E. 24 *Hazlewood Road, Leicester.* S.W. 1391; P.M. 3919. March, 1919.
- PICK, E. C. 42 *Cavendish Road, Leicester.* Stwd. 5061 Leicester. September, 1931.
- PICKERING, E. F. *The Borough, Hinckley.* Stwd. 50 Hinckley. January, 1930.

- PIETERSEN, J. G. F., *Ashwood House, Kingswinford, near Dudley.*
Dep. Prov. G.M. Staffs. ; P.A.G.D.C. England. Sept. , 1926.
- PITT, William Thomas. 6 *Station Road, Brightlingsea.* P.M. 433
Brightlingsea ; P.A.G.P. Essex. January, 1920.
- PLANT, Arthur N. 12 *Hobart Street, Leicester.* P.M. 523 and 4835
Leicester ; P.P.S.G.D. November, 1919.
- POLLARD, F. *Linden House, Linden Drive, Old Evington, Leicester.*
J.W. 523 Leicester. March, 1918.
- POLLARD, F. *Millbank, Leicester Road, Anstey.* 2028. Jan., 1926.
- POSTE-HARCOURT Leslie. "*Torrington,*" *Sheldon Road, Newton
Abbot.* P.M. De la Pole Lodge, Seaton. September, 1932.
- POTTER, Jas. A., Lt.-Col., C.B.E. *Barn Close, Oadby, Leicester.*
I.G. 4656 Leicester. November, 1930.
- POTTER, J. S. 25 *Forest Road, Loughborough.* P.M. and Sec.
1007 Loughborough. May, 1930.
- POTTER, S. B. 2 *Avenue Road, Leicester.* P.M. 279 Leicester.
January, 1930.
- POTTER, W. "*Gower,*" *Meredith Road, Leicester.* P.M. 1391 ;
2028. May, 1925.
- 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.)
- POYNOR, C. A. 17 *Beckingham Road, Leicester.* 279. Jan. 1919.
- PRESTON, Peter L. "*Hill Croft,*" *Shaw Lane, Markfield, Leicester.*
5061 Leicester. September, 1931.
- PRIDMORE, C. R. 275 *Uppingham Road, Leicester.* 2865 Syston.
November, 1931.
- PRIDMORE, S. H. 315 *Belgrave Gate, Leicester.* 2865 Syston.
May, 1926.
- PRIOR, Dr. James *Brookroyd House, Heckmondwike, Yorks.*
P.M. 4515 Heckmondwike. September, 1927.
- PUERTA, V. L. *Apartado, No. 1163, Havana, Cuba.* 609 Penn.
November, 1924.
- RADBURNE, J. W. *High Street, Rushden, Northants.* 3039 Rush-
den ; 4733 London. November, 1929.
- RAE, T. H. *Lloyds Bank Chambers, 53 Fawcett Street, Sunderland*
P.M. 1389 Sunderland. January, 1924.

- RANDLE, E. S. *The Nook, Priesthills Road, Hinckley.* Org. 50 Hinckley. May, 1931.
- RATNETT, E. A. *Ivanhoe, Guilford Road, Leicester.* 523 Leicester. May, 1930.
- REEVES, Hugh W. 42 *Old Broad Street, London, E.C. 2.* P.M. and Treas. 3223, 4946, 3868 ; P.A.G. Reg. September, 1931.
Master, British Columbia. January, 1910.
- RICHARDS, Joseph. *Birchfield, Oldbury.* September, 1927.
- RICHARDSON, the Rev. A. *Holy Apostles' Vicarage, Leicester.* Chap 4088 Leicester. September, 1931.
- RICKABY, F. *Granite House, Mountsorrel.* 238 Annan (S.C.). September, 1928.
- RICKS, Ernest W. 33 *Sykefield Avenue, Leicester.* 523 Leicester. November, 1927.
- RIDGWAY, W. 5 *Homeway Road, Leicester.* 523 Leicester. January, 1930.
- RILEY, H. G. *Foxton, Leicestershire.* 1330 Market Harborough. September, 1926.
- RIPPON, C. Walton. 185 *Mount Pleasant Road, Wallasey, Cheshire.* 897 ; P.M. 4151 St. Helens. January, 1923.
- ROBB, Alexr. *Bank of Montreal, Regina, Saskatchewan, Canada.* Sask Lodge, 16 Saskatoon. May, 1929.
- ROBBS, Dr. C. H. D. *Vine House, Grantham.* 362 Grantham. P.A.G.D.C. (Eng.). May, 1930.
- ROBERTS, Charles Henry. *Milton Hayes, Manor Road, Leicester.* P.M. 3091 Leicester ; P.P.A.G.D.C. November, 1906.
- ROBERTS, Dr. Jay G. 471 *Lynwood Avenue, Buffalo, N.Y., U.S.A.* P.M. 925 Buffalo, N.Y. September, 1931.
- ROBERTS, Harry. *Knighton Rise, Leicester.* P.M. 3431 Leicester ; P.P.G. Asst. Sec. September, 1905.
- ROBERTSON, A. 23 *Leadenhall Street, London, E.C. 3.* P.M. 19 London ; L.R. ; P.P.G. Supt. Works, Essex. March, 1930.
- ROBINSON, Arthur B. B. 113 *Hinckley Road, Leicester.* 2028 Leicester. November, 1915.
- ROBINSON, J. *Ash Grove, 84 Upper Newtownards Road, Belfast.* P.M. 106 ; 128 ; 46 (I.C.) P.P.S.G.D. Antrim. January, 1898.
- ROCK, Wm. 24 *Salisbury Road, Kettering.* 4455 Kettering. January, 1927.
- ROKER, E. A. *Albert Road, Leicester.* 523 Leicester. September, 1930.

- ROPER, Chas. *Navenby House, London Road, Wyberton, Boston.* 272 Boston. March, 1928.
- ROSE, E. F. *College Hill House, Attleborough, Norfolk.* P.P.G.W. Norfolk; P.A.G.D.C. (Eng.). November, 1913.
- ROSTRON, the Rev. R.A., L.Th. *The Vicarage, Minster Lovell Oxford.* S.W. 3078; P.P.G. Chap. March, 1926.
- ROWELL, J. M. *The Spinneys, Evington, Leicester.* 2028 Leicester. September, 1931.
- ROWLETT, W. H. *Kaenza, Wigston Road, Oadby, Leicester.* Stwd. 4088 Leicester. September, 1931.
- SAGE, A. G. *Shinneys Hill Farm, East Coher, Yeovil, Somerset.* 5007 Yeovil. March, 1932.
- SAUNDERS, C. H. "*Pembroke*," *Holmfild Road, Leicester.* 3919 Leicester; P.M. 633 Manchester; 3962 Winshill; P.P.A.G.D.C. Derbyshire. November, 1927.
- SAUNDERS, J. Edward. *172 Sidwell Street, Exeter.* P.M. 2659 and 164; P.A.G.D.C. (Eng.); P.G.Std.B. (Eng.); P.P.G. Treas. Devon. May, 1933.
- SAVIGE, W. S. *The Gables, Ashfield Road, Leicester.* 2081 Leicester. September, 1931.
- SAWDAY, T. Trevor. *56 London Road, Leicester.* 3431. Jan. 1925.
- SCHOFIELD, Herbert. "*Iffley*," *Ashby Road, Loughborough.* M.M. 448 St. James Halifax. May, 1933.
- SCOTT, William. *Clifton House, The Fosse, Syston, near Leicester.* 2081 Leicester. March, 1922.
- SEWARD, J. R. *Ellova, Preston Road, Yeovil, Somerset.* 329 Yeovil. November, 1931.
- 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.
- SHARDLOW, Howard W. *North Side, Downend Road, Horfield, Bristol.* 3237 London; 4741 Llanrwst. September, 1919.
- SHARP, Aubrey T. *Nether Hall, Scraftoft, nr. Leicester.* 4656 Leicester. March, 1928.
- SHARP, F. B. *1 Middle Pavement, Nottingham.* P.M. 3498 Nottingham; P.P.G.D. Notts. January, 1929.
- SHARP, W. H. *Charnwood, Parkhouse Road, Mincester, Som.* P.M. 2028 Leicester; P.P.G. Asst. D.C. November, 1912.

- SHARP, W. L. 42 *Park Hill Drive, Aylestone Road, Leicester.* 523.
November, 1924.
- SHAW, G. Baron. *Bishop's Castle, Shropshire.* J.D. 3146 Hereford.
January, 1931.
- SHEPHERD, E. H. *c/o E. Ward, 57 Mulgrave Road, Cairns, North
Queensland.* Sec. 50 U.G.L.Q. Cairns. November, 1927.
- SHEPHERD, Silas Hy. 717 *26th Street, Milwaukee, Wisconsin, U.S.A.*
P.M. 122 Hartland (Wis.). January, 1921.
- SHEEN, R. C. *Grayshott, 246 Willesden Lane, Cricklewood, London,
N.W. 2.* P.M. 23; Prov. G. Stwd. London. May, 1925.
- SHILCOCK, Fred. H. 48 *Beckingham Road, Leicester.* 2865 Syston.
May, 1930.
- SILVESTER, R. H. *Canerna, Fosse Road North, Leicester.* 2028
Leicester. September, 1931.
- SIMPSON, M. R. 7 *Elms Road, Leicester.* 2028 and I.G. 5061
Leicester. May, 1927.
- SHUTTLEWOOD, A. A. 29 *St. Alban's Road, Leicester.* 1391
Leicester. May, 1930.
- SKELTON, G. *The Eimes, Sileby, near Leicester.* 523 Leicester.
November, 1930.
- SKIPPER, H. H., M.B.E.; F.S.I. 4 *Buckingham Gate, London,
S.W. 1.* 1593 London. Jan. 1922.
- SLACK, C. H. *Murree House, Gledhow Wood Rd., Leeds.* P.M. 971
Batley, and 3047; P.P.S.G.D. W. Yorks. September, 1907.
- SMALLWOOD, R. H. Gough. 3 *Carlton Villas, Wrexham, N. Wales.*
1336 Wrexham. March, 1927.
- SMEDLEY, W. R. *c/o A. Wheatley, 63 Willow Road Bournville,
Birmingham.* P.M. 508, 2933 Singapore; P.D.S.G.W. Eastern
Archipelago. May, 1918.
- SMITH, Arthur J. 71 *Glenfield Road, Leicester.* 3448 Leicester.
March, 1930.
- SMITH, Fred G. *Asfordby, Melton Mowbray.* W.M. 1130 Melton.
Mowbray. September, 1931.
- SMITH, F. Lomas. *Greengates, Birstall.* Assist. Sec. 4088-
September, 1924.
- SMITH, H. 60 *Mark Lane, London, E.C 3.* P.M. 1232 Bourne;
P.M. 4456 Loughton; P.P.G.Reg. Lincs. January, 1927.

- SMITH, Hubert. *Market Bosworth*. 2259 Thorne. Nov., 1931.
- SMITH, John C. *Plas Rhaiadr, Dolgarry, Conway, N. Wales*. 4741 Llanrwst. September, 1927.
- SMITH, Samson. 6 *Belmont Villas, New Walk, Leicester*. P.M. 523 and 3919; W.M. 3431 Leicester; P.P.S.G.D. November, 1906.
- SMITH, T. W. 24 *Millstone Lane, Leicester*. 1391; P.M. 4656. November, 1925.
- SMITH, W. A. DE WOLF. *P.O. Box 189 New Westminster (B.C.), Canada*. Sec. G.L. of British Columbia. November, 1904.
- SMITHARD, J. W. 223 *Fosse Road North Leicester*. P.M. 1391 Leicester. September, 1926.
- 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.
- SODDY, Robert J. 11a & 12 *Union Court, Old Broad Street, London, E.C. 2*. P.M. 92 London. March, 1914.
- SOLLITT, C. F. *Nausori, Fiji*. P.M. 2238 (E.C.) Nausori, Fiji. September, 1923.
- SONGHURST, W. John. F.C.I.S. 27 *Great Queen Street, London, W.C.* P.M.; Sec. 2076 London; Past Grand Deacon. March, 1907.
- SPENCE, N. F. *Croft, near Leicester*. 4088 Leicester. Jan., 1927.
- SPENCER, N. B. 11 *Dilworth Avenue, Remuera, Auckland, N.Z.* W.M. 1710 Remuera. September, 1929.
- 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.
- SPRIGG, S. 20 *Nottingham Road, Melton Mowbray*. P.M. 1130 Melton Mowbray; P.G.Assist. Purs. May, 1925.
- SQUIBBS, G. L. 27 *Leicester Road, Market Harborough*. M.M. 1330 Market Harborough. January, 1933.
- STANDEN, Arthur C. 7 *Brackley Road, Beckenham, Kent*. P.M. 1414 Sevenoaks; P.P.J.G.D. Kent. March, 1922.
- STANHOPE, T. Webster. 248 *St. Saviour's Road East, Leicester*. Stwd. 2028. November, 1925.
- STANTON, H. V. "*Ivy Lodge*," *Hagley Road, Stourbridge, Worcestershire*. P.M. 498, 3480; Prov. G. Sec. Worcs.; P.A.G.D.C. (Eng.). November, 1932.
- STELFOX, J. W. 18 *Knighton Drive, Leicester*. P.M. 3091 Leicester. November, 1916.
- STEPHENS, Alfred. *Linthorpe, Ashfield Road, Leicester*. P.M. 1391 Leicester; P.P.G.S. of W. November, 1916.

- STEVENS, William E. H. *Crow Leys, 3 Park Vale Road, Leicester.* S.W. 523 Leicester. November, 1915.
- STEVENS, W. H. *Havelock House, Lucknow Road, Nottingham.* P.M. 1007 Loughborough. March, 1931.
- STEVENSON, Ernest Harold. 250 *Chesterton Road, Cambridge.* 2028 Leicester; 1703 Witney, Oxon.; 88 Cambridge. May, 1931.
- STOKES, John T. 172 *Mere Road, Leicester.* 279 Leicester. March, 1921.
- STOW, Ernest C. S. 16 *Bishop Lane, Hull.* P.P.S.G.W. September, 1926.
- STREET, J. Arthur. *Maitland, Leicester Road, Loughborough.* P.M. 1007 Loughborough. January, 1930.
- STURTON, J. G. 18 & 20 *Bridge Street, Peterborough.* P.M. 2996 Peterborough; P.A.G.D.C. (Eng.); P.P.G.W. Norths. and Hunts. Nov., 1915.
- STURTON, Joseph. 4/6 *Eggington Street, Leicester.* Sec. 1391 Leicester. November, 1932.
- SUTTON, C. C. *Forest Road, Loughborough.* Stwd. 1007 Loughborough. May, 1930.
- SWAN, Seymour. *Armagh, The Common, Southwold, Suffolk.* P.M. 388 Halesworth; P.P.J.G.D. Suffolk. September, 1925.
- SWAIN, Joseph Paddy. *The Paddocks, Burton Overy.* 3091 Leicester. January, 1916.
- SWAIN, Peter Arend. "Uplands," *Kirby Muxloe, Leicester.* 3091 Leicester. January, 1916.
- TANSER, W. Thos. 59 *Uppingham Road, Leicester.* M.M. 5061. May, 1933.
- TASKER, J. W. 63 *Astonville Street, Southfields, London, S.W. 18.* P.M. 2417 London. November, 1931.
- 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.
- TAYLOR, G. S. 14 *Station Road, Hugglescote, Leicester.* Sec. 2428 Coalville. March, 1932.
- TAYLOR, J. C. 1523 *Rewald Street, Honolulu (T.H.).* 438 (E.C.) Cawnpore. November, 1925.
- TAYLOR, L. F. *c/o Messrs. Grindley & Co., 54 Parliament Street, London, S.W. 1.* P.M. 3330 (E.C.); 859 (E.C.). May, 1926.
- 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.

- TERRY, Henry G. 15 *Derby Street, Leek, Staffs.* Chap. 966 Leek ; P.M. 1367 Beaminster ; P.P.G.Swd.B. Dorset. Sept., 1925.
- THOMAS, D. R. *Berwyn, 39 Glebe Road, Hinckley.* 5023 London. May, 1931.
- THOMAS, Edmund Landers. *Willowsmere, Park View, Swansea, S. Wales.* P.M. 3161 Swansea ; P.P.J.G.W. S. Wales (E.D.) ; P.P.G.Reg. November, 1913.
- THOMAS, Capt. William. *Fern Bank, 13 Beaufort Avenue, Kenton, Harrow, Middlesex.* 398 Halifax, Nova Scotia. March, 1902.
- THOMAS, W. W. *Westleigh, Milton Road, Ware, Herts.* P.M. 1312 Braintree. January, 1929.
- THOMPSON, A. Warren. *St. Nicholas Street, Scarborough.* P.M. 2586 Scarborough. P.P.G.A. Secty N. and E. Yorks. Nov. 1922.
- THOMPSON, W. J. 91 *London Road, Kettering.* P.M. 4048 Kettering. November, 1929.
- THORPE, Chas. H. *Highfield Cottage, Ashby Road, Burton-on-Trent.* P.M. 1739 Swadlincote. November, 1931.
- THORPE, John. *Market Bosworth.* P.M. 50 Hinckley ; P.M. 1333 Atherstone ; P.P.G.S. of Wks. November, 1900.
- THORPE, Thomas C. *Danes Hill, Trevor Rd., West Bridgford, Notts.* P.M. 3658 and 4316 West Bridgford. March, 1922.
- 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.
- THORNBURY, Archd. J. D. 48 *Springfield Road, Leicester.* P.M. 3031 London. May, 1930.
- TIMMS, A. H. *Swadlincote.* P.M. 1739 Swadlincote. March, 1913.
- TIMSON, Wm. Leonard. *Swaylands, North Drive, Humberstone, Leicester.* 1391 Leicester. January, 1930.
- TINKER, D. B. *c/o Messrs Tilburgh Lewis, Rly. Ld., 51 Wangaratta Street, Richmond, Victoria, Australia.* 448 St. James, Halifax. September, 1922.
- TITLEY, J. *Vittoria Hotel, The Pier, Hull.* 1265 Oakham ; 4835 Leicester. March, 1930.
- TRACEY, Herbert. 16 *Grant Avenue, Waverley, Liverpool.* S.D. 3974 Liverpool. November, 1931.
- TRASLER, Frank. *Burn Mill Cottage, Market Harborough.* P.M. 1330 Market Harborough ; P.P.J.G.D. November, 1915.
- TREBILCOCK, Richd. E. *Wellington Street, Kerang, Victoria, Australia.* P.G.W. Victoria. November, 1926.

- TURNER, Alfred E. *The Firs*, 41 *Wigston Lane, Aylestone, Leicester*. 515 (E.C.) Malta ; 3448 Leicester. September, 1921.
- TURNER, P. E. 8 *Grove Park, Bury St. Edmunds*. S.W. 1592 Bury St. Edmunds. November, 1928.
- TURNER, W. E. 8 *Somerville Road, Leicester*. M.M. 279 Leicester. November, 1932.
- TUCKER, H. C. *Byways, Pinchbeck, Spalding*. 469 Spalding. November, 1927.
- TYLER, A. H. *Templecorrig, Greystones, Co. Wicklow, Ireland*. P.M. 1007 Loughborough ; P.P.J.G.D. September, 1904.
- TYLER, Walter. "*Wyke House*," 17 *Ashleigh Road, Leicester*. P.M. 1007 Loughborough ; P.P.G. Swd. B. November, 1899.
- TYZACK, W. Alexander. *Ryecroft, Dore, Sheffield*. Asst. D.C. 1779 Sheffield. January, 1928.
- UNDERWOOD, I. R. *c/o H. Salaman, 33 Market Street, Leicester*. 523 ; S.W. 4835 Leicester. September, 1921.
- VIBERT, Lionel. 27 *Great Queen Street, Kingsway, W.C. 2*. P.M. 2076 London ; P. Dist. S.G.W. Madras. November, 1913.
- WADDLETON, Joseph A. *Langoe, Durham Road, Darlington*. P.M. 1650 Staindrop, Durham. September, 1909.
- WADE, H. J. Seaton. *Handsworth, Tavistock, Devon*. 2028 Leicester ; P.M. 3063 Accra, W. Africa. September, 1922.
- WAKELING, P. G. 9 *York Road, Rochester, Kent*. P.M. 2804 Redditch. January, 1926.
- WALKER, Herbert. 66 *Clarendon Park Road, Leicester*. 2081 Leicester. January, 1928.
- WALKER, S. J. *Threeways, Hinckley*. 50 Hinckley. May, 1931.
- WALLET, Arthur A. 109 *Fenchurch Street, London, E.C.* P.M. 18 London ; P.A.G.D.C. (Eng.). March, 1930.
- WARD, John Henry. 99 *Mere Road, Leicester*. P.M. 279 Leicester ; P.P.J.G.W. September, 1906.
- WARD, Major R. W. *Balmoral, Waterloo Terrace, Carmarthen, S. Wales*. P.M. 476 and 3667 Carmarthen ; P.P.S.G.W. South Wales (W.D.) ; Past Gd. Standard Bearer. April, 1910.
- WARNER, A. E. 136 *Mellon Road, Leicester*. 2865 East Goscote. November, 1932.
- WATERHOUSE, A. L. *Tavadale, Napier, N.Z.* Lodge Omarunui, Farndale, N.Z. September, 1931.
- WATSON, Ernest R. 27 *Queen's Road, Loughborough*. 1007. Nov. 1925.

- WATTS, Charles. *Merrylinn, Springfield Road, Hinckley.* 1056
London. May, 1931.
- WEBB, Lionel B. *Blackfordby, Woodville, Burtou-en-Trent.* 779
Ashby-de-la-Zouch. November, 1931.
- WEBSTER, Paul Jnr. *Tamworth Road, Ashby-de-la-Zouch.* 779
Ashby-de-la-Zouch. November, 1931.
- WEST, Fredc. Alexander. "*Westhaven,*" *Gloucester Road, East
Bognor, Sussex.* P.M. 201 London, 3423 London, 3665 North-
wood; P.P.S.G.D. Middlesex. January, 1920.
- WHITAKER, A. *Barton, Ashby Road, Loughborough.* 1007 Lough-
borough; W.M. 5208. May, 1930.
- WHITCHER, A. S. *Ash Lodge, Sloughton Drive South, Leicester.*
523; P.M. 4874 Leicester. September, 1921.
- WHITBY, F. *Willoughby, Uppingham Road, Leicester.* 523
Leicester. March, 1930.
- 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.
- WHITEHEAD, A. S. *Stetchford, Elms Road, Leicester.* J.W. 3091;
P.M. 4656. January, 1925.
- 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.
- WHOWELL, Wm. *The Laurels, Holmfield Road, Leicester.* S.D.
4835; 523. November, 1928.
- 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.
- WILDE, Frank. *5 Morland Road, Edgbaston, Birmingham.* P.M.
4144 King's Heath, Birmingham. November, 1931.
- WILL, John, Jnr. *26 Goodall Street, Caversham, Dunedin, New
Zealand.* January, 1921. (Life Member).
- WILLIAMS, W. J. *Cromer Lodge, 25 Church Road, Brixton,
London, S.W. 2.* 2076, P.M. 2696 London. September, 1921.
- WILLMOT, W. J. *Queensbury Road, Kettering.* 455 Kettering.
March, 1928.
- WILLSON, Owen. *123 Wilberforce Road, Leicester.* 2028 Leicester.
September, 1931.
- WILSON, John. *Oregon, Holmfield Road, Leicester.* P.M. 2865
Syston. November, 1915.

- WOOD, Arthur J. 5 *Grey Friars, Leicester*. I.G. 1391; P.M. 3919
Leicester. Nov. 1924.
- 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.
- WOOD, Rev. W. H. S. *The Parsonage, Silchar P.O., Kachar, India.*
P.M. 2726 Silchar. May, 1929.
- 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.
- WOLFERSBERGER, W. H. 330 *Mack Buildings, Denver (Colo.),
U.S.A.* 7 Denver (Colo.) U.S.A. May, 1905.
- WYCHE, Rev. Chancellor Cyril J. *P.O. Box 181, Grahamstown,
S. Africa.* P. Gd. Chap. (Eng); P.G.S.W.; P.M. St. John's
828 S. Africa (E.D.). September, 1926.
- WYKES, Gerald D. *Snailing Holme, London Road, Leicester.*
P.M. 3091 Leicester. January, 1915.
- YATES, A. S. "*Sherwood*," *Princess Road, Leicester.* 2028; Stwd.
3919 Leicester. March, 1918.
- YATES, Fred J. 22 *Gopsall Street, Leicester.* S.W. 3448 Leicester
March, 1930.
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The
Two Hundred-and-Sixth
Meeting
 and
Fortieth Anniversary

of the Lodge held at Freemasons' Hall, Leicester, on Sept. 26th, 1932, being the Installation Festival.

Present.—Bros. H. D. M. BARNETT, I.P.M., in the Chair ; W. H. RILEY, J.W. ; HENRY HYDE, P.M., Acting Secretary ; G. B. ELLWOOD, S.D. ; A. L. MACLEOD, J.D. ; W. A. LEA, P.M., D.C. ; A. J. S. CANNON, I.G. ; D. CHOYCE, Tyler. Bros. C. C. BINNS, P.M. ; W. J. BUNNEY, P.M. ; J. D. JOHNSON, P.M. ; C. F. OLIVER, P.M., P.G.M. ; J. RUSSELL FREARS, P.M., D.P.G.M., and the following Members of the Correspondence Circle :—Bros. W. E. HALL, J. J. W. GRUNDY, D. LAPRAIK, H. M. DUDGEON, G. D. WYKES, C. A. POYNOR, W. RIDGWAY, F. W. CLARKE, A. N. PLANT, T. ALLEN, W. E. MOORE, E. R. CARR, G. R. CASTERTON, NIGEL R. CARRYER, E. KING, H. G. RILEY, W. R. BRIDGER, A. E. DIGGINS, G. E. GREEN, J. W. SMITHARD, W. H. COTTON, G. E. PHIPPS, T. O. JUDGE, T. H. CATLOW, J. C. BURTON, A. E. TURNER, E. C. DAVIS, C. E. HAINES and J. H. CORAH, Prov. G. Secy.

Visitors.—Bros. R. KILBEY, 3041 ; J. EATON LASCELLES, 617 ; G. L. HAYWOOD, 3448 ; J. COLTMAN, 2865.

The Lodge was opened at 6-10 p.m.

The Minutes of the last Meeting held May 23rd, 1932, were read.

The acting SECRETARY pointed out that the resolution relating to the proposal of new members does not contain

the name of a seconder, and that the usual proposal forms required by the Book of Constitutions (140) have not been presented, and therefore proposed that the paragraph be expunged. This was seconded by W. Bro. W. A. LEA, P.M., and carried unanimously. The remaining Minutes were then confirmed and signed.

The acting WORSHIPFUL MASTER referred in very feeling terms to the loss the Lodge had further sustained by the death of W. Bro. H. J. Grace, for 22 years Secretary of the Lodge, and W. Bro. the Rev. H. S. Biggs, for 20 years Treasurer, and pointed out how difficult it would be to so efficiently fill those positions.

A ballot was taken for the following as Members of the Correspondence Circle, proposed by the acting SECRETARY and seconded by the acting WORSHIPFUL MASTER, and duly elected :—

W. Bro. HARCOURT LESLIE FORTE, Torrington, Sheldon Road, Newton Abbott, P.M., De la Pole Lodge, No. 1181.

W. Bro. J. H. MORTON, Purley, P.M. 4835, who had resigned his full membership owing to removal from Leicester.

Bro. J. EATON LASCELLES, M.D., Islip, Kettering, M.M. Chicheley Lodge, No. 607.

Bro. G. L. LEA, Leicester, M.M., Lodge 1560.

The Rt. Wor. Prov. Grand Master, Lieut.-Col. C. F. OLIVER, the Deputy Prov. Grand Master, W. Bro. J. RUSSELL FREARS and the Prov. Grand Secretary, W. Bro. J. H. CORAH, then entered the Lodge and were saluted.

The Lodge was opened in the Second Degree.

The W.M. Elect, W. Bro. W. H. RILEY, P.M. 3448, was presented by W. Bro. W. A. LEA, Director of Ceremonies, and gave his submission to the Ancient Charges and was duly obligated and duly installed as Worshipful Master of the Lodge by the acting Worshipful Master.

Owing to the death of W. Bro. the Rev. H. S. Biggs, P.M. and Treasurer Elect, a ballot was taken for the Office of Treasurer, and W. Bro. Dr. A. L. Macleod was unanimously elected.

The W.M. then invested the Officers for the ensuing year as follows:—

Bro. A. J. S. CANNON, P.M.,	S.W.
„ W. J. BUNNEY, P.M.,	J.W.
„ G. B. ELLWOOD, P.M.,	Chaplain.
„ A. L. MACLEOD, P.M.,	Treasurer.
„ HENRY HYDE, P.M.,	Secretary.
„ G. B. ELLWOOD, P.M.,	S.D.
„ C. C. BINNS, P.M.,	J.D.
„ D. CHOYCE,	Tyler.

The W.M. expressed his appreciation of the honour the Lodge had conferred upon him, and stated he realised the responsibility of his position owing to the critical position in which the Lodge is placed by the death of the three stalwart brethren who occupied such important positions.

He then gave an important address on “Freemasonry and the value of Research,” which is now published in the Lodge Transactions.

Inaugural Address

by W. Bro. W. H. RILEY, P.M. 3448,
upon his Installation into the Chair of the Lodge of
Research, No. 2429, Leicester, September, 1932.

I cannot express to you how much I appreciate the honour of being placed in the Chair of this Lodge of Research; a Lodge that is known and respected by Freemasons all over the World, and one that has done good service in the cause of Masonry, and will I trust long continue its good work.

It is curious, however, that many of our Brethren think of it as a Lodge somewhat outside the Craft. I had an

experience of this a short time ago, and it occurred in a conversation I had with a Brother about to be installed in a Lodge in this Province. He remarked that he should find it difficult to do his duty as a Visiting W.M., and I told him I might be in the Chair of a Lodge at the same time, mentioning No. 2429. He said "Oh well, being W.M. of that Lodge is not quite the same thing, I know it is an honour but it is different from being a W.M. in a Craft Lodge." This struck me as being curious, and it was not so much what he said, as the way in which he said it, which left the impression that the W.M.'s position in this Lodge was more or less free from responsibility, and the Lodge was held more for Masonic entertainment; what he quite overlooked was the fact that it fulfilled the useful purpose of holding the Craft together, by means of disseminating Masonic knowledge. This brings me to the subject of my address, which is Freemasonry and the value of research work.

It also serves at the same time as an instance where a little very elementary research work might have proved helpful to that Masonic Brother.

If I were asked to give a definition of Freemasonry as we know it to-day, in a few words, I should say that it was an ingenious and beautiful adaptation to speculative requirements of the masons art (Geometry), with its accumulation of legend, coupled with the moral symbolism and philosophical teaching absorbed during the progress of evolution, from a period long before the dawn of Christianity down to the decline of the Guild system.

Again if I were asked to define the teachings of Masonry, I should say that it comprised three fundamental principles, which, if faithfully followed in our daily lives, would mean the millennium.

These three principles are, Fear God; Honour the King; and Love the Brotherhood.

By the Brotherhood, I do not confine myself to the Masonic Brotherhood, but mean a universal brotherhood,

as taught by that Prayer, "Our Father, which art in Heaven."

This Prayer is perhaps more frequently used than any other, but how many, when saying that Prayer, recognise that having one Almighty Father, we must all be Brothers? In our Order that Brotherhood is strengthened by the bond of Freemasonry.

Freemasonry, we are told, is veiled in allegory and illustrated by symbols, and its origin is hidden by the mist of antiquity.

It did not, of course, exist as we know it to-day, in the dim and distant past, as some would have us believe, but the parent seed was sown thousands of years before Christ was born, or even the Egyptian people entered into history.

Its birthplace was in the East, without a doubt, because in the East all arts and sciences had their birth, and from thence spread Westward.

It is also beyond a doubt, that in the evolution of the art of building from brick to stone, Operative Freemasonry had its source.

This evolution was due to natural causes. The art of building in stone, as first practised, was by the erection of such buildings as could be built of single unwrought stones, such as a man could lift.

These buildings did not require much skill, and so far as size and style went, the limitations were great.

As all great things have simple beginnings, so had architecture, and the limitations of this class of building would soon be recognised as civilisation advanced.

To meet the needs of this civilisation larger and more convenient buildings would be required.

The use of tools greatly advanced the art of building. At first flint tools, and then tools of metal began to be used, by means of which the stone could be cut and shaped.

This discovery of tools, together with the teaching of Geometry which included the making of a right angle of 90 degrees by the 3, 4, 5 method, was another great advance, as from this right angle a square could be set out. But this latter discovery was not made common property.

It was kept and guarded as a mystery, and was taught to only a few.

From this point the art of the workers in stone developed rapidly, and we are told that even Monarchs themselves have not thought it derogatory to their dignity to set aside the sceptre for the trowel, patronise our mysteries, and join our assemblies.

This passage lets us partly into the secret why the art of building in stone progressed.

It is partly due to this Royal patronage throughout all ages that progress was continually made.

Kings vied with one another in their attempts to build great temples, palaces and tombs.

Sometimes it was to gratify their vanity that they built those great Temples, but more often it was to propitiate the god they worshipped, and to secure for themselves a sure place in the great hereafter. In order to be able to erect their great buildings they took under their special care the workers in stone, who by this patronage became a very prominent and select body.

Coupled with the King's patronage was that of the Priests, for these two powers ruled the land, and as the priests were feared by the king, the greatest power was that of the priests.

These two forces together, I think, sowed the seed of our Order, by coupling together the religious side with its moral symbolism, and the practical side with its trade mysteries.

The mysteries in the earliest times, long before Christ came on earth, and even as they were in the 16th century

A.D. did not consist of such secrets as we have to-day, but were the secret methods that were adopted in the practical carrying out of the work.

These mysteries, by the power of the King and Priests were jealously guarded, and were communicated to none but those most happily placed in life, which in those days meant those who were not in bondage. No one could follow the Mason's art who had not been properly initiated into the mysteries by a Master Mason. To obtain this privilege it was necessary to prove that one seeking admission was a free man, sound in wind and limb, and of good report. He was then afterwards initiated and became an Entered Apprentice.

In this capacity he remained for a period of years, that is until he could himself be qualified to become a F.C. and to prove his worth by a practical demonstration of his skill.

So, down the ages, the art progressed, and it was considered from its close association with the priests as a sacred art.

Being in such close association with the religious bodies, it was bound to absorb in a large measure religious principles and symbolism, which was the method the priests adopted when teaching their religion to the people.

Another important point is, that owing to, if one might use the term, "jealous care" exercised by the Kings and High Church Dignitaries, the art on its course down the ages was certain to absorb into its constitution the legends connected with the ancient mysteries; and through the centuries as each particular people practised Operative Masonry, so each one gave to it its own particular characteristics, both in Operative ideas, religious thought, and symbolism.

All our symbols are of very ancient origin; many of them can be traced back thousands of years before the birth of Christianity.

The Operative Masons throughout all ages have been looked upon as a privileged class, right from early Egyptian times, through the Grecian and Roman periods, down to our Middle Ages.

We know to what great heights their art reached in this Country, as we gaze with admiration on these glorious Abbeys and Cathedrals still standing as wonders of construction and beauty.

Even in the early history of England we read with what pride the monarchs looked after the well being of the masons, conferring great privileges, and even bestowing the title of King's Mason on the Chief Master Mason.

They were allowed to form Guilds, had special Charters granted to them, and it is from these Guilds of Operative Masonry that our Speculative Masonry was evolved.

The decline of Operative Masonry dawned when the dissolution of Monasteries occurred, in the middle of the 16th century.

This dissolution was due to the fact that at that time there reigned a King who was more fond of the flesh pots than art, although he received his first lesson from a High Church Dignitary.

Freemasonry, as we know it to-day, is a wonderfully clever combination of the principles of Operative Masonry and the philosophy of ancient peoples, woven together by exceedingly clever and learned men of the 17th and 18th centuries.

They were particularly careful, as were the priests who presided over the ancient mysteries, to veil the inner meaning of their writings from the eyes of the profane.

It seems almost certain that the compilers of our Ritual knew a great deal about these mysteries and their ceremonies, also their true meaning, and exactly what it was they were intended to convey to those initiated into them.

They recognised the usefulness to the life of man which the system of morality, therein contained, if properly practised by him, could be in his daily life.

In their wisdom they adopted the same sure and solid foundation on which to build, that of a belief in a Supreme Being, and so long as that belief remains the fundamental principle, so long and no longer will our Order stand firm.

It is to probe the depths and discover the meaning of the origin of the component parts of our Order, its history and symbolism, that such Lodges as this are founded.

The study of our symbolism ; the meaning of all we do and say in the performance of our Ritual ; from whence our symbols came ; and what is hidden beneath it all form a fascinating occupation.

Our Order does not continue to live by the working of the degrees and a social hour afterwards, for if this were all it would be empty and soon cease its useful work.

No, there is something more, much more in it than this.

We all recognise, some of us more keenly perhaps than others, that there is a mysterious power which holds us true and faithful to our obligations, indefinable, yet surely there.

This powerful mysterious hold is strengthened by the knowledge gained by research, for by knowledge cometh wisdom, and by wisdom cometh strength.

By the untiring efforts of such Masons as the late W. Bro. Thorp, to mention one we knew best, and loved, and of many other Masonic students, Masonry has been kept from languishing.

These Masonic students, by their research work, have put new life into our Order, by awakening the minds of the Brethren to the fact that there is something very real in its history and symbolism.

Research work is really of vital importance to the life of Freemasonry, and the Order cannot be too grateful to that handful of Brethren who, by their enthusiasm and zeal,

commenced half a century ago to obtain a fuller knowledge, and a more just appreciation of what Masonry has been, and has done in the World.

There is no subject of more interest, and with more channels for thought, than Freemasonry.

It is not a dry as dust subject, as is often stated, but a fascinating one, proving a profitable study to the student, whilst serving the double purpose of gaining knowledge and holding together the Craft.

As Masons we must not forget that, at our Initiation, we signified that we wished to enter the Brotherhood by a general desire for knowledge, and a sincere wish to render ourselves more serviceable to our fellow creatures.

One of the surest ways of proving our sincerity is by persistent seeking after Masonic knowledge.

The Mason who takes up the historical or research side of Freemasonry will find that his labours supply him with a hobby that is always available, one that will interest him, make him love Freemasonry, and enable him to give pleasure and interesting instruction to his Brethren.

It is a remarkable fact that every Brother in the inmost recesses of his heart is athirst for Masonic knowledge, but has a fear, that, if he asks questions on the subject, he will uncover his ignorance.

Such a feeling ought not to exist among Brother Masons, particularly in a Lodge of Research.

It is mainly by question, answer and discussion, that knowledge can be gained, and it would be a grand thing if we could persuade the members of the various Lodges to unite with us for this purpose, because it would enable us to draw from each Lodge the best that it has to give in the way of experience and knowledge.

No question should be deemed too simple to have serious thought given to it, because as before stated all great things have simple beginnings.

It is also true that we must creep before we can walk, and walk before we can run.

The knowledge so gained would enable each Brother capable of rendering more useful service to the Craft.

A great opportunity is lost every time our Lodge meets and closes without questions being asked. Nothing would give more pleasure than a question being asked that would require some research work being done in order to find the answer.

One worthy Brother in a Lodge in the Eastern Archipelago in an address on this subject, after quoting from a paper by the late W. Bro. Thorp, says " It is well to remember that " we live in a privileged age : an age in which the book of " Nature has received a new index, an age in which whole " pages, hitherto uncut, have been opened, and in which " whole chapters of revelation of past history, present " condition, and future prediction, have been brought to " light for the first time in human history. What would " not our ancient Brethren have given to have read these " chapters ? and shall we who presume to follow in their " steps neglect to do so ? One thing is absolutely certain, " and that is, that if we, who can acquire such knowledge so " easily as compared with the laborious exertions of our " forerunners ; if we, who can so easily know more than they " did, neglect the opportunity of studying and helping to " pass such knowledge on, we are not fulfilling our duty to " the Craft, or Freemasonry in general."

We know it is a fact, that the gift is not given to everyone of being able to search out for himself the knowledge he seeks, and ordinarily there is a preference to listen to the efforts of others who have got together the knowledge he desires, but this should not debar him from that knowledge.

In such cases, I say, come to our Lodge Meetings, and let us endeavour to help each other by discussion, and by so doing make this Lodge of Research of the highest efficiency and usefulness to the Craft.

We are charged at our Initiation to make a daily advancement in the Masonic knowledge. How many do this? I am afraid only a small proportion.

It is a fact that, up to 1880, there was only a small proportion of Masons who knew, or seemed to care to know, anything of the past history of the Brotherhood. At that time there seemed to be no one who could give real help to a newly made Brother in the direction of acquiring Masonic knowledge.

There were isolated cases, and one is cited by our late W. Bro. Thorp. He mentions Martin Clare, the writer of the famous "Defence of Masonry," who lectured in 1738 at Lodge No. 4, now No. 6 London, and he says this practice was not unusual among the higher class of Lodges at that time. He goes on to say the subjects, however, had but a slender connection with Freemasonry, such as education, general history, literature and science. At this time there were very few books on Masonry, and this condition remained for nearly forty years. Then Preston and Hutchinson produced their books, which were eagerly snapped up, and many editions were published. The earliest Lodge to commence real research work was probably one in Germany, formed in 1861, and this Lodge might have been the forerunner of the Quatuor Coronati Lodge which was formed in 1886.

There have been since that time several other Lodges formed for the purpose of research work, spreading among the Masons at home and abroad the result of their efforts.

There is no doubt that, owing to the efforts of these Lodges, Freemasonry is more honoured and respected than ever it was before, and what is more important, the Craft is more enlightened, yet for all this there is a greater and ever greater desire for knowledge on Masonic subjects.

Although so much has been done, there is yet much more to do, and while the late W. Bro. Thorp spent the greater part of his life in Masonic Research work, he always said

that the more he studied, the more he recognised how little he knew.

Another great point about devoting time to Masonic research work, apart from its fascination, is this, it gives one the power to prevent a Brother from becoming an "out of work freemason," that is one who does not attend his Lodge regularly, because he is tired of seeing the same degrees worked over and over again. The power to prevent this is obtained by being able to impart to him just that knowledge which will give him a new interest in the Craft, and engender a desire to know more about the Brotherhood, its origin, history and symbolism.

It will also make him proud to belong to an Order which does contain so much of beauty and wonder.

To do this is surely a greater service to the Craft, than that of being able to repeat word perfect page after page of the Ritual, for this after all is only a feat of memory.

How different would be the rendering of this Ritual if its hidden meaning were even only partly understood.

To conclude this address, let me quote from W. Bro. Thorp. He says "The work is still very far from complete. Much, very much, remains to be done. There is a boundless field for the enthusiasm and devotion of every individual member of our world-wide Craft. I devoutly wish it were possible for me to speak a word, a word that would re-echo round the world, that would not merely encourage you, but would impel you to the fascinating work, for although we should no longer be building stately temples of stone, as our Brethren did, we should be co-operating in body, soul and spirit, to the erection of a sumptuous palace, an edifice of a regenerated and glorified humanity, a temple of living souls."

These are the inspiring words left behind by a very great and world-renowned Masonic student who was the founder of this Lodge, and I trust that they will bear forth good and abundant fruit, and will enable us to keep this Lodge of Research as a monument to his memory.

In Rudyard Kipling's poem "L'Envoi," there are two verses which sum up the spirit of Research Work, a work that offers no reward but this, that having gained the knowledge by this means, it can do a little to keep alive our Order, the finest male organisation in the world.

“ When Earth's last picture is painted, and
 the tubes are twisted and dried ;
 When the oldest colours are faded, and the
 youngest Critic has died ;
 We shall rest, and, faith, we shall need it—
 lie down for and æon or two,
 Till the Master of all Good Workmen shall
 put us to work anew.

And only the Master shall praise us, and
 only the Master shall blame ;
 And no one shall work for money, and no
 one shall work for fame ;
 But each for the joy of the working, and
 each in his separate star,
 Shall draw the Thing as he sees It for the
 God of Things as They are.

THE END.

W. Bro. MACLEOD presented the Treasurer's Statement of Accounts. W. Bro. BARNETT proposed, and W. Bro. J. D. JOHNSON seconded, and it was carried unanimously that they be printed and circulated.

On the proposition of the W.M., seconded by W. Bro. BARNETT, W. Bro. W. A. LEA was re-elected to represent the Lodge on the Prov. Committee of General Purposes.

The appointment of the Library Committee was postponed.

W. Bro. HYDE proposed, and W. Bro. W. A. LEA seconded, as a joining member of the Lodge, W. Bro. WILLIAM HENRY COTTON, of Earl Shilton, P.M., Lodge No. 50.

W. Bro. W. A. LEA proposed, and W. Bro. HYDE seconded as a joining member of the Lodge, W. Bro. ARTHUR ERNEST DIGGINS, P.M. 3299, 301, and member of Lodge 3091, P.P.S.G.D. Warwickshire.

The SECRETARY announced the death of Bro. Woodcock, Guiseborough, Correspondence Circle, and also the resignation of the following Members of the Correspondence Circle, namely:—

W. Bro. D. Myles, Cambridge; W. Bro. T. F. Isherwood, Winchester; Bro. Edgar Bousfield, Wallasey; W. Bro. G. M. Doe, Torrington; Bro. J. Oldham, Loughborough; W. Bro. J. H. Morton, from membership of the Lodge.

The SECRETARY announced that he had received letters relating to the Late W. Bro. J. T. Thorp from the Grand Lodge of New Zealand, the Masonic Bibliophiles of New York, W. Bro. Robinson, Belfast St. Modwen's Lodge of Instruction, No. 4850, Phoenix Lodge of St. Ann, No. 1235 Buxton, Bro. C. D. Eaton, King's Norton, Bro. C. S. Burdon, London, and many others.

Apologies were received from Bros. J. D. Potts, P.M.; F. Haines, P.M.; H. Bladon, P.M. 2523; F. A. West, P.M. 201; F. R. Graystone, 2924; C. D. Eaton, P.A.G.D.C.; G. W. Storey, W.M. 1007; F. G. Smith, 1130; R. J. Willaims, 4048; Wallace Heaton, P.M. 4092; J. G. Sturton, P.M. 2996; A. Segerdal, Coalville; W. Major, 4088; H. F. Goodfellow, 4118 Rugby, L.O.I.; L. H. Wilson, 5196; H. P. Green, W.M. 1330; T. Unsworth, W.M. 1007.

The Lodge was closed at 8-15.

The
Two Hundred-and-Seventh
Meeting

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, November 28th, 1932.

There were present.—Bros. W. H. RILEY, W.M. ; H. D. M. BARNETT, I.P.M. ; A. J. S. CANNON, S.W. ; W. J. BUNNEY, J.W. ; A. L. MACLEOD, Treasurer ; HENRY HYDE, Secretary ; G. B. ELLWOOD, S.D. ; CUTHBERT C. BINNS, J.D. ; D. CHOYCE, Tyler. W. Bro. F. HAINES, P.M., and the following Members of the Correspondence Circle.—W. Bros. J. HALL, F. W. CLARKE, T. P. HALL, W. MAJOR, E. R. CARR, C. F. GRUNDY, J. J. W. GRUNDY, J. W. SMITHARD, W. R. BRIDGER, W. H. COTTON, A. E. DIGGINS, T. ASHWELL, and Bros. W. E. HALL, E. R. WATSON, C. A. POYNOR, F. L. SMITH, A. E. BRIGGS, W. EVANS, A. D. LIPPETT, E. M. HEATH, G. H. EYRE, A. E. TURNER, W. E. MOORE, L. BELL, W. RIDGWAY, W. PATEMAN, J. E. LASCELLES, G. L. LLEWELLYN, T. H. CATLOW, E. C. DAVIS, L. BIRCH, L. J. KING.

Visitors.—W. Bro. O. A. ROFF, W.M. 737 ; Bros. L. W. HORNE, 4711 ; F. W. DOLEMAN, 5061 ; A. W. CAYLESS, 1391.

The Lodge was opened at 6-30 p.m.

The Minutes of the Installation Meeting held September 26th, were read, confirmed and signed.

The following brethren having been duly proposed as joining members of the Lodge at the last Meeting, and the SECRETARY having read the completed proposal forms, were balloted for viz. :—

- W. Bro. WILLIAM HENRY COTTON, P.M. Lodge 50 and
- W. Bro. ARTHUR ERNEST DIGGINS, P.M. Lodges 3209, 301 4243 ; joining member 3091, P.P.S.G.D. Warwickshire.

The W.M. declared them to be unanimously elected.

The W.M. then invested W. Bro. COTTON as Inner Guard.

A ballot was then taken for the following brethren as Members of the Correspondence Circle on the proposition of the SECRETARY, and seconded by the W.M., viz. :—

- W. Bro. Dr. H. R. BUTLER, of the M.W. Grand Lodge (Princes Hall) Affiliation, Atalanta, Georgia, U.S.A., residing at 20 Boulevard, N.E., Atalanta, Georgia, U.S.A.
- W. Bro. RHEINHARDT THEODOR BAETZ, Bracken, Woodland Way, Kingswood, Surrey; P.M. Lodge Deutschland 3315.
- Bro. A. E. WARNER, 136 Melton Road, Leicester, M.M. 2865.
- W. Bro. H. V. STANTON, "Ivy Lodge," Hagley Road, Stourbridge, P.M. 498, 3480, Prov. G. Secretary Worcestershire, P.A.G.D.C. Eng.
- Bro. W. E. TURNER, 8 Somerville Road, Leicester, M.M. 279.
- Bro. J. STURTON, 4-6 Eggington Street, Leicester, Sec. 1391.
- Bro. E. S. HENOCHSBERG, 13 Temple Gardens, Durban, South Africa, P.M. 3170.
- Bro. DEAN HULLAH, 157 Upper Wortley Road, Leeds, Perseverance Lodge, No. 3197 West Yorks.

The W.M. declared these to be unanimously elected.

The W.M. expressed his appreciation for the attendance of so many brethren, and then read a very interesting paper on "Plants and Trees, their symbolism and significance," now printed in this volume of the Transactions.

Plants and Trees : Their Symbolism and Masonic Significance.

By W. Bro. W. H. RILEY, P.M. 3448.

The subject of my paper for this evening no doubt strikes you as being somewhat out of line with Freemasonry, but I hope that when I have finished you will agree that, strange as its title may be, the subject has much of Masonic interest in it.

I can assure you that I myself found great interest in its compilation. When the idea of this paper came to me, the subject seemed to have a somewhat foreign sound when spoken of in connection with Masonry. At first sight, there does seem to be a doubt about the connection, but a few moments reflection dispels this doubt.

Most of our symbols have been handed down through the ages, many of them having been used by the Ancient Peoples in their religious ceremonies and mysteries; in their mythology and legends; and in these ceremonies, myths and legends, trees plants and shrubs were used symbolically.

Curiosity is at once awakened by hearing of, or seeing any object which is used symbolically. There is a fascination about that which is not immediately understood, and everyone is eager to try to solve the mystery surrounding it.

As a rule this means delving into writings of learned men, not necessarily writers on Masonic subjects, in the endeavour to find out the hidden meaning, and at the same time other channels of thought are opened, which if followed up extend the range of our knowledge.

One writer says that:—"The symbolical meaning and peculiar significance which has been assigned to plants, trees and shrubs, dates from a time so distant that the memory of man runneth not to the contrary," which I take to mean, that the memory of man holds no knowledge by which he can contradict the statements that are made on the subject.

It should be remembered that, in very remote times, before the dawn of civilisation, everything was thought to have a supernatural significance; for instance, posts, huge stones, mountains, trees, the sun, the moon, and the stars, were all supposed to be the abode of some God or Spirit, either good or evil.

Posts and trees, to these Ancient People, were the dwelling places of Spirits and were worshipped. In our own fairy

stories we read of the woods and forests as being the abode of Spirits and Gnomes, who appeared at different times, held their courts, and danced in their rings, and we know that even now, in this enlightened age, any particularly dark and shady grove of trees gives superstitious people cause for fear, under the impression that it is haunted.

All Ancient Myths, Legends, and Mysteries had a plant, tree, or shrub peculiar to each, which was consecrated for its hidden significance, and had a prominent place in the celebration of any rite. By its constant use in the same part of that rite, it became an integral part of it and was adopted as the symbol of it.

Among the nations of antiquity it was common to symbolise the virtues and qualities of the mind by means of certain plants, and even to-day certain flowers are used to express special sentiments, and to convey some hidden message.

When I have read this paper, I think you will agree that the subject matter goes a long way to prove that the statement we so often hear, is very true:—"That the origin of Freemasonry is veiled in the mists of antiquity."

THE LAUREL.

The common Laurel we so often see is a poisonous shrub, and is well known to all. It is a native of the woody and sub-alpine regions of the Caucasus mountains. It is, however, not this common Laurel which forms one of the items of this paper, but the Bay or Sweet Laurel. This is an evergreen shrub with smaller leaves, and is not poisonous.

Among the Greeks it was held sacred to Apollo.

At first the Laurel was used as a token of safety, and was supposed to ward off lightning. Thus we find that in this connection, the Emperor Tiberius had a crown of Laurel leaves which he could put upon his head whenever there was a storm coming on, and, wearing this crown, he crept

under his bed, and waited there until the storm was over. It was also used by soothsayers, as it was supposed to give them power to look into the future.

From its supposed power of protection, it was often set before the doors of Greek houses, and among the Romans it was used as the guardian of the gates of the Cæsars.

After a time its use as a token of safety or protection was changed to one of victory, and it is in this sense that we know it best.

In Greece and Rome the victors in the games were crowned with the Laurel of Apollo, and the Romans decorated their victorious generals with the Laurel crown, which was called the Corona Triumphalis.

The dedication of the Laurel to Apollo sprang from the following legend :—

Uncountable years ago, when Apollo chided Cupid for wanton conduct, the boy revenged himself by shooting the god with an arrow of gold, so dooming him to love the first woman he should meet. Not content with that, he sped another arrow with a tip of lead, so branding him that he was bound to create a feeling of repugnance in whomsoever that might be. Ere long Apollo met the wood nymph DAPHNE and laid siege to her heart, but DAPHNE was repelled, and the more eager he became, the more frightened and indignant was she. At last she found that her only safety lay in flight, but Apollo was close to her heels, and it became plain that her pursuer must overtake her. She prayed to the gods to take away the form that had enchanted him, and so deliver her from his persecutions. Hardly had that wish been uttered ere her feet struck into the earth ; her arms that she had flung aloft in appeal began to thicken, and become immovable ; her face disappeared in knots and wrinkles ; her hair which a moment before had been streaming on the wind became rustling leaves ; and Apollo coming up with outstretched arms clasped nothing but a Laurel tree. Though the god was cast down in sorrow his

love was unquenched. He still preferred his DAPHNE to all the trees of the field, and he ordained that locks of her shining hair (the leaves) should be borne in winter as in summer, and should crown all who excelled in courage, service, or the creation of beauty.

To find an instance of the Laurel being used Masonically we turn to a book published in 1846, called "A Winter with Robert Burns," by Bro. Marshall, and in it we find an account of Robert Burns having been made Poet Laureate of Canongate Kilwinning Lodge, No. 2 Edinburgh.* This event is said to have taken place on the 1st March, 1787. Hanging in the old Lodge room in Edinburgh is a celebrated picture, painted by Bro. Watson, a member of that Lodge, which shews the R.W. Master, Alexander Ferguson, with a Laurel wreath in his hand, about to crown the poet who stands on the steps leading to the dais.

There are a large number of well-known brethren present, and the scene depicts an informal gathering. This picture has been engraved and published, and no doubt many of you have seen it.

Bro. Murray Lyon, however, when he wrote his book, "The History of Freemasonry in Scotland," questioned the truth of this story and caused enquiries to be made. On searching the records he found no mention made of the occurrence, and came to the conclusion that such an event never happened. In a copy of the Transactions of the Humber Installed Masters Lodge, Hull, 1926/29, the matter is treated at some length. In these transactions occur the following passages:—"The first mention of his (Robt. Burns) having held the office of Poet Laureate is recorded in the minutes dated Feb. 9th, 1815. The omission may be accounted for by the Canongate Kilwinning Lodge not being singular in its slackness."

Again:—The secretary of Canongate Kilwinning Lodge (Bro. H. E. Peacock) wrote to Bro. Lyon at the time of the

* *Vide* Plate II.

preparation of his History, "It is my duty to inform you that there is ample evidence of the association of Robt. Burns with this Lodge," to which he replied, "I recognise the satisfactory nature of the evidence, but your delay prevents my being able to submit a slip of my remarks, the printer being close up to that particular part of my MSS."

These transactions also quote Bro. Hughan as follows :—
 "On March the 1st, 1787, Bro. Burns was invested as Poet Laureate of Canongate Kilwinning Lodge, No. 2 Edinburgh, the painting to commemorate the event having been executed by Bro. Watson, a member of the same Lodge." So great a Freemason as Hughan must have had sufficient grounds for his assertion. So we may take it for granted that here we get an instance among others of the Laurel figuring in Freemasonry, and it is also mentioned in a poem by Robt. Burns, on the event of his investiture.

Again in Masonry a crown of Laurel is given to him who has made a conquest of his Passions.

THE ALMOND TREE.

The Almond tree is found in abundance in Persia and Syria. It is a very beautiful tree, being covered in the early Spring with white flowers, before a single leaf has budded. This tree has many peculiar properties attributed to it. One comes from Tuscany, where its branches are used as divining rods to find hidden treasure, in the same way as a twig from the Hazel tree is used to find water to-day.

To the Catholics it is an attribute of the Virgin Mary, and to the Mahometans it is the Hope of Heaven.

The Rod of Aaron was a rod of almond. The rod was a token of authority, and there is a Hebrew legend which tells of Aaron holding this rod in the Tabernacle for a day, where it budded and fruited, and that it was preserved with reverence and in due time reached Rome, where it became a Staff of the Pope.

The almond tree is the tree of watchfulness and light. Jeremiah, of the priests of Anothoth, in the opening of his prophecies, sees the vision of an almond rod ; it is the token of the watchfulness of God. And in the open vision of Death, it would seem that the blossom of the almond tree symbolises the light and presence of God.

In this connection it appears in the Legend of Tannhauser, as a symbol of light and the presence of God.

The story of Tannhauser is one of the oldest legends in German Folk Lore. Tannhauser is a knight who enters into Venusberg, or the land of earthly love, and is held captive but longs to return to the world, and after a time is released. He repents and is found by the Landgrave and minstrel knights, and they persuade him to return to the Landgrave's Court. A contest of song is arranged at the Court, the theme being in Praise of Love. Tannhauser sings in Praise of Venus and the forbidden joys of her retreat, which so enrages the knights that they would have killed him, but for the intervention of Elisabeth the Landgrave's daughter. He is ordered to join a band of pilgrims going to Rome, and there to seek at the hands of the Pope, absolution. This absolution is denied to him. The Pope after reviling him for his sins, hands him a staff, and says :—

“ As on this dead staff in my hand,
 “ Never again a leaf shall grow,
 “ So from Hell's all consuming brand
 “ Salvation thou cans't never know.”

Tannhauser, crushed by this refusal, decides to return to Venusberg. In the meantime Elisabeth mourns for him, and prays for his forgiveness, and in the end she dies of grief at his non return. Tannhauser is about to re-enter Venusberg when he hears the chant of the attendants in the funeral procession of Elisabeth. He pauses, and worn out with fatigue falls over her coffin, and in the act of kissing her, dies. At the same moment a second band of

pilgrims brings in Tannhauser's Staff which has blossomed again, as a token that his sins have been forgiven. That staff we are told was a branch of the almond tree.

In Freemasonry we hear of this tree in our third degree. It appears in the passage from the Scriptures taken from the 12th Chapter of Ecclesiastes, verses 1 to 7. Although this passage does not form part of our Ritual, it is a very fitting and suitable addition to the Ceremony. In verse 5 are the words:—"And the Almond Tree shall flourish," meaning that the white blossoms that cover the almond tree are symbolical of the white hairs that cover the head of the aged.

THE MYRTLE.

The Myrtle of the ancients is most likely the one that grows abundantly in Southern Europe, where it reaches a height of eight or ten feet. It is really of the same species as the Bay tree.

Small Myrtles were sold in the Grecian markets, and special places were reserved for them, as they figured in their ceremonials and religious mysteries.

To the Jews this tree was a reminder of the bounty of the Deity, for when Adam was expelled from the Garden of Eden he was allowed to take with him wheat the chief of foods, dates the chief of fruits, and Myrtle the chief of flowers.

We are told that before the Temple of Quirinus there were two Myrtles; one was called the Patrician, and the other the Plebeian myrtle. So long as the Senate had pre-eminence the former of these alone flourished, but when the Democracy got the upper hand, the Plebeian Myrtle grew rapidly, and the other withered away. These two trees, says Conway, seem to be but modifications of the two Laurels which stood before the Roman Temple of Mars and symbolised, as some think, the Union of the Roman and the Sabine peoples.

It was a great favourite among the ancients for its elegance and its evergreen sweet leaves. It was sacred to

Venus, and adorned the brows of bloodless victors. Myrtle wreaths were worn as symbols of authority by the Athenian Magistrates.

In the Dionysian Mysteries those who officiated in the Ceremonies wore fawn skin vestments and a crown of Myrtles, and carried branches of the trees.

I have mentioned this tree because it was adopted by the Greeks as an emblem of Immortality in the same way that the Masonic brotherhood uses the Acacia, the reason being that it is green all the year round.

THE CEDAR.

Whenever we hear Cedar Trees spoken of our minds go to the Cedars of Lebanon.

A description of these trees, so celebrated in scriptural and Masonic History, is given in Smith's Bible Dictionary by Mr. Phillott :—"This grove of trees, known as the Cedars of Lebanon, consists of about 400 trees, standing quite alone in a depression of the mountains, with no other trees near, about 6,400 feet above the sea, and 3,000 below the summit. About 11 or 12 are very large and very old, 25 are large, 50 middle size, and more than 300 are younger or smaller ones. The older ones have several trunks, and spread themselves widely around, but most of the others are of cone-like form, and do not send out lateral branches."

These trees are regarded with much reverence by the native inhabitants as living records of Solomon's power.

The Cedar tree, according to the scriptures, stood for Eternity, because its wood never rots or decays and is immune from the ravages of insects.

The Ark of the Covenant was made of Cedar wood, and this wood was largely used in the building of King Solomon's Temple at Jerusalem for the doors and floors. The inner walls of the Temple were lined with Cedar wood, richly carved and covered with gold.

It is on account of its use in the Temples of King Solomon and Zerrubbabel, and on account of the fact that they are mentioned frequently in Masonry that I have included it in my paper, and not from any symbolical allusion it may have.

THE POMEGRANATE.

This tree with its rich fruit abounds in Persia and Afghanistan. It has been cultivated from time immemorial. It grows to a height of 18 to 20 feet, and is a tree of considerable beauty, having scarlet flowers and golden fruit. It was one of the fruits of the promised land, and has been used symbolically and highly esteemed by the ancient peoples.

In Syria and Damascus people worshipped an idol called Rimmon, and Mackey says that this was the same idol which was worshipped by Naaman before his conversion. We read of it in the second book of Kings, 5th chap., and the 18th verse.

Rimmon was a Syrian deity, thought by many to be the sun or the planetary system of which a pomegranate (Hebrew, Rimmon) was the symbol. The learned have not been able to agree as to the nature of this idol, but it is sufficient for the present purpose to know that Rimmon is the Hebrew and Syriac for pomegranate.

Few plants among the ancients had a more mythical history. Thus there was a very large image erected of a Deity holding in his hand a pomegranate, and Cumberland in an attempt to explain the mystical meaning of this image, says:—"Agreeably hereunto I guess that the pomegranate "in the hand of Jupiter or of Juno (because when it is "opened it discloses a great number of seeds) signified only "that these deities were long lived, and the parents of a "great many children and families which soon grew into "nations."

The pomegranate was extensively used as a carved or painted ornament on buildings, and, in this connection, we are told that on the chapters of the two great Pillars that were placed at the porchway entrance of King Solomon's Temple there were two rows of pomegranates, 100 in a row on each chapter.

It was largely used in embroidery work, and the skirts of Aaron's robe were ordered to be decorated with golden balls and pomegranates.

The golden candelabrum was also decorated with this fruit conventionalised.

In the pomegranate we see the symbol of plenty, and as such it is alluded to in Freemasonry.

To the Chinese it is the symbol of fertility, which is analogous to plenty, because that which is fertile produces plenty.

In India even to-day, ornaments with pomegranates as the decorative motive are given as presents, to signify a wish to the recipient that he may be blessed with plenty, and from the Hebrews with the same symbolical meaning, it passed over to the Masons, and as such it is well adapted by its large and seed-abounding fruit.

The emblem of the first wife of King Henry the VIIIth of England, Catherine of Aragon was a pomegranate, but one cannot say that it meant plenty for her, except plenty of sorrow and trouble.

On French masonic certificates pomegranates are shewn on the tops of the pillars, instead of globes, and so used they are a symbol of plenty.

THE POPPY.

This plant needs words of introduction. It is found growing in our own country almost everywhere, either in whole fields in the Norfolk area, where it forms large scarlet patches, or in scattered array among the growing corn.

The seed of this plant has the quality of causing sleep, and thus expresses the idea of quietness and restfulness. These seeds, of which there are many thousands in one pod or poppyhead, give the idea of a new existence, and were thought to shew that nature, though its powers may be suspended, yet possesses the capabilities of being called into a renewed existence, for as the poppyhead is swayed on its long stalk in the breeze, the seeds are scattered as from a pepper castor over a large area of the ground, there to fructify and bring forth a large crop of new plants.

If planted near a grave it symbolises the idea of resurrection.

This thought brings vividly to our minds, in the month of November, those poppy fields of Flanders where so many thousands of our brave lads lie sleeping, and, although quite undesignedly, poppies grow there abundantly, serving in a striking manner to recall this emblem of resurrection, for there God reaped His harvest of Souls. So, when we wear our poppies on Poppy Day, let us remember the symbolism of the flower, and think, as Masons should think, that death is not the end, and believe, that when the Great Architect of the Universe made His plans and created man, He also arranged as a fitting finish for His creation, a Life hereafter.

The poppy, therefore, carries with it the same symbolism as the evergreen Acacia does in our Masonic ceremonies, and means the same to us as it did to the Ancients, the symbol of regeneration or resurrection.

THE ACANTHUS.

This plant with its prickly leaves is found in the Grecian Islands, growing on the borders of cultivated fields and gardens, and it is also common in rocky situations. It is not an evergreen. It dies down in the Winter and springs up again in the Spring.

Its leaves, in a conventional form, are the chief ornament of the capital of one of the Five Noble Orders of Architecture, the Corinthian.

This Order is known to all Masons as forming symbolically one of the three supports of a Lodge. To it is assigned the quality of Beauty, an assignment with which I do not agree. In my opinion it should be Wisdom, and my reason is stated fully in a paper on the Pillars, which I read during the last session of this Lodge.

The leaf is used in conventional form in the Corinthian Order with rich effect. The form of the leaves varies in the Greek and the Roman Orders. In the Greek, they are truer to nature, being designed on stiffer lines, with sharply pointed serrations, while in the Roman they are designed with full curves, and the serrations of the leaves are rounded at the tips.

The design of the Corinthian capital is attributed to a Greek sculptor, Calimachus, who, wandering one day in the cemetery, noticed on the grave of a maiden a vase filled with toys, which had been placed there by her nurse, and covered down with a tile. It had been laid on an Acanthus plant, and as the plant grew the leaves curled up the sides of the vase, and on reaching the tile the tips of the leaves turned downwards. From this it is said he had an inspiration, and so designed and carved the capital.

Archæological students are, however, not in agreement that this story can be accepted as the true origin of the capital, many regarding the Lotus capital of the Egyptians as being the more likely prototype.

Be that as it may, as previously stated the Acanthus plant remains an object of great interest to Freemasons.

THE OLIVE.

The Olive tree grows in the Mediterranean region, and it is from the fruit of this tree that the olive oil of commerce is obtained. It is an evergreen, bearing white flowers and plum-like fruit. Its oil has been used for thousands of years for many purposes, and is in common use to-day.

It is the oil used in all consecration Ceremonies, both of Temples and Holy vessels, and is one of the three elements of consecration in Masonic ceremonies. From this fact we should remember that Freemasons' Lodges are temples dedicated to sacred purposes ; as such they are built, and only as such should they be used. The act of strewing Corn and pouring Wine and Oil upon the Lodge emphasises this fact.

The Bowls placed on the tops of the two Pillars at the Porchway Entrance to King Solomon's Temple are said to have contained this Oil of Consecration, which was used to anoint the heads of Kings and Priests, and also the Holy Vessels, and to keep alight the lamps in the Tabernacle.

The Olive Tree figures largely in ancient religious customs and ceremonies.

It was called the tree of Minerva, for she bade it rise from the earth when Neptune caused a salt spring to open on the Acropolis at Athens.

Near Jerusalem was the Mount of Olives, and the name of the Garden of Gethsemane, in which Christ suffered, was probably associated with the same plant.

In a book written by John Timbs, F.S.A., published in 1857, we find the following :—" This venerated scene of our Lord's Passion is about a third of an acre in extent, and is "surrounded by a low wall." When Mr. Catherwood was there in 1834, taking the drawing for his beautiful panorama of Jerusalem, the garden was planted with Olive, Almond, and Fig trees. " Eight of the Olive trees are so large that " they are said to have been in existence ever since the time " of Jesus Christ These trees are highly " venerated by the members of the Roman Community " here, who consider any attempt to cut or injure them an " act of profanation. Should any person be known to " pluck any of the leaves he would incur a sentence of " excommunication."

The Olive tree has always been considered as the symbol of Peace; the Chinese, Greeks, Romans and Jews, still regard it as such.

We find reference made to the wreath of Olives which was set on the head of the ox that went before the bearers of the First Fruits of Jerusalem, to be as a Sacrifice of Peace.

It was an olive branch that the dove bore to the ark when it returned after the flood had subsided, symbolising Security and Peace, and in this form of the dove with the olive branch we find it forming the jewel of the Deacons, both on their collars and often on the tips of their wands, in our Lodges, symbolising that they are messengers of Peace and Security when they carry out the duties assigned to their Office.

We also find the Dove and the Olive Branch figuring in another well-known Degree in Masonry.

It is also used in this sense when peace is sought, in the same way as a flag of truce, and in Italy it is a symbol of Freedom, Hope, Mercy, Prayer, Purity and Order, all of which accompany Peace.

It is said that Solomon cut down an Olive Tree to see what manner of wood it was, and he found it good and sound. Strangely enough, however, he discovered that no amount of trimming and shaping would make it fit its place as a beam in the Temple, and finding it blessed or cursed with some uncanny quality that kept it from use among men, he preserved it as a sacred relic in the grounds of the Tabernacle itself.

From these references you will gather that although it is not mentioned in our Ritual, it figures in many ways masonically, as a fitting symbol of Peace, which should always reign whenever and wherever the Brethren of our Order are gathered together.

THE LOTUS.

This is the Water-lily of Egypt, and grows abundantly in warm climates.

It was a sacred flower in Egypt 4,000 years ago, and its symbolic uses are many and remarkable.

It represented the Sun and Moon; the Attribute of Silence; the symbol of Female Beauty; the Breath of the Gods; the Source of Nectar that gave Life Eternal; the Cradle of Buddha; a Memorial of the Ark; and the Resting Place of Great Spirits.

In Egyptian Mythology it is the flower of Osiris the Sun God, and Horus the son of Osiris. The God of Silence sits, like Buddha, on a Lotus, with fingers on his lips enjoining Peace. It entered into the Sun worship of Egypt because its petals, flaring to the light, suggested sun rays.

It was also to them the symbol of Initiation, or the Birth of Celestial Light. Indeed, in some of the monuments of Egypt, the God Phue, the Sun, is pictured as rising from the cup of a lotus. This symbolism of the birth of Celestial light was probably assigned to the plant by the Egyptians because of the fact that the flower opens at the rising of the sun and shuts at the close of day.

We find in books of plant lore that it was extensively used in banquets of the Egyptians, the guests at which had the stem of the lotus wound about the head, the bud hanging on the forehead. Wreaths were made of the lotus and hung on stands placed about the room:—"While servants were constantly employed to bring other flowers fresh from the garden to supply the guests anew, as the bouquets or garlands faded, attendants too were employed to hold the flowers for the guests to smell. In their offerings to the Gods, people delighted in presenting bouquets and garlands of lotus and papyrus, whilst sometimes a single flower would be offered, and at others whole basketfuls."

We all know the saying, "Cast thy bread upon the waters and thou shalt find it after many days." It is said to have come from enclosing the seeds of the lotus in balls of clay and throwing them into water that they might root and form new plants.

It figures in a conventional form in all Egyptian architecture, either sculptured in low relief or forming the capitals to the columns in their temples and palaces.

In Masonry we are told that the chapters of the two great pillars which were placed at the porchway entrance of King Solomon's Temple "were enriched with lily work," which was really the Egyptian lily or lotus, King Solomon having introduced it into Jewish architecture under that name.

THE ACACIA.

There are about 500 varieties of this tree, and I doubt very much if any who are here to-night have ever seen the Acacia of the Bible. I am sure that I have not except in picture form.

True Acacia is the thorny Tamarisk and abounds in Palestine. It is an evergreen bearing very beautiful blossoms, which are put forth successively till the branches are covered and weighed down with blooms.

From the acacia tree the Gum Arabic is obtained.

Real acacia (Acacia Seigal) is supposed to be the Shittah Tree of the Bible. Its wood was held to be the wood of life, and was sacred to the Sun God of Egypt. Bro. Pike, the great American Masonic Historian, asserts that when used as a door post it has been known to take root again and shoot, budding boughs over the threshold.

In the legend of Osiris his dead body is said to have been cast ashore at the foot of a tamarisk or acacia tree, which is the reason why the tree was held sacred by the Egyptians.

It has always been considered a sacred tree from the fact that from it was woven the Crown of Thorns, placed on the head of Jesus of Nazareth when He was crucified. The wood of the acacia was also used by the Hebrews when making their sacred ornaments.

It is a peculiar fact that the acacia is a symbol of Innocence. This is the most important of its interpretations, and we

are told that it was the primitive and original one. As a symbol of Innocence it was always used by the ancients in their initiation ceremonies.

The Greek word *Akakia* signifies equally the tree we are speaking of, and the moral quality of innocence and purity of life.

It is, however, more familiar to Masons as used in the funeral Rites, and Mackey says:—"That by it we are reminded that we have an immortal part within us, which shall survive the grave and which shall never die. It is in this sense that Masons have adopted it as a symbol of the immortality of the soul, and from this comes the imposing funeral office of the Order."

In the lecture of the Third Degree it is the everlasting and immortal branch which gives the Mason strength, confidence, and serenity, to hope for a blessed immortality.

According to Dalcho the Hebrews always planted a spring of Acacia over the grave of their friends, and Ragon, the great French writer, says that "the Ancients substituted the Acacia for all other plants, because they believed it was incorruptible, and was not subject to rot or decay, or the attacks of any insects or animals, thus symbolising the incorruptible nature of the soul."

CORN.

This is a natural and very ancient symbol, because from time immemorial it has formed the staple food of man, and the wealth of Nations.

An ear of corn is a symbol of Plenty, and both expresses and teaches gratitude to Him who is the Giver of all good, Who has appointed the seed time and the harvest, Who sends rain from Heaven, and fruitful seasons filling our hearts with joy and gladness.

The Hebrew for an ear of corn is *Shibboleth*, which also signifies a flow of water. The word is derived from a root *Shebal*, meaning to flow abundantly, and thus we get the ear of corn near to a fall of water.

In ancient mythology the Goddess of corn was in Greece and Rome variously named Ceres, Demeter and Cybele. In Egyptian mythology the son of Osiris is Horus; and at Philæ the corn spirit is represented with stalks and ears of corn springing from a mummy near running water. It is that of Horus, represented as bringing forth food in the shape of corn, a type of the Eternal, produced from the element water in inundation, *i.e.* an ear of corn near to a fall of water.

The Grecian Goddess was represented with a garland composed of ears of corn on her head, while in one hand she bore a cluster of ears of corn mingled with poppies.

Corn is a symbol of Peace, and in this connection is depicted as a matron holding forth ears of corn in her hand, and crowned with leaves of olive laurel and roses.

The matronly form and aspect are well suited to convey the idea of dignity and calm happiness.

Ears of corn are symbolical of Plenty, and are held forth in the hand of the figure of Peace, because Plenty is the reward of peaceful labour, and when Brethren dwell together in unity, no one disturbing his neighbour or hindering him in his work, but each helping the other, Peace and Plenty are the result.

In processions the corn alone is carried in a golden pitcher, the wine and oil being placed in silver vessels. This is to remind us that the first is a necessity and Staff of Life, and so of more importance, more worthy of honour than the others, which are but creature comforts.

In Mackey's Encyclopedia we find the following taken from the writing of the Venerable Harris:—"Wherefore
 "do you carry corn, wine and oil in your processions, but
 "to remind you that in the pilgrimage of human life you
 "are to impart a portion of your bread to feed the hungry,
 "to send a cup of wine to cheer the sorrowful, and to pour
 "the healing oil of your consolation into the wounds which
 "sickness hath made in the bodies or affliction rent in the
 "hearts of your fellow travellers."

Francis Duke of Bretagne, A.D. 1450, instituted the Order of the Ears of Corn, so called because the golden collar was made in the form of ears of corn, and signified that Princes should be careful to preserve husbandry.

The intelligent and worthy Mason cannot contemplate this complete and simple symbol, the ear of corn, without lifting up his heart in thankful acknowledgment of the goodness of God, and for all the benefits bestowed by His hand.

THE LILY.

This flower is too well-known to need any description, and my reason for introducing it is two-fold.

In the first place to point out its antique symbolism, and secondly the difference between the Lily in the Old Testament and the New Testament. In the former it is the Lotus that is alluded to, and in the latter the Lily (*Lilium*).

While the Lotus is the Masonic plant the *Lilium* is scarcely ever referred to. It is through the ignorance of the early translators with respect to the sacred plants that the Lotus is constantly termed the Lily.

The Lily is nowhere found wild in Palestine, but is grown in Syria and Egypt as an exotic bulb.

As the symbol of the Lily is interesting it might well have been included in Masonic Symbolism. It was, and is now, a symbol of Divinity and Purity, and early Persians attached a peculiar sanctity to it. Among the Catholics it is associated with the Virgin Mary. It forms a distinctive feature also in the Anglican church, being much used in the floral decorations in the Easter Festival. It is said that the tomb of the Virgin Mary was found to be lined with lilies and roses after her Ascension. In nearly all the pictures of the Salutation of Gabriel the Lily is always in evidence, and it has always been held in mysterious veneration by people in every nation and time.

To the Greeks and the Romans it symbolised Purity, and in their marriage ceremonies the bride and bridegroom were crowned with lilies and corn, indicating a cleanly and fertile life.

An Order, called St. Mary of the Lily, was instituted in Spain in 1048. A pretty story attached to its origin is as follows:—"In a garden in Spain an image of the Virgin " was seen to arise from a Lily, and as a sequence to this " apparition the king, who was lying dangerously ill, suddenly " left his bed as sound in health as ever he was." In recognition of this Divine help he organised this Order of St. Mary of the Lily, and three hundred years later a similar Order was instituted by Louis IXth of France. Each of the 38 knights wore a Lily on his breast, made of silver, and a double chain of gold interlaced with the Gothic letter " M " which stands for Mary. At the end of the chain hung a Flower de Luce, carrying the same letter crowned.

The three leaves in the Arms of France called the Fleur de Lys are symbolical of Purity Justice and Charity, three qualities which should always characterise a Freemason's heart.

THE ROSE.

It is not necessary for me to say where roses grow or what they are like, as this flower is well-known to everyone in its many varieties, but when it comes to its symbolism it is a different matter, since this is not so well known.

It is the flower of love, and an emblem of beauty, sacred to Venus the Goddess of love, and was consecrated by Cupid to Harpocrates the God of Silence, to bribe him not to betray the amorous doings of the Goddess. In this connection it became the symbol of secrecy and silence, and hence the expression "Under the Rose" came to mean spoken in confidence.

In Germany it was customary of old to place the figure of a rose in the ceiling of the banqueting halls, as a reminder

to the guests that the conversation then carried on should not be repeated elsewhere. It is curious to note that the ornamental rings of flowers and fruit which used to be placed in the ceilings of our houses in Victorian times were called ceiling roses.

The Rose was also dedicated to Venus as the personification of the generative energy of nature, and became the symbol of immortality. Thus among the ancient people it had a two-fold signification.

Fraser, in his "Golden Bough," has an interesting paragraph on the Rose:—"With the foundation of the new City of Rhodes, in the Grecian Archipelago, the Rhodians started a new coinage of which the principal types were the head of the Sun God and the Rose, for the Greek word for rose (Rhodon), being almost identical with the Island of Rhodes, the flower naturally suggested itself at once the Sun and the Rose. On the coins the full face of the Sun God is portrayed, beardless, with strong and noble features, his ample locks curling about his forehead, and sometimes encircled by rays. The Rose is represented less full blown than the modern rose at its prime, and often with a rose bud beside."

In certain parts of Asia when priests are called to visit the sick, they carry with them small pyramids ornamented with the cross and roses. The latter are cultivated especially for the purpose, and are irrigated with sacred water. They are carried with an idea of curing the sick person.

Rose Sunday, the 4th Sunday in Lent, is one of the most beautiful of the minor festivals of the Roman Church. On that day the Pope annually blesses a golden rose, or a cluster of roses and rose buds, and at every benediction inserts among the petals some particles of amber and musk. The precise date of the Institution of the Golden Rose is not known, but it is certainly anterior to A.D. 1050, because in the following year Pope Leo IX spoke of the rose as an ancient institution.

The rose and romance are inextricably mixed, and naturally so, when we come to think that it symbolises Love Beauty and War, as well as certain sacred attributes.

The rose figured largely in the War between the rival houses of Lancaster and York. The emblem of Lancaster was the red rose, and the white rose was the emblem of York. When the two houses were united two roses were also joined as an emblem in the Tudor Rose.

There is also a signification attached to roses from a romantic side, as instance the following list :—

China Rose	.....	Grace.
Daily Rose	.....	A Smile.
Burgundy Rose	.....	Beauty and Simplicity.
Dog Rose	.....	Mixture of pleasure and pain.
Faded Rose	.....	Beauty is dying.
Moss Rose	.....	Voluptuous Love.
Musk Rose	.....	Capricious Beauty.
White Rose and Buds		Secrecy.
Wreath of Roses	.....	Reward of Beauty and Virtue.

In a sacred sense, next to the Cross it is the most beautiful and touching symbol in Freemasonry, the most peaceful that Masonry can shew. It is the symbol of Christ, and the Cross is the symbol of His Death, and the two united, the rose suspended on the cross, signify Death on the Cross, whereby the secret of immortality was taught to the world. So the rose on the Cross is Christ crucified, and this combination forms a jewel in one of the higher Orders of Masonry.

There was an Order called the Knights of the Rose. It was an order of Knights and Ladies of the Rose, invented in France at the close of the 18th century. The Hall of Meeting was called the Temple of Love, and the members received the title of Knights and Nymphs. The Knights wore a crown of Myrtle and the Nymphs a crown of Roses. The Order, however, had only a short existence.

W. Bro. BARNETT expressed his appreciation of the very interesting Paper, and believed the brethren generally would also join in that expression.

W. Bro. BUNNEY said he endorsed all W. Bro. Barnett had said, and referred to previous papers given by the W.M. during the last session.

W. Bro. ELLWOOD exhibited five rare jewels of exquisite design and workmanship from the collection of the late W. Bro. J. T. Thorp, and gave a very interesting description of them.

He said I have chosen for the Exhibits this evening five Jewels from the Collection of the late W. Bro. J. T. Thorp, recently bequeathed to the Trustees of Freemasons' Hall, Leicester, and now in the care of the Library and Museum Committee.

But before attempting to give you any explanation or description of them, however meagre, I would like just for a few minutes to say a word or two about Masonic Jewels in general.

In the first Book of Constitutions, published in 1723, of the newly formed Grand Lodge, the word Jewel is not mentioned, but it is fairly clear that Jewels were worn, if not before, certainly very soon after the establishment of Grand Lodge of England in the year 1717. The frontispiece of that book represents the Duke of Montague, Grand Master in 1721-1722, handing the Constitutions and the Compasses, the Jewel of the Grand Master, to the Duke of Wharton, his successor, in 1722-23. 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," namely:—

“That the Master wear a Square, the Senior Warden the “Levell, and the Junior Warden the Plumb Rule, hanging “to ‘a white ribbon,’ presumably round his neck.”

So far as can be ascertained there never was before the Union in 1813 any rule about the Jewel of a Past Master, but the New Book of Constitutions of the United Grand Lodge issued in 1815 described the Jewel to be worn by a Past Master as:—“The Square and the diagram of the “47th proposition of the 1st Book of Euclid engraven on a “silver plate pendant within it.”

The Connection of the Square and Compass with our Craft is very easily seen and realised when we remember that the Coat of Arms of the Grand Lodge of England contains the representation of the Square and Compass, which appeared upon the shield of the Coat of Arms made to the First Masons Company in London in the year 1472.

W. Bro. ELLWOOD then exhibited the Jewels, portraits of which appear in this Volume of Transactions.*

The SECRETARY announced the following resignations from the Correspondence Circle:—W. Bro. C. Frost, Leicester; Bro. L. A. Whall, Bloemfontein; Bro. H. T. Johnson, Leicester.

The SECRETARY read a letter from Bro. J. Eaton Lascelles asking for a brother to give a lecture to the Lodge of Instruction at Thrapstone, and also said he had received letters relative to the losses the Lodge had recently suffered by deaths, from Bro. C. P. Mathews, Durban, Natal; Bro. Stanbery Alderman, McConnelsville, Ohio; Bro. W. B. Bice, P.G.M. Canterbury, Victoria, Australia; Bro. A. W. Collins Scott, Poona, India.

The SECRETARY announced that W. Bro. W. J. Bunney, P.M., would give a Paper at the January Meeting on Masonic Music, with special reference to “Dibdin’s Harlequin Freemason,” with musical renderings, and also some additional songs sent to him by W. Bro. Hyde.

**Vide* Plates III and IV.

Apologies for non-attendance were received from Bros. W. A. Lea, P.M.; C. S. Biggs, P.M.; J. G. Sturton, Peterborough; G. F. Snaith, P.M.; C. D. Eaton, Birmingham; R. W. Foster, London; W. H. Stevens, Nottingham; J. D. MacLachlan, London; W. Thomas, Harrow.

Hearty Greetings were given by the Visiting Brethren.

The Lodge was closed at 8-20 p.m.

The
**Two Hundred-and-Eighth
 Meeting**

of the Lodge held at Freemasons' Hall, Leicester, on Monday,
 January 23rd, at 6-30 p.m.

There were present.—Bros. W. H. RILEY W.M. ; H. D. M. BARNETT, I.P.M. ; A. J. S. CANNON, S.W. ; W. J. BUNNEY, J.W. ; A. L. MACLEOD, Treasurer ; HENRY HYDE, Secretary ; G. B. ELLWOOD, S.D. ; CUTHBERT C. BINNS, J.D. ; W. H. COTTON, I.G. ; D. CHOYCE, Tyler. Bros. F. HAINES, acting D.C. ; A. E. DIGGINS, P.M., and the following Members of the Correspondence Circle.—Bros. G. S. TAYLOR, J. HALL, G. R. CASTERTON, A. N. PLANT, W. R. BRIDGER, W. H. CHAPLIN, W. E. MOORE, E. C. DAVIS, J. STURTON, L. LAPRAIK E. J. LIDDIARD, A. A. SHUTTLEWOOD, C. A. POYNOR, T. ASHWELL, T. H. CATLOW, W. PATEMAN, A. J. SCHOLFIELD, C. E. HAINES, W. H. FOLWELL, E. A. RATNETT.

Visitors.—E. B. WALTON, 523 ; J. T. BRAY, 523 ; H. DAMS, 523 ; G. SPEAK, 4874 ; J. T. B. SWIFT, 4874 ; J. J. DERRY, 2865 ; F. T. BIRD, 523 ; F. W. HARRISON, 4088 ; W. HARRISON, 3919.

The Minutes of the Meeting held November 28th, 1932, were read, confirmed and signed.

The W.M. referred in very feeling terms to the loss the Lodge had further sustained by the death of W. Bro. W. A. Lea, who was W.M. of the Lodge in 1906, and who had maintained a very live interest in the Lodge during the whole period of his membership, and had held the office of Director of Ceremonies for 22 years.

The Brethren rose in token of sympathy.

The SECRETARY stated he sent a letter to the widow, and also a wreath in the name of the Lodge.

A ballot was taken for the following brethren as Members of the Correspondence Circle, viz. :—

BRO. ERIC ST. CLAIR GAINER, M.D., Hillsborough, Thrapstone Northants, M.M. Chicheley Lodge, No. 607 Thrapstone, proposed by Bro. E. T. Cottingham.

BRO. GEORGE LEON SQUIBBS, 27 Leicester Road, Market Harborough, M.M. 1330 Market Harborough, proposed by Bro. H. G. Riley. W. Bro. H. D. M. Barnett seconded each candidate. The W.M. declared them unanimously elected.

W. Bro. W. J. Bunney then read his Paper entitled :—

“Harlequin Freemason.”

Wor. Master and Brethren,

Some two years ago our late revered W. Bro. Thorp placed in my hands a very old and tattered copy of the book of words of Bro. Charles Dibdin's "Masonic Pantomime," entitled "Harlequin Freemason," with a request that I would give some account of the composer, together with any other information and, if possible, a selection of the music of "Harlequin Freemason."

It has been said that "the Freemasons of that day were not very particular as to the character of those they admitted to the membership of their Lodges." Be that as it may, I prefer to "drop a tear of sympathy over the human weaknesses and failings of a long departed Brother," and consider Dibdin for the good he did, and the great services he rendered to his country. I suppose there are very few people to-day who know Dibdin as a composer, but if I recall one song only, which was made famous by the late Sims Reeves, viz. :—"Tom Bowling," or the "Sailor's Epitaph,"

we shall all feel that we know Dibdin thoroughly well. His elder brother Thomas, a sea captain, was the original "poor Tom" of "the Sailor's Epitaph." Many of his compositions have won their way into the hearts of the people, and may be quoted as national. He was born in Southampton in the year 1745. At an early age he ventured to try his fortune in the metropolis by composing songs and ballads, and in 1762 he made his debut as an actor at the Richmond theatre. He soon began to write for the stage, and, it is said, produced above one hundred dramas of various degrees of merit. Dibdin, however, did not like his profession, and took the earliest opportunity of quitting it. He opened a kind of theatre in Leicester Square, and gave evening entertainments, at which he sung his own songs, and accompanied himself on the piano:—this simple design was amazingly successful. He is said to have written from time to time, during the period of the performances, above twelve hundred songs—to nearly all of which he composed the music. His life was a continuous struggle with straitened means, and he died in indigent circumstances in 1814. He was essentially a sailor's composer, but in estimating his merit as a nautical song writer, we should not confine it to the mere gratification derived by the sailors themselves from singing his songs. We find in the sentiments expressive of the character of seamen, much kindness of feeling, and a total absence of selfishness and worldly wisdom, that has tended in no small degree to raise sailors in the esteem of the country, and to render the maritime profession popular. This consideration is essential, in order to arrive at a due estimate of the services conferred by Dibdin on the State. He possessed a gift which no education or study can bestow, an inexhaustible vein of melody. Among the hundreds of tunes which he composed few are bad, or even indifferent, and how free they are from sameness and repetition: and yet, with all this variety, there is no straining after novelty. The airs flow so naturally that they appear to have cost him no sort of effort. Whether the poetry is tender, lively, or energetic, the music never fails to speak a corresponding language.

“ If we try the poetry of Dibdin by a severe standard, it will, undoubtedly, be found wanting; but if it be a triumph of genius to achieve completely the object desired, we must allot a high station to the most popular song writer of that age. It is scarcely an exaggeration to say that a ‘ nation’s ballads ’ have greater influence on its people than ‘ a nation’s laws ’; and it may be safely asserted that the co-operation of Bro. Charles Dibdin has been largely effective in giving truth to the line ‘ Britannia rules the waves.’ His songs come home to the minds of seamen, they are simple in language, and homely in construction. Refined and embellished, their effect would be lost. That they had a prodigious—almost a universal—influence over our mariners is certain; it has been as salutary as it is powerful. They teach that courage is a noble quality, it is elevated into a virtue when exerted for our country; and that something more than brute force is necessary to make a good sailor. They not only inculcate bravery in battle, but patience under less exciting perils; and describe discipline and subordination as leading duties. They have been quoted with effect to suppress mutiny; they have, indeed, contributed largely to strengthen the great bulwarks of Britain, her navy, to raise the character of her ever-ready defender, ‘ the British tar ’—and, ‘ in strength to establish ’ that which ‘ is a substance, and not a sound, ‘ British glory.’ ” Thus writes S. C. Hall in his “ Gems of English Poetry.”

From the book of words (previously mentioned) printed for G. Kearsley, Fleet Street, London, 1780, we read that “ Hariequin Freemason ” was produced at Covent Garden Theatre, on Friday, December 29th, 1780, and played 49 times. The original placard is in the British Museum. It was given on January 26th, 1781, by command of their Majesties George III and his Consort. First appears the Order and Explanation of the Procession of the principal Grand Masters from the Creation to the Present Century. Then follow the words of the Songs, Duettos, Glees, Catches, etc., in the Pantomime.

Air I. MASON'S GLEE.

Behold the model of our art,
 Work on whatever plan,
 Masons must borrow still some part
 From that great structure Man.
 Here, well to captivate the sight,
 The orders all agree ;
 Proportion, strength and force unite
 With ease and symmetry.
 But see, the sun rides down the West,
 And hark ! our sign from work to rest.

Recit. HIRAM ABIFF.

Lo, from amidst those sacred glades,
 Where rest grand heroes, statesmen, kings,
 And other antient Mason's shades,
 The ghost of Hiram Abiff springs.
 Chief of the Mason's noble art,
 While of a Master they make choice,
 Shall I not take an active part,
 And loudly join my brethren's voice !

Fall, mystic figure—to our eyes
 Present a motley child of mirth ;
 Whose featly pranks shall all surprise,
 And give to vacant laughter birth.
 Move, kneel, stoop, stand, spring, dance, leap, run,
 Now mark me, for the charm is done.

Air.

In all your dealings take good care,
 Instructed by the friendly square,
 To be true, upright, just and fair,
 And thou a fellow-craft shall be ;
 The level so must poise thy mind,

That satisfaction thou shalt find
 When to another Fortune's kind :
 And that's the drift of Masonry.

II.

The compass t'other two compounds,
 And says, though angered on just grounds,
 Keep all your passions within bounds,
 And thou a fellow-craft shall be.
 Thus, symbols of our order, are
 The compass, level, and the square,
 Which teach us to be just and fair,
 And that's the drift of Masonry.

Recit.

Use this, and this, in evil hour,
 And thou shalt wonder at their power :
 Thou'lt see me yet, ere it be night,
 Begone, and revel in delight.

 Air III. MASTER MASON.

The Sun's a Free-mason, he works all the day,
 Village, city, and town to adorn,
 Then from labor at rest,
 At his lodge in the West,
 Takes with good Brother Neptune a glass on his way.
 Thence ripe for the fair,
 He flies from all care,
 To Dame Thetis's charms,
 Till rous'd from her arms
 By the morn.

Chorus.

So do we, our labour done,
 First the glass,

And then the lass,
 And then
 Sweet slumbers give fresh force
 To run our course,
 Thus with the rising sun.

II.

The course of the sun all our mysteries defines ;
 First Masonry rose in the East,
 Then to no point confin'd
 His rays cheer mankind,
 Besides, who'll deny that he well knows the signs ?
 The Grand Master he
 Then of Masons shall be,
 Nor shall aught the Craft harm,
 Till to shine and to warm
 He has ceas'd.

Chorus.

Then like him, our labor done, etc.

[The words of the Air No. IV. (In the Temple of Bacchus.), the Duetto—(Skaiters) are omitted, as having no Masonic reference].

CATCH LAWYERS.

Lawyer Brief, why all this stir ?
 Upon my word you wrong me, Sir,
 I am not (as you say) a thief,
 In truth, you wrong me, Lawyer Brief.

Who was it took a double fee ?
 Who rapp'd ? Who put in a sham plea ?
 Who should be pillor'd ? Who's a thief ?
 Who should be hang'd ? Cheat, Lawyer Brief !

Come, be friends, nor make this rout,
 Brothers as we are to fall out ;
 Besides, thief should not cry out thief ;
 You understand me, Lawyer Brief.

Recit. HIRAM ABIFF.

Thy perils are all past, thy toils are o'er,
 Nor ever shall hard fortune vex thee more ;
 Leave me thy jarring foes to reconcilè,
 And follow where in wonder lost the while,
 The Mason's noble science now shall see,
 In all the pomp and pride of pageantry,
 Where brothers, gracing Hiram's memory
 Upon the ancient stock a scion graft,
 Chusing a master to the royal craft.

Air.

Hail masonry, thou craft divine,
 Glory of earth from heaven reveal'd,
 Which does with jewels precious shine,
 From all but masons eyes conceal'd :
 As men from brutes distinguish'd are,
 A mason other men excels :
 For what's in knowledge choice or rare,
 But in his breast securely dwells ?
 His silent breast and faithful heart
 Preserve the secrets of our art.

II.

From scorching heat and piercing cold,
 From beasts whose roar the forest rends,
 From the assault of warriors bold
 The mason's art mankind defends.
 Ensigns of state that feed our pride,
 Distinctions troublesome and vain,
 By masons true are laid aside,
 Art's free-born sons such toys disdain,
 Ennobled by the name they bear,
 Distinguished by the badge they wear.

III.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood,
 The lodge's lasting cement be,
 Which has for ages firmly stood.

Be justice done in every lay,
 To those who have enriched the art ;
 Down to the master of this day,
 And let each brother bear a part.
 Let noble masons healths go round,
 Their praise in lofty lodge resound.

 Chorus. IN THE PROCESSION.

Your cymbals tune, your voices raise,
 Sing the name,
 And mighty fame
 Of *Solomon* in ever living lays,
 He our Grand Master shall remain,
 While lofty pile, and holy fane,
 Vestige, or monument of taste
 Or glorious masonry shall last.

Recit. HIRAM.

I am come to crave admittance for
 A brother and a visitor :
 One from his duty never swerving,
 Who will prove faithful and deserving ;
 And who would fain, the brethren greeting,
 Be present at the general meeting.

 Chorus. THE LAST.

Fill a capacious bowl,
 While we proclaim,
 The mason's fame.

Which ever shall extend
 From East to West, from Pole to Pole,
 In spite of Envy's poison'd shaft
 Let Cowan's what they will pretend,
 Let three times three,
 The signal of our plaudit be,
 While we toast to the King and Craft.

Finis.

On the first representation of "Harlequin Freemason" a Prologue was spoken by 3 persons representing

A Father (a Freemason).

A Mother.

A Daughter (about ten years old).

The curtain then rises, the Pantomime is performed with the words as above, and the whole performance concluded with a wonderful piece of pageantry, "the Procession of the Principal Grand Masters from the creation to the present century, dressed in the habits of their respective ages and countries, of which there were twenty divisions or sections under their respective banners."

The music to the Trio "Behold the model of our Art," "The Mason's Creed," and the Catch "Lawyer Brief" was rendered by the Worshipful Master, Bros. Bray, Daws and Walton. Two old Masonic Songs were sung by W. Bro. Diggins as illustrations to the paper. To these Brethren the Lecturer expressed his sincerest thanks for their valuable assistance.

The W.M. expressed the hearty thanks of the Lodge to W. Bro. BUNNEY for a most enjoyable evening, and hoped it might be possible to have a further paper on similar lines in the near future, and referred to the contrast of the harmony of old compositions to the present liking for jazz music.

W. Bro. ELLWOOD exhibited a set of seven French engravings, of unique design, from The Thorp Collection. They bear the date 1745, and are entitled "Assemblée des Francs Maçons." At the same time he shewed a page from the *Illustrated London News*, of December 4th, 1897, in which these pictures were reproduced, and also letterpress relating to The Bi-Centenary of St. Paul's Cathedral.

In December, 1897, St. Paul's Cathedral celebrated its Bi-Centenary. In the issue of the *Illustrated London News* of December 4th, appeared a reproduction of these Plates. No description was given of them, but the letterpress commented on the association of the Cathedral with Freemasonry. It informed its readers that the foundation stone was laid by Sir Christopher Wren, as Master of St. Paul's Lodge, now the Lodge of Antiquity, which met at the "Goose and Gridiron," in St. Paul's Churchyard. After the Great Fire, and during the re-building of the City, Freemasonry seems to have taken on a new lease of life, and many new Lodges were founded. Not only architects and builders were admitted to membership, but also men of rank, such as Earl Rivers and the Duke of Buckingham. Mention was made, too, of the admission of its only lady member, whose story was told in last year's Transactions.

[The Editor wishes to acknowledge these items of interest to the Proprietors of the *Illustrated London News*.]

The SECRETARY drew attention to the following matters referred to in the Quarterly Communication of Grand Lodge, dated December 7th, 1932, viz. :—

- Page 276. re Signatures on Lodge Warrants.
 „ 277. re Irregular bodies.
 „ 278. re Copies of Grand Lodge Proceedings.
 „ 280. re Gift from Grand Lodge of Sweden from H.M. King of Sweden.
 „ 282. re Warrants of New Lodges.
 „ 288. re Gift to Grand Lodge as per bequest of W. Bro. J. T. Thorp.

The SECRETARY presented a Past Master's Collar and Jewel for use in Lodge from W. Bro. A. E. Diggins, which the W.M. was pleased to accept on behalf of the Lodge.

The SECRETARY submitted the resignations of Bro. B. C. Hammond, of Lodge 280 Worcester, and Bro. W. E. Sturgess, Lodge 4088 Leicester, as Members of the Correspondence Circle.

Also a communication from the "American Lodge of Research," New York City, and apology for non-attendance of W. Bro. C. S. Bigg and several Members of the Correspondence Circle.

Hearty Greetings were given by the Visiting Brethren.

The Lodge was closed at 8-30 p.m.

The
**Two Hundred-and-Fifth
 Meeting**

of the Lodge held at Freemasons' Hall, Leicester, on Monday, the 27th day of March, 1933, at 6-30 p.m.

There were present.—Bros. W. H. RILEY, W.M.; A. J. S. CANNON, S.W.; W. J. BUNNEY, J.W.; HENRY HYDE, Secretary; G. B. ELLWOOD, S.D., Chaplain; C. C. BINNS, J.D.; W. H. COTTON, I.G.; D. CHOYCE, Tyler. Bros. F. HAINES, acting D.C.; A. E. DIGGINS, P.M., and the following Members of the Correspondence Circle.—Bros. C. F. GRUNDY, J. J. W. GRUNDY, E. C. DAVIS, W. R. BRIDGER, A. STEPHENS, G. S. TAYLOR, G. E. GREEN, E. R. WATSON, J. HALL, T. M. BUTLER, F. T. HEATH, H. HALLAM, T. H. HUTCHINSON, C. E. HAINES, H. FINCH, A. E. WARNER, W. MAJOR, W. RIDGWAY, T. O. JUDGE, G. L. LEA.

Visitors.—T. ALLSOPP, 4088; E. I. HENSON, 1007; C. G. HARRIMAN, 1007; F. J. BAYLISS, 2428.

The Minutes of the Meeting held January 23rd, 1933, were read, confirmed and signed.

A ballot was taken for the following brethren as Members of the Correspondence Circle, proposed by W. Bro. HENRY HYDE, Secretary, and seconded by the W.M., viz. :—

Bro. JOSEPH BAYLIS, 17 Friar Lane, Leicester, M.M. Lodge 3448.

Bro. Lieut.-Col. ALFRED HALKYARD, White Lodge, Knighton Grange Road, Leicester, M.M. Lodge 1560.

The W.M. declared them to be unanimously elected.

The W.M. gave a very interesting Paper on the " Symbols and Emblems in the Masonic Temple," embodying the paper on the subject given by the late W. Bro. J. T. Thorp.

Symbols and Emblems in the Masonic Temple at Leicester.*

By W. Bro. W. H. RILEY, F.R.I.B.A., W.M. 2429.

Embodying the Paper on this subject by the late W. Bro.
J. T. THORP.

The paper for this evening has been prepared in response to many expressed desires to hear again a description of the emblems and symbols which are depicted on the walls and ceilings of this Temple.

The late Wor. Bro. J. T. Thorp read a paper on this subject on Monday, Sept. the 27th, 1926, but he always expressed himself dissatisfied with it, because it was incomplete in many ways.

Taking his paper as the foundation on which to work, I have written this one which I trust will be acceptable to you. At the time the first paper was prepared the present colour scheme had been carried out, which made the emblems and symbols easily discernible, but they have been given an increased prominence of late by the system of illumination which has been installed.

The ceiling takes the form of a barrel arch or vault, divided into three sections or bays by broad moulded and enriched ribs.

Each bay is pierced with a semi-circular arched window, and is again broken by broad bands of fruit and flowers in high relief. There are two such bands running down the whole length of the building, one on either side, cutting off the semi-circular arched openings.

Each bay has a further band of fruit and flowers running round the four sides, forming a square, with a recessed square corner in each of the four angles.

* *Vide* Plate I.

The broad ribs and the bays, in fact the whole ceiling, are full of emblems and symbols, in modelled relief, and the whole is picked out in gold and colours.

“ A symbol may be briefly described as a common object “ endowed with special hidden and oft-times beautiful “ meaning ; and, of all the Fraternities that have ever “ flourished on the earth, Freemasonry is probably the “ richest in symbols of them all.”

“ Masonic symbols range themselves principally into two “ categories. If we remember that for many centuries the “ Operative Masons were a highly organised brotherhood, “ we shall expect to find that many of the symbols adopted “ by the Brethren were the working tools used in their daily “ occupation, together with objects representing the Offices “ they held in the Fraternity—and so it is. Again, we must “ remember that our Fraternity came from the East, where “ people lived much more in the open air, or in temporary “ habitations, such as tents, than we do in more Northerly “ climates ; our ancient forerunners came, therefore, into “ much closer association with sights and sounds of Nature, “ hence they adopted, as symbols, many of the objects “ which decorate and adorn the face of Nature, both in the “ Heavens, and on the Earth beneath. This is the second “ category of Masonic symbols.”

The main divisions of the ceiling are coloured blue, because the covering of a Mason's Lodge is a Celestial Canopy, even the Heavens ; and there is little doubt that, in days long gone by, the meetings of our ancient Brethren were always held under the vaulted canopy of Heaven. Indeed, this was a custom in these islands a few centuries ago, the Brethren (according to the Records) meeting “ In an out “ field Lodge, on a high hill, or in a deep valley, where no “ cock was heard to crow, nor dog to bark.”

In this connection, when the question is asked how big is your Lodge ? the answer is “ from East to West and “ North to South, and as high as the Heavens,” which answer speaks of a Lodge held in the open air, under the canopy of Heaven.

There is no doubt that Masonry had its origin in the East, the land of the ancient philosophers, and the home of the priests of the ancient religions, from whence it spread westward. These ancient philosophers and priests taught their science and religion by means of symbols and emblems, partly to hide the real meaning, and partly because anything seen conveys a better understanding than explanation by word of mouth only, and many of the symbols they used have come to be embodied in Freemasonry.

It was natural that most of these symbols should consist of the common objects seen in every day life, and the most striking of these objects to these ancient people would be first, the Heavenly bodies, the Sun, Moon and Stars, and secondly, the fruits and flowers of the field, and animals.

Dealing first with the Heavenly bodies, we know that astronomy was a subject which claimed attention in very early times.

In a book written by Camille Flammarion, translated by Francis A. Welby we find in the first Chapter called "The contemplation of the Heavens," the following lines:—
 "To whatever quarter of the Heavens we look, the splendours
 "of the night are revealed to our astonished gaze. These
 "celestial eyes seem to gaze at, and to question us. Thus,
 "indeed, have they questioned every thinking soul as long
 "as humanity has existed on earth. They shone upon the
 "slow succession of civilisations that have disappeared,
 "from Egypt of the age of the Pyramids; Greece at the
 "time of the Trojan War; Rome and Carthage; Constantine
 "and Charlemagne; down to the 20th century. The
 "generations are buried with the dust of their ancient
 "Temples. The Stars are always there, symbols of eternity."

In the East the air is clear, days and nights are bright, and, even in the early ages of the world, the attention and imagination of the people had been caught and fixed by the glory of the sky, with its wealth of heavenly bodies, and by the beauty of the earth with its profusion of fruits and flowers.

The V.S.L. is full of references to the beautiful things in nature.

The ceiling of our Masonic Temple is liberally strewn with representations of the heavenly bodies, and Wor. Bro. Thorp in his paper gives a list of the constellations and the separate stars in each bay, which are as follows :—

EASTERN BAY. Castor and Pollux, Capella, Aries, The Square of Pegasus, Phoenix, Achernar, Canopus, The Dove, Alarnes, Rigel, Betelgeux, Orion's Belt, Orion's Head and Orion's Sword.

CENTRE BAY. Ursa Major, Leo (the Sickle), Regulus, Southern Cross, Centaur, Spica, and the Crow.

WESTERN BAY. Deneb, Cygnus, Antares, Scorpio, the Peacock, the Crane, the Fish and the Square of Pegasus.

In this long list of stars he gives not the slightest clue to their positions, and as the majority of them are single stars, it is well nigh impossible to identify them owing to the fact that the constellations are not placed in their relative astronomical positions. While studying various charts I came to the opinion that in several instances these positions could have been greatly improved upon, which would have made the identification of the various single stars comparatively easy. I have spent many hours in endeavouring to locate the various stars, with but little success, being handicapped by the condition just mentioned. I called in the assistance of more than one Brother who has made some study of the subject, and we spent some time together in the Temple, but with no better result.

However, the stars that I have been able to locate I will point out to you, in the order of Wor. Bro. Thorp's List.

CASTOR and POLLUX. These two stars are known as the twins and are the two brightest stars in the constellation of GEMINI.

CAPELLA. This is the brightest star in the constellation of AURIGA.

ALDEBARAN. A star in the constellation of **TAURUS** (The Bull).

ARIES (the **RAM**). A Zodiacal Constellation.

THE PHŒNIX. A southern constellation.

ACHERNAR. This star is in the constellation of **ERIDANUS** or the River and **ACHERNAR** is the end of the **RIVER**.

CANOPUS. A bright star in the constellation of **ARGO** (the **SHIP**), the largest constellation in the heavens.

THE DOVE or the constellation of **COLUMBA**.

RIGEL and **BETELGEUX.** These are two of the brightest stars in the constellation of **ORION**. In this same constellation we have Orion's Head, Orion's Belt and Orion's Sword.

In the **CENTRE BAY** we have :—

URSA MAJOR or the **GREAT BEAR**, commonly known as Charles's Wain. This group of stars is well known to all, and consists of seven beautiful stars arranged in a form resembling a farm wagon with its shaft. It is sometimes called David's Chariot, the four stars representing the wheels and the other three the horses. It travels in a circle with the Pole star as its centre, the relative positions of the various stars comprising the group remaining unchanged.

The Pole Star can always be found by the prolongation of a line drawn through the two outermost stars of the wagon, which are called the Pointers. In passing, reference might be made to the Pole Star which the Chinese call the Imperial Ruler of the Heavens, and the stars of Ursa Major the Seven Heavenly Directors. The Pole Star was used symbolically as a very important part of an Operative Lodge ceremony. The Mystical number seven might have arisen from the seven stars of the Great Bear.

LEO (The Lion). A zodiacal constellation most easily found by the group of stars known as the Sickle which forms the head of the Lion. The brightest star in the constellation

of Leo is Regulus which is at the bottom of the handle of the Sickle. From the portion of the heavens enclosed by the sickle we have showers of shooting stars at particular times of the year.

The CRUX or Cross is a Southern constellation and is called the Clock of the Night.

THE CENTAUR. In this constellation we have the two bright stars Alpha Centauri and Beta Centauri.

SPICA or Ear of Corn is a star in the Zodiacal constellation of Virgo or the Virgin.

The Crow, or Corvus or the Raven.

In the WESTERN BAY we have :—

CYGNUS or the SWAN sometimes called the NORTHERN CROSS. It represents a Swan in flight with its neck outstretched.

UNUK. A star in the constellation of Serpens or the Serpent.

ANTARES. The brightest star in the Zodiacal Constellation of SCORPIO, and called the Scorpions Heart.

The PEACOCK or PAVO.

The CRANE or GRUS.

The SQUARE OF PEGASUS (in part).

The WINGED HORSE, which joins the Square of Pegasus.

In each corner of the three bays are to be found one of the twelve signs of the ZODIAC. Wor. Bro. Thorp in his paper said " The twelve signs of the Zodiac were at one time " much more prominent in Masonic teaching than they are " to-day, although they still form an interesting link between " brethren of to-day and their forefathers of thousands of " years ago." He does not, however, give any evidence upon which his statement is based. I have tried to find a connection between the twelve signs of the Zodiac and Freemasonry, and from my investigations and the opinions of competent Masonic students I have come to the conclusion

that there is little or none whatever. In the course of my enquiries I had sent to me from the Q.C. the Notes and Queries for January 1933, and in it was a reply to a question on the Signs of the Zodiac by Wor. Bro. Covey-Crump, which concludes as follows:--

"In conclusion need I add, that as the discovery of the "Zodiac must have been long subsequent to the naming "of the constellations there cannot be any 'Relative "dependency of its several parts'; and consequently all "attempts (like that of the French scientist Dupuis, a "century ago) to demonstrate intentional analogies between "Zodiacal Signs, R.A. Banners, and the Four Cherubic "creatures in St. John's celestial vision (Rev. iv, verse 7) "can only be fanciful. Such elaborations are merely "wasted ingenuity." In Mackey we find that Zodiaque Macconique was a series of twelve degrees named after the twelve signs of the Zodiac, the first being the Ram. It was a series of the Metropolitan Chapter of France. Wor. Bro. R. T. Halliday, of Scotland, informs me that the twelve signs of the Zodiac are associated with the Scottish R.A. being spoken of in the ritual as forming the ornamental architrave round the vault, and in the Temple at Aberdeen, which he says is the best example in Scotland, there is an actual vault of exquisite workmanship, and the twelve signs appear round the architrave, and it is the same in other places. Beyond this fact, and the fact that they are mentioned in the R.A. ritual he could not give any explanation of their association with Freemasonry. I should like here to express my thanks to Wor. Bro. Halliday for his ready reply to my query.

Notwithstanding the very doubtful connection between the zodiacal signs and Freemasonry, it is necessary in this paper, as the signs are here in the Temple, to say a few words about each.

Many ancient nations commenced their year with the month of March, and the zodiacal sign for March is ARIES, or the Ram, denoted by the sign ♈ in imitation of a ram's

head. According to a Greek myth Nephele mother of Phrixus and Helle gave her son a ram with a golden fleece. To avoid the evil designs of Hera, their step-mother, Phrixus and Helle fled on the back of the ram, and reaching the sea, attempted to cross. Helle fell from the ram and was drowned (hence the Hellespont). Phrixus arrived in Colchis, and sacrificed the ram to Zeus, who placed it in the Heavens as a constellation. According to Camille Flammarion, the ram two thousand years ago was regarded as the symbol of Spring. It is used as a hieroglyphic on Egyptian monuments, and symbolises the season when sheep wean their lambs. The people of Thebes offered a ram in honour of Jupiter Ammon, who personified the Sun in Aries, and he is represented in ancient sculpture, and on coins, with the horns of a ram on his head.

The Hebrews, at this season of the year, sacrificed a lamb to commemorate their deliverance from Egypt. Aries was the ensign of Gad, one of the leaders of the Israelites.

TAURUS. The Bull. This is the second sign of the Zodiac and is denoted by the symbol ♉ . The Greeks fabled this constellation to be the Bull which bore Europa across the seas to Crete, and was afterwards raised to heaven by Jupiter.

GEMINI or the Twins. The third sign denoted by the symbol ♊ . The Egyptians symbolised this sign as a couple of young goats. The Greeks altered this symbol to two children, variously said to be **CASTOR** and **POLLUX**. Castor and Pollux were the sons of Leda—by Jupiter in the form of a swan. Pollux conquered Amycus in The Combat of the Cestus and was reckoned the god and patron of boxing and wrestling. Castor distinguished himself in the management of horses. Other names sometimes used were those of **Hercules** and **Apollo**, or **Triploleum** and **Iason**. The Arabians used the symbol of a pair of Peacocks.

CANCER. The Crab. The fourth sign denoted by the symbol ♋ . The constellation contains a loose cluster of stars known as the Beehive.

LEO or the Lion. The fifth sign ♌ assigned to the Sun. In Egyptian mythology the tunnel through which the Sun passed was supposed to have a lion at each end. Because of the inundation of the Nile, which happened during the progress of the Sun in Leo, the ancients caused the waters of their fountains to issue from the mouth of a lion's head sculptured in stone. Lions were placed at the doors of palaces and tombs to ward off evil spirits.

VIRGO. The Virgin, the sixth sign ♍. The Greeks represented this constellation as a virgin, but different fables are current as to the identity of the maid. She is oftenest considered to be Astraea, daughter of Astræus and Aurora. She was called also Justice of which virtue she was the goddess. She lived on earth during the Golden Age. She was driven to heaven by the impiety of mankind during the bronze and iron ages, and was placed among the constellations of the Zodiac under the name of Virgo. She is represented as holding a pair of scales in one hand and a sword in the other. According to Hesiod, the virgin is the daughter of Jupiter and Themis, who became the mother of the Parcæ, and the Horæ.

LIBRA. The Balance, the seventh sign ♎, resembling a pair of scales, probably in allusion to the fact that when the Sun enters this part of the ecliptic, at the autumnal equinox, the days and nights are equal.

SCORPIO. The eighth sign ♏. The Greeks fabled that Orion having boasted to Diana and Latona that he would kill every animal on the earth, these goddesses sent a poisonous reptile, a scorpion, which stung him so that he died. Jupiter raised the scorpion to Heaven, and afterwards at Diana's request, paid the same honour to Orion.

SAGITTARIUS. The Archer. The ninth sign ♐. An arrow or dart. The Greeks conceived of this constellation as a Centaur, half man and half horse, son of Apollo, and armed him with a bow and arrow.

CAPRICORNUS. The Goat. The tenth sign ♑, intended to represent the crooked horns of this animal. The word is derived from the Latin *caper*, a goat, and *cornu*, a horn. It was represented by the ancients as a creature having the forepart of a goat, and the hind part of a fish, or sometimes simply as a goat.

AQUARIUS. The Water Bearer or Cup Bearer. The eleventh sign, representing a stream of water, probably in allusion to the fact that, when the Sun is in this part of the Heavens the weather is rainy ☉.

PISCES. The Fishes. The twelfth sign ♒, representing two fishes tied together by their tails. In Greek legend Aphrodite and Eros, while on the banks of the Euphrates, were surprised by Typhon, and sought safety by jumping into the water where they were changed into two fishes. This fable, however, as in many other similar cases, is probably nothing more than an adaptation of an older Egyptian tale.

We therefore get the signs of the zodiac and the months as follows:—

Aries.	The Ram.	March.	Libra.	The Balance.	Sept.
Taurus.	The Bull.	April.	Scorpio.	The Scorpion.	Oct.
Gemini.	The Twins.	May.	Sagittarius.	The Archer.	Nov.
Cancer.	The Crab.	June.	Capricorn.	The Goat.	Dec.
Leo.	The Lion.	July.	Aquarius.	The Water Bearer	Jan.
Virgo.	The Virgin.	August.	Pisces.	The Fishes.	Feb.

At the centre of the lower border of each division are panels containing figures, words or letters, which refer to the three principal Masonic degrees or Rites worked in the Temple, namely Craft, Royal Arch, Mark, and in addition the Ark Mariners Degree.

Taking these in order, commencing at the South East, we get the Ark Mariners degree, symbolised by the Ark on the water. The Ark is said to have contained all the elements of creative power, and in about nine months and three days there came forth from it the pent up energies of Malva.

The underlying thought is that of Creation. The Ark is a symbol of safety, and was constructed by Shem, Ham, Japheth, under the superintendence of Noah, and in it, as a chosen tabernacle of refuge, the patriarch's family took refuge until the floods subsided.

The next Panel we come to is that of the Craft, and bears the letters S.K.I., H.K.T., H.A.B. These letters represent the names of the Three Grand Masters who bore sway at the building of the Temple at Jerusalem, namely, Solomon King of Israel, Hiram King of Tyre, and Hiram Abiff. It was Solomon's wisdom, Hiram's strength, and the skill of Hiram Abiff that conceived, carried out, and adorned that magnificent structure.

The Royal Arch Degree is represented by the Double Triangle within a circle. It is the type of the Eternal and All Powerful Godhead. This Double Triangle must not be confused with the Pentalpha or Five Pointed Star, which has a different symbolism. The Double Triangle is called the Seal of Solomon, and the Shield of David. Of all the talismans there is none, except the Cross, which was more generally in use among the ancients than this Seal of Solomon. It has been found in the cave of Elephanta in India, accompanying the image of the Deity, and in many other places celebrated in the Brahminical and Buddhist Religions. It is found in almost every part of Europe, and also in this country, employed as a Christian emblem. This symbol is much used by us at the present time, but the old talismanic faith has gone, and we use it only as the natural homage of the present to the past. The circle always was, and is now the symbol of Eternity, without beginning or end.

The KEY-stone, TRIANGLE and CIRCLE. This is the jewel belonging to Mark Masonry. The name Key-stone is given to that stone which is built into the crown of an arch, whose purpose it is to hold all the other stones in position, thus preventing the arch from collapsing. The Triangle and circle are emblems of the Deity and Creation. The Key-stone seems to me to represent the G.A.O.T.U.

and His laws and commandments, which correspond in position and effect in our lives as does the Key-stone to the arch, for if we put from us all recognition of His presence in our lives, and ignore His laws and commandments, we shall soon become as nothing worth, and collapse utterly. Thus the Key-stone represents, and is meant to remind us of, His almighty power over mankind, the one thing that stabilises creation, and which is further emphasised by the Triangle and Circle superimposed upon the Key-stone. The Key-stone being the Master Stone is the one above all others that in all probability received the Mark of the Master Builder, on account of its great importance.

We next come to the motto on the Arms of Grand Lodge, which is *Audi, Vide, Tace*, meaning, in literal translation, Hear all, See all, and Keep Silent, a motto which, you will all agree, has a great significance especially to the Masonic Brotherhood.

The TRIPLE TAU. This is an important emblem in Royal Arch Masonry. The Triple Tau may be described as a letter T resting on a letter H, and, when enclosed in the centre of a triangle and circle, it forms the jewel of the Royal Arch Degree of Freemasonry as practised in this country. The triangle and the circle are both emblems of the Deity, and the three figures together, Triangle, Circle and Triple Tau are spoken of as the emblem of emblems. There are many explanations of this emblem. One, says Mackey, is that it is the symbol of the mystical union of Father and Son, H signifying Jehovah, and the T or Cross the Son; another is that, consisting of three T squares, it alludes to the three Ancient Grand Masters, and still again it is thought to be the monogram of Hiram King of Tyre. The Prophet Ezekiel speaks of the Tau or the Tau Cross as the mark distinguishing those who were to be saved on account of their sorrows for their sins, from those who, as idolators, were to be slain. It was a sign of distinction, and with this allusion, says Mackey, we may therefore suppose the Triple Tau to be used in the Royal Arch Degree as a mark

designating and separating those who knew and worshipped the true name of God, from those who were ignorant of that august mystery. Surrounding these six panels are depicted some very well designed and conventional groups of lilies, pomegranates and acacia. A word or two about each of these will not be out of place.

LILIES. It is a curious fact that the lilies here depicted are a species of *Lilium*, which are common in this country, and that flower which the Saviour mentioned as being of peculiar beauty and glory. It depicts the kind of Lily which graces the Altars of our Churches at Eastertime, and is also seen in all pictures representing the greeting of the Angel Gabriel to the Virgin Mary. This, however, is not the Lily that formed part of the ornamentation to the Chapters of the Great Pillars at the Porchway of the Temple of Jerusalem, for this was the Egyptian Lily or Lotus. This flower was full of meaning to the ancient Egyptians, who used it profusely in their architecture. There is this striking similarity in both, that, being white, they symbolise Purity and Peace.

POMEGRANATES. This fruit was probably more widely used by the ancients, as a symbol, than any other plant or fruit. It was worshipped under the name of Rimmon by the Assyrians, which in the language of the country means Pomegranate. It was used in many ancient Pagan Rites. It formed part of the decorations of the Chapters of the Great Pillars, and is still used by the Orientals as an ornament on various articles given as presents. In all these instances of its use the symbolism is the same, **PLENTY.** On French Certificates it is used in the place of globes on the Pillars with the same meaning. From the Hebrews who used it mystically in the Temple it passed to the Masons, who adopted it with the same symbolism, for which it is well adapted by its abundant and seed abounding fruit.

CORN. This was venerated by the ancient peoples, because it formed their chief source of wealth and their

staple food. It is one of the three elements of masonic consecration, corn, wine and oil. It is carried in procession in a golden vessel, to remind us that it is a necessity of life, while the wine and oil are carried in silver vessels, to denote that they are but comforts. It is symbolical of plenty, and CERES, the goddess of abundance, is depicted with a garland composed of ears of corn on her head, and holding in one hand a lighted torch, and in the other a poppy, a flower sacred to her. In our Lodges an ear of corn near to a fall of water is the symbol of plenty.

ACACIA. The acacia is an evergreen plant or tree, of which there are about 500 varieties. It was held to be the wood of life, and was sacred to the sun god of Egypt. The real acacia is the tree from which the crown of thorns was said to have been made, which was placed upon the head of Christ when He was crucified. It is known as the thorny Tamarisk, and bears an abundance of beautiful blossoms. It typifies the immortal part of our nature. "When planted " to signify the place of rest where lay that which was " perishable, it testified that the Master lived, and so also " that which He directed. The motto to be inscribed on the " acacia is therefore Resurrection. It was the makers " of the Hiram legend who saw to it, that a thing which " was implied in their minds should be symbolical on the " grave of their symbolical master. They placed therefore " a sign of resurrection and immortality, as if in some later " mystery the grave should give up its dead, in the fashion " of one who henceforward should live for ever. Acacia " to a Mason is therefore symbolical of their creed, which " is a belief that there is no death, but only a transition from " this life to a life eternal. It has another important " signification, that it is a symbol of initiation, being an " emblem of innocence."

The broad bands which divide the bays are broken up into panels, and each panel is coloured light blue, dark blue and red. In each is depicted one of the various jewels worn by the officers of Provincial Grand Lodge. First as regard the colours. These have each an interesting significance.

BLUE, as we know, is emphatically a Masonic colour. The virtues of a true Mason are brotherly love and benevolence, and as these virtues should cover the whole of the Brotherhood, so does the celestial canopy, the colour of which is blue, cover the whole of the globe. So the colour Blue, to a Mason, is symbolical of Brotherly love and benevolence. Among the Druids light blue was the symbol of Truth. The Egyptians used light blue on the image of Amun, their principal god, because of his peculiarly exalted and heavenly nature. "Among the prominent Masons "about the year 1730 were the Duke of Montague (G.M. 1721), the Duke of Wharton (G.M. 1722), the Duke "of Richmond (G.M. 1724), Lord Kingston (G.M. 1728), "and others." Many of them were knights of the Order of The Garter, the highest Order of Chivalry in England. The clothing and regalia of this distinguished Order was light blue, and it is thought probable that it was through the influence of such distinguished Brethren that light blue was adopted by the Masonic fraternity.

About the year 1740 when the Jacobites were causing much unrest in England, and the old pretender was rewarding his adherents with the Garter, King George II ordered that the colour of that Order be changed to a darker shade, henceforth to be called Garter Blue, in order to distinguish the regular from the spurious Knights. The Masonic Fraternity, while leaving the rank and file of the Craft in possession of the light blue, adopted the darker shade for Grand Lodge and Prov. Grand Lodge Officers. When, after Culloden, the Jacobites ceased from troubling, the colour of the Garter, by Royal Command, reverted to Light Blue. The Masons decided to make no change, but to retain light blue for the Craft generally, and dark Garter Blue for the Grand Lodge and Prov. Grand Lodge Officers, and so it still remains.

RED. Scarlet or Crimson is said to be symbolical of ardour and zeal, which should actuate all true Masons. Red colour is always used when representing Fire, and fire is a

great refiner and purifier, and thus symbolises the purification of souls. " In the religious services of the Hebrews, red or " scarlet was used as one of the colours of the Veils in the " Tabernacle, in which, according to Josephus, it was an " emblem of the element of Fire." Among the Jews red was the colour denoting dignity. The Crusaders wore a Red Cross as a symbol of their willingness to undergo martyrdom for the sake of religion, and the officiating priests in the Roman Church wear red vestments when officiating in the Festivals of the martyred Saints. In connection with its symbolism of ardent zeal, it is to be noted that it is the principal colour in the Degree of the Rose Croix. In the former English lectures the three colours blue, purple and red were called the colours of Masonry, because they are Royal, and as such were worn by the ancient Kings and Princes. Red is the colour of the Order of the Bath, and is used in Grand Lodge and Prov. Grand Lodge in the insignia of the Stewards.

EMBLEMS IN THE COLOURED PANELS.

The first emblem consists of the Cornucopia and a peculiar pair of compasses, the correct name of which is calipers. These do not agree in design with those shewn in the plates at the end of the Book of Constitutions, which shew proper compasses of the ordinary type. The Cornucopia is commonly called the Horn of Plenty, and is particularly suitable as a symbol for the Stewards, whose office is so closely associated with hospitality, and who should always be supplied with plenty, to enable them to carry out their duties properly. At the same time, the compasses should remind them that it is also their duty to see that hospitality is kept within due bounds.

The second emblem is THE LYRE, the jewel of the Organist. It was an instrument of music, widely used in ancient times. It needs no further explanation as its symbolism is patent to all.

The third emblem is THE PROTRACTOR, which forms the jewel of the Grand Superintendent of Works, and is an instrument used to lay down various angles. The duty of the Grand Sup. of Works is to advise on all plans of buildings or edifices in conjunction with the Board of General Purposes, but this duty is rarely carried out by him. For obvious reasons, it is undertaken by a professional architect.

The fourth emblem, PENS in SALTIRE. This is the jewel of the Secretary, and is symbolical of the scribe, or the recording and corresponding Officer. As a Secretary I can vouch for the correctness of this symbolism, and also for the fact that care is needed when carrying out the duties. For instance, if he uses postcards for correspondence, he is accused of being lazy, and if he writes letters he is wasting time and postage, *verb. sap.*

The fifth emblem. THE V.S.L. is the jewel of the Chaplain and signifies that his duties have a sacred character. The triangle with rays emanating from its sides is an emblem of God's Eternal Glory, and the letter G in the centre an emblem of the Almighty Architect.

The sixth emblem, THE LEVEL. This is the jewel of the Senior Warden, and is a symbol of equality; not of the social equality which would destroy all distinctions of rank and position, but as recognising the fraternal equality, the fatherhood of God and the brotherhood of Man. It is given to the Senior Warden because he has charge of the Brethren while at labour, and because when so occupied they are on a common level of subordination.

The seventh emblem, THE PLUMB RULE, the jewel of the Junior Warden, and symbolical of rectitude of conduct and integrity of life, and of the undeviating course of moral uprightness, which can alone distinguish good and just men. It is assigned to the Junior Warden, who has charge of the Brethren while at refreshment, since it is his duty to keep them within due bounds, to see that their line of conduct is upright and true; that they are temperate in all things;

and that on their return to labour the portion of the day set apart for rest and refreshment shall have had for its result profit and pleasure.

The eighth emblem, **THE KEY**. This is a very important symbol in Freemasonry apart from its being the jewel of the Treasurer of the Lodge. It has been adopted as his jewel because he has command of the purse, but in olden times it was a symbol of power. It is a very ancient symbol, being used by the Egyptians as a hieroglyphic of the opening of the heart, and disclosing of its secrets in the Kingdom of Death at its time of trial and judgment. In the 18th century an allusion is made to a key in the Rituals of the 1st degree, which "Is said to hang and not to lie, " because it is always to hang in a Brother's defence and " not to lie to his prejudice." It was said to hang " by the thread of life at the entrance," and is closely connected with the heart, because the tongue " ought to utter nothing but what the heart dictates."

The ninth emblem, **THE DOVE** and **THE OLIVE BRANCH**. This is the jewel of the Deacons, and signifies a messenger, because a Dove was used as such by Noah, who sent one forth from the Ark in order to ascertain if the Floods had subsided, and which returned with the Olive Branch to shew that the anger of God was over and all was peace. The Deacons are messengers of the Master and his Wardens, and it is as messengers of Peace that they, in the discharge of their duties, take charge of the candidates when going through the various degrees.

The tenth emblem, **WANDS in SALTIRE**. This jewel belongs to the Director of Ceremonies, who has charge of the arrangements of all ceremonies, and the care of the Regalia belonging to the Grand Lodge and P.G.L. The wand of the Deacons and the Director of Ceremonies is of very early origin, for it was known in ancient times as the Caduceus, or the magic wand of the God Hermes. It was an Olive Staff, twined with fillets which were gradually converted to wings, and afterwards to serpents, as now used as the

badge of Army Medical Officers. Mackey says " the original " meaning was a Herald's Staff as the attributes of a life-restoring God, and the symbol of immortality ; so in " Freemasonry the rod of the Deacons and Director of " Ceremonies is but an analogue of the Hermian Caduceus. " This officer, as leading the aspirant through the forms of " initiation into his new birth, or Masonic regeneration, and " teaching him, in the solemn ceremonies of the third degree, " the lesson of eternal life, may well use the magic wand as a " representation of it, that which was the attribute of that " ancient deity who brought the dead into life." It was the duty of **Hermes** to conduct the souls of the dead to the infernal regions. But he could, on occasion, lead one back to life.

The eleventh emblem, **SWORDS in SALTIRE**. This is the jewel of the Sword Bearer, whose duty it is to bear a sword in his hands in ceremonial processions. Its origin is interesting. When the Duke of Norfolk was G.M. in 1731, he presented the Grand Lodge with the old trusty sword of Gustavus Adolphus, King of Sweden. After his death it had been worn by his successor, the brave Bernard, Duke of Saxe Weimar, with both their names engraved on the blade. The G.M. ordered Brother George Moody (the King's Sword Cutler) to adorn its scabbard richly with the Arms of Norfolk to fit it to be the Grand Master's Sword of State in future. At the following feast Bro. Moody was appointed Sword Bearer, and the office has existed ever since, and is to be found in all Grand Lodges in this country. The sword is carried before the Grand Master as a token of his authority, in the same way as the ancient Romans on all public occasions had a lictor carrying a bundle of rods, sometimes with an axe inserted among them, before the Consul or Magistrate, a token of his authority and his power to punish criminals. From this arose the custom in the Middle Ages of carrying a naked sword before Kings and Chief Magistrates. This custom was adopted by the Masons. It is interesting to know that swords are not allowed to be worn in Lodge, and

even when it was usual for gentlemen to wear the sword as part of their dress, they discarded it before entering the Lodge. To-day military men, when visiting a Lodge, are required to divest themselves of their sword which is left in the Tyler's Room.

The twelfth emblem, THE SWORD. This is the jewel of the Tyler, who in his official capacity not only wears it as a jewel, but carries a real one. The Sword of ordinary form is incorrect. Formerly, and indeed up to a comparatively recent period, the Tyler's sword was wavy in shape, so made in allusion to the flaming sword which was placed at the East of the Garden of Eden, and turned every way to bar the entrance to the Tree of Life. The Tyler's sword is of course without a scabbard, because it should ever be drawn and ready for the defence of his post.

In the centre of each rib there are interesting jewels. The one nearest the East is the Jewel of the W.M., the Square. The Square here depicted is not correct, inasmuch as it has equal arms, whereas one should be longer than the other. It is one of the most important symbols of the Craft. It is of very ancient date, and was familiar to all operative Masons, and from them was adopted by the speculative Masons as one of the symbolical working tools. It is given to the W.M. as a sign that he has attained knowledge, and is to remind him that, having that knowledge, he is placed in the position where he can best impart it to less fortunate brethren. He can also test the conduct of the Brethren by the square. As the operative Mason literally used his square to try the rude and prove the perfect mass, so can the Master of the Lodge test the actions of the Brethren by its principles, by observing the little traits of character that may cause friction (these we will call inequalities or the rude), and then by kindly tact, produce the harmony which is so essential in the Lodge (which we may term proving the perfect mass).

In the centre of the Western rib is the jewel of the P.M., the square and the 47th problem of the first book of Euclid.

The new book of Constitutions issued in 1815 describes the jewel to be worn by the P.M.'s as "the square, and the diagram of the 47th Prop. of the 1st book of Euclid, engraven on a silver plate, pendent within it." There is no reason to be found for the adoption of this particular design, and prior to the date given above no set design had been adopted. The 47th Prop. has been called the foundation of all Masonry, and rightly so. The key to the problem is the right angle triangle of the 3, 4, 5 principle. Thus one side measures 3 units, another 4 units and another 5, and when the tips of the rods of these dimensions meet the right angle triangle is formed. On each side of the triangle squares are erected, and if these squares are of proportional size we shall find that the area of the two smaller squares, which are uppermost, equals that of the larger or lower square.

Wor. Bro. Thorp summed up the meaning of the jewel as follows: "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 masons, "profess. And Euclid 1, 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?" It should be noted that the proper way to place it in a Masonic Lodge is as here depicted, with the point to the East, so that the Lodge is within the Square

In the centre of the Eastern bay are depicted the MOON and Seven STARS. Masons have the image of the moon in their rites, because the Lodge is a representation of the universe where the moon governs the night, and regulates

the months of the year. The moon is called the Queen, and she is known by Masons as one of the lesser lights, and is alluded to "as governing the night."

The SEVEN STARS. Why not three or five or even nine? The reason is that seven is a sacred number; one which played an important part in all the ancient systems, and is met with constantly. We have seven days of the week; the seven branched candlestick; seven altars burned continually before the god Mithras; seven stages of the Masonic ladder. The sabbath was the seventh day; Solomon was seven years building the Temple; there are seven liberal arts and sciences, which, according to an old craft legend, were the foundations of the craft. Seven is a sacred number in Masonic symbolism, and has always been so, for seven make a perfect Lodge.

In the centre of the Western bay is the **SETTING SUN**. "Type of man's declining years." It is, as you will notice, in the Western Bay, where presides the S.W. who when the sun sinks in the West, calls the brethren from labour to refreshment, and pays every man his due, as God, when our Sun sets will pay us our due.

In the centre bay is a star, and I am inclined to think, that it represents the Blazing Star or the Glory in the centre, and not the Pole Star, since the pointers of Ursa Major on our ceiling point away from it. There was a star in the centre of the ceiling of the old Operative Lodges, from which a plumb line was dropped to the V.S.L. This was the Pole Star and formed an important feature in their ceremony, but as we find repeated mention made of the Blazing Star or Glory in the centre in almost every description of a Masonic Lodge and no mention of the Pole Star, I think we shall be correct in our assumption that this is the Blazing Star or Glory in the centre. In the centre of the star is the **ALL-SEEING EYE**. The Blazing Star is one of the most important symbols in Freemasonry; it is of great antiquity, and is derived from very old systems. In the ritual of 1735, it is detailed as part of the furniture of a Lodge, as follows :-


“Mosaic pavement is the ground floor of the Lodge, the Blazing Star the centre, and the indented tassel, the border round it.”

In the lectures prepared by Dunckerley, and adopted by the Grand Lodge, the Blazing Star was said to represent “The Star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the author of our redemption.” In Hutchinson’s system, the Blazing Star is considered a symbol of prudence. “It is placed in the centre, ever to be present to the eye of the Mason, that his heart may be attentive to her dictates, and steadfast in her laws; for prudence is the rule of all virtues; prudence is the path which leads to every degree of propriety; prudence is the channel where self approbation flows for ever; she leads us forth to worthy actions, and, as a Blazing Star, enlighteneth us through the dreary and darksome paths of this life.”

The ALL SEEING EYE in the centre is the symbol of the G.A.O.T.U., the Supreme Being, borrowed by Masons from the nations of antiquity. It represents the watchful eye of God who sees our actions. “The eyes of the Lord are upon the righteous and his ears are open unto their cry,” and again, “Behold he that keepeth Israel shall neither slumber nor sleep.” It is meant to remind the brethren that the Almighty Architect is continually looking down upon them, taking note of all their actions whether good or evil, for which they will have to give an account when they are called to judgment.

In each of these divisions are four tassels, which in the first T.B. lecture are said to represent four cardinal virtues, held in high esteem by our ancient brethren, viz:—Temperance, Fortitude, Prudence and Justice. “Let Temperance chasten us, Fortitude support us, Prudence direct us and Justice be the guide of all our actions.”

On either side of the Organ are two more ornamental panels. At the bottom of each is the monogram of the

Prov. Grand Lodge of Leicestershire and Rutland, and over this monogram is a very interesting symbol consisting of two parallel lines touching a circle which has a point at its centre. The parallel lines represent the two Saints, John the Baptist, and John the Evangelist, both of them being patron saints of Freemasonry. St. John the Baptist's festival falls on or about June the 24th, and the festival of St. John the Evangelist on or about the 27th of December. Dalcho the writer says that "the stern integrity of St. John the Baptist" "which induced him to forego every minor consideration" "in discharging the obligations he owed to God; the" "unshaken firmness with which he met martyrdom rather" "than betray his duty to his Master; his steady reproof" "of vice, and continued preaching of repentance and virtue," "make him a fit patron of the Masonic institution. St. John" "the Evangelist by his constant admonition in his Epistles" "to the cultivation of Brotherly love, and the mystical" "nature of his apocalyptic visions, has been venerated by" "the craft." The dates of these two festivals are important in considering the emblem. The two parallel lines touch the edges of the circle which represents the course of the earth round the sun, and at these points are found the Zodiacal signs of Cancer and Capricorn, distinguishing the Summer and Winter solstices. The dates of these two solstices do not however coincide with June the 24th and December 27th but are very near, one being on June the 21st, and the other on December 22nd. This accounts for the subsequent application of the parallel lines to the two Sts. John, whose anniversary the Church has placed near these days, and which in the early days of Freemasonry were the days of special meeting. 

The point within the circle represents the Creator and "reminds us of the perfection of the Almighty who dwells" "for ever at the centre of all created things, at the centre" "of the life of man; and therefore, at that point, one cannot" "err." In Mackey we find that one of the oldest symbols among the Egyptians, and one found upon their monuments,

was a circle centred by an AUM, a mystical symbol of the supreme God of Gods supported by two erect parallel serpents ; the circle being expressive of the collective people of the world protected by the parallel attributes, the power and wisdom of the Creator. The Masonic interpretation of this point within a circle has been evolved from a much older signification which formed one of the ancient rites of the Egyptians, and proves a very fascinating subject for study.

On either side of this panel are sheaves of corn denoting plenty, and being tied with bands, they also denote strength, for unity is strength.

Over the Organ, on a coffin shaped panel are the emblems of mortality, reminding us that we are but mortals, and that one day we shall be called away from this sublunary abode. This thought that our abode here is only for a time, which is only short compared with the life of the world, ought to spur us on to perform our allotted task while it is yet day. There is however on this same panel, a sprig of acacia, holding out to us the hope of a life everlasting, as a reward for having performed that task faithfully and well.

On the eastern wall is a splendid panel. The principal figure in the group is a representation of the Sun, that glorious luminary of nature, which, rising in the East, regularly diffuses light and lustre upon all that comes within the magic circle of its influence. Superimposed upon this figure of the Sun, is the Letter G "denoting God, to Whom we must all submit and Whom we ought all humbly to adore." Inside the letter G is the All Seeing Eye, an emblem to all and especially to Masons everywhere, and for all time, of the constant presence and watchful care of the Great Architect and Grand Overseer of the Universe. On either side of the panel, and forming part of it, like the supporters of an heraldic coat of arms, are sheaves and ears of corn which remind us by that position that even in the midst of the enjoyment of plenty we must not forget that time is slowly but surely fleeting. The thought is emphasised by the hour

glass which crowns the device that there is a God who rules our destinies, and an all seeing eye that is ever watchful ; and that in all our pursuits we should have eternity in view. There was a custom among the ancient Egyptians which carries out this thought in a dramatic fashion, for whenever a feast was being held, and rejoicing was at its greatest height, a mummy case was carried round among the assembled guests to remind them that joy and sorrow, life and death are ever close together.

Over the Master's Chair is a representation of the Coat of Arms of Grand Lodge. This has a very interesting story attached to it. A Coat of Arms was granted to the Masons Company in 1439, and although both the design and motto have been changed from time to time, the main principle has remained unchanged.

Some time after the formation of Grand Lodge in 1717, it selected as its Arms those of the Masons Company, which consisted of the Three Castles arranged in triangle form and separated by a chevron, but in place of the chevron they substituted a Square. When the split occurred in Grand Lodge into the Ancients and Moderns, the Ancients adopted another Coat of Arms consisting of four Operative squares placed with their angles together in the centre of the shield, thus dividing it into four compartments. In the first or upper left hand compartment or quarter was a Golden Lion rampant on a blue field ; in the second upper quarter on the right hand, a Black Ox on a Golden field ; in the third or lower left hand quarter a Man robed in crimson, with arms uplifted ; and in the fourth lower right hand quarter a Golden Eagle on a blue field. The main idea of this Coat of Arms was derived from the banners of the leaders of the four principal tribes of Israel. The Lion was the banner of Judah ; the Ox was on the banner of Ephraim ; the Preacher was on the banner of Reuben and the Eagle on that of Dan. As a crest for the Arms they adopted a representation of the Ark of the Covenant, with its cherubic supporters, and the motto in Hebrew characters, " Holiness

to the Lord." This Coat of Arms is similar to that of the Grand Lodge of Ireland.

At the Union of the two Grand Lodges which styled themselves, as before stated, the Ancients and the Moderns, the two Coats of Arms were placed side by side on one shield, with the motto, *Audi, Vide, Tace.*

Perhaps the most beautiful piece of symbolism in the Temple is "the two human faces of an Eastern type, which are placed one on either side of the canopy over the Master's chair, one with closed eyes and the other with eyes wide open." These constitute an emblematical representation of the Masonic Initiation—the shedding of Masonic Light upon darkened eyes. The candidate enters the Lodge in the West, in a state of darkness and helpless indigence, his mind also a blank to all that Freemasonry means. He is led up the North to the East; his condition is typified by the face with the closed eyes, emblematical of darkness and ignorance. While in the East he learns something of what Freemasonry is, he is made acquainted with its principles and its objects, physical light is restored to him; the great lights in the Craft are revealed and explained to his attentive ears and waiting mind; the distinguishing characteristics of a Freemason's heart are exemplified; so that when he finally passes on from East to South, from South to West his eyes are open and his mind illuminated and enriched by the revelation vouchsafed to him, typified by the second face, the eyes of which are wide open.

I now want to draw your attention to the Order of Architecture which has been used in this Temple. It is the Roman Ionic. You will all agree that is very beautiful and full of refinement and that it typifies beauty in every line. Yet as one of the three supports of a Lodge, Wisdom, Strength and Beauty, this Order of Architecture is placed against the W.Ms' chair to express Wisdom. The proper place for this, the most refined and beautiful of the Orders, is against the J.W's. chair to signify Beauty, because as the

Glory of the Sun at its meridian beautifies everything that comes under its light, so does the Roman Ionic of Architecture beautify every building in which it is used by its refined grace of proportion and detail. The Order to typify Wisdom should be the Corinthian Order, as it, unlike the other Orders, was not an evolution from prototypes, but was the outcome of the wisdom and skill of a very clever artist and sculptor. It is too full of elaboration, it is too overbearing and pompous to constitute real beauty.

Finally we come to the floor of the Lodge. This consists of a design made up of black and white squares which represents Light and Darkness, Joy and Sorrow, Success and Failure, all of which make up our mortal existence. Surrounding the design is a tessellated border, symbolising the bond of love, the mystic tie which surrounds and binds the Craft together wherever disposed over the face of the globe into one bond of Brotherhood.

There are many other emblems in this Temple, such as ornaments and jewels, which meet the eye in which ever direction our gaze wanders, all appealing to our hearts with silent voices.

In the words of the late Wor. Bro. Thorp ; " may I venture to hope that this beautiful Temple may be more to us in the future than it has been in the past, because now we realise its wealth of symbolism which hallows and sanctifies it for our proper use. The only use it should be put to is as a Temple consecrated to the Service of God and Freemasonry."

The SECRETARY expressed the pleasure it had given the brethren in listening to the lucid, interesting and instructive paper, and paid tribute to the care and thought the architect had brought into his work in producing so much detail which had drawn admiration from visiting brethren from all parts of the World.

On the proposition of the SECRETARY, seconded by W. Bro. W. J. BUNNEY, J.W., the Committee were given authority to revise the By-laws of the Lodge.

W. Bro. ELLWOOD exhibited and explained three aprons from W. Bro. Thorp's Collection, and one from the Lodge's own collection, and also a rare jewel.

(1.)—A Large Leather Apron Engraved with the Antients Arms. In the centre appear The Three Graces, with the Ark at the bottom shewing through an Arch. The binding has evidently been removed, as the stitch marks shew the design to be that of Wm. Wilson.

(2.)—A large Engraved Leather Apron. It has on it two pillars, the Three Graces, Faith, Hope and Charity, and has the Triangle on the flap as well as underneath. This Triangle bears the words, "Let there be Light and there was Light," and in the centre of the Triangles is the "All Seeing Eye." The Apron is bound in purple and lined with Hessian with purple silk strings. On it are many Emblems. It is known as the Robt. Newman design, and bears at the bottom the words:—"Dedicated to the Brethren at large of the Antient and Honourable Society of Free and Accepted Masons by their sincere wellwisher, Bro. Robt. Newman." Published as the Act directs, A.D. 1796 (almost obliterated).

(3.)—An Apron wholly or almost similar to No. 2, and is from our own Collection. It was presented to us by the Executors of the late Frank Howard Pochin, who was a Past Master of this Lodge.

(4.)—A very rare and valuable example of an early 18th Century Apron, probably Scottish. It is 28 inches long and 21 inches in width—the flap when turned down reveals the Sq.; it is made of one skin; it is edged with narrow light blue silk and has leather strings.

In addition W. Bro. Ellwood said:—In the Book of Constitutions of 1723, by Dr. James Anderson, he states:—“Several noblemen and gentlemen of the best rank, with clergymen and learned scholars of most professions and denominations, having frankly joined and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason.”

Gilbert W. Daynes in his book on the “Birth and Growth of the Grand Lodge,” says:—“The Society being descended from the Operative Masons of England, as might naturally be supposed, one of these badges has always been the Apron. At the date of the formation of the Premier Grand Lodge the Apron was the long Apron of the Operative Mason, most frequently made of leather, but sometimes of linen.”

He further says:—“One of the first matters to which the United Grand Lodge of England gave its attention was the pattern of the Apron. On the 2nd of March, 1814, a Universal pattern was submitted to Grand Lodge, and agreed to on the 2nd of May following. Thus a general uniformity was ordered and adopted, and a detailed description of the Aprons to be worn by E.A., F.C. and M.M., is given in the Constitutions of 1815, and they are practically the same as are in use to-day.

JEWEL OF LODGE No. 4.*

This Jewel which is exhibited this evening is from the Collection of the late W. Bro. Thorp, and was much prized by him.

It is oval in shape. The Obverse bears the arms and coronet of his Grace the Duke of Somerset in gold on Garter blue. On the Reverse are a Horn in gold, and on a Riband enclosing the whole, the words “Immemorial Constitution” and “United with the Old Horn Lodge No. 2, 10th January, 1774.” Engraved on the rim are the words “Royal Inverness Lodge, No. 648. The first Lodge Consecrated

*Vide Plate VI.

“ under the United Grand Lodge, by the Most Worshipful
 “ the G.M., H.R.H. the Duke of Sussex, 1814.”

This old Lodge No. 4, is No. 4 mentioned in Dr. Anderson's
 “ New Book of Constitutions,” published in 1738, which
 recorded the story of the four Lodges whose members met
 at the Apple Tree, and revived the Quarterly Communication
 of the Officers of Lodges (called the Grand Lodge), “ and
 “ then to Chuse a Grand Master from among themselves till
 “ they should have the honour of a Noble Brother at their
 “ Head.”

Although the Lodge is now, as then, No. 4 it has been
 successively No. 4, 5, 4, 3, 2, and was finally fixed as No. 4
 in 1813.

A wonderfully interesting history of this Lodge has been
 written by the Reverend Arnold Whitaker Oxford and
 published by Bernard Quaritch, Ltd., in 1928, a copy of
 which is in our Library. From that History I have copied
 this Chronological Sketch.

The Lodge No. 4, acting by Immemorial Constitution,
 and on the revival of Masonry in the South of England,
 A.L. 5721, A.D. 1717, held at the “ Rummer and Grapes ”
 Tavern in Westminster, was subsequently designated the
 Old Horn Lodge No. 2, which rank it attained on the
 extinction of the two Lodges originally holding Nos. 2 and 3:
 On the 10th January, A.L. 5778, A.D. 1774, it was united
 with, and took the name of, the Somerset House Lodge,
 which at the Union of the two Grand Lodges of England,
 on Saint John's Day, the 27th of December, A.L. 5817,
 A.D. 1813, again became Lodge No. 4, and on the 25th of
 November, A.L. 5832, A.D. 1828, it was United with the Royal
 Inverness Lodge, taking by permission of His Royal Highness
 the Duke of Sussex, M.W.G.M., the designation of

THE ROYAL SOMERSET HOUSE

AND

INVERNESS LODGE

No. 4,

acting by Immemorial Constitution.

In the Minute Book of the Lodge are to be found some interesting items :—for example,

December 12th, 1814. " The ceremony of Initiation was gone through for the edification of the Brethren."

February 13th, 1815. Cuff, the Master of the Tavern, was called before the Lodge and admonished with regard to the poor quality of the dinners and wines.

February 27th, 1815. " The wine having been removed from the table on the opening of the Lodge, contrary to the former custom of this Lodge, Bro. Thomas Spencer, J.D., moved that, as no New Regulation had been promulgated, the Antient and accustomed course of this Lodge shall be followed, and that the wine should be brought back to the Table," this motion was carried and the wine replaced.

At the first rising the SECRETARY submitted the notices of the Grand Lodge Meeting to be held April 26th, and also of the Special Grand Lodge Masonic Peace Memorial on June 18th, and of the Dedication of the New Temple on July 19th.

Apologies for absence were received from W. Bro. Barnett I.P.M., and several Members of the Correspondence Circle.

Hearty Greetings were given by the Visiting Brethren.

The Lodge was closed at 8-35 p.m.

The
**Two Hundred-and-Tenth
 Meeting**

of the Lodge was held at Freemasons' Hall, Leicester, on Monday, the 22nd day of May, 1933, at 6-30 p.m.

There were present.—Bros. W. H. RILEY, W.M. ; H. D. M. BARNETT, I.P.M. ; A. J. S. CANNON, S.W. ; W. J. BUNNEY, J.W. ; A. L. MACLEOD, Treasurer ; HENRY HYDE, Secretary ; G. B. ELLWOOD, S.D. ; W. H. COTTON, I.G. ; A. E. DIGGINS, P.M. ; F. HAINES, P.M. ; Rev. W. W. COVEY CRUMP, Hon. Member, and the following Members of the Correspondence Circle.—Bros. H. FINCH, J. J. W. GRUNDY, W. E. HALL, A. HALKYARD, A. N. PLANT, W. E. MOORE, R. PRIDMORE, D. LAPRAIK, F. H. SHILCOCK, W. R. BRIDGER, A. E. WARNER, R. L. OATES, S. J. KING, E. T. COTTINGHAM, J. E. LASCELLES, T. M. BUTLER, T. H. CATLOW, G. L. LEA, A. S. WHITCHER, J. A. POTTER, G. E. GREEN, E. C. DAVIS, J. RICHARDS, T. ELDRIDGE, G. S. TAYLOR, G. P. BAYLISS, R. B. ADCOCK.

Visitors.—Bros. O. A. ROFF ; W. E. BOULTER, 4874 ; H. STURGESS WELLS, 523 ; W. T. TANSER, 5061.

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

A ballot was taken for the following brethren as Members of the Correspondence Circle, proposed by the SECRETARY and seconded by the W.M., viz :—

W. Bro. EDWARD SAUNDERS, 172 Sidwall Street, Exeter, P.M. 2659, 164, P.A.G.D.C. Eng. ; P.P.G. Treasurer Devon.

W. Bro. McDOWALL, 32 Manville Road, Balham, London, S.W. 17, P.M. Lodge 2455, London Rank.

W. Bro. W. THOMAS TANSER, 59 Uppingham Road, Leicester, Lodge 5061.

Bro. HERBERT SCHOFIELD, Iffly, Ashby Road, Loughborough,
M.M. Lodge 448 St. James, Halifax.

The W.M. declared them to be unanimously elected.

The ballot was then taken for the election of W.M. for the coming year. The W.M. declared W. Bro. G. B. Ellwood, P.P.G.S.D., P.M. 3448, 4088 and S.D. of the Lodge to be unanimously elected. W. Bro. G. B. Ellwood expressed his thanks and appreciation of the confidence of the brethren.

The ballot was then taken for the election of Treasurer for the ensuing year. The W.M. declared W. Bro. Dr. A. L. MACLEOD unanimously elected. W. Bro. Macleod expressed his appreciation of the renewed confidence.

On the proposition of W. Bro. F. HAINES, P.M., seconded by W. Bro. A. E. DIGGINS, Bro. D. CHOYCE was elected Tyler.

On the proposition of the SECRETARY, seconded by the W.M., the revised By-laws as submitted were unanimously approved and adopted.

A lecture was then given by W. Bro. Rev. W. W. Covey Crump, P.A.G.D.C., Eng., P.M. 2076 and Prestonian Lecturer appointed by Grand Lodge, on "Gematrial Kabalism in Freemasonry."

Gematrial Kabalism in Freemasonry.

By W. Bro. Rev. W. W. COVEY-CRUMP, P.A.G. Ch. (Eng.);
P.M. of Quatuor Coronati Lodge (2076); Hon. Member of
Lodge of Research, etc.

W. Bro. Covey-Crump prefaced his lecture by a kindly reference to the Lodge of Research. He deplored the losses we had recently sustained, and was glad to see that the gaps had been filled, and that the future was full of hope. He told us that his own interest in Masonic Research had been much helped by our revered Founder, and that the first paper which he himself had read was given to our own Lodge,

of which he and we are happy that he is an Honorary Member. He told us that the gist of his present lecture was contained in the Prestonian Lecture for 1931.

In 1818, when Bro. William Preston died, he left in his will a bequest to provide for a lecture annually on one of the Craft Degrees as practised in his Lodge of Antiquity, London.

Since that time more than a century has elapsed, and a Prestonian Lecturer is now left free to discourse on diverse matters of interest to Freemasons generally, Bro. Covey-Crump had chosen as his subject that familiar phrase, "the mysterious secrets of a Master Mason."

What these secrets were, to what period of antiquity they might be dated, to what extent they might since have been forgotten or completely lost, was impossible to affirm. But although we can only surmise as to what they were, we may safely conjecture that they must have been of a tectonic kind, associated with the practical art of building. Among the Mediæval Master Masons there must have been secrets which were jealously guarded, and formally communicated. There were undoubtedly allied though isolated Lodges of artisans who furnished manual labour in building our minsters and churches. In these Lodges certain ceremonies were practised, and in each of them there must have been at least one M.M.

In the XIIIth and XIVth centuries great dignitaries of the Church vied with each other in erecting stately and superb edifices, and for that purpose it would be necessary to employ certain expert masons who were able to design such structures. They would need to understand all the details of their construction, the principles of stress and strain, of vaulting and ornamentation, and a thousand other things. Such "Master Masons" would engage workmen, superintend their work, and pay them their wages.

Sometimes the Masters might be summoned elsewhere, to advise, or superintend the erection of other buildings. There must have been, therefore, a few other experienced

craftsmen qualified to act in such an emergency. But even to them, and more than ever to the uninitiated workmen, the secrets of the Masters must have seemed indeed mysterious.

With the Reformation and the dissolution of the Monasteries, the Masters' occupation came to an end. It is safe to assume that some of them would settle, as permanent citizens, in a town near which they had been working, and would become members of the local Craft Guild. These Guilds had their own customs and observances; they may have had their own peculiar ceremonies, and traditional histories: certainly each was banded under a "Master" or Wardens, who were always employers of working masons, and who were *elected by the members* from time to time. But these Guild Masters had purposes very different from those of the former Master Masons. Their main concern was with local conditions of employment, with equitable rates of wages, mutual help, and prevention of unfair competition between rival employers in the same town.

We can therefore see why, in these changed circumstances, the "genuine secrets" of the Master Masons would become lost so far as the artisan craftsmen were concerned. They, too, kept up vestiges of periodical assemblies, though necessarily transferred from workshops to taverns. Then, to eke out their finances and promote conviviality, they admitted to their sodalities sundry non-operative associates—persons who were not stone-masons by occupation, but whose membership was mutually desired. Moreover, the "acceptation" of such guest masons involved a ceremony—a ceremony covering two of our present grades: E.A. and F.C.—and these two grades conveyed full privileges in the Lodge, except probably a right to installation in the Master's Chair. But the Employers' Guilds (or "Companies" into which they had by that time developed), took no account of those Lodge proceedings.

Membership of the Company was seldom open to journeyman masons, and never open to their "accepted"

associates (as such). Consequently, although the Gild Masters would (because they had formerly been apprentices), be familiar with a secret ritual practised in the Lodges, the men could know practically nothing about what was done by the Masters in their Gildhalls.

When, therefore, in 1717, the London Grand Lodge was constituted (or "revised"), its members, although well aware that Master Masons at that time possessed secrets, were unaware of the details of them: but at the Appletree Tavern, by placing in the Chair "the oldest Master Mason present, who was also a Master of a Lodge," they thereby implicitly claimed a right of succession to them.

Meanwhile, there is another factor to be considered in this connection. During the XVIIth century many gentlemen—men of condition, culture, and social position—joined the Fraternity. Many of these men were members of the newly formed Royal Society. Among them we may note such distinguished names as Moray, Ashmole and Boyle. We are, therefore, bound to ask what was the attraction which induced such literati to take that step. Mere convivial relaxation is too inadequate an incentive to suffice, even if we could say (which we cannot), that they joined select Masters' Gilds, not ordinary Masons' Lodges. To them membership of a society then so obscure offered no entrée to a superior social circle, nor did it imply any superior standard of ethical form. Yet those men were not Utopian "visionaries," though certainly they were seekers for truth. And I submit to you that what drew them into Masonry was the desire to participate in certain mysterious secrets known (or supposed) to be embedded therein—secrets of such a nature as to be specially interesting to them.

In the XVIIth century modern science in all its branches was in its infancy. All calculations were hindered by a cumbrous system of notation. The old Roman numerals were still extensively employed, which while useful enough for impressing quantitative numbers such as dates—MDCXVI.—lacked the flexibility necessary to addition or

multiplication. It is from this use of letters instead of numbers that the cult of Gematria had evolved, Gematria being an Aramaic term derived from a Greek one, and the thing itself a branch of Kabalism.

It seems impossible to disbelieve that during the XVIth and XVIIth centuries Kabalism and Rosicrucianism profoundly influenced many secret societies, and that Freemasonry in England " may have received no slight " tinge from the (Kabalistic) pursuit of some of its adherents " at that time : who were possibly more numerous than is " generally supposed, and the larger their number the " greater is the probability that some did indoctrinate their " brethren with their peculiar knowledge, and thereby " introduced Kabalistic ideas into Freemasonry." (Freke Gould).

In accordance with the mental vision prevailing generally at that time, they ingeniously combined two distinct factors :

1.—Certain profoundly speculative *ideas* touching that most interesting of all human studies—the knowledge of ourselves—ideas expressed by special symbols.

2.—A coherent correlation of the *names* of those symbols with the ideas, secured by means of Gematria : both symbols and names being dealt with after the manner of Kabalism.

Some of these symbols may have been already in the system, but some were certainly then superinduced into it, and my point is that their selection for prominence in Masonic teaching was accompanied by a particular notice that the Greek names of these symbols bore an appropriate correspondence with the symbols themselves, and with the ideas which those symbols were intended to inculcate, in accordance with the Pythagorean aphorism, "*omnia in numeris sita sint.*"

Taking the Greek alphabet, Alpha (Α), Beta (Β), Gamma (Γ), Delta (Δ), down to Omega (Ω), the first nine letters represented the single numbers, then came twenty,

thirty and so on, while the concluding letters stood for hundreds. Thus, every Greek word was also a number, that number being the sum of the numbers represented by its component letters. Each Masonic symbol, therefore, involved a number: and the mystery lay in a mental association of that *number* with the *idea* represented by the symbol.

Let me illustrate what I mean by a few examples, commencing with the Middle Chamber. The Middle Chamber was assumed to be a square apartment. So, too, its Greek name, *Meson Tameion*, (**Μέσον Ταμείον**), has the gematrical value 841, which is the square of 29. Furthermore, a curious coincidence which added to the seeming significance of such gematrical values was that, very often, the Hebrew characters gave corresponding results. Thus, in Hebrew, the numerical value of the name of the Middle Chamber is 676, which is the square of 26.

The Greek word for point is Ake (**ακέ**), and the point is the unit of all Geometry, arranged in lines on the floor, or in the solid. Its numerical value is 29.

Again, the form of the Masonic Altar was a double cube, and here again its name, To Thusiasterion (**Τό Θυσιαστήριον**) has the value 1728, which is the cube of 12, and is also the cube of 6 multiplied by the cube of 2, and moreover is almost identical with the cube of 9 added to the cube of 10.

Next let us take the Blazing Star, which, though originally implying a bright star with many points, was reduced to seven or five, to correspond with the seven liberal arts, or the five P. of F.

The Greek name for Morning Star is Aster Orthrinos (**Αστὴρ Ὀρθρινός**), and the numerical value of each of these words is 609. Both words are consequently multiples of 29, and so related to Ake.

Curiously, when the two values are added together, making 1218, we get another coincidence, the sum of

the Greek names of the three Cardinal Virtues, Faith, Hope, and Charity [Pistis (Πίστις) Elpis (Ἐλπίς) Agape (Αγάπη)], the three principal staves or rungs in the mystical Ladder of ascent to the Blazing Star.

On the other hand, when we subtract from 1218 the cube of 6 (equivalent to the Perfect Ashlar, or Cubic Star), we are left with the gematrical value 1002 of the Ladder of Jacob. [He Klimax Jacob (Ἡ Κλίμαξ Ἰακώβ)].

The Platonic doctrine of the Universe as composed of Fire, Air, Earth, Water [Pur (Πυρ) Aer (Ἄερ) Ge (Γῆ) Hudor (Ἵδωρ)], having this same value 1002, may be arrived at in the same manner.

Again, another symbol introduced in the XVIIIth century was the Celestial Canopy, the Greek name for which is Ouranophoros (Οὐρανοφόρος), having the numerical value 1631. This is the exact equivalent of that of Light and the All, Phos and Pan (Φως and Παν), *i.e.* 1500 + 131 = 1631.

We might wonder why our brethren of the XVIIIth century adopted *three* pillars on the first T.B. instead of the original two, and why they gave to them new names, Wisdom, Strength, and Beauty. No architect would employ three pillars as supports for an oblong building, nor would they place them E., W. and S., instead of in a row. Such incongruities clearly indicate a symbolical, and not a tectonic origin, and one explanation seems to lie in the three names Wisdom, Strength, and Beauty, which in the Greek are *Sophia* (Σόφια), *Iskus* (Ἴσχυς), and *Kallos* (Κάλλος).

Their numerical values when added together come to 2542, a number which becomes appropriately significant when we remember that, emblematically, those pillars support the Celestial Canopy, and, therefore, the two worlds, Paradise and Cosmos, the Invisible and the Visible (Παραδείσος and Κόσμος), which together have a numerical value 1271, just half of 2542.

These pillars were conceived as so arranged as to constitute a cross seen from every direction, and, here again, the numerical value of *Stauros* (*Σταυρος*) gives the same result.

Or, again, when we take the Greek terms for the G.A. of the U. we find that they, gematrically, give a value in the Third Degree just twice that in the first.

There is time for only one more example, the Sacred Symbol in the middle chamber of K.S.T. Whatever the symbol may be to-day, undoubtedly those who introduced it into Masonic ritual intended the Pythagorean Tetraktys (*Τετρακτύς*) which represented the Hebrew name of God when written in a peculiar triangular manner. This name was originally no secret for it occurs on the Moabitish stone. But, later on, when written in a triangular manner, thus :-



it became a jealously guarded secret among the Jewish rabbis. $\aleph \ \aleph \ \aleph \ \aleph$ read from right to left spells YHWH. As the Hebrew alphabet contains no vowels, it is read by different nations in different ways.

Long before its introduction into F.M. this triangular symbol had become disguised as an All-Seeing Eye, signifying that Omniscient Being, Who, Himself, in the absolute is *Telete* (*Τελετή*), i.e. Perfection, and Who, therefore, has both 72 and 81 as factors of His sacred number 648.

Another disguise of it, frequently occurring, is



when it signifies all that the aggregate minds of humanity

can grasp of the Deity, Who, of necessity, must transcend them all.

These gematrical ideas, superadded to the old tectonic symbols, changed the nature of F.M. They must not be regarded as a mere juggling with letters and numbers in a spirit of mystification. It must be remembered that the Classics, and especially a knowledge of Greek, represented Education and Culture in that time. Ancient mysteries were, accordingly, dealt with in the spirit of that day. To us, with our modern notions, such methods may seem unworthy of the importance which they attributed to them. In any case they builded better than they knew, and they raised a superstructure wonderfully sublime and imposing. They inaugurated a system of symbolism which has proved to be a world-wide inspiration to everything that is best in, and for the human race. To-day Masonic research has become a vast subject, and a mode for us all, in our time and generation, to make some daily advancement in the knowledge of our Craft.

The lecturer was very warmly thanked.

The W.M. proposed, and W. Bro. G. B. ELLWOOD seconded, as a joining member of the Lodge, W. Bro. W. R. BRIDGER, P.M. 3448, residing at 25 Western Park Road, Leicester.

The SECRETARY reported the resignation of Bros. M. C. Lamb, London, and Geo. Clayton, Leicester, from the Correspondence Circle.

Apologies for absence were received from W. Bro. C. S. Bigg, P.M., and W. Bro. A. Hind, P.M., and several Members of the Correspondence Circle.

The Lodge was closed at 8-45 p.m.

In Memoriam.

The Late W. Bro. WILLIAM ADAMS LEA.

The Lodge has sustained another serious loss by the passing of this well-known and greatly valued Brother. He was present at our Installation Festival in the office so long familiar to him of D.C. From our next Meeting ill health kept him away. At the next the Brethren rose in sympathy for those bereaved by his death.

W. Bro. Lea was initiated in The John of Gaunt Lodge, No. 523 Leicester, in 1888, and became its W.M. in 1898. A Founder of the East Goscote Lodge, No. 2865 Syston, he served as W.M. in 1904. An early member of the Correspondence Circle of the Lodge of Research, he was elected a full Member in 1898. He was W.M. in 1906, and served as D.C. for twenty-three years.

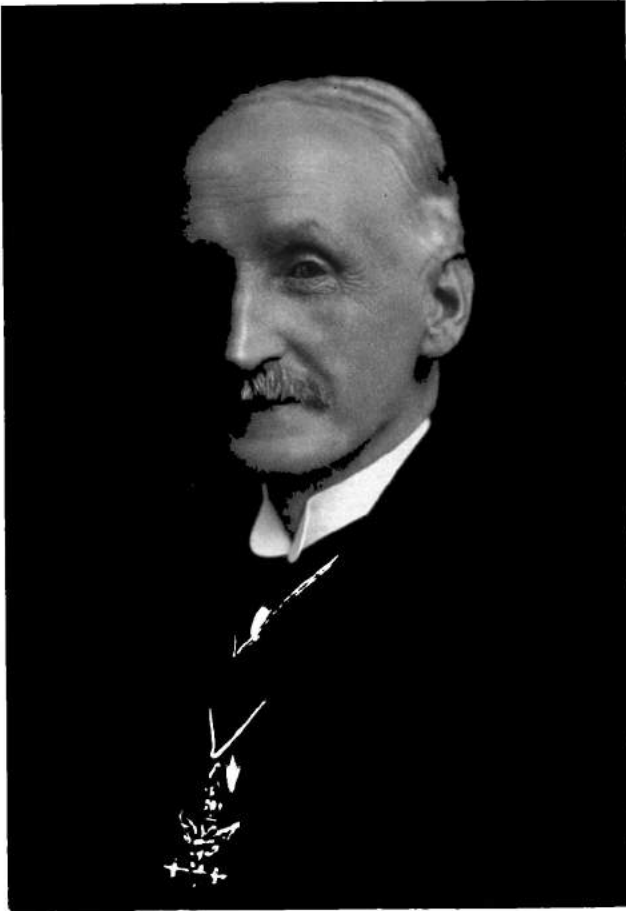
In Prov. G. Lodge he was appointed Steward in 1898, Pursuivant in 1899, J.W. in 1908, and S.W. in 1922.

In R.A. Masonry W. Bro. Lea was exalted in the Chapter of Fortitude, No. 279 Leicester, in 1900. Joining the De Mowbray Chapter, No. 1130, on its removal from Melton Mowbray to Leicester, he became M.E.Z. in 1905, and its D.C. from 1910 onwards. He was a Founder, and first M.E.Z. of the East Goscote Chapter, No. 2865 Syston, and D.C. from 1918.

In Prov. G. Chapter he has held the following offices: Standard Bearer, 1905; Registrar, 1909; and J. 1918.

W. Bro. Lea was advanced into Mark Masonry in the Fowke Mark Lodge, No. 19 Leicester, in 1893, becoming W.M. in 1902.

In Prov. G. Mark Lodge he was I.G. in 1902, J.W. in 1907, and S.W. in 1915.



THE LATE W. BRO. W. A. LEA (P.M. 523, 2865) ;
P.M. ; P.P.S.G.W.

He became a member of St. Margaret's Rose Croix Chapter in 1894, and occupied the chair of M.W.S. in 1901, and again in 1910.

In the Rothley Temple Preceptory 152 he held the position of Chancellor of Prov. Priory in 1932, having formerly been E.P. and W.K.

He was deeply interested in the Central Masonic Charities, having been a Vice-Patron of The Girls' Institution, a Life Governor of the Boys' and Benevolent Institutions, and had served five Stewardships, two each for the Girls' and Benevolent Institutions, and one for the Boys'.

He came to Leicester many years ago, and after an apprenticeship, and various positions of trust, started business on his own account as a Draper. He built up a large and flourishing concern, and was highly respected by all who knew him.

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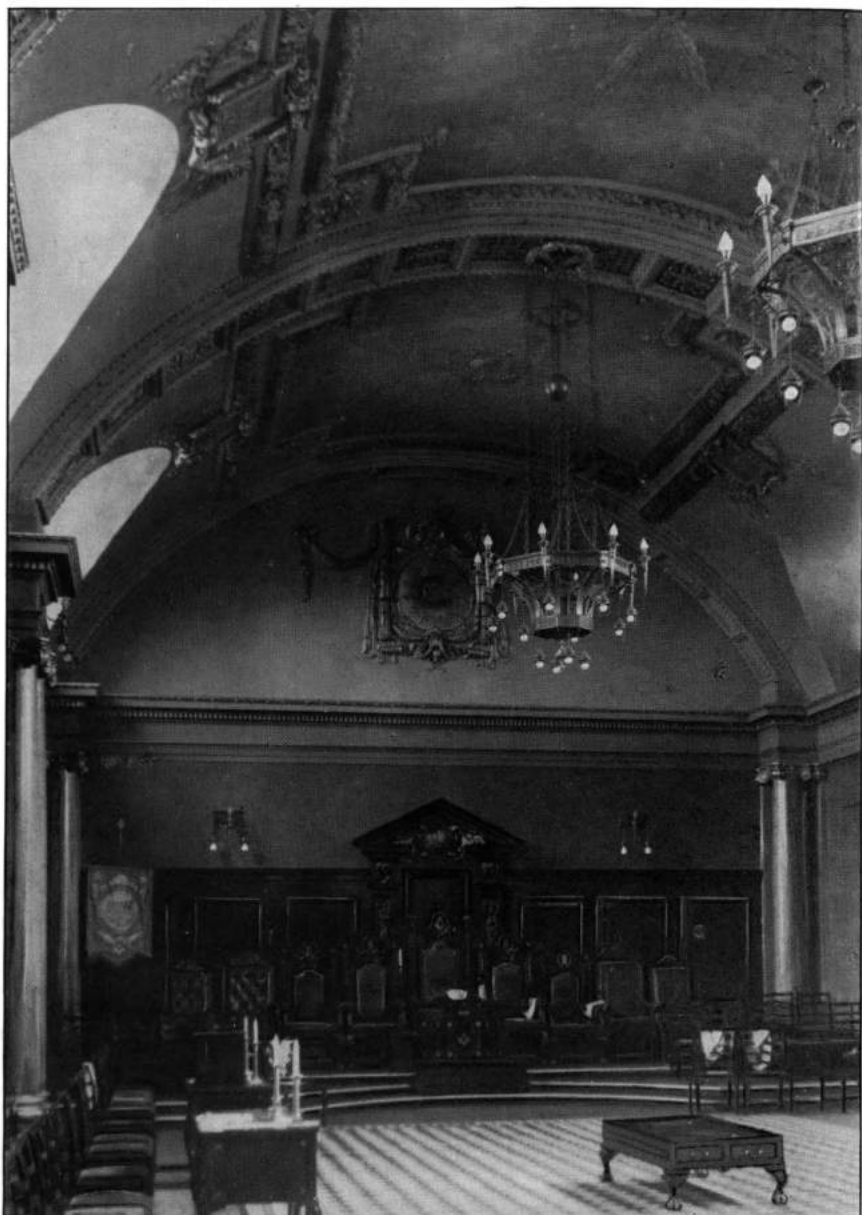
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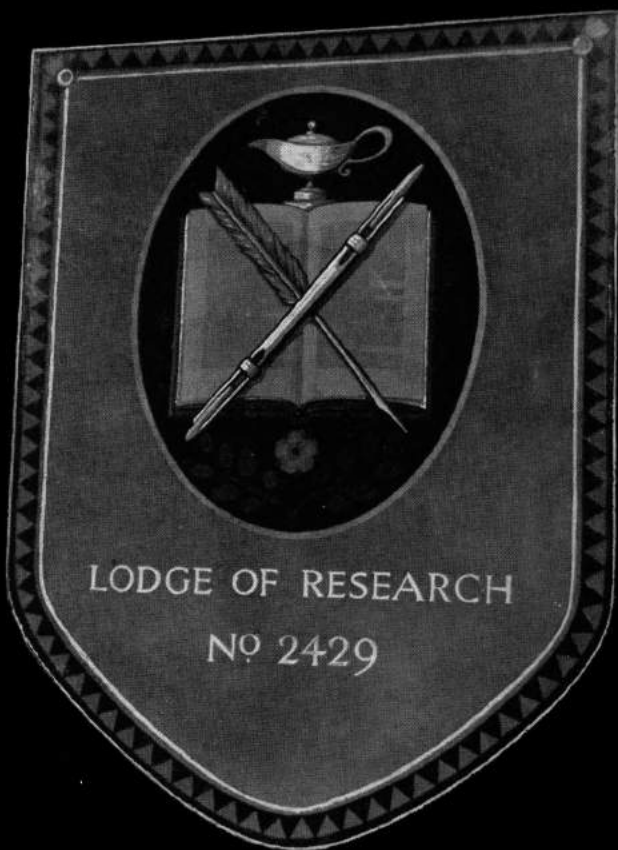
— also, facing p 40.

PLATE I. (FRONT).



MASONIC TEMPLE AT LEICESTER.

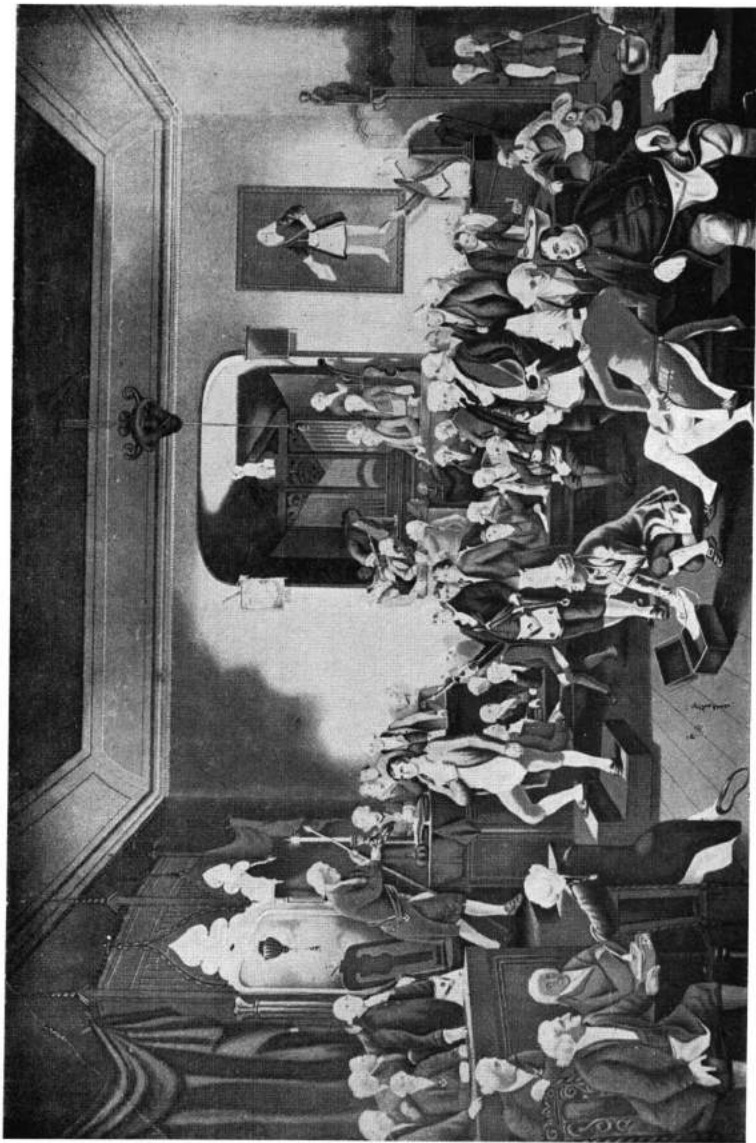
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LODGE OF RESEARCH

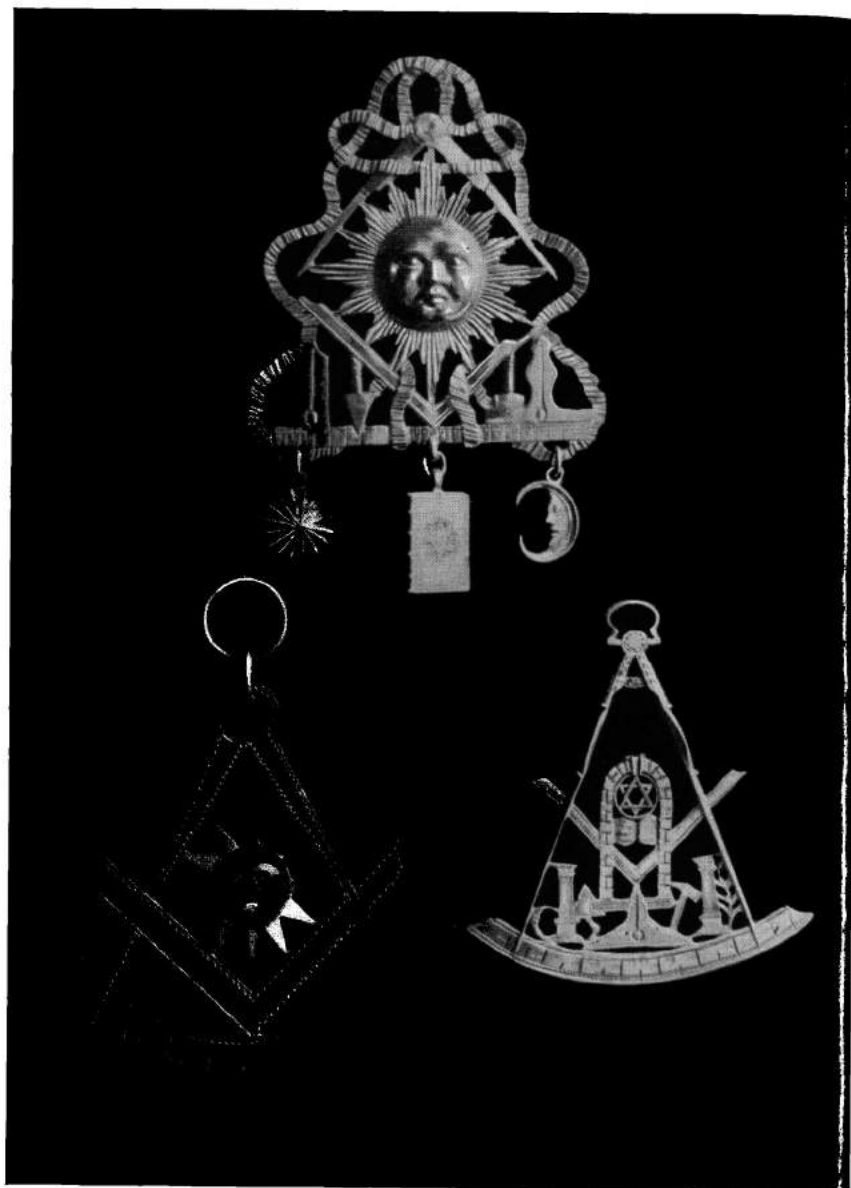
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PLATE II.



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

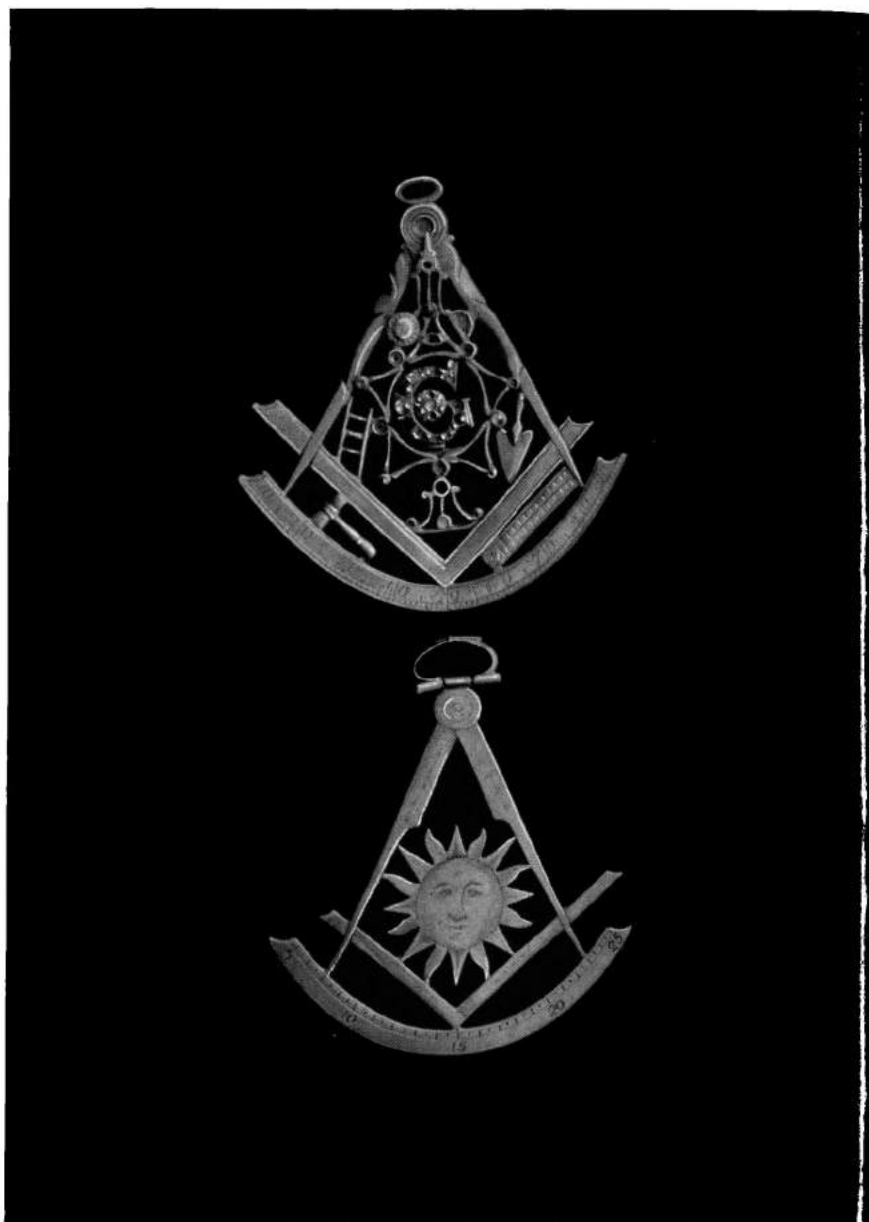
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MASONIC JEWELS.

Vide p. 81.

PLATE IV.



MASONIC JEWELS.

Vide p. 81.

PLATE VI.



JEWEL OF LODGE NO. 4.

Vide p. 125.

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.
