

The Lodge of Research,

No 2429 LEICESTER.

Transactions

FOR THE

Year 1933-34.

(Forty-Second Year of Publication.)

W. Bro. G. B. ELLWOOD (P.M. 3448, 4088). W.M.

Secretary:

W. Bro. W. H. RILEY, F.R.I.B.A., White House,
Uppingham Road, Leicester; P.M. 2429 and 3448.

EDITED BY

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

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LT.-COL. SIR C. FREDERICK OLIVER, T.D., D.L., P.M., PAST
GRAND DEACON (Eng.), RIGHT WORSHIPFUL PROVINCIAL
GRAND MASTER FOR LEICESTER AND RUTLAND.

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

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

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FREEMASONS' HALL,
LEICESTER.

DEAR BRETHREN,

May I first thank with all sincerity the Members of the Lodge of Research at Leicester for their unstinted loyalty and kindness to me during my year of office as Master of the Lodge ; also the Members of the Correspondence Circle for their attendance which has made all our meetings during the session encouraging and helpful. I would, however, earnestly plead for an even larger attendance at our future meetings. To further the usefulness of the Lodge I appeal to the Brethren in this Province and beyond to send to us for exhibition at the Meetings Masonic Curios, Jewels, Certificates, etc., and to urge their Masonic friends to join the Correspondence Circle.

The facilities offered by our Library at the Freemasons' Hall for the furtherance of Masonic Study and Research will I trust be more extensively patronised than has been the case in past years.

The Librarian or Assistant Librarian will be in attendance each Monday Evening to issue books to interested readers wishing to borrow them.

I am sure that all our Brethren will join with me in hearty congratulations to one of our Past Masters, W. Bro. W. J. Bunney, P.P.S.G.W., upon his appointment as the

Prestonian Lecturer for 1935. This is a very signal honour of which we in the Lodge and every Brother in the Province will be justly proud. We shall look forward with pleasurable anticipation to the privilege of hearing the Lecture delivered by our distinguished Brother in the Lodge of Research.

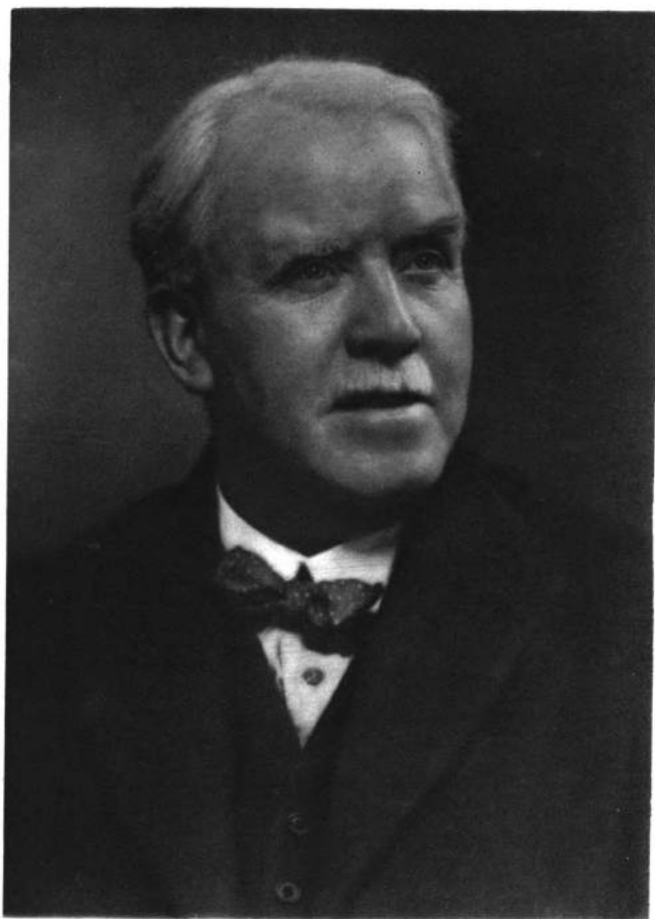
With sincere and hearty greetings to all our Brethren in every quarter.

I am,
Yours sincerely and fraternally,
GILBERT B. ELLWOOD,
W.M.

EDITOR'S FOREWORD.

From time to time portraits have been included in the Transactions, but always of those who have passed away. It has been suggested that Brethren overseas might wish to view the counterfeit presentments of some of the living Officers, who, at present, are names and nothing more. We present our R.W.P.G.M., Sir Charles Frederick Oliver, who has kindly consented to head the little group, our W.M., our Secretary and our Editor. Not vanity, but brotherly affection has prompted the experiment.

The Editor, in his twin capacity as Treasurer is somewhat concerned about the financial situation of the Lodge. Expenses of printing and posting are heavy, and subscriptions have not, of late, covered them. He therefore appeals to all Members for an early payment, and for missionary work in seeking new subscribers. In case of doubt all subscriptions may safely be assumed to be now due.



GILBERT BROWN ELLWOOD, P.M. 3448, 4088,
WORSHIPFUL MASTER.

Officers 1933-34.

W. Bro. G. B. ELLWOOD (P.M. 3448 and 4088)	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. W. H. RILEY (P.M. 3448)	Sec.
W. Bro. FRANK HAINES (P.M. 1391 ; P.M. ; P.P.J.G.W.)	} D.C.
W. Bro. C. C. H. BINNS, M.A., M.B., (P.M. } 1560)	} S.D.
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W. Bro. A. E. DIGGINS (P.M. 3299 and 301 ; } P.P.S.G.D.)	} I.G.
W. Bro. W. R. BRIDGER (P.M. 3448)	Stwd.
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 1934-35.

September 24th, 1934—Installation.

November 26th, 1934.

January 28th, 1935.

March 25th, 1935.

May 27th, 1935—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.

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.

LEAD, William Henry. *Holly Lodge, Rothley, near Leicester.* P.M. 2081; P.P.S.G.D. Joined September 25th, 1893.

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.

PORTS, George David. *St. Ronan's, Morland Avenue, Leicester.* P.M. 2865; P.M.; P.P.G. Org. Joined March 23rd, 1903.

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.

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.

PICKARD, J. Eastwood. *Nether Close, Stoughton Drive South, Leicester.* P.M. 2081 and 3091; P.M.; P.P.S.G.W. Joined November 28th, 1910.

JOHNSON, John D. *56 Rulland Street, Leicester.* P.M. 1391 and 3448; P.M.; P.P.S.G.W. Joined November 24th, 1913.

BUNNEY, W. J. *28 Severn Street, Leicester.* P.M. 523; P.M.; P.P.G.Reg. Joined September 24th, 1917.

HAINES, Frank. "*Oldfield,*" *Woodland Avenue, Leicester.* P.M. 1391; P.M.; P.P.J.G.W. Joined September 24th, 1917.

HIND, Arthur H. *3 Grey Friars, Leicester.* P.M. 279, 4088; P.M.; P.P.S.G.D. Joined March 30th, 1921.

HYDE, Henry. *The Cottage, Guilford Road, Leicester.* P.M. 523 and 3431; P.M.; P.P.S.G.W. Joined Nov. 25th, 1925.

BARNETT, Harold D. M. "*Brendon,*" *Swithland Lane, Rothley.* P.M. 3091; P.M.; P.P.G. Reg. Joined Nov. 25th, 1925.

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. 25 *Horsefair Street, Leicester*
P.M. 3448 and 2429 ; P.G.Std. 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.
23. BRIDGER, W. R. 17 *Belvoir Street, Leicester.*
24. COOPER, J. T. 8 *Wyngate Drive, Leicester.* P.M. 523, 4874
P.P.G.S.B.
25. FLEEMAN, F. C. 105 *Ashby Road, Loughborough.* P.M. 1007
5208 ; P.P.A.D.C.
26. PHIPPS, G. E. 34 *Hazelwood Road, Leicester.* P.M. 3919, 1391.
27. CARR, E. R. *Whetstone House, Whetstone, Leicester.* P.M. 3448.
28. BLAND Constantine. *High Street, Uppingham, Rut.* P.M. 1265.

Members of the Correspondence Circle.

Grand Lodges, Lodges, Libraries, etc.

- ALBERT COVENEY LODGE OF INSTRUCTION, Birkenhead. March, 1915. J. Mumby, Ashville, Kingsland Road, Birkenhead.
- AMERICAN LODGE OF RESEARCH. Richardson Wright, Graybar Building, 420 Lexington Avenue, New York, (N.Y.) U.S.A. (by exchange).
- BRISTOL MASONIC SOCIETY. November, 1906. The Sec., Masonic Soc., Masonic Hall, Bristol.
- BURMA, DISTRICT GRAND LODGE OF. March, 1908. The Sec., Freemasons' Hall, Rangoon, Burma. (District G. Sec.)
- CAUVERY LODGE, 3848, Tanjore, S. India. January, 1932. Sec., Masonic Hall, Tanjore, India.
- CINCINNATI MASONIC LIBRARY ASSOCIATION. Cincinnati (Ohio) U.S.A. May, 1911. New Masonic Temple, 5th & Sycamore Street, Cincinnati. Fred W. Schmera Sawjoal.
- COMBERMERE LODGE OF INSTRUCTION, Birkenhead. May, 1916. T. Peters, Esq., 12 Bebington Road, Birkenhead.
- EASTERN ARCHIPELAGO, DISTRICT GRAND LODGE OF, Freemasons' Hall, Coleman Street, Singapore. September, 1923.
- FERRERS AND IVANHOE LODGE, 779 Ashby-de-la-Zouch. November, 1929. J. Lewis, Esq., 55 Market Street, Ashby-de-la-Zouch.
- GRAND LODGE LIBRARY, Freemasons' Hall, Great Queen Street, London, W.C. 2. F. A. M. Taylor, Asst. Librarian.
- HOWE AND CHARNWOOD LODGE OF INSTRUCTION, Loughborough. January, 1913. Librarian: C. F. Grundy, 65 Toffhill Road.
- IOWA MASONIC LIBRARY, Cedar Rapids, Iowa, U.S.A. September, 1929. C. C. Hunt, G. Sec.
- KENT, PROV. GRAND LODGE LIBRARY OF, Masonic Temple, Canterbury. November, 1923. W. H. Hamilton, Librarian.
- LEICESTER FREEMASONS' HALL LIBRARY. May, 1898.
- "LIGHT ON THE SURMA" LODGE. 2726 Silchar, Bengal. May, 1929. Rev. W. H. S. Wood, The Parsonage, Silchar P.O., Cachar, India.
- LOUGHBOROUGH LO. OF I. E. R. Watson, 27 Queen's Road, Loughborough.
- MADRAS, DISTRICT GRAND LODGE OF, Freemasons' Hall, Egmore, Madras. November, 1922. D. Seinivasa, R.A.O.
- MANCHESTER ASSOCIATION FOR MASONIC RESEARCH. March, 1914. J. Lincoln Esq., 70 Clyde Road, West Didsbury.

- MASONIC STUDY CIRCLE, ARCADIAN LODGE 2606. R. Large, 50 Mulgrave Road, N.W. 10. Nov., 1933.
- MANSFIELD (Ohio) MASONIC LIBRARY ASSOCIATION. April, 1910, F. H. Marquis, President, 773 West Avenue, Mansfield (Ohio), U.S.A.
- MARKET HARBOROUGH MASONIC SOCIETY. May, 1932. A. M. Dawbarn, The Tannery Market Harborough.
- MASSACHUSETTS, GRAND LODGE OF. Frederick W. Hamilton, Gd. Sec., Masonic Temple, 57 Royston St., 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. The Sec.
- NEPTUNE LODGE, 2908 Wallsend-on-Tyne. September 1913. G. H. Cameron, Site 35 Queensway, Tynemouth, Northum'nd.
- NEW YORK, GRAND LODGE LIBRARY OF, New York. March, 1930. W. K. Walker, Masonic Hall, 71 West 23rd Street, New York.
- NORTH YORKS LODGE OF INSTRUCTION, Middlesbrough. March, 1908. T. M. Appleyard, 14 Albert Road, Middlesbrough.
- PENNSYLVANIA, GRAND LODGE LIBRARY OF. March, 1902. Wm. Dick (Librarian), Masonic Temple, Philadelphia.
- PHENIX LODGE OF ST. ANN, 1235 Buxton. November, 1913. Librarian, 11 Eagle Parade, Buxton.
- QUATUOR CORONATI LODGE. L. Vibert, 27 Great Queen Street, London, W.C. 2.
- RESEARCH, LODGE OF, 200 (I.C.) Dublin. March, 1926. Philip Crossle, Freemasons' Hall, Molesworth Street, Dublin.
- RIVERDALE LODGE, 494 G. Lodge of Canada, Toronto. Nov., 1920. J. Malcolm, Esq., 742 Logan Avenue, Toronto.
- RHODESIA LODGE, 2479 Salisbury, Rhodesia. November, 1904. Sec., Rhodesia Lodge, P.O. Box 271, Salisbury, Rhod., S.A.
- ROCHESTER MASONIC HALL LIBRARY CENTRE, Rochester. Nov., 1929. B. E. Wildish, 4 Gordon Terrace, Rochester.
- ROEBUCK LODGE, 56. The Librarian, W.A.C. Broome, Western Australia. Nov., 1926. Sec. L. S. Goldie, Broome, W. Aust.
- ST. MODWENS LODGE OF INSTRUCTION, 4850. September, 1928. Sec. E. Gifford, Avelia, Saxon Street, Burton-on-Trent.
- SCOTLAND, LIBRARY OF GRAND LODGE OF, Freemasons' Hall, 96 George Street, Edinburgh. September, 1910. G.S., T. G. Winning, Freemasons' Hall.

- SCOTLAND, SUPREME GRAND ROYAL ARCH CHAPTER OF. Sep-
tember, 1913. G. A. Howell, Royal Arch Chambers, 76 Queen
Street, Edinburgh.
- SOUTH AMERICA, GRAND LODGE OF. Librarian, Freemasons'
Hall, 1230 Sarmiento, Buenos Aires. May, 1932. The
Librarian, Freemasons' Hall.
- SOUTH AUSTRALIA, GRAND LODGE OF, Adelaide. September, 1911.
Freemasons' Hall, North Terrace, Flinders Street, Adelaide,
S. Aust.
- SOUTHERN CALIFORNIA MASONIC LIBRARY, Masonic Temple,
706 West Pico Street, Los Angeles, Cal., U.S.A. Nov. 1930.
T. S. Southwick, Masonic Temple, 706 West Pico Street, Los
Angeles, Cal., U.S.A.
- SWANSEA AND DISTRICT MASONIC STUDY CIRCLE. Sept., 1931.
E. R. Brown, Esq., 245 Oxford Street, Swansea.
- TORONTO MASONIC LIBRARY. N. W. J. Haydon, 888 Yonge Street,
Toronto.
- TRANSVAAL, DISTRICT GRAND LODGE OF THE, Johannesburg.
September, 1911. 8 Claim Street, Johannesburg, S.A.
- WARWICKSHIRE MASONIC LIBRARY. January, 1909. Librarian,
Masonic Temple, Broad Street, Birmingham
- WILLEM VAN ORANIE LODGE, 3976 LONDON. May, 1926.
E. W. Boot, Leader Vale, Weston Pk., Thames Ditton, Surrey.
- WORCESTERSHIRE PROVINCIAL GRAND LODGE LIBRARY AND
MUSEUM. September, 1915. J. S. V. Stanton (P.G.S.), Ivy
Lodge, Hagley Street, Stourbridge.
- 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. *McConnelsville, Ohio, U.S.A.* Dallas (Texas), U.S.A. May, 1913.
- 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. 433 *Whirlowdale Road, 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.
- 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. "*Sundown,*" *Scalby Road, Scarborough.* P.M. 1248; P.P.G.D.C., N. & E. Yorks. January, 1921.
- ASHWELL, T. "*Hewlyn,*" 320 *London 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.
- BAELZ, Reinhart Theodor. *Bracken, Woodland Way, Kingswood, Surrey.* P.M. Deutschland 3315. November, 1932.
- BAGGOTT, A. G. *Astondene, East Cliff, Southwold.* 983 Southwold. March, 1928.
- BALDOCK, William. 24 *Toothill Road, Loughborough.* 1007 Loughborough. May, 1930.
- BAMBURY, A. E. *Thirlmere Bushiby.* 2028; J.D. 5061. May, 1925.

- BARCLAY, Colonel George, O.B.E., V.D. 37 *Jeffery Street, 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, Shanklin Drive, 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 Harlings, 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 Hildegar. 97 *Milnrow Road, Rochdale.* P.M. 2320 Castleton ; P.M. 2076 ; P.P.G.W., E. Lancs. P.P.G.D. (Eng.). Sept. 1909.
- BAXTER, Thomas. 34 *Hamilton Square, Birkenhead.* 3519 and P.M. 3653 ; P.P.A.G.D.C. (Cheshire). June, 1917.
- BAYLIS, 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.

- 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. *Pevenil, Letchworth Road, Leicester.* 2028; W.M. 5061 Leicester. September, 1931.
- BENTLEY, Percival A. 31 *Ashfield Road, Leicester.* P.M. 3448 Leicester. September, 1931.
- BENTLEY, William. 31 *Ashfield 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. 4 *Holbrook 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.
- 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, C. A. *The Bungalow, Roman Road, Birstall, near Leicester.* P.M. 1391 and 3919 Leicester; P.P.J.G.D. March, 1918.
- BLAND, Henry Weston. *Union Warehouses, 6 Claremont Street, Bradford.* P.M. 39 W.A.C. September, 1928.
- BLOOR, T. P. "*Kenilworth,*" *Stoneygate Road, Leicester.* 4711. November, 1933.
- 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.
- BOOCK, D. L. *Carrier 88 Post Office, Spokane (Wash.), U.S.A.* May, 1928.

- BOSWORTH, G. A. D. 1 *Highfield Street, Leicesters.* Stwd. 5061
Leicester. September, 1931.
- BOTT, Ernest E. 507 *Southampton Street, Hastings, N. Zealand.*
P.M. 30 (N.Z.C.); P.G.S. September, 1922.
- BOWMAN, Henry Cecil. *The Spinneys, Manor Road, Leicester.* 3091
Leicester. March, 1913.
- BOYCE, B. A. M. "*Eastrop, Westfield Drive, Loughborough.*
1007; Treas. 5208 Loughborough. May, 1924.
- BOYDEN, W. L. Librarian, Library of the Supreme Council, 33^o
for the Southern Jurisdiction, U.S.A. *House of the Temple,*
1733 *16th Street, N.W. Washington, D.C., U.S.A.* Nov., 1912.
- BRAMLEY, F. A. *Oakleigh, Ashby Road, Moira, near Burton-on-Trent.*
P.M. 779; P.Z. 779 Ashby; P.G.A.D. of C. (Chapter).
May, 1925.
- BRASH, Capt. E. L. *Fair View, Netherhope Lane, Tidenham, near*
Chepstow, Mon. 2399 Woolwich. P.M. 4022 Baghdad.
January, 1922.
- BRIGGS, O. W. H. *Roscare, 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. *Blaby 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. Atalanta, Ga., U.S.A.,* The M.W. Grand Lodge, Princess Hall, Affiliation, Atalanta Georgia, U.S.A.
- BUTLER, W. T. *Rolleston, Billesdon, Leicester.* 523 Leicester. May, 1930.
- CAMERON, D. C. *Folldom, 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. *Helvellyn, Manor Road, Follers Bar, Middlesex.* 456 Utoxeter; 985 Long Sutton. November, 1927.
- CARR, Robert W. *Norman House, Bushby, Leicester.* P.M. 2865 Syston. September, 1929.
- CARRISS, John Thomas. *Market Place, Thrapston, Northants.* P.M. 607. March, 1933.
- CARRIER, 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.
- CARVER, Rev. Fitzjames, M.A. (Cantab). *Sweepstone-cum-Snaresstone.* Dorking Lodge 1149. November, 1933.
- CASTERTON, G. R. *1 Mansfield Grove, Nottingham.* P.M. 1130 Melton Mowbray; P.P.G. Supt. of W. January, 1916.
- CATT, S. G. *19 Wood Lane, Highgate, London, N.6.* 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. *Trendreath, 331 London Road, Leicester.* P.M. 3431 Leicester. September, 1931.
- CHARLES, David. "*Zetland*," *Meadhurst 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, B. 151 *Swanhurst Lane, Moseley, Birmingham.* P.M. St. Mary's 3879 Worc. January, 1934.
- 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, J. W. *New Street, Earl Shilton, Hinckley.* Lodge of Masters, Ludlow 611. September, 1933.
- CLARKE, Matthew H. 137 *Kingsbury Road, Gravelly Hill, Birmingham.* 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. 31 *Sybel Road, Leicester.* J.W. 2028. Jan., 1925.
- COLEMAN, W. M. 1071 *East Humboldt Street, Fort Worth, Texas, U.S.A.,* Grand Lecturer. P.M. 76 El Paso. November, 1924.
- 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. *Ivencesire, 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 *Peart Street, Burnley, Lancs.* 3855 Burnley. January, 1928.
- COOPER, Stanley Wm. *Gretna Court, Shelly Road, Worthing, Sussex.* 5055. March, 1929.
- COPE, G. A. 51 *Knighton Drive, Leicester* 4088. Nov., 1933.
- CORAH, John H. *St. Margaret's Works, Leicester.* P.M. 4656 and 1560 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.G. Treas. September, 1929.
- COWLING, Arthur. *Church Street, Market Harborough.* 1330 Market Harborough. November, 1929.
- CRANE, Charles E. *Thorpe House, Ashby-de-la-Zouch.* P.M. 779. P.M. 2428 Coalville ; P.P.S.G.W. May, 1910.
- 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.
- DALBY, A. M. "*Roseleigh,*" *Granville Road, Wigston Fields, Leicester.* 4088. November, 1933.
- DANIELS, Philip E. "*Hillbrow,*" *Kibworth, Leicester.* 3448 Leicester. January, 1931.
- DASHWOOD, J. R. *c/o Barclays Bank, Lewes, Sussex.* 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, Maesteg, 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.
- 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.
- DRYLAND, Leslie G. 90a *Herrick Road, Loughborough*. Asst. Sec. 4835 Leicester. September, 1927.
- DUDGEON, H. M. 36 *Knighton Church Road, Leicester*. 1391 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. 1391 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.1*. 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. "*Lamorna*," *Manor Road, Thurmaston, near Leicester*. 1391 Leicester. May, 1930.
- ELLIOTT, Alfred. *Westwood, Rothley*. January, 1934.
- 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 Torrington. January, 1913.
- EVANS, Walter. 211 *Melton Road, Leicester*. P.M. 2865 Syston May, 1911.
- EVERITT, the Rev. C. A. *West Tofts Rectory, Mundford, Brandon, Norfolk*. P.M. 3334 Ely; P.Prov.G. Ch. Norfolk. Sept. 1921.
- EYRE, G. H. 31 *Upperton Road, Leicester*. W.M. 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.
- FIGHERA, F. 3a *Coleman Street, London E.C.2*. 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.
- FLATHER, David. *Hooton-Levet Hall, Maltby, Yorkshire*. P.M. 2268 Sheffield; P.P.A.G.D.C., W. Yorks; P.A.G.D.C. (Eng.) November, 1903.
- 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, 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.
- 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. *c/o Standard Vacuum Oil Co., Ballaro Estate, Bombay, 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. *Holmfield Avenue West, Kirby Muxloe, Leicester.* S.D. 2865 Syston. 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.
- GIBBINS, Francis G. *Durley House, Sloughton Road, Oadby, Leicester.* 3919 Leicester. September, 1931
- GIBBONS, Frank H. *White Cottage, Teltenhall, Wolverhampton.* 252 Dudley. September, 1927.
- GIBSON, H. W. 45 *Knighton Drive, Leicester.* P.M. 1391; P.P.J.G.W. March, 1920.
- GILBERT, Henry William. "*Uplands*," *Hinckley Rd., Earl Shilton.* Lodge 2081. May, 1934.
- 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. 40 *Campbell Street, Parramatta, N.S.W.* P.M. 484 (N.S.W.C.); P.D.G.I. Works, N.S.W. September, 1927.
- 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.
- GRANGER, W. *Town Hall, Loughborough.* A.D.C. 1007 Loughborough. 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 Ais, 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. *Percy Road, 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. Worcester. November, 1912.
- GREENAWAY, W. J. 181 *Shirley Road, East Croydon, Surrey.* Orion-in-the-West 415 (E.C.) and 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. *196 Leicester Road, Wigston Magna*. P.M. 1060 Tamworth; P.P.A.G.D.C. Staffs. 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. *East Ways, Harbury Park, Malvern Street, Worcester*. 3448 Leicester. March, 1930.
- HALKYARD, Lt.-Col. A. *White Lodge, Knighton Grange Road, Leicester*. 1560.
- 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.* 3431 Leicester. May, 1930.
- HANFORD, A. Pelham. *Kencote, Ashfield Road, Leicester.* P.M. 279 Leicester; P.P.S.G.W. November, 1903.
- HANNAY, George. *Bruachmhòr, Pitlochry.* P.M. 1664 Gosforth and 3241 Gateshead; P.M. 3477 Newcastle-on-Tyne; P.P.J.G.W. Durham; P.P.A.G.D.C. Northumberland. September, 1913.
- HARDING, William W. 8 *Belmont Villas, New Walk, Leicester.* P.M. 2028 Leicester; P.P.J.G.D. November, 1906.
- HARRISON, Ernest Young. 26 *Ayloun Road, Pollokshields, Glasgow.* P.M. 3041 Wellingborough; P.P.G.O. Norths. and Hunts. Sept. 1922.
- HARRISON, John *St. James Street, Leicester.* P.M. 3448. January, 1925.
- HASSELL, John Regd. *c/o Torr & Co., 36 Bedford Row, London, W.C. I.* 3448. March, 1929.
- HAWKES, H. A. *Firdene, Elms Road, Leicester.* 1766 London. March, 1931.
- 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. 60 *New Walk, Leicester.* Stwd. 523. May, 1925.
- HEATON, Wallace. 119 *New Bond Street, London, W. I.* 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 Chambers, Durban, S. Africa.*
P.M. 3170; P.D.G.W.; D.G. Reg. Natal; P.D.G. 3rd P.;
D.G. Reg. Wales; P.Z. 3170 and 738. 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 Lough-
borough. 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, 1930.
- HOLDAWAY, Tom N. *Quarry Cottage, Winchester.* 1883 Win-
chester. January, 1927.
- HORNE, L. "Stresa," *Sykefield Avenue, Leicester.* 4711. Nov.,
1933.
- HOPKINS, Arthur. *Glen Roy, Narborough Road, Leicester.* P.M.
279; S.W. 3919 Leicester. September, 1916.
- HOPKINS, H. 116 *Gaywood Road, Kings Lynn.* Alr. 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. Amarleifis 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. *Stanmore, 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. "*Northdene,*" *9 Stoughton Drive N., Leicester.* 3302 London ; P.M. 4088 Leicester. September, 1931.
- JACKSON, Ernest W. *Godrevy, Sallburn-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. *Elwington, near Dover.* 4213 Cardiff. September, 1924.
- JOHNSON, Gilbert. *Strathmoor, 102 The Mount, York.* P.M. 236 York. (Life Member). January, 1930.
- JOHNSON, J. W. *57a London Road, Leicester.* 523 Leicester. March, 1930.

- JONES, C. C. *High Robey, Chilterman Hill, Markfield, 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 Gervard 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, Glavn.* 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, Leicester.* 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 Rhydney. 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, Etwell, 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.
- LEIGHTON, A. George. 20 *Greenhill Road, Moseley, Birmingham.* 3879. May, 1934.
- LEWIS, C. J. *Market Street, Ashby-de-la-Zouch.* P.M. and Sec. 779 Ashby ; P.P.J.G.W. May, 1925.
- LEWIS, J. J. "*Ivanhoe,*" *Rochford, Essex.* Lodge 4708. May, 1934.
- LIDDIARD, Ernest J. 20 *St. James Road, Leicester.* 3431 Leicester. March, 1918.
- LINLEY, Herbert. *Egyptian House, 170/173 Piccadilly, London, W. 1.* P.M. 1330 Market Harborough ; P.P.G. Org. March, 1914.
- LLEWELLYN, Gilbert E. "*Whitehouse,*" *Manor Road, Oadby, Leicester.* 3919 Leicester. January, 1930.
- LIPPETT, Archie D. "*Glenara,*" *Wigston Fields, Leicester.* 3448 Leicester. January, 1930.

- LOCK, Fredk. Jas. 18 *Broadlands Avenue, Streatham, S.W.* 16.
P.M. 1257 London. September, 1929.
- LOWE, Alfred. *Elmfield, 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 Meadway, Western Park, Leicester.* P.M. 4088.
November, 1928.
- MARCH, C. H. *High Street, Coalville.* P.M. 2428 Coalville.
January, 1930.
- MARCH, Shirley. "*Haarlem,*" *Leicester Road, Evington, 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.
- MARSHALL, F. N. *Rockside, Woodhouse Eaves, Loughborough.*
3448 Leicester. January, 1934.
- 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, W. 32 *Mauville 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.
- 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.
- MITCHELL, D. "*Shenston*," 80 *Holbrook Avenue, Rugby*. 4118 Rugby. September, 1928.
- MOLYNEUX, W. *Bryamlwg, 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*. P.M. 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. 42 *Russell Hill, Purley*. P.M. 4835. Sept. 1924.
- 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. *St. Margaret's Works, 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. "Highbury," *The Link Road, Leicester.* 3919. May, 1925.
- MUMBY, John. *Ashville, Kingsland Road, Birkenhead.* P.M. and Sec. 3519 Birkenhead ; P.P.G.D. May, 1914.
- MURMANN, F. V. 14 *South Knighton Road, 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. 4 *Spier Road, Orpington, Kent.* 188 London. September, 1922.
- MYERS, F. W. *Police Station, Hinckley, Leicester.* W.M. 3078 Lutterworth. May, 1932.
- NESBITT, Major John William. "Darjeeling," *Lynnbank Road, Calderstones ; Tal-y-Sarn, Thongwall Avenue, Broad Green, 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. 539, 1520 and 3995 ; P.P.G.D.C. Staffs. November, 1925.
- NOBBS, 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.Z. 1992 B.A. 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; P.A.G.D.C. (Eng.). March, 1913.
- ORRIDGE, 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.
- PALMER, E. *6 Market Place, Oakham, Rutland.* P.M. 1265 Oakham. January, 1934.
- PARKER, A. *17 Hartington Road, Choriton-cum-Hardy, Manchester.* P.M. 1375. November, 1933.
- 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. "*Branksome*," *12 Sawday Street, Leicester.* 523 Leicester. March, 1930.
- PAYNE, H. R. I. Trevalen. *P.O. Box 182 Launceston, Tasmania.* P.M. 4 (T.C.); Dep. Sec. G. L. of Tasmania; P.G.W. 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.
- 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.
- POLLARD, E. "*Wimbelh*," *Guildford Road, Leicester*. 1391. November, 1933.
- 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*," *Merodith 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.
- PROCTOR, John. 179 *Gladstone Road, Barry, Glam.* Vale of Glamorgan Lodge 3977. March, 1934.
- PUERTA, V. L. *Apartado, No. 1163, Havana, Cuba.* 609 Penn. November, 1924.
- RADBURNE, J. W. *High Street, Rushden, Northants.* 3039 Rushden ; 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.
- RAWLINS, J. A. *c/o Alfred Freed & Co., Ltd., 133 Bunhill Row London.*
- REEVES, Hugh W. 42 *Old Broad Street, London, E.C.2.* P.M., and Treas. 3223, 4946, 3868 ; P.A.G. Reg. September, 1931.
- RICHARDSON, the Rev. A. *Evington 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. *St. George's Mansions, 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.
- ROWELL, J. M. *The Spinneys, Evington, Leicester.* 2028 Leicester. September, 1931.
- ROWLETT, W. H. *Kaenza, Wigston Road, Oadby, Leicester.* Stwd. 4088 Leicester. September, 1931.
- SALSBURY, H. W. "*Termonde*," *Princes Avenue, Nuneaton.* 5102, 432, 3518. March, 1933.
- SAUNDERS, C. H. "*Pembroke*," *Holmfield Road, Leicester.* 3919 Leicester; P.M. 633 Manchester; 3962 Winhill; 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. *Ellora, Preston Road, Yeovil, Somerset.* 329 Yeovil. November, 1931.
- SHADEBOLT, 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, Scraptoft, 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, Minehead, 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.
- 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 Limes, Sileby, near Leicester.* 523 Leicester. November, 1930.
- 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. 24 *St. Philips Road, Leicester.* 3448 Leicester. March, 1930.
- SMITH, A. T. Shorthouse. "*Fernleigh,*" *Leicester Road, Syston.* 3431 Leicester. January, 1934.
- 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, W. E. 183 *Evington Road, Leicester.* 1580. Nov., 1933.
- 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, Com. S. N. *Hartford, Newton Road, Cambridge.* 3861. September, 1933.
- 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.
- 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. *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.
- STOKES, John T. 172 *Mere Road, Leicester*. 279 Leicester. March,
1921.
- STOW, Ernest C. S. 26-27 *Bishop Lane, Hull*. P.M. Minerva 253;
P.M. Humber (Installed Member) 2491; Founder 2391,
Treasurer; P.P.S.G.W. September, 1926.
- STREET, J. Arthur. *Mailland, Leicester Road, Loughborough*.
P.M. 1007 Loughborough. January, 1930.
- STURTON, J. G. 78 *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. "Green Man," *Hotel, Swan Street, 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 ; 122 West 81st 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 Dorby Street, Leek, Staffs.* Chap. 966 Leek; P.M. 1367 Beaminster; P.P.G.Swd.B. Dorset. Sept., 1925.
- THOMAS, D. R. *Bereyn, 39 Glebe Road, Hinckley.* 5023 London. May, 1931.
- THOMAS, Edmund Landers. *Willowsmeys, 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.
- 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.
- TITLEY, J. *Vittoria Hotel, The Pier, Hull.* 1265 Oakham; 4835 Leicester. March, 1930.

- TOMLINSON, Wm. *Overdene, Kettering.* 1330 Market Harborough. September, 1933.
- TRACEY, Herbert. 16 *Grant Avenue, Waverlves, 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, Kevang, 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, Dove, 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.
- WALLETT, 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. I. *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, Burton-on-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, Bognor Regis, Sussex.* P.M. 201 London, 3423 London, 3665 Northwood; P.P.S.G.D. Middlesex. January, 1920.
- WHITAKER, A. *Barton, Ashby Road, Loughborough.* 1007 Loughborough; P.M. 5208. May, 1930.
- WHITCHER, A. S. *Ash Lodge, Stoughton Drive South, Leicester.* 523; P.M. 4874 Leicester. September, 1921.
- WHITBY, F. II *Curzon Avenue Birstall, 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. *Stechford, Elms Road, Leicester.* J.W. 3091; P.M. 4656. January, 1925.
- WHITEHEAD, Joseph T. *62 Lucey Road, Beirmondsey, 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.
- WILKES, G. W. *The Spinneys, Rothley.* 4656. Sept., 1933.

- WILL, John, Junr. 26 *Goodall Street, Caversham, Dunedin, New Zealand.* January, 1921. (Life Member).
- WILLIAMS, W. J. *Cromer Lodge, 25 Church Road, Brixton, London, S.W. 2.* P.M. 2076, P.M. 2696 London. Sept., 1921.
- WILLIAMS, H. D. *Glebe Avenue, Kettering.* P.M. 4048. November, 1933.
- WILLSON, Owen. 123 *Wilberforce Road, Leicester.* 2028 Leicester. September, 1931.
- WILSON, John. *Oregon, Holmfild Road, Leicester.* P.M. 2865 Syston. November, 1915.
- WHITCOMB, F. L. 55 *Dulverton Rd., Leicester.* 523. March, 1934.
- WOOD, Arthur J. 5 *Grey Friars, Leicester.* I.G. 1391; P.M. 3919 Leicester. Nov. 1924.
- WOOD, Horatio R. *Beach House, 103 Singleton Road, Higher Broughton, Salford, 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, Stockion 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. *Snailthing Holme, London Road, Leicester.* P.M. 3091 Leicester. January, 1915.
- YATES, A. S. "*Cotgrave,*" *Sutton-on-Sea.* 2028; Stwd. 3919 Leicester. March, 1918.
- YATES, Fred J. 22 *Gopsall Street, Leicester.* S.W. 3448 Leicester March, 1930.
- YARNALL, J. E. 50 *Ashleigh Road, Leicester.* 279. Nov., 1933.



ALEXANDER L. MACLEOD, M.A., M.B.,
P.M. 1560, TREASURER AND EDITOR.

The
Two Hundred-and-Eleventh
Meeting
 and
Forty-first Anniversary

and Installation was held at Freemasons' Hall, Leicester, on Monday, September 25th, 1933.

There were present.—Bros. W. H. RILEY, W.M., in the chair; H. D. M. BARNETT, I.P.M.; A. J. S. CANNON, S.W.; W. J. BUNNEY, J.W.; J. D. JOHNSON, acting Chaplain; A. L. MACLEOD, Treasurer; HENRY HYDE, Secretary; G. B. ELLWOOD, S.D.; CUTHBERT C. BINNS, J.D.; FRANK HAINES, acting D.C.; W. H. COTTON, I.G.; D. CHOYCE, Tyler; G. D. POTTS. Also Sir CHARLES FREDERICK OLIVER, P.G.M., P.G.D. England; J. RUSSELL FREARS, D.P.G.M., P.G.D. England.

Correspondence Circle.—Bros. H. G. RILEY, J. J. W. GRUNDY, W. E. MOORE, A. HALKYARD, A. E. WARNER, T. ALLEN, E. R. CARR, A. BATES, G. E. PHIPPS, C. A. POYNOR, L. J. KING, W. RIDGEWAY, H. FINCH, H. SCHOFIELD, E. R. WATSON, A. B. HANFORD, E. C. DAVIES, T. P. HALL, A. E. TURNER, G. W. BAUM, F. L. SMITH, J. T. COOPER, A. P. HANFORD, T. H. CATLOW, A. D. LIPPIIT.

Visitors.—Bros. F. L. WALE, A. M. DALBY, H. L. GEE, A. HILKINS, N. L. JACKSON, T. W. B. MARCHANT, A. ROFF, H. C. COOPER, F. K. LARSON.

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

The Minutes of the last Lodge Meeting held May 22nd, 1933, were read, confirmed and signed.

The Right Worshipful Prov. Grand Master, Sir CHARLES FREDERICK OLIVER and the Deputy Prov. Grand Master, J. RUSSELL FREARS, then entered the Lodge and were saluted according to their rank.

The W.M. referred to the very sad loss sustained by W. Bro. Diggins, in the death of his son, and asked the brethren to rise in their places as a mark of sympathy, and also asked the Secretary, W. Bro. HYDE, to write to W. Bro. Diggins expressing the sympathy of the brethren with him in his great trouble.

A ballot was then taken on W. Bro. W. R. BRIDGER, P.M. 3448, residing at 25 Western Park Road, proposed by W. Bro. W. H. RILEY, W.M., and seconded by W. Bro. ELLWOOD, S.D., as a candidate for full membership of the Lodge.

The W.M. announced that the ballot was unanimous in his favour.

A ballot was then taken for the following candidates for the Correspondence Circle, who were duly elected :—

Bro. WM. TOMLINSON, "Overdene," Kettering, J.W. of St. Peter's Lodge, No. 1330.

W. Bro. J. W. CLARKE, New Street, Earl Shilton, W.M. Lodge of Marshes Ludlaw, No. 611.

Bro. JEROLD AUGUSTUS RAWLINGS, Castries, St. Lucia, B.W. Indies, Abercrombie Lodge, No. 2788, c/o Alfred Field & Co., Ltd., 133 Bunhill Row, London.

W. Bro. Com. S. N. SMITH, R.N. "Hartford," Newton Road, Cambridge, P.M. Lodge 3816.

W. Bro. G. W. WILKES, The Spinneys, Rothley, Leicestershire, P.M. 4656.

The SECRETARY then reported the resignation of Bro. P.L. Preston. This was recorded with regret.

The SECRETARY then proposed that the altered By-laws be confirmed. This was seconded by the W.M., and was carried unanimously.

The Lodge was then opened in the Second Degree.

W. Bro. G. B. ELLWOOD, the W.M. elect, was presented by W. Bro. FRANK HAINES, acting D.C., and gave his submission to the Ancient Charges and was duly obligated.

The Lodge was opened in the Third Degree, and the W.M. then thanked the retiring officers for their services during the past session, and all brethren below the rank of installed Master retired from the Lodge.

W. Bro. ELLWOOD was duly installed as W.M. of the Lodge by the WORSHIPFUL MASTER.

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

W. Bro. A. J. S. CANNON,	S.W.
„ W. J. BUNNEY,	J.W.
„ A. L. MACLEOD,	Treasurer.
„ W. H. RILEY,	Secretary.
„ FRANK HAINES,	D.C.
„ C. C. H. BINNS,	S.D.
„ W. H. COTTON,	J.D.
Bro. D. CHOYCE,	Tyler.

The Investiture of I.G. (W. Bro. A. E. DIGGINS) and Steward (W. Bro. W. R. BRIDGER) were relegated to a future occasion owing to the unavoidable absence of these two brethren.

The W.M. then gave his inaugural address, but before doing so he expressed his thanks to the brethren for conferring upon him such high honour. He undertook the position

with fear and trepidation owing to his deafness, but he looked forward to a successful year's work. He then proceeded to give his address on the Ancient Guilds and their effect on Masonry. The brethren enjoyed an interesting address.

Ancient Guilds and their effect on Masonry.

It is a well established custom in this Lodge of Research for the newly installed Master to address the brethren assembled at this Festival, on some subject of general Masonic interest in terms in keeping with the character and objective for which the Lodge stands. It is my present intention, so far as I am able, to follow this excellent custom. It has been my privilege on one or two occasions, while speaking in this Temple, to express the view that the Ancient Guilds of this Country were largely the model upon which our Modern Freemasonry was founded; and to-night I am desirous of putting before you, somewhat briefly, some reasons for believing that Guilds formed the basis of our present Masonic Fraternity. It is significant that, although very much has been written with regard to the Guilds of this and other countries, it is even now difficult to trace with any degree of certainty their beginnings. The very name itself has been the subject of much controversy, whilst the origin and objects for which they were formed are said to be "lost in the twilight of tradition and smothered in the fog of controversy." Yet anyone who has, however casually, looked into Guild history and working, must, if he be a Freemason, immediately see the very close resemblance to his own Craft.

It is generally acknowledged that the Spirit of Association inherent in mankind has, in all ages, inclined men to join forces for the pleasure of mutual enjoyment, for worship, conviviality or protection, to safeguard their own interests, or for the attainment of some common purpose for which the support of numbers was necessary.

A Guild was a voluntary association of men living near each other, who joined in a common purpose, paying contributions, worshipping together, feasting together, and when necessary helping one another in sickness and poverty. Each member paid an admission fee and a yearly contribution. He took an oath on joining, and swore allegiance to the Guild, the Master, and the Wardens. Each Guild had its regular meetings or "Morn Speeches," and an Annual Guild Day or Festival, when officers were chosen and the Master Installed. I have already said that the beginnings of the system in England are somewhat obscure. One writer, however, H. F. Westlake, the author of "The Parish Guilds of Mediæval England," claims that they were in existence early in the 8th Century, and by their laws assumed that every free man was a member of a Guild. Such Guilds in England were, so far as can be ascertained, entirely secular in origin. They contained in their association with each other the germ of the Municipal bodies of a later date, as well as the present system of maintaining law and order, and that of trial by jury. In every large town and in many villages throughout the Country townsmen were distributed in groups of 10, each forming a Frith Guild or brotherhood for the maintenance of the peace. The brethren were bound to each other by mutual obligation and responsibilities of a secular and somewhat drastic character, so closely indeed that it is not surprising to find them developing their associations in other directions and meeting periodically for social purposes, and for settling disputes among themselves.

The late Toulmin Smith, whose well-known work on "The English Guilds," published after his death in 1870, gives us a very real insight into English Guild History, divided them into three main bodies, viz. :—Social and Religious, Town Guilds and Guild Merchants, and Craft Guilds. Now, although the system may have been started in the 8th Century, H. F. Westlake, as well as other historians, inclines to the view that they were probably

founded upon the pattern of the Roman Collegia. At Chichester or Regnum to give it its Roman title, there has been found a very early establishment of the Collegia, or Operative Associations, by the discovery of the foundations of a Temple dedicated to Neptune and Minerva by a Company of Roman artificers, in honour of the Imperial Family of Claudius. This dedication we know from an inscription on a slab of Sussex marble discovered in the Year 1723 in North Street, Chichester. Translated from the Latin it reads:—"The College or Company of Artificers and they who preside over Sacred rites, by the authority of King Cogidubnus, the Legate of Tiberius Claudius Augustus in Britain, dedicated this Temple to Neptune and Minerva for the welfare of the Imperial Family—Pudens the Son of Pudentius having given the site." Pearson, in his "History of England during the Middle Ages," says of the English Trade Guilds, "In spite of the English names by which we know them, it is pretty certain that they only continued the old Roman Collegia of the trades." Other historians, however, do not accept this theory, as they consider the three hundred years between the departure of the Romans from Britain until the commencement of the Guilds to be too dark a period to trace this descent with any certainty. However this may be, the reference is interesting, as it shews that at a much later date the plan of copying a system was not confined to our Anglo Saxon ancestors.

It is not until early in the 10th Century, in the reign of Athelstan, that any hint is found in the Guilds that they had any obligations of a religious character, although such may have existed previously. In that reign the Bishops and Reeves of London ordained that when a Guild brother died his fellows should each give a loaf in soul alms, and sing, or cause to be sung, fifty psalms on his behalf within the next thirty days. The relation of the Craft Guild to the religious fraternity is a subject upon which there is a great deal of doubt, and is said by historians to "bristle with difficulties."

The beginnings of the Craft Guilds, as separate from the Social and Religious Guilds, are also somewhat obscure. The three centuries succeeding the advent of William Duke of Normandy in 1066 marked the highest development of the Guilds in this Country. They flourished in every city, town and village. According to H. F. Westlake's history, when, in the year 1389, Parliament called for a return to be made of all Guilds and similar associations, together with their possessions and incomes, the number was astonishingly large and included almost every village in the Country. The Black Death, that terrible plague which swept over England in 1348, had a disastrous effect upon them as upon every institution and society in the country. It is said that half the population of England perished in consequence of its ravages. But soon afterwards came a revival, and here I may mention that in our own City there is a very interesting Guild history. The Transactions of the Leicestershire Archæological Society, Volume 14, Part II, 1926, give a documentary account of three Social religious Guilds that were established in Leicester about the middle of the 14th Century, in the Parish Churches of St. Martin, St. Margaret, and All Saints. The Guild of St. Martin was founded in honour of the Precious Body of Our Lord Jesus Christ, St. Mary, and All Saints, and was known as the Corpus Christi Guild. The one in St. Margaret's was dedicated to Jesus, St. Mary, St. Margaret, and St. Catherine, that in All Saints to the Assumption of the Blessed Virgin Mary. The original certificates of these Guilds are still in existence in the Public Records Office. The Corpus Christi record shews that Henry de Beby and Thomas Wakefield of Leycestre were Wardens of the fraternity. As evidence of the good social standing of these two gentlemen, Henry de Beby was three times Mayor of Leicester and three times represented the Borough in Parliament, whilst Thomas Wakefield was twice Mayor and three times burgess in Parliament. The certificate is dated 1380 and is written in French. Of the St. Margaret's Record the date is 1389, and the Wardens of the Fraternity were

Richard de Thryngston and Nicholas de Liste, both distinguished Citizens—this certificate is also in French. The All Saints Record is dated 1389 and is in Latin. It shews Geoffrey Clerc and William Moorton as Wardens.

These Leicester Guilds were essentially Religious in character, and were three of five established about the same time, the end of the 14th Century. But, as I have said, from the Social and Religious Guilds others had their birth, and certainly to us, as Masons, the most important as well as the most interesting were those of the old Fraternity of Masons, and I now quote from Bro. E. Conder's book, "The whole Craft and Fellowship of Masonry." This work is chiefly concerned with the history and antiquity of the Worshipful Company of Masons of the City of London. He says, "The history of this Company will, I think, conclusively prove that the traditions and moral teachings of the Old Fellowship which undoubtedly existed in Britain in the 12th and 13th Centuries, were preserved by the Masons' Company of London until the middle of the 17th Century, at which period non-operative Masons and others carried on the old Fellowship, culminating in 1717 in the establishment of a Grand Lodge, and the consequent rapid formation of Lodges in all parts of the Country." Bro. Conder does not assert that this Masons' Company was the only channel by which the old constitutions of the Early and Middle Ages reached the Speculative Masons of 1717. Yet he says that, as far as London is concerned, it is the only demonstrable source, and so far as is known it is only in connection with this Company that any mention is made of Speculative Masonry as existing in London during the 17th Century. There seems to be little doubt that from the model of the Religious and Social Guilds sprang the Brotherhood or Fellowship of the Operative Mason. Just when seems difficult to determine, but in 1472 they received their Charter, and it is known that they were closely connected with the Holy Church of the Trinity in Aldgate, London, which Priory was founded by the Queen of Henry the First in 1115.

In addition to the secrets pertaining to their Craft, such as how to build, how to turn an arch, and how to make a perfect square, these Masons had other secrets of a very different character which they shared with one another — and which were communicated to the apprentices at their initiation with some kind of ceremonial. The object of these secrets was, doubtless, to enable them to gain an interview with prospective employers when travelling the Country in order to get work, and possibly included a secret sign or word, or both, to shew their standard of knowledge and their proficiency in the Craft. Just what those secrets were and what the ceremony consisted in we can only guess, but the Masons were undoubtedly proud of the fact that they possessed them, and jealously guarded them—nothing was in writing and the Masons' word passed from "mouth to ear." Almost every one of the Manuscript Copies of the Old Charges refers to the Masons' word, and the Chetwode Crawley Manuscript does actually give the word which was, or so we believe, correct in every particular, but gives no sign. Whether or not other Craft Guilds or Companies had trade secrets and signs and tokens it is difficult to say, but it is highly probable that they had. Now, from the Middle of the 16th Century practically an end came to the Religious and Social Guilds for reasons such as the Reformation which we shall not consider this evening. The Masons' Guilds and Craft Guilds generally did not suffer extinction as did most of the Religious and Social Guilds. They were, however, apparently denuded of much of their importance and value, the rise of Puritanism being one of the chief causes of their decline. From whatever point of view we look at the Guilds, whether socially, religiously, or from the Masonic viewpoint, it is at once apparent that their influence upon the communal life among which they existed must have been very far-reaching and definite, and whether religious or otherwise they were definitely under the domination of the Church, a fact that it is always well to remember.

I now wish to say a few words about the influence of the Guilds upon the period of our Masonic history known as the "Revival of 1717." Some have supposed that, until early in the 18th Century Speculative Masonry was unknown, and that the Revival was really a commencement of the non-operative history of the Masonic Fraternity. This however is not so, as there are definite records that in the Lodge at Edinburgh, in the Year 1600, a certain John Boswell Esquire was a member of the Lodge there though not an operative Mason. At Kilwinning also, in 1672, there were many members of the Lodge who were not Masons. And we have the well known record of Elias Ashmole and Colonel Mainwaring being made Masons at Warrington in 1646. Then again, there are some who believe that Freemasonry has enjoyed a sort of continuous history from the building of the Ark by Noah, or at least from the erection of the Temple at Jerusalem by King Solomon, and I confess that for some years I was one who believed that our Craft really had its origin from the time of the building of the Temple. My belief is now that as a Philosophy of Moral Ethics it had its birth in 1717, and that for the promotion of Freemasonry as a peculiar System of Morality veiled in allegory and illustrated by symbols the Rev. James Anderson, D.D., the Rev. J. T. Desaguliers, L.L.D., F.R.S., and other brethren constituted the Grand Lodge of England. This is certain, that in 1717 when the Grand Lodge was constituted it neither excluded operatives nor introduced speculatives for the first time, but its consequence was that the old operative system (whatever it was or whenever it began) was gradually succeeded by an unsectarian and universal brotherhood, having for its fundamental basis a belief in the Fatherhood of God, the Brotherhood of Man, and life after death. With this in mind and with the knowledge that Freemasonry as exemplified by the London Company of Masons has to-day an unbroken record of the election of its Masters and Wardens, annually, from about the Year 1600, I am convinced that what was revived in the Grand Lodge of 1717 was the "Religious or Social

Guild." It is true that we know little of the Ceremony that was enacted at the "Making of a Mason" in the early days of the Grand Lodge Era. But if we may venture to presume on the evidences of the old authorities our Ceremony to-day is much more comparable to a Religious Ordinance than any Craft Ceremony of which we have any record.

The first printed book which contains a history of Freemasonry is a volume entitled "The Constitution of Freemasons containing the History, Charges, Regulations, etc., of that most ancient and Right Worshipful Fraternity, printed at London in 1723 for the use of the Lodges." This book which is usually described as "Anderson's Constitutions 1723" was produced by the joint labours of Dr. James Anderson, Dr. J. T. Desaguliers and George Payne. It was dedicated to the Duke of Montague, the then Grand Master, and was declared to be a "just and exact account of Freemasonry from the beginning of the world." It contained the ancient charges based upon the old manuscript Charges used in the Craft Guilds during the Middle Ages. These now form part of our Masonic Code, and are printed in the Book of Constitutions given to every candidate upon his Initiation. It contained also the General Regulations, the Ceremony for Constituting a New Lodge, etc. The Manuscript for the book was prepared "at the command" of the Grand Master. Upon its production in print it was approved by the Grand Lodge, and recommended for the use of the Lodges. As a contribution to our present-day knowledge the historical part of Anderson's Constitutions is worthless.

If any person was in a position to give an accurate account of the origin and purpose of the first Grand Lodge, that person was Dr. James Anderson. He was its Junior Grand Warden in 1723, and had every opportunity to secure all information of the events which led to its formation. But his account is inaccurate and misleading to such an extent that we can understand Dr. Mackey, the author of the "Encyclopædia of Freemasonry," describing it as

“ fanciful, unreliable, and pretentious to a degree that often “ leads to absurdity.”

I will say no more about the “ History ” than this. If Anderson wrote it, as is sometimes supposed, to attract the support of the influential Gentry of that and later times events have proved that he was successful. Fortunately later historians have been able to correct the early histories with definite and authentic data so far as they were able, and consequently most of their fictions and misleading statements have been supplanted by trustworthy records of Freemasonry’s early history.

I claim to be as fond of the Craft, and as anxious to uphold and propagate its true history and principles as any of its devoted followers. I believe that the Fraternity is both ancient and honourable. But there are certain portions of our Ritual which can only be considered as “ traditionary and legendary,” and which I, personally, cannot accept as literally true.

We know that our history is interwoven with tradition and legend. We know that every myth and legend contains within it some germ of truth, and owes its origin to some event which impressed at the time and which has been kept alive from generation to generation. We know that, long after the actual happening has been forgotten, the legend may have become so confirmed as to be incorporated into the history of some society or corporation, lay or ecclesiastical. But, even if it may be sentimentally a matter of regret, it is yet stern fact, that simple faith in old authority has long ceased to satisfy those who desire a firm foundation for their beliefs.

Historical truth can be gained only by close investigation. With such facilities as we brethren possess in Leicester such studies become an obligation towards the Order. Whatever may be the outcome of honest research, it can result only in benefit to ourselves, and to the Craft in general.

The I.P.M., W. Bro. W. H. RILEY, expressed the thanks of the Brethren.

The TREASURER then presented his Accounts, which were received and adopted, and the best thanks of the Lodge were given to him for his services.

On the proposition of W. Bro. RILEY, seconded by W. Bro. BARNETT, W. Bro. F. HAINES was elected to represent the Lodge on the Prov. Grand Lodge Committee of General Purposes.

On the proposition of the W.M., seconded by W. Bro. RILEY, W. Bro. W. J. BUNNEY was elected to represent the Lodge on the Library Committee.

The W.M. rose for the first time.

The W.M. rose for the second time.

Apologies were received from Bros. T. V. Millington, J. D. McLachlan, Ernest King, J. G. Sturton.

The W.M. rose for the third time.

Hearty Greetings were received from Prov. Grand Lodge and the various Sister Lodges represented.

The Lodge was closed in due form at 8-10 p.m.

A Conversazione was held after the Lodge was closed.

The
Two Hundred-and-Twelfth
Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday, November 27th, 1933.

There were present.—Bros. G. B. ELLWOOD, W.M.; A. J. S. CANNON, S.W.; W. J. BUNNEY, J.W.; A. L. MACLEOD, Treasurer; W. H. RILEY, Secretary; C. C. H. BINNS, S.D.; W. H. COTTON, J.D.; FRANK HAINES, D.C.; A. E. DIGGINS, I.G.; W. R. BRIDGER, Steward (the first); D. CHOYCE, Tyler; and G. D. POTTS.

Correspondence Circle.—W. Bro. A. N. PLANT, P.G.J.W., and Bros. W. H. CHAPLIN, E. R. CARR, G. BARRADELL, W. MAJOR, W. R. UNDERWOOD, S. J. WALKER, F. MYERS, J. T. COOPER, A. S. WHITCHER, T. ASHWELL, A. HALKYARD, J. T. STOKES, W. E. HALL, W. L. SHARP, W. RIDGEWAY, W. LLEWELLYN, E. C. DAVIS, T. H. HUTCHINSON, A. A. SHUTTLEWOOD, J. STURTON, E. S. RANDLE, J. C. CATLOW, O. WILSON, C. E. HAINES.

Visitors.—Bros. W. H. WOOD, W. H. BRAY, A. E. WARNER, A. W. CAYLESS, W. C. CHISOLD, A. M. DALBY, T. P. BLOOR, T. ALLSOP, A. HOPKINS.

The Minutes of the last regular Meeting held September 25th, 1933, 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.

W. Bro. the Rev. CHRISTOPHER FITZJAMES CARVER, M.A.
Cantab, Docking, Lodge 1149.

PETERBOROUGH COLLEGE OF THE B. G. OF THE
 FOUNDER OF GRAND LODGE OF ENGLAND

JUNE 26th 1717. GOSPEL JUNE 26th 1917.

List of Subscribers
 TO THE GOLD GREAT PILLARS AND THE
 CANOPY TO THE MASERS CHAIR

St. Peter's Lodge

Freemasons Lodge

Peterborough Lodge



- No. 442
- Bro. H. Campbell, W.M.
 - Bro. E. Adams
 - Bro. J. G. Baker
 - Bro. R. W. Cooper
 - Bro. S. Brown
 - Bro. T. H. Harrison
 - Bro. G. H. Bond
 - Bro. G. H. Purdie
 - Bro. W. H. Bond
 - Bro. W. H. Bond
 - Bro. H. Bond
 - Bro. A. H. Bond
 - Bro. J. H. Bond
 - Bro. K. H. Bond
 - Bro. L. H. Bond
 - Bro. M. H. Bond
 - Bro. N. H. Bond
 - Bro. O. H. Bond
 - Bro. P. H. Bond
 - Bro. Q. H. Bond
 - Bro. R. H. Bond
 - Bro. S. H. Bond
 - Bro. T. H. Bond
 - Bro. U. H. Bond
 - Bro. V. H. Bond
 - Bro. W. H. Bond
 - Bro. X. H. Bond
 - Bro. Y. H. Bond
 - Bro. Z. H. Bond

- No. 2533
- Bro. J. H. Bond
 - Bro. K. H. Bond
 - Bro. L. H. Bond
 - Bro. M. H. Bond
 - Bro. N. H. Bond
 - Bro. O. H. Bond
 - Bro. P. H. Bond
 - Bro. Q. H. Bond
 - Bro. R. H. Bond
 - Bro. S. H. Bond
 - Bro. T. H. Bond
 - Bro. U. H. Bond
 - Bro. V. H. Bond
 - Bro. W. H. Bond
 - Bro. X. H. Bond
 - Bro. Y. H. Bond
 - Bro. Z. H. Bond

- No. 2996
- Bro. A. H. Bond
 - Bro. B. H. Bond
 - Bro. C. H. Bond
 - Bro. D. H. Bond
 - Bro. E. H. Bond
 - Bro. F. H. Bond
 - Bro. G. H. Bond
 - Bro. H. H. Bond
 - Bro. I. H. Bond
 - Bro. J. H. Bond
 - Bro. K. H. Bond
 - Bro. L. H. Bond
 - Bro. M. H. Bond
 - Bro. N. H. Bond
 - Bro. O. H. Bond
 - Bro. P. H. Bond
 - Bro. Q. H. Bond
 - Bro. R. H. Bond
 - Bro. S. H. Bond
 - Bro. T. H. Bond
 - Bro. U. H. Bond
 - Bro. V. H. Bond
 - Bro. W. H. Bond
 - Bro. X. H. Bond
 - Bro. Y. H. Bond
 - Bro. Z. H. Bond



St. Peter's Lodge No. 442

Freemasons Lodge No. 2533

AND OTHER DONORS.

Bro. H. H. Bond	£ 5.00
Bro. K. H. Bond	£ 2.00
Bro. L. H. Bond	£ 1.00
Bro. M. H. Bond	£ 1.00
Bro. N. H. Bond	£ 1.00
Bro. O. H. Bond	£ 1.00
Bro. P. H. Bond	£ 1.00
Bro. Q. H. Bond	£ 1.00
Bro. R. H. Bond	£ 1.00
Bro. S. H. Bond	£ 1.00
Bro. T. H. Bond	£ 1.00
Bro. U. H. Bond	£ 1.00
Bro. V. H. Bond	£ 1.00
Bro. W. H. Bond	£ 1.00
Bro. X. H. Bond	£ 1.00
Bro. Y. H. Bond	£ 1.00
Bro. Z. H. Bond	£ 1.00

THE PILLARS AND CANOPY WERE UNVEILED BY A LARGE
 COMPANY OF OUR BRETHREN ON THE 26th JUNE 1917, AT
 THE 1st MEETING OF THE GRAND LODGE OF THE B. G. OF THE
 FOUNDER OF GRAND LODGE OF ENGLAND.

BY ORDER OF THE COMMITTEE.
 G. H. BOND, Secretary.
 & H. H. BOND, Treasurer.



- MASONIC STUDY CIRCLE, Arcadian Lodge, 2696 London.
 W. Bro. H. D. WILLIAMS, Cytringan Lodge, 4048 Kettering.
 W. Bro. ARTHUR PARKER, Chorlton-cum-Hardy, Architect
 Lodge 1375.
 Bro. ALFRED MARTIN DALBY, Wigston Fields, Nr. Leicester,
 Lodge 4088.
 Bro. T. P. BLOOR, Leicester, Lodge 4711.
 Bro. J. E. YARNALL, Leicester, Lodge 279.
 Bro. W. ERNEST SMITH, Leicester, Lodge 1580.
 Bro. G. A. COPE, Leicester, Lodge 4088.
 Bro. LESLIE HORNE, Leicester, Lodge 4711.
 Bro. E. POLLARD, Leicester, Lodge 1391.

The W.M. announced that all the candidates were unanimously elected.

The W.M. then invested W. Bro. A. E. DIGGINS as Inner Guard and W. Bro. W. R. BRIDGER as Steward. This is the first time that this Lodge has had a steward.

The W.M. after introducing W. Bro. Wood, of Peterborough, asked him to read his paper on Mason's Marks.

Masons' Marks.

By W. Bro. WOOD, P.M.

The Lecturer is particularly qualified to speak on this interesting subject since he has been, for many years, engaged in superintending the work of operative masons, and is, at present, in charge of the restoration at Peterborough Cathedral. This position he has occupied for twenty-five years.

The first part of his paper dealt with the signs and points occurring in the ritual and in the ceremonies of the Craft and other Degrees of our Order. He rightly placed them under the heading of "Marks," used either as means of recognition, or as objects having a symbolic meaning. The full text cannot however be printed for circulation without contravening the wish expressed by the G. L. of England in such matters, as it contains many references to the ritual, and ceremonial of the Craft and of the side Degrees.

After dealing with many and various "marks" of the degrees he went on to deal with purely operative masons' marks, as follows :-

I now want to draw your attention to Operative Masons' Marks,* or those marks placed upon the stone worked by the Operative mason just before it is removed from his banker. The reason for these marks is to identify each stone until it is fixed in the building, indisputably, with the mason who worked it, in order that any defect or irregularity can be traced and corrected in further work. The masons tools also bear the same mark. These marks have nothing to do with the actual position or fixing of the stone in the structure; other marks for this purpose are put upon the stone by, or by order of, the Menatschin, Prefect or Overseer, or in present day English language, the foreman or Shop foreman.

Simplicity was the keynote for these marks.

First. So that it could quickly be made by the mason as soon as his work was complete. He is supposed to be able to make his mark while his assistant is walking a few paces in order to assist him in lifting the stone from the banker.

Second. So that the mark can easily be identified by the Overseer when necessary. The marks generally consist of straight lines, marks including curved lines are rare and were not encouraged.

In mediæval times the mark was placed by the operative mason anywhere upon the stone. He often did not know

* *Vide* Plates I. and II.

whether he was placing it upon a bed, a joint or a face. In mediæval buildings they are therefore often to be found upon the visible faces of stones in the buildings, and even on moulded faces as well as on plain faces.

Examination of any ancient Cathedral, Abbey, Minster, Castle, Church, Chapel, Bridge, Tithe Barn, Manor House or Dove Cote will furnish examples.*

These ancient marks were made with a sharp pointed tool, a scriber or scribing tool, which the mason used, and still uses, to mark around the template or mould as a line or mark to work to. The mould itself would supply the guide for the straight lines of the mark to be scored upon the stone, and as the mould and the scribing point were the first things the mason would require for his next job, he took them to mark his last one.











Present day masons cut their marks with a chisel and always upon a bed or joint of the stone and not upon a finished or seen face.

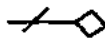
Another reason for this difference between mediæval and present day operative masons' marks is, that owing to more intensive methods being adopted, the individual mason often does not mark out his work upon the stone. It is done for him by his shop foreman, or by one man who is in charge of all the moulds or templates, and therefore the actual operative has neither scribing point nor mould, and so he uses a chisel about 1-inch wide.

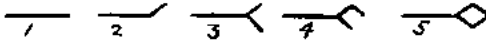
It is interesting to watch the development of these marks of operative masons. The first mason need use only one stroke and one stroke will serve for 4 or if necessary for 6 men, according to the way it is placed upon the stone in relation to one of its beds or joints.


The second mason must add a stroke to the first and this is done in a variety of ways. // X V < > T T

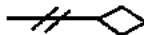
* Vide Plate III.


The third adds a third stroke and a very common variety of three line mark is  I found one of this type on every stone of the cornice along the North Side of the Cloisters of Chester Cathedral. Other forms of three line marks are          and so on.

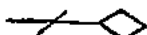
Marks in families are of interest and are often developed by the sons from the fathers mark  this mark has five lines and may have developed thus



 FATHER JOHN HOPKINS

 1st son William

 2nd son Oliver

 3rd son Thomas

The 3rd son reverted to his father's mark, the father having died or ceased working, and the son takes his father's mark, because he takes his father's tools, all of which bear that mark.

The similarity between and in cases exact duplication of Operative Masons' marks in different parts of the United Kingdom* and in other countries proves nothing relative to dates of buildings, nor to Operative Guilds. It is merely the long arm of coincidence bound to occur in the use of so simple a form of marking. Should two masons using the same mark be working on one building, the younger one alters his mark by the addition or omission of a line, while working there, to avoid any confusion.

Regarding the moral and intellectual qualities of the marks of Free and Accepted or Speculative Masons with which the opening part of my paper is concerned and which to us is the more important part, there is no doubt our "system of morality" repays study. I have in mind an

* *Vide* Plate IV.

occurrence in a Lodge of Instruction when a small point was raised as to the correctness of a word or a phrase, and a reply was made by a P.M. who said "What does it matter! so long as the Spirit is there." With this to a certain extent I am in agreement. The spirit of the subject is more important than the exact wording. The moral instruction is more important than the method of teaching. The message is more important than the messenger. But at the same time I do consider that the Mason who thinks about, and in a way parses and analyses the rituals of our beautiful Ceremonies is much more likely to capture the Spirit of it and the lessons to be learned than one who thinks and says "What does it matter!" and alas! often acts accordingly.

The words of the Collect for the Second Sunday in Advent in the Book of Common Prayer referring to our greatest Light, the Volume of the Sacred Law, might well be applied by Masons to our Rituals.

"Blessed Lord Who has caused all Holy Scriptures to be written for our learning, Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by Patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life which Thou has given us, through our Lord and Saviour Jesus Christ."

The W.M., in proposing a vote of thanks to the Lecturer for his very interesting paper, alluded to Mason's Marks in Leicester, and in particular those on the turret steps to the Belfry of St. Mary's Church, Leicester. He also said that his own Mark was a copy of one in an old Church in Cumberland. The vote of thanks was seconded by W. Bro. Potts and heartily acclaimed by all present.

Questions were then invited. The Lecturer was asked whether he could say how old the practice of using a Mason's Mark by the Operative Masons was, and in reply said that so far as he was able to find out, he knew of none before the

conquest, so far as England was concerned. Bro. W. E. Hall, of Wellingborough (who was responsible for the introduction of W. Bro. Wood to the Lodge of Research), said that W. Bro. Wood had been very closely connected with all the restoration work in Peterborough Cathedral for the past 25 years, and at the present time he was engaged in the restoration of the beautiful groined roof, and he gave a very cordial invitation to any brother who could afford the time to go to Peterborough and see the beautiful carving, and the wonderful construction of the groining,* as he was sure that W. Bro. Wood would be delighted to shew any brother round this glorious building.

The W.M. then asked W. Bro. Cannon to explain the work on "The Kirkwall Scroll." Before W. Bro. Cannon began his explanation the W.M. gave an outline of the Scroll, and part of its history.

W. Bro. Cannon then explained the cypher on which the reading matter on the scroll was based, and as the time left was very short the fuller explanation of the scroll generally was deferred until another meeting of the Lodge.

The W.M. rose for the first time.

The W.M. rose for the second time.

Apologies were received from Bro. D. Leslie Reeve, Bro. C. D. Eaton, W. Bro. J. C. Burton, W. Bro. J. D. McLachlan, W. Bro. Biggs, Bro. Taylor, W. Bro. Barnett.

Resignations were recorded with regret from Bro. A. McCreery, Bro. E. H. Stevenson and W. Bro. C. S. LIGG, P.M.

The W.M. rose for the third time.

Hearty Greetings were received from Prov. Grand Lodge and various Sister Lodges represented.

The Lodge was closed in due form at 8-15 p.m.

* *Vide* Plate V.

The
Two Hundred-and-Thirteenth
Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday the 22nd of January, 1934.

There were present.—Bros. G. B. ELLWOOD, W.M., in the chair ; A. J. S. CANNON, S.W. ; W. J. BUNNEY, J.W. ; A. L. MACLEOD, Treasurer ; W. H. RILEY, Secretary ; C. C. H. BINNS, S.D. ; W. J. COTTON, J.D. ; FRANK HAINES, D.C. ; A. E. DIGGINS, I.G. ; W. R. BRIDGER, Steward ; D. CHOYCE, Tyler ; also W. Bro. J. D. JOHNSON, P.M. ; W. Bro. BARNETT, P.M.

Correspondence Circle.—Bros. T. O. JUDGE, C. BLAND, D. LAPRAIK, G. E. PHIPPS, W. BOND, E. R. CARR, E. POLLARD, W. E. MOORE, E. MURRAY, J. W. SMITHARD, G. A. COPE, G. R. CASTERTON, W. PERKINS, T. BLOOR, J. EATON LASCELLES, W. E. SMITH, J. BAYLISS, W. RIDGEWAY, A. E. WARNER, A. M. DALBY, F. H. SHILCOCK, L. BIRCH, J. STOKES, J. W. CLARKE, H. FINCH, L. G. DRYLAND, A. ELLIOTT, E. A. RATNETT, T. H. CATLOW, P. TAYLOR, T. H. HUTCHINSON, C. E. HAINES.

Visitors.—Bros. A. H. REYNOLDS, G. S. HARDY, J. P. PEGG, J. T. CARRIES, J. T. COOPER, T. J. PEPPER.

The Lodge was opened at 6 o'clock p.m.

The Minutes of the last regular Meeting held November 27th, 1933, were read, confirmed and signed.

A ballot was then taken for the following brethren as Members of the Correspondence Circle :-

- Bro. ALFRED ELLIOTT, Wyggeston Lodge, 3448 Leicester.
 Bro. B. CLARKE, Birmingham, St. Mary's Lodge, 3879
 Worcestershire.
 W. Bro. E. PALMER, Oakham Lodge, 1265 Oakham.
 Bro. A. T. SHORTHOSE SMITH, Syston, Lodge 3431.
 Bro. F. D. MARSHALL, Woodhouse Eaves, Lodge 3448.

The W.M. announced that all candidates were unanimously elected.

The W.M. then read a letter from W. Bro. Vibert, P.M., 2076 London, P. Dist. S.G.W., Madras, who was to have lectured this evening, but who had been taken ill, in which W. Bro. Vibert regretted the fact that he was unable to be present and asked W. Bro. Riley to read his paper which he enclosed for him.

The W.M. then asked Bro. Riley to read the paper, which was greatly enjoyed by all present.

A Survey of Masonic Research.

By W. Bro. LIONEL VIBERT, P.A.G.D.C., P.M. and Sec.
 of Quatuor Coronati Lodge 2076.

It is now nearly eighty years since Hallam uttered his famous jibe:—"The curious subject of Freemasonry has unfortunately been treated of only by panegyrists and calumniators, both equally mendacious." The statement no longer holds good. There is to-day a considerable body of Masonic literature which is the work of men who study to state nothing as a fact for which they cannot produce acceptable evidence, and to avoid putting forward theories in any other form than a hypothetical one. To-day's theory may to-morrow be upset by some fresh discovery of fact, and the only prudent course is to keep constantly before

yourself and your readers that your suggestion is a theory and nothing more, however satisfactory or plausible it may seem as an explanation of the ascertained facts. We still have our calumniators, even in our own country ; the most usual line of attack is to allege that Freemasonry is anti-social or anti-Christian. The allegation that it is anti-social we can with confidence ignore. But unfortunately the writers who attack us on religious grounds are able to produce as arguments in support of their views quotations from the writings of would-be panegyrists, who strive to erect Freemasonry into something very like a world-religion, and build on its simple ritual and symbolism a towering edifice of philosophical, theosophical, and mystical speculation that merely annoys the plain man.

And we still have with us writers who profess to elucidate our whole history, while at every turn they disclose their own ignorance of the elementary facts of it. A person who, without being a trained and well read archæologist, proposed to discuss—shall we say—the influence of Minoan on Egyptian art, would be greeted with ridicule. Or an individual who, with no acquaintance with the literature of the subject—and it is voluminous—offered to enlighten us on, for instance, the conditions of labour in the days of the Gilds, would get little attention and no sympathy. But the view seems to be held by many worthy people that the mere fact that you are a Freemason qualifies you to write about Gilds, or Gothic Architecture, or Comparative Religion, or Druids, or Folk-lore, or Egyptian antiquities, without anything more than the slenderest previous acquaintance with the subjects themselves. It is from these people that we get the most wonderful results by way of explanations of our ritual, our symbolism and our origins ; explanations that are put forward categorically with the most perfect assurance. Their great stand-by is analogy, a hopelessly unsound basis for any deductions whatever. The ascertained facts of our history are generally somewhat destructive to their theories, or would be if they had any knowledge of

them. But they ignore all difficulties of that sort ; no mere fact is going to check their ardour or restrain their inventiveness.

But, in spite of these erroneous teachers, true Masonic research can to-day fairly be described as an exact science, and, more than that, we are now able to realise that the field is so wide that, as in the case of every other department of human investigation, it is becoming more than any single individual can undertake to master completely. We already have students who have specialised on sections of the subject. For instance, one Brother has made the Old Charges his peculiar province ; another is at work on the conditions and organisation of labour among the masons and Freemasons of the actual building period in England. Then another has special facilities for tracing genealogies, and unearthing biographical details about the masons of past centuries. Another has interested himself in the wills made by Masons. The late Bro. Dring was an expert bibliophile and possessed a fund of information and technical knowledge about first editions and rare printed books, and the like, that no one else could hope to emulate. And so on.

The rest of us, to-day, must be content to accept their labours gratefully ; all we ask of them is accuracy. When once that is assured our main business is to put the Craft generally in possession of the results of their investigations, and this is being done to-day by the various Lodges of Research and Associations, each to the best of its ability. And Masons to-day are, I believe, more critical and more capable generally of testing what is put before them. They do not accept at its face value everything they find in print ; and it is just as well.

Much of what comes under the head of Masonic research involves special knowledge of some other branch of study as a necessary qualification. In all cases an intensive study of the material that is provided by the Craft's own records is essential if our work is to be of any value at all. And this also in many cases calls for technical knowledge of a special

character. Thus enquiries into the history of the trade of the Freemason, which primarily was that of a builder of Gothic, cannot be effectually conducted without more than a passing knowledge of Gothic itself. I remember some years ago coming across a paper in which the writer, who was an advocate of the Comacine theory, spoke of eleven great Cathedrals as simultaneous erections of the XIVth Century, (the facts are that his earliest example was begun in 1200 A.D., and that six of those he named were completed well before the close of the XIIIth Century), and he went on to assert that these buildings were identical in design, and that wherever a new Church or monastery might be erected it resembled all those raised at the same period in every other place ; finally he described churches in the North of England and the South of Italy as minutely similar. His deduction, of course, was that the Comacines built them all. What opinion would any student of architecture form of Masonic scholarship after reading such an effusion ? This is the sort of thing that brings Masonic research into discredit ; we are not free from its like to-day.

The development of Gothic architecture in this country is a vast subject with a most extensive literature of its own. It is almost certain that a detailed study of local variations in design or ornament would disclose, or at all events suggest, the existence of local schools of masons. Closely associated with this is the interesting and important subject of marks. It is essential to understand both what they were, and what they were not. It was the regular practice in the artisan trades that each individual had to distinguish his work by a personal mark. For the goldsmiths this was enjoined by law, and in the various trades in London we see it prescribed in the Gild or city ordinances. The object was two-fold ; it indicated the maker and it was a guarantee of quality.

In order to ensure that each workman could be made responsible for the stones he cut, and also, to some extent, because the masons were frequently paid by piece-work,

each craftsman, as he finished a stone, scratched his mark upon it. This mark had been assigned to him by the Masters, care being taken that no two men in the same Lodge should have the same mark. But, subject to that restriction, we are safe in assuming that the mark, once assigned, was personal to the craftsman and never varied; the only exception being that should he happen to find himself in a Lodge where another workman had the identical mark, one of them would add some small detail by way of differentiation. But, once his work was approved and paid for, there was an end of the matter. There are indications that for masters, or for men on the permanent staff, marks were not required. Since the mark was to be scratched on a stone, it naturally consisted of combinations of straight lines which would often form simple geometrical designs. No doubt, occasionally, the workman deliberately chose some geometrical device that had taken his fancy. But any theories that these marks were intended to conceal some abstruse and esoteric teaching are quite futile. The stone being accepted it was built into the structure, and in the large majority of cases no one ever gave it another thought.

But their importance for us to-day depends on the consideration that they were personal to the craftsmen, and that, accordingly, by a careful record and classification of them it is going to be possible to establish in area after area the way in which individual craftsmen, or small bodies of craftsmen, went from place to place, and the workroom or school which originally sent them out.

Something has already been accomplished in this direction. But much remains to be done, and the work can be furthered by Brethren carefully noting any marks they come across and describing just where they occur, and, so far as may be, the date of the work of which they form part. But the marks we shall find may have been put there for various reasons. Thus we get bedding marks, to show how the stone is to lie in the wall, and marks put in to indicate the position of one stone with regard to another.

Then there are scratch dials, and arrangements like a sort of noughts and crosses diagram, which were probably the board for a mediæval game on the lines of Fox and Geese. Other scratches are due to schoolboys or idle monks. On the other hand we occasionally, as at Wells Cathedral and Roslyn, get diagrams which include centerings of arches and other elaborate designs, which were apparently intended for the guidance of the craftsmen actually working on the building.

It is a large subject, and one in which any observant Brother may be able to help with valuable information. In Scottish Lodges every Brother had his mark duly recorded in the Lodge Book. The practice was unknown in English Lodges. It is the case that at the old Lodge at Alnwick, some of the members signify their adhesion to the Rules by making their marks. But, with one doubtful exception, these are all marks put in place of signatures because the man was illiterate, which is quite a different thing.

Then the conditions of labour and wages, the extent to which the individual craftsman travelled, the extent to which the builder was his own architect or designer, these are questions only to be elucidated by painstaking examination of fabric rolls and other records of actual work. Recent papers read at Quatuor Coronati on Vale Royal Abbey and Carnarvon and Beaumaris Castles by Bro. Knoop show what remarkable results can be achieved in this direction by the analysis of the records of only three buildings. Guild Ordinances exist, up and down the country, many of which have never been published, and civic records are in the same case. They will throw a much needed light on the mason in the towns, and on his relations with the Freemason, who seems to have been a member of a separate organisation, which was outside any civic jurisdiction and free from all regulation by borough officials or town guilds. In recent years we have been able to print in *Ars Quatuor Coronatorum* the Charters and other records of the masons at Oxford, Exeter and Lincoln, and quite recently we printed the

Charter granted by Charles II to the London Company. Here the investigation brought out the interesting fact that this Charter was recalled by James II who substituted for it one of his own of which the Company did not approve. They got good Queen Anne to give them what we can call an official copy of the Charles II Charter and they quietly re-adopted this document as their authority. This is the sort of discovery that occasionally comes as the reward of much toil on the part of the investigator.

Mediaeval conditions have been specially studied recently by Professor G. G. Coulton in his "Social Life in the Middle Ages" and other works. He throws a flood of light on the relationship between the workman and the monastery, incidentally driving home the fact, established years ago by Papworth, in opposition to Montalambert and writers of his school, that the monk was only in very rare cases himself a trained craftsman, and that the notion that the Abbays, for instance, were actually built by the monks or others whose names are associated with them in Monastic Records has a very slender foundation in fact.

We have indeed recovered the actual names of scores of the builders and designers of our great ecclesiastical buildings. Professor Hamilton Thompson is another writer who has given us a great deal of information on the same subject, and neither of these gentlemen is a Mason. Now, it is for our own Brethren to acquaint themselves with the work of these writers and others in the same field, and the results they have arrived at, and to put them before the Craft, which will otherwise to a large extent remain entirely unaware of them, much to its loss.

So far I have only considered England. But the development of Gothic, and the economic conditions in the building trades in Scotland and Ireland are also subjects of great importance on which the information so far made available to Masonic students might be greatly amplified. This is more especially the case for Ireland. In Scotland there is a lot of literature relating to the building of the

various cathedrals and abbeys, and to the incorporations and trade associations in the various boroughs. But I am not aware that they have been specially considered from our point of view, except in so far as Murray Lyon dealt with the subject in his "History of the Lodge of Edinburgh Mary's Chapel." As the Scottish Lodges can in many instances trace their history back without a break to the societies of the mediæval builders, the matter has a special interest for us.

But for Ireland we seem to have only very scanty information. It is almost certain that, in case after case, the masons who built Irish churches and abbeys came from England. We know that the actual building stone, for domestic architecture at all events, was occasionally imported from Somerset and Devon. And the ecclesiastical architecture in certain localities shows, as I understand, traces of French and Spanish influences. There is an unmistakable affinity to-day between the masonry of Bristol, which is quite peculiar, and that of Ireland, and this may well be an inheritance from a comparatively distant past. The subject is one on which valuable work is still to be done, if only properly qualified students can be found to undertake it.

We are justified in recognising in the Cathedral Builders, whose workroom was the Lodge, the direct forerunners of the Freemasons of to-day. But their connection with us is mainly historical, and our principal link with them consists in a series of documents which go back to the XIVth century. We have the Gild rules observed by the Freemasons as they existed at that time. We have some indications of the legends that were current among them in early days. Then comes the elaborate history that was compiled for the Craft somewhere about 1400, and that traced it back to early Biblical times. And from the latter part of the XVIth century, right on into the days of Grand Lodge, we have the Old Charges themselves, in which the Legendary History and the Gild Law of the Craft were handed down in the

Lodges, and these were in all probability read over at some stage in his career to every Freemason.

Now these documents, of which there are about one hundred known to-day, have been studied by experts who have been able to classify them and show the lines of descent of the later from earlier texts. They have also, at all events provisionally, been able to indicate places of origin in several cases. And this is essentially work for experts. Further, immense pains have been taken to identify the sources from which the original compiler got his history; with the result that Begemann was inclined to deny to the Craft the possession of any legends at all of its own devising. That conclusion is not one that we would be inclined to agree with, however. Then the comparison of our Craft ordinances, as preserved in these old texts and elsewhere, at York, for instance, with Gild Laws generally, is a subject of great interest, as also the way in which the changes in the law reflect contemporary changes in economic conditions and in the law of the land. A good deal has been done already on these lines, but the subject is by no means exhausted. But it all requires somewhat intensive study, for which Brethren generally may not have the leisure or the opportunity, to say nothing of the inclination. But, apart from these more or less technical points, these old documents are of extraordinary interest, and to-day are almost wholly neglected. The majority have been reproduced either in facsimile or in transcripts, and they are quite easy to read. The old rules are many of them very quaint, and the history itself is delightful stuff, and the reading of it, which takes about three quarters of an hour, would be found a most interesting variation from the ordinary routine of Lodge work. I can say this from actual experience.

The subject of the Statutes and the extent to which they dealt with, and affected the Freemasons, was pretty completely discussed by Gould in his History, and there is not much to be done in that direction to-day by way of adding to our knowledge. There remain, for this period,

only the reference to Freemasons in contemporary English literature, that is to say the literature before 1600. So far only seven such allusions are known. A treatise that is attributed to Wycliff refers to the masons in very scathing terms, of which the gist is that men of subtle craft as Freemasons and others conspire together to do short work and to defraud their employers. But this only exists in MS.: it is at Cambridge and can be dated 1383. The passage is quoted by Dr. G. G. Coulton, and is reproduced in full at Misc. Lat. XIII, 31.

After assuring us that friars and guilds have incurred the major excommunication, the writer goes on:—

“ Also men of subtle craft, as free masons and others, seem openly cursed by this sentence. For they conspire together that no man of their craft shall take less a day than they set (*i.e.* have agreed), though he should by good conscience take much less, and that none of them shall make solid true work to let (*i.e.* hinder) other men’s winning of the craft, and that none of them shall do ought but only hew stone, though he might profit his master twenty pounds by a day’s work by laying on a wall.”

The second reference occurs in a poem written by Thomas Norton of Bristol, “The Ordinall of Alchimy.” He tells us that he began it in 1477, and it must have been completed within a very short time, as the author presented a copy to George Nevell, Archbishop of York, who died in this same year. But it was not printed until Ashmole included it in the collection of works on Alchemy which he published in 1652, under the title “Theatrum Chemicum Britannicum.” In his poem Norton complains that all men, whatever their calling, only address themselves to Alchemy for base motives:—

“ As Gouldsmithes whome we sholde lest reprove
 “ For sights in their Craft meveth them to beleeve ;
 “ But wonder it is that Wevers deale with such warks,
 “ Free Masons and Tanners with poore Parish Clerks ;

“ Tailors and Glasiers woll not thereof cease,
 “ And eke sely Tinkers will put them in the prease
 “ With great presumption.”

It will be observed that the Freemasons are grouped with trades not requiring any special intellectual gifts.

Of the earliest actual reference in print, so far discovered, a photographic reproduction is given at *Ars Quatuor Coronatorum* XLIII, 256, with a note by Brother W. J. Williams. It occurs in a work with the title “ The Pilgrimage of Perfection,” printed in black letter in 1526. The New English Dictionary gave the reference, and Brother Williams consulted the actual work at the British Museum ; and was able to trace the reference in the original edition, whereas the New English Dictionary had taken it from Wynkyn de Worde’s edition of 1531. This is a reference of considerable importance ; it is a long passage in which the Freemason’s work is allegorised in a very interesting manner, and some of the symbolism that is occasionally read into our working to-day is foreshadowed by the author, William Bonde, who would appear to have been a priest of the Roman Church.

Next in date comes a reference in a work, “ A spiritual and most precious Pearle (etc.),” 1550, which was a translation by Coverdale of a German devotional work. The passage is given by Gould at II, 154, of the History. A copy of the actual work was exhibited at Quatuor Coronati Lodge on 24th June, 1921, *Ars Quatuor Coronatorum* XXXIV, 130. A copy of a later edition, also including the reference, is in the Library of Grand Lodge. The reference occurs at the end of Chapter VI, and, with the spelling modernised, the text is :—“ The freemason heweth the hard
 “ stones, and heweth off here one piece and there another,
 “ till the stones be fit and apt for the place where he will lay
 “ them. Even so, God the heavenly free mason, buildeth a
 “ Christian Church, and he frameth and polisheth us, which
 “ are the costly and pretious stones, with the cross and
 “ affliction, that all abomination and wickedness which do

“not agree unto this glorious building might be removed
“and taken out of the way.” Once more this is a reference
of considerable interest occurring in a devotional work.

The remaining three references are little more than
passing allusions. The first is given at the head of Bro.
Dring’s “English Masonic Literature before 1751,” the list
already alluded to in *Ars Quatuor Coronatorum* XXV. The
title of the work is “A Booke in Englysh metre of the great
Marchaunt man called Dives pragmaticus
very pretty for children to read (etc.),” and it was printed
in London in April, 1563. The reference occurs in the
preface, where we have the words:—“Al Free masons,
bricklayers and dawbers of walls.” Dives is explaining
how all conditions of men may have wares of him for money
and must come or else send to his shop for gear; all
occupations to him must resort. He then gives a list of
every occupation that he can think of, which takes up
fifty-five lines. The Freemasons come after the Shoemakers
and Cobblers and before the Carpenters and Joiners. The
poem was reproduced in facsimile by Messrs. Quaritch, for
Manchester University, in 1910.

In 1593 a work was published with the title “Horolo-
graphia, or the Art of Dialling, teaching . . . not only for
Students of the Arts Mathematical, but also for Architects,
Surveyors, Freemasons, Sailors and others.” There was
another edition in 1633 with a similar title. The reference
is again simply to the calling of Freemason, but at all events
he is here recognised as a craftsman who requires skilled
knowledge.

Finally we have in 1594:—

“Thomas Blundevil. His Exercises, containing six
Treatises, the titles whereof are set down in the next printed
page which Treatises are verie necessarie to be read and
learned of all yoong Gentlemen, that have not bene exercised
in such disciplines and yet are desirous to have knowledge
as well in Cosmographie, Astronomie, and Geographie, as
also in the arte of Navigation (etc).”

In his Preface he says he has got a friend to translate the *GEOMETRIE* of Albertus Durerus, adding his own propositions, "which he hath very well performed, not onely to my satisfaction, but also the great commoditie and profite of all those that desire to be perfect in Architecture, in the Arte of Painting, in free Masons craft, in Joyners craft, in Carvers craft, or anie such like Arte commodious and serviceable in any Common Wealth." The passage also occurs in the later editions ; the reference in the *New English Dictionary* is to the seventh edition of 1636, which contained additional treatises. As in the previous instance, the Free Mason is here recognised as a craftsman for whom special technical knowledge is necessary. This last reference does not seem to have hitherto been noticed from the Masonic point of view. The *New English Dictionary* in any case knows of no others than those now quoted from it. But there is always the possibility of more coming to light. There is here, obviously, scope for research of a non-technical character. Anyone with leisure who has facilities for studying the literature of the XVI and earlier centuries might find further references of the kind. They are certain to be interesting and might be definitely important.

The next field of investigation, before we come down to the time when our modern Freemasonry begins to emerge, is that of the builders' organisations on the continent, more particularly the Steinmetz in Germany and the Masters' Gilds and Compagnonnage of France. Contemporaneously with our own Freemasons these people were building Gothic in their own countries. The ground has been covered by Gould, Rylands and others in its main outlines. In Germany itself, of course, the Steinmetz have been very fully studied, but the results arrived at, at all events in recent years, are not available to English readers. Here is an opportunity for some Brother with an adequate knowledge of German. The French organisations have been dealt with by Martin St. Léon and several other writers, and on the Compagnonnage, which was the labour organisation of the

journeymen, originally in the building trades, and then in artisan trades generally, our information is fairly complete. But we have no information, so far as I am aware, as to what arrangements existed in the Cathedrals or Abbeys corresponding to the Lodge work-rooms of our masons. We know something of what was done in this respect in Germany, *vide* Gould's Third Chapter. But for France we still have to make available to English students the facts assembled by French archeologists, and no one seems to have dealt with these organisations in Belgium or Flanders, both great centres of building achievement, while of Spain and the Gothic in Italy we know very little indeed. With regard to the Comacines I hesitate to re-echo Hallam's comment, but we certainly badly need a scientific and impartial study of the subject. At one extreme we have the people who say that they built every church in Western Europe, or if they do not go quite so far as that, hail them as the original Freemasons who, armed with Papal protection, wandered over Germany, France and this country, and taught us how to build Gothic. At the other we have scientific writers who say that they never existed at all, and that the whole idea is a myth, and arises from the mis-translation of a phrase in a mediæval code of law. The subject is one that needs and will repay careful and thorough enquiry.

With builders' societies in other countries or in antiquity we have no direct concern, in respect of ordinances or economic conditions. But the study of them is of interest in an unexpected way. The builder has at all times been a person addicted to rites and ceremonies, and to superstitions of his own; the late Bro. Speth brought together a number of these in a paper that has been recently re-issued as a pamphlet by Quatuor Coronati Lodge, and that they have some bearing on our ceremonies will immediately suggest itself to anyone who reads that paper.

This leads us to a much wider field, namely that of Folk Lore and primitive customs, and here we have left the firm ground of historical connection for good and all. We are

very much more than a cable-tow's length from the shore, and we shall soon find ourselves completely at sea, unless we are content merely to note analogies, and not to erect them into proofs of identity or of descent. The subject is fascinating but most dangerous. It is also fatally easy, and more rubbish has been written on this head under the guise of Masonic enquiry than on any other branch of the subject except symbolism.

Next, consider the Biblical history, which includes the Apocrypha, the book of Esdras, for instance, and the consideration of the Hebrew words that occur in our ritual.

Not much remains to be done as far as elucidation is concerned, but the whole subject is fascinating for its own sake, and those who study it will very soon find that they will not only increase their own knowledge, but will be in a position to give a great deal of welcome instruction to Brethren less fortunately equipped.

We now come to the period in which we can expect to find, and actually do find, something much more closely resembling our own speculative society in England; the period between 1600 and the Revival of 1716-17. The existence of Lodges at this time has been known to us for a long time; Lodges at York, Alnwick, Swalwell, Chester, and Warrington, and the London Acception which we can trace back as far as 1620, and there are indications of Lodges in other places. The fact that Steele was able to make passing references to Freemasons and their ways, in 1709, as things of common knowledge, is significant. And Dr. Plot in 1686 spoke of them as spread all over the country. These references have been familiar to us for many years. But Dr. Chetwode Crawley surprised us in 1898 by unearthing a reference in 1688 at Trinity College, Dublin, which jested on the way the Masons were recruited regardless of social distinctions, and spoke of being Freemasonised the new way. There must have been a great deal going on, both in England and Ireland, of which to-day we have lost all trace, and yet

some chance discovery might bring some of it to light once more.

More particularly is this the case with regard to the ceremonies.

It still remains the case that there is no clear reference to the Hiramic Legend before Prichard in 1730, and that the earliest definite reference to a separate Master's part, beyond the two other degrees, occurs in 1725. There are several alleged exposures of dates from 1723 onwards which have been known for a long time. Then the Haughfoot Lodge minutes preserved a fragment that gave us indications of two ceremonies at all events in 1702. There were three other MSS., one at Trinity College, Dublin, endorsed 1711, and the others not dated, but two, the Sloane 3329, and the Chetwode Crawley, were considered to be early XVIIIth century, while another known as Harleian 2054 was mid-seventeenth century, but this is no more than a form of oath. But the three other MSS. just mentioned indicated a ceremony of some elaboration. The difficulty was that they could not be dated with any precision; the endorsement on the Trinity College, Dublin, MS. was viewed with much suspicion, because it was in conflict with the views then held as to the antiquity of our ceremonies. All that could be said was that they showed strong indications of a common origin. Now, quite recently, there has been discovered a new MS. at Edinburgh, which is definitely dated 1696, and it agrees almost word for word with the Chetwode Crawley document, and also with the Haughfoot fragment. There is therefore a strong presumption that there must have been a recognised ceremony already in use before the end of the XVIIth century, indeed some time before it, but to what extent it was restricted to particular localities we cannot say. At an earlier date still Aubrey had spoken of the manner of their adoption as very formal, and although in 1686 Plot says it consisted chiefly in the communication of signs, this itself implies a ceremony of some sort. The reference at Dublin in 1688 to being freemasonised the new

way must also not be lost sight of. And the Old Charges contain a clear statement that the Brother who was being admitted was sworn on a book, while various records of the XVIIth century give the actual text of an obligation, and the forms in which it appears all have a certain family resemblance. Accordingly it is obvious, not merely that there were many Lodges or Associations of masons during this period of which to-day all trace has been lost—Anderson suggests that in his day there was a tradition of seven Lodges in London in the previous century—but that a great deal went on in them in the way of ceremony and ritual, of which only fragmentary evidence survives to-day. There is always, therefore, the possibility that search might bring to light important evidence on these matters which would add materially to our knowledge of a very obscure period. We have the names of a good many individual Masons of this time, names from Warrington and Chester more particularly. A great deal has been done in the way of identifying these people, and of giving us full biographies of Ashmole and the other more important personages among them. But if we are to understand what it was that really took place in 1716 and 1717 when the Four Old Lodges came together and Grand Lodge was brought into existence, we want to study the whole period in detail from the time of the Commonwealth, at all events, to examine diaries and correspondence, to know what they thought, and especially what they read. Only thus are we likely to be able to arrive at a correct appreciation of London in the first years of George I. the most important, but in many ways the most difficult period in our history.

For Scotland the position is different. Here the individual Lodges, many of them, carry us back many years further, and for Mary's Chapel, at all events, a magnificent history already exists with much biographical detail of individuals. But for some of their oldest Lodges even now no adequate history has ever been published. Then the association of the adherents of the House of Stuart with Masonry, which

may well go back to Commonwealth days, is still a subject on which much remains to be done. For Ireland the material is very scanty. All that is known has been assembled and analysed by Bros. Lepper and Crossle in the "History of the Grand Lodge of Ireland." But the general impression that their researches leave on us is that there must have been a great deal more going on than we have any traces of at present. Important discoveries are always possible. In Yorkshire the late Bro. Makins a few years ago discovered three hitherto unreported Lodges whose very existence was unsuspected, at Leeds in 1721, at Pontefract in 1721, and at Darlington in 1725, merely by examining old newspaper files. It is true that they fall rather outside the period we are discussing at the moment, but the principle is the same. There is always the possibility that the archives of some borough or great family, which have not hitherto been scrutinised, may yield important information to a diligent investigator. May I give a specific instance of this very thing? A chance reference in a will enabled Bro. W. J. Williams to bring to our knowledge quite recently the existence of a Fraternity of St. Thomas of Acon, which was a Guild of Freemasons in the city of London in the XIVth and XVth centuries, to which leading persons in the trade belonged. The discovery is dealt with in a paper written by him which will be found in *Ars Quatuor Coronatorum* XLI. Not long ago an official in the Town Clerk's Office at Exeter came across a reference to a hitherto unknown Guild of St. George, consisting of members of the Town Council, in the days of Henry VIII. It is true that, in this case, there is not so far any evidence that the masons were interested in it, but it serves to show the endless possibilities of discoveries, even in places where one would be inclined to say that there was nothing left to find.

References to the existence of definite Lodges on the Continent, before Masonry was introduced there from this country at a later date, must be viewed with suspicion. But there is some evidence that Irish masons serving in the wars

in Flanders took their masonry with them in the days of William III, and that Scottish Jacobite refugees did the same at this time in France, and English merchants at Paris or Bordeaux may have held meetings which would to-day be regarded as irregular, but were quite permissible in the days before the Regulations of the "Book of Constitutions" of 1723 had been promulgated.

And now we come to the time when we begin to have definite records to guide us. The first Book of Constitutions was published in 1723. The minutes of Grand Lodge begin in this same year. The Engraved Lists of Lodges also begin in 1723. I have already referred to the series of exposures which, from this date, come in in an ever increasing flood. The Pocket Companions, which were essentially cheap reprints of the Book of Constitutions, with lists of Lodges, and generally songs as well, are themselves quite a special subject. Within a few years we begin to get actual Lodge minutes, and the mass of material available is overwhelming, to say nothing of what there may be that has not yet been brought to light. No one can pretend to master it all.

The bibliography of the subject is enormous. Wolfstiegl, the editor of the standard work on the subject, listed over 43,000 items in his original edition, and the appendix listed another 11,000; another appendix is in preparation. And Wolfstiegl ignored a great deal of modern English and American literature. To take one or two sections only. There is the development of the ritual. We have a long series of exposures, exhibiting as time goes on a more and more elaborate set of ceremonies. They begin in England; they are found in France from 1742. They resume in Ireland and in England from 1760. The three countries all react on one another. Then there is the development of additional degrees. In every case the origin of any particular degree or rite is obscure. They always seem to appear full-fledged, and always claim to go back, if not to time immemorial, at least to the Crusades, or something of the kind. But there can be little doubt that, as far as the great

majority are concerned, they were invented in the XVIIIth century, some older material being possibly worked up in certain cases, and most of them begin in France. Adoptive Masonry has its interest; cognate societies, such as the Gomorgons, and the countless XVIIIth century imitations of our system, mostly short-lived, are many of them of sufficient importance to deserve careful study; the Orange Society in particular, but it is very difficult to find out anything about it for a large part of its history. There were important developments in Germany and elsewhere, such as the Illuminati, investigation of which is a special study, involving a considerable acquaintance with more than one continental language.

The Russian and Swedish Freemasonry of the period just before 1800 has been fairly fully put before us in recent years. But to appreciate the position of the Craft to-day we should be able to read not only French and German, but Dutch, in which there is a growing Masonic literature of a high standard, Italian, Danish, and even Czech. At Quatuor Coronati we get exchanges in Spanish as well from time to time. Now it is not reasonable to ask the ordinary Mason to make himself familiar with half the languages of Europe. But those who can read these languages or any of them have a great opportunity of putting their skill at the service of the English Craft.

Masonic biographies are a fascinating subject. As a case in which work is still waiting to be done in this direction I would instance Finch, the Masonic charlatan of the early XIXth century. He is a very interesting person. But no one, so far as I know, has ever attempted to make a complete study of the man and his career, and his spurious degrees.

The study of the history of individual Lodges or of the Masonic history of localities is an endless business. Masonic law has its students who have given us text books about it. The coins and medals of Masonry are another very large subject, on which a good deal has been published. Then

Masonic china and glass is quite an interesting side line. But here expert knowledge is essential. The manufacture of genuine antiques is a flourishing and highly skilled modern industry.

Regalia, the various aprons, etc., worn in different jurisdictions, or used in earlier days and in the various degrees, involve a lot of study, if one wishes to be able to identify everything that one comes across in that way. Even the Masonic Charities have a history of their own. And as for books dealing with our teachings, and methods of teaching, and the symbols, their name is legion. The subject is one for the discussion of which the only essential antecedent qualification appears to be an interest in it.

In fine, the field is so varied, taking in so many departments of human knowledge, that there is no single Mason who cannot find in it something to interest him. We can leave to students and experts the analysis of the material. But everyone can do something to collect it, and to put his discoveries at the disposal of the Craft through the medium of the Lodges of Research, or Associations or Past Masters' Lodges, bodies of which, in one form or another, there is hardly a Province in England to-day that does not possess an example.

The W.M. thanked the reader for ably reading the paper, this was seconded by W. Bro. BARNETT.

The W.M. proposed that a letter be sent to W. Bro. Vibert, thanking him for sending his paper and expressing the hope that he would soon be well again, W. Bro. BARNETT seconded this proposal.

The W.M. rose for the first time.

The W.M. rose for the second time.

Apologies were received from Bros. James D. McLachlan, A. Parker, G. D. Potts, C. D. Eaton, J. G. Sturton, W. H. Stevens.

The SECRETARY recorded the resignation from the Correspondence Circle of Bro. Feargus Johnson, which was accepted with regret.

The W.M. proposed, and the SECRETARY seconded, the following Wor. Brethren as full members of the Lodge:—

- W. Bro. J. T. COOPER, P.M. of the John of Gaunt Lodge 523.
P.M. of the Lodge of the Flaming Torch 4874, P.P.S.G.D.
- W. Bro. F. G. FLEEMAN, P.M. Howe and Charnwood Lodge 1007, P.M. Beacon Lodge 5208, P.P.A.D.C.
- W. Bro. G. E. PHIPPS, P.M. Halford Lodge 3919, W.M. Commercial Lodge 1391, Treasurer of the Union Lodge of Instruction, Leicester.
- W. Bro. E. R. CARR, P.M. Wyggeston Lodge 3448, Secretary of High Cross Lodge 4835.
- W. Bro. Major CONSTANTINE BLAND, P.M. and Secretary Vale of Catmos Lodge 1265.

The W.M. rose for the third time.

The Lodge was closed in due form at 7-40 p.m.

The
**Two Hundred-and-Fourteenth
 Meeting**

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday, the 26th of March, 1934.

There were present.—Bros. G. B. ELLWOOD, W.M., in the Chair ; A. J. S. CANNON, S.W. ; W. J. BUNNEY, J.W. ; A. L. MACLEOD, Treasurer ; W. H. RILEY, Secretary ; W. R. BRIDGER, Steward, acting S.D. ; W. H. COTTON, J.D. ; FRANK HAINES, D.C. ; A. E. DIGGINS, I.G. ; D. CHOYCE, Tyler ; also W. Bros. J. D. POTTS and J. D. JOHNSON.

Correspondence Circle.—Bros. E. J. LIDDIARD, A. E. BIGGS, W. E. SMITH, A. M. DALBY, W. RIDGWAY, H. F. GOODFELLOW, A. COOPER, C. HAINES, J. T. COOPER, G. E. PHIPPS, L. W. HORNE, D. MITCHELL, J. W. CLARKE, H. FINCH, W. PATEMAN, E. BALL, G. R. CASTERTON, E. POLLARD, F. E. FLEEMAN, E. R. CARR.

The Lodge was opened in due form at 6-30 p.m.

The Minutes of the last regular Meeting held Monday, January 22nd, 1934, were read, confirmed and signed.

A ballot was taken for the following Wor. Brethren as full members of the Lodge :—

JOHN TOM COOPER, FREDERICK G. FLEEMAN, GEORGE E. PHIPPS, EDGAR RONALD CARR, Major CONSTANTINE BLAND, all proposed at the Lodge Meeting, January 22nd, 1934.

The W.M. announced that all those Worshipful Brethren had been unanimously elected.

A ballot was then taken for the following brethren as Members of the Correspondence Circle :—

H. W. SALSURY, Nuneaton, Newdigate Lodge, No. 5102,
Abbey Lodge, No. 432, St. Georges Lodge, No. 3818.

A. GEORGE LEIGHTON, Birmingham, St. Mary's Lodge,
No. 3879 Worcestershire.

J. T. CARRIES, Thrapstone, P.M. Chickerley Lodge, No. 607.

JOHN PROCTOR, Barry, Vale of Glamorgan Lodge, No. 3977.

FREDERICK LEE WITCOMB, Leicester, John of Gaunt Lodge,
No 523.

The W.M. announced that all these brethren had been unanimously elected.

The W.M. announced that W. Bro. G. D. POTTS, P.M. of the Lodge, would read a paper entitled "Brotherhood."

W. Bro. POTTS commenced with the following introduction :—

At the inauguration of the Lodge of Research, the object in the minds of the founders was to inculcate and promote research into the mysteries underlying the established order, tenets, and principles of the Craft. It was to include also the symbolism of its signs, authorised jewels, clothing, and Lodge furniture. This object has been and continues to be very successfully achieved, and has become the traditional policy of the Lodge since its consecration. It would be ill of me to fail in expressing my personal admiration of many distinguished brethren, some whose memory we revere, others whom we are thankful to still have with us in the flesh. They have displayed great knowledge born of research, and have shown and still are shewing such skill in portraying that knowledge, so that their Lectures, delivered to the Lodge, have redounded to their credit and have much

assisted in establishing the world-wide reputation attaching to our Lodge of Research. The Lodge is fixed in its determination to progress in this main object of research, and there can be no other object so important, if the tradition of the Lodge is to be maintained. Still it behoves those in whose hands lie the destiny, well-being, the progress and helpfulness of the Lodge, to march with the times, to recognise, and as far as possible to use to its advantages those changes which are taking place in a rapidly altering world. Thus on some occasions we may have a lecture that passes by for the nonce the subject of research in the past, or a lecture that deals with questions of interest as affecting Freemasonry in its relation to the future, and in particular to humanity at large. On all hands it will be agreed that in Freemasonry we have a truly wonderful brotherhood, which brings me at once to the matter upon which I am to address the brethren to-night. I humbly claim your indulgence for a brief time while I speak upon a subject that has been, and always will be particularly engrossing to me.

Whatever your verdict may be I would ask you to believe that the thoughts I shall venture to submit have arisen out of my convictions, and will I hope invite and sustain your sympathetic consideration.

With these few introductory remarks I will now address myself to the subject of my paper.

“ Brotherhood.”

By W. Bro. GEORGE DAVID POTTS, F.R.E.S.

From the dictionary we get the definition of Brotherhood as the fact of being a brother or brotherly, a fraternity, an association animated and guided by the spirit of brotherliness, good fellowship and affection for one's fellow creatures, whose failings we overlook with charity, whom we are at all

times wishful to help to overcome the difficulties they may be faced with, and whose helpfulness we engender when we find ourselves in a position needing and hoping for assistance.

All this precludes us from thinking of, or scheming to do any of our fellows harm, but also entails upon us the duty of gentle remonstrance, and, if need be, the stern admonishment of those whose actions call for this, and finally of chastisement if our just protests are insufficient or unheeded.

It is not to be supposed, nor will it be contended that the great Wilberforce was not a potent and practicable pioneer in this spirit of brotherhood, and his life work on behalf of the suppression of slavery is an everlasting memorial to his beneficent championship of freedom in a practical sense, and a call for brotherliness among all mankind without regard to race or religion. In his courageous and sustained advocacy for the abolishing of the great wrong of legalised slavery in the United States of America, Abraham Lincoln immortalised himself as one of the greatest of men, and his spirit of Brotherhood is living and will remain so. In these present days could a more illustrative movement, with all the potentialities contained in it of the possibility of forming a universal brotherhood, be imagined, than the institution of Boy Scouts, founded and brought to such fruition by Lord Baden-Powell? He never ceases to foster the spirit of brotherly helpfulness in the minds of boys of all nations who are members of this beneficent conception, and, it must be remembered, these young fellows are to form the coming generation. As an auxiliary to this movement should be added that of the Girl Guides. A movement like this contains an all-embracing wisdom free from all tradition and restriction likely to hamper it.

Nothing has happened of recent years so pregnant of influence for the good of mankind in general, and the world owes a deep debt of gratitude to the founder of the Boy Scouts, of whose nationality all here are justly proud. To bring all nations into close and intimate contact in this way

was a masterly thought and can become limitless in effect. Movements such as we have seen recently in certain nations are local in range, and temporary in duration. They contain the seeds of ultimate disintegration. They fail to inculcate the wide view, and are thus constricted in aim, notwithstanding the endeavour to bring other peoples into the sphere of their limited orbit. There is the inevitable sunset awaiting, and the course of events is inexorable. In the names of Liberty, Equality and Fraternity, the devil's work has been done and tyranny has reigned rampant. Such revolutions pass like bad dreams, though some of their effects are left upon mankind. It is a concomitant feature of some such upheavals that God is denied, yet the worship of the Creator in varying forms is universal to-day. This is one of the verities, immovable and eternal, and so other bad dreams will likewise fade and pass, and the human family will continue to strive for the establishment of a universal brotherhood. It is an ideal obviously, but possible of attainment. In each of us there is the pure flame of an unselfish achievement. It may be only a feeble flicker in many breasts; in some it is a consuming fire, continuous and unquenchable. Well it is for humanity that this is so; fallible though we be we possess the divine and eternal spark, the priceless gift of the Creator to his creatures, and to those that continue in selfless endeavour divine help will not be denied.

The calamities that fall upon us are largely the work of our own hands. The world war was preventable, but we ourselves would not and did not prevent it; we sowed the wind and reaped the whirlwind; we went out for destruction and nearly succeeded in destroying ourselves.

The ineffable pity of it! Instead, with goodwill, we could have had and still may have universal brotherhood, or something approaching so desirable a consummation.

But how pitifully feeble are our efforts, conferences, pacts, treaties! What has come of all these? Where is

that goodwill that should banish fear? What greater security can the nations, and humanity, have, than goodwill and brotherliness, and what can aggression do against these? Where is that faith of even a grain of mustard seed?

There are numberless institutions of a charitable and beneficent character, and an incalculable power of good is in the brotherhood of Free and Accepted Masons, whose members are to be found in all parts of the habitable globe. What is this brotherhood doing towards the establishment of a universal brotherhood? What can it not do? Has it sufficient vision and wisdom to make itself an even greater power among men? Yes, a thousand times Yes!

As we assert, with truth, that the sun is always at its meridian with regard to Freemasonry, can we not attain the height of achievement and become in very truth a universal brotherhood? As the sun shines upon all without distinction, can we not spread the beneficent influence of Freemasonry in equal measure?

Now let us examine this proposition without prejudice and without any preconceived or contrary ideas. Let us premise that the ideal of universal brotherhood is to be desired, that the ideal is capable of being brought into being, that there is no valid or reasonable objection to this ideal, that the world at large, embracing all the nations, classes and beliefs, would welcome the putting into concrete form the institution of a universal brotherhood.

In mentioning nations I mean the peoples in the mass as distinguished from Dictators and the like. Everyone is disheartened by all this futile scheming, these everlasting conferences which bring forth nothing substantial, the dictions and contradictions which end in stalemate, the excuses advanced for the failure to bring about general agreement.

Is it not time a finish was put to all these vain and unbecoming excuses? What has resulted, except recently

nationalised brotherhoods? These should be designated "Negativism." What does it all tend to? Another Armageddon? We have already erected thousands of pillars of stone to the memory of the fallen in a war that was to prevent war, that was to make the countries fit for heroes to live in. There was no mistake about making countries for the dead to rest in. That at any rate was a definite achievement, (the war graves in all parts of the world are left to demonstrate). The millions of dead. Think of it, and think again of the inevitable pity of it all.

So we venture to repeat, does not the world ask for the establishment of a universal brotherhood, and would it not welcome an antidote to the troubles that have beset, and still beset us all, without distinction, though in varying degrees? Science, sentiment, wisdom, long clear steady vision without being visionary, all are at our hands to employ, and it needs little faith on the part of the nations to bring about very largely the Salvation of the world.

A Carpenter suffered on the Cross and we have Christianity.

Simple and true men have lived to bring great consolation to the human race from so-called small and insignificant beginnings, and such things still are possible.

Among the millions of human beings the brotherhood of Free and Accepted Masons forms a comparatively small body. But it embodies religion intensely possible, with efficient propaganda, of becoming the coping stone of all the religions of the universe, admitting as it does into its Fraternity all men professing their belief in a Supreme Being, the Great Designer of the celestial and terrestrial universe. Its tenets are such as all men, other than those who deny the Deity, can subscribe to. The teaching given in the address to the Initiate is sublime, and the Landmarks throughout are nothing if not divine milestones on the path of life, and, in themselves, almost sentient things.

In these teachings of Freemasonry the Craft is possessed of the sure foundations of brotherhood. We will go farther, they are indeed the very bases upon which to build a universal brotherhood, rich enough in all essentials necessary to its institution, and sufficient for its maintenance. Is it not clear to all of us brethren what power for good to mankind we have in our keeping, and for the regeneration of the mass of our fellow creatures? It is so easy to bury a talent and content ourselves with abstract ethics.

The power of doing something towards the salvation of the human race from all its mad fears and sense of insecurity, we have in our possession to use or refuse to use.

We hear, on all sides, that only religion can be the panacea for the sickness of the world caused by four years of madness and their aftermath. Such a religion we Masons enjoy—a priceless possession.

Then arises the question, what is Freemasonry doing towards the healing of those mortal wounds self inflicted upon itself by mankind in general? A war to end war, and countries fit for heroes to live in, and we witness the fools paradise in which we live and seem content. Now let us see what could be done.

As a prelude to the ultimate establishment of a universal brotherhood under our ægis, a skeleton fabric might be woven, by the formation of centres under the command of a brother thoroughly imbued with such ideals. These centres, committees, might consist of men, not necessarily Freemasons, and women who similarly are advocates and devotees to the main idea. The basis should be the principles and tenets of the order without disclosing the signs and tokens and words, or any of the so called secrets of the Craft.

The first or primary object of such committees should be to spread the religion of the order which has already been stated to be universal in character and spirit, and to be acceptable and agreeable to all shades of religion, creeds and beliefs.

This spreading of our religion means intensive and continuous propaganda among all the peoples of the Earth, the enlarging of existing centres, and the formation of further centres for the further diffusion of the principles of universal brotherhood until the whole human race became permeated. With these principles the grand design ultimately might be accepted and eventually completed.

All this would require much time, limitless patience, and of course money necessary to the erection of any super-structure. It must be recognised that this is but a mere outline of the procedure, and the working out of the scheme in detail is obviously necessary. But, at any rate, there is the idea in brief and only waiting development and prosecution, and it is presented for the sympathetic study of the great brotherhood of Free and Accepted Masons. We may pray for the gift of some great genius to set the ideal in motion.

Do not mistake. Opportunities to remedy mistakes are given us. If we fail we must accept and suffer the consequences. Opportunities have a knack of not recurring, and after our bitter experience we should be ready and willing to seize them with both hands, so to speak. Have we done so? Shall we ever do so?

Time is passing, relentlessly; yesterday is gone; we have to-day and tomorrow which in turn will pass. Present opportunities can be made use of or neglected. What are we all doing with time and opportunity? What is Freemasonry doing? It has time-honoured benevolence and charity to its fair credit, and there are even greater achievements lying to its hand. Will it advance to the greatest of all possible endeavour and break away from every restraining influence, and restricting tradition, and become a free and untrammelled agency, to set on foot a movement having for its goal the ultimate extension of itself into a universal brotherhood, acting up to and continuously inculcating its beneficent teachings?

To some are given many and great opportunities, to some are given few ; from the former much is expected, and from others in like proportion. To all who miss opportunities come the never failing consequences, the inevitable results of neglect.

We Masons are entrusted with great opportunities. If we use them the reward is that of a faithful servant who shall enter into the joy of the Lord and giver of life eternal, and who shall abide in the everlasting mansions of the G.A.O.T.U. " Sapere, Aude."

The paper was listened to with pleasure, and at its conclusion the W.M. rose and expressed his interest in the paper, and hoped that all the brethren were interested too, and he thanked W. Bro. Potts for his paper, Universal Brethren ; he thought it would be considered by every brother from a different aspect. We all as Masons helped the more unfortunate. He thought the paper shewed much consideration in its preparation. He then asked for criticism or remarks from the brethren.

W. Bro. FLEEMAN rose and congratulated Bro. Potts and joined with the W.M. in thanking him, and while he agreed with the principles of the idea, he thought the time was not yet for an universal brotherhood, and generations would pass away before such an end was achieved, in fact it would mean the millennium. Great men and statesmen were even now working towards the great idea, and much had been done by the Rotarians in this direction.

A Brother from Rugby said that he thought the paper was right in principle, but if Freemasons wished to work along those lines, it would be very helpful to educate the young masons by giving more time in the Lodges to the explanation of the inner meaning of the ritual and the various degrees. More time should be spent in Research work, and in communicating the results to other brethren. All towns

were not so fortunate as Leicester, which possessed brethren capable of doing this good work.

The SECRETARY then rose and in seconding the vote of thanks proposed by the W.M., said that while he believed in the general principle of the paper which was universal brotherhood, it was not for Freemasonry to undertake it. He was jealous of Freemasonry and we had a glorious legacy to uphold, and to do what W. Bro. Potts suggested would mean that Freemasonry as such would cease to exist. It had taken a span of time dating from 3500 B.C. to 1813 to obtain what we had now, and if it took a similar span of time to bring about the lecturer's ideal, not one Freemason alive to-day would even see its beginning. Then again human nature would not admit of it being done through Freemasonry, as its laws made it quite impossible for every man to grasp its meaning and teaching. He had great pleasure in seconding the vote of thanks.

W. Bro. A. J. S. CANNON then explained the symbols on a printed shawl,* which was a reproduction of a similar one of a much earlier time. It was a gift to the Lodge from W. Bro. A. N. Plant, P.J.G.W. of the Province.

There was not time to explain the very interesting American Chart† presented by Bro. Yarnall. The W.M. informed the brethren that the chart would be reproduced in the Transactions with its explanation.

The curious and interesting chart Plate VII. was given to The Leicester Masonic Library and Museum by Bro Yarnall, and in an endeavour to find out something about it, a letter was sent to The Masonic Service Association, Washington. The Executive Secretary, Bro. Carl H. Claudy, readily interested himself in the matter, and after a deal of trouble obtained some useful information, and our best

* *Vide* Plate VI.

† *Vide* Plate VII.

thanks are due to him for his valuable assistance. He wrote personally to two of his friends, both of whom are well known American Masonic Scholars, one being Bro. Charles Clyde Hunt, Grand Secretary, Iowa, and the other Bro. Jacob Hugo Tatsch, Grand Secretary, Massachusetts. The replies to his enquiries he has sent to us, and adds that "it is a pleasure to be able to locate your chart for you."

We recognise in this a splendid Masonic spirit of willing service from a brother over seas.

Bro. Hunt in his reply says "I have yours of the 2nd inst. enclosing a photograph of what purports to be a Masonic chart coming from the United States. I am sorry to say that I cannot identify this particular print. As you know, a large number of these charts have been issued by regalia houses in this country. Hardly any two of them are alike, but all purport to give some of the symbols of each degree. You will note that the lower part of the photograph pictures the emblems of the lecture of the First Degree, the middle part that of the Second Degree, and the upper part that of the Third Degree, and I believe their arrangement illustrates the work in the United States rather than that in Great Britain. However, I cannot give you its source.

Bro. Jacob Hugo Tatsch in his reply says "The photograph returned herewith, which I suspect you received from (and here he mentions a London brother), looked familiar; and after search I found that we had the same print. It was issued by a litho firm in which J. H. Bufford was interested, and which flourished in the sixties and seventies in Boston. His work is well known and commands a price among collectors; he made many covers for sheet music in the old days. The print in question was issued in 1866.

A local dealer told me that Bufford was a Mason; but I don't find his name in the files, but I do find a Frank G. Bufford, a member of Aberdour Lodge of Boston, made a Mason in 1865.

A search of Boston books in the Library here does not reveal anything ; There were firms in Philadelphia, Cincinnati, New York and Boston who made prints, &c., both for wall decoration and for use as ' trestle-boards ' in lodges.

The American origin of the chart under discussion is shown by the figure of Time unfolding and counting the ringlets of the weeping virgin's hair. That is distinctly an American symbol, invented by Jeremy Cross about 1819." This is the finish of Bro. Tatsch's reply, the remainder of the letter being of a personal nature to Bro. Claudy.

Referring to the American Symbol invented by Jeremy Cross about 1819, Bro. Mackay says in his Encyclopedia " The image of Time, under the conventional figure of a winged old man with the customary scythe and hour glass, has been adopted as one of the modern symbols of the Third Degree. He is represented as attempting to disentangle the ringlets of a weeping virgin, who stands before him. This, which is apparently a never ending task, but one which Time undertakes to perform, is intended to teach the Mason that Time, Patience, and Perseverance will enable him to accomplish the great object of a Mason's labour, and at last to obtain that true Word which is the symbol of Divine Truth. Time therefore, is in this connection the symbol of well directed perseverance in the performance of duty."

The W.M. rose for the first time.

The W.M. rose for the second time.

Apologies were received from Bros. Grantham, Major J. W. Nesbitt, D. Bentley, James McLachlan, H. D. M. Barnett.

The W.M. rose for the 3rd time.

Hearty Greetings were received from Prov. Grand Lodge.

The Lodge was closed in due form at 8-5 p.m.

The
Two Hundred-and-Fifteenth
Meeting

of the Lodge was held at Freemasons' Hall, London Road, Leicester, on Monday, May 28th, 1934.

There were present.—W. Bro. G. B. ELLWOOD, W.M., in the chair ; A. J. S. CANNON, S.W. ; W. J. BUNNEY, J.W. ; A. L. MACLEOD, Treasurer ; W. H. RILEY, Secretary ; W. R. BRIDGER, acting S.D. and Steward ; W. H. COTTON, J.D. ; FRANK HAINES, D.C. ; A. E. DIGGINS, I.G. ; D. CHOYCE, Tyler ; also W. Bros. BLAND, G. E. PHIPPS, J. D. JOHNSON, P.M., P.G.Std. Bearer, J. T. COOPER, G. D. POTTS, P.M.

Correspondence Circle.—Bros. G. ELLINGWORTH, G. A. COPE, H. G. RILEY, F. L. SMITH, W. PERKINS, H. W. SALSBURY, E. R. WATSON, C. F. GRUNDY, A. M. DALBY, Rev. A. W. PARSONS, A. N. PLANT, P.G.J.W., W. T. TANSER, A. HALKYARD, D. LAPRAIK, P.P.G. Supt. Wks, W. E. HALL, W. E. SMITH, F. COLTMAN, H. FINCH, E. J. LIDDIARD, T. ASHWELL, J. W. CLARKE, J. W. JOHNSON, Rev. C. F. CARVER, T. O. JUDGE, W. E. WARNER, H. D. WILLIAMS, F. L. WITCOMB.

Visitors.—Bros. A. H. REYNOLDS, H. LETCHWORTH, W. H. WOOD, H. E. STEVENSON.

The Lodge was opened in due form at 6-15 p.m.

The Minutes of the last regular Meeting held March 26th, 1934, were read, confirmed and signed.

A ballot was taken for the following brethren as candidates for the Correspondence Circle, and they were duly elected:—

HARRY WILLIAM GILBERT, "Uplands," Hinckley Road,
Earl Shilton, Lodge 2081.

J. J. LEWIS, "Ivanhoe," Rochford, Essex, Lodge 4708.

A ballot was then taken for the election of W.M. for the ensuing year. The W.M. declared that W. Bro. A. J. S. CANNON, P.M. 4874 and S.W. of the Lodge had been unanimously elected.

W. Bro. CANNON expressed his thanks and appreciation of the confidence expressed by the brethren.

A ballot was also taken for the election of Treasurer for the ensuing year. The W.M. declared that W. Bro. A. L. MACLEOD, P.M. 1560, had been unanimously re-elected. He expressed his thanks for the renewed confidence of the brethren.

On the proposition of the W.M., seconded by W. Bro. W. J. BUNNEY and supported by W. Bro. J. D. JOHNSON, Bro. D. CHOYCE was re-elected as Tyler for the ensuing year.

A Lecture was then given by W. H. RILEY, secretary of the Lodge, entitled "A Pilgrimage through the Ages," being an endeavour to trace the evolution of Freemasonry from its source to the present day.



WILLIAM HENRY RILEY, F.R.I.B.A.,
P.M. 2429, 3448, SECRETARY.

A Pilgrimage Through the Ages.

Being an endeavour to trace the evolution of Freemasonry from its source to the present day.

By W. H. RILEY, F.R.I.B.A., P.M. 3448, 2429, Prov. Gd. Steward ; delivered to the Lodge of Research, No. 2429, Leicester, May, 1934.

In my inaugural address as Worshipful Master of the Lodge of Research, No. 2429 Leicester, in September, 1932, I said, " 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 Mason's art (Geometry), with its accumulation of Legend, coupled with a moral symbolism and philosophical teaching absorbed, during the progress of evolution, from a period long before the dawn of Christianity, and down to the decline of the Gild system." This evening I want to try to explain to you what I mean by this paragraph, and to do this I ask you to accompany me in your minds to a far distant age and a far distant land, and then from that point to retrace our steps to our own time. I trust there will be no one who will find the journey too dry and dusty.

Our way will lie along a very interesting road, a road that has been traversed by many pilgrims like ourselves, who, like those who are enjoying the fruit of a strange tree, are desirous of obtaining some knowledge of where the tree came from originally, and how it grew to such a state of perfection. This paper is an effort toward this objective, and if it does nothing more than rouse an interest within you and give you a line of thought, the time involved in its preparation will not have been wasted. We will assume that we have taken our outward journey and are ready to commence the return journey. The country from which

we start is very old indeed, and was in existence many hundreds of centuries before the Birth of Christ. As we wend our way let us remind ourselves what it is that we are seeking. We are trying to find the seedling which has developed into that mighty tree whose branches are spread over the four quarters of the globe, the fruit of which has done and is doing an incalculable amount of good to mankind. The name given to this mighty tree is Freemasonry, and its fruit gives such joy to us to-day.

Whence came the first seedling? It was not of English origin. It must have come from some garden of mystery and knowledge in a bygone age. We are told, and we know that it is true, that all knowledge came from the East, the seat of early civilisations, and it is from this point that we start homewards. It is on this first stretch of road that we find an early and ancient civilisation, that of the Egyptians. But even when they entered into history about 3,500 years before Christ the world was old, for we read that there are evidences of civilisations many centuries earlier than this of which there are no definite records. It is here too that we find a garden of mystery and knowledge. Egypt was the birthplace of mystery and of the early arts and sciences.

The art of Egypt has a peculiarly strange and supernatural quality all its own, and even to mention it is to suggest something of a mysterious nature. To-day, after the lapse of many hundreds of centuries, Egyptian architecture and decoration are used to adorn buildings whose purpose is mystical. The land of Egypt has a peculiar fascination for Masonic students, and is referred to again and again in works on Masonic Research. I do not believe that Freemasonry, as we know it, saw the light in that mysterious land, but I think it would be safe to say that the seedling which after years of cultivation became the great tree had its origin there. We know that a ceremony of initiation into ancient rites was first practised there, and it was there too that truth was first veiled in allegory and illustrated by symbols. It was the practice of the priests of Egypt to

veil the truths of their mystery in allegory and illustrate them by symbols in order to hide those truths from the profane, and from those whose minds were incapable of understanding them, and were not attuned to be receptive or appreciative of them. In this selection they were wiser than we are to-day.

The priests were the masters of the ancient rites, and they conducted the initiation ceremony and explained the meaning of it to the aspirants. Even the Kings of Egypt were subject to the priests whose power they feared, submitting themselves to priestly initiation into these rites. The land of Egypt is by day a land of brilliant sunshine and blue skies, and the nights are clear, shewing up the beauties of the heavens. It is not to be wondered at therefore, that in those past ages the glorious luminaries of the heavens were worshipped. It was a source of great wonder to these ancient peoples that the sun rose and set and rose again ; also that, at certain periods the sun's power decreased, and that as it decreased nature seemingly died, to spring again into life when the sun regained its power. If nature thus seemingly died and came to life again, they assumed that man, a god-like creature, endowed with power over the lower orders of creation, would after death live again hereafter. That belief they demonstrated practically in the embalming of their dead, and in the placing of supplies of food and clothing in their graves.

We can obtain some light on our way from these Ancient Egyptian mysteries, the principal one of which was that of Isis-Osiris. Isis was the Moon Goddess and the Goddess of the Dawn, and Osiris was the Sun God, and they were husband and wife. The Mystery of Isis-Osiris taught in dramatic form the decaying and renovating powers of nature just mentioned. Its characters were, Isis a deity especially of the Dawn, who restored Osiris to life after his murder ; Osiris the Sun God ; Set the God of Night, who murdered Osiris ; Horus a child of Isis and Osiris, who was a Sun God ; Nephthys the sister of Isis, a Goddess of the

Western Horizon or Evening ; and Anubis the God of the Realm of Darkness and the dead, the child of Osiris and Nephtys. According to a work on Ethics and Religion by James Hastings, M.A., D.D., the Isis-Osiris mystery, "symbolises human destiny and re-birth of man in his children ; but its greatest signification in the minds of the Ancients was spiritual, the immortality of the soul, the Resurrection, the universal motherhood of Isis, and her other world influences." Here then is our seedling.

The mystery shortly is as follows, and I want you to note the story carefully. Osiris is murdered by Set, and the body hidden away. Isis, overwhelmed with grief, sets out on a journey to find it, and, after long and weary search, discovers it at the foot of a tamarisk or acacia tree. She orders it to be carried home, where by her efforts Osiris is raised from the dead. There exists an hieroglyphic which depicts Osiris lying dead and being raised to life by the lion's paw, and in it Isis is seen standing by with her left hand raised in a supplicating attitude.

The candidate for initiation, after giving proofs of a blameless life, was conducted by the hand of the priest into the inner recesses of the Sanctuary. Before entering the Sanctuary he was impressed by a most solemn warning with the necessity of secrecy and caution, this warning, we are told, being emphasised by the use of a "war-like instrument, such as a sword or spear." The candidate then went through many and terrible experiences, being made to impersonate Osiris and his death and resurrection. The ceremony was commenced in total darkness and terminated in a blaze of light. "The resurrection of Osiris through the efforts of Isis symbolised the re-birth of the soul, and it was this that made the Isis cult the greatest of Egyptian religions. Through the Mysteries the worshippers were supposed to receive the gift of immortality, which her magical powers enabled her to bestow." "She gradually developed into a universal nature Goddess, a beneficent maternal deity whose hand was full of all manner of

“ blessings, temporal and spiritual. She became the “ prototype of all goddesses, and her importance overshadowed that of Osiris. She even had independent “ shrines, as, for example, the temple of the XXIst Dynasty “ of Gizeh, called ‘ The Temple of the Mistress of the “ Pyramids.’ ”

From the explanation of the Mystery it will be seen that the Egyptians were taught to believe in the immortality of the Soul and a future existence, a belief founded on their Nature Worship and portrayed in the cult of Isis-Osiris. It was pagan in character, and was taught ages before the birth of Christianity. In this Mystery, and in all the subsequent Mysteries it was the unalterable custom, when walking in procession round the Temple singing and adoring their God, to follow the course of the Sun, that is E. S. and W. We also learn that an Apron was worn by persons of authority in this ancient land, and so by the King, who, in virtue of his kingship, was considered as the head of the Priesthood, and presided when religious ceremonies were performed in the Temple. There are a number of pictures on the walls of the Temples shewing aprons being worn, all bearing emblems of the Sun. In that of Rameses the Great the Sun, instead of being placed in the centre, is at both the lower corners, while the rays converge towards the centre.

On this part of our journey, as we pass along, we may observe many of the symbols with which we are familiar, and which are in use to-day. For instance, there is the right angle triangle on the 3, 4, 5 principle, symbolising to them the universe. The vertical side of 3 units was named Isis ; the base of 4 units was called Horus ; while the long side was Osiris ; thus we have a trinity of father, mother and son, which taken together typifies nature universal. Then there is the equilateral triangle, which was to them, as it is now, an emblem of the eternal spirit. We see also the Tau Cross which was the symbol of the male or active principle in nature, and the circle the female or

passive principle. When these two symbols were super-imposed, that is the circle over the Tau, the resulting figure symbolised life eternal and resurrection, and was called the Crux Ansata. As we pass along we are struck by evidences that the Egyptians must have been mighty builders, erecting many temples to the Sun and the worship of Isis. We see the mighty pyramids, the reason for the erection of which is still a matter for debate. We know that they were used as tombs of kings, but were they built for that purpose or as temples for the worship of Isis? These building operations of the Egyptians are portrayed in their hieroglyphics, in which we can see workmen in the act of working the stone, and using the various tools, plumb lines, etc.

Then there are those wonderful monoliths the obelisks. Two of these are well known by report to us, one being set up on the Thames embankment in London while another is in America. When this one was being lowered by Bro. Lieut. Com. H. H. Gorringe, prior to shipping it to America, something very striking was discovered. Wor. Bro. Baird, P.G.M., Columbia, gives the particulars in an article called "Ancient Evidences":—"When Gorringe moved the monument for the purpose of shipping it, he was surprised to find, under its base, many symbols which seemed to him to have a masonic significance. The G.L. of Masons in Egypt, among whom was a number of Egyptologists and Archæologists, sent a Committee of its best men, at the request of Gorringe, to examine these objects and to give an opinion on them. They were unanimous in the opinion that they had a Masonic Significance. An accurate list and a drawing shewing their position were prepared, and the objects were replaced exactly as they were found when the obelisk was re-erected. The objects were:—"A polished cube of granite A polished square of Syenite. A rough irregular block of Syenite A block of hard limestone with a trowel cemented to its surface . . . A block of soft limestone, very white and entirely free from

“spots An axis stone with figures A marked stone and a corner stone under the East angle of the lower steps.” I venture to think that we have chosen correctly, when we selected this ancient land of Egypt as the place of our seedling.

As we continue our pilgrimage we learn that the Egyptians were in due time conquered, first by the Persians, who occupied the country for about 120 years, then by the Greeks, and yet again by the Romans, in 51 B.C. We turn our attention to the Persians, and find they also worshipped a Sun God whom they called Mithras. His worship was similar in many respects to the ancient rite of the Egyptians. The ceremony was performed in a cave or in darkness. The candidate was purified by water, fire, and fasting, and then had to pass through a similar form of ceremony to that in the Egyptian rite. Having gone through the various ordeals, in part of which he was made to represent a corpse, and was resurrected into life, he passed from darkness into light, and was taken into the presence of the Chief Priest, who was seated on a Throne and surrounded by the Assistant Priests. Here he was obligated and the Sacred Words were communicated to him. He was then invested with special clothing ornamented with the signs of the zodiac, and given a staff which bore allusion to the beneficial effect of the Sun and Nature generally. A golden serpent was placed in his bosom, as a symbol of his having been regenerated and made a disciple of Mithras. The form of a serpent was used because by its habit of casting its skin it symbolised regeneration.

In connection with the rite of Mithras Mr. C. W. King in his book, “The Gnostics and their remains” says, “There is a talisman which was a frequent repetition, and would seem to be a badge of some particular degree amongst the initiated, perhaps of the first admission. A man blind-folded, with his hands tied behind his back, is bound to a pillar, on which stands a golden gryphon holding a wheel, the latter a most ancient emblem of the Sun. Probably

“ in this manner the candidate was tested by an appearance
 “ of imminent Death, when the bandage was suddenly
 “ removed from his eyes.”

We learn that these mysteries passed into Europe and flourished in Rome from 67 B.C. under Pompey, until 373 A.D., when they were prohibited by the Senate. There were many more mysteries of a similar character, which were practised in these ancient days. There were the Dionysian mystery 500 B.C.; the Eleusinian 400 B.C.; and that of Adonis, to mention only three. We will glance at these mysteries only for the sake of being able to make comparison, and to enable us to note the course of evolution and the different names given to the Gods and Goddesses, which varied according to the nationality of the different peoples. The Dionysian: This was much the same in character as that of Mithras, and consisted in a similar ceremony. In this the candidate was confined in a dark and solitary cell, where he could reflect on the seriousness of his undertaking. While there, he heard outside lamentations for the death of the God Dionysus. The body was searched for by Rhea, and suddenly, at a given word, the drama was changed in character from one of mourning to one of joy on the mangled body being found, and the aspirant was released from his confinement amid shouts of “ We have found it, let us rejoice together.” He then received a lecture explanatory of the rites, and was invested with tokens which served as a means of recognition. The Eleusinian: This was a Grecian Mystery, and was probably the most famous of them all, and was celebrated at the village of Eleusis near Athens. It was dedicated to the Goddess Demeter. A similar Mystery was practised by the Romans, who changed the name of the Goddess to Ceres. In both instances the Goddesses represented the prolific earth. There were two main degrees in the Eleusinian Mystery, the greater and the less. The latter was celebrated in a modest temple on the border of the river Illusis, and the aspirant there submitted to the required ablutions and

moral purifications. His left hand, we are told, was then placed upon the skins of victims sacrificed to Jupiter. In this position he was asked if he was pure. The initiate was called a "Mystes" or one whose eyes were shut to the greater truths, to be revealed to him hereafter in the next or greater degree. The Greater Degree was celebrated in the Temple at Eleusis. This is said to have been the most magnificent temple in Greece, though not a trace is left. We are told that when the ceremonies were opened a herald proclaimed, "Retire O ye profane"; thus were the sacred precincts tyled. The aspirant, whose qualifications were mature age and purity of life, was invested in the skin of a calf, and an oath of secrecy was administered. "It is said that the gesture of spinning wool in imitation of what Demeter did in the time of her affliction seemed to have been used as a sign of recognition." The mystery in its teaching was much the same as that of Isis-Osiris, while the names were changed to Demeter, Persephone and Pluto. Persephone was carried away by Pluto to Hades, and was searched for by Demeter her mother. Her grief obtained from the gods the privilege that her daughter might spend half the year on earth, and half in Hades. The story of Persephone may be taken to symbolise the absence of the Sun's power during the winter months, and his reappearance on earth in the springtime. The aspirant was now called an Epopt, or "he who beholds." This Mystery we are told had an important influence on the mystical associations of the Middle Ages, an interesting point to remember. Venus and Adonis: The legend of Adonis is as follows:—He was possessed of such surpassing beauty that Venus became enamoured of him, and adopted him as her favourite. Adonis while hunting was killed by a wild Boar on Mount Lebanon. He descended into Hades or darkness, where Proserpine fell in love with him. Venus interceded for his return, and appealed to Jupiter for aid, and eventually he was permitted to return to Venus for six months of every year, and for the remaining period he was again to join Proserpine in the land of darkness.

Having reviewed these ancient rites we will continue on our way, and the next important fact to note is that in 600 B.C. we find the name of that great philosopher and teacher Pythagoras, who had a marked effect on his time, and one may also add on our own. He spent many years in travel, gathering knowledge from the people among whom he dwelt during those wanderings. Among the places he visited was Egypt, where it is said he was initiated into the Mysteries. On his return from his journeys he set up schools at Crotona and other cities, which, Mackey says, served as a pattern for the Christian Monastic Institutions with which the Operative Masons of the Middle Ages were so closely connected. What were these schools like and what did they teach? He divided his scholars into two main groups, the Exoterics and the Esoterics. The former were taught in such matters as those in which all the people might participate, and the latter in such as were kept secret from the profane. This idea he copied from the Egyptians. Before admission to the latter class all aspirants had to have a good private character, which was rigidly enquired into, and an oath of secrecy was enjoined. The candidate had to undergo severe trials of his fortitude and self-command. It is said, that, in these schools, the work of the day was arranged each morning, and at night an account of the day's transactions had to be given. The members arose with the break of day and paid adoration to the sun.

The admission to the Exoteric section of the school was divided into two parts. Having taken the first, they were called Mathematici, being engaged on the exact sciences; in part two they were called Theoretici, for they were taught the knowledge of a supreme being, or God, and the future state of man. The Esoterics, or a selected few, were men whose intellects were capable of grasping the full meaning of the philosophies of their Master Pythagoras. The school existed for 30 years and was finally broken up through the jealousy of a wealthy inhabitant of Crotona, by name Kylo, who had been refused admission. It is said that he roused

the populace against the school, and they burnt the house of assembly. The doctrines of Pythagoras, however, were summarised by some of the disciples who escaped. One of his discoveries, attributed also to Euclid, is known as the 47th problem of the first book of Euclid. It is familiar to all of us as one of the Jewels of the Past Master.

We have, however, not yet reached the time when the ancient Rites lost their Pagan character, but we are getting nearer. In this connection we learn that Zoroaster persuaded the Persian people to leave their pagan God, Mithras, and to cease from nature worship. In its place he introduced "An All Wise Spirit" whom he called Ahura Mazda. This all wise spirit was identical with the Jewish notion of Jehovah. He was called the Creator of the Earthly and Spiritual Life, The Lord of the whole Universe. He was Wisdom and Intellect, the Light itself, and the source of Light; the Rewarder of the Virtuous, and the Punisher of the Wicked. Zoroaster taught the idea of a future life and immortality of the soul. We read that the Three Wise Men who saw the Star of Bethlehem were Zoroastrians.

Then we hear of the Essenes. They were a brotherhood in the time of Christ's life on earth. They regarded the inspired law of God with the utmost veneration, and their great aim was to become "Temples of the Holy." Among them there were no distinctions of rank and they had all things in common. A president ruled over the whole body, and everything was done under the direction of Overseers. Among their good deeds were the healing of the sick, teaching the young, relieving distress, not only of the brotherhood but of those outside it. There were three stages of membership. After admittance to the first stage, the candidate was, according to the accounts, invested with an apron called a "spade." In the second, before entrance to which a period of twelve months had to elapse, he was called an "approacher," which signified a closer fellowship. In the third he became a full member, and was received into the brotherhood and partook with them of a common meal.

A solemn oath had to be taken which enjoined on him to observe three things :—Love to God, Merciful justice to all men, and Purity of character, and which implied secrecy in dealing with outsiders. Nothing however is heard of this brotherhood after about 40 A.D. In Mackey we find a quotation from "Lawrie's History of Freemasonry." On the authority of eminent writers whose names are given, epitomised it is as follows :—"When a candidate was proposed for admission, the strictest scrutiny was made into his character. If it was found to be such as they desired he was presented, made a novice, and clothed with a white garment. A solemn oath was administered that he would not divulge the mysteries of the Order, that he would make no innovations in the doctrines, and that he would continue in that honourable cause of piety and virtue. They had particular signs of recognition. They had Colleges of retirement where they practised their Rites and transacted other business of the Society. Afterwards they assembled in a large Hall, where an entertainment was provided for them by the President or Master, who allowed a certain quantity of provisions for each individual. Treasurers were appointed in every town to supply the wants of indigent strangers."

We have not yet, on our journey, heard of any penalties that were put in force against breakers of laws and against perjurers. Such may be of interest, and we shall have to go off our main road to find them, but the time will not be wasted. We find, for instance, that according to the penal code of the Frisians, a robber of their temples was dragged to the sea-shore, and his body buried at a part of the sands where the tide ebbed and flowed daily. In the Norse code convicts were frequently adjudged to have their hearts torn out, or their bodies were exposed to the fowls of the air for them to feed upon, and sometimes it was decreed that the victim be disembowelled, his body burnt to ashes, and the ashes scattered to the winds. In Roman times the tongue of a perjurer was cut from its root. A cord placed about

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the neck was symbolical that the man wearing it was worthy of the extreme penalty of hanging, and sometimes it was used upon a free man to signify a slight degree of subjection or servitude.

But to return to the main road. As time passed the Ancient Mysteries became less Pagan in character, until they vanished altogether in the presence of the greatest Mystery of all, the Christian. I allude, of course, to the birth of Jesus Christ, who became the Carpenter of Nazareth, and who was destined to give His life that we might live. He was sacrificed and buried, and afterwards searched for, by Mary the Virgin Mother and his disciples, who found Him and rejoiced. He rose again from the dead, to become the greatest force of all on this earth. He is our Supreme Being, the Lord of Life, Giver of all good things, and a perfect pattern for all men to follow, particularly Freemasons. His Death and Resurrection are now perpetuated in our Good Friday and Easter Day Festivals. He it was who offered up that wonderful prayer, "Our Father which art in Heaven," which for all time designates us as children of the same Father, "Our Father," and so, being all of one family, we must be brothers and sisters to one another. This belief in The Supreme Being and the Laws is the keystone of our Order. Without that faith it would crumble and decay, and it has led, through the ages, to such wonderful developments in the lives of all Christians. So in this last great Mystery is founded our trust in the One Great God of all, from Whom all life emanates.

We are now about half way on our return journey, and let us summarise the points of interest that we have found so far. First of all we learnt something about a few of the many ancient Mysteries ; how they taught lessons on the secrets of nature and a life hereafter ; how they originated in Egypt, spread through Persia, Greece and Rome, and in fact throughout all Europe, and though similar in their fundamental principles, they varied in the names of Gods and Goddesses ; the blameless life of the aspirants to all the

Mysteries ; the passage of the initiates from the darkness of ignorance to the light of knowledge ; an oath of secrecy ; secret signs and words of recognition, the characters of which are unfortunately unknown to us ; various codes of penalties inflicted on those who transgressed the laws ; geometry taught in the Pythagorean schools, together with nature, and the exact sciences, and a belief in a god, and a future state ; the veiling of the secrets of the mysteries in allegory and symbolism ; the principle in some of the mysteries of doing good to each other and to mankind in general, and a desire to become a temple of the holy ; many symbols and their interpretation.

It is my humble opinion that, taking into consideration the following points :—(1) that all Nations practising the mysteries were great builders ; (2) that the buildings they erected were immense, and would employ a vast number of men in their erection ; (3) that the buildings were in the main Temples erected for the worship of some God, the central figure of the mystery or religion, and were so erected under the direction of the priests ; (4) that some of the higher grades of Craftsmen engaged would seek to be, and were initiated into the mysteries, it is a fair assumption that there would be coupled together the philosophic teaching of the mystery and the craft of the builder. This is not a far fetched idea, but one which seems to be reasonable, and how reasonable it is we shall see as we continue our journey.

So far our seedling, although it has grown considerably, has been cultivated so far as we know in a philosophic atmosphere only, and consequently does not shew any sign of that peculiar quality which we see in our fully grown tree, and which must be the result of growth in an atmosphere created by men who had combined philosophy with handicraft.

The first clue we have to aid us in our endeavour to find this second school of cultivators is in the name of Numa Pompilius, who was the second legendary King of Rome,

who, developing older ideas, instituted a system of dividing the social and civic activities of the people into Gilds or Colleges. We are told there were nine of these different bodies. The term college includes, besides a society of persons joined together for literary or scientific purposes, men united in civic, political and religious interests. It is more than likely that the Colleges instituted by Numa were of this latter character, for we are informed that in their original state they were a kind of union or gathering together for mutual advantage and for general festivities. It is important that we should not lose sight of the fact that the ancient mysteries were practised right up to A.D. 40, and were still very popular centuries after these Unions were instituted by Numa. The members of these various Colleges or Bodies would therefore be quite familiar with the mysteries, and would most probably include some of the principles and teachings of these mysteries in the rules and regulations governing their gatherings.

As time moved the Colleges changed in character from being merely unions for social purposes, into those of a practical or commercial as well. There were instituted Colleges for all trades, as well as for all grades of civic administration, and they became closely allied to the religion of the peoples. Then we learn that the Romans were great and excellent builders, having acquired the art from the Greeks whose works were highly prized. There certainly was a college for the purpose of furthering and studying the very important art of building, particularly the art of stone cutting, into the practice of which geometry entered so largely.

It will be interesting to know what the constitution of a college was. We find that it consisted in not less than three members, and it was a maxim of the civil law of the Romans that three made a College. In practice it consisted in quite a large number of members and was divided into bodies of ten, or a hundred men—called the *Decuriæ* and *Centuriæ*. It was presided over by a *Magister* or *Master*, and by

Decuriones and Wardens; there were also Treasurer, Assistant Treasurer, Secretary and Archivists. There were also a common cult, a common chest, a common table, and a place of meeting. Dues and payments were imposed to meet the expenses, and each candidate took an oath peculiar to his own college. There existed a close bond of relationship among the members, which, though of course not a blood relationship, was that close alliance which common thought and interests engender. The College of Masons or Stone Cutters, constituted as described, became very powerful, and the sons of the great men of Rome sought for admission.

Here then we have the Craft of the stone cutter and carver linked with a certain ritual, an initiation ceremony, and an oath of obligation, and certain stages of advancement coupled with rules and regulations regarding work, contracts and payment, also a bond of brotherhood or common interest. This body was granted special privileges, and became almost a law unto itself. The work of its members was of such importance and usefulness that they were specially cared for by the High Church dignitaries who kept in close touch with them, and kings became their patrons. The colleges were still powerful when Rome fell in 460 A.D., and when they were broken up by the conquerors, who besides having no love of Art were suspicious and afraid of such powerful and more or less secret institutions. The disbanded collegiates of the Masons College fled to the nearest spot where they could practise their art in peace, and this was the island of Como in lake Como. There they remained quietly doing their work for 200 years, practising their art as occasion demanded, as can be seen by the buildings left behind on the island.

Were these disbanded collegiates the forerunners of those masons who eventually travelled and spread their art over the whole of Western Europe? I am of opinion that they were. As evidence of this we find a very close resemblance in the work which they executed on the island of Como, and the buildings in Rome, both in regard to plan and detail,

a resemblance strong enough to connect them with Rome. To quote the Rev. W. Miles Barnes : " There is however " such evidence as can be derived from the similarity of the " Institution in their aims and constitution. In the latter " institution (The Comacines) even the title of Magister was " retained, though the use of the term was no longer limited " to the President of the body ; every competent and fully " instructed member of the Society was admitted to the " order of Magister, possibly because the members formed " the governing body, and the President became a Grand " Master. The members were called Liberi Muratori " (Freemasons) because they were not subject to the " Sumptuary or other laws which regulated the work and " pay of ordinary workmen."

We know that Rome fell in the 5th century, and that in the 6th century the Longobards conquered Italy. This event was to affect greatly the Masons of Como. The King of the Longobards was Autharis, and he married a Christian wife named Theodolinda, and after his death she was married to Agiluf Duke of Turin. Agiluf was a favourite disciple of Pope Gregory the Great, and we must not omit to note in this connection that Pope Gregory being a high church dignitary would no doubt be a patron of the Comacines, and therefore familiar with them and their work. In devout thanksgiving for the conversion of her husband to Christianity Theodolinda decided to build a church, and to dedicate it to St. John the Baptist at Modœcia, and employed the Masons of Como in its erection. It said by Leader Scott in " The Cathedral Builders " that under the Christianised invaders the actual history of the Gild begins, for from this time the Comacine Masters as the masons of Como came to be known, became active. Theodolinda built many other churches, entrusting the work to the Comacines.

Having learnt that this body of Masons became active again, we naturally become interested to know whether this activity would in any way have an effect in our own country.

The Romans invaded Britain in B.C. 55, and conquered her in A.D. 43, and remained for about four centuries. During this long sojourn they would establish Colleges which were part of the civil life of their own country, because it is usual for conquerors of a country to govern it according to the customs of their native land. We know they practised the art of building after their own manner, erecting temples and public buildings, and that they also followed their own ideas of religion. During their sojourn the Britons became skilled artisans and builders, and their fame reached the Continent and Britain became recognised as a Roman land. We learn from Archeologia, Vol. 9, Page 100, that when the cities of the Empire of Gaul and the fortresses on the Rhine were destroyed, Constantine Chlorus, A.D. 298, sent to Britain for, and employed British architects in repairing and re-building them. In connection with Roman Collegia in this country, the Rev. W. Miles Barnes, Brother of Leader Scott, says "There certainly was a Collegium Fabrorum in Britain, in the reign of Claudius the Roman Emperor, to whom this Island was subject." In the year 596 A.D. Pope Gregory sent Augustine to Britain to convert the people to Christianity, and in his train he included experts in building. Again, in 604 A.D. St. Augustine sent to Pope Gregory for more Masons as there was so much work to be done on new buildings and in converting the Roman pagan Temples to Christian purposes. In the face of events that followed, and the fact that Pope Gregory was well aware of the existence of the School of Masons at Como, it is almost certain that the skilled workmen which he sent to Augustine were Comacines, and further we learn that Charlemagne had recourse to this body of craftsmen and sent Comacines to build his churches at Aix-la-Chapelle in 796 A.D. We learn also that, at this time, they were called Liberi Muratori or Free Masons. Not Free Masons as we are but Operative Masons, called Free because they were free to travel where they listed in search of work. It is true that documentary evidence is still needed to prove that there is no missing link in the chain between the Colleges

of Rome and the School at Como. It may be non-existent, but there is, I think, sufficient evidence of another kind to shew that the two associations displayed characteristics so similar as to be more than mere coincidences.

Wor. Bro. Lionel Vibert in "Freemasonry before the existence of Grand Lodges" gives the following seven marks from which one can judge whether the Collegium Fabrorum, the special organisation of Masons and Builders, did survive, and whether it possessed any characteristics that can be identified with the Masonic Institution.

(1). The Masonic Institution is concerned either theoretically or practically, speculatively or operatively, with the trade or craft of building, and especially in cut and carved stone, though it is a question if the secrets of the fraternity of fellowship were always confined to stone cutters and setters.

(2). It has a peculiar local organ of protean form, for which the only name is the ambiguous term "Lodge," and of which the only persistent characteristics so far as can be discovered are that it must consist of a certain number of the Craft, met together for the purpose of forming one, and that they must meet together in a special place. The traditional number is of seven or more, and the place is the top of a hill or the depth of a valley. Actually in practice six or even five members have apparently been held to suffice in an emergency, and any place secure from intrusion or uninterrupted by outsiders to fulfil the requirements.

(3). There has always been an extensive set of signs and other means of recognition by which members could demonstrate their claims to the rights and privileges of the Fraternity. These have undoubtedly varied a great deal, but have always been grounded in or derived from certain elements or principles which may be regarded as composing the essential and persistent matter on this point. As hints as to what these essentials may have been I will mention the left side, the number three, and the square.

(4). That new members were admitted to the society by initiatory ceremonies, carefully concealed from the profane. Just what is essential in the several details of these ceremonies, and in the way they should be grouped is another dubious point, and one that cannot possibly be discussed here more than anywhere else, but there seems to be some hope of throwing light on the real antiquity of the Institution.

(5). Members are bound by certain rules and regulations, and are under obligation to perform specified duties. Those again have varied a great deal, but there are three principal ones which may be regarded as constant however expressed ; secrecy in regard to the mysteries of the Lodge, the duty of upholding the honour of the Craft, and that of assisting a fellow member as far as possible.

(6). The employment of tools and implements of the Operative Trade as symbols, especially the hammer or mallet, compasses and square.

(7). The possession of some form of legend or myth of origin.

It would be a display of ignorance to suggest, even, that the great Cathedrals and Abbeys of this or any other country were all built by the Comacines, or that their art was developed without any outside influences, but I think it safe to suggest that their associations were the source from which the great organisation of Cathedral builders in this country sprang, as there is a great similarity in the fundamentals, rules and regulations of both associations.

We are making progress I think, but we have still some distance to travel. Having got so far as the coming of Augustine and his train to this country in A.D. 604 we come to the time known as the Dark Ages, which began about the 8th century and lasted for about three hundred years, during which time the development of building and the arts were dormant. It is useless to say that all art and all the associations for its cultivation died absolutely during these

Dark Ages. It did not and could not die, and the associations were kept alive and cherished in that sacred repository where we find all art and learning always cherished, the Church, for although the art of building was certainly not active during the Dark Ages some building was done, sufficient to keep its principles alive.

After the passing of this period building activities recommenced with renewed vigour. We find that building became very active in the 11th century, when we have edifices erected in many parts of England in what is called the Norman style. Was this a spontaneous growth at this period in this country, something unique? It was not, nor was it new, for we find on the Island of Como those familiar Norman details in buildings of the 10th century once again giving us some evidence that the workers in stone in this country were aware of, and conversant with, the style of the workers on that Island. It is inconceivable that the similarity of plan and detail at this early stage of architecture in this country was a coincidence, or that the trade which, as we have seen, had hitherto kept unto itself as something to be jealously guarded by the workers themselves, not forgetting the power of their patrons the Kings and the priests, could at this time have been allowed to be practised by anyone who cared to take it up. Nor must we forget that they were a fraternity practising religiously among themselves all that this meant to them, or, moreover, that this bond of brotherhood is quite uncommon in any other trade in this or any other country. It is true that other trades did bind themselves together, but not to such a very marked degree. There can be little doubt that the fraternity was kept alive after the fall of Rome, on the island of Como, and it does not matter through what channels they or their descendants came to this country, whether by direct or by some more circuitous route. It is sufficient for our purpose to know that they came, and under the care of the Church. We learn that in almost all large towns there was an Operative Stone Masons' Guild or fraternity such as we have been

referring to, whose work it was to keep in repair the public buildings, bridges and churches, but that the members of this gild could not work outside their gild centre, which was the town, except by special permission. So these Gild Craftsmen are not those brethren we are looking for. The craftsmen we want to find were known as Free Masons, who were bound together by the same common ties of fraternity just as were the Gild Masons. In fact their association was allied to the Gild but not of it. It is probable that an apprenticeship was served with the gild, but they were granted freedom of it, and were free to travel in search of work. In Leader Scott's book they are called the "Cathedral Builders," which is an excellent title.

Let us see what the late Wor. Bro. Thorp says in this connection: "The Church-building freemasons travelled "hither and thither throughout the land and settled "wherever they could find work suitable for them. They "had therefore no books, and no employers except at long "distances, to whom they could refer their new masters for "their character and qualifications. So they took with "them something else, they took with them a 'sign, token, "and word.' By that means they could prove that they "were what they professed to be, and that they occupied "certain positions in the Craft which they professed to "occupy. That was the proof they took with them and that "was sufficient for their employers."

It is not necessary to trace the steps of the development of the Masons art through the 11th to the 15th century. This can be seen and studied by inspection of the beautiful Abbeys and Cathedrals of our island. There are four different styles of architecture, each style embraced by a period of years, which in itself speaks of some specially organised body of craftsmen or school of workmen. This organised body had a meeting place always styled a Lodge. Each separate large building operation had its own Lodge, and between Lodge and Lodge these masons travelled. "Periodically there was a general meeting of the whole

Craft in large areas, solely for the business of the fraternity." These meetings no doubt account in some measure, if not altogether, for the various periods of architecture, and for the fact that in each period we find a set of distinctive mouldings and ornaments. We find in a book written by Dr. Coulton evidence of the existence of the Lodge, for he gives an extract from the life of St. Stephen of Obazine, written by a disciple, a monk, in 1148, in which mention is made of Brother Masons and their Lodge. The work in these beautiful buildings is certainly that of an association of devoted craftsmen, who have left us a glorious legacy, and so lovely are they that they have been called "frozen music," and rightly so. These craftsmen must have been very capable men, men who really loved their work, for only out of love could such beauty have been born. They were at once architects, designers, and craftsmen. Wor. Bro. J. W. Hobbs, literary Editor of the Masonic Record, gives us some interesting records of these old craftsmen. In his article he says "St. Albans Abbey begun in 1100 A.D. when "the work was entrusted to Robertus 'Cementarius,' who "not only superintended the work but was responsible for "the design, and it is said that he was the most skilful mason "of his time. Westminster Abbey—The old Norman Abbey "was pulled down in part by Henry III. in 1242 A.D., and "the new Gothic Style adopted in the French plan, under "the control of Master Henry, the Master Mason of the "King's Masons, who was better known as Henry of Rheims. "He died in 1253 and was succeeded by men who were well- "known English Masons, John of Gloucester, Robert of "Beverley and Edward of Westminster. John of Gloucester "was 'Cementarius Regius'—King's Master Mason, and "was with the others called in letters of King Henry III., "'Our Masons and Wardens of our Works.' Later on (and "omitting other Masters of the Work) reference is made to "Henry Yvele, the King's Master Mason, and it is interesting "to Freemasons to remember that amongst other work at "the Abbey he made (temp. Richard II.) a porch to the "North transept which was called Solomon's Porch. Now

" Henry Yvele was born in 1320 and died in 1400, and was
 " a great Architect and Mason, for he collaborated with
 " Thomas of Gloucester in the beginning of the St. Stephen's
 " Chapel, Westminster, which he finished by himself. This
 " was afterwards used as a House of Commons. He was
 " variously called ' Director of Masonry, Mason and Director
 " of Works, and Director of Works in the Art of Masonry.'
 " He acted as one of the arbitrators to decide the question
 " between the Master Hewers and the Mason Setters (he
 " being a selection and representative of the former). He
 " acted in many works at Churches and Castles, and he
 " likewise was a quarry owner and designed and carved out
 " the tombs of Richard II., Edward III. and Queen Anne
 " of Bohemia in Westminster Abbey. He was a citizen and
 " Freeman of London. Another great picture in stone is
 " Salisbury Cathedral, and its tower and spire are noted for
 " beauty and elegance of design. These were the work of
 " Richard de Farleigh in 1334. The contract is still extant,
 " and provides for the work being undertaken by Richard
 " himself, who should make all the necessary plans, and
 " superintend, direct and appoint useful and faithful masons,
 " plasterers, and other men for the purpose of carrying the
 " work into execution."

Wor. Bro. Hobbs mentions many more such craftsmen,
 but these I think will more than suffice to prove that these
 very able craftsmen really were entrusted with the design
 and execution of great works, such as we have been speaking
 about, and were honoured by the Kings. These were not,
 except in isolated instances, the work of Bishops, Abbots,
 Priors and Monks. As stated before, Gild Masonry was local,
 while Free-Masonry was almost universal, and yet the
 fundamental principles governing both bodies were the same.
 Sometimes the local Gilds would be called upon to render
 assistance to the Cathedral Builders, but they were not
 admitted to their assemblies. These travelling masons,
 were of necessity, as we have been told, Free men. To
 prevent one of their number communicating their sign,

token, and word of recognition to an outsider, they must have had some ceremony carried out in secret in which to communicate these guards to their privileges. Part of this ceremony must have consisted in an oath of obligation to secrecy and caution, handed down from those past centuries we have reviewed.

Wor. Bro. Thorp in one of his papers speaks of the rules and regulations of the Cathedral Builders. He says:—"There are about 70 copies of these in existence, no two exactly alike. Yet there is such a similarity between them that we are quite justified in believing that they originated from one far off original. They commence with an Invocation to the Trinity, which we believe is the original of our opening prayer in the First Degree. Now amongst these Church Building Freemasons were many active and practical ecclesiastical masons, including Bishops, Abbots, and Priors, who no doubt learnt their craft from the masons. Thus it came about that the masons working with these religious men, in some instances in close association for many years, and their work being devoted to the buildings to be dedicated to religious purposes, they became a religious body of men. We are told that thus they were taught the symbolism of their Working Tools, which was known to the priests, as it had existed for many centuries prior to the time we are dealing with. Of course, the rules and regulations governing these masons dealt in the greater part with their trade, and, as we have said before, were very similar to those of the Comacines, but right in the forefront of these we find these three:—

(1). "That those who will con this craft and come to estate (position), he must love well God and the Holy Church, Allgate.

(2). "And to his liege lord and King to be true to him over alle thing.

(3). "And thy fellows these love also. For that the Craft will thou do."

So we learn that their working tools had for them a symbolical meaning, handed down from many centuries before Christ, particularly with respect to the Square and Compasses, and such symbolism was in every case to be applied to their general conduct in life. It must not be concluded from this that there was always peace in this association, for, as now, human nature asserted itself and disputes and quarrels occurred, as they do to-day. There is no doubt that the ecclesiastical craftsmen would add many more symbols, culled from the ancient mysteries. They would also impart to them much legendary lore adapted to suit their time, and some of the legends were performed as miracle plays.

In this connection we find in Dr. G. G. Coulton's book, a mystery play performed by the Masons of York in 1485, giving further evidence of their religious associations. He gives the name of the play as "The Fergus Pageant," and goes on as follows:—"The Mayor, Aldermen and Council "decided that the Masons should be exonerated and quit "of the Fergus Pageant, and that they should take for "themselves and the Craft the Pageant of Herod, which the "Goldsmiths formerly did, to be produced and played at "their own expense in the Play of Corpus Christi, in the "most honourable fashion that befits them, to the praise of "the City, as often as the said Play is played in the City "aforesaid." What a wonderful association it must have been, this of skilled Craftsmen and ecclesiastical associates, both imbued with the same great idea to give of their best to the object of their labour, the erection and adornment of buildings consecrated to the worship and praise of God, in acknowledgment of His goodness to all men. It must have been an association bound together by sincere, though artificial ties of brotherly love and affection. This architecture which the association practised, and to which the name of Gothic was given, developed in beauty through the centuries until it reached a point where further development became impossible, and then gradually declined

in beauty of proportion and detail, losing much of its former splendour. There were other reasons beside the one mentioned for this decline, such as Civil War, Puritanism, and the Dissolution of Monasteries. The last reason had the most vital effect on our ancient craftsmen's association. This Dissolution occurred in 1536, and with it came the cessation of the building of monastic establishments of which there existed a very large number. It is said that a traveller could set out from one such establishment in the morning, and continuing his journey through the day, would never be far from the sound of a monastery bell and so never far away from kindly help and creature comfort.

The cessation in the building of religious establishments applied in perhaps a lesser degree to the smaller Churches, but it took away from our Craftsmen their chief source of the labour. This meant that it became ever increasingly difficult for them to find employment, but more serious to them was the fact that it brought with it the breaking away from their religious associations. In place of building religious establishments work was obtained in the erecting of large manor houses and halls for the nobility, of which a large number were being created, and also of public buildings. So, from the Church and Monastery and a religious spirit and inspiration these free masons were separated, to become associated with another class of men who had nothing at all in common with them, and as it were, strangers in a strange land with only the Craft, its religious memories, since they had become a religious body, and the ties of brotherhood. This is rather a sad picture if reflected upon. Their new employers, however, were well acquainted with their existence and their fame; they knew the secret nature of their association; they knew also the jealous way in which they guarded their mysteries of trade secrets, as well as the reputed antiquity surrounding their fraternity. It is a well-known fact that anything that is secret creates a curiosity and a desire in the minds of those outside the secret to know more. It was so in this case, and there is no

doubt that their new employers would have a desire to join them if at all possible in order to know more about them and the Fraternity in general. As time went on it became possible for them to approach the object of their desire, because owing to the ever increasing lack of employment, it was increasingly difficult for the members of the Fraternity to fulfil their sworn obligations to each other. It must be remembered that there always had been Speculative Brethren in the ranks of the Fraternity from very early times, as it is more than probable that the Bishops, Abbots and Priors who associated themselves so closely with the Fraternity became members of it, though not in an Operative sense except in isolated cases.

There is not much doubt that, owing to lack of employment, the Gilds would absorb a proportion of these Free Masons, and we know that non-operative members of learning and social standing were admitted, or "accepted" as it was termed, in order to increase the funds and keep alive the Fraternity. In Scotland as early as 1634 we find that the Rt. Hon. Lord Alexander and Sir Alexander Strachan were admitted into the Lodge of Edinburgh, No. 1, on July the 3rd of that year, General Hamilton was admitted on May the 20th, 1640, and Dr. William Maxwell July the 27th, 1647, Sir Patrick Hume, December the 27th, 1657, the Rt. Hon. William Murray Walter Pringle and Sir John Harper on June the 24th, 1670. In England Elias Ashmole was admitted to an English Lodge on October the 16th, 1646. There is not much doubt that if such non-operatives had not been admitted to the Fraternity it would have died out and have probably been forgotten. Thus we get two classes of members in one society, the Operative Freemason, and the Non-Operative or "Accepted" member, and from this we get the term we so often hear, "Free and Accepted Mason." Finally the Operative side practically died out leaving the one class only, the Speculative Brethren, to carry on and develop the ancient principles and tenets of the Order. Into this body of Speculative Masons came Divines, Doctors,

Lawyers, Philosophers, and other men of science and learning, who recognised that there was much of beauty and sound teaching in the principles and tenets of the Order, the practice of which would tend to uplift mankind in general both in mind and spirit. It must be remembered that, at this time, Catholics and Protestants, Puritans and Non-conformists were so divided among themselves in Creed and in Observances as to become bitter enemies. So these great thinkers saw something in these ancient principles and tenets that would help to bring about a leavening up of the thoughts and lives of men, something outside religious dogma, but equally potent for good.

Some 76 years after the initiation of those Speculative Brethren just mentioned, that is in 1717, masonry was at a very low ebb, and in an attempt to revive it, which was we know successful, the four old Lodges, which had been meeting in London at the Goose and Gridiron, the Crown Ale House, the Apple Tree Tavern, and the Rummer and Grapes, met by arrangement at the Goose and Gridiron, and founded the first Grand Lodge of England, appointing Anthony Sayer, who I believe was an Operative Mason, as the first Grand Master.

We have now come to the end of our pilgrimage, and our tree is fully grown, but its blossoms and fruits were for a time delayed by unhappy dissension between two rival Grand Lodges, the Ancients and the Moderns. Before arriving at the conclusion, let us summarise our journey and examine our gleanings. We have learnt that the ancient mysteries consisted in a legend or myth dramatically expressed, with a ceremony consisting of an initiation, and in general a division into three degrees. That all the ancient mysteries were the same in their fundamental principles, each different people teaching the same thing after their own manner, a belief in a God, Death, and the Life hereafter, much in the same way as the different sects of the Christian religion do to-day. That the mysteries were veiled in

allegory and illustrated by symbols, and that the priests were at the head of the mysteries. We learnt that eminent and learned men taught geometry and the sciences to men who bound themselves into a kind of brotherhood. We then saw that social Gilds were formed for mutual advancement and support, having certain rules and regulations, and that these Gilds were the forerunners of the Craft Gilds which were formed for the same reason, with trade rules and regulations added to those of a social nature. We saw the Pagan mysteries abandoned for that greatest of all mysteries, the Christian Mystery. We saw the Gild of Stone Cutters and Carvers in being and how they became powerful through the absolute necessity of their trade.

We saw that they had for patrons Kings and Priests. The Cathedral Builders and their glorious work then came under notice, and associated with them the High Church Dignitaries, whose influence made them a highly religious body of men. Then came the decline and the admittance into their Order of learned men of non-operative character. With such a wealth of varying knowledge of Craft, Religion and Philosophy, all interwoven by its passing down through the centuries into a semblance of a whole, altering from time to time to suit the peoples times and thought, it is not difficult to imagine that out of all this something tangible and beautiful could be evolved for the benefit of mankind, and so it was. Its fundamental principles were there and the beauty of its teaching was recognised. Great minds were brought to bear upon it, to re-model it and revise it, and, after infinite care and thought, it was brought to the state of perfection in which we have it to-day. You will agree that the principles of our Order handed down to us from the past ages are unsurpassed in soundness of purpose, Fear God, Honour the King, and Love the Brotherhood. Our Ritual is sublime in its composition and its teaching, and like the Orders of Architecture, so perfect, that to attempt any alteration or amendment is on a par with painting the lily to increase its beauty.

Our tree is now perfect, and perfect is the fruit thereof.
Long may it flourish.

Ye willing workers in a sacred band
Among the noblest in our noble land ;
Ye gladly build in Charity's blest name
The Christian altars raised to England's fame ;
Altars that serve to break the storms that rage
In fearful gloom round poverty and age ;
Ye help the helpless with a cheerful zeal,
Ye feel for want as man should ever feel ;
Ye shed the essence of your God around,
For God is seen where Charity is found.

ELIZA COOKE.

(From an address to the Freemasons).

At the conclusion of the lecture the W.M. rose and thanked the lecturer for his very interesting paper, and hoped that the brethren had enjoyed it as much as he had.

W. Bro. POTTS, W. Bro. W. J. BUNNEY and Bro. the Rev. A. W. PARSONS also rose and expressed their thanks and said how much they had enjoyed hearing the Lecturer deliver such a very interesting paper.

The W.M. then rose and called the attention of the brethren to three jewels* which were exhibited, and which would be illustrated in the Transactions.

He also brought to the notice of the brethren the fact that as nothing had yet been done by the Lodge to perpetuate the memory of the late W. Bro. Thorp, the founder and first W.M. of the Lodge, with this end in view it was proposed to publish a book now in MS., the last by W. Bro. Thorp, a

* *Vide* Plate VIII.

revised and much enlarged edition of a book previously written and published by him entitled "French Prisoners' Lodges in England." He asked for the support of every brother in making this a success, and asked them to advertise the endeavour as much as possible.

The W.M. rose for the first time.

The W.M. rose for the second time.

Apologies were received from Bros. C. W. Rippon, H. Hyde, C. D. Eaton, Gen. McLachlan, F. G. Fleeman, A. Parker H. D. M. Barnett, W. Nesbitt.

The SECRETARY reported the resignation of Bro. W. Bray, The Rest, Loftus, St. Katoomba, N.S.W.

The W.M. rose for the third time.

Hearty Greetings were given on behalf of Prov. Grand Lodge.

The Lodge was closed in due form at 8-5 p.m.

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P.M. 2076.

The King and the Craft.

(Query 886, XVII., 87, 108; XVIII., 55).

[In view of the comment by Bro. R.N.O. at p. 55 of this volume of *Misc. Lat.* that doubts are occasionally expressed as to the propriety of the Loyal Toast, in its usual form, I am here reprinting the full text of the Note drawn up on the subject by Bro. J. P. Simpson in 1910, and the circular letter with which it was communicated to the Lodges by the then Grand Secretary. These should settle the question for good and all.—ED.]

THE KING AND THE CRAFT.

NOTES BY W. Bro. JOHN P. SIMPSON, B.A., P.A.G.Reg.

The Ritual of Freemasonry as far as the First and Second Degrees are concerned is in part no doubt derived from the ceremonies of the early Operative Gilds. The expression "So mote it be," and the words "cowan" and "hele," for instance, point to a great antiquity. The Toast of "The King and the Craft" is not of course any part of the Ritual, but it is perhaps the best authenticated heirloom we have received from the remote past.

The various Old Charges, dating back to the middle of the fifteenth century, differ in form, and as to historical references, etc., but all, I think, concur in calling on the Mason "to take heed right well and wisely" to the first charge that Masons should be true men to God, and in the second place that they shall be true Liegemen to the King, and true to the craft of Masonry. It is not unreasonable, I think, to surmise that in these Old Charges we have the origin of the Toast of "The King and the Craft," and

that on the occasion of Refreshment, after giving thanks to the Almighty Architect, this Toast would follow naturally, and in due course.

It will be useful to mention shortly some of the more important references to this old Toast in the Masonic archives in chronological order.

Dr. James Anderson was in 1738 ordered by Grand Lodge to draw up the revised Constitutions of Masonry. The Doctor is not a reliable authority as to the early history of Masonry, but he had a sound and accurate knowledge of the Masonic usages and customs of his own times, and those of the preceding generation. The first actual reference to the Toast is to be found on p. 88, where he informs us that this Toast was drunk by Scottish Masons in the reign of James I. of Scotland (*Circa* 1430). In reference to this custom in Scotland I may here add that there is still in possession of St. John's Lodge, Glasgow, No. 3, a celebrated Chest which seems to have been used at great Masonic functions in the seventeenth century and to contain the records. Outside is carved "God save the King and Mason Craft 1684." Curiously enough the next reference is in the time of James I. of England, and on page 98 of these Constitutions we have an account of the laying the foundation stone of the new Banqueting Hall at Whitehall in 1607. Here Dr. Anderson relates that Grand Master Inigo Jones, and the Grand Wardens, the Earl of Pembroke, and Nicholas Stone, the Sculptor, attended, and a purse of broad pieces was laid upon the stone for the Masons to drink to:—

"THE KING AND THE CRAFT."

Wherever the Toast is mentioned in these Constitutions it has the honour of a separate line, and larger type.

We are perhaps on surer ground when we arrive at the year 1719. At the Festival of that year we are told that Dr. Desaguliers, then Grand Master, "revived the old

regular and peculiar toasts or healths of Freemasons." These were then, so far as I can ascertain, three. "The King and the Craft" represented the principle of Loyalty, the "Entered Apprentice" (on appropriate occasions), Fraternity, and the "Tyler's Toast," Relief. Two more were added later at the Festivals, the "Grand Master" and the "Grand Stewards," and by the close of the eighteenth century the total list averaged about nine.

A further mention of this Toast is to be found on page 180 of the Constitutions of 1738. The occasion referred to was the laying of the foundation stone of the Church of St. Martin's in Campis, in the reign of George I., 1727. Many prominent Freemasons attended, amongst others no doubt Dr. Anderson himself. The Toast of "The King and the Craft" was drunk with full Masonic honours.

No doubt Freemasonry in the first half of the eighteenth century lay under some suspicion of having Jacobite tendencies. We see that in June, 1722, a Deputation of Freemasons waited on Lord Viscount Townsend, one of His Majesty's principal Secretaries of State, and brother-in-law of Sir Robert Walpole, to assure him of the absolute loyalty of the Craft, and that all their proceedings and ceremonies were founded on this basis.

Later there is an interesting letter relative to this matter from Dr. Thomas Manningham, Deputy Grand Master 1752 to 1756, dated from Jermyn Street, London, the 12th July, 1757, to Bro. Sauer, of the Hague. He was authorised by the then Grand Master, the Earl of Carnarvon, to set out the practice and customs of the English Grand Lodge. After going into various points, he states: "Our Healths in Lodge are first, the King and the Craft with 3.3. [etc.]" (*Q.C. Transactions*, v. (1893), 110).

In all the Toast lists I have seen, whether in the eighteenth or nineteenth centuries, this Toast holds the

foremost place. It was given with full Masonic honours whether the King was or was not a Freemason. I have one before me now for the Grand Festival of 1794 (from the *Freemason's Magazine*, January 24th, 1864, vol. viii.) :

- I. Toast "The King and the Craft."
Music, "God Save the King."

In the Constitutions of the Grand Lodge from 1738 to 1767 this Toast appears as the proper Toast to give first after the "Master's Song." After the edition of 1767 the Songs and Toasts are omitted.

The references that I have given above have all been taken from the records of the Grand Lodge founded in 1717, and known as the Senior or Modern Grand Lodge. The other Grand Lodge, founded in 1751, known as the Atholl or Antient Grand Lodge, professed, and I think with some justice, to practise and observe the more authentic and correct ritual and customs of Ancient Freemasonry. In any case, it is a fact that at the Union in 1813 the points in ritual and customs for which the Antients contended were almost entirely adopted by the United Grand Lodge. Having regard to this and also to the fact that a large number of important Lodges on the present Register are the lineal descendants of the old Antient Lodges, it is important to find out the view taken as to this Toast by this Grand Lodge. This question I have solved by the aid of Brother Henry Sadler. It is quite clear that on this point, at any rate, the practice of both Grand Lodges was identical. The Grand Secretary of the Antients, Laurence Dermott, sets out in the very Minutes of his Grand Lodge, on two occasions, the correct Toasts to be given. In the Grand Lodge Minutes of the 24th of June, 1760, and again on the 26th of September, 1761, the authorised Toasts are recorded and "The King and the Craft" heads the List with full Masonic honours. On the first date George II. was King, on the second George III., and neither of these monarchs was a Freemason.

With regard to the custom in the Grand Lodge of Ireland, we read in Spratt's Constitutions, published in Dublin, 1751, that when the foundation stone of the Parliament House was laid by the Lord Lieutenant, Lord Carteret, many Freemasons were present, and the health of "The King and the Craft" was drunk. A List of the Toasts in the Constitutions of the Grand Lodge of Ireland, 1817, is headed by that of "The King and the Craft."

I think I have said enough to establish the proposition that this Toast is "an ancient usage, and established Custom of the Order." The strongest possible reasons are essential for doing away with, or altering such "ancient usages and established customs." With great respect I submit that the circumstances of our times, and position of Freemasonry, furnish us with very strong arguments for the retention of this Toast in its present form, and with Masonic honours as it has been given from time immemorial. I do not wish to labour the subject by recapitulating all the arguments in favour of this; but in conclusion will touch upon one aspect of the matter only. In the eighteenth century up to perhaps the year 1780, Freemasons' Lodges on the Continent were allied with religion and loyalty, and were perhaps more aristocratic even than in England. The Higher and Christian Degrees were extensively practised in France, Spain, and Portugal. The rise of the "Illuminati" in Germany, and the formation of such Lodges as "The Contrat Social" composed of members of the Jacobin Club, in Paris, were indications of the commencement of a new era. The History of the movement is told in an interesting and now rare book by Professor Robison, of Edinburgh, published 1789, and entitled "Proofs of a Conspiracy against all Religions and Governments of Europe." He contends that the French Revolution was directly brought about by the Freemasons' Lodges in Paris, and this is also the view taken by the French Historian Lamartine in his "History of the Girondists." Since then it is common knowledge that

Continental Masonry, for the most part, has gradually become anti-religious and socialistic, and it would, most unfortunately, be impossible to associate it in any sense with monarchy or loyalty. It is, I submit, therefore incumbent on us in the Mother Grand Lodge of the World to be very cautious, and to take no step, however trivial it may appear, which may give semblance to the idea that the indissoluble connection of King and Craft is not subsisting as it was in the days of our forefathers. Many other arguments will readily occur to Brethren in favour of the retention of this ancient Toast in its entirety and with full honours, and I have yet to hear of any valid argument against this contention.

The Circular issued by the Grand Secretary.

(Official Heading) January 6th, 1911.

Dear Sir and Brother,

I am directed by the Pro Grand Master to send you the enclosed copy of a historical note on the Masonic toast "King and Craft" by Bro. J. P. Simpson, which has greatly impressed him and which he thinks may be of interest to you and the Brethren of your Lodge.

The question whether this time-honoured toast should be retained or not is being widely discussed at the present time, and there are some who think that it would be more loyal to make the first toast "The King" in the ordinary manner instead of coupling His Majesty's name with the Craft. This view no doubt results from a prevalent misapprehension as to the origin and meaning of the toast "King and Craft." It is thought by many that the health of the Sovereign has been honoured in this manner only on account of his or her patronage of Freemasonry, and that the toast ought to give expression to the wider

and more disinterested loyalty of citizens of the Nation. Others, again, have been under the impression that the old toast was the occasion for drinking to the prosperity of the Craft simultaneously with the health of the Sovereign.

Bro. Simpson's interesting comments, based on careful historical research, seem to make it clear that none of these views are correct, and that the real significance of the toast is that loyalty to the King is an essential principle of Freemasonry. The Pro Grand Master has been asked by many Brethren to give a ruling as to the proper form of toast, but he does not feel justified in interfering with the discretion of Masters of Lodges in that which appertains to the convivial part of Freemasonry. The Pro Grand Master, however, is himself strongly impressed with the correctness of Bro. Simpson's views, and hopes that the ancient form of toast " King and Craft " will be generally retained.

Yours faithfully and fraternally,

E. LETCHWORTH. G. Sec.

Obituary.

We regret to announce the passing of the following members :—

W. Bro. T. E. BINGLEY, P.M. 523.

Bro. W. FITZ-HENRY.

W. Bro. S. FOLWELL, P.M. 3431.

W. Bro. R. W. FOSTER, P.M. 1559, 2712.

Bro. D. J. GRAHAM, M.M. 1391.

W. Bro. W. S. HARMER, 523, 3448. P.M. 300 (Vic. Con.), Australia.

Bro. W. LONNON, R.N., M.M. 34 and 966 (S.C.), Malta.

W. Bro. A. STANDEN, P.M. 1414; P.P.J.G.D. Kent.

Bro. W. J. WILMOT, M.M. 455.

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OPERATIVE MASONS' MARKS,

ALL MASONS WHO ARE, OR WERE, KNOWN BY THE WRITER.

FATHER JOHN HOPKINS
 1ST SON WILLIAM
 2ND SON OLIVER
 3RD SON THOMAS
 TOOK THE FATHER'S MARK, ALSO THE TOOLS, WHICH BEAR THE SAME MARK, THE FATHER HAVING CEASED WORKING.

FATHER WILLIAM FERRAR
 1ST SON CHARLES
 2ND SON WALTER
 3RD SON TOM
 4TH SON WILLIAM
 5TH SON FRED
 LEONARD X HERBERT
 4TH SON WILLIAM

FATHER BEN DARLING
 1ST SON JOE
 2ND SON ALEG
 ALSO S. HARRIS
 FATHER HERBERT HILLIAM
 VERTICAL MARK AS A DIFFERENCE
 SON HERBERT HILLIAM
 THE ONLY SINGLE LINE MARK KNOWN TO THE WRITER.

FATHER ROBERT TEBBS
 1ST SON WALTER
 2ND SON EDWIN
 3RD SON WILLIAM
 4TH SON CHARLES
 FRANK, BROTHER OF ROBERT TEBBS

WALTER TEBBS TOOK HIS MARK FROM A BOSS IN HOLY TRINITY CHURCH, COVENTRY. THE HAMMER AND NAILS OF THE CRUCIFIXION. HE USED IT AS A SCHOOLBOY, BEFORE HE BECAME A MASON.

FATHER JAMES FITZJOHN
 ALSO W. CANTRELL, A. MOORE AND G. WINHAM.
 1ST SON JAMES
 RICH D BROTHER TO JAMES SENE
 DANIEL GRANDSON OF JAMES SENE
 FATHER GEORGE GRAY
 1ST SON TOM
 2ND SON CHARLES

FATHER TOM MOORE
 1ST SON WALTER
 2ND SON EDGAR
 3RD SON ARTHUR
 SEE ALSO ABOVE H. HILLIAM WITH A DIFFERENCE.
 FATHER P. CROWSON
 SON F. CROWSON
 JACOB MUNTON

FATHER JAMES BLOODWORTH
 1ST SON WILLIAM ALSO J. W. LYE
 2ND SON CHARLES
 FATHER WILLIAM SLADE
 1ST SON SIDNEY
 2ND SON WILLIAM

FATHER JOHN GLADWIN
 SON JOHN GLADWIN
 LATER HE TOOK HIS UNCLE'S MARK, WITH HIS TOOLS
 WILLIAM GLADWIN'S
 W. HAINES
 W. PAYNE

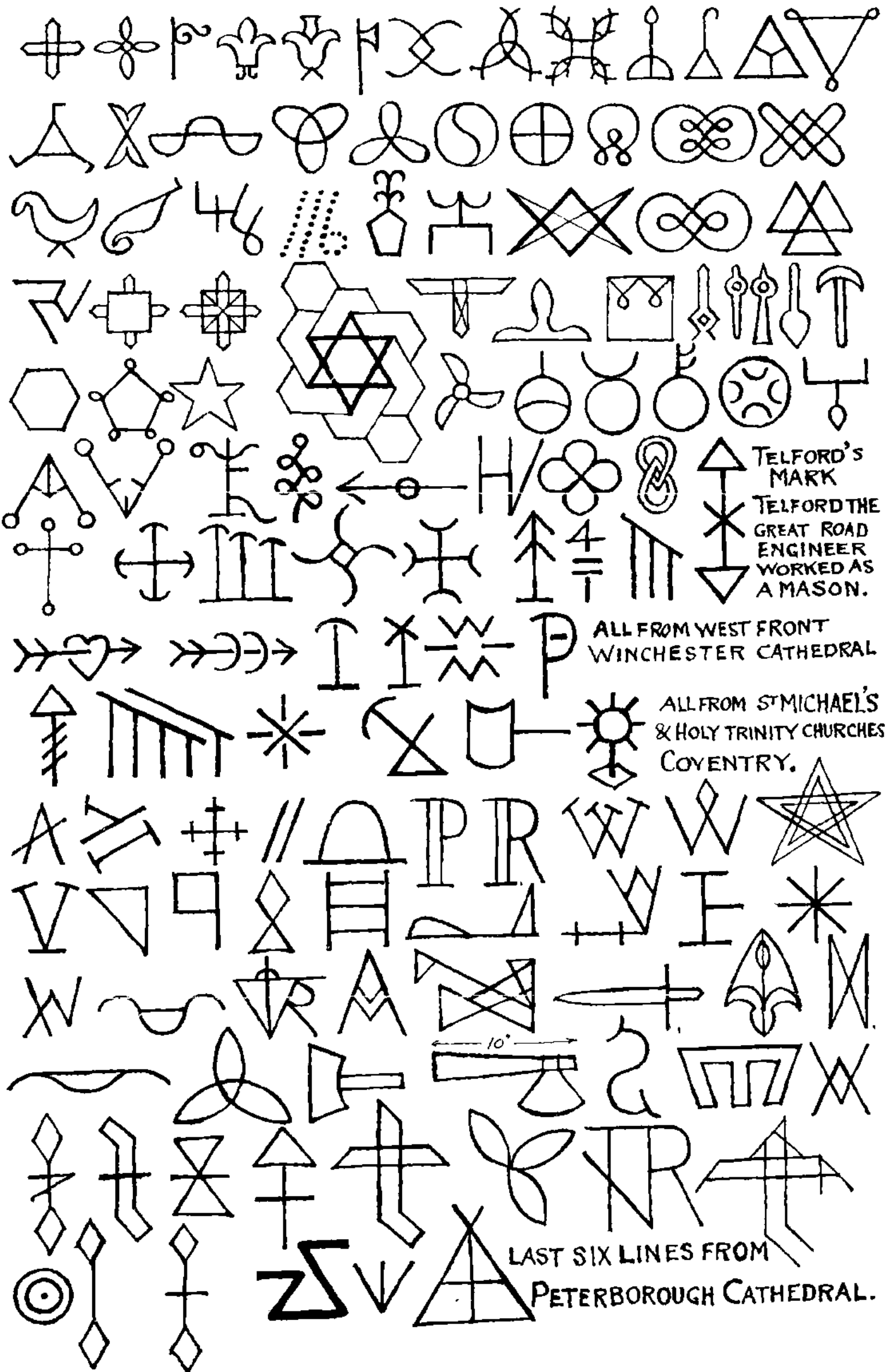
H. NEWMAN
 A. BARWICK
 W. MITCHELL
 P. TAYLOR Y AND L
 G. GRIFFITHS PARALLEL LINES & SQUARE
 E. WYATT

J. GANE J. AND E.
 J. HELLIWELL
 H. A. WHITTING
 J. HAMLET
 G. ARBER
 F. RENNIE

E. V. HACKER 2 SQUARES
 J. WINHAM.
 S. WOODS AN APPRENTICE TAKEN FROM BOY SCOUTS THANKS BADGE.
 C. BRICE
 D. ANGUS.

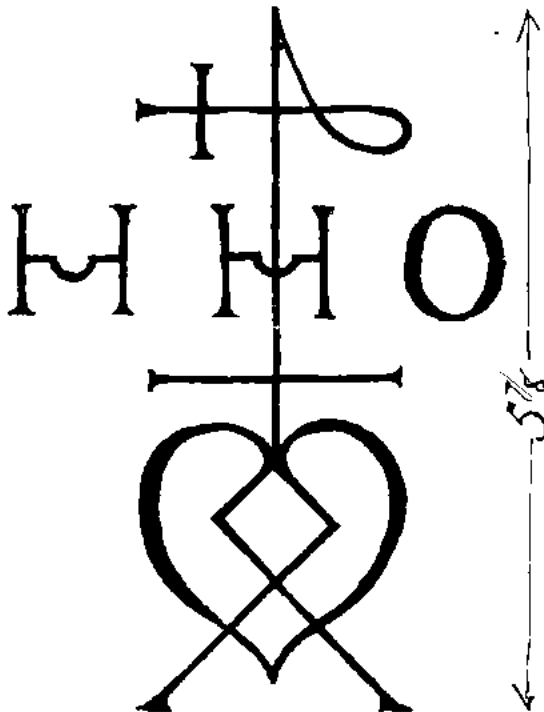
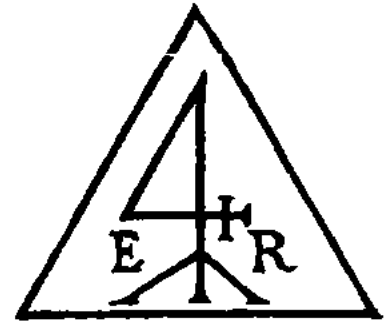
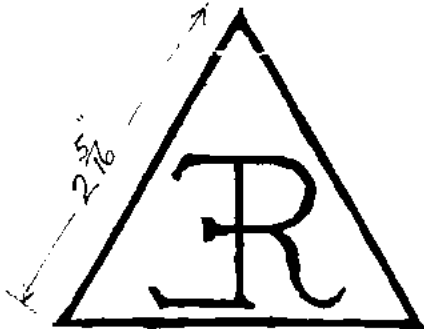
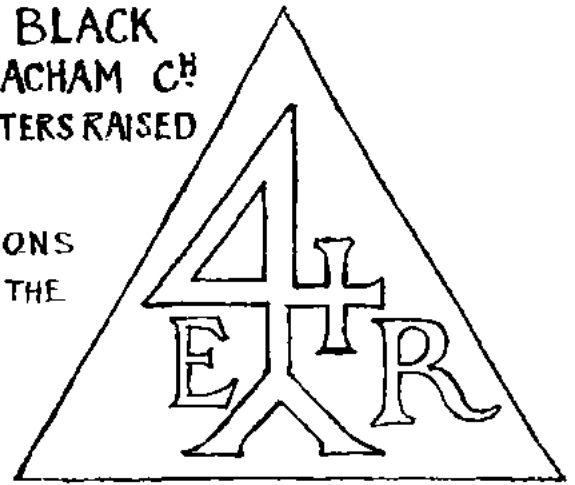
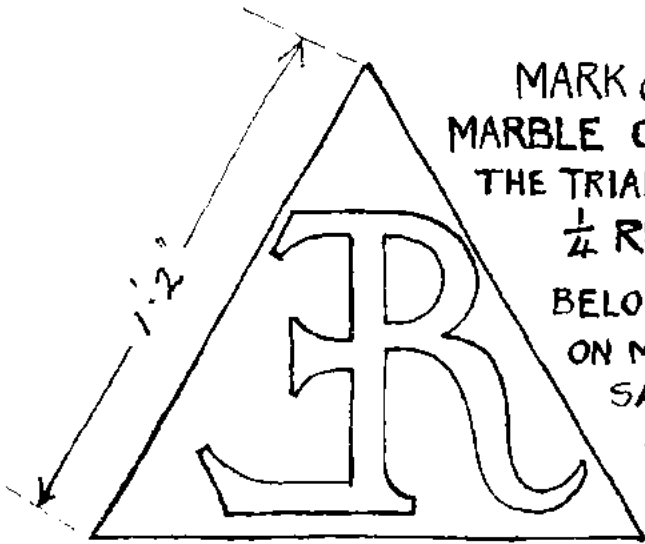
HAROLD CORBY HAND L
 J. SHARP.
 WALTER LANGLEY W AND L
 G. WINHAM
 E. PARKINS
 TOM BALL

UNCOMMON AND ELABORATE OPERATIVE MASONS' MARKS.

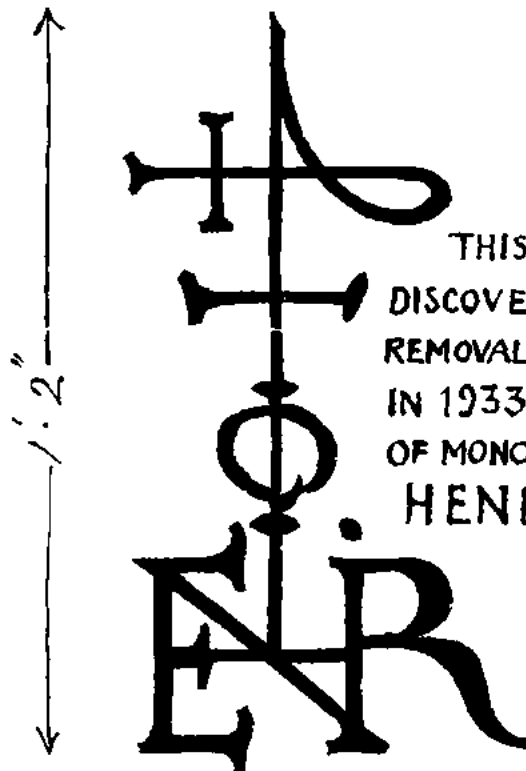


MARK OF E. ROLFE ON BLACK MARBLE GRAVE SLAB IN HEACHAM CH.
THE TRIANGLE IS SUNK LETTERS RAISED
 $\frac{1}{4}$ REAL SIZE.

BELOW ARE REPRODUCTIONS
ON MODERN BRASS IN THE
SAME CHURCH.
ACTUAL SIZE.



MARK OF HUGH OFFLEY
EBONY INLAID IN LIGHT WOOD
ON LID OF MONUMENT CHEST IN
SOUTHWARK CATHEDRAL.
THE SECOND H FOR HARDING
MAIDEN NAME OF OFFLEY'S WIFE.





THIS MARK WAS
DISCOVERED BY THE
REMOVAL OF WHITEWASH
IN 1933 THE LETTERS
OF MONOGRAM ARE
HENRI.


$\frac{1}{3}$ RD REAL SIZE

PAINTED MARK ON PIER IN EASTERN
CHAPEL, PETERBOROUGH CATH.^l

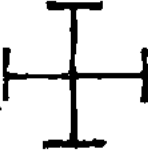
PLATE IV.

MASONS' MARKS FOUND IN ENGLAND AND INDIA ON BUILDINGS OF 12TH TO 16TH CENTURIES.

BURSCOUGH PRIORY  FUTEHPUR SIKRI
 PETERBOROUGH CATHEDRAL
 PASTON CHURCH
 BURSCOUGH PRIORY  ALLAHABAD

CANTERBURY CATHEDRAL  PATHAR MASJID
 BURSCOUGH PRIORY


BIRKENHEAD PRIORY  KOOSROO BAGH
 BEBINGTON CHURCH TAJ MAHAL.
 STONYHURST CHURCH ALLAHABAD
 CANTERBURY CATHEDRAL


BEBINGTON CHURCH  TAJ MAHAL
 CANTERBURY CATHEDRAL

CROWLAND ABBEY  TAJ MAHAL
 STONYHURST CHURCH HUMAYAN'S MAUSOLEUM

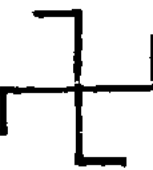
STONYHURST CHURCH  FUTEHPUR SIKRI

STONYHURST CHURCH  HAZRAT-BALKASHMIR
 CANTERBURY CATHEDRAL NISHAT BAGH

STONYHURST CHURCH  NISHAT BAGH

PETERBOROUGH CATHEDRAL  SIKANDRA
 STONYHURST CHURCH NISHAT BAGH
 CANTERBURY CATHEDRAL BEGUM'S MOSQUE

PETERBOROUGH CATHEDRAL  TAJ MAHAL
 STONYHURST CH

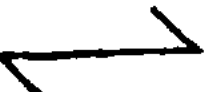
BIDSTON OLD HALL  CHESMA SHAHI
 CANTERBURY CATHEDRAL ALLAHABAD
 HUMAYUN'S MAUSOLEUM
 RAJPUT'S HALL
 PEARL MOSQUE

MODERN MASONS
 JAMES FITZJOHN  MORE THAN TWELVE
 W. CANTRELL BUILDINGS IN INDIA
 ARTHUR MOORE INCLUDING THE
 G. WINHAM „TAJ MAHAL.“
 HERBERT HILLIAM

THE ANKUSH
 OR ELEPHANT GOAD

CHRISTCHURCH PRIORY  DITTO.

SHOTWICK CHURCH  SIKANDRA

CHESTER CATHEDRAL  TAJ MAHAL
 CANTERBURY CATHEDRAL


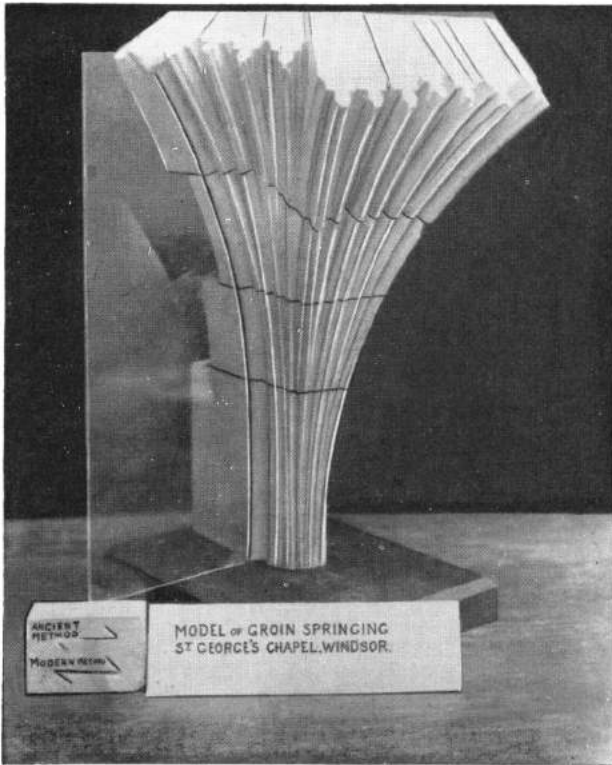
PETERBOROUGH CATHEDRAL  FUTEHPUR SIKRI

PLATE V.



**MODEL OF THE GROIN SPRINGING,
ST. GEORGE'S CHAPEL, WINDSOR,
SHEWING THE SKILL OF THE ANCIENT CRAFTSMEN.**

Vide p. 60.

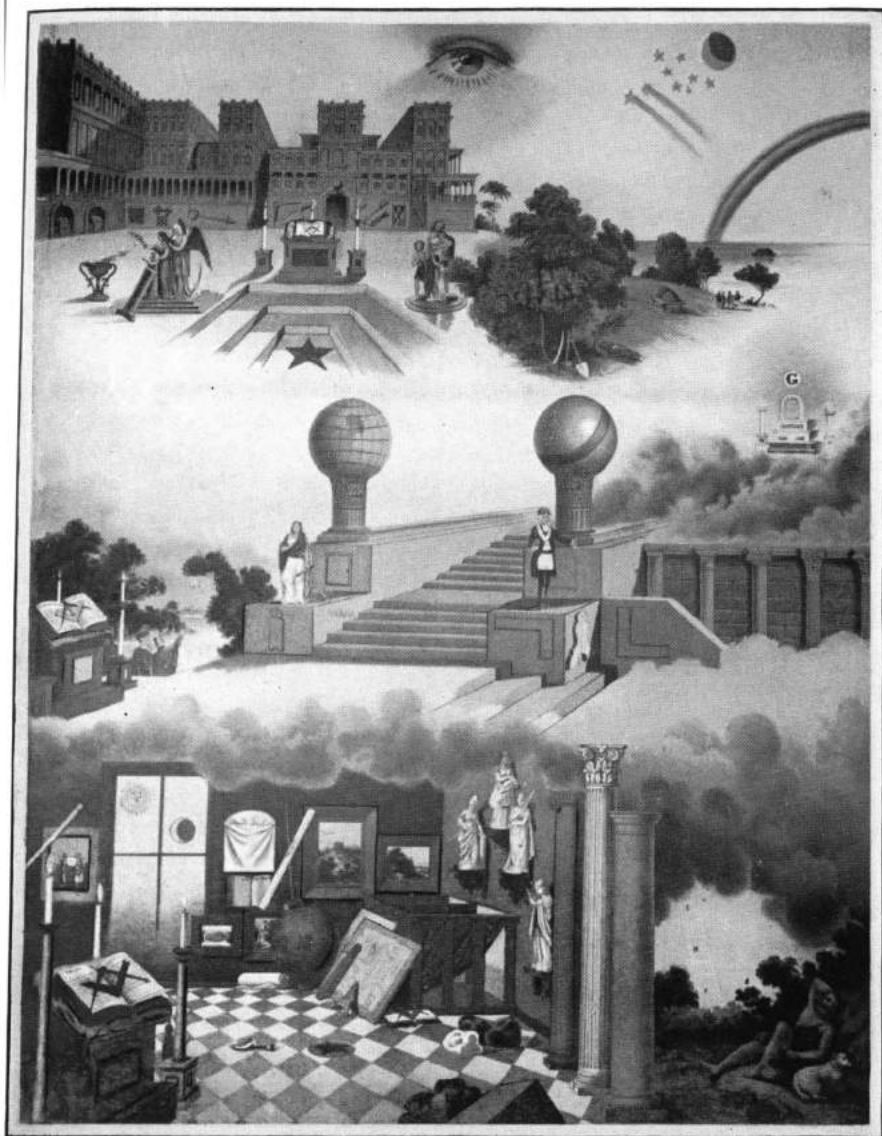
PLATE VI.



PRINTED SHAWL.

Vide p. 94.

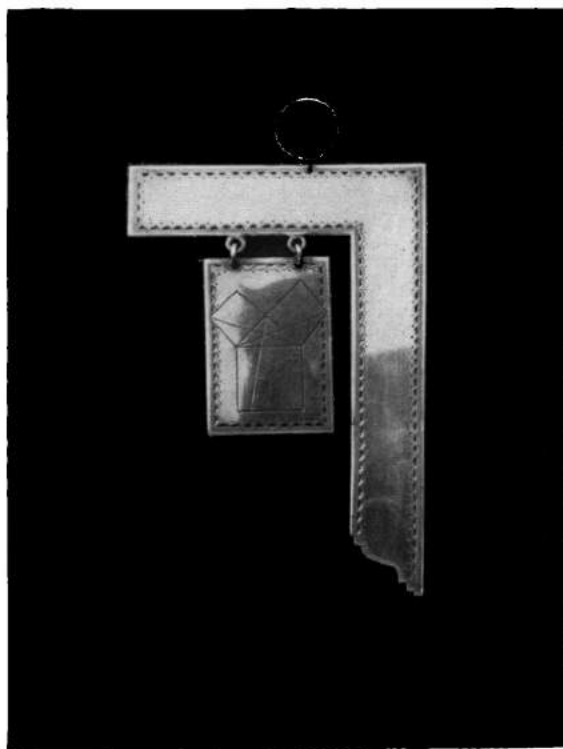
PLATE VII.



AMERICAN CHART.

Vide p. 94.

PLATE VIII.

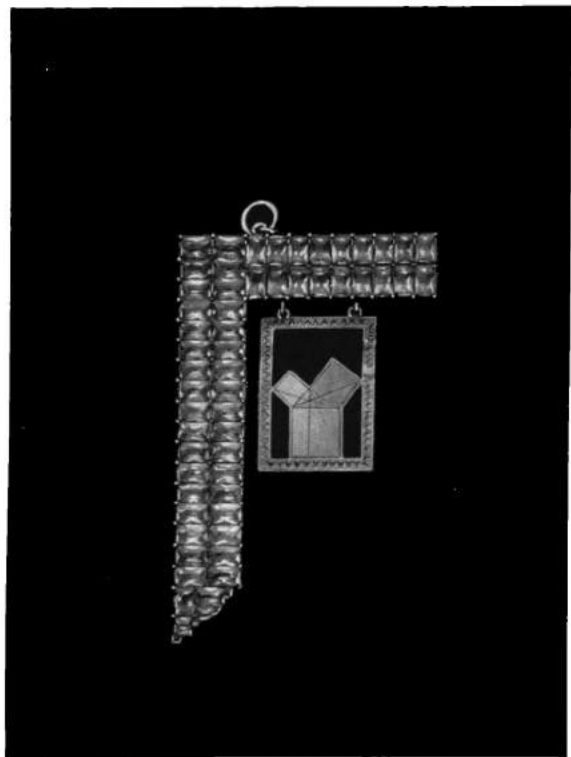


JEWELS.

Vide p. 129.



PLATE VIII B.



JEWELS.
Vide p. 129.

JEWELS.
Vide p. 129.

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.
