

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1936=37.

(Forty-Fifth Year of Publication).

W. Bro. W. H. COTTON (P.M. 50), W.M.

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THE WORSHIPFUL MASTER OF THE LODGE OF RESEARCH,
No. 2429,
W. BRO. W. H. COTTON, P.M. 50.

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

Editorial Note.

The Editor hopes and believes that the Papers contained in this volume will prove of great interest to the Brethren. Along with his contribution W. Bro. Wood sent a number of notes which greatly added to its value. Consideration of space and time made it impossible to incorporate them in the present issue. But the Editor hopes to condense them and to print them, as a supplement, in the next number.

Once more he wishes, particularly, to congratulate the Secretary, W. Bro. Riley, on the excellence of his photographs of some of the interesting exhibits which were shown at the Meetings, and which are such an important feature of our publications.

To the Members of the Lodge of Research, No. 2429, Leicester.

FREEMASONS' HALL, LEICESTER.

July, 1937.

DEAR BRETHREN,

Upon relinquishing the Mastership of the Lodge, I should like to tender my very sincere thanks for the help I have received from my Officers, the Members of the Lodge, and the Members of the Correspondence Circle.

I have been conscious throughout the year of the warm fellowship which has existed amongst us, of the loyal service which has been rendered, and the keenness of one and all to carry on the work for which our Lodge peculiarly stands.

All the Papers given during the session were of an interesting and high order, and whilst we are always grateful for the help given to us by brethren from Associations similar to our own, we are pleased to be able to say the contributions this year were all given by our own members.

We continue to make steady progress both in numbers and influence, and our position to-day is strong. We all feel towards our work that which was expressed and summed up by a mason's labourer at Liverpool Cathedral. It is recorded that his mates could not quite understand his coming to work every day in such a good humour and displaying such a happy frame of mind, until one day he took some of them and shewed them a drawing depicting the great building as it would appear some day, when the site had been cleared of its superfluous material, the scaffolding taken down, and the edifice complete. After they had seen the drawing he turned to them and said, "That's why, it's a big job we're on.

"This is the famous stone that turneth all to gold."

We are very appreciative of the work done by WOR. BRO. ELLWOOD, in showing and explaining many interesting exhibits. We recognise the good work done by our Secretary and Treasurer, who have been unremitting in labour. And may I pay tribute to our esteemed Editor for the able and efficient manner in which he has performed his work and helped so materially in making the Transactions real "classica."

I am,

Yours fraternally,

W. H. COTTON, W.M.

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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 1937-38.

September 27th, 1937—Installation.

November 29th, 1937.

January 24th, 1938.

March 28th, 1938.

May 23rd, 1938—Election.

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" " G. D. POTTS	1909-10.
* " " G. BONNER	1910-11.
* " " G. BONNER	1911-12.
* " " Rev. C. T. MOORE	1912-13.
* " " A. LOLE	1913-14.
* " " T. G. HUNT	1914-15.
" " G. W. HUNT	1915-16.
" " J. E. PICKARD	1916-17.
* " " F. H. POCHIN	1917-18.
" " J. D. JOHNSON	1918-19.

* Deceased.

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	" "	F. HAINES	1921-22.
	" "	W. J. BUNNEY	1922-23.
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	" "	C. F. OLIVER	1924-25.
	" "	N. K. LEE	1925-26.
	" "	A. H. HIND	1926-27.
†	" "	C. S. BIGG	1927-28.
†	" "	Rev. E. R. J. BIGGS	1928-29.
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Angus, Scotland; MILLINGTON, F. V., Kirby Muxloe; MITCHELL, D., Rugby; MOLYNEUX, W., Swansea; MINARD, A. G., Earl Shilton; MONTARGIS, M. J. B., Hong Kong, China; MOORE, W. E., Leicester; MOORHOUSE, E. C., Melton Mowbray; MORLEY, B. S., Oadby, Leicester; MORLING, J., Napier, Hawkes Bay, New Zealand; MORRIS, G. W. W., Rugby; MORTON, J. H., Purley; MOSHER, Willett, H., Buffalo, U.S.A.; MOSS, Eric, Coalville; MOULD, E. C., Leicester; MUDD, Wilfred, Kettering; MUDDIMER, E. H., Leicester; MUDDIMER, E., Leicester; MUMBY, John, Birkenhead; MURMANN, F. V., Leicester; MURRAY, E., Woodville, Quorn, nr. Leicester; MURRAY, S., Kirby Muxloe, nr. Leicester; MUSTHER, W., Orpington, Kent.

NICE, A. E., West Norwood, S.E.27; NIGHTINGALE, C. F., Walsall; NOBBS, Capt. J. T. S., Sherrington, Nr. Newport Pagnell, Bucks.; NESBITT, Major J. W., Liverpool.

OPENSHAW, G. H., Sudbury, Suffolk; O'BRIEN, V. J., Rhiwbina, Nr. Cardiff; ORRINGE, J., Leicester; OSBORNE, George, E., Manchester;

PALMER, E., Oakham, Rutland; PARKINSON, A. E., Leicester; PARR, Alfred, Leicester; PARR, A. R., Leicester; PAYNE, H. R. I., Launceston, Tasmania; PAYNE, Jas., Barry, Glamorgan; PEGG, S. J., Leicester; PEGGE, P. W., Lewes, Sussex; PENNINGTON, Cecil, Burnham-on-Sea; PERCIVAL, C. J., Parkstone, Dorset; PERKINS, Walter, Nuneaton; PETTIT, G. R., Lutterworth, Rugby; PERRY, H. G. B., Shanghai, China; PHILLIPS, W. D., Ll., Swansea; PHIPPS, G. A., Leicester; PICKARD, T. J., Leicester; PICK, E. C., Leicester; PICKERING, E. F., Hinckley; PICKERING, A. J., Hinckley; PICKSTONE, W., Blackburn; PIETERSEN, J. F. G., Kingswinford, nr. Dudley; PITT, William, T., Brightlingsea; POLLARD, F., Anstey; POLLARD, E., Leics.; POLLARD, F., Old Evington, Leicester; POSTE-HARCOURT, Leslie, Newton Abbot; POTTER, Lt-Col. James A., Oadby; Nr. Leicester; POTTER, S. S., Loughborough; POTTER, S. B., Leicester; POWELL, C., Weston-Super-Mare; PRESTON, P. L., Markfield; PRIDMORE, C. R., Leicester; PRIDMORE, S. H., Leicester; PRIOR, Dr. James, Scarborough; PROCTOR, J., Barry, Glamorgan; PRENTICE, H. W. W., Leicester; PENN, E. F., Leicester; PUERTA, V. L., Havana, Cuba.

QUARREL, A. P., Yeovil.

RADBURNE, J. W., Rushden, Northants; RAE, T. H., Sunderland; RANDLE, E. S., Hinckley; RATNETT, E. A.,

Leicester ; RAWLINS, J. A., London ; RANDLE, J. O., Countesthorpe ; RALPH, A. R., Leicester ; RAMSDEN, F. G., Bolton ; REEVES, Hugh, London, E.C.2. ; REDMOND, S. E., Liverpool ; READ, R. H., Ashby-de-la-Zouch ; RICKABY, F., Mountsoittel ; RICHARDSON, Rev. A., Leicester ; RICKS, Ernest W., Leicester ; RIDGWAY, W., Leicester ; RILEY, H. G., Foxton, Leicestershire ; ROBB, Alexander, Toronto, Canada ; ROBBS, Dr. C. H. D., Grantham ; ROBERTS, C. H., Leicester ; ROBERTS, Dr. Jay, G., Buffalo, U.S.A. ; ROBERTS, H., Leicester ; ROBERTSON, A., London, E.C.3. ; ROBINSON, A. B. B., Leicester ; ROBINSON, J., Belfast ; ROCK, W., Kettering ; ROKER, E. A., Leicester ; ROWLETT, W. H., Leicester ; ROSSITER, A. E., Leicester ; RUDKIN, L., Stuart, Leicester ; ROBERTS, C. A., Natal, South Africa.

SALSBUURY, H. W., Nuneaton ; SAUNDERS, C. H., Leicester ; SAVIGE, W. S., Leicester ; SCHOFIELD, H., Loughborough ; SEWARD, J. R., Yeovil, Somerset ; SHAD-BOLT, R. D., Moseley, Birmingham ; SHARDLOW, H. W., London ; SHARP, W. H., Minehead, Somerset ; SHARP, W. L., Leicester ; SHARP, A. T., Leicester ; SHARPE, F. B., Notts. ; SHAW, G., Baron, Bishop's Castle, Shropshire ; SHEPHERD, E. H., Cairns, North Queensland ; SHEEN, R. C., London, N.W.2. ; SILCOCK, Dr. F. A., Leicester ; SHILCOCK, F. H., Leicester ; SHUTTLEWOOD, A. A., Leicester ; SKELTON, G., Sileby, nr. Leicester ; SEAL, F. G., Thurmaston, Leicester ; SLACK, C. H., Leeds ; SMALLWOOD, R. H. G., Wrexham, North Wales ; SMEDLEY, W. R., Bournville, Birmingham ; SMITH, A. J., Leicester ; SMITH, F. G., Asfordby ; SMITH, F. L., Birstall, nr. Leicester ; SMITH, H., London, E.C.3. ; SMITH, Hubert, Market Bosworth ; SMITH, W. E., Leicester ; SMITH, J. C., Conway, N. Wales ; SMITH, SAMSON, Leicester ; SMITH, Com. S. N., Cambridge ; SMITH, W. A., New Westminster, Canada ; SMITH, C. M. R., Countesthorpe ; SMITH H. Muir, Leicester ; SMITHARD, J. W., Leicester ; SMITH, Philip John, Lutterworth ; SODDY, R. J., London, E.C.2. ; SOLLITT, C. F., Nausori, Fiji ; SPENCER, N. B., Auckland, New Zealand ; SPRAGUE, A. G., Kington, Herefordshire ; SPRIGG, S., Melton Mowbray ; SQUIRES, G. A. U., Leicester ; SQUIBBS, G. L., Market Harborough ; STIBBE, E. V., Leicester ; STATON, H. V., Stourbridge, Worc. ; STEVENS, W. H., Nottingham ; STEPHENSON, J. H., Hinckley ; STOKES, A. H., Batley ; STOW, Ernest C. S., Hull ; STOAKES, J. F., Ipswich ; STREET, J. ARTHUR, Loughborough ; STURTON, J. G., Peterborough ; STURTON, Joseph, Leicester ; SUTTON, C. C., Loughborough ; SWALES, G., Leicester ; SWAIN, Joseph Paddy, Burton Overy ; SWIFT, J. B. T., Leicester ; STURTON, Dr. S. D., Chekiang, China.

TANSER, W. T., Leicester ; TASKER, J. W., Morden, Surrey ; TATSCH, Lt.-Col. Jacob Hugo, Mass., U.S.A. ; TAYLOR, G. S., Hugglescote, Leicester ; TAYLOR, J. C., Honolulu ; TAYLOR, L. F., London ; TEBBS, Rev. Geo. W., Burlington, Ontario ; THOMAS, D. R., Hinckley ; THOMAS, Edmund L., Swansea ; THOMAS, W. W., Hertford ; THOMPSON, H. E., Leicester ; THOMPSON, A. Warren, Scarborough ; THORNBURY, A. J. D., London ; THORPE, Charles H., Burton-on-Trent ; THOMPSON, W. J., Kettering ; THORPE, Thomas C., Beeston, Notts. ; THORPE, Thomas H., Derby ; TIMMS, A. H., Swadlincote ; TITLEY, J., Hull ; TOMLINSON, W., Market Harborough ; TRACEY, Herbert, Liverpool ; TREBILCOCK, R. E., Victoria, Australia ; TROTT, F. S., Leicester ; TURNER, A. E., Leicester ; TURNER, P. E., Bury St. Edmunds ; TURNER, W. E., Leicester ; TUCKER, H. C., Spalding ; TYLER, Walter, Leicester ; TYZACK, W., Alexander, Sheffield ; TYLER, Lt. Col. H. W. H., Leicester.

UNDERWOOD, I. R., Leicester ; UNDERWOOD, T. N., Leicester.

VIBERT, L., Kingsway, W.C.2.

WADDLETON, J. A., Darlington ; WADE, H. J. S., Tavistock, Devon ; WAKELING, P. G., Rochester, Kent ; WALKER, Herbert Leicester ; WALKER, S. J., Hinckley ; WARD, J. H., Leicester ; WARD, Major R. W., Carmarthen, S. Wales ; WARNER, A. E., Leicester ; WATERHOUSE, A. L., Napier, New Zealand ; WATSON, E. R., Loughborough ; WATTS, Charles, Hinckley ; WEBB, Lionel B., Burton-on-Trent ; WENGER, Haakon, Schjerven, Osler, Norway ; WEST, F. ALEX., Bognor Regis ; WESLEY, Laurence H., Leicester ; WHITAKER, A., Loughborough ; WHITCHER, A., S., Leicester ; WHITBY, F., Birstall, Leicester ; WHITEHEAD, A. S., Leicester ; WHITEHEAD, J. T., London ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WHYMAN, H. F., Chatham ; WILDE, F., Birmingham ; WILL, J., Junr., Dunedin, New Zealand ; WILLIAMS, W. J., London, S.W.2. ; WILLIAMS, H. D., Kettering ; WILLSON, Owen, Leicester ; WILSON, J., Leicester ; WITCOMB, F. L., Leicester ; WILSON, J. C., Kettering ; WILKIE, T., Leicester ; WOOD, A. J., Leicester ; WOOD, Rev. H. S., India ; WRIGHT, S. M., Leicester ; WIGHTMAN, Walter, Earl Shilton ; WOODS, H., Warrington ; WOLFERSBERGER, W. H., Denver, U.S.A. ; WRIGHT, F., Leeds ; WYCHE, Rev. Chancellor, Grayhams-town, South Africa ; WYKES, G. D., Kibworth Harcourt.

YARNALL, J. E., Leicester ; YATES, A. S., Sutton-on-Sea ; YATES, F. J., Leicester.

The
Two-Hundred-&Twenty-Sixth
Meeting
 and
Forty-Fourth Anniversary

and Installation was held at Freemasons' Hall, London Road, Leicester on Monday, September 28th, 1936.

There were present.—Wor. Bro. A. L. MACLEOD, W.M., in the Chair ; A. J. S. CANNON, I.P.M. ; W. H. COTTON, S.W. ; A. E. DIGGINS, J. W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; W. R. BRIDGER, S.D. ; J. T. COOPER, J.D. ; F. HAINES, D.C. ; F. G. FLEEMAN, I.G. ; G. E. PHIPPS, Steward ; Bro. D. CHOYCE, Tyler. Also present were Wor. Bros. A. T. SHORTHOSE SMITH, D. POTTS, W. BOND, E. STORK, J. C. BURTON, C. BLAND, WM. TOMLINSON, G. B. ELLWOOD, W. H. WOOD, T. O. JUDGE, J. H. CORAH, G. WILKES.

Correspondence Circle.—Wor. Bros. J. J. W. GRUNDY, G. S. TAYLOR, W. E. MOORE, W. MAJOR, E. GIFFORD, J. W. CLARKE, R. B. ADCOCK, S. J. WALKER, C. E. HAINES, W. GARLICK and Bros. W. L. SHARP, A. M. DALBY, T. H. CATLOW, W. E. HALL, A. E. TURNER, E. S. RANDLE, A. SHUTTLEWOOD, E. POLLARD, T. G. ELLINGWORTH, A. E. BIGGS, E. F. PICKERING, J. C. CLAYTON, THOS. WILKIE, L. CLARKE, E. F. PENN.

Visitors.—Wor. Bros. STURGESS WELLS, S. P. SMITH, F. W. HEATON, G. BRUMMITT, and Bros. F. M. NARKHAM, A. J. ORAM, WILKINS MAYLE, A. W. POLLARD, W. COOK, L. WESLEY.

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

The Minutes of the last meeting held May 11th, 1936 by special dispensation were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. J. H. CORAH, P.A.G.D.C. Eng., and Prov. Grand Secretary, also Wor. Bro. R. B. ADCOCK, P.G. Standard Bearer Eng., who were saluted with the honours due to their rank, which they acknowledged.

Wor. Bro. F. G. FLEEMAN, P.G.J.W. and a full member of the Lodge and officer of the Lodge of Research was also saluted with the honours due to his rank, and acknowledged the salutation.

The following Brethren having made application for membership of the Correspondence Circle of the Lodge were proposed by the Secretary and elected by a shew of hands.

Bro. WILLIAM HENRY RAINEY GODRICH, Box 78 Pinnbrooc, South Australia, Pinnbrooc Lodge, No. 64, S.C.

Wor. Bro. DOUGLAS GOLDSBURY LAMB, P.O. Box 33, Port Elizabeth, South Africa, P.M. Godrich Lodge, No. 711, E.C.

Wor. Bro. A. E. BLAIR, Outram R.D. Otago, New Zealand.

Bro. LAURENCE H. WESLEY, 10 Kingsway Road, Leicester, Lodge No. 1391.

The Treasurer then presented his Balance Sheet of the Lodge Accounts and on the proposition of Wor. Bro. J. T. COOPER, seconded by Wor. Bro. G. E. PHIPPS, it was accepted and adopted, and in putting the proposition before the brethren the Wor. Master warmly congratulated and thanked the Treasurer for the excellent rendering of the accounts, and mentioned the great amount of time he must have spent in their preparation. The proposition was carried with acclamation.

The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1936-37.						Cr.						
RECEIPTS.	£	s.	d.	£	s.	d.	PAYMENTS.	£	s.	d.	£	s.	d.
To Subscriptions :—							By Printing Lodge Transactions	152	7	3			
Members	56	14	0				Printing	32	0	0			
Correspondence Circle ..	213	18	7				Steward's Account ..	15	0	0			
Building Society Interest ..	5	5	11				Rent	12	12	0			
Sale of "French Prisoner's Lodges"	1	11	6				Postages and Sundries ..	6	9	6			
Sale of Lodge Transactions	1	7	6				Grand Lodge Dues ..	6	8	0			
Total Receipts	278			17	6		Provincial Grand Lodge Dues	5	6	6			
							Photographs for Transactions	1	5	11			
							Subscriptions :—						
							Leics. Freemasons' Lib.	2	2	0			
							Manchester Assn. for						
							Masonic Research ..	10	0				
							Total Payments	234			1	2	
Balance at Commencement of Session :—							Balance at end of Session :—						
On Lodge Account :—							On Lodge Account :—						
Lloyds Bank Limited ..	222	4	1				Lloyds Bank Limited ..	115	8	11			
Leicester Permanent Building Society	150	0	0				Leicester Permanent Building Society	300	0	0			
On Publication Account :—							On Publication Account :—						
Lloyds Bank Limited ..	106	2	11				Lloyds Bank Limited ..	107	14	5			
											523	3	4
											£757 4 6		
											£757 4 6		

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NOTE—Correspondence Circle Subscriptions unpaid :—

	£	s.	d.
62 Members 1 year at 10/- =	31	0	0
36 Members 2 years at 20/- =	36	0	0
	98 Members		
	Owing	£67	0 0

NOTE—There is an amount due from the Lodge—on yet unascertained—on Publication Account in respect of "French Prisoners Lodges."

Audited with the Books and Vouchers of the Lodge of Research, No. 2429 and certified to be in accordance therewith. Dated this 16th day of August 1937.

E. R. CARR, A.S.A.A., P.M. 3448, 4835, Treasurer.
33 Bowling Green Street, Leicester.

JOHN T. COOPER, P.M. 523, P.P.J.G.W. } Auditors.
GEO. E. PHIPPS, P.M. 1391, 3919.

The Lodge was opened in the Second Degree.

Wor. Bro. WM. H. COTTON, the W.M. Elect was presented by the D.C. Wor. Bro. F. HAINES, to the Wor. Master to receive at his hands the benefit of Installation and gave his submission to the " Ancient Charges " and was Obligated.

The Lodge was opened in the Third Degree.

The retiring Wor. Master then thanked the officers for their services during his term of office and declared all offices vacant. All brethren below the rank of Installed Master then retired from the Lodge.

Wor. Bro. W. H. COTTON was then Installed into the Chair of King Solomon by the Wor. Master Bro. A. L. MACLEOD who was invested as I.P.M.

The Master Masons were re-admitted and the newly Installed Wor. Master was proclaimed and saluted in the three degrees. The Working Tools were presented by the following Brethren. Third Degree, J. C. BURTON, Second Degree, T. O. JUDGE, First Degree, G. WILKES.

The Warrant was presented by Wor. Bro. A. L. MACLEOD, I.P.M., and before doing so he mentioned the unavoidable absence of the R. Wor. Prov. Grand Master who had written and expressed his regret at his inability to be present.

The Wor. Master then invested his officers as follows :--

W. Bro. W. R. BRIDGER,	S.W.
„ J. T. COOPER,	J.W.
„ W. J. BUNNEY,	Chaplain
„ E. R. CARR,	Treasurer
„ W. H. RILEY,	Secretary
„ F. G. FLEEMAN,	S.D.
„ G. E. PHIPPS,	J.D.
„ F. HAINES,	D.C.
„ C. BLAND,	I.G.
„ E. H. STORK,	Steward
Bro. D. CHOYCE,	Tyler

The Wor. Master then presented a P.M.'s jewel to the retired Wor. Master.

On the proposition of the Secretary, seconded by Wor. Bro. POTTS, Wor. Bro. F. HAINES was again elected to represent the Lodge on the Prov. Grand Lodge Committee of General Purposes.

On the proposition of Wor. Bro. A. L. MACLEOD seconded by Wor. Bro. A. J. S. CANNON, Wor. Bro. BUNNEY was re-elected to represent the Lodge on the Library Committee.

The W.M. then gave his inaugural address entitled "Symbols, their place and power" (with a few examples of their use and effectiveness to Freemasonry).

Symbols.

THEIR PLACE AND POWER, WITH A FEW EXAMPLES OF THEIR
USE AND EFFECTIVENESS IN OUR ORDER OF FREEMASONRY.

I have selected this title for my address, as the best I could think of to portray and convey what I wish to present to you. It may not be the best title that could have been chosen. It may be rather too high-sounding, too ambitious. It has this advantage, however, I think—it is a euphonious title. I hope therefore, in this respect at least, it will be symbolical of what the address will be to you. The power of the symbol may not be enforced and presented to you as one more capable than I could have presented and enforced it. You may possibly say it is symbolical of my presumption in attempting to deal with such a subject. However, here I am, to do my best, which I hope is symbolical of me. We have already, you will note, and almost unconsciously been symbolizing, from the opening sentences

of the address. We have used three symbols in fewer than this number of minutes. This symbolizes, at least in some measure, the use and importance of symbols.

What is a symbol? If we refer to our old friend the dictionary, which, by the way, is symbolical of the development and growth of words and a frequent change of subjects, we shall find this definition,

“A symbol is the sign or representation of some thing moral or intellectual by the images or properties of natural things,” as *e.g.*

the Lion is the symbol of Courage. White is the symbol of purity. The Cross is the symbol of Christianity. A symbol is an emblem or representation of Spiritual Truth. A type. A figure. It is like a picture. It is like a window to let in the light and warmth. An interesting study would be to trace its derivation and development through the centuries, to see how it was and still is reflected in Architecture, Ceremonial, Heraldry, Images, Hieroglyphics, and many other figures. I will content myself by taking a plainer and more simple course and treatment of it, viz: to study it on its ethical side.

First. A symbol belongs to the material world, but it has a spiritual correlative, that is to say it is in mutual relationship with things spiritual. If it should cease to have this mutual relationship with spiritual things it would cease to be a symbol, it would have degenerated into a form. A symbol is always distinguishable from a form in that a form is material and material only. A symbol is material and spiritual. Take any symbol you can think of and apply this test to it. Take the three examples already given, The Lion, White, The Cross. The Lion, material: Courage, spiritual. White, a colour (if white is a colour) if colourless it nevertheless is material—its correlative spiritual: “Let me always serve Thee in white robes”: a perfect example of a symbol. Finally The Cross: a piece of wood, material, Christianity its correlative, spiritual.

Two of the commonest symbols are those of speech and writing. We are spiritual beings and one of our chief functions is thought. Now thoughts are expressed by things material. Language is made up of what we call words, and a word is made up of a series of sounds. Sound belongs to the material world, for it is produced by vibrations of air. The same course of reasoning might be made with respect to writing, only in this case we should find the difference would be the appeal to the eye, instead of to the ear. Now words either spoken or written express ideas, words are material, ideas are spiritual. Here then is the way in which spiritual beings use material things: they use them as Tools: they turn them into symbols. By these symbols we communicate with one another. In other words they are the medium by which we hold fellowship with one another. As far as one can see there could be no society of human beings without this material means of Fellowship. A noted writer has gone so far as to say "Symbols are as necessary to bind the universe of persons together as gravity is to bind the world of things." (No Symbols—no Societies.)

Let me now submit to you one or two of their important uses. I will take first of all the value of a symbol in feeding and strengthening the experience which it expresses. Here is an example of what I mean. In the long history of our Nation we remember there was a time when our forefathers were barbarians. Amongst them came to live Christian Missionaries from Rome, bringing civilizing influences and teaching the Christian religion. Through the acceptance of the Gospel the country became so changed that it was said a woman with her babe could walk from coast to coast and fear nothing, and the traveller coming to a spring of water found a drinking cup, attached to a stake driven in the ground, a visible sign of that consideration for others which is at the root of all our Christian virtues. Now the safety of the roads and the drinking cup were symbols of the spirit of Christianity. They expressed it. They did, however, more than express it, they nourished and fed the

new experience, which had entered into these one-time wild and uncivilized people.

Those of you who read the Daily Telegraph may remember that some little time ago an article appeared entitled "Canada is keeping her 400th birthday." I should like to call attention to it very briefly. In the middle of the reading matter was a picture, a copy of the well known painting by Fourqueray, of Jacques Cartier landing in 1534 at Gaspé Bay, Quebec. If you have seen this picture of Fourqueray's or if you saw the copy in the Telegraph, you will remember a number of persons figure on it. The central figure is Cartier planting a cross on the spot where he landed. It is 400 years ago since this navigator planted the cross there, the symbol of the Christian religion, and now we read after all these years a cathedral is going to be built on the site. Has not this symbol of the Christian religion through all these years, in the memory of the Church, nourished the experience which it expressed and made the very ground sacred where the symbol stood ?

Let us notice the bearing this idea and truth has with us as Freemasons.

Everyone of our many symbols can be made to nourish and feed the experience which it expresses. Reverence is engendered in us as we stand with the reverential sign. As we stand with our feet four square the spirit of rectitude is fed and nourished in us ; as on each occasion of Initiation or Passing or Raising, with the Candidate's hand on the Book the faithfulness to our vows is again enjoined upon us—with what force does the faithfulness of our Master come to us as we see Him symbolized in the closing scene of the 3rd Degree. Does not that solemn scene always feed and strengthen the experience which it expresses. And so we might keep on adding example after example.

Let me now submit to you that a Symbol may not always nourish the experience which it ought to express. It

does not for example, when the Society or Individual is not healthy. I mean of course, not healthy spiritually. We know how the Symbol of the Cross supported and sustained the martyrs in the face of persecution and death. It means, however, little or nothing to a great many people. It means nothing to the heathen. It was a stumbling block to the Jews and to the Greeks foolishness. It did not nourish and sustain them. Do we not find this to be true sometimes with ourselves? We use a symbol for God. He is the Great Architect of the Universe, the Grand Geometrician of the Universe, the Most High. We are taught the important duties we owe to Him and are besought never to mention His name but with that awe and reverence which are due from the creature to his Creator, that if ever we are about to pronounce His name lightly or irreverently we should pause, place our finger on our lips and remember our covenant.

The Framers of our Great Ritual knew that while there was every advantage to be gained by the repeated use of a symbol in feeding and nourishing the experience it expressed, it was possible to make the symbol of non-effect. In fact they discerned there might be a danger, even, in its use to those who were thoughtless and insincere.

A striking example of this is given in the history of the Israelites, while travellers in the desert from Egypt to the Promised Land. You remember what a trying experience they had. God was making a nation out of them and this 40 years wandering was the first step in the making. Think what it meant to them. Their leaders died one by one, their children were born, grew up, and there seemed no prospects for them, only a life of uncertainty and peril, and at last the bitter cry went up to Moses "Wherefore have ye brought us up to die in the wilderness, for there is no bread, neither is there any water, and our soul loatheth this light bread." It was a sensual complaint and we read how fiery serpents were sent among them. Then it was that the Brazen Serpent was made and whoso looked on it by Faith,

we are told, was healed. Healing came out of the thing which had stung them. This piece of twisted brass became a channel of Divine Grace. We can well understand why that curious symbol was sacredly preserved and carried with them, as we read it was, through all their subsequent wanderings : and then it became a charm, incense was burned before it and it actually was worshipped. We read that Hezekiah the King saw the state into which the people had fallen and said "It is "Nehustan," that is a piece of brass, and broke it to pieces. What had been a help and a blessing to these people when their spiritual life was pure, even a channel of Divine Grace, became no help to them when they degenerated and fell away. In fact it became a snare and a curse to them. They turned the symbol into a fetish.

Let us now notice, briefly, symbols which we will term obligatory, or those symbols which a Society has selected for observation by its members. An obligatory symbol, imposed on a Society, introduces the notion of Authority and once selected it is obligatory that such a symbol be observed. I wish you to see what force such a symbol must have on its members. Let me take an example from our own Society—one will suffice. Such examples, could however, be multiplied indefinitely.

We know, of course, the great importance we give to secrecy—how our obligations and vows of secrecy might be enjoined upon us by word of mouth only. They might be enforced again and again upon us, we might be exhorted, commanded, entreated to remember our vows and be loyal to our trust. The penalty for unfaithfulness might be hung over us, but I venture to think all these penalties or obligations or reminders would be almost as nothing compared with the solemn obligatory symbols of the Penal signs in the three degrees, which spell secrecy in letters of flame to us and which are ever before our minds whether awake or asleep. Again old obligatory symbols get a grip of us. Time has tested and seasoned them and worked them into

the very fibre and tissue of our being. They bind us together. They impress the laws of our Society upon us and they make for a common spirit of unity. The Framers of our Constitution and Ritual were real artists. *Works of Art*, such as paintings, sculpture, architecture, music, the drama, are all symbols which have been used through the generations to express the image which has grown in the mind. *Now*, when the passion seizes hold of one, he is compelled to communicate it to others.

If a similar emotion is engendered in the mind and heart of the hearer or spectator, or reader, to that of the artist himself, although perhaps in a smaller and poorer degree, then we may be assured it is ART. As proof and illustration of this may I remind you of the art of ancient times, at least what is left of it. The names of the men who produced it have gone and are forgotten, it nevertheless has the power of moving us to-day, much in the same way in which it moved those who lived at the time when it was produced. (It would be possible to show through the course of history, when the discovery was made that there were certain beings in the world capable of creating these deep impressions on mankind, how the leaders of Society, Rulers, Kings, Priests, took them under their protection and how they were commanded to produce only such works as upheld their theories of life.) Now in Masonry we fall under a similar spell. It is greater or less according to temperament, I know, nevertheless the spell is there and that explains and accounts in large measure for the success and influence to which Masonry has attained. Masonry is ART. I mention this as a possible explanation of the wide range and variety of wonderful pictures and conceptions which in the various degrees of our order are given to us. They are beautiful as they are varied. They all portray the artist's mind.

The appeal to the old and historic is strong within me. The spell of an old Church, an old Castle, an old Temple falls upon me, and I am only one of many who feel this spell. I

wonder why this is. How this spell is created. It is claimed that a true work of Art is something more than material, that the architect, the builder, the artist, has put something into the work that is spiritual, and that it is this spiritual something, this indefinable something that makes a work of Art, and puts one under the spell.

However vague to us this spiritual something is, it is the creative and dominant force, the material is the subordinate and the created.

Tools: Earlier in the address, you may remember, I remarked that we, as Spiritual beings, use material things as Tools. We turn them into symbols. Now every symbol is a Tool, but a Tool is not always and necessarily a symbol. A Tool is an implement used in the work of constructing, building, shaping, adjusting and so forth. A Tool, however, is useless for some things. You can measure a great many things with a two foot rule (our 24" gauge) but there are some things you can't measure with it.

Many years ago, when I was quite young, I heard a noted London preacher say "You can measure the size of this Church, so many feet high, so many feet broad, and so many feet long; you can measure the candle power of these lamps; you can measure the size of these windows, but, said he, "You can't measure Joseph Parker." In other words you can't measure personality. Personality is in a realm where the 24" gauge is of no use whatsoever as a Tool. On another occasion the same preacher, when he was asked if a man had a soul, replied "Man is a Soul, and has a body." You can measure a body with a two foot rule, but you can't measure life. You can't measure courage. You can't measure a soul. You can't measure influence.

Still a Tool is a very useful and helpful instrument, and if it is not a symbol in itself it can be a very close relative of it. In fact it can be turned into one. I will quote the

words which we have so often heard: But as we are not all operative masons, but rather Free and Accepted, or speculative, we apply these tools to our morals. In other words we turn them into symbols. How do we do this? Let us take the tool we have just been speaking about, the 24 inch gauge. The 24 inch gauge represents the 24 hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part in serving a friend or brother in time of need. How can the 24 Hours of the day become a symbol? I think we can symbolize them thus. Time symbolizes opportunities. Opportunities for prayer, eating and drinking, labour, service. You know the symbol for time. The old man with the sickle, and the symbol for opportunities. The man with only a fore-lock, no hair behind to take hold of when he has gone by. And how is time to be used? Part in prayer to Almighty God—undoubtedly a spiritual exercise. Part in labour and refreshment. Is this a spiritual exercise? Our Ritual and the volume of the Sacred Law teach us it is or should be. And part in serving a friend or brother in time of need. Now every one of our working tools can be treated in this way, and if we thus treat them, we shall, I believe, find they will take on a new and vital meaning to us and a meaning probably which we had not quite noticed in the same way before. In other words, we shall have turned them into Symbols and Symbols are greater than tools.

Before leaving the subject of our working tools and the moral application we give to them, may I say just another word? The order in which they appear in our ritual is symbolical of their importance and of the progressive character of their teaching—The moral teaching, for example, of the Tools of the E. A. is more elementary and more immature than that of the F. C. and much more so than that of the M. M.

The teaching of the Skerrit—the Pencil and the Compasses is much more advanced than either that of the 24 inch gauge, the Common Gavel and the Chisel or the Square,

the Level and the Plumb-rule ? The first teaches us principally the obligations we owe to ourselves. The second our duty to our fellow-men. The Tools of the Master-Mason remind us of God's unerring and impartial justice—of rewards and Punishment—of Divine Commands—of Good and Evil—of Divine Laws—of the Grand Lodge above, of time lost in eternity—all symbolical of our growth and development.

Do we, as masons, stand for anything in the eyes of the world ? Do we stand for some great principle ? Are we symbols to the world of some high purpose ? Something to be emulated ? There is no difficulty in answering this question ; we do stand for such things. Perhaps two of the symbols best observed in us are those of Benevolence and Charity, and, may I say, not only to one another as members of an intimate fellowship and association, but to our fellow-men in the world outside. Benevolence and Charity, not only embracing liberality to the poor, almsgiving etc., but liberality in our judgment of men, the imputing of good motives whenever possible, candour, freedom from censoriousness, tolerance. We symbolize also an ordered life, a disciplined life, a life of goodwill, and the Master of every Lodge, on his honour, pledges himself to uphold and teach the dignity and high importance of Masonry, to practise out of the Lodge those duties taught in it, and by virtuous, amiable, and discreet conduct to prove to the world the happy and beneficial effects of our Ancient Institution.

Fellowship : I would like to say one word on the subject of Fellowship. The experience of Fellowship is common to all men. It may be shallow and mean little more than a mutual association from time to time with one another, or it may be deep and strong and enduring. Some-one has said of it that it is the last feeling that dies out of humanity. We have this experience, this practical acquaintance of Fellowship in our own association with each other, and it

is the deep, the strong, the enduring type. One of our symbols for it is Brotherhood. I think the relationship between Brothers is warmer, more confiding, more open, certainly more communicative than that between a son and his parents, particularly between a son and his father. The father in the early days too often has to use the rod, if not the material one, the spiritual and moral rod, lest he should spoil the child, and the child doesn't always appreciate the correction.

This Fellowship, moreover, is not confined to a particular environment, not necessarily in the proximity of persons, but united with invisible and indissoluble bonds the wide world o'er, a Fellowship where the burdened heart may pour forth its sorrow, the distressed may prefer their suit, and where the heart is expanded by Benevolence.

Before I conclude I would like to quote you words which to my mind express the innermost heart of symbolism. They are words written 1800 years ago by a Greek, Maximus of Tyre.

"God Himself, the Father and Fashioner of all that
 "is, older than the Sun or Sky, greater than time
 "or eternity, and all the flow of being, is unnameable
 "by any law-givers, unutterable by any voice, not to
 "be seen by any eye. But, we, being unable to apprehend
 "His essence, use the help of sounds and names and
 "pictures, of beaten gold and ivory and silver, of plants,
 "and rivers, mountain peaks and torrents, yearning for
 "the knowledge of Him: and in our weakness naming
 "all that is beautiful in this world after His nature, just
 "as happens to earthly lovers. To them the most
 "beautiful sight will be the actual lineaments of the
 "beloved, but for remembrance sake they will be happy
 "in the sight of anything in the world that awakens the
 "memory of the beloved. If, therefore, a Greek is
 "stirred to the remembrance of God by the Art of
 "Phidias I have no anger: only let him know, let him
 "love, let him remember."

In conclusion I should like to pay tribute to the help I have derived in the compilation of my address from books I have read from time to time, from conversations I have had with my friends, from letters I have received, and from other sources beyond and outside of myself. Is not this a symbol, the last one I shall use to-night in my address, of our interdependence, of the limits of our own knowledge, and of the help we can mutually give to one another?

At the conclusion Wor. Bro. Potts proposed a hearty vote of thanks to the W.M. for a very interesting address, and said he was immensely pleased, and was sure that every brother present had enjoyed it. Wor. Bro. MACLEOD seconded the proposal in appreciative and kindly terms. The vote of thanks was carried with acclamation. The W.M. in responding said he had set out on his task of preparing and giving his address with fear and trepidation, but the kindness and appreciation shewn by every one present had removed all those fears.

The W.M. rose for the first time.

The W.M. rose for the second time.

The Secretary reported the following resignations from the Correspondence Circle of the Lodge. Bro. C. HUNTLEY and Bro. HAMMOND. These were recorded with regret.

Apologies were received from Sir FREDERICK OLIVER, R.W.P.G.M., Wor. Bros. YARNELL, HARRY BLADON, JAMES MACLACHLAN and Bros. YARNELL, J. E. TARRATT and W. GILBERT.

The W.M. rose for the third time.

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

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

A conversazione was held after the Lodge was closed.

The Two Hundred-&Twenty- Seventh Meeting

was held at Freemasons' Hall, London Road, Leicester on
Monday 23rd November, 1936.

There were present.—Wor. Bro W. H. COTTON, W.M. in the Chair ; A. L. MACLEOD, I.P.M.; W. R. BRIDGER, S.W.; J. T. COOPER, J.W.; WALTER BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; F. G. FLEEMAN, S.D.; G. E. PHIPPS, J.D.; FRANK HAINES, D.C.; C. BLAND, I.G.; E. H. STORK, Steward ; Bro. D. CHOYCE, Tyler. Also present were Wor. Bros. G. B. ELLWOOD, A. E. DIGGINS, WM. TOMLINSON, W. H. WOOD and S. H. HERBERT.

Correspondence Circle.—Wor. Bros. J. W. CLARKE, F. HEATH, D. LAPRAIK, E. GIFFORD, Also Bros. A. M. DALBY, T. ATKINSON, T. S. GRIFFIN, T. BLOOR, T. H. CATLOW, L. H. WESLEY, A. SHUTTLEWOOD, F. H. SHILCOCK, E. F. PENN and E. POLLARD.

Visitors.—Wor. Bros. A. J. FARQUARSON, G. WOOD, G. F. ORCHARD, also Bros. A. BAILLIE, D. H. HOLMES, A. H. POLLARD and S. A. CLARKE.

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

The Minutes of the last regular Meeting held September 28th, 1936 were read, confirmed and signed.

The following brethren having made application for Membership of the Correspondence Circle were elected unanimously by a show of hands after being proposed by the Secretary, and seconded by Wor. Bro. J. T. COOPER.

Wor. Bro. A. J. PICKERING, The Outwoods, Hinckley.
Knights of Malta Lodge, No. 50.

Wor. Bro. ALEXANDER FARQUHARSON, 12 Oakfield Avenue, Birstall. W.M. of Belted Will Lodge No. 3189.
Prov. of Cumberland and Westmoreland.

Bro. WALTER WIGHTMAN, New Street, Earl Shilton.
Lodge of the Golden Fleece, No. 2081.

Wor. Bro. RALPH G. ROBINSON, 92 London Road, Leicester. W.M. of St. Francis Lodge, No. 4899.
Birmingham.

Bro. H. R. BROOK, Lynton, Brighton Avenue, Wigston Fields, Leicester. Commercial Lodge No. 1391.

The W.M. then rose and introduced the lecturer for the evening, Wor. Bro. W. H. WOOD, P.M. Lodge 442, Peterborough, and full Member of the Lodge of Research, and in doing so said that the Lecturer was particularly qualified to deal with the subject he had chosen, because he was not only a Student of Speculative Masonry, but had been actively engaged in superintending Operative Masonry of ecclesiastical character for many years, and was also a Member of an Operative Masons Lodge in London. The title of his lecture was "The Connection between Speculative and Operative Masonry, and its derivation therefrom."

The connection between Speculative and Operative Freemasonry, and the derivation of Speculative from Operative Masonry.

During the ceremony of my initiation into Freemasonry, and in the subsequent ceremonies of passing and raising, the thought occurred to me that I had heard some of the words and phrases before, from the lips of Operative Masons, more particularly from the older ones of my acquaintance, whose whole lives had been spent in travelling about as masons, working and building in stone, chiefly on ecclesiastical buildings ancient and modern.

On making enquiries from members of my Lodge regarding the connection of Speculative masonry with Operative masonry I was surprised on being told that the two had no connection whatever, or that such as there was could not be clearly established.

This did not satisfy me, and I have made considerable study of the subject in order to convince myself on the point.

All bodies of men and societies have something in the nature of Constitutions in order to set forth their objects and to state their fundamental principles. Aboriginal tribes of Australia, Redskins of North America, and similar races all over the world have rites and ceremonies, rules and regulations handed down from generation to generation by their leaders and rulers. Even to-day races exist which have no history because they have no literature, but who yet have rites and ceremonies in connection with birth, life and death, just as we have, and in some cases their moral laws are more stringent, and punishments for transgressors are more severe than ours.

We, as Free and Accepted or Speculative Masons, have our book of Constitutions, a copy of which *must* be given to every Initiate at the time of his admission, his acceptance of which is deemed to be an obligation to comply with our laws and regulations. Operative masons had their *charges*, the recital of which formed part of their ceremony of Initiation. Indeed, at one time, it was the whole of the ceremony.

The brethren will find on page one of our present book of Constitutions

“ A summary of the Ancient Charges and Regulations
“ to be read to the Master Elect prior to his Installation
“ into the Chair of a Lodge” followed by

“ The Charges of a free-mason extracted from the ancient
“ records of Lodges beyond sea, and of those in England,
“ Scotland and Ireland, to be read at the making of
“ new brethren, or when the Master shall order it.”

These Ancient Charges existed ages before the Grand Lodge of England was formed, in 1717, and belong to Operative masonry, and Speculative masonry derived them directly from it. Section V of these Charges has no reference whatever to anything but Operative masonry, though the terms seem to be more feudal than monastic, which may mean that Operative Lodges came into existence after the dissolution of the Monasteries, and the suppression of the Operative Guilds, when the necessity arose for more travelling in search of work and for more assistance to each other in times of need, and to formulate rules for working. Section V of these charges is as follows :—

“ Of the management of the Craft in working.”

1. All masons shall work honestly on working days that they may live creditably on holy days ; and the time appointed by the law of the land, or confirmed by custom shall be observed.

2. The most expert of the fellow-craftsmen shall be chosen or appointed the Master, or overseer of the Lord's work ; who is to be called Master by those that work under him. The craftsmen are to avoid all ill language, and to call each other by no dis-obliging name, but brother or fellow; and to behave themselves courteously within and without the Lodge.

3. The Master, knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own ; nor give more wages to any brother or apprentice than he really may deserve.

4. Both the master and the masons receiving their wages justly shall be faithful to the Lord, and honestly finish their work, whether task or journey ; nor put the work to task that hath been accustomed to journey.

5. None shall discover envy at the prosperity of a brother, nor supplant him, nor put him out of his work, if he be capable to finish the same ; for no man can finish anothers work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

6. When a fellow-craftsman is chosen warden of the work under the master, he shall be true both to master and fellows, shall carefully oversee the work in the master's absence, to the Lord's profit ; and his brethren shall obey him.

7. All masons employed shall meekly receive their wages without murmuring or mutiny, and not desert the master till the work be finished.

8. A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

9. All the tools used in working shall be approved by the *Grand lodge*.

10. No laborer shall be employed in the proper work of masonry ; nor shall free-masons work with those that are not free, without an urgent necessity ; nor shall they teach laborers and unaccepted masons as they should teach a brother or fellow.

This Section V comes to us from monastic and feudal times, when there was no such thing in any trade or walk of life as a capitalist employer of labour. The monasteries supplied all the materials for the work and employed all the labour directly. So did the over-lords. Hence the wording of Section V which Speculative or Contemplative free-masonry has saved from Operative free-masonry of the 12th to the 16th Centuries. Grand Lodge of England owns and preserves some of these ancient charges, which are mostly written on parchment rolls ; others are in the British Museum and elsewhere ; all known to exist are now carefully preserved.

In the Speculative mason's ritual there are constant references to working tools, and materials and implements belonging to operative masonry and building. In both Operative and Speculative Lodges the Candidate in the first degree is admitted blindfold and on the P of a S I. In an ancient operative lodge blood had to be drawn. Steps are taken in both. Obligations are taken in both. Signs, tokens and words are communicated in both.

In the Ancient operative lodges the actual tools were presented with which the operative would work as an apprentice, and later, as he advanced to higher degrees, additional tools were presented for the same purpose.

Speculative masonry is described in Article I of our book of Constitutions as follows :—

“ By the solemn Act of Union between the two Grand
 “ Lodges of Freemasons of *England* in December 1813
 “ it was declared and pronounced that pure ancient
 “ Masonry consists of three degrees and no more, viz :—
 “ those of the E.A. the F.C., and the M.M., *including*
 “ the Supreme order of the Holy Royal Arch.”

In Article II, this collective body is styled “ The United
 Grand Lodge of Ancient Free and Accepted Masons of
 England” and is “ hereinafter referred to as The Grand
 Lodge.”

Scotland and Ireland are not mentioned.

Operative Masonry had two classes, viz :—Square and
 Arch, and each of these two classes had seven degrees.

1. The Apprentices to the Craft of Free Mason.
2. The Fellows of the Craft of Free Mason.
3. The Super Fellows who have their Mark.
4. The Super Fellows who are erectors on the site.
5. The Intendents and Superintendents or Menatschim.
6. Those who have passed the technical examination for the
 position of Master. Really certified Masters known as
 Passed Masters.
7. The Grand Masters of whom there were *three* in each
 Lodge.

These degrees correspond closely to 1. Entered Apprentice
 2. Fellow Craft, 3. Markman, 4. Mark Master, 5. Wardens or
 Overseers, 6. Past Masters, Masters and Masters Elect, 7.
 Principals of the Royal Arch of the Speculative Masons.
 The three Principals in a chapter are seated in the same way
 as the three masters of an operative lodge. So too, are the
 Grand Master, the Pro Grand Master and the Deputy Grand
 Master in Grand Lodge.

Grand Lodge of England does not now conform to its own first article. In England the three craft degrees do *not* include the Royal Arch Degree. It is included in Scotland, so also is the Mark degree. Scottish Masonry follows more closely to its Operative progenitor.

Moreover, why have a Grand Chapter if Craft Masonry includes it ?

Chapter and Mark are separate, so are other degrees, and have ruling bodies of their own, but all are built upon and approached from the Craft degrees. The original (Moderns) Grand Lodge specifically stated that its Masonic system consisted of three degrees only ; while the newer Grand Lodge (Ancients) incorporated the Holy Royal Arch into its systems. When in after years these two amalgamated they decreed that Freemasonry should consist of three degrees, E.A., F.C., and M.M., together with the Holy Royal Arch. Yet the strong prejudice of the Moderns against this intrusion of the Royal Arch into the system of Masonry persisted until finally an agreement was reached to place the Royal Arch under a separate organisation and retain the three degrees *only* in Freemasonry.

That is a quick rough survey of the ground. To get back to the beginning of things. Man's first need after food is shelter, and a shelter necessitates a building of some sort. Building with all its ever varying phases and complex developments had a simple origin in the primitive efforts of mankind to provide himself with protection against heat and cold, rain and hail, against wild beasts and human enemies. Hunters and fishermen in primeval times naturally sought shelter in rock caves, tillers of the soil took cover under arbours of trees, and from them fashioned huts of wattle and daub, while shepherds who followed their flocks would lie down under coverings of skins which only had to be raised on poles to form tents. Here then in caves, huts and tents we find the earliest forms of human dwellings. Similar

dwellings are still in use to-day among uncivilised and partly civilised races in various parts of the world. Man, finding stone the most durable natural material with which he could build to suit his needs, used it as soon as he realised he could build a more convenient shelter than nature had provided for him. Hence came masons—Workers and builders in stone. Operative Masons.

Now the questions which arise in the minds of many Speculative Masons are naturally "Was Speculative or Moral Masonry grafted on to Operative Masonry and derived from it?" or was "Operative Masonry grafted on to Morality to produce Speculative Masonry?"

No one ever suggests that Operative Masonry was derived from Speculative masonry! We all know that Operative masonry, as all other kinds of labour at the fall of man, was given as a punishment. Labour existed before civilisation, and the contemplative arts and sciences were discovered and evolved as civilisation advanced.

Practically each must be as old as the other. As soon as human beings appeared on this earth morality came into existence. Man either acted fairly or unfairly, even as he does to-day, and that after all is the meaning of morality. With man's first appearance on earth the need of shelter arose, and, as I have already said, man in course of time learned to build with stone. Masonry is undoubtedly a very ancient science, and building is even more ancient, though some old buildings are not very scientific.

The first building dedicated to the worship of one God seems to have been the temple built by King Solomon at Jerusalem, and although other buildings of great renown, called temples, were built for the worship of other gods, the greatest number still remaining were built for the worship of the one, we, as Masons refer to as T.G.A.O.T.U. The majority of them belong to what we in England call mediæval times, sometimes referred to as the "Dark Ages,"

In these buildings the greater part of the work was done by the Operative Guilds, who worked for the great religious houses and orders, known by various names, and for my purpose they can simply be considered as Churches or Institutions for the worship of the one true and living God. All of these orders had their headquarters, and all of them sent out missions, which in course of time necessitated the building and maintaining of religious edifices. In England alone, where there were over 600 establishments, such buildings formed the major portion of the work of Operative masons during a period of 600 years, in which time an immense number of masons were employed by the various religious establishments, on whom they were dependent for everything they needed. The religious orders were largely the rulers of the land. Therefore it is reasonable to suppose and such was actually the case, that the men who exercised their skill in working stone, and building the Cathedrals, Abbeys and Churches, were instructed in morality, science and all the other arts and crafts known to their employers, all such instruction being given orally. The monastic establishments were the homes of all light and learning.

The masons were taught by their employers to moralise on their Craft by symbolising their working tools and operations. Masonry and Morality were joined, so forming Speculative Masonry.

Operative Masonry suffered a decline in England due to the Civil Wars from 1453 to 1471, and also to a very much greater degree, owing to the suppression of the Monasteries in 1525, 1536, 1538 and 1539, and again to Civil Wars from 1542 to 1569. Monastic establishments with Abbeys, Cathedrals and Churches, instead of being built and maintained to the greater glory of God, were destroyed, pillaged and used as quarries to supply ready worked stone for the mansions of feudal lords and Court favourites. The Operative masons now dependent on this and other secular work became more nomadic than hitherto. They lost their fixed homes and with them their permanent lodges.

The Trade Guilds also had been robbed to enrich the state. Richard II in 1388, for fiscal ends, got an Act of Parliament passed directing the Sheriffs to enquire into the work of the Guilds. Henry VI had three acts in his reign, one in 1425 forbidding confederacies of Masons' Guilds, one in 1436 and one in 1503, the main object of each being to get money.

Throughout this period—1453 to 1569—and largely from the same causes, the style or fashion of buildings underwent various changes. Who would want a house built like a monastery suppressed by the State? A greater use was made of brickwork and terra-cotta in place of all stone. Houses were built of timber with panels of brickwork or plaster. Buildings of stone were lined with brick or rough stone, sometimes plastered, sometimes hung with tapestry, and sometimes covered with panelling.

The Operative Masons Guilds and Lodges anxious to preserve the standing of their Society, and possibly, more particularly, their system of morality, and the knowledge of the Arts and Sciences they had acquired, as well as the ceremonies connected with their Craft, and to keep up the quality of those associated with it, "accepted men of good report, of mature age, sound judgment, and strict morals," who were *not* operative masons, and initiated them into the mysteries and privileges of ancient Freemasonry.

The beginning of Speculative Freemasonry. The earliest records of this occur about 1600, which coincides with the decline I have mentioned, although there are earlier records of men who were not actually operative masons being connected with Freemasonry, such as King Athelstan in 936 A. D. "who loved Masons well" and "who loved well Geometry," who is referred to in Ancient Charges which are still in existence. There are also such well known mediæval builders as John of Sens, William de Wykeham, Alan de Ramsey,

Hugh of Lincoln, William of Warrington and others, all of whom had an expert knowledge of Operative masonry and were men of light and learning.

Long after this—at least 100 years—a time came when the “free and accepted or speculative masons” outnumbered the Operative masons, and the cult of the craft, not really being needed by the majority, and not being understood by them, because they were not practising it in their daily lives, became neglected. So the moral and speculative side developed, as is shewn by all accounts of the formation of the first Grand Lodge of England in 1717.

This newly formed Grand Lodge of England authorised Dr. Anderson and his colleague Dr. Desaguliers “to order and arrange the Ancient Gothic Constitutions upon a new and better system,” but apparently giving Anderson a free hand. Anderson was a Doctor of Divinity, a Scotchman and a Presbyterian. He was never an Operative mason, but he had been a Chaplain in an Operative Lodge. His revision of the Constitutions was first published under Authority of the Grand Lodge and printed *for the benefit of the Lodges* in 1723. It was the first attempt to secure uniformity of working. Anderson undoubtedly did a good work, if only by preserving some of the Ancient Charges of the Operative Masons’ Lodges, but being what he was, a dissenter, and a strong one, he would not be sympathetic with the moral teachings of either the Roman Catholic Church, under which Masonry had flourished in Monastic times, any more than he would with the Established Church of England as first instituted under Henry VIII. In that respect Freemasonry was perhaps unfortunate. It undoubtedly was in the heavy destruction of M.S. copies of the Ancient Charges by conscientious holders, who were suspicious of agents of the newly formed Grand Lodge who were trying to collect them to assist Dr. Anderson in his re-arrangement. About 100 of these Ancient Charges are known to exist and needless to say these are carefully preserved.

No one to-day denies that some abuses had crept into some Monastic establishments. They simply exhibited the faults of all corporate bodies which have outlived the work they were created to perform. Nor would anyone suggest that England, at that time, was not entitled to an established religion and Church of its own, independent of Rome. That is outside the subject of this paper, but I am obliged to mention it as being contributory to the decline of Operative Freemasonry, and a cause of change in conditions. Freemasonry of to-day must guard against the fate of the Monasteries lest it outgrow its purpose. It should see to it that its members are shewn how to make a daily advancement in Masonic knowledge, and not only knowledge but Masonic practice, not to be content to go on "making masons" but in the words of our late Pro G.M. Lord Amphyll, "not to get more men into Masonry, but to get more Masonry into men."

To properly understand and fully appreciate much of this question the past and present meanings of some words must be taken into consideration. Take the word "free" in connection with masons and masonry. It may and does mean a worker in free-stone. Free in this connection meaning free-working. Soft-stones are termed "free" stones, being easy to work, also freely or easily quarried. The terms free-stonemason, soft-stone-mason, hard stone mason, and marble mason are still in use to-day, as they have been for centuries. A youth must be free-born or he could not become an apprentice to masonry. The word "free" also applies to an operative mason after he has served his apprenticeship—he is "free"—"free" of the craft, "free" from his bond of apprenticeship—"free" to go where he wishes in search of work. He has become a craftsman—a fellow of the Craft of Masonry—a "Free'mason. This meaning and use of the word "free" applies to every trade to which apprentices are bound, but it does not seem to have become affixed to any trade in the same way as it has to the trade of masonry. Whoever heard of a free Carpenter, a free Joiner, a free Plumber, a free Solicitors Clerk, or a free

Tailor ? But all these had and still have apprentices who were "bound" to serve a certain period in which to learn their trade, just as masons did and still do.

The word "Apprentice" means a learner ; the word is very similar in many languages and the meaning is the same in all.

The word Speculative is also misleading. Its meaning when applied to Freemasonry is "moral, contemplative, spiritual, philosophical or theoretical, not as in its more modern meaning to "speculate" in trade or goods, or stocks and shares in hope of gain. And you have all heard of "Speculative" building.

We as "free and accepted" or "speculative" masons have to vow that we do not enter freemasonry "from any mercenary or other unworthy motive" but "with a genuine desire for knowledge," which implies motives of a "spiritual, theoretical, contemplative, philosophical, social and moral nature." Unfortunately to-day the words "Morals and Morality" are rapidly coming to signify only sex morality.

The word "present" is used in each degree when the working tools are presented to the Candidate. Why *should* these working tools of Operative Masonry be presented to the Candidate in each degree ? and why *should* the presentation when explaining their moral significance be preceded by the words "As we are not all Operative but rather free and accepted or Speculative Masons," if speculative Masonry is not connected with and based upon Operative Masonry ?

In Speculative Masonry the presentation of the Working tools is a mere display or exhibition, with an explanation of their moral meaning. In the Operative lodges, as I have already said, the presentation was an actual gift of tools for the purpose of working, and not a mere exhibition. So it is in some other trades, only the word "give," or "given,"

is used instead of "present." There are many words in our language such as these which are apt to mislead, because of changing meanings. Take the word "manufacture," its literal meaning is "made by hand." If, however, we wish that to be understood to-day, we have to say "hand-made" as distinguished from manufactured, now taken to mean made by machinery in a factory.

In these days the word "let" is taken to mean "to permit or allow," it used to mean "prevent or hinder." The word "prevent" literally means "go before" and so clear the way, whereas now it is generally taken to mean "to hinder or debar." An instance of this earlier meaning of the word "prevent" occurs in the Collect for the 17th Sunday after Trinity, that God's grace may always prevent and follow us. And in one of the Collects in the Communion Service "Prevent us O Lord in all our doings."

Another is the word "Gothic." Dr. Anderson was authorised by Grand Lodge "to order and arrange the ancient *Gothic* constitutions" upon a new and better system. In some accounts this is rendered, "to digest the old *Gothic* constitutions in a new and better method." The word "Gothic" signifies that which appertains to the Goths, like the Goths, anything barbaric and rude. The Goths were a people of Germanic race, first heard of on the Southern shores of the Baltic. In the 2nd Century A.D. they migrated South, along with a number of smaller tribes, the Vandals, the Huns and others. They first came into hostile contact with the Roman Empire about the middle of the third Century, inflicting a severe defeat upon them at Abritta, the Emperor Decius being among the killed. They robbed and plundered in the Balkan Peninsula, Athens and Asia Minor, and destroyed the Temple of Diana at Ephesus. The word "Gothic" was applied by Sir Christopher Wren and by Evelyn, the diarist of that time, as a term of derision and contempt for the Architecture and building of the Churches of England prior to their time. It was the truest Architecture

England ever had, being natural to the needs of the times, the climate and the materials at hand. It was the only Architecture and building in England at that period. Actually it was brought by the Romans during their occupation of England, and by the Normans at the conquest, and was an English rendering of Grecian architecture, done by the natives with the natural material and their own methods, under the supervision of the Roman and Norman invaders. Native workmen were instructed both by the Romans and the Normans. It was evolved in continuous stages from early 11th Century when it was Norman, developing through early English into Decorated, Perpendicular and Tudor periods, afterwards at the Reformation becoming debased. At each stage it had no special name. It was the only kind of architecture practised, a real living and growing method of building, it was all English and nearly all masonry. The terms Norman, Early English, Decorated, Perpendicular and Tudor were not given until its revival, a little over 100 years ago, early in the 19th century. Other divisions have been suggested by Rickman, Paley, Bloxham, Parker and others, but nothing has been used so generally to include them all as the word "Gothic." So the word "Gothic" was used by Grand Lodge in the same sense, a term of derision, to describe the ancient charges, which shews they had been in use during the period of the building of our old Monastic establishments with their huge Churches, now our Cathedrals, the Abbeys, Priories and the mediæval Parish Churches throughout our land. These Charges or Constitutions of the Operatives, were termed Gothic, in the same sense as was their Architecture and building. Strangely, there is nothing Gothic, in the sense of being barbaric and rude, either in the Architecture or the teachings of the times when Masonry flourished in the Middle Ages, neither is there anything but good teaching in the Ancient Charges. Indeed, the exact contrary is the case. This building period, known as Gothic, produced many better, many more enduring, and many more inspiring buildings than the 20th century has done up to now. The word Gothic, therefore, in the instructions of Grand Lodge

to Dr. Anderson implies dissatisfaction with the Operative origin of Freemasonry. Anderson was undoubtedly of that opinion, and in his revisions did many things to obliterate and obscure its connection with operative masonry and its derivation therefrom. He omitted much operative symbolism and some of his innovations are ridiculous and impossible. He turned the floor of the lodge completely round, by reversing the positions of the principal officers of the Lodge. The Masters' place was in the West in order that looking towards the East he could observe the rising Sun, open his Lodge, and employ and instruct the Masons in their work. You cannot observe the rising of the Sun if you are stationed in the East and looking towards the West. The Senior Warden's place was in the East, so that looking towards the West he could mark the setting sun, bid the workmen cease from labour and close the lodge. You cannot mark the setting sun when looking East. The Junior Warden's place was in the North, so that he could mark or observe the sun at the hour of high XII, and call the brethren from labour to refreshment. You cannot mark the sun at the meridian if you have your back towards it. So the result of Anderson's revisions of the Ancient Gothic Constitutions was to make Speculative Freemasonry much less logical in construction and setting than it had hitherto been.

There were Grand Lodges of Operative Masons centuries before the formation of Grand Lodge of England in 1717, Grand Lodge being mentioned in the Ancient Charges. Forty years before, in 1677, "The Worshipful Society of the Free Masons of the City of London" issued a map of England for the information of all the Operative Freemasons, which shewed the country divided into eight Districts:—1, City of London, 2, Westminster, 3, Southern, 4, Bristol, 5, Chester, 6, Isle of Anglesea, 7, Lancaster, 8, York. Prior to that Durham had been a separate District.

What seems to me to be an attempt to revert from Dr. Anderson's revision of the Ancient Gothic Constitutions was made in 1751, when certain Irish masons, led by Laurence

Dermott established a Grand Lodge of the Ancient Customs. They termed themselves "Ancients," because they used the *ancient* methods which obtained before Anderson's revisions were made, and followers of Grand Lodge of 1717 were called "Moderns." A long struggle ensued between the Ancients and the Moderns, Anderson's innovations being the chief bone of contention. The Modern methods being termed "Andersonry" by some of the Ancient brethren. It finally resulted in the Act of Union of 1813, when our book of Constitutions was again revised.

It seems to me unfortunate that Freemasons should ever have thought fit to disclaim, obscure or conceal their connection with Operative Freemasonry, as they have done in the past and still do. The glorious monuments which the Operative masons of mediæval days have left for this and succeeding generations to gaze on and admire possess a compelling interest for all sorts and conditions of men, and exercise on their thoughts and lives a beautifying influence, such as few other things of to-day exert. This is due to the fact that the Operative Guilds, and in particular the masons, lived and worked with and for their patrons who taught them every good thing in their power, and all their instruction was conveyed in terms connected with their particular trade. These Guilds were under obligations to their patrons to whom they swore allegiance. They were taught to act in the mystery plays for the moral instruction of the community. These plays were performed annually or oftener as on Festivals of their Patron Saints, on Saint's days, at Easter, Whitsuntide, Michaelmas and Christmas. These mystery plays survived the dissolution of the monasteries and the suppression for the Guilds, and were carried on generally throughout England by the Trade Guilds until Elizabethan times, and in a few places, notably Chester and Coventry, until long after that. Our third degree ceremony is a survival of a mystery play. It was performed by Operative masons each year on October 2nd, when the third master, who represents H.A., was figuratively slain and a new one

was appointed. He was then installed a month later on October 30th, when Operative masons held their Annual Festival, and celebrated the anniversary of the completion of King Solomon's Temple. This is still performed annually under the name of the "Ancient Drama" by an Assemblage of Operative masons held in London.

These Operative Guilds were the grand originals of the Livery Companies of London. The term livery was taken from the fact that all the members originally wore clothing of the same pattern, colour, and material, a livery, in order that all should be alike and equal in appearance. Our aprons are a survival of our Operative origin.

Operative masonry is referred to in the explanation of the tracing boards in each degree. The tracing board itself is taken from Operative masonry; being the trestle board on which the work of the Operative mason is set out by lines, by the master or overseer. As we say in our Lodges "The tracing board is for the master to lay lines and draw designs on." The concluding phrase of the explanation of the First degree tracing board, which says "the distinguishing characteristics of a good freemason" are Virtue, Honour and Mercy, and should these be banished from all other societies may they ever be found in a Mason's breast" seems to be a remnant from an Operative Charge, and shews knowledge of other guilds which had similar moral teachings to those of Operative Masons.

Our Lectures, the work of William Preston, who was initiated in London in 1762 and died 1818, were collected from every available source. Preston left money for the Annual delivery of a lecture according to the system he had elaborated. Operative and Speculative masons are described in Lecture I, Section VII, as follows:—

1. Q. How many sorts of masons are there?
 A. Two: Free and Accepted, and Operative.

2. Q. Which of these are you ?
A. Free and Accepted.
3. Q. What do you learn by being a Free and Accepted Mason ?
A. Secrecy, Morality and Good Fellowship.
4. Q. What do Operative Masons learn ?
A. The useful rules of Architecture, to hew, square, and mould stones into the forms required for the purposes of building and to unite them by means of joints—level, perpendicular or otherwise ; and by the aid of cement, iron, lead or copper ; which various operations require much practical dexterity and some skill in geometry and mechanics.

I should like to call attention to a few parallels which exist, or existed in Operative masonry with parts of our Speculative rituals of to-day. The easiest way will be to deal with the Operative ritual, and you yourselves will observe the connection, the similarities and parallels with, and the obvious derivation of Free and Accepted or Speculative Freemasonry, as we know it, from the Operative Freemasonry which had existed in England for over 600 years before the formation of the First Speculative Grand Lodge of England in 1717, by some Operative masons with some of those non-operative, Accepted or Speculative Freemasons belonging to *four* Lodges in London, under the influence of Dr. Anderson and his friends. The first Grand Master of the Grand Lodge of England was Anthony Sayer, and he was an Operative Freemason. One of these four Lodges met at the Rummer and Grapes, Channel Row Westminster. The "Channel Row" Assemblage is still the name of an Operative Lodge in London, who claim their connection and descent from the Operative Lodge of Freemasonry which met at the Rummer and Grapes, Channel Row, although it is no longer confined to purely Operative masons.

The full title of the existing Societies of Operative Freemasons is "The Worshipful Society of Free-Masons, Rough

Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers. The Rough masons and wallers are inferior craftsmen, doing rougher work than that done by the Free Masons. They are not Fellows of the Lodges of Free Masons, but may be regarded as Associates, having however ceremonies of their own. They are regarded as "Scabblers," and their work is not "in course." Scabbling is an operation usually done in the quarries, and consists of roughly squaring the blocks of stone with a scabbling hammer, knocking off the superfluous knobs and excrescences, being less expensive than sawing. They are allowed to enter the First Degree or Apprentice Stoneryard but not the Second or Fellow's Yard.

Operative Free Masons are divided into two classes, and each of these into seven degrees. The two classes are straight or Square Masons, and round or Arch Masons. The "Square" is the symbol of the Square mason, and the Compasses the symbol of the Arch Mason. Speculative Freemasonry of to-day combines the two symbols. Blue is the colour of the Square mason, and Red is the colour of the Arch mason. Blue is the colour of our three Craft degrees and red is the colour of our Royal Arch. Purple, a combination of Red and Blue was the Colour of Grand Lodge and Provincial Grand Lodge. It is now Royal Blue, but both are still referred to as "the purple."

The usual age for an apprentice to be entered was 14 to 15 years and he was bound for seven years. He first had to apply for permission to join the Society, and then, if approved, sign a petition which was posted at the entrance of the quarry or workshop for 14 days. On three occasions he had to stand by his application when the men were going to or from work so that all might see him, and if any operative knew anything against him he reported it, and the matter was investigated.

The form of application was addressed "To the Superintendent of the Works of the Worshipful Society of Free

Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers. I
 being the son of a Free-man, and.....years of age,
 humbly crave to be made an Apprentice to the Ancient and Honourable Craft. I am prompted by a favourable opinion, preconceived, of the Fraternity, and the desire for knowledge to enable me to work at the trade. I further promise and swear that I will conform to all the ancient usages and established customs of the Order. Witness my hand

We still require our candidates to swear that they are free and to sign a similar declaration, in spite of the fact that serfdom ceased in England about 1500, although traces existed to the latter part of the 16th Century. The Candidate had to be proposed by one Mason, seconded by another, and supported by five more. If accepted he had to repair on the appointed day—the sixth day of the week—at the hour of high XII to the Quarry or workshop. Tradition held it was at high XII on Friday that H.A., was slain, and Friday was the last working day of the week in the days of K.S.

On admittance the candidate had to take an oath not to reveal any part of the proceedings in the event of his being rejected at any part of the ceremony. This is done by reading aloud his application, and “kissing the book” when he says “promise and swear.” He also takes a second short oath that, avoiding fear on the one hand and rashness on the other, he will persevere through the ceremony. The outer door is locked and the key is taken to the Masters. The candidate puts his proper fee on the lower ledge of a “footing stone” and the Treasurer counts it, but does not pick it up until after the Candidate has taken his obligation. Technically a “footing stone” is a foundation stone. Foundations are called footings, and this “footing stone” was at the N.E. corner of the Lodge. There are three Masters who sit in the West, so that they face and can see the rising Sun. The Senior Warden sits in the East, so that he can mark the

setting Sun. The Junior Warden sits in the North so that he can observe the sun at the hour of high XII. There are three deacons, one for each warden and one for the three Masters. The Altar is in the centre of the Lodge under the "G," and the rough Ashlar on which the Candidate kneels while taking his obligation is on the East side of the Altar.

Inside the Porch the Candidate is divested of all money, and hoodwinked. Three men come out of the Lodge, divest him of all his clothes and dirty him with mud. The Doctor arrives and removes the hoodwink. He is told to "wash and be clean." The bath is ready and the Candidate bathes. Seven times he dips. The Doctor then examines him to see that he is sound in wind and limb, and if so, reports him as "perfect in all his parts." Then he is elected by the "clean hand" sign. He is clothed in a white cloak, in which the original symbolism of white signifying a candidate is retained. The meaning of the word Candidate being literally "I am white." This cloak is a remnant from the Roman Collegia, being the "toga candida" of the Romans, a white cloak open at the breast.

The candidate is again hoodwinked, a blue cord is looped round his neck, one end held by a man in front, the other end held by a man following, a second blue cord is looped around his waist, the ends held by a man on either side. The neck cord being longer than the centre cord the four men make a diamond with the candidate in the centre. Both the "Diamond" and the "five points" having reference to Operative masonry. A password F.A.O.G.R. enables him to gain admission to the Lodge. The Sword is held to his n.l.b., so as to draw blood. He is led to the N.E. corner. Here he is questioned as follows:—What age are you? What is your character? What is your knowledge? Where have you been working? Have you ever been a member of any Guild or Company before? Do you swear you have never been expelled, discharged or "runaway" from any work? In all cases of D. and D.I.W. do you put Y.T.? Answers

being satisfactory, it is announced, "The brothers in the E.S.W. and N. will take notice that is about to pass before them." He is asked "Can you see anything?" and on replying, "No!" the hoodwink is slightly raised, so that by bending his head he is able to see his feet and a space of about two feet in front of them. He is then cautioned to keep strictly to the track or tessellated border and is led once round it; He has to put one foot in front of the other; heel to toe and so on; it is called "end on work" or "work in line." He has to make this perambulation once, correctly, without failure. From N.E. to S.E. then to S.W. then to N.W. He arrives at the J.W. who bars his progress. On due report the bar is raised and the Candidate proceeds. On to the N.E. corner and so the S.W. who bars his progress. On due report the bar is raised and a strip of carpet is laid down leading to the rough stone ashlar on the East Side of Altar, so that the Candidate shall not step on the squares of the Mosaic pavement as he is led to the Ashlar stone. Here he kneels with both knees bare on the Rough Ashlar stone to take his obn. in which occur the words :—

" promise and declare that I will not at any time hereafter
 " by any act or circumstance whatsoever, directly or
 " indirectly, write, print, cut, mark, publish, discover,
 " reveal, or make known, any part or parts of the trade
 " secrets, privileges, or counsells of the Worshipfull
 " Fraternity or Fellowship of Freemasonry. Given under
 " my hand and sealed with my lips."

As the candidates lips are brought to the book a large seal of soft wax is placed underneath them; his head is firmly pressed downwards so that an actual impression of his lips is taken by the wax, and his obligation is "sealed with his lips" actually and literally. Here we have the Operative origin of the Deacon's act of placing a hand on the head of the Candidate in a Speculative Lodge to prevent the candidate seeing anything but the V.S.L.

The Candidate is actually presented with his working tools, which are the chisel, the small maul, and the straight

edge, and is invested with the Apprentice's Apron, a complete skin of a sheep. He is next taken back to the N.E. corner stone, "the footing stone." Here he is asked by the foreman how he is going to live until he draws his first weeks money. If he says he is poor then the foreman takes him before the three Masters in the West, and reports that he has no means of living. The Master craves charity for him and a collection is made on his behalf. If, however, he says he has money or will live with his father, no collection is made. Here is a connection and derivation of Operative Origin shewing why we place our initiates at the N.E. part of the Lodge to receive the Charity charge. For seven years he remains an apprentice. During this time he wears his blue neck-cord as a sign that he is still bound as an apprentice. In the "Three Grand Principles" Lodge No. 441, at Cambridge, the initiate wears a narrow blue ribbon round his neck to which is attached a trowel, the emblem of the Master whom he represents in the initiation ceremony. A survival from Operative Masonry.

At the end of seven years the Apprentice applies to be made free of his bond. His application, again addressed to the Superintendent of Works, has to be posted at the entrance to the stoneyard, quarry or Works. It contains the words "to enable me to be passed to the honourable degree of Fellow of the Craft of Freemason." He kneels on the same ashlar where he was bound seven years before. The bond is torn in pieces, the blue cord is removed from his neck. It is announced "Rise, Free Brother, you are now superior to an entered Apprentice but inferior to a Fellow of the Craft of Free-Mason." He is given the pass grip and pass word leading from the first to the second degree, bids formal farewell to the Apprentices, and for the future he must associate with the Fellows. He has to prepare and submit a test piece of work. When led round the lodge twice his right foot is set transversely to the axis of the lodge and his left foot parallel with the axis of the Lodge. This is called "header and stretcher," or "one and one" and is the operative origin of "l.f. pointing to the J.W., r.f. to the S.W.,"

A traditional history of the founding of Masonry and of the seven liberal arts and sciences, and the Tower of Babel is given. He is presented with his actual working tools, viz :— the Plumb, the Level and the Square, another straight edge, and the perfect Ashlar Square, which is a wooden frame with the ends of the sides overlapping, like an Oxford frame, being the exact size of a Royal cubit or $21\frac{7}{8}$ inches inside. I think this must be an old Operative gauge sometimes termed “the judge.”

A year later he can apply for admission to the third degree, that of a super-fellow. The third degree and the first part of the modern Mark degree, corresponding to the Mark man of the Speculatives, are so similar that a Speculative Mark Mason would find himself quite at home in the Operative working.

The fourth degree corresponds almost as closely to the second part of the modern speculative Mark Master Mason's degree.

I do not propose to go further than this, as the parallels, connections and derivations would only be apparent to those in certain degrees, such as Installed Masters and Principals of Chapters, but I trust I have shewn sufficient and convincing evidence of our origin from the Craft of Operative Freemasonry. My study of the subject has been very interesting and I hope it has interested you.

The lecture was listened to very attentively by the Brethren and proved to be very interesting, and at its termination the W.M. rose and proposed a hearty vote of thanks to the Lecturer, and after saying how much he had enjoyed the paper, remarked that to him it had been a sermon in stone. Several of the Brethren asked questions to which the Lecturer gave replies. The vote of thanks was carried with acclamation, and Wor. Bro. WOOD responded.

The W.M. then asked Wor. Bro. BUNNEY to speak about a facsimile of an old document, recently presented by him to the Masonic Museum and Library Committee of Leicester. Wor. Bro. BUNNEY explained that this facsimile had been given to him, when he was lecturing as Prestonian Lecturer before the Manchester Lodge of Research. The document was really a reproduction of a Grand Lodge Quarterly Communication dated the 21st of November, 1732. He then read a few of the more interesting items it contained, which he hoped would be incorporated in the next issue of the Lodge Transactions.

There were exhibited quite a number of interesting objects from the Museum, consisting of documents and jewels, which attracted the interest of the Brethren, but time would not permit of any explanation.

The W. M. rose for the first time.

The Secretary read a letter sent from the Most Worshipful the Grand Master, inviting subscriptions to complete the furnishing and equipment of the Million Memorial Temple in London.

The W.M. rose for the second time.

The secretary reported the resignations of Bro. J. F. STOKES of Leicester, and the death of Bro. SAUNDERS of Exeter a Member of the Correspondence Circle, both of which were recorded with regret.

Apologies were received from Wor. Bros. C. D. EATON, JAMES MACLACHLAN, P. T. HARRIS, TOM CARVELL, A. E. GORDON ELLIS, H. BLADON, E. T. ALLCOCK, J. C. BURTON, C. HINSON and F. G. SEAL.

The W.M. rose for the third time.

Hearty greetings were received from Prov. Grand Lodge and the 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-&-Twenty-Eighth Meeting

was held at Freemasons' Hall, London Road, Leicester, on Monday 25th January, 1927.

There were present.—Wor. Bro. W. H. COTTON, W.M. in the Chair ; W. R. BRIDGER, S.W. ; J. T. COOPER, J.W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; F. G. FLEEMAN, S.D. ; G. E. PHIPPS, J.D. ; FRANK HAINES, D.C. ; C. BLAND, I.G. ; W. BOND, Acting Tyler. Also present were Wor. Bros. T. O. JUDGE, A. E. DIGGINS, A. J. S. CANNON, G. B. ELLWOOD, G. WILKES.

Correspondence Circle.—Wor. Bros. A. J. FARQUHARSON, E. GIFFORD, W. E. MOORE, A. S. WHITCHER, G. E. EYRE, and Bros. A. M. DALBY, J. W. CLARKE, T. H. CATLOW, F. H. SHILCOCK, W. T. TANSER, T. P. HALL, J. C. CLAYTON, T. S. GRIFFIN, G. A. W. SQUIRES, E. POLLARD, A. R. RALPH, A. A. SHUTTLEWOOD and J. E. YARNALL.

Visitors.—Wor. Bros. P. J. SMITH, S. WRIGHT, A. E. G. ELLIS, and Bros. R. C. JOHNSON and T. J. KING.

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

Before the Minutes were read the Worshipful Master rose and said " We meet to-night under the consciousness of a keen sense of loss, sustained by the death of our D.P.G.M. Wor. Bro. J. RUSSELL FREARS. We deplore the loss but rejoice in the fact that he being dead yet speaketh." The W.M. then mentioned a few of the many high Masonic

Offices Wor. Bro. FREARS had held, and among them that of W.M. of this lodge thirty years ago. We cherish his high character, nobleness of mind, and transparent honesty, and the charm of his personality. As we saw, on Thursday last, all that was mortal of him carried into the Cathedral, and the deep respect and reverence which was shewn by that large and influential congregation, one instinctively felt that there had passed away a great and good man. His life reveals to us what great possibilities there are in it for service, and he has nobly pointed to us the way of that service, and has given us a great example to follow. The W.M. then asked the Brethren to stand in silence for a few moments in token of respect and sympathy.

The Minutes of the last Regular Meeting held November 23rd, 1936 were then read, confirmed and signed.

The following Brethren having made application for Membership of the Correspondence Circle were proposed by the Secretary and unanimously elected by a show of hands.

Bro. THOMAS KISBY BRUMMITT, Burley Road, Oakham.
Lodge No. 1265.

Wor. Bro. FRANK W. HEATON, Wood Market, Lutterworth. Lodge No. 3078.

Bro. G. KING, Elmsthorpe Lane, Earl Shilton. Lodge No. 50.

Wor. Bro. S. M. WRIGHT, Glendale, Oakfield Avenue, Groby Road, Leicester. Welcome Lodge No. 5055. Prov. of Surrey.

Wor. Bro. H. WHITNEY, 101 High Street, Collyers Wood, London, S.W.19. Welcome Lodge No. 5055. Prov. of Surrey.

The W.M. then asked Wor. Bro. W. H. RILEY to read his paper, entitled "The Three Degrees," and at the conclusion the W.M. proposed a hearty vote of thanks to the Lecturer, which was seconded by Wor. Bro. W. J. BUNNEY.

The Three Degrees.

This paper, although dealing with the THREE DEGREES, does not enter deeply into the philosophy of them so much as into points of interest to the Brethren. It has been prepared with the object of making these points more understandable to those assembled to witness them. To a large number I am afraid they are merely repetitions of ritual, with exhibitions of feats of memory at certain intervals. I say this because I have heard brethren speak as though this is the impression they have formed. Such an impression brings about a lack of interest, and produces sad results. With some it ends in a gradual decrease of the keenness they had when they first joined the Order, and in regarding the Lodge meetings in the light of a social function, with Freemasonry as a background and an excuse for an evening out. With others there is a constant effort to find out what the ritual means, but not knowing where to seek the information they need, or having a diffidence in asking, they become lukewarm, and what a well-known Masonic student used to term "out of work" Masons. Then there are brethren who, putting into a secondary position the social side, become bored by witnessing time after time the same ceremony, the meaning of which they but dimly understand, and become very irregular attenders at Lodge, and in time stay away altogether. I do not think that I shall succeed in interesting the older brethren very much, who no doubt know more than I do about the subject, but I do want to make an effort to help the younger brethren; to make the ceremonies more appealing, and in this way to really strengthen the Craft, not in numbers but Masonically, which is more important. I ask you therefore to forgive me if the paper contains very little that is new to you, or ideas that may appear far-fetched. It will have served a useful purpose if it gives you a new line of thought.

To generalise for a moment or two. Why did we join the Order? None of use knew its principles and tenets before

we joined, and many and varied are the answers given by men wishing to become Freemasons when the question is put to them. The ideals of Freemasonry under the English Constitution, (speaking about that with which we are most familiar), are the noblest it is possible to conceive.

Freemasonry endeavours, first to teach the brethren why they were born and their purpose in life, by setting before them in very plain language the guiding principles to be observed viz ; Reverence to the Great Creator, and obedience to His Laws ; Loyalty to our King and Country, and Service to all men. Those who duly observe and carry out these principles build up character, and, by their example, act as a leavening influence for good in the world in general. When the time comes for them to "pass over to the other side" the world will be a better place for their having lived in it. Freemasonry also teaches us that man was not created to make this world a plaything, something made for his especial benefit, to be used for his own selfish pleasures, but to work in it, and to do his part in helping to make it what its Great Designer intended it to be, a home for the just and honest.

We all know that there are three stages in the general constitution of the Masonic Order. The first stage prepares the ground for the intended structure, and lays the corner stone of that temple not made with hands, ourselves, to be built as perfect as we can make it, so that it will be worthy to receive the approval of the Master Architect.

The second stage is for the purpose of acquiring knowledge that will enable us to build such a temple, and adorn it. The third stage sees the completion of the structure, and teaches the final lesson, that of calm contemplation before offering our work for examination and approval. If our labours have been conscientiously executed, and our instructions obeyed, we need have no fear of the examination or the verdict, and we, at the last, shall each hear the words

“well done thou good and faithful servant, enter into thy rest.” Let us now review the methods our Order employs in its endeavour to teach us how to reach this ideal.

STAGE ONE—This we will call Youth.

First the preparation. It is not necessary to detail this as it is well known to all Brethren, and I hope that you will be able to follow me without further description.

There is no doubt that in the days gone by, some two or three hundred years ago, the candidate was S.N. and a white gown was placed upon him with a hood attached, which was pulled down over his head. But, with the more modern ideas, we only adopt such methods as will meet the symbolic needs of the occasion, although in some parts of the U.S.A. the older idea is still used. It appears, according to a Minute of Old Dundee Lodge dated 1766, it was the practice not to H. the candidate, but to draw down the hood of the gown as just stated, for in this Minute the then Grand Master, Lord Blayney ordered, that “upon making Masons they should H. the candidate, agreeable to the method practiced in most Lodges.” There is a great similarity between the entrance into life and the entrance into Freemasonry, for in both instances it is through darkness ; we are helpless, and bring nothing into our new estate, nor can we take anything out ; and in both instances we are for a short time neither N. nor C. In the Ancient Mysteries the initiation ceremony was always commenced in the darkness of the night, or in a cave, and ended in a blaze of light. The darkness was then, as it is to-day, symbolical of our entrance into life, and a representation of the ignorance of the candidate in matters connected with the Mystery or Order about to be entered. It also symbolises the darkness of the profane, that is those outside the Order, one of whom is represented by the candidate. The absence of all metal substances was, in the earlier methods adopted, more rigidly observed. Even the gowns used had no buttons, but were secured by cords or

tapes. There were reasons for this absence of metals, which will be dealt with later on.

The symbolism of the R.A. being B. might present a little difficulty, but since it is the R.H. with which we are concerned that difficulty vanishes. At one time the L.H. was considered the more important of the two, but for centuries now the R.H. has taken the more prominent place. It is with the R.H. that we confirm a bargain, by taking the R.H. of the other contracting party in our own, and shaking hands upon it. We place the R.H. on the V.S.L. when taking the O.B.. Again the R.H. is on the side of Justice and Goodness. The L.B. being B. is symbolical of several things. First however, it is a precaution taken to prevent any female impostor from entering the Order. The left side is the one nearest to the heart, and indicates that the candidate is prepared in his heart to become a Mason, and therefore Bs his heart to the brethren. The Ancient Romans had a similar custom, that of exposing that part of the body to show wounds received in battle, to indicate that a warrior was fearless, and had fought with his face to the foe.

The L.K. is B. so that when taking the O.B. in this the first stage, the candidate uses this K. and this I think for two reasons. The left side of the body is associated with the heart while the right side is associated with the body, and the L.K. is bent when taking the O.B. because it was the heart that prompted the candidate to enter the Order, so it is quite consistent that this K should be bent as the heart dictates. It is B. because Ns was always in the olden days a token of submission, when offering oneself to a higher authority, as in the case of a captive. We must remember also that in those days there would be nothing upon which to rest but the bare ground. This in itself was a further token of submission, for we remember the words "he humbled himself, even unto the dust." The reason that only one is used in our ceremony arises probably from the fact that, in certain parts of religious observances, such as reverencing

the Tabernacle, one alone is bent, and both only when the final climax of the ceremony is reached. In feudal times one only was bent in homage and two in worship, and there is much to be learnt by the candidate before he will be truly able to worship within the Order.

The S.F. is symbolical that the ground about to be walked upon is holy ground, for we remember God's words to Moses, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It was the custom for the officiating priest in the Temple to be barefooted. Modern ideas however deem it more suitable to wear a sandal or slipper. Why only one? It is interesting to note that in the Greek Ritual of Purification it is sometimes prescribed that the R.F. should be bare, and should rest upon the skin of the sacrificial victim. Among the Hebrews putting off the shoe was a symbol confirming the transference of, or the renunciation of rights. We see this symbolised by the use of a shoe in our present day wedding festivities, a symbolism which has for the most part become forgotten. Worshipers went barefooted in honour of Cybele the nature goddess, and also in the cult of Isis. Wor. Bro. Wilmshurst says, in his paper read before the Masonic Study Circle, Transactions Vol. IX., "The other foot, (meaning the Right Foot), is associated with the head, the conscious mind, which although a necessary faculty in every day affairs is a very blind and untrustworthy guide in deeper matters, and should be kept subordinate to the heart." A foot that is loosely shod is restricted in its freedom of movement and this seems to express the need to keep this foot, associated with "reason," from exerting its influence too freely against the dictates of the heart. But it is still able to act as a kind of check or brake upon the other, and so to teach the wisdom of being prudent. This calls to mind the words "Had you rashly attempted to rush forward."

The C.T. about the neck, has two significant meanings. It was used in the Ancient Mysteries, we are told, for that

same purpose as that the candidate is told it would serve to-day ; it also serves to impress on him that the Order is not to be entered lightly. Though its symbolism is Servitude and subjection.

Collectively this preparation being mainly on the L.S. indicates that the aspirations of the candidate are prompted by the heart, as this side is associated with the heart. It also symbolises that he is one who comes in the spirit of subjection, poor and penniless, and from a Masonic point of view profane, but is however imbued with faith and fidelity to persevere in the course he has set himself in all humbleness of spirit. It is interesting to note at this point, that in the "Talmudic Treatise entitled Baracoth," containing instructions as to ritual worship among the Jews, it is laid down that in the preparation of all who visit the Temple, "No man shall go into the Temple with his staff, nor with his shoes on his feet, nor with his outer garments, nor with money in his purse."

After the preparation, the ceremony begins. The presence of the candidate is made known in some lodges by T.L.Ks in slow rhythm, and in others by only one. The T.L.Ks would seem to symbolise the constitution of man, body, soul and spirit, each at this moment equal in their effect on his life. Again, those who truly seek after knowledge are told to follow the instructions in Holy Writ ; "Ask and ye shall have ; seek and ye shall find ; knock and it shall be opened unto you." These guiding principles are in a symbolic form repeated several times in a manner known to all the brethren, if they think for a moment.

The first thing that strikes us as the ceremony begins to unfold itself is the democratic principles, for they set forth that any man who is of good report, that is of good character, of mature age, and possessing sound judgment, is eligible to join the Order. He must also possess a firm and definite belief in a Supreme Being. This is most important, though

his actual creed does not matter. It is to be understood that his becoming a Freemason will not be detrimental to his own or his family interests.

As a further proof of this democratic principle the candidate enters into the Order, as we have seen, poor and penniless, a symbol of subjection which sets forth the fact that it is the man that counts and not his possessions.

Darkness enfolds him, as it enfolded the aspirants to the Ancient Mysteries. He is unable to help himself, and feels that he dare not step forward without the aid of a guiding hand. Great care is taken that due observance is given to small details, as it is the perfection of these that makes a perfect whole. First, it is of his own free will and accord that the candidate is present at all, and secondly he is made to feel physically that the Order is not one to be entered lightly, and that dangers are around him. What those dangers are is explained to him later on in the ceremony. In the old Operative days we are told this physical reminder was very real indeed. It is curious to note that great dangers of a similar nature were also in evidence in the Initiation ceremony connected with the Ancient Mysteries of Egypt. That the man seeking admission must be of sound judgment, good character and of mature age is a link with the old Operative Masons, for in those days the apprentice was not received unless he could fulfil these conditions. They were of great importance. There was also this condition that he must be sound in body because the trade to be learnt and followed was not unattended with risk to life and limb. All these conditions were in a way taken to be guarantees, because, possessing them, he would be capable of not only learning and following his trade, but would be a credit to it and to his fellows. It emphasises that, in those days, the question which we ought to always ask ourselves before admitting anyone to our Order, viz ; is he the sort of man that could be welcomed into our own household, was of great importance. For when the apprentice's indentures

were signed, he was taken to live with his master and the family, and this was for a period of seven years. It will be seen from this that his "good report, sound judgment, and strict morals" were matters that could not be ignored. When morals were more lax than they are to-day those of the apprentice were the most important in connection with the master's household, but to-day they are to be not for one family only but in the widest possible sense. As far as I am able I shall refer to the connecting links with the Operative system, when they appear to have any bearing on the subject of this paper. In fact, the next thing that we observe is that our ceremony has a religious character, and this reminds us that the old Operative Masons were in the main a very religious body of men. This was owing to their long and close connection with the officers of the Church, while erecting and adorning edifices that were to be dedicated to the worship of the Creator. This religious character is to-day exemplified by a confession made before an assembly of a belief in a Supreme Being, and a prayer offered to Him for guidance and blessing, and this very early in the ceremony. As the Masons of old, before commencing their work, offered up a prayer for blessing and guidance, so do we before commencing our work. This belief in a Supreme Being is the rock upon which our Order stands; it supports it and gives strength on the way through life.

In Ancient Times, and for many centuries, the worship of the sun as a god was in one form or another the most prominent religion. In homage to this god the worshippers in their ceremonious perambulations followed, as it were, in his footsteps. They saw that his path was East, South, West, and through the darkness of the North to the East again. They sang praises and worshipped the sun for the same reasons that we sing praises to and worship our God, Who is the Creator, and Sustainer of all life. Life on earth follows this path too, in this sense. First, there is the darkness, then come the first glimmerings of light. After this the light grows brighter, and, if we live aright, ever

brighter, until it reaches the meridian. It then gradually fades away, and darkness comes, the darkness of the valley of the shadow. Passing through this we emerge, if God so wills, into the brightness of Glory. Thus our perambulations are symbolical of life.

The first one is made to enable all the Brethren to satisfy themselves that the candidate is a fit and proper man to become one with them, and one can realise how important this was to our Operative Brethren. It is said that the applicant for apprenticeship in Operative times stood in some conspicuous place so that all the workmen could see him as they passed by to work, and so form their opinion of him.

As Freemasons we are taught to pay due regard to the three theological virtues, viz ; FAITH, HOPE, and CHARITY. Now walking is one of the simplest things, and the first thing learned in the early days of childhood. When after the first and most important step had been taken, each other step had to be taken with equal care. Steps form quite an important part in Masonic ceremonial, and it is by them that these virtues may be impressed upon the mind. Suppose we take three consecutive steps each of a different length, the first one short, the second a little longer and the third the longest of the three, thus the relative value of the virtues might be symbolised. The last step would be Charity because it would be the greatest and we are taught that the "greatest of these is Charity." You will observe that the foot put forward first is the one associated with the heart, and this is very significant ; moreover it is the foot that always takes the lead except in one instance, in a later stage.

It is common knowledge that in all societies with a secret, whether composed of men or of women, there is bound to be some form of oath or obligation taken or the society could not keep its secrets. That such an oath was taken in the old Craft Gilds is certain. So far as that taken, in this

early stage, in the Order is concerned, it fulfils all that is necessary for the safe keeping of the secrets restricted to this part. It is taken at a time when the mind is confused, and the body in a state of nervous tension, but notwithstanding all this, and judging from results, it is truly kept and taken home to the heart.

When one is helpless and in darkness, particularly when there is the uncertainty as to what is going to happen next, feelings are apprehensive to say the least of it. Under such conditions the nerves become very highly strung, and great relief is experienced when the darkness is dispelled and there is light again. This blessing of light is a reward for a definite promise given before God and to the Masonic Brotherhood in general. When light returns after darkness the sight of something good to look upon is an additional blessing. What could be better at such a time to a Freemason than to see the Three Great though Emblematical Lights? One serves as a guide for the journey through life; another throws light upon the actions taken towards a fellow man, brother or no, so that their merit can be judged honourable or otherwise; and the last illuminates the words we utter, and the thoughts those words express, so that they can be kept within due bounds respecting mankind in general, and the brethren in particular.

In the far off days when life was held cheaply and intentions were expressed by some outward action, the extending of the open hand to an approaching stranger was a sign that no treachery was intended, but friendship offered. The handclasp was then, and should be to-day a sign of confidence, trust and friendship. It was also used to signify the sealing of a bargain or bond. Observe that the W.M. takes the candidate by the hand at the end of the O.B. not only in my opinion to assist him to rise, but also as a sign of welcome and friendship, and to signify the sealing of a bond or undertaking just made between the candidate and the Order in general as in the "old way."

In every secret society some token or word has to be adopted to enable the members of that society to recognise each other by night as well as by day. The old Operative Masons were indeed restricted to such means, since reading and writing were rare accomplishments, to enable proof to be given that they were what they professed themselves to be, when meeting each other or when seeking fresh employment. There are to-day a "sign, token and word" that enable one brother to recognise another. This however should not be the only means used to satisfy oneself that the person addressing you is what he professes himself to be. Great care should always be exercised in "proving" anyone seeking admission to our assemblies before that privilege is granted. In the old Operative days the "trade essay" was the acid test.

The secrets of this stage are communicated to the candidate and explained to him in detail. I expect that I shall be voicing the experience of all brethren if I say that I felt a distinct thrill of satisfaction when I received that Grip Token and Word for I realised that I was then in possession of a genuine secret. The details are further impressed upon the mind of the candidate by the process of examination, which for obvious reasons cannot be explained here. One thing however can be mentioned, that as we are taught our first step in our infancy so we are taught the first step very early in our Masonic life, and as in the former instance every succeeding step had to be carefully taken, so should every succeeding step in our Masonic career. Wor. Bro. Wilmhurst says in his paper :—

" It is no ordinary step, but one which compels attention;
 " why adopt such a step or posture? It implies this. That
 " to apprehend Truth and Wisdom we must first learn
 " to **STAND STILL**, with both heart and head or intuition
 " and reason duly balanced." Our step therefore is
 " meant to remind us of the mental attitude we must
 " learn to take up."

The W.M. is asked that some mark of his favour may be bestowed on the candidate, on his own behalf, and on behalf of the brethren. Here is another link with the Operatives. The apprentice in those days had such a mark, a badge given to him, to be worn as a distinctive sign of his position, and as a means of protection to his clothes while at work. This badge was very much larger than ours for obvious reasons. It was made of lambskin, which, being white, is an emblem of purity. The candidate is reminded of its great antiquity and of its symbolism and is told to always look upon it as the "badge of innocence and the bond of friendship," and he must remember that if he never disgraces Freemasonry Freemasonry will never disgrace him. It might be noticed, in passing, that such a badge was worn as a mark of authority and distinction many centuries before the birth of Christ.

The action of the brethren which follows immediately upon this explanation, is, (so far as it applies to this particular moment), in my opinion wrongly interpreted in the minds of the brethren. It is thought to express pleasure or applause but it is really the acknowledged sealing of a bond, for in olden times, both in civil and military life, a bond or bargain was sealed, either by in the first instance striking with the right hand the right hand of the other contracting party, or in the latter instance by striking the shield with the sword. This is the moment when the chief points of the ceremonial are nearly completed, and this is the only time when the brethren have the opportunity of showing in a practical way that they are in agreement with what has taken place, and so the bond or bargain is sealed. In my opinion it should be their b . . . that should be struck.

The question of the why and wherefore the foundation stone of a building should be laid in the N.E. corner could be answered in the following manner. In the temples of the sun there were always two pillars erected at the entrance, which faced the East, one on the right hand and one on the left hand. There were two such pillars placed at the porch-

way entrance to K.S.T. We are told in Kings I. Chap. 7, v, 21-22. "And he set up two pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin, i.e., He shall establish; and he set up the left pillar, and called the name thereof Boaz, i.e., In it is strength." It is important to remember that the position of the right hand and the left hand is judged by a person looking out of the temple, that is facing East. That being so, the pillar "In it is strength" is in the N.E. corner of the building. Now the foundation stone for a building should be laid in strength, so this N.E. corner would seem to be the proper place for it. I do not for one moment think that this is the correct answer to the question but it seems consistent. No, we must look elsewhere.

I am led to the conclusion that the correct answer is to be found in the religion of sun worship. The Egyptians were great sun worshippers, in fact it was one of the most important of their religions. We find that the sun, and the sign of the zodiac, LEO, were closely associated, and the Egyptians taught that the universe was created when the sun rose in the house of Leo. "The Lion in the heavens must represent the heat of summer." He does this most effectually when the summer solstice coincides with that constellation, that is, when its principal stars appear in the sky before the rising of the sun at this period. This gives a direction N.E. and as at this time the sun reaches its highest altitude and strength, it gave the Egyptians the idea that it must have been at this time, the time of their God's greatest strength, that the world was created. Their temples of the sun were built on an axial line running East and West with the entrance facing the East. This would give the N.E. corner (or left hand side when looking East (STRENGTH) pointing towards the sun, which at the period mentioned rose to its highest altitude and attained its greatest strength. Again we read:—

"Astronomical significance of the pyramids may be understood from the kindred monuments of mystery, the

“ sphinxes that are found in their vicinity. The sphinx
 “ usually had the head and breast of a virgin and the body
 “ of a lion, which perhaps symbolised the junction of the
 “ constellations of Leo and Virgo at the summer solstice
 “ in the 4th millenium B.C.”

The summer solstice was of mystic significance to the Egyptians, for it was marked by the highest altitude of the sun in Leo “when the celestial Urnes (river) accompanied by the terrestrial Nile overflowed, and lions made their appearance in the cities.”

We also find reference to the sun rising in Leo in a book on astrology by Ebenezer Stibly, published in 1787, dedicated to Free and Accepted Masons, in which he says “Leo is the only house of the Sun.”

The importance of the N.E. corner to the Egyptians, having regard to the foregoing ideas with respect to the Sun and Leo, would probably be handed down through the centuries. We have an example of this in the Stonehenge, a circle of upright stones forming a temple devoted to Sun worship. The axial line is N.E. and S.W. Many visitors journey to this place on mid-summer’s day to watch the sun rising, (that is when the sun rises in Leo), when on its appearance over the Friars Heel (a large upright stone some distance away, but on this axial line), it darts its rays through a central opening formed by two large upright stones, to alight on the stone of sacrifice in the circle.

There are however practical reasons coupled with the mystical which we will just glance at in passing. Nearly all the great churches which were attached to the monastic establishments are planned on an axial line E.W. the choir being at the East end. Nearly all are in the form of a parallelogram, so that one corner of the choir is in the N.E. The builders started the choir first, and always at the N.E. and worked in the direction of the sun’s path, that is always toward the light. As soon as the choir was finished it was.

closed off from the nave which followed later. Services could then be held and so time saved. Again our ancient brethren on arriving at the site of a new building, and before commencing the main structure, built a lodge, or place where they wrought stones, had their meals, and held their meetings. The first part of this lodge was laid in the N.E. corner, and this for two reasons, one that it gave the quickest protection from the biting N.E. winds, and the other that it saved time, as work could be started as soon as shelter could be obtained. The N.E. corner is also the best vantage point from which to watch the sun from its rising to its setting, shedding its benign influence upon all within its circle. I have dwelt on this N.E. corner perhaps at too great a length, but I think that I may have thrown some light on the possible origin of its great importance.

It is therefore on this spot that the candidate commences his work, with the hope that on a sure foundation laid there he will raise his temple, a temple not made with hands, even himself, and that he will rise like the sun, and shed his light of right living, charity, and loving kindness around him. At this spot too the practice of Charity is brought forcibly home, at a time remembered well. Thoughts go back to that occasion coupled with that peculiar moment when we realised our inability to gratify a desire, but did as much as we could by registering in our minds the lesson that should not be forgotten. Charity does not mean the giving of money only, which seems to be the general idea, for a cup of cold water given to a thirsty soul is charity; so is the smile of welcome; the word of sympathy; the helping hand given to the unfortunate cripple, the blind, the aged and infirm. Opportunities come to us every day to do some act of charity, and to turn away with a lame excuse, or pretend not to see, is not practising outside that which we are taught within the Lodge. Remember the words "do unto others as ye would they should do unto you." If the G.A.O.T.U. were to pretend not to see or hear us, and so pass us by, the way of life would be very dark and cheerless.

The importance put upon the absence of all metallic substances may seem strange, but in the scriptures we read ; Kings. I. Chap, 6 v. 7.

“ the house when it was in building, was built of stone
 “ made ready before it was brought thither ; so that
 “ there was neither axe nor any metal tool of iron heard
 “ in the house when it was in building.”

As this first stage concerns the laying of the foundation of a “temple” the analogy is obvious. In olden times iron was tabooed as having an evil influence. This is clearly set forth in Fraser’s Golden Bough ; in fact in that book it states that as a general rule iron could not be taken into Greek sanctuaries. Again, in the lectures, we read that the absence of metals was a safeguard against anything offensive or defensive being taken into the Lodge. We must remember that in what are known as the good old days daggers and other like weapons were carried about, and were used very readily to pay off an old score. Having regard to these points it is not to be wondered at, that if this rule were not rigidly observed, the ceremony might have to be repeated.

There is also a link with the old Operative Masons here, but it has to do with charity rather than with superstition. The apprentice was not allowed to have any money upon him while being duly entered. At the end of the ceremony he was asked if he had any money, and on replying in the negative, the deficiency was made up to him, in order to impress upon his mind, that, as he was helped when he had nothing, so he should help others did occasion arise. It should be observed that there was no doubt about the absence of money and metal in the olden days, owing to the method of preparation.

The tools that an apprentice in the Operative days would have presented to him, they were in fact given to him, were such as he would be required to use in his early attempts at work. They were to be used for measuring out, and roughly shaping the stones, making them ready for more

expert hands to finish. He was also taught their symbolical meaning, which was to serve him as a guide in his dealings with his fellows, and the world in general. During the carrying out of his daily task he would be constantly reminded of this symbolism by the regular use of these tools. In passing through life how much happier and smoother it would run, if the import of these tools was remembered and practised.

Every effort should be made to fit oneself for the station chosen, by first removing those rough knobs and excrescences which are such obstructions to progress. The Masonic state of the candidate, at the moment alluded to, is that of a rough block of stone which fits no place properly in the Masonic edifice. From now on it must be his earnest endeavour to bring it to the semblance of the niche it is to fit, so that when finished it will not mar the structure.

The three great principles of Freemasonry are Fear God, Honour the King, and Love the Brotherhood. How to carry out these three great principles is fully and beautifully explained before this stage is finished. Although the mind is a little confused by the proceedings generally, there is not a Mason who has not been deeply impressed by those beautiful words of instruction in the "CHARGE." If they sink into the heart, and honest effort be made to live up to them, there will be no straying from the right path. Here is also taught the meaning of "Brotherly Love, Relief and Truth," three very important points which are worthy of the deepest consideration. Temperance, Fortitude, Prudence, and Justice, with their powerful guiding principles are also brought to notice, and their correct use and application emphasised. I have not made mention of the pillar of this stage, or the words attached to its symbolism. It is the words that to my mind have a striking connection. The candidate from now on, as before stated, has taken up the task of building a temple, even himself, and it is this temple that God promises to "establish in strength" if the candidate

will faithfully follow his instructions. Before closing this first stage, I should like to add that I always think it is a great pity that the explanation of the first T.B. is more often than not omitted. There is so much in it that is necessary, of Masonic instruction and education. It contains a wealth of objects of Masonic symbolism that, communicated, would kindle the curiosity to know more. It will be observed, after careful thought, that there is nothing material for the candidate to grasp in the ceremony except the precepts in the "Charge," which are rules to be observed in the conduct of life, but on the T.B. there are material objects which have a valuable meaning to the Craft. I know that the explanation is a long one, and that it would mean being "at work" (by many) longer than is thought desirable. But I venture to think that it would be doing a great thing if it could be, as it were, epitomised, so as to bring in those very interesting objects and their symbolism. It would certainly create a great interest in the candidates mind.

Thus ends the first stage, and if the principles as laid down are practised, guided by the Three Theological Virtues, and assisted by the powerful aid of the Four Cardinal Virtues, the correct direction will be kept, and a fearless forward progress made, that will make the approach to the next stage one of hopeful enthusiasm.

STAGE 2.—Middle Life.

The second stage is one that I am afraid is not looked upon with the same degree of importance by a large proportion of the Brethren as the First or Third. Without duly observing the teaching and lessons of this Second stage the final stage will be of little value, because the candidate could not have become proficient in the necessary work that prepares him for the third. The methods of the Operative System, and even those adopted in the Ancient Mysteries, were entirely opposite to those of the Speculative System. In the Ancient Mysteries the aspirant had to prove himself

proficient in one degree before he was permitted to participate in the secrets of a higher degree. He had to wait at least twelve months, we are told, and during that time his mode of living was watched, and he was only passed to a higher degree if he proved worthy. In the Operative system the period of apprenticeship was seven years, and after this period had been served some practical piece of work had to be executed before he was permitted to become a Fellow. While he was engaged upon this work his superiors visited him, and observed his methods. If his skill was equal to the task he was permitted to receive the position of Fellow. Nowadays, in my opinion, the various stages in the Speculative system follow on too quickly. This is a mistake, and has a tendency to reduce the high status of the Order and weaken the importance of the principles therein contained. However, there the fact is, and it rests with those in authority in the Lodges as to what should be done in the matter. The candidate must realise on his entrance that there is a marked difference between it and the one preceding, but his only qualification for his advance is exemplified in a manner well-known to all of us, and the task is often very indifferently done. However indifferently the fact is passed over, and so far as the candidate is concerned it is deemed a load off his mind, and is then allowed to sink into the limbo of forgotten things. If all examinations in the various occupations were as simple to get through as this there would be a far greater overcrowding in the trades and professions than there is now, with the corresponding weakening of their excellence and importance. I am afraid the Order suffers in the same way. Instead of being compelled to do his task properly the candidate is allowed to do it very imperfectly and still permitted to pass on. If he had taken notice of what was desired of him, that is, "To make a daily advancement in Masonic knowledge," he would have been able to do his appointed task unaided. Of course, later in the ceremony, the examinations have quite a different aspect, and while similar to those in the first stage vary in their interpretation.

The "preparation" in this stage, while similar to that of the former, has marked differences. We notice the absence of the C.T. and that light is everywhere. This must symbolise that the candidate has made progress towards the "light," his eyes having been opened, so that he no longer fears to go forward, and his Brethren no longer deem it necessary to put a check upon his progress. The other side of the body from that in the former stage is brought into use. The L.A. is B. and again we take the H. and note that it was considered a symbol of equity, fair dealing and justice. It was as a symbol of equity that it was borne by one of the priests in the Rites of Isis. The R.K. is B. in order to express symbolically that the head and the heart, or intuition and reason will be working together in the building, as one cannot work properly without the other lest things become unbalanced. It was the L.S. that was rightly expressed in the last stage, that of "intuition," so now the R.S. is brought into prominence, as being associated with "reason." "Reason" is the faculty of intelligence in a man, especially that by which he arrives at necessary truth. It can be seen how consistent all this is with the requirements of this stage. The L.H. is S. I think because it hinders quick action or freedom of movement, and in this degree the greater freedom should be given to "reason," as it was to "intuition" in the former degree. The signal of this stage still consists of a triad, but differs from the former in rhythm. Still dealing with the body, soul, and spirit, we find here that the body and its development take second place to the soul and the spirit. This stage is especially chosen for the study of "the secrets of nature and the principles of intellectual truth." matters not connected with the body. Thus we have the signal one and two. There is no longer the need to impress the candidate with the fact that the Order cannot be entered lightly, as he is or should be well aware of this from what he learned in the previous degree. This time he enters within the Square. This degree is of the Square, for it will be remembered that the J.W. desired to be proved by it. To be within the Square is quite simple, because

being a right angle, or an angle of ninety degrees, the lines if prolonged enclose quite a considerable area.

As in the previous stage, there is an appeal to God for His blessing, particularly on behalf of the candidate, that he may be given the strength to prove faithful to the further trust about to be reposed in him. The perambulation in this stage has quite a different purpose from that in the former. That in the former was for the purpose of satisfying the Brethren as to the manner of man about to be admitted, but this time, it is for the purpose of examination, to prove the qualification of the candidate for the higher stage, quite a different matter, and, combined with the earlier one meant to take the place of the S.A. of the old Operative system. What of the Winding Staircase? It is twice mentioned. The first time it consists of five steps, Why five? These allude, we are told, to the five senses of man, through which alone can be perceived the things exterior to the mind. These senses are the storehouse of ideas, and are the only means of attaining that knowledge which is the object of this stage. The Steps are winding, and symbolise the pursuit of knowledge; although the completion of the study when first commenced cannot be seen, there is gradually more light as progress is made. So it is with this Winding Staircase; the bright light at the top shines down as we ascend, making each step brighter and clearer, and giving a glimpse in a symbolical sense of the Promised Land to be gained by patient labour. So it is with the attainment of knowledge. The more we acquire and understand, the brighter and clearer do our minds become, and our characters more highly polished. It will be observed that this first ascent brings us step by step nearer to the V.S.L. the guide to wisdom. It is on this Book that the second O.B. is taken, made necessary by the fact that there are secrets restricted to this stage which are to be "kept with the same strict caution as those in the former degree." At its conclusion the W.M. again ratifies the bond as in the olden manner. The secrets are communicated and explained. The second

step is taught, and when taken, and the "standstill" position reached, the help of God is sought, a gift of time asked for to be able to complete the victory over our natural enemies, the passions and all other forms of evil, also for the strength required to be faithful to any sacred trust. The ideals and other points are further impressed upon the aspirant by further examinations. Another mark of favour is bestowed upon him by command of the W.M. to signify his progress, and is again approved and agreed upon by the Brethren. The importance of always acting as an upright F.C. is expressed in strong terms, and permission granted, or in other words an invitation extended, to make "the secrets of nature and the principles of intellectual truth," the course of future study. This stage in Freemasonry requires that this should be made, in order that the mind may be prepared for the final stage. It is curious to note the marked difference in the appearance in the W.T's which are now presented. They have a more scientific appearance than the first set we saw, and are evidently intended to be used in a much higher and more skilled type of work, such as the testing of the trueness of the stones and the setting them accurately in their proper position in the structure. Their symbolical uses are explained, as well as their moral and their guiding principles. This explanation alone makes the realisation of the fact true, that, having reached a higher stage, responsibilities have increased in seriousness. These tools might be likened to truth, honour and virtue. Their moral symbolism and principles are a great help, if duly observed and practised in avoiding the many pitfalls which beset us in the path of life and the pursuit of our daily avocations. It is at this point that the great and valuable lessons of this stage are given, in that beautiful composition "the extended description of the W.T's." Who has not felt a thrill when these words were heard for the first time, and who among us on hearing them again remains unmoved, and not a little thoughtful, for here we receive the true direction to be taken! If we truly seek to be good Masons we must faithfully follow in this path, noting that in

this connection the degree is under the heading "middle life." Many we know there are that do forget these lessons, and, by so doing, render themselves misfits in the Masonic structure, and spoil its beauty.

Once again we hear of a Winding Staircase, among many other things, but now it is of primary importance. It seems to take the form of an invitation, and if we are wise we accept it, and ascend to the intellectual knowledge of things around us. This enables us to admire and appreciate God's great and good works which He has created for the benefit and use of all of us. The number of steps is varied, from three to five or seven. This variation may be made to veil an inner meaning, or it may be that they are so numbered according to the ancient custom of building the steps to a temple in uneven numbers, as by this arrangement the foot associated with the heart enters the building first. The seven steps are intended to represent the seven liberal arts and sciences as well as, I think, the seven ages of man, which are the time allotted for their study and assimilation. These sciences are, as it were, a kind of syllabus for future studies, or such of them "as may lie within the compass of our attainment." The Staircase, a winding one, has the same symbolic meaning as the former one mentioned. It is interesting to note that the Ancient Philosophers attached the same significance to it that of acquiring knowledge step by step, which the five senses, symbolised by the five steps, enable us to acquire. When we have reached its summit the wages for industry and merit will be there, to be received by us "without scruple or diffidence," for, having passed the guardians placed thereon, our work is proved to have been well done.

William Preston, who was responsible for the Lectures, desired that Freemasonry should be the means of intellectual training as well as moral instruction, and he was, I believe, the first one to speak of the Globes as being placed upon the two pillars of the Temple. If you look at the engraving

that forms the frontispiece of the Book of Constitutions 1784, which shews the interior of the old Temple of Grand Lodge, you will see very much in evidence the Two Globes, celestial and terrestrial. These Globes also appear prominently on the Grand Lodge Certificates. There is not much doubt that they were used in the very early days of Freemasonry for general instruction, geographically and philosophically, and instead of doing away with them entirely they were placed in the position in which we now regularly see them; by Preston so that their symbolism should not be forgotten. I have made no reference to the Two Pillars which appear so prominently in this stage, because they are in one way fully explained. I should however like to call your attention to the fact that in some Lodges they are so placed, with the Globe by the side of each pillar, between which every Brother on entering or leaving the Lodge must pass. This, to my mind, is as it should be, in order to remind us of their significance, a subject too long to be included in this paper.

The Pillar most prominent in this stage is said to be named after the assistant High Priest who officiated at the dedication of K.S.T. It is curious to note that the Temple now to be erected is man's individual self, and in this stage is dedicated to God's service, symbolically, by the assistant high priest, in both stability and strength. In concluding this stage I will quote some lines written upon it.

“ Of all the degrees in the entire hierarchy of ceremonies
 “ from the first degree until the last of the higher grades, it
 “ would appear to be precisely that degree which should
 “ receive at the hands of the Craft its most loving care,
 “ its most anxious attention. It would not be an exaggeration to say that in itself it should more than
 “ repay any man for the effort and cost of Masonic initiation. It is so wise in its teachings, so profound in
 “ its truth and so useful to have in ones mind. To know
 “ and Practise it is to be made wise in the art of life,
 “ than which no other art can ever be half so important
 “ or nearly so valuable.”

The new F.C. has the task before him of living according to the teaching of this degree so seriously and zealously that he can meet the ordeals of the last stage without fear.

THE THIRD STAGE.—Life's Closing Days.

This stage brings to a close the ceremonies of Craft Masonry, and is called the "Sublime Degree." The preparation in this stage sets forth very clearly five things:

1. That "intuition and reason," the left and the right side will now be working in harmony one with the other, each having its true limits and proportions.
2. Equity and Good Fellowship are expressed by the Hs.
3. That the Candidate has nothing in his breast that he wishes to hide from the Brethren.
4. Readiness to complete the action of humility in worship at this climax of his progress in Masonry.
5. To walk with both feet expressive of that equality of purpose that realises that the ground about to be walked upon is consecrated, here again there is harmony of action.

The signal has again changed in character. This time it is the Spirit of man that stands alone. The body and soul have given place to the Spirit, because this stage is one of spiritual development, teaching us how to live our lives in the sunset of our days, and to expect a great reward for those who live uprightly. So the signal stands thus; two and one as the Spirit returns unto God who gave it.

This stage is governed by the Square and Compasses, one of the oldest if not the oldest symbols known, and as in the former degree the J.W. was proved by the square only, he is now proved by the two combined. We speak of the darkness of death, and there is darkness in this last degree, but it is no longer expressive of ignorance. One glimmering

ray of light symbolises the "vital and immortal principle" that is within us. In some Lodges they have a "Blazing Star" artificially illuminated, the idea being the same.

As in the former stages the help of God is invoked, and the blessing of His strength and protection is besought. Perambulations are again made to allow for the examinations of the aspirant, which he should be able to "pass" without assistance, as they relate to the former two stages. Any assistance given detracts from the solemnity of the occasion. What a beautiful symbolism is expressed in the S.S. of this degree. It is here that the two great lessons are taught. One symbolises the trampling down of evil passions, which safely accomplished, by the help of and protection of the Creator, the boldly marching forward into the light of life can be undertaken, and we can perfect ourselves in order to earn the reward of a place in the G.L. above. The other lesson is, that under the protection of the Creator we can safely pass through the valley of the shadow, trampling the King of Terrors beneath our feet, and emerging therefrom triumphantly go forward victoriously to the Light beyond, to receive the reward for performing our allotted task while it is yet day. The lesson of the Resurrection has been taught for countless generations; death is not the end, but only an immediate transition from this life to a better one. This lesson instils a courage which should make death easier to face.

The great secret undertakings that belong to this stage need another O.B. and this time the R.H. seals the bond as before while the L.H. brings equity and Justice to assist in carrying out that bond. It will be noticed that the W.M. uses both hands at the end of the O.B. although one would be quite sufficient for the present purpose. Those who have had the privilege to hear this part of the ceremony must have been very much impressed, and made to realise that Freemasonry has very high ideals. It would be well if every Mason would learn it off by heart. It is so full of the grandest

guiding principles of life. A very useful evening might be spent in a Lodge, when there was no other work to be done, in dissecting it sentence by sentence and enlarging on each. It would certainly remind us of those solemn promises made before God, and it might lead to a little useful and fruitful retrospection. It is often said that, when face to face with death or in deep meditation, past scenes of life and experiences pass in review. How like this is to our Masonic custom. The various stages are passed in review in their order, and their meaning epitomised, until the end is close at hand. The F.P.F. are full of the true principles of Freemasonry and truly express the duties which every brother must observe in thought word and deed, in his attitude towards his brethren in particular, and to mankind in general.

What a grand, encouraging, and comforting thing it is to be able to welcome a brother by a firm hearty grip of the hand in the form known only to the Brotherhood. Such a welcome gives pleasure and a feeling of confidence both to the giver and the receiver. It proves that in our hearts we need never feel lonely, and instils a happy feeling that around us are Brethren. Particularly is this true when in a foreign country, or in a place which is far away from home.

It would be unworthy of any brother to ignore the call for help from another for assistance in any laudable undertaking or to excuse himself by saying he was too tired, or too busy to spare the time. Our ornaments of service and charity should be kept bright and shining, and never be allowed to become tarnished through such acts of indolence.

If there be a Brother who is in trouble or sorrow let us not omit, when we offer up our prayers to Almighty God, to include him in them, and pray that our Heavenly Father will send His loving kindness and mercy from above to bless and comfort him.

When a Brother comes to us and unburdens his soul, let us remember that it is our bounden duty to sympathetically

listen to him. Afterwards, to hold his confidence in sacred trust, and so keep it, and take every care to be watchful, that no word of it escapes unguarded lips, for if that should happen our own honour and maybe his also would be smirched. Worse than all, we should have broken our oath to him made before Almighty God.

How often do we remember the import of this point in particular? It may, and does require a courage to put it into operation, but it is due to our reverence for the Order and its honour to deny or turn a deaf ear to any slander on the part of anyone that may affect a Brother's good name. It is our duty to support him in his absence as in his presence.

All this points out very plainly and exemplifies to the full the true characteristics of our Masonic Order, and could anything be nobler in its teaching?

The last set of W.T's or it would be more correct to call them instruments, that are presented to us, are in themselves symbolical that the execution of the heavier manual tasks so far as we are concerned is over. It is now for us to set out the work and instruct others to carry out the design. We are to determine the limits and proportions of that design. One of the instruments enables the master mind to fix a straight line to be followed, from which there must be no deviation.

The instructions that enable this to be done are to be found in the V.S.L. The aspirant also is shewn the W.T. by which those definite plans may be drawn, and be clearly followed, and any mistakes noted and corrected. In carrying out this part of the work we must never lose sight of the fact that any mistake we may have made in following the plan laid down will be recorded against us. A Master requires explanation of errors made by those under his guidance, so shall we have to give an account of our errors to our Master when we pass over to the other side. The most

important instrument presented enables the limits and proportions of the several parts of the design to be determined and circumscribed, in order that it may be kept within due bounds. On the decision as to these limits and proportions depends the beauty or otherwise of the work. The result is that either happiness or pleasure are given or pain and disappointment. It should be remembered that no word spoken or action taken, no matter how small, but has its effect on those around us, so the limits and proportions should be carefully estimated. It should be our concern that such works will give happiness so that God's wages, that great thrill of satisfaction one feels after doing a good deed, will be ours in abundance. Quoting from Mackéy: "It is ordained 'says Burke,' in the constitution of things, that
 " men of intemperate passions cannot be free; their
 " passions forge their fetters."

This last instrument enables us to circumscribe those passions and keep our desires in due bounds.

This is the end of the Three stages so far as they concern this paper. There is however, a vast amount of symbolism that I have not touched upon. It was not my intention to do so. All I wanted to do was to touch upon the things seen and do my best to give an explanation, or what I deem to be an explanation of them, and so awaken the interest of the Brethren and make them more interested in the ceremonies.

In conclusion I would like to end with a quotation from a book written by Eugen Lenhof, called "The Freemasons," On page 21 is found the following:—

" But what distinguishes Freemasonry from the cults
 " of ancient times is the ideal which it embodies,
 " viz: the ideal of humanity. It is not, as many
 " would like to make it, a sanctuary for the knights
 " of the Grail. Freemasons do not guard the Holy
 " Vessel from which, on Good Friday, heaven poured
 " in mysterious manner its eucharistic contents. The
 " royal art is not mystical in itself; it possesses no

" secret wisdom, no key to the secrets of the world ; it
 " only builds with worldly materials the living man. It
 " needs not seek secrets outside its own particular world,
 " for its sufficeth that for generations millions of men have
 " striven, in spite of all internal and external upheavals,
 " and supported solely by the power of love, to erect by
 " self ennoblement that edifice which, when it actually
 " does materialise one day, must be a rock like structure.
 " It is sufficient that the purely abstract idea can rule
 " men with a power that defies all persecution and attack,
 " in a time when life only too often resembles a battle-
 " field and the minds of men are apt to become estranged
 " from all ideals. To serve the Masonic cause wholly
 " demands to-day an extraordinarily strong inner impulse,
 " for it is harder than ever to ignite the Holy Flame with
 " the idea of fraternal love. Subjects of controversy,
 " which constantly incite fresh hatred, are becoming
 " more and more numerous. The walls which must be
 " demolished if mankind is to have a better future are
 " getting higher and higher, and many who intended
 " enthusiastically to assist are now becoming daily more
 " wearied and helpless because of their suffering. But
 " those who, in spite of all, continue hopefully to strength-
 " en the building, filled with the conviction that the
 " spiritual resurrection of mankind is necessary, possess
 " the Masonic secrets. Here are Fichte's words. ' Desert
 " us not, O Holy Palladium of humanity, O consoling
 " thought that out of each of our works and out of each
 " of our sufferings a new perfection arises for our Fellows;
 " that in the place where we now slave and are trampled
 " upon, a new race will one day arise, which may always
 " do what it wishes, as it will only want to do what is
 " good."

The W.M. called the attention of the Brethren to the
 exhibits on the exhibition board consisting of several jewels,
 and the Irish Certificate that had appeared in the last Trans-
 actions.

The W.M. rose for the first time.

The W.M. rose for the second time.

The Secretary read out the names of the following Brethren who had recently passed away:—

Wor. Bro. A. STEPHENS, Bro. G. E. SAUNDERS, Bro. TANFIELD, Wor. Bro. BROOK, P.P.S.G.W., and Wor. Bro. J. RUSSELL, FREARS, D.P.G.M., and these were recorded with regret.

The following resignations were also recorded with regret :
Bro. F. W. ORDE, F. R. ESSEX, S. W. COOPER, P. A. SWAIN,
JOHN THORPE, E. Y. HARRISON, R. L. L. BUTCHER.

The W.M. proposed and Wor. Bro. E. R. CARR seconded that the sum of Five Guineas be sent in response to the appeal of the Most Worshipful The Grand Master for the furnishing and equipment fund of the Memorial Temple. This was carried.

Apologies were received from the following Worshipful Brethren :—WILLIAM TOMLINSON, A. L. MACLEOD, G. WARD, W. H. WOOD, J. MCLACHLAN, P. B. SMITH, R. G. ROBINSON, H. BLADON, SHORTHOSE SMITH and C. D. EATON. Also Bro. E. KING.

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 7-45 p.m.

A conversazione was held after the Lodge was closed.

The Two Hundred-&-Twenty-Ninth Meeting

was held at the Freemasons' Hall, London Road, Leicester on Monday 22nd of March, 1937.

There were present.—Wor. Bro. A. J. S. CANNON, Acting W.M. in the Chair; G. B. ELLWOOD, Acting I.P.M.; W. R. BRIDGER, S.W.; J. T. COOPER, J.W.; W. J. BUNNEY, Chap.; E. R. CARR, Treasurer; W. H. RILEY, Secretary; F. G. FLEEMAN, S.D.; G. E. PHIPPS, J.D.; E. H. STORK, Acting D.C. Steward; C. BLAND, I.G.; and Bro. D. CHOYCE, Tyler. Also present Wor. Bros. W. BOND, T. O. JUDGE, WM. TOMLINSON, G. W. HUNT, P.A.G.D.C. Eng., A. E. DIGGINS, J. C. BURTON, P. M. WEBSTER, G. W. WILKES.

Correspondence Circle.—Wor. Bro. R. B. ADCKOCK, P.G. Std. Bearer Eng., also Wor. Bros. J. W. SMITHARD, A. LOWE, A. E. HALL, E. GIFFORD, W. E. MOORE, W. MAJOR, C. E. HAINES and Bros. A. M. DALBY, F. GOODFELLOW, L. H. WESLEY, H. R. BROOK, A. SHUTTLEWOOD, E. A. RATNETT, T. BLOOR, A. FARQUHARSON, J. C. CLAYTON, S. WRIGHT, F. H. HALLCOCK, E. POLLARD, S. KAY, W. RIDGEWAY.

Visitors.—Wor. Bros. S. BUTHERWAY, A. E. ROSSITTER, F. G. SEAL, E. L. P. DAVISON, C. HINSON, G. WARD, A. WILKINS, and Bros. S. A. CLARKE, J. J. W. GUTTERIDGE, D. TURNER, S. J. USHER, A. H. POLLARD, G. F. HALLAM, —BUCKLEY, J. A. CALLAGHAN, B. G. HEATH, E. C. CORTON, A. WORMLEIGHTON, F. WORMLEIGHTON, T. S. GRIFFIN.

Before the Minutes were read the Acting W.M. rose and explained that he was occupying the Chair on this occasion

owing to the absence of Wor. Bro. W. H. COTTON the W.M. who was away on a cruise, and the fact that Wor. Bro. A. L. MACLEOD the I.P.M. was obliged to be away at an important meeting at which he was the presiding officer. Both these Wor. Brethren sent their hearty greetings and best wishes for a very successful evening.

The Minutes of the last regular meeting held January 25th, 1937 were read, confirmed and signed.

The Lodge was honoured by the presence of Wor. Bro. G. W. HUNT, P.G.D.C. of this Prov. and P.A.G.D.C. Eng., and Wor. Bro. R. B. ADCOCK, P.G.D. Std. Bearer Eng. They were saluted with the honours due to their rank which they acknowledged and greeted the brethren well.

The Secretary read out and formally proposed the names of the following brethren who had made application for membership of the Correspondence Circle. They were all duly elected by a shew of hands.

Wor. Bro. FRANK GLEN, 53 Salisbury Street, Hull. Minerva Lodge No. 50 and P.M. Hull Old Grammarians Lodge No. 5129.

Bro. L. H. BAKER, 69 Albion Street, Leeds 1. Godrich Lodge No. 1211, Prov. of West Yorks.

Bro. J. M. DANTON, Fairfield House, Brookside, Uttoxeter, Tutbury Priory Lodge 4873, Derbyshire.

Wor. Bro. P. J. SMITH, 143 Lutterworth Road, Leicester. W.M. 2081.

Wor. Bro. A. E. G. ELLIS, The White Cottage, Kirby Muxloe. W.M. 3091.

The W.M. then rose and introduced the lecturer for the evening Wor. Bro. E. H. STORK, P.P.S.G.W., and after a few words asked him to read his paper entitled "The Superstructure."

The Superstructure.

The word "Superstructure," the theme this evening, is taken from the address in the N.E. corner, as all well know. The address made a strong impression on my mind on that first great night of my initiation and the many hearings, during the initiations I have been privileged to witness, have developed that impression into this paper. So many new and wonderful new thoughts are presented to the Candidate on his entrance into Masonry, that it is quite possible for that of "the Superstructure," the whole essence of our Order, to be but fleeting.

Never, in the history of the world, has there been so much building going on around us, and never was there a greater need for the true builder. The *Architect*, the prime mover, comes first, with his vision and conception and later his plan. Then the *Builders*, to whom is given the task of raising the edifice, come next. And then the *Artificers* of great variety, each specialised, are added.

Immediately we see how wide-spread and far-reaching is the effect of the erection upon industries, often far removed from the actual work. The *Materials* provided show the greatest variety, from the raw matter to the prepared stone. All seems disorder and chaos, until the builders take charge and commence to use each material for its proper purpose.

Shortly, an ugly forest of *scaffolding* is erected, hiding from view the progress. Hence we get a very imperfect idea of what the result may be. This scaffolding remains until the building needs no longer its support, and suddenly the outer framework is removed and the superstructure appears to view.

There must be in every building more to be done inside and outside than the simple raising of the walls, to add to,

beautify, and make it fit for its purpose in the life of the community, but in the meantime there it stands—the *Super-structure*—perfect in its parts and a credit to the builder.

According to its plan and its utility so is the building. It may be plain, solid and stern in its lines and structure, stately and grand in its beauty, or ornamental and ornate. Yet each attribute appeals to some feeling of admiration in us. A building designed by man, built by man, for the use of man, but who is there will dare to say that every part has not been inspired by the G.A. ? From Him came the mind and His was the hand to guide the construction.

How truly, then, can man be regarded as a building or temple and man himself the builder ? So faithful are all the processes that no wonder, from early times, the mind of man imagined the idea of such an edifice in his own life, for man is God's conception, but the building is the work of man's hand guided by God. The plan is correct, for God created man in His own image. He breathed into him the breath of life and man became a living soul. The real mission, then, of Masonry is to build in human life an Ideal Temple, and Masonry provides a plan for the guidance and instruction of each workman that he may build a Temple in his own life.

Our Order recognises the G.A. as the foundation of all life and character, moral, spiritual and masonic. He is the true Architect, with whom we must all co-operate in carrying out His plans and purposes in human life. The temple of our lives therefore must be built upon a rock, and that rock is our faith in the G.A. Can a Mason build on any other foundation ? His very first act is a declaration of his trust in the G.A. and glad are we to find his faith so well founded. So he can proceed with trust and confidence. Here for all time is the basis of his every thought, word and action. Return, when and where he will, to the source of his being and he will receive light, knowledge, and inspiration. Many a Mason has built upon sand and has to re-commence to

get to rock bottom. Mistakes may be made and failures, but often these have turned into success and the errors have become blessings in disguise.

As in the practical structure so in our Masonic Temple an immense number of builders are employed. The Brother must recognise that all around him are men of varying livelihood, temperament, character, ability and influence. These all have a part to play in his life, just as the many trades and professions in the actual building. So wide spread is their effect on his life and actions that it corresponds to the action of a pebble thrown into a lake, and as the waves then ripple to the shore so does the influence of a M. spread in all directions. Is not this the circle of his Masonic influence ?

The young M. is prepared very early for his building. His first tools are the 24 inch G, the GL, and the C. The 24 inch G teaches him to divide his day correctly into prayer, labour, leisure and charity. The GL, his first practical instrument, instructs him how to dispose of the inequalities and unusual characteristics he has previously acquired. The C, by means of education, assists in further smoothing out lesser excrescences. Thus, he is equipped to meet new responsibilities, he is prepared to give of his time—of his charity—and spare a thought for others. His mind clean cut by the chisel recognises more rapidly his old faults and failings.

This self-examination and self-pruning is rough and drastic work at first for the Initiate. The correction of irregularities and the subjugation of self must always be hard work, but the early life of a M. is the time for this action, before habits and customs become too ingrained. A tree, sharply pruned and often, produces the best fruit, and as this process should be performed with care and knowledge so Masonry provides the necessary rules for self pruning.

The young M. now starts out to build. The ceremony of Initiation is a revelation. His heart strings are touched and he dreams of building a finer life based on Masonic principles. We are told that the words "*Know thyself*" were written over the portals of the ancient temples of initiation, and does not the Candidate by many instances learn to know himself that evening?

He should therefore have around him brothers who themselves are raising their own structures, and are shining examples. How necessary then for the utmost care in all we say or do in order that we may be true and pure edifices. Woe betide the experienced M. who damps the ardour of the Initiate by indifference, contempt, scepticism, ridicule or scorn, and so sullies the ideal already in building. How necessary for a strict and stern control over the ceremonial and later during the refreshment period. The sponsors should watch over the candidate that nothing approaches him but that which is good and pure. Too much thoughtless levity, boisterous jollity, or rude jesting are quite out of place.

The P.M.'s also have their duty to perform for every Initiate is a prospective W.M. Too many young M's have been spoiled by bad examples. Yet, how many fine examples we have in our midst. Men, who not only practise the craft of building within the four walls of the temple, but carry into their private and public lives such a spirit of uprightness that all with whom they come into contact are struck by their rectitude; men, to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose hand is guided by justice and whose heart is expanded by benevolence; masons who raise a superstructure, perfect in its parts and honourable to the builder.

The materials for the building lie all around the young builder in great profusion. These are chiefly his own personal gifts, his qualities or attributes, his judgment, stability of

character, faith, honesty of purpose, loyalty and self control. These are the stones for building the man and the Mason. He is instructed to accept and use the good and useful stones and reject the worthless, and what he sees praiseworthy in others to imitate, and what in them is defective to amend. These materials must be gathered, massed and then assembled until they form the outlines of the structure called the Masonic character.

As there is much disorder and confusion in the mass of material assembled for a building so there is much disorder in the mind over the selection of the qualities most necessary for his work. Difficulties and trials must be faced to create order, and there is a continual strife for right principles and convictions. Here, tools, such as the S, L, and P.R., are given to aid in the work. The S teaches him morality—the L, equality—and the P.R. uprightness of life and action.

He has heard the usual phrases—fair and square—a square man—a square deal—to square our actions—on the level—on the square—level of equality—an upright man, etc. We even speak of a rude or polished mind. There is hardly a language but bears the impress of these phrases, so natural, inevitable and eloquent withal that we use them without a thought.

All these he knows, but in the light of Masonry he begins to apply them differently and reverently. Above all he begins to apply the tools to himself, to judge himself by the square, level and plumb-rule, and to adjust his life within the scope of their influence.

But while judging himself and building his own temple he also begins to use them upon his fellows, and we ourselves must not be found wanting. Thus he makes a judged and careful survey and chooses such stones as are fair and square, well tried and measured, bear the imprint of truth and sincerity, and are suitable for his structure. He is taught the

great influence of Benevolence and Charity, and used in their wider and nobler sense he finds them veritable pillars in his new structure. His eyes being opened he sees the future possibility of living a wider, higher and more useful life, and here is our superstructure progressing, with the development of this new strength and power. The varying characteristics of his brothers are further materials for his use, and have their effect for strength or beauty upon his structure.

For a time, at least, and sometimes for quite a long time, the Mason withdraws within himself, as it were behind a barricade or scaffolding. This gives him time for quiet contemplation and a silent weighing up. The scaffolding has many forms according to the man—it may be a natural reserve—a mannerism—an apparent indifference—a bluff or blunt attitude—or even a flippancy. Any of these and others may form this outer shell, but, behind, the building goes on. Occasionally the outer shell is pierced by an intimate and sympathetic brother and a glimpse of the temple behind the scaffolding reveals a man of true worth.

Many men, I feel, fear ridicule very greatly, and loathe the appearance of hypocrisy, but heart to heart talks between loyal and sincere brothers can remove mountains. Therefore, he must surround himself with good, sound and loyal friends, for all with whom he comes in contact leave their influence on his life, for good or bad, for strength or weakness.

The vivid ceremony of the 3rd Degree seems to point to the passing of old ideals and the creation of new. The extraordinary Obligation, so full of significance, lends an added strength and purpose to his whole life and character and gives to the brother such a different outlook that his building is raised to the status of a Temple indeed.

Now he learns that all his mental and physical powers are to be used as the cement of brotherly love. So strong is

the effect, that, I do not hesitate to say, he pauses, often, during his daily tasks to wonder if he is correctly applying the lessons so dramatically taught. Is not his mind thus purified from all mean, unjust selfish and other malignant thoughts, and his labour enriched and ennobled?

New implements are presented, the Sk, P, and C, all simple, but pregnant with meaning for the progressive builder. Finally he is told that the 'compasses circumscribe the area of his influence and that area depends upon his own efforts.

Thus we come to our own temple and those in building around us. Every virtue we possess must be given, to its full, if we are to contribute to the work of Masonry and benefit mankind and the world at large.

Wonderful men, who succeeded wonderful men, have maintained the ancient landmarks regulations and principles of our Order, through hundreds of years. These men laid the foundations, and have passed on to their successors a wonderful organisation—a great noble and generous contribution to the world. Ours is the duty to continue, enlarge and beautify the fair and imposing edifice handed down to us.

High, fine, ineffably beautiful are the faith and vision which Masonry gives to those who foregather at its altar. It brings, in picture, parable and symbol the lofty and pure truth wrought out through ages of experience, tested by time and found to be valid for the conduct of life. Loyalty, the great corner stone, and charity, the Corinthian pillar, give strength and solidity, with grace and beauty to the edifice of our own lives, while joy and pleasure in the success of others provide further adornments.

Slowly the building grows, fashioned by the thoughts and righteous acts of devout and free men—built in their own hunger for truth—their love of the G.A. and their loyalty to themselves and each other.

As older Masons we well know that patience and industry, with sincerity and truth, will build a Jacob's ladder reaching from earth to heaven, while a Tower of Babel can easily result from the employment of wrong materials and methods and a lack of unity among the builders.

Yet be slow to criticise, for remember we all come under the test of the square and compasses. Criticism is useless unless it is fair and just and tempered by a kindness that will help, encourage and inspire. We are all the better for a good spring cleaning, and a close self-examination may uncover much crumbling cement or rotting stone. Thus Masonry helps to build and perfect our own lives; truly this is a difficult task but nothing is comparable to a noble and beautiful character faithful to its plan and faithful to itself.

"We are blind until we see, that, in the human plan,

"Nothing is worth the making, if it does not make the man

"Why build cities glorious, if man unbuilded goes.

"In vain we build the work, unless the builder also grows."

A proper approach and reverence for things sacred, a careful and strict demeanour, a thought over our manners, dress and deportment—in fact a well-balanced decorum gives a correctness, adding atmosphere to the Lodge and a tone to the particular individual. A moment's thought and how all this accords with the dignity, grandeur and distinction of the well-built and stately mansion!

Just a little imagination and even inanimate objects will read us a lesson—a sermon in stones. I well remember a brother saying that every time he entered the temple the walls themselves seemed to speak to him, and it would be good if each of us had a similar feeling. A reverence for the Temple in which we meet should produce a reverence for the building of our souls.

It is easy for the older mason to sit back and take things as they come, but beauty of structure was never achieved by

inactivity, so we cannot afford to be mere lookers-on in the great work. Surely the work of an older mason is to hold a light at the cross roads that his brothers may see the dangerous traffic on the dark and crowded way.

An artist spends years on a picture adding a touch here and a touch there. He approaches it again and yet again during days, weeks, months, and sometimes years. Its beauty is more than paint, canvas or technique. A life's work is the adornment of the soul. Thus the Art of Building is a living allegory, in which man initiates, in miniature, the world temple and seeks by every means to discover the secret of its stability.

Man looks at the outward appearance but God looks at the heart. As stained glass windows must be seen from within to be estimated at their true value so no man can accurately judge his brother from without. To get a glimpse of his soul he must be seen from within.

No man can look through his life without regrets, yet we feel that the spirit never dies—never falters, so we must build and build. The G.A. uses us for His own purpose—whatever our state, our faults, our failings, and we hope with every confidence that the key-stone of our work will be supplied by Him. So we strive to raise in our souls a temple not made with hands, eternal in the Heavens.

In conclusion, may our joy be the joy of all. Pure be the pleasures of our union increasing the prosperity of our Lodge. May we ever exhibit for each other the constancy of affection which signalises the friend who loveth at all times, the tenderness of sympathy which designates the Brother who has known adversity, and in all that is affectionate and noble may we excel. May all our virtues diffuse beauty and lustre over our own characters and that of the society to which we belong.

So may we build a superstructure, perfect in its parts and honourable to the builder.

At the conclusion of the paper the W.M. rose and proposed a very hearty vote of thanks to the lecturer for his very interesting paper, which he said embodied beautiful thoughts, beautifully expressed. Wor. Bro. BUNNEY in seconding the vote of thanks said he had listened to the lecturer with profit and pleasure. It was inspiring in the highest degree, and he wished in seconding the vote of thanks to congratulate Wor. Bro. STORK and to thank him very much. It was the kind of paper needed to give Masons that inspiration to be worthy of the Lodge.

Wor. Bro. G. W. HUNT in supporting the vote of thanks in his usual quiet and impressive manner spoke in glowing terms of the beauty of the thoughts so ably expressed in the paper, also how much he had enjoyed listening to the lecturer. It was a paper that contained the expression of just those thoughts which pointed out the importance of practising outside the Lodge that which we were taught in it if we would prove ourselves to our Order.

The lecturer in his reply expressed his great appreciation and thanks for the kind remarks made upon his lecture. He said he had approached the matter of preparing a paper with great trepidation, but was more than gratified to know that it had given so much pleasure, and more than amply rewarded for having made the effort.

The exhibition board contained five old certificates of Rose Croix of great interest, and several jewels which formed part of those worn by the late Wor. Bro. DOUGHTY and the W.M. expressed thanks to Wor. Bro. ELLWOOD for getting them together and placing them in position for the brethren to see.

The W.M. rose for the first time.

The Secretary reported the receipt of G.L. quarterly communication.

The W.M. rose for the second time.

The Secretary read the preliminary notice from the P.G. Sec., regarding the service to be held in the Leicester Cathedral on Sunday, April 11th, 1937, at three p.m. for the dedication of the Coronation Bell presented to the Cathedral by the Province.

The following resignations were received and recorded with regret :—Bro. J. R. HASSELL and Bro. GRAVESTOCK. The "passing" of Bro. OAKLEY on March 7th, 1937 was recorded with regret.

Apologies were received from the following Wor. Brethren FRANK HAINES, J. McLACHLAN, C. D. EATON, — COLLARD, H. HYDE, A. E. G. ELLIS, H. BLADON, W. H. COTTON, A. L. MACLEOD, A. GRANTHAM, R. G. ROBINSON and Bro. BIGGLESTON.

The W.M. rose for the third time.

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

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

A conversazione was held after the Lodge was closed.

The Two Hundred-&-Thirtieth Meeting

was held at Freemasons' Hall, London Road, Leicester, on Monday, May 24th, 1937.

There were present.—Wor. Bro. W. H. COTTON, W.M. in the Chair ; A. L. MACLEOD, I.P.M.; W. R. BRIDGER, S.W.; J. T. COOPER, J.W.; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; F. G. FLEEMAN, S.D.; G. E. PHIPPS, J.D.; FRANK HAINES, D.C.; C. BLAND, I.G.; Bro. D. CHOYCE, Tyler. Also present Wor. Bros. G. B. ELLWOOD, W. BOND, W. H. WOOD, Wm. TOMLINSON and P. M. WEBSTER.

Correspondence Circle.—Wor. Bros. A. E. G. ELLIS, S. WRIGHT, J. H. STEPHENSON, C. F. GRUNDY, E. GIFFORD, J. W. CLARKE, C. E. HAINES, J. E. LASCELLES and Bros. A. SHUTTLEWOOD, J. J. W. GRUNDY, F. G. ELLINGWORTH, W. E. HALL, A. HALKYARD, L. H. WESLEY, T. WILKIE, H. F. GOODFELLOW, J. A. CALLAGHAN, J. C. CLAYTON, A. B. HANFORD, R. G. ROBINSON, S. A. CLARKE.

Visitors.—Wor. Bros. J. H. COOK, A. E. ROSSITER, F. J. MARLOW, also Bros. E. HILL, A. WILKINS, S. F. CHAPMAN, A. H. POLLARD, A. LACEY, S. D. SUTTON, L. H. WESLEY, A. L. ROBINSON, — LASCELLES.

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

The Minutes of the last regular meeting held March 22nd, were read, confirmed and signed.

The Secretary read out and formally proposed the names of the following brethren seeking admission to the Correspondence Circle of the Lodge, all of whom were unanimously elected by a shew of hands.

Wor. Bro. A. E. ROSSITER, W.M. 2081; Wor. Bro. S. BUTHERWAY, W.M. 279, Wor. Bro. F. G. SEAL, W.M. 2865, Bro. S. A. CLARKE, Lodge 4874, Bro. J. A. CALLAGHAN, Lodge No. 4874, Bro. G. H. BACON, St. Andrew's Lodge No. 1046, Surrey, Bro. H. G. B. PERRY, Sinim Lodge, Shanghai, Bro. A. G. MINARD, Lodge No. 3078, Wor. Bro. P. B. KING, W.M. 1265, Wor. Bro. J. S. DUNN, Richard Giddy Lodge, No. 157, South Africa, Bro. Rev. THOMAS L. CARPENTER, Lodge No. 611, Surrey.

A ballot was taken for the election of the Worshipful Master for the ensuing year, and Wor. Bro. W. R. BRIDGER the present S.W. was unanimously elected.

A ballot was then taken for the office of Treasurer for the ensuing year and Wor. Bro. E. R. CARR the present Treasurer was unanimously re-elected.

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

The W.M. then introduced the Lecturer Wor. Bro. F. G. FLEEMAN, P.M. of Lodges 1007 and 5208, and P.P.J.G.W. of this Province and a Full member of the Lodge of Research, and asked him to read his paper entitled "The Early Georgian Princes and Freemasonry."

The Early Georgian Princes and Freemasonry.

It is with feelings of great satisfaction and pride that Freemasons everywhere under the jurisdiction of the United Grand Lodge of England regard the active interest displayed by Princes of the Blood Royal in their Craft.

From time immemorial we are told that "Monarchs themselves have been promoters of the Art and have not thought it derogatory to their dignity to exchange the Sceptre for the Trowel, have patronized our mysteries, and joined in our assemblies."

In this year of the Coronation of King George VI., and with that magnificent ceremony which was the admiration and wonder of the whole world still prominently in mind, it cannot fail to interest the Brethren to make a short review of those earlier Georgian Princes who did so much to give to Masonry a prestige and standing which will probably last for many centuries, especially so as the same Royal interest and influence remain so strongly identified with the Order.

To-day we have the sons of His late Majesty King George V. (not himself a Mason) upholding the great traditions of their Royal House in regard to Freemasonry in the persons of our present Gracious King His Majesty George VI. ; the Ex-King Edward VIII. ; and H.R.H. Prince George, Duke of Kent.

Also in so far as the United Grand Lodge of England is concerned, we have the felicity of being presided over by His Royal Highness the Duke of Connaught and Strathearn as M.W. Grand Master, who assumed the Masonic throne in 1901 on the accession of his Brother the late King Edward VII. to the Royal throne of England. It is of interest to

note that the Duke of Connaught and Strathearn was initiated on March 24th, 1874 and has thus completed over sixty-three years of Masonry.

The Royal Princes of to-day are worthily following the example set by many of their illustrious ancestors, and the purpose of the present paper is to briefly review the associations of the Royal House of Hanover with Freemasonry, as recorded since the formation of the existing Grand Lodge of England, and to endeavour to portray what manner of men these earlier Georgian Princes were.

The annals and traditions of Freemasonry hold many references to the interest and patronage of Rulers and members of Royal families, and that these were highly appreciated more than two hundred years ago is evidenced by the "Entered Apprentice's" Song, which was referred to by Bro. Dr. Anderson in the first edition of the Book of Constitutions (1723), and has the lines—

"Great Kings, Dukes and Lords,
Have laid by their Swords
Our mystery to put a good grace on . . . &c."

It was at the period referred to that the great transition in Freemasonry from an Operative to a Speculative Society may be considered to have become an accomplished fact, and it will be remembered that the Grand Lodge of England was constituted by the Brethren of a few lodges in 1717.

Great Princes had identified themselves with the Order before this date, and the establishment of Grand Lodge had very important and wide-reaching effects and results. Shortly after this date Freemasons set themselves to rigidly eschew all politics and religious matters in their lodges, and were no doubt prompted to do so for mere self-preservation.

The earlier members of the Royal Stuarts had been members of the Craft, James I having become a mason while-

yet only James VI of Scotland. King Charles First also became a patron of the Order, as probably did all the Stuarts, and after the expulsion of James II there is little room for doubt that the Jacobite party used the organisation and the secrecy of their own Masonic Meetings, and perverted them to the misuse of furthering their hopes and endeavours to regain the throne of England for the Stuarts.

Many of the supporters, both Scottish and English, of James Francis Edward (son of James II) the first "Pretender" were Masons; and Charles Edward the "Young Pretender" (Bonnie Prince Charlie) enjoyed support from the same sources in the attempt to regain "that which was lost" until his final defeat at Culloden in 1746.

Much anxiety prevailed concerning Freemasonry at this time, indeed the connection of the Jacobites with English Freemasonry is one of the "most interesting of all human studies." There were many who were partisans of the Jacobite cause, but the Hanoverian influence prevailed, and gradually all political matters became excluded from the Craft. Much has been written concerning this phase, but the present study must be confined to the early Georgian Kings and Princes.

On the death of Queen Anne, who was the last of the Stuart Monarchs, the next in the line of succession was George, Elector of Hanover, who, through his descent from another of the Stuart Princesses, thus became George First of England.

From my reading of history I am compelled to say that, at the least, both the First and Second Georges were "eccentrics" and lived very licentiously. Their two reigns covered a period of forty-six years from 1714 to 1760. George I was fifty-four years of age when he came to the throne and reigned for thirteen years; but although he appreciated England for the wealth and influence which

it brought him, his old poverty stricken Kingdom of Hanover always remained nearest his heart.

George II was forty-four when he commenced his reign in 1727, and ruled for thirty-three years until his death in 1760. He, again, was eccentric and fully convinced of the divine right of Kings, and could never understand or appreciate the English system of parliamentary government. He embroiled the Kingdom in many continental quarrels and wars. To quote the words of Roger Fulford who has given us an admirable history of the period, "It would be expecting too much of the laws of nature to suppose that the children of George II could be anything but odd. The most normal of these was his eldest son, Frederick Lewis, Prince of Wales which may explain why his fond father called him 'the greatest ass and the greatest liar and the greatest canaille and the greatest beast in the whole world.'"

His only other son who survived infancy was William who was created the first Duke of Cumberland. George II had five daughters several of whom were more or less "freakish." For instance, it is related of Princess Amelia that she scandalized Georgian Society by going to church in a riding habit with a dog tucked under her arm, and it was doubtless such singular ways that endeared her to her father, whose favourite child she was.

We may dismiss further consideration of the first and second Georges, who were of no interest to or concerned with Masonry except to mistrust and be suspicious of it. While we cannot condone their licentious manner of living we can sympathize with their difficulties, when we remember that they were transplanted suddenly from a small kingdom in middle Europe, at the ages of fifty-four and thirty-one respectively, to take their places as Monarch and heir presumptive in what was even then becoming the leading nation in the world. Through their entire ignorance of the English language, English manners and methods of govern-

ment, which conduced to a certain isolation and indifference to the affairs of the country, except in so far as they affected themselves, there was for many years no actual court life for the nobility, and the House of Hanover was only tolerated by the Nation because of the Georges professed devotion for and determination to uphold Protestantism, whereas the Jacobites stood for the Stuarts, and in the main part for the Church of Rome.

Again quoting from Fulford's work, he says,

" Yet even in the Seventeen-Sixties there were people
 " in England whose hearts beat stronger at the remem-
 " brance of the Stuarts. Jacobitism had survived not so
 " much on account of political grievances, as on account
 " of personal grievances against the first two Hanoverian
 " Kings. Their inability to master English, but their
 " facility in acquiring a vivid vocabulary of bad language;
 " their rages (George I scheming to deport George II to
 " America, and George II deliberately destroying George
 " I's Will) ; their bevy of German mistresses, and their
 " total lack of sensibility were all a permanent advertise-
 " ment of the Stuart cause."

The first of the Georgian Princes to join the Masonic order was the eldest son of George II whom I have previously referred to, H.R.H. Frederick Lewis, Prince of Wales, who was initiated at the age of thirty at his Royal Palace at Kew at an "occasional" lodge on November 5th, 1737. The famous and zealous brother, Doctor Desaguliers, had the honour of presiding over the lodge, and on that evening conferred both the E.A. and F.C. degrees on the Prince. Desaguliers also sat as Master at a subsequent "occasional" lodge when the Prince became a Master Mason. There is no record of any great activity in Masonic circles on the part of Prince Frederick Lewis, but there is evidence that he enjoyed to the full all the social and festive life that the Craft had to offer ; and although his ambitions did not prompt

him to seek any masonic eminence, by his entrance into Masonry he set an example which with two exceptions only, since, has been followed by each of the male heirs apparent.

The opinion expressed by King George II in regard to his eldest son has already been referred to, but knowing the father who did much to provoke the unfilial attitude of the son, too much store need not be placed upon it.

It is however a melancholy fact, which all Masons must deplore, that our first Royal Brother from the House of Hanover led a loose and vicious life which brought about his death at the early age of forty-four.

History records of him "that he had been in indifferent health for some time and had injured his constitution by dissipated habits. He was of weak character which led him into excesses, and the consequences of these were made worse by great negligence of his health. The same weakness of character had made him very much the tool of political faction, and placed him in an unnatural opposition to his father. His immediate illness was brought on by sleeping in a cold, damp room at Carlton House, in the evening after a walk in Kew Gardens, and this when he was just recovering from a pleurisy. Little as the Prince had to recommend him, yet he was free from the penurious meanness of his father, and the brutal, overwhelming temper of his brother. He was fond of the company of men of talent and patronized literature. The people, when they heard of his death, assembled in crowds in the street, crying, "Oh, that it was but his brother! Oh, that it was but the Butcher!"

The explanation of this latter will be of interest to the Brethren. While all readers of Masonic history are aware that Prince Frederick Lewis joined the order, it is not generally known that the second son of George II, William, Duke of Cumberland, to whom I previously referred, also became a mason. On the authority, however, of that great

Masonic Historian, Robert Freke Gould, it may be stated that he was initiated in 1743, apparently in Belgium, in a Military lodge of the British Army in the Netherlands, while engaged in the war of the Spanish succession. William was then only twenty-two years of age, but displayed a real military genius, and two years later commanded the British Army. He never took any part in English Freemasonry and we may be glad of the fact, for he eventually became one of the most detestable characters in English History.

He it was who was in command of the army which finally crushed and destroyed Bonnie Prince Charlie's forces at Culloden in 1746, and he then acquired the title, by which he was known for the remainder of his life, of 'Billy the Butcher.' This was in consequence of the vindictive, murderous, indeed bloody methods he adopted in punishing and penalizing the Highlanders during his so-called "pacification" of Scotland after the rising, methods which had the full approval of his diabolical father George II and of the political party then in power. This is not the place to tell of the horrors and abominations perpetrated on the Highlands but the proceedings left an indelible black mark against the name of "Billy the Butcher" for all time. It is of interest to note that the Government prohibited the wearing of that national dress of the Highlanders, the kilt, which did as much to break the hearts and spirits of the Clans as did "Billy the Butcher's" methods of terrorism. This restriction was not removed until nearly half a century afterwards.

This Prince died in 1765 at the age of forty-five, unlamented, scorned and hated by the nation. The public regarded him as a monster of brutality, and a monster he was, as although short in stature, he had become so gross as to weigh nearly twenty stones in his later years.

On the death of Prince Frederick Lewis his eldest son, George, (afterwards George III who never joined the Order), who was then aged twelve years, was created Prince of Wales

by his grandfather George II, and a council of regency was formed until such time as he reached the age of eighteen. Frederick Lewis had three other sons, Edward Augustus, Henry Frederick and William Henry, who were eventually created Dukes of York, Cumberland and Gloucester respectively, and who all followed their father's example and became Freemasons.

The initiation of H.R.H. Edward Augustus, Duke of York, had some unusually interesting associations. He had been on the continent for some years with English troops, assisting the King of Prussia in the prosecution of what in history is known as the Seven Years War, then recently concluded. He was initiated, passed and raised on July 27th, 1765, in the "Friendship of the Three Doves" Lodge, at Berlin, together with his adjutant, Colonel St. John, being proposed by the Ambassador of the King of Sweden. On the Duke's departure from Berlin the next month the members decided to alter the name of the lodge to "Royal York of Friendship," and as such it existed until 1914. At their request the Duke assumed the title of "Patron of the Lodge."

This Lodge became affiliated to the Grand Lodge of England in 1768, and remained on the English register until 1813, when it severed its connection and set up as an independent lodge.

Prince William Henry, Duke of Gloucester, took the three Degrees on February 16th, 1766 at an "occasional" lodge held at the Horn Tavern, presided over by the Grand Master Lord Blayney, H.R.H. the Duke of York also being present at the ceremony.

The Duke of Cumberland (second of that name) received the three degrees at an "occasional" lodge at the Thatched House Tavern on February 9th, 1767.

The Three Royal Brothers, according to the late Bro. Freke Gould, eventually became members of the "New Lodge at the Horn" (then No. 313), the name of which, out of compliment to them, was changed to that of the "Royal Lodge."

During the same year (1767) the three Princes had the Brevet Rank of "Past Grand Master" conferred upon them, it being ordered by Grand Lodge that "they should each be presented with an apron, lined with blue silk, and that they should take rank as Past Grand Masters, next to the Grand Officers for the time being."

The Duke of Cumberland took his masonic duties more seriously than his royal brothers, as in addition to taking an active part as Master of a Lodge he became Grand Master of the Order, (being the first Royal Master to do so). It is of interest to note that, prior to his appointment as Grand Master, he was subjected to an election for the office, as certain Brethren nominated the Fifth Earl Ferrers, (this is of particular interest of Leicester Brethren, the Earl being a prominent Leicestershire man). The Duke had a large majority. This was in the year 1782, and in the same year Grand Lodge resolved that "whenever a Prince of the Blood Royal did the Society the honour to accept the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master." The Duke appointed the Earl of Effingham to the new office, an appointment analogous to our office of Pro Grand Master at the present day.

During the tenure of office as G.M. by the Duke of Cumberland the Royal Masonic School for Girls was instituted, (1788)—while that for the Boys was established ten years later. Both he and the Duchess of Cumberland took a great interest in the foundation of the first mentioned Institution, which was in fact originally known as the "Royal Cumberland Freemason's School for Girls."

He occupied the Masonic throne from 1782 to 1790, and while in office saw three of his nephews, sons of His Majesty King George III, initiated.

The Duke was succeeded in the office of Grand Master by his nephew George, Prince of Wales, (afterwards George IV).

In passing, it is of interest in view of recent events, to note that it was this Duke of Cumberland whose marriage in 1771 to the widow of a Mr. Andrew Horton, led to the Royal Marriage Act of 1772. This marriage of his younger brother so infuriated King George III that he caused his Ministers to frame and pass the Act which virtually forbade any descendant of King George II to marry a commoner without the Sovereign's consent, an act which most of his own sons, some of them not then born, were to be the first to set at defiance.

We come now to that band of Royal Brothers, the sons of George III, six of them, whose patronage, extending over half a century, really did so much to popularize Masonry. The seventh son who reached maturity, Aldolphus Frederick, Duke of Cambridge, did not join the fraternity.

It has already been pointed out that George III, who came to the throne on the death of his grandfather, was not a member of our Order. He reigned for sixty years, but for a third of that time was mentally afflicted and for the last ten years hopelessly insane. George III was of a very different character to his two immediate predecessors on the throne, and led a strictly moral and religious life, but unfortunately was of such a reserved and retiring disposition as to live the life, practically, of a recluse so far as public and court life were concerned.

As a ruler he was weak, and had the misfortune to be advised by weak ministers, who for instance, through pre-

judice and shortsightedness, alienated the American colonists, who in 1783 proclaimed their independence after eight years of inglorious warfare on England's part. Later, King George III had splendid Statesmen in the persons of William Pitt (the Younger), Canning, Brougham, &c.

He was only twenty-one when he ascended the throne, and the following year he married a most estimable lady in the person of Princess Charlotte of the House of Mecklenburg-Strelitz, of a very ancient lineage. They had a family of nine sons and six daughters. Of the seven sons who came to maturity, six, as mentioned, became Freemasons.

It would require a very large volume to do anything like justice to a review of the lives of these six Princes, and time will only permit me a brief reference to their activities, but they are of the most intense interest. They were George Frederick, Prince of Wales (afterwards George IV); Frederick, Duke of York; William Henry, Duke of Clarence, (afterwards William IV); Edward Duke of Kent; Ernest Augustus Duke of Cumberland; and Augustus Frederick, Duke of Sussex.

They were all wilful and headstrong, and as they grew up bitterly resented their father's attempts at restraint. George III would have preferred his sons to adopt a semi-monastic life in the religious atmosphere of Kew or Windsor, but they would have none of it.

By the time the Prince of Wales was eighteen years of age the King and Queen Charlotte had completely shut themselves off from the brilliant world of Society, and it should be remembered that their sons, being the third generation of the House of Hanover, were thoroughly British and were very popular, (George III was himself of course born in England and never even saw Hanover).

With the Princes choosing their own companions, with the King and his Queen practically shunning the Court,

and after the ridiculous nightmare of the reigns of the two earlier Georges, was there any wonder that these young Princes became more and more the spoiled darlings of Society?

They all unfortunately went astray in their relations with the fair sex, and undoubtedly their wilful conduct, coupled with the blundering stupidities of his ministers, and the effects of a certain disease from which he was suffering, brought about the insanity of George III's later years.

When the Prince of Wales was nearly seventeen he fell in love with Mary Hamilton, a lady-in-waiting on his sisters, the Princesses, and six years his senior in age. A year later he was infatuated with an actress named Perdita Robinson to whom he wrote violent love letters. When his passion for Mrs. Robinson had cooled down it became essential to get the letters back, and his father had to find the sum of £5000 to obtain them.

At the age of twenty-one the Prince is said to have been gifted with an extraordinary charm of manner, which, throughout his life, was to fascinate both sexes, and being just over six feet in height he was of splendid personal appearance. He was of reckless, impatient temperament and had for several years been demanding a separate establishment of his own. On attaining twenty-one years he was given Carlton House and an allowance of £62,000 per annum. The King complained that the Prince neglected every religious duty, and his parents, and was living a life of levity and vice. There is no doubt that the Prince was thoughtless, reckless and selfish, enjoying masked parties, gambling, drinking, furious riding, and behaving, in short, like the great majority of his contemporaries. His uncle, the Duke of Cumberland and the great politician Charles James Fox appear to have influenced the Prince in the estrangement with his father, but Fox made a genuine attempt to restore matters later on. On his part, as the King saw his son sinking deeper and

deeper into the vicious life he was living, he regarded him as "more than half way to hell." This, coupled with his dislike of Fox, created a permanent barrier between father and son.

On being clear of the entanglement with Mrs. Robinson the Prince is supposed to have fallen in love with Lady Melbourne, a woman of charm and ability, again somewhat older than he. This however did not last long.

At the age of twenty-two, in 1784, he met Mrs. Fitzherbert and fell madly in love with her. Mrs. Fitzherbert, though still very young, had been twice married and widowed. She is said to have been a beautiful woman, of high moral character. She had lately returned from the continent and rented a delightful house called Marble Hill at Richmond. Fox testifies that the Prince of Wales was, all that summer, in a frenzy of love for Mrs. Fitzherbert and frequently visited her at Marble Hill. This inspired a wit to write a jingle which included those well remembered lines:—

"I'd crowns resign
To call thee mine,
Sweet lass of Richmond Hill."

Mrs. Fitzherbert was a devout Roman Catholic, and the Prince would indeed have had to abandon his right to the crown had he married the lady, as under a former Act of Settlement it had been enacted that those marrying Papists were *de facto* excluded from the throne. They were both very much in love, but Mrs. Fitzherbert realized the disability, and again went abroad to escape the Prince's proposals of marriage. The following year, however, a form of marriage was actually gone through but was eventually held to be invalid.

Although the Prince had many "affairs" in later life I am strongly of opinion that Mrs. Fitzherbert was his real passion throughout his long life, and he returned to her

again and again ; while for her part she remained deeply attached to him until his death.

The Prince was now recognised as the leader of Society in London and Brighton, and was living at a furious pace. He had a racing stable at Newmarket and was converting Carlton House into a veritable palace. He was also engaged in the project of erecting the wonderful and magnificent Pavilion at Brighton. He bought a stately house at Brighton for Mrs. Fitzherbert, that lady for many years being known and loved as the "Queen of Brighton." His Royal Highness was familiarly known in Society as "Prinny," and during the ten years after his coming of age he had accumulated debts to the amount of over half a million pounds, but time will not permit me to relate the interesting measures adopted to liquidate them.

In the autumn of 1788 George III had a serious illness, and on his recovery nothing would content him but the marriage of the Prince of Wales, as the King had no legitimate grandchild. Three of the Royal Dukes had already contracted irregular alliances and any issue would be ineligible. Great pressure was brought to bear on the Prince, who eventually reluctantly agreed, and married Caroline Amelia Elizabeth, Princess of Brunswick. This ceremony took place in 1795, and the Prince had a wretched life with her for twelve months, when they separated and remained apart till the end of Caroline's days, which was not until twenty-four years later. The Prince was definitely very unfortunate in this marriage, as, for many reasons too numerous to go into at this juncture, Caroline was an impossible partner for him notwithstanding the fact that she came of such high family. She is said to have been "irresponsible, unattractive and scatter-brained."

The Prince went back to Brighton and Mrs. Fitzherbert, although he was also involved with the Countess of Jersey. In later life he had "affairs" with Lady Hertford and Lady Conyngham—ladies of high quality, and society leaders.

At the end of the year 1810 the insanity of George III was pronounced incurable, and the Prince entered upon his official Regency, although he had already for the last twelve years been the virtual ruler of the Kingdom. The King died on January 29th, 1820, and the Prince became George IV. He reigned until his death in June 1830, and was succeeded by his brother William, Duke of Clarence.

It should be stated that the half century covered by the adult lives of George IV and the Royal Dukes, his brothers, was probably the most brilliant period of British literature, the contemporary poets and authors including such writers as Lord Byron, Shelley, Cowper, Wordsworth, Sir Walter Scott, Burns, Southey, Coleridge, Lamb, Thomas Moore, Sheridan and others. The same period includes the names of many famous statesmen and orators, also eminent painters, and the early part of the century saw the great naval and military victories of Trafalgar and Waterloo. These records help to show what the world was like when our six Royal brethren, with whom we are now dealing, were living in it. Byron, Scott and Sheridan were personal friends of George IV, the last two named being admitted to great intimacy. All the Princes were interested in and great patrons of the fine arts and literature.

Concerning Sir Walter Scott, while every brother is aware that the "immortal" Bobbie Burns was a Freemason, it is not generally known that Sir Walter was "of the Craft," but such was the case. It will interest those who have seen the noble monument erected to his memory in Prince's Street, Edinburgh, to know that the foundation stone was laid by Rt. Hon. Sir James Forrest, who was at that time Lord Provost and Lord Lieutenant of the City of Edinburgh, and M.W. Grand Master Mason of Scotland.

King George IV was always vain and extravagant, and it is estimated that during his lifetime he spent the enormous sum of £150,000 on clothes and uniforms. By a peculiar

trait of character he would not dispose or get rid of any of his suits, and at his death it is said that his wardrobe filled several large rooms. It is of interest to record that George, otherwise Beau Brummell, was friendly with the Prince in the early days before the Regency. Brummell was the great dandy and leader of fashion of the age, and there are some very interesting stories of his friendship with the Prince until the final quarrel, consequent upon Brummell's presuming and vain ways and insults to His Royal Highness. The Prince was unforgiving, and the Beau eventually retired to France a ruined man, and had to live on the charity of old friends.

Of the Masonic career of George IV there is not much to tell. As Prince of Wales, at the age of twenty-five, he was initiated on February 6th, 1787, at a "special" Lodge held for that purpose at the Star and Garter in Pall Mall. At a meeting of Grand Lodge, the next evening, the following resolution was passed by a unanimous vote, "That in testimony of the high sense the Grand Lodge entertains of the great Honour conferred on the Society by the initiation of the Prince of Wales, His Royal Highness shall be a member of the Grand Lodge, shall take place next to, and on the right hand of, the Grand Master."

The Prince took considerable interest in Masonry, particularly in the Social and festive side of it. In 1790 he was elected to the office of Grand Master, in succession to his Uncle, and several times presided. He appointed as Pro-Grand Master the Earl of Moira, a very zealous and distinguished Mason. Both appointments continued until 1813, when the Prince gave up office, soon after becoming Regent, and accepted the title of Patron of the Order. In 1805 the Grand Lodge of Scotland conferred upon the Prince the title of "Grand Master and Patron," and this was continued annually until his succession to the Crown in 1820, when the title was changed to that of, "Patron of the Most Ancient Order of St. John's Masonry for Scotland."

I have written at such considerable length about George IV because he was undoubtedly the most outstanding figure in many ways of all George III's numerous sons, and while he was not so prominent, masonically, as others of his Brothers, (to wit, the Dukes of Sussex and Kent), the fact of his being a member of our Order for so many years, when he was Prince of Wales and Regent and a leader of society, certainly induced many of the nobility to join Freemasonry.

Prince Frederick, Duke of York and Albany, the second son of George III, entered Masonry in the Britannic Lodge No. 29 on November 21st, 1787, and was immediately accorded Grand Lodge honours in the same manner as was the Prince of Wales. The Duke appears to have taken no active part in the Masonic affairs, being devoted to the Army, of which he was at varying periods Commander-in-Chief during thirty years. He had only just returned to England shortly before his initiation, from having sojourned for six years in Germany, where he was sent in 1781, at the age of seventeen, to study the Art of War under that great master King Frederick the Great of Prussia. The Duke was very enthusiastic about the army, and after campaigns on the Continent, in 1792/3 and 1799/1800, he set about the thorough reorganisation of it, and was primarily responsible for the creation of the forces, and their equipment, which enabled the Duke of Wellington to finally beat Napoleon. In 1791 Prince Frederick went to Berlin and married Princess Frederica, niece to Frederick the Great, but unfortunately the marriage was a failure. There were no children, and the Duke proved unfaithful to the Duchess. He was very tall and manly in his bearing, and strikingly resembled his father in appearance, but differed from him widely in his unrestrained love of pleasure and his addiction to gambling. At the age of forty, although his wife was still living with him, he became infatuated with a Mrs. Clarke, for whom he kept a house in Gloucester Place, and who, though of common origin, is said to have been "daring, amusing and brilliant." She proved very expensive, and much scandal eventually

ensued relative to commissions in the army said to have been "engineered" through her.

It is related of the Duke of York by W. Bro. A. J. Calvert, in his history of the Grand Lodge of England, that a "singular event" befell him in 1789, (when he was a young man of twenty-six years), by way of a duel with Colonel Lennox (afterwards fourth Duke of Richmond), when he narrowly escaped with his life, the ball striking the button of his coat. The Duke did not fire, and it was explained that H.R.H., having no animosity against his opponent, had come out in order to give him the satisfaction he desired, but it was not his intention to fire at him. As the Duke persisted in refusing to fire at him, Lord Winchelsea acting as Colonel Lennox's second, expressed a hope that H.R.H. would have no objection to saying he considered his principal a man of honour and courage, but the Duke declined to express an opinion. He repeated that he had come out to give Colonel Lennox satisfaction, and added that if the Colonel were not satisfied he might fire again. As such an alternative was impossible both parties left the ground. Bro. Calvert does not state the reason for the duel, but Roger Fulford, whom I have quoted before, states that Lennox on a certain occasion went up to the Prince of Wales and publicly insulted him. It was obviously impossible for the heir to the throne to fight a duel, but the Duke of York, who was standing by and had overheard the insulting remark, rushed up to the Colonel and said "when I am not on duty I wear a brown coat and I am ready to give you satisfaction whenever you please," and the duel was arranged unknown to the Prince of Wales. Prior to this the Duke, Lennox and Winchelsea had all been good friends, as in 1786/7 they are recorded in the history of Lord's Cricket Ground as having been financially concerned, with others, in supporting Thomas Lord in the creation of a new ground, which was the fore-runner of the present existing "Lord's" at St. John's Wood. They jointly helped to constitute the Club which is now the M.C.C. and whose colours were originally "Sky-blue."

Colonel Lennox, afterwards Duke of Richmond, became later Provincial Grand Master of Sussex (1814), and Governor General of Canada where he died in 1819 from hydrophobia resulting from the bite of a fox.

It is interesting to record that the Duchess of Richmond was the Hostess at the famous ball at Brussels, on the eve of Waterloo, which has been immortalized by Lord Byron in his poem of *Childe Harold's Pilgrimage*, Canto the Third, in the lines:—

"There was a sound of revelry by night,
And Belgium's capital had gather'd then
Her beauty and her Chivalry"

Prince William Henry, Duke of Clarence (afterwards William IV), the third son of George III, was initiated at the age of twenty-one in the Prince George Lodge No. 86, on March 9th, 1786, at the now forgotten Payne's Prince George Tavern at Plymouth. He too was also given Grand Lodge honours immediately, and I may here say the same honours were accorded all the other Princes as they followed and became members of the Order. Two months after his initiation into Freemasonry his name was added to the roll of Plymouth Freemen, which, before the Great War with France, then shortly to break out, was over was to bear the names of Horatio Nelson, most illustrious of sailors, and George Canning, famous in the world of politics. At an especial Grand Lodge held at the Thatched House Tavern St. James Street, on February 22nd, 1828, for the purpose, the Duke of Clarence (then Lord High Admiral) was installed as a Master of the Prince of Wales Lodge, the Grand Master (the Duke of Sussex) assigning, as a reason for this step, his belief that it was "of the first importance to obtain the Sanction and Protection of the Royal Family to the Proceedings of the Craft." As William IV he became Patron of the Order.

Time will not permit me to say much of Prince William, but the biography of his life is full of real interest. As a

boy of fourteen, of independent and boisterous spirit, he became a midshipman on the "Prince George," Admiral Digby's flagship, joining it at Portsmouth Harbour. He was soon popularly known in Portsmouth and Plymouth as "Jolly young tarry breeks," and remained in active service in the Navy for ten years, meeting with many adventures. He served for a time under Nelson whom he always admired. He was badly treated by his father, and fell under the baneful influence of his two elder brothers. In 1791, at the age of twenty-six, he fell in love with Mrs. Jordan an actress at Drury Lane, commonly known as "Little Pickle." Following this they lived together and were faithful to each other for twenty years, having ten children, who were of course illegitimate. He eventually, in 1818, married Princess Adelaide of Saxe-Coburg-Meiningen, by whom he had a daughter who only however lived a few hours. Princess Adelaide outlived the Duke, but was never popular either as Duchess of Clarence or Queen of England. The Duke, on the other hand, was of a kindly and lovable disposition, and his great aim was to be a patriotic and constitutional Monarch. On the death of George IV, in 1830, the Duke of Clarence became King William IV, and reigned for seven years until his own death in 1837, at the age of seventy-two.

Prince Edward Augustus, Duke of Kent, like his brother the Duke of York, was sent to the Continent to learn soldiering, and while at Geneva he was in 1790 initiated into Masonry in the Union of Hearts Lodge. Then at the age of twenty-three, six feet two inches in height, an intelligent and stern soldier, he so far forgot himself as to disobey his father's wishes and insisted on coming home. His two oldest brothers tried to influence him against their father, whereupon George III immediately ordered him to Gibraltar. While there Grand Lodge appointed him "Provincial" Grand Master of Gibraltar. He had a command in the Army and was a terrible martinet, and tried to discipline the troops by harsh and tyrannical methods. There was much discontent, and the Government ordered him to North America (Canada)

after only one year's experience of Gibraltar. In 1792 he received an appointment as Grand Master for Lower Canada under the Grand Lodge of England (Antient or Atholl Masons). Although very popular amongst the people of Canada the Duke still maintained the same martinet attitude in the Army, and a mutiny actually occurred. He was transferred to the West Indies for a time, but returned to Canada and remained there till 1800. While in Canada he took a French Canadian lady as his mistress—Madame de St. Laurent—and they subsequently lived together for over twenty-seven years. At the end of 1817 the lack of an heir to the throne was a matter for great concern, and as there was no prospect of his elder brothers providing for the succession, the Duke of Kent was prevailed upon to follow the example of Clarence, and as Madame St. Laurent obligingly retired to a convent, he espoused Mary Louisa Victoria daughter of the Duke of Saxe-Coburg, and widow of the Prince of Leiningen, in May 1818. On May 24th, 1819, the Princess Victoria was born, and on January 23rd in the following year the Duke died at Sidmouth, at the age of Fifty-three, having done his duty by producing an heir to the throne.

The Duke of Kent was always a keen Mason, and for many years before the union of the rival Grand Lodges, in 1813, had ardently supported the movement to that end. The Duke of Atholl resigned the office of Grand Master of the Antients in 1813, in favour of the Duke of Kent, so as to put the Antients on terms of equality with the Moderns for the purposes of the Union by having a Royal Duke at their head, the Moderns being already presided over by the Duke of Sussex.

Prince Ernest Augustus, Duke of Cumberland and fifth son of George III, was initiated privately at a lodge held at the house of the Earl of Moira on May 11th, 1796. He had no masonic career of importance. He too was a soldier Prince, but unlike most of his brothers he was an ardent and

active politician on the Tory side. He was hated by the English populace, and there were some very "shady" episodes in his private life. He was even regarded as almost a murderer, because of the suicides of two men consequent upon the alleged infidelities of their wives. The Duke's life was very full of remarkable incidents but time will not now permit of further details. From the time of George I to the death of William IV, the Kings of England had also been Kings of Hanover, but on the accession of Queen Victoria in 1837 she was ineligible for the Hanoverian throne, as by the Salic Law female sovereigns were precluded from occupying it, and the Duke of Cumberland, to the National joy, departed from this country and became King of Hanover, where he reigned autocratically until his death in 1851.

Augustus Frederick, Duke of Sussex, was the sixth son of George III, and from the Masonic point of view the most important of them. At the age of fourteen he was sent to the University of Gottingen, and the winter of 1792 saw him at the age of nineteen in Rome a sad sufferer from asthma. There he met Lady Augusta Murray and married her the following year, needless to say without his father's consent, the lady not being of Royal birth. There were one son and a daughter of the marriage, and although a decree of annulment was pronounced in 1794, the Duke and Augusta disregarded it and lived together till her death in 1830, when the Duke married again. He travelled on the continent for many years, and was actually initiated into masonry at Berlin in the Royal York Lodge of Friendship in 1798. He was accorded rank as Past Grand Master in the G.L. of England, as per the vote of Grand Lodge in 1787, affecting Princes of the Royal Blood. He was destined to be one of the most outstanding figures in English Masonry, and was installed as Grand Master in 1813 in succession to his Brother George, on the latter's becoming Prince Regent. He was the tallest of all George III's sons, being over six feet three in height, and according to his biographers was somewhat autocratic, wayward and eccentric like all his brothers,

but was in the main kind-hearted, though "his impulsiveness caused difficulties now and then." As Grand Master of Masons he was somewhat of a despot, and had strong likes and dislikes, and at first opposed the establishment of the R.M.B.I., but later gave it his blessing. He was always a zealous Mason, and for long laboured to bring about the Union of the two Fraternities operating as Antient and Modern Masons. This having been accomplished, and the Union consummated in 1813, the Duke of Sussex was elected Grand Master of the "United Grand Lodge of England." which office he held until his death in 1843, a period of thirty years, during which he did all in his power to foster it in its early years, and by his devotion to its best interests assured for it a lasting prosperity.

I much wish that I might say more of this great Duke but time will not allow. It might be pointed out that our late W. Bro. W. B. Hextall contributed an excellent paper about him which was published in the Lodge of Research Transactions for 1919-20.

I might also add for the benefit of students of the period who might be puzzled as to the identity of William, Duke of Gloucester, who was initiated in the Britannic Lodge No. 29 on May 12th 1795, that he was the son of the former Duke of Gloucester initiated 1766.

His full name was William Frederick, and he was of course grandson to Frederick Lewis the first Hanoverian Prince of Wales, and as he married Princess Mary, daughter of George III, he was both nephew and son-in-law to that monarch and received the status of a royal Duke.

In preparing this paper I have endeavoured to portray these Georgian Princes not only as Masons, but to display some of their activities and interests as individuals, and have searched many valuable biographies and histories in the attempt to do so.

With all their faults the sons of George III were men. They took a great interest in the affairs of state, and most of them were intensely patriotic and devoted to their country. Nearly all of them were keen patrons of Art and Literature, and six of them were our Brothers in Masonry.

The paper was listened to by all present with great interest and at the conclusion the W.M. rose and proposed a hearty vote of thanks to the lecturer. In doing so he said the lecturer must have spent a vast amount of time in research work, and that the period included in the paper was one that appeared to be neglected for some reason or other. The period usually taken as being of importance (in schools for instance) was that included in the years 1066 to 1603, William the Conqueror to Queen Elizabeth. It was fitting that the paper should be read this evening, considering that this year 1937 might be said to be particularly associated with our Royal Family, and Coronation and to-day was Empire Day. He felt that we were all greatly indebted to Wor. Bro. FLEEMAN and thanked him on his own behalf, and on behalf of all those present.

The exhibits were explained by Wor. Bro. G. B. ELLWOOD Librarian and Custodian of the Masonic Museum and included :—

A framed document (a copy) of the Declaration of Independence of America which was signed, it is said, by many Freemasons, but of this there was a doubt and the Secretary was asked to write to Wor. Bro. Tatsche for further information. There were also several interesting old Lodge Summonses, and the following articles of Masonic interest from the collection of the late Wor. Bro. THORP :—a tea pot, a pint pot, and a small jug. There were also a lead tobacco jar, a large glass bowl, and three ivory gavels presented by St. John's Lodge, No. 279.

The W.M. rose for the first time.

The W.M. rose for the second time.

The Secretary reported the resignation of Bro. F. A. WEST of Bognor Regis, which was recorded with regret.

Apologies were received from Wor. Bros. J. A. GRANTHAM JAMES, D. MCLACHLAN, H. HYDE, C. D. EATON, H. BLADON, J. G. STURTON, P. B. KING, J. W. ROWLEY, M. SIMPSON and J. BAYLIS.

The W.M. rose for the third time.

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

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

A conversazione was held after the Lodge was closed.

John Russell Frears.

In the last issue of the Transactions the place of honour was given to a photograph of the subject of this short memoir. It was reproduced from an oil painting which had recently been presented by the Freemasons of this Province to a Brother, esteemed and loved by all. Since then he has been called to the Grand Lodge above, and has left us all the poorer for his loss.

Born in Leicester, he was educated at the Leicester Wyggeston Boys' School, of which he was one of the first scholars. In later years he was the first Old Boy of the School to hold the office of Mayor of his native City. During his term of office he was once described, and the title long remained his own, as the "Mayor of Happy Speeches."

He embarked in a business career as Manager of a Bakery, which he raised from modest beginnings to large and ever-growing proportions. Freemasonry was his relaxation and his deepest pleasure, and supplied an interest, apart from his commercial undertakings, such as his keen and educated and intellectual faculties demanded.

Initiated in the Lodge of the "Golden Fleece" No. 2081, in 1893, he rose, through all the offices, to the W.M.'s chair in 1900. In the next year he joined the Inner Circle of our Lodge and soon became its W.M. He helped to found Lodge, "Semper Eadem" No. 3091, of which he was at first Secretary and afterwards W.M. For nine years he was a Preceptor in the Lodge of Instruction.

Provincial Grand Lodge honours were conferred upon him, P.G.S.W., in 1911, Secretary in 1914. Grand Lodge appointed him A.G.D.C. in 1918 and P.G.D. in 1930. This last promotion followed quickly on his installation as Deputy Prov. G. Master of the Province.

He was interested in many other aspects of the Craft. In R.A. Masonry he rose to the rank of P.A.G. Sojr. in the Supreme G. Chapter in 1930. In Mark Masonry he was advanced to the degree of Prov. G.S.W. In the St. Margaret's Chapter of the Rose Croix Degree he was P.M.W.S. He was a member of the Amity Conclave, and E.P., in 1921, of the Rothley Temple Preceptory and Chancellor in 1922.

This long list of Masonic Activities is witness to his own interest in every phase of Freemasonry. Of the esteem, and, indeed affection in which he was regarded by all the Brethren of the Province, a striking testimony was afforded by an attendance at his Burial Service, in the Cathedral, of an exceedingly large number of Masons of all ranks. It must be many years since such a tribute can have been paid to a departed Brother.

In addition to this striking testimony from members of the Craft there were present many of his business associates, and many members of the City Council, to bear witness to his integrity and to his work for the community, And one and all united in paying a sad farewell, and an affectionate homage to John Russell Frears, an English Gentleman.

Obituary.

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

W. Bro. J. RUSSELL FREARS, Leicester.
D.P.G.M., P.G.D. England.

W. Bro. C. BROOK, Leicester.
P.P.S.G.W.

Bro. G. E. SAUNDERS, Exeter.

Bro. S. F. TANFIELD, Leicester.

Bro. D. OAKLEY, Stourbridge.

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PLATE II.



18TH CENTURY MASONIC COLLAR JEWEL.
(REVERSE)

BATTERSEA ENAMEL. THE DESIGN IS IN BLACK LINE.

From the Collection of the late WOR. BRO. J. T. THORP.

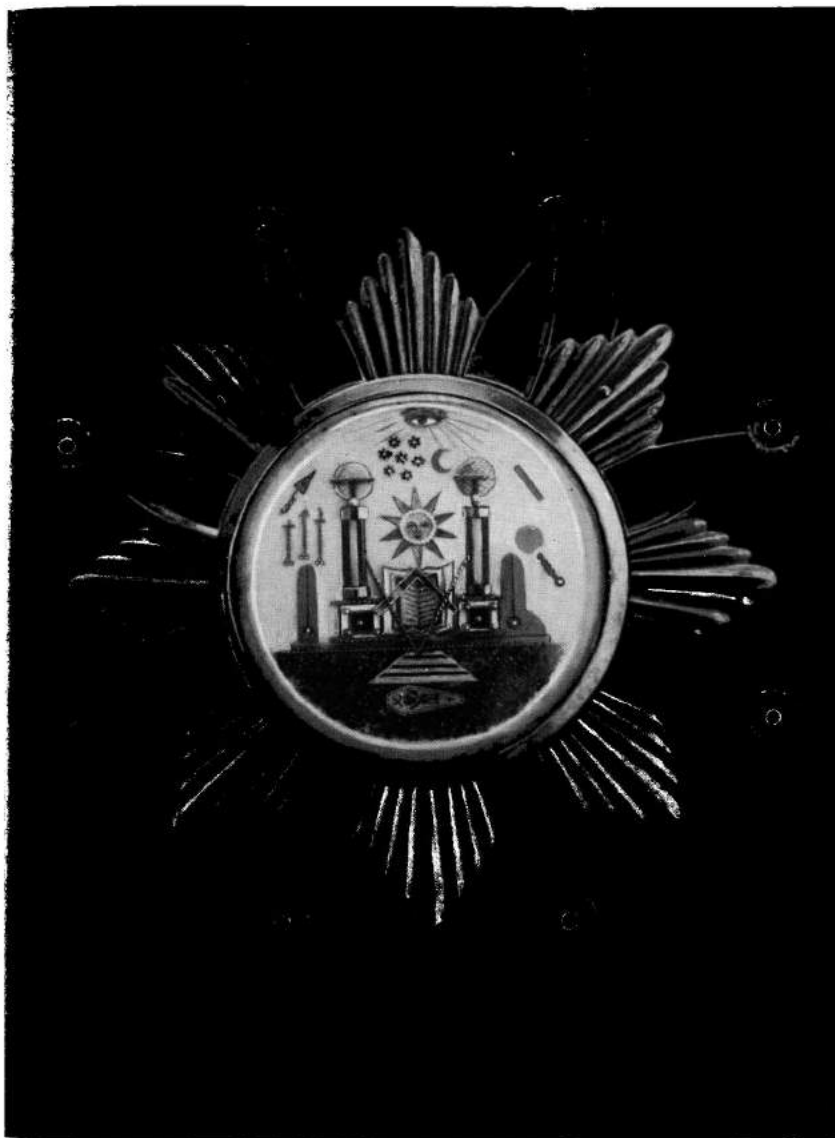
The Coat of Arms depicted is that of the Operative Masons, which was afterwards adopted by the "Moderns" when the division occurred in the first Grand Lodge, the rival body being known as the "Antients."

PLATE III.



18TH CENTURY MASONIC COLLAR JEWEL.
(OBVERSE)

PLATE IV.



FRENCH JEWEL.

From the Collection of the late WOR. BRO. J. T. THORP.

This jewel is probably one made by French Prisoners of War,
as it is similar in workmanship.

PLATE V.



PAST MASTER'S JEWEL IN SILVER.

From the Collection of the late WOR. BRO. J. T. THORP.

Very large Silver Jewel—square and sector enclosing a star engraved on both sides. The crown at the head (which is not an emblem of English Craft Masonry) and the "shoulders" to the compasses indicate its foreign (probably) French origin. It was found late at night in the gutter of a street in Paris, when that city was being looted and fired by the Communists during the winter of 1870-71. It may have belonged to some royal or imperial member of the Fraternity. This jewel was presented to me by the late Bro. John Lane, of Torquay, the compiler of "Masonic Records," who got it from the man who picked it up. A valuable and interesting relic. Probably unique.

PLATE VII.

THEATRE ROYAL

LEICESTER.

LESSEE, MR. CHARLES GILL.
Mr. Whitwell's, Harcourt Street, Dublin.

In consequence of the immense success which M. ROCHEZ has met with, the Manager has the gratification of informing the public that he is re-engaged for one week longer.

BY DESIRE AND UNDER THE IMMEDIATE PATRONAGE OF THE
WORSHIPFUL MASTER,
AND BRETHREN
OF THE
ST. JOHN'S, AND JOHN OF GAUNT LODGES OF
FREEMASONS.

TUESDAY Evening, OCTOBER 19th, 1847.
 The performance will commence with the highly indubitable Comedy, by James Sheridan Knowles, Esq. of the

LOVE CHASE.

Mr. Wilson, Frederick	Mr. W. ANTOIN	Mr. EVERETT
Master Willie	Mr. BRADSHAW	Mr. HIND RICHES
Master Trenchard	Mr. BROWN	Mr. HILTON
Master Humphrey	Mr. STELLING	Mr. WILSON
Comedian	Mr. DICKSON	Mr. C. DICK
Mr. JANE MURRAY	Miss FANNY MURRAY	Miss HORTLEY
Mr. MARK MURRAY	Miss LADY	

Grand Pas de Deux, MISS HARTLEY & MR. GILBERT.

TO BE FOLLOWED BY
MONS. ROCHEZ'S
 Wonderful Feats on real Glass Bottles, in addition to which he will introduce a new and Astonishing Feat with Two Chairs.

The whole to conclude with (for the first time this Season) the beautiful Piece of the

LADIE'S CLUB.
Mrs. CHAS. GILL will take the Chair,

Miss Martin	Mr. W. ANTOIN	Mr. BRADSHAW	Mr. TROSBY	Mr. HIND
Mr. Charles Lambie	Mr. BROWN	Mr. EVERETT	Mr. HILTON	
Mr. BULLY	Mr. STELLING	Mr. WILSON	Mr. C. DICK	

Presided by Mr. WOOD BRIDGE, in whose presence he will sing the following

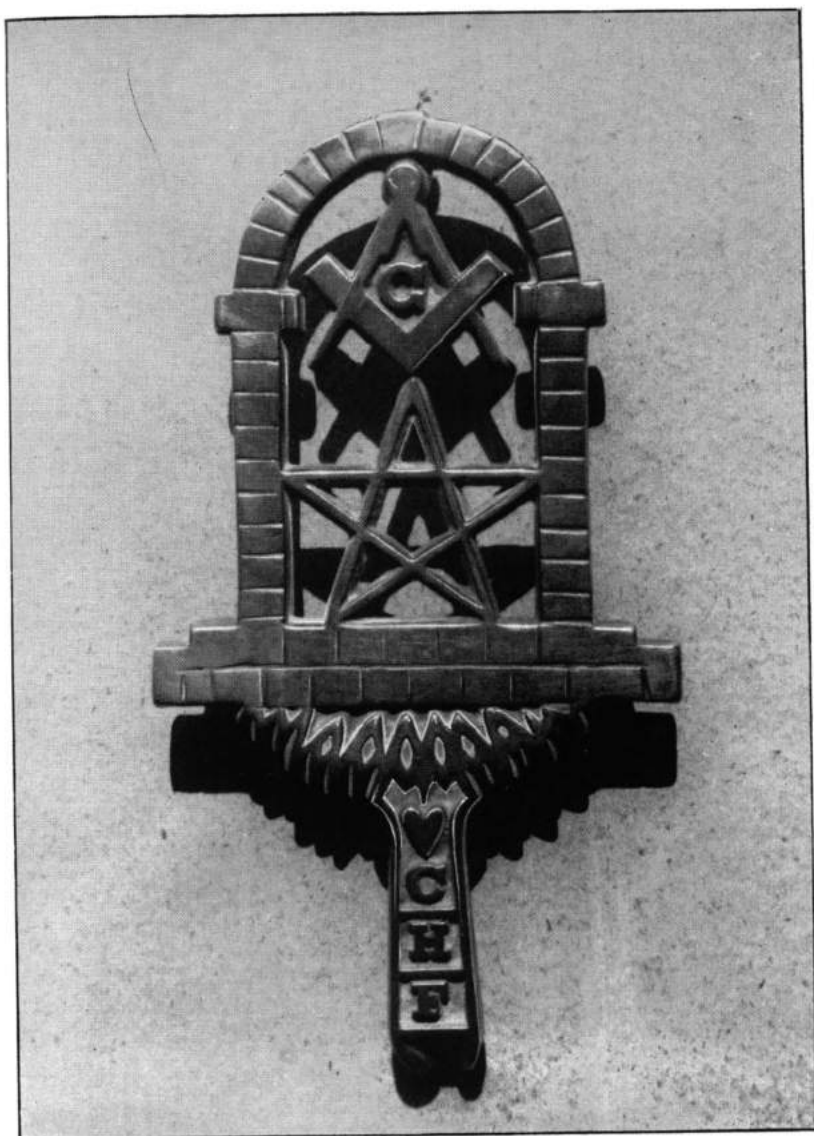
"MOCK ITALIAN BRAVURY"

"FIRST VIA DE GRACE EXTRAORDINAIRE"

Mr. FLEMING	Mr. C. DICK	Miss F. MURRAY	Miss J. MURRAY
Mr. TROSBY	Mr. BROWN	Miss H. BEANE	
		Miss W. MURRAY	

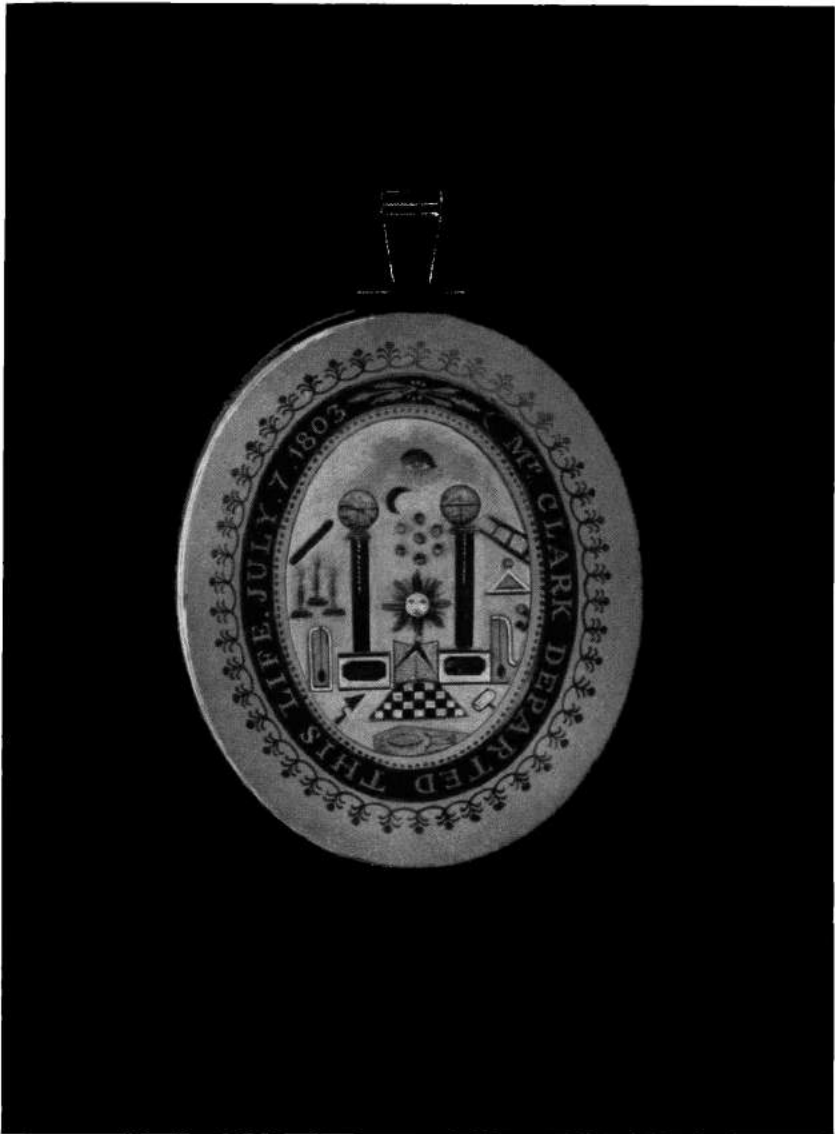
PLAY BILL PRINTED ON WHITE SATIN.

PLATE VIII.



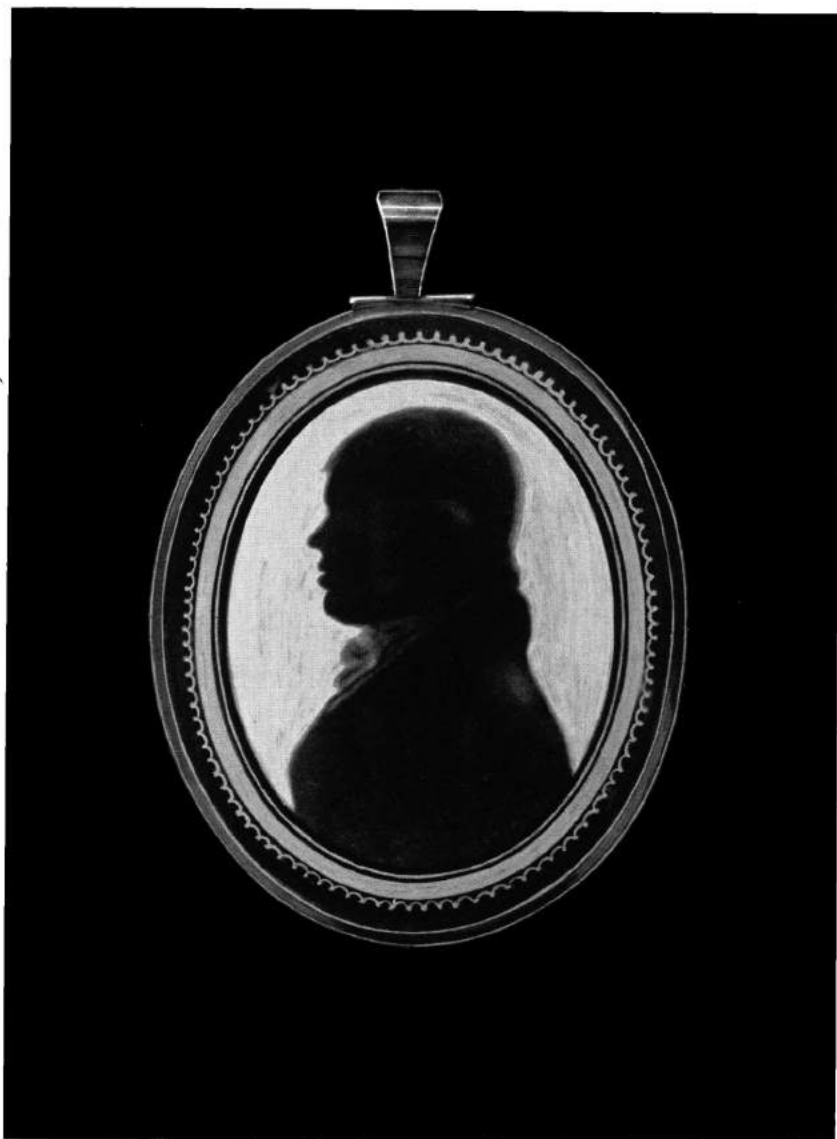
CAST BRASS STAND FOR SMOOTHING IRON.

PLATE IX.



MEMORIAL JEWEL
WITH SILHOUETTE ON THE BACK.

PLATE X.



THE OBVERSE TO MEMORIAL JEWEL.

PLATE XI.



PRESENTATION JEWEL.

Palmas qui meruit ferat.

"This Jewel was presented January 21st, 1833, to Brother Richard Lea Wilson by the Members of the Faithful Lodge, No. 100 (late 124), Norwich, to mark their esteem for him and due sense of his indefatigable exertions to advance the interests of the Lodge, especially while he presided as Master."

JOHN HERBERT, Fecit, Norwich.

WILSON was a famous Norfolk Freemason, who removed to London and became Grand Steward in 1837. JOHN HERBERT was a well-known Silversmith.

PLATE XII.



Mr. ANTHONY SAYER was the first Brother ever elected to the distinguished office of Grand Master.

In 1717 he was installed as Grand Master by the said oldest Mason present, and as we understand the term Grand Master, is a dim and pathetic figure who appeals to our sympathies more than to our admiration.

Desaguliers appointed him Grand Warden two years thereafter.

In 1724 he appealed to Grand Lodge for Charity.

In 1730 he was summoned before Grand Lodge for assisting the irregular constituting of Lodges.

In the same year he again appealed for help.

In August of the same year he was again summoned before Grand Lodge for irregular conduct, but was forgiven.

In 1733 he became Tyler of Old Kings Arms Lodge, No. 28, and shortly after received Charity from this Lodge.

In 1742 he died, receiving a Masonic interment at which a number of distinguished Masons were present.

PLATE XIII.



COLOURED ENGRAVING.

Shun Cards and Dice if you would thrive,
Some other Course pursue,
For Gaming will disturb your mind
And waste your substance too.

The Whore with all her borrow'd charms,
More easy to deceive you,
Will fawn and flatter, make you drink,
Next rob and then she'll leave you.

Attempt according to your strength
Close by the shore to keep,
Tis safer than to hoist up sails
And plunge into the deep.

By honest and industrious means
You'll live a life of ease,
Then let the Compass be your guide
And go where e'er you please.

*Printed and sold by Carington Bowles, No. 69, in St. Paul's Church Yard, London.
The date of the coloured Print is about 1730.*

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 10/-, payable in advance in the month of September.
- 5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle whom it may deem unworthy of continued Membership.

NOTE.—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

Books Published by the Lodge.

- “MEMORIALS OF THE MASONIC UNION OF
A.D. 1813.” By W. J. Hughan. Revised
and Augmented Edition by John T. Thorp.
Frontispiece. 151 pages; 4to. 1913.
Cloth, gilt 10s. 6d.
- “ORIGIN OF THE ENGLISH RITE OF FREE-
MASONRY, ESPECIALLY IN RELATION TO
THE ROYAL ARCH DEGREE.” By W. J.
Hughan. Plates. 198 pages; 8vo. 1925.
Cloth, gilt. 3rd edition 13s. 6d.
- “FRENCH PRISONERS’ LODGES.” By J. T.
Thorp. New and revised Edition issued
by the Lodge as a Memorial to its Founder.
With many illustrations..... 12s. 6d.

Post free from the Editor.

The Secretary has for disposal a few copies of Trans-
actions issued by the Lodge, from 1892 onwards.

Apply to A. L. MACLEOD,
121 London Road, Leicester.