

The Lodge of Research,

No. 2429 LEICESTER.

Transactions

FOR THE

Year 1939=40.

(Forty-Eighth Year of Publication).

W. Bro. G. E. PHIPPS,
(P.M. 3919 and 1391; P.P.G. Supt. of Works), W.M.

Secretary:

W. Bro. W. H. RILEY, F.R.I.B.A., 25 Horsefair
Street, Leicester; P.M. 2429, 3448, P.P.S.G.D.

EDITED BY

W. Bro. A. L. MACLEOD, M.A., M.B.
(P.M. 2429), P.P.S.G.D.



WOR. BRO. G. E. PHIPPS, P.M. 1391, 3919,
P.P.G. SUPT. WKS., WORSHIPFUL MASTER.

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

Editorial Note.

Six months ago the Editor was suddenly seized with an illness from which he has not yet fully recovered. Almost all the work of editing this volume of the Transactions has been kindly performed for him by three zealous members of the Lodge.

Their modesty prevents him from commenting in detail their share in a very arduous task. But he may—he insists on being allowed—to mention these names :

W. Bro. W. H. Riley, Secretary, Photographer, and
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A. L. MACLEOD.

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

FREEMASONS' HALL,
LEICESTER,
July, 1940.

BRETHREN,

Like many other Societies, the Session now drawing to a close has, unfortunately, been overclouded by the War.

In obedience to directions issued by Grand Lodge, the Installation Meeting of the Lodge of Research, due to be held in September, had to be postponed. Later in the year Grand Lodge gave permission for Masonic activities to be resumed and the Installation was held on the 27th of November. For this Meeting arrangements had been made for a visit from the Prestonian Lecturer for the year, but owing to the "Blackout" and travelling difficulties we were prevented from hearing this interesting and inspiring Lecture. Fortunately, Bro. J. Van Straatman and W. Bro. the Rev. Dr. A. Cohen, P.A.G. Chap. (Eng.) were able to give their promised Lectures at the January and May Meetings, and we were extremely grateful to them for undertaking their respective journeys in these difficult times. Such Brethren, overcoming all obstacles in order to impart knowledge and instruction to their Brethren, exhibit the solidarity of Freemasonry and prove how Masons can rise above the manifold and changing conditions of life.

Our thanks are also extended to our Junior Warden, W. Bro. Ernest H. Stork, P.G. Std. Bearer (Eng.) for the interesting paper he gave at the March Meeting.

Notwithstanding the many hindrances presented by the intensive War efforts, the attendance at the various Meetings has been quite good, and I am truly grateful to all who have helped to carry on the work of the Lodge during the Session.

We are more than delighted to know that W. Bro. Dr. A. L. Macleod, P.M., the Editor of our Transactions, has now recovered from his serious illness, and we look forward to having his valuable help and advice for many years to come.

The Officers join with me in sending warm fraternal greetings to all Brethren at home and overseas, in the fervent hope that the Great Principles of Freemasonry may be further strengthened throughout the Universe, and Brotherly Love be extended to its fullest capacity.

Yours fraternally,

GEO. E. PHIPPS, 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 1940-41.

September 23rd, 1940—Installation.

November 25th, 1940.

January 27th, 1941.

March 24th, 1941.

May 26th, 1941—Election.

Honorary Member.

W. Bro. S. J. FENTON, P.M. 3232, 4029, 4538.

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In the order of Seniority.

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- * W. Bro. SAMUEL S. PARTRIDGE, P.M. 523, 1560, P.A.G.D.C. Eng., D.P.G.M.
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- W. Bro. F. W. BILLSON, L.L.B., P.M. 1391 ; P.P.G.Reg.
- * W. Bro. Rev. H. S. BIGGS, P.M. 523 ; P.G.S.W.

* Deceased.

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*Wor. Bro. J. T. THORP	1892-3.
* " " W. M. WILLIAMS	1893-4.
* " " E. HOLMES	1894-5.
* " " W. H. STAYNES	1895-6.
* " " S. S. PARTRIDGE	1896-7.
* " " R. PRATT	1897-8.
* " " F. W. BILLSON	1898-9.
* " " Rev. H. S. BIGGS	1899-00.
* " " Rev. H. J. MASON	1900-01.
* " " J. J. KNOWLES	1901-02.
* " " H. HOWE	1902-03.
* " " G. NEIGHBOUR	1903-04.
* " " R. B. STARKEY	1904-05.
* " " L. STAINES	1905-06.
* " " W. A. LEA	1906-07.
* " " J. R. FREARS	1907-08.
* " " H. J. GRACE	1908-09.
* " " 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.
* " " A. H. HAMPSON	1919-20.
* " " F. H. DOUGHTY	1920-21.

* Deceased.

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	" " W. J. BUNNEY	1922-23.
*	" " J. H. HAWTHORN	1923-24.
*	" " 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.
*	" " H. HYDE	1929-30.
*	" " H. D. M. BARNETT	1930-31.
*	" " M. D. R. RICHARDSON	1931-32.
	" " W. H. RILEY	1932-33.
	" " G. B. ELLWOOD	1933-34.
	" " A. J. S. CANNON	1934-35.
	" " A. L. MACLEOD	1935-36.
	" " W. H. COTTON	1936-37.
*	" " W. R. BRIDGER	1937.
	" " W. H. COTTON (Acting)	1937-38. }
	" " J. T. COOPER	1938-39.
	" " G. E. PHIPPS	1939-40.

* Deceased. † Resigned

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RADBURNE, J. W., Rushden, Northants. ; RAE, T. H., Sunderland ; RANDLE, E. S., Hinckley ; RATNETT, E. A., Leicester ; RANDLE, J. O., Countesthorpe ; RALPH, A. R., Leicester ; RAMSDEN, F. G., Bolton ; REDMOND, S. E., Liverpool ; READ, R. H., Ashby-de-la-Zouch ; RICKABY, F., Mountsorrel ; RICHARDSON, Rev. A., Leicester ; RIDGWAY, W., Leicester ; RILEY, H. G., Foxton, Leicestershire ; ROBB, Alexander, Toronto, Canada ; ROBERTS, C. A., Natal, S.A. ; ROBERTS, C. H., Leicester ; ROBERTS, H.,

Leicester ; ROBERTSON, A., London, E.C.3 ; ROKER, E. A., Leicester ; ROBINSON, R. G., Leicester ; ROWLETT, W. H., Oadby ; ROSSITER, A. E., Leicester ; RUDKIN, L. Stuart, Leicester ; RUSSELL, J. H. G., Canada ; RUTHERFORD, R. C., New Zealand.

SAAYMAN, E. H., Nottingham ; SALSURY, H. W., Nuneaton ; SAUNDERS, C. H., Leicester ; SCOTNEY, J. W., Leicester ; SHADBOLT, R. D., Moseley, Birmingham ; SHARDLOW, H. W., Birmingham ; SHARP, W. L., Leicester ; SHAW, G. Baron, Bishop's Castle, Shropshire ; 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 ; SMALLWOOD, R. H. G., Wrexham ; North Wales ; SMEDLEY, W. R., Bournville, Birmingham ; SMITH, A. J., Leicester ; SMITH, F. L., Birstall, nr. Leicester ; SMITH, H., London, E.C.3 ; SMITH, W. E., Leicester ; SMITH, J. C., Conway, North Wales ; SMITH, Samson, Leicester ; SMITH, W. A., New Westminster, Canada ; SMITH, C. M. R., Countesthorpe ; SMITH, H. Muir, Leicester ; SMITHARD, J. W., Leicester ; SMITH, Philip John, Leicester ; SOLLITT, C. F., Nausori, Fiji ; SPENCER, N. B., Auckland, New Zealand ; SPRAGUE, A. G., Kington, Herefordshire ; SPACKMAN, C. S., Croydon ; SPRIGG, S., Melton Mowbray ; SQUIBBS, G. L., Market Harborough ; STIBBE, E. V., Leicester ; STANTON, H. V., Stourbridge, Worc. ; STEPHENSON, J. H., Hinckley ; STOW, Ernest C. S., Hull ; STOAKES, J. F., Ipswich ; STREET, J. Arthur, Loughborough ; STRICKLAND, L., Major F. P. Jnr., Kansas ; 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 ; SYKES, A. D., Notts.

Tanser, W. T., Leicester ; TASKER, J. W., Morden, Surrey ; TAYLOR, G. S., Hugglescote, Leicester ; TAYLOR, H. W., Leicester ; TURNER, D., Rugby ; TEBBS, Rev. Geo. W., Burlington, Ontario ; THOMPSON, H. E., Leicester ; THORPE, Charles H., Burton-on-Trent ; THOMPSON, W. G., Kettering ; THORPE, Thomas C., Beeston, Notts. ; THORPE, Thomas H., Derby ; TIMMS, A. H., Swadlincote ; TOMLINSON, W., Market Harborough ; TOPLEY, H., Hampstead, N.W.II ; TREBILCOCK, R. E., Australia ; 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.

UNDERWOOD, T. N., Leicester ; USHER, S. J., Leicester.

WADE, H. J. S., Tavistock, Devon ; WAKELING, P. G., Rochester, Kent ; WALKER, Herbert, Leicester ; WALKER, S. J., Hinckley ; WARD, Major R. W., Carmarthen, S. Wales ; WATERHOUSE, A. L., New Zealand ; WATTS, Charles, Hinckley ; WARNER, A. E., Leicester ; WELLINGTON, Cecil, Oakham ; WESLEY, Lawrence H., Leicester ; WHITAKER, A., Loughborough ; WHITBY, F., Birstall ; WHITCHER, A. S., Leicester ; WILEMAN, A. W., Earl Shilton ; WHITEHEAD, A. S., Leicester ; WHOWELL, W., Leicester ; WHITNEY, H., London, S.W.19 ; WILDE, F., Birmingham ; WHITE, O. M., Hinckley ; WILSON, G. H., Barnsley ; WILL, J., Junr., Dunedin, New Zealand ; WILLIAMS, W. J., London, S.W.2 ; WILLIAMS, H. D., Kettering ; WILSON, J., Leicester ; WITCOMB, F. L., Leicester ; WILKIE, T., Leicester ; WOOD, A. J., Leicester ; WOOD, Rev. H. S., Hexham ; WRIGHT, S. M., Leicester ; WIGHTMAN, Walter, Earl Shilton ; WOLFERSBERGER, W. H., Denver, U.S.A. ; WYKES, G. D., Kibworth Harcourt.

Yarnall, J. E., Leicester.

The
Two Hundred-and-Forty-First
Meeting
 and
Installation

was held at the Freemasons' Hall, London Road, Leicester, on Monday, November 27th, 1939.

The September Meeting was not held owing to a state of War against Germany. Grand Lodge issued a circular to all Lodges temporarily suspending all Masonic meetings—but soon afterwards sent out another circular allowing Lodges to meet again if they saw their way clear to doing so.

There were present—Wor. Bro. J. T. COOPER, Worshipful Master in the Chair ; W. H. COTTON, I.P.M. ; F. G. FLEEMAN, S.W. ; G. E. PHIPPS, J.W. ; W. J. BUNNEY, Chaplain ; E. R. CARR, Treasurer ; W. H. RILEY, Secretary ; W. BOND (acting S.D.) ; J. C. BURTON, J.D. ; F. HAINES, D.C. ; T. O. JUDGE, I.G. ; G. W. WILKES, Steward ; D. CHOYCE, Tyler. Also present were Wor. Bros. G. B. ELLWOOD, A. GORDON KILNER, A. J. S. CANNON, A. J. SHORTHOSE SMITH, A. L. MACLEOD, J. H. CORAH, P.G.M. Des., G. W. HUNT, J. W. CLARKE, C. E. HAINES, and E. MURRAY.

Correspondence Circle—Wor. Bros. W. GARLICK, E. MUDDIMER, S. BUTHERWAY, E. GIFFORD, R. B. ADCOCK, J. W. SMITHARD, A. E. ROSSITER, J. HANCOCK, A. A. SHUTTLEWOOD ; also Bros. E. H. SAAYMAN, L. H. WESLEY and G. W. HARBOROW.

Visitors—Bros. HARRY BEAL, F. DAWES, of West Australia, and J. BRYAN.

The Lodge was opened in due form and harmony at 5 p.m.

The Minutes of the last regular meeting, held May 22nd, 1939, were read, confirmed and signed.

Before proceeding with the business of the evening, the W.M. rose and referred to the great loss the Province had sustained by the death of the Provincial Grand Master Col. Sir Frederick Oliver, who had spent 50 years of his life as a Mason. He was a prominent public man in the city of Leicester and of a lovable character, was looked up to and admired by all who came into contact with him. He would be greatly missed.

The W.M. asked the brethren to stand in their places for a few moments as a token of sympathy and esteem.

The Lodge was honoured by the presence of Wor. Bro. JOHN HAROLD CORAH, Prov. Grand Master Designate, who was saluted with the honours due to his rank, which he acknowledged.

The Lodge was also honoured by the presence of Wor. Bro. GEORGE WILLIAM HUNT, Prov. Grand Director of Ceremonies, P.A.G.D.C., Wor. Bro. R. B. ADCOCK, P. Grand Standard Bearer, and Wor. Bro. A. J. S. CANNON, P.G.S.W., who were saluted with the honours due to their rank, which they suitably acknowledged.

The following Brethren having made application for membership of the Correspondence Circle, were proposed by the Secretary and seconded by Wor. Bro. COTTON, and afterwards elected by a show of hands.

Bro. FREDERICK JOSEPH BILLSON, 84 Roman Road,
Birstall. Lodge 1391.

Bro. ALEXANDER GEO. WM. HOLT, 21 Kingsway Road,
Leicester. Lodge 3448.

Wor. Bro. CHARLES ALONZA NESMITH, 1825-66 Oakland, Cal., U.S.A. P.M. Woodstock Lodge.

Bro. THEODORE ALEXANDER HARMS, 1325 Grove Street, Alameda, Cal. Apollo Lodge 396.

Bro. H. TOPLEY, 28 York Avenue, Hove, 2, Sussex. Hove Ecclesia Lodge.

Bro. FRED DAWES, 36 Melrose Crescent, North Perth, W. Australia. Lodge Excelsior, 61 W.A.C.

Bro. A. LAWTON CLARKE, 8 Eaton Street, Hanley.

The Treasurer then presented the balance sheet of the Lodge accounts and Wor. Bro. Phipps proposed its acceptance and adoption, which was seconded by the Secretary and carried unanimously, and the thanks of the Lodge were tendered to the Treasurer for his services.

The Lodge was opened in the Second Degree.

Wor. Bro. GEORGE EDWARD PHIPPS, the Wor. Master Elect, was presented to the Wor. Master by the Director of Ceremonies to receive at his hands the benefit of Installation.

Wor. Bro. G. E. Phipps gave his submission to the "Ancient Charges" and was Obligated.

The Lodge was opened in the Third Degree.

The Wor. Master then thanked the officers for their services during the time he had occupied the Chair.

All below the rank of Installed Master then retired from the Lodge and Wor. Bro. PHIPPS was installed into the Chair of King Solomon by the Wor. Master J. T. COOPER, who was then invested as I.P.M.

All Master Masons were re-admitted, and the newly Installed Wor. Master was saluted and proclaimed in the three degrees.

The Working Tools were presented by the following brethren :—

Third Degree : Wor. Bro. G. B. ELLWOOD.

Second Degree : Wor. Bro. Dr. A. L. MACLEOD.

First Degree : Wor. Bro. A. J. S. CANNON.

The Warrant was presented by Wor. Bro. J. H. CORAH, Provincial Grand Master Designate.

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

Wor. Bro. F. G. FLEEMAN, S.W.

The J.W. was unavoidably absent.

Wor. Bro. W. J. BUNNEY, Chaplain.

„ E. R. CARR, Treasurer.

„ W. H. RILEY, Secretary.

„ FK. HAINES, Dir. Cer.

„ J. C. BURTON, S.D.

„ T. O. JUDGE, J.D.

„ G. W. WILKES, I.G.

„ J. H. CORAH, Steward.

Bro. D. CHOYCE, Tyler.

The W.M. then presented a Past Masters' Jewel to Wor. Bro. J. T. COOPER, the retiring Wor. Master, who suitably acknowledged the gift.

On the proposition of Wor. Bro. J. T. COOPER, seconded by Wor. Bro. F. G. FLEEMAN, Wor. Bro. FK. HAINES was re-elected to represent the Lodge on the Prov. Grand Lodge Committee of General Purposes.

On the proposition of Wor. Bro. W. H. COTTON, seconded by Wor. Bro. FK. HAINES, WOR. BRO. BUNNEY was re-elected to represent the Lodge on the Library Committee.

The Wor. Master then rose to give his Inaugural Address entitled "Landmarks."

Before commencing the address he said how much he appreciated the honour conferred upon him of Master of the Lodge of Research, and that it was owing to Wor. Bro. F. G. FLEEMAN being too unwell to undertake the duties attached to the Chair, that he now occupied the position of Wor. Master. He expressed the pleasure of the members of the Lodge and his own at seeing Wor. Bro. FLEEMAN present in the Lodge. He hoped that when the time came round again to elect another Wor. Master, Bro. Fleeman would be well enough to take up the duties his indisposition had prevented from taking up this year. In the meantime he expressed his determination to do all he could to uphold the high traditions of the Lodge of Research.

Landmarks.

In the various ceremonies connected with Freemasonry, we constantly hear references made to Landmarks. During the Initiation of a Candidate, his attention is called specially to the Charge,

"Your Fidelity must be exemplified by a strict observance of the constitutions of the Fraternity, by adhering to the ancient Landmarks of the Order, etc."

In the Charge after Passing, which unfortunately is only occasionally given in our Lodges, he is told:—

"As a Craftsman, in our private assemblies you may offer your opinions on such subjects as are introduced

“ in the lecture, under the superintendence of an experienced Master, who will guard the Landmarks against encroachment.”

In the Charge after Raising, which is more seldom given than the Charge after Passing, the candidate is told :—

“ The ancient Landmarks of the Order, which are here entrusted to your care, you are to preserve sacred and inviolable, and never suffer an infringement of our rites, or a deviation from established usage and custom.”

It will be noticed that the candidate is told that he must preserve the Landmarks “sacred and inviolable” but he is not told what those Landmarks are.

At his Installation, the Master-Elect hears a number of necessary qualifications in every candidate for the Master’s Chair recited to him, and he has to promise that he can undertake the Mastership on these qualifications. Part of the third qualification is that he should be “well skilled in the Ancient Charges, Regulations, and Landmarks of the Order” and although he probably has never given a thought as to the meaning of these qualifications he immediately afterwards takes an obligation as regards his duties as Master of the Lodge, in which he promises that during his Mastership “he will not permit or suffer any Deviation from the established Landmarks of the Order.”

We have, therefore, various definitions of the term.
Landmarks.

Ancient Landmarks.

Established Landmarks.

Landmarks which are not to be encroached upon.

Landmarks which have been entrusted to every
Master Mason.

And later in this paper we shall come to Old Landmarks.

Let us therefore consider what we mean by Landmarks. The Oxford New English Dictionary gives this meaning of the word.

1. The boundary of a country, estate, etc., an object set up to mark a boundary line.
2. An object in a landscape, which by its conspicuousness serves as a guide in the direction of one's course, (as a guide to sailors in navigation).

The first definition will not help us when considering the word as applied to Masonic principles because such Landmarks can be changed or removed.

The word first occurs in the V.S.L., in Deuteronomy XIX, 14, where we find "Thou shalt not remove thy neighbour's landmarks, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it," and again in Chapter XXVII, 17, we read "Cursed be he that removeth his neighbour's landmarks." In Job XXIV, 2, we read "Some remove the landmarks, they violently take away flocks and feed them" and in Proverbs XXII, 28, we find "Remove not the ancient landmarks which thy fathers have set."

The phrase "Old Landmarks" or "Ancient Landmarks" is not peculiar to Freemasonry. The old forms of "Landmark," land-mearce or landmeorce were part of the English language before the Norman Conquest and the modern word Landmark is to be found in Coverdale's Bible of 1535 and in Milton's "Paradise Lost" of 1667.

In what the Masonic Landmarks consist and why they cannot be changed, has been a constant mystery and fruitful source of debate in the Craft for many years, but under all circumstances it must be acknowledged that in our Freemasonry there *are* Old Landmarks, since so frequent reference is made to them, in terms so forcible and conclusive.

Let me quote Blackstone's definition of the "unwritten laws" of England. He says:—

“ they are those whose original institution and authority
 “ are not set down in writing as Acts of Parliament are,
 “ but they receive their binding power and the force of
 “ laws by long and immemorial usage and by their uni-
 “ versal reception throughout the kingdom.”

Now the Old Landmarks of the Craft are its unwritten laws, either sanctioned by ancient custom, or enacted at a period so remote that no trace of their enactment can be found.

The term "Old Landmarks" first occurs in the General Regulations compiled by George Payne in 1720, when he was Grand Master, and approved by Grand Lodge on St. John the Baptist's Day 1721 and issued in the Book of Constitutions published in 1723. Regulation 39 reads:—

“ Every Annual Grand Lodge has an inherent Power
 “ and Authority to make new Regulations, or to alter
 “ these, for the real benefit of this ancient Fraternity.
 “ Provided always that the old Land-Marks be carefully
 “ preserved.”

In the present Book of Constitutions part of Rule 4 reads "always taking care that the antient Landmarks of the Order be preserved."

The Grand Lodge of England has never given a decision or ruling on the meaning of the word Landmark, nor has it compiled or issued a list of the Landmarks which every member of the Order must observe.

Landmarks must be ancient and universal, laws that have existed from time immemorial, unalterable and immutable, fundamental, absolutely essential.

Having defined what we mean by Landmarks and stated that the word was first introduced into Masonry by the B. of C. issued in 1723, let us try and find what were the Landmarks or those absolutely fundamental essentials, necessary for the acceptance of every Mason at the period when the word was introduced.

I think that if we adopt this method, the Report of the Board of General Purposes accepted by Grand Lodge on September 4th, 1929, will fall into its proper place, and at the same time a clearer understanding will be gathered of the much discussed Minutes of the Special Lodge of Promulgation of October 19th, 1810, which read:—

“ Resolved that it appears to this Lodge that the ceremony of Installation of Masters of Lodges is one of the two Landmarks of the Craft and ought to be observed.”

The word Landmarks used in these minutes only adds to the difficulty of considering what are the true Landmarks of the Order. Literally it seems from these minutes that there are only two Landmarks, one of which is the ceremony of Installation, and although the other is not definitely explained, it is generally assumed to refer to the interchanged mode of recognition, but we do not know with any degree of certainty.

We have already laid down as the definition of a Landmark, that it must have been established previous to 1723 and it must have been essential for every Mason's acceptance. Therefore, we cannot look upon the Ceremony of Installation as a Landmark, because our present ceremony was certainly not in existence at that date and even if there had been a ceremony of Installation, it was not essential that every Mason should become the Master of a Lodge. The Office is, after all, only an appointment made for the government of a Lodge. There may have been some kind of recognition or ceremony when a new Master of a Lodge was placed in

the Chair previous to 1723, but we have no hint of any esoteric knowledge or of any special secrets "restricted to the Master's Chair." There is no evidence that he was any more than the senior Master or Fellow present. To shew that there was no question of the Landmarks, as we are considering the word, having been in danger at the time of the minutes of the Special Lodge of Promulgation of October 19th, 1810, I cannot do better than quote the eminent Irish Masonic Historian, Bro. W. J. Chetwode Crawley who wrote in his paper on "*The International Compact 1814*" (A.Q.C. Vol. XXVIII, page 145),

"The sister Grand Lodges, which had so strongly backed up the Antients, had the right to be assured that the Union with the Moderns had not endangered the *points*, one can hardly call them *principles*, for which they had contended."

Many lists of Landmarks have been made by various individuals but A. G. Mackey, the American writer on Masonic matters, claims, and probably he is right, that he was the first to enumerate the Landmarks. This enumeration first appeared in the American Quarterly Review of Freemasonry in 1856. It was reprinted in his Masonic Jurisprudence in 1859 and in 1874 was incorporated in his best known work, the Masonic Encyclopædia. We will take Mackey's list because it is the best known, and also, because Mackey's list of Landmarks has been definitely adopted by several American Grand Lodges and even in England, when Masonic Landmarks are discussed, Mackey's list is generally referred to. Our investigation will be helped, I think, if we take the Landmarks as enumerated by Mackey and see how many fit in with our definition of the word and how others mentioned by him, can only be classified as Rules or Regulations of the Craft.

The following list is taken from the 1884 Edition of Mackey's Encyclopædia in the Freemasons' Hall Library at Leicester.

I. MODES OF RECOGNITION.

How do the modes of recognition constitute a Landmark? Is it meant that our present modes of recognition were used in Ancient Craft Masonry. This cannot be true because all the secrets of Masonry, anciently, were made known to the Apprentices. Is it meant that the modes of recognition were and are the same everywhere? If so, this is again untrue because in England about 1739 the words of the First and Second Degrees were reversed by the "Modern" Grand Lodge, and are still reversed in some continental countries. These variations were admitted by Grand Lodge in the note on page 240 of the 1784 B. of C. which reads:—

" This illegal and unconstitutional claim obliged the
 " regular Masons to adopt new measures to detect these
 " imposters and debar them and their abettors from the
 " countenance and protection of the regular Lodges.
 " To accomplish this purpose more effectually, some
 " variations were made in the established forms, which
 " afforded a subterfuge, at which the refractory brethren
 " readily grasped."

In the Grand Lodge Minutes of April 12th, 1809, we find recorded:—

" That this Grand Lodge do agree in opinion with the
 " Committee of Charity, that it is not necessary any
 " longer to continue in force those measures which were
 " resorted to in or about the year 1739 respecting ir-
 " regular Masons, and do therefore enjoin the several
 " Lodges to revert to the Ancient Landmarks of the
 " Society."

This is an important reference to Landmarks because it definitely shews what Landmarks are *not*. Landmarks are unchangeable, and therefore, whatever was altered in or about 1739 and replaced in 1809 could not be a Landmark. Further, at the present time, we have two substituted words in the Third Degree, a compromise between the Antients and

Moderns at the Union in 1813, neither Grand Lodge being prepared to sacrifice its word, consequently it was agreed to use both. In the Third Degree again, we are told that the sign of G. and D. is differently used in Scotland, Ireland and the States of America, from the method adopted on the Continent of Europe and our own Grand Lodge.

2. THE DIVISION OF SYMBOLIC MASONRY INTO THREE DEGREES.

This cannot be a Landmark as we have defined the meaning of the word. Ancient Craft Masonry had no such degrees, although there is evidence that there were two degrees worked in some lodges at the end of the 17th century, *vide* Edinburgh Register House MS., of 1696, Haughfoot Minutes 1698 and the Chetwode Crawley MS., circa 1702; Our three degrees only came into practice about 1723 and for some years afterwards there were some lodges in England that did not recognise the three degrees, or at any rate, they did not *work* the three degrees.

3. THE LEGEND OF THE THIRD DEGREE.

This cannot be a Landmark because the Third Degree was not introduced into Masonry until about 1723. If we must accept the legend as true, we must accept the fact that K.S. and the two Hiram's were Masons and Freemasonry was in existence before the time of K.S.

The first record we have of such a legend is to be found in a London newspaper of 1726, where we find an advertisement, announcing a meeting of an irregular body, calling themselves "Antediluvian Masons," to be held on June 24th and proceeding to say that a lecture would be given dealing with "the History of the Widow's Son, killed by the Blow of a Beetle, afterwards found three foot East, three Foot West, and three Foot perpendicular, and the necessity there is for a Master to well understand the Rule of Three."

Whether there was actually such a Society of Antediluvian Masons or not, we do not know. (A.Q.C. Vol. XXIII, 325).

A far more ample reference to the legend appears in Samuel Prichard's "exposure" entitled "Masonry Dissected" of 1730, but the earliest authorised allusion to the Hiramic Legend in connection with our Craft is to be found in Anderson's second edition of the B. of C. issued in 1738.

Judging from the advertisement of 1726, there was evidently a tragedy of some kind in Masonic Ritual, which had been recently elaborated by Dr. Desaguliers between 1723 and 1725. As regards the alleged occurrence underlying the tradition, there is no mention in the V.S.L. of any murderous attack upon Hiram, the widow's son.

References in the Chetwode Crawley and other texts to a "green divot" or a "green turf" or as in the Dumfries MS. to a "stone trough" *may* have some significance to the Hiramic legend.

4. THE GOVERNMENT OF THE FRATERNITY BY A PRESIDING OFFICER CALLED A GRAND MASTER.

There were no Grand Lodges or Grand Masters before 1717. The first reference to "Grand Master" is in Dr. Stukeley's diary of 1721 under the date of June 24th where he says:—

"The G^d M^r Mr Pain produc'd an old MS. of the "Constitutions."

Dr. Stukeley was made a Mason at the Salutation Tavern on January 6th, 1721.

In the old Lodge at York, the chief Officer of the Lodge was termed President and there was also a Deputy President. Brethren who took the Chair temporarily are described as Masters and the remaining principal officers are noted as

Wardens. The first mention of Grand Master in this old York Lodge is to be found in the minutes of December 27th, 1725, where it is recorded :—

“ after the Grand Feast was over, they chose the Worship^l
 “ Charles Bathurst Esq^m their Grand Master, Mr Johnson
 “ his Deputy, Mr. Pawson and Mr Drake, Wardens.”

In the B. of C. issued in 1738, Anderson refers to the formation of Grand Lodge on June 24th, 1717. After giving the names of the four old lodges, he goes on to state that :—

“ They and some old Brothers met at the said Apple-
 “ Tree, and having put into the Chair the oldest Master
 “ (now the Master of a Lodge) they constituted themselves
 “ a GRAND LODGE pro Tempore in Due Form, and
 “ forthwith revived the Quarterly Communication of the
 “ Officers of Lodges (Call'd the Grand Lodge) resolv'd
 “ to hold the Annual Assembly and Feast, and then
 “ chuse a Grand Master from among themselves, till
 “ they should have the Honour of a Noble Brother at
 “ their Head.”

5. THE PREROGATIVE OF THE GRAND MASTER TO PRESIDE
 OVER EVERY ASSEMBLY OF THE CRAFT.

As we have already stated, there were no Grand Masters previous to 1717, consequently there was no such Officer to preside over any Lodge or Assembly of Masons.

6. THE PREROGATIVE OF THE GRAND MASTER TO GRANT
 DISPENSATIONS FOR CONFERRING DEGREES AT
 IRREGULAR TIMES, WITH LESS THAN FOUR WEEKS
 INTERVAL.

7. THE PREROGATIVE OF THE GRAND MASTER TO GIVE
 DISPENSATIONS FOR OPENING AND HOLDING LODGES.

Both these so-called Landmarks can be dismissed in the same manner as the last two because, as there were no

Grand Masters previous to 1717, there was no one to issue Dispensations. As a matter of fact in ancient times, each Lodge was entirely uncontrolled, they were opened and closed and conferred the degrees by the free action of the members, without authority from anyone.

8. THE PREROGATIVE OF THE GRAND MASTER TO MAKE MASONS AT SIGHT.

Here again, we must repeat, there were no Grand Masters previous to 1717. In the third and subsequent editions of Ahiman Rezon, Dermott has a note on this in his comment on Old Regulation XIII, He says:—

“ However, the Right Worshipful Grand Master has
 “ full power and authority to make (or cause to be made,
 “ in his worship's presence) free and accepted Masons
 “ at sight, and such making is good. But they cannot
 “ be made out of his Worship's presence without a
 “ written dispensation for that purpose. Nor can his
 “ Worship oblige any Warranted Lodge to receive the
 “ persons so made, if the members should declare against
 “ him or them, in such case, The Right Worshipful Grand
 “ Master might grant a warrant and form them into a
 “ new Lodge.”

Bro. Chetwode Crawley comments on this in A.Q.C. XIV, 208, he writes:—

“ The Grand Lodge of Ireland, and therefore the Grand
 “ Lodge of the Antients and all other English speaking
 “ Grand Lodges in union with it, held from what is
 “ vaguely styled Time Immemorial, that it is a pre-
 “ rogative of the Grand Master to make Masons at sight.
 “ This does not mean that the Grand Master suddenly
 “ says to the man in the street, “Be thou a Freemason”
 “ and that man instantly becomes covered with stars
 “ and triangles. It means that the Grand Master can
 “ dispense with certain formalities, otherwise necessary,
 “ as conditions precedent to lawful initiation.”

There is no record that this prerogative has ever been exercised.

9. THE NECESSITY FOR FREEMASONS TO CONGREGATE IN LODGES.

This cannot be regarded as a Landmark, whether we take the word to mean a room where the Brethren congregate or the Body of individuals of which the Lodge is composed. A Freemason, who is not attached to any Lodge, may lose some of his Masonic Privileges, but he remains a Freemason in the proper sense of the word, as long as he holds to the teaching of the Craft.

10. THE GOVERNMENT OF THE CRAFT, WHEN SO CONGREGATED IN A LODGE, BY A MASTER AND TWO WARDENS.

We know that previous to 1717 each Lodge was presided over by a Master with his two Wardens, but as Mackey says, this method was for the "government" of the Lodge and was certainly not a Landmark.

11. THE NECESSITY OF EVERY LODGE, WHEN CONGREGATED, TO BE DULY TYLED.

It is necessary that the work of the Lodge be done in private but it is not necessary that a Tyler be outside the door if the Lodge can be otherwise made secret and secure.

12. THE RIGHT OF EVERY MASON TO BE REPRESENTED IN ALL GENERAL MEETINGS OF THE CRAFT, AND TO INSTRUCT HIS REPRESENTATIVES.

No individual Mason has the right to be "represented" in Grand Lodge. The Master, Past Masters as long as they are still subscribing Members of the Lodge, and Wardens of a Lodge, together with the Grand Officers, constitute Grand Lodge. No individual member of a Lodge or a Mason who is unaffiliated, or in fact any Lodge can "instruct" anyone attending Grand Lodge what to do or say on any of the various matters or questions that may arise.

13. THE RIGHT OF EVERY MASON TO APPEAL TO GRAND LODGE FROM DECISIONS OF HIS OWN LODGE.

As previously stated, there was no Grand Lodge before 1717, therefore this cannot be a Landmark. At the present time if a Brother wishes to appeal against a decision of his own lodge, he must put his complaint before his Provincial or District Grand Master and if he is then not satisfied with the ruling, he can make an appeal to the Grand Secretary, who will place the matter before the Board of General Purposes. (*vide* B. of C., 214, 217, 272 and 273).

14. THE RIGHT OF EVERY MASON TO VISIT AND SIT IN EVERY LODGE.

There is no such right, either at the present time or in the past. No person can visit a Lodge without being vouched for, not only as a Mason but as a person fit to be received as a visitor. Any member of a Lodge can object to a Mason seeking to visit his Lodge. Rule 151 of the B. of C. distinctly gives the Master of a Lodge power to refuse admission to any visitor whose presence he has reason to believe will disturb the harmony of the Lodge, or to any visitor of known bad character.

15. THE RIGHT OR RATHER THE DUTY, OF PROVING AN UNKNOWN BROTHER, OR ONE WHO CANNOT BE VOUCHERED FOR, BEFORE ADMISSION.

In some countries a visitor may be admitted upon production of his certificate and there is no examination, but Grand Lodge has enacted that a visiting Brother must be vouched for. This is only common sense, and a safeguard, how otherwise could a cowan or imposter be detected? In the Report of the Board of General Purposes presented to the United Grand Lodge at the Quarterly Communication held on December 7th, 1938, it was pointed out that a visiting Brother must be personally known or vouched for, unless he shall have been vouched for after examination, and that it was not sufficient to assume without evidence,

that an intending visitor is a member of the Craft or that he could be properly received in accordance with the Rules of the Book of Constitutions. This however can only be described as a Regulation and cannot be a Landmark.

16. THE RIGHT OF NON-INTERFERENCE BETWEEN LODGES.

This is too vague and it is very difficult to understand exactly what Mackey means. It has been pointed out that it could be made to mean that a Lodge could be prevented from initiating a man who had been rejected for some reason or another by another Lodge, the latter holding a kind of proprietorship over him as regards Masonry.

17. EVERY MASON SHALL BE AMENABLE TO THE LAWS AND REGULATIONS OF THE MASONIC JURISDICTION IN WHICH HE RESIDES, AND THIS ALTHOUGH HE MAY NOT BE A MEMBER OF ANY LODGE.

This of course, is not true and the language is too general and indefinite.

18. EVERY CANDIDATE MUST BE A MALE, FREE-BORN, OF MATURE AGE AND UNMUTILATED.

The first portion of this regulation of Mackey is certainly a Landmark as far as the Grand Lodge of England is concerned. In England members of the Craft are forbidden to have any connections with so-called Masonic Societies which admit females to membership, and Freemasonry in England has always been strictly confined to the male sex. In ancient or operative times it was a matter of precaution to admit only those who were physically fit to carry out the various works entrusted to them but this restriction is not now enforced. In almost, if not all, the "Old Charges" it is required that the apprentice should be free born. The "Grand Lodge, No. I, MS." (about 1583) has:—"And also that no m^s or fellowes take no prentice but for thee terme of vij yeres, and the prentice be able of byrthe, that is to saye free borne & hole of Lymes as a man ought to be."

We find in the Old Charges as given in the first edition of the Book of Constitutions of 1723, "The Persons admitted members of a Lodge must be good and true Men, freeborn, and of mature and discreet age, no Bondmen etc" which was altered in the 1738 edition to "The Men made Masons must be Freeborn (or no Bondmen)." In the 1756 edition the wording of 1723 was resumed. According to Rule 187 of the present B. of C., a candidate for Freemasonry must be a free man and of the full age of twenty-one years although of course in operative days, "youths" as they were called, were made apprentices before they were of full age. At the Union in 1813, the declaration to be made by a candidate was drawn up "I being free of birth etc." and this continued in force until the Meeting of Grand Lodge held on September 1st, 1847, when in consequence of the extinction by Parliament of negro slavery in the British Dominions, it was agreed to substitute "being a free man" and so it continues to the present day. When the matter was discussed in Grand Lodge it does not seem to have occurred to any speaker that a Landmark was in question, as far as can be judged from the report of the debate given in *The Freemasons' Quarterly Review* (1847 pp. 319-320).

19. A BELIEF IN THE EXISTENCE OF A GOD AS THE GREAT ARCHITECT OF THE UNIVERSE.

There is no doubt whatever that this is THE great Landmark of our Order although the phrase "The Great Architect of the Universe" is not very old and does not express an adequate idea of the Deity.

We find various references in other works, to God as the "Great Architect" in the sixteenth and seventeenth centuries, not only in Operative fraternities but in others, shewing that the term was established and well recognised.

In Lance's "Dictionnaire des Architectes Français" there is a quotation from a work, "Methode de tracer les plaies,"

written by Ambrose Paré in 1545, which shows that the author, in order to express the idea of God, used the phrase, "Ce Grand Architecteur et Facteur de l'Univers."

In Christopher Marlow's "Edward II," entered on the Stationers Book in 1593, Act IV, scene V, Queen Isabella exclaims :—

"Since then successfully we haue preuayed
Thanks be heauens great architect."

In Du Bartas's "Divine Weekes and Works" (1605 and 1611 Editions), translated by Joshua Sylvester at page 2, on "The first Day of the first Week," the translator pleads:—

"And also graunt (great Architect of Wonders)."

In James Howell's "Familiar Letters" (Dent's Edition III, 23) we find in a letter dated November 2nd, 1647 from the Fleet (prison),

"The great Architect of the world."

In Milton's "Paradise Lost" published in 1667, Book VIII, line 71 onward, reads :—

..... the rest
From man or angel the great architect."

It is clear beyond the possibility of dispute that the old Constitutions prove that for hundreds of years before the 1723 Book of Constitutions, inculcation of belief in God was part of the making of every Mason. If there is any single thing in all Masonry which has been a part of it as far back as we can prove anything, it is Monotheism. For a very long time previous to 1717 no one but a Christian and a believer in the Holy Trinity could be accepted as a Mason. The first paragraph of the Regius MS. (circa 1390) reads:—"Those who would be Masons and practise the Masonic art are required to love God and His Holy Church."

In the B. of C. 1723, Regulation I reads : —

“ CONCERNING GOD AND RELIGION. A Mason is obliged
 “ by his tenure, to obey the Moral Law, and if he rightly
 “ understands the art, he will never be a stupid atheist,
 “ nor an irreligious libertine. But though in ancient
 “ times Masons were charged in every country to be
 “ of the religion of that country or nation, whatever it
 “ was, yet 'tis now thought expedient only to oblige them
 “ to that religion in which all men agree, leaving their
 “ particular opinions to themselves ; that is to be good
 “ men and true, or men of honour and Honesty by
 “ whatever denominations or persuasions they may be
 “ distinguished ; whereby Masonry becomes the Centre
 “ of Union and the means of conciliating true friendship
 “ among persons that must have remained at a perpetual
 “ distance.”

The first paragraph of The First Charge of a Free-Mason in the present B. of C. remains untouched. “A Mason irreligious Libertine,” but except for a few words at the end, the whole of the First Charge is altered. What we now have is this :—

“ He, (the Mason) of all men, should best understand
 “ that God seeth not as man seeth ; for man looketh
 “ at the outward appearance, but God looketh to the
 “ heart. A Mason is, therefore, particularly bound
 “ never to act against the dictates of his conscience. Let
 “ a man's religion or mode of worship be what it may, he
 “ is not excluded from the Order, provided he believe
 “ in the glorious architect of heaven and earth, and prac-
 “ tices the sacred duties of morality.”

It will help us to consider other Regulations of Grand Lodge on this matter if we refer to what took place in France.

On September 14th, 1877, the Grand Orient of France by a considerable majority, resolved to rescind the First

and Second paragraphs of its Constitution and substitute two new laws. Previous to this date, the two paragraphs were as follows—

1. Elle a pour principes l'existence de Dieu, l'immortalité de l'âme, et la solidarité humaine.
(Its principles are the existence of God, the immortality of the soul and human solidarity).
2. Elle regarde la liberté de conscience comme un droit propre à chaque homme et n'exclut personne pour ses croyances.
(It regards liberty of conscience as the common right of every man, and excludes no person on account of his belief).

These were altered to read as follows :—

1. Elle a pour principes la liberté absolue de conscience et la solidarité humaine.
(Its principles are absolute liberty of conscience and human solidarity).
2. Elle n'exclut personne pour ses croyances.
(It excludes no person on account of his belief).

At the meeting of the Grand Lodge of England on December 5th, 1877, a Committee was appointed to consider the recent action of the Grand Orient of France, and at the meeting of Grand Lodge on March 6th, 1878, the Committee reported that they had carefully considered the matter and having regard to all the circumstances of the case, they unanimously agreed to recommend the following resolutions for the adoption of Grand Lodge.

1st RESOLUTION. That this Grand Lodge views with profound regret the step taken by the Grand Orient of France

in thus removing from its Constitution those paragraphs which assert a belief in the existence of T.G.A.O.T.U., because such an alteration is opposed to the tradition, practice and feelings of all "true and genuine" Masons from the earliest to the present time.

2nd RESOLUTION. That this Grand Lodge, whilst always anxious to receive in the most fraternal spirit, the Brethren of any Foreign Grand Lodge whose proceedings are conducted according to the Ancient Landmarks of the Order, of which a belief in T.G.A.O.T.U., is the first and most important, cannot recognise as "true and genuine" Brethren any who have been initiated in Lodges which either deny or ignore that belief.

At the same Quarterly Communication of Grand Lodge, held on March 6th, 1878, The Right Hon. the Earl of Carnarvon, M.W. Pro Grand Master, proposed :—

" That the foregoing Report, and the Resolutions therein contained, be received, adopted and entered on the Minutes."

This was seconded by the Right Hon. Lord Sherbourne, the Right Worshipful Provincial Grand Master for Gloucestershire and carried unanimously.

The latter part of Rule 150 in the present B. of C. reads :—

" and no Brother who is not subject to the English jurisdiction shall be admitted unless his certificate shows that he has been initiated according to the ancient rites and ceremonies in a Lodge belonging to a Grand Lodge professing belief in T.G.A.O.T.U., such certificate not to be valid unless granted by a Grand Lodge recognized as such by the United Grand Lodge of England, and not unless he himself shall acknowledge that this belief is an essential landmark of the Order."

When the wording of this Rule 150 was being discussed in Grand Lodge in 1913, Lord Ampthill, the M.W. Pro G.M. said :--

“ I wish it to be clearly understood that if there were the
 “ slightest deviation from the Great Landmarks of the
 “ Order, or if there were the least weakening of our first
 “ fundamental great principle, that is belief in the G.A.
 “ of the U, Masonry would mean nothing more for me . . .
 “ The point is that we do not recognize as Freemasons
 “ those who do not subscribe to what we believe to be
 “ the fundamental principles of Freemasonry. The
 “ first of these fundamental principles is belief in God,
 “ and the second is our abstention as an association from
 “ the discussion of any political or religious topics. If
 “ any inroad were to be made upon these two fundamental
 “ principles I am firmly convinced that it would be the
 “ beginning of the end of English Freemasonry.”

The fundamental necessity of a belief in T.G.A.O.T.U. is shewn by the second question put to a Candidate for Initiation on his entrance to the Lodge by the W.M. It is :—

“In all cases of difficulty and danger, in whom do you put your trust?” and the Candidate is called upon to answer “God.” He is not required to define the precise terms in which he thinks of God, neither is a uniformity of opinion demanded. Every Brother is free to determine his own philosophy of truth, the expression of his own views on religion, and his personal preference for any ecclesiastical system he may desire. The symbolism of Freemasonry teaches basic truths and leaves sectarian and dogmatic questions entirely alone. This is most clearly stated in the Charges of a Freemason concerning God and Religion.

The whole Masonic world, since 1723, has shewn by its actual practice that neither in 1723 nor at any other time, has there been any attempt to read *God out of Masonry* until the Grand Orient of France tried to do it in 1877, with

the result that, instead, it read the *Grand Orient out of Masonry*. In 1903 the Grand Orient of France adopted a decision which declares that no Mason can be elected a member of the Council of the Order, unless he has pledged himself by a written engagement that neither himself, or his children will engage in the practice of any religious ceremonies.

I may here state that the only Grand Lodge in France recognised by the Grand Lodge of England is "La Grande Loge Nationale Indépendante et Régulière pour la France et les Colonies Françaises," which was founded and constituted on November 5th, 1913, and was formally recognised by the United Grand Lodge of England at the meeting of Grand Lodge on December 3rd, 1913.

20. A BELIEF IN THE RESURRECTION TO A FUTURE LIFE.

A Belief in another life for the soul of man, that is, a continuance of this life, is, I personally think, a Landmark of the Masonic Order but I do not think a Belief in the Resurrection of the Body can be considered a Landmark. Many of us do believe in the Resurrection of the Body but I do not think that this Belief is essential for every Candidate for its mysteries. It was the aim and object of the ancient rites and Mysteries which were practised in every age of pagan darkness to teach the immortality of the soul. The belief shone as a solitary beacon amidst the surrounding darkness and cheered the philosopher through his earthly pilgrimage. This is the great design of the Third Degree in our Ceremonies. There is no part of our entire system of symbolic teaching that can compare with the legend which has been used for centuries in varied forms, but with the same great purpose of teaching this great truth. In its complete form this legend teaches all the basic truths of religion and philosophy, and in such a manner that each may apply them to his particular needs and opinions. This legend not only teaches the immortality of the soul, but

contains that wealth of allegory from which we can never fail to find added inspiration in building our spiritual Temples. Although as I have stated before, a Belief in the Resurrection of the Body is not required from a Candidate for Initiation, I do not think any true Mason can sit in Lodge and hear the words "Thus the W.T. of a M.M. teach us to bear in mind and act according to the laws of our Divine Creator, that when we shall be summoned from this sublunary abode, we may ascend to the G.L. above, where the world's Great Architect lives and reigns for ever" without giving some thought to what is to happen to us at the end of this mortal life.

In the R.A. Ceremony, which we must ever bear in mind is not an additional degree but the completion of the Third, the Candidate is reminded that it had pleased the Almighty to call man "to light and immortality." Again, in the Mystical Lecture of the R.A., we are reminded of that great hereafter or futurity, where we hope to obtain immortal life and everlasting bliss. We must also remember that previous to the alteration in 1877, Law I of the Grand Orient of France had for one of its principles a Belief in the Immortality of the Soul, and when the Grand Lodge of England considered its own attitude to the Grand Orient of France in 1878, the Grand Lodge of England did not make any reference as regards belief in Immortality, although it was very emphatic as to the necessity of belief in T.G.A.O.T.U. This confirms, I think, my previous statement, that a belief in Immortality is not a necessary qualification for every Candidate who seeks admission to our Order, but, I distinctly state that I believe our ceremonies *do* teach a belief in Immortality and I consider a Belief in Immortality to be one of the Landmarks of Freemasonry. To shew what importance is attached to this belief, the New York Grand Lodge revised their Constitutions in May 1931 to read:—

"Henceforth petitioners must assert a belief in the
 "Immortality of the Soul, which is regarded as one of
 "the Ancient Landmarks."

We must also bear in mind that the Introductory Address to the Third Lecture of Craft Masonry reads as follows :—

“ It points to the darkness of death and to the obscurity
 “ of the grave as the forerunner of a more brilliant light,
 “ which shall follow at the resurrection of the just,
 “ when these mortal bodies which have been long slumber-
 “ ing in the dust shall be awakened, re-united to their
 “ kindred spirit and clothed with immortality.”

This extract clearly points to a belief in the Resurrection.

21. A “BOOK OF THE LAW” SHALL BE AN INDISPENSABLE PART OF THE FURNITURE OF EVERY LODGE.

If we refer to the “Old Charges of a Freemason” published by Anderson with the approval of Grand Lodge in 1723, we shall not find any reference to the V.S.L. Prior to the promulgation of these “Charges” in 1723, we have no evidence of the Bible being used for any purpose than to obligate Candidates upon, exactly the same as witnesses and others who are required to do at the present time.

In the “Colne MS. No 1” of the late 17th century, we read :—

“ Heare followeth the worthy and godly oath of Masones
 “ one of the eldest taking the Bible shall hould it forth
 “ that hee or the which are to be maid Masones may
 “ Impoise and lay thear right hand upon it and then the
 “ Charge shall bee read.”

Incidentally this is the earliest mention of the “right hand.” There is no evidence that the Bible was used for any other purpose until the year 1760, when on the motion of William Preston in Grand Lodge, it was made one of the “Great Lights” and is now termed one of “The three great, though emblematical, Lights in Freemasonry.” When we are told the Bible is one of the Great Lights of Masonry, and that as such it is the rule and guide to our faith, the statement can only be symbolical, as it certainly is when speaking of the

other two Great Lights, the Square and Compasses. It is the rule and guide to our faith because that which it symbolises, Truth, should rule and guide us in our faith and all our beliefs, thoughts, words and actions. Moreover, the formula we use is not "the Bible," but the Volume of the Sacred Law, which might mean only the first five books of the Old Testament.

The Rev. A. F. A. Woodford, a P.G.C. of the Grand Lodge of England wrote :—

" While we are very tender of the conscientious rights
 " of others and would be willing to recognise the methods
 " most binding on the individual conscience, either of
 " religious assent or moral authority to the individual,
 " the Bible remains open in our midst as an emblem of
 " Divine truth in which we believe and of that moral law
 " which we are bound to obey."

To conclude, we find that in the old manuscripts, the Bible was used in taking the Obligation, the Candidate repeating the old formula "So help me God, and the holy contents of this Book." There is no reference to its use in the first Book of Constitutions and no evidence that it was used for other purposes than to swear candidates on, until 1760, when it was made one of the Great Lights.

Therefore this cannot be a Landmark as we have interpreted the word.

22. THE EQUALITY OF ALL MASONS.

It is not a Landmark of Freemasonry that all men are equal in the sight of God. The Masonic basis for a general equality is the Level. Although distinctions among men exist, yet, on the floor of the Lodge all Masons are on one common level, all are Brothers descended from the same stock, sharers of the same hope, and all are subject to the same ultimate fate. The Level does not signify identity or

even similarity of gift and endowment, it is something better, for it symbolises the equal right of each Brother to the full use and development of such powers as he possesses, whatever they may be, unhindered by prejudice, injustice or oppression. This spirit is seen in the Lodge and elsewhere without derogating from the respect due to worldly rank. It is, however, not true to say that all Masons are equal in Freemasonry, because we have Entered Apprentices, Fellow-Crafts and Master Masons as well as Officers, Past Masters and a Worshipful Master in private Lodges, while outside private Lodges there are the multitude of various ranks in Provincial and even Grand Lodge itself. All these ranks have special rights and prerogatives attached to them as every Brother knew when he was waiting for his advancement from E.A. to F.C. and from F.C. to M.M. Even the Antient Charges refer to the "preferment among Masons" that "no Brother can be a Warden until he has passed the part of a "Fellow-Craft, nor a Master until he has acted as a Warden."

23. THE SECRECY OF THE INSTITUTION.

A secret society is one whose existence is a secret and whose members are not known, whose designs are concealed from the public eye and whose operations are carefully concealed from the public gaze. But Freemasonry is not such a society. Its designs are not only publicly announced but vaunted by its members as something to be revered. Its members are known, and its membership is considered an honour, and it works for a result which it does not attempt to keep secret, the benefit and improvement of mankind. Freemasonry is a Society in which there is a certain amount of peculiar knowledge, with methods of recognition amongst its members and legendary or traditional learning. It is therefore a society possessing secrets, and it is a Landmark that those secrets must not be divulged. The Craft would undoubtedly suffer by having its secrets unlawfully divulged, or improperly obtained, but nobody can maintain that any tenet of Masonry would be altered by the bare fact of it

being generally known. Indeed we are well aware that the Secretaries of all Lodges in England should make an Annual Return of all members of their respective lodges with their addresses to the Clerk of the Peace in accordance with 39 Geo. III, Cap. 79, of 1799, and this obligation is being continually called attention to by Grand Lodge.

24. THE FOUNDATION OF A SPECULATIVE SCIENCE UPON AN OPERATIVE ART AND A SYMBOLIC USE AND EXPLANATION OF THE TERMS OF THAT ART FOR PURPOSES OF RELIGIOUS OR MORAL TEACHING.

This can only be regarded as a definition and is certainly not a landmark. There is neither science nor art in Freemasonry. The true definition of Freemasonry is that it is "a system of morality, veiled in allegory and illustrated by symbols."

25. THESE LANDMARKS CAN NEVER BE CHANGED.

This is a description of all Landmarks and not a special or separate one. As Mackey himself says "Nothing can be subtracted from them, nothing can be added to them, not the slightest modification can be made in any of them" and we come back to our original question, What are the Landmarks of Freemasonry?

In the V.S.L. (St. Matthew XXII 36-39) we find, in reply to the question, "Master, which is the great commandment in the law," that the answer is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and the second is like unto it, Thou shalt love thy neighbour as thyself."

Here we have the very basic principles on which our Order is founded and two Landmarks which cannot be changed or abrogated.

The prevailing idea of the Ancient Landmarks is that they are those time-honoured and universal customs of Freemasonry which have been the fundamental law of the Fraternity from a period so remote that their origin cannot be traced, and so essential that they cannot be modified or amended without changing the character of the Fraternity. The fundamental principles of Ancient operative masonry were few and simple, and they were not called Landmarks. Each Lodge was independent of every other, and there was no superior authority over all, each was composed of Apprentices and Fellow-Crafts. The ancient Charges show by what principles the relations of those of the fellowship to each other were regulated, and these may not improperly be said to have been the "Landmarks" of the Craft. The Old Landmarks were, in fact, the secrets which existed amongst the Operative Masons in the days when they alone supplied the Membership of the Craft. It has been said that the "Old (or Ancient) Landmarks" had direct reference to secrets connected with that science of Geometry which is so prominent in the old MS. the word Geometry being used in the same sense as the more modern term Architecture, but, owing to the development of knowledge, secrets of the Operatives as regards Geometry and its adaptation to Architecture were acquired by others outside the Craft.

In the Charge sometimes given after "Passing," we are told "especially the Science of Geometry, which is established as the "basis of our Art," and the first question of the Second Section of the Second Lecture is:—

Why were you passed to the degree of a F.C. ?

and the answer is:—

"For the sake of Geometry or the fifth science, on which
"Masonry is founded."

The Ancient Landmarks are those fundamental principles which characterize Masonry as defined by the Charges of a Freemason and without which the institution cannot be

identified as Masonry, combined with the essentials of the unwritten language by which Brethren distinguish each other as Masons. Other societies teach morality, other societies use symbols, other societies enjoin secrecy, but Masonry can and does claim an origin of great antiquity, in spite of the absence of trustworthy historic proofs and the evidence of its antique origin lies in its Landmarks. By the retention of these alone, in their purity and integrity, it can maintain its individuality and prove its antiquity. The roots of modern Freemasonry go back some thousands of years but how it came into existence, we do not know.

Most of the authority for the various lists of Landmarks made by different writers or those adopted by different Grand Lodges are derived from "The Charges of a Freemason, extracted from the ancient records of Lodges beyond the sea, and of those in England, Scotland and Ireland, for the use of the Lodges in London." This work was compiled by James Anderson from the Old Charges which were in use before 1717 and which are also the source of authority for the opinions held by many eminent Brethren.

Having examined Mackey's list of Landmarks, I think we must conclude that many of them are only Rules or Regulations which have been laid down for the better government of the Craft since the formation of the first Grand Lodge in 1717. Therefore, very few of them can be recognised as Landmarks, as we have defined the word early in this paper. Personally, I think the only landmarks are :—

- A Belief in God.
- The Brotherhood of Man.
- Immortality of the Soul.
- Secrecy of the Ceremonies.
- Initiation confined to the Male Sex.

I cannot better bring this paper to an end than by quoting the opinion of Bro. Chetwode Crawley on the Landmarks.

He writes :—

“ The Ancient Landmarks of Freemasonry, like all other
 “ Landmarks, material or symbolical, can only preserve
 “ their stability when they reach down to sure foundations.
 “ When the philosophic student unearths the under-
 “ lying rock on which our Ancient Landmarks rest, he
 “ finds our sure foundations in the triple dogma of the
 “ Fatherhood of God, the Brotherhood of Man, and the
 “ Life to come. All Laws, customs and methods that
 “ obtain amongst us and do not ultimately find footholds
 “ on this basis are thereby earmarked as conventions and
 “ conveniences in no way partaking of the nature of
 “ Ancient Landmarks.”

The Inaugural Address was not given in full owing to its length, but from the portions that were delivered it gave excellent promise of making very interesting and instructive reading in the Transactions.

After the lecture Wor. Bro. BUNNEY rose to propose a vote of thanks to the Wor. Master ; but before doing so, said he felt sure that he was expressing the feelings of every brother present, by offering congratulations to the W.M. on his choice of subject—which would make a very interesting reading in the Lodge Transactions. He asked that the full paper be printed therein, and he had great pleasure in proposing a hearty vote of thanks, which was carried with acclamation.

Owing to the fact that all objects of Masonic interest in the Museum have been packed away and put into a place of safety during the War, no exhibits were available.

The Wor. Master rose for the first time.

The Secretary reported receiving two circulars from Grand Lodge—one suspending, temporarily, all Masonic meetings owing to state of war existing with Germany,

and the second one allowing the resuming of Masonic meetings at the discretion of the various Lodges.

The Wor. Master rose for the second time.

The Secretary reported receiving two circulars from Prov. Grand Lodge relating to the appointment of Wor. Bro. J. H. Corah to the position of Provincial Grand Master. The circulars are attached to the Minutes.

The following resignations from the Correspondence Circle were reported by the Secretary :—Wor. Bro. FRANKLIN LEIGH, Wor. Bro. OSCAR BRIGGS, Bro. the Rev. T. L. CARPENTER, Bro. F. ADDISON, Wor. Bro. A. E. DIGGINS, Wor. Bro. the Rev. R. T. MCNEILLE, Wor. Bro. T. DIXON, Wor. Bro. Lt.-Col. H. W. H. TYLER, Wor. Bro. H. SCHOLFIELD, Bro. H. MITCHELL and Bro. J. C. WILSON.

Apologies for absence were received from Wor. Bros. Major CONSTANTINE BLAND, J. J. W. GRUNDY, C. D. EATON, A. E. GORDON ELLIS, D. E. CAMERON, A. J. PICKERING, J. A. WALKER.

The Wor. Master rose for the third time.

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

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

Light refreshments were served after the Lodge was closed.

The Two Hundred-&-Forty-Second Meeting

was held at the Freemason's Hall, London Road, Leicester, on Monday, January 22nd, 1940.

There were present—Wor. Bro. G. E. PHIPPS, Wor. Master, in the Chair; J. T. B. SWIFT (acting I.P.M.); S. BUTHERWAY (acting S.W.); W. E. MOORE (acting J.W.); W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; FR. HAINES, D.C.; A. T. SHORTHOSE SMITH (acting S.D.), T. O. JUDGE, J.D.; J. H. CORAH, Steward; Bro. D. CHOYCE, Tyler. Also present were Wor. Bros. G. B. ELLWOOD, E. MURRAY, W. H. COTTON, J. W. CLARKE.

Correspondence Circle—Wor. Bros. W. B. GIFFORD, J. T. HANCOCK, B. G. DUNMORE, A. A. SHUTTLEWOOD, J. ASHWELL, and Bros. F. J. BILLSON, F. G. ELLINGWORTH, W. DENNIS and L. H. WESLEY.

Visitors—Bros. J. E. WARMAN, F. BIRD, G. A. BUSWELL, MAHTMAN, F. W. ROBERTS, J. VAN STRAATMAN (Lecturer).

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

The minutes of the last regular meeting, held November 27th, 1939, were read, confirmed and signed.

Bro. R. GRIMSLEY, 3 Evington Lane, Leicester, Lodge No. 4711, having made application for membership of the Correspondence Circle, was proposed by Wor. Bro. W. E. MOORE and, seconded by the Secretary, was duly elected by a show of hands.

The Wor. Master then rose, and with a few well chosen words introduced the lecturer for the evening, Bro. J. Van Straatman, and added that we were grateful, very grateful to him for coming from Prestwich to lecture to us during the very difficult times through which we were passing. The title of the lecture was "The Ritual of the Grand East of the Netherlands compared with that of the Grand Lodge of England."

The Ritual of the Grand East of the Netherlands.

by

JAN F. STRAATMAN

The subject of this paper will be the so-called Ritual 1820, the first printed and standardised Ritual used in the Netherlands. The Lodges working in the Netherlands do not use this Ritual any longer, but employ one in which certain details have been left out, (perhaps because they are no longer fully understood), and in which certain other details have been inserted, (perhaps because somebody believed them to be beautiful, or useful). Many of these alterations, omissions, insertions were made in 1865. The Grand East of the Netherlands is lucky in possessing the Minutes of the meetings where these alterations were decided upon. These minutes contain memories of Brethren who, in 1865, could remember the Ritual practised before 1820. From them we can conclude that the Ritual 1820, with which we will occupy ourselves to-day, differs only in

comparatively small respects from that used earlier, even from that used about 1760 in the Netherlands.

For English speaking Brethren, to most of whom the Dutch language is a closed book, the study of the Ritual 1820 of the Grand East of the Netherlands is made easy, because we possess an English translation. In South Africa there exist Lodges which work, in the English language, under the Grand East of the Netherlands, and they use an English translation of the Ritual 1820. This translation can be obtained from the offices of Provincial Grand Lodge, Netherlands Constitution, Capetown.

This Ritual contains the three degrees of Apprentice (not Entered Apprentice, as in England), Fellow Craft, and Master Mason. The Royal Arch is unknown in Holland. To work these three degrees properly a sequence of 5 rooms is really necessary. The Porch (where the Brethren clothe themselves masonically before entering the Temple in procession), off the Porch two small rooms, inter-connected, viz., the Chamber of Silence and the Chamber of Meditation (which are used for the Preparation of the Candidate), then the Temple proper (in England we would say the Lodge Room), and behind the Temple the Middle Chamber.

In the Netherlands most Lodges possess their own building. In the big towns four or five Lodges may share a building, but in the smaller towns, one Lodge, perhaps with thirty or forty members, has its own building, and in that case often is not so financially strong that it can do things properly. For that reason the Middle Chamber is not often existent, and that part of the Ritual of the Third Degree which ought to be performed in the Middle Chamber, takes place in the Temple.

On entering the Lodge Room the first thing we notice is that the door is not in the North West Corner but in the

Middle of the West Wall. Left and right of the door stand the two Great Pillars, J. and B. As we enter the Pillar J. is on our left hand—if, however, we look from the East, then it is on our right hand. The J.W. sits by the side of the Pillar J. and the S.W. by the side of the Pillar B. The reason for this is that the Holy Word in the 1st degree is J. and in the second degree B. Both Wardens are therefore in the West, and with the W.M. in the East, they represent the Compasses.

In the Centre of the Temple, on the floor, is the Tracing Board with, on it, three Candles, on pedestals (Ionic, Doric, Corinthian) respectively, in the N.E., S.E., and S.W. corners. These Candles form the representation of the Square, and with the Compasses represented by the W.M. with both Wardens, make that two of the three Great Lights are already represented in the Lodge.

The Tracing Board is as a rule painted on oilcloth. Up to the end of last century some Lodges in the Netherlands still adhered to the old practice of drawing the Tracing Board before every ceremony—with sand poured down from the hand—and in that case a broom was kept ready to sweep the sand away, so that the design of the Tracing Board could be obliterated very quickly in case a cowan tried to enter the Lodge.

The place of the W.M. is in the East, with a small table in front of him. The V.S.L. is not on that table—it is on a separate Altar, in front of the table of the W.M., and with the kneeling stool in front of the Altar. The D.C. and other high Officers of the Lodge are on the left hand side of the W.M., and honoured visitors on his right hand side. The Secretary and the Treasurer are, with small tables in front of them, in the N.E. and S.E. part of the Lodge. The W.M., S.W., J.W., I.G., Tyler, Secretary, Treasurer, have swords, standing near them, of the model of a K.T. sword.

The Apprentices sit in the North Column, the Fellow Crafts in the South Column, the Master Masons and the other officers of the Lodge in both North and South Columns. These other officers include the Architect (who is responsible for the building and furniture, a most responsible job), the Almoner and the Orator (who is equivalent to the Chaplain in the English Constitution). The Deacons are called the First and Second Preparators, and have their places in the West, by the side of the J.W. and S.W. Their task is not only the one performed by the Deacons in England, but also to prepare the Candidate, and that preparation is not a haphazard affair, like it is in the English Constitution, but a prescribed Ritual, such as, in my opinion, it ought to be.

Among the high Officers who sit on the left hand side of the W.M. is the D.C., who is called the Master of Ceremonies, and also the Deputy Master. This last officer is not the I.P.M., of the English Constitution—Holland does not know an I.P.M., because the W.M. of the Lodge comes up for re-election every year, and is re-elected every year. I have a vivid recollection of one certain Lodge in the Netherlands, in which the W.M. remained in office for twenty-eight years—until he passed away, and was followed by a successor who carried on in the same spirit. Under such habits (it is a habit, not a rule) junior members of the Lodge do not get any chance of going forward, and that, in my opinion, is one of the greatest mistakes Freemasonry in Holland has made. It would, however, be wrong to condemn Freemasonry in Holland on this ground. With a considerable experience of the Craft in Holland, I must say that this is only one of the very few points in which, in my opinion, Freemasonry in Holland is inferior to that in this country.

At the meetings Brethren wear evening dress, which, for the sake of convenience, is mostly a dinner jacket. The tie is white in all cases where the Lodge meets in the 1st and 2nd degree, and black for meetings in the 3rd degree.

Aprons are not uniform as they are in England, but are bordered with the distinguishing colours of the Lodge. Every Lodge has its own distinguishing colours. The same Apron is worn in all the three degrees, but the Apprentice wears it with the flap turned inwards (which means that his labour must return to himself, or, in other words, that self-knowledge is the aim of the Apprentice), the Fellow Craft with the flap turned upwards (denoting the study of the liberal arts and sciences) and the Master Freemason normal. Hence, the Apprentice, on his Initiation, is presented with the one and only Apron which will serve him during his whole Masonic career. This Apron carries the distinguishing colours of the Lodge in which he was initiated, and he is and remains a Child of that Lodge. He retains that Apron even if he transfers to another Lodge—he remains a Child of his Mother Lodge, and retains his voting right in his Mother Lodge, even if no longer a member.

When the Lodge meets in the 3rd degree all Aprons are shrouded with a cover of open woven black cloth.

The Lodge opens only in the degree in which it is convened for a P g it opens immediately in the 2nd, for a R g in the 3rd, degree. The Tracing Board is the same for all three degrees, and we cannot determine, by the position of the Tracing Boards, in which degree the Lodge is working, as we can in England. There are other means, in Holland, to distinguish this. In the 2nd degree, there is a Transparency over the head of the W.M., with the Flaming Star containing the Myterious Letter G and the Lodge is brightly decorated with sheaves of corn. In the 3rd degree all the walls of the Lodge are shrouded with black material, on which are hung the Master Certificates of all former members of the Lodge who have passed away.

A distinguishing part of the Ritual in the Netherlands is the Brother-chain. In the 1st degree this is formed in the "Auld Lang Syne" manner—the Candidate stands in

this Chain at the moment the Light is given. In the 2nd and 3rd degree the Chain is formed at the end of the ceremony—in the second each Brother places his left hand on the right shoulder of his left hand neighbour and with his right hand scatters a few grains of corn on the Tracing Board. In the 3rd degree the Chain is formed simply by joining hands.

We now come to the Ritual of Initiation, Passing and Raising.

For Initiation, the Candidate is prepared by the First Preparator, in the Chamber of Silence, in the accepted manner, but it is fully explained to him that "your left breast is laid bare in token of sincerity, your left knee is laid bare in token of humility, your right heel is slipshod in token of fidelity, and your right arm is laid bare to show that you come amongst us unarmed, having perfect confidence in us." The Owl is shown to him as the Symbol of Watchfulness. The figure of Silence sometimes is shown to him (it is a skeleton with a dagger in its hand—but this is often left out) as a symbol of Secrecy. He joins the First Preparator in eating bread and salt, and in drinking water—and then he is guided by the First and Second Preparators, over the Mystic Steps (a simple step ladder as a rule) from the Room of Silence into the Room of Meditation, where he sees the emblems of mortality and must meditate thereon.

The Lodge is opened in the 1st degree, and it is remarkable that when the W.M. asks the S.W. :—"Brother S.W. are you a Freemason" the answer is :—"All my Brethren acknowledge me as such, W.M." After further questions and answers which differ only slightly from those in the Emulation Ritual, the W.M. opens the Lodge with :—"As it is now full noon, and therefore time to commence our labours, and as the Lodge is properly tiled, I open this Apprentice Lodge in the name of the G.A.O.T.U. and according to the ancient usages of Freemasonry with three l . . d k . . . s which shall emanate from the East and shall re-echo in the West,"

by three G . . . s from W.M., S.W., and J.W. "The Lodge is opened, let each be mindful of his duty, and blessed will be this hour. Toward me, Brethren (all discharge, applause three times three)."

The Candidate is then introduced into the Lodge, with practically the same formalities and the same prayer (delivered by the Orator) as in the English Ritual. During that Prayer the Orator kneels at the Altar, on the Kneeling Stool. The Candidate stands, between the two Great Pillars J. and B., and there is a school of thought in Holland which holds that this is symbolizing "Birth," and that this part of the Ritual came down to us from very ancient times. Some see an Egyptian influence in it, others the influence of the Phallic Mysteries, or those of Mithras.

Then the Candidate has to make three journeys round the Tracing Board, clockwise (in the 1st and 2nd degree, all movements in the Lodge are clockwise, in the 3rd degree anti-clockwise). Between the three journeys he is addressed by the W.M. who explains their meaning. During the first journey he is made to stumble over small obstacles—that symbolizes the dangers and difficulties of life. During the second he hears arms clashing, to typify the struggle of life. During the third he is preceded by a light, the heat of which he should now and then feel, and which signifies the Light previously unobserved which reveals itself to the Apprentice when he endeavours to know himself. Taken jointly the three journeys signify Increase in Knowledge.

Before his first journey the open Compasses are placed in the right hand of the Candidate by the S.W. and the points pressed against his n . . . d b . . . t "not to wound you but to touch your conscience. Do not forget these words."

After the second journey the Bitter Cup is given to him, as a symbol that "Man sometimes experiences misfortune, and his bitter afflictions seem unsurmountable to him. Yet

by self-knowledge and his trust in God and the assistance thereby obtained he is enabled to overcome the bitterness of life and to empty the cup."

Immediately after that his hands are dipped in pure water, as a symbol that "He that has clean hands and a pure heart, who has not lifted up his soul to vanity, nor sworn deceitfully, he shall ascend unto the Holy Hill."

Beautiful as each of these acts, taken separately, symbolically may be, they take on quite a different aspect when considered together. The Candidate had to pass the Mystic steps, that was a trial by "air." He stumbled during his first journey—that was a trial by "Earth." His hands were dipped in pure water—that was a trial by "Water." During his third journey, he was preceded by a Light, the heat of which he from time to time felt—that was a trial by "Fire." The four elements of the Ancients here perhaps indicate that our Ritual is more ancient than some of us would believe.

After these three journeys the Candidate kneels before the Altar, and in the traditional position takes the Obligation, which is slightly different and not so legal as that in the English Constitution. Still blindfolded he is conducted to the West, and placed in the Brother-chain which at that moment is formed. After the usual question L . . . t is given to him. This is a most impressive moment—in my humble opinion more impressive than in the English way of giving the L . . . t.

The Candidate is now conducted with the proper steps (again slightly different from the English ones) over the Tracing Board to the Altar, where he is accepted by the W.M. supported by his Wardens. They hold three swords crossed over his head, and the words used by the W.M. are "Wisdom, Strength, Beauty. To the Glory of the G.A.O.T.U., in the name of the Grand East of the Netherlands, and by the powers vested in me by this Lodge, I accept you as

an Apprentice Freemason. This Union is now contracted for your whole life. Never let this moment be forgotten. Rise, Brother Apprentice Freemason."

The W.M. then gives him the Apron, with a suitable explanation how it is to be worn with the flap turned inwards, and why. He hands him a pair of gloves, and a pair of lady's gloves requesting him to hand those to her whom he thinks most worthy to receive them from the hands of a Freemason.

After that the Deputy Master acquaints him with S, G and W., and it must be remarked that the Sign consists only of the Penal Sign of the English Constitution. The Holy Word is that of the 2nd degree in England, and a Pass Word is also given to him, which in England is that leading from the 2nd, to the 3rd degree. The Holy Word may only be spelled, the Pass Word may only be given by syllables. The Pass Word must be given both to Tyler and to Inner Guard everytime when entering the Lodge Room--the Holy Word serves as a means of identification, in the Catechism.

The Candidate is now conducted to the Wardens for the usual examination and then given a seat in the North Column after which the W.M. requests the Wardens to inform the Brethren in their respective Columns that "henceforth Brother shall be acknowledged as an Apprentice Freemason, desiring, and if need be commanding them to aid and assist him as such." The whole Lodge then gives the Candidate the official Applause, which again is three times three. (Everyone, for whatever he has done, or whatever his rank may be, even the Grand Master, gets this applause, and no other, because no Mason can do more than his best !)

The Orator now delivers the Ancient Charge, which is very different from that in England, and then all Apprentices

are taken through the Catechism which consists of no fewer than fifty-one questions and answers. They have plenty of time to learn them by heart, as each must remain an Apprentice for at least one whole year before he can be passed—and a Fellow Craft for a whole year before he can be raised.

Lastly the Lodge is closed by the J.W.—the usual questions are asked by the W.M., all Brethren remaining in their seats, and, after he has told the J.W. to close the Lodge, the J.W., calls the Brethren to order and then closes the Lodge.

The Ceremony of Passing is much more elaborate than in England. One of the principal differences is that the Candidate enters the Lodge veiled, and halfway during the Ceremony the Veil is lifted and the attention of the Candidate is drawn to the Flaming Star with the Mysterious Letter G.

After entering the Lodge he is addressed by the W.M. and asked if he has attained sufficient self-knowledge, it is pointed out to him that only One can give that answer. He is asked to look behind him for that answer—and looks in a mirror.

He has to make five journeys, the first with Chisel and Mallet, the second with the Compasses and the Ruler, the third with the Ruler and the Level, and the fourth with the Ruler and the Square, and the fifth without any Working Tools. The Catechism of this degree consists of no fewer than 28 questions. He is given the G. S. and W. The S. consists only of the P.S. of the English Constitution. The Holy Word is that given in the 1st degree in England, the Pass Word is the one given in England from the 1st to the 2nd degree.

In the 3rd degree the Lodge is shrouded in black, as are the Aprons. The Candidate enters the Lodge walking backwards, and performs two journeys, anti-clockwise,

round the Tracing Board. For these journeys he is conducted in such a way that his face always is turned towards the wall, and his back to the Tracing Board,—and for him the Lodge seems empty, because all the Officers and Brethren, including the W.M. have left their places and are standing on the Tracing Board. He sees nothing but black walls, adorned with the Master Certificates of all the Brethren who have passed away. Apart from that he sees the Emblems of Mortality which stand in front of the Altar.

He then is raised, in the normal manner, according to the Legend of H . . . m A . . . f, but not in exactly the same way as this is done in the English Constitution. In the Netherlands, the action, without any explanation, happens first—the explanation is given afterwards.

The new Master's Words are the same as those given in the English Constitution, but the explanation is different. It is "The flesh leaves the bones." He is also given a Pass Word, which is "G . . . m" and is explained as "the name of the inhabitants of an ancient city in Phœnicia, the vicinity of which is described as the Land of the G s, whence King Solomon obtained artificers for his Temple Building."

The Sign of this degree is simply the Penal Sign of the English Constitution, the Catechism consists of 14 questions.

I could, in the short time at my disposal, only give you some of the characteristic points of the Ritual of the Netherlands, some of the points in which it differs from that used in this country. To some Brethren, such differences are important. I remember one Special Board in England, at which one Visitor said how interesting it had been for him to witness the Ceremony, because there were at least three sentences in the Ritual which slightly differed from those used in his own Lodge. How much would that Visitor have enjoyed witnessing a Ceremony in Holland.

Such is the human character that as a rule differences strike us more than similarities. The world might be a happier place if it were just the other way about!

Let us take the case of an English Visitor to a Lodge in Holland, working this Ritual of 1820, a visitor who knows his own English Ritual, and does not know any Dutch. This visitor would of course have a perfect right to visit any Lodge working under the Grand East of the Netherlands, with which United Grand Lodge has the most friendly relations. I think—I hope—that the similarities would strike him most I am convinced that, if he studied the Netherlands Ritual 1820, along with say Emulation Ritual, that the similarities would strike him still more, and that he would come to the conclusion that both Rituals must have a "Common Ancestor."

Which of the two is nearest to this Common Ancestor? A most interesting question which is most difficult to answer. For one thing, we know that this Netherlands Ritual authentically dates from 1820, and we also know that it differs only very slightly from the one practised before that date, up to about 1757. We also know that during that same period the English Ritual has changed quite a lot, has been altered, elaborated, shortened, culminating in "Emulation" of which a Continental Freemason once said that it was "neither fish nor fowl."

If we go deeper into the question, we find that the Craft Ritual of the Netherlands, for the three degrees taken together, contains practically all the details which are given in the Craft Ritual for the three degrees in the English Ritual. But the Netherlands Ritual contains, apart from those, many more details. The question of course arises if these are additions which, without any authority, have been made to the Netherlands Ritual, or alternatively, if they are things which the English Craft Ritual in old times did possess, but which, during the centuries, were lost.

It is exceptionally difficult to answer these questions in this Craft Meeting—or in any Meeting in England. For one thing I feel sure that several of you will agree with me that certain of these details which Craft Freemasonry in Holland possesses, but which Craft Freemasonry in England lacks, are certainly still found in England, but not in the Craft. We might, if we dared go far enough, even be led to assume that certain symbolical actions, which to-day form part of the Ritual of certain Higher Degrees in England, formerly formed part of the Craft working.

I will not delve further into this subject, but only point out for the consideration of those of my audience who hold Higher Degrees, that Higher Degrees are practically unknown in Holland. There are only two working there.

The first is the Ancient and Accepted Rite, which works in twenty-four Chapters under a Netherlands Supreme Council, in the Netherlands, the Dutch East Indies and South Africa.

The second is the so-called "Division of the Masters Degree" which works in 11 Lodges scattered over the Netherlands, the Dutch East Indies and South Africa, and the Ritual of which is based on the "Charter of Cologne." I do not think that this Higher Degree is worked anywhere else in the world.

On the other hand, the Netherlands Ritual, even that of 1820, most certainly contains details which must be of comparatively recent introduction. I would like to draw your attention for example to the fact that the Candidate is presented with an Apron and with Gloves—whilst we have the information that, in the 18th century, the custom was that the Candidate had to "clothe the Lodge." The very touching part of the Netherlands Ritual, where the Candidate is presented with a pair of lady's gloves, to hand them to her whom he thinks most worthy to receive them

from the hands of a Freemason, is beautiful—I would not like to miss it when I attend an Initiation in a Netherlands Lodge—but without doubt it must be an introduction, and not form part of the Ritual of the “Common Ancestor.”

We are now back at the “Common Ancestor” to which we will devote a short time—too short, because that subject deserves even more than a whole evening to itself.

Where does the Ritual of the Netherlands come from? Like all Rituals, scattered over the surface of the Earth, it must come from England, if we believe that Freemasonry started in 1717 with the formation of the first Grand Lodge. In that case, the “Common Ancestor” cannot be older than 1717. If, however, we believe that the formation of Grand Lodge in 1717 was only a sort of administrative matter, an imposing of Rule over scattered bodies of Freemasons, we may find that the Common Ancestor dates from before 1717, and may perhaps even be found outside England, perhaps even outside the United Kingdom!

I will not even try to answer these questions to-night, but will only indicate the general trend of the evidence which at present is before us.

This is, that Freemasonry most probably reached the Netherlands from two different sources, nearly simultaneously, from France, and from the United Kingdom. I, personally, am convinced that most of the Ritual of the Netherlands came from France, and that, say roundabout 1750, some Lodges were in constant touch with Paris, whilst others (fewer) were in touch with English, Scottish, or Irish Freemasonry.

The fact that many Lodges were in touch with France, shows itself in the names of those Lodges, like:—

- 4 La Paix (1755) Amsterdam.
- 6 La Charité (1757) Amsterdam.

- 2 La Bein Aimée (1757) Amsterdam.
- 12 L'Inséparable (1767) Bergen-op-Zoom.
- 10 L'Aurore (1761) Brielle
- 21 Le Prejugé Vaincu (1784) Deventer.
- 37 La Flamboyante (1812) Dordrecht.
- 1 L'Union Royale (1735) The Hague.
- 17 L'Union Provinciale (1772) Groningen.
- 15 Le Profond Silence (1770) Kampen
- 7 La Vertu (1757) Leiden.
- 11 La Persévérance (1763) Maastricht.
- 16 La Compagnie Durable (1770) Middelburg.
- 8 Frédéric Royal (1759) Rotterdam.
- 26 L'Astre de l'Orient (1792) Flushing.

There is not one Lodge working in the Netherlands under the Netherlands Constitution, with an English name! Yet we have evidence that there were Englishmen, Scotchmen and Irishmen members of Lodges working in the Netherlands under the Netherlands Constitution, and we need not be surprised at that, because during the 18th century, there were English troops in Holland with their officers, and there were, at least, in the first part of the 18th century many Dutchmen in England, often having come over with William. Many of those must have joined Lodges, and given a certain English, Irish or Scottish Masonic influence.

We find that the Ritual of the Netherlands must have been under many different influences, French, English, Scottish, Irish, and we may try to find a dominant influence in that mixture. I personally should say that it was an Irish one. I base this opinion mostly on a study by Wor. Bro. W. E. Moss, "Freemasonry in France," 1725-1735, published in the Transactions of the A.Q.C. Lodge No. 2076, XLVII, Part I, pages 47 and 87, in which Bro. Moss comes to the conclusion that Freemasonry in France was founded by a group of Brethren with very strong Irish connections. Those Brethren who have first hand knowledge of the Irish Ritual, or those who know the Bristol Working (which seems

to be very similar to the Irish one) may perhaps better than I be able to decide this question.

Such a study would start with this earliest known Ritual of the Netherlands, and that would be compared with the earliest known Ritual of France, of the Grand Orient de France, and of the Grand Loge de France. We might from that study, perhaps, be able to decide what form the Ritual practised in 1725-1735 in France might have had. Then that would have to be compared with the oldest known version of the Ritual of Grand Lodge of Ireland. From that further comparison we might perhaps be able to decide what form the Ritual of Ireland round 1725 might have had. And—if we take it for granted that all Masonic Rituals must have one “Common Ancestor,” we might, from that study, draw some conclusions as to the real form of the Ritual practised in England round 1717; or rather before 1717. Because we can be sure that the autocratic body, which styled themselves the first Grand Lodge of England in 1717, was not content with being only an administrative body—but we can be convinced that it also concerned itself with changing and standardising the different Rituals practised in England before 1717. The fight between the “Ancients” and the “Moderns” is witness of that, a line of study which could be extended.

I have taken the Ritual of the Grand East of the Netherlands as a base to-day, I might just as well have taken any other Ritual, of any other Grand Lodge working on the Continent of Europe. Nearly all of them received their Ritual either from these Isles, or from France. I personally have visited Lodges working in Holland, Belgium, France, Italy, Germany, Austria, Spain, and I can say that practically all their Rituals bear more resemblance to the one of the Netherlands which I outlined this evening, than to Emulation Working.

There are many ways in which to study Freemasonry. There is the (what I should like to call) realistic school in

England, the one to which nearly all Lodges of Research devote their time, the one which studies documents and Minute Books, which does not speculate, and which does not take anything for granted, but wants everything proved by facts and figures. There is the purely speculative school on the Continent, which devotes itself to the meaning of Rituals and Symbols, their origin, etc.

I feel that, especially to-day, there is room for a third school, which I should like to call the "genealogical," the one which compares Rituals, their history and their origin, and tries (and it can never be more than tries) to discover the "Common Ancestor."

Especially to-day, because such a study would occupy the minds of its students with that which unites, and not with that which divides. The World to-day needs that, and if Freemasonry, in such a way, can help only a little in that direction, it will have done something towards our Great Ideal.

At the end of the lecture the Wor. Master rose to propose a hearty vote of thanks to Bro. Straatman for his very interesting lecture. In his remarks, he said that he had enjoyed listening to it very much, and he felt sure that all the brethren present had enjoyed it too. He was of opinion that we could take it that the ritual of English foundation, and that the Netherlands ritual of 1738 was the revised working of the "Moderns" Grand Lodge. Further, the seating of the two Wardens in the West, was according to the setting of the old English Lodge, and he agreed with Bro. Straatman about the developments in French Masonry, 1740-1750, and their effects on the Masonry in the Netherlands.

Wor. Bro. BUNNEY, in seconding the vote of thanks, said he should like to support the W.M. in what he had

said about the lecture that Bro. Straatman had given. It was one of the most interesting lectures that had been given for a long time, and the lucid explanations cleared all difficulties. The time elapsing between the conferring of each degree gave time for a deep impression on the mind of the candidate. The description of the third degree enabled one to visualise its beauty. There seemed to be much of the Netherland's ritual in our own, and much of our ritual in that of the Netherlands, but we were both working to reach one door, the door of heaven. Wor. Bro. BUNNEY ended by saying he had had a rich treat.

The vote of thanks was carried with acclamation, after which questions were asked of the Lecturer, to which he gave interesting replies.

The Wor. Master rose for the first time.

The Secretary reported receiving a circular from Grand Lodge, announcing that the revised Book of Constitutions was ready for issue, and that the New Proposal Forms were also ready.

The Wor. Master rose for the second time.

The Secretary announced apologies for non-attendance from Wor. Bro. J. J. W. GRUNDY, Wor. Bro. W. H. PENDLEBURY, Wor. Bro. A. J. S. CANNON, Wor. Bro. J. T. COOPER, Wor. Bro. FLEEMAN, Wor. Bro. C. D. EATON, Wor. Bro. GORDON ELLIS and Bro. E. H. SAAYMAN.

The Secretary reported the following resignations: THE WYALKATCHEN LODGE, No. 114 West Australia, Wor. Bro. P. W. Pegge and Wor. Bro. H. JACKSON.

The Wor. Master rose for the third time.

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

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

A conversazione was held after the Lodge was closed.

The Two Hundred-and-Forty-Third Meeting

was held at the Freemasons' Hall, London Road, Leicester, on Wednesday, March 20th, 1940.

There were present—Wor. Bro. G. E. PHIPPS, Wor. Master, in the Chair; W. H. COTTON (acting I.P.M.); W. E. MOORE (acting S.W.); E. H. STORK, J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; GEO. GREEN (acting S.D.); T. O. JUDGE, J.D.; FK. HAINES, D.C.; C. E. HAINES (acting I.G.); Bro. D. CHOYCE, Tyler. Also present: Wor. Bros. WM. TOMLINSON, J. W. CLARKE, Dr. A. L. MACLEOD.

Correspondence Circle—Wor. Bros. S. BUTHERWAY, W. GARLICK, A. A. SHUTTLEWOOD, A. E. ROSSITER, J. W. SMITHARD, Bros. J. HANCOCK, ASHWELL, WM. DAVIS, E. A. RATNETT, J. C. CLAYTON, E. POLLARD, and R. GRIMSLEY.

Visitors—Wor. Bro. M. TYLDESLEY, Bros. ALBERT OATES, G. H. BAILEY and A. RATNETT.

The Lodge was opened in due form and harmony at 6-45 p.m.

The Minutes of the last regular meeting, held January 22nd, 1940, were read, confirmed and signed.

The Wor. Master then invested Wor. Bro. E. H. STORK, P.P.S.G.W., P.G. Std. Bearer Eng. as Junior Warden.

Wor. Bro. E. H. STORK, P.G. Std. Bearer was saluted with the honours due to his rank, which he acknowledged.

The following Brethren, having made application for membership of Correspondence Circle, were proposed by Wor. Bro. W. H. COTTON, P.M., seconded by the Secretary and elected by a show of hands—

Bro. O. M. WHITE, Sketchley Hall, Sketchley, near Hinckley. Lodge No. 50.

Bro. W. A. WILEMAN, The Lodge, Station Road, Earl Shilton. Lodge 2028.

The Wor. Master then rose and said that the Lecturer for the evening was Wor. Bro. E. H. STORK, our J.W., and therefore needed no introduction to the Brethren, and he had pleasure in asking him to read his paper entitled: "The Value of Freemasonry."

Wor. Bro. Stork, before reading his paper, said that the title of his paper might appear to be a strange one, and some of the remarks might be much to the point; he wished to say that they applied to himself as to others.

The Value of Freemasonry.

It has often been said that a man gets from Masonry just as much as he puts into it, and this return represents to the individual the value of Freemasonry.

One approaches this aspect of the subject with great diffidence, and I hope the Brethren will realise that these expressions are only thoughts and jottings of my own, gathered during many years, without any thought of them seeing the light of day, much less for publication.

The sight and study of an ancient building has a curious effect upon the mind. We do not think so much of its utility, but rather of the great days of our country and the traditions which surround the building. This mystical and spiritual tradition cannot be counted in pounds, shillings and pence, but that house has an enhanced value. So, one great value of our Masonry lies in its traditions, another in its allegorical and spiritual ritual, yet another in its symbolism. These symbols of ours were brought into existence thousands of years ago to provide something visual, something tangible, something indestructible, to represent an ideal, a truth and a means of communicating hidden meanings. We are surrounded by symbols. The world is a symbol of G.—so is man—so is thought and so are all the results which come from thoughts. There is, too, a deep sense of religion running throughout the whole Masonic structure, its primary emphasis being our duty to the G.A., to our neighbours, and to ourselves. Many there are who have become so obsessed by one side of Masonry—such as the antiquity, ritual, allegorical or symbolical—that the application of its principles, etc. to the life of the present day or of the future means nothing. Yet we must live in the present and for the future.

Freemasonry, unemotional and undemonstrative, has, by slow and unnoticed progress, made a strong effect upon man and indeed upon mankind in general. Whatever good qualities it possesses are accessible to high and low; for it has spread to all classes, and its ideals are very satisfying. But, it is not by a knowledge of ritual or a recital of ritual, or by research, or lecture, or the frequency of visits to Masonic ceremonies that a Mason is judged, but by acknowledgment of his private character and his general conduct. Masons, therefore, should become arbiters of good breeding and regulators of refinement and courtesy, the effect, in short, of the practice of those underlying principles upon which Masons build and live their lives and by which they judge the characters of others.

Is not, then, our Freemasonry valuable? From its very foundation it instils a love and reverence for all that is noble. This cannot be bought, yet it is a precious jewel beyond worth and well does the brother know this in his intercourse with others, as well as in his own communing. If, before his initiation, the candidate had any idea of a commercial value in Freemasonry, then, later, must his mind have been disturbed because such thoughts presented themselves before the Holy Shrine of Masonry.

The mind, the great controller of thought and action, revolves the problems of Masonry, and this thinking, refined as it were by the purifying fires, begins to balance itself, and many a man finds himself lacking. What a valuable contribution to his life! His thoughts *must* turn to a higher and nobler sphere by this self-examination, and he soon assesses himself at his proper value and, with a certain humility, tells himself that he is neither so clever nor so righteous as he thought. There is here one great value, for while a man is thinking of good and decent things his mind has no time for evil. The world has so much of evil in it already that, if there were not greatly more of good, civilisation would not last a day.

What men think out for themselves they never forget, so this system of Morality (this peculiar system) which each brother must come to understand and practise for himself becomes his living symbol of Freemasonry.

With a sober patience he sets to work on his rough ashlar, and soon, very soon, the restraining influence of Masonry is recognised in his moderation of ideas, his thinking before acting, his studied judgment, his fair and square dealing, and his more generous charity. He feels that he stands upright upon a safe foundation and knows that his Masonry is playing a valuable part in his life, known to himself, unknown to others. A clarity of vision is vouchsafed and his mind is balanced.

Care must be taken to preserve a just balance, or, in some Masons, intellectual pride may cause a favourite virtue to become nearly as bad as a besetting sin. Every person has two educations: one which he receives from others and one, the more important, which he gains for himself. Self respect, application, industry and integrity are all of the nature of habits, not beliefs. Principles, in fact, are but the names which we assign to habits, for the principles are words, but the habits are the things themselves.

But Masonry contains an incalculable number of characters, all of whom have individual lives and play their parts in the Masonic Drama, and we must be imaginative enough to step outside our preoccupations into those of others quite unlike ourselves. In this way Masonry provides the means of close intercourse with our fellows and this great leavening is all to the good. The power of control, which has been previously referred to as control of the mind, here becomes control of manners, habits, expressions, desires and passions. This is one of the practical applications of the theory of Masonry in our life among men, and these are brother Masons, all striving to use the principles taught, for the hardest bodies will polish by collision, and the roughest manners by communion and intercourse.

The rough ashlar, gradually changes its shape by the chisel of education, and the mallet of collision.

Masonry cannot be reserved, and is not intended to be reserved, for the Lodge Room, the Masonic Hall or the Supper room. If it is to play its part in the world to-day and in the future it must permeate the whole domestic, social, business and leisure life of its members. The home provides the first opportunity of practising the arts of Masonry, for the faithful brother among Masons must ever keep the fair and square ideal in view and not be content with an approximation.

There are many men, not Masons, who are good husbands, sons and fathers, but Masonry provides the means for a brother to make the home his sweetest solace and a deep-joyous content. Charity, which is love, provides the inspiration to devote his life to his parents, his wife, and his children. To his parents by a love and affection which are due to those who have devoted their lives to his upbringing. To his wife by every exhibition of thought, gentleness, sincerity and faithfulness that is expected from a man and a Mason. He must make every earnest endeavour to provide not only the means but a happiness, which may be thought old-fashioned, but is really the foundation of family life. To his children by training them in every virtue and developing their characters really on Masonic lines. To love them with reason, to admonish with justice, to encourage with every inspiration for good ; that, reaching manhood or womanhood, they may pass into the world as good men and women, good citizens, loyal friends and sound workers, and so occupy positions of trust and usefulness.

The true Mason has a keen sense of honour and he scrupulously avoids mean actions. His standard of probity in word and action is high. He does not shuffle or prevaricate, dodge or skulk ; but is honest, upright and straightforward. His law is rectitude, *i. e.*, action on right lines. On those lines and those alone he must win respect ; for our occupation in life is but a training for the day when the G.A. will ask of us not *what* we did, but *how* we did it. Of course, as they grow up the children will know that father is a Freemason and this is when father teaches them that Masonry is a sacred matter and not for jest or ridicule.

Precept and good advice may point the way, but it is the silent continuous example, conveyed by habits and manners, which has the great influence, for we are apt to learn more through the eye than the ear. The home, thus, is the crystal of society, and the nucleus of national char-

acter. It is said that the nation comes from the nursery and the fireside. From this little central spot the human sympathies may extend in an ever-widening circle, until the world is embraced; for though true philosophy, like charity, begins at home, assuredly it does not end there. A life well spent, a character uprightly sustained, is no slight legacy to leave to one's children. As daylight can be seen through very small apertures, so little things illustrate a Mason's character. Indeed, character consists in little acts well and honourably performed; daily life being the quarry from which we build it up and rough-hew the habits which form it. How dear to the father's heart must be the words of a son:—"Father, I should like to become a Mason!" How the boy must have watched his father at all times, and this ceaseless observation warns us that the guard that surrounds a Freemason's life should be so strictly kept that neither a son nor a stranger could find a weak spot.

The number of hands and minds actively employed as cultivators of the soil, producers of articles of utility, designers of tools and machines, writers of books or creators of works of art show steady application and discipline, which is the healthiest training for the individual. Honourable industry travels the same road with duty and truth and teaches the best practical wisdom. All phases of our Freemasonry encourage thought, patience, industry and healthy action which gives satisfaction and enjoyment. A true Mason is ever a careful, conscientious worker as well as a Master, whether engaged upon the Rough Ashlar or setting in place the keystone of the building. Perfection is aimed at, for Freemasonry encourages the finest and best from its servants, yet perfection can never be attained, for when we may think perfection is attained we find it is but a step toward an even higher ideal.

This sounds very academic and idealistic, but let us proceed to the positive and practical. What man is there

among us who would not rather work with a Mason or for a Mason? What man is there among us who does not feel that his son or daughter is safer under a Mason as a master? Unconsciously he remembers his five points of F. and *knows* that all is well. He knows that his boy or girl will get a fair and square deal from the employer while the employer anticipates a conscientious and efficient worker. A father is even glad to know that his boy's schoolmaster is a Mason. Not that any privileges are expected, but the father realises that the principles inculcated will be sound and true.

The Masonic employer has a consideration for the feelings of others, for his inferiors and dependents as well as his equals, and respect for their self-respect will pervade the true Mason's whole conduct. He is recognised by his employees as a man, upright and honest, fair and square, loyal and just, and these same qualities he expects from those around him. There is something about him that is recognised even by those who are not Masons. Such a reputation is surely well worth having and is invaluable, and in thus exhibiting the distinguishing characteristics of a Freemason's heart he wins the esteem of his fellow-men. It is better to reign in the hearts and affections of men than to rule over their lives and fortunes.

There are many tests by which a Mason may be known, but there is one that never fails. How does he exercise power over those subordinate to him? How does he conduct himself towards women and children? How does the officer treat his men, the employer his servants, the master his pupils and the man, in every station of life, those who are weaker than himself? The discretion, forbearance and kindness with which power, in such cases, is used, may be regarded as the crucial test of a Masonic character. Man does not achieve the highest rank in Masonry until he has definitely adopted as his code of conduct that it is more blessed to give than to receive.

As the riches of the earth are open to all who work and strive, so are the riches of Masonry open to those who seek. "Good measure, pressed down and shaken together, and running over," is the reward of Masonry for those who dig deep enough into it or put their conscience into the setting of every stone that is laid. It is the spirit that counts, for the poor man with a rich spirit is in all ways superior to the rich man with the poor spirit.

So it is that the Mason is moulded, possibly out of faults, by the refining influence of Masonry, to a polish of manners, taste, language, mind and heart.

Masonry makes no bargains, has no sales, does not hawk its goods for gold, neither can its treasures be bought, purchased or hired, and yet it showers great and imperishable treasures upon its devotees.

It is an easy and frequent charge against us, made, it is true, often in ignorance and scoffing, that we are a close society seeking our own advantage, asking for admission because of the benefits we may derive in time of stress or through business relations with other Masons, or for the finding of a congenial club. Therefore, whatever there may be of truth in this must be refuted by the conduct of our lives and actions.

The world was never in greater need of a higher and nobler form of morality than it is to-day. We live in a world of war and rumours of wars, of armaments, of nations ready to spring at other nation's throats, a world in which old faiths are perishing and yet new ones are not born, in which the very elements of morality are in the melting pot. A world in which the sacred word is broken, bonds are as scraps of paper, and vicious might becomes right. Even our Masonry is in danger on every hand, and we cannot sit behind closed walls feeling safe while the world rages without.

Hence, we must play our part in the world drama and if Masonry, by its teaching can encourage a higher and nobler form of thought, word and action, then its value to its members and to the community cannot be over-estimated.

At the end of the lecture the W.M. rose and said, it was not usual in the Lodge to propose a vote of thanks to a lecturer who was a member of the Lodge, but he felt that it was due to Wor. Bro. STORK for giving us a paper this evening, and he thanked him personally, and on behalf of the Brethren present. It had been impossible, under the prevailing unsettled conditions in the Country to obtain the services of a lecturer away from Leicester, and Wor. Bro. STORK was asked at very short notice to give a paper and consented. He had given us a very thoughtful paper, and something to think about. The ideals he had laid before us, if acted upon, would do much to make us all better Masons.

Wor. Bro. BUNNEY, in seconding the vote of thanks, said he supported very heartily what the W.M. had said, and when we come to really think about it, how wonderful is Masonry. Many side views can be taken in studying Freemasonry, and all of great interest. Some study the musty things—old Masonic Charges, some old Masonic aprons—yet after these have been studied, and all is said and done, comes the question what does Freemasonry mean to me, for after all the Golden Age is forward and not behind. He concluded his remarks by saying that he thought the paper was full of heart searching ideas, and he looked forward to reading it in the Transactions.

The vote of thanks was carried with acclamation.

The Wor. Master rose for the first time.

The Secretary reported the receipt of the Grand Lodge Quarterly Communications.

The Wor. Master rose for the second time.

The Secretary reported the death of Capt. E. L. Brash, a member of the Correspondence Circle since 1922. This is recorded with regret.

Apologies for absence were received from Wor. Bros. A. T. SHORTHOSE SMITH, F. G. FLEEMAN, J. J. W. GRUNDY, C. D. EATON, S. F. HERBERT, A. E. GORDON ELLIS, J. H. CORAH, P.G.M. Des., Bro. L. G. HAYWARD, Wor. Bro. H. BLADON, Wor. Bro. D. E. CAMERON, A. GORDON KILNER and A. J. S. CANNON.

The Wor. Master rose for the third time.

He offered hearty congratulations to Wor. Bro. W. J. BUNNEY on the honour about to be conferred upon him by Grand Lodge, and the announcement gave great satisfaction.

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

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

A conversazione was held after the Lodge was closed.

The Two Hundred-&=Forty=Fourth Meeting

was held at the Freemasons' Hall, London Road, Leicester,
on Monday, 27th May, 1940.

There were present.—Wor. Bro. G. E. PHIPPS, W.M. in the Chair; Wor. Bros. J. T. COOPER, I.P.M.; F. G. FLEEMAN, S.W.; E. H. STORK, J.W.; W. J. BUNNEY, Chaplain; E. R. CARR, Treasurer; W. H. RILEY, Secretary; F. HAINES, D.C.; J. C. BURTON, S.D.; C. E. HAINES (acting) J.D.; T. O. JUDGE, I.G.; Bro. D. CHOYCE, Tyler.

Correspondence Circle.—Wor. Bros. A. A. SHUTTLEWOOD, Rev. H. V. HIBBERT, E. GIFFORD, R. B. ADCOCK, P.G. Std. Bearer, Eng., J. J. W. GRUNDY, A. E. ROSSITER; Bros. H. BOULTER, G. W. HARBOROW, F. J. BILLSON, J. ASHWELL and Wor. Bro. J. T. HANCOCK.

Visitors.—The Rev. Dr. A. COHEN, M.A., P.A.G. Chap. Eng. (Lecturer); Bros. A. E. BRAYBROOK, W. E. LEVERS, T. W. BURRELL, J. G. BUCKLEY, W. A. THORPE, C. A. BAKER.

The Lodge was opened in due form and harmony at 6-15 p.m. The minutes of the last regular meeting, held March 20th, 1940, were read, confirmed and signed.

The Lodge was honoured by the presence of the following Grand Lodge Officers:—Wor. Bro. The Rev. Dr. A. COHEN, M.A., P.A.G. Chap., Eng. ; Wor. Bro. R. B. ADCOCK, P.G. Std. Bearer, Eng.; Wor. Bro. E. H. STORK, P.G. Std. Bearer, Eng. ; Wor. Bro. W. J. BUNNEY, P.G. Std. Bearer, Eng., who were saluted with the honours due to their rank, which they suitably acknowledged.

A ballot was then taken for the election of a Worshipful Master for the session 1940-41, and Wor. Bro. F. G. FLEEMAN, S.W., was unanimously elected to that office, an honour for which he duly thanked the brethren, and hoped that his health would permit him to be in attendance at every meeting.

Wor. Bro. E. R. CARR, the present Treasurer of the Lodge, was unanimously re-elected by ballot to be Treasurer for the ensuing year.

Wor. Bro. J. T. COOPER proposed, and Wor. Bro. J. C. BURTON seconded, that Bro. D. CHOYCE be re-elected Tyler for the ensuing year. This was carried unanimously.

The Secretary proposed, and Wor. Bro. BUNNEY seconded, that Wor. Bro. G. E. PHIPPS and Wor. Bro. J. T. COOPER, the present Auditors of the Lodge accounts, be re-elected. This was carried unanimously.

The W.M. then rose and in a few well-chosen words introduced the Lecturer of the evening, Wor. Bro. Dr. A. COHEN, M.A., P.A.G. Chap. Eng., P.P.G. Chap., Warwickshire, and asked him to give his lecture entitled "The Religion and Politics of Freemasonry."

The Religion and Politics of Freemasonry.

By W.BRO. THE REV. DR. A. COHEN, M.A., Ph.D.,
P.A.G.C. (Eng.), P.P.G.C. (Warwickshire).

The theme which I have chosen may have occasioned you some surprise, and even consternation. The widespread feeling is that such a subject is taboo among Freemasons. An exhortation which impresses itself deeply on the mind of every Initiate is that, within Masonic circles, he must abstain from every topic of political and religious discussion. This is a landmark of the Order which, under the English Constitution, is loyally honoured. What justification, then, have I in speaking on such a topic at a gathering of Freemasons?

I would assure you that I have not forgotten the Initiate's Charge, which I have myself delivered on many occasions, and I feel that I am not acting inconsistently with it in inviting you to consider with me "The Religion and Politics of Freemasonry." I am convinced that the exhortation in question is misunderstood.

First, the context makes it clear that the prohibition is limited to what transpires within the Lodge. The Initiate is taught the rules of conduct which he is expected to observe as a member of the body which he has joined. He must not introduce into the proceedings discordant notes which might disturb the harmony of the meeting. It does not follow, however, either in logic or in fact, that Freemasonry has nothing to teach on Religion and Politics.

Secondly, in the light of this consideration it appears highly probable that, in the Charge, we have to interpret "Politics" in the sense of party politics, and "Religion"

as denominational religion. The introduction of these highly controversial topics which, more than any other, arouse heated feelings and acrimonious debate, is wrong within the portals of a Lodge, because Freemasonry is unconcerned with them.

Thirdly, the explanation which I attach to the terms "Religion" and "Politics," as used in the Ritual, is confirmed by this thought. While we differentiate between Operative and Speculative Masonry, we do wrong in understanding the latter term as synonymous with theoretical. Speculative Masonry is as practical in its aim to-day as Operative Masonry was in its time. The builders of past generations, who preceded the establishment of our Order in its present form, laboured to erect those magnificent edifices which aided man in his quest of God. Their work is an enduring inspiration to the human race.

We, Speculative Freemasons, as we call ourselves, are likewise engaged upon a task of building. We do not work with brick and stone, wood and metal, but with human lives. The site of our labour is the world itself, in its entire length and breadth. Our purpose is, with the principles of Brotherly Love, Relief and Truth, to construct a universe which shall redound to the glory of God and the happiness of man. If this be our mission, it is incredible that Freemasonry should have nothing to teach concerning the great fundamentals upon which human life and conduct are based; and the consideration of such basic principles inevitably leads us into the domain of Religion and Politics. Freemasonry presents us with an outlook on the world, with a philosophy of life, and guidance for the true relationship which should exist between man and his fellow; so how can the two main factors which must necessarily underlie all such teaching, viz., Religion and Politics, be completely eliminated!

My fourth and main contention is that even a superficial examination of the Ritual proves conclusively that instruc-

tion is imparted to the Freemason which distinctly comes within these categories; and it is my purpose to indicate what that instruction is. Let us deal first with Religion.

When the wording of our ceremonies is studied for the purpose of ascertaining what it teaches in connection with Religion, one quickly perceives that certain dogmas recur frequently, and receive strong emphasis. They are four in number: Belief in God, Belief in Revelation, Belief in Reward and Punishment, and Belief in Immortality. We shall have to consider each in turn and try to appreciate its Masonic interpretation. Then we must attempt an answer to the question why these were selected for prominence in Masonic doctrine.

BELIEF IN GOD.

Faith in the existence of the Deity is a *sine qua non* in every candidate for Initiation under the ægis of the Grand Lodge of England; and you are aware that our Grand Lodge will not accord recognition to any Masonic body, as, e.g., to the Grand Orient of France, which does not make that belief an essential qualification. The ceremony cannot be proceeded with until that assurance has been received from the candidate. The inquiry, "In all cases of difficulty, etc.," is accordingly a test question of the utmost importance, and the answer should come spontaneously. I strongly deprecate the common practice of the answer being dictated to the Candidate, although it has the authority of our printed Ritual. The whole purpose of the question and the answer is destroyed by this procedure, and I should like to see it abolished. What should be elicited is the free expression of the Candidate's faith.

Why, however, is belief in God made a *sine qua non* as a qualification for membership of our Order? The answer

is perhaps to be gathered from the rather curious fact that amidst the various designations ascribed to the Deity in our Ritual, He is never alluded to as "the Creator of the Universe." There is a reference to "our Divine Creator," i.e., the Creator of us human beings, but never to Him as Creator of the world. The omission must surely be significant and purposeful.

The commonest Masonic designation, the Great Architect of the Universe, is full of meaning and goes to the very root of this section of our subject. It implies that God has drawn a plan of the ideal world as the habitation of a happy, peaceful and contented humanity. The further implication is that we, as Masons, accept that plan and are pledged to the task of putting it into operation. He is the Architect; we are the builders. The world as we know it is not in its final form and is not in agreement with the Architect's design. It is our task to make the world conform to that design. Obviously, then, we have no rightful place in the ranks of the builders, unless we acknowledge the existence of the Architect and accept His plan.

One who denies the being of God cannot regard as binding and sacred the obligation to work for the execution of the design. Belief in the reality of the Great Architect is consequently more than an affirmation of faith. If it is to have any worth, it must translate itself into action. This aspect of the dogma is lucidly expressed in the Introductory Address to the Lectures, where the purpose of this important supplement to the Ritual is outlined in the following terms: "The nature, character, the attributes and perfections, of the Deity are faithfully delineated and forcibly portrayed, and are well calculated to influence our conduct towards Him, as our Father, Benefactor, and Moral Governor, *as also in the proper discharge of the duties of social life.*" These last words must be carefully noted. Our conception of God must determine our attitude towards our duties as members of society. He is the Pattern upon

which the life of man is to be modelled, the Author of the plan which should guide His creatures in the building up of the higher ideals of living.

BELIEF IN REVELATION.

Since these practical considerations are implicit in the Masonic interpretation of the God-idea, it follows as a logical deduction that we must believe that He has revealed His designs to man ; for, otherwise, how could we know them? The acceptance of the dogma of Revelation is therefore the necessary corollary to belief in God by a Freemason. But we must be careful to note that Freemasonry inculcates nothing more than the *idea* of a Revelation. In its existing form, at any rate, it does not specify that the record of the Divine Will is to be discovered in one source only. It allows its members their choice of the Scriptures which they accept as authoritative for them. In India, for instance, the sight of several different " Holy Books "—such as the Bible, the Koran, the Vedas—upon the Master's pedestal at one and the same time is not uncommon.

This sublime breadth of mind is often criticised by non-Masons as evidence of a lack of conviction ; but the taunt is based upon a misconception. For a Christian Mason to allow a Mohammedan to take an obligation upon the Koran in a Lodge is surely no more reprehensible than when a similar procedure is followed in an English Court of Law. Moreover, Freemasonry discovers in all these " Holy Books " confirmation of its fundamental tenet, viz., the design of the world regulated by the principle of the Brotherhood of Man.

I need not cite the Bible on this doctrine. But the Koran, in the 49th Sura, has the statement : " Oh, man ! surely We have created you of a male and a female, and made you tribes and families that you may know each

other." On this a modern Mohammedan commentator remarks: "The principle of the Brotherhood of Man laid down here is on the broadest basis. The address here is not to believers, as in the two previous verses, but to men in general, who are told that they are all, as it were, members of one family, and their divisions into nations, tribes and families should not lead to estrangement from, but to a better knowledge of, each other." One of the Hindu Sacred Books has this beautiful passage: "The narrowminded ask, 'Is this man a stranger, or is he of our tribe?' But to those in whom love dwells the whole world is but one family."

Here, surely, is a common basis for *action* between men of divergent Faiths. The supreme precepts of religion, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbour as thyself," are applicable to members of all creeds; and it will tend to the greater happiness of the human race if there is a united effort to obey them at once, and not wait for a time—if it should ever come—when all will subscribe to the same Creed before aspiring to a universal fulfilment of these precepts. That, indeed, is the aim of our Order.

So far, then, as Revelation is concerned, all that Freemasonry demands is that its adherents should believe that God has formulated for His creatures the plan which leads to a world blessed with harmony and brotherhood. As members of the Craft we dedicate ourselves to labour for its realisation.

BELIEF IN REWARD AND PUNISHMENT.

The dogma of Reward and Punishment is frequently mentioned in the Ritual. There is a tendency in religious circles at the present time to decry such a belief as unethical. We should do what is good because it is good and not with expectation of reward, and avoid what is wrong because

it is wrong and not from fear of retribution. So far as Freemasonry is concerned, no apology is necessary for the prominent place which this dogma holds in its doctrines. Our Ritual does not exhort us to act rightly for the reason that God rewards, and not to act unrighteously for the reason that He exacts a penalty. Freemasonry merely states as a truth that God does reward and punish as an inevitable corollary of His justice. It points to "His unerring and impartial justice, Who, having defined for our instruction the limits of good and evil, will reward or punish, as we have obeyed or disregarded His divine commands." There is nothing in this teaching about bribes or threats. Instead we have the clear enunciation of a fact which the Freemason is asked to believe.

And why is he asked to believe it? Since he has to regard himself as a builder under the direction of the Great Architect, he must have the consciousness that his labours are observed by "the all-seeing-Eye," that good work receives approval and bad work is censured. The dogma is, therefore, nothing more than an inducement for us to obey the instructions of our Employer faithfully and shun disobedience of His will.

BELIEF IN IMMORTALITY.

The dogma of Immortality occupies a very conspicuous place in the Ritual, and necessarily so in view of the teaching of Reward and Punishment. A perplexing problem is created by faith in Divine Providence as against the facts of life as we experience them. Man does not invariably appear to receive his due. The only solution is to be found in the conviction that our existence on earth is part of a larger life, and that if good work is not accorded recognition here and now, it will be so when we cross the bridge called Death. In Freemasonry this tenet, like the preceding, is inextricably bound up with faith in Divine justice.

These are the four principal religious doctrines which are enunciated by the Masonic Ritual, and we see how they form a connected sequence issuing from the fundamental conception of the Deity as the Great Architect. Another reason, however, may be suggested why these dogmas were selected for such emphatic exposition in our ceremonies. The Ritual came into existence early in the eighteenth century. At that period a school of thought, known as Deism, was prevalent in this country. Deism taught a "natural" religion as opposed to the idea of a "revealed" religion. While not denying that the universe had been created, it merely postulated God as the "Creator" and not as the "Father" of His creatures.

It is commonly said that the founders of Speculative Freemasonry were Deists who endeavoured to spread, through the Order, a broader Faith than that presented by Christianity. That view is, to my mind, untenable, and the exact reverse is true. Freemasonry in its early stage aimed at defending Christianity against the onslaught of Deism. You have probably heard of Bishop Butler's famous work, "The Analogy of Religion," which was published in 1736. The book is an answer to the Deists; and when we examine its contents, we find that his main purpose is to offer a defence of the four dogmas which are so conspicuous in the Ritual. Part I., Chapter I., treats "Of a Future Life," Chapter II. "Of the Government of God by Rewards and Punishments"; while in Part II., Chapters II. and III. deal with the subject of "Revelation." The resemblance, I am convinced, is more than accidental and indicates that the Masonic Ritual had the same end in view as the "Analogy."

Furthermore, Anderson, in his "Constitutions of 1723," writes: "A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the Art he will never be a stupid atheist, nor an irreligious libertine." I take the phrase "irreligious libertine" to correspond to

what we should call a "freethinker," and the "irreligious libertine" in Anderson's time was the Deist.

A still more conclusive piece of evidence is to be found in the fact that the earliest form of the Ritual was specifically Christian. The "exposures" of the eighteenth century provide us with valuable information on this point. I select a rather late exposure, "The Three Knocks" of 1760, to illustrate the fact. We see from its pages that the Lodge was opened "in the name of God and holy St. John." The prayer at Initiation included sentences like these: "Let grace and peace be multiplied unto him, through the knowledge of our Lord Jesus Christ And grant that we may be all united as one, through our Lord Jesus Christ Who liveth and reigneth for ever, Amen."

Laurence Dermott, the Grand Secretary of the "Ancient" Freemasons, gives in his "Ahiman Rezon or Constitution of Freemasonry" (1764), "A Prayer which is most general at Making (i. e., Initiating) or Opening." An extract reads: "Endue him with a competency of Thy divine wisdom, that he may with the secrets of Freemasonry be able to unfold the mysteries of godliness and Christianity. This we most humbly beg, in the name, and for the sake of, Jesus Christ, our Lord and Saviour, Amen." (p. 55).

The conclusion is therefore unavoidable that in its original form Speculative Freemasonry was definitely Christian in character. Nevertheless, on p. 53 of the "Ahiman Rezon" there is "A Prayer used at Opening the Lodge, or making a new brother; used by Jewish Freemasons"! We consequently see that even when the Order was Christian in character, the Brethren were sufficiently broad-minded to admit Jews and make special provision for their reception. They were acceptable because they shared the four main religious tenets of Freemasonry equally with Christians.

In 1813 a union of the two Grand Lodges, into which English Freemasonry had split at the schism of 1751, was brought about, and a Ritual compiled for the use of the Lodges under the jurisdiction of the United Grand Lodge. The moving spirit of the time was the then Duke of Sussex, who had leanings towards Unitarianism. Under his influence the Ritual was revised, stripped of its specifically Christian content and made more universal. An occasional Christological reference, like the "bright morning star," escaped the notice of the revisers. What was left untouched and, indeed, received an enhanced prominence as the effect of the revision, was the four basic beliefs which have been engaging our attention.

* * * * *

We have now to turn to the second part of our subject and investigate what Freemasonry has to teach its adherents in connection with Politics. Viewing the Ritual from this standpoint, we see two ideas stressed which are too often considered to be contradictory, whereas in the Masonic system they are, what they should be, complementary. Freemasonry aims at harmonising two sets of obligations which are usually regarded as mutually conflicting, viz., the duty of a man as a citizen of his country and his duty to mankind as a whole. The wording of our ceremonies insists upon the importance of both without recognising any inconsistency; and one of the most urgent lessons which humanity has to learn to-day is that there is no inconsistency.

That Freemasonry advocates the virtue of patriotism is made clear to every Initiate. On his admission into the Order he is enjoined to be exemplary in the discharge of his civil duties, not to be concerned in any movement which may have a tendency to subvert the peace and good order of society, to be obedient to the laws of the State, never to lose sight of the allegiance due to the sovereign of his

native land, and to remember that Nature has implanted in his breast a sacred and indissoluble attachment towards the country whence he derived his birth and infant nurture.

The duty of citizenship is thus emphatically and eloquently driven home to the mind of everyone who enters the Fraternity. In the second of the Ancient Charges prefaced to the "Book of Constitutions"—these Charges should be familiar to every Freemason—it is laid down that "he is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interest of the Community, and zealously promote the prosperity of his own country." It therefore follows that every Mason, who is loyal to the tenets of the Craft, must be in the fullest sense of the term a good patriot. The allegation, which is often made, that Freemasonry undermines the stability of the State and is a dangerous organisation preaching a corrupting universalism, is absurd wherever this fundamental principle is faithfully observed.

But the teaching does not stop there, and rightly so. It offers a corrective which prevents patriotism becoming a vice instead of a virtue. Patriotism is harmful and a menace when it is synonymous with jingoism and chauvinism. Love of, and pride in, one's country ceases to be praiseworthy when it creates prejudice and enmity against those who happen to have been born across the frontier. Patriotism is so commonly a disruptive force in human society and a prolific breeder of strife. It brings suffering and wretchedness not only upon the "foreigner" but likewise upon the "native." The zealous patriot may be anything but a laudable person, because the dictum of Dr. Johnson is often true, "Patriotism is the last refuge of a scoundrel."

Particularly nowadays, under the conditions created by modern scientific invention, we dare not lose sight of the fact that the world is one entity. The increase of the speed

of motion has reduced the meaning of distance, and the ends of the earth have been brought close together by harnessing to our service the waves in the ether. No country can now segregate itself and live independently of the rest of the world. No man can to-day properly restrict the horizon of his thought to the boundaries of his country. But before this truism was made so evident by scientific discovery, Freemasonry appreciated it and inculcated it forcefully.

Perhaps its finest exposition is to be found in Section VI. of Lecture I. where it is stated: "By the exercise of Brotherly Love, we are taught to regard the whole human species as one family, the high and low, the rich and poor, created by one Almighty Being, and sent into the world for the aid, support and protection of each other. On this principle, Masonry unites men of every country, sect and opinion, and by its dictates conciliates true friendship among those who might otherwise have remained at a perpetual distance."

The aspiration towards universal Brotherhood thus tempers the conception of patriotism and makes it wholesome. Only by a combination of the two can humanity discover for itself the path of salvation. Especially in these days of intensive nationalism is our Masonic teaching on this aspect of life a vital necessity. The ideal which Freemasonry advocates is that we shall be loyal citizens and ardent patriots with an international outlook.

Indeed, if we examine the ideologies current in our time, we appreciate that here is the very crux of the whole problem which faces the human race. On the one side the demand is being made that thought for the State must be first, last and all the time predominant in the heart of the citizen, and he must labour only for its advancement. On the other side is the doctrine that one's country is only a section of the world, our fellow-citizens but a fraction of mankind ;

and we must work for the welfare of all, seeking in the peace and happiness of the human race as a whole our own peace and happiness.

The broader outlook is not approved by Freemasonry when it endeavours to obliterate national frontiers and holds them as of no account. That type of internationalism is not in accord with the ideal of our Order. That fact should be carefully noted, because critics usually misinterpret the doctrine. To the Freemason national boundaries are a reality; but they constitute no impassable barrier. He is taught to build a bridge over them which men of different nationalities may cross and meet one another as members of one family created by the one universal Father.

In its distinctive attitude towards Religion and Politics lies the mission which Freemasonry is called upon to discharge. It provides the essential features of the plan of the divinely designed world which we are pledged to build. Only by grasping this practical aim of the Fraternity as its basic purpose can we make our Lodges conform to their prototype, the Temple of Solomon. That sacred edifice was erected with a universalist aim, as was expressly stated in the prayer of dedication: "Hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all the peoples of the earth may know Thy name, to fear Thee, as doth Thy people Israel, and that they may know that Thy name is called upon this house which I have built." (I. Kings viii., 43).

I would finally draw attention to an obscure phrase which is used in connection with the description of the windows in the Biblical account of the construction of the Temple. The Authorised Version gives the rendering: "And for the House (i.e., the Sanctuary), he made windows of narrow lights" (I. Kings vi., 4). If you turn to the Revised Version you will find the last words replaced by "windows of fixed lattice-work"; and in the margin still

another translation is offered, viz., " windows broad within and narrow without." According to this rendering the shape of the windows resembled what we find in medieval castles and fortresses—they sloped to a greater width inside, in order to secure a better diffusion of light in the interior.

But an interpretation of the disputed phrase is to be found in an ancient Jewish Commentary which is the reverse of that given in the Revised Version margin. It reads as follows: " When a man makes windows for his house, he forms them wide inside and narrow outside—to draw in the light. But as for the windows of the Temple, they were narrow within and broad without. And why was this? That the light may issue forth from the Sanctuary and illumine the world."

A most beautiful and inspiring thought underlies this comment. According to it, the Temple had, as its fundamental purpose, the diffusion of the light of holiness to the human race. It was to be the centre from which radiated sanctifying and ennobling influences for all God's creatures.

In a human society riven asunder to-day by rivalries and factions, we shall best serve the highest cause of Freemasonry by symbolically constructing the windows of our Lodges after the pattern of the ancient Temple—narrow within and broad without. Then will they spread far and wide the spirit of peace and fraternity which is the essential pre-requisite to the reconstruction of the world.

At the conclusion of the lecture, which was listened to with great attention by all present, the W.M., on behalf of all present and on his own behalf, thanked the Rev. Dr. COHEN for his lecture. It was, in his opinion, an invaluable paper. Dr. COHEN could have sent his paper to be read by a brother of the Lodge, but instead of doing this, he undertook the journey in these very difficult times,

in order to give the lecture himself, and we are all deeply grateful to him. He hoped that the Lecturer would allow the paper to appear in the Lodge Transactions.

Wor. Bros. BLAND and F. G. FLEEMAN both expressed their great appreciation both of the lecture and the very admirable manner in which it was delivered, which added much to the pleasure of the listeners.

Wor. Bro. BUNNEY, in seconding the vote of thanks, said :—

Doubtless many who saw the title of the lecture on the Lodge Summons, 'The Religion and Politics of Freemasonry' at once recalled those familiar words in the charge, 'to abstain from all topics of religious and political discussion.' Dr. COHEN's statement, that it was only in the Lodge itself, that those discussions must be avoided, was reassuring. No doubt many of us felt, that a Masonic Lodge was a haven of rest, where men may meet, and, for a time, cast aside the cares and anxieties of business life, and where arguments on religious and political questions are not allowed, so that the harmony of the Lodge is not disturbed by them.

For these reasons, men professing various religious beliefs, and diverse political views, can meet in one happy brotherhood.

It is said that Freemasonry is not a religion, but no one can hear the prayers for the opening and closing of the Lodge, also the prayers which are said for the Candidate in the Three Degrees, without a full conviction that there is much of a religious character in the ceremonies. I have heard it said by Masons, that Freemasonry is non-Christian, because the name of Jesus Christ, the Son of God, is never mentioned.

There appears in the Lecture an answer to this objection. Again, there are the Christian Degrees. One question raised in the lecture touched a vital point: 'In all cases of difficulty and danger, in whom do you put your trust?' This question is put to the Candidate, and it would be better, if the Candidate were allowed to answer it himself instead of the all too eager prompting of the J.D.

The tracing of the historical view of the Ritual was not only interesting, but it formed an intellectual survey. I welcome DR. COHEN'S Lecture, which has answered so many questions for the enquiring Mason, and which will enrich our Transactions, if we have the Lecturer's permission to include it.

The vote of thanks was carried with acclamation, and in replying to it, DR. COHEN said, that regarding the wish of the W.M. that the paper might be included in the Lodge Transactions, he would, so far as he was concerned, willingly give his consent, but as the paper had already been printed in pamphlet form by the P.G.L. of Warwickshire, a letter should be sent to the P.G. Secretary asking for permission which he felt sure would be granted at once.

The W.M. rose for the first time.

The W.M. rose for the second time.

The Secretary reported the resignation of Bro. HAYNES, and recorded the same with regret.

Apologies for absence were received from Wor. Bros. A. E. GORDON ELLIS; J. A. WALKER, St. Modwens Lodge; J. H. GRANTHAM; W. H. PENDLEBURY; J. H. CORAH, P.G.M.; G. WILKES.

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 and harmony at 7-50 p.m.

A *Conversazione* was held after the Lodge was closed.

The following paper was read by W. Bro. WALTER J. BUNNEY, F.R.C.O., Etc., P.M. 523, 2429, P.G.Std.B. Eng., P.P.S.G.W. Leics. and Rutland, before the Union Lodge of Instruction (Leics. and Rutland) on the 12th January, 1940.

The Worshipful Master and Officers of the Lodge of Research, after hearing the paper, considered it to be of such interest, that it was resolved to include it in the present Volume of Transactions.

What is Masonic Music ?

When the Preceptors invited me to read a paper before the Lodge of Instruction, it was suggested that "Masonic Music" would be a suitable subject. After reflection, I remembered that I had already delivered six lectures on Masonic Music before the Lodge of Research; therefore, it occurred to me that the choice of a title for this talk would be of more *interest* to you, and (though I almost shrink from using such a word), *instructive*, if such a title were put in the form of a query:—"What is Masonic Music?" I will endeavour to answer the question to the best of my ability.

Freemasonry is a *peculiar* system of morality. Why peculiar? Because it has its own peculiar usages; it is characteristic of itself and nothing else. The word peculiar used in this sense, surely means that its Constitutions,

Charges, Ceremonies, Ritual, Allegory, Symbolism and Secrets are solely and particularly belonging to this Institution and to this alone. That is the argument I wish to develop with reference to my title. Let us take only four familiar examples among many :—

In most of our references and supplications to the Deity, we use the designation—"The Great Architect of the Universe," "The Grand Geometrician of the Universe," "Supreme Governor of the Universe," etc.

In our references to Heaven or to the Hereafter, we use the term "The Grand Lodge above."

In speaking of the Holy Bible we define it as "The Volume of the Sacred Law."

When prayers are said or hymns sung, instead of the usual ratification, "Amen," our newly-initiated Brethren hear, perhaps for the first time, the surprising response, "So mote it be," which has been described by W. Bro. A. Gardiner, in a paper read before the Lodge of Research (1908) as follows :—"This beautiful phrase is of great antiquity, but the verb 'mote,' which was in general use some 800 years ago, has quite disappeared from our language and, except in this phrase, is unknown to present-day usage. The whole phrase is, of course, equivalent to the Biblical word 'Amen,' which to the Hebrews meant 'So may it be,' or, 'So let it be.'"

One might go on multiplying examples of phraseology and usages which are *peculiar* to this Institution and to this alone. Now, to be quite logical, I suggest that *music* should conform to Freemasonry, with all its wonderful beauty and symbolism, precisely in the same manner of practice, viz. :—that it ought to be Masonic Music pure

and simple, not, as is often the case, music borrowed from other sources. I am thinking more particularly of the music to our opening and closing hymns and to the response used after the Obligations. In a lesser degree, I would also include the music played in certain interludes during the ceremonies

“ What is Masonic Music ” ? In my endeavour to lead up to the answer, I must ask you to extend your patience while I deal, as briefly as possible, with a few technicalities. Let me imagine a question that you all would like to ask. “ How does Masonic Music differ from other music, seeing that in both cases you are using the same raw material ; by which I mean the same notes arranged in the same order of succession, called by musicians ‘ a scale ’ ? ” Well, I shall, presently, ask you to listen to three illustrations which are derived, not from our modern notation, but from Ancient Scales, and, therefore, do *not* follow the description contained in that supposed question. Bear with me through a short digression. Music is a language of sounds which may be played or sung either singly, defined as melody, or in groups of sounds, defined as harmony, so arranged as to produce an agreeable sensation to the ear. The raw materials of our spoken or written language consist of 26 letters or signs ; those of music consist of seven letters inflected by five other signs. These when placed in a definite order produce what is known as a scale, Major and Minor*, each containing seven letters or sounds, and thirdly, the Chromatic*, containing 12 sounds. The eighth sound is the octave of the first, which bears the same letter name and becomes the starting point for another scale an octave higher. In practical music we have, on an ordinary piano, seven octaves of twelve sounds each. Some of the Eastern nations divided their octave into 24 and even 36 sounds, but modern players find twelve quite sufficient to negotiate comfortably.

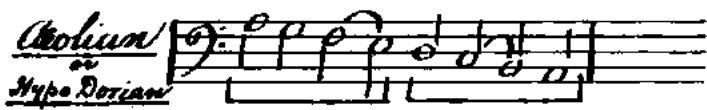
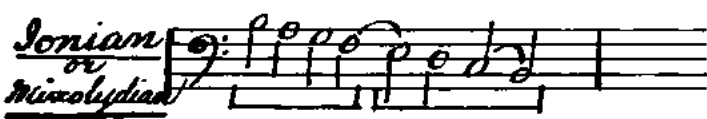
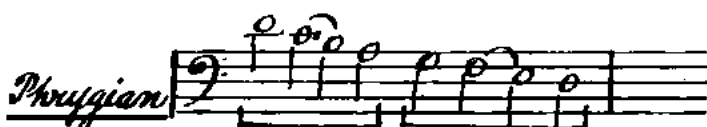
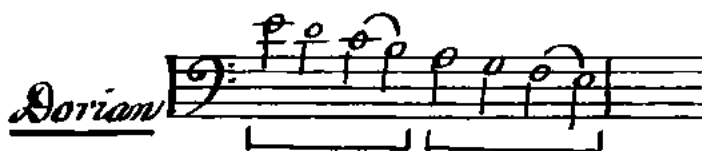
* The Lecturer played examples of these scales.

Now let us return to our sign-post. We are taught that five hold a Lodge in allusion to the five noble orders of Architecture: Tuscan, Doric, Ionic, Corinthian and Composite.

The ancient Greeks from the time of Pythagoras (582 B.C.), to whom mathematics, music and astronomy owe so much, used these five musical scales:—Dorian, Phrygian, Lydian, Ionian and Aeolian. The Greek system was purely melodic, not harmonic, consequently, part singing (S.A.T.B.) as we understand it, was unknown to them. Their vocal melodies or unison choruses would probably be sung with or without accompaniment of stringed or wind instruments, the most important of the latter being the Lyre and Cithara (stringed), and the Aulos or Flute (wind). The Lyre was an early form of harp, the number of strings varied at different periods from three to twelve; it had an arched sound box and was played vertically. The Cithara (one of the predecessors of the modern Zither) was not, like the Zither, placed flat upon the table, but played like the Lyre, vertically, but having a flat sound box. All the stringed instruments of the Greeks were plucked with the fingers, the plectrum not being used until a later period. The Aulos was an ancient Greek wind instrument, in all probability similar to the Flûte-à-bec or beak flute. It was made in various sizes corresponding to the various kinds of voices, and in different keys. It was played, not obliquely like the modern flute, but held by the player like an oboe or clarinet. As may be seen in ancient illustrations, it was often played in pairs.

The Greeks thought of their scales or modes as descending from the upper note to the lower octave, whereas, our modern scale is an ascending one, following the alphabetical

order from the lower note to the octave above. From the following, we may gain some idea of the pitch and shape of the principal early Greek scales.



The slur \frown indicates the position of the semitone.

The bracket \lfloor marks the division of each scale into two Tetrachords

Pythagoras founded the tetrachord (four tones) system. To this day we use a similar system, developing our twelve keys or scales by means of tetrachords, the natural scale of C (which was the ancient Lydian scale) being the foundation, thus :—the scale of C formed of the two tetrachords (1), (2), with a semitone between the third and fourth notes may be called the “parent” scale. The upper tetrachord of the scale of C (2) is taken to form the lower tetrachord of a new scale of G, to which is added a new tetrachord (3) with a sharpened f, in order to get a semitone between the third and fourth notes. The same course is followed to produce all the sharp keys or scales. In like manner, the lower tetrachord of the scale of C (1) is taken to form the upper tetrachord (descending) of a new scale of F, to which is added a new tetrachord (4) with a flattened b, in order to get the semitone between the third and fourth notes of the tetrachord. The same course is followed to produce the flat keys.



We speak of Ancient Freemasonry, Ancient Charges, and the like. With a similar appellation we, in the Art of Music, speak of music as being composed in the Ancient or Strict Style, to distinguish it from music composed in the Modern or Free Style. The main difference between the two is dependent upon the position of the tones and semitones. The old Greek scale consisted of seven notes, whereas the Modern employs twelve notes, that is, with sharps and flats between the seven. The reason why some of the ancient tunes sound archaic is because of the lack

of semitones, to which our modern ears are accustomed. (The lecturer played various examples of ancient music on the piano).

I hope I am not wearying you with this technical explanation, but I felt it was necessary, in order that you may understand the three very old Masonic musical illustrations to which I have already referred. Music founded on those Greek scales was in general use until the 13th century, from which time, the modern or free style gradually developed. Our English music made its first appearance as Folk Songs and Folk Dances. Amongst the earliest folk tunes were one of the 14th Century (Irish tune) and this one of the same period (Welsh tune)*

Some of our Masonic music has been written in the Ancient style, *i.e.*, it is founded upon one of the Greek scales. Of such is a very old piece of Masonic music called "Solomon's Temple." The melody, only, is given in print, but I have harmonised it in order to make it more realistic to you. It is based on the Lydian Greek scale, the one to which our modern Major scale approximates and which, doubtless, was the foundation upon which our modern Major scale was built.*

Here is another piece of Masonic music called "The Mason's March." Both these pieces are taken from a book left to me in memory of my dear friend and Masonic tutor, the late revered W. Bro. John T. Thorp. They are both from very old Irish sources. This piece is composed from the Greek scale known as the Aeolian, which sounds like this (Aeolian A), and which was the forerunner of the Modern Minor scale.*

I have included these two pieces and the song which follows as illustrations, in order that you may judge how

* The two illustrations were played.

the 6th of the liberal arts and sciences mentioned in the 2nd Tracing Board, conforms to our Ancient Freemasonry. The next illustration is a song chosen on account of its beauty, both of words and music. It is called "The Farewell," words by the late celebrated Bro. Robert Burns. The melody is of great antiquity, and appears in a book of old Masonic songs selected from the Grand Lodge books of Ireland, published 1795. There is no clue whatever as to the composer. The words of this song contain a sentiment dear to Masons. I don't know by what Brother, or in which Lodge the toast to the "Absent Brethren" was first introduced into our social gatherings, but may we not see the germ of the thought in the words of the song.*

The music is not less beautiful than the words; it is a fine, rugged, yet plaintive melody in the Phrygian scale. Thus far, I have tried to shew you how much of our Masonic music was built upon the ancient Greek scales. In the examples you have heard, it is impossible to give the date of their composition.

Now we will take a leap, and come to Masonic music in the Modern style, but then, what is Masonic music?

Having kept you for a considerable time in a state of doubt, here at last is my definition:—"Music written by Freemason composers exclusively for Masonic use." All the examples of Masonic music you will have heard to-night fulfil that condition.

About the year 1790, there was published a book called "The Musical Mason, or the Freemason's Pocket Companion." It contained 26 numbers, many of which shew unmistakable evidence of the influence of Handel's compositions, for, be it remembered, this book was published about 35 years

* Bro. A. E. Stevenson sang Burns' "Farewell."

after that great master's death, when his influence would be greatly felt. I have chosen five compositions from this very rare book, a copy of which we are proud to possess in our Masonic library. One of the numbers is "The Freemasons' March," which I will play to you. Evidently, by the joyous character of the composition, it was intended to be played at the close of the ceremony at a Lodge Festival.

I said there was evidence of Handel's influence. I never play that March, without subtle memory of a celebrated "Bourrée" in B flat, by the great Master, a portion of which I will play.

A comparison of some of the passages in the Bourrée and the March reveal similarity of melody and rhythm.

In the book under notice there is a song for each of the Officers, but, with the exception of the Master's Song, there is no particular reference to the office held, until we come to the "Steward's Song," in which number the reference is unmistakable. One verse begins: "Now, Brother, bring a hogshead and in a corner place it."* The composer of the Secretary's Song must have been quite familiar with the Elizabethan madrigal. In that 16th Century composition, one often finds a Fal-lal-la refrain.*

In the next illustration, there is an attempt on the part of the composer to express a lofty sentiment. The third verse, in which Charity is described as our Foundation Stone, not only reminds us of the N.E. corner, but will meet with a ready response in every Freemason's heart. I will ask Bro. Stevenson to sing: "Arise, and sound thy Trumpet, Fame."

* Bro. Choyce sang the "Steward's Song" and the
"Secretary's Song."

Now may I add a few remarks by way of finale? In my talk to you, I have tried to accomplish two things:— Firstly, to give you a reasoned answer to the question— “What is Masonic music?” and secondly, to draw a comparison of the texture of music with the noble Orders of Architecture. As the practised eye can detect and define the difference in design between an Ionic, Doric or Corinthian column, so the practised ear can detect a piece of music written according to the Dorian, Phrygian or Lydian modes. Each reflects beauty of composition and craftsmanship.

Signs of the Zodiac and Freemasonry.

When ^{W.H. Riley, sec Trans LOR, 1932-33} I wrote my paper on “The Signs and Symbols in the Masonic Temple at Leicester,” at the wish of the late Wor. Bro. J. T. Thorp, I made reference to a statement made by him in his paper on the same subject. He said: “These twelve signs of the Zodiac were at one time much more important in Masonic teaching than they are today, although they still form an interesting link between the Brethren of today, and their forefathers of thousands of years ago.” Beyond saying this, he gave no further explanation. ^{R. Leak}

I knew that he would not make such a statement, unless there were good grounds for doing so, and I was very keen to find the solution. I made many enquiries, but without success so far as Craft Masonry was concerned, but was informed of their connection with the Royal Arch degree, but this I already knew.

It is only this year, after a lapse of about seven years, that I found what I think he alluded to, and in my humble

opinion it completes my paper which was printed in the Transactions of the Lodge of Research in 1932-33.

It is in the "Twelve Original Points of Masonry," where we find that each of these "Twelve" was symbolized by one of the leaders of the "Twelve Tribes of Israel," and that one of the twelve signs of the Zodiac was assigned to each leader.

It seems that writers on the subject of the Zodiacal signs as assigned to the twelve tribes differ in their statements as to which sign was given to each leader, but all agree that each leader had a sign.

Referring to F. de P. Castell's book "Antiquity of the Royal Arch," we find on p. 174, that he gives a diagram, which, he says, shows "the most probable distribution of the signs among the tribes." I give them here in the order of the leaders of the tribes as symbolized in "The Twelve Points."

Reuben—Taurus.	
Simeon—	} Gemini.
Levi, coupled with Simeon as the twins—	
Judah—Leo.	
Zebulun—Cancer.	
Issachar—Virgo.	
Dan—Scorpio.	
Gad—Aries.	
Asher—Sagittarius.	
Naphtali—Libra.	
Ephraim—Aquarius.	
Manasseh—Pisces.	
Benjamin—Capricornus.	

In the "Encyclopedia of Freemasonry," by Albert G. Mackey, we find "The Twelve Original Points" are given, but before I quote these Twelve Points, attention should

be drawn to Point number three, where Levi is mentioned, to whom no sign of the Zodiac was assigned. Levi was brother to Simeon and he is coupled with Simeon under the sign Gemini; and in Point number 11, Joseph is mentioned, whose tribe was composed of two half tribes Ephraim and Manasseh, whose signs were Aquarius and Pisces respectively.

Quoted from Mackey :—

“ The old English lectures were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, contained the following passage : ‘ There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one.’

Hence it will be seen that our ancient Brethren deemed these ‘ Twelve Original Points of Masonry,’ as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in giving them a symbolical explanation. But as by the decree of the Grand Lodge they no longer constitute a part of the English ritual, and were never introduced into this country (U.S.A.), where the ‘ FOUR PERFECT POINTS ’ constitute an inadequate substitute, there can be no impropriety in presenting them, for which I shall be indebted to the industry of Oliver, who has treated of them at great length in the eleventh lecture of his ‘ HISTORICAL LANDMARKS.’

The ceremony of initiation, when these points constituted a portion of the ritual, was divided into

III

twelve parts, in allusion to the twelve tribes of Israel, to each of which one of the points was referred, in the following manner :—

1. The opening of the Lodge was symbolized by the tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him ' the beginning of his strength.' He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.
2. The preparation of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites ; and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion.
3. The report of the S.D. referred to the tribe of Levi, because, in the slaughter of the Shechemites, Levi was supposed to have made a signal or report to Simeon, his brother, with whom he was engaged in attacking these unhappy people while unprepared for defence.
4. The entrance of the Candidate into the Lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the Promised Land, coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.
5. The prayer was symbolized by the tribe of Zebulun, because the blessing and prayer of Jacob was given to Zebulun, in preference to his brother Issachar.
6. The circumambulation referred to the tribe of Issachar, because as a thriftless and indolent tribe,

they required a leader to advance them to an equal elevation with other tribes.

7. The advancing to the altar was symbolized by the tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that tribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.
8. The Obligation referred to the tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that tribe.
9. The entrusting of the Candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge, as Asher was said to be the inheritor of fatness and royal dainties.
10. The investiture of the lambskin by which the Candidate is declared free, referred to the tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, 'O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south.'
11. The ceremony of the North East Corner of the Lodge referred to Joseph because, as this ceremony reminds us of the most superficial part of Masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted to be more superficial than the rest, as they were descendants of the grandsons only of Jacob.
12. The closing of the Lodge was symbolized by the tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve original points of Freemasonry of the Ancient English Lectures. They were never introduced into this country (U.S.A.), and they are now disused in England. But it will be seen that, while some of the allusions are perhaps abstruse, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and to the religious reference of Freemasonry. At all events, they are matters of masonic antiquity, and, as such, are not unworthy of attention.

In Memoriam
of the late Col. Sir Frederick Oliver,
Provincial Grand Master
of the Province of Leicestershire and Rutland.

Right Worshipful Brother Col. Sir Frederick Oliver, T.D., D.L., J.P., was educated at Rugby School, and after completing his education there, received training as a solicitor, and practised in Leicester. Subsequently, he gave up his professional practice and became head of the firm of George Oliver, Ltd., an old established business belonging to his family in the City of Leicester.

His death, which occurred on August the 8th, 1939, came as a great shock to all who knew him. His life, which was spent in the service of others, included almost all walks of life—public, political, military, religious, sporting and Masonic. In the cause of Charity he was always in the forefront. He was High Sheriff for the County in 1934, and in latter years had been a magistrate for the City. In 1933 he was knighted for his public and political services. In all these activities Lady Oliver was his most devoted helper and supporter. As a Freemason his career is remarkable, and evinces a keen love and appreciation of all that the Order stands for. This is proved by the record which is here given from the time of his initiation in 1889, to his death in 1939, a period of 50 years. He acted as President for the Festival in connection with the Royal Masonic Institution for Boys in 1933, when the Province over which he presided as Provincial Grand Master, achieved great success. His last Masonic appearance was at the Installation of H.R.H. The Duke of Kent, on July the 19th,



R.W. BRO. COL. SIR FREDERICK OLIVER, P.G.D. ENG.
PROVINCIAL GRAND MASTER, 1928 TO 1939.

1939, as Grand Master of the Grand Lodge of England at Olympia as successor to H.R.H. the Duke of Connaught. This was only a very short time before his death. His passing created a profound sorrow amongst the Brethren, by whom he was so much loved, and under whose guidance and example the Order in the Province made such great strides. He was a man possessed of a most loveable disposition, a guide, philosopher and friend, always ready to give help and advice—characteristics which endeared him to everyone.

His military career was also of considerable interest. He was commissioned in the 1st Battalion Leicestershire Regiment in 1892, receiving the rank of Captain in 1897, and that of Major in 1903. He became Lieut.-Colonel of the 4th Battalion Leicestershire Territorial Regiment in 1909. The period of command expired in 1913, but on the outbreak of the Great War in 1914 he was again gazetted to the 4th Battalion and became Colonel in 1938.

In all these offices he discharged the duties attached thereto, in the manner so characteristic of him. The 2nd 4th Battalion Leicestershire Regiment was raised and commanded by him. In this connection, tribute was paid to his memory in the following words:—"The comfort of his men was always his first thought. He was truly an officer and a gentleman, and remembrance of his cheer and goodwill on all occasions, will serve as an inspiration to us all, and we shall ever be grateful for his example. 'At the going down of the sun, and in the morning, we will remember him.'"

In religious matters he was a keen Churchman and was a Lay Canon of Leicester Cathedral.

The City of Leicester, as well as the Masonic Province of Leicestershire and Rutland, is much the poorer for his

passing, but he leaves behind a loving memory of one of nature's gentlemen.

Initiated in the Howe and Charnwood Lodge No. 1007	Aug. 27th, 1889
Worshipful Master, Howe and Charn- wood Lodge No. 1007	Nov. 28th, 1893
Prov. Grand Steward, P.G.L. Leices- tershire and Rutland	Oct. 4th, 1894
Prov. Grand Registrar, P.G.L. Leices- tershire and Rutland	Oct. 8th, 1896
Z. in the Charnwood Chapter No. 1007	... 1898
Wor. Master of the Howe Lodge of Mark Master Masons	1901
Registrar in Prov. Grand Lodge of Mark Master Masons 1902
Senior Warden in Prov. Grand Lodge of Mark Master Masons 1904
Prov. Grand Secretary, P.G.L. Leices- tershire and Rutland	Nov. 9th, 1906 to Feb. 3rd, 1914
First Constable, Rothley Temple Pre- ceptory	1908
P.P.S.G.W. P.G.L. Leicestershire and and Rutland 1910
Wor. Master, Albert Edward Lodge No. 1560, after serving for several years as Secretary	1911
E.P. Rothley Temple Preceptory 1911
Dep. Grand Sword Bearer, Grand Lodge of England, conferred by the M. Wor. Grand Master	April 26th, 1911
Dep. Grand Sword Bearer in the Sup- reme Grand Chapter R. A. Masons	... 1911

Deputy Prov. Grand Master of Mark Master Masons, Leicestershire and Rutland	1912
Second General in Rose Croix Chapter No. 92	1913
Deputy Prov. Grand Master of Lei- cestershire and Rutland in the presence of M. Wor. Bro. Lord Amphill, Pro G.M.	1914
Z. Elect of St. George's Chapter 1560	1915
Past Grand Deacon, Grand Lodge of Eng.	1915
M.W.S. Rose Croix Chapter No. 92 ...	1917
Wor. Master of William Kelly Lodge No. 19	1918
Grand Lodge of Mark Master Masons, P.G.J.O.	1919
Wor. Master Stony Gate Lodge M.M.M.'s	1922
Wor. Master of the Lodge of Research No. 2429	1924
R.W. Prov. Grand Master, Prov. Lei- cestershire and Rutland	1928—39
Grand Superintendent of the Prov. G.L. of Royal Arch Masons	1928
Supreme Ruler of Amity Conclave No. 51, Secret Monitor	1928
Inspector General, Ancient and Accept- ed Rite, under the Supreme Council 33°, Leicestershire, Northants., Hunts. and Rutland	1930
R.W. Prov. Grand Master M.M.M.'s, Prov. Leicestershire and Rutland ...	1932—39

Obituary.

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

Rt. W. Bro. Col. Sir FREDERICK OLIVER,
Prov. G.M.

Capt. E. L. BRASH.

Bro. ERNEST KING.

W. Bro. J. A. WADDLETON.

W. Bro. W. H. SHARP.

Bro. T. H. CATLOW.

W. Bro. G. J. GRINDLEY.

W. Bro. W. MUDD.

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and Plates.**

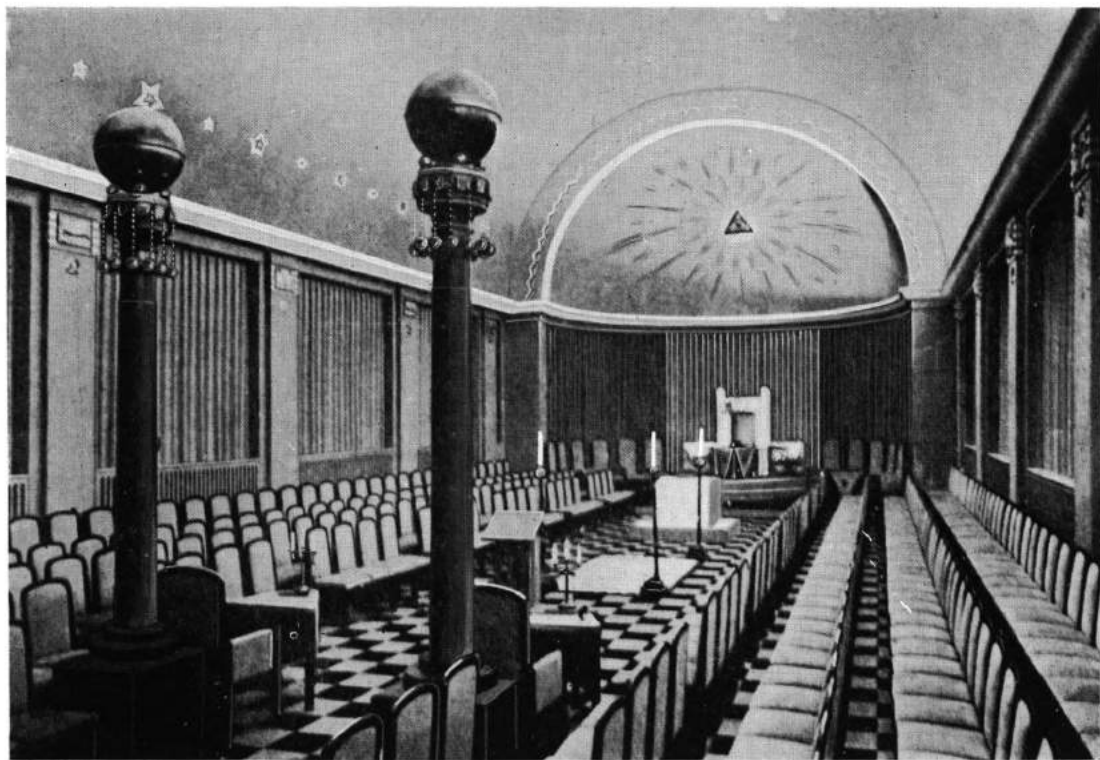
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 - V. FIRST DEGREE T.B.
 - VI. THIRD DEGREE T.B.
-

PLATE I.



TEMPLE OF GRAND LODGE. LOOKING TOWARDS THE EAST.

PLATE II.



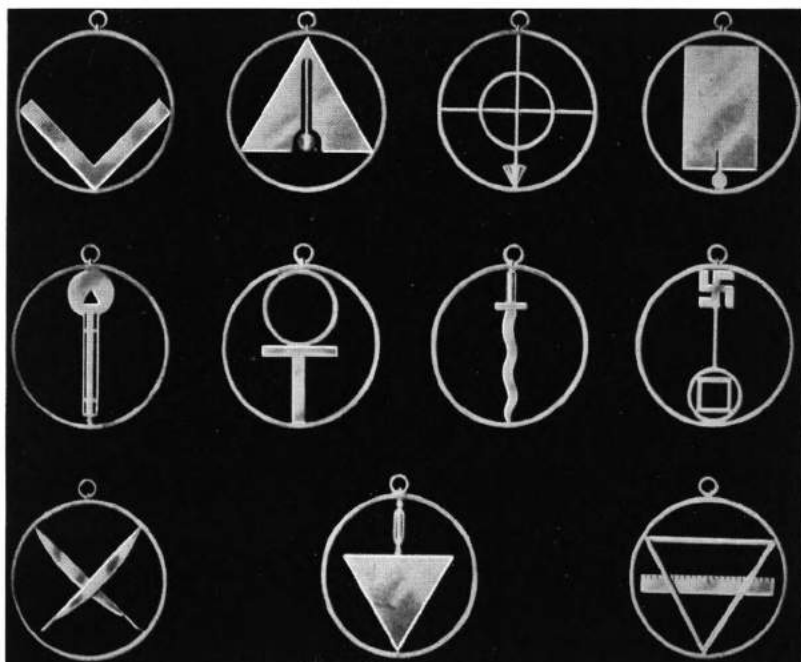
EASTERN PART OF LODGE ROOM.

PLATE III.



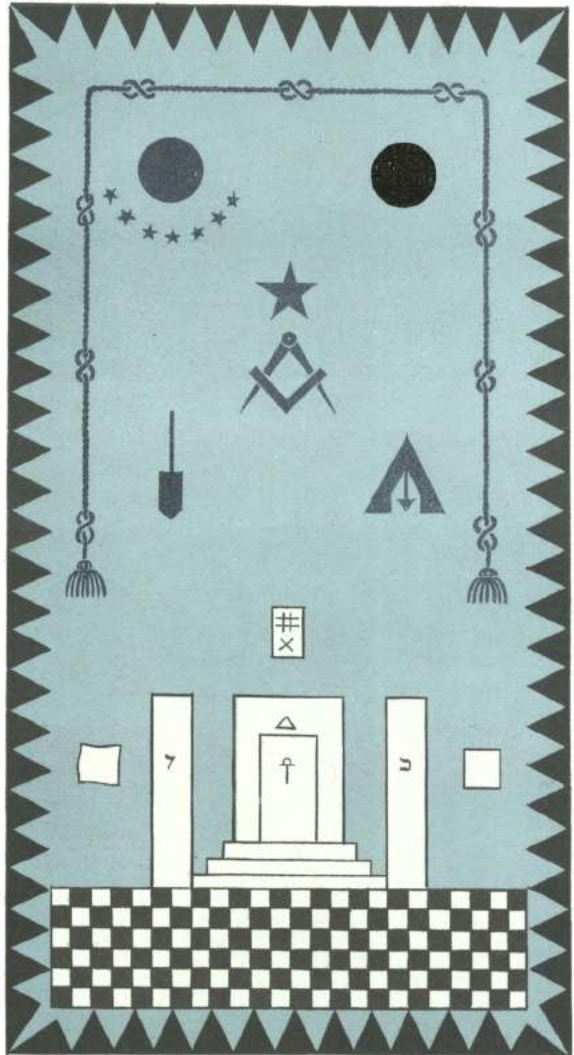
SEAT OF J. WARDEN—WITH FURNITURE USED IN
PARTS OF CEREMONY.

PLATE IV.

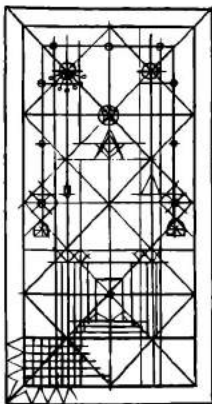


JEWELS WORN IN LODGE.

PLATE V.

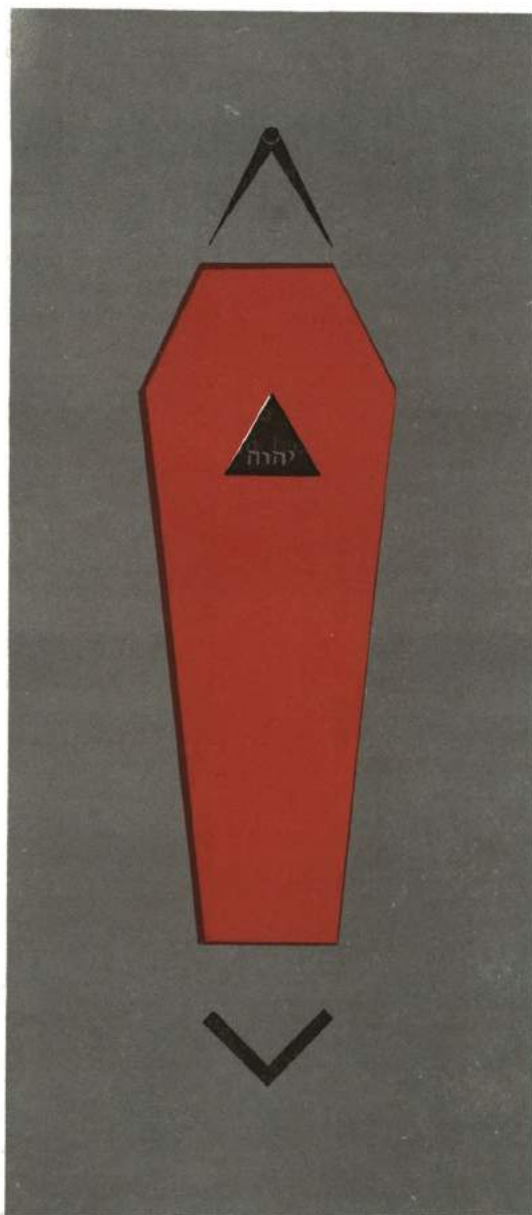


FIRST DEGREE T.B.



GEOMETRICAL SETTING OUT OF T.B.

PLATE VI.



THIRD DEGREE T. B.

Books Published by the Lodge.

- “MEMORIALS OF THE MASONIC UNION OF
A.D. 1913.” 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..... 10s. 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.

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 by a show of hands.
- 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. Any Member whose subscription is unpaid for the current year is not entitled to a copy of Lodge Transactions.
- 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.

The Lodge of Research, No. 2429, Leicester.

Dr.	Receipts and Payments Account, Session 1939-40.				Cr.
	RECEIPTS.		£ s. d.	£ s. d.	
To Subscriptions:—					
Correspondence Circle ..	173	12	6		
Members	53	11	0		
Building Society Interest ..	10	10	0		
Sale of Literature	6	3	11		
Total Receipts	243			17	5
 BALANCE AT COMMENCEMENT OF SESSION:—					
Leicester Permanent Building Society	300	5	0		
Midland Bank Limited	66	13	11		
	366			18	11
	£610			16	4
	PAYMENTS.		£ s. d.	£ s. d.	
By Printing Lodge Transactions	163	14	3		
Printing	24	14	0		
Rent	12	12	0		
Grand Lodge Dues	7	6	0		
Postages and Sundries	5	6	5		
Steward's Account	3	14	5		
Photographs for Transactions ..	1	5	3		
Wreath	1	5	0		
Total Payments	221			17	4
 BALANCE AT END OF SESSION:—					
Leicester Permanent Building Society	300	5	0		
Midland Bank Limited	88	14	0		
	388			19	0
	£610			16	4

Revenue Account, Session 1939-40.

<table border="0" style="width: 100%;"> <thead> <tr> <th style="text-align: left;">EXPENDITURE.</th> <th style="text-align: center;">£ s. d.</th> <th style="text-align: center;">£ s. d.</th> </tr> </thead> <tbody> <tr> <td>To Printing Lodge Transactions</td> <td>163</td> <td>14</td> <td>3</td> </tr> <tr> <td> Printing</td> <td>24</td> <td>14</td> <td>0</td> </tr> <tr> <td> Steward's Account</td> <td>18</td> <td>14</td> <td>5</td> </tr> <tr> <td> Rent</td> <td>12</td> <td>12</td> <td>0</td> </tr> <tr> <td> Grand Lodge Dues</td> <td>7</td> <td>6</td> <td>0</td> </tr> <tr> <td> Provincial Grand Lodge Dues</td> <td>6</td> <td>0</td> <td>0</td> </tr> <tr> <td> Postages and Sundries</td> <td>5</td> <td>6</td> <td>5</td> </tr> <tr> <td> Photographs for Transactions ..</td> <td>1</td> <td>5</td> <td>3</td> </tr> <tr> <td> Wreath</td> <td>1</td> <td>5</td> <td>0</td> </tr> <tr> <td></td> <td colspan="2" style="border-top: 1px solid black;">242</td> <td>17</td> <td>4</td> </tr> <tr> <td> Publication Stock, 1938-39:—</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td> 218 Volumes of "French Prisoners' Lodges" at cost</td> <td></td> <td>109</td> <td>0</td> <td>0</td> </tr> <tr> <td> BALANCE:—Being excess of Income over Expenditure</td> <td></td> <td>14</td> <td>14</td> <td>7</td> </tr> <tr> <td></td> <td colspan="2" style="border-top: 1px solid black;">£366</td> <td>11</td> <td>11</td> </tr> </tbody> </table>	EXPENDITURE.	£ s. d.	£ s. d.	To Printing Lodge Transactions	163	14	3	Printing	24	14	0	Steward's Account	18	14	5	Rent	12	12	0	Grand Lodge Dues	7	6	0	Provincial Grand Lodge Dues	6	0	0	Postages and Sundries	5	6	5	Photographs for Transactions ..	1	5	3	Wreath	1	5	0		242		17	4	Publication Stock, 1938-39:—					218 Volumes of "French Prisoners' Lodges" at cost		109	0	0	 BALANCE:—Being excess of Income over Expenditure		14	14	7		£366		11	11	<table border="0" style="width: 100%;"> <thead> <tr> <th style="text-align: left;">INCOME.</th> <th style="text-align: center;">£ s. d.</th> <th style="text-align: center;">£ s. d.</th> </tr> </thead> <tbody> <tr> <td>By Subscriptions:—</td> <td></td> <td></td> </tr> <tr> <td> Correspondence Circle</td> <td>182</td> <td>12</td> <td>6</td> </tr> <tr> <td> Members</td> <td>58</td> <td>5</td> <td>6</td> </tr> <tr> <td></td> <td colspan="2" style="border-top: 1px solid black;">240</td> <td>18</td> <td>0</td> </tr> <tr> <td> Building Society Interest</td> <td></td> <td>10</td> <td>10</td> <td>0</td> </tr> <tr> <td> Sale of Literature</td> <td></td> <td>6</td> <td>3</td> <td>11</td> </tr> <tr> <td> Publication Stock, 1939-40:—</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td> 218 Volumes of "French Prisoners' Lodges" at cost</td> <td></td> <td>109</td> <td>0</td> <td>0</td> </tr> <tr> <td></td> <td colspan="2" style="border-top: 1px solid black;">£366</td> <td>11</td> <td>11</td> </tr> </tbody> </table>	INCOME.	£ s. d.	£ s. d.	By Subscriptions:—			Correspondence Circle	182	12	6	Members	58	5	6		240		18	0	Building Society Interest		10	10	0	Sale of Literature		6	3	11	Publication Stock, 1939-40:—					218 Volumes of "French Prisoners' Lodges" at cost		109	0	0		£366		11	11
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Balance Sheet, Session 1939-40.

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AUDITORS' REPORT.

TO THE MEMBERS OF THE LODGE OF RESEARCH NO. 2429.

We report that we have audited the foregoing Accounts and Balance Sheet with the books and vouchers of the Lodge of Research No. 2429, and certify the same to be in accordance therewith.

Dated this 13th day of August, 1940.

E. R. CARR, A.S.A.A., P.M. 3448, 4385, PRO. GD. STWD.,
33 Bowling Green Street, Leicester.

Treasurer.

GEO. E. PHIPPS, W.M., P.M., 1391, 3919, P.P.G. SUPT. WORKS,
JOHN T. COOPER, P.M., 523, 3919, 4874, P.P.J.G.W.

Auditors.