

The Lodge of Research.

No. 2429 LEICESTER.

Transactions

for the

Year 1954=55.

(SIXTYTHIRD YEAR OF PUBLICATION)

*W. Bro. EBB MURRAY, P.P.J.G.W.

W.M.

**Deceased*

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P.M. 1560, P.G.D.

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W. Bro. EBB MURRAY,
P.M. 4088, P.P.J.G.W.
Installed Sept. 27th, 1954
Died Jan. 11th, 1955

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

To the Members of
"THE LODGE OF RESEARCH"
No. 2429 Leicester.

Freemasons' Hall,
Leicester.

Brethren,

It is with regret that I add another preface to the Transactions, owing to the sad death of our Master W. Bro. Ebb. Murray who, although in the best of health when I Installed him in September, developed a serious illness a few weeks later and passed on to Grand Lodge above in January. He had looked forward to the privilege of occupying the Chair ; a post he would have held with distinction and, in his passing, we have lost a true and genuine friend.

I therefore address you once again, but as Acting Master during the session, and I wish to thank all the Officers and Brethren for their generous support which I sincerely appreciate, with a special reference to the Editor, Secretary and Treasurer, whose arduous task behind the scenes, contributes in no small measure to the success of the Lodge.

We have been favoured with Papers of absorbing interest from eminent Brethren which provide a wealth of Masonic Research for thought and discussion.

I would like to mention that the Editor has a number of copies of old Transactions which can be purchased for a very modest sum. They are considered to be standard works on many Masonic Subjects, and W. Bro. C. C. H. Binns, the Editor, will be pleased to forward details to any Brother interested.

Before I conclude, I would again like to express my grateful thanks for the kindness and support given to me during the year, and on behalf of the Officers and Members extend our best wishes to all the Brethren, in the hope that the great principles of Free Masonry may be further strengthened throughout the Universe.

Yours sincerely and fraternally,

CHAS. E. HAINES,

Immediate Past Master.

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. For Members resident in Leicestershire and Rutland it shall be £1. 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.

OFFICERS, 1954-55.

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W. Bro. J. E. Foister (P.M. 3091, 5682, P.P.G.Reg.)	J.D.
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Lodge Editor :

W. Bro. C. C. H. Binns, M.A., M.B., B.Ch.,
8 Carisbrooke Avenue, Leicester.
P.M. 1560, P.G.D.

OBJECTS.

To provide a centre and bond of union for Masonic Students and Brethren of literary tastes.

To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.

To attract and interest Brethren by means of papers upon the History, Antiquities and Symbols of the Craft, in order to imbue them with a love for Masonic Research.

And generally—to cultivate Masonic good-fellowship, and promote the Grand Principles upon which the Order is founded.

LODGE OF RESEARCH, No. 2429.

REGISTER.

Revised July, 1947.

FOUNDERS.

- * W. Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.Eng., D.P.G.M.
Leics. and Rutland.
- * W. Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.W.
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- * W. Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
- * W. Bro. Rev. H. S. Biggs, P.M. 523, P.S.G.W.

Note :—The Rank given above is the Rank at the time of Foundation.

* *Deceased.*

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- * W. Bro. G. B. Ellwood, 107 Cambridge Street, Leicester, P.M. 2429, 3448,
4088, P.P.S.G.W.

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*	”	W. H. Staynes 1895-6.
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*	”	R. B. Starkey 1904-05.
*	”	L. Staines 1905-06.
*	”	W. A. Lea 1906-07.
*	”	J. R. Frears 1907-08.

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*	” F. H. Pochin	1917-18.
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*†	” C. S. Bigg	1927-28.
*	” Rev. E. R. J. Biggs	1928-29.
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†	” W. H. Riley	1932-33.
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*	” A. L. Macleod	1935-36.
*	” W. H. Cotton	1936-37.
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*	” J. T. Cooper	1938-39.
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”	W. Tomlinson	1948-49.
”	A. T. Shorthose-Smith	1949-50.
*	” W. H. Wood	1950-51.
”	F. W. Heaton	1951-52.
”	C. C. H. Binns	1952-53.
”	C. E. Haines	1953-54.
†	” E. Murray	1954-55.

* Deceased. † Resigned. ‡ Died while in office.

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 Gay, C., March.

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 Jole, A. R., Khartoum.

 Keen, A. A., New Mexico, U.S.A.
 King, L. J., Leicester.
 Keene, W. D., Burrough-on-the-Hill.
 Keen, A. E., Nottingham.
 Kibert, J. W., Leicester.

 Langton, E., Leicester.
 Lawrence, J., London, N.W.11.
 Lock, F. J., Banstead, Surrey.
 Lascelles, Dr. J. E., Islip, Kettering.
 Lea, G. L., Houghton-on-the-Hill,
 Leics.
 Lindquist, F. C., Leicester.

BRETHREN—*continued.*

Lenton, J. H., Leicester.
 Loasby, S. L., Kettering.
 Lafitte, L. F., London, N.13.
 Leader, L. C., Melton Mowbray.
 Lodge, R., F.R.C.S., Leicester.
 Lea, W., Leicester.
 Lightbown, J., Lincoln.
 Lord, J., LL.B., Tasmania.
 Longworth, F., B.Sc., Cumberland.
 Lloyd, W. J., Burton-on-Trent.
 Leigh, I., Barnsley.

Musther, W., Orpington, Kent.
 Muddimer, E., Leicester.
 Minard, A. G., Earl Shilton, Nr.
 Leicester.
 McLauchlan, J. A., Leicester.
 Magnay, H. S., Gateacre, Liverpool.
 Mansell, Lt.-Col. R., Hythe.
 Minchin, R. G., Canada.
 McCurry, L. H. J., W. Australia.
 March, L. J., Leicester.
 Morrell, R. H. S., Leicester.
 Marriott, J., Nottingham.
 Millwood, E., Brighton.
 Manning, W. T., M.C., Leicester.
 Mills, T. H., Leicester.
 Meek, R. J., British Columbia.
 Moreton, E., Derby.
 Manasseh, G. A., Edgbaston.
 Melbourne, W. J., Australia.
 Moore, W. H., Leicester.
 Marlow, F. J., Budleigh Salterton,
 S. Devon.
 Minto, J., Leicester.
 Milliard, H. L., Leicester.
 Mole, A. W., Sutton Coldfield.
 Mobbs, K. G., Leicester.
 Mirt, J. A., U.S.A.
 Matthews, M. E., Loughborough.
 McDonald, G. S., Sutton Coldfield.
 Moignard, T. A., Jersey.
 McCunn, D., Woodthorpe,
 Martin, A., Ipswich.
 Montargis, M. J. B., Hong-Kong.
 Martin, H. J., Warwick.
 Moss, A. R., Leicester.

Marrs, D. M., Redhill.
 Martin, R. O., Ipswich.
 MacGregor, A. E., Toronto.
 Mason, A. C., Birmingham.
 Matthews, W. C. L., Ashby.
 Morgan, D., Aberdare.
 Mason, A. C., Marston Green.

Nisbet, Dr. G., Peterborough.
 Nice, A. E. C., London, S.E.27.
 Neale, C. E., Leicester.
 Neale, A. E., Thurmaston.
 Nicholls, N. A., Tunbridge Wells.
 Northacker, A. A., U.S.A.
 Noon, A. L., Burton on Trent.

Overton, W., Sutton Coldfield.
 Owen, Elwyn, Penarth, Glamorgan.
 Owen, A. E., Walsall.

Pennington, C., Burnham-on-Sea.
 Phipps, G. A., Leicester.
 Pollard, F., Anstey, Leics.
 Parr, A. R., Leicester.
 Pickering, E. F., Hinckley, Leics.
 Potter, Lt.-Col. J. A., C.B.E.,
 Oadby, Nr. Leicester.
 Pridmore, C. R., Leicester.
 Proctor, J., Barry, Glamorgan.
 Pickstone, W., Blackburn.
 Prentice, H. W. W., Woodhouse.
 Leics.
 Payne, K., Launceston, Tasmania.
 Porteous, Dr. L. D., Leicester.
 Potter, F., Kettering.
 Percival, J. E. J., Leicester.
 Pepper, N. E., Leicester.
 Payne, D., Oakham, Rutland.
 Preece, R., Sutton Coldfield.
 Preston, J. W., Leicester.
 Page, H. W., Mickleover, Derby.

BRETHREN—*continued.*

- Peet, R. S., St. Albans, Herts.
 Parkin, F. T., California, U.S.A.
 Parfect, E., Rothley.
 Plowman, H. T., Leicester.
 Purcell, J., Glen Parva.
 Pearce, R. S., Oakham.
 Pick, W. H., Birstall.
 Palmer, B. L., Leicester.
 Pegge, P. W., Eastbourne.
 Patchett, R. V., Belper.
 Powell, T. E. J. N., Peterborough.
 Pedley, E., Leicester.
 Precious, G. N., Leicester.
 Payne, C. S., Newtown Linford.
 Parr, D. S., Aylestone.
 Parker, A. H., Truro.
 Pick, S., Leicester.
 Palethorpe, H. T., Alvaston.
 Prieso, N. W., Colorado.
 Poole, D. F., Epsom.
 Plaut, E. E. J., Buenos Ayres.
 Potter, S., Colorado.
 Parsons, J. W., Derby.

 Rae, T. H., Sunderland.
 Ridgway, W., Leicester.
 Robertson, A., London, E.C.3.
 Roker, E. A., Bournemouth.
 Rowlett, W. H., Oadby, Leics.
 Randle, J. O., Countesthorpe, Leics.
 Ramsden, F. G., Bolton.
 Read, R. H., Ashby-de-la-Zouch,
 Near Leicester.
 Rutherford, R. C., Dunedin, N.Z.
 Riley, E. C., Leicester.
 Rollason, A. H., Castle Bromwich.
 Reid, A. G., San Francisco, U.S.A.
 Ridgway, R. W., Leicester.
 Rist, L. S. G., S. Africa.
 Roberts, H. A., Nottingham.
 Reynolds, N. H., Nuneaton.
 Rawson, E. H., Wigston, Leicester.
 Ridgway, A., Leicester.
 Robinson, C. B., Lutterworth, Rugby
 Ratnett, A., Leicester.

 Reinhardt, G. W., Leicester.
 Reynolds, K. G., B.Sc., Nottingham.
 Richards, W. H., Leicester.
 Rich, J., Leicester.
 Ranson, Major G. H., Portsmouth.
 Redhead, W. F., Peterborough.
 Reid, D. R., Cardiff.
 Rutherford, L., Rangoon.
 Ridgway, L., Leicester.
 Rogers, W. C., Lutterworth.
 Richardson, L. H., Australia.
 Rogers, Rev., E., Leicester.
 Roper, W. T., London.

 Shardlow, H. W., Birmingham, 32.
 Sprigg, S., Melton Mowbray, Leics.
 Saunders, C. H., Leicester.
 Smith, A. J., Leicester.
 Stanton, H. V., Worcester.
 Sturton, J., Leicester.
 Smith, C. M. R., Countesthorpe,
 Leicester.
 Stephenson, J. H., Hinckley, Leics.
 Stibbe, E. V., Leicester.
 Sturton, Dr. S.D., Hong Kong.
 Saayman, E. H., Sherwood, Notts.
 Speak, G., Leicester.
 Shepherd, J. L., Bromley, Kent.
 Stevens, F. E., Shardlow, Nr. Derby.
 Spencer, R. C., Leicester.
 Sharp, D. E., Leicester.
 Shipman, T. S., Leicester.
 Stevenson, G., Lockerbie.
 Stebbings, T. G., Saxmundham,
 Suffolk.
 Smith, H. R., Harrow, Middlesex.
 Segerdal, Dr. A. M. W., Coalville,
 Leics.
 Senior, E., Carlton, Notts.
 Saward, A. R., Ipswich, Suffolk.
 St. George, R. G., Solihull, Near
 Birmingham.
 Solomon, A. I. A., Newcastle-on-
 Tyne.
 Samworth, J. W. L., Peterborough.
 Scott, E., Leicester.

BRETHREN—*continued.*

- Sharp, A., Sutton Coldfield.
 Savage, J. A. H., L.D.S., Leicester.
 Sheen, R. C., London.
 Sculby, F. J., M.D., U.S.A.
 Strong, H. A., Lenton.
 Salter, A. P., London.
 Stokes, J. S., Ellesmere.
 Sandford, T. R., Devon.
 Singh, A., Amritsar.
 Stocker, C., Canada.
 Swain, J. P., Burton Overy.
 Spencer, N. B., New Zealand.

 Tucker, H. C., Pinchbeck, Spalding.
 Tysack, W. A., Dore, Sheffield.
 Taylor, G. S., Donington-le-Heath,
 Leics.
 Tanser, W. T., Leicester.
 Thompson, H. E., Leicester.
 Turner, D., Bilton, Rugby.
 Taylor, H. W., Leicester.
 Tompkin, S. E., Leicester.
 Taylor, L. C., Birstall, Nr. Leicester.
 Townsend, Capt. E. J., Leicester.
 Towlson, J., Leicester.
 Taine, H. V., Auckland, New Zealand
 Tandy, H., Leicester.
 Taylor, W., Leicester.
 Thimble-Thorpe, Rev. W., Chesham,
 Bucks.
 Turner, P. E., Bury St. Edmunds.
 Thomas, R. H., Rugby.
 Titley, J., Uppingham.
 Thomas, G. W., Wemsley.
 Tyler, A. E. L., Ipswich.
 Turner, W. C., Leicester.
 Taylor, G. E., Nuneaton.
 Taylor, J. E., Canada.
 Thompson, W. J., Kettering.

 Usher, S. J., Leicester.
 Upchurch, F. N., Rothley. Leics.

 Voss, A. J., Leicester.

 Wykes, G. D., Kibworth Harcourt,
 Nr. Leicester.
 Will, J., Dunedin, New Zealand.
 Whitcher, A. S., Leicester.
 Walker, H., Leicester.
 Whowell, W., Leicester.
 Walker, S. J., Hinckley, Nr. Leics.
 Williams, H. D., Kettering.
 Wilkie, T., Leicester.
 Whitby, F., Birstall, Nr. Leicester.
 Wileman, W.A., Earl Shilton, Nr.
 Leicester.
 Wheatcroft, H. L., Leicester.
 Woolmer, R. E., Leicester.
 Wacks, P. J., Wigston Magna, Near
 Leicester.
 Wesley, H. E., Leicester.
 Walker, F., Allestree, Derby.
 Wilson, E. C., Colchester.
 Wilson, C. B., Napier, New Zealand.
 Wakefield, J., Hucknall, Notts.
 Westley, C. L., East Bridgford, Notts
 Walmsley, J., Tamworth.
 Worth, W. H., Leicester.
 Weston, G. H., Burton-on-Trent.
 Wilson, C. D., Isle-of-Wight.
 Watson, N. E., Newcastle-on-Tyne. 2
 Webster, E. A., Derby.
 Wilkes, E., Birmingham, 2.
 Wallbank, A. L., Edgbaston.
 White, J., British Columbia, Canada.
 Wilson, J. N. C., Leicester.
 Whitwell, J. N., Leicester.
 Woolgar, C. E., Worthing.
 Whitby, E., Leicester.
 Weishaupt, A. F., Switzerland.
 Wykes, C. L., Leicester.
 Wheldon, A. F., Nottingham.
 Wright, L. J., Australia.
 Wood, E. G., Saffron Walden.
 Wheeler, G. P., Leicester.
 Weil, S. K., S. Africa.
 Wilson, F. C. Canada.
 White, W. A., Derby.
 Wheeler, G. P., Leicester.
 Wright, E. J., March.
 Wilson, G. H., Filey.

**THE
THREE-HUNDRED-AND-FOURTEENTH
MEETING AND INSTALLATION**

was held at Freemasons' Hall, Leicester,
on Monday, September 27th, 1954.

The Worshipful Master, W. Bro. C. E. Haines, presided.

Twenty-two Members, twenty-one members of the Correspondence Circle and nine Visitors were present.

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

The Worshipful Master referred in feeling terms to the deaths of three Full Members of the Lodge :— W. Bro. G. W. Hunt, W. Bro. Frank Haines and W. Bro. W. H. Wood.

The following Brethren were unanimously elected Members of the Correspondence Circle:—

Frank Wheatley, 28 Copeland Rd., Birstall, W.M. No. 6794.

Francis George Harvey, 47 Ring Rd., Leicester, No. 2650.

Irving Leigh, 44 Church St., Barnsley, Yorks, No. 5774.

W. Bro. W. G. Fox was unanimously elected a Full Member of the Lodge.

The Treasurer's accounts were presented, received and adopted, with the best thanks of the Brethren for his services.

W. Bro. Ebb Murray was duly installed as Master of the Lodge according to ancient custom by the Worshipful Master.

The W.M. appointed the following Brethren as Officers for the ensuing year.

W. Bro. A. G. Kilner	..	..	..	S.W.
W. Bro. A. E. Rossiter	..	..	..	J.W.
W. Bro. A. T. Shorthose-Smith	..	..	..	Chaplain
W. Bro. E. R. Carr	..	..	..	Treasurer (<i>already elected</i>).
W. Bro. W. A. Thorpe	..	..	..	Secretary
W. Bro. J. T. B. Swift	..	..	..	D.C.
W. Bro. A. Halkyard	..	..	..	S.D.
W. Bro. J. E. Foister	..	..	..	J.D.
W. Bro. R. H. Dilworth	..	..	..	I.G.
W. Bro. H. Carr	..	..	..	Steward
W. Bro. F. M. Drewery	..	..	..	Steward
W. Bro. D. Choyce	..	..	..	Tyler (<i>already elected</i>).

The Worshipful Master then delivered his Inaugural Address :—

CAPTIVE LODGES OF THE NAPOLEONIC WARS.

British Prisoners-of-War in France during the Napoleonic Wars.

A short account of the Proceedings of a Captive Lodge.

The attention of the Brethren having already been engaged for some time on the Ceremony of Installation and its attendant business, I do not propose this evening inflicting on you a long paper ; my remarks, therefore, will be brief and I trust the subject will prove as interesting to you as to me.

Whilst much has been written on the subject of French Prisoners' Lodges in this country during the period from 1740 to 1815, very little has been recorded as to what happened to the English Masonic Prisoners in the hands of the French.

These were far fewer than the French in the hands of the British and there is very little literature either in the Grand Lodge Library or elsewhere relating to the British Masonic Prisoners in France during the Napoleonic Wars ; the subject of prisoners' lodges having usually been approached from the opposite angle. There are a few references to the subject—one in Smith's "Use and Abuse of Freemasonry" (page 378), and isolated allusions are found in articles by Wonnacott and Thorpe published in our own Transactions. However, to proceed. Amongst the Military Lodges formally existing under the rule of the "Ancient" or "Atholl" Grand Lodge, at No. 183 is found a lodge duly Constituted in the Royal Artillery, 1773, and another in the 9th or East Norfolk Regiment of Foot in the year 1803. It was the practice of the "Ancients" not to renumber their lodges, but to fill up vacancies by re-granting former warrants. The Royal Artillery Lodge became defunct in 1787, and the Warrant No. 183, was passed on to the brethren of the 9th Regiment in 1803. An earlier Lodge had, indeed, been established in the latter corps. The 9th Regiment, after service in Gibraltar, returned in 1749 for service in Ireland, where it remained until 1755. In the year 1754, it was granted a warrant, No. 246, by the Grand Lodge of Ireland—the Irish Lodge appears to have ceased to exist about 1770. In 1803, the Regiment was quartered in Plymouth, when an application was made for a Warrant of Constitution from the Grand Lodge of England "according to the old institutions." No. 183 was accordingly assigned to the Regiment and the Lodge duly "Installed" on the 19th February, 1803.

On 10th November, 1805, the 1st Battalion, 9th Regiment, embarked in three transports for service in the war on the Continent, however, two of the Transports were driven by contrary winds to the Downs, whilst the third, the *Ariadne*, having the headquarters on board, was wrecked on the coast of France near Calais, when the Staff Officers and 262 other ranks were made prisoners of war. The other two transports eventually sailed upon their appointed course, but the victory on the 2nd December, 1805, by Napoleon over the combined armies of Austria and Russia at Austerlitz was followed by results which occasioned the return of the British troops without being engaged in any important operation.

The archives of the Lodge appear to have been lost with the sinking of the *Ariadne*; however, a sufficient number of its members were saved and after their involuntary descent upon French soil, lost no time in resuming their Masonic labours. The minute book which was then instituted, is headed—Lodge No. 183, England, Installed in the Ninth Regiment at Plymouth Dock, 5803. Proceedings of the Lodge commenced 30th January, 1806 – 5806. N.B. The former Books lost by Shipwreck, 16th December, 1805.

The captured survivors of the *Ariadne* were confined as prisoners of war in the Fortress of Valenciennes until the year 1814 and during the whole period of their detention the Lodge Operated, sometimes at regular intervals and at others with long recesses.

In 1806 the Lodge met at a house, No. 7 Rue Cordon, afterwards at the Pavilion of Liberty and in 1812 in the Rue de Bobineau. I mention these different places of meeting as it may be inferred from the changes of venue that the prisoners were allowed in and about the fortress town on parole. The Minutes of these meetings are still in existence and I will give transcripts of some of the more interesting items.

On the 30th January, 1806, an emergency meeting of the Military Lodge No. 183, was held at the house of Bro. Francis Smith, No. 7 Rue Cordon. The brethren of the Lodge to the number of ten were joined by the Ancient Masons of the different Lodges working under the Constitutions of England, Ireland and Scotland, present at Valenciennes. The Lodge was opened in due form in the First Degree, with the W.M. Bro. Butler in the Chair. There were thirty-two names recorded as being present including that of “Lord Viscount Barrington, by proxy.” A candidate was proposed, unanimously approved, Initiated and Passed. It would seem from this minute that no time was wasted in dealing with an approved candidate. It is interesting to note that Bro. E. Butler, a N.C.O. (Sgt.) acted as Worshipful Master continuously until 1817 and was thereafter recalled to the Chair on several occasions when not acting as Treasurer or Secretary. He finally ceased holding office or attending the Lodge on the 21st May, 1821.

A regular meeting was held at No. 7 Rue Cordon on the 6th February, 1806, and thereafter on the 21st February and the 15th May, at the Pavilion of Liberty, Valenciennes; the minutes commonly signed by the Master, Wardens and Secretary. At this time two or three meetings were held monthly.

On the 19th June, 1806 the election of officers took place for the ensuing six months—Bro. E. Butler was elected W.M. It would appear that elections took place at intervals of six months. On St. John's day, the Officers renewed their obligations and Divine Service was rehearsed by the W.M., 42 brethren were present on the occasion including a Monsieur de Chevrand from the French Lodge. From the presence of this French Brother, I think it fair to assume that a certain amount of fraternising took place with the French brethren. Bro. J. T. Thorp in his notes on the subject states that numerous cases are on record where prisoners, who had the good fortune to be Freemasons, were relieved by their French Brethren, while in many other cases their treatment was rendered

less harsh by the representations or by direct influence of the French Masons. On the 4th August, 1866, no less than nine candidates, all N.C.O.'s of the 9th Regiment, were Initiated and Passed. On November 6th the same year, it was resolved that the Lodge should meet only once a month. For some cause, not indicated, only two meetings were held in 1807 and none whatever in 1808. As stated, I have been unable to find the cause for this break but it does not require a great amount of imagination to think of several reasons for this falling off. Parole may have been stopped; the prisoners may have been dispersed to other places, however, there was a blank period. A similar state of affairs happens again later to which reference will be made in due course. In 1807 an application was made for relief and it was favourably entertained by the "Ancient" Grand Lodge. The Minutes of the Stewards' Lodge—corresponding to the existing Board of Benevolence, records the following:— "The Stewards' Lodge, 21st January, 1807— Edward Butler W.M., John Bates S.W.; John Dow J.W.; and other members of the Lodge No. 183, in the 9th Regiment, prisoners of war at Valenciennes in France, being cast away and shipwrecked in or about March, 1806, and thereon carried to Valenciennes, and in great distress, were ordered 4 Guineas each—40 G's." A further sum of twenty guineas was voted to the brethren of 183 at a later date, but a subsequent application made in September, 1807, was turned down by the Grand Lodge on the ground that the twenty-six brothers, prisoners of war at Valenciennes, had already received 60 guineas from the general fund and it also appearing that only 5 of the petitioners were members of Lodges under the Ancient Constitution.

In this connection, it would be interesting to know the channels by which the monies were transferred from the Grand Lodge in England to the prisoner brethren in France. I have not investigated the matter personally, but apparently there were means of communication which must have been fairly reliable for assistance did reach the brethren in Valenciennes, not only from Grand Lodge but from other Masonic sources. Bro. Thorp states in his notes upon the subject "The Treasurer's accounts and Minute Books of many old Lodges indicate the generous support accorded to the funds collected by Freemasons in England for the relief of the poorer brethren amongst the British Prisoners of war."

On the 30th March, 1809, the Treasurer of the Lodge, a certain Bro. Saunders, was ordered to produce his accounts and cash on the first Thursday in May following. It is sad to relate that Bro. Saunders failed to turn up for he had effected his escape without accounting to the Lodge for its funds amounting to Eleven pounds sterling and one penny in cash. No further meetings of the Lodge took place in 1809 and the next Lodge appears to have been held on the 11th February, 1811, followed by one on 9th April, 1811.

Reading between the lines suggests that difficulties had arisen and evidently affairs were not as well as they should have been. No further meeting was held until 22nd December, 1811, when all the Ancient Masons within Hail met. There were 44 brethren present. The W.M. made several proposals for the better government of the Society whilst in France, these proposals were all adopted unanimously and it was resolved that the Lodge should meet on the first and third Thursdays in each month. There is evidence of trouble in the Lodge for

it is recorded that the W.M. laid before the Brethren several authentic documents respecting the conduct and behaviour of Bro. Lord Viscount Barrington, not only derogatory to his dignity as a mason, but shameful and scandalous as a man, being nothing less than a dereliction of all his Masonic duties and a breach of all his obligations ; on which the Lodge unanimously expelled him. What the noble Viscount's derelictions were is not stated, evidently they were serious and, in spite of his rank, the Lodge and its Officers were strong enough to take the necessary action.

The Lodge continued to meet at intervals and carry on with its business ; I do not propose to go into the details until the meeting held at Bro. White's, Rue de Bobineau, Valenciennes, on the 20th January, 1814. "The Lodge being assembled opened in the Third Degree of Masonry, with the following Brethren present :— W. Master, Bro. Butler, etc., etc., (the names of those present being recorded.) The Lodge having heard the reports of the Different Brethren, closed in perfect harmony and brotherly love with 21 members present, and adjourned until the fate of war shall have decided the Contents of Europe." On the 25th January, 1814, the Brethren were all dispersed. Their affairs were decided on 31st March, 1814, by the triumphal entry of the allies in Paris, and the overthrow of Bonaparte. The Ark was at Riom, in the Provinces of Auvergne, with only Brothers Butler and Ware present, who separated, and Brother Butler brought the Lodge to England.

The foregoing paragraph is practically a literal transcript of the final entry in the Minute Book of the Lodge kept during the captivity of the battalion to which it was attached.

The Lodge resumed its activities in England on 20th September, 1814, when a Emergency Meeting was held— Bro. E. Butler, Worshipful Master. The Lodge proceeded to investigate several letters received from Grand Lodge, with instructions concerning their future conduct on account of the Union being fully explained.

The Lodge continued to meet at various places—London, Canterbury, etc., At a meeting held at the latter place on 20th February, 1817, it was resolved that Bro. Butler be again placed in the chair and that it was agreed that he be empowered to take the Ark, Warrant, Jewels and Furniture of the Lodge out with him to France to join the H.Q.'s of the Battalion. Thereafter the Lodge moved about France and in 1819 the Regiment was transferred to the West Indies; however, it being no longer a Captive Lodge its movements and business are not the concern of this essay. No Returns seem to have been made to Grand Lodge after 1822, and the Warrant was returned in 1829.

No doubt, if one had time and cared to investigate the history of the Lodge No. 183 further, much more of masonic interest might be found, indeed, much more might be told now if time permitted. An important fact that emerges is that Freemasons were helped by their English and French Brethren and their lot made easier.

A book recently published, "The Adventures of John Wetherell" being the autobiography of a common sailor at the time to which I have been referring,

gives a very interesting paragraph or two relating to the influence of Freemasonry where Prisoners of War were concerned. It would appear that a certain Joseph Williams died in captivity and being a Mason, the Commandant asked that he might be buried with Masonic Honours ; the French authorities agreed. All masonic prisoners along with others attended the funeral. A procession was formed led by a Military band and the French Brethren along with some of the townspeople joined in.

Masonic Prisoners were, no doubt, greatly helped both physically and spiritually by their fraternal associations, and one cannot but be impressed by the loyalty and persistence of those shipwrecked and distressed brethren in keeping their Lodge going and I feel it would have been a privilege and pleasure to have known such a stalwart brother as W. Bro. Sgt. E. Butler, who carried the torch for so long. He must have been an inspiration to his brethren.

From time to time, many famous men of the past in Masonry were prisoners in the hands of the French. One of Local interest being Lord Rawdon afterwards Earl of Moira, and Marquess of Hastings, acting Grand Master of the Grand Lodge of England from 1790-1813.

Before concluding, I should like to express my thanks to the Librarian and Curator of the Grand Lodge Library and Museum—W. Bro. W. Ivor Grantham, O.B.E., etc., etc., for his help in preparing the above notes by referring me to certain sources of information.

W. Bro. C. C. Binns was elected to serve with the W.M. on the Committee of General Purposes of Provincial Grand Lodge.

W. Bro. F. M. Drewery was re-elected to represent the Lodge on the Library Committee.

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

A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-FIFTEENTH
MEETING**

was held at Freemasons' Hall, Leicester,
on November 22nd, 1954.

There were present the following Officers :—W. Bro. C. E. Haines, Acting W.M.; W. Bro. C. C. Binns, Acting I.P.M.; W. Bro. A. G. Kilner, S.W.; W. Bro. A. E. Rossiter, J.W.; W. Bro. A. T. Shorthose-Smith, Chaplain; W. Bro. E. R. Carr, Treasurer and Acting Secretary; W. Bro. J. T. B. Swift, D.C.; W. Bro. A. Halkyard, S.D.; W. Bro. A. E. Bambury, Acting J.D.; W. Bro. R. H. Dilworth, I.G., and W. Bro. D. Choyce, Tyler. Also W. Bros. S. Kay, T. O. Judge, W. E. Boulter, W. Tomlinson, L. H. Wesley, T. C. Thorpe and G. H. Fox.

There were thirteen members of the Correspondence Circle and four visitors present.

The Lodge was opened at 6 p.m.

The Minutes of the last regular meeting were read, confirmed and signed.

The Acting Master referred in sympathetic terms to the illness of W. Bro. Ebb Murray.

W. Bro. David Morgan, 18 Hawthorne Terrace, Aberdare, Glamorgan, No. 3979, was elected a member of the Correspondence Circle.

W. Bro. A. Halkyard was invested as S.D. of the Lodge.

W. Bro. S. Race, P.G.Std.Br., P.P.G.W. (Notts), Hon. Librarian and Curator of the Nottinghamshire Masonic Library then read a paper :—

**SAMUEL AND GEORGE OLIVER,
NEW FACTS.**

TWO WORTHY MASONS.

Masonic Historians, in their account of the career of Dr. George Oliver and his less well-known father, have enlarged on the ancient ancestry of the Oliver family, who are said to have been of Scottish origin and to have come into England in the time of James I. Worthy masons as were the Doctor and his father, it must be acknowledged that no evidence has been produced of the existence of their castle in Scotland, and that their early days in Nottinghamshire

have been wrapped in mystery. In the account which follows, it has been possible to give for the first time in print the place and date of birth (or rather baptism) of Samuel Oliver. The story of his school at Lutterworth, in which his son received his early education, differing from the account given by all masonic historians, is here correctly told from the old files of Leicester and Nottingham newspapers.

Samuel Oliver was born in 1756 in Mansfield, some sixteen miles from Nottingham, in those days little more than a hamlet, now a thriving colliery town. The entry in the Register of the Parish Church of St. Peter gives the names of the parents, William and Mary Oliver, and the date of baptism, September 5th, 1756, but not the date of birth, nor the occupation of the father. There are no other entries relating to the Oliver family in the registers.¹

Of the next forty years of Samuel Oliver's life, his biographers record quite briefly his marriage, his appointment to a school at Lutterworth and his leaving Leicestershire to become a curate in Nottinghamshire. My first purpose is to fill some of the gaps which the biographers have left, and to tell some parts of the story of these years with more fulness.

Oliver was married on 12th February, 1782, to Elizabeth Whitehead in the little church at Papplewick, some eight miles from Nottingham on the road to Mansfield. The church is today, and it can hardly have changed since 1782, charmingly picturesque and quaint. Its east window is in part a replica of the famous window in New College chapel, Oxford.

It has been stated that the bride was a daughter of George Whitehead of Bestwood or of Eastwood (both places are neighbouring Nottinghamshire villages) but I have not been able to identify him at either place. The rector of Lynby, the Rev. L. Illingworth Butler, who is vicar of Papplewick, was some years ago good enough to search his registers for me, but the only other entry relating to the family which he could find was the baptism of the first child of the marriage, George, on the 9th November, 1782, (given in most accounts of Dr. Oliver as the date of his birth).

How Samuel Oliver, after he had reached manhood, was employed, can only be surmised, but there is little doubt that it was as a teacher in one of the private schools which were many in Nottingham at this date, probably in latter years he taught in the one kept by the Rev. William Blanchard. Advertisements of this school appeared regularly in the newspapers of Nottingham and Leicester, and when Samuel Oliver opened his school at Lutterworth, his own advertisements for some time followed closely the pattern of Mr. Blanchard's.

Our documented history of Samuel Oliver begins in 1778 when, according to his official biographers, he was appointed headmaster of a school at Lutterworth—usually identified as Lutterworth Grammar School—by the Earl of Denbigh who was Lord of the Manor at Lutterworth.

John Nichols (1745-1826), author of "The Progresses of Queen Elizabeth" and other valuable works of bibliographical and historical interest, produced

a monumental history of the county of Leicester and its antiquities. In his chapter on Lutterworth—I quote from the second edition of 1810—Nichols explained that it had two schools—the Free School and the Church School. The Free School was the ancient foundation, and he gave a list of its headmasters down to the date of publication of his history. The name of Samuel Oliver does not appear on this list and, as a matter of fact, he was not eligible for the post, as its headmaster had to be in holy orders.

The probability is, therefore, that it was to the headship of the Church School that Samuel Oliver was appointed in 1788.

Nichols supplied no list of the masters of the Church School, but he said that in 1810 its headmaster was Richard Oliver. It is not unlikely that Richard was a brother of Samuel.

In 1791 Samuel Oliver resigned his appointment he had received from the Earl and was running his own school at Lutterworth, as the following advertisement in the "Leicester Journal" for June 24th, 1791 shows :—

THE ENGLISH ACADEMY, Lutterworth,
opens again for the reception of Boarders on
Monday, July 4th.

Young gentlemen educated in the English language with grammatical accuracy. Writing, Arithmetic, and the higher branches of the Mathematics upon the usual terms. Dancing if required by Mr. Bruckfield, and Music by Mr. Valentine of Leicester.

S. Oliver having engaged a proper Assistant hopes that the public will not withdraw their indulgent confidence placed in him, and he pledges himself, in return, to use his utmost endeavours to merit its continuance.

My search for a previous advertisement proved unsuccessful, but the file of the newspaper in the Leicester Central Library has gaps. I think that 'opens again' may be taken to imply that the first term of the new school had begun in the previous January, and that the engagement of a 'proper assistant'—a curious phrase—means that hitherto the school had been conducted without an assistant. It was an ancient custom in schools for the more literate scholars to instruct the less literate.

The next advertisement in the "Leicester Journal" that I have been able to find is in the issue of January 4th, 1793.

AT THE ACADEMY, LUTTERWORTH
conducted by

S. Oliver and able assistants

young gentlemen are genteely boarded, affectionately treated and educated in English Grammar, Writing and Arithmetic for the very moderate charge of twelve pounds a year.

The higher Branches of the Mathematics, Dancing, Music, French and Italian languages upon equally moderate terms.

The Academy opens on Monday, the 21st of January.

Under the same date I find the first of Oliver's advertisements in the "Nottingham Journal" where they subsequently appeared with regularity at half yearly intervals. The Nottingham advertisement was an enlarged version of the one reproduced above.

In December, 1793, the advertisement of the school in the "Leicester Journal" took a form which was never repeated :—

OLIVER'S Grammatical, Commercial and Mathematical Academy,
Lutterworth.
will recommence on Monday the 20th Day of January upon the usual Terms which to leave unnoticed the superior advantages the Pupils enjoy, are decidedly the lowest in the County.

By 1794 the school was apparently becoming well-established, and Oliver could advertise that it was "in an airy situation and fitted up in a superior style with the addition of a library," and that his pupils "were tenderly treated and educated upon a most liberal and familiar plan." It is quite clear that Samuel Oliver was not a Mr. Squeers !

It has been claimed that George Oliver was educated at the Free School of Dame Agnes Mellers at Nottingham, an ancient foundation which is now known as the Nottingham High School—despite the fact that the family had left the town when he was only five years old. An account in the "Nottingham Journal" for December, 1794 proves that it was at his father's school at Lutterworth that George Oliver received his early training. The account described the Christmas prize giving. Pupils from Nottingham and places adjacent, one out of Derbyshire and one from Oxfordshire were the fortunate winners of prizes which included a gold medal "for the greatest mathematical progress". Regrettably there was only one prize winner from Leicestershire, Master George Oliver who was awarded the "Silver Inkstand and Pen and Case for the greatest improvement in Penmanship." There can be no doubt that George Oliver continued to receive his education in his father's school, eventually serving as a teacher under him, an excellent preparation for the scholastic appointments he was to hold in later years.

From now onwards, Samuel Oliver's advertisements take new form. In 1795 he advertised for a "classic assistant"—he himself, I think, was the principal teacher of mathematics—and the following year he stated that he felt "highly flattered by the approbation with which the orations were received at the prize distribution, particularly the later ones."

In January 1797 his advertisement stated that more than £1,500 had been spent within two years and a half for the accommodation of his pupils. This is the best evidence I have discovered that Mrs. Oliver's father was in affluent circumstances, as one writer has claimed, since clearly the money could not have been found by her husband.

Sunday, October 1st, 1797, was an important day in the life of Samuel Oliver, now aged forty-one. In Bishopthorpe Palace he was ordained deacon by the Archbishop of York, and licensed as a curate to the vicar of Ruddington, Notts., at a stipend of £30 *per annum*. He did not receive priest's orders until July 5th, 1801, when he was licensed as a curate to the rectory of Normanton-on-Soar, again at a stipend of £30 *per annum*.²

The Rev. Samuel closed down his academy at Lutterworth in the summer of

from Nottingham where he advertised his intention of "receiving only Twelve Young Gentlemen as Boarders where every possible attention will be paid to their Morals, Deportment, and Scholastic Improvement." In a subsequent advertisement, the terms were advertised as "twenty-five guineas per annum each, and two guineas entrance, in lieu of Sheets, Towels and the long train of *et cetera* generally accompanying young gentlemen to school." It was added that the "healthy, pleasant and secluded situation, the convenience of the House, the limited number of Pupils (Mr. and Mrs. O. dining with them), the substantial quality of the provisions, and sleeping only two in a bed, are circumstances which cannot fail of preponderating in favour of this Academy with every considerate Parent and Guardian having Children to be educated."

The Rev. Samuel remained at Gotham for four years acting as curate to an absentee rector who enjoyed an annual income of £1,500.³ There is no record that he received here the curate's usual stipend of £30 *per annum*, but one may hope that he was granted the free use of the Parsonage House for his services.

Samuel Oliver was initiated in the Lodge of St. John, the oldest of Leicester's Lodges, on July 12th, 1797, three months before his ordination. After his removal to Gotham he became a joining member of the Union Lodge of Nottingham, warranted in 1763, erased 1828, which had among its members some of Nottingham's leading townsmen. His first recorded attendance was on April 16th, 1799, and the two years following he was present at twelve meetings.

The two Lodges, St. John's and the Union, were both 'Modern', but in the Rev. Samuel's time there was a flourishing 'Ancient' Lodge in Nottingham, now named the Newstead. A minute book of this Lodge shows that on December 2nd, 1799, the Rev. Samuel, having paid the required fee of two guineas, attended a meeting and was duly initiated into 'Ancient' Freemasonry, but there is no subsequent entry of his passing and raising.

This action of the Rev. Samuel is most curious, as both the Union and the Newstead sternly forbade fraternization.

In Doctor George Oliver's "Revelations of a Square", dated 1855, there are some imaginary conversations in which the Doctor and his father participate. In one of them the Square (Dr. George) says to the Rev. Samuel, "Are you an Ancient or a Modern?" Bro. Oliver replies, "I must honestly say that I am both, or I should answer more correctly that I am acquainted with the peculiarities of both. I was made in a Modern Lodge, but afterwards became a member of another Lodge which had just exchanged its Athol warrant for a constitutional one, and still continued to practise the Ancient system." Dr. George's memory had failed him a little here, as the Newstead remained an Ancient Lodge until the union in 1813, but the rest of the story is true to the facts.

The sermon which the Rev. Samuel Oliver preached on July 26th, 1802, at the consecration of St. Peter's Lodge, Peterborough—the Lodge in which his son was initiated—has been printed. A list of subscribers to its publication included twenty-two members of St. John's Lodge, Leicester. Fifty copies

member. The preacher's text was :—"the Light shineth in darkness, and the darkness comprehendeth it not." I have read the sermon and regard it as excellent, and the masonic bidding prayer by which it is preceded is a model of its kind.*

The Rev. Samuel wrote poetry, I am afraid one cannot say good poetry, in fact it was not poetry at all, but verse, and he frequently sang or recited his own lines on masonic occasions. In the "Revelations of a Square" Bro. Oliver "favoured the Lodge with an original song," of which a copy is given. The last verse reads :—

So now, being fearful I trespass too long,
I beg to conclude with my thanks and a song,
Your praises, dear Brethren, I'll sing while I've breath,
May we meet in the Grand Lodge above after death.

The Square (Dr. George) in introducing his father describes him as "a very indifferent singer"!

In your library—and the Provincial Grand Lodge of Leicester has a splendidly equipped and stocked Library, which places it very high among provincial libraries—is a manuscript volume of the Rev. Samuel's verse, presented to it by Doctor George Oliver in 1860. It contains the text of twelve masonic songs written for St. John's Lodge, several of which were printed by the late J. T. Thorpe in his "Masonic Papers" No. 1. There are some differences between the songs as printed by Bro. Thorpe and the manuscript versions, but none of great importance.

There is much other verse in the volume, including a "Ballad upon Sir Horatio Nelson's victory over the French, August 1st and 2nd, 1798," a song written for and presented to "the Heart of Oak Society" in Leicester August 1797, a pastoral hymn written in 1780 and two funeral hymns.

"A declaration of Love written in the year 1781" dates to the time when its author was courting Miss Whitehead of Papplewick, and is, one guesses, an early effort in verse writing.

More than soldiers love to fight,
More than Scriv'ners love to write,
More than Lawyers love their fee,
More than this do I love thee.

"An ode on the birth of my first child" is in eight verses, of which one is :—

Just opening to parental gaze,
Lovely flower! Transcending praise!
Not Flora's most resplendent hour
Can show so sweet, so fair a Flower.

But it was not by his good looks that Dr. George Oliver fulfilled the promise of his early days!

The Rev. Samuel's epitaph on his wife which reads so tenderly true, must have been written many years before the end came to his long and happy married life :—

When the tremendous day arrives,
That Graves yield up their Dead,
Thou best of Mothers, first of Wives,
Shall raise thy lovely head.
With radiant Virtue circled round
Thee, Heaven shall entertain
Thy praise, Seraphic harps shall sound
Mid'st the Celestial train.

In 1802, the Rev. Samuel closed his school at Gotham and left Nottinghamshire to become a curate at Whaplode in Lincolnshire. The non-resident vicar was also Master of the Charterhouse, a Canon of Salisbury and rector of a parish in Huntingdon. He remained at Whaplode till 1842, when a new vicar dispensed with his services. Fortunately a friend was able to arrange for his appointment as rector of Lambley, a few miles from Nottingham—then a charming village, noted for its profusion of cowslips, which people came from the county town to gather at the appropriate time—and now colliery ridden, and soon to lose all its beauty. He died on August 9th, 1847, aged 92, in the house of his son, the Rev. Samuel Pierpont Oliver who held the living of the neighbouring parish of Calverton.

Samuel and Elizabeth Oliver had a family of nine children, of whom some may have died young, but, except for the two brothers, George and Samuel Pierpont, who entered the church, there are no records of members of the family. A newspaper account states that three generations of his family attended the funeral of the Rev. Samuel.

Mrs. Oliver had predeceased her husband three years, dying at the age of eighty-four. Husband and wife lie buried together under the communion table in Lambley church. The stone over their bodies bears some lines in Latin, the origin of which will be readily recognised. Translated they read :—
“We are not worthy so much as to gather up the crumbs under Thy Table.”

A very worthy and sincere man was Samuel Oliver who, through a long life had struggled bravely against much ill-fortune. Happily, ease and plenty came to him in his last years.

Dr. GEORGE OLIVER.

Dr. George Oliver's career, clerical and masonic, has been well documented, especially in Dixon's "History of Freemasonry in Lincolnshire." Here I only sketch it in outline.

In 1803 he was appointed second master of Caistor Grammar School. Two years later he married Mary Ann Beverly of Caistor, a lady some six years his senior in age. They had a family of five—three boys and two girls. The eldest of the boys was for many years in business in Nottingham, the second son became a surgeon in north Notts. and died early—he was accidentally drowned. The third son, Charles Wellington, was a bookseller and publisher in Oakham,

where he printed several of his father's books, and later lived in Bath. Both the daughters married, and it was in the house of the elder at Lincoln that the Doctor spent the last years of his life.

In 1809, Oliver was appointed Head Master of King Edward's School at Grimsby, where he remained for sixteen years. In 1815 he became curate of Grimsby, and vicar of Clee, which has a small and historic church of great interest. The curacy came from the father of Alfred Tennyson who held also the livings of Somersby, where the poet was born, and of two neighbouring churches. The living of Grimsby was worth £500 per annum, at least. The Poet's father paid his curate £120 annually and kept the rest.

The Rev. George Oliver's life as a curate, which was combined with his scholastic duties, was no sinecure, he records that in the sixteen years of his curacy he officiated at 400 weddings, 1,900 baptisms and 1,032 burials !

In 1831 Oliver was appointed vicar of Scopwick, not far from Sleaford in Lincolnshire, and, doing as he had been done by, he delegated his duties to a curate. About the time when he received the living of Scopwick he became curate, (in some of his books he is described as Incumbent) of St. Peter's, Wolverhampton, the living being actually held by the Dean of Windsor. He remained at Wolverhampton until 1846 when he received his second and last appointment in Lincolnshire. It was to South Hykeham, on the outskirts of Lincoln.

Oliver began his career as a writer by producing several valuable antiquarian and ecclesiastical histories. In 1825 he printed a volume of 123 pages on "The Monumental Antiquities of Great Grimsby," in 1829 "The History of Beverley," a book of 575 pages, and in 1836 "An historical and descriptive account of the Collegiate Church of Wolverhampton," 190 pages. I have read all three, and can testify that they are well written. Moreover, and this is remarkable, the descriptions throughout are those of an expert, and Oliver uses the architectural terms that we do today though, at the time he wrote the books, appreciation of Gothic art was far from being general.

Dr. Oliver was a prolific writer on Freemasonry. Between 1829 when he published "The History of Initiation," to his death, he produced at least eighteen books, besides many pamphlets and sermons. Preston's "Illustrations of Masonry" was edited by him for a number of years, and two important books by him were printed posthumously from his manuscripts, "The Pythagorean Triangle" in 1875 and "The Discrepancies on Freemasonry," 1875.

In the first edition of "History of Initiation" there is a remarkable list of subscribers, headed by the Duke of Sussex, G.M., with whom its writer was evidently then in favour. There follow the names of the D.G.M. (Lord Dundas) the P.G.M. for Lincolnshire, Charles Tennyson, M.P., 63 other Officers of Grand Lodge and 187 brethren with 21 Lodges. In this book Dr. Oliver gives an extraordinary list of books—240 in number—which he had consulted to elucidate the various subjects of which it treats.

It was Charles Tennyson who appointed Dr. Oliver Deputy Provincial Grand Master for Lincolnshire in 1833, and five years later required him to resign the Office. His offence had been to associate himself with a leading mason of the day with an unusual surname, Dr. Crucifix, who had dared to differ with the Duke of Sussex over a proposed new charity for the aged and the infirm.

Only one other book by Dr. Oliver need be mentioned here—his “Book of the Lodge,” which well deserves study. It contains his “One Hundred Aphorisms,” embodying much wisdom on masonic matters, of which No. 69 is familiar to many brethren from its appearing on their Lodge summonses. It is the one beginning “Be very cautious whom you recommend as a candidate for initiation”—very good advice which unfortunately is not always followed.

Oliver’s books rest under a cloud nowadays, but many of them assuredly repay reading. I distinguish between books like his “History of Initiation” wherein he gives play to his imagination, and those mainly concerned with the practical side of Freemasonry. Dr. Oliver mentions that his father knew a mason who had been initiated in 1740, and from his father and others he no doubt learned much of Freemasonry as it was practised in the second half of the 18th century. The date of George Oliver’s initiation into masonry is uncertain owing to the loss of the minutes of St. Peter’s Lodge, Peterborough, which saw his masonic birth, but it was in 1803 or a year or two earlier. Both father and son therefore were made masons ten or more years before the union of the two Grand Lodges. The picture of Masonry as he had known it in his earlier days which the Doctor draws for our example is, I think, a little richer in its diversified interests than is masonry to-day where the chief concern, and too often the only concern, of many brethren, is to become word perfect in our ceremonies.

Dr. Oliver died, aged 85, on March 5th, 1867, in his daughter’s house in Eastgate. He was buried in the churchyard of St. Swithin’s church, to which the visitor comes immediately on passing through the Stonebow. In between the two great wars, the plain headstone over the grave was standing upright. It recorded only the dates of birth and death of the doctor and his wife—Mrs. Oliver died in 1856, aged 80—nothing about his long service in the church and nothing about his connection with the Craft. Five years ago when I went to look at the grave again, I found that the churchyard had been treated after the new and deplorable fashion of laying all stones flat which could not be broken up or removed. I searched diligently for a long time, but could find neither the doctor’s grave nor any trace of the stone which for nearly eighty years had stood upright upon it.

South Hykeham, of which Dr. Oliver was rector for twenty-one years, is five miles from Lincoln—a village of a dozen or so houses, still delightfully rural and detached from town life. The little church of the 14th century, partly rebuilt in the early seventeen hundreds, in which the Doctor ministered, is beautifully kept. The centre of the windows in the chancel apse was a gift from the Freemasons of Lincolnshire in memory of the Doctor. The main portion of the window depicts the Crucifixion. Under, is an interior view of the Temple with a representation of the altar of sacrifice, the three veils, blue, purple and crimson, drawn to the sides. Below, are many masonic emblems,

and, lower still, but hidden behind the reredos, is an inscription of "fraternal remembrance" from brother Freemasons to one who had served well both the Church and the Craft.

It may be that the time has come for a reconsideration of the place occupied by Dr. Oliver among writers on the Craft. It would, I think, be found that his judgements on some questions with which we are still concerned were sound, and his admonitions worthy of respect. Added to this, we are indebted to him for much information on Masonry as it was known to him, and as it was practised in still earlier days. A worthy place is surely due to Dr. Oliver for his outstanding services to the Craft during the years of his long life.

Notes.

1. Information kindly supplied by the Rev. Canon Hodd, vicar of St. Peter's, Mansfield.
2. These particulars came from the Diocesan Records, now preserved in the Borthwick Institute of Historical Research, York. I am indebted for them to the Secretary, Mr. J. P. West-Taylor.
3. Information given by the Rev. Norman Copeland, rector of Gotham.
4. The British Museum has no copy of this sermon, but three sermons preached by the Rev. Samuel Pierpont Oliver, between 1848 and 1855, appear in its printed catalogue. The Rev. Samuel Pierpont was vicar of Calverton from 1827 to his death in 1874.

Apologies for non-attendance were received.

W. Bro. C. C. Binns proposed, and W. Bro. C. E. Haines seconded the name of W. Bro. Dr. A. M. McMullan, P.M. 1560, 131 Loughborough Rd., Leicester, as a Full Member of the Lodge.

The Lodge was closed at 7.20 p.m. and a conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-SIXTEENTH
MEETING**

was held at Freemasons' Hall, Leicester,
on January 24th, 1955.

There were present the following Officers :—W. Bro. C. E. Haines, Acting W.M.; W. Bro. C. C. Binns, Acting I.P.M.; W. Bro. A. G. Kilner, S.W.; W. Bro. A. E. Rossiter, J.W.; W. Bro. E. R. Carr, Treasurer; W. Bro. W. A. Thorpe, Secretary; W. Bro. J. T. B. Swift, D.C.; W. Bro. W. Tomlinson, Acting S.D.; W. Bro. J. E. Foister, J.D.; W. Bro. R. H. Dilworth, I.G.; W. Bro. F. M. Drewery, Steward and W. Bro. D. Choyce, Tyler. Also W. Bros. G. H. Fox, T. C. Thorpe, S. Kay, J. L. Smith and T. O. Judge.

There were fifteen members of the Correspondence Circle and one visitor present.

The Lodge was opened at 6 p.m.

The Acting Master referred in feeling terms to the loss that the Lodge in particular, and Freemasonry in general had sustained by the passing of W. Bro. Ebb Murray.

The Minutes of the last regular meeting were read, confirmed and signed.

The following Brethren were elected members of the Correspondence Circle :—

W. Bro. Dr. E. F. Aubert, Vine Grove, Mount Durand, Guernsey, Nos. 23 and 84.

W. Bro. E. J. Wright, "Ninety-five," Elwyn Rd., March, Cambs. Nos. 3021, 6125 and 6704.

Bro. W. J. Binns, 8 Carisbrooke Avenue, Leicester, No. 1560.

W. Bro. F. M. Drewery was invested as Steward.

W. Bro. J. W. Lakin and W. Bro. A. M. McMullan were unanimously elected Full Members of the Lodge.

W. Bro. T. C. Thorpe, B.Sc., P.M. No. 3595, P.P.G.W., Notts., then read a paper entitled.

THE RITE OF THE FIRST DEGREE.

Definitions.

RITE :—	A form of service.
CEREMONY :—	The method of its performance.
RITUAL :—	The words of the rite.
CEREMONIAL :—	The outward form of the rite, i.e. the actions in which it consists or by which it is accompanied.

When this, the Lodge of Research, was formed, the Objects of its formation were fourfold. The Second Object is given as "To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies." This could have been done in what is generally called a Lodge of Instruction, or even by rehearsals under the direction of an expert ritualist. But when combined with the fourth Object to "promote the Grand Principles upon which the Order is founded" such a method seems to fall short of the aim of the Lodge. The combination of these two Objects calls for an investigation into the methods by which the Craft is perpetuated. Hence let us look at that step which is necessary for everyone to take, who is to be a member of the Order. I mean initiation.

There are two main ways of studying Masonic ceremonies :—

- (a) The ceremonial and symbols employed may be considered and attempts made to find out the truths that they both reveal and hide. Both the authentic school of masonic investigators and the mythical school can play their part here in an effort to bring out the precise value and meaning of each ceremonial act.
- (b) The ceremonial may be considered from the stand point of the effect it may have upon the Candidate and whether that effect is the one that Masonry, considered as a whole, has in view. Here a quotation, supplied by W. Bro. D. McCunn, attributed to Aristotle, is apt :—

The Initiated must not be informed but they must receive impressions and they must be put into a certain attitude of mind, provided it be evident that they are prepared for it.

It is unfortunate that nowhere are we given any authoritative pronouncement of the meaning of Masonry. It is everywhere "veiled in allegory and illustrated by symbols." The words and acts of the various degrees are all that the Craft gives us. Even these are not settled authoritatively. As the older ones amongst us know, volumes have been written about the different workings, and, as visitors we see variations in the ways of giving the signs in the 3 Craft degrees, that is :— should be first degree sign have "apoint" ? or is the third degree sign of sympathy single or threefold ? Each Lodge, within certain fairly wide limits, is allowed to have its own ceremonial and verbal ritual as, for instance, the very dramatic method used in Bristol of impressing upon the Candidate the necessity of not writing the word in the first degree as opposed to the quiet insistence of the same in Emulation Working, or the elaborate system of signs and words from an Installed Master, given in the Old Forest Working by which I was installed in the Chair, as opposed to the more general system of two signs. This indicates that neither the words nor the precise movements are essential to the rite. By

continuous use of the ceremonies, the words and actions become familiar, but if we ponder them from the historical and mythical point of view, we may be able to form ideas as to what Masonry is intended to teach and what is the mystery it seeks to convey by allegory and symbol. Hence the performance of the ritualistic ceremonies must be considered both from the stand point of the older mason (who should know to what ends they are intended) and also of the candidate (that they produce a state of mind fitted for the reception and adoption of those ends). In other words, we should be careful to perform each ceremony—words, movements and postures—in such a way that its effect upon the candidate is in harmony with the conception that Masonry sets out to teach.

Here the personalities of both the Candidate and those brethren performing the ceremony come into the picture. No two candidates approach the door of the Lodge alike ; their mentality, nervous reactions, intellectual receptiveness and general background all differ. No one comes with an absolute “blank mind” for us to mould exactly as we would wish, but I hope to show that the methods of our ceremonial attempt to attain this state as nearly as is possible. The personalities of those performing the ceremony have a great influence. The manner in which they perform their parts, the way in which they pronounce their words and stress their meanings, the ease or hesitancy with which they move, their sincerity in, or their gramophone fashion of the repetition of the phrases—all these make an impression upon the candidate. Here I would bring to notice that the ceremony is an example of teamwork, for as soon as the Lodge is opened, Bro. Smith becomes Bro. Senior Warden and Bro. Jones Bro. Inner Guard. Surely this is a pointer to the officers that their own personalities are to be sunk in the general atmosphere of the lodge-room. Even the youngest E.A. has his part to perform as, for instance, in striking his own apron on the investiture.

The core of any ceremony is “the Rite.” In the first degree it is “the Rite of Initiation” and includes all that goes to make up a valid act of initiation. Our method of conducting an initiation is by ritual and ceremonial, and these are not necessarily the same. The ceremonial may be such that it is inseparable from the rite, i.e. the rite cannot be performed in any other way, or, alternatively, it may be used to illustrate the rite. The posture that the candidate assumes on his Ob. is an essential part of the rite, but the way of perambulating the Lodge, known familiarly as “squaring”, is only an incidental part of the ceremony and the rite can be performed validly without any “squaring.” Such incidental parts of the ceremonial may be traditional and are probably useful in elucidating the hidden meanings, but are of subsidiary importance. It is here that the insistence on a perfect performance of Emulation or Stability or Old Forest working leaves me cold. The possession of an Emulation match-box or the exact place, on or off the square pavement where one salutes, does not touch the heart and root of the ceremony. It is not part of the rite.

What, then, constitute the essentials of the Rite ? I suggest they are :—

1. The preparation of the Candidate. This necessarily includes the claim on his charity in the N.E.C.
2. The invocatory prayer and the question and answer which follow, together with parts of the A.C.

3. The Obligation.
4. The Investiture, and
5. as the bond and cement which crystallises the whole, the presentation of, and particularly the explanation of, the W.T's.

The ceremonial which seems to be inseparable from these acts and which is an integral part of the whole, appears to be:—

- (1) the posture in which the invocation is made, that being the one taught by tradition and custom as most fitting when in communion with the Deity.
- (2) the act of taking the Ob. on the V.S.L.

I suggest that the rest of the ceremonial serves only to make the labour fit in with the ancient symbolism and traditional history of Masonry.

Consider briefly the preparation.

We all know the feeling of frustration when we have appeared at a function inappropriately dressed, wearing a lounge suit when everyone else is in formal dinner dress. To be divested of parts of our clothing, produces an even greater feeling of helplessness, while to be h-w-d increases that sensation. Man relies on his senses for his safety and well-being. To be deprived of sight when we are entering upon we know not what, intensifies the atmosphere of bewilderment, awe and unaccustomed helplessness. I do not suggest that the reasons for the mode of preparation are not symbolic, with connections in the traditions and mysteries of the past. I am here only concerned with the effect on the candidate and suggest that a certain state of mind likely to render him receptive of what is to follow, is created. Moreover, by making him rely solely on the senses of touch and hearing, he is made even more receptive than usual to what is presented to him.

On entering the lodge, the key note of the rite is struck. He is told to kneel while the blessing of Heaven is invoked. He knows that he is in the presence of men he meets in everyday life, who have the Englishman's reticence of mentioning matters religious. Yet here is no reticence but an open command which necessitates an equally open declaration of belief and trust in God. Thus is created the atmosphere which is to permeate the whole of the proceedings.

Then the Ob.—taken and sealed on the V.S.L.—binds him in fellowship with those present, all of whom have the bond of "trust in God" in common. This is further exemplified by the way in which he is addressed immediately afterwards, for then, for the first time he is called "brother". He is now a fully-fledged mason and the absolute essential of the rite of initiation is completed. The brotherhood of man springs from the fatherhood of God. Yet the Ob. has been merely not to improperly communicate, disclose or make legible or intelligible our secret arts and mysteries—neither of which have been openly described. The secrets of the degree are explained as a Sn., T and W. but these are merely outward and visible signs which serve to distinguish a mason, the mysteries of masonry being hidden inward and spiritual grace. And this hidden

grace is then pointed out by the rest of the ceremony. The investiture makes him feel that he is really a member of a brotherhood that will never disgrace him if he acts in accord with his Ob. This emphasises the first G.Ps. of B.L.

The call on his charity which he is unable to fulfill, impresses upon him the fact that the privilege of membership carries with it responsibility and demands the active practice of benevolence and charity, the second of the G.Ps. — R.

The W.Ts. present masonry not as a mere speculation but as a deeply personal matter. His mind is directed, still through the Deity, from conduct to the motives behind it—the carrying out of the third G.P. — T.

Finally the A.C. summarises the essential points of the rite, directing the Candidate's attention to his duty to God, to his neighbour and to himself, culminating in obedience to the sacred dictates of truth, of honour and of virtue.

Professional teachers will see in the ceremony of the first degree a perfect example of the application of Herbartian psychology to the didactic method :— Preparation (the physical preparation and the invocatory prayer) ; Presentation (the Obligation) ; Formulation (the N.E.C. and the W.Ts.) ; and Recapitulation (the A.C.).

I hope that I have shown that what the rite of initiation does to the candidate is to prepare his mind for the reception of truth and virtue, based upon the sure foundation of trust in God, worked out in the practice of every moral and social virtue with his neighbour.

What are the outstanding ideas of the rite of initiation ? They are a belief in God, Brotherhood in Masonry founded on the Fatherhood of God and one's duty towards God and his fellow creatures.

In a later ceremony occur the words :—

“Your admission among Masons in a state of helpless indigence was an emblematical representation of the entrance of all men upon this, their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence. It instructed you in the active principles of universal beneficence and charity.....Above all, it taught you to bend with humility and resignation to the will of the G.A. of the U. To dedicate your heart to His Glory and the welfare of your fellow mortals.” If these words sum up the rite of initiation, may we not say that they are actually the impression produced in the candidate's mind by the first degree ceremony ?

Hence the ceremonial, symbols and allegory which are employed are channels through which the teaching of Masonry is conveyed. The initiate does not argue as to their history, content or traditional meaning. He accepts them as something to be examined at leisure, when meaning will become clearer. But at the moment of initiation, they all play their part in making the rite of initiation not only valid but full.

So I hope the few minutes I have devoted to a consideration of not only the outward form but also of the inward content of the first degree ceremony may have helped towards encouraging this Lodge's object . . . "an exemplary rendering" of an initiation, which will of necessity "promote the G.Ps. of the Order."

Apologies for non-attendance were received and the Lodge was closed at 7.10 p.m. A conversazione was held afterwards.

**THE
THREE-HUNDRED-AND-SEVENTEENTH
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester,
on March 28th, 1955.

There were present the following Officers :—W. Bro. C. E. Haines, Acting W.M.; W. Bro. C. C. Binns, Acting I.P.M.; W. Bro A. G. Kilner, S.W.; W. Bro. A. E. Rossiter, J.W.; W. Bro. E. R. Carr, Treasurer ; W. Bro. W. A. Thorpe, Secretary ; W. Bro. J. T. B. Swift, D.C. ; W. Bro. A. E. Bambury, Acting S.D.; W. Bro. W. G. Fox, Acting J.D.; W. Bro. L. H. Wesley, Acting I.G.; W. Bro. F. M. Drewery, Steward and W. Bro. D. Choyce, Tyler. Also W. Bros. S. Kay, T. O. Judge, W. Tomlinson, R. C. Winn, F. W. Heaton and W. E. Boulter.

There were fourteen members of the Correspondence Circle and two visitors present.

The Lodge was opened at 6 p.m.

The Minutes of the last regular meeting were read, confirmed and signed.

The following were elected members of the Correspondence Circle, viz.:—
Bro. S. C. Chilton, 4 Guest Road., Barnsley, Yorks. No. 5238.

The Research Lodge of Otago, No. 181, Secretary, Bro. Axel Newton,
77 Easter Crescent, Dunedin, S.W.1., New Zealand.

W. Bro. Leslie J. Biddle, LL.B., P.P.G.Reg., Warwickshire, P.D.G. Pursuivant, S. Africa, C. D., read a paper entitled :—

**THE NETHERLANDIC RITUAL IN ENGLISH-SPEAKING
SOUTH AFRICA.**

Although my purpose is not principally concerned with Masonic history it is, I think, desirable that I should commence my address with a short historical introduction.

Freemasonry was first introduced into Holland in the year 1731 by a Deputation from the Grand Lodge of England headed by Dr. Desaguliers, Past Grand Master, which held an Especial Lodge at the Hague in order that the first two degrees might be conferred upon Francis Duke of Lorraine, subsequently the Emperor Francis I. In the ensuing twenty-five years some nineteen Lodges were constituted, of which seven appear to have held English warrants, one at least held a Scottish warrant and nine were established as

“daughter Lodges” by Netherlandic authority. Most, if not all, of the Dutch Freemasons appear to have looked to the Grand Lodge of England as their ruling body and the Grand Lodge regarded Holland as being a Provincial Grand Lodge presided over by a Deputy Grand Master, i.e. what in an English Province would have been called a Provincial Grand Master, but who, both in England and in his own country, was regarded as being the Deputy of the Grand Master in England.

In 1756 a number of Dutch Lodges joined in constituting a Grand Lodge of Holland and this was duly recognised by the Grand Lodge of England. In 1770 the two Grand Lodges entered into a Convention under which each undertook not to constitute Lodges in the territory or colonies of the other. From that time the Grand Lodge of Holland has had entire jurisdiction over the Freemasons of Holland and its dependencies.

Holland at that time was a strong maritime power controlling much of the trade with India and the Far East by the route round the Cape of Good Hope. Captains of ships and officers of high rank in the Dutch East India Company were members of Lodges in Holland, in India and in Java. It is therefore not surprising to find that they soon decided to establish a Masonic resting-place at the Cape, and on 2nd May, 1772, they founded the Lodge “De Goede Hoop” which is the Mother Lodge of South Africa, under Bro. van der Wyde who is described as “second Deputy Grand Master, Netherlands.”

Despite the terms of the Convention of 1770 to which I have referred, the Grand Lodge of England wished to establish English Freemasonry in South Africa, and it is an indication of the fraternal spirit and understanding of the Netherlandic Masons that they actively encouraged the idea. When the British Lodge, the first Lodge in South Africa, under the English Constitution, was constituted in 1811, the first Master was installed by Sir John Truter, the Deputy Grand Master of the Netherlandic Constitution, who was subsequently appointed District Grand Master for the English Constitution, holding the two governing offices at the same time.

This fraternal spirit was again demonstrated in 1860 when the Southern Cross Lodge, the first Lodge in South Africa under the Scottish Constitution was established and constituted in the Temple of the Lodge “De Goede Hoop” at Cape Town by Sir Christoffer Brand, the Deputy Grand Master of the Netherlandic Constitution.

In 1897 St. Patrick’s Lodge No. 199 I.C. the first Lodge in South Africa of the Irish Constitution, was established and it was constituted by the Provincial Grand Master of the Netherlandic Constitution. There are therefore four sister constitutions working in South Africa at the present day in the most complete harmony.

Under the Netherlandic Constitution there is a Deputy Grand Master for South Africa, who has two Provincial Grand Lodges, the Transvaal and South Africa (Transvaal excepted), the former meeting at Pretoria and the latter at Cape Town. The Presiding Master of every Lodge upon his Installation

becomes *ipso facto* entitled to the office of a Provincial Grand Steward and he is obligated and invested as such on the occasion of his Installation. Promotion to higher office in Provincial Grand Lodge is by ballot.

The ritual which is used in the English speaking Lodges is a sworn translation of the original Dutch ritual. This is said to be almost identical with the ritual used in the Lodge "De Goede Hoop" at the time of its foundation in 1772, so that it may well be that in a Netherlandic Lodge in South Africa today you may see the sort of ceremony which was worked in Europe about 50 years after the establishment of the Grand Lodge in 1717.

This evening I am going to ask you to pay a visit, in imagination, to South Africa and to come as my guests to the Lodge Peace and Harmony, No. 51 under the Grand East of the Netherlands, at the great diamond-mining centre of Kimberley. There are seven Craft Lodges, representing all the four sister Constitutions, and they all hold their meetings in the same Masonic Temple. On examining your Summons you observe that it is the Installation meeting and you make the surprising discovery that you are not invited to be present at the opening of the Lodge, but for half-an-hour later. The Brethren of the Lodge of the rank of Master Mason enter the Lodge in procession, led by the Master, and immediately open a Master's Lodge (i.e. directly into the Third Degree). The Minutes of the last Meeting are then read and confirmed and any other domestic business of the Lodge disposed of. The Master's Lodge is then closed in due form and an Apprentice Lodge opened. You will observe that not only are the Visitors excluded from the discussion of domestic Lodge business, but also the Apprentices and Fellow Crafts of the Lodge itself, as they are not considered to have sufficient experience of Freemasonry.

While all this has been going on the Visiting Brethren have been assembled in a special ante-room where they are all duly tested either by an Examiner or by the Tyler. After producing your Grand Lodge Certificate you sign the Visitors' Book and your signature is then carefully compared with that on your Certificate which is then returned to you.

The Lodge being opened in the First Degree, the Visiting Brethren are then announced and admitted with a great deal of ceremonial. You will be amongst the first to be admitted, being "Brethren from other Constitutions," and you will then have your first view of the interior of a Netherlandic Lodge.

On entering the Lodge Room we find that the door is in the middle of the West Wall, and not in the North-West as in the English Constitution. Inside the Lodge Room, at the Western end of the floor, stand two pillars. As we enter the pillar J is on our left hand and B on our right. The reason for this is that the H.W. in the First Degree is J. The two Wardens sit in the West, the J.W. by the pillar J and S.W. by the pillar B. This is the ordinary practice in Lodges on the Continent of Europe, and may even have been in use in England early in the 18th Century. In days when it was the duty of the Wardens to control the Brethren in their columns any other position in the Lodge would have been impossible. In a Netherlandic Lodge no Brother is permitted to speak without the permission of the Warden of his column.

In the centre of the floor lies the Tracing Board, which is usually painted in oilcloth and is the same for all three Degrees. At the N.E., S.E. and S.W. corners stand three candlesticks. They stand in the shape of a "Gallows Square" in the centre of the Compasses represented by the Master and his two Wardens.

In addition to these three candles, there are six others, three on the Master's pedestal, two on the Senior Warden's and one on the Junior Warden's. There is also a spirit lamp, which burns upon the Altar. The Altar itself is evidently a part of the old furniture of the more ancient Masonic systems, for the American Lodges, as well as the Continental Lodges and those under the Irish and Scottish Constitutions, all make use of an Altar, upon which lies the V.S.L.

You will observe the peculiarity of the regalia worn by the brethren. Each Lodge has the right to select the colour of its regalia, and there is also a wide variety of the shapes of the aprons. Each of the Officers of the Lodge wears a collar of a similar colour to the lining of his apron. In many Netherlandic Lodges the distinguishing colour of the Lodge is also used for the Altar, the Kneeling Stool and the chairs, benches and tables.

When you have saluted you are led by the Master of Ceremonies to a seat, and you are then able to enjoy the reception of the other Visitors. After those of the English, Scottish and Irish Constitutions in aprons, collars and sashes of many types, shapes and colours we have the Visitors from other Netherlandic Lodges, each in the regalia of his own Lodge colour, orange, green, blue, crimson. Then come the Deputations from other Lodges, each led by the Master. Five officers of the Lodge, each with a drawn sword escort the Visiting Master to the East where he is seated to the South of the Presiding Master.

Finally there may be a Deputation from the Provincial Grand Lodge or even from the Grand East itself. In such a case it is introduced by seven officers with drawn swords and the Presiding Master offers his mallet to the senior delegate as our own W.M. offers his gavel to the Provincial Grand Master. With so much ceremonial it may take nearly half-an-hour before all the Visitors have been announced, introduced, received and duly seated.

At last all this is finished and the Lodge settles down and the Installation ceremony commences. The Master Elect is presented and duly installed in the Chair all in the First Degree and without reference to any secrets. The Installing Master may then inform the newly-installed Master that there are certain secrets restricted to the Master's Chair and may ask him whether he wishes to be entrusted with them immediately, or whether he prefers to have them later. If the secrets are to be communicated immediately all those below the Chair retire and the usual English inner working is employed, as I understand there is no formal inner working in the Netherlandic ritual. If it is decided not to communicate the secrets immediately, the ceremony proceeds in the First Degree with the appointment and investiture of Officers. (A.P.M. communicates the secrets of the Chair privately and informally later.) Then comes the high spot of the evening, the investiture of the Master with the regalia of an Officer of the Provincial Grand Lodge, consisting of a collar and apron of light blue satin, beautifully embroidered, the apron in the shape of a shield ornamented with nine stars.

This concludes the business of the meeting and the Apprentice Lodge is then closed by the Junior Warden with the knocks of the First Degree which are repeated by the Senior Warden and the Master, followed by the applause, three loud claps by all the Brethren in unison with him.

You will be particularly surprised to hear the knocks which are those of the English Third Degree and you will be interested to observe that they go up from the Junior Warden to the Master.

The Orator closes the Bible and extinguishes the spirit lamp. The Master and Wardens leave their respective chairs and advance to the Tracing Board, where they simultaneously extinguish the three main candles.

The Brethren retire in procession and our first Netherlandic meeting is over. It will certainly be followed by a splendid banquet, for this is the great Annual Festival of the Lodge, to which some of the Brethren have travelled three hundred miles or more. It will be remembered that the English Lodges of the eighteenth century had their Annual Grand Feast or Festival, even when the Brethren did not usually dine together after a normal Lodge meeting, so that our Netherlandic Brethren are reminding us of an old Masonic tradition.

After dinner the Master opens the "Table Lodge" in the degree of Apprentice, which is closed in due course after the final toast. Here again we see a strong resemblance to English eighteenth century working, where the toasts were drunk in the Lodge itself and the closing of the Lodge came at the conclusion of the whole of the proceedings of the evening.

At the end of his speech in proposing a toast the proposer says "Hand to the glass, high up!" and all the glasses are raised together. Each glass is emptied in three draughts, and the "fire" is then given by the Brethren in unison with the empty glass in triangular form three times, saying, "One! Two! Three!" This differs from the English form in that there is a slight pause after the second and before the third, thus One, Two—Three, coinciding with the Netherlandic form of the Apprentice knocks.

There will be a number of speeches, of which some may be in Afrikaans, and three or four of you may find yourselves replying for the Visitors when the time is approaching midnight, and you will be able to say with complete truth that you have had a wonderful evening.

Now, having made friends in the Lodge, let us pay another visit to a regular meeting, when an initiation is on the Summons. If we arrive in good time we may have the opportunity of being conducted over the Masonic Temple and of meeting some of the Officers. We find that in addition to the main Temple and the two ante-rooms, for the Brethren and the Visitors respectively, there are two "Chambers of Preparation" and a "Chamber of Meditation" for the Candidate and we receive explanations of the part which they play in the ritual so that we are able to understand those parts of the ceremony which we do not actually see. We also have the opportunity of meeting the Deputy Master and the Honorary Master, the Orator, the Conductor, and the Preparator who play such important parts in the ceremony.

The Presiding Master now leads the procession into the empty Lodge Room and we are permitted to accompany them so that we may have an opportunity of seeing the opening ceremony. The Master asks the conventional questions and the Senior Warden announces that it is full noon by Masonic time. The Master says :—

“As it is now full noon, and therefore time to commence our labours, and the Lodge is properly tiled, I open this Apprentice Lodge in the name of T.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 resound in the West.”

He then gives the knocks of the First Degree, which are repeated by the Senior and Junior Wardens. The Master continues :—

“The Lodge is opened, let each be mindful of his duty and blessed will be this hour. Towards me Brethren.”

The Master gives the Apprentice sign, which the Brethren repeat, followed by the applause, three loud claps, in unison. The Master and Wardens light the candles on their respective pedestals. The Orator lights the spirit lamp on the Altar, and, kneeling at the Altar, opens the Bible. The Master and Wardens each light a taper at their respective candles, and, advancing with dignity to the Tracing Board, simultaneously light the three principal candles. After they have resumed their seats, the Lodge being opened in the First Degree, the Master deals with the domestic business. Any Visitors are then admitted ; they salute and take their seats and all is ready for the main item on the agenda, which is an Initiation.

A good deal of the preparatory work has already been done outside the Temple proper.

The Candidate is received, on his arrival at the Temple, by the Preparator, who welcomes him in the name of the Lodge and conducts him to a small ante-chamber. On its walls hang cards bearing inscriptions such as :—

“If mere curiosity leads you to us, retire.”

“If you do not trust us, do not proceed.”

“If your heart and intentions are pure, be welcome.”

On a small table lie some documents. The first is a declaration by which the Candidate binds himself not to reveal any of his experiences to anyone in case he should withdraw at the reception. When he has signed this, the Preparator gives him the second document, which is an examination paper containing these three questions, which he has to answer in writing :—

1. What name do you give to the Being who has created man ?
2. What are your views of human destiny ?
3. What do you expect from the Order to which you wish to belong, for your MIND, for your HEART and for your temporal well-being, and what may the Order expect from you ?

The Preparator then divests the candidate of his outer clothes, and it is usual, in many Lodges, to strip him completely and to clothe him in a "Candidate's Suit", which resembles a pair of pyjamas. The candidate is then taken into the second ante-room, called "the Chamber of Silence" where there is an Owl, the symbol of Watchfulness, and a figure of Silence, represented by a skeleton with a dagger in its hand, as a symbol of Secrecy.

"The Owl is emblematical of the watchful eye that all Masons keep on newly-initiated brethren. The figure of Silence is symbolical of the great secrecy which every Freemason observes as regards what he sees and hears within the Temple."

The Preparator hands the candidate a piece of bread dipped in salt, saying "Eat of this with us," and invites him to drink from a tumbler of water, saying "Let us drink out of the same glass, and learn from this simple repast not to be wasteful of the good things of life provided for us by T.G.A.O.T.U., for by being wasteful we may be prevented from assisting a brother in need."

The Candidate is then prepared in the ritual manner as in the English Constitution, and is b d. Two of the brethren take his hands and assist him to ascend a short flight of steps or "ladder". As he stands precariously perched upon the top-step, and supported by the two brethren, the Preceptor says :—

"The position in which you now find yourself is one of extreme danger, and were you not supported by two of the brethren you would be in danger of losing your life. T.G.A.O.T.U. has made man a dependant being, and we look upon dependence as a great bond of friendship. It will be your duty, whenever you find a Brother in difficulty or danger, to help and succour him to the best of your power and ability, remembering the position you are now placed in. Reflect and meditate upon your present position and remember these words." The Candidate descends from the ladder into the third ante-room, called the "Chamber of Meditation". His b.....d is removed and he is left, in silence and alone, to contemplate a large illuminated transparency bearing the words "Know thyself." There he remains until the Lodge is ready to receive him.

In due course, the Preparator returns, b s the Candidate again and leads him to the door of the Lodge, upon which the Tyler gives three loud knocks equally spaced.

The J.W. leaves his seat and, opening a small trap in the Lodge door, enquires "Who knocks so loudly?"

The Preparator's reply having been reported to the Master, the Candidate is admitted and placed between the Wardens. The Orator kneels at the Altar and offers up the Prayer in the First Degree.

It is then usual for the Master to ask the Candidate several questions on moral subjects, and to deliver a short address on "Self-knowledge."

The S.W. descends from his chair and places the open c s against the Candidate's breast, saying "I place these opened c s on your heart, not to wound your body, but to touch your conscience. Do not forget these words."

The Candidate now makes three symbolic "journeys" or perambulations round the Lodge, escorted by the Conductor. On the first journey obstructions are placed in the path. In some Lodges there is a rocking platform over which the Candidate is led. The Master explains that this journey symbolises the dangers and difficulties of life. On the second Journey, some of the Brethren clash swords and make other loud and disturbing noises. The Master explains that this Journey represents the struggle of life and reminds the Candidate that he must not be discouraged by anything; no wild alarm must disturb his peace of mind. After the Second Journey in some Lodges (though not in Kimberley) I am told that he is given to drink of the Bitter Cup. "Man sometimes experiences misfortune and his bitter afflictions seem to him unsurmountable, yet by Self-Knowledge and his trust in God and the assistance thereby obtained he is enabled to overcome the bitterness of life and empty the cup."

In some Lodges also (though again this is not done in Kimberley) I am told that the Candidate's hands are dipped in a basin of cold water as a symbol of the purity of Conscience which he should always maintain.

On the Third Journey, the deepest silence prevails. The Candidate is preceded by a light, the heat of which he should now and then feel. This is the symbol of Light which the Mason discovers in his own soul. The Candidate is conducted to the Altar, where, kneeling, he takes his Obligation, which is read to him by the Master. This resembles the English Obligation, except that it contains no penalty. He is again taken to the W., and stands between the Wardens. The Brethren stand and, by linking hands, form the "Brother Chain."

W.M. What more does the Candidate desire ?

First Prep. To see the L . . . t, W.M.

W.M. You desire L . . . t. May it ever be by your endeavour to search for L . . . t. What L . . . t is to the eyes, truth is to the mind ! Let Light now be imparted to him who seeks the Truth. The b d is removed by Prep.

W.M. Our hands, joined together, unite you to us and to the altar of truth. Our hearts beat for you, and the pressure of our hands assures you that we will not desert you while truth, justice, secrecy and brotherly love remain sacred to you. Resume your seats, Brethren. Bro. Wardens, conduct the newly-initiated brother hither." The Wardens, each armed with a drawn sword, leave their seats in the West and escort the Candidate. Under their guidance he crosses the Tracing Board with the proper steps of an Apprentice, these are different to the English ones. He kneels at the Altar and states that he is willing to repeat his promise. This is accepted as being sufficient, and the Master and his two Wardens interlace their swords over the Candidate's head. The Master with his mallet gives the Junior Warden's sword a blow, saying "Wisdom"; the Senior Warden's sword a blow, saying "Strength"; and his own sword a blow, saying "Beauty". He then gives the Apprentice knocks on the Junior Warden's sword, saying "To the glory of T.G.A.O.T.U.;" on the Senior Warden's sword saying "In the name of the Grand East of the Netherlands" and on his own sword saying "By the power vested in me by this Lodge, I accept you as an Apprentice Freemason. Rise, Brother Apprentice !" The Candidate is raised by the g . . . p on his r . . . h . . . and the Wardens resume their seats.

The Master invests the Apprentice with his apron and explains that he must wear it with the flap inwards, "which means that your labour must return to yourself ; or, in other words, that Self-Knowledge must be the aim of the Apprentice Mason." The Apprentice is presented with a pair of white gloves to wear, and also with a pair of lady's gloves, which he is bidden to hand to her whom he considers most worthy to receive them from the hands of a Freemason.

The Sn., T. and W. of the Degree are now explained to the Apprentice. In demonstrating the Sn., which exactly resembles our own, it is explained that it refers to the ancient oath of a Candidate that he would rather, etc., than betray the sacred trust reposed in him. This is the only reference to the penalty in the whole Degree. The Holy Word is the word which an English Mason associates with the Second Degree. It is the name of one of the columns in the Porch of King Solomon's Temple at which the apprentices received their wages. It signifies "He (namely, God) establishes : He is Wisdom". It is exchanged by letters only. The Pass Word is the name of the first Artificer in Metals. This is the word which is used in claiming admission into an Apprentice Lodge. When you are asked to give the Pass Word you answer "I may only syllable it with you ; give me the first and I will give you the second."

The Master returns to the Throne. The Conductor takes the new Apprentice to the Senior Warden, who shakes him by the hand, then to the Junior Warden, who also shakes him by the hand, and finally to his official place in the Lodge at the head of the North Column. At the request of the Master, the Wardens in turn proclaim to the Brethren in their respective columns that henceforth Brother A. shall be acknowledged as an Apprentice Mason. The whole Lodge then gives the Candidate the official applause.

The Orator now delivers a long explanation of the Reception and Symbols, which takes the place of the English Charge to the Initiate. Finally, the new Apprentice, together with any other Apprentices who may be present, are taken through the Catechism, which has 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 a year before he can be passed.

This concludes the Ceremony of Initiation and the Lodge is closed in the First Degree.

On our next visit to the Lodge a Candidate is due to be passed to the Second Degree. When we enter the Temple in procession we find the room beautifully decorated with flowers and sometimes with corn. There is a vase of flowers on each of the three pedestals and a garland on each of the three candlesticks round the Tracing Board. An illuminated transparency is in the East, near the Master, shewing a Flaming Star, with the letter G in the centre.

The Lodge is opened directly into the Second Degree with the five knocks of a Fellow Craft. The Candidate has remained outside in the care of the Preparator, who prepares him and conducts him to a Chamber of Meditation,

on the walls of which hang improving mottos. On the table lies a Form of Declaration, by which the Candidate binds himself not to reveal any of the secrets in case he should retire from the reception. After he has signed this, he is asked to answer in writing the following questions :—

1. What is your opinion of the First Degree ?
2. What motives induced you to aspire to the Second Degree ?

The Declaration and the written answers are passed into the Lodge and are read to the Brethren. If these are considered satisfactory, the Candidate is introduced and placed between the Wardens. The Master then examines him upon matters in reference to the Apprentice Ritual by asking him selected questions from the Catechism to which reference has already been made. The Master imposes upon him five “journeys” or perambulations round the Lodge Room. In the First Journey he carries in his left hand the Mallet and Chisel ; in the Second Journey he carries the Compasses and Ruler ; in the Third Journey he carries the Level on his left shoulder ; on the Fourth Journey he carries the Sword in his left hand ; and on the Fifth Journey he carries no tools at all. At the end of each journey its symbolic significance is explained to him by the Master.

His attention is then directed to the Flaming Star, symbolising the fire which guided the Children of Israel through the wilderness, and the letter G., “which signifies to us Geometer, alluding to God, who is adored in this Degree as the G . . . G . . . or preserver of the Universe. The Conductor advances with the Candidate to the foot of the Tracing Board, and instructs him to advance across the Tracing Board with the three steps of an Apprentice, followed by those of a Fellow Craft.

The Candidate kneels at the Altar : the Master and Wardens leave their seats with drawn swords and advance to the Altar.

The Master reads the Obligation, which contains no penalty. The Candidate does not repeat it, but at the end says “This I promise.” The Master joins his sword to the swords of the Wardens over the Candidate’s head. He gives five Fellow Craft knocks with his mallet on the Junior Warden’s sword, saying “To the glory of T.G.G.O.T.U.” He then gives the same knocks on the Senior Warden’s sword saying, “In the name of the Grand East of the Netherlands”. He gives the same knocks on his own sword, saying, “And by virtue of the power vested in me by this Lodge, I accept you as a Fellow Craft Freemason.” He changes the sword into his left hand and takes the Candidate’s right hand with his right. Both Wardens lower their swords and help to raise the Candidate by his elbows. “Rise, Brother Fellow Craft.” The Wardens return to their seats. All the Brethren resume their seats. The Conductor stands beside the Candidate and the Master remains before the Altar.

The Master explains the Sn., Gr. and W. of a Fellow Craft. The S . . . n is the P . . . l S . . . n only. It is explained that this refers to the ancient Oath of the Candidate that he would rather, etc., than betray the trust reposed in him. The Holy Word is B The Mode of communicating this is explained.

The Pass Word is S It signifies etc. "May your work be as fertile as the ears of corn in a well-cultivated field, and take care that these fruits ever remain of the noblest quality."

The Master invests the Candidate as a Fellow Craft by pulling up the flap of his apron in token of the sublime character of his work. The Master returns to the Throne. The Conductor takes the Candidate to the Senior Warden who shakes his hand, and to the Junior Warden who shakes his hand ; and then to a seat at the head of the South Column.

At the request of the Master the Wardens in turn proclaim to the Brethren in their respective columns that henceforth Bro. A. B. shall be acknowledged as a Fellow Craft Freemason, and call upon them to aid and assist him as such. There follows a long and interesting Explanation of the Reception and an Interpretation of some of the symbols. This concludes the ceremony of Passing, and the Lodge is closed in the Second Degree.

The Junior Warden closes the Lodge with five knocks which are repeated by the Senior Warden and the Master, followed by the applause, five loud claps by all the Brethren in unison. The Orator closes the V.S.L. and extinguishes the spirit lamp. The Master and Wardens leave their places and simultaneously extinguish the candles round the Tracing Board. The Master and his Officers leave the Temple in procession, followed by the remainder of the Brethren. We are invited to join the Brethren in some light refreshments which may be followed by a Table Lodge and formal toasts, but which are more often treated quite informally.

On our next and last visit the Lodge is to work a Raising. When we arrive we find that instead of the garlands and bunches of flowers of the previous Fellow Craft Lodge, and the brilliant colours of the Lodge furniture and equipment, all is draped in black, the pedestals, the Altar and the candlesticks in particular. At the upper end of the Temple, in front of the Altar, a Coffin stands upon trestles. Inside the Coffin is a skeleton, but the lid is closed and upon it is a branch of Acacia and a coffin plate bearing that night's date and the name of the Candidate.

The Master, his Officers and the Brethren enter the empty Temple in procession and take their places. The Master's Lodge is opened by the Master "with three times three loud knocks which shall emanate from the East and resound in the West," the knocks are those of the English Fellow Craft, repeated three times by each of the principal officers.

While the domestic business of the Lodge is being transacted one of the Preparators retires to prepare the Candidate. When he is prepared, he is conducted to a Chamber of Meditation draped in black. On a small table stand a Skull and an Hour Glass. The Candidate signs a written declaration that he will not reveal any of the secrets in case he should fail to go through the whole ceremony. He is then asked to answer in writing the question "Do you believe in a life hereafter." These two documents are taken into the Temple. The Master reads them and says "Brethren, our Bro. A. B. has made the usual

declaration. He has given the following reply to the question, "Do you believe in a life hereafter." "Yes, I believe that only in a life hereafter can man's imperfections be made perfect." "Are you satisfied with the answer given?" There is a general murmur of "Satisfied." The Master asks "Do you approve of the Candidate being raised to the Third Degree?" and the Brethren answer "Agreed."

The Candidate is then announced at the door with the Fellow Craft knocks. His name is given as S his age as five years. The Brethren quickly place themselves round the Tracing Board facing outwards. The Master and Wardens extinguish the candles in their pedestals and leave their places. The Master stands at the Altar facing West, with the Coffin before him. The Wardens place themselves at the West side of the Tracing Board facing the entrance of the Temple. All the lights are then extinguished leaving only the flickering spirit lamp on the Altar and a spotlight whose beam is directed on the lid of the Coffin.

The Candidate is admitted into the Temple with his back to the East, so that he sees nothing. The Orator kneels at the Altar and offers up a prayer which is almost identical with normal English working. The Candidate is then warned by the Preparator that he must not look round nor utter a single word during his reception. The Master says "Bro. Master of Ceremonies let the Candidate perform his nine journeys which however I limit to three. Do not forget that they are those of the Master: treat him therefore with respect." The Preparator faces the Candidate and, taking him by both hands, conducts him sideways round the Tracing Board with his back to the Brethren, so that, to the Candidate, the Temple appears to be empty. When he reaches the Coffin he halts and surveys it while the Master or the Orator solemnly declaims:—

"Our life is a journey to the grave. Such a dwelling will also be your dwelling. Your body is dust, and to dust it will return."

The Candidate continues his perambulation and, on reaching the Coffin for the second time he observes that the top end of the lid has been folded back on a hinge, revealing the skull. The Orator says:—

"You also will die, Bro. A. B. To the transgressor of the moral and therefore Divine law, Death is a dismal messenger, but to the virtuous he is a friend coming to invite him to dwell in better regions."

The Candidate makes his third perambulation and, on reaching the Coffin, observes that the whole lid has been removed, revealing the complete skeleton. The Orator says:—

"Death, to the Freemason, is an action, not rest. Do not fear to undertake that work; the Fellow Craft is accustomed to labour."

The Preparator conducts the Candidate to the rest, to complete the third circuit and back to the ante-chamber.

The Master, Wardens and Brethren silently pass in a solemn procession from the Temple into the "Master's Chamber," which is a room specially designed and constructed for the particular purpose to which it is now to be put.

In the centre of the floor is a rectangular hole about seven feet long, three feet wide and three feet deep, representing a grave. The Preparator, on being informed by the Master of Ceremonies that everything is in readiness, extinguishes all lights and conducts the Candidate in complete darkness to the door of the Master's Chamber on which he knocks as a Fellow Craft.

The Candidate is admitted and placed with his back to the foot of the grave facing the Altar. The Master then gives him three gentle blows with his mallet, the first on the t . . . t, with the word "Wisdom," the second on the l . . . b, with the word "Strength" and the third on the f . . . h . . . d with the word "Beauty". At the third blow the Wardens lay the Candidate down on the sheet which has been spread over the symbolic grave. This breaks his fall and he sinks into the grave, slowly and dramatically. He is covered with the left side of the sheet, his r . . . a . . is extended across his body so that his r . . . h . . . rests on his b . . . t, his r . . . k . . . is raised in the form of a square and he is then covered completely with the right side of the sheet. All this is done by the Preparator, assisted only by the Architect or the Master of Ceremonies.

The Master's Chambers is then fully lit and the Master and Brethren take their seats. The Director of Music (i.e. the Organist) plays a solemn hymn, or the Brethren join in singing "Days and Moments quickly flying."

The Junior Warden, by the direction of the Master, takes with him two Brethren out of the North column and makes three circuits round the grave with the E.A. S . . n. He tries the E.A g . . p which proves a slip. The Senior Warden with one Brother from the South column join the Junior Warden and his two Brethren and the five make five circuits round the grave with the F.C. Sn. The Senior Warden tries the F.C. g . . p, which proves a slip. The Master takes three Brethren (usually Past Masters from the East) and these four added to the former five make three circuits with the Master's S . . n. The Master then, with assistance, raises the Candidate on the f.p.o.f., whispering a word in each ear.

The Candidate kneels at the Altar with both hands on the V.S.L. The Wardens and the Master of Ceremonies join swords over his head. The Master reads to the Candidate his Obligation, which resembles that of the English Constitution, except that it contains no penalty. The Candidate seals it three times on the V.S.L.

The Master says "By the new Master's Word and by the f.p.o.f. I declare you a Master Freemason." With the mallet he touches the t . . . t of the Candidate, saying "To the glory of T.G.A.O.T.U.," the l . . b . . . of the Candidate, saying "In the name of the Grand East of the Netherlands" and finally the Candidate's f . . h . . , saying "And by the power vested in me, rise, Bro. Master." He raises the Candidate by his r . . . h . . . , which he shakes. The Preparator conducts the Candidate back to the Chamber of Preparation and the Master, Officers and Brethren return in solemn procession to the Temple.

When everyone is seated and the candles relighted, the Candidate is re-admitted and the Master, the Orator, or some other Brother delegated for the

purpose, delivers the Traditional History, which closely resembles the English version except that the three blows are struck with a 24 inch gauge across the t . . . t, an iron square on the l . . b . . . t and a pointed hammer on the f . . h . . . The Explanation of the Master's Word is "The flesh has quitted the bones" instead of that known to an English Mason.

At the conclusion of the Traditional History the Preparator conducts the Candidate across the Tracing Board with the steps of a Master Mason, (four steps in a zig-zag direction). The Deputy Master, The Orator or some other Brother appointed for the purpose, communicates the secrets of the Third Degree. He is shewn the Penal Sign which, he is told, has reference to an ancient oath. He is told "There is a Pass Word in this Degree which would be given to you in a Dutch Lodge in Holland. But it is a word which, in other Constitutions is only given to a Brother when he is installed in the Chair. In order to avoid causing a breach of Masonic obligation to some of our visitors, we must omit the communication of the word to you."

The Candidate is invested with a Master's apron edged with the colour of the Lodge and he is informed that the flap must always point downwards to signify that in all his actions his thoughts should always be directed to death and the grave.

The Preparator conducts the Candidate in turn to the Senior and Junior Wardens, who shake him by the hand, and then to a seat. Each of the Wardens proclaims to the Brethren of his column that Bro. A. B. is a Master Freemason and calls upon them to aid and assist him as such.

The Master or some Brother appointed for the purpose now gives a long explanation of the ceremony and symbols of the Third Degree, which for lack of time I must omit. This concludes the Ceremony and the Master's Lodge is closed by the Junior Warden with the three knocks as in the opening.

There is no refreshment following the ceremony and the Candidate is conducted to his home by his sponsors and advised to go to bed immediately in order that he may meditate upon the lessons of the Third Degree.

The Ceremonies which I have described to you tonight are those which I have actually witnessed and taken part in during my sojourn in South Africa, but I know that the precise ceremony would vary in different Lodges of the Netherlandic Constitution in South Africa largely depending upon variations in local conditions. The two principal Lodges in Cape Town and many other Lodges throughout the Union have their own buildings which are designed with a particular view to the ceremony which is to be worked. In other places, the Netherlandic Lodge may have to share a building which belongs to a Lodge of another Constitution, and it may therefore be necessary to dispense with the "Middle Chamber" or with some of the other features which are normally distinctive of the Netherlandic Constitution.

Those of you who may have had an opportunity of seeing or reading the paper "The Ritual of the Grand East of the Netherlands" by W. B. Jan. F. Straatman, read in this Lodge on the 22nd January, 1940, may have observed

that although on that occasion he said that the Dutch Ritual could be studied in an English translation, in the working used in the Netherlandic Lodges of South Africa there are, in fact, a number of important differences between the working in Holland and that in South Africa. One of my Dutch Brethren in Holland says "When a Candidate is prepared he has to hand in all his metals, but keeps his black dress on and he never enters the Lodge Room in an undressed condition nor with his b . . . b He is b . . . -f and he wears his black formal dress (evening dress with white tie). More than seventy or eighty years ago a Candidate entered prepared as if for a ceremony in an English Lodge, but this is never done now." I understand that it is usual for the Brethren in Holland always to meet in evening dress wearing a white tie in the First and Second Degrees and a black tie for the Third Degree. In the latter case the Brethren also, I am told, have their aprons draped in black or with a kind of black cover, and the Grand Lodge Certificates of deceased Brethren are hung on the walls, also draped in black. I have never known these customs to be observed in South Africa, and so far as I know they are peculiar to Holland alone, although you may find similar practices in other Constitutions.

Bro. Straatman in his paper put forward the view that the Ritual of the Netherlandic Constitution is not derived from the Ritual of the English Constitution, even of the early eighteenth century, but that both Rituals were probably derived from a common ancestor. That is a matter upon which I must leave you to form your own opinions. My own task tonight I regard as being that of giving you as full and accurate a description as I can of what I have personally observed of the Netherlandic Ritual, and I must leave historical speculations to those better qualified than myself.

A mere verbal description can hardly do justice to the full beauty of the Netherlandic Ritual. Our Brethren of that Constitution take their Freemasonry very seriously, and although they enjoy the social side, this is treated by them as being a pleasant addition only. As a visitor you cannot fail to be struck by their intense sincerity, and I personally have always felt, in leaving a Netherlandic Lodge, that I have seen the spirit of Freemasonry demonstrated at its best.

In conclusion, I must inform you that many of my Brethren of Dutch ancestry in South Africa continue with their Freemasonry under considerable difficulties and particularly where they are, as is so often the case, members of the Dutch Reformed Church. Doubts having been expressed as to whether a sincere Christian could, at the same time, be a Freemason, the Dutch Reformed Church in South Africa appointed a Synodical Commission which, about the time of the commencement of the recent War, issued a report which constituted a scurrilous attack upon Freemasonry. Since that time many of the Brethren have been placed in a painful position through their conflicting loyalties to their Church and the Craft, in which we must offer them our whole-hearted sympathy. The Craft in the past has survived many of these anti-Masonic attacks, and I believe that the faith of my Netherlandic Brethren in South Africa in the great purposes for which our Craft stands, will enable them to survive the present period of trial.

W. Bro. Biddle was honoured by being affiliated with a Lodge working under the Netherland Constitution. The following address was delivered to him on that occasion.

Address delivered by Very Worshipful Arthur Pett, Past Provincial Grand Warden of Provincial Grand Lodge Netherlandic Constitution, to W. Bro. Leslie Joseph Biddle on the occasion of his affiliation with Lodge Peace and Harmony No. 51 N.C. Kimberley.

My Brother,

As a member of the English Constitution you were bound to us by those indissoluble ties which are common to all Freemasons of every Constitution throughout the whole world. Your desire to associate yourself with Masonic activities in South Africa through the medium of the Peace and Harmony Lodge No 51 on the Register of the Grand East of the Netherlands brings you into close relationship with the members of this Lodge who welcome you now as one of themselves with sincere and fraternal cordiality.

In this great sub-continent, where four Constitutions operate, whose interests are closely interwoven, circumstances frequently arise where a Brother is resident in an area where no Lodge of his Constitution exists and is it therefore not unusual for a Brother of one Constitution to affiliate with another.

In the annals of this Lodge, your admission as a member is unique and without precedent. Since there are four Lodges operating in the East of Kimberley under the banner of the Grand Lodge of England, it might readily have been assumed that you would seek to join a Lodge owing allegiance to the Constitution of which you are already a member. Your desire, however, to become associated with the Constitution which first introduced the light of Freemasonry into this country, I regard as a symbol of that bond of Masonic friendship between the Grand Lodges of England and the Netherlands, which has stood the test of time since its inception over two hundred years ago.

A brief historical review of the relationship between the two Constitutions referred to may be of interest.

The Grand Lodge of England, dating from the year 1717, is the Senior Grand Lodge of any Constitution. It is a matter of common Masonic knowledge that the light of Freemasonry was introduced into Holland in the year 1731 when an occasional Lodge was opened at The Hague under authority of Lord Lovel, the Grand Master of England, for the purpose of conferring the First and Second Degrees on the Duke of Lorraine, afterwards the Emperor Francis I, the Third Degree being subsequently conferred on him in London. Only in imagination can we conjure up the colourful scene of this Historical occasion. The indisputable fact, however, stands clear, that from the date of its introduction into Holland, the Order of Freemasonry was firmly established in that country. The History of the passing years gives evidence that through the medium of the Netherlands, the light of the Order penetrated to the furthest corners of the Earth.

On the 30th September, 1734, approximately three years after the introduction of the Order into Holland, the first Lodge was opened under a Charter granted by the Grand Lodge of England.

The keenest interest was evinced by the Hollanders and several other Lodges came into being.

In 1756, the Grand Lodge National of the Netherlands was formed with a view to centralising Masonic activities, and in order to establish some consistency in practice and procedure, this Body introduced a Law Book two years later based on Anderson's Constitution.

Many prominent Dutchmen joined the Craft. Holland during this period was a strong maritime power controlling the trade by the route via South Africa to the East. Captains of Ships and Officers of high rank of the Dutch East Indies Company were prominent Freemasons. These, in their absence from their Homeland, nevertheless retained active association with the Order, and were instrumental as pioneers in bringing the Light of Freemasonry to other Countries.

In 1759, Netherlandic Masons established the Lodge Salomon in Bengal. In 1763, the Lodge La Choisie was established at Batavia in Java.

Up to this period it would appear that the Grand Lodge National referred to, was tolerated by the Grand Lodge of England, but was not recognised as a completely authoritative Body.

In 1770, with the consent of the Grand Lodge of England, the Netherlandic Freemasons formed themselves into a Grand Lodge, and Netherlandic Masons thereupon assumed entire responsibility for the conduct of their own affairs. It was agreed between the two Grand Lodges that no warrants would be granted in Territories in which the other was labouring. An interesting exception, however, had arisen in respect of South Africa, to which I shall refer later.

The relationship between the two Grand Lodges has always been of the most cordial nature and Netherlandic Masons look back with pride to the fact that they owe their origin to the Grand Lodge of England. That this pride is still alive at the present day is demonstrated by an inspection of the Banner of this Lodge from which it will be seen that the Flag of England is embodied in its composition, thus proving that while we owe allegiance to the Grand East of the Netherlands, we have not forgotten our indebtedness to the Grand Lodge of England.

The Light of Freemasonry was introduced into South Africa on the 2nd May, 1772 by Bro. v. d. Weijde who described himself as "Second Deputy Grand Master Netherlands" when he established the Lodge De Goede Hoop in the East of Capetown.

The history of the influence of this Lodge on Freemasonry in South Africa is fully set out in the Historical Review delivered on the occasion of the Hundred and Fiftieth Anniversary of its establishment on the 2nd May, 1922 by my friend Bro. C. Graham Botha, Chief Archivist of the Union of South Africa, to whom I am indebted for some of the information contained in this address.

For many years interest in Freemasonry in South Africa was stimulated by Sir John Truter (Chief Justice of the Cape Colony) who held the rank of Deputy Grand Master of the Netherlands from 1804.

From the date of its introduction, Freemasonry steadily and firmly established itself in South Africa under the direct control of the Grand East of the Netherlands, which may possibly have exercised its sovereign rights in accordance with the Agreement entered into with the Grand Lodge of England in 1770.

It is apparent, however, that with the passing of time, circumstances changed, and the Netherlandic Masons, being imbued with the spirit which recognised the universality of the Craft, felt that the prohibition against the admission of any other Constitution into the territory where they were labouring should be relaxed.

In accordance with this broader view, in 1811 the first English Constitution Lodge was opened at the Cape when Sir John Truter installed the first Master of the British Lodge. Many Netherlandic Masons were foundation members of this Lodge and with the growth of English Constitution Lodges at the Cape, Sir John Truter was, in 1826, appointed Deputy Grand Master of the English Constitution, thus holding the two governing Offices at the same time, for a considerable period.

In passing, I may mention that Sir John Truter held another distinction which, alas, he never lived to realise, he having been the Guardian of my maternal grandmother during her minority!

The spirit of fraternal amity was further demonstrated by the fact that in 1860 the Southern Cross Lodge, Scottish Constitution, was established and was constituted in the Temple of the Lodge De Goede Hoop by Sir Christoffel Brand, the Deputy Grand Master of the Netherlandic Constitution. The first

Irish Constituted Lodge, St. Patrick's No. 199 was established in 1897 by the Provincial Grand Master of the Netherlandic Constitution. It will be seen, therefore, that the establishment of the three sister Constitutions in South Africa was brought about by the services of two Deputy Grand Masters and a Provincial Grand Master of the Netherlandic Constitution.

With the dispute which arose between the Grand Lodge of England and the Irish Masons who established another Lodge in 1751 under the term of Ancient Freemasonry, Netherlandic Masons have never been concerned. The Dutchman is by nature a conservative person. Only such alterations have been made to the Ritual as have been necessitated by the change of circumstances in the passing of time. In the main, the Ritual remains much in the original form, and I think we may claim that our Ritual is the nearest approach to the original English Ritual in existence.

During the World War of 1914-18, many British soldiers and civilians were interned in Holland. In view of the fact that many of these men were Masons, it was felt that an opportunity should be afforded them of maintaining their interests in the Craft.

Two British "War" Lodges were accordingly established temporarily under Dutch Masonic jurisdiction to enable the British internees to continue their Masonic duties.

The first was established at Groningen consisting of Military Internees, and the second at s'Gravenhage comprising civilians and military prisoners who were temporarily detained in the Netherlands. These Lodges were named respectively Gastvryheid and Willem van Oranje. The first named Lodge was permitted to carry on its workings with the English Ritual and the Grand Master of the Netherlands permitted the second Lodge to use an English translation of the Netherlandic Ritual.

On termination of hostilities, negotiations were successfully entered into between the Grand Lodges of the Netherlands and of England and it is interesting to note that the Lodge Gastvryheid No. 3980 E.C. now meets at the Criterion Hotel, Piccadilly, London, and Lodge Willem Van Oranje No. 3976 E.C. meets at Freemasons Hall, Great Queen Street, London. Thus we have a permanent record of that unanimity and mutual regard which has always marked the relationship between the Netherlandic Constitution and the Grand Lodge of its origin. Once more the World is plunged into War and we are faced with many and grave difficulties in connection with maintaining the principles of our Order. These grave circumstances have forced you from your civilian occupation and have driven you many miles across the sea to a country strange and new to you, where you are called upon to render service in the defence of Freedom and Justice. You have found warm welcome from the Masonic Brethren of all Constitutions, and in joining ours, the oldest established Constitution in South Africa, I am happy in having been delegated as the Snr. Provincial Grand Lodge Officer resident in this District by the invitation of the Worshipful Master, to administer the obligation of affiliation to you and to speak a few words to you.

You are now one of us and as such let us consider the position of Netherlandic Freemasons today. With the advent of the ruthless Invader into Holland, our records have been lost or destroyed, our Temples have been desecrated,—Queen Wilhelmina, the Patroness of Netherlandic Freemasons,—is an exile from her own Country. Our Grand Master, a gallant soldier and a gentleman, has died in a concentration camp in Germany. Of the whereabouts of other Grand Lodge Officers we know nothing. This is a bitter story of calamity, but cruelty and oppression have failed to quench the Light of Netherlandic Freemasonry which burns undimmed. We know that the Scales of Justice are held firmly in the Hands of the G.G.O.T.U. in whom our faith is unswervingly founded. We know that the conditions prevailing in Europe and especially Holland, are transitory. We shall adhere steadfastly to the principles and tenets of our Order, and look forward with fortitude and perfect confidence to the day which we pray may speedily dawn when our Grand Lodge will be re-established in Holland as a proof to all the World that the ideals for which we strive as Masons have triumphed over brutal oppression and fanaticism.

In this hour of our mourning, it has been a great consolation to Netherlandic Freemasons to realise that the Brethren of all Constitutions are sharing our sense of deep sorrow with us.

This, I know, has been a source of encouragement to our Deputy Grand Master resident in South Africa, on whose shoulders so great a burden has fallen.

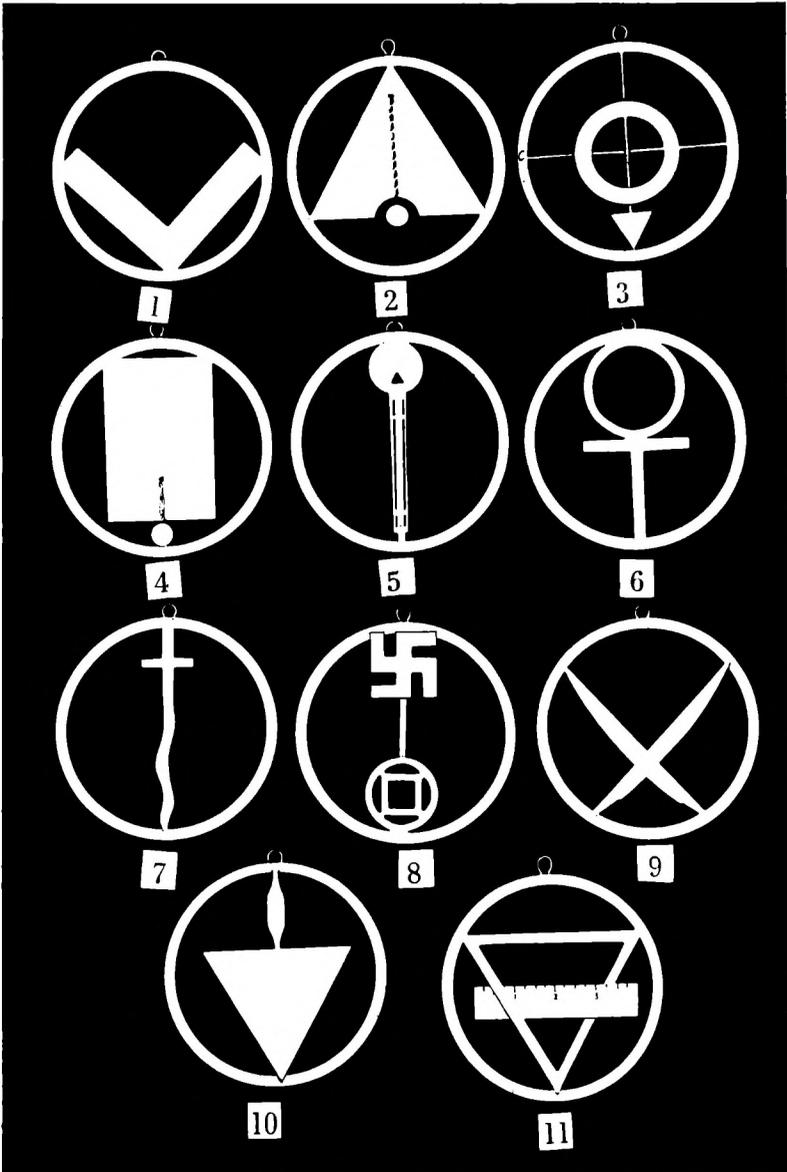
I regard your action in joining this Lodge as a tangible expression of your sympathy for us in the time of our tribulation. I trust that when the new day dawns and our Grand Lodge is re-established in Holland, you will feel some share of pride in having maintained the traditions of Netherlandic Freemasonry in the time of adversity and that you will claim no little credit in having contributed your sympathetic aid to the fulfilment of this great accomplishment.

SO MOTE IT BE.

Apologies for non-attendance were received and the Lodge was closed at 7.45 p.m.

A conversazione was held afterwards.

PLATE II



OFFICERS OF THE LODGE
SOUTH AFRICAN NETHERLANDIC JEWELS

- | | | |
|------------------------------|---------------------------|--------------------------|
| 1. Worshipful Master, Silver | 4. Orator | 8. Treasurer |
| Deputy Master, Gold | 5. Director of Ceremonies | 9. Secretary |
| 2. Senior Warden | 6. Preparator | 10. Custodian of Regalia |
| 3. Junior Warden | 7. Tyler | 11. Architect |

THE FIRST CHARGE OF A FREEMASON

*I say, that as the babe, you feed awhile,
Becomes a boy and fit to feed himself,
So, minds at first must be spoon-fed with truth :
When they can eat, babe's nurture is withdrawn.
I fed the babe whether it would or no :
I bid the boy or feed himself or starve.*

Death in the Desert—Robert Browning.

Prior to his obligation the Candidate agrees with the W.M. that one of the reasons why he seeks initiation is a general desire for knowledge. At the conclusion of the ceremony, the W.M. hands to him the Book of Constitutions and recommends it to his serious perusal. Later, the J.W. charges him to endeavour to make a daily advancement in masonic knowledge.

Surely, these words are not just so much air ; they are serious words, and meant to be taken as such by all of us. But, since it is customary not to provide the E.A. with the ritual of the ceremony through which he has passed, it is often said that we cannot expect him to advance. Leaving out of consideration the desirability or otherwise of the practice, we may note that ritualistic knowledge is not synonymous with what we mean by masonic knowledge and that the plea is in reality a veiled excuse for Br. E.A. to put off making a start. It would, indeed, be better advice to remind him of the ancient Chinese proverb that the longest journey begins with but a single step or, its Greek equivalent, that the beginning is half the thing.

In an endeavour, no doubt sincere, there are those who advise the E.A. to make a start by seeking explanation from the first of the 1813 Union Lectures by Dr. Hemming. Since we, who have read these so-called lectures, know that, in the main, they are little more than a catechism of the ritual and, more often than not, themselves require explanation, the advice appears somewhat fatuous. However, the discerning inquirer will, of course, read the introduction and, let us hope, find an invaluable pointer in the second sentence : "But Freemasonry, having a more noble object in view, viz., the cultivation and improvement of the human mind, may with more propriety be called a Science." He will rightly infer that Masonry does not tolerate wilful ignorance on the part of its members and expects each to make honest endeavour within the compass of his attainment, as outlined to him in the last general recommendation of the Charge to the E.A. Happy then is the E.A. who realises that it is to this Science of the Mind that he is apprenticed, that the Temple is his laboratory, and the apparatus the symbolic ternion : The 24-inch Gauge, Common Gavel, and Chisel. With the moral use of these instruments he will have to learn how to conduct the experiment: To raise a superstructure perfect in its parts and honourable to the builder. The laws of conservation will teach him that nature never supplies us with something for nothing and he will, therefore, not expect to get more out of Masonry than he is prepared to invest in it. In order to think, he must now needs find time

to read, because it will not be possible to co-ordinate what is not already possessed. Only study, assiduous study, and then putting the findings of that study into practice and, therefore, to the test, will ever make him master of the Science to which he aspires.

It is to be regretted that we so seldom hear *The Charges of a Freemason* read in open lodge; yet, at the foot of the title-page, we find: "to be read at the making of new brethren or when the Master shall order it." These charges, in truth, afford excellent material for the serious perusal or study of all of us. The distinguishing marks with which we adorn the apron do not alter the fact that it remains basically that of an E.A. to the Science of Masonry; so, with him, let us begin first to read, and then to analyse, the first part of the first sentence of the first Charge: "A mason is obliged, by his tenure, to obey the moral law." This latter phrase occurs also in the first of the Antient Charges and Regulations read to the Master Elect on the occasion of his installation. What then is this *moral law* which is nowhere laid down for our inspection? Is it the decalogue of Moses, our familiar Ten Commandments, to be found in Ex. 20? If we reflect that Masonry is always described as being universal and includes under its banner men of practically all civilized faiths, many of whom know nothing of Moses or his commandments, we must conclude that such a limitation is unwarrantable. Whilst suitable for ecclesiastical purpose, it does not fit the masonic scheme. We need a law to which all thinking men will subscribe and, hence, obligatory on all mankind.

In the charge to the E.A. we do not specify the domestic and public virtues which he is enjoined to obey. It is left for him to discover as he proceeds on the path, but we do make mention of *Prudence, Temperance, Fortitude and Justice*. Of course, we do not pretend that these belong exclusively to Freemasons. They are the universal property of every civilized faith today. The ancient pagans assigned the most prominent place to these four virtues in their mysteries and so we read of Socrates saying in Plato's *Phaedo*: "*Wisdom alone is the right coin with which to deal, and with it everything of real worth is bought and sold. And for it, Temperance and Justice, Fortitude and Prudence, are a kind of preliminary purification*". What is peculiar, is that Masonry, in keeping with ancient tradition, has also adopted these as her Cardinal Virtues, that is, virtues on which all the others hinge or depend. For instance, could we not say that Mercy is the child of Temperance and Justice, or Fidelity the offspring of Justice and Fortitude? Towards the end of the explanation of the First Tracing Board we read: "Pendent to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely: Temperance, Fortitude, Prudence, and Justice, the whole of which tradition informs us, were constantly practised by a great majority of our ancient Brethren." It is precisely because of this great majority, this near-universality that Masonry also places these Virtues in the forefront for our consideration. But the Charge to the E.A. then reads on to say: "those truly Masonic ornaments already amply illustrated: Benevolence and Charity." In the Tracing Board, and prior to the mention of Cardinal Virtues, we find: "The covering of a Freemasons' Lodge is a celestial canopy of divers colours, even the Heavens. The way by which we, as Masons, hope to arrive there is by the assistance of a ladder, in Scripture called Jacob's Ladder. It is composed of many staves or rounds, which point out as many

virtues, but three principal ones, which are, Faith, Hope, and Charity." These are the three Virtues of St. Paul (1 Cor. 13), which Christian writers designated as the Theological Virtues in contradistinction to the Cardinal Virtues. On the ladder in the Tracing Board they are symbolised by a Cross, an Anchor, and an outstretched hand reaching for a Chalice, but there is a fourth symbol, a Key, to which no reference is made. It is believed that Thos. Dunckerley was responsible originally for the introduction of the symbolism of the ladder into Freemasonry, when in 1776 he reformed the lectures of the York Rite. However, his ladder had only three steps corresponding to the three Theological Virtues and, hence, referred to as the Theological Ladder. Now, the ladder, as a symbol of moral and intellectual progress, is common to all the ancient systems of initiation. The number of steps varied, but seven seems to have been the favourite. Perhaps Preston had this fact in mind when he wrote "many staves or rounds but three principal ones." It seems, therefore, not unreasonable to infer that the masonic Ladder of Perfection should consist of the seven virtues already mentioned. If the order in which they occur in both the Charge to the E.A. and the T.B. be any indication as to their proper places, we have the arrangement FHC; PTFJ. The text, however, seems to indicate that the theological virtues are to be interposed between the cardinal virtues, but gives no hint as to the precise sequence. Despite this, the overall effect is that of marking the Mason's ascent from Earth to Heaven "emblematically depicted here by seven stars." And the Mason who is possessed of these, we suggest, will have made his Lodge perfect and have attained the summit of his profession. Thus, rather than by giving us a set of direct commands or prohibitions, Masonry presents us with positive suggestions in the form of a septad of Virtues in which she enshrines the Moral Law which we are enjoined to obey.

The Charge then goes on to say: "and if he rightly understands the art he will never be a stupid atheist nor an irreligious libertine." These are strong words, words written in 1723 by Dr. Anderson, a Presbyterian minister. They demand of us to think, think hard, and think continuously in the light of our experience. When we were admitted into Freemasonry, we publicly declared that we put our trust in God; for if we had not, we would not have been initiated into the Order. Trust in God is Faith, which is typified by the Cross on the ladder in the T.B. Masonry holds that he who does not look to a superior and superintending power as his maker and his judge, will do good and eschew evil, only when it suits his convenience and, therefore, his oath can be no stronger than his word. For this reason the Candidate is required to declare that he is no atheist. Only his conscience will now know whether his declaration was genuine or merely expedient, because the J.D. usually prompts him what to say. The epithet "stupid" will recall to most of us the language of the psalmist, "The fool hath said in his heart: There is no God." Before passing on, we note that Masonry does not ask us "Who or What is God"? This is a question for ourselves and that is the reason why it is of paramount importance that we must think continuously about it as we advance on the Masonic path.

Today we use the word "libertine" in the sense of a moral bankrupt, but in 1723 it meant no more than Freethinker (Deist or Theist), that is, one who speculates freely in matters of morals or religion and has released himself from the bonds of orthodox sectarianism. The word Deist, of course, means simply

believer in God but, since those who profess Deism reject the dogmas of orthodoxy, Dr. Anderson scathingly refers to them as irreligious. To him and his contemporaries the word Faith, no doubt, meant the Christian religion or mode of worship, because prior to 1717, when Grand Lodge first was formed, the Operative Masons were under ecclesiastical patronage and, in the early days after this date, Freemasonry was sectarian and demanded a Christian allegiance. Today, however, it is more tolerant and the deist or libertine of Dr. Anderson's day is no longer excluded on sectarian grounds alone, it being too easy to say that Christians possess morality and deists or pagans none, especially when one knows nothing about either. What becomes then of the morality of a Socrates, Epictetus, or Marcus Aurelius? As there is but one geometry for mankind, so there can be but one morality for Freemasonry. The greater part of mankind may be ignorant of geometry but, if they apply a little to the study of it, all men will draw the same conclusions. Likewise, morality is the same for all men who make use of their reason. It consists not of ceremonial performances and has nothing to do with dogmas. Like our Masonic Light it proceeds directly from God. Our dogmas are the superstitions and the darkness which obscure this divine light which shines around. [For Now we see through a glass darkly (1 Cor. 13)]. Is it not high time that men ceased from emphasising things which never entered the head of the Master? In conformity with a truth as ancient as the world, he merely commanded them to love God and their neighbour (Mt. 22). And they dispute with one another over petty differences of opinion, one calling the other heretic or heathen; if they no longer persecute their neighbour, they malign him behind his back. They find it easier to pay homage to the appurtenances of their faith than to its fundamental truth. The message of Masonry should ring clear to all: Abide by that precept, observe it, for that is all. We submit that this is one meaning of what the Charge intends when it says: "He, 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." It is a quotation from 1 Sam. 16, and its fuller meaning is brought home to us in the installation ceremony of a First Principal in the Royal Arch Chapter.

Now the duty of a Freemason is to obey the Moral Law, which obedience confers on him a conscience. The philosopher Locke clearly demonstrated that Man is not born with innate ideas of good and evil. He has no moral principles at the start but only the faculty of receiving them. And so Man's conscience is created by the spirit of the age in which he lives, his own dispositions and reflections, the examples of others, but, above all, the moral education he receives. When inculcated at an age when the mind has acquired the use of its faculties to reason and to understand, pure morality so impresses the heart that bad or wicked actions become impossible without the upbraiding of conscience. If this were not so, how comes it that we acquiesce in the social virtue to do to our neighbour as in similar cases we would wish he would do to us? The transit from moral theory to practice is one of the hardest things in life, and that is why we are enjoined to obey the Moral Law, which means practising the virtues we profess to admire and, thereby, cultivating conscience, symbolically represented to the E.A. by the Common Gavel. Since, then, God looks to the heart and conscience is conferred by the practice of the Moral Law, the Charge reads: "A mason is, therefore, particularly bound never to act against the dictates of his conscience."

The lesson we extract here is that he who does right is in every way superior to him who only thinks right and so, while we are still engaged in preparing principles for future use, let us bear in mind the words of the Apostle James : "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was . . . Ye see then how that by works a man is justified and not by faith only . . . so faith without works is dead." And Masonry says the same. Devout enthusiasm is a far easier thing than a good action and, therefore, we find many who dialectically are Masons but ethically non-Masons ; in other words, theoretical but not practical Masons. They are with us but not of us, because their protestations and avowals do not find expression in action.

We all know that the word "ethic" (meaning practice) is derived by Aristotle from a Greek word meaning "custom" and, because from the habit of doing good acts, there arises the habit of moral virtue or conscience, the word has come to mean the Science of Morals. Ethics being thus engaged in the inculcation of morals must have a sanction or ground-principle on which they depend, and which requires their performance, making certain acts those which ought to be done and so duties, and forbidding others as offences. As a science, therefore, ethics has many species varying in name and character, according to the foundation on which it is built. Thus we have an ethics of theology which is founded on dogmas relating to the nature and attributes of God. Every known religion carries within its bosom such a system of ethics which teaches, according to its special light, the duties incumbent on Man in his relation to the Supreme Being. In philosophy we speculate freely concerning both God and Man and their relationship, so that there are sects of philosophers who deny the existence of a Superintending Being, but they still have a science of ethics based on the relations of man to man. By its very nature, of course, such a system is wholly unacceptable to Masonry, because even before the Candidate enters the door of the lodge he declares that he comes by the help of God and he is no sooner inside than he once more declares that he puts his trust in God. The masonic institution is therefore religious, if not theological—"We being only, as Masons, of the universal religion above-mentioned (Sixth Charge, Second Section)." Also at every ceremony the S.W. reminds us that we are speculative and apply the W.T.s to our Morals. In other words, we are also a philosophical institution. Hence, the ethics of Freemasonry is religious (relation of man to God) and philosophical in so far as it is engaged in speculations concerning the nature of man as a responsible and social being. Let us now

think of the prayer when we first entered the Lodge : Almighty Father and Supreme Governor of the Universe. He is our Father and the E.A. becomes our brother by acknowledging Him. In the charge after initiation the E.A. is taught the duties he owes to God, to his neighbour, and himself. The religious part of our ethic is founded on God and ourself and the philosophical part on our neighbour and ourself as a citizen of the world. The inculcation of these duties constitutes the Ethics of Freemasonry sanctioned by the idea of the Universal Fatherhood of God, implying the Universal Brotherhood of Man.

Love the Lord thy God with all thy heart and thy neighbour as thyself. More than nineteen centuries have staggered away into the spectral realm of the

past since, teaching a religion of Love, this great Master was crucified that it might become a religion of Hate and Persecution. And at the present time, this doctrine is not yet even nominally accepted as true by a fourth of mankind. We can, therefore, understand the remark of the late Dean Inge, that, if anything were calculated to promote disbelief in Christianity, it was the history of the Church; for it is hard to believe that a religion starting from the concept of Love, should have led to such iniquities as the Inquisition and the burning of heretics. And these heretics were not burned for denying God, but for daring to differ in opinion about rituals and ceremonies from him who sits in the seat of Peter upon the Seven Hills of Rome. At first religion drew men together and imparted a meaning to their lives. This is, unfortunately, not true today. Religion scarcely influences the Western world at the present time and it is reasonable to suppose that the decay is to be attributed to the fact that men are tired of the parochial view of religion, the constant emphasis placed on the external trappings leading to unprofitable theological disputations, rather than on the fundamental common truths. When a scientist makes a discovery which upsets existing theory, he is not branded or persecuted as a heretic by his colleagues. The whole scientific world acclaims him and theory is modified to conform with fact. Science unites men in the common task of the conquest of nature or the material world. Likewise, religion should unite men in the common task of the conquest of Man's nature. We submit that Masonry could be this religion. It meets the most pressing need of the moment in providing a religious outlook which sees beyond the narrow boundaries we mark out for ourselves with diverse creeds, ceremonies, and churches, and recognises that these are but different modes of approach to the same God. And so the Charge reads: "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 practise the sacred duties of morality."

There has been and still is a needless expenditure of ingenuity and talent by a large number of Masons in the endeavour to establish that Masonry is not a religion but a system of morality or religious system, all of which seems so much hairsplitting. Are we to assume that Anderson, a doctor of divinity, did not know what he was saying when he wrote: "We being only, as masons, of the universal religion above-mentioned"? Or is this difference of opinion due to attaching different values to the word? Close examination of the various definitions which have been attempted will reveal that Masonry satisfies all and so is a religion, as Dr. Anderson says, but with this difference: it is universal and not exclusive. For instance, we cannot be both Mahometan and Christian at the same time, the one excluding the other, but we can be both Mahometan and Mason at the same time and, hence, in this sense, Masonry is not a religion, because it is not self-exclusive like sectarianism. Masonry has no wish and never has sought to be ranked with the great sectarian religions of the world. If then we assert that there is no such thing as a Masonic religion, we do not thereby deny that Masonry is religion. It was Bishop Latimer who said: For religion, pure religion, I say, standeth not in wearing of a monk's cowl, but in righteousness, justice and well doing. The masonic institution is indebted for its origin as well as its continued existence solely to the religious element it contains, without which it would scarcely be worthy of cultivation. The desire to demonstrate the complete disseverance of Freemasonry from religion

arises perhaps from the fear that, if this were not done, the opponents of Freemasonry may find ground for accusing the Institution of being inclined to substitute its teachings for the claims of sectarianism. Let us, therefore, turn to the Charge : "Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love ; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess." Does this last phrase ask a man to relinquish his particular faith ? On the contrary, it exhorts him to strive to excel therein. Why then should we be so timid as to entertain fear of unwarrantable charges ? Whilst it is true that a Mahometan does not cease to be one when he becomes a Mason, he should remember that if he would demonstrate the superior excellence of his faith to others, he should set about it with the most insinuating mildness and the most engaging moderation. If he begins by telling that what he announces is demonstrated, he must expect to find a multitude of incredulous persons ; if he ventures to tell them that they reject his doctrine only inasmuch as it condemns their passions, that their hearts have corrupted their minds and that their reasoning is false and proud, he only succeeds in disgusting them, he incenses them against himself and ruins that which he would fain establish. If his religion is excellent, will insolence render it more so ? We do not put ourselves into a rage when we say that it is necessary to be mild, patient, beneficent, just, tolerant, merciful, faithful, charitable and to fulfil all the duties of society. Why not ? Because we all know very well that everyone holds the same opinion. Why then abuse our brother when we preach to him a strange and mysterious system of metaphysics ? it is because his good sense irritates our self-love. We are so proud as to require our brother to submit his intelligence to ours. Humbled pride is the source of this wrath. Against such intemperance and imprudence the E.A. is expressly warned in the charge after initiation and again in the 6th Charge §2 : "Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion . . . as what never yet conducted to the welfare of the lodge, nor ever will."

Sectarian religions offer their followers much more than Masonry does. We have no doctrines of transubstantiation, original sin, predestination and so forth. Masonry only inculcates the practice of Virtue, obedience to the Moral Law, but offers no scheme of redemption for sin. It points to the path of righteousness but does not claim to be "the way, the truth, and the life." How then can Masonry be a substitute for what it does not offer ? Masonry does not take away from a man what he possess but only adds thereto for it is said : "Yet masonry takes no honour from a man that he had before ; nay, rather it adds to his honour" (6th Charges §3). Masonry is piety or godliness in action, which action derives its sanction from love of and obedience to God. Hence it is religion, universal and non-sectarian. In this sense, it is possible for a man to be eminently religious and not a Mason but for a Mason to be irreligious is manifestly absurd. In other words, the Morality of Masonry or its Ethics offends no civilised religion and is found, as a sort of substratum, in all religions. The tenets of Freemasonry can be held by Jew and Christian alike, because Masonry can be grafted on any religion without doing violence thereto, but the converse is not possible.

Before we leave the subject, we must note that there is a sense in which Masonry is exceedingly exclusive. Masons meet behind doors which are properly tyled against entry from the outside and popular world and, before proceedings are begun, precautions are taken to see that none but Masons are present. Not only do we obligate our candidates to keep inviolate the secrets and mysteries of the Order, but they are also required to keep the degrees separate and distinct by not communicating any secret of a higher degree to a brother in a lower and, the more forcibly to impress this, we always require those of a lower degree to retire before the Lodge is opened in a higher.

Yet we cannot pretend that we meet in secret, because our summons to attend is either published in the press or arrives by the post. Moreover, our meetings usually take place in premises only too well known to the public who can see us making our way to keep the trust. If then Masonry is a secret society, in what sense is it? Let us consider the following bit of history. In the National Assembly of France, 1848, during a discussion of secret societies and their suppression, it was asked whether Masonry also should be proscribed. Coquerel, chairman of committee investigating the matter, said that a secret society is one which has not made the declaration prescribed by law and that Freemasonry was not such a society. A society may have a secret and yet not be a secret society. The President then declared that the 13th article of the act be amended to read "a secret society is one which seeks to conceal its existence and its objects." It is highly interesting to note that neither of these men were Freemasons.

Since then we do not conceal our existence, and it would be puerile to conceal the very laudable object of our institution, viz., the cultivation and improvement of the human mind, aided and assisted by a system of morality, sanctioned by a belief in the GAOTU, we must possess secrets which we are most anxious shall not be revealed to the profane and uninstructed. This is the reason for our precautionary measures and strict injunctions to our candidates, because the danger arising from careless and indiscriminate revelation is very real. Consider that in most states of the world one religion from among all others is the declared religion of the state and that this religion requires that the Imam in a Mahometan country keeps a register of the circumcised, the vicars or pastors of the baptised; that there be mosques and churches, days consecrated to rest and worship, sacred rites recognised by law and so forth, and that good morals are taught to the people. Now Freemasonry teaches good morals with respect to the state, as is evidenced by the charge to the initiate (As a citizen of the world . . .), but it is not recognised by the state, except in so far as it is specially excluded as a secret society from the Sedition Acts of Great Britain (1799, 1817, 1846), presumably because the secretary of a lodge in England annually informs the Clerk of the Peace of the names of the members of his lodge and also, perhaps, because so many of our legislators themselves are masons. When, however, a religion becomes the protégé of the state, its whole character suffers a change. The state perverts the continuance of many of the things that were done in that religion before it was publicly received. Take the Christian religion. The early Christians used to assemble in private in spite of the magistrates and the general prohibition, by which action they risked life. They considered it an unpardonable crime to show the gospels

to the profane and did not even lend them to their catechumens. For the first two centuries they entertained a horror for temples, altars, incense, etc. It was entirely different when Christianity became adopted by the state. Then no assemblies were permitted except public ones under the eyes of the law and all secret societies proscribed. The gospels were read in public, the Church became organised and gathered in revenues, stately temples were built, etc. At first the early Christian might have said "it is better to obey God than man", to which the later Christian could have replied "To follow the laws of the state is to obey God." Likewise, if Freemasonry ever became an institution open to the general public, it would in time lose all its characteristic landmarks, and our principles and tenets would not be transmitted pure and unpolluted from generation to generation. It would cease to be a society with a secret, that is, a society which excludes the curiosity of the vulgar gaze, as what never yet conduced to the faithful and responsible preservation of tradition.

The superscription of the First Charge reads : Concerning God and Religion. We have already made it clear that Masonry neither approves nor disapproves of our particular mode of worship, but it does require, as a first condition of admission into the Order, a belief in the Supreme Being (Aims and Relationships of the Craft, No. 3). Our own Grand Lodge severed all connection with the Grand Orient of France in 1877 precisely for the reason that they dropped this ancient and important landmark. Quite recently again in 1947 the Grand Lodge of Uruguay and other South and Central American lodges met in conference at Montevideo and there agreed on substituting the expression: "a belief in a Superior and Ideal Principle designated as the GAOTU", for that of our own Grand Lodge : "a belief in the Supreme Being." We might at first sight think that there is not much difference between these statements and perhaps G.L. thought so too. When, however, it became known that the presence of the V.S.L. was no longer required in Uruguayan lodges and that no prayers were said, the Grand Registrar (V.W. Bro. J. Neville Gray, D.S.O., K.C.) came to the conclusion that this form of words was capable of being interpreted as admitting atheists to Masonry and proposed that G.L. withdraw recognition of the G.L. of Uruguay. In seconding this notion, the President of the Board of General Purposes (V.W. Bro. Sir Ernest Cooper. D.L.) said it seemed to him that the expression made the GAOTU subordinate to the Superior and Ideal Principle and eliminated, by a stroke of the pen, our belief in a *personal God* who is our Creator and to whom we direct our prayers. The motion, being put to the vote, was agreed to (Quarterly Communication, 6th Sept., 1950).

We have said before that Masonry does not ask us to define God ; now we add, that it neither excuses us from the responsibility of seriously reflecting continuously about the matter during the whole of our masonic life. It assumes, in the first place, that we are rational men and that by use of our reason we have arrived at a spiritual level where we find God necessary as Creator of the Universe about us. If this were all, such a theist, in good standing, could qualify for initiation ; but we regard him as an "irreligious libertine," because Masonry requires something more than bare theism. It expects, in the second place, our philosophy to have led us to the higher level, where we not only attribute the existence of the material world contingent to our Creator, but also

our ideas of right and wrong. The first kind of theism is merely philosophy ; the second, philosophy coupled with religion. It is this latter kind of theism which finds favour with Masonry and which we have previously referred to as the substratum of all civilised religion—the universal religion of Dr. Anderson. This being so, we may well ask, why masonry has not grown to greater proportions than it has. The answer seems quite simply : the vulgar, great or little, are not philosophers.

Frequently we hear it asserted that whilst Masonry may be religious in character, it contains no theology. Now strictly speaking, this is, of course, not true. But it is true that whatever theology it contains is also contained in most sectarian religions and, on this account, offends none. This cannot be said for sectarian theology. Masonry goes further than the simple adoration of the Deity and the submission of our hearts to His eternal dictates. She instructs us, by degrees, in the refinement of our ideas about the godhead and the Moral Law. No sooner has the E.A. been admitted to the lodge than he hears the prayer : Almighty Father and Supreme Governor of the Universe. These words Father, Governor, Creator can only be applied to describe a Being, in this case the Supreme Being. For us, God is not a neutral principle, like the principle of gravitation, but a being, that is, a person, active, superintending, and purposive. We suggest this explains the strong objection of Grand Lodge to the formula adopted by the G.L. of Uruguay. But we must not fall into the error of imagining that by a personal God the Pres. of the Board of General Purposes meant a corporeal Deity. By imagery such as breath or wind the Bible tries hard to make us understand that God is a spirit. Now this invisible and transcendent God with the infinite attributes omnipresent, omniscient, omnipotent is hard for our understanding to grasp—to whom our hearts with difficulty warm. It is a necessity to represent him more familiarly in mental pictures such as Father, Governor, Architect. These mental pictures or words are no less symbols than paintings and statues and there is no difference in principle.

The danger is that the image may become too effective. When we arrive at a certain spiritual level (and Masonry assumes this level in us), the image is a real aid to devotion but, at lower levels, the mind stops at the outward form and so sinks into heathenism. In Is. 44 the prophet says many scornful things about those who thus confound the image for what it is intended to represent. Thus, when we speak of the GAOTU, the auxiliary mental picture may very well be that of an exceedingly cunning craftsman presiding over a vast heavenly Whitehall from which plans proceed for the maintenance of the universe ; but the underlying idea, which it is intended to express by such representation, is that of a transcendent Being who creates, out of nothing, the very material out of which the universe in its turn is created. In science, as in philosophy and life generally, we act on the principle that the universe must make sense, that is, be intelligible. New discoveries are not declared to be unintelligible ; we confidently expect to find meaning in them, we search for the sense with inquisitive and unclouded minds, and are not disappointed. Intelligibility on the one hand implies intelligence on the other ; and so, for us, the GAOTU is that infinite Intelligence or purposive Mind or Being behind the universe for the whole plan of which it is responsible.

It was to His service that we prayed that the E.A. should dedicate and devote his life and we present to him a 24-inch gauge, the symbol of our Royal Art, to indicate how that life should be spent : part in prayer (duty to our God), part in labour and refreshment (duty to ourself), and part in serving a friend or brother (duty to our neighbour). These three great duties constitute the very essence of religion but, unless they are practised, we shall never be able to unfold the beauties of true Godliness. These beauties are verifiable facts of human experience and the only laboratory where we can put them to the test is that of life itself. The act of committal to these duties constitutes the Faith of a Freemason.

If then a Freemason had to formulate a religion, would it not be that which should propose the adoration of the supreme and eternal Being of beings, "*cui nec simile, nec secundum,*" the creator of the universe, who gives it motion and life? Would it not teach pure morality about which there should never be any dispute? Would it not have very few dogmas, those inventions of unreasoning pride and subjects of eternal disputation? That of serving one's neighbour for the love of God instead of persecuting and butchering him in God's name? That which should establish commodious retreats for sickness and old age, but never for idleness? That which should tolerate all others and which, thus meriting the goodwill of all, should alone be capable of making mankind a nation of brethren? This religion is already in our hands and it will prevail when the articles of perpetual peace are signed by all the potentates of the world.

The lesson we should extract from the foregoing is that we must be good men whether transubstantiation be true or not, because, in point of time, the latter doctrine was but recently promulgated, but Virtue dates from all eternity. Education, we should know, begins with the burning of our intellectual and moral idols : our prejudices, conceits, and worthless or ignoble purposes. Francis Bacon said a long while ago that a little philosophy makes a man an atheist but that much philosophy leads him to a knowledge of God. We should also remember that there is an education which quickens the intellect but leaves the heart hollower and harder than before. Such an education is so-called scientific education unsupported and uncoordinated by philosophy. Each day science places in our hands new powers of controlling the forces of nature and of tapping sources of almost limitless energy, but these same powers in themselves bring nothing telling us how to use them either for good or evil. Each advance only throws more and more glaringly into perspective our own moral deficiency in the use of it. For this we should, as philosophers, not condemn science, but remain ever thankful to it for adding to the search for Truth such a compelling spur to Morality. In masonry the masonic babe lays the first or foundation stone of morality in the N.E. part of the lodge and it is only when he reaches manhood in the second degree that he is permitted to extend his researches, the right use of which he will then know. Science and philosophy are not in opposition in masonry, but harmonised by it. Masonry has the aim of religion at heart whilst she uses the method of science, because the religious sentiment needs an intellectual guide. Therefore, in our studies as an E.A., let us not forget the true object of Freemasonry : to add to our estate of Wisdom, the right use of our factual knowledge and not the mere

acquisition of it. This is the meaning of the Rough Ashlar wrought smooth by the operations of the Common Gavel (Moral Law and Conscience) and Chisel (Education), and it is to this duty and work that the initiate has apprenticed himself. Thus, if we make the 24-inch Gauge our Rule of Life, we shall be possessed of Faith in God, Hope for ourself, and Charity to all mankind. But we must not forget that "Faith without works is dead" and also that "though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing." Hope, we know, is the most universally enjoyed of all things, for even they have it, who have nothing else ; but charity, that is, loving-kindness and not alms-giving, is one of the rarest things and for that reason, Paul calls it the greatest of the three. If then we let Socrates enter the old Adam and produce Marcus Aurelius, that is, bring forth from the man of enjoyments the man of wisdom, we shall materially assist in making it true that "Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

Here W.M. and Brethren ends the reading of the First Charge of a Freemason.

Bibliography : Hastings—Dictionary of the Bible.
Mackey—Encyclopædia of Freemasonry
Voltaire—Philosophical Dictionary.

Apologies for non-attendance were recorded and the Lodge was closed at 7.20 p.m.

BOOKS PUBLISHED BY THE LODGE.

Application for copies of these books to be made to the Librarian, Freemasons' Hall, London Road, Leicester.

“Memorials of the Masonic Union of A.D. 1813.” By W. J. Hughan. Revised and Augmented Edition by John T. Thorp. Frontispiece. 151 pages; 4to. 1913. Cloth, gilt. Post free 10s. 6d.
Out of Print

“French Prisoners' Lodges.” By J. T. Thorp. New and revised Edition issued by the Lodge as a Memorial to its Founder. With many illustrations post free 5s. od.

The Lodge has for disposal a few copies of some of the earlier editions of the Transactions, also a few copies of “Reprints” and Masonic Papers by the late Wor. Bro. J. T. Thorp. Apply for particulars to the Librarian, Freemasons' Hall, London Road, Leicester.

