

# The Lodge of Research,

No. 2429 LEICESTER.

## Transactions

for the

Year 1958-59.

(SIXTYSEVENTH YEAR OF PUBLICATION)

W. Bro. J. LEES SMITH,  
P.M. 1330, P.P.G.Reg., W.M.

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P.M. 4835, P.P.G.D.

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W. Bro. J. LEES SMITH,  
P.M. No. 1330., P.P.G.D.  
Worshipful Master.

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

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## CORRESPONDENCE CIRCLE.

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*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.



**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.

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PAST MASTERS OF THE LODGE—*continued.*

*W. Bro.	F. H. Pochin	.....	.....	.....	.....	1917-18.
*	”	J. D. Johnson	.....	.....	.....	1918-19.
*	”	A. H. Hampson	.....	.....	.....	1919-20.
*	”	F. H. Doughty	.....	.....	.....	1920-21.
*	”	F. Haines	.....	.....	.....	1921-22.
*	”	W. J. Bunney	.....	.....	.....	1922-23.
*	”	J. H. Hawthorn	.....	.....	.....	1923-24.
*	”	C. F. Oliver	.....	.....	.....	1924-25.
†	”	N. K. Lee	.....	.....	.....	1925-26.
*	”	A. H. Hind	.....	.....	.....	1926-27.
*†	”	C. S. Bigg	.....	.....	.....	1927-28.
*	”	Rev. E. R. J. Biggs	.....	.....	.....	1928-29.
*	”	H. Hyde	.....	.....	.....	1929-30.
*	”	H. D. M. Barnett	.....	.....	.....	1930-31.
†	”	M. D. R. Richardson	.....	.....	.....	1931-32.
†	”	W. H. Riley	.....	.....	.....	1932-33.
*	”	G. B. Ellwood	.....	.....	.....	1933-34.
*	”	A. J. S. Cannon	.....	.....	.....	1934-35.
*	”	A. L. Macleod	.....	.....	.....	1935-36.
*	”	W. H. Cotton	.....	.....	.....	1936-37.
†	”	W. R. Bridger	.....	.....	.....	1937-38.
*	”	J. T. Cooper	.....	.....	.....	1938-39.
*	”	G. E. Phipps	.....	.....	.....	1939-40.
†	”	F. G. Fleeman	.....	.....	.....	1940-41.
*	”	E. H. Stork	.....	.....	.....	1941-42.
*	”	J. C. Burton	.....	.....	.....	1942-43.
*	”	T. O. Judge	.....	.....	.....	1943-44.
†	”	G. W. Wilkes	.....	.....	.....	1944-45.
	R. W. Bro.	Sir John Corah	.....	.....	.....	1945-46.
*W. Bro.	P. M. Webster	.....	.....	.....	.....	1946-47.
*	”	S. F. Herbert	.....	.....	.....	1947-48.
	”	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.
	”	A. G. Külnar	.....	.....	.....	1955-56.
	”	J. E. Foister	.....	.....	.....	1956-57.
	”	R. H. Dilworth	.....	.....	.....	1957-58.
	”	J. Lees Smith	.....	.....	.....	1958-59.

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

**FULL MEMBERS.**

- Cannon, A. J. S., Leicester.  
 Binns, C. C. H., Dr., Leicester.  
 Phipps, G. E., Leicester.  
 Carr, E. R., Whetstone, Nr. Leics.  
 Stork, E. H., Torquay.  
 Corah, Sir John, Leicester.  
 Tomlinson, W., Kettering.  
 Shorthose-Smith, A. T., Syston,  
 Leics.  
 Fox, G. H., Allestree.  
 Swift, J. T. B., Leicester.  
 Morley, Brigadier, C. B. S., Leicester.  
 Heaton, F. W., Lutterworth.  
 Haines, C. E., Syston, Leics.  
 Kilner, A. G., Oakham.  
 Fox, Lt.-Col., W. G., M.A., Birstall.  
 Halkyard, Lt.-Col. A., Leicester.  
 Rossiter, A. E., Torquay.  
 Carr, H., London, W.2.  
 Foister, J. E., Rothley.  
 Jones, Very Rev. H. A., Manchester.  
 Dilworth, R. H., M.A., Market Har-  
 borough.  
 Drewery, F. M., Leicester.  
 Smith, J. L., Market Harborough.  
 Kay, S., Suffolk.  
 Wesley, L., Leicester.  
 Thorpe, T. C., Beeston.  
 Boulter, W. E., B.Sc., Leicester.  
 Thorpe, W. A., Leicester.  
 Goodwin, Dr. E. W., Leicester.  
 Bambury, A. E., Leicester.  
 Winn, R. C., Leicester.  
 Lakin, J. W., Market Harborough.  
 McMullan, Dr., A. M., Leicester.  
 Muddimer, E., Leicester.  
 Whitby, E., Leicester.  
 Goadby, G. F., Leicester.  
 Jacob, R., Leicester.  
 Flinn, T., Leicester.  
 Haird, T., Cropstone.  
 Richards, W. H., Leicester.  
 Wright, E. J., March.

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**MEMBERS OF THE CORRESPONDENCE CIRCLE.  
 GRAND LODGES, LODGES and LIBRARIES.**

- Grand Lodge of Adelaide, Adelaide,  
 South Australia.  
 Bristol Masonic Society, Bristol.  
 Burma District Grand Lodge,  
 Rangoon, Burma.  
 Masonic Library Association,  
 Cincinnati, Ohio, U.S.A.  
 Cauvery Lodge, No. 3848, Tanjore,  
 S. India.  
 Lodge of Research, No. 200, Dublin.  
 Grand Lodge of England, London.  
 Ferrers and Ivanhoe Lodge, No. 779,  
 Ashby-de-la-Zouch, Leics.  
 Grace Dieu Lodge of Instruction,  
 No. 2428, Coalville, Leics.  
 Howe and Charnwood Lodge of  
 Instruction, Loughborough.  
 Iowa Masonic Library, Cedar Rapids,  
 Iowa, U.S.A.  
 District Grand Lodge of the Trans-  
 vaal, Johannesburg, S. Africa.  
 Province of Kent Library and  
 Museum, Canterbury.  
 Freemasons' Hall Library, Leicester.  
 Lumley Lodge of Improvement,  
 No. 1893, Skegness, Lincs.  
 Lodge of Living Stones, No. 4957,  
 Leeds, Yorks.  
 Massachusetts Grand Lodge, Boston,  
 U.S.A.  
 Mountain Lodge, No. 11, Golden,  
 British Columbia.  
 North Yorks Lodge of Instruction,  
 Middlesborough.  
 Grand Lodge of Manitoba, Winnipeg,  
 Canada.  
 Manchester Association for Masonic  
 Research, Manchester.  
 District Grand Lodge of Madras,  
 Madras, India.  
 Makepeace Lodge No. 3674, Kuala  
 Lumpur.

**GRAND LODGES, LODGES and LIBRARIES—continued.**

- Masonic Temple, Lansing, Michigan.  
 Minerva Lodge, No. 2433., Formby,  
 Lancs.  
 Neptune Lodge, No. 2908, Wallsend.  
 New York Grand Lodge Library,  
 New York, U.S.A.  
 Province of Nottingham Library  
 Masonic Library (Ohio) Association,  
 Mansfield, U.S.A.  
 Old Oundelian Lodge, London.  
 Otago, Research Lodge of, New  
 Zealand.  
 Grand Lodge of Philadelphia,  
 Philadelphia, U.S.A.  
 Phoenix Lodge of St. Ann, No. 1235,  
 Buxton, Derbyshire.  
 Masonic Library and Reading Circle,  
 Penarth, S. Wales.  
 Peterborough Masonic Library and  
 Museum, Peterborough.  
 United Grand Lodge of Queensland,  
 Brisbane.  
 Rhodesia Lodge, No. 2479, Rhodesia,  
 S. Africa.  
 Rochester Masonic Hall Library  
 Centre, Rochester, Kent.
- Scotland Grand Lodge Library,  
 Edinburgh.  
 Supreme Grand Royal Arch Chapter  
 of Scotland, Edinburgh.  
 South California Masonic Library,  
 Los Angeles, California, U.S.A.  
 Grand Lodge of South America,  
 Sarmiento, Buenos Aires.  
 St. Bartholomew Lodge of Instruc-  
 tion, No. 696, Wednesbury,  
 Staffs.  
 Surbiton Masonic Library, Surbiton.  
 Trevor Mold Lodge, Buenos Aires,  
 Argentine.  
 Masonic Board of Relief, Vancouver.  
 Warwickshire Masonic Library,  
 Edgbaston, Birmingham.  
 Worcestershire P.G.L. Library and  
 Museum, Worcester.  
 William Van Oranje Lodge, No. 3976  
 London.  
 Research Lodge of Wellington,  
 Wellington, New Zealand.  
 Library of the Supreme Council 33  
 deg., Washington D.C. 13.  
 Yorks, W. Riding, Prov. Gd. Library.

**EXCHANGE LODGES AND OTHERS.**

- American Lodge of Research, New  
 York, U.S.A.  
 British Museum, London.  
 Byron Lodge of Instruction, No.  
 4014, Hucknall, Notts.  
 Fortescue Lodge Masonic Library,  
 Honiton, Devon.  
 Notts Installed Masters, Nottingham.
- Research Lodge of Oregon, No. 198,  
 Oregon, U.S.A.  
 Quatuor Coronati Lodge, No. 2076,  
 London.  
 Toronto Masonic Library, Toronto,  
 Canada.  
 The United Masters' Lodge,  
 New Zealand.

**BRETHREN.**

- Abdale, H. A., Canada.  
 Adcock, A., Uppingham, Rutland.  
 Allen, G., Market Harborough.  
 Allen, H. R., Leicester.  
 Allen, W. J., Skipton-in-Craven.  
 Alyea, O., Canada.
- Anderson, A. T., Middlesbrough.  
 Anderson, G., Warwick.  
 Arnason, T., Iceland.  
 Ashbee, R. H., Peterborough.  
 Ashwell, B. G., Birstall.  
 Aspell, G. L., Leics.



**BRETHREN**—*continued.*

- Corrigan, A., Leicester.  
 Cottam, E. J., Leicester.  
 Cowling, A., Mkt. Harborough.  
 Cowling, Dr. L. D., South Australia.  
 Cox, J., Grantham.  
 Crane, C. E., Ashby-de-la-Zouch.  
 Creed, A. N., Birmingham.  
 Crofts, W. A., Leicester.  
 Cullen, P. C., M.Sc., Notts.  
 Culshaw, G., Leicester.  
 Culver, R. O., Wanstead.  
 Cundy, E., Leicester.  
  
 Daniels, S. P., Leicester.  
 Davey, C. E., Leicester.  
 Davics, B. M., Pembrokeshire.  
 Davies, F. G., Sutton Coldfield.  
 Dawson, D. B. II., Derby.  
 Day, Jack, Gt. Glen.  
 Davison, E. L. P., Leicester.  
 Dayman, E. P., Leicester.  
 Deacon, J. A., Banbury.  
 Dearnley, H., Canada.  
 Dennant, F. J., Ipswich.  
 Dennison, C. B., Oakham.  
 Dixon, L. A., Birmingham.  
 Doughty, D., Leicester.  
 Duncan, J., Coventry.  
 Durant, E. A., Scarborough.  
 Dyson, G. M., M.A., B.Sc., Lough-  
 borough.  
  
 Eckenstein, T. C., Richmond, Surrey  
 Edwards, I. C., Cardiff.  
 Edwards, S., L.D.S., Leicester.  
 Egginton, J. F., Sutton Coldfield.  
 Eichman, A. E., U.S.A.  
 Eisen, Max, London.  
 Eley, A. W., Leicester.  
 Ellis, W. C., Canada.  
 Ellwood, T. G. S., Leicester.  
 Evans, E., Coalville.  
 Evans, I., Rutland.  
 Evans, Dr. J. A., Canada.  
 Evans, J. S., Dudley.  
 Eyre, G. H., Leicester.  
 Fairbrother, C. W., Leicester.  
  
 Fairhurst, W., Birmingham.  
 Farquharson, A. J., Penrith.  
 Fennell, S. E., Nuneaton.  
 Field, G. A., Bournemouth.  
 Figgures, C. N., Coalville.  
 Firminger, L. A., Sutton Coldfield.  
 Fisher, W. G., Taunton.  
 Foister, A. T., Barkby, Leicester.  
 Foister, D. N., Leics.  
 Foister, R. C., Leics.  
 Fordham, G. W., Matlock.  
 Foster, R. C., Rugby.  
 Freeman, A., Ashby-de-la-Zouch.  
  
 Gainer, Dr. E. St. Clair, Thrapston.  
 Garner, H. E., Cropston.  
 Garner, W., Loughborough.  
 Gascoyne, W. L., Lutterworth.  
 Gay, C., March.  
 Gee, C. H., Leicester.  
 Gibbs, R. G., Leics.  
 Gibson, G. F., J.P., Notts.  
 Gill, B., Humberstone, Leicester.  
 Glazebrook, J. W., Countesthorpe,  
 Nr. Leicester.  
 Glover, G. W. H., Leicester.  
 Godrich, W. H. R., South Australia.  
 Goldsmith, H. T., Sherwood, Notts.  
 Good, M. E., Quarndon.  
 Goodman, S. L., Leicester.  
 Gordon, F. C., Littleover.  
 Gornall, L. A., Spalding, Lincs.  
 Gould, F. E., Plymouth.  
 Grantham, J. A., Macclesfield.  
 Griffin, J. H., Oakham.  
 Griffith, G. W. L., Leamington.  
 Grimsley, R., Oadby, Nr. Leicester.  
 Grudgings, J. H., Leicester.  
 Gunter, C. V., Notts.  
 Gutteridge, J., Nottingham.  
  
 Hackett, D. H., Leicester.  
 Haddon, E., Allestree, Derby.  
 Haddon, E. W., Leicester.  
 Hagger, W. E., British Columbia.  
 Haines, R. J., Castor.  
 Hall, W., Notts.

BRETHREN—*continued.*

- Hallam, H. S., Loughborough.  
 Hallam, S. H., Leicester.  
 Hancock, J. T., Warwick.  
 Harding, A. J., Birstall.  
 Harding, A. J. I., M.Sc., Syston.  
 Harding, E. G., Leicester.  
 Hardy, E. G., Walsall.  
 Harris, R. B., Washington, U.S.A.  
 Harms, T. A., California, U.S.A.  
 Harris, A. D., London.  
 Harris, F. C., Kettering.  
 Harrison, E. T., Lutterworth, Leics.  
 Harrison, J., Scraptoft.  
 Harvey, F. G., Stafford.  
 Harvey, F. W., Kirby Muxloe.  
 Haslam, T. P., Bournemouth.  
 Hatcher, J. R., Leicester.  
 Haunch, T. O., Notts.  
 Hawley, J. W. E., Stamford.  
 Heath, F. T., Leicester.  
 Hemming, J. P., Melton Mowbray.  
 Hendry, C. A., West Australia.  
 Henochsberg, E. S., K.C., Durban.  
 Herbert, H. D., Oadby.  
 Herbert, S. F., Kirby Muxloe.  
 Hill, F. K., Notts.  
 Himes, G. H., U.S.A.  
 Hinson, J. C., Leicester.  
 Hinton, D., Coventry.  
 Hipwell, C. W., Hinckley, Leics.  
 Hirst, K. G., Leics.  
 Hitchens, C. F., Cardiff.  
 Hobson, P. W., Sherwood, Notts.  
 Holbrook, H. S., Fife.  
 Holt, Dr. L. R., Stamford.  
 Holyoak, P. A., Birstall.  
 Howe, H. B., Bournemouth.  
 Howe, P. H. A., Croft.  
 Howell, Dr. E., Leicester.  
 Howell, E. E., Birmingham.  
 Hughes, C. K., Rev., M.A., Kent.  
 Huckbody, Dr. J. A., Leicester.  
 Hunt, Bert, Leicester.  
 Hunt, J. C., Mon.
- Jackson, E. J., Saltdean.  
 Jackson, N. L., Leicester.  
 James, L. P., Southwold.  
 James, W. H., Barrow-on-Trent.  
 Jeffcoat, W., Nuneaton.  
 Jenkins, A. B., Southwold.  
 Jenkins, C. H., Auckland, N.Z.  
 Jenkins, D. W., Barry, Glamorgan.  
 Jesson, A., Northants.  
 Johnson, C. S., Oakham.  
 Johnson, G. Y., York.  
 Johnson, J. W., Loughborough.  
 Jones, C. R., Grantham.  
 Jones, J. R., Middlesbrough.
- Keen, A. A., New Mexico, U.S.A.  
 Keen, A. E., Nottingham.  
 Keene, W. D., Burrough-on-the-Hill.  
 Kibert, J. W., Leicester.  
 King, L. J., Leicester.  
 Kinrade, W. S., Canada.  
 Kohne, A. F., Canada.
- Lafitte, L. F., London.  
 Lascelles, Dr. J. E., Islip, Kettering.  
 Lawrance, J., London.  
 Lea, G. L., Houghton-on-the-Hill,  
 Lea, R. D., Leicester.  
 Lea, W., Leicester.  
 Leader, L. C., Melton Mowbray.  
 Leigh, I. L. D. S., Barnsley.  
 Lightbown, J., Nottingham.  
 Lilley, A. J., Loughborough.  
 Lloyd, W. J., Burton-on-Trent.  
 Loasby, S. J., Kettering.  
 Lock, F. J., Banstead, Surrey.  
 Lock, R. M. G., Leicester.  
 Lodge, R., F.R.C.S., Leicester.  
 Longstaff, T., Westmorland.  
 Longworth, F., B.Sc., Kent.  
 Lord, J., LL.B., Tasmania.  
 Lund, T. D., Barnsley.
- Ibberson, W. G., Sheffield.  
 Inglesant, H., Berks.  
 Issacs, Lt.-Col. W. H., Kettering.

BRETHREN—*continued.*

- Mace, H. W., Notts.  
 MacQuarrie, A. H., Canada.  
 Magnay, H. S., Gateacre, Liverpool.  
 Manning, W. T., M.C., Leicester.  
 Mansell, Lt.-Col. R., Hythe.  
 March, L. J., Leicester.  
 Marks, L. S., Birmingham.  
 Marlow, F. J., Budleigh Salterton.  
 Marlow, W., Desborough.  
 Marriott, J., Nottingham.  
 Marrs, D. M., Redhill.  
 Marshall, A. B. de Lacy, Oadby.  
 Martin, H. J., Warwick.  
 Martin, T. G., Birmingham.  
 Martin, V. M., Leics.  
 Mason, A. C., Marston Green.  
 Matthews, J., Oakham.  
 McCurry, L. H. J., W. Australia.  
 McDonald, G. S., Streetly.  
 McKanna, A. G., Canada.  
 McKenzie, A. S., Notts.  
 McLauchlan, J. A., Leicester.  
 Meek, R. J., British Columbia.  
 Melbourne, W. J., Australia.  
 Melchions, R. G., Canada.  
 Mills, T. H., Leicester.  
 Millwood, E., Brighton.  
 Minard, J. L., Earl Shilton.  
 Minto, J., Leicester.  
 Mirt, J. A., U.S.A.  
 Mobbs, K. G., Leicester.  
 Mockett, S. J., Market Harborough.  
 Mole, A. W., Warwick.  
 Montargis, M. J. B., Hong-Kong.  
 Moore, M., Desford.  
 Moore, W. H., Bushby.  
 Moreton, E., Derby.  
 Morgan, D., Aberdare.  
 Morrell, R. H. S., Leicester.  
 Moss, A. R., Leicester.  
 Muir, A., Canada.  
 Munday, F., Northants.  
 Musther, W., Orpington, Kent.  
 Neale, A. E., Thurmaston.  
 Nicholls, N. A., Tunbridge Wells.  
 Northacker, A. A., U.S.A.  
 Noon, A. L., Burton-on-Trent.  
 Newberry, G. W., Leicester.  
 Noton, G. W., Oakham.  
 O'Callaghan, C. L., Nottingham.  
 Overs, E. W., Wellingborough.  
 Overton, W., Streetly.  
 Owen, Elwyn, Penarth, Glamorgan.  
 Owen, A. A., Walsall.  
 Page, H. W., Allestree, Derby.  
 Paethorpe, H. T., Alvaston.  
 Palmer, P. H., London.  
 Palmer, R. A. M., Wellingborough.  
 Perfect, E., Rothley.  
 Parkin, D. F., California, U.S.A.  
 Parr, A. R., Leicester.  
 Parr, D. S., Aylestone.  
 Parsons, J. W., Derby.  
 Patchett, R. V., Belper.  
 Payne, C. S., Newtown Linford.  
 Payne, D., Oakham, Rutland.  
 Payne, K., Launceston, Tasmania.  
 Pearce, R. S., Oakham.  
 Pedley, E., Leicester.  
 Pect, R. S., St. Albans, Herts.  
 Pegge, P. W., Eastbourne.  
 Pepper, N. E., Leics.  
 Percival, J. E. J., Leicester.  
 Perkins, R., Notts.  
 Phillips, F., Canada.  
 Pick, S., Leicester.  
 Pick, W. H., Birstall.  
 Pickering, E. F., Hinckley.  
 Pitts, W. E., Ashbourne.  
 Plaut, E. E. J., Buenos Aires.  
 Pollard, F., Anstey.  
 Poole, D. F., Epsom.  
 Porteous, Dr. L. D., Leicester.  
 Potter, Lt.-Col. J. A., C.B.E.,  
 Oadby.  
 Potter, J. B., Leicester.  
 Precious, G. N., Loughborough.
- Nisbet, Dr. G., Peterborough.  
 Nice, A. E. C., London.  
 Neale, C. E., Leicester.

**BRETHREN**—*continued.*

Pridmore, C. R., Leicester.  
 Prieso, N. W., Colorado.  
 Proctor, J., Barry, Glamorgan.  
 Prosser, F. W., Notts.  
 Prosser, J. F. C., Warwick.  
 Purcell, J., Canada

Ralph, A. R., Leicester.  
 Ramsden, F. G., Bolton.  
 Ranson, Major G. H., Portsmouth.  
 Ratcliffe, J. W., Canada.  
 Ratnett, A., Leicester.  
 Rawson, E. H., Wigston, Leicester.  
 Rayne, H., Birmingham.  
 Read, R. H., Ashby-de-la-Zouch,  
 Redhead, W. F., Peterborough.  
 Rees, D. A., St. Albans.  
 Reid, A. G., San Francisco, U.S.A.  
 Reid, D. R., Cardiff.  
 Reinhardt, G. W., Leicester.  
 Reynolds, K. G., B.Sc., Nottingham.  
 Reynolds, N. H., Nuneaton.  
 Richards, Dr. H. R. M., Derbys.  
 Richardson, F. G., Leicestershire.  
 Ridgway, A., Leicester.  
 Ridgway, L., Leicester.  
 Ridgway, W., Leicester.  
 Rich, J., Leicester.  
 Richardson, L. H., Australia.  
 Riley, E. C., Leicester.  
 Roberts, H. A., Nottingham.  
 Robinson, C. B., Lutterworth.  
 Rogers, Rev. E., Leicester.  
 Rogers, W. C., Lutterworth.  
 Roker, E. A., Bournemouth.  
 Rollason, A. H., Castle Bromwich.  
 Rowlett, W. H., Oadby.  
 Runnalls, J. L., Canada.  
 Ruskin, J. S., Oadby.  
 Russell, L. H., Oxon.  
 Rutherford, L., Rangoon.  
 Rutherford, R. C., Dunedin, N.Z.

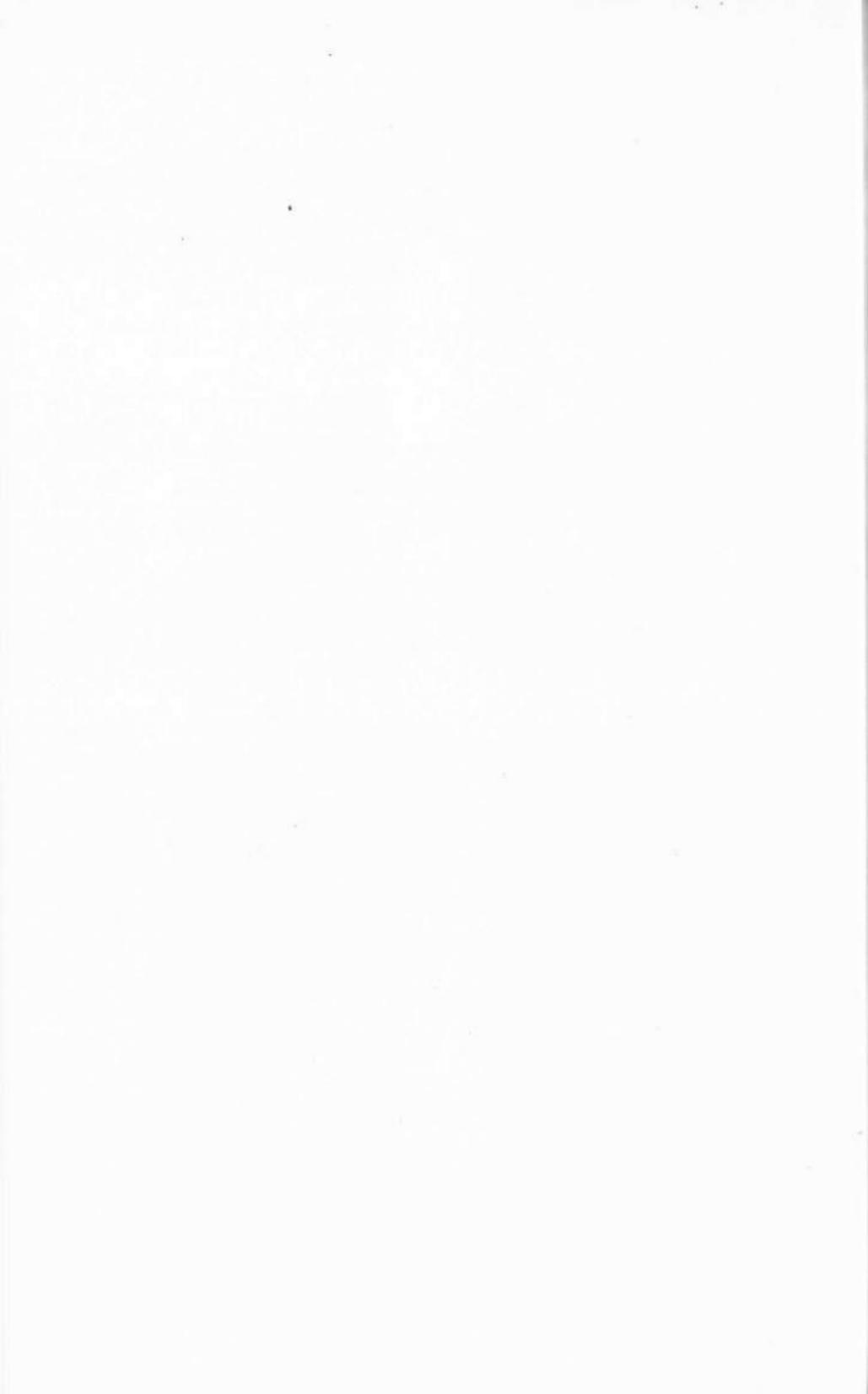
Samworth, J. W. L., Peterborough.  
 Saunders, C. H., Leicester.  
 Savage, J. A. H., L.D.S., Leicester.  
 Scott, E., Leicester.  
 Segerdal, Dr. A. M. W., Coalville.  
 Senior, E., Carlton, Notts.  
 Shardlow, H. W., Birmingham, 32.  
 Sharp, A., Lancs.  
 Sharp, A. I., Harrow.  
 Sharp, D. E., Leicester.  
 Sharp, K. W. B., Lincs.  
 Sheen, R. C., London.  
 Shepherd, J. L., Bromley.  
 Shilcock, D. A., Lincs.  
 Shipman, T. S., Leicester.  
 Singh, A., Amritsar.  
 Smith, A. J., Leicester.  
 Smith, C. M. R., Leicester.  
 Smith, H. R., Pinner.  
 Solomon, A. I. A., Newcastle-on-Tyne.  
 Speak, G., Leicester.  
 Spencer, N. B., New Zealand.  
 Spencer, R. C., Leicester.  
 Spiers, J. F., Notts.  
 Spillards, J. G., Wigston.  
 Staley-Brookes, R., Notts.  
 Stanier, F., Burton-on-Trent.  
 Stanton, H. V., Worcester.  
 Stebbings, T. G., Saxmundham.  
 Steele, W., Oakham.  
 Stephenson, J. H., Hinckley, Leics.  
 Stevens, F. E., Shardlow.  
 Stevenson, E. H., Cambridge.  
 Stevenson, G., Lockerbie.  
 Stibbe, E. V., Leicester.  
 Stocks, G. W., Uppingham.  
 Stokes, J. S., Ellesmere.  
 Strong, H. A., Lenton.  
 Stroud, C., U.S.A.  
 Sturgess, F. G., Ashby Folville.  
 Sturton, J., Leicester.  
 Sturton, Dr. S. D., Hong Kong.  
 Swanbergson, E. S., Canada.

Saayman, E. H., Sherwood, Notts.  
 St. George, R. G., Solihull.

Taine, W. H. V., Auckland, N.Z.  
 Tandy, H., Leicester.

**BRETHREN**—*continued.*

- Tanser, W. T., Leicester.  
 Taylor, G. E., Nuneaton.  
 Taylor, G. S., Donington-le-Heath.  
 Taylor, J. E., Canada.  
 Taylor, L. C., Birstall, Nr. Leicester.  
 Taylor, W., Leicester.  
 Thomas, Dr. E., Leicester.  
 Thomas, G. W., New Zealand.  
 Thomas, R. H., Rugby.  
 Thompson, H. E., Leicester.  
 Thornton H. R., Oakham.  
 Tompkin, S. E., Leicester.  
 Townsend, Capt. E. J., Leicester.  
 Turner, D., Bilton, Rugby.  
 Turner, P. E., Bury St. Edmunds  
 Turner, W. C., Leicester.  
 Tyler, A. E. L., Ipswich.  
  
 Underwood, I. J., Leicester.  
 Upchurch, F. N., Rothley, Leics.  
  
 Vance, E. S. G. K., Notts.  
 Vanstone, E. L., Canada.  
 Vecqueray, C. A. C., Mkt. Harboro.  
 Vines, R., Leicester.  
 Voss, A. J., Leicester.  
  
 Waddington, C. F., Somerset.  
 Wacks, P. J., Wigston Magna.  
 Wain, C. D., Leics.  
 Walker, F., Ailestree, Derby.  
 Walker, G. E., Notts.  
 Walker, H., Leicester.  
 Walker, H. J., Canada.  
 Walker, S. J., Hinckley.  
 Walker, W. G., Leicester.  
  
 Wallbank, A. L., Edgbaston.  
 Walmsley, J., Tamworth.  
 Warne, D. A., Surrey.  
 Watkinson, C. P., Sutton Coldfield.  
 Watson, N. E., Newcastle-on-Tyne.  
 Waugh, C., Leicester.  
 Webster, J. S., Notts.  
 Weishaupt, A. F., Switzerland.  
 Wesley, H. E., Leicester.  
 West, A. L., Acton.  
 Westley, C. L., East Bridgford.  
 Westmoreland, G. R., Oakham.  
 Westmoreland, K. G., Melton  
     Mowbray.  
 Weston, A., London.  
 Weston, G. H., Sussex.  
 Wheatcroft, H. L., Leicester.  
 Wheatley, F., Birstall.  
 Wheeler, G. P., Leicester.  
 Wheldon, A. F., Nottingham.  
 Whitby, F., Birstall, Nr. Leicester.  
 White, C. J., Nottingham.  
 White, J., British Columbia.  
 White, W. A., Derby.  
 Whitlam, S., Sheffield.  
 Whitwell, J. N., Leicester.  
 Wileman, W. A., Earl Shilton.  
 Wilkes, E., Birmingham, 2.  
 Wilkinson, F., Cambs.  
 Will, J., Dunedin, New Zealand.  
 Williams, H. D., Kettering.  
 Wilson, C. B., Napier, New Zealand  
 Wilson, C. D., Isle-of-Wight.  
 Wilson, E. C., Colchester.  
 Wilson, F. C., Canada.  
 Wilson, J. N. C., Leicester.  
 Wood, E. G., Saffron Waldon.  
 Woodside, D. J., Canada.  
 Woolgar, C. E., Worthing.  
 Worth, W. H., Leicester.  
 Wright, A. T., London.  
 Wright, L. J., Australia.  
 Wykes, C. L., Leicester.  
 Wykes, G. D., Kibworth Harcourt.



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

was held at Freemason's Hall, Leicester,  
on Monday, 22nd September, 1958

There were present :—W. Bro. R. H. Dilworth, W.M.; W. Bro. J. Lees Smith, S.W.; W. Bro. S. Kay, J.W.; W. Bro. C. C. Binns, Acting Chaplain; W. Bro. W. A. Thorpe, Secretary; W. Bro. J. T. B. Swift, D.C.; W. Bro. A. Halkyard, S.D.; W. Bro. T. C. Thorpe, J.D.; W. Bro. W. E. Boulter, I.G.; W. Bro. G. H. Fox, Steward and Bro. S. J. Carter. Also R. W. Bro. Sir John Corah, W. Bro. C. B. S. Morley and W. Bros. W. G. Fox, J. E. Foister, E. Whitby, T. Flinn, C. E. Haines, G. F. Goadby, A. E. Bambury, R. Jacob, R. C. Winn, T. W. Haird, J. W. Lakin and W. Tomlinson.

There were 18 members of the Correspondence Circle present and seven visitors.

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

- W. Bro. J. Beal, 45 Packhorse Road, Melbourne, Derbyshire, No. 4841.  
W. Bro. J. Cox, 195 Belton Lane, Grantham, No. 6761.  
W. Bro. G. W. L. Griffith, 15 Vicarage Road, Lillington, Leamington Spa, No. 1566.  
Bro. A. B. Jenkins, 15 Market Place, Southwold, Suffolk, No. 1983.  
Bro. E. W. Overs, 4 Debdale Road, Wellingborough, No. 6918.  
Bro. R. A. M. Palmer, 30 High Street, Irchester, Wellingborough, No. 737.  
W. Bro. D. A. Rees, "Pinetop", Birklands Lane, St. Albans, No. 63.

W. Bro. J. Lees Smith was duly obligated and installed in the chair of K.S. according to ancient custom.

The following Brethren were invested as officers of the Lodge for the ensuing year, viz :—

W. Bro. S. Kay	..	..	..	..	..	..	..	S.W.
W. Bro. T. C. Thorpe	..	..	..	..	..	..	..	J.W.
W. Bro. A. T. Shorthose-Smith	..	..	..	..	..	..	..	Chaplain
W. Bro. E. Carr	..	..	..	..	..	..	..	Treasurer
W. Bro. W. A. Thorpe	..	..	..	..	..	..	..	Secretary
W. Bro. J. T. B. Swift	..	..	..	..	..	..	..	D.C.
W. Bro. A. Halkyard	..	..	..	..	..	..	..	S.D.
W. Bro. W. E. Boulter	..	..	..	..	..	..	..	J.D.
W. Bro. G. H. Fox	..	..	..	..	..	..	..	I.G.
Bro. S. J. Carter	..	..	..	..	..	..	..	Tyler

The W. Master then delivered his Inaugural Address.

## THE PYRAMIDS.

The subject which I have chosen for my address this evening is that of the Pyramids in some part as regards their relation to Freemasonry, but I think that a few details concerning these buildings, in particular the Great Pyramid, will be of interest to the brethren.

The ancients enumerated Seven Wonders of the World which were (1) The Great Pyramid of Egypt, (2) The Tomb of Mausolus King of Carea, (3) The Temple of Diana at Ephesus, (4) The walls and hanging gardens of Babylon, (5) The Colossus at Rhodes, (6) The Ivory and Gold Statue of Jupiter Olympus and (7) The Pharos at Alexandria. All these have now disappeared with the exception of the Great Pyramid or Pyramid of Khufu or Cheops.

The word PYRAMID is an English adaptation of the Greek word Pyramides, the plural of the word Pyramis, which referred not to the building itself but to the vertical height thereof. The definition of the word may be taken as a building bounded by a polygonal base and plane triangular sides which meet in an apex. The pyramid seems to have been evolved from the various developments of the tomb. In prehistoric times a square chamber was sunk in the ground in which the dead were placed. This was roofed over with poles and brushwood and overlaid with sand. It then became a mound or tumulus. In fact our English word Tomb is derived from the Greek *tumbos* meaning a sepulchral mound.

The architecture of the Pyramids as we know them is only found in Egypt and there only between the 4th and 12th Dynasty. Others are found in South America but not of the same construction.

The usual construction of the Pyramids is a mass of masonry composed of horizontal layers of rough hewn blocks with a small amount of mortar and on the outside a casing of fine stone elaborately finished. Much of this veneer has been stripped off in attempts to penetrate to the tombs of the dead Kings for the treasure which was buried with them.

The size of the Pyramids varies and Lepsius, an eminent Egyptologist, propounded the theory that their size varied with the length of the reign of the builder but this theory is not generally accepted.

The largest pyramid is the Great Pyramid of Cheops or Khufu ; this is still the largest building in the world the length of the sides of the base, which is a square, being  $755\frac{3}{4}$ -ft., and the structure covers 13 British acres, the height to the top platform is  $454\frac{1}{2}$ -ft., or 120-ft. higher than St. Paul's Cathedral and the cubic capacity is approximately 90,000,000 cubic feet compared with the cubic capacity of the Empire State Building in New York of approximately 36,000,000 cubic feet. The size of the stones used in the construction of this massive building varied and some weigh as much as 70 tons.

The Pyramids or, as they are called by the Arabs the "Mountains of Pharaoh," are situated on the West Bank of the Nile at the apex of its Delta. The method of their construction is still somewhat conjectural, but it is generally accepted that the huge stones were erected by means of ramps, or that they were raised

by levers on the steps which were the sides of the Pyramid in its rough state. The Great Pyramid is orientated due E. and the error in the length of the sides is only  $\frac{6}{10}$ th of an inch and 12-in. in angle from the perfect square, and the orientation is so exact that the maximum error is  $\frac{1}{12}$ th of a degree. From this it will be seen that the Egyptians were experts not only in building but in Geometry and Astronomy, for it could only have been by the use of the stars or the sun at its meridian that the Building could have been positioned so accurately.

The fact that the buildings commence from a level base prompts one to enquire as to the means employed in obtaining these levels and it is thought that they were procured by means of a channel of water running the length of the building and as they are not dead level this is attributed to the fact that strong winds prevail which would slightly affect the level of the water on a canal probably 800 feet in Length.

Theories have been propounded that the Building itself served as the upright in a huge sundial and that the time of day was thereby determined. But, first and foremost, it was erected by Cheops for his tomb for inside the building were devious passages leading to the sepulchral chamber which, after the burial of the King, were closed by secret means in order that none might penetrate. Herodotus, the Greek historian, known as the "Father of History" states that at the erection of the Great Pyramid 100,000 men were employed for 30 years. It is composed of no less than 203 courses of masonry. Of these 30 years, it is estimated that 10 years were taken in quarrying and twenty years in actual building. The stones which were used in the construction were cut from the solid rock and, as the use of iron was not common in those days, it is thought these huge blocks of stone were cut by means of saws made of bronze and set with diamonds or corundum. The accuracy with which they were cut is therefore astounding. They were brought to the site of the building from the East side of the Nile across which they had to be transported, probably by means of rafts. Some of the stone, however is estimated to have been brought from as far away as Assuan, a distance of some 500 miles. When the blocks were placed in position they were cemented together and further proof of the accuracy of their manufacture is evidenced by the fact that in some cases the mortar or cement in the joints is less than  $\frac{1}{50}$ th of an inch thick. It has been suggested that the mortar also assisted the builders in placing the blocks of stone in position in that they used this as a means of sliding the stone into place. The whole building was finally cased in with limestone blocks to level the sides. Most of these casing stones have either been removed or perished and only a few at the top remain.

The date of the erection of the Great Pyramid is one of great conjecture but is now thought to have been somewhere about 2,600 B.C. so that to Herodotus they were nearly as ancient as his writings are now to us. The history of the pyramids was, until the finding of the Rosetta Stone, comprised of information which had been written by Herodotus, Pliny and other writers and they in turn had compiled their records from details given to them on their travels through Egypt. Some of these have since proved to be very erroneous and without foundation. The finding of the Rosetta Stone in 1799 did, however, open up a vast field of information in that the Egyptian hieroglyphs, which had hitherto

been undecipherable, were made intelligible. The means by which this was made possible were that the Rosetta Stone presented an inscription in three modes of writing, viz., Egyptian hieroglyphics, Egyptian demotic and Greek uncial characters. The hieroglyphic was the oldest kind of Egyptian writing and had been reserved principally for use by the priests, the demotic was the ordinary cursive handwriting of the Egyptians and, on the assumption, which proved correct, that the three inscriptions were of similar meanings the Greek text was taken to be a translation of the Egyptian hieroglyphics and thereby the the problem of reading hieroglyphics was solved.

An interesting point which occurs to me on hieroglyphics is that as the Egyptians conveyed to posterity their history by means of pictures so we today in our daily papers, periodicals, etc., make use of strip cartoons so that, we can say, that these are as old as the pyramids.

The religion of the ancient Egyptians is of particular interest especially as the Pyramids were not only sepulchral but religious buildings.

Before Egypt was unified the tribes had their own gods, some of which were the local chieftains ; others were birds, animals and some totems, and over two thousand of these gods have been recorded. At the time of the building of the pyramids the tribes had been unified and the principal deity then worshipped was the sun-god Re or Ra whose principal temples were at On later called Heliopolis (Greek city of the Sun) such influence did this cult have over the Egyptians that their Kings included in their names the word RE or RA *e.g.* Neferirkere, Menkaure, and thereby the people were called upon to look upon their King as god or representative of the sun god and, in fact, the old gods were often identified with the cult of RE *e.g.* Amun the ram headed god of Thebes was Amun-RE. It is interesting to note that the hieroglyphic for RE or sun god is ☉ on which I shall comment later. It has been asserted by some that the shape of the Pyramid was a representation of the Sun's rays, as they shine down in the heat haze. Another theory is that the step-pyramids represented one religious cult and the true pyramid another.

It has been asserted by many Freemasons that Freemasonry originated in Egypt and although this is a matter of conjecture quite a number of points emerge which can lend weight to this contention, amongst which the following may be of interest.

Our own temples are orientated in a similar manner to the temples associated with the Pyramids which were placed due East to West as was the Great Pyramid itself and the bodies of the dead were taken from the temples situated East of the Pyramids westward to their final resting place in the Pyramid, the first step of the deceased's journey westward in which direction the spirit was thought to travel. This originated from the fact that the sun rises in the East and sets in the West and, being the god worshipped by the Egyptians, was to be followed by the spirits of the dead. The Egyptians also believed as Christians do in the after-life. Evidence of this is given by the fact that in some of the pyramids food, equipment, ornaments and even boats were buried to enable the dead on the day of resurrection to commence life again.

The Egyptians were acquainted with the signs of the Zodiac and used them as an indication of the time of the year and not only did they use these signs, but took a great deal of notice of the position of the stars in the various constellations, in fact, their greatest indication of the season was the Dog-star.

The season of the floods in Egypt was a very serious time for the inhabitants around the Delta as they were not in a position to estimate when these floods would rise and much property and life was lost until they discovered that these floods which were caused by heavy rain in the upper Nile, of which they had no warning, there being no ready means of communication, coincided with the appearance of the Dog-star before the rising of the Sun which had previously rendered it invisible. This star therefore gave warning of the impending floods which, although bringing prosperity to the Delta, caused the inhabitants to flee to the higher ground from which they returned when the floods had subsided. The name Dog-star is derived from the fact that it gave warning, it was also called the "barker". The Egyptian word for the star was Thaaout or Thayaut meaning the "dog" this may be the "bright morning star" referred to in our third degree.

The theory that Pythagoras discovered the facts of the 47th proposition of Euclid and was the founder of freemasonry does not seem to hold water as, undoubtedly, the Egyptians in order to enable them to erect the Pyramids centuries before the time of Pythagoras were in possession of the fact that in a right angled triangle the square of the hypotenuse equals the sum of the squares of the other two sides and the numbers 3, 4 and 5 were used by them for the squaring of their buildings and establishing their height. They do not appear to have been in possession of any other numbers which would serve a like purpose.

The Egyptian Masons wore aprons and collars of different kinds according to their rank as Masons as we in our Lodges are clothed according to rank. Carvings of these masons with their different aprons have been found on their monuments.

The TAU, with which Royal Arch Masons are acquainted, was used by the Ancient Egyptians in a practical sense as a means of determining the height of the floods but was later used by them as an amulet which was placed around their necks as a means of dispelling evil spirits, so that the practice of some sects today of wearing a cross around the neck originated from the Egyptians as did the TAU of Arch Masons. Another interesting point to Royal Arch Masons is that the children of Horus (who was the son of Osiris and Isis) were originally represented by Man, Lion, Ox and Eagle.

The point within the circle of which every Master Mason has knowledge, that being the point from which he cannot err, is I think one of the most significant of items which may connect the Ancient Egyptians with our present day Freemasonry. This sign represented their god (the sun) in whom they believed, who was to them the Great Architect of the Universe and, although we do not write his name as they did we refer to this hieroglyph in our ceremonies. The allseeing eye may perchance have been evolved from this same sign, which it must be remembered was the sign of the supreme being whom

they worshipped. These items are only a few of those connected with the Pyramids and their ancient builders which may give room for thought.

The architects and builders of the Pyramids sought to perpetuate the memory of those buried therein and so far they have been successful although much of the knowledge we now have would not have been obtained had it not been for the discovery of the Rosetta stone, so perhaps future Archaeologists may make discoveries which will add further links between the masons of yesterday and the freemasons of today. Whatever is discovered, however, it still remains that we of today believe as did they of yesterday in a supreme being and in the life hereafter, but I quote :—"None cometh from thence that he may tell us how they fare. That he may tell us what they need, that he may set our hearts at rest, until we also go to the place whither they are gone."

W. Bro. Binns gave notice that the next meeting of the Lodge he would propose the name of W. Bro. E. J. Wright, of March, Cambs., as a Full Member.

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The Lodge was closed and a *Conversazione* was held afterwards.

**THE  
THREE-HUNDRED-AND-THIRTYTHIRD  
MEETING**

was held at Freemason's Hall, Leicester,  
on Monday, 24th November, 1958.

W. Bro. J. Lees Smith presided.

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

Bro. F. C. Harris, 16 Hillside Avenue, Kettering. No. 5627  
 Bro. Dr. J. A. Huckbody, 288 London Road, Leicester. No. 1560  
 Bro. L. P. James, 38 Hotson Road, Southwold, Suffolk. No. 1983  
 Bro. A. J. Lilley, 46 Alan Moss Road, Loughborough. No. 299(S.C.)  
 W. Bro. A. B. de Lacy Marshall, Willow Croft, The Oval, Oadby, Leicester.  
 Nos. 5742 and 7168.

W. Bro. J. W. Jackson, No. 779, P.P.G.W., read a paper.

**THE SIGNIFICANCE AND HIGH IMPORTANCE OF OPENING THE  
LODGE.**

I want to put before you some thoughts on the significance and high importance of the preliminary ceremony of opening the Lodge, and to give an interpretation of what we mean by the word "Lodge."

Only too often are these minor rites of Opening and Closing the Lodge regarded as but a formal framework to its major ceremonies. They are much more than this for they are extremely important in themselves and well repay close study. They are brief but profound. Every word in them tells and every sentence is full of purpose. They embody in miniature the entire doctrine and philosophy of the Craft. Moreover they are ceremonies of great and real power. for they not only bind all the Brethren who participate in them in a closer MYSTIC TIE, but they are capable of stimulating, awakening or "opening" the spiritual responsiveness latent in us all. To open a Lodge involves much more than the off-hand recital of a verbal ritual. It is an extremely important and vital piece of our work—not just the repetition of a memorised ritual—no mere intellectual interest in Craft symbolism—but definite, strenuous, personal effort to secure a desired aim.

What is this work involved in opening the Lodge? What is it that needs to be opened? Let us consider for a moment what we mean by the word Lodge. The Lectures give a definition of a Lodge as "an assemblage of Masons met together to expatiate on the mysteries of the Craft"—but I venture to think that the Lodge is a figure—a symbol—of the individual self of each of its members; it is an object lesson in that most interesting of all human studies—the Knowledge of one's self.

It is *that Lodge*—that *Temple of one's self* we have to learn to open before we can hope for admission to still greater truths to which the Craft promises to bring us.

But to do this is work—not achieved carelessly or casually—but work requiring earnest and prolonged effort. It calls for some prior understanding of the task involved, some elementary knowledge of ourselves, some guide upon the way, and some idea of the goal we seek; for that goal will not be found by those who are without desire and determined will to reach it; That Goal we call "*the Centre*"—finding and using which we can never err and attaining it means *Mastership*. (Until we know it by personal experience we know only the Circumference of Life, where everything is necessarily imperfect, uncertain, unstable, unillumined, and relatively unreal).

To reach this Goal—to transfer our consciousness from the circumference to the Centre means personal labour upon one's self. It is no easy matter for any brother, whose consciousness is habitually focussed on the outside world and its interests, to tyle the mental door against them, and to concentrate attention exclusively upon the kingdom within until one finds and knows the "Blazing Star of Glory" present at the Centre of each of us but normally hidden from us.

I submit that is what "opening the Lodge" implies—opening ourselves introspectively to our inmost depths to discover what dwells there—so gaining direct knowledge of one's real ultimate self.

This truth is not a secret peculiar to Masonry. Does not Browning express exactly the same idea when he writes in *Paracelsus*?

"There is an inmost centre in us all  
Where TRUTH abides in fulness.

And to KNOW

Rather consists in opening out a way  
Whence the imprisoned splendour may escape."

Let us note here how very position at this moment in Lodge teaches this same truth about the Centre. Here we are in Lodge close tyled against intrusion from without. We are ranged at the circumference—our backs turned to the the outside world and our faces and attention averted from everything external, and directed towards a common centre where there is nothing save the Sacred Symbol which signifies everything. Does not this suggest that we are meant to be engaged collectively in turning our minds inwards on our own common centre and trying to bridge the distance lying between us at the Circumference

and It? So in opening the Lodge let our single idea be the Contemplation of the Presence in the centre, and let our sole inspiration be that, that which is symbolised by the Sacred emblem at the Centre of our Lodge building may become awakened in the temples of our bodies, and the Light of that Centre may flood and irradiate our whole being, until we cease to know from the circumference by becoming identified with the Centre.

So much for the task involved and the Goal we seek. What do we know of the Lodge we have to open before our work towards that goal can commence? What do we know of that most interesting of all human studies—the knowledge of oneself?

Broadly—Man is a threefold being (three rule a Lodge, I remind you) First he has an outside personality (or Body) with which he confronts and functions in the outside world. Relatively this a false self—for it is but temporal and falls far short of our real nature. In the Craft this outer self is personified by the Tyler whose place is outside the Lodge—as the visible body or personality is outside the hidden, intimate man within. But just as the Tyler in the scheme of officers has important duties to perform, so too has the body or outer personality of every man in relation to, as the instrument of, the more important self within. The concern of the Craft is not with the temporal perishable elements of our being except only in so far as they serve a higher purpose.

Secondly, man has an inner personality, which we usually call the Soul which animates and actuates the outside self as the interior working of the Lodge controls the activities of its exterior officer, and it is to this inner man—the *human soul*—which survives when the body dies—that the Science of the Soul is directed.

It is sometimes necessary to open the outer body of man for some physiological investigation—so the Lodge also is opened that we may behold the constitution of our inner self and understand its working and its purpose.

But beyond these two : mans outward person (BODY) and inward (SOUL) there abides a third supreme factor within him—one which distinguishes him from all subhuman life and affiliates him to the source of all Being : this is the Divine and Immortal Spirit in him, or as we refer to it elsewhere “the vital and immortal principle,” the only *real self* of man, his true CENTRE.

The Spirit indwells the Soul as the Soul suffuses the Body : but only in the Soul rectified, purified, worked from the Rough Ashlar to the Perfect Cube can the Spirit as the CENTRE be brought to life and consciousness in the mind—and to achieve this is true Mastership.

The Master of the Lodge, as the apex of all within, is emblematically the point at which the Divine Spirit is in contact with the Soul, and from which streams Light into the Lodge of the Soul permeating and illuming all its faculties and penetrating even to the external personality of which the Tyler outside is the representative.

The first Degree Opening provides a preliminary survey of our system and its purpose. In enumerating the officers it gives us an elementary analysis of our personal constitution. You will remember that by question and answer we note **THREE PRINCIPAL OFFICERS AND THREE ASSISTANT OFFICERS** besides the Tyler or Outer Guard. **SEVEN** Officers in all. A perfect number illustrating the Sevenfold structure of the Soul, and as all are appointed by the Worshipful Master we may note the analogy of the Sevenfold Gifts of the Spirit.

There are also Seven Secondary Officers, and these together with the Immediate Past Master total Fifteen, a number oft recurring in our teachings. We observe how each office is duplicated. Two Wardens, Two Deacons, Two Door-keepers, and that the Officers form pairs or counterparts, symbolising by their dual nature that the Soul can direct its energies upwards or downwards, towards the spiritual or to the material as the Will directs it.

Again the open Lodge exhibits the inward personality of Man in its various aspects of intuition, reason, will, the emotions and the sense tendencies—all forming a community of "Brethren" who must learn to dwell together in unity and work for the good of the whole.

These different components of the Lodge occupy appropriate places according to their functions. Some rule as Officers, others must obey and learn. Some are active, others passive in their duties : some are fixed and Stationary—others mobile : for in the constitution of the soul there are both permanent elements and transitory features.

It would take too long, Worshipful Master, to attempt to identify each officer with some particular aspect of the soul, though this would be a useful exercise, but if it is not exercising too great a strain upon your patience, I will venture a few remarks about each of the Seven principal officers.

The **TYLER**—*armed with a sword*—emblematic of the power of the Spirit to defend and control the lower nature of man while labouring at the task of self-perfecting. The teaching of this symbolic office being to set a watch on our lips and keep the door of our hearts even as in silence and loyalty the Tyler guards the door of the Lodge.

**THE INNER GUARD**—the least of the Officers within the Lodge, but is it not written in the Volume of the Sacred Law "It is better to be a door-keeper in the House of the Lord than to dwell in the tents of wickedness."

The teaching of the office—to stand on guard, challenging all intruding impulses from our outer nature lest unworthy ones break into the Sanctuary of the soul.

**THE JUNIOR DEACON**—In the sunlight of the East—the younger brother serving to carry the work of the Elder brother from **WEST** to **SOUTH** so that the Wisdom and Love of the Master may be transmitted throughout the Temple. He goes forth as a messenger of peace to those who seek to turn from darkness to the Light.

His symbolic office—to support and encourage the Candidate on his path to the East—teaching him his first steps to the Master, and never to leave him until he has received his sight.

THE SENIOR DEACON transmits the Light of the East to the darkness of the West. He escorts, protects and instructs a new brother in the difficult steps of the winding stairs, finally to be with him when they enter darkness and to teach him how to plant his feet till the day dawns and the shadows flee away. So symbolically he ministers to and guides those who have already entered upon the Lesser mysteries of their being and now seek advancement to greater ones.

The JUNIOR WARDEN—situated between the dawn and the setting sun represents the mind or intelligence of the Soul, and therefore as a Warden of the Soul he is appointed to prove his Brethren Masons—to test all strangers claiming to be such and seeking entrance. His badge is the Plumb Rule—the emblem of the upright soul. Symbolically—when the sun disappears and the Lodge is closed, he raises his column as a sign that during the hours of darkness Rectitude and Wisdom shall prevail in all outward ways.

THE SENIOR WARDEN—stationed in the West, without Light save by reflection from the Master in the East. HIS BADGE, the level of equality, symbolically showing that all souls stand upon an equality before the Gt.A. and must be adjusted and tested by the Level of divine perfection. He presents candidates out of darkness into Light—he invests them with symbolic clothing, marking their progress and indicating, in emulation of the G.A., that it is appointed to every soul to build a body for itself by its own energies and labours so that when the temple of its mortality is dissolved it may wear a body of immortality—clothed with Light as with a garment.

THE WORSHIPFUL MASTER—placed in the East, the traditional seat of wisdom—that through him the ETERNAL SPIRIT OF WISDOM may flow into every part of the LODGE.

Is it not written in the Volume of the Sacred Law “Wisdom hath built her house and hath hewn out her seven Pillars?”

Is not this temporal house of the Mysteries built after the same design?

The Worshipful Master is distinguished by the Square turned downwards and as the representative of the Gt.A. the Master may shape all those below him entrusted to his care suffering no conflict or animosity to arise and making the Lodge of the Soul perfect in every part. His Gavel indicates that he rules his own self under the will of the Gt.A.—for he that ruleth himself is greater than he who conquers a city.

He appoints the Officers of the Lodge and sets each living stone in its place. He imparts the emblematic secrets and mysteries of our order to initiates—that they may truly receive their sight, be established in strength, and raised from death to life.

Symbolically his office teaches us—the Master of the Lodge is the servant of the Gt. Master A., raising his brethren towards the throne of Wisdom, carrying out the law, order and wisdom of the Master of men's souls, so that our building may be fitly framed together and grow in beauty and strength into the Temple of Perfect Humanity.

The Immediate Past Master, by the heart-side of the Worshipful Master, so that his Kn. . . . ., gained by experience may be of avail when required. Often a silent office but nevertheless serving to express that in the I.P.M. the work of the Craft is complete. He has found that which he set out to seek in his journey from West to East and is now within the assembly of just men made perfect.

He opens the V.S.L. and exposes the Sq. & C. arranged in accordance with the degree, teaching thereby that Soul and Spirit exist in man in a state of conjunction and are integrated in the Eternal Divine Law—which is GOD : and that it is possible for the spirit to emerge from its hiddenness into increasing dominance over the Soul—as the advancing Mason becomes more and more spiritually developed—even as the points of the emblematic C. are caused gradually to emerge above the Sq.

The Teaching of this office—the function of the I.P.M. is to assist in the work of the Hierarchy in the East and to serve as a link in that endless life-chain which unites the Craft on Earth with the Hierarchies of the Gr. Lodge above.

Worshipful Master and Brethren I hope this long paper may not have wearied you. Let me sum up by reminding US all that while as individuals we combine into a unity to form a Lodge, each of us nevertheless as it were a Lodge in himself, and a composite assembly of many—not always harmonious elements—needing to be organised, wrought into due form, and made perfect for the Gt. Architect's use.

By the help of our united work in this Lodge may we learn to achieve this task and rule as Masters over ourselves.

May each brother learn to tyle the door of his Soul, to see that none but Masonic elements are present in it, and then open the Lodge of his own being to GOD, his "Centre" and so to qualify himself for the Greater Mysteries for which the lesser mysteries of our Craft are but the preparatory stages.

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A Conversazione was held after the Lodge was closed.

**THE  
THREE-HUNDRED-AND-THIRTYFOURTH  
MEETING**

of the Lodge was held at Freemasons' Hall, Leicester.  
on Monday, January 26th, 1959.

W. Bro. J. Lees Smith presided.

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

Bro. L. R. Collins, 6 Rue Royall, Paris, No. 9.G.L.N.F.

Bro. A. Freeman, 28 Wells Road, Ashby-de-la-Zouch, No. 779.

W. Bro. T. L. Garner, 336 Beacon Road, Loughborough, No. 4874.

W. Bro. C. L. O'Callaghan, 2 Third Avenue, Sherwood Rise, Nottingham,  
No. 1794.

W. Bro. Binns, Editor of Transactions read a paper.

**THE RITUAL OF LODGE HARMONY, No. 372 DEVONSHIRE.**

The paper was appreciated but, owing to its content, it is not suitable for reproduction.

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A Conversazione was held after the Lodge was closed.

**THE  
THREE-HUNDRED-AND-THIRTYFIFTH  
MEETING**

was held at Freemasons' Hall, Leicester,  
on Monday, March 23rd, 1959.

W. Bro. J. Lees Smith presided.

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

Bro. G. S. Cope, 7 Rearsby Road, Queniborough, Leics., No. 1130.

Bro. E. G. Hardy, 504 Sutton Road, Walsall, Staffs., No. 539.

Bro. W. Marlow, 72 Dunkirk Road, Desborough, Kettering, No. 6442.

W. Bro. A. L. West, 77 Creffield Road, Acton, London W.3., No. 1719.

W. Bro. H. Rayne, P.M. No. 5224, P.P.G.W., Worcestershire, read a paper entitled :—

**MORE MASONRY IN MEN.**

Pt. I. The Duties of a Sponsor.

Pt. II. The Responsibilities of a Lodge.

The Contribution I make is upon a somewhat different Plane to that to which you are accustomed.

The very nature of your Lodge demands that those who undertake to address you shall be men of learning, of erudition ; Men who have something to communicate to you. I however have no pretensions, make no claims. I am an old Past Master who is very interested in the Young Mason and deeply concerned at the large number who fail to remain with us, who are *in* our order but not *of* it.

This address therefore is such a one as would be delivered to a body of Freshmen, young Students upon the threshold of their Studies, indeed, that is how I like to regard the newly made Master Mason, whereas you look forward to hearing lectures especially applicable to Post Graduates.

I feel that the Key to the Problem which besets us can be found in Education, I have therefore prepared two addresses, the first of which "More Masonry in Men" I present to you this evening.

Much of it has been said and written before and even though I cannot claim to have helped you to an advance in your Masonic Knowledge, I hope I have succeeded in reviving memories of your own entrance into Freemasonry.

### Introduction.

It is the solemn duty of each sponsor to be responsible in every way for his Candidate, and to direct his mind to the pinnacle of thought we have all sought to achieve. A duty, I would add, to my great disappointment sadly lacking in some of the Brethren to-day. Let each one of us look into our hearts, and not be found wanting. Let each one of us ensure that the Candidate *we* introduce shall become a Mason, not merely a member of our Lodge ; it is in the hope of furthering this ideal I record my conception of the Duties of a Sponsor, and the responsibilities of a Lodge to its Candidates.

Nineteen hundred years ago ten men set forth to propagate the Gospel of the Brotherhood of Man.

When one considers how much they achieved ; the effect they have had upon civilisation, a Mason cannot help but wonder—if only the tens of thousands of Masons had put into practice outside, the lessons taught *inside the Lodge*, what could they not have accomplished. What impact upon the Morality of the World could not they have made ? To what shall we ascribe this comparative failure.

I submit the cause to be—firstly, the failure of us all ever to remember the dictum of the late Lord Ampthill that more masonry in men should be our main objective, NOT more men in masonry. Secondly, the failure of a Sponsor to appreciate the full implication involved in introducing a man into Freemasonry and thirdly, the failure of Lodges to realise their obligations to a Candidate.

The conditions of to-day are the results of the failures of yesterday. Let us remember that it is by our failures are we taught and strive to make to-morrow more in accord with the Tenets and Principles of our Profession.

How many have wandered away ? How many are there who have been initiated yet are not Masons ? I know—and fully appreciate that we cannot possibly judge in advance the reactions of a man to Freemasonry. The virtues in man that we seek and so often find, must never, never, for the want of instruction and encouragement be swamped by the thought that to be a member of a Lodge is all sufficient.

Often one hears a young Mason enquire, “How long must I be a Mason ; how long must I know a man, before I can act as his Sponsor ?” To these questions there can be no answer for what he cannot know is that time is not a factor ; that time as such is not relevant.

Indeed, the very phrasing of the question indicates that he has not realised that sponsoring a candidate into Freemasonry is not a formal matter of proposing and seconding ; more, very much more is involved. A member of a Lodge who undertakes to sponsor a man undertakes certain duties and

responsibilities both to the Candidate and to the Lodge. Obviously the first duty of a sponsor is that which he owes to the craft in general and his Lodge in particular, by ensuring that the man he is proposing has such a character that he will be receptive of the teachings of our great Order, and will practice the lessons learned. The very asking of those questions betrays the fact that he is unaware that the objective of our Ceremonies is not merely to make members but to make MASONs.

The questions therefore that a Mason should ask (and incidentally he alone is competent to supply the answer) is not how LONG must I be a Mason, but "How much do I know of Freemasonry," and not, how LONG must I know a man "How WELL do I know him?"

Before proceeding any further a word of warning. A Mason may BELIEVE his nominee to be of good repute, of strict integrity and a fit and proper person to be made a Mason; but BELIEVING such to be the case is not sufficient. Before sponsoring a Candidate a Mason must be prepared to VOUCH for him and this he is only justified in doing if his acquaintanceship has been of such an intimate nature as to give him a CERTAIN knowledge. A casual acquaintanceship, whether business or social, no matter of how long duration, cannot possibly supply that knowledge. Masons should take as their profound dictum that what is urgently needed is MORE MASONRY IN MEN. Were this generally accepted a more selective approach would be made to the choice of candidates, both by the Sponsors and the Lodge, with lasting advantage to Freemasonry.

The responsibility of the Sponsors is great, it is greater since it is upon his recommendation that a man is accepted after a cursory examination, indeed it could not be otherwise since a good reputation is a passport into Freemasonry. But a man should be judged by his character not by his reputation. It does not appear to be generally recognised that REPUTATION is not synonymous with CHARACTER. Character is what a man is; Reputation is what others believe him to be. It requires but little thought to recognise what a wide gulf may separate the two. Character may be defined as the moral quality, the principles and the motives which control a man's life. Character is basic and static and is not affected by external influences, since it is his nature. It is wishful thinking to believe that a man can acquire, through Masonry a quality of character which is not inherent in him. Freemasonry may, indeed should, improve but it cannot fundamentally alter. It influences form but cannot effect basic material.

Upon this point the analogy of the Ashlars is the finest example. Resting upon the pedestal of the J.W. is an amorphous mass of stone, without shape or form. This is the rough ashlar and represents the Initiate, without knowledge or Masonic education. Upon the S.W.'s pedestal is suspended a cube. Each facet is squared, tried, trued and highly polished. This is the perfect ashlar and represents the Master Mason. This transformation has been made by the working tools, but the basic material has not been changed or affected in any way, indeed, were it not fundamentally of correct texture it could not have been worked up to the cube of the perfect square. In short a change has taken place, but it is a change of form only, not of character.

During the ceremony of Initiation we are reminded that it is customary at the erection of stately and superb edifices to lay a foundation stone and it is upon this basis that the whole structure rests. It requires but little imagination to visualise the care and attention operative masons devote, to ensure that the material selected should be perfect in its character, solid and sound in texture, and yet yielding to the influence of the working tools wielded by the expert workman until finally, well-tried, trued and squared it becomes perfect in its parts. Just as the stability of the whole structure will ultimately be dependant upon the quality of that one foundation stone, and the care which has been taken in preparing it, so will the ultimate future of the Lodge depend upon the character of its candidates.

Indeed the hope is expressed that the Candidate may prove to be of such character that he will raise a superstructure of equal or superior merit for the Free and Accepted Masons : that by his efforts a symbolical edifice, allegorical to the operative structure shall be raised with lasting benefit to the world at large and his Masonic Brethren in particular.

Brethren, only if we appreciate our duties as sponsors, only if we realise our obligations as Masons, can we hope that our candidates shall prove to be true and proper corner stones. Candidates must be especially picked men, selected by the Brethren of the Lodge as being fit and proper persons to bear the torch of Freemasonry.

What is this Freemasonry which is so secret, and yet whose effects should prove of benefit to the whole world? This Freemasonry which we are taught to practice but forbidden to preach. This Freemasonry which is deeply religious but is not a religion. This Freemasonry which opens its portals to the selected few.

The individual answers to these questions vary accordingly to each man's conception of Freemasonry and are indeed interesting. To some Freemasonry is just a social function, of harmony and good fellowship. To others, it is an organisation with Benevolence and Charity as its objective. Yet others see our ceremonies as a means of making members, not realising the true aim. Many regard our ceremonies as an end in themselves instead of a means to an end. Some of these regard them as an exposition of feats of memory. It is not unknown for a Mason to be judged solely by his ability to render the ritual with meticulous verbal accuracy. Others see our Masonic ceremonies as the means to inculcate the Divine attribute of Brotherly Love.

Whatever may be doubtful, there can be no question but that—(here I quote) "Masonry is the product of the most unselfish thinking the World has ever known. Through it a universal brotherhood has been brought into being to which any member has a right to turn, sure of sympathy, understanding, and if there be need, help. The Lodge provides a spiritual home, a rest, a haven to which a member may retire for a few hours knowing full well that there he will find Peace, Goodwill and Good Fellowship."

Thus it can easily be visualised that one ill-chosen member, one discordant voice, can vitiate and even destroy the harmony of a Masonic Lodge. Let it

ever be remembered that any body of men is judged by the actions or the deeds (or shall I say the misdeeds) of its individual members, so that it is only too obvious that even one unsuitable man admitted into Freemasonry can do incalculable harm to the whole organisation.

Now let me turn from the general to the particular.

I have already stated that before sponsoring a man a proposer should be able to *vouch* for him. This implies a profound knowledge which permits him to vouch that his candidate subscribes wholeheartedly to the tenets of our Order ; to love all men as he would his brother, to practice charity (charity of thought as well as of deed), and his belief in the Grand Truths as portrayed in the Volume of the Sacred Law, the Koran, or whichever of the great books he looks to for his guidance, his comfort and his support.

The sponsors therefore have a personal responsibility for the Declarations made by the Initiate upon his admission to the Lodge Temple. The purist deplors the necessity to prompt, he would prefer and it would be ideal, were it possible that the affirmations made should come spontaneously from the heart. That however is not to be expected so it is the sponsor who should ensure that even though the replies made by the Candidate are prompted by the Deacon, they are in fact a true reflection of his beliefs. That he does place his trust in Almighty God, and be it noted that as a natural corollary that he believes in the Fatherhood of God and the Brotherhood of Man. That though distinctions among men are necessary yet no distinction should allow us to forget that we are Brothers irrespective of colour, creed, birth, race or religion ; we are all Brothers.

The Candidate declares that he is a Free Man, free from any subservient influence, without inhibition, whether it be of a Religious, Domestic or Social nature which will mitigate against him putting into practice the teachings of Freemasonry. It is the duty of the sponsor to impress upon the Candidate that he must NOT devote to Freemasonry that which rightly belongs to himself or connection, indeed PRUDENCE is one of the Cardinal Virtues of Freemasonry.

The Candidate also declares the purity of his motives in desiring to become a Mason. It is pertinent to enquire what are the motives that prompts a man. Many men desire to join our order to take part in the social life, they desire to meet their fellow men in harmony, they may even feel they are accorded a higher status by so doing. Although these reasons are not the ones the idealist would wish, the purist may even frown upon them, yet they are laudable and are worthy of encouragement. But the sponsors would be sadly lacking in their duty if they failed to impress upon their Candidate that the only benefits to be derived from Freemasonry are those which are the results of service, service to others.

Having satisfied themselves thus far that their nominee is a suitable person for admission to their Lodge, particulars are supplied to the Officers' meeting upon whom the onus now rests. It is usual for the P.M.s. and Officers to delegate the duty to a small Committee who should interview the Candidate. It is

wrong for an interviewing committee to recommend the acceptance of a nomination unless they *are* satisfied that he will be a strong link in the chain binding us to each other. Not only so, but they must bear in mind that Lodges, like individuals, vary from each other, and it does occasionally happen that it would be to the advantage of both Lodge and the Candidate were another Lodge found for him. The wishes of the sponsors must not be allowed to influence the decision. A sponsor is acting in a very un-masonic manner if he regards it as a personal affront or feels aggrieved if his nominee is rejected. Not only is it the right, but it is the duty of the members of the Lodge to carefully scrutinise the candidate. The final decision is that of the members and no sponsor should be permitted to arrogate to himself their rights.

The nominee having been duly elected it is the sponsors duty tactfully to prepare him for the ordeal which awaits him. Much harm can accrue if the ceremony is not treated with the high regard its nature demands. Many sponsors appear to imagine that their duties end when their candidate is admitted, whereas, in fact, the most important part is only about to begin.

The meaning of Freemasonry can be appreciated if it is realised that it is symbolised by the action of the Deacons who remain at the side of the Candidate from the moment of his admission as an Initiate until he is finally escorted to his seat, a Master Mason. This action of the Deacon ever to be at the service of a Brother, anxious and willing to comfort, guide and support him, should the need arise; and outside the Temple it is the duty of the sponsors to continue in guiding and instructing him in all things Masonic.

Our whole organisation requires elucidation, the many phases and facets of Freemasonry, its history, its characteristics, all need explaining. Its administration, its etiquette, affecting not only Officers of the Lodge but also Grand and Provincial Grand Lodge, all mystify the young Mason. The Novitiate should not be allowed to flounder, but enlightenment should come from his sponsors.

Before a Candidate is permitted to proceed to a higher degree proof of proficiency in the former is required of him. It is unfortunate, but it is a fact that this has degenerated into merely answering a few stereotyped questions. It is the sponsors responsibility to ensure not only a correct answering of the questions but a perfect understanding of their meaning. This likewise applies to the appropriate signs, and when finally he becomes a Master Mason an opportunity should be given him to meet his Brethren informally. Where better can this take place than at a Lodge of Instruction.

If the sponsor has acted fairly to his Candidate and done his duty (providing his choice has been a wise one) if he took the initial precaution of ensuring that his Candidate in the words of the parable has not been 'stony ground'; then the sponsor throughout his life will have the satisfaction and gratification of observing his Candidate make a daily advancement in Masonic knowledge; that he has in fact been a corner stone, perfect in its part and an honour to the Builder.

And now what of the responsibilities of the Lodge to the Candidate.

I cannot better introduce this than by quoting the late Lord Ampthill, Pro. Grand Master, who said "We need more and more teachers." "When we undertake to make a man a Mason and incidentally take his Initiation Fee and Lodge subscription we enter into a definite and very solemn contract. That contract cannot be fulfilled by the mere performance of three successive ceremonies. The whole of our Ritual not only implies that real teaching will be given but also that the duty of giving that teaching devolves not only upon the Master of the Lodge but also upon every Master Mason."

Brethren, the pity of it is that much of the teaching required is readily available in our wonderful Lectures which can be beautifully rendered by Junior Brethren. One may deplore the lack of Masonry in Masons but it must be admitted that many Masons are not taught Masonry. Our ceremonies are sublime and generally speaking are performed in a manner worthy of their objective, yet they are meaningless to many. They are veiled in allegory and illustrated by symbols, every step taken, every word uttered has a meaning, but alas! so often no attempt is made to enlighten the mind of the novice. We fail to illumine the subject but allow him to grope in the dark, ultimately floundering in a morass of conflicting doubts, until tired, disappointed and frustrated he wanders away. No Masonic meeting should be considered complete unless in addition to a ceremony a Lecture, a Tracing Board, or an Address, whether it be original or a published one, be given.

I am well aware that lack of time will be pleaded but is this really so? I give you a thought to dwell upon, could not some of the time spent at the supper table be more advantageously used? Could not our Lodges of Instruction be utilised for Instruction of Freemasonry as well as of the Ritual? Not that it should be a School, rather should a Lodge of Instruction be regarded as a rendezvous where all Masons, particularly Officers with Brethren not in office. Compare this with attendance at Lodge where a Mason remains a member of an audience throughout the ceremonies, and even at the meal he may not be much happier, at the best he enters into communion with the two or three Brethren in immediate juxtaposition to him. At the worst, if there are cliques, which unfortunately, although very unmasonic, is not unknown, he is more or less alone and if he is of a sensitive nature feels himself ostracised.

A Lodge of Instruction therefore serves a dual purpose. Officers and prospective officers learn to conduct our ceremonies as a team. Of equal importance it is to develop the spirit of camaraderie and brotherhood and by association with the Brethren to capture the spirit of Freemasonry; it is that spirit which is so urgently needed, needed by our Lodges, needed by the World at large.

Therefore it should be the bounden duty of every sponsor to accompany his Candidate to the Lodge of Instruction and ensure that attendance there becomes a *habit*. The Lodge of Instruction should thus become an integral part of our Lodge.

Our ceremonies are sublime, but the line of demarcation between the sublime and the ridiculous is very fine indeed. Only with continual practice as a team can they be rendered in the manner they deserve. They are designed to impress the Candidate but the impression made by an imperfect performance can be a most unfortunate one. An Officer who gives less than his best is failing in his duty both to the Candidate and to the Lodge.

I think it is only right to advise you, the Junior Brethren, that it is a mistake to think that appointment to office is a natural progression. Such is NOT the case, Officers are chosen by the Master Elect at his absolute discretion and no one can question his decision. It has been known to happen that a Master Elect may consider his Lodge before the personnel, and decide that it will be to the advantage of the Lodge were he to appoint men of merit and ability. Attributes which can only be attained by those who regularly attend the Lodge of Instruction.

To any Preceptors who may be among my hearers I say, remember the day when you were an Initiate. Think of the many things you failed to understand the questions which crowded into your mind. The doubts which assailed you. How you longed to meet a Past Master who could help you to understand. Remembering these things I earnestly suggest that at every meeting of your Lodge of Instruction you set aside a portion of time to enlighten the minds of your Brethren.

A Lodge of Instruction should not allow itself to become merely a class of Rehearsal.

A knowledge of the Ritual is essential for the perpetuation of our Masonic Ceremonies but of far greater importance is an understanding of its meaning since this ensures that Freemasonry itself shall not only survive as a Moral Force but shall take its rightful place, and play its part in the ethics of the World.

Throughout Life the shadow is oft times mistaken for the substance ; a church service mistaken for Religion, Masonic Ritual for Freemasonry. Outward forms and ceremonies are in themselves of importance but it is the Lesson they impart, their guidance to Morality—their deep and hidden meanings which are of real importance.

Perhaps one of the most attractive features of our Ritual is the varying Concepts it offers, and therein lies our power to make an advancement in Masonic Knowledge.

In my introduction to this address I stressed that it is the young Mason with whom I am concerned, It must be admitted that to him, an explanation which includes the Esoteric defeats its own object. Likewise an explanation fails in its objective if it ignores the Emblematic, with its Symbolism.

“Initiation, its meaning and purpose” can be considered a completion of this address ; Therein I have endeavoured to supply that knowledge which will enable the Young Mason to understand.

Only by an understanding can a true appreciation be obtained.

Only by an appreciation of Freemasonry can a man become a Freemason.

Only if we become Freemasons can we hope to make an impact upon the Morality of the World.

Only if we make this effort can we hope to make our Lodge the happy refuge intended by its Founders, and to make this World of ours the Happy Delight, intended by the Great Architect of the Universe.

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A Conversazione was held after the Lodge was closed.

## NEW DOCUMENTS CONCERNING FRENCH PRISONERS' LODGES

by JEAN BOSSU

*Translation.* Part II.

### **Les Enfants de Mars et de Neptune.**

#### **Abergavenny.**

A certain number of Certificates, which have been reproduced in Bro. J. T. Thorp's "French Prisoners' Lodges," has established knowledge of this Lodge in England.

We know also thirty-four names, seven of which are known with precision, but we have only the signatures of the others. It would be possible to identify them from the archives of the Minister of War, but that would entail a very long and painstaking search which we have been unable to undertake.

On the French side, the masonic contents of the National Library have no documents about this lodge. Luckily a member of the lodge, the Vicomte de Barral, has left valuable reminiscences of his captivity at Abergavenny, and he makes a very interesting reference to this lodge. This is what he says:—

*"Les Enfants de Mars et de Neptune, constituted under the auspices of the G.O. of France, had two of the most eminent dignitaries of the Order as its founders, one, a high-ranking officer on the General Staff; the other, whose name recalls one of the illustrations of our navy in the 18th Century, was aide de camp to a Marshal and was the personal representative of the Grand Master, we met twice a month, sometimes more often. I can say nothing about our labours, in the performance of which every one devoted himself with a zeal, fervour and self-denial which were boundless. Thus do misfortune and union in misfortune ennoble and purify our best qualities."*

This evidence at once suggests a criticism; the G.O. of France always refused to grant constitutions to lodges of prisoners of war, but it did tolerate their existence. This *Les Enfants de Mars et de Neptune* could exist under its auspices under the solicitude of the two dignitaries who founded the lodge.

We have been unable to identify the first founder, "a high ranking officer on the General Staff," since none of the names mentioned by Thorp, with the exception of the second one, appears amongst the officers of the G.O. of France under the Empire, as far as we can ascertain.

On the contrary, the second founder is easily identified: he was de Grasse-Tilly, a relative of whom was an Admiral in the time of Louis XVI, and who was certainly a representative of the Grand Master.

Amongst the signatures reproduced by Thorp that of Lonlay, Chaplain on December 22nd, 1813, can be identified as a friend of the Vicomte de Barral, captain de Lonlay. He names him as a good friend of his "conquering like Caesar, extraordinarily enthusiastic and devoted to music." He made his acquaintance at Fort Junot, in the prison at Lisbon. They were interned together at Portsmouth and then at Abergavenny. There Lonlay had the joy of receiving, with news of his people and friends, a bill of exchange. This correspondence reached him through the smugglers who carried out many missions of communication and revictualling during the war. Lastly, we know that de Lonlay was a Parisian.

We have not found any more correspondence between those mentioned by J. T. Thorp and those mentioned by de Barral. It thus only remains to give an account of the latter. We know from Thorp that he was Director of Ceremonies in the Lodge on December 22nd, 1813.

Philippe Anne Amédée Octave, Vicomte de Barral, born at the Chateau de Voiron in the Dauphine on July 1st, 1791; nephew on his mother's side of the Empress Josephine, son of a Brigadier-General, was appointed a page to Napoleon at the age of 16. Later, he joined the 14th regiment of light Cavalry, took part in the war in Spain and was taken prisoner at Torrequemada. He was a prisoner in Lisbon and in Portsmouth and has left a sombre description of these prisons. Later he was a prisoner on parole at Abergavenny until he left in exchange for an English Ensign—Pardoe—with a passport from the Transport Office dated April 14th, 1814.

Very brave and very loyal, but also a fervent servant of Napoleon and possibly hostile to the English, he has left memoirs which prove that the vexations, suffered by the prisoners in this little town, arose more from the prejudices of the general population than from the enlightened ones who constituted the Elite, in fact he pays tribute to the hospitality of Lord Kolborough, William Baker and various other local personalities.

In addition to his testimony of the Lodge at Abergavenny he gives some curious details of a masonic order *Chevaliers du Lion* which, recruited from the French Masonic prisoners, was preparing an immense insurrection of all French prisoners. He says nothing, however, which implies that the lodge of the *Enfants de Mars et de Neptune* had any connection with the subversive preparations of the *Ordre du Lion*.

After his return to France he had a brilliant career, being Prefect of the Cher under the presidency of Louis Napoleon Bonaparte, and then Deputy in the Corps Législatif in 1854 and Senator in 1856. He died aged 93 on Sept. 26th, 1884 in the *Chateau de Moisse*, the home of one of his daughters, the Countess of Beaufranchet.

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The Lodge "*Vrais Amis de l'ordre*" Ashby de la Zouch.

This lodge is known in England—*vide* J. T. Thorp's book and S. Kay's paper in the Lodge of Research Transactions 1950-51. On the French side,

the masonic branch of the National Library possesses various documents of which some in particular are the deliberations which followed the publication of the printed booklet mentioned by S. Kay in the Transactions of 1950-51. Moreover, a collection of documents of the lodge, speeches and songs, from Nov. 3rd, 1808, to Sept. 1810, forming part of the library of the Chateau Le Brigon (Isère) was sold by auction at Amsterdam on 23rd/26th January, 1956. I do not know who bought this. Here is what we have gleaned from the masonic side of the National Library.

On July 27th, 1810, the lodge addressed a petition to Lord Moira (representing the Grand Master of all regular lodges—Great Britain and Ireland) and obtained an authorisation (text on two printed pages) on Jan. 13th, 1812. Demarconnay is Venerable, Fournier is Orator and H. de Castel is Secretary. (Note: S. Kay observes that this document and these facts are already in the Transactions).

From the archives of the Minister of War, we learn that Charles Constantin Frederic Louis de Marconnay was born in Berlin on Feb. 12th, 1777, the son of Ambassador Louis Olivier de Marconnay and Caroline Constance de Zarembo Calinova. He was a Lieutenant in the 18th Prussian regiment in the service of France on Nov. 3rd, 1806, Adjutant-Major on the 25th of the same month, captain on March 11th, 1807, and posted to the 3rd Colonial battalion on Aug. 29th, 1809.

It is to be noted that in the lodge papers his christian names are recorded as Francois Auguste, but as there is only one de Marconnay in the regiment it is from this dossier that we cite. His dossier shows a blank from 1809 to 1814, which corresponds partially to the period during which he was a prisoner in England. One finds him afterwards in the National Guard of the Eure in 1815, Captain of the 2nd legion of the Pas de Calais in 1819 and in the same year at Vendée. Discharged in 1820, he died on Nov. 27th, 1821, having seen action in the campaigns of Spain, 1807-1809, Coasts of the Ocean and the isle of Aix (1810-1811) being wounded in the right arm at Madrid on May 2nd, 1808.

De Marconnay had belonged to the Lodge of St. John of the Desert in the Orient of Valenciennes, where he had doubtless been able to fraternise with the English prisoners interned in that town.

To return to our lodge.

On Feb. 14th, 1812, they held an important meeting where a report was made of the communication received on Dec. 3rd from Bro. Michel Jerome Carpentier, S.P.R.C., President of the Sovereign Chapter Capitulary of Whitchurch detailing the culpable and dishonourable means employed by Bro Francois Noel Burdet, ex honorary member of the True Friends of the order at Ashby, for the printing of certificates and copies of the constitutions without the authorisation of either the lodge or the chapter. Bro Carpentier's consignment also contained a letter from Bro. Sauton to Bro. Ségaud detailing all the bad conduct of Burdet and ended with a certificate signed by Bros. Carpentier, Charpentier, Pagard, Boitel

and Malval informing him that the W. Lodge of the Good Union at Northampton had made known to the Friends of the order its refusal to admit Burdet to its Festival of St. John in Winter, Dec. 27th, 1811.

The lodge noted also the copy of a summons from the W. Lodge of Hope and Peace on the hulk Sandwich and of a Master Mason's diploma on parchment issued by the lodge of the Good Union to Bro. Malval.

The lodge acknowledged that several documents were really false and proved "the perversity of the forger." A long and painful discussion followed "on a subject of which one should never be able to find an example."

It denied categorically ever having had knowledge of a letter written by Floget of Northampton to Bro. Marconnay on Aug. 16th, 1811, nor of the reply of Marconnay to that letter "the contents of which had been confided to him by Bro. Coget under masonic secrecy."

Finally, the lodge declared that it was not in a position to pass judgment on Burdet without having heard his answers to the accusation.

On Aug. 16th, 1814, they wrote to the Grand Lodge of France pointing out the actions of the said Burdet as "undignified not only to masons but to all honest people."

Other documents on this affair exist in the dossier of the Triple Union Lodge of Whitchurch, notably the forgery with signature of the false certificate delivered to a member of the Good Union in the so-called name of the chapter of the True Friends of the order with the numerous signatures forged by the swindler.

In these files there are numerous signatures without any indication of the civil state of their owners. A great number have already been mentioned by Thorp or in the Transactions. We will cite the names of Antoine, Bochut (Venerable, Oct. 25th, 1813, and a member of the Chapter) Cavelier, Chapelain, Cier, Auguste de Colleville, Fontaine, Gohier du Gast, Gurdin, Lepage, Captain Hulliae, Piciard, Roetz.

In the actual state of things it would be very difficult to identify all these names. There are certainly many lists of prisoners in England to be found in various archives ; since, however, there are so many of the same name, it is impossible to determine whether they are those which figured amongst the members of the lodge. Names like Fontaine, Cavelier, Chapelain, Lepage are names as widely spread as that of Smith in England.

## **LES CAPTIFS DE BABYLON.**

(Island of Cabrera)

Only one member of this lodge, de Fournier, is mentioned by Thorp in his book. We can add one probable name and five certain ones.

The probable name is that of H. Ducor, a sailor, who was imprisoned at Cabrera, from where he got away in 1811. He has left remembrances entitled "*Aventures d'un marin de la garde*" in which he writes ; "at last we have founded a masonic lodge (every regiment has one) and it has added a new brotherhood in our misfortunes." He makes no additional statement on this subject and one cannot say definitely that Ducor visited this lodge.

The other names are recognised from different dossiers in the masonic part of the National Library, they are :—

Francois Belhomme, born at Souliac, Feb. 25th, 1782, lieutenant, aide-de-camp to Brigadier-general Dufour, M.M., a member of the lodge before joining the Lodge *l'Espérance*, Chesterfield, on whose list his name appears on April 25th, 1811.

Fabrice Bianchi, born at Lugano about 1780, an infantry captain, E.A., joined the lodge *la Paix désirée*, Moreton, in 1811.

Francois Xavier Gerdy, born Dôle, Sept. 27th, 1779, a sailor and a mason of long standing. He belonged to the lodge *l'Heureuse rencontre*, Brest, when he visited a Festival of the lodge *la Parfaite Union*, Toulon, on April 20th, 1801. He was eventually a captain in the Imperial Navy, Orator of the lodge *le cercle oriental des Philadelphes*, Paris, secretary of the lodge *les Captifs de Babylone*, Cabrera, and a joining member of the lodge *l'Espérance*, Chesterfield, being noted as absent on April 25, 1811.

Amédée de Muralt, born at Berne about 1786, a captain of grenadiers in the 3rd Swiss regiment, received as an E.A. by the lodge *les Captifs de Babylone*, became a M.M. and joined the lodge *Saint Jérôme et l'Espérance*, Chesterfield on April 15th, 1811.

Felix Pujos, born at Bordeaux, Nov. 25th, 1780, merchant, M.M., joining member and secretary of the lodge *l'Espérance*, Chesterfield, April 25th 1811.

That is all we know and we can only add that all the evidence produced by the prisoners at Cabrera agrees in painting a very grim picture of the cruelties inflicted on the prisoners of war in this island.

### **La Bonne Harmonie**

on the hulk "Nassau" at Chatham.

The only knowledge Thorp had of this lodge is a diploma mentioning the names of Bros. H. de Croze, Jean Auguste Neveu, Loriol (Venerable) and Guerbe.

Neveu, born about 1785, was a member of the lodge *du Phénix*, Paris. In 1808 he was a member of the Royal Arche de la Fortitude, Birmingham. After his return to France he was, in 1819, a Founder of the lodge *les Imitateurs d'Osiris*, Paris.

### **Grand Chapter General.**

On board the hospital ship "le Trusty" at Chatham.

This superior lodge is only known to us from a diploma delivered on the 22nd of May, 1810, to Bro. J. J. Prévost by Bro. Claude Charles Vivès, a land-owner at Saint Domingue, Colonel, chief of the general staff at Saint Domingue, a member of the Consistory there and of the lodges la parfaite harmonie, Saint Domingo and les Artistes réunis, Paris and of the Grand Chapter General.

But wait a minute! Supposing that Vivès belonged to a Grand Chapter General in Paris, the regulations of the period would allow him to confer degrees in his own right.

So it is not certain that a superior lodge worked on board le Trusty. It is for the reader to judge the adjoining certificate, whether or not it emanated from a lodge of the higher grades formed by prisoners, or from a simple dignitary acting by virtue of his prerogatives.

But, even if the latter should be the case, we have evidence that there was masonic activity on board le Trusty.

The reproduction of this diploma, is taken from *L'Histoire des Religions* published by the Library Quiller, vol. IV, p.300.

The original was part of the extremely rich masonic library of our regretted master and friend Albert Lantoiné, 33°, a masonic writer of great distinction in France. His works have become classics and tended to be closer to English regular masonry than that practised in France.

Unfortunately the occupying Nazis laid their hands upon his treasures. Whatever was salvaged in Germany by the Allies probably fell into the hands of the Americans.

### **L'Espoir de la Paix**

The hulk Sandwich at Chatham.

This lodge is mentioned in a discussion by the *Vrais amis de l'Ordre*, Ashby on Feb. 14th, 1814 (National Library) and on Vivès diploma to Prévost. Thus we can mention one member Jean Jacques Prévost (born at Versailles about 1778) a naval officer a member of the lodge and a Founder of the lodge on the hulk Canada in 1809.

### **La persévérance.**

The hulk Canada at Chatham.

Thorp, p125, mentions a Bro. Olivier le Bolloche, born at Paimpol in 1783, a naval Ensign, as having joined this lodge before he went to Melrose.

A . . . LOR . . . DE . . . LU . .

D'un lieu retiré des regards et de l'ouï prof. à bord du Veau le Trusty  
le 22° jour du 3° mois de lan de la V. Lu. Cinq mil huit cent dix  
Au nom et sous les auspices du G. Ch. G. réuni au Sub. G. O. de France  
Paix Concorde Union

NOUS CLAUDE CHARLES VIVES, propriétaire de St Domingue, colonel, chef de l'Etat  
major général de Sto Domingo, T. Ill. S. P. de la M. G. Ch. sub. du R. S. le plus éminent et féal  
grade de la M. longtemps conservé sous les ruines de nos anciens patriarches, connu seul des  
sub. P., membre du  
Consistoire établi à l'o. de Sto Domingo pour la partie du nouveau monde ; membre et dignitaire  
la R. L. [ ] . E.

de la Parfaite Harmonie o. de Sto Domingo et de celle des Artistes réunis o. de Paris

En vertu des pouvoirs dont nous sommes revêtus, convaincu de la vie privée, de la conduite et  
des moeurs du  
t. c. f. Jean Jacques Prévost, officier marin, âgé de 32 ans, natif de Versailles, département de S.  
et  
Oise, membre m. de la R. L. [ ] . connu sous le titre distinctif de l'Espoir de la paix, placé à  
l'o. du Veau le

Sandwick, prison de guerre, dépôt de Chattan, fondateur et dignitaire de la R. L. [ ] la Persévérance  
établi à l'o. du Veau le Canada  
prison de guerre, dans le même dépôt, ainsi qu'il nous l'a justifié par son diplôme de 5° jour du  
6° mois de l'an de la V. L.  
5809 et après nous être assuré de la capacité de son zèle, voulant témoigner à ce très bien aimé  
f. notre gratitude pour ces belles  
qualités m.

qu'il possède et qui l'ont fait chérir de tous les m. m. qui l'ont fréquenté, lui avons donné con-  
naissance des emblèmes, signes,  
paroles et attouchemens attachés aux grades d'E. Ch. E. et ch. d'o., lui avons permis d'en por-  
ter les décorations

Prions tous m. de L. de croire à notre pouvoir que nous assurons sur l'honneur et foi de m.,  
invitons tous les

m. m. qui habitent la surface du globe de reconnaître et honorer le t. c. f. Jean Jacques Pré-  
vost, ch. d'o.

et d'ajouter foi au présent diplôme que nous lui délivrons pour lui servir partout où besoin  
sera, et lui avons fait apposer

sa signature ne varietur pour éviter toute fraude.

Mille prospérités soient répandus par le G. A. de l'U. sur ceux qui feront accueil audit c. f.  
Jean Jacques Prévost, et lui seront utiles, que leurs noms soient chéris et bénis de tous les  
m. m. qu'ils reçoivent au

nom de la R. L. [ ] . la Parfaite harmonie tous les honneurs dus à de v. m. m.

Délivré à l'o. du vaisseau le Trusty, prison de guerre  
rivière Moadway, le 22° jour du 3° mois de lan de la  
V. Lu. 5810

signé : VIVES, S. P. de R. St.

(3 sceaux)

The diploma given by Vivès tells us that Prévost, a Founder of *la Persévérance* had a certificate from this lodge dated the 5th day of the 6th month of the year 5809 of the true light (Aug. 5th, 1809).

This gives us an exact date as to when this lodge was working.

### **L'Esperance.**

The hulk Sampson at Chatham.

We have nothing to add to what Thorp states, except that Jacques Broquant, born at Boulogne about 1779, a naval captain, was initiated in the lodge *la Parfaite union*, Calais, on Mar, 16th, 1801. Raised on April 3rd, 1801, according to the library at Calais. His son was also a naval man and a mason and a Knight Templar in France.

### **Saint Jerome et l'Esperance.**

Chesterfield.

Our English friends know, from Thorp, an extract from their minute book. In France, in addition to other documents which we shall enumerate, we have the detailed list of the lodge on April 15th, 1811, valuable evidence of the social standing of the members. First let us look at the historical details preserved in the National Library.

A letter sent by the lodge to the G.O. of France on April 26th, 1811, reports that the lodge originated in a masonic reunion on Dec. 5th, 1809, between twelve masonic prisoners under the leadership of Bro. Pierre Simon Meyronnet Count of Weellingerode, a member of the lodge *la Paix et la Parfaite union*, Toulon, assisted by Bro. Jean Henry Ernest Vinclair, a Westphalian officer, S.J.C.K.S.S.P.R.C. (Sovereign Judge Commander, Kadosch, Sovereign Prince Rose-Croix). A committee drew up rules "suitable to our situation" taking as a guide those of the lodges *l'Océan François*, Paris, and *les Enfants de Mars*, Cape.

In the same letter of April 16th, 1811, the members of the lodge authorised Bro. Francois Joseph Serrat, who was returning to his Fatherland "to depict the affection which animated them, their courage, the charity they practised in the midst of their privations and the patience with which they bore the humiliations inflicted on them."

On June 15th, 1811, the Grand Master of the Grand Lodge of England sent a Warrant of Constitution as a result of the petitions of Bro. A. Kergariou (Venerable, Rose-Croix) Boile-Lasalle (Rose Croix, keeper of the seals) Boniface, Serrat, Sevril, etc., all "prisoners of war."

The lodge had previously demanded constitutions from the G.O. of France, but this had been refused, with great regret, because of the general regulations of the Order.

Yet the G.O. of France was loyally informed of their demand for constitutions from the G.L. of England.

The dignitaries of the lodge wrote, "since we have experienced temporary difficulties, we have through the agency of the prisoners of war received security to continue our labours, our principal officers thought it their duty to appeal to the Grand Master of the G.L. of England to ask for his protection so that we could work regularly without running any risk of being troubled by any authority whatsoever. Our surprise was as great as it was pleasurable when, after an interval, the Grand Master of the G.L. of England favoured us with a warrant constituting us as regular masons and nominating Bro. Kergariou as W.M., Sire, S.W., and Lasalle as J.W., and asking the Very Dear Brother Field, an English minister, to grant the afore-mentioned constitutions gratis, in view of our unfortunate situation as prisoners of war."

The lodge added that it seized the opportunity of asking Bro. David, a member of the lodge, who was leaving, to provide the G.O. of France with a copy of the constitutions granted by the G.L. of England.

It was recognised that this warrant precipitated a split with the lodge l'Espérance in the same district. Notwithstanding this recognition by the G.L. of England the Brethren remained faithful to the G.O. of France. In 1811 they had four E.As., 6 F.Cs., 7 M.Ms. and 3 joining members.

A Rose-Croix chapter was sponsored by the lodge, by virtue of the high dignitaries with which it was adorned. Bro. Jean Henry Vinclair de Bolzenthai, a native of Magdeburg S.G.C.C.S.P.R.C. of the lodge and chapter of *la Philanthropie*, St Quentin; of the lodge and chapter of the Mother Lodge Saint Jean du désert, Magdeburg, and a Founder of the lodge Saint Jérôme et l'Espérance. It would be likewise represented in Paris by Bro. Francois Joseph Serrat "a knight of our chancellory, before leaving the district."

This chapter was founded in opposition to the prodigal way in which the different orders were made cheap, since some masons who did not belong to either of the two lodges and affected to consider them as irregular since they had been unable, so far, to negotiate with the G.O. "make illegal admissions and confer the degrees wrongly and to the disgrace of the true masonic spirit."

Here is the lodge list which was sent to the G.O. of France. For convenience we have put the names in alphabetical order. The lists are generally in order of seniority.

- ALLAIN, Louis Marie, born at Lannion about 1786, midshipman, Initiate of the Lodge, M.M., resigned.
- ANNE (or AUNE), Charles Joseph Francois, born at Toulon about 1777, sub-lieutenant, Initiate of the Lodge, a non-resident member.
- ANTONETTI, Augustin, born at Nouza about 1777, a lieutenant in the 1st Legion of Neapolitan Gendarmerie, an Initiate of the Lodge, M.M., resigned.
- D'ARMINIERES, Jean Baptiste, born at Lunéville in 1785, midshipman, Lewis, Initiate of the Lodge, M.M.
- BEAUVAIS, Jean Pierre, born at Paris about 1769, Adjutant-major, a member of the Lodge la Reunion des cocurs, St. Domingo, joining member, 4th Grade Elect, Deacon.

- BERTON, Jean Edouard, born at Lisieux about 1771, commanding the 1st company of the 4th battalion of sappers, a member of the Lodge des Enfants de Mars, Cap Francais, Scottish Master (5th Grade) joining member, assistant Treasurer.
- BIGNON de BELLASSISE, Jean Louis, born at Bellassise, Gironde, about 1784, 1st Lieutenant in the 3rd regiment of light artillery, E.A., Initiate of the Lodge.
- BIGNOT, M.M., orator on June 15th. This may very well be identical with the preceding Bro.
- BONIFACE, Fleury, born at Lunéville about 1781, naval Lieutenant, a member of the Lodge les Amis Choisis de St Frederic, Boulogne, M.M., joining member.
- BOUGEAT, Claude, born at Commercy about 1775, Adjutant in the 6th regiment of the line, Initiate of the Lodge, M.M.
- BOURDET, Charles Louis, naval Captain, of the Lodge *des Enfants de Sully*, Brest 4th Grade, joining member.
- BOUVIER-DESTOUCHES, Theodore, born at Rennes about 1776, naval Lieutenant, M.M. of the Lodge *les Maçons captifs dans le Lazareth*, Port Mahon.
- CANCHE, Francois Paul, born at Rennes about 1768, Lieutenant of Light-infantry, Initiate of the Lodge, M.M.
- CARPENTIEZ, André Joseph César, born at Dunkirk about 1785, naval officer, Initiate of the Lodge, M.M.
- CHANAUD, or LANAUD, Secretary on June 15th.
- CHAUMONOT, Jacques Nicolas Alexandre, born at Aignai about 1781, in the naval Commissariat, Initiate of the Lodge, M.M., ex-Auditor. Not an active member.
- COLLET, Pierre Joseph, born at Pézenas about 1790, merchant, M.M., joining member.
- CRESSON, Nicolas, born at Amiens about 1760, captain in the 6th colonial depot, regularised as a M.M.
- DAVID, Abraham, born at Basle about 1747, Battalion commander of the 32nd *demi-brigade* of the line, Initiate of the Lodge, Scottish Master (5th Grade) Hospitaller. (In a communication to the G.O. on Dec. 5th, 1812, the officers of the Lodge stated that they seized the opportunity of the departure of Bro. David, Kt. of the East (6th Grade) a member of the Lodge, to forward to Paris a copy of their Constitution from the G.L. of England).
- DELACROIX, René, born at Paris about 1776, merchant, member of the Lodge *la Paix* Founder, ex-J.W., not an active member.
- DELPierre, Joachim, born at Calais about 1781, signalman, an Initiate of the Lodge, E.A., Serving Brother.
- DUFILHOL, Charles Barthélémy, born at Lorient about 1789, midshipman, M.M., Initiate of the Lodge.
- DUPOIRIEUX, Nicolas, born at Damas on May 30th, 1785, Initiate of the Lodge, E.A., Serving Brother.
- EMMERECHTS, Martin, born at Brussels about 1773, Captain, member of the Lodge les Amis de la gloire et de Humanité, attached to the 1st Light Infantry, Scottish Master, (5th Grade) joining member, first Deacon.
- D'ESLON, Claude Marcel, born at Mirecourt on Sept, 2nd, 1763, Initiated in

- the district of Givet, made F.C. and M.M. by the Lodge l'Union Philanthropique, Landau, Brigadier, Elect (4th Grade) joining member.
- EXCELMANS, Remy Joseph Isidore, born at Bar le Due on Nov. 13th, 1765, General, Baron of the Empire, received as E.A., by the Lodge Caroline, Milan, joining member, F.C., not an active member.
- FAIN, Louis Claude, born at Paris about 1788, midshipman, Lewis, Initiate of the Lodge, M.M.
- FERIS or TERIS, Scottish Master (5th Grade) J.W. on June 15th, 1811.
- FLUCHTING, Louis, born at Berlin about 1776, Surgeon, Major in the 1st Prussian Regiment, a member of the Lodge St. Jean du Désert, Valenciennes, M.M. Not an active member.
- FROMAGE, Francois Victor, born at Lisieux about 1771, Captain in the Trans-Oceanic mercantile marine, Initiate of the Lodge, Elect (4th Grade) Orator.
- FROMENT, Louis, born at Pontoise about 1770, Battalion Commander, member of the Lodge l'Etoile, Guingamp, Founder, Rose-Croix, Ex-Treasurer, resigned.
- GARDON, Jean, born at Havre about 1774, naval officer.
- GARRUS, Joseph Ange Marie, born at Marseilles about 1785, employed in the army supplies department, an Initiate of the Lodge Joseph Napoleon, Naples, M.M., Ex-D. of C., joining member.
- GEHUS, Gottlieb, born at Magdeburg about 1784, an Initiate of the Lodge, Ex-Serving Brother, not an active member.
- GERODIAS, Joseph, born at Luneville about 1776, Lieutenant in the Imperial Navy, received by the Lodge *les Maçons captifs dans le Lazareth*, Port Mahon, joining member.
- GYSSELINX, Nicolas, born at Liege about 1784, naval surgeon, Rose-Croix, Founder, Ex-Orator, absent member.
- HASEMBERGUES, Rose-Croix, S.W. on June 15th, 1811.
- KERENOR, Tugdual Antoine Marie de, born at Callax about 1777, naval lieutenant, Initiate of the Lodge, M.M.
- KERGARIOU, Achille Jacques Joseph, born at Quimper about 1776, naval captain, Rose-Croix and Kadosch, Founder and Venerable.
- KERNAFFEN, Theodore, born at Quimper about 1780, naval officer, Initiate of the Lodge, M.M. Ex-Assistant Orator. Not an active member.
- LABICHE, Jean Jacques, born at Brest about 1786, naval lieutenant, a member of the Lodge la Paix, Thames, Elect (4th Grade) joining member.
- LASALLE, Henry Bolle (signs B. Lasalle) born at Paris about 1777, naval officer, a member of the Lodge la Union des Coeurs, Jérémie, Rose-Croix, Founder and J.W. certainly already on Feb. 8th, under the Constitutions granted by the G.L. of England he would be guardian of the seals on June 15th.
- LACAILLE, Jean Baptiste, born at Villedieu about 1781, naval surgeon, Initiate of the Lodge, M.M.
- LE CHARTREUX, Jean Jacques Georges, born at la Pointe à Pitre in Guadeloupe about 1775, naval Lieutenant E.A.
- MAIRÉ, Charles Alexis, born at Toul about 1778, 2nd Lieutenant in the 42nd regiment of the line Lewis, M.M., Initiate of the Lodge.
- MARTIN, Jean Baptiste, born at Castelnau about 1783, midshipman, regularised, M.M., Ex-Assistant Secretary. Not an active member.
- MAURIE, Benoit, born at Toulon about 1786, naval Surgeon, Elect (4th Grade) adopted; not an active member.

- MEYRONNET, Pierre Simon, Count of Wellingerode, born at Martigue about 1772, of the Lodge *la Paix et la Parfaite Union*, Toulon, Grand Marshal of the Palace of his Majesty Jerome Napoleon, Colonel in the 5th Westphalian regiment, Founder of the Lodge on Dec. 15th, 1809, not an active member, P.M., Sovereign Grand Inspector, Knight Kadosch, Sovereign Prince Rose-Croix.
- de MURALT Amédée, born at Berne about 1786, an Officer, Initiated in the Lodge *de Maçons captifs de Babylone*, Cabrera, Captain of grenadiers in the 3rd Swiss regiment, M.M., joining member.
- NATALI, Laurent, born at Lanau about 1780, Lieutenant in the 1st legion of Neapolitan gendarmerie, an Initiate of the Lodge, M.M., not an active member.
- PERROT, Jean Martin, born at Versailles about 1763, Captain in the 4th regiment of naval artillery, an Initiate of the Lodge, assistant to the Secretary.
- PHILIPPE, Alexis Marie, born at Guerlequin about 1778, midshipman, Initiate of the Lodge, M.M.
- PITANCE, Joseph, born at Xafféwillers on May 15th, 1772, Adjutant-Major in the 11th light half-brigade, an Initiate of the Lodge, M.M., Treasurer.
- PORCHER, Pierre, born at Artaunez about 1777, Lieutenant in the 6th regiment of the line, Elect (4th Grade) adopted, D. of C.
- RAYBER, Philippe Martin, born at Colmar about 1764, *pratique* officer in the Mediterranean coasts, M.M., adopted.
- de RICHEMONT, Louis Auguste, born at Richemont, Colonel in Engineers, a member of the Lodge *la Paix*, Constantinople, Knight Kadosch, Rose-Croix, Ex-Assistant Secretary and a Founder. Not an active member.
- SALBAN, Pierre, born at Montagne about 1776, naval medical practitioner, Initiate of the Lodge, M.M.
- SALAMON, François Elie, born at St. Genis Desmoulières about 1776, Captain Commandant in the 1st Artillery Regiment of St. Domingo. A member of the Lodge *les Enfants de Mars, Cap François*, Elect (4th Grade) joining member.
- SARGEIS, Pierre, born at Libos about 1770, raised and admitted as a joining member.
- SEMONIN, Louis, born at Lorient about 1777, naval accountant, F.C.
- SERGANT, Jean, born at Brabant about 1774, naval officer, Initiate of the Lodge, M.M.
- SERRAT, François Joseph, born at Landau about 1767, Lieutenant in the Artillery, a member of the Lodge *l'Océan Français*, Paris, a Founder of the Lodge *des Enfants de Mars, Cap François*, Rose-Croix, Founder, Secretary and Keeper of the seals and stamps. A member of the chapter; he returned home in the same year and represented the interests of the Chapter in the G.O. Also regarding the Lodge he depicted "the sentiments which animated them, their courage, the charity they practised in the midst of their privations and the patience with which they met the humiliations to which they were exposed."
- SEVERAL, a Founder (list of June 15th).
- SIRE, Jacques, born at St. Pierre et Miquelon about 1772, naval Lieutenant, a member of the Lodge *la Fidèle maçonne*, Saint Servan, Rose-Croix, Founder.

- de SONNENBERG, Louis, born at Lucerne about 1783, Adjutant in the 4th Swiss regiment, an Initiate of the Lodge, F.C.
- TRILLARD, Antoine G., born at Lorient about 1783, naval Lieutenant, adopted, Elect (4th Grade) Tyler.
- VIGIER, Henry, born at Mezin about 1789, Initiated in the Lodge *des Amis fidèles de Saint Napoleon*, Marseilles, Sub-lieutenant in the 6th regiment of the line, M.M., joining member, assistant Orator.
- VINCLAIR, de Bolzenthall, Jean Henry Ernest, born at Magdeburg about 1782, a member of the Lodge and Chapter *de la Philanthropie*, St. Quentin, an Honorary member of the Scottish Mother Lodge *de Saint Jean du Désert*, Magdeburg, an Honorary and joining member of several other lodges. Sovereign Grand Inspector, Knight Kadosch, Rose-Croix, Founder on Dec. 5th, 1809, Venerable, not an active member. Also a Founder of the Chapter.

Amongst the masons appearing on this list, we must throw more light upon Remy Joseph Isidore Excelmans. He escaped and returned to France in April 1811. Billon (see pp 65 and 66, 1957-8 Transactions) speaks most enthusiastically of him in recalling memories of the prisoners at Cabrera; "this outstanding Knight of the Empire, fearless and free from reproach, was the only one of those whose duty it was to look after our lot, amongst those returning to France after Baylen, who took pity on the frightful situation of so many unfortunates. He was never deaf to any of our prayers, his generosity, although it was abused, was inexhaustible. His gifts were considerable and, above all effective. Moreover his solicitude for us earned him rewards from the Emperor and the benedictions of the martyrs of Cabrera."

Excelmans escaped and returned to France in April 1811. Under the Restoration he was proscribed and remained in exile up to 1830. In 1830 he was made Knight-Grand Cross of the Legion of Honour; a Peer of France in 1831; Grand Chancellor of the Legion of Honour in 1849; Marshal of France, 1851 and his name is inscribed on the *Arc de Triomphe* amongst the heroes. He died at Sevres on July 22nd, 1852, after a fall from a horse.

Another eminent member of this Lodge was Louis Auguste Camus, Baron de Richemont who had already taken part in a lodge of prisoners at Constantinople.

Entrusted with a mission beyond the Cape of Good Hope, he visited l'Île de France, Java, and returned as Colonel when he was captured by an English cruiser in spite of the fact that he was on a non-belligerent vessel. He returned to France in 1810 and could then give the Emperor a very detailed report on method of resisting the English in the Indian Ocean.

After several other secret service missions, he found himself in Danzig where, after supporting the resistance for a year, he was again made prisoner of war.

Subsequently he was a Deputy representing l'Allier in 1828, a General, a Governor of the School of St. Cyr and a Counsellor of State after 1830. He died on the 23rd August, 1853.

Charles Marcel d'Eslon, joined the Army in 1782 he was a Corporal in 1786, a Sergeant-major in 1792. The Revolution, which allowed plebeians to become officers, made his fortune. He was Aide-de-camp to Generals Frimont, Delmas and Nouvion and performed numerous deeds of prowess in the revolutionary armies. He was one of the first to be decorated with the Legion of Honour. A prisoner at Baylon on July 16th, 1818, and imprisoned at Plymouth, he escaped on June 9th, 1813.

Subsequently he was a major in the 15th Light and Colonel in the 9th Light Infantry, an officer of the Legion of Honour, a Knight of St Louis and he retired in 1815 to Charmes, where he died on the 22nd of December, 1832.

A word more about Martin Emmerechts, he had taken part in the wars of the Revolution and had already been taken prisoner and then exchanged in the year II. His excellent conduct gained him numerous rewards and he was one of the first to be decorated with the Legion of Honour. He was made prisoner in Calabria on July 4th, 1806, and, after six years in England was released on his word of honour not to serve again. He then retired to Brussels.

We have also found the biography of Bro. Joseph Gérodiad; he entered the service in the corps of naval gunners in 1791. He became a Sub-lieutenant on Oct. 26th, 1803, and lieutenant in 1805. Taken prisoner in Spain, he remained in captivity from 1811 to 1814. He then became captain of a frigate (March 16th 1814), lieutenant-colonel 1829-1836. He died at Brest, a Commander of the Legion of Honour and a Knight of Saint Louis on Feb. 19th, 1852.

We can end by stating that the lodge met every 2nd and 4th Friday in every month in New Square at the house of the widow Jebb.

### L'Esperance

Chesterfield.

This lodge which, according to Thorp, began to work in 1809, was always the rival of the preceding one.

On the 25th April, 1811, it addressed a communication to the G.O. of France by means of Bro. Serrat, deputising for "Saint Jérôme et l'Esperance, our sister, working in the same region."

Its wax seal showed compass, square, anchor, gavel and Flaming Star.

It gave as its address "to M. Louis Marc Mathieu, naval lieutenant, a prisoner of war at Chesterfield (Derbyshire) in England."

In another letter of the 3rd March, 1812, to the G.O. it returned thanks for the collective reply to both lodges in Chesterfield.

It may be credited that it tried in vain to amalgamate with *Saint Jérôme et l'Esperance*. The refusal of this lodge would have precipitated the resignation of the W.M. of Saint Jérôme—d'Eslon.

An additional letter on Aug. 6th, 1812, announced with sorrow that from the preceding date, up to June 12th, 1812, the lodge had made a fresh attempt at masonic union "with our dear sister," through the mediation of Bro. Thomas Fields, W.M. of the English Lodge Scarsdale in that district. *Saint Jérôme et l'Espérance* replied on June 15th, obliterating all hopes of mediation and Fields, to mark his protestation, broke off all masonic intercourse with Saint Jérôme.

All this would, of course, require verification. For the moment we may conclude that each lodge attributed the failure at attempts at union to its "dear sister."

The masonic records give the list of members on April 25th, 1811. This list was sent to the G.O. of France. It thus completes in a very satisfactory way the list given by Thorp and allows us to correct the spelling of some names and also to know their social standing.

#### The list of April 25th, 1811.

- ALLEGRE, Jean Jacques (La Seync, July 14th, 1774) naval sub-lieutenant, Elect (4th Grade) Deacon.
- BALISTE, Honoré Emanuel (Leduc, Dec. 25th, 1780) naval surgeon, Scottish Master, (5th Grade) S.W.
- BEHIER, Toussaint Désiré (St Malo, June 10th, 1785) naval surgeon.
- BELHOMME, François (Souliac, Feb. 25th, 1782) lieutenant, Aide-de camp to Brigadier Dufour, a member of the Lodge des Captifs de Babylone, Cabrera.
- BOISSIERE, Jean Louis, (Angers, May 25th, 1779) surgeon, Major in 6th regiment of the line Elect (4th Grade) D. of C.
- BLANC, Etienne (Toulon, Jan. 1st, 1778) naval lieutenant.
- BONET, Louis Félix (Quimper, Oct. 20th, 1779) naval surgeon, Hospitaller.
- BOURSER, Jean Baptiste (Nantes, Nov. 25th, 1764) naval lieutenant, the Lodge Paix et Union, Toulon, Deacon.
- CATEL, Blaise Jean Louis, (Paris, Nov. 14th, 1782) naval surgeon, Scottish Master (5th Grade) Orator. His signature is tripunctuate.
- CHAPTAL, Charles (Mende, May 30th, 1787) sub-lieutenant in the 4th legion of reserve infantry, E.A.
- CHAUVEAUX, Alexis Joseph Célestin (Mons, 1784) midshipman, Ex-Orator, absent.
- DALMAS, Auguste (Paris, 1786), midshipman, F.C., absent.
- FOUCHEZ, Paul Armand, (Paris Mar. 24th, 1778) company sergeant-major in the 6th regiment of the line.
- FOUQUE, Jean Francois Marin (Caen, Jan. 3rd, 1776) sergeant-major in the 1st battalion of the 11th light infantry, Secretary.
- FREJACQUE, Mathieu Nicolas (Paris, July 9th, 1771) lieutenant in the 1st regiment of light infantry, Keeper of the Seals and Chief Steward.
- GIRAULT, Pierre Louis (Blois, Dec. 20th, 1776) army clerk, Architect.
- GOBERT, Charles (les Sables d'Olnne, Jan. 13th, 1785) naval sub-lieutenant.
- GASQUET, Honoré Marie (Toulon, Nov. 21st, 1774) naval accountant.
- GERDY, Francois Xavier (Dole, Sept. 27th, 1779) lodge *l'Heureuse rencontre*, Brest, attended as a visitor at the feast of the peace celebrated by the lodge *la Parfaite Union*, Toulon, on April 20th, 1801. Orator in the Lodge *le Cercle*

- oriental de Philadelphie (sic)* Paris, Secretary in the Lodge *les Captifs de Babylone*, Cabrera, Captain in the navy of the Imperial Guard, absent.
- GRIME, Martin, (Paris Nov. 11th, 1769) Captain in the 1st light infantry, Keeper of the Seals.
- HEBERT, Charles Joseph (St. Malo, April 1772), temporary naval lieutenant.
- HOUDAN, Antoine, (Paris, Oct. 22nd, 1774), Captain in the 66th regiment of the line, Elect (4th Grade).
- IMBERT, Jean Pierre (Bossé, 1786) naval surgeon, absent.
- LANUSSE, Bernard, (Moncin, Oct. 3rd, 1774) French consul in Spain, J.W.
- MATHIEU, Louis Marc, (Aix, Jan. 29th, 1770) naval sub-lieutenant, lodge la Paix et parfaite union, Toulon, Rose-Croix, W.M. and Secretary.
- PIERRET, called Girard Jean, (Rochefort, April 9th, 1785) midshipman.
- POINTIS, Jean Jacques, Alexis, (St Gaudens, April 3rd, 1779) surgeon, lodge des Elus de Minerve, 37th regiment of the line, surgeon in the 3rd legion of reserve infantry.
- PORIN, Claude Jacques, (Granville, June 3rd, 1765) naval lieutenant, Elect, (4th Grade) Treasurer.
- PUJOS, Felix, (Bordeaux, Nov. 25th, 1780) merchant, a member of *les Captifs de Babylone*, Cabrera, Assistant Secretary.
- RIGAUD, Louis, (Toulon, Jan. 27th, 1780) naval sub-lieutenant, Elect (4th Grade) Assistant Secretary.
- ROMAIN, Jean Baptiste, (Toulon, Oct. 19th, 1770) French Consul in Spain.
- SLONSKI (or STONSKI or HONSKI), Etienne, (Olesneia, Dec. 27th, 1772) lieutenant in the 1st regiment of Polish infantry.
- WISNIEWSKI, Joseph, (Ostrow, July, 4th, 1772) lieutenant 1st Polish infantry regiment, Elect (4th Grade) Tyler.
- CHASSELOUP de CHATILLON, Jean Augustin, (Aulnay, Feb. 24th, 1778) naval sub-lieutenant.
- FRADIN, Francois Matthieu Nicolas, (Rochefort, June 1st, 1766) captain of a frigate.
- THUILLIER, Louis, (La Fleiche, Aug. 25th, 1785) sub-lieutenant in the Irish legion of infantry.

In a letter dated July 29th, 1957, the office of the Ministry for Foreign Affairs has been kind enough to give me details about LANUSSE and ROMAIN.

Bernard LANUSSE, in business at Valence as a banker, was appointed Vice-Consul at Valence on Aug. 26th, 1796; in charge of the Consulate at Carthage, in Sept. 1805; in charge of the Consulate at Alicante on May 8th, 1808: was unable to take up his post by reason of his detention at Carthage from May 23rd, 1808, then at Majorca and subsequently in England up to June 1st, 1814. He was Vice-consul at Valence on Sept. 13th, 1814, but never re-joined his post. He was Vice-consul at Latakia on Dec. 15th, 1815, where he died in Nov., 1820.

Jean Baptiste ROMAIN served four years in the navy from 1786. He entered the consulat of Livourne in June, 1795, was employed in the Consulat of Genes; Vice-consul at Madrid in 1803, Consul at Carthage on Feb. 10th, 1808, a prisoner in Spain and subsequently in England from 1808-1814. Consul at Dublin in Sept. 1814, retired at his own request on August 24th, 1828.

**La Paix.**  
Constantinople.

Several French prisoners have written memoirs of their captivity at Constantinople at the end of the 19th century. As far as we know none mentions the existence of a masonic lodge.

However there was one.

At a feast of the lodge *Les Amis à l'épreuve*, the 27th infantry regiment of the line, a letter was read from Bro. Rouge, orator, in which he stated that several officers held at Constantinople formed a lodge; the English Ambassador was a Freemason. He visited them and was prodigal in his help. Their chains were soon broken and they returned to their Fatherland.

We do not know the name of this lodge.

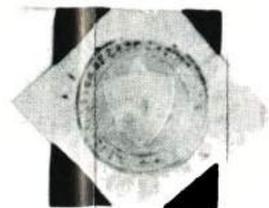
But, we do know that Louis Auguste de Richemont, Colonel of Engineers, who was one of the most outstanding agents in Napoleon's secret service, was, when a Captain, taken prisoner at Prévera in Albania, in 1799; from there he was sent to Constantinople where he remained until 1801 having taken part in the lodge *la Paix* at Constantinople. Later on he was taken prisoner again and founded the lodge *St. Jérôme et l'Espérance* in Chesterfield.

Since the name of *la Paix* does not appear amongst the lodges founded by the mother Lodge at Marseilles, nor do we know of a lodge of this name founded by the G.O., we have no grounds for thinking that this lodge *la Paix* can be the one to which Bro. Rouge refers.

There is less evidence that the lodge *la Paix* was an English lodge. If so, the name of the prisoners' lodge at Constantinople will remain a secret.

To all to whom these Presents shall come The Right Honourable  
 the said High Grand Master of Mark Masters in England  
 and Wales and the Colonies and Possessions of the British Crown Sends greeting Whereas a petition had  
 been addressed to the Grand Master by Brothers William Kelly, Brother Frederick Godger, Brother  
 William Hirdly and Brother George Benham all regularly registered Mark Masters praying that they may  
 be constituted a regular Lodge of Mark Masters and the Grand Master has confidence in the prudence and fidelity of  
 these Brethren Now be it known that the Grand Master doth hereby constitute these four brethren a regular  
 Lodge of Mark Masters under the title of the **Fourth Lodge of Mark Masters N<sup>o</sup> 14** in the Kingdom  
 of the Grand Lodge of Mark Masters to be holden under the Grand Master and his Successors in office for ever and doth  
 appoint the said William Kelly Frederick Godger and George Benham respectively to be the first Master and Wardens of the said  
 Lodge giving to them and their Successors regularly elected and installed authoritatively to convene a Lodge of Mark Masters at  
 The Three Crowned Hotel in Leicester or such other place within five miles thereof as they may from time to time see fit upon  
 the second Sunday in the months of March June September and December or such other times as they may appoint It is  
 hereby declared that these four brethren and their Successors in office in behalf of themselves and the Fraternity Lodge by the  
 acceptance of this Warrant become bound now and hereafter to obey and conform to the regulations from time to time made by the  
 Grand Lodge of Mark Masters for the Government of the Craft and especially to these regulations following namely **That** the Members  
 of the Fraternity Lodge shall annually at a Meeting to be held within one month after the Anniversary of James the 1<sup>st</sup> of  
 Mark Masters shall appoint his officers and hand out a correct list of them to the Grand Lodge that no one be admitted in the Lodge to the Degree of  
 Mark Master unless such a one be already a Master Mason **That** the names of such as may be so advanced shall be  
 sent from time to time to the office of the Grand Lodge in London with the fee for registration and certificate as may be from  
 time to time appointed **That** neither the Lodge nor any of its Members shall affiliate or admit or countenance any person who  
 shall appear not to have been advanced to the degree of a Mark Master in a regular manner nor hold connection with any  
 Lodge professing to be a Lodge of Mark Masters working or proposing to work without a regular Warrant from the Grand  
 Lodge of Mark Masters or from some other body having authority to grant such Warrant for the place where such work shall  
 profess to be carried on unless such parties as a body shall be recognized by and in friendly relation with the Grand Lodge of Mark  
 Masters **That** these conditions only shall obtain a Warrant is granted and it is revocable in default of strict compliance therewith  
 Lastly the Grand Master for himself and his Successors declares that in due compliance with these conditions and regulations of the  
 Grand Lodge of Mark Masters which may from time to time be promulgated he will protect and uphold this Lodge and every Mark  
 Master lawfully advanced therein **In witness** whereof he hath hereunto set his hand own seal and caused two Grand Masters  
 to affix the seal of the Grand Lodge of Mark Masters this twenty sixth day of April One thousand eight hundred and fifty sixth

*L.H.*



*Wm Kelly*

**The Early History of  
THE FOWKE LODGE OF MARK MASTER MASONS No. 19  
compiled for the CENTENARY OF THE INAUGURATION of  
the Lodge on the 9th September, 1958, by Bro. Gilbert G. Powell,  
P.M., P.P.G. Reg.**

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**Preface.**

At a meeting of the Permanent Committee of the Lodge held in October, 1957, a discussion took place on the question of applying to the Grand Lodge of Mark Master Masons for a Centenary Warrant in recognition of the 100th anniversary of the inauguration of the Lodge due on the 9th September, 1958. As Secretary of the Lodge I was requested to make enquiries. Ultimately I received a communication from V. W. Bro. J. A. Grantham, P.G.O., Asst. Librarian, calling my attention to the period when the Lodge was in abeyance, namely between the years 1861—1868 and pointing out that the granting of a Centenary Warrant by Grand Lodge was conditional upon the Lodge having “worked without interruption for one hundred years” and accordingly the Lodge could not qualify until the year 1968. A detailed examination of the Lodge Minute Books confirmed this unfortunate lapse in the working of the Lodge.

The situation thus arising was considered by the Committee when unanimous views were expressed that although no Official Centenary celebrations could be held in the absence of a Warrant, the Centenary of the Inauguration of the Lodge ought not to pass unnoticed and some form of observance should take place. In this connection it was suggested that a readily available record of the history of the Lodge during its early days, together with appropriate biographical references, would be complimentary to the occasion—hence my effort to collate and compile such a record from the many historical references available.

It is my earnest hope that the brethren of the Lodge will find the result of my endeavours interesting and that it will encourage them to continue to support the Lodge with all the means at their disposal, so as to maintain that glorious tradition which has been built up by those Mark Master Masons who have preceded us.

Finally, I wish to express my sincere thanks and appreciation to V. W. Bro. John A. Grantham, P.G. Ov., Asst. Librarian, Grand Lodge of Mark Master Masons, also to Bro. F. N. Upchurch for his help with script and printing.

## THE INAUGURATION OF THE FOWKE LODGE OF MARK MASTER MASONS.

The year 1858 is a memorable one in the history of the Lodge. It was on the 26th April, 1858, that a warrant was granted by the Grand Lodge of Mark Master Masons, in response to a petition by Bro. William Kelly and other members of the John of Gaunt Lodge of Craft Masons, to form a Lodge of Mark Master Masons at Leicester. The granting of this Warrant not only regularised the practice of Mark Masonry in this Province but commemorated the name of Sir Frederick Gustavus Fowke, P.S.G.W., Provincial Grand Master of Craft Masons for Leicestershire and Rutland 1851 to 1856. This illustrious mason was the advisor, confidant and staunch supporter of William Kelly (the principal Founder of the Lodge and its first Worshipful Master) over a long period when Freemasonry was in a very unsettled state owing to quarrels amongst the brethren.

The Lodge was inaugurated on the 9th September, 1858, and accordingly we are proud to celebrate the Centenary of its inauguration, although regretting that a Centenary Warrant is not available from the Grand Lodge of Mark Master Masons owing to a serious break in the activities of the Lodge during the years 1861 to 1868. In celebrating the occasion it is appropriate that this review should embrace

- (a) The distinguished Mason whose name was chosen to identify the Lodge.
- (b) The principal Founder and its first Worshipful Master.
- (c) Its early history.

### SIR FREDERICK FOWKE.

Sir Frederick Fowke was the son of Sir Thomas Fowke—a former Provincial Grand Master of Craft Masonry for Leicestershire and Rutland—and was born at Lowesby Hall in the year 1782. He died in 1856. During his lifetime he became a Privy Counsellor, a Deputy Lieutenant for Leicestershire and a Magistrate. He was of course a considerable landowner. In his younger days he made frequent visits to London and moved in the most influential circles. These visits were often concerned with masonic business. It is quoted that Sir Frederick was delighted to recall that his great interest in Freemasonry originated from an accidental discovery of his father's Patent of Appointment as Provincial Grand Master of Leicestershire, together with a Silver Square and Royal Arch jewel. His curiosity was aroused and having formed a pre-conceived opinion of the usefulness of the Order, he requested a relation to propose him as a Candidate for initiation in the Prince of Wales' Lodge in London. He was initiated in that Lodge in the year 1813. Later he occupied the Wardens Chairs in the Lodge of Antiquity which was presided over by H.R.H. the Duke of Sussex.

It was in the year 1817 that he joined St. John's Lodge, Leicester, and for two successive years he was the Worshipful Master. In 1823 he assisted in the installation of H.R.H. the Duke of York as Worshipful Master of the Prince of Wales' Lodge, London. In 1833 he was appointed Deputy Grand Master of Craft Masonry in Leicestershire and Rutland by Lord Rancliffe, the Provincial Grand Master at that time.

### WILLIAM KELLY.

At an Emergency Meeting of St. John's Lodge on the 26th September, 1838, Sir Frederick proposed William Kelly as a candidate for initiation. How much we owe to his wise choice is reflected in the great work which Bro. Kelly did for Masonry in this Province, probably at a time of its lowest ebb.

Little is known of the relationship between Sir Frederick and William Kelly before the latter was initiated into freemasonry—one was a country gentleman and the other a man of business who later became Borough Accountant. There can be no doubt that during the succeeding eighteen years a great respect for each other and a firm bond of friendship developed which grew from strength to strength. Undoubtedly Sir Frederick in proposing William Kelly as a member of St. John's Lodge realised his outstanding qualities—the strength of his character, zeal and potential powers of leadership—qualities which were sadly lacking in many of the brethren at that time.

On the 21st September, 1841, Sir Frederick exalted Bro. William Kelly in the Royal Arch Chapter of Fortitude. Four years later he sponsored the formation of the John of Gaunt Lodge of Craft Masons of which William Kelly was the first Worshipful Master.

When Lord Rancliffe died in 1851, Sir Frederick succeeded him as Provincial Grand Master. In this connection Bro. William Kelly records "I had the privilege of assisting at the installation of that excellent man and Mason who had been the active Deputy for 18 years." Sir Frederick retained this high office until the 19th February, 1856, when owing to the failing state of his health, on which account he had been residing at Leamington, he signed a Patent conferring on Bro. William Kelly "the Office of Deputy Provincial Grand Master, with full powers to rule the Province in his absence." His end was very near and a few months later on the 17th May, he passed away in his 74th year.

In his Reminiscences William Kelly recorded this tribute to his former friend and leader

"A more genial kind hearted man, or a better specimen of the fine old English gentleman never existed. He was learned, zealous and most efficient. His heart was ever in his work going through the Ceremonies and lectures of the Craft, and especially the Royal Arch degree in a manner rarely equalled, and still more rarely surpassed. He was my Chief Instructor in Masonry."

To obtain a true picture of the real relationship between Sir Frederick and William Kelly upon masonic matters the original letters between the two men over a long period should be read. They have been beautifully preserved and bound in a volume kept in the library at the Freemasons' Hall. After reading them one is impressed that Sir Frederick did his utmost to promote the good name of Freemasonry, he was firm in his conviction that brethren must adhere to its high principles and always anxious that no deed be committed, or word said, to lower its growing reputation; that brotherly love should be above the petty jealousies and intrigues of the day. It is certain that the loyalty and support which he gave to Bro. Kelly did much to further the interests of Freemasonry

during his lifetime and it is to be regretted that through indifferent health, his Masonic activities were somewhat restricted in his later days but his control and influence remained almost to the end.

The name given to the Lodge by William Kelly is therefore a fitting tribute to one of our earliest leaders in Freemasonry in this Province, and the subsequent adoption of the family Coat-of-Arms, a Fleur-de-lis Argent on a Shield Vert, to adorn the Lodge Summons is complimentary to the perpetuation of his name.

W. Bro. Kelly not only names the Lodge but was the principal Founder, the first Worshipful Master and the first Provincial Mark Master of the Province. He was of course also Provincial Grand Master of Craft Masonry in this Province from 1870 to 1873 in addition to the many other high Offices held by him during his lifetime. Our indebtedness to Bro. William Kelly is not easily appreciated in these days when freemasonry flourishes amidst congenial surroundings, in a harmonious atmosphere and assisted by every modern convenience. A century ago means of communication were primitive and demanded much zeal and organising genius on the part of the man who spent his life in laying and building upon the early foundations of Masonry in this Province. Much has already been written concerning this great Pioneer, and to write extensively upon the subject must be a repetition of the many tributes already paid to him. However, at the termination of the first Century of the Lodge's existence, this account would be incomplete without recording gratitude for all he did for Mark Masonry in Leicestershire and Rutland—particularly for his courage and faith in founding the Lodge. The literature relating to his life and masonic activities is worthy of perusal. In particular the letters sent to William Kelly by Sir Frederick Fowke established the sterling qualities Bro. Kelly possessed so abundantly. Just one extract will suffice to close this preamble to the early history of the Lodge. On the 1/5/1852 Sir Frederick wrote to William Kelly

“Without your efficient services in arranging the Programme we should have been like a ship without a rudder and unable to steer our course safely into harbour.”

In June 1857, just over a year after the death of Sir Frederick Fowke, a nationwide appeal was made by Grand Mark Lodge for the independent Mark Lodges to unite with the English Mark Obedience. It is clear that Bro. William Kelly was fully alive to the fact that Mark Masonry was being worked by independent bodies *i.e.* the Ancients or Atholl Masons in their Craft Lodges, examples being the Knights of Malta Lodge at Hinckley and the Newstead Lodge at Nottingham. It is well known that one of William Kelly's characteristics was a great insistence for correct procedure and the regularity provided by a Warrant from a Supreme Mark Authority attracted his attention and interest. In order that he and several other well known brethren, which included the Mayor and Chief Constable of Leicester, could qualify as acceptable petitioners for a Warrant, they were advanced to the degree of Mark Master Mason in the Newstead Independent Mark Lodge at Nottingham on the 2nd February, 1858. At this period Grand Lodge acknowledged the Masonic legality of advancements performed in the old or independent Mark Lodges. It may be enquired why these brethren should have taken the Mark Degree in the Newstead Lodge at

Nottingham instead of the Knights of Malta Lodge at Hinckley. The reason appears to be the Knights of Malta Lodge was then dormant and indeed was threatened with extinction.

### EARLY HISTORY

A few weeks after Bro. William Kelly and the other brethren had advanced in the Newstead Lodge they submitted petitions to Grand Lodge for two Mark Lodges to be founded at Leicester and Warrants were duly granted for The Fowke Lodge No. 19 and the Howe Lodge No. 21, the date of the Warrant for the Fowke Lodge being the 26th April, 1858. Bro. William Kelly was the Worshipful Master Designate of the Fowke Lodge. Incidentally it had been agreed amongst the Founders of the two Lodges that candidates for the Fowke Lodge should be drawn exclusively from the John of Gaunt Lodge of Craft Masons and those for the Howe Lodge from the St. John's Lodge.

On the 23rd June, 1858, Lord Leigh, the Most Worshipful Grand Master of Grand Lodge at that time elected Leicestershire into a Mark Province, the second Province to be established on the roll of the Grand Lodge of Mark Masters, and he appointed Bro. William Kelly to be the first Provincial Grand Master, this rapid promotion being almost unique in the history of Freemasonry.

It was on the 1st September, 1858, that Bro. Kelly sent out the first Lodge circular, the original of which is filed in the Library at the Freemasons' Hall, Leicester. Briefly it reads as follows :

"The Charter of Constitution of the Establishment of the Lodge of Mark Masters having been granted by the Rt. Hon. Lord Leigh, Most Worshipful Grand Master of the Order, the first Meeting of the Lodge will be held at the Bell Hotel, Leicester, on Thursday Evening the 9th instant at 7 o'clock precisely. (Signed) William Kelly W.M."

### Business.

To inaugurate the Lodge and Instal the Worshipful Master.

To receive and consider the proposed Bye-laws of the Lodge.

To ballot for, and if approved and present to advance the following candidates all of Leicester and Members of the John of Gaunt Lodge of Craft Masons No. 766; proposed by Bro. Goodyer, S.W. and seconded by Br. Bankart, J.W."

Then follows a list of the names of twelve brethren including a Tyler who was appointed a Serving Brother by dispensation.

The Minutes of this first Meeting record that there were present :—

Bro. William Kelly P.G.M., W.M.

Bro. Fredk. Goodyer S.W.

Bro. George Bankart J.W. and

Bro. W. Hardy I.G.

VISITORS.

Bro. Underwood D.P.G.M.

Bro. Wm. Pettifor and

Bro. Windram (The W.M., S.W., Sec. Designate of the Howe Lodge No. 21).

It is significant that the only visitors were the three Principal Officers Designate of the Howe Lodge whereas according to the Minutes of the first Meeting of the Howe Lodge, also held on the same day, the Visitors included several brethren of the Fowke Lodge who are shown as being advanced that day. From this it seems clear that although both Lodges were inaugurated almost simultaneously, the Fowke Lodge received precedence, William Kelly occupying the Chairs of both Lodges successively until Bro. Underwood had been "obligated." Although there is no reference to the inauguration of the Howe Lodge in the first circular of the Fowke Lodge, both Lodges were later convened by a joint circular on occasions, and there is no doubt that a close relationship existed between the two Lodges until the Howe Lodge was removed to Melton Mowbray in 1868. From this initial close association an intimate understanding between the two Lodges has developed and has been maintained throughout the Century. Long may it continue.

The outstanding feature of this first Meeting is that although the first Lodge Circular refers to the "installation of the W.M." he was in fact "obligated." This is confirmed by the fact that in the Lodge Minutes of this Meeting there is no record of an Installed Master being present.

The next Meeting of the Lodge took place at the Three Crowns Hotel, Leicester on the 28th October, 1858, when a ballot was taken for candidates, three of whom were advanced. The proposed Bye-Laws were approved and the first Honorary Members elected, namely the W.M., S.W. and J.W. of the Howe Lodge. The W.M. appointed and invested his Officers.

On the 15th February, 1859, another Meeting was held at the Bell Hotel. The visiting brethren included Earl Howe. A ballot was taken for a number of candidates including the Rt. Hon. Earl Ferrers.

The Freemasons' Hall, Halford Street, was the venue for the next Meeting on the 29th September, 1859. At this Meeting The Rt. Hon. Earl Howe was unanimously elected an Honorary Member of the Lodge and Bro. William Kelly, W.M., proposed according to Notice of Motion "that this Lodge be permanently removed from the Three Crowns Hotel to the Freemasons' Hall, Halford Street." This was on the 20th September, 1859 and was carried unanimously. A ballot was taken for the W.M. for the ensuing year and Bro. Wm. Kelly was re-elected.

At the next Lodge Meeting on the 8th February, 1860, the W.M. on behalf of Sir Frederick Thomas Fowke presented the Lodge with a bust of the late Sir Fredk. Thomas Fowke "from whom the Lodge derives its name." Contrary to the apparent enthusiasm evinced at the preceding Meeting it is disappointing to find the following entry in the Minutes of the Meeting "In consequence of the very small attendance of Officers and Members the W.M. stated that he found it necessary to postpone the appointment of Officers for the ensuing year." Also that "None of the candidates for advancement being in attendance and the dues having been rendered and the wages paid, the Lodge was closed etc. Bros. (4 names) arrived after the Lodge was closed."

This melancholy picture of the early decline of the Lodge continues at the March Meeting, for although the W.M. appointed his Officers, no work was done "as none of the candidates for advancement being present, the Lodge was closed in due form."

The Lodge met again the following October. Two candidates were balloted for and Bro. G. Bankart, S.W., was elected W.M. for the ensuing year, but as there were no candidates present the Lodge was closed.

The Installation of Bro. G.W. Bankart as W.M. on the 28th February, 1861, proved to be an unfortunate event in the history of the Lodge. It is best described by the words of William Kelly himself "although Bro. Underwood (W.M. Howe Lodge) and I had each served as Master for two years, working the degree successfully, and each Lodge having between 20 and 30 members, our successors were elected, but strange to relate, they never summoned a Meeting, and both Lodges were quietly allowed to fall into abeyance for eight years." It is interesting to note however that Bro. G. Bankart was regularly installed. There is reference in the Minutes to a Board of Installed Masters and to the "Ceremony of Installation" commenced by Bro. Wm. Kelly. In actual fact however the Minutes of this Meeting are very brief and tragically record that "The attendances of Officers and Members of the Lodge being so very small the W.M. intimated his intention to postpone the appointment of Officers until the next Lodge. There were only six members of the Lodge present." The Visitors included Bro. J. Underwood D.P.G.M., who had been a faithful supporter of Bro. Kelly since the foundation of the Lodge.

In spite of the great effort being made at that time by Grand Lodge to organise and unify Mark Masonry throughout the Kingdom and of the outstanding work done by William Kelly and his associates to build up Mark Masonry in this Province, the Lodge then fell into abeyance until the year 1868. The bitter disappointment felt by Bro. Kelly during this period can be imagined. His plans had been frustrated; the foundations of the building had collapsed. The average man would at this juncture have given up the struggle, but not William Kelly for he still had tremendous faith in his cause supported by an indomitable will to succeed. Accordingly on the 25th January, 1868, he prepared to restore the Degree by despatching a Circular to Brethren in Leicester. It reads as follows:—

### **Mark Masonry.**

**Fowke Lodge of Mark Masters No. 19.**

**Howe Lodge of Mark Masters No. 21.**

Leicester 25/1/1868

Dear Sir and Bro.

After being in abeyance for several years circumstances are now favourable for a successful revival, in Leicester, of the Mark Master's Degree, which is recognised as an essential link in the chain of Ancient Freemasonry by every Supreme Masonic Authority throughout the world, except the United Grand Lodge of England. Several candidates are anxiously waiting

for the Degree and it is proposed that in future the Leicester brethren should unite in working under the Warrant of No. 19; the other Warrant being transferred to Melton, where it is intended to establish a new Mark Lodge.

A Preliminary Meeting will be held on Wednesday evening the 5th February next, about 8 o'clock (after St. John's Lodge is closed) to make the necessary arrangements when your attendance is most earnestly requested.

We are, dear Sir and Bro.

Yours fraternally,

Wm. Kelly P.M., R.W.P.G.M.

Gco. Bankart W.M. 19.

Wm. Pettifor W.M. 21.

Bro. William Kelly called a further Meeting on the 20th February to "decide whether the Degree of Mark Master, which since 1861 has fallen into abeyance, shall be revived, whilst the opportunity remains of retaining our Warrants, or whether these shall be surrendered." The outcome of this meeting was a decision to revive the Fowke and Howe Lodges. The former to remain at Leicester, and the latter to be removed to Melton Mowbray. Both Lodges were summoned to meet on the 13th March, 1868, and at each Meeting Bro. Kelly occupied the Chair. Details of the "revival" were settled and for the purpose of transferring the Howe Lodge to Melton Mowbray several Brethren from that town were advanced at an Emergency Meeting of the Howe Lodge on the 27th March, 1868.

At a Meeting of the Fowke Lodge, also held on the 13th March, Bro. William Kelly took the Chair owing to the absence of Bro. G. Bankart who had been installed as W.M. seven years previously. At that Meeting William Kelly was again elected W.M. and no less than 19 candidates were proposed for election, but the names of a number of Members were "withdrawn" including the name of Bro. G. Bankart.

Seven years had now elapsed since Bro. Kelly had installed Bro. G. Bankart as his successor and the practice of the Mark Master Masons' Degree in Leicestershire, under the Authority of the Warrant, had ceased during the whole of that period owing to the lack of interest and support by many of the brethren. The fact that the Warrant was now in jeopardy awakened Kelly's old enthusiasm and re-kindled his determination to build a Lodge worthy of the name he had given to it, and therefore he lost no time in calling another Meeting of the Lodge—an Emergency Meeting on the 26th March.

At this Meeting Bro. Kelly was again installed as Worshipful Master the Minutes recording that it "was done so far as was necessary he having already been installed into the Chair of the Lodge." Amongst the Officers appointed by him that day to Senior positions were Bro. Brewin as S.W. and Bro. W. Smith as J.W. who had been respectively I.G. and Secretary of the Lodge during the first year of its activities. Although Bro. Bankart's name had been "withdrawn" at the previous Meeting he is shown as the W.M. present on this occasion but there is no record of him having taken part in the Ceremony—nor

indeed as to whether he really did occupy the Chair. It is significant however that his name is only recorded as "present" on one subsequent occasion—at a Lodge in May of the following year when W. Bro. Kelly installed Robert Brewin as his successor.

The circumstances surrounding the inactivity of Bro. G. Bankart are not known but his career as a Mark Master Mason was disappointing. After being honoured by the appointment of first J.W. of the Lodge, which Office he retained at his own request until appointed S.W.—a Chair he did not occupy—finally he was elected to be W.M. and as such "he never called a Meeting."

Further Lodge Meetings were held and on the 29th January 1869 the S.W. Bro. R. Brewin was elected to succeed Wm. Kelly as W.M. He was installed at a Meeting on the 27th May, 1869. Judging from the Minutes of that Meeting Bro. Kelly had at last organised a well supported and regular Installation Ceremony.

On the 26th January, 1870, a ballot was taken for the Worshipful Master for the ensuing year. "Bro. Smith the S.W. having expressed the desire not to be nominated, the J.W. Bro. Duff was unanimously elected. He was installed by Bro. Kelly on the 24th March, 1870. "At the May Meeting of the same year, the Lodge recorded its feelings of deepest regret the receipt of the melancholy intelligence of the decease of Bro. The Rt. Hon. Earl Howe."

At a Lodge Meeting in September, 1870, a communication was read from GRAND LODGE requesting the Lodge to fix a time and date for the holding of a "MOVABLE GRAND LODGE" under the Banner of the Fowke Lodge. This took place at an Emergency Meeting held on the 27th October of the same year. It is recorded that Grand Lodge was opened, business transacted, the Lodge then being closed in due form. That afterwards the Brethren adjourned to the Halford Assembly Rooms where a Lodge of Instruction was held. The Officers participating included R.W. Bro. W. Kelly, also the Worshipful Master of Lodge No. 21 and other well known brethren. After the Ceremony a vote of thanks to all concerned included the words "conducted in a manner as all but perfection." The M.W.G.M. not only paid a glowing tribute to members present but endorsed the Minute Book to this effect.

The progress now made by the Lodge following the early set-back must have been very encouraging to William Kelly. Candidates were being regularly advanced and Lodge attendances were good. Last but not least the Lodge had been honoured by the visit of the M.W.G.M. and his Officers and the work performed in demonstrating a Ceremony was highly commended.

In those days it was the custom of Grand Lodge to erect a MOVEABLE GRAND LODGE "under the Banner of a selected Lodge in one of the Provinces, and thus make personal contact with those Mark Master Masons who were doing so much to promote and establish the Degree, often as in the case of Leicestershire under difficult conditions." Such visits not only encouraged and fortified the Pioneers but strengthened the bonds being forged between Grand Lodge and the young Lodges being formed. Furthermore it was a contribution to uniformity.

At a Meeting of the Lodge on the 16th February, 1871, it was announced that Mark Music had been published and twelve copies were ordered for the use of the Lodge.

The following March Grand Lodge issued instructions for the guidance of Lodges including certain alterations in the Ritual, one change being "that Lodges are no longer opened and closed in the name of the G.O.O.T.U. but in that of A. . . . . the elected immediate successor of the G.M. H.A.B." It was also announced "That the G.M.M. is now prepared to grant Warrants with power to work the Degree of Royal Ark Mariner and confer it on candidates being regularly advanced. Petition to be signed by W.M. and a majority of the members of the Lodge."

At the January Lodge in 1872 the retirement of Rev. G. Raymond Portal, M.W.G.M.M., was announced and the Lodge made a contribution towards a testimonial in recognition of his services. At the same Meeting Bro. Dunn was appointed "to collect subscriptions to the Lodge at a Commission of 5% on the amount collected" to aid The Treasurer. On the 28th March, 1872, Provincial Grand Lodge held one of its many Meetings under the auspices of the Fowke Lodge. At this Meeting the Provincial Grand Secretary read a Dispensation from the M.W.G.M.M. approving the Installation of Bro. S. Partridge J.W. as W.M. of the Fowke Lodge he not having served the Office of Master in a Craft Lodge. This is noteworthy because Bro. Partridge proved to be an outstanding M.M.M., being appointed D.P.G.M. some five years later. At the meeting of the Fowke Lodge which followed "The musical accompaniments to the Ceremony of Advancement were ably rendered by Bro. Rowlett P.G.O."

The 28th November, 1872 was the occasion to greet "an influential deputation from the Bedford Lodge, Birmingham" who had attended "by special invitation." This gesture was reciprocated when brethren of the Fowke Lodge visited the Bedford Lodge the following week.

The Minutes of a Meeting on 23rd January, 1873, make the first reference to the presentation of a P.M.'s jewel to the retiring W.M. Later that year the W.M. installed his successor, hitherto this had been done by Bro. Kelly, who must have felt by this time that the Lodge was really making progress.

At an Emergency Meeting of the Lodge on the 22nd December, 1874, a new Tracing Board was handed over to the Lodge by Bro. Partridge P.M. In November of the following year the W.M. "gave the Lecture of the Degree for the first time in this Province."

After an Emergency Meeting of the Lodge on the 13th July, 1876 "the brethren proceeded to the residence of the W.M. at Glen Parva where they experienced a very hospitable reception. The presence of the ladies at dinner added great charm to the day's proceedings."

Then follows a red-letter day in the history of the Lodge. On the 25th October, 1876, the Simon de Montfort Lodge of M.M.M. No. 194 was founded by the brethren of the Lodge and consecrated by the M.W.G.M.M. the Earl

of Limerick, assisted by the Grand Secretary and others. Bro. Wm. Barfoot P.G.M.O. was installed as the first W.M. in the presence of "a very large number of brethren and visitors." The occasion was combined with the election of a "MOVEABLE GRAND LODGE" at which the business of the Lodge was conducted.

On the 24th May, 1877, it was decided to restrict Meetings of the Lodge to three times a year *i.e.* January, May and September. It was explained that the object of this alteration was to enable the new Simon de Montfort Lodge to meet in the three alternate months with a view to the members of the Lodge visiting the new one. Thus the reciprocal visiting arrangement between the two Lodges which operated until the late 1930s was introduced, latterly facilitated by an Exchange of Lodge Circulars.

At the May Lodge in 1879 the following Resolution was carried which contains much potential wisdom "That the custom of the W.M. in providing the wine at the Installation Banquet be discontinued as from the increase of members the expense had become prejudicial to the interests of the Lodge, by tending to prevent worthy and able brethren from undertaking the duties of the Chair."

Later the same month Bro. Wm. Stretton, Mayor of Leicester, was installed as the W.M. of the Fowke Lodge and "the Lodge was for a short interval called to refreshment owing to his unexpected detention in London on Parliamentary business connected with the Corporation."

In the year 1880 Provincial Grand Lodge Meetings were still being held under the auspices of the Fowke Lodge. It was the practice to arrange these Meetings to coincide with the Lodge Installation Meeting.

On the 26th January, 1882, a Petition was presented to the Lodge, and signed, to form a Lodge of Royal Ark Mariners. This of course referred to The William Kelly Lodge No. 19, moored to the Fowke Lodge a Warrant for which was granted only a week later, namely on the 3rd February, 1882.

The following year a Sub-Committee of the Lodge reported "that the jewels belonging to the Fowke Lodge had but two Overseers composed of base metal and recommended the purchase of a full set, those for the W.M. and the Wardens to be of sterling silver and the remainder to be electroplated of the best quality." The Sub-Committee also recommended that the Lodge Warrant "be bound in book-covers like a map for its better protection." This latter recommendation was given effect to and has resulted in the Warrant being beautifully preserved.

The birth of another daughter Lodge was the sequel to a Meeting held on the 29th May, 1884, when a petition was presented and signed for the formation of a new Lodge at Winshill Near Burton-on-Trent in the County of Derby to be named WILLIAM KELLY. At that time the Province comprised Leicestershire, Rutland, Northants and Derbyshire. A warrant was granted dated June 6th of the same year—almost within a week. The number of the Lodge on the Grand Lodge Roll of Lodges is 339 and it now has a Royal Ark Mariners Lodge attached to it.

From this time onwards it is significant that William Kelly who had been ever-present in the early days of the Lodge, sent apologies for his absence and it can be assumed that age and infirmity were beginning to affect him. So far as can be traced he last attended a Lodge Meeting on the occasion of a combined Fowke Lodge and Provincial Lodge Meeting on the 23rd June, 1893. He passed away the following year.

There is an entry in the Lodge Minutes for the 27th September, 1894 which reads "That the Lodge records with feelings of deepest regret the death of our very dear Brother, the Rt. Worshipful William Kelly, Provincial Grand Master, the first W.M. and Founder of this Lodge and the oldest Provincial Grand Master in England. He took the deepest interest in all Masonic matters until the very end. His remains were interred amid many tokens of respect in the Knighton Church Yard, a very large and representative body of Brethren following. A very handsome wreath was sent from the Worshipful Master and Brethren of this Lodge."

So ended the life of an outstanding Mark Master Mason whose service to Masonry is almost without parallel.

As a sequel to his death there is recorded in the Minutes of an Emergency Lodge held on the 2nd November, 1894 a particularly interesting petition which reads as follows :—

"To the Most Worshipful Grand Mark Master Mason, H.R.H. the Prince of Wales K.G., etc.

We the Worshipful Masters, Past Masters and Brethren of the four Leicestershire Lodges of Mark Masons viz The Fowke No. 19., The Howe No. 21., The Knights of Malta No. 30 and the Simon de Montfort No. 194 respectfully desire to express our belief that it would be for the benefit of Mark Masonry in Leicestershire, in the event of the Province as at present constituted being severed by the withdrawal of the Derbyshire and Northamptonshire Lodges, owing to the rapid increase of Mark Masonry in the combined Province, of which intimation has been given, and as the brethren were unable through unforeseen events at the Provincial Grand Lodge held October 8th, 1894 to nominate a Successor to the office of Grand Mark Master Mason vacant through the lamented death of R.W. Bro. William Kelly ; your Petitioners respectfully hereby nominate as a brother worthy to fill the Office of Provincial Grand Master of Leicestershire our Worshipful Brother Samuel Steads Partridge, Past Grand Deacon, Past Deputy Provincial Grand Master, P.M. Fowke Lodge No. 19 and now and for many years past the Deputy Provincial Grand Master of Leicestershire and Rutland of Craft Masons. This Petition is signed by each Master of the four Lodges in open Lodge (specially convened to consider this Memorial) empowered to do so by a Resolution of the Brethren assembled expressing their concurrence in the prayer of this Brethren."

This Petition appears to have been unsuccessful for at the Annual Festival and Installation Meeting of the Fowke Lodge held the following May there were present :—

The Rt. Hon. The Earl of Euston, R.W. Provincial Grand Master,  
and W. Bro. W. J. Freer, Deputy Provincial Grand Master.

Later Minutes of the Lodge disclose that W. Bro. Partridge continued to attend the Lodge as Past Deputy Provincial Grand Master.

From 1884 to the death of William Kelly the Lodge enjoyed a period of quiet progress and consolidation, and successive Mark Master Masons have proved worthy of their advancement and sustained the glorious effort of those who had laid the foundations of the Lodge.

The names of those distinguished leaders are perpetuated by the Lodges formed in their honour and by their Portraits which have been placed with those of their contemporaries and successors in our lovely Masonic home.

In this atmosphere this brief history is concluded.

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## BOOKS PUBLISHED BY THE LODGE.

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