



Leicester

The Lodge of Research

No. 2429

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BRO. GEORGE H. FOX
P.P.A.G.Purst. (Derbyshire) P.M.787
WORSHIPFUL MASTER

EDITORIAL

No one regrets more than I the decision of W. Bro. C. C. H. Binns to relinquish the editorship of the Lodge Transactions. For the past twenty years he has given freely of his wide masonic knowledge, his enthusiasm and his erudition to the fulfilment of his important duties; and he has made the work so essentially his own that it is not easy to succeed him.

I willingly accept the responsibilities of my new office, however, knowing that I shall have the support of the recently re-constituted editorial committee, whose duty it will be to assist in the reviewing of contributions for possible inclusion in the Transactions; and I know I shall receive (without asking for it) the same support and encouragement from the members of the Lodge and the Correspondence Circle as have been given to my predecessors.

I am anxious to receive masonic news and comments, particularly in matters of research, from members in the many Provinces and Districts represented on our Register, and I hope that Brethren will not hesitate to write to me.

Some small changes seem desirable at this stage:

- (1) We have given the Transactions a ' new look '.
- (2) The objects of the Lodge have been re-stated (page 5).
- (3) We now print comments and points of discussion made by Brethren after Papers have been read in the Lodge.
- (4) Cards for acknowledging receipt of the Transactions are not now distributed. **A member who does not receive his copy by November 30th in any year should write to the Lodge secretary, to whom also a change of address should be notified at once.**

O.F.

*Freemasons' Hall
80 London Road
Leicester
September, 1963*

Lodge of Research No. 2429
1962-63

Worshipful Master

BRO. GEORGE H. FOX (P.M.)

Officers

BRO. HARRY CARR (P.M.)	<i>Senior Warden</i>
BRO. EDWARD WHITBY (P.M.)	<i>Junior Warden</i>
BRO. ERNEST MUDDIMER (P.M.)	<i>Chaplain</i>
BRO. CLIFFORD E. DAVEY (P.M.)	<i>Treasurer</i>
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BRO. OSCAR FARRANT (P.M.)	<i>Director of Cers.</i>
BRO. TOM W. HAIRD (P.M.)	<i>Senior Deacon</i>
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BRO. CHARLES B. ROBINSON (P.M.)	<i>Asst. Director of Cers.</i>
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BRO. RONALD G. TWISELTON (P.M.)	<i>Steward</i>
BRO. CYRIL WAUGH	<i>Tyler</i>

Immediate Past Master

BRO. BRIG. C. B. S. MORLEY, C.B.E., T.D., D.L. (P.M.)
(R.W.Prov.G.Master, Leicestershire and Rutland)

Master-Elect

BRO. HARRY CARR, L.G.R., P.A.G.D.C.
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Historical Note

The Lodge of Research, No. 2429, was consecrated on 26th October, 1892; W.Bro. J. T. Thorp, a masonic historian of outstanding note, being installed as the first Master.

The Lodge seeks to exchange opinions with Freemasons throughout the world, and to attract and interest Brethren by means of Papers on the historical and symbolic aspects of Masonry.

(Revised By-Laws, 1962)

Membership

The membership of the Lodge is limited in number. The members will, *as a rule*, be elected from among the members of the Correspondence Circle.

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled to have posted to them, as issued, the Summonses convoking the Meetings of the Lodge,

to be supplied, gratis, with the Annual Transactions of the Lodge,

to attend the Meetings of the Lodge,

to take part in discussions relating to any Papers which may be read, or subject of general Masonic interest which may be introduced,

to read Papers and introduce discussions on Masonic subjects (by arrangement).

They are not entitled to vote, hold office, or take part in the management of the Lodge.

A Candidate for Membership of the Correspondence Circle is subject to election by the Members of the Lodge by a show of hands.

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.

No entrance fee is required, and the Annual Subscription is £1, payable in advance in the month of September. Any Member whose subscription is unpaid for the current year is not entitled to a copy of the Lodge Transactions.

The Lodge reserves to itself the full power to exclude 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.

CORRESPONDENCE

The Worshipful Master writes —

May, 1963

Dear Brethren,

My Mastership of this Lodge is nearly completed, and I can truthfully say that I have fully appreciated the honour; for in this Lodge there is a great warmth of fellowship which makes the Master's work a pleasure. My thanks are due to my Officers for their co-operation and regular support.

Our Meetings have been well-attended, and the increased membership of the Lodge and the Correspondence Circle will inspire us to go forward with confidence.

During the year, Papers have been read by two of our own members, and we look forward to many more of the Brethren being willing to undertake this task.

I commend to you the Master-Elect, Bro. Harry Carr, a Masonic student of high repute, whom many will remember as the Prestonian Lecturer in 1957. We are all looking forward to his installation in November.

My fraternal greetings to you all.

GEORGE H. FOX

The Immediate Past Master (R. W. Bro. Brig. C. B. S. Morley) writes —

1st December, 1962

Dear Brother Editor,

When I was preparing the Paper "Builders in Stone," which, on election to the Chair of the Lodge of Research in 1961, was used for my Inaugural Address, I had recourse to a large number of masonic records and publications. I thought that I had cross-checked all my references; but notwithstanding that, two errors have occurred which should be corrected.

The first one concerns the footnote on page 18 of the Lodge Transactions for the year 1961-1962, where it is stated that R. W. Bro. Sir Thomas Fowke was Grand Master of the Grand Lodge of England (the 'Moderns') from 1762-1763. In fact it was Washington, 5th Earl Ferrers, who occupied that Office for the two years in question. His descendant, the 10th Earl, became Provincial Grand Master for Leicestershire and Rutland in 1873.

Earl Ferrers had followed Lord Aberdour, who afterwards became the 15th Earl of Morton, and was the Grand Master of Scotland from 1755 to 1756, and he was succeeded as Grand Master by Cadwallader, 9th Lord Blayney, who in 1768 became the Grand Master of Ireland.

The second inaccuracy concerns R. W. Bro. the Rev. William Peters, LL.B., who is on record in the Paper as becoming Provincial Grand Master for Lincolnshire subsequent to 1793. In fact from that

year until 1814 he occupied the dual offices of Provincial Grand Master for Lincolnshire and Deputy Provincial Grand Master of Leicestershire; his appointment to the former Office being in 1792 and which he ceased to hold in 1814. Bro. Peters was succeeded as Deputy in Leicester in 1816 by Bro. John Fox.

It may be of interest to the members of the Correspondence Circle to know that the Hon. R. B. Walsingham, who from 1776 to 1786 was the Provincial Grand Master for Rutland (then without any Lodges), held the same Office for Kent from 1770 to 1784. Similarly the 1st Lord Rancliffe held sway over the County of Nottingham from 1783 to 1802, over Derby from 1789 to 1792, and over Leicester from 1789 to 1812. Richard William Penn, the 1st Earl Howe, was appointed Provincial Grand Master for Leicestershire in 1856, having served in that capacity for Warwickshire from 1843 to 1852.

It was not unusual, in those days, when a Province might consist of only one or two Lodges, for a brother to be appointed Provincial Grand Master for more than one Province. However, the restrictions on travel made it very difficult to discharge the duties of the Office to the satisfaction of the brethren, and they were frequently critical of the failings of their Ruler in this respect.

A good example of plural rule is found in the record of R. W. Bro. Dunkerley, whose name is well known to masonic historians. He was Provincial Grand Master for no less than nine Provinces in fifty-eight years. Between 1767 and 1825 he ruled over Hampshire, the Isle of Wight, Essex, Dorset, Wiltshire, Somerset, Gloucestershire, Bristol and Herefordshire. Truly his must have been a busy life!

Yours fraternally,

C. B. S. MORLEY.

The Three-hundred-and-fortysixth Meeting
(and Annual Festival) of the Lodge

was held at

THE FREEMASONS' HALL, LEICESTER

on

MONDAY, 26TH NOVEMBER, 1962

There were present R. W. Bro. C. Bernard S. Morley, *W.M.*, W. Bro. George H. Fox, *S.W.*, W. Bro. Harry Carr, *J.W.*, and, in addition, twenty-eight other officers and members, twenty-eight members of the Correspondence Circle, and twenty-five visiting brethren—a total of eighty-four.

The Worshipful Master made reference to the death, and paid tribute to their service to Masonry, of a distinguished Honorary Member, R. W. Bro. Dr. E. E. Field, Provincial Grand Master for Northamptonshire and Huntingdonshire, and of W. Bro. Roy C. Winn, a much esteemed member of the Lodge; and the brethren stood to order as a token of respect for their memory.

Salutations were given to the Provincial Grand Master (R. W. Bro. Brig. C. B. S. Morley), the Deputy Provincial Grand Master (W. Bro. W. G. Fox), the Assistant Provincial Grand Master (W. Bro. J. E. Foister), and the Past Provincial Grand Master (R. W. Bro. Sir John Corah).

Twenty-five brethren were elected members of the Correspondence Circle, and other Lodge business was transacted.

The Master-Elect (W. Bro. G. H. Fox) was installed in the Chair by the Worshipful Master (R. W. Bro. Brig. C. B. S. Morley) and proclaimed in the Three Degrees.

The Worshipful Master appointed and invested his Officers (see List, page 3), and, after the election of brethren to represent the Lodge on various Provincial Committees, he delivered his **Inaugural Address** entitled "To see that every Brother has had his due." See page 11.

After the Lodge had been closed, the brethren retired to the Lounge, where they were much interested in the series of coloured slides of Freemasons' Hall, Great Queen Street, London, shown by Bro. R. C. Burnell, P.M.1130, and the informative commentary given by Bro. T. W. Haird, P.A.G.Supt.Works.

The brethren then enjoyed refreshments and conversation.

The Three-hundred-and-fortyseventh Meeting
of the Lodge
was held at

THE FREEMASONS' HALL, LEICESTER

on

MONDAY, 28TH JANUARY, 1963

There were present W. Bro. George H. Fox, *W.M.*, W. Bro. Harry Carr, *S.W.*, W. Bro. Edward Whitby, *J.W.*, and, in addition, twenty other officers and brethren, thirty-three members of the Correspondence Circle, and ten visiting brethren—a total of sixty-six.

The R.W. Provincial Grand Master and the W. Deputy Provincial Grand Master were saluted.

One-hundred-and-sixteen brethren were elected members of the Correspondence Circle.

W. Bro. Vernon Glossop Best, P.M.6406 and W. Bro. Kenneth George Westmoreland, P.M. 1265, were unanimously elected joining members of the Lodge.

W. Bro. G. Malcolm Dyson, M.A., D.SC., PH.D., *P.P.G.D.*, P.M.1007, 5758, 7007, read a Paper entitled "Some comments on early American Freemasonry." See page 17.

After the Lodge had been closed the brethren retired for refreshments and conversation.

**The Three-hundred-and-fortyeighth Meeting
of the Lodge**

was held at

THE FREEMASONS' HALL, LONDON ROAD, LEICESTER

on

MONDAY, 25TH MARCH, 1963

There were present W. Bro. G. H. Fox, *W.M.*, W. Bro. Harry Carr, *S.W.*, W. Bro. Edward Whitby, *J.W.*, and, in addition, twenty-one other officers and members, sixty-one members of the Correspondence Circle, and sixteen visiting brethren—a total of one hundred and one.

The R. W. Provincial Grand Master, the W. Deputy Provincial Grand Master and the W. Assistant Provincial Grand Master were saluted.

The Worshipful Master gave a cordial welcome to W. Bro. L. M. Sherwood, P.M. of the Rewa Lodge of Viti, No.2238, E.C., Suva, Fiji, a member of the Correspondence Circle, on his first visit to England.

Fifty-nine brethren were elected members of the Correspondence Circle.

W. Bro. Ivor Hayden Walker, P.M.7007, was unanimously elected a joining member of the Lodge.

The annual elections resulted as follows:--

<i>Master</i>	W. BRO. HARRY CARR
<i>Treasurer</i>	W. BRO. CLIFFORD E. DAVEY
<i>Tyler</i>	BRO. CYRIL WAUGH
<i>Lodge Committee</i> ..	W. BROS. E. MUDDIMER, C. B.
(Elected Members)	ROBINSON, E. THOMAS, R. C. BURNELL

W. Bro. Oscar Farrant, *P.A.G.D.C.*, *Prov.G.D.C.*, P.M.4874, the Lodge Editor, read a Paper entitled "Superstructure (a Philosophical Survey)." See page 39.

After the Lodge had been closed the brethren retired for refreshments and conversation.

INAUGURAL ADDRESS BY THE WORSHIPFUL MASTER

(W. Bro. George H. Fox P.P.A.G. Purst (Derbyshire) PM 787)

“ TO SEE THAT EVERY BROTHER HAS HAD HIS DUE ”

Brethren, my first duty on being placed in the Chair of this distinguished Lodge, is to thank the brethren for the honour they have conferred on me. Such a distinction is one of which any Mason might justly be proud, and I trust that in discharging my duties I shall maintain the great traditions of the Masters who have preceded me.

One very notable feature of the year which has just closed has been the strengthening of the foundations of this Lodge. The Immediate Past Master, Right Worshipful Brother Brig. C. B. S. Morley, has made a most valuable contribution in this direction and he has been instrumental in introducing into the Lodge many new members who are keen Freemasons. We can now look forward to more Papers being read by our own brethren. Events have proved that there is much latent talent which only requires encouragement to be of lasting benefit to our Lodge and to the Craft in general.

I refer to the work of the Right Worshipful Provincial Grand Master because I am certain that the vast majority of the members of our Correspondence Circle would wish to know of this masonic endeavour. Merely to record it in the minutes of the Lodge would only be for the information of the few. That thought brings me to the title of my address:

“ To See That Every Brother Has Had His Due ”

As the years pass it becomes increasingly difficult to find a subject for an inaugural address, or even a title for a Paper, that has not been used before.

During my two years as Senior Warden of this Lodge, I have often asked myself, when I have heard the phrase in the opening and closing parts of the ceremony, ‘ to see that every brother has had his due ’, “ What is a brother’s due ? ” (Here I would like to point out that the title of my address should not be confused with the Senior Warden’s role in the Mark Degree, ‘ To pay the Mark Masters their wages, if any be due. ’)

For a brother to become a Master he must have instruction, not just instruction in lodge working or ritual, but instruction to enable him to understand Freemasonry. What is it that makes a real Mason? What is it that belongs to a Mason if he is to play his part in promoting the welfare of the Craft, to put his best into masonry, and to get the best out of it? He enters the Craft ‘ poor and penniless ’ in material matters as well as in his knowledge of the Craft, its traditions, history, objects and principles. A Mason’s ‘ due ’ is what he owes to himself, and what we owe to him, that will bring him out of his state of mental and spiritual poverty into a richness of knowledge and understanding. And so, if we include in masonic ‘ due ’, as I think we should do, not merely a familiarity with the ritual of the degree, but also knowledge of the history of Freemasonry, its origin, development, objects, tenets and principles; its symbolism, points of resemblance to, and difference

from, other societies, as well as some acquaintance with those worthy men who have helped to build up our Society and bring it to the degree of importance which it now enjoys, then we must confess that masonic knowledge has not, in the past, been a distinguishing characteristic of all Freemasons.

Unlike the early days of Freemasonry, after the foundation of the Grand Lodge, there are now masonic libraries to which the enquiring mind has access for reading and study. Modern editions of books on Freemasonry are accurate and reliable in these days.

Looking back, for the greater part of the 18th century the various editions of the Constitutions, Ahiman Rezens, and Pocket Companions were virtually all the literature available for the instruction of our ancient brethren. It was not until the years 1772 and 1775, respectively, that William Preston and William Hutchinson produced their well-known books. The numerous editions of these works clearly indicate that there was a demand for masonic knowledge—a demand which the writers succeeded in stimulating, but which their books failed to satisfy.

Towards the middle of the 19th century there is evidence that more interest was being taken in masonic history and archaeology, but progress was hampered by the scarcity of reliable works of reference. A general history of Freemasonry did not exist. Old minute books and Lodge records were as yet unexplored. Nevertheless, efforts were made by many brethren to stimulate research. The masonic press of 1840 to 1860 contains much evidence of activity in this direction, and many of the brethren who were the pioneers in this intellectual progress were the instructors of the older masons of today.

In 1871 a distinct advance in the study of masonry was made, by the setting-up, in London, of a Masonic Archaeological Institute 'to promote the interests and to elevate the standing of Freemasonry, by systematic and scientific investigations into the early history of the Craft, and the origin and meaning of masonic symbols, rites and traditions.' This may justly be claimed as the forerunner of the 'Quatuor Coronati Lodge.' Unfortunately the Institute failed after two or three years owing to lack of members. Only a few papers were read and none of these was printed.

The greatest impetus given to masonic research was the consecration of the 'Quatuor Coronati Lodge,' No. 2076, in 1886. More than any other similar masonic body it has appealed to brethren all over the world, for its light and knowledge of masonic history. The Transactions of this Lodge find their way to every corner of the earth and they have proved to be a splendid contribution to masonic knowledge.

Copying this example, several Lodges have been established on similar lines to 'Quatuor Coronati,' and masonic literary societies and Past Masters' Lodges have been founded all over the world.

The Lodge of Research, No. 2429, in Leicester, was founded in the year 1892. Amongst the Founder Members was one whom Leicestershire and Rutland masons will ever remember for his great work: I refer to Worshipful Brother John T. Thorp. From the time Brother Thorp was initiated he devoted his life to the study of the history and

symbolism of Freemasonry. He strove to instil into the minds of the brethren that Freemasonry is not a subject to be treated lightly, but one to be practised with absolute sincerity of purpose. He did his best to point out that the fundamental principles of the Order are the teachings of the Great Architect of the Universe.

Brother Throp was the editor of our Transactions for thirty-eight years, and by his skilful editorship he made this Lodge known all over the world. He it was who laid the foundations of the Freemasons' Hall Library and Museum in Leicester. The books, jewels and certificates, many of which he collected and presented to the Province, he classified and displayed so that for all time the student might have the full benefit of his life's work.

Brother Thorp believed that the more knowledge we acquire of the history, symbolism and philosophy of Freemasonry the more we elevate it in our esteem and regard.

Other Brethren have followed in his footsteps in maintaining the traditions of this Lodge and that is why we find it today firmly established with a healthy membership, and an ever increasing Correspondence Circle. Long may it so continue.

Never, in the whole history of speculative masonry, has the Craft had such a wonderful opportunity of becoming well-informed on its past. While we rejoice at the progress already made, there is still much instructional work to be done, particularly in the enlightenment of initiates as they come along year by year.

As a further matter of interest, a Masonic Congress was held in Brussels in the year 1904 when an elaborate plan for extending the knowledge of Freemasonry was presented. Among the proposals were

- to set up in every Lodge a section for historical study,
- to advise every Lodge to prepare and publish its own history,
- to publish a masonic bibliography,
- to organise in every Lodge lectures on masonic history by competent scholars.

This was an ambitious scheme and probably very difficult to apply, but what great benefit it could be to the Fraternity in this country if this could be done today. How often are questions asked by young Masons that go unanswered? Preceptors of Lodges do wonderful work, but a short time free from ritual and devoted to explanations would help considerably in stimulating interest, and ultimately lead the genuine seekers after knowledge to join this Lodge.

It has often been said that the Liberal Arts and Sciences, in our Second Degree, do not have enough attention paid to them. The candidate is enjoined to study them, but he has little practical opportunity to do so inside the Lodge. Yet the cultivation of such Arts and Sciences as Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy is as important today as ever before to raise us to a noble ideal, to encourage art, to sustain religion and to give us those

foundations of knowledge upon which we may build a true understanding.

You will remember that in the Charge to the Initiate these words occur, 'to study more especially such of the liberal arts and sciences as may lie within the compass of your attainment.' Although this is laid down as an inescapable responsibility, owing to lack of subsequent instruction it is frequently only a form of words, and the candidate is left in wonderment as to why this injunction was uttered. Again, in another Degree, are found these words, 'as a Craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discharge your duties as a Mason, and estimate the wonderful works of the Almighty.' Here it may be seen that we have advanced a step. In the 'Charge' it is a recommendation to study these arts and sciences; now it becomes a matter of obligation by use of the word 'expected,' which is far stronger than a recommendation.

Had the Apprentices of Operative days suffered similar neglect, it is safe to say that many of our architectural glories would still be unfinished today.

Brethren, all of you have heard, at some time or other, our modern description of the seven liberal arts and sciences. William Preston, in 1779, described them in beautiful 18th century language. I will read just a few of the words written by that great man, who did so much to adorn our ritual.

GRAMMAR teaches the proper arrangement of words.

RHETORIC teaches us to speak fluently and to captivate the hearers by beauty of expression.

LOGIC teaches us to direct our enquiries after truth.

GEOMETRY teaches of the powers and properties of magnitude. By this science the architect is able to execute his plans.

MUSIC teaches the art of forming concords so as to produce delightful harmony.

ASTRONOMY is that Divine art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator.

I have said enough to show that the Craft is a rich storehouse for those who are willing to search for the treasures, and those treasures belong to all of us. As Freemasons they are our 'due'.

If we go back to the beginnings of the Craft, operative masonry, as an organised system, is of vast antiquity. When we see the majestic cathedrals, abbey churches, and other buildings of mediaeval times with which our country abounds, sometimes we forget that these splendid examples of art, although conceived in the minds of a few men of genius, owe so much to the unknown craftsmen at whose hands they were fashioned. In our magnificent cathedrals we find relics of a time when men wrought for the glory of God and expressed, in stone, what they conceived to be eternal truths.

As the masons were so long in completing the work they must have required some kind of dwelling, located near to the scene of their labours, where the craftsmen could be under the immediate supervision of their Master, for instruction or admonition. Their apprentices were sworn to faithful service and, having served their apprenticeship, were made Fellows of their craft. Some few, by their special knowledge and skill, became carvers, sculptors, designers and architects; true masters of their craft.

Six hundred years ago one of the earliest of the old 'charges' defined the duties of the Warden in his Master's absence, 'if it befall him to be a Warden under his Master, that he be a true mediator between his Master and Fellows.' This was the origin of the words we use now, 'to see that every brother has had his due.'

Times have changed and we need to put a new interpretation on these words. First, we have to get away from the idea that there is no room for further research. All over the world new brethren are being accepted into our Lodges. With the rising standards of education it is evident that these new members will look for an understanding of our ritual and a true insight into the symbolism, tenets and principles of the Craft. All these are his 'due.' A great step in this direction will be to induce these new members to read, but the encouragement must come from those who know and love the Craft.

By ancient usage the Volume of the Sacred Law is always open in the Lodge when at labour. To close it would be to intercept the rays of divine light which emanate from it. The Lodge is under its influence and the book teaches us that its contents are to be studied as the rule and guide to our conduct.

The Bible, square and compasses are significant symbols in Freemasonry. They show that within the Craft religion is not enough. If a brother is to practise and enjoy his Masonry to the full there is so much to learn, so much in the Craft that belongs to him if he will only take the trouble to look, and his masonry will take on a new life.

Brethren, to address you this evening I have searched among the Transactions of our own Lodge, and of the 'Quatuor Coronati' Lodge, and also masonic publications and magazines. I do hope that what I have said will remind many of you of the vast pleasure you can add to your masonic career, in particular, and your life, in general, by using the facilities offered to you by the masonic library in this building, by regular attendance at this Lodge and by ceaseless interest in the masonic education of the new members so that every brother can have his 'due.'

The Immediate Past Master (R. W. Bro. Brig. C. B. S. Morley) said —

The Worshipful Master's choice for the title of his Inaugural Address has prompted him to touch on two specially important points. It is timely and wise to emphasise that perfection in the delivery of ritual, desirable though it may be, is of little real and lasting value if the brother concerned fails to appreciate the true purpose of what he is

saying. Ritual is a great deal more than mechanical repetition. It portrays, in beautiful language, a moral and social code which our brethren are urged to maintain in themselves and, by example, to inculcate in others.

The second point is one that will appeal to all earnest masonic students. The making of Freemasons is only the start of a continuous process. Equally important is their further education in masonic matters, that they may be able to play their part in our Craft. What pleasure it would give to so many of us if each Lodge, once a year, devoted the meeting to masonic discussion, which would lead to a broader and more thorough understanding of all that we are taught. Our younger brethren are seeking knowledge in their formative masonic years, but many are uncertain where and how to find it. It is the duty of the Lodge to provide such facilities, in order to ensure that 'every brother has had his due.'

You have referred, Worshipful Master, to the Quatuor Coronati Lodge, so well known in the field of masonic research, but do all the brethren present appreciate that its Secretary is our Senior Warden? Bro. Harry Carr is acknowledged as one of the foremost masonic authorities in the world. How fortunate we are to have his services as an Officer! Many remember with lively satisfaction, the paper which Bro. Carr read in this Temple in 1957, when he was the Prestonian Lecturer.

Brethren, you have had the pleasure of listening to a thoughtful paper couched in, if I may say so without being patronising, simple language which all can understand. You, Worshipful Master, paid me the compliment of consulting me at the time you were preparing your address, and so I know the measure of your effort. You have given us food for thought and I hope that what you have said will not pass unnoticed by the brethren who now surround you.

Worshipful Master, may you have a happy and profitable year in the Chair of this Lodge.

SOME COMMENTS ON EARLY AMERICAN FREEMASONRY

by

W. BRO. G. MALCOLM DYSON, M.A., D.SC., PH.D. *P.P.G.D.*

As our forefathers settled in the New World, Freemasonry went with them, not so much among the Pilgrim Fathers, as among the army officers and merchants, and the professional men who followed the seemingly successful colonisation. Quite properly, many of the early Lodges derived their authority from the Grand Lodges of England, both the so-called 'ancients' and 'moderns'. However, the sparseness of the population and the general laxness of the times in respect of written records and minutes of meetings make the early available records very scanty. I have seriously come to the conclusion that the Masonic initiatory obligation 'not to write etc.', was taken by these early brethren to extend to the writing of minutes. Certain it is that Lodge minutes prior to 1730 do not exist and that our knowledge of American freemasonry before this year has to be obtained from secondary and imperfect sources.

Preston¹, that great historian of our order, records that the Duke of Norfolk, then Grand Master (in the reign of George III) 'established a Grand Lodge by deputation in America in 1730'² and Calcott³ gives a list of Grand Masters in America, quoting Daniel Coxe for 1730 as the earliest, as also does an anonymous old 'History of Freemasonry' published in 1754. Fortunately, the original deputation has been preserved in our own Freemasons' Hall in London, and a copy is given in Appendix A. The grant was in respect of 'New York, New Jersey, and Pensilvania' (*etc.*). This appears to be the first charter granted from this country to American Freemasons, but there are many hints that freemasonry existed in the continent before that date, a matter which will be discussed later.

How much masonry was actually developed under the aegis of the original American charter of 1730? Reference⁴ is made later to a Lodge in Philadelphia, which was certainly working in 1732, and held its meetings at the Tun Tavern, and there is mention of an even earlier lodge at Savannah, Georgia. The lodge at Philadelphia was certainly not warranted by Daniel Coxe under his 1730 charter. It has been impossible to trace with any degree of certainty to the charter of 1730 any continuing masonic activity. Indeed, Hough⁵ in 1876 says categorically:

¹ Preston, *Illustrated Masonry*.

² *Origins of Masonry in the State of New Jersey, and the entire Proceedings of the Grand Lodge from its first organization in 1786*, by Joseph H. Hough, Grand Secretary, Trenton, N. Jersey, 1870.

³ *Disquisitions on Masonry*, by Calcott.

⁴ *Early History of the original Charter of the Grand Lodge of New York*, critically examined by Bro. F. G. Fincke, New York, 1856.

⁵ Hough, *loc. cit.*

' Diligent search in the archives of the Grand Lodge of England and through enquiry for letters and papers bearing upon the subject among the descendants of Bro. Coxe, have failed to disclose any testimony whatever by him, or of any one acting on his authority, of the prerogatives contained in the deputation.'

Little is known, therefore, of the official acts of R. W. Bro. Daniel Coxe—save that in the records of the Grand Lodge of England it is stated that at a meeting held on 29th January, 1731 ' Bro. Daniel Coxe, Prov. Grand Master of North America was present, and his health was drank '.

Coxe was undoubtedly the first appointed Provincial Grand Master in the New World. Unfortunately, no returns were made to Grand Lodge at that time, and it was not until 1768 that the system of registration was instituted, and even then the returns from the American lodges were often spasmodic and incomplete.

A paper written by J. H. Hough, G. Sec. of the Trenton N. Jersey Lodge² on the ' Origins of Masonry in the State of N. Jersey ' has something of interest concerning Daniel Coxe:

' It will doubtless be interesting to the Craft to know more of Daniel Coxe, whose name has thus become so prominent in American Masonry.

' In the collections of the N. Jersey Historical Society⁶ we learn that he was an eminent lawyer, the son of Dr. Daniel Coxe known as " the great proprietor " in New Jersey (*of which he was at one time governor—G.M.D.*)—and that for many years he was a member of the Council of the notorious Lord Cornbury, and Speaker of the Assembly during part of the administration of Governor Hunter. His name appears frequently from 1705 to 1735, in the Analytical Index of the New Jersey Colonial Documents of the New Jersey Historical Society's collections. From this volume we learn that he went to England in 1716 or 1717. To an immense tract of land lying between the 31st and 36th degrees of north latitude, and extending westward from the western boundary of Carolina " so far forth as much as the continent extends itself " comprising the territory lying between the Gulf of Mexico and the southern boundary of Kentucky, Bro. Coxe claimed title through his father, Dr. Daniel Coxe, the assignee of a Charter granted by King Charles I, to Sir Robert Heath in 1630 . . . He was appointed Associate Justice of the Supreme Court of New Jersey in 1734 and remained on the bench until his death, which occurred in 1739. His early career was clouded by his connection with Lord Cornbury and his differences with Gov. Hunter, but he lived to enjoy the confidence and respect of the community, and his judicial duties appear to have been discharged with ability and integrity" . . . " He was a resident of Burlington (Gloucester County) . . . and was there buried in the east transept of the old church of St. Anne (now St. Mary's) " .'

⁶ Provincial Courts of New Jersey, Vo. 3 of the collections of the New Jersey Historical Society, by Judge Fields. n.d.

Despite the paucity of evidence for any use by Coxe of his powers under the deputation, there are records in our own masonic library in London, of some, at least, of his successors. Thus, Richard Riggs in 1737 and Francis Goelet in 1751 are each recorded as having authority to congregate the brethren and establish masonic lodges in the province of New York. The two brethren just cited are like their predecessor infrequently mentioned, but from a newspaper of 27th December, 1753 (St. John the Evangelist's day) we learn that Francis Goelet convened a Grand Lodge in the province of New York, and installed George Harrison as his successor. George Harrison presided for eighteen years and established several lodges in the State of New York. The following excerpt taken from Hough's work (*loc. cit.*) gives an account of one of the earliest Lodges to be founded under this original deputation:—

'On the 13th day of May 1761, a constitutional number of Master Masons residing in the town of Newark, made application for and received from the hands of M.W. George Harrison, Provincial Grand Master of the State of New York, a Warrant, empowering them to enter, pass and raise candidates for the mysteries of Free Masonry, according to the ancient constitutions of the Order of the customs and usages of the Craft, and the rules and regulations of the Grand Master set forth in his Warrant of Dispensation William Tukey was appointed Master . . . The place first selected for meeting was the Rising Sun Tavern, but it was finally changed to the private residences of the members; the first change being to the house of John Robinson. The original minutes of the Lodge for three years from its institution are still in existence in the Archives of St. John's Lodge . . . In the old minute book under the date 24th December, 1779, a time when the Lodge had ceased to labour, we find a memorandum which is here appended, *verbatim et literatim*

"An acct of sundrie articles taken out of the Lodge Chest of Newark St. John's Lodge, No. 1 by consent of Bro. John Robinson, Bro. Lewis Ogden, Brother Moses Ogden & Lent unto Brother Thomas Kinney & Brother Jerry Brewin to carry as far as Morris Town, said Bro's Kinney and Brewin Promising on the word of brothers to return the same articles as p'r Inventory below unto our Bro. John Robinson, present Secretary, when called—for witness our hands Brothers as below:—

- " 24 Aprons, besides one that was bound and fring'd which Bro. Kinney claims as his own.
- " 2 Ebony Trunchions tipt with silver, the other they are to get if to be found.
- " 3 Large Candlesticks.
- " 3 Large Candlemoulds.
- " 1 Silk Pedestal Cloth Bound with Silver Lace.
- " 1 Damask Cutchion.
- " 1 Silver Key with a blue ribbon striped with black.
- " 1 " Levell " " " " "
- " 1 " Square " " " " "

“ 1 Silver Plumb with a blue ribbon striped with black.

“ Newark, Dec'r 24, 1779.

(Signed) Thomas Kinney
Jerh. Bruen ”’

This is of interest in relation to the legend which had become a tradition of St. John's Lodge No. 1 that Lafayette was initiated at Morristown with the assistance of furniture and jewels, lent by St. John's Lodge as aforesaid. There is, I regret, no reliable documentary evidence of this.

Although St. John's Lodge bears the number '1' it was not the first Lodge to be consecrated in this Province. The Lodge at Bedminster (County Somerset) was the first and received number '1'—and St. John's was No. 2—but the Bedminster Lodge became extinct and St. John's was allowed to take its number.

Meanwhile, other Provincial Grand Lodges had been created in North America and the sole sovereignty of W. Bro. Daniel Coxe began to be shared by others. On 30th April, 1753 a deputation was granted by Lord Montacute (Montague), Grand Master of England, to Henry Price 'in behalf of himself and several other Brethren residing in New England' appointing him 'Provincial Grand Master in New England aforesaid and dominions and territories thereunto belonging.' Thereupon a Provincial Grand Lodge was founded and holden on 30th July 1733 in Boston, with Henry Price as Grand Master. It took the unusual title of "St. John's Grand Lodge".

Whatever may have been the consequences of Coxe's 1730 warrant, the warrant of 1733 appointing Henry Price as Grand Master of New England (b.1697 in London, England; d.1780; emigrated to America in 1717; a merchant sailor) gave rise to a whole series of lodges in Massachusetts, New Hampshire, Pennsylvania, N. and S. Carolina and even Antigua. The energies of the R.W.M. Henry Price were abundant, and it is now certain that he regularised the lodge in Philadelphia referred to above, the first master of which, after regularisation, was Benjamin Franklin, from whose printing press came the first book on freemasonry ever published in America—Anderson's 'Book of Constitutions' (1734). It is little wonder that many American masons regard Henry Price and the Grand Lodge of New England as the first source of Masonic light in their continent.

But even Henry Price was not without opposition in the land of independence, for sundry groups in Boston—so-called 'Ancient Masons'—did not join the newly formed lodges, but petitioned the Grand Lodge of Scotland for a constitution, which was granted. Thus, in 1752, was founded St. Andrew's Lodge, No. 88—thus marking the beginning of a dissension in American Masonry which paralleled that in Great Britain. The new lodge thrived, founded other lodges and joined with a number of military lodges of the British Army to petition for constitution as a Grand Lodge which the Grand Master of Scotland (then the Earl of Dalhousie) was ready and willing to grant. In 1769 Bro. Joseph Warren was invested as Provincial Grand Master

of the 'Ancient' Masons of Boston, within a circuit of 100 miles of that city. In 1773 yet another warrant was issued by Scotland, extending the jurisdiction of this brother to the 'whole American Continent'.

During this period, in 1764, the 'Grand Lodge of England' according to the Old Institutions—the 'ancients'—appointed a provincial grand master by warrant in the 'Province of Pennsylvania'. Readers will recall that at this time there were two allegedly 'supreme authorities' in England:

1. The Grand Lodge of England, known by its opponents as the Grand Lodge of Modern Masons (the 'Moderns').
2. The Grand Lodge of London in Britain, otherwise known as the Grand Lodge of Ancient Masons (the 'Ancients').

These two bodies did not merge until 1813.

The original deputation, together with an autograph letter from Lawrence Dermott, then Grand Secretary of the 'Ancients,' is preserved in the archives of the Grand Lodge of Pennsylvania.

Another point to be kept in mind concerning the origins of freemasonry in America is that, besides these 'private' lodges, there existed a strong group of Army Lodges. The latter had peripatetic warrants, some deriving direct from England and others being warranted by the three Provincial Grand Masters—as, for example, the 'American Union Lodge' warranted on 15th February 1776, a military lodge in whose minutes it is recorded that at the festival held on 27th December 1779, to celebrate the feast of St. John the Evangelist, 68 brethren were present, including George Washington. At this meeting the appointment of a Grand Master was mooted and 'a petition was read, representing the present state of Free Masonry to the several Deputy Grand Masters in the United States of America, desiring them to adopt some measures for appointing a Grand Master over such States'. This was motivated, of course, by the effects of the Revolution and the desire to have some titular head of Freemasonry in the new and independent States. Accordingly, a petition was drawn up (Appendix B) and it was unanimously agreed that it should be signed and forwarded with an extra copy of the proceedings of the Committee, signed by the President and Secretary to the respective Provincial Grand Masters.

No name (as Grand Master Designate) was attached to this petition, but it was formally signified to the Provincial Grand Lodges that George Washington was the committee's choice for the office of General Grand Master⁷. It will be noted that this petition originated in a military lodge; contemporaneously, the Grand Lodge of Pennsylvania was independently considering the propriety of an appointment as Grand Master over all the lodges formed, or to be formed, in the United States, and upon a ballot taken at an emergency communication, convened at Philadelphia on 13th January 1790, it was unani-

⁷ Washington and his Masonic Compeers, by Samuel Hayden, n.d.

mously determined that a Grand Master of Masons should be nominated for the United States, and upon a ballot being taken, George Washington was elected as candidate for that office by a unanimous vote.

These proposals came to nothing, largely because of the opposition of the Grand Lodge of Massachusetts, and there has never been a Supreme Grand Lodge of the United States. This means that each State has become, virtually, autonomous, consecrating lodges and in general regulating Masonic business through the Grand Lodge of the individual State. Their Lodge Warrants follow the same form as ours of that period (see Appendix C), even though, by that time, the Grand Lodges of the United States were completely severed from the Grand Lodge of England. On the consecration of Lodge No. 32 (Burlington, Pennsylvania) in March of 1781, the minutes of the meeting contain this endorsement:

'RECEIVED, March 30th, 1781, from the Worshipful Joseph Ellis New Install'd Master under the jurisdiction of the Grand Lodge of Pennsylvania, Number thirty & two, Two thousand one hundred and sixty dollars the dues to the Grand Lodge for granting their warrant.

'2160 Doll'rs Con'l curr'y.

Jaco. Bankson'

This apparently staggering sum in 'Continental Dollars' was the equivalent of £6 sterling and indicates the extraordinary depreciation, at that time, of the Continental Currency. Speaking of currency—in 1782 the books of the Lodge still showed receipts and expenditure in sterling, and the minutes of the Columbian Lodge No. 1 of Boston, Massachusetts⁹ show that the pound and dollar were used side by side, Grand Lodge dues being paid in dollars and local bills in £ s d, as late as 1796.

Both Ancients and Moderns flourished in the Boston and New England areas until 1775 when the American War of Independence broke out and the general activities of freemasonry were temporarily suspended.

Besides the two groups mentioned above, at least two charters crossed the Atlantic from Mother Kilwinning in Scotland, one in June 1758, on the petition of certain masons in Essex, Virginia, who were then 'officially' congregated under the name of 'Rappahannock Kilwinning', and in 1775 the Falmouth Lodge, Virginia, having received a temporary dispensation to meet from the Lodge at Fredericksburg, were advised to apply to the Grand Lodge of Scotland for a warrant of confirmation in the form of a more ample charter; instead, they applied for and received a Kilwinning charter. The records tend to show that their preference for such a charter sprang from hopes of higher degrees. The petition to the Fredericksburg Lodge reads:

'Know ye that whereas your petitioning brethren, have by long experience found it greatly inconvenient, and sometimes impossible to attend constantly at this our Lodge, by which they and many

⁹ A Historical Account of Columbian Lodge, by John T. Heard, Boston, 1856.

others on the north of the Rappahannock are deprived of the society, fellowship and instruction that they sincerely wish from a regular and well-constituted lodge; and whereas we are well assured that many persons not Masons are desirous of becoming such, but for the above mentioned inconveniences decline, and deprive themselves from receiving the benefits of Masonry; therefore, we, the subscribers, having the good of Masonry entirely at heart, and from no other motive, have ventured to address the Right Worshipful Lodge, praying them for their consent, approbation, and assistance to erect and found a Lodge in the town of Falmouth.

(Signed) John Nielson, Alex. Woodrow, etc.'

After the war of independence, Masonry revived more rapidly than might have been expected. In 1777 the Ancients (8th March) held a meeting and elected Brother Joseph Webb as Grand Master and declared itself 'The Grand Lodge of Massachusetts, and independent of Scotland' thus, at one stroke, severing any allegiance it may have had to the Grand Lodge of Scotland, and claiming jurisdiction throughout the State of Massachusetts. The Moderns revived more slowly and not until 1783 did the St. John's Grand Lodge of Boston recommence work. Fortunately, in 1792, these two 'Grand Lodges' united and one sovereign Grand Lodge of Massachusetts continued thereafter to regulate masonic affairs in Boston and the surrounding State. Despite this example, other States of the Union continued the dissensions and were not reconciled until later.

The diagram (Fig. 1) shows the various charters granted.

Masonic complications arose from the use of coloured and German mercenaries in the war of independence; both sides used such forces, and the coloured men came into masonry through their contacts with the military lodges. It was, therefore, inevitable that when the smoke of war had cleared away, the coloured masons would want to form lodges of their own. There is nothing in Masonry which debars a man from its mysteries and privileges on account of colour or creed. Nevertheless, when lodges of coloured masons were formed during or just after the war it was thought that these were not legally constituted. It appears that the first of these lodges—the Africa Lodge—was founded in 1775 by English troops carrying a peripatetic warrant, and that the Africa Lodge afterwards applied to the Grand Lodge of Massachusetts for a warrant of confirmation, which was refused. Not wishing to proceed illegally they then applied to the Grand Lodge of London (Ancients) and were granted charter No. 459 on 29th September 1784. It was signed by R. Holt, the Grand Master and William White the Secretary. ^{9, 10, 11}

The correspondence of Prince Hall, who carried out all the negotiations for the Africa Lodge is produced in its entirety in reference¹².

⁹ Mirror and Keystone, Philadelphia, Vol. VIII, No. 37, p.430.

¹⁰ Freemasons Monthly Magazine, C. W. Moore, Boston, Vol. XIX, p.122.

¹¹ Rohr's Amerikanische-Deutsche Jahrb. Vol. IV, p.96.

¹² A History of Freemasonry and its progress in the United States of America, by the Rt.W. Bro. Rev. E. M. Myers, Petersbrg, Va.1887.

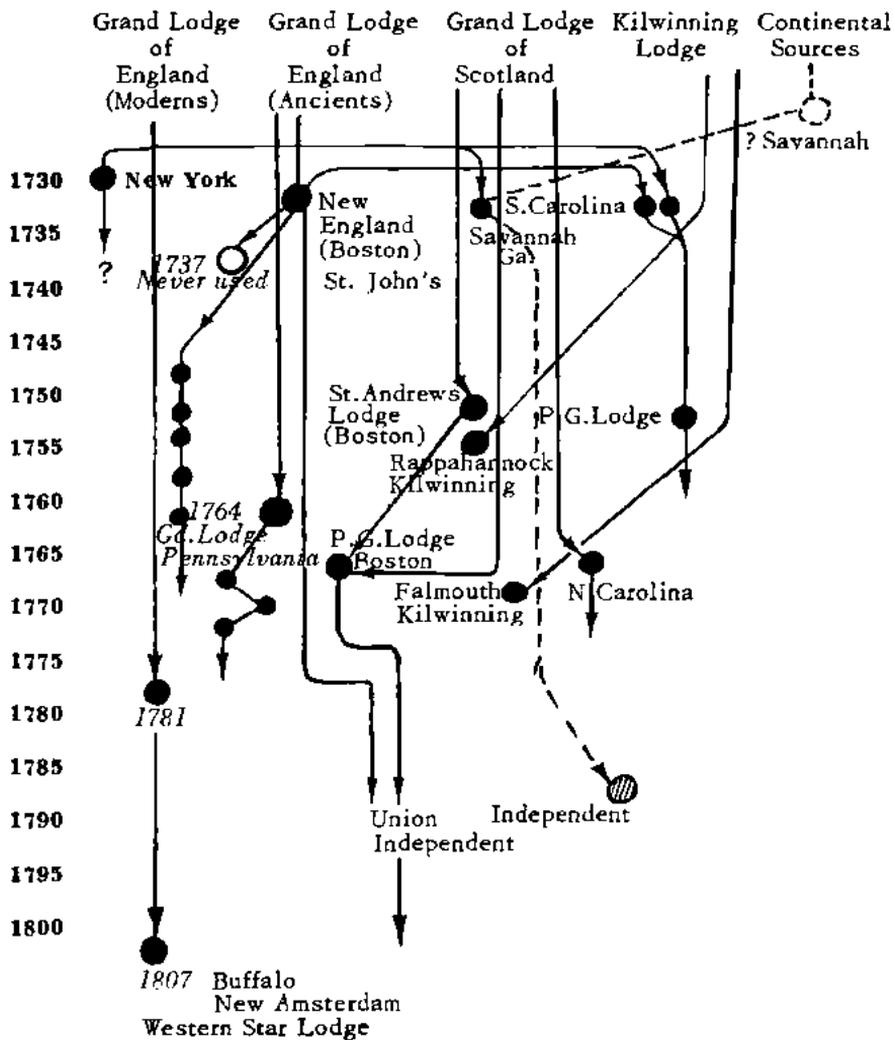


Figure I.

From this correspondence it is clear that the Africa Lodge acted throughout with Masonic integrity and were duly authorised to work.

The German infiltration into America (and, later, the Irish 'invasion') was at first military. The Anspach-Bayreuth regiment fought with the British and formed a Lodge called 'Seybothen' in New York. It is not clear under which constitution this lodge claimed to have been erected, but their working was in the German language¹². German lodges grew in number and, later, for many years had their own magazine (*The Triangle*) and their own Masonic Club (Masonia) in New York. The former was replaced by a periodical *The Reform* which was stated to be the organ of the 'Union of German-American masons'.

It is clear, therefore, that masonry came into America by at least five channels—from the 'Moderns' of English Masonry, from the 'Ancients' of English Masonry, from the Grand Lodge of Scotland, from Mother Kilwinning in Scotland and from the German Grand Lodge. The situation is complicated by subsequent grants of what may be termed 'warrants of constitution and confirmation'. Thus, despite the granting in 1730 of the first warrant of constitution for 'New York, New Jersey and Pennsylvania' we find another warrant of constitution sent from this country to 'the State of New York' in 1781. That Grand Lodge was not unaware of a previous grant is clear from this charter of 1781 in which it is said that the grant is:

'independent of any former Dispensation, Warrant or Constitution ordered, given or granted by Us, or any of our Predecessors, Grand Masters of England to any Mason or Masons residing within the Masonical Jurisdiction aforesaid'

Even this Charter was the subject of very acute disagreement and an acrimonious dispute arose about it as late as 1849¹³.

The Grand Orient of France was naturally responsible for some of the early American masonry in the French settlements. In the proceedings of the Grand Lodge of Texas (1911)¹⁴ we find a history of certain early lodges of that State, from which it is clear that 'merchants of St. Genevieve and St. Louis procured their goods in Philadelphia. There, several of them became masons, made in the old French Lodge, No. 73 (L'Amitie) of that Register. These afterwards formed Louisiana Lodge (No. 103) and, later, St. Louis Lodge (No. 111), both of that Register'. Another extract reads:

'At a meeting of the Ancient York Masons, held in the town of San Felipe de Austin, on 11th February, 1828, for the purpose of taking into consideration the expediency of petitioning the Grand York Lodge of Mexico for granting a charter or dispensation for organising a subordinate lodge in this place . . . it was unanimously agreed that we petition to the Grand Lodge of Mexico for a . . . lodge to be called "The Lodge of Union".'

¹² Rohr's Amerikanische-Deutsche Jahrb. 1856, p.191.

¹⁴ Proceedings of the Grand Lodge of Texas, A.F.&A.M. (1911) pp.146-9.

which seems to indicate that at this late date there were some doubts among southern masons as to the proper direction of their loyalties.

George Washington and Early American Freemasonry

There is no doubt that George Washington was a prominent and active mason, and there are numerous publications which deal with the craft activities of this famous President. A recent publication, *Washington—the Man and Mason*, epitomises much that has been previously published¹⁵, but one of the most fascinating pamphlets on this subject is the ‘Masonic Character and Correspondence of General Washington’ by Charles W. Moore, Editor of the *Masonic Mirror*, printed in 1830 in Boston and dedicated ‘to the Ingenious and Candid’. In these pages¹⁶ his opinions on the high quality and purpose of Freemasonry are cited and justified;

‘That he was qualified, by experience, to form such an opinion, appears from his letters; from the fact that he presided over the Grand Lodge of his native state; that he encouraged the organisation of a Lodge in his own army, at the meetings of which he was often present, and in which he often officiated; and, though last, to the honor of Masonry, by no means least, that he was the presiding officer of Alexandria Lodge at the time of his death. He mingled much with his Masonic brethren; he loved their principles; he studied their tendency, and he was enabled to say “they are founded on the immutable laws of Truth and Justice”.’

George Washington was made a mason in the Fredericksburg Lodge in the State of Virginia, on 4th November, 1752, being a few months below the age of twentyone. On 3rd March 1753 he was advanced to the degree of a Fellowcraft, being then nine days over his majority. On 4th August of the same year he was ‘exalted to the full degree of a Master Mason’ as it is written in a Centennial Oration entitled ‘Washington, an exemplification of the Principles of Free Masonry,’ given by Stephen H. Tyng, on the 4th day of November, 1852¹⁷. Reference has already been made to the legend that Lafayette was initiated at Morristown, and to the absence of any evidence of a reliable character which would substantiate that supposition. Nevertheless, there is ample evidence that Lafayette often attended lodge meetings with Washington, and the following account from the History of the Columbian Lodge¹⁸ proves most interesting in this respect:

‘At the time appointed, Lafayette, with those of his suite who were Masons . . . arrived and were met in the reception room by the Committee of arrangements. I inquired if he had his Masonic

¹⁵ *Washington—Man and Mason*.

¹⁶ *The Masonic Character and Correspondence of General Washington*, by Charles W. Moore, Boston, 1830.

¹⁷ *Washington, an exemplification of the Principles of Free Masonry*, An oration by Stephen H. Tyng, D.D., New York, 1852.

¹⁸ *A Historical Account of Columbian Lodge*, *loc. cit.*

clothing with him; he said he had; and I then observed that I was sorry for it, because the Lodge wished him to wear the badges I had in my hands. He at once recognised them, and in broken English exclaimed emphatically and with emotion, that they were the clothing of his Brother Washington, and that he should be very proud to wear them. He then remarked that when he returned to France, after the war of the Revolution, he was desirous to send some token to his friend . . . and being unable to think of any thing that would be more acceptable to Washington, knowing his strong attachment to the Masonic Institution, he caused the sash, apron, collar and jewel to be prepared, and sent them to him in a box which he described. I . . . directed one of the stewards to fetch the box . . . and . . . he exclaimed "Ah, that is the very box!"

It was explained to Lafayette on this occasion that it was the desire of the Masons assembled that he should wear this regalia at the Lodge meeting; he said:

' My God, is it possible you will permit me to wear the regalia of my friend Washington! The queen of Great Britain; the emperor of France or Russia; nor any crowned head, could confer on me so high a compliment as you now do; it is far more highly prized by me than would be the star or garter, or Roman eagle, or any other honor that could be conferred on me.'

The temporary eclipse of Freemasonry in America

Very nearly a century after the original deputation to Daniel Coxe, and as Freemasonry was spreading rapidly through the Union, there came a severe check to its progress; in 1830 a most formidable anti-masonic faction arose, and for fourteen years the records of most American lodges show that no work was done. In the early records of the Lincoln Lodge (founded 19th June 1792 by a dispensation from the Grand Lodge of Massachusetts)¹⁹ it is shown that when Brother Hall was installed in the chair no business was done and the Lodge remained moribund until 1844. The history of the Lodge contains the following passage in explanation of this inactivity:

' The virus of Anti Masonry, like the poison of an asp or the slime of a serpent, had been artfully infused into the veins of society by designing demagogues, and unscrupulous politicians. Under the stimulus, a politico-religious crusade "Anti Masonry" began its developments, for the avowed purpose of suppressing the institution of Masonry, but with the real design of rearing political hobbies on which political hacks and unscrupulous demagogues could ride into place and power. Calumny, falsehood, treachery, all were invoked and sanctified, as instruments of destruction, in the warfare about to be waged against the life of the ancient and honoured fraternity. Its hoary virtues, its active unostentatious deportment, its unresisting attitude, afforded no protection. False brethren were suborned. etc., etc."

¹⁹ History of Lincoln Lodge at Wiscasset, by R. K. Sewall, Portland, 1863.

As with all such agitations, the cause was mainly political; disgruntled seekers for office in the rapidly growing administration of the new nation were not slow to note that the vast majority of key positions in that administration were, in fact, held by men who were also masons. They would not—or could not—accept the fact that this was entirely adventitious, and set about demolishing the masonic body. The allegations contained in the quotation given above from the memoirs of the Lincoln Lodge were not without foundation, and a *casus belli* offered itself in the case of William Morgan. I have been fortunate enough to secure a copy of a very rare pamphlet entitled ‘Proceedings of the Anti Masonic convention for the State of New York, held at Utica, August 11th, 1830, with the Address and Resolutions,’ and I quote from that document²⁰:

‘The story is as plain and simple as it is dreadful and alarming. Nearly four years ago, William Morgan was mysteriously absent from his family. His neighbours, obeying the impulse of sympathy, rallied to search for the lost man, and when they found he had been forcibly conveyed away, to detect and punish the malefactors who had feloniously stolen him from his country and his home, and as they soon apprehended, had deprived him of liberty or life. They were soon filled with unbounded astonishment at finding themselves impeded at every step; that every effort was counteracted, and every exertion frustrated by the incessant activity of a portion of their fellow-citizens. Alarm succeeded astonishment, when they discovered the appalling fact, that all concerned in the lawless deed, and all who labored to conceal the act, and its perpetrators, were members of a particular fraternity. When they ascertained that the immediate actors were men of blameless lives, bound to society by the strongest ties and endearments; of elevated standing, and distinguished by offices and honours, they were forced to the conclusion that the act was not the deed of the implicated individuals, but that it was the institution of which they were members, which had sinned through their instrumentality . . .’

There is much more, too long to quote here, in the same strain based on the assumption that Freemasonry was an enemy of the newly acquired freedom of the people (always a rallying cry on the western side of the Atlantic). The attack spread like wildfire throughout the nation, the more so since it was fanned by the stern denunciation of various religious sectarians. It is not without significance that the Anti-masonic convention referred to above, was held in the Methodist-Episcopal chapel. One hundred and four persons were present, tellers were appointed and the first business was to elect Francis Granger as nominee for Governor of the State. A whole series of resolutions was passed, of which the following is typical:

‘RESOLVED, That the anti-masonic republican party is opposed to the existence among this people of *all secret societies*, which by

²⁰ Proceedings of the Anti Masonic convention for the State of New York, Held at Utica, August 11th, 1830. Utica, 1830.

possibility may endanger the public peace, subsidise the public press, corrupt the legislative, overawe the executive or obstruct the judicial department of the government.

Among the many detractive remarks made in this pamphlet it is interesting to note the following:

‘ More recently it (Freemasonry) has been put under legal restraints and royal surveillance in England and Russia, and has spread wide its desolations in Germany, by its pestiferous connection with Illuminism.’

The part played by religious opposition to Freemasonry was very considerable and from many pulpits many sermons were preached against it. As illustrative of the attitude taken by the churches, I have selected an interesting pamphlet for comment, entitled ‘ Letters addressed to the Rev. Moses Thatcher, together with the results of an Ecclesiastical Council convened at North Wrentham,’ 4th December 1830, By John Ferguson, Pastor of the Church in East Attleborough, Mass., Boston, 1831²¹. To set the keynote of Pastor Ferguson’s beliefs, I will quote one sentence from his preface:

‘ I believe that the time is not far distant when our churches will have as little fellowship for masonry as they now have for domestic slavery.’

The Rev. Moses Thatcher was pastor of the Congregational church at North Wrentham. He was initiated into Freemasonry, but after three years renounced the Craft publicly and made a ‘ disclosure ’ of its secrets. Knowing that quite a number of his congregation were Freemasons, he called upon them to renounce the Craft or to leave the Church, thus splitting his Church into two opposing factions, for the Masonic brethren had a number of supporters who were uninitiated but friendly.

These letters are addressed to the Rev. Thatcher by John Ferguson, pastor of a neighbouring church of the same denomination, who, despite his anti-masonic beliefs, despised Thatcher for his pretentious behaviour and his attribution of his misfortunes to the pretended evils of masonry, whereas Ferguson advises self-examination and attributes the troubles to Thatcher himself.

The letters make interesting reading; they are written by an educated man of strong religious conviction, who makes no secret that he is an anti-mason, but, nevertheless, is actuated throughout by such a spirit of fairness and integrity that he refuses to accept Masonry as the root of all parochial evil. He says:

‘ When, therefore, I am told that the Christian brethren in North Wrentham have given up their civil and moral obligations, and are linked by ties of blood and perjury to accomplish a known crime against God and man, my feelings revolt from such implications, and I regard them as the whims of a disordered imagination.’

²¹ Letters addressed to the Rev. Moses Thatcher by John Ferguson, Boston, 1831.

Since Ferguson is clearly an informed man of the highest integrity, it is interesting to see what his objections to Masonry were. He names three, the *obligations*, the *secrecy*, and the pretensions of Masonry to *religion*, but a fourth and serious objection becomes very clear in his later letters, namely, its *political bias*. Concerning the obligations, he states:

(When we previously discussed masonry) 'We did not then know what its obligations were; we . . . knew . . . that Masons bound themselves by some solemn obligation, to keep secret that which should be revealed to those, who took upon themselves the obligation. . . . I thought that no man had a right to bind himself to keep he knew not what. For aught he knew, or could know, he might be under higher obligations to God to reveal . . . that which was committed to him.'

In a later letter Ferguson alleges that Masons must, according to their obligation, condone and cover murder and treason. He accuses the Craft of "blood, treason, blasphemy and deism".

Regarding secrecy, Ferguson alleges that all secrecy is dangerous. It is remarkable to see the lengths to which the acceptance of this doctrine have carried even modern Americans, including public knowledge by press intrusion into private grief and sorrow. However, Ferguson relied for his authorities, not on such occasions, but on the writings of Robinson and the Abbé Barruel, and so reads into Masonry a relation with Illuminism (which he specifically mentions) and states that the French philosophers used Masonry to propagate infidelity. Unless Pastor Ferguson was much more widely read than was usual among ministers of the day, he could scarcely have known of these sources, and it appears to me that in the many discussions on Masonry in which he had taken part, there must have been imparted to him something of the philosophy of the pre-Norfolk Masonry which was based on the Grand Orient of France. If, indeed, his concept of Masonry was based on Illuminism and the French masonry of the previous decades, his objections were not unreasonable in this respect.

It may be, however, that some adventitious confusion existed even in the minds of masons contemporary with Ferguson. Then, as now, the candidate received 'light' at the pedestal. This was referred to (see General Ahimon Rezon, Daniel Sickels 1868)²² as 'the rite of illumination' and an explanation was given as to its allegorical meaning, in which reference was made to 'the burning triangle', the release from moral, spiritual and intellectual darkness, and to the words 'iasin oi memnemenoi' which was translated for the benefit of the candidate as 'the illuminated know what is meant'.

Ferguson's objections to Masonry based on doctrinal religious grounds were comparatively simple. He had seen the Bible, and what he interpreted (correctly) as the Ark of the Covenant carried in Masonic processions, but his greatest doctrinal objection was in the direct approach made by the Masonic suppliant to God ('that our words

²² General Ahimon Rezon, by Daniel Sickels, 1868.

and actions may ascend unpolluted to the Throne of Grace itself'). He felt:

' . . . that no man, nor body of men, had a right to approach the throne of God in their own polluted names, or even in form to set aside the intercession of a Mediator'

In this, we encounter the rigid theologian—a natural product of his time—who, had he lived today, might have felt differently on this point.

The story of the first century of American Masonry, from 1730-1830 leaves that institution under a dark cloud. This shadow passed, and within twenty years Masonry in the United States was again in the ascendant, and has ever remained so. May it ever continue so to do.

W. Bro. Dyson presented to the Worshipful Master a file of historic documents (some of them rare) which he had obtained in America while preparing his Paper.

The Worshipful Master thanked Bro. Dyson warmly and handed the file to the Librarian for inclusion in the Library.

APPENDIX A

Copy of the Deputation to Daniel Cox, Esquire, to be Provincial Grand Master of the Provinces of New York, New Jersey and Pensilvania, in America.

Sic Subscribitur

(L.S.)

NORFOLK G. M.:

' To all and every our Right Worshipful, Worshipful and loving Brethren now residing or who may hereafter reside in the Provinces of New York, New Jersey and Pensilvania, His Grace, Thomas, Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, Earl of Arundel, Surrey, Norfolk and Norwich, Baron Mowbray, Howard Segrave, Brewse of Gower, FitzAllan, Warren, Clan Oswald, estre Maltravers, Greystock, Furnival Verdon, Lovelot, Strango of Blackmere and Howard of Castle Rising, after the Princes of the Royal Blood, first Duke, Earl and Baron of England, Chief of the illustrious family of the Howards, Grand Master of the free and accepted Masons of England, sendeth Greeting:

' Whereas application has been made unto us by our Rt. Worshipful and well beloved brother, Daniel Cox, of New Jersey, Esqr., and by several other Brethren, free and accepted Masons, residing and about to reside in the said Provinces of New York, New Jersey and Pensilvania, that we would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces: NOW KNOW YE, that we have nominated, ordained, constituted and appointed, and do by these presents nominate, ordain, constitute, and appoint our Right Worship-

²³ Historical Narrative, Explanation and Vindication of the course pursued by the Grand Lodge of the State of New York in relation to the un-masonic and unconstitutional attempt of a portion of their body to revolutionize the organization thereof; addressed to the Grand Lodges of the World, by James Herring, Grand Secretary of the Grand Lodge of the State of New York, N. York, 1849.

ful and well beloved Brother, the said Daniel Cox, Provincial Grand Master of the said provinces of New York, New Jersey and Pensilvania, with full Power and Authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the feast of St. John the Baptist now next ensuing after which time it is our Will and Pleasure and we do hereby ordain, that the Brethren who do now reside, or may hereafter reside, in all or any of the said Provinces shall and they are hereby empowered every other year on the feast of St. John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens. And we do hereby empower our said Provincial Grand Master and the Deputy Grand Master and Grand Wardens for the time being, for us and in our place and stead to constitute the Brethren (free and accepted Masons) now residing or who shall hereafter reside in those parts into one or more regular lodges, as he shall think fit, and as often as occasion shall require. He, the said Daniel Cox, and the Provincial Grand Master, Deputy Grand Master and Grand Wardens for the time being taking special care that all and every member of any Lodge or Lodges so to be constituted have been or shall be made regular Masons, and that they do cause all and every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by Grand Lodge at their Quarterly Meetings, to be kept and observed and also all such other Rules and Instructions, as shall from time to time be transmitted to him or them by us, or Nath'l Blackerly, Esqr., our Deputy Grand Master, or the Grand Master and his deputy for the time being, and that he, the said Daniel Cox, our Provincial Grand Master of the said Provinces and the Provincial Grand Master for the time being, or his Deputy, do send to us or our Deputy Grand Master and to the Grand Master of England or his deputy for the time being, annually, an account in writing of the number of Lodges so constituted with the names of the several members of each particular Lodge, together with such other matters and things as he or they shall think fit to be communicated for the prosperity of the Craft. And, lastly, we will and require that our said Provincial Grand Master, and the Grand Master for the time being or his Deputy, do annually cause the brethren to keep the feast of St. John the Evangelist, and dine together on that day, or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as the Provincial Grand Master for the time being shall judge most fit, as is done here, and at that time more particularly and at all Quarterly Communications he do recommend a General Charity to be established for the Relief of poor Brethren of the said Province.

‘ Given under our hand and seal of office at London, this fifth day of June 1730, and of Masonry 5730,

Wm. Gray Clarke, G.S.’

APPENDIX B

‘ TO THE RIGHT WORSHIPFUL,

The Grand Masters of the several Lodges in the respective United States of America.

UNION

FORCE

LOVE

‘ To the subscribers, Ancient Free and Accepted Masons in convention, to you, as the patrons and protectors of the Craft upon this Continent, prefer their humble address.

‘ Unhappily, the distinctions of interest, the political views and national dispute subsisting between Great Britain and these United States have involved us, not only in the general calamities that disturb the tranquillity which used to prevail in this once happy country, but in a peculiar manner affects our Society, by separating us from the Grand Mother Lodge in Europe, by disturbing our connection with each other, impeding the progress, and preventing the perfection of Masonry in America.

‘ We deplore the miseries of our countrymen, and particularly lament the distress which many of our poor brethren must suffer, as well from the want of temporal relief, as for want of a source of *light* to govern their pursuits and illuminate the path of happiness. And we ardently desire to restore, if possible, that fountain for charity, from which, to the unspeakable benefit of mankind, flows benevolence and love; considering with anxiety these disputes, and the many irregularities and improprieties committed by weak or wicked brethren, which too manifestly show the present dissipated and almost abandoned condition of our lodges in general, as well as the relaxation of virtue among individuals.

‘ We think if our duty Right Worshipful Brothers and Seniors in the Craft, to solicit your immediate interposition to save us from the impending dangers of schism and apostasy. To obtain security from those fatal evils, with affectionate humility, we beg leave to recommend the adopting and pursuing the most necessary measures for establishing one Grand Lodge in America, to preside over and govern all other Lodges of whatsoever degree or denomination, licensed or to be licensed upon the continent; that the ancient principles and discipline of Masonry being restored, we may mutually and universally enjoy the advantages arising from frequent communion and social intercourse. To accomplish this essential and beneficial work, permit us to propose that you, the Right Worshipful Grand Masters, or a majority of your number may nominate as Most Worshipful Grand Master of said Lodge, a brother whose merit and capacity may be adequate to a station so important and elevated, and transmitting the name and nomination of such Brother, together with the name of the Lodge to be established, to our Grand Mother Lodge in Europe for approbation and confirmation, and that you may adopt and execute any other ways or means most eligible for preventing impositions, correcting abuses, and for establishing the general principles of Masonry; that the influence of the same in propagating morality and virtue may be far extended, and

that the lives and conversation of all true Free and Accepted Masons may not only be in the admiration of men on earth, but may receive the final approbation of the Grand Architect of the Universe, in the world where the elect enjoy eternal light and love.

' Signed in convention, at Morristown, Morris County, this 7th day of the second month, in the year of our Saviour, 1780.

APPENDIX C

' TO ALL WHOM IT MAY CONCERN

' WE the Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, according to the old CONSTITUTIONS, held in the city of Philadelphia, for the province of Pennsylvania, by Virtue of a Provincial Grand Warrant from the Grand Lodge of London, in Great Britain, whereof then the Right Worshipful and Right Honourable Thomas Erskine, Earl of Kelley, Viscount Fenton, Lord Baron of Pitten Weem &c., in Great Britain, was Grand Master of Masons; the Right Worshipful Mr. William Osborne, Deputy Grand Master; the Right Worshipful Mr. William Dickey, Senior Grand Warden, and the Right Worshipful James Gibson Esq., Junior Grand Warden, under their hands and the seal of their Grand Lodge, constituting and appointing the Right Worshipful William Ball Esq., Grand Master of Masons for the Province of Pennsylvania and the territories thereunto belonging, the Right Worshipful Captain Braithwaite Jones, Deputy Grand Master, the Right Worshipful Mr. David Hall, Senior Grand Warden and the Right Worshipful Mr. Hugh Lennox, Junior Grand Warden authorizing and empowering them and their successors to grant Dispensations, Warrants or Constitutions for the forming, holding and governing Lodges, within their jurisdiction, as the said Warrant, bearing date the twentieth day of June, in the year of our Lord one thousand seven hundred sixty and four, and of Masonry, five thousand seven hundred sixty and four reference being thereunto had, may more at large appear.

' NOW KNOW YE that we, William Ball, Grand Master; Alexandra Rutherford, Deputy Grand Master; William Adcock, Senior Grand Warden, and Matthew Whitehead, Junior Grand Warden present and legal successors to the above named Provincial Grand Officers, as by the Grand Lodge books may appear, by virtue of the power to us granted by the above part recited Warrant, do hereby authorize and empower our trusty and well beloved brethren Joseph Ellis, Master; Samuel Bullus, Senior Warden and Bethanath Hodgkinson, Junior Warden of a new Lodge, number thirty-two, to be held in the city of Burlington in the State of New Jersey, or within five miles of the same, and we do further authorize and empower our said trusty and well beloved brethren Joseph Ellis, Master; Samuel Bullus, Senior Warden and Bethanath Hodgkinson, Junior Warden to admit and make Free Masons according to the Most Ancient and Honorable custom of the Royal Craft in all ages and nations thro'out the known world and not

contrariwise. And we do further empower and appoint the said Joseph Ellis, Master; Samuel Bullus, Senior Warden and Bethanath Hodgkinson, Junior Warden and their successors to hear and determine all and singular matters and things relating to the Craft within the jurisdiction of Lodge No. 32. And lastly, we do hereby authorize and empower our said trusty and well beloved brethren Joseph Ellis, Master; Samuel Bullus, Senior Warden and Bethanath Hodgkinson, Junior Warden to nominate, chuse and install their successors, to whom they shall deliver this Warrant and invest them with all their powers and dignities as Free Masons, and such successors shall in like manner nominate, chuse and install their successors, &c., &c., &c., such installation to be on or near St. John the Evangelist's day during the continuance of the Lodge forever.

' PROVIDED ALWAYS that the above named brethren and their successors pay due respect to the Right Worshipful Grand Lodge from whom they have their authority. Otherwise this Warrant to be of no force or virtue.

' Given under our hands and the seal of the Grand Lodge of, Philadelphia, this twenty-sixth day of March, in the year of our Lord one thousand seven hundred and eighty-one, and of Masonry five thousand seven hundred and eighty-one.

(Signed) WM. SMITH, *Grand Secretary.*'

The Worshipful Master said —

Brother Dyson, we have all enjoyed listening to you and our thanks are due to you for the research work you must have done in preparing the Paper.

In the Quatuor Coronati Transactions for the year 1928 there is a very interesting Paper by Bro. H. T. C. De Lafontaine on early Freemasonry in America, which deals chiefly with Dr. Benjamin Franklin (who later became President Franklin of the United States).

I would like to take the opportunity of reading a passage dealing with the Dedication of the first Freemason's Lodge Building in America, in Philadelphia, in the State of Pennsylvania.

' The meeting place of the Grand Lodge of Pennsylvania had hitherto been at the Tavern "The Royal Standard" but owing to increasing lack of accommodation it was in 1752 proposed that a building should be erected and to be used exclusively for Masonic Purposes. This was at first opposed, and very strenuously by the Tun Tavern Lodge, but in the end unanimity was secured, and the building was commenced. And after fourteen years of silence there once more appeared in the Gazette a Masonic notice. It announced, The Grand Annual Feast and General Communication of the Free and Accepted Masons to be holden in Philadelphia on Tuesday the Twenty-fourth of June. That day was a notable one in the annals of Pennsylvanian Freemasonry, for it was the day on which was to be dedicated the new Freemason's Lodge Building, the first structure of its kind in America. The Title was vested in the three Lodges—The First Lodge, St. John's Lodge

and The Tun Tavern Lodge—the old record gives very full particulars of the event and I propose to quote these, not only because of the sometime-quaintness of the phraseology, but because it was really an historical happening in the history of American Masonry.

“Among those walking in the procession were the Grand Secretary, William Franklin, who bore a crimson damask cushion on which was laid an open Bible; also the Deputy Grand Master, Benjamin Franklin Esq. . . . The whole number of Masons amounted to 127, who all being new clothed with Aprons, White Gloves and Stockings, and the Officers in the proper cloathing and Jewels of their respective Lodges, with their Badges of Dignity, made a handsome and Genteel appearance. When the procession came into Market Street, both in going to, and coming from the Church, they were saluted by a discharge of nine cannon from a Brother’s Vessel, handsomely ornated with Colours, which lay opposite to the said street, for that purpose . . . After Divine Service was over, the Procession returned in the same order to the Lodge Room for Dinner; the Musical Bells belonging to the Church, and the Band of Musick before them, at the same time playing the ‘Enter’d Apprentice’s Song.’ The whole ceremony was conducted with the utmost Decorum and Solemnity, and as we hear afforded great satisfaction to the inhabitants in general.

“After Dinner, the following toasts were drunk in the Masonic manner, under repeated discharges of Cannon, planted in the Square adjoining the Lodge Room. Amongst the toast list were the following, ‘The King and the Craft’, ‘The Grand Master of England’, ‘Our Brother Francis, Emperor of Germany’, ‘The Grand Master of Scotland’, ‘The Grand Master of Ireland’, ‘All charitable Masons’, ‘All true and faithful Masons wheresoever dispersed or distressed throughout the Globe’, ‘The Arts and Sciences’.

“Cheerfulness, Harmony and Good Fellowship abounded during the whole of the Meeting.”

‘This Masonic Building passed through various vicissitudes in after years. In 1777, the building was used as a prison for a number of Quakers who were suspected of disloyalty to the Colonies in their contest with Great Britain. The imprisonment lasted about 12 days.

‘The building was finally demolished in 1799—the Bank of Pennsylvania being built on the site.’

Bro. H. Carr, S.W., said —

W.M. and Brn., I am sure you will all agree that we are greatly indebted to Bro. G. M. Dyson, for a paper of more than usual interest,

In studying American Masonry at this early date, it is important to remember that we are dealing with a British colony, and that most of the men who are named in the early records, still had a direct contact (either personally, or through their parents) with the Home country. So that the Freemasonry we are discussing was really British. This

leads to a question that arises in reference to the supposed Lodge at Savannah, Georgia, in 1732 or earlier.

It is indeed possible that there was a lodge there at that time, but it cannot have been 'a descendant of the Grand Orient of France'. The history of the first Grand Lodge of France begins in 1743, and it was entitled 'La Grande Loge Anglaise de France'. The title 'Grand Orient' did not come into use until 1772-3. There may have been a lodge at Savannah with a partial or total French membership, but it cannot have been a descendant of a *French* Grand Lodge.

Another point worth noting is that in addition to the well-recorded lodges which form the foundation-material of American Masonic history, there must have been a number of unrecorded and ephemeral lodges, i.e., more-or-less frequent meetings of little clusters of Freemasons, located in one particular village or area; such lodges would last for a time and they then disappeared, or were absorbed by a regular lodge in a nearby town. In several cases, of course, these occasional or *ad hoc* lodges would obtain a Charter, and set themselves up as regular lodges with fixed dates of meetings, and there can be little doubt that many of the regular lodges began in this way.

Tappahannock Kilwinning (with a T, not an R) was Chartered by the Mother Lodge in 1758, and became dormant c.1780. Tappahannock, the place-name does not appear in modern American atlases or Gazeteers, but there can be no doubt about the spelling in the Kilwinning minutes; it is definitely a 'T'. Lyon read it so and enlarged pictures confirm the spelling.

Falmouth Kilwinning and their hopes of Higher Degrees. If that was really their objective in applying to the Mother Lodge for a Charter, they had certainly gone to the 'wrong shop'. Mother Kilwinning did not adopt the 3rd degree until 1735-6, and it was very slow to recognise any others. In 1747, it Chartered a military lodge under the title of 'St. Andrew's Royal Arch' Lodge, at a time when, apparently, it neither knew nor recognised the R.A. In 1779, it Chartered an Irish lodge at Dublin, under the title 'High Knight Templars of Ireland Kilwinning' Lodge, and this also sounds as though the Mother Lodge was dabbling in the Higher Degrees. But in 1800, when three Scottish Brn. from Nairne applied for a Charter, the Kilwinning Secretary was ordered to advise them that they could have it for Entering, Passing '... and raising deserving brethren to the Sublime degree of Master Mason Than which the Mother Lodge Acknowledges no higher degree of Masonry.'

Nothing could be clearer than this statement, and it is supported by the Lodge minutes, which are completely void of any reference to R.A. or other degrees beyond the first three.

I would like to add some brief notes to Bro. Dyson's chapter on 'The temporary eclipse of Freemasonry in America', only because his story omits the incidents which led up to that great Masonic disaster.

In 1825, William Morgan, a newcomer to Batavia, New York, made arrangements with the owner of a local weekly journal for the publica-

tion of an exposure of the Masonic ritual and ceremonies. Shortly afterwards the owner advertised the work and later issued a statement that he had been threatened with violence if he did not stop the intended publication. On 8th Sept., 1826, a crowd gathered to sack the printer's office, but Miller, the owner, had been warned, and the plot was thwarted. On 10th Sept. however, the offices were set on fire, and in spite of the rewards offered the incendiaries were never traced.

The day following the fire, Morgan was arrested on a trifling charge, carried off to Court, a distance of 48 miles, arraigned and acquitted. He was immediately re-arrested for a paltry debt and jailed for want of security. Someone paid the debt for him and he was released. He set off with a party of friends to Fort Niagara, and there he disappeared.

Morgan's disappearance created a sensation, and the first of a whole series of Anti-masonic meetings was held at Batavia on 25th Sept. The absence of a corpse tended, in time, to weaken the Anti-Masonic cause, but the discovery of a drowned man's body, a year later, some 40 miles from Fort Niagara, and its subsequent identification by Morgan's widow added new zest to the attack on the Craft, which had by this time become both political and religious.

My own impression is that the greatest damage was done by those who used Anti-Masonry as a political weapon, but, as Bro. Dyson has shown, the leaders of the Church were very active in their attack, and the Morgan incident paralysed the Craft in the U.S.A. and decimated its membership for nearly twenty years.

I am very happy to second the Vote of Thanks proposed by the W.M.

SUPERSTRUCTURE

(A PHILOSOPHICAL SURVEY)

by

W. BRO OSCAR FARRANT *P.A.G.D.C.* *PROV.G.D.C.* *P.M.* 4874

I am committed to this task because of my masonic upbringing. The brethren who guided my early steps, those illustrious Leicestershire and Rutland Masons, W. Bros. Arthur Cannon, Walter Bunney and Ernest Stork, laid it down that if I were asked to undertake some duty or other in Masonry, my correct response would be 'With pleasure . . . now what do you want me to do?' I lay emphasis on this point at this stage, because now that the Lodge has appointed me Editor I hope to discover many brethren who have had a similar masonic upbringing; or who, on the other hand, have gathered from me what their replies must be!

Having satisfied the requirements of my early masonic education, I then found it difficult, as all unpractised readers of Papers must, to discover a topic which might claim the interest of this Lodge. As Provincial Grand Director of Ceremonies, I might have been expected to deal with some aspect of procedure in Lodges; but during the past several years I have answered so many individual questions on such points that I hesitated to bore myself with repetition; and discussion of such matters can await a more suitable occasion.

The reading of a Paper seems to suggest the presentation of an authoritative lecture by an expert to a Learned Society; and while I am prepared to accept the latter part of that definition, I confess that I fall far short of the rest of it.

Brethren, I have discovered nothing 'old': I have nothing new to say to you. What I do have to say may not challenge discussion, but if it does I shall be pleased to take part in it. On the other hand, my thoughts may encourage some of you to make a contribution of your own and, if this be so, I shall listen with pleasure.

I have chosen the title 'Superstructure' because I believe that, apart from one other and greater word, it is the most meaningful that the new member of a Lodge hears during the whole of the ceremonies in his three Degrees. I accept, of course, that, in general, the address given in the N.E. Corner is associated by masons almost exclusively with the teaching of the importance of Charity, both in a material and a spiritual sense; and clearly too much emphasis cannot be laid on that 'distinguishing characteristic of a Freemason's heart'. But the first part of that piece of ritual has wider implications; and, although the novice receives emphatic instruction in his duties during the course of all the ceremonies, I must say that I, personally, was shaken when I heard that I was expected to 'raise a superstructure, *perfect in its parts,*' that is, perfect in its qualities and accomplishments, 'and honourable to the builder'; and the shock of that challenge remains with me to this day.

I have added the sub-title 'A philosophical survey' because I want to

take a look at Freemasonry as it is, or, speaking with more becoming modesty, Freemasonry as I see it to be. What I shall say is personal. I shall make no authoritative pronouncements. I want the brethren to be clear on this, because it is probable that too many masons have done that already, much to everyone's confusion. I believe that each thinking brother should apply his own intelligence to an assessment of the work, and find his own lessons in it.

As early memory remains with me (and I am now old enough to delight in it) of the village stone-mason picking out stones from the village stone-pit—it never achieved the distinction of being a 'quarry'—shaping them with the tools of the craft on a rough bench in his yard, sorting them, and selecting the best, and taking them to the superstructure he was raising; and I well remember his leaning back from time to time precariously on the plank supported on trunk-like scaffold poles made firm in tubs of sand on the ground—in critical appraisal of the courses he had laid. And I think that is an example of what we speculative masons might, with advantage, do from time to time.

What is philosophy? By derivation, the word means 'love of wisdom', and wisdom is defined as 'knowledge practically applied to the best ends'.

'It was owing to wonder,' said the Greek philosopher Aristotle in the 3rd Century B.C., 'that men first began to philosophise—wondering at first about the problems lying close at hand, and then little by little advancing to the greater perplexities'.

In this sense, we are all occasionally philosophers. We philosophise when we reflect critically upon what we are actually doing in the world, the meaning of life, the principles of right and wrong, or how there came to be a world at all.

It has been said that the history of Philosophy has shown a constant battle of opposing doctrines. It makes you look at familiar things in unfamiliar ways. It has certainly shown remarkable changes from the time of the intellectual revolution in Greece, India and China in the thousand years B.C., through to the age of modern Science, beginning in the 17th Century, which has had untold consequences in the practical field; and the end of which we have not yet seen.

Freemasonry provides a philosophy derived from and issuing out of an operative craft. All the work of the mason, his implements and his technical language have been adapted by speculative masons as symbols, each of which teaches some inescapable moral truth. A remarkable fact about this philosophy, which gives to Freemasonry its permanence and its universality, is that it accepts and demonstrates the value of many of the branches of philosophy—metaphysics, which deals with a discussion of various abstract questions connected with nature, or the structure of the Universe and its fundamental laws; ethics, which is the judgment of right and wrong, either by *reason* or by the feelings and emotions arising from those inborn tendencies which we call *instincts*; either the belief that the important thing is

whether our conduct produces happiness or self-fulfilment, or that it enlarges our life by making us more perfect towards some imagined pattern of perfectibility. By the nature of our Craft we may even embrace that part of 19th Century philosophy which emphasises the importance of man's own work, but with the proviso that we must always submit (in the words of the R. A. Ritual) 'to Him from whom all good counsels and just works do proceed, and without whose Divine and special favour we must ever have remained unprofitable servants in His sight.'

We will now examine some of the beliefs of three of the architects of what has become known as the 'age-long' philosophy, knowledge of whose work was released into the capital of Western Europe on the capture of Constantinople by the Turks in 1453, and which was made widely available for the first time by the invention of printing in the 15th Century.

Socrates, a pious man, regarded mythology with its foolish and immoral tales about gods as mere inventions of the poets. He believed in God, *the all-wise and all-good ruler of the world*. He held that 'God's existence is shown, not only by the providential order of nature and the universality of belief in Him, but by warnings and revelations, in dreams, signs and oracles.' He believed that the soul of man partakes of the Divine. He believed, too, in immortality.

Plato, the greatest pupil of Socrates, held that the main underlying thought is that the great concern of man, a concern not limited to earthly life, is *'the development of a rational moral personality'*; our happiness depending wholly on our success in this task, and success being consequent on *'a rational insight into the true scale of good'*.

Thirdly, Aristotle, pupil of Plato, believed that the activity of man, 'whether in the building of a house or the making of a statue, in putting together a state or the creation of a tragedy' is the activity of realising a 'plan' or 'form', and of causing *'a material which has the proper potentiality—be it wood or stone or marble or the human trend of association or the human passion of imitation'*—to move towards the 'form' which is also its 'end'.

We shall all agree that Freemasonry gives us *insight into the true scale of good* and that it helps in the development of *a rational moral personality*; and we all know of the requirement by our Grand Lodge that we should introduce into association with us only *material which has the proper potentiality*.

In this connection, the Antient Charges, which are deserving of greater study than I believe they receive, state:

'The persons made masons, or admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, and sound judgment; no bondmen, no women, no immoral or scandalous men, but of good report.'

The limitations of the human mind have always caused men to illustrate abstract ideas by finding an analogy between them and the material things with which they are surrounded. I quote Plato:

‘ . . . so if our young men are to do their proper work in life they must follow after these qualities wherever they are to be found; and they are found in every sort of *workmanship*, such as painting, weaving, embroidery, architecture, the making of furniture; *and also in the human frame and in all the works of nature*: in all these, grace and seamliness may be present or absent. *And the absence of grace, rhythm, harmony is closely allied to baseness of thought and expression and baseness of character, whereas their presence goes with that moral excellence and self-mastery of which they are the embodiment.*’

In deriving speculative Masonry from the operative Lodges our early brethren, at the beginning of the 18th Century, were no doubt inspired by their knowledge of the ancient philosophies and they sensed the wealth of analogy to be found between the raising of a ‘ superstructure ’ of the ‘ good life ’ and the processes of the builder’s art. Man is a builder; his upright stance has left his arms free for making. He is forever doing and making.

The richness of our language is such that we use the concept of building in many ways. We *build* houses, and ships, and bridges, and machines. We *build up* resistance to sickness; we *build up* our health; some *build up* a business; some a fortune. We admire an *upright* man; we like a *square* deal; problems are examined from every *angle*; we try to go *straight*; we are for ever making *plans*.

Farmers and shoemakers are often reputed to be philosophers, but it is difficult to imagine any wealth of speculative science in an Ancient Order of Farmers or of Shoemakers.

With building it is different. Ever since man emerged from holes in the ground or caves in the hills, he has been preoccupied with the raising of superstructures, first for his own protection against the elements and his mortal enemies, then for his increased comfort; but always practising the art in its highest forms, embodying contemporary skills in the greatest measure of their times, for expressing a religious faith and a holy purpose--the Pyramids, King Solomon’s Temple (built ‘ that His name might dwell there for ever ’), the Parthenon, the Taj Mahal (‘ A dream in white marble ’), St. Peter’s in Rome, countless cathedrals, parish churches, mosques, temples, tombs—all typifying the spirit within the lines written by Wordsworth about King’s College Chapel, Cambridge:

‘ Tax not the royal saint with vain expense,
With unmatched aims the architect who planned
(Albeit labouring for a scanty band
Of white-robed scholars only) that immense
And glorious work of high intelligence.’

The work of men’s hands has provided both the pattern and the conclusion of their aspirations; and no Freemason can doubt that the raising of a superstructure, whether the aim be spiritual or material perfection, is a work of ‘ high intelligence ’.

I have said that there are times when every man is a philosopher, and at this stage I want to be particularly personal. Ten years or so before

I became a mason, and in the days following the first world war, which knocked the bottom out of the beliefs and standards which I had been brought up to believe were the criterion of human association, I found it necessary to shoulder off my uncertainties by expressing an aim. And this I did in ill-disciplined verse, typical of the time of what might be called 'the soft-collar revolution'. I called it 'Builders of Pyramids' for no other reason than that I assumed the solid triangle to be the most permanent form of structure; and, in retrospect, I believe that it was an intimation of something which I was later to find in Freemasonry.

Time will not permit me to read all of it, but I will quote relevant parts:

Help me to deck my theme, O Lord,
For my own understanding,
Fluent in the narrow lore
Of man-made words and inadequate phrases—
'Twere as easy to compass the thunder,
To foster a broad-spreading oak in a narrow-necked bottle,
Or to picture Jupiter dancing a light-toed measure
In a tight velvet jacket!
Yet I know that the thunder,
Rolling and crackling under the dome of heaven
Is but a low-breathed sigh
In the depths of a measureless cavern,
Jupiter a man as the rest of us,
And but as a puny daisy the bravest of trees
In the intricate scheme of the worlds . . .
In the day I may see, if I will,
A part of the wonder,
The butterfly's wing and the delicate sheen of a buttercup,
A lion's eye, caged by the will of a pigmy,
And a sheep content with a slow-grazed world of a meadow—

★ ★ ★ ★ ★

But at night, with man's earth shut out,
And myself alone,
A part of my spirit goes forth,
Half blind from its narrow prison,
Past where I gaze as the last sky-lark's song
Melts—whither? Whither? Whither?
Into the haze of sunset;
Striving to know the unknown,
To measure the limitless.

★ ★ ★ ★ ★

*And what must I do in my day
With the Good that is in me?
I must build me a pyramid
(Layer on layer for the years)
Of good thoughts gathered and moulded.
What though I start with the smallest brick downmost,*

Building upward and outward,
 A ramshackle structure,
 Till at last I must fall overwhelmed,
 Spent and tottering,
 With my life's work crumbled about me—
*Yet would I leave some bricks unbroken and beautiful
 That others might use in their building.*

★ ★ ★ ★ ★

And 'twere heaven indeed, at the last,
 That my spirit should be worthy
 To light up the stars
 And balance the worlds in their courses,
 One with the Master-builder men call God.

This was no attempt at theological exposition, but merely an act of consolation; and I now believe that Freemasonry has in it the power to make our inadequacies less inadequate.

'The first condition of admission into, and membership of, the Order is a belief in the Supreme Being. This is essential and admits of no compromise.' It is this common factor which, more than any other, binds together in world-wide fellowship right-minded men of every race and creed. It is on this point that Freemasonry can stand four-square against all the tides of circumstances and winds of change; without it our Order could become merely another (and a very restricted) society for the promulgation of benevolent ideas. In time, it could disappear altogether.

The mason's belief in the Supreme Being should be positive, and not merely a denial of disbelief. From the earliest times man's consciousness of his own frailty and his own insufficiency has prompted him to search for God. It may be noted, in passing, that we have knowledge from the Vedas, written in the Sanskrit language *fifteen centuries B.C.* that the Aryan race had a lofty and mystical belief in *one divine Being, which included all knowledge and all nature within itself.*

Through all the centuries of recorded history the great inquiry has been made. John Locke, in the XVIIth Century, wrote:

'Unthinking particles of matter, however put together, can have nothing thereby added to them, but a new relation of position, which it is impossible should give thought and knowledge to them.'

The limitations of the human mind demand that we must have an image. With people of advanced civilisation it is an image of words ('the narrow lore of man-made words and inadequate phrases').

Locke said:

'Having got from ourselves the idea of existence, knowledge, power and pleasure—each of which we find better to have than to want, and the more we have of each the better—joining all these together, with infinity in each of them, we have a complex idea of an eternal, omniscient, omnipotent, infinitely wise and happy Being . . . Thus from consideration of ourselves, and what we infallibly find in our

own constitutions, *our reason leads us to the knowledge of this certain and evident truth*—that there is an eternal, most powerful and omniscient Being. The thing is evident . . . ”

Freemasonry embodies this philosophy. We masons—apprentices, craftsmen and master masons happily submit to the Great Architect, ‘the Grand Geometrician of the Universe, whom we ought humbly to adore.’

Philosophy is dominated by three fundamental things about man: man as a thinker; man as a maker; man as a maker of decisions (deciding what he himself shall be in the future). Among the Ancients, thinking was considered an end in itself. In the XVIth Century, Francis Bacon taught that ‘knowledge is power’ and believed that thinking must lead to useful ends for the benefit of mankind.

No one would deny the benefits derived from the work of Galileo, Newton and a long succession of scientific thinkers whose work is applied to useful ends. But by the XIXth Century we find that man has become so proud of his powers to create round himself an environment and a new world, which is not true nature at all, that some philosophies have placed man and not God at the centre of them. However, just as we can see no limit to the material benefits that science can confer upon humanity, so there are no limits to the amount of devastation it can achieve. Man has created machines capable of revolutionising human life, but he has not learnt to harmonise their use with ethical principles. If man places himself at the centre of things, he finds himself in the midst of a lot of meaningless things with all the responsibility of what he is, and is to be, thrown upon his own shoulders. Man creates for himself as many problems as he solves.

Ours is a craft, and craftsmanship means work. The responsibility of raising his own superstructure is laid upon the mason. I must confess that I have been distressed from time to time when I have seen a brother, giving the address in the N.E. Corner, turn the initiate round when saying ‘to represent that stone’, and point to the inscribed foundation stone laid at the building of this Temple. It seems to me (and I am not being pontifical; merely expressing my personal interpretation)—it seems to me that this confines the initiate, and emphasises overmuch the material aspect of building. As the superstructure which he is enjoined to raise is a spiritual one, I prefer to regard him at this stage as a type of that world-wide, and still unsolved phenomenon, the ‘standing stone’ housing the ‘vital and immortal principle’, spoken of in the 3rd Degree; what in Hebrew is called ‘ruach’, in Greek ‘pneuma’; spoken of by the 17th Century Quaker as the ‘God in every man’, and to which I have referred as ‘the good that is in me’.

What is the superstructure which the mason must try to raise? In short it is ‘the good life’; but the list of the necessary materials is somewhat frightening—reverence, benevolence, charity, discipline, loyalty, secrecy, fidelity, obedience, prudence, temperance, fortitude, justice, rectitude, morality, propriety, truth, honour, virtue.

Having had his project presented to him, the newly admitted mason is not left to his own resources. He is given light to work by, a suitable Volume of plans and designs, and a kit of working tools, with the actual and symbolical uses of which every master mason is familiar.

Philosophy has always led to the study of man's relationship to God and of man's attitude to man. Without the dual awareness of God and neighbour, both in terms of the living spirit, man is not equipped for membership of society. In examining the responsibility of man to his neighbour and to himself we are judging the less imponderable issues.

Locke held that before reason could be followed by action the emotions or sentiments must be touched; and the general acceptance of this belief led to a widening of the charitable outlook at about the beginning of the XVIIIth Century, coincident with the early rise of Speculative Masonry. It became emphasised in the work of the great social reformers of the XIXth Century, during which the United Grand Lodge of England and other Grand Lodges were increasing their growth and influence year by year; and we today know Charity to be at the heart of the practical moral philosophy which we accept as Freemasons.

Locke also taught that the greatest of the Virtues is Prudence, and that every lapse from virtue is due to a failure of Prudence. This is a quality taught in every part of our Ceremonies, and with special emphasis in the Charge after Initiation:

' . . . and to yourself by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert those talents wherewith God has blessed you, as well to His Glory as to the welfare of your fellow creatures.'

I confess that, as a young mason, having answered the question, 'Would you give freely?' I was disturbed by the injunction to 'serve a friend or brother in time of need without *detriment* to myself or connections.' But 'detriment' is a strong word, and I came to realise that, although prudence was advised, it was never implied that charity should deny the practice of some personal sacrifice. Indeed, charity which does not entail some sacrifice is a pretty empty thing. On the other hand, the family is ever the basis of organised existence, and the final unit is the individual.

Intelligent man must obey the great natural law of self-preservation. Freemasonry does not deny this; it is specifically ordered in the Antient Charges:

'You must also consult your health by not continuing too late together after lodge hours are past; and by avoiding gluttony and drunkenness, *that your families be not neglected or injured, nor you disabled from working.*'

The second of the great laws of Nature is the law of reciprocity: the dictionary definition of this word is 'equal mutual rights or benefits to be yielded or enjoyed'. It is of immemorial origin, and universally

applied. Man being a gregarious creature, submission to this law is a tribal necessity. It lies at the very heart of the continuity and improvement of civilised society. Freemasonry teaches the lesson of 'natural equality and mutual dependence'; members of the Order know the meaning of 'forming a column of mutual defence and support'.

Confucius, in the Vth Century B.C., taught a system of good conduct. He wanted men to be honest, upright, faithful and obedient to those in authority, and his most famous rule of conduct was the negative of the Golden Rule: 'Do *not* to others what you do *not* wish them to do to you.'

An entry in the diary of Christopher Columbus reads, 'There is no better land nor people. *They love their neighbours as themselves*, and their speech is the sweetest and gentlest in the world.'

It would appear at first sight that reciprocity provides a bargaining point—'Your admission among masons . . . instructed you (in the active principles of universal beneficence and charity) *to seek the solace of your own distress* by extending relief and consolation to your fellow creatures in the hour of their affliction'. Actually, however, our teaching is positive . . . 'Your duty to your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing to him as in similar circumstances you would *wish* he would do to you'. (That is, whether he reciprocates or not.)

The laws of self-preservation and reciprocity are not opposing doctrines but complementary in masonic education; and masons throughout the world have had the enlightenment of the principles for which our Order stands.

Two statements in our Ritual seem to me to be of paramount importance:

- (1) 'I therefore trust that we shall have but one aim in view, to please each other and unite in the grand design of being *happy* and communicating happiness', and
- (2) 'Charge them to practise out of the Lodge those duties they have been taught in it, and by virtuous, amiable and discreet conduct to prove to the world the *happy* and beneficial effect of our ancient Institution.'

It is not necessary to emphasise that *happiness* does not connote the acceptance of the shoddy or counterfeit in thought or behaviour; it can best be induced by applying our instinctive sense of values. Masons should be among the first to recognise the clear and significant connection between aesthetic and moral judgments.

Eating together is an acceptable part of masonic, and indeed of all friendly, association, and again the Antient Charges have good advice: 'You may enjoy yourself with innocent mirth, treating one another according to ability, but avoiding all excess . . . or doing or saying anything offensive . . .'

It is useless to charge the brethren to practise their masonic duties unless they have a definite understanding of what those duties are; and

here a clear responsibility is laid, not only on the Master and his Wardens, but on all active Past Masters (' *the elders of the tribe* ') and, indeed, on all who are charged to give instruction to the brethren in the inferior degrees. It is not enough to choose the right material. The material must be shaped to fit in with the general design. We all educate, whether we know it or not; our thoughts, words and deeds are exerting an influence on other members of the community every moment of our lives.

No experienced mason ought to dare not to be in a position to answer questions which may worry the new mason for many of his early years. Locke said, ' God having designed man for a sociable creature, made him not only with an inclination and under the necessity to have fellowship with those of his own kind, but furnished him also with language, which was to be the great instrument and common tie of society . . . I know there are not words enough in any language to answer all the variety of ideas that enter into men's discourses and reasonings '. On the other hand, every word in our well-tried ritual is important in conveying the meaning of the philosophy we hold; and those brethren who take part in the work should not be content merely to learn it, but to study it—if necessary to find help in studying it—in order that a brother may never be confused by what may sound to him a meaningless jumble of words.

I confess that I have always been worried by having to pursue my researches ' into the hidden mysteries of nature and science '. We live in an age of man's greatest achievement, and the end cannot be seen. There is a growing tendency nowadays to reject, to ignore, to regard as a waste of time, any consideration of theories which cannot be brought to the double test of demonstration and experimental verification; but I am consoled by the thought that many of the ' mathematical certainties ' and ' scientific truths ' taught to me fifty years ago are no longer ' certain ' or ' true '. I was particularly delighted when I was told that light no longer ' travels in straight lines '!

We can still retain a spirit of wonder. The increase of scientific knowledge of our world and of the Universe has made this more wonderful still, by disclosing more wonderful prospects. Many eminent scientists think like this. Sir John Russell, Director of the Rothamsted Experimental Station, Harpenden, has said:

' The story, whether it be of a growing plant, a stone, a clod of earth, or anything else in Nature, is so wonderful that if it could be told in easily comprehensible language it would put in the shade any efforts of the ordinary purveyors of romance.'

And I still have *the butterfly's wing and the delicate sheen of a butterfly*.

What we want in our lives is a fusion of all that Science and the Arts—including the humanities—and Religion can give us. Leave any of these out and our work is incomplete. Blend them, and we can point the way of life. And life, being well spent, and over, the mason looks forward to immortality, when he may ' shine as the stars for ever and ever '.

Brethren, I will end where I began, and refer again to the phrase 'A superstructure perfect in its parts'. I think we must recognise the fact that human nature is defective, that human beings are neither perfect nor perfectible; and I will quote, as relevant to my theme, some words of Robert Bridges:

'I love all beauteous things:
I seek and adore them.
God hath no better praise,
And man in his hasty days
Is honoured for them.

'I, too, will something make,
And joy in the making,
Although tomorrow it seem
Like the empty words of a dream,
Remember'd on waking.'

The poet was speaking of his own craft, but his words have a wider application; and I believe that if the 'something' that we make (however imperfect) is 'honourable to the builder', the Great Architect will not withhold our wages in the final Middle Chamber, if we have striven

*'to leave some bricks unbroken and beautiful,
That others may use in their building.'*

We cannot help but observe that we in the modern world are assailed by a decline in standards and a loosening of morality, and I cannot do better than to conclude with the words written by the late beloved King George VI to the M.W. the Grand Master, the Earl of Scarborough, on the eve of his Installation:

'The world today requires spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a most important part in that vital need.'

The Worshipful Master thanked Bro. Farrant for his Paper.

W. Bro. John G. E. Buckley, P.P.A.G.D.C., Secretary, said —

I have known W. Bro. O. Farrant from a time before I was privileged to enter into Freemasonry, thirty years ago, but I am highly honoured that he should have allowed me to see his Paper, and to have invited my comment.

I too was greatly influenced by the eminent Masons he names, particularly W. Bro. E. H. Stork, who sponsored me into the Craft, and I have often wondered whether we should see his like again.

It was, therefore, with great personal delight that I realised that here is a worthy successor to those who have gone before and built up our heritage. Here is one who is prepared to think and then to put to paper his thoughts that others may have the benefit.

The confused state of mind of any Initiate must also be realised when only three phrases from the address at the N.E. Corner can produce such a thought-provoking Paper.

The question of what we are doing in erecting our own personal superstructures has to be considered and answered by every one of us. It is as vital as that asked in olden time, 'What doest thou here, Elijah?' and sooner or later we shall have to give our answer.

I now have to confess that I have always found difficulty with this erection of the superstructure, both as to the perfection required ('Perfection is not vouchsafed to any child of man, perfect holiness appertaining only unto the Lord') and also the nature of the building desired.

My superstructure, I have to admit, is no higher than the Rough Ashlar in front of the J.W. Equipped with the W.T.s of the 1st Degree, work can commence. The 24-in. G. part to be spent in prayer to ask for God's will, part in labour and refreshment, and part in serving. I have never regarded the saving clause 'without detriment to ourselves or connections' because here I take into account another command which commences: 'When saw we Thee an hungered . . . ?' and continues, 'Inasmuch . . .'

The C.G. represents the force of conscience, the God-given spark within us, pointing out to us the good and the evil, and the ultimate neglect of this Divine element will cut us off from our Creator.

The C. represents the general education which we all obtain in the University of Life, and which will polish the surface of our stone.

The R. and P. Ashlars are open and immovable in the Lodge for the Brn. to moralise on.

It is our duty to do our best to produce the P. Ashlar and pray that the G. A. will be able to use all the Living Stones thus worked upon in building His New Jerusalem, 'the City not made with hands'.

W. Bro. L. M. Sherwood, P.M. of the Rewa Lodge of Viti, No. 2238, E.C., Suva, Fiji, said—

In my opinion Bro. Farrant has chosen a subject that must claim the interest not only of this Lodge but of all those who will subsequently read his Paper in the Transactions.

In effect, we became Masons largely because of the superstructure raised by our predecessors. It is because of the superstructure that non-Masons obtain a good opinion of the Institution.

Bro. Farrant has told us, I believe quite truly, that it is the philosophy issuing out of our Order that gives Freemasonry permanence and universality. He referred to the various views that answer the question which might shortly be worded: 'Unto what end?' *Inter alia*, he mentioned the belief that our conduct should produce happiness.

I think all agree that there is one mental characteristic for which every person is continually seeking. That characteristic, that common quality which all mankind desires to enjoy is: Happiness.

What is Happiness?

One dictionary defines 'happiness' as:

' . . . the enjoyment of pleasure from the fruition or expectation of good.'

The same dictionary says 'good' means:
'... that which contributes to happiness.'

Thus Happiness and Goodness are inextricably entwined.

Mostly, happiness is not achieved without some struggle. There may be moments of fear or of doubt, but persistence in face of discouragement has its reward.

Often the degree of happiness is commensurate with the enthusiasm with which a 'good' objective is sought, e.g. the *raising of a superstructure, perfect in its parts*. Often, too, the greatest happiness results from the achievement of 'good' for or on behalf of others—another stone in the superstructure—so amply dealt with in the N.E. charge.

The reward of a 'good' Freemason, i.e. one who follows the Masonic line and rule—surely must be Happiness.

Alexander Pope, who died in the mid 1700s, in his 'Essay on Man,' wrote:

'O happiness! Our being's end and aim!
Good, pleasure, ease, content! Whatever thy name:
That something still which prompts th' eternal sigh,
For which we learn to live, or dare to die.'

What I have said in the past few minutes is just one of the thoughts that have come to me from Bro. Farrant's learned Paper.

W. Bro. Harry Carr, S.W., L.G.R., P.A.G.D.C., spoke in warm appreciation of the Paper, and he has since written to the Editor:—

We all listened with great interest to Bro. Farrant, and I was particularly struck with the modesty of his opening remarks in which he declared that he would be making no major pronouncements, but in presenting his material he invited each member to make his own assessment of it, and to compile his own particular 'philosophy'.

I am reminded of the many occasions on which I have heard the sometimes-tedious 'Explanation of the Master Mason's Certificate', and of my own approach to the task when, as a Grand Officer, I am called upon to discharge that duty. It seems to me that by the time a Brother has taken his three Degrees and is ready to receive his M.M. certificate, he has already heard (and perhaps learned) the whole of the elementary and beautiful symbolism which we attach to all those items depicted on the Certificate, and there is little point in repeating it *ad nauseam*.

It is however important to point out that the symbols are there—on the Certificate—for him to ponder, and it is the symbolism *which he will evolve for himself* that will be truly valuable. The ultimate 'meaning' of our Tools and Furnishings, our Jewels and Lights, may be recited over and over again—all to no purpose, unless the Candidate is ready to understand and to work out for himself what they really mean. True symbolism comes from the heart and mind of the would-be student, and it is most valuable when he seeks or creates it for himself.

This, I feel, is the real point of Bro. Farrant's suggestion that each Brother should be his own philosopher.

I have not yet seen the text of this Paper so I cannot quote the words precisely, but our Speaker, at one point in his text, suggested that the Masons at the beginning of the 18th century had already acquired the highly developed philosophical and 'speculative' system which he had outlined in his Paper.

This may be somewhat misleading, and it is proper to point out that during the first thirty or forty years of the 18th century, the symbolism of the Craft was still very simple; there were no long explanatory lectures and very little 'philosophy'. The Masonic ideology, upon which Bro. Farrant's Paper is based, began to appear in the 1760s and 1770s, and it is one of the great beauties of our whole system, that the elementary ideas and symbolism of the earlier Craft were able to form a foundation fit to bear that fine superstructure of speculative Philosophy which is the outstanding characteristic of the Craft today.

H.C.



Bro. J. Wilford, Lodge 1391, asked if we could identify a 'coin given to him by his grandfather.

It is a 'Sketchley token'.

We are indebted to Bro. Harry Carr for the following note:

SKETCHLEY TOKENS

These tokens are known as 'Sketchley tokens' having been struck by Brother James Sketchley of Birmingham to commemorate the Installation of the then Prince of Wales (later King George IV) as Grand Master in the year 1790. They were regarded as masonic curios and had a wide circulation until the year 1794 when the vogue ended. At about this period there was a shortage of copper coins in England and many persons were content to receive these tokens as change.

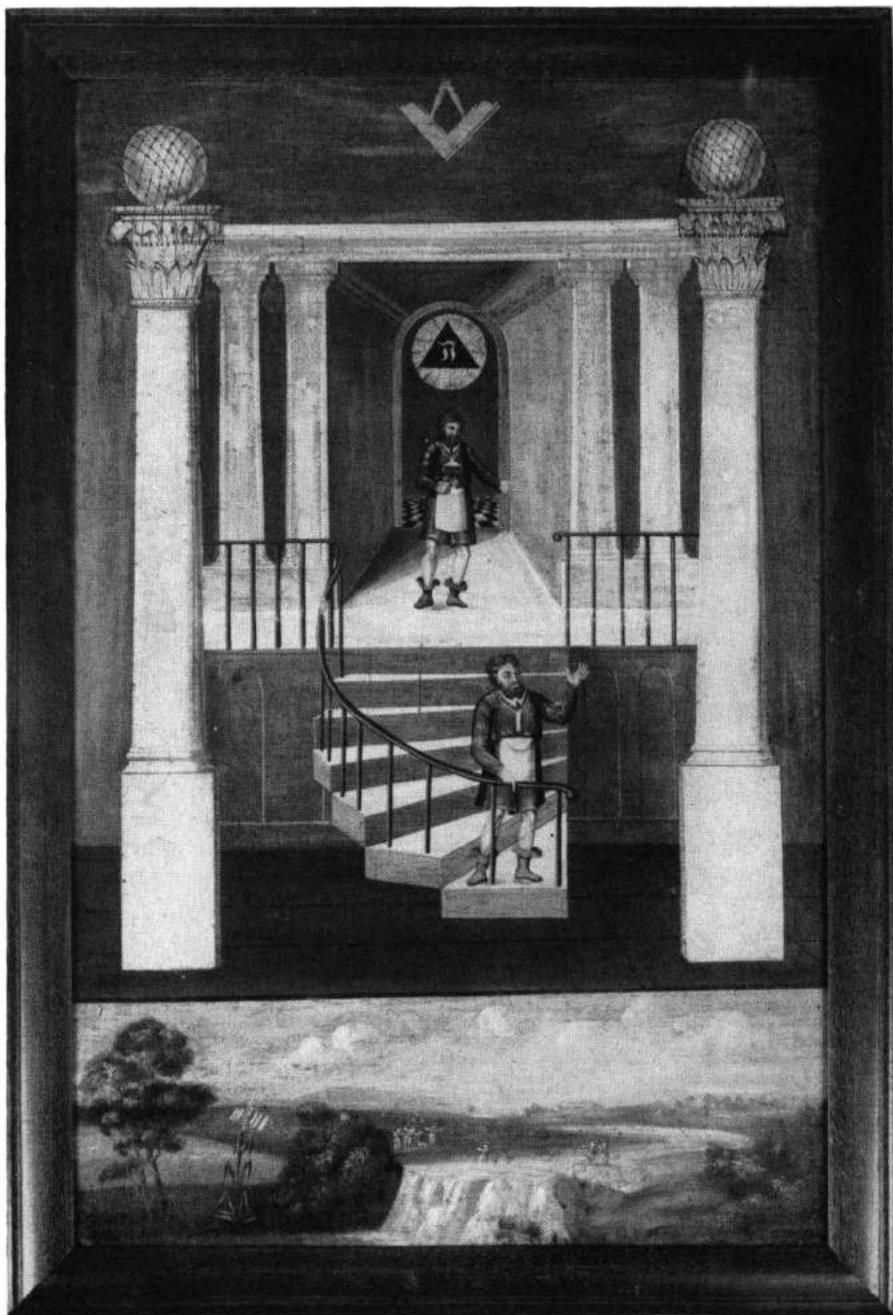
The Sketchley tokens were issued in two different sizes corresponding to the penny and halfpenny. There are more than twenty variations of the token of halfpenny size; tokens of the penny size are less common but they are by no means rare. Neither token is of any intrinsic value.

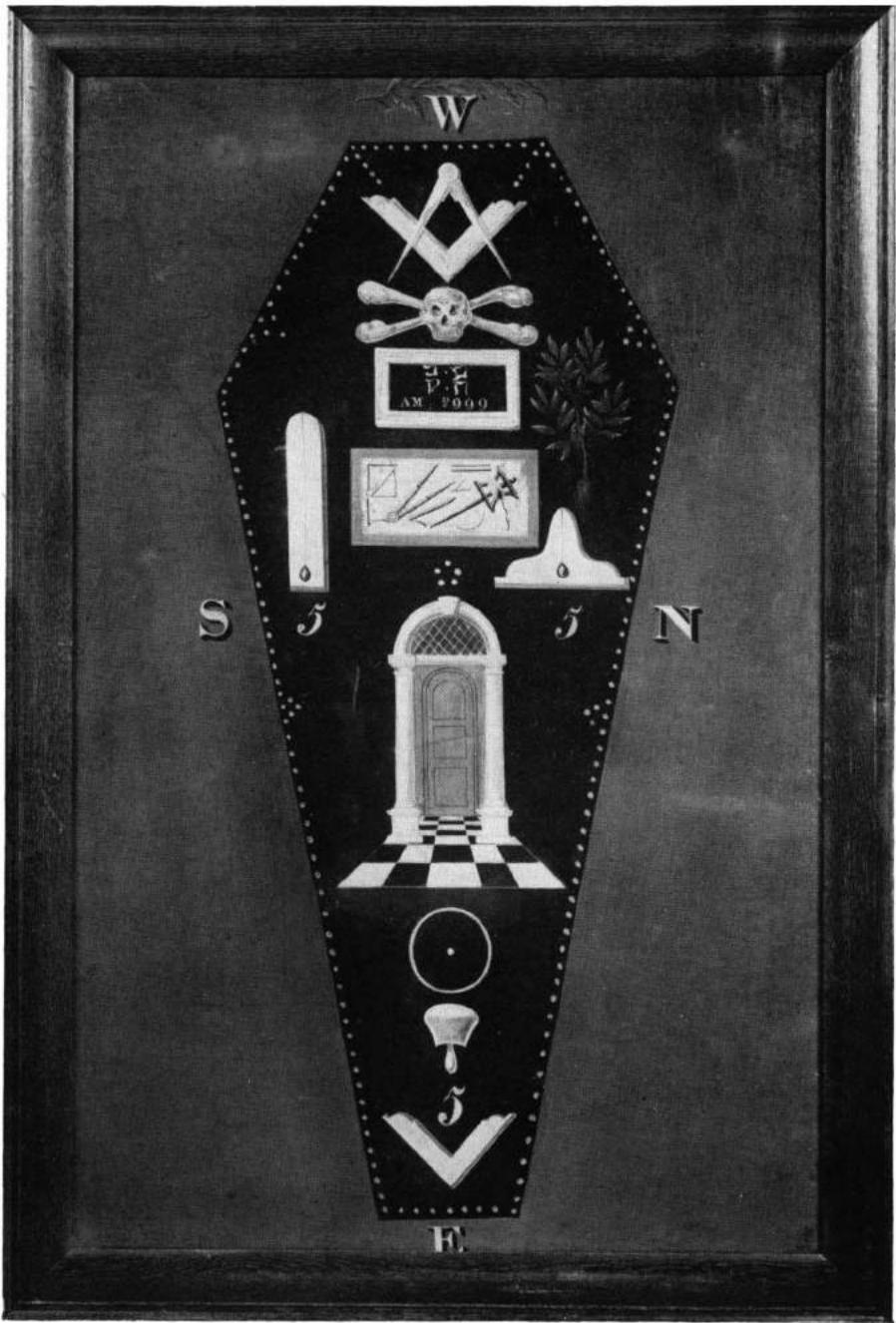
The Grand Lodge Museum possesses numerous specimens of the Sketchley token.

H.C.

Brethren may be interested to learn that there are two Sketchley tokens (halfpenny size) in our museum.—ED.







**THE TRACING BOARDS OF
ST. JOHN'S LODGE, No. 279
LEICESTER**

By W. BRO. TERENCE O. HAUNCH, M.A., PROV. S.G.D. (NOTTS)
(Member of the Correspondence Circle)

Tracing Boards, as pictorial compositions of emblems, symbols and traditional matter associated with the three Craft degrees, developed from the 18th century practice of 'drawing the lodge.' It was the custom for a simple rectangular diagram to be drawn on the floor of the meeting room with chalk or charcoal, or to be outlined with tapes tacked to the floor, and this figure—the 'oblong square' of the old masonic catechisms—then 'formed the lodge.' As the symbolic, or truly speculative character of freemasonry developed, the basic floor diagram, '*the lodge*,' began to be embellished with representations of the jewels, tool setc. featured in the expanding ritual of the Craft. From this stage it was a natural development, in the last decades of the 18th century, for painted cloths and boards to come into use; they provided a more convenient and ready-to-hand way of forming 'the lodge.' They opened the way too, for the final phase in the evolution of 'the lodge,' the crude outline drawn on the floor, into lodge or tracing boards, sets of three symbolical paintings comprehending and presenting in pictorial form the ornaments, jewels and other motifs and emblems of speculative freemasonry together with scenes from its traditional history.

Lodge cloths and boards were at first diverse in character and presentation, and individual in design; they were quite often 'one-off' designs painted by local artists or members of particular lodges. In the early 1800s, however, stereotyped designs for boards made their appearance either as engravings or in the work of certain popular designers.¹ Of these, the names of John Cole, Josiah Bowring, and (from 1823 onwards) John Harris are best known, and lodge boards painted by them, or based on their designs, are most widely occurring, although the work of other artists may be seen in single—or sometimes more than one—examples. The old Ivanhoe Lodge at Ashby de la Zouch, for instance, had boards painted in 1836 by Arthur L. Thiselton, a lesser-known London designer whose boards are also to be found in London and Bath.

The tracing boards of St. John's Lodge, No. 279, are copies of designs by Josiah Bowring, about whom, unfortunately, little is known. He was apparently a painter of portraits and miniatures, was initiated into freemasonry in 1795 and died towards the end of 1831 or early in the following year. The boards measure 4ft. by 2ft. 8ins., and they are, in fact, mounted canvasses painted in oils. It seems that they were acquired by the lodge at some date during the year 1822. Towards

¹ Papers on tracing boards and their designers, with many illustrations, may be found in *Ars Quatuor Coronatorum* Vols. xxix (1916) and lxxv (1962), and in the *Transactions of the Somerset Masters Lodge*, 1944.

the end of the previous year the lodge had decided to equip itself with these fashionable, and by now probably necessary, items of furniture. The minute book tells us that

' St. John's Lodge No. 525 held at the Bell Hotel in Leicester on Wednesday the 7th November, 1821, met in due form, and opened in the first degree.'
and during the course of the proceedings resolved

' That three Lodge Boards proper for each Degree be forthwith prepared.'

This was accordingly done, the boards delivered and payment made, the transaction being duly entered in the cash book:

1823

Jan. 27 By Mr Oldfield for painting Lodge Boards £5.14.0

The appearance of this name in other entries in the cash book suggests that the artist was a local man. On 2nd April, 1821, there is a debit item ' By Thos. Oldfield £15.4,' and a further payment was made to him a year after payment for the lodge boards:

1824

Feb. 7 Oldfield painter £8.18.6

A Thomas Oldfield, described as a painter, was living in Belgrave Gate, Leicester, from about 1815 onwards, and although no examples of original work by him as an artist are known, it is thought that he was in all probability a competent local painter who may, perhaps, have painted portraits, and who almost certainly executed inn signs, coats of arms and the like.² There would seem to be little doubt that this was the painter who did work for the lodge and who was commissioned to paint the lodge boards.

That the new lodge boards were put to use in the ceremonies is shown by a further mention of them in the minute book:

August 29th, 1823

' During the interval while Bro. Norbury was absent instruction was given by the W.M. which was joined in by the Brethren from Coventry &c. & on his return Bro. Stallard elucidated the emblems on the Tracing Board.'

[Stallard was then S.W. of the lodge.]

The Design of the Boards

As stated above, the design of the St. John's Lodge tracing boards follows very closely types painted by Josiah Bowring early in the 19th century. In particular they are almost identical with a signed set painted by this artist in 1817 for the St. George's Lodge, London, now the St. George's and Cornerstone Lodge, No. 5 (see A.Q.C. vol. xxix, figs. 55, 56 and 57, and compare also figs. 52, 53 and 54). A similar set owned by the Lodge of Harmony, No. 255, is attributed also to

² For this information the writer is indebted to the archivist at the City Museum and Art Gallery, Leicester.

Bowring. The St. John's boards show only the minor variations to be expected from one artist copying another's work.

How Thomas Oldfield of Leicester came to choose Bowring's designs as his exemplar, one can only speculate. The lodge may even have arranged the loan of a set of boards for him to copy, or it might perhaps have obtained copies of engravings of Bowring's designs. Engravings of tracing board designs for mounting as small, portable boards were in vogue, and John Harris was just beginning himself to exploit this style of presentation to popularise his own designs.

Bowring's original designs were a great advance on those of his contemporaries. Many of the earlier lodge cloths and boards—and especially those for the 1st Degree, had simply illustrated collections of various emblems and symbols after the manner of the popular masonic charts of the period. Bowring went further, unifying these diverse elements and composing them into symbolical masonic *pictures* which have the classical grace and purity of style of the Georgian era.

Oldfield was a faithful copyist, and his set of tracing boards for St. John's Lodge exhibit these characteristics in equal measure. Cleaning and restoration has brought out the beauty of the colours and gilding, which are fresh and clear, and the boards are certainly to be prized as splendid and lively examples of their type.

The notes on the board of each degree which follow are intended to draw attention to the more striking features of the designs and to differences from the Bowring prototypes (especially the St. George's set), and reference should be made to the plates here reproduced and, if possible—and for purposes of comparison—to the illustrations of the Bowring set in A.Q.C. vol. xxix (figs. 55, 56 and 57).

1st Degree Board

This is a well designed and aesthetically satisfying composition of the principal elements whose symbolism is developed at length in the Lecture of the First Degree. The balanced arrangement of the Three Great Pillars which support the lodge, in relation to the strong diagonal of the Jacob's Ladder and the lesser elements, is particularly to be noted. The refinement of the free-standing columns contrasts with the heavy columns and clumsy entablatures of later Harris designs.

The names Wisdom, Strength and Beauty were given by the earlier artists respectively to the Doric, Ionic and Corinthian columns (i.e. in the correct order of their architectural development), but Bowring adopts the attribution now current in the Lectures. This may reflect differences in the ritual and lectures which had been straightened out at the time of the Union.

The Jacob's Ladder, hitherto a simple, three-runged affair, now becomes 'of many staves or rounds' stretching from the V.S.L. into the Heavens. The three principal moral virtues among those symbolised by the rungs of the Ladder are represented by three female figures, the first holding the Cross of Faith, the second the Anchor of Hope, and the third protecting little children with the Liberal Hand of Charity.

The key suspended from the Ladder is the unique, distinguishing feature of a Bowring type 1st Degree board, although Oldfield has made it rather smaller and more stubby than Bowring. It represents that Key which 'should always hang in a Brother's defence, and never lie to his prejudice,' symbolising the Tongue of Good Report.

Against the plinths of the columns are the three Movable Jewels of the lodge, and on the Masonic Pavement leading to the foot of the Jacob's Ladder lie the Three Great Lights together with the Two Grand Parallel Lines bounding the Circle. It is curious that the 'principal point' referred to in the Sixth Section of the First Lecture here appears to be missing from within the Circle, although in the original Bowring board of the St. George's Lodge it is clearly visible. By contrast, Oldfield has carefully copied the other two dots or points which occur on the original, that in the lower border immediately above the 'W' compass point, and that in front of the Ionic column which has presented to it one point of the extended compasses. The significance of this is a little obscure; could it be meant to symbolise, by association of ideas, the 'first point in Freemasonry'? (see First Lecture, Sixth Section, Q.& A.1 and 2, and compare with Second Section, Q.& A. 55).

Exhibited also on the square pavement are the three Immovable Jewels of the lodge. Of these, what is in fact the true Tracing Board, that 'for the Master to lay lines and draw designs on' lies towards the front and bears, as in so many other cases, a rudimentary ground plan of King Solomon's Temple. The other Immovable Jewels, the two Ashlars—the Rough Ashlar bearing certain W.Ts., the Perfect Ashlar fitted with a cramp or lewis—occupy relative positions reversed from those in the Bowring examples; no doubt a piece of copyist's licence.

The composition is completed by the heavenly bodies of which the Blazing Star or Glory in the centre contains the All-seeing Eye and spreads the gilded rays of its 'benign influence' throughout the background, thus, incidentally—and with striking effect—imparting a splendour to the whole painting. Here, as far as one can judge from reproductions, Oldfield appears to have improved on Bowring.

2nd Degree Board

In contrast to the abstract thematic material of the 1st Board, the 2nd (and to some extent the 3rd also) is quite frankly a simple picture depicting features and events from the traditional history of the Degree.

The main part of the painting shows the Two Great Pillars in conjunction with the winding staircase and the doorway to the Middle Chamber. This occurs on several of the early boards and suggests that their artists regarded as one and the same, the main porchway or entrance of King Solomon's Temple, with its two pillars, and that other porchway or entrance on the south side used, according to masonic tradition, by our ancient brethren. John Harris resolved this difficulty in some of his later designs by showing the two entrances as two separate scenes.

There are examples of 2nd Degree Boards by Bowring showing the winding staircase springing from the North and from the South, and it has been argued that the latter is correct. This is so in the Oldfield board (like that of the St. George's Lodge) if it is assumed that it was intended to lie with its head to the East. At the same time it should be noted that, unlike the 1st and 3rd boards, this board (in common with most other 2nd Degree boards) does not appear to show the points of the compass in the margin.

The character in the irradiated triangle seen within the Middle Chamber is the fifth letter of the Hebrew alphabet (Hay), and as the first syllable of 'Ha-shem'—The Name—is used here as an abbreviation sign for the name of God. (The same letter serves also for a figure 5, and as such is sometimes seen on 3rd Degree boards.)

The dress and attitude of the wardens is interesting, and the latter, if significant, is not altogether reconcilable with the present traditional history of the 2nd Tracing Board. The wardens' simple aprons should be noted, also their jewels suspended by a short cord or ribbon around the neck, a collarette predecessor of the modern officer's collar.

The whole conception of the painting is contemporary, of its time, from the severely classical architecture and the costume of the figures in the main scene, to the pleasant romantic landscape of the lower part. In striking contrast to this simple treatment is the mock oriental exuberance of the mid-19th century designs by John Harris and his imitators.

The landscape panel, a delicate piece of painting, again copies Bowring in style. This feature is seen on several individually designed and painted boards of the time, the artists finding a natural outlet in combining the Biblical scene concerned with the necessary illustration of growing corn, a waterfall, etc. Several designers interpreted the passage of the River Jordan as requiring a bridge, and they show a stone arch spanning the waterfall with figures passing over it; one of the earliest authentic Bowring 2nd Degree boards, for instance—that commissioned by the Lodge of Union, No. 38, Chichester—has this feature (see A.Q.C. vol. xxix, fig. 53 and others).

3rd Degree Board

There are minor differences only between Oldfield's 3rd Degree board and the comparable Bowring example. Some Bowring 3rd boards show the coffin lid laid partly aside to reveal a shrouded corpse inside, but this example follows the simple coffin plan with an arrangement of emblems, working tools and implements etc. after the manner of the old masonic charts.

The proportions and shape of the coffin are not as subtle (if the word is appropriate) as the Bowring and some other examples, and the disposition of the various elements of the design within the outline varies slightly from the St. George's board. Nothing, however, is omitted nor added (with one exception noted below), and Oldfield follows Bowring closely even to such features as the group of five

dots (nailheads?) in the centre above the entrance to the S.S.; this appears in another example as a five-pointed star.

Noteworthy innovations by Bowring in his design were the actual tracing board with working tools laid upon it, and the inscription plate *in Hebrew*. These are repeated by Oldfield, the letters on the inscribing (reading, of course, from right to left) M.B. and T.Q. (=T.C. or T.K.). The date on the plate must have been Oldfield's own touch. The St. George's board does not show any date, although on Bowring's earlier one for the Lodge of Union the inscription plate bears the English letters M.H.B., T.B.C., and the dates A.L.5811 and A.D.1811 (i.e. the date of painting). Oldfield appears in any case to have attempted a more precise dating of the event commemorated by substituting Anno Mundi 2999 for the 3000 which appears elsewhere.³

³ Information and comment on this would be appreciated.—Ed.

COPIES OF TRANSACTIONS

We have surplus copies of transactions; and as space is required for development of the Library, the Committee of the Lodge has decided to offer these, covering the years up to 1954/5 inclusive at 2/6 per copy. Copies for the years subsequent to that date are available at 7/6 per copy.

PLEASE NOTE:—No copies for the years before 1911/12 are for disposal, nor for 1918/19, 1919/20, 1931/32, 1936/37, 1939/40.

A bound index of subjects up to 1944/45 is open for inspection in the Library. An index for approximately the previous five years is printed in the copies for 1950/51 and 1956/57.

PROVINCIAL PUBLICATIONS

The following publications are available on application to the Secretaries of Lodges in the Province at a cost of 1/- each:—

1. 'MORE MASONRY IN MEN'
by W. Bro. H. Rayne
2. 'OUR MASONIC CHARITIES' (Revised Edition)
by W. Bro. S. Brown
(A simple explanation of the four great Masonic Charities, and of the Leicestershire and Rutland Masonic Charity Association.)
3. 'BUILDERS IN STONE'
by R. W. Bro. Brig. C. B. S. Morley, Provincial Grand Master
(A history of the Provincial Grand Lodge of Leicestershire and Rutland from 1739 to 1961, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester)

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Revised 1963

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

* *Deceased.*

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* " E. Holmes	1894-5
* " W. H. Staynes	1895-6
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* " Rev. H. S. Biggs	1899-00
* " Rev. H. J. Mason	1900-01
* " J. J. Knowles	1901-02
* " H. Howe	1902-03
* " G. Neighbour	1903-04
* " R. B. Starkey	1904-05
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* " G. Bonner	1910-11
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* " Rev. C. T. Moore	1912-13
* " A. Lole	1913-14
* " T. G. Hunt	1914-15
* " G. W. Hunt	1915-16
* " J. E. Pickard	1916-17
* " F. H. Pochin	1917-18
* " J. D. Johnson	1918-19
* " A. H. Hampson	1919-20
* " F. H. Doughty	1920-21

* *Deceased.*

† *Resigned.*

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*	..	C. S. Biggs	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
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*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
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	..	S. Kay	1959-60
	..	W. E. Boulter	1960-61
R.W.Bro.	C. B. S. Morley	1961-62

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

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 Biddle, L. J. Birmingham
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 Binns, W. J. Leicester
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 Bloor, C. A. Yardley Hastings
 Blumson, H. J. Scarborough, Canada
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 Bottrell, J. C. Sutton Coldfield
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 Brocklehurst, R. A. Leicester
 Bromwich, P. A. H. Leicester
 Bronkhurst, C. Esher
 Brooks, G. R. Leicester
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 Brown, A. F. Queniborough
 Brown, N. Salwick, Lancs.
 Brown, R. J. Blandford
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 Brown, S. Leicester
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 Bruce, D. Scarboro, Canada
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 Cave, H. Oadby
 Cayless, A. J. Leicester
 Chandler, W. A. Leicester
 Chapman, A. Houghton-on-the-Hill
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 Charles, D. H. Birstall
 Charles, W. Leicester
 Charman, E. H. Leicester
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 Clarke, D. A. Birstall
 Clarke, R. K. Queniborough
 Clarke, S. A. Oadby
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 Collinson, P. Anstey, Leicester
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Day, J. Oadby
Dayman, E. P. Leicester
Dearnley, H. Ontario, Canada
Deeming, C. K. Loughborough
Dennant, F. J. Ipswich
Dennison, C. B. Oakham
Devine, G. Birstall
Dews, J. Leicester
Doughty, D. Leicester
Dudley, E. E. Kirby Muxloe
Duncan, J. Fife, Scotland
Durant, E. A. Scarborough
Durrad, J. A. Leicester
Duthie, A. Woking

Easy, C. Salisbury, S. Rhodesia
Eckenstein, T. C. Richmond
Eggington, J. F. Sutton Coldfield
Eichman, A. E. Detroit, U.S.A.
Eisen, M. London, W.C.1
Ellwood, T. G. S. Leicester
Elvy, E. W. N. Folkestone
Evans, E. Coalville
Evans, I. Oakham
Evans, Dr. J. A. Toronto, Canada
Evans, J. S. Dudley

Fairbrother, C. W. Leicester
Fairhurst, W. Birmingham
Farmer, A. D. Coalville
Farquharson, A. J. Penrith
Faulks, H. D. Leicester
Fennell, S. E. Nuneaton
Figures, C. N. Coalville
Findler, J. N. Victoria, Canada
Firminger, L. A. Sutton Coldfield
Fisher, W. G. Saltford, Nr. Bristol
Flower, L. P. Rothley
Foister, D. N. Desford
Foister, R. C. Melton Mowbray

Folland, A. R. Leicester
Fordham, G. W. Matlock
Fort, J. Coalville
Foster, J. E. Leicester
Foster, R. C. Halse, Nr. Rugby
Fox, K. L. Bushby
Frearson, A. Ashby-de-la-Zouch
Frost, W. R. Birstall

Gadd, A. C. Leicester
Gainer, E. St. Clair. Dr. Thrapston
Gamble, W. H. Scraftoft
Garner, D. E. Cropston
Garner, H. E. Cropston
Garner, R. Leicester
Garner, T. L. Loughborough
Garrett, A. S. Coalville
Gaskell, H. B. Leicester
Gascoyne, W. L. Lutterworth
Gay, A. T. Leicester
de Gebert, L. A. Colchester
Gee, C. H. Leicester
Gibson, G. F. Nottingham
Gill, B. Leicester
Gill, R. H. Leicester
Glazebrook, J. W. Rosudgeon,
Cornwall
Glover, G. W. H. Leicester
Glover, H. F. Leicester
Goddard, A. T. Leicester
Goldsmith, H. T. Nottingham
Goldsmith, L. I. Derby
Goodman, A. J. Lutterworth
Gordon, F. C. Derby
Gornall, L. A. Spalding
Gostelow, A. Anstey, Leicester
Gough, M. O. Derby
Gould, F. E. Plymouth
Graves, H. Saltash
Greaves, G. Desborough
Green, H. L. Rothley
Green, T. H. Ashted, Surrey
Greenhill, G. W. Leicester
Gregory, S. R. S. Leicester
Griffin, J. H. Oakham
Griffith, G. W. S. Leamington Spa
Grimbley, A. E. Frisby-on-the-
Wreake

Grimsley, R. Oadby
Groves, S. E. Rothley
Grudgings, J. H. Leicester
Gurnley, A. S. Leicester
Gunter, C. V. Nottingham

Hackett, D. H. Leicester
Haddon, E. W. Leicester
Hagger, W. E. Victoria, Canada
Haines, R. J. Peterborough
Hall, A. M. Grantham
Hall, W. Nottingham
Hallam, H. T. Rothley
Hallam, S. H. Leicester
Hancock, A. Worthing
Hancock, J. T. Leamington Spa
Harding, A. J. Leicester
Harding, A. J. I. Spartanburg,
U.S.A.
Harding, E. G. Leicester
Hardy, E. G. Walsall
Harriman, S. W. Loughborough
Harrington, D. C. Leicester
Harris, F. C. Kettering
Harris, R. Sutton Coldfield
Harrison, J. Leicester
Harry, A. Corby
Harvey, F. W. Kirby Muxloe
Haslam, T. P. Bournemouth
Hatcher, J. R. Leicester
Haunch, T. O. Nottingham
Hawkins, J. E. Leicester
Hawley, J. W. E. Stamford
Haynes, C. J. Sherington, Bucks
Hazell, E. V. Leicester
Healy, H. L. Cropston
Heasman, J. G. H. Ousden,
W. Suffolk
Heath, F. T. Glenfield
Heighton, S. F. Leicester
Hendry, C. A. Claremont,
W. Australia
Henocheberg, E. S. Durban,
S. Africa
Herbert, A. T. Leicester
Herbert, H. D. Birstall
Herbert, S. F. Kirby Muxloe

Herbert, W. J. Leicester
Hern, G. E. Oadby
Hewes, D. A. Coalville
Hill, F. K. Trowell, Notts.
Hill, G. L. Leicester
Himes, G. H. Los Angeles, U.S.A.
Hind, A. H. Oadby
Hine, G. L. G. Newark
Hinton, D. Coventry
Hipwell, C. W. Hinckley
Hirst, K. G. Horninghold
Hitchens, C. F. Cardiff
Hobson, P. W. Nottingham
Holbrook, H. S. Bournemouth
Holmes, F. E. S. Leicester
Holmes, S. H. Leicester
Holt, Dr. L. R. Stamford
Holyoake, C. H. Oadby
Holyoake, P. A. Birstall
Hodd, J. H. R. Leicester
Howe, H. B. Exeter
Howell, E. E. Birmingham
Howell, Dr. W. E. Leicester
Howkins, H. P. Leicester
Huckbody, Dr. J. A. Leicester
Hughes, A. W. Birmingham
Hughes, Rev. C. K. South Ascot
Hughes, H. S. Leicester
Hughes, The Rev. Canon I. D. P.
Oadby
Hunt, D. S. Leicester.
Hunt, J. C. Machen, Mon.
Hunt, J. H. Leicester
Hunting, Rev. R. J. Sibley

Ibberson, W. G. Sheffield
Illsley, J. E. Bushby
Inglesant, H. Pangbourne
Inglesant, W. Leicester
Insley, L. F. Ashby-de-la-Zouch
Irwin, R. N. Markfield
Isaacs, Lt. Col. W. H. Waco, U.S.A.

Jackson, E. J. Brighton
Jackson, The Rev. L. Leicester

Jackson, N. L. Leicester
Jacobs, C. Leicester
James, L. P. Southwold
James, W. H. Barrow-on-Trent
Jelly, A. H. Leicester
Jenkins, A. B. Southwold
Jenkins, C. H. Onehunga, New Zealand
Jesson, A. Northampton
Johnson, A. E. Leicester
Johnson, G. Y. York
Johnson, H. W. Bitteswell
Johnson, J. W. Loughborough
Jones, C. R. Grantham
Jones, J. H. Ravenstone
Jones, J. R. Middlesbrough
Judge, E. B. Birstall

Katz, W. E. Melton Mowbray
Kay, G. J. O. Warwick
Keene, W. D. Burrough-on-the-Hill
Kibert, J. W. Leicester
Kielsen, F. T. Banbury
Kinder, K. R. Leicester
King, A. R. Loughborough
King, L. J. Leicester
Knew, J. L. Billesdon
Knibb, L. C. Leicester
Knight, A. E. Leicester

Lafitte, L. F. London
Lane, H. Kirby Muxloe
Langley, A. E. W. Leicester
Langley, F. W. W. Northampton
Langton, E. Leicester
Lawrence, R. C. J. Epsom
Lea, G. L. Houghton-on-the-Hill
Lea, W. Leicester
Leeson, J. E. Kirby Muxloe
Leigh, I. Barnsley
Leyshon, W. E. Leicester
Lightbrown, J. Nottingham
Lines, A. E. Kirby Muxloe
Lloyd, W. J. Burton-on-Trent
Loasby, S. J. Kettering

Lock, R. M. G. Leicester
Lockwood, O. B. Loughborough
Lodge, R. Leicester
Longstaff, T. Appleby
Lord, G. E. Leicester
Lord, J. Launceston, Tasmania
Lowe, L. A. B. Leicester
Lucas, H. R. Stoney Stanton
Lund, T. D. Dodsworth, Yorks.

Mace, H. W. Newark
Magnay, H. S. Liverpool
Manning, W. T. Leicester
Mansell, Lt. Col. R. Hythe
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Marks, L. S. Birmingham
Marlow, F. J. Budleigh Salterton
Marrion, A. Oadby
Marriott, J. Nottingham
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Martin, H. J. Warwick
Martin, T. G. Birmingham
Martin, V. M. Kirby Muxloe
Martyn, V. S. McKeesport, U.S.A.
Mason, A. C. Birmingham
Mason, F. H. Leicester
Mason, W. T. Leicester
Meek, R. J. Lytton, Canada
Menchions, R. G. Edmonton, Canada
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Minard, J. L. Earl Shilton
Minto, J. Leicester
Mitchell, R. E. Birstall
Mockett, S. J. Market Harborough
Mole, A. W. Sidmouth
Moore, A. Leicester
Moore, W. H. Bushby
Morgan, D. Aberdare
Morgan, G. Loughborough
Morris, G. A. Nuneaton
Morton, C. Derby
Moss, A. R. Thurlaston
Moss, W. M. Woodhouse Eaves
Moyes, W. B. Victoria, Canada
Muddimer, J. I. Leicester
Muddimer, W. Leicester

Munday, F. Wellingborough
Muster W. Orpington
McAuliffe, C. G. London
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MacGregor, A. E. Toronto, Canada
McKanna, A. G. Toronto, Canada
McKenzie, A. S. Nottingham
McKinnell, E. Leicester
McLauchlan, J. A. Leicester
McNamee, M. J. Aurora, U.S.A.
MacQuarrie, A. H. Windsor,
Canada
McVey, R. A. Toronto, Canada

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Nice, A. E. C. London
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Norman, H. D. Woodhouse Eaves
Northacker, A. A. Dusseldorf,
Germany
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Nutt, H. E. Leicester

O'Callaghan, C. L. Nottingham
O'Shea, E. Leicester
Osman, Dr. M. B. Penang

Page, H. W. Derby
Page, J. W. Leicester
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Natal
Parkin, W. A. Birstall
Parr, D. S. Leicester
Parsons, J. W. Derby
Passmore, W. G. Victoria, Canada
Patchett, R. V. Belper
Payne, C. S. Kirby Muxloe

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Payne, K. Launceston, Tasmania
Peacher, W. G. Syracuse, U.S.A.
Pearson, H. R. Leicester
Penn-Smith, S. Glenfields
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Percival, J. E. J. Bushby
Perkins, R. Mapperley, Notts.
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Pink, S. J. Victoria, Canada
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Platts, F. Leicester
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Plumb, H. F. Leicester
Plumb, J. H. Melton Mowbray
Pollard, G. Countesthorpe
Porteous, Dr. L. D. Leicester
Povoas, R. A. G. Leicester
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Pratt, F. W. Derby
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Prentice, D. T. J. Leicester
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Prosser, J. F. C. Solihull
Provis, H. R. Leicester
Purcell, Capt. J. London, Canada
Pycroft, E. G. Birstall

Radford, W. S. Birstall
Ralph, A. R. Leicester
Ralphs, E. A. Leicester
Ranson, Major G. H. Lovedean,
Hants.
Ratcliffe, J. W. Chatham, Canada
Ratnett, A. N. Leicester
Rawson, E. H. Wigston Magna
Raybould, I. Leicester
Rayne, H. Birmingham
Read, R. H. Ashby-de-la-Zouch
Rees, D. A. Rottingdean
Rees, T. A. I. Llangfni, Anglesey
Reid, A. G. San Anselmo, U.S.A.

Reid, D. R. Cardiff
 Reinhardt, G. W. J. Leicester
 Reynolds, K. G. Nottingham
 Reynolds, N. H. Nuneaton
 Rich, J. Leicester
 Rich, N. A. Oadby
 Richards, Dr. H. R. M. Derby
 Richardson, F. G. Burbage
 Ridge, J. A. Leicester
 Ridgway, L. Leicester
 Ridgway, W. Leicester
 Roberts, H. A. Nottingham
 Röckert, Dr. Hans Gothenburg,
 Sweden
 Rodger, W. Derby
 Rogers, W. C. Lutterworth
 Rollason, A. H. Solihull
 Roope, C. W. Oakham
 Ross, D. G. Chigwell, Essex
 Rowell, M. H. Kirby Muxloe
 Rowlett, W. H. Oadby
 Rowley, E. E. V. Leicester
 Roworth, T. F. Kirby Muxloe
 Runnalls, J. L. St. Cathrines,
 Canada
 Ruskin, J. S. Leicester
 Russell, L. L. Melton Mowbray
 Rutherford, L. Rangoon

 Saayman, E. H. Nottingham
 St. George, R. G. Solihull
 Saltmarsh, A. H. London
 Samworth, J. W. L. Peterborough
 Savage, J. A. H. Leicester
 Schofield, H. Caernarvon
 Scott, Dr. C. T. Market Harborough
 Scott, E. Leicester
 Scully, Dr. F. J. Hot Springs, U.S.A.
 Seaton, H. G. Loughborough
 Segerdal, Dr. A. McM. W. Coalville
 Senior, E. Carlton, Notts.
 Sharman, B. F. Leicester
 Sharp, A. Grange-over-Sands
 Sharp, K. W. B. Stoney Stratford,
 Bucks.
 Sharpe, A. Bitteswell
 Shaw, E. D. L. Oadby

 Sheen, R. C. London
 Sherman, A. J. W. Brantford,
 Canada
 Sherwood, L. M. Nausori, Fiji
 Shilcock, D. A. Stamford
 Shipman, A. Shirland, Derbys.
 Shipman, L. T. Leicester
 Shipman, T. S. Leicester
 Simpson, E. H. Stamford
 Smart, L. H. Leicester
 Smith, A. M. Countesthorpe
 Smith, A. P. Oadby
 Smith, E. E. Leicester
 Smith, L. A. Leicester
 Smith, S. V. Kirby Muxloe
 Smith, W. G. Leicester
 Sneath, J. MacI. Peterborough
 Soars, E. Countesthorpe
 Solomon, A. I. A. Newcastle-upon-
 Tyne
 Speak, B. A. Leicester
 Speak, G. Leicester
 Spencer, N. B. Auckland, New
 Zealand
 Spencer, R. C. Leicester
 Spencer-Peet, R. B. St. Albans
 Squires, S. C. Leicester
 Stafford, F. A. Leicester
 Staines, E. Leicester
 Staley-Brookes, R. Cropwell Butler,
 Notts.
 Stanier, F. Burton-on-Trent
 Stanion, M. Solihull
 Starmer, H. Leicester
 Steele, W. Oakham
 Stevens, F. E. Derby
 Stevenson, E. H. Cambridge
 Stevenson, G. Lockerbie
 Stibbe, E. V. Leicester
 Stokes, J. S. Ellesmere
 Stokes, K. A. Groby
 Stone, H. R. Leicester
 Stone, L. G. Leicester
 Storer, A. L. Leicester
 Stout, A. E. Loughborough
 Stroud, C. Detroit, U.S.A.
 Sturgess, J. Markfield
 Sturgess, F. G. Melton Mowbray
 Sturton, J. Leicester
 Sturton, S. D. Hong Kong

Sunderland, H. London
Sursham, S. F. Leicester
Sutton, E. A. B. Duncan, Canada
Swanbergson, E. I. Atikokan,
Canada
Swire, W. H. Leicester

Tabberer, H. Oakham
Tailby, H. W. Desborough
Taine, W. H. V. Auckland, New
Zealand
Tanser, W. T. Leicester
Taylor, G. C. Leicester
Taylor, G. E. Nuneaton
Taylor, G. S. Coalville
Taylor, Dr. G. W. Leicester
Taylor, J. E. Oakville, Canada
Taylor, L. C. Leicester
Terry, J. A. Woking
Thompson, G. H. Kettering
Thompson, H. E. Leicester
Thompson, R. K. Melton Mowbray
Thorne, W. Bitteswell
Thornton, H. R. Oakham
Thorp, C. St. M. Cromer
Thorpe, F. A. Ulverscroft
Tillson, G. E. London
Timson, A. C. Leicester
Tjus, Dr. Lars-Olov, Falkoping,
Sweden
Todd, D. A. Syston
Tompkin, S. E. Leicester
Tompkins, S. W. Grantham
Towers, H. W. Thurmaston
Townsend, E. J. Leicester Forest
East
Tradewell, A. E. Victoria, Canada
Trowell, C. H. Folkestone
Turner, P. E. Bury St. Edmunds
Turner, D. Rugby
Turner, R. G. Northampton
Turner, W. C. Leicester
Tyler, A. E. Leicester
Tyler, A. E. L. Ipswich

Underwood, I. J. Oadby

Vance, Dr. E. S. G. K. Sutton-in-
Ashfield
Vincs, R. Great Glen
Voss, A. J. Leicester

Wacks, J. Westcliff-on-Sea
Waddington, C. F. Clevedon
Wain, Lt. Col. C. D. Sileby
Wade, G. K. A. Birstall
Walker, F. Allestree, Derby
Walker, G. E. Nottingham
Walker, H. J. Barrie, Canada
Walker, S. J. Hinckley
Walker, W. G. Leicester
Walters, T. M. L. Loughborough
Warburton, F. W. Leicester
Ward, Dr. E. M. Leicester
Ward, P. A. Oadby
Wardle, J. H. Leicester
Ware, J. J. London
Warne, Capt. D. A. Selsdon, Surrey
Ward, M. Cape Town, S. Africa
Waters, J. H. Kirby Muxloe
Watkinson, C. P. Sutton Coldfield
Watson, N. E. Newcastle-upon-Tyne
Waugh, C. Leicester
Webster, P. J. K. Woodhouse Eaves
Weishaupt, A. F. Basle, Switzerland
Wesley, H. E. Leicester
West, A. L. London
West, A. W. Birstall
West, H. C. Wigston
Westley, C. Nottingham
Westmoreland, A. J. Oakham
Westmoreland, G. R. Oakham
Westmoreland, R. E. Oakham
Weston, A. London
Weston, G. H. Chichester
Wheatley, F. Birstall
Wheeler, G. P. Leicester
Whitby, A. Leicester
Whitby, F. Birstall
Whitby, T. J. Birstall
Whitchurch, W. L. Oadby
White, F. P. London
White, G. W. A. Coventry
White, H. E. Windsor, Canada

White, W. A. Derby
Whitehead, J. C. Leicester
Whitlam, S. Sheffield
Whitwell, J. N. Axminster
Whyman, A. S. Loughborough
Wileman, W. A. Earl Shilton
Wilkes, L. A. Uppingham
Wilkinson, F. March
Will, J. Dunedin, N. Zealand
Willbond, F. W. Leicester
Wills, E. G. D. Victoria, Canada
Wilson, E. F. Birstall
Wilson, F. C. Alberta, Canada
Wood, E. G. Saffron Walden
Wood, E. J. Leicester
Woodside, D. J. Brockville, Canada

Wooldridge, E. J. Leicester
Wooldridge, J. F. N. Wolverhampton
Worth, W. H. Leicester
Wright, A. T. London
Wright, S. Fenwick, Canada
Wright, T. Suva, Fiji
Wright, W. A. Glenfield
Wright, W. G. Leicester
Wykes, C. L. Leicester
Wykes, W. E. Leicester

Yeomans, S. Derby