

Leicester

The Lodge of Research

No. 2429

CONTENTS

	<i>page</i>
Editorial	3
List of Officers	4
Historical Note, Membership and Objects of the Lodge	5
Lodge Meetings	6
Consecration of Sparkenhoe Lodge, No. 8063	
The Provincial Grand Master's Address (<i>C. B. S. Morley</i>)	9
The Provincial Grand Chaplain's Oration (<i>J. R. H. Prophet</i>)	10
Royal Arch Masonry (<i>E. Muddimer</i>)	13
Musings on Jacob's Ladder (<i>H. B. Gaskell</i>)	18
Freemasonry in the U.S.A. (<i>H. Carr</i>)	30
Interesting Exhibits in the Provincial Library and Museum, Leicester (<i>R. G. Smith</i>)	facing page 43
Leicestershire Provincial Grand Lodge of Freemasons (<i>Leicester Journal</i> , 1865)	44
Leicester Municipal Buildings—Laying the Memorial Stone (<i>Leicester Journal</i> , 1874)	47
Changes in Money Values over Seven Centuries (<i>L. M. Sherwood</i>)	57
The Eighteenth Century and Freemasonry (<i>H. W. Peck</i>)	61
The Early Minutes of St. John's Lodge, No. 279—continued (<i>O. Farrant</i>)	72
Freemasonry in Malta (<i>D. Timson</i>)	81
Miscellanea	91
Copies of Transactions and Provincial Publications	94
Register of the Lodge.	95



W. Bro. ERNEST MUDDIMER, P.A.G.D.C.
P.M. 3919, 6803
MASTER

EDITORIAL

In the sphere of intellectual activity it is axiomatic that what is understood the most fully is the most deeply appreciated. This is particularly true of the study of history, including the history of Freemasonry; it is the spur to masonic research and masonic interpretation; and the rewards are great.

While, by its very nature, Freemasonry must remain changeless and closely contained, it can never escape the desirability of adaptation to the context of the changing times; and we feel sure the brethren will appreciate this truth when they read the articles reprinted from the local Press of 1865 and 1875. Indeed it would be surprising if they did not find there much to amuse them.

We are pleased that many members of the Correspondence Circle are taking an increasing interest in research; and we are happy to include in this issue the excellent contributions from some of them. We particularly commend the work of Bros. L. M. Sherwood, H. B. Gaskell, H. W. Peck and C. H. Morris to the appreciation of our readers. We hope that many other brethren will follow their example.

It is always an occasion of much importance when W. Bro. Harry Carr, Secretary and Editor of Quatuor Coronati Lodge, can find time in his busy life to address us. A large number of members of the Lodge and Correspondence Circle, and visiting brethren, enjoyed this privilege on 28th March, when Bro. Carr gave his instructive and entertaining talk on "Freemasonry in the U.S.A."

History was made in the Province when Sparkenhoe Lodge, No. 8063, was constituted and consecrated at Hinckley on 22nd February, and we are pleased to report the address by the Provincial Grand Master, and the Provincial Grand Chaplain's oration, given on that occasion.

O.F.

*Freemasons' Hall
80 London Road
Leicester
England*

Lodge of Research No. 2429

1965-66

Worshipful Master

BRO. ERNEST MUDDIMER (P.M.)

Officers

BRO. TOM W. HAIRD (P.M.)	<i>Senior Warden</i>
BRO. THOMAS FLINN (P.M.)	<i>Junior Warden</i>
BRO. REVD. LAWRENCE JACKSON (P.M.)	<i>Chaplain</i>
BRO. CLIFFORD E. DAVEY (P.M.)	<i>Treasurer</i>
BRO. GILBERT G. POWELL (P.M.)	<i>Secretary</i>
BRO. OSCAR FARRANT (P.M.)	<i>Director of Cers.</i>
BRO. WILLIAM H. RUSSELL (P.M.)	<i>Senior Deacon</i>
BRO. ELFED THOMAS (P.M.)	<i>Junior Deacon</i>
BRO. CHARLES B. ROBINSON (P.M.)	<i>Asst. Director of Cers.</i>
BRO. DENNIS E. SHARP (P.M.)	<i>Organist</i>
BRO. HARRY L. WHEATCROFT (P.M.)	<i>Asst. Secretary</i>
BRO. G. MALCOLM DYSON (P.M.)	<i>Inner Guard</i>
BRO. CLAUDE E. NEALE (P.M.)	<i>Steward</i>
BRO. FREDERICK N. UPCHURCH (P.M.)	<i>Steward</i>
BRO. CECIL M. R. SMITH (P.M.)	<i>Steward</i>
BRO. CYRIL WAUGH (W.M.)	<i>Tyler</i>

Immediate Past Master

BRO. WILLIAM G. FOX, P.G.D., D.Prov.G.M.

Master-Elect

BRO. TOM W. HAIRD, P.A.G. Supt.Wks.

Treasurer's Address

6 Eastfield Road, Leicester Tel. 857375

Secretary's Address

90 Barbara Avenue, Leicester Tel. 67997

Editor

BRO. OSCAR FARRANT, P.G.D.

Assistant Editor

BRO. ELFED THOMAS, B.S.C., PH.D., P.M.3091

Editor's Office

Freemasons' Hall, 80 London Road, Leicester

Phone: Leicester 26355 and 57132

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 Meetings of the Lodge,
to take part in discussions relating to any Papers which may
be read, or subjects 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 July. 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.

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

THE FREEMASONS' HALL, LEICESTER

on

MONDAY, 22ND NOVEMBER, 1965

There were present W. Bro. W. G. Fox, *P.G.D., D.Prov.G.M., Master.*, W. Bro. E. Muddimer, *P.A.G.D.C., S.W.*, W. Bro. T. W. Haird, *P.A.G.Supt.Wks., J.W.*, and, in addition, twenty-eight other officers and members, including R.W. Bro. C. B. S. Morley, *Prov. G.M.*, fifty-nine members of the Correspondence Circle and four visitors—a total of ninety-one.

Salutations were given to the Provincial Grand Master, who thanked the brethren on behalf of the other Grand Officers present, and on his own behalf.

Two Masonic Organisations and thirty-four brethren were elected members of the Correspondence Circle.

The Master-Elect (W. Bro. E. Muddimer) was installed by the Worshipful Master, and proclaimed in the Three Degrees.

At the invitation of the Installing Master, the R.W. Provincial Grand Master presented the Warrant. In doing so, he said:

"It is a great personal pleasure to have the privilege of handing on to you the Warrant of this notable Lodge.

In many Provinces are to be found families of Freemasons that are particularly distinguished by their outstanding service to the Craft. You, Worshipful Master, are the second of three generations of your own family to serve our Province, and you are a typical example of that high devotion to duty to which I have referred; a duty you discharge with commendable modesty and dignity.

We have worked together in Freemasonry for more years than either of us cares to remember, and over that long period of time I can say, without fear of contradiction, that I have never heard anyone speak ill of Ernest Muddimer.

Because of your many and varied masonic commitments it was not without some trepidation that you accepted this new responsibility. That you did so has given the liveliest satisfaction to everyone of us, and it will greatly benefit the Lodge and the Province."

The Brethren then stood to order while the Provincial Grand Master retired in order to fulfil another engagement.

The Worshipful Master appointed and invested his Officers (see page 4) and after the election of Brethren to represent the Lodge on various Provincial Committees he delivered his inaugural address:

"Royal Arch Masonry" (see page 13)

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

The Three-hundred-and-fifty-sixth Meeting
of the Lodge

was held at

THE FREEMASONS' HALL, LEICESTER

on

MONDAY, 24TH JANUARY, 1966

There were present W. Bro. W. G. Fox, *P.G.D., D.Prov. G.M., I.P.M.* in the Chair (owing to the unavoidable absence of the Master, W. Bro. E. Muddimer), W. Bro. T. W. Haird, *S.W.*, W. Bro. T. Flinn, *J.W.*, and in addition, twenty-five other officers and members including R. W. Bro. C. B. S. Morley, Provincial Grand Master, fifty-eight members of the Correspondence Circle and twenty-one visitors—a total of one-hundred-and-seven.

Salutations were given to the Provincial Grand Master, who thanked the brethren on behalf of all the Grand Officers present, and on his own behalf.

R.W. Bro. Charles Henry Venn Elliott, *T.D., M.A.*, Provincial Grand Master for Nottinghamshire, was elected an Honorary Member of the Lodge.

W. Bro. Derrick Timson was elected a Member.

Thirty-four brethren were elected members of the Correspondence Circle.

Bro. H. Brian Gaskell, St. Martin's Lodge, No. 3041, a member of the Correspondence Circle, read a Paper entitled:—

“Musings on Jacob's Ladder” (see page 18)

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

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

THE FREEMASONS' HALL, LEICESTER

on

MONDAY, 28TH MARCH, 1966

There were present W. Bro. E. Muddimer, *P.A.G.D.C., Master*, W. Bro. T. W. Haird, *P.A.G.Supt.Wks., S.W.*, W. Bro. T. Flinn, *J.W.*, and, in addition, twenty-four other officers and members, seventy-two members of the Correspondence Circle, and twenty-two visitors—a total of one-hundred-and-twenty-one.

The Worshipful Master made reference to the recent death of W. Bro. John G. E. Buckley who had held the office of Assistant Secretary for a time, and who would be greatly missed. The brethren stood to order as a token of respect for his memory and of sympathy for the bereaved relations.

Twenty brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:

Master: W. Bro. T. W. Haird, *P.A.G.Supt.Wks.*

Treasurer: W. Bro. C. E. Davey

Tyler: W. Bro. C. Waugh

Lodge Committee (elected members):

W. Bros. S. Brown, *P.D.G. Swd.B.*, C. B. Robinson, *P.G.St.B.*, E. Thomas and C. M. R. Smith.

W. Bro. Harry Carr, *P.A.G.D.C., Secretary and Editor, Quatuor Coronati Lodge, No. 2076, P.M.*, read a Paper entitled:—

“Freemasonry in the U.S.A.” (see page 30)

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

CONSECRATION OF SPARKENHOE LODGE, No. 8063

at Hinckley, in the Province of Leicestershire and Rutland

ADDRESS BY THE PROVINCIAL GRAND MASTER

R.W.BRO. BRIGADIER C. B. S. MORLEY, C.B.E., T.D., D.L.

We are met here this afternoon solemnly to constitute and consecrate a new Lodge to the service of T.G.A.O.T.U., and to the furtherance of Freemasonry in the Province of Leicestershire and Rutland.

Many of the brethren here present will know that the ceremony which is about to be enacted is the first of its kind ever to take place in Hinckley. To appreciate that fact fully we must go back some two hundred years, to 1764, when a Brother Rawson became the first Master of Lodge No. 47, meeting at Macclesfield under a Warrant issued by the Earl of Kelly, Grand Master of the 'Antient', or 'Athol', Grand Lodge. That Warrant is, to this day, the authority under which our brethren of the Knights of Malta Lodge, No. 50, the successors to No. 47, hold their meetings in this building.

The earlier history of Lodge No. 47 is, regrettably, one of some discord and dissension. Tiring of its original association with the 'Antient' Grand Lodge, in 1800 it succeeded in obtaining a second Warrant from the 'Modern' Grand Lodge, and the 'Athol' Warrant, being surrendered, was transferred to Hinckley three years later, on the application of a number of brethren who, although living in that town, were members of the now defunct 'Antient' Lodge, No. 91, which was then meeting at Leicester.

On the transfer of the Warrant from Macclesfield, Lodge No. 47 was 'constituted' to meet in Hinckley, but never consecrated in the manner now customary in the United Grand Lodge of England. More than 160 years have passed since that event and now we are gladly assembled here today to bring into existence the Sparkenhoe Lodge, No. 8063 under the sponsorship of the old Knights of Malta Lodge.

My first duty is to explain that the right to consecrate new Lodges is vested in the M. W. The Grand Master, who, in turn, usually delegates that responsibility to his Provincial and District Grand Masters. It follows, therefore, that it is by his command, and in his name, that certain of my Provincial Grand Officers and I are privileged to be here today for the purpose of bringing into existence yet one more link in the chain which binds us so closely together as a Province; a link which we all pray will be forged in strength and vigorous masonic fellowship.

Because the Founders of this new Lodge have been carefully chosen for their experience and proven integrity, they will realise the seriousness of the inescapable responsibility they are about to undertake. To them will be entrusted the progress of this new Lodge in its formative years, and the establishment of its traditions as a living force. In these

changing times, when much new thinking is taking place, and some of the younger generation of today are restless under traditions which they feel impede advancement and progress, this will be no light responsibility. Indeed, it will be a task calling for infinite patience and the exercise of sound judgement.

Time was when the real power in many of our Lodges appeared to be exercised, sometimes to an unreasonable extent, by the Past Masters and certain Officers. The inevitable result of such a policy was a tendency to sap the Master's initiative and to fetter his powers of leadership. The Master of today must be capable of inspired leadership, as well as being the possessor of ritualistic ability. Happily, in this day and age, he is encouraged to recognise to the full the extent of his personal responsibility, and that it is his bounden duty, and his alone, after listening to advice and accepting or rejecting it according to his likes, to steer his Lodge with wisdom, foresight and determination.

Brother Founders, I should be failing in my duty to the Grand Master, and to you, if I did not caution you to beware of tradition which inhibits progress, especially in a new Lodge, the members of which have the privilege of formulating their own traditions *in accordance with the times in which they live*. Equally you should beware of innovations which form no part of Freemasonry as we understand it in this Province.

As this solemn ceremony unfolds itself let us try to absorb its beauty and true meaning, and to realise the sacred nature of our task. May the resolve of today be firmly held as you move forward along the corridors of time, so that the words we utter become no hollow sound, but the foundation of a new masonic edifice, sound in its construction and rich in quality.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

W.BRO. J. R. H. PROPHET, B.A., L.Th.

Within the last five years two newly consecrated Freemasons' Lodges have taken their name from what were, from Saxon to Norman times, the local parliaments or divisions called "The Hundreds": e.g. Guthlaxton No. 7717 and Gartree No. 7778. Today we are witnessing the consecration of yet another so named, Sparkenhoe Lodge, No. 8063.

From its association the name merely reminds us that, as the Hundred Moot was a self-contained political and judicial unit, enabling its members to exercise their privileges and responsibilities as citizens and defend the peace and order of the realm itself within their own locality, so is the Lodge constituted in order that Freemasons may meet and exercise their fraternal privileges and responsibilities in fidelity to, and under warrant of, the Grand Lodge.

The hour for consecration is for thanksgiving before the G.A.O.T.U. and for rejoicing together as the dreams and labours of the founders of the Lodge are realised and have come to material shape. But it is also a time for sober reflection on the nature and principles of the Order;

otherwise all this promise of good things may go unfulfilled. The light that may be ablaze in us now will fade, as surely as the newness of the place in which we meet will wear off, unless we are patient to draw continually on the supply of understanding and inspiration in which, through its principles, Freemasonry is so rich.

Our life in the world today is overwhelmingly governed by science and technology, from which moral considerations are often excluded as out of place. Fewer and fewer are the people who will take pains to see the relationship between work and morality or to use their skill in the arts and sciences to improve their conduct.

Freemasonry is an ideal antidote to such neglect of the moral and spiritual implications of life. But even our noble Craft could easily be affected adversely by the present-day materialistic and largely atheistic trend.

It could affect candidature. We who are prepared to admit and instruct worthy men as masons will find it less possible than in former days to take it for granted that they are men who, even at their word, do really come to us as those who put their trust in God and the way to live virtuously. More and not less care needs to be given to masonic instruction; and *the principles*, by which masons are actuated in life, need to be impressed upon candidates with more telling effect. If they are not, though the allegories be often unfolded and the hidden mysteries of the Order be explained to men, supposing them to be worthy of them, they will fail of their purpose and the principles of moral truth and virtue will remain at lip service level only.

It could affect our own fidelity as masons. The materialistic complexities of life may over-ride us with dire results. I have heard brethren say that they enjoy masonic evenings because they provide the social relaxation they feel they need. But do they, masonically, feel the need of anything else? Refreshment, as we all know, has its honoured place within the masonic tradition. We attach great importance to both labour and refreshment, but not to the diminishment of labour; and it is in the work that we learn the principles of our living as masons both within and without the Lodge. If we do not attend to the duties of the Lodge with the one clear motive of improving our understanding of life, as beginning, continuing and ending in God and His laws which He has set before us, our work itself may become a mere perfunctory exercise, devoid of all true meaning. Then there will be nothing about us to convince the world that Freemasonry is a noble science and not just another social club.

The very first working tool, explained to us on our admission into Freemasonry reminds us of the value of time. Our time is to be divided into three parts, of which refreshment is only half of the middle part. The first part is prayer, the second labour and refreshment and the third is relief, or the living out in our life what we learn of the will of God and *the golden rule*.

It must be clear to us that even the labours of the Lodge, carried out in due form, are not in themselves the object of Freemasonry, but that

they point out and prepare the way for us to live according to the instruction they afford. They teach us by symbols the way of living according to God's rule. They urge us to look upon the V. of the S.L. as "the unerring standard of truth and justice and to regulate our actions by the divine precepts it contains". As its pages are opened before us in the Lodge, are its "sacred dictates" likewise imprinted on our hearts?

Above all, in the labours of the Lodge we are instructed to exercise the excellent gift of charity which, of course, is nothing if it is not an active principle, born from a sense of brotherhood. Hence we say that our grand principles are "brotherly love, relief and truth". But they are principles to be understood, if they are to be practised.

Let us never forget that Freemasonry is a system of morality based on the Divine Will; that in our study of nature and the Sacred Words, wherein the Divine Will is enshrined, we learn the principles of being able to live and work together for the common good and the honour of the Most High. Let us bear in mind God's all-seeing eye and His just demands, and that what He looks for in us is the justice which springs from mutual love and support.

Between us we have many gifts to impart to men. All of them we shall display the better for an understanding of the Divine Will, and through them we may begin and continue to add lustre to the building which is our Lodge. But only by the practice of brotherly love, in a real and not sentimental way, can the future honour and reputation of our Lodge, even its very existence itself, be assured. It is the one hope of Freemasonry, as it is of the world itself. It is the royal road, the way everlasting, the pathway of light along which we travel together towards the goal of our final unity together with God, the Great Architect and Ruler of all things and Master of our destiny.

ROYAL ARCH MASONRY.

by

W. BRO. E. MUDDIMER, P.A.G.D.C., P.G.Std.B.(R.A.)

Master

This evening I shall speak about Royal Arch Masonry, and my remarks must be limited to some extent since you are not all Royal Arch Masons.

On the other hand, there is much in every branch of Freemasonry, apart from the esoteric portions of the ceremonies, which may be disclosed, even by the most cautious of masons, to the advantage of Freemasonry as a whole. It may be reiterated here that "a Society with secrets" is a very different thing from "a Secret Society". Indeed, much of the ill-informed criticism of, and the periodical attacks on, Masonry might well be avoided by a more general understanding of the philosophy in which we are instructed; ever bearing in mind the age-old injunction, "By their fruits ye shall know them".

Any reference to the spiritual significance of Masonry would be incomplete without the inclusion of The Holy Royal Arch Chapter of Jerusalem, which, under the English Constitution, is considered to be the climax of Freemasonry, or, as it has been called, "the keystone of Masonry under the English Constitution".

In 1943, M. E. Companion Reverend Canon Herbert Curtis, the then Third Grand Principal said, "I do not think that all the brethren appreciate the fact that The Royal Arch is a continuation of the Craft; and it is a very important part of it in a way, because it brings out the spiritual side of Masonry, and teaches us that only through the spirit can we perform our duties, and avoid those temptations which await us all."

The Royal Arch Degree teaches the whole duty of man to his Creator, to his neighbour, and to himself, emphasising his total dependence upon God and the importance of paying respect and allegiance to divine authority. Thus, under the English Constitution, the Royal Arch is not to be regarded as an additional degree superimposed on the Craft; but rather the completion of a brother's education in Craft Masonry.

The Entered Apprentice is taught by the symbolism of the First Degree to practise the moral and social virtues—"the sacred dictates of truth, of honour and of virtue". The Fellowcraft is taught to develop his intellectual faculties in order that he may the better appreciate the works of his Creator and the purpose of life. The Master Mason is guided to an understanding of himself and his responsibilities. He studies the intricate winding path leading to the very Throne itself;

of the Master Mason it may be said that figuratively he dies and rises again.

In The Royal Arch Degree he passes beyond the veil and is impressed with the most refined ideas and thoughts of the Deity and encouraged to exercise "the purest and most sublime piety".

Under the English Constitution, Royal Arch Masonry continues the Hiram legend, and deals with the rebuilding of the Temple of Jerusalem, originally founded by King Solomon "that His Name might dwell there forever", and destroyed by the forces of Nebuchadnezzar, King of Babylon, on the occasion when the vast majority of the Jews were led away captive to his country beside the mighty Euphrates River. Students of Old Testament history will remember that Cyrus, King of Persia, who had conquered the Babylonians, permitted members of the various captive nations to return to their native lands. He was particularly anxious that the Jews should be permitted to rebuild their famous Temple.

Many of them took advantage of the offer and returned to the land they must have been taught traditionally to regard as their home. During the seventy years since the fall of Jerusalem, many of the original captives must have died. To return to unknown hazards they might encounter was an exemplary act of faith on the part of those who made the journey. And in due course the Temple was rebuilt under Zerubbabel, Haggai and Joshua. (These titles are now given to the Principals of a Royal Arch Chapter).

The ceremony of exaltation into The Holy Royal Arch is a dramatic representation of the historical facts outlined above, and the candidate is led to discover what are considered to be "the long lost secrets of a Master Mason". The brethren will remember that in the Third Degree other secrets were substituted for use "until time or circumstances should restore the genuine".

The regalia of a Royal Arch Mason consists of a lambskin apron bordered with a serrated red and blue ribbon, a triple tau being embroidered on the flap. A sash also is worn, and this matches the ribbon which forms the border of the Apron.

Each Companion wears a jewel. On the jewel are certain inscriptions, of some of which I give the following translations:

"Nothing is wanting but the key."

"If thou canst comprehend these things thou knowest enough."

"We have found the worship of God, O citizen of the World."

"Wisdom, Strength, Beauty, Peace, Concord, Truth."

This and the other jewels appertaining to the Royal Arch Degree are the only jewels, other than Craft jewels, which may (and *should*) be worn in a Craft Lodge.

What was the origin of this Supreme Degree? Freemasonry in its various branches has few reliable records to establish its origin, and in this respect Royal Arch Masonry is no exception; but it can be assumed that it appeared in this country towards the end of the first half of the

18th Century. It is known to have been practised in Ireland. There has been much speculation about the beginnings of the Order.

The general concensus of opinion is that the Degree originated in France, and it is known to have been practised extensively, together with several other Degrees, in Lodges warranted by the Antients (or Atholl) Grand Lodge (founded in 1751). The Degree was not regarded with so much favour by the Moderns (the original Grand Lodge of England, founded in 1717). We have evidence that in the Province of Leicestershire, the Degree formed part of the work of the Antients Lodge, No. 91 (warranted on 26th September, 1761). An old brass Royal Arch seal belonging to that Lodge is on display in the Provincial Museum and Library. And the early minutes of St. John's Lodge (now No. 279) show that there was interest in Royal Arch Masonry among the brethren of that Lodge as early as 1792, although the R.A. Chapter (the Chapter of Fortitude) introduced by that Lodge did not appear until 1796.

There is no doubt that the Royal Arch Degree was not in the first instance separated from the Craft degrees, and some masonic historians maintain that it was originally a portion of the Master Mason's Degree. In the early days a candidate for the Royal Arch must have "passed the Chair." By 1843 the English Royal Arch Regulations stipulated that a Candidate must have been a Master Mason for twelve months. Nowadays this period of qualification has been reduced to 'four weeks and upwards', but it is doubtful whether a mason with so little knowledge and experience is in a position to appreciate the importance of the R.A. Degree. The highest offices in a R.A. Chapter cannot be attained unless the companion has been installed in the Chair of a Craft Lodge.

At the time of the Union of the two Grand Lodges in 1813, the position of the Royal Arch caused some difficulty; but finally the United Grand Chapter was inaugurated in 1817, although the complete details of amalgamation were not settled until 1835 when the Royal Arch ritual, as we know it today, was finally established. Persistent advocacy of the Royal Arch by the Antients resulted in the Union of the Royal Arch Chapters and brought about the recognition of the degree as an integral part of English Freemasonry.

Students of the Book of Constitutions will remember that the Preliminary Declaration states that

"By the solemn Act of Union between the two Grand Lodges of Free-masons of England in December, 1813, it was declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz; those of the Entered Apprentice, the Fellow Craft and the Master Mason, *including* the Supreme Order of the Holy Royal Arch."

Whilst English Royal Arch Chapters are governed by the Supreme Grand Chapter of Royal Arch Masons of England, the link between the Craft and the Supreme Order is further welded by the fact that the rulers of the Grand Lodge are, if duly qualified, the rulers of the Supreme Grand Chapter.

It may here be noted that in Scotland and Ireland the Royal Arch Degree is quite distinct from Craft Masonry and under these jurisdictions a candidate for the Royal Arch must have taken the Mark Degree first. In Scotland the latter can be conferred either in the Brother's own Craft Lodge or, as a preliminary step, in the Chapter for which he is a candidate.

Under the English Constitution exaltation into the Royal Arch is a necessary step to admission into some of the Christian Orders.

Every English R.A. Chapter is attached to a Craft Lodge and consequently enthusiastic Masons are frequently exalted in the Chapter attached to their own Lodges, and there they enjoy a further association with their brethren in the intimate pursuit of a great ideal.

Unfortunately, probably owing to lack of enthusiasm and education in the subject, a vast number of Masons have never sought progress into the Order of the Holy Royal Arch, and many Lodges have failed to provide Chapters for their members. This is a great disability in diffuse masonic areas such as London. In the more closely-knit Provinces and Districts, however, the cause of Royal Arch Masonry has been served by a Chapter providing the opportunity for exaltation for brethren of two or more Lodges.

The M.E. Grand Superintendent in and over the Province of Leicestershire and Rutland (who is also the Provincial Grand Master) has recently caused to be published a pamphlet entitled "An Introduction to the Supreme Order of The Holy Royal Arch" and this has been distributed to Lodges and Chapters in the Province. We may feel assured that this excellent publication will stimulate interest and a desire among the brethren to know more about this sublime degree.

I am permitted to quote part of the final paragraph, and I am happy to do so:

"The Degree of the Royal Arch as practised under the English Constitution contains the quintessence of masonic philosophy. Its symbolism is of the most exalted and sublime type, and its beautiful ritual is expressive of the highest ideals associated with the intimate search for, and the ultimate discovery of, Divine Light and Truth."

These words, better than any of mine, express the essence of Freemasonry of The Holy Royal Arch; but, in conclusion, I hope that what I have said may have stimulated a spirit of further enquiry among those who are already Royal Arch Masons and those brethren who have not yet sought membership of this Order.

In thanking the Worshipful Master on behalf of the brethren, W. Bro. O. FARRANT, the Lodge Editor, said:

The brethren of this Province who know W. Bro. Ernest Muddimer (and there are few who do not) will be proud to congratulate him on his Installation as Master of this Lodge, an Office to which he will bring that distinction which characterises all his masonic work.

For eleven years W.Bro. Muddimer occupied the Office of Scribe E. in the Royal Arch Province of Leicestershire and Rutland, in which capacity he fulfilled his responsibilities with dignity and high efficiency. It is true to say that no Chapter, indeed no individual Companion, ever asked in vain for his help or his advice; and these were always given with such courtesy and kindness, that no Companion ever hesitated to approach him.

It will have been observed this evening that the Worshipful Master's inaugural address has been on a subject very dear to his heart. In this Province, Craft Masonry and Masonry of The Holy Royal Arch are closely integrated, and I hope that W.Bro. Muddimer's clear explanation of the basis of the Order will have encouraged those brethren who are not already R.A. Masons to seek admission to a Royal Arch Chapter.

MUSINGS ON JACOB'S LADDER

by

BRO. H. B. GASKELL

(St. Martin's Lodge, No. 3431)

Member of the Correspondence Circle

W.M., R.W.PROV.G.M., BROTHER WARDENS AND BRETHREN

I humbly acknowledge the honour and privilege of being invited to prepare and deliver this paper before an audience which includes so many brethren eminent in the field of Masonic research and interpretation.

And I would particularly like to express my thanks to W. Bro. Oscar Farrant, for his encouragement.

There may be some who will consider that the appendage "paper" to these musings, is a misnomer; I would not quarrel with them, but ask them to accept it as a collection of scattered thoughts, centred primarily around the ladder symbol, and gathered together into some sort of order.

I hope, brethren, you will not find it too unworthy of the time you will have spent listening to it.

A symbol has been defined as a perpetual visible sign, with which spiritual feeling, emotion or idea is connected, and can be regarded as a poetic image presented to the eye instead of being addressed to the ear.

The history of symbolism shows that everything can assume symbolic significance,¹ and in all times, religious truth has been hidden under symbols; they were the almost universal language of ancient theology. Max Müller wrote: "as soon as we know aught of the thoughts and feelings of primitive man, we find him in possession of a religion of faith or worship, of morality or ecstatic vision; a religion of fear and hope, or of surmise or reverence of the Great God, through *various symbols.*"

The entire system of Freemasonry is imbued with symbolism, and it is probably true to say that each Mason forms a greater personal attachment to one particular masonic symbol than to the others. He may be fascinated by one particular Jewel of the Lodge or by one of the Lodge ornaments. He may have some past association with one of the working tools or be specially impressed by the moral application of one of them. Or perhaps the 'all-seeing-eye', the emblems of mortality or the cable-tow may hold for him, some particular personal significance.

But *in* the speculative science of masonry, is there any symbol in the present day Craft working, capable of arousing more speculative thought, or more conducive to meditation, than the Jacob's Ladder?

A ladder has always symbolised progress; and since progress from a lower to a higher state—from darkness to light—from ignorance to knowledge, are fundamentals in each degree of masonry, it is appropriate for a ladder to constitute a prominent symbol in the Craft.

¹ Carl Jung—*Man and his Symbols.*

In the present day Lectures, we are told that Jacob's Ladder is the means by which we are assisted to arrive at the covering of a Freemasons' Lodge: a celestial canopy of diverse colours, even the Heavens. In reply to the question "Why was it called a Jacob's Ladder?", we are referred to the biblical account of Jacob's dream, in which he saw a ladder, the top of which reached to heaven, and the angels of the Lord ascending and descending thereon. We are also told that the ladder was composed of many staves or rounds, which point out as many moral virtues, but three principal ones which are Faith, Hope and Charity. There is some inconsistency further on in the Lecture, since we are told that the third and *last* being Charity, comprehends the whole.

Jacob's Ladder presents tremendous possibilities for symbolism, and indeed a great deal has been written in this direction, although little or nothing appears to be known as to how or why it found its way into Freemasonry. The date and circumstances surrounding its adoption into Craft teaching and rituals are obscure. Bro. B. E. Jones in his "Freemasons' Guide and Compendium" informs us that Jacob's Ladder was a prominent symbol in the 1760 period, and that we find it on many breast jewels; also, that the number of steps should apparently be seven—Temperance, Fortitude, Prudence, Justice, Faith, Hope and Charity. He then tells us that often there are only three steps, for at some time or other an artist found he had insufficient room for seven rungs on his tracing board, so he reduced the number.² I find it difficult to accept this as the explanation for the two distinct numbers of rounds in the ladder. Bro. Jones also mentions an Irish ritual of the year 1796, where the ladder is shown with eleven rungs.

Bro. Hawes, among others, tells us that the first appearance of Jacob's Ladder was on a tracing board of 1776, and that in this design there are three steps—Faith, Hope and Charity, the other four being of more modern times, and representing the four cardinal virtues. He further informs us that its introduction into Craft teaching is *said* to be attributable to Thomas Dunckerley.³

Indeed, by far the greater number of masonic writers subscribe to this view, although there seems to be no direct evidence to support it. This general acceptance of Dunckerley as the instigator, appears to be based on the fact that the ladder became prominent during the period when he was exerting greater influence on masonry than any other member of the fraternity—and on its appearance on a tracing board at that time. Dunckerley is also said to have been authorised by the Grand Lodge to revise the Lectures, and this may have provided further support for the contention.

I find one assertion that Martin Clare was responsible for introducing the ladder. This appears in the "Masonic Notes" written by the late Bro. H. G. Riley, and which are now in the possession of Leicester Provincial Library. According to these, Clare revised the Lectures in 1732, but the amendments consisted of little more than the addition of a few moral and scriptural admonitions, *and the insertion of the*

2 B. E. Jones—The Freemasons' Guide and Compendium.

3 Hawes—British Masonic Miscellany, Vol. 1.

theological ladder; also and that some years, later Thomas Dunckerley extended and improved the Lectures and, among other things, first gave the theological ladder its three most important rounds.⁴

I cannot trace from where Bro. Riley obtained his information regarding Clare and the ladder; nor does there appear to be any support from other masonic authors for the suggestion. Moreover, although Martin Clare's revision of the Lectures is quoted by numerous authors, there would seem to be some doubt as to whether, in fact, he ever did revise them. Henry Sadler in his work, the "Life, Labours and Letters of Thomas Dunckerley", quotes from the Lodge of Friendship Minute Book for 25th January, 1742, that "the Master proposed the *revival* of the Lectures". Sadler observes that Martin Clare, who kept the lodge records from 1738 to 1749, originally wrote the word "*revisal*", but as the proceedings were transcribed by him from rough minutes probably taken by someone else, he doubtless mistook the word, and afterwards altered the "S" to a "V", although at first sight, and taken without the context, the word might now easily be mistaken for "*revisal*". Sadler suggests that this trifling error *may* have given rise to the tradition that Clare revised the Lectures, but states that he is not aware of the least shred of evidence that he did anything of the kind.

Although it may be considered highly probable that Dunckerley resurrected and popularised Jacob's Ladder, and perhaps named its three most important rounds with the Pauline virtues, the tradition persists that he introduced it initially, despite the historical evidence which disproves it.

Indeed, if we are to accept the authenticity of the Dumfries MS. No. 4 (c. 1710), it is impossible for Dunckerley (and unlikely for Clare), to have originated Jacob's Ladder into Masonry, since it is mentioned in the catechisms contained in that manuscript.

This document, which originally belonged to the Old Lodge of Dumfries, was discovered in 1891 and is now in the possession of its successor, Lodge Dumfries Kilwinning No. 53. Mr. A. J. Collins of the MSS. Department of the British Museum, who examined the document in 1940, gave it as his opinion that it was written fairly early in the 18th century.

Bros. Knoop, Jones and Hamer, in the introduction to their work entitled "The Early Catechisms", assert that the authenticity of the Dumfries No. 4 MS. can hardly be questioned, as it almost certainly belonged to the Old Lodge of Dumfries, and that at one time it was probably employed at Lodge meetings, as it shows signs of considerable use.

It is a highly interesting document, which attempts to combine the exoteric charges with the esoteric teaching, and includes three sets of questions propounded and answered.

In the first of these sets, the following appear:

Q. "How high is your Lodge?"

A. "Inches and spans Innumerable".

Q. "How Innumerable?"

A. "The material heavens and stary firmament".

⁴ H. G. Riley—Masonic Notes, Vol. IV.

Then further on in the catechism :

Q. "What mortar had these massons at ye building of ye temple?"

A. "The same such smorter as they had at ye building of nimrod's Tower, viz., slime being a kind of hot o earth. we they made thin & powdered it into ye wall. affter ye stons was laid it was of ye nature sement or bitumor"

Q. "What ladder had they . . ."

(This is the end of page 19 of the document and the following page continues . . .)

"ye building of ye ??????" (this word is illegible, but may be 'TOWER') "or Jacob's Ladder which reaches between ye heaven and ye earth"

Q. "How many steps was in Jacob's ladder?"

A. "3"

Q. "What was ye 3?"

A. "father son & holy spirit."

Q. "How many flowers is in ye massons possie?"

A. "3 & 12"

Q. "What call you ym?"

A. "trinity & ye twelve apostles."

Questions regarding the height of the Lodge appear in other early catechisms, but without specific reference to a ladder. In the Sloane MS. (c. 1700):

Q. "How high is your lodge?"

A. "Without fouts yards or Inches it reaches to heaven."

In the Trinity College MS. (1711):

Q. . . "How high is your lodge?"

A. "as high as ye stars inches & feet innumerable."

In the exposure, Prichard's "Masonry Dissected" (1730) :

Q. "How high is the Lodge?"

A. "Inches feet and yards innumerable, as high as the Heavens."

In the Folio Broadsheet entitled "The Whole Institutions of Freemasonry Opened", published in Dublin in 1725, the following appears in the section entitled "The Examination":

"We differ from the Babylonians who did presume to Build to Heaven, but we pray the blessed Trinity to let us build True, High and Square, and they shall have praise to whom it is due."

These extracts, which date to the period when the early speculative rites were being evolved out of the operative practices, incline one to the view that Jacob's Ladder found its way into Craft teaching, not later than the end of the 17th century, and possibly considerably earlier.

In the Grand Lodge museum, there is a copy of a print (the original being in the possession of W. Bro. Dr. S. Vatcher), dated 1755, which depicts a multitude of masonic mysteries, devices and symbols, many of which are no longer in current use in the Craft. A photograph of this print appeared, together with a descriptive article by Bro. Vatcher, in the "Masonic Record" in February 1964. A small portion of the print shows a group of seven Masons apparently holding a Lodge. The Master is carrying a pair of compasses, and other brethren are carrying more

masonic objects. Either on the floor of the Lodge or held by one of the brethren—it is difficult to tell which—there is an object which Bro. Hewitt, the Grand Lodge Librarian, suggests is a Jacob's Ladder. If this is so, it is a further indication that Dunckerley was not the originator of the masonic ladder, since he was initiated only one year before the date of the print. However, W. Bro. H. Carr of Quatuor Coronati Lodge and this Lodge points out that the object might more easily be a 24-inch gauge, as a ladder ought to have two projecting side pieces at the ends. I would have thought that the design bears a closer resemblance to a ladder, but that its physical size is more suggestive of a 24-inch gauge. But as it seems more likely that it is neither, there is just the possibility that it is a depiction by the artist of the three steps of a Mason, bearing in mind the question and answer which appear in both the documents "The Grand Mystery of Freemasons Discovered" (1724) and "Institution of Freemasons" (c. 1725):

Q. "How many steps belong to a right mason?"

A. "Three."

There is an interesting reference to a ladder in the translation of the Trial of John Coustos in 1744. The original documents from the Archives of the Inquisition at Lisbon, discovered and translated by a member of the Lisbon branch of the Historical Association, were reproduced in the "Transactions of the Quatuor Coronati Lodge".⁵ In his confession Coustos states, in describing the floor of the Lodge, that "there is also delineated a ladder with 7 rungs, whereon those who rise to be Officers" (this may be a mis-translation for 'Fellows') "proceed by one step forward for each Rung until they reach the last, remaining in that position to join the Right foot to the Left by the Heel, thus forming the shape of the square, which they use in their ceremonies; and the signification of the Ladder of 7 rungs is this: that the number of Three is that governing the Lodge, namely the Master and two Wardens, and the number of Five is that which precisely constitutes a Lodge, and the number of Seven is that which makes a Lodge more perfect or complete, thus combining the Master, two Wardens, two Officers and two apprentices, to the number of seven."

If we accept this document at its face value, Dunckerley would again have to be left out of consideration as the introducer of the ladder, because the trial of Coustos in 1744 was ten years before Dunckerley was initiated into Freemasonry; and considering the time which Coustos had already spent in Portugal before the trial, the description must have referred to ceremonies practised at an even earlier date. However, there may be some confusion with the Winding Staircase, bearing in mind the significance of the seven rungs provided in the confession. A further possibility is that the "ladder of seven rungs" has been mis-translated for "staircase of seven steps" such as the seven stone steps illustrated in the 1755 print referred to earlier, where King Solomon is seen on a chequered pavement at the top of seven clearly defined steps. These

⁵ A. Q. C. Vol. LXVI. 1954 p. 107.

seven steps are also clearly shown in some of the floor diagrams from French exposures dating between 1741 and 1760.

But the catechism contained in the Dumfries MS. can surely stand alone as sufficient proof that Jacob's Ladder was adopted, at least by some Craft lodges, long before Dunckerley's time. Furthermore, we gather from the document that at the beginning of the 18th century, the number of steps in the masonic ladder was not seven, but three; and that these three steps symbolized the doctrine of the Trinity. In view of the fact that most of the Ancient Charges commenced with an invocation to the Trinity, it is perhaps not unreasonable to infer that this part, at least, of the MS. reflects Lodge practices in use generally at that period.

Since the teachings of Freemasonry have been largely imbued with Christianity, and many of the symbols employed have been derived from the Jewish Tabernacle and Temple, and the rites of Jewish worship, the inclusion of Jacob's Ladder is completely in keeping with the general pattern of Craft rituals, and it is not difficult to understand why it was subsequently given greater prominence.

Apart from what one might call the serious historians of Masonry, i.e. those who attempt to present a picture of its history, gathered from existing documents which have been pronounced by experts as being authentic, there are the mystagogic writers who seek to persuade us that Freemasonry has enjoyed an existence and a continuity from the very earliest of ancient times—or at least that it has a Hermetic or Orphic origin. Most of these asserts that the true origin of the mystic ladder was lost among the worshippers of the pagan rites. Many of them draw analogies between the Jacob's Ladder in Masonry and the seven-staved ladders which appear in the ancient mystery religions and early cult worships.

There can be little doubt that these ladders nearly always consisted of seven steps, and even less doubt that some peculiar sanctity has been attached to the number 'seven' from a very early period in the world's history; the veneration for it has been transmitted through all nations to the present day. The Pythagoreans styled it the perfect number.

It is not unlikely that the knowledge of these latter facts implanted the idea in the minds of the speculative Masons who sought to increase the number of steps or rungs in the Jacob's Ladder to seven.

The writings of the ancient sages afford many coincidences in ceremonies, symbols and allegories between the ancient mystic associations, and what is now termed Freemasonry, and it is perfectly logical to accept this, even though we may reject the theories of continuity. Those capable of framing the Craft rituals would almost certainly be familiar with the rites of the early instituted mysteries, and be competent to incorporate whatever items they considered appropriate.

In the Persian rites of Mithras, a ladder with seven rounds was symbolical of the soul's approach to perfection. These rounds were called "gates", and in allusion to them, it was necessary for the candidate to pass through seven dark and winding caverns, in which he was

subjected to all sorts of terrors and trials. The divine lights were displayed before the aspirant at the moment of illumination, and he was instructed that at the end of the world the bad would be plunged into perpetual darkness, and that the good should ascend by a ladder to a state of eternal light. It is said that a ladder was erected in each of the temples, in the Mithraic mysteries.

A similar process took place in the Brahminic mysteries of India, where again the ladder of seven steps symbolised the ascending and descending of the souls of men.

The doctrine of metempsychosis, which means, in the theological acceptance of the term, the supposed transition of the soul after death into another substance or body than that which it occupied before⁶, was a fundamental tenet of Indian thought. There is in the Royal Library of France a superb volume of pictures of the Indian gods, in which the ladder is represented with the souls of men ascending it.

It has been claimed that the seven rounds are also emblematical of the seven planes of the Universe, the seven ancient elements, the seven metals, the seven colours, the seven stones and the seven ancient planets.

An important part of the curriculum of the ancient mysteries was instruction in Cosmology. The candidates were taught of the different levels and gradations of the Universe: the planes and sub-planes of it, which all progressively linked together, constituted, as it were, one vast ladder of many rounds, staves or rungs. Tennyson has described this ladder as:

"The world's great altar stairs
Which slope through darkness up to God."

Initiates into the Egyptian mysteries of Osiris and Isis were led to a steep, dark shaft in the pyramid, and descended into it by means of a ladder fixed to the side. They then underwent various tests and trials through seven caverns. Although the Egyptian religion was an undigested mixture of crude with sublime beliefs, they believed that the soul of man lived on after death, and needed the pleasures and articles used in this life.⁷ A ladder was said, in their religion, to be needed after death for reaching the land of the blessed.

In several of the Egyptian sculptures, the transmigration of souls is represented by the ascending and descending between Heaven and earth on a flight of steps; and as the souls of wicked men were supposed to enter pigs and other animals, therefore pigs and monkeys, etc. are to be seen on the steps descending from Heaven.⁸

Even from the very emergence of *homo sapiens* in the Upper Palaeolithic period (c. 30,000 B.C.), his burial practices prove that he did not accept death as final, but assumed that the dead would in some way live on in the grave.⁹ Indeed the history of religions shows that the idea of complete personal extinction can only be conceived by a sophisticated mind, as for example by the philosopher Epicurus.

6 J. W. Bouton—Bible Myths and their Parallels in other Religions.

7 L. Corney—The History of Mankind.

8 J. W. Bouton—Bible Myths and their Parallels in other Religions.

9 Prof. S. G. F. Brandon—History Today.

The mysteries embraced three great doctrines of ancient theosophy. They treated of God, Man and Nature, and were a sacred drama, exhibiting some legend significant of Nature's change; of the visible universe in which the divinity is revealed. The initiated or esoteric Companions were taught the doctrine of the One Supreme God, the theory of death and eternity, the hidden mysteries of Nature, the prospect of the ultimate restoration of the soul to that state of perfection from which it had fallen, and its immortality.¹⁰ Everywhere, and in all their forms, the mysteries were funereal, and celebrated the mystical death and restoration to life of some divine or heroic personage. The details of the legend and mode of death varied in the different countries where they were practised, but most of the ceremonies embodied the seven mystical steps or gradations.

In the Japanese mysteries, the aspirants for initiation were conducted through artificial spheres formed of movable circles representing the revolutions of the seven planets.

In the Scandinavian mysteries, the places of initiation were in natural or artificial caves, but instead of passing through seven, the initiate descended through nine subterranean passages. But the first canto of the 'Edda' says that an initiate discovers a palace whose roof is covered with golden shields, and encounters a man engaged in launching upwards seven flowers. It is said that the astronomical meaning is that the palace is the world, the roof the sky, the golden shields are the stars, and the seven flowers the seven planets.

In the Chinese mysteries, the chief end of initiation was an absorption into the deity O-MI-TO-FO, and a celebrated symbol was the rainbow, for it typified the re-appearance of the sun.

The rainbow was also an important symbol in the mysteries of Mexico; and there are many references to the rainbow as a means of ascending from earth to Heaven, in mythology and old traditions and legends.

In Scandinavian lore, a rainbow was fabled to be a bridge leading from earth to Heaven.

In the conception of the poets known to us by the name of Homer, Zeus dwells on high surrounded by the Olympian gods. But although Hermes is the chief messenger, it is Iris who joins the ether to the lower atmosphere of the earth. Whatever the origin of the name 'Iris', the word was used by the poets of the Iliad to denote not only the divine messenger, but the rainbow itself, because the rainbow arrives and vanishes with the speed of lightning, and because its arch appears to join Heaven and earth as a ladder. Hence the phrase was that the "rainbow spread its glorious path across the sky."¹¹

In the 8th book of the Iliad, Homer speaks of the 'golden chain' connecting Heaven and earth.

This is the golden chain of sympathy: the occult influence called by a variety of names such as 'anima mundi', 'mercurius philosophorum', 'the vital magnetic series', 'the magicians fire',—'Jacob's Ladder'.

10 S. H. Shepherd—Symbolic Teaching.

11 G. A. Cox—Mythology of the Aryan Nations.

It is no part of the purpose of this paper to lend support to those masonic writers who lay claims that the Craft is a continuity of the ancient mysteries; indeed I do not believe there exists the slightest evidence to substantiate such claims. Nevertheless, their rejection does not justify a peremptory denial that certain similarities occur; and my references to the ceremonies of the mysteries provide a reminder that the seven-runged ladder was an important symbol in early esoteric instruction.

However, Bro. Waite in his Encyclopaedia writes: "Masonic writers have offered us several false analogies between the Ladder of Jacob, the Norse Yggdrasil and symbols drawn from Persian and Brahminical sources. They belong to the shallowest institutes of comparison; if such methods continue, Jack and his beanstalk will be brought into the medley later, and the ascent of the rainbow in folk-lore."

Whether or not the analogies are false is a question on which opinions differ. But to say that masonic writers have offered us these analogies rather implies that they have *not* been offered by non-masonic authors. In fact, writers on subjects of Anthropology, Ancient History, Mythology, Symbolism, Folk-lore, Pagan idolatry, Occult science and the ancient mysteries—who have no connection whatever with the Craft—have drawn these same analogies. "Jack and his beanstalk and the ascent of the rainbow in folk-lore" was perhaps an unfortunate choice of words by Bro. Waite, since far from being brought into the medley later, they were already very much in the medley, long before the encyclopaedia in question made its appearance.

One assumes that Bro. Waite refers to the Ladder of Jacob in its biblical context, but even if he refers to it in its masonic context, the same observation applies, since the title "Jacob's Ladder" appended to the masonic symbol cannot have been derived other than from the Genesis legend of the vision of Jacob, the eponymous ancestor of the twelve tribes of Israel. And in a purely physical sense, the ladder seen in the vision, being a staircase of stone steps, is more akin to the ladders of the mysteries than it is to the masonic ladder as depicted on tracing boards.

Nor does it consist with the purpose of this paper to enter into the disputed question of what constituted the specific secret of the ancient mysteries. It is sufficient to observe that the scientific explanation furnished by modern physiologists is that the whole secret was the knowledge of processes for 'conditioning' the mind, or re-shaping the thinking of an individual—such as has been re-developed in the last two or three decades. This theory, by its own exposition, confirms the importance of symbols by the tremendous influence they can exert on a mind which is in a state of plasticity or which has been made pliant enough to have certain ideas implanted.

In the "Sacred Language of all Scriptures and Myths" by C. A. Gaskell, Jacob's Ladder is defined as a symbol of the soul's path from the lower nature (earth) to the higher nature (Heaven). The "angels" ascending are the aspirations, and those descending are the divine

responses, to the soul. "Jacob" represents the natural man turning to the Lord—the ideal within. He sleeps upon a stone; that is, he relies upon the spirit within.

The Bible's imagery of Heaven above the earth and hell beneath, has coloured descriptions ever since, in prose, poetry and painting.

Among the treasures in the early Christian monastery at Mount Sinai, is an 11th or 12th century icon representing the Ladder of Heaven, a classic of devotional writing by a 7th century abbot of Mount Sinai. Among other things, it surveyed the desirable virtues and likely vices of monasticism. The icon shows the author, an archbishop and monks (among them some casualities), climbing the ladder.

Dante's last and greatest classic work, the *Divina Commedia*, is one of the highest achievements of poetry for its supreme understanding of the human soul, and in the *Paradiso* the following vision is recorded:

"I saw reared up,
In colour, like to sun-illuminated gold,
A ladder, which my ken pursued in vain,
So lofty was its summit"¹²

Michelangelo's huge painting of the Last Judgement on the east wall of the Sistine Chapel in Rome depicts the resurrection of the dead, and their ascent to heaven, in detail. Angels descend through the sky, and reach down with outstretched hands, to help upwards to Heaven the righteous souls who have risen from their graves.

John Milton, who was clearly influenced by Dante's work, in his two great epic poems "Paradise Lost" and "Paradise Regained" alludes to Heaven in biblical terms as a place above the earth. But although Milton describes heaven as though it were a kind of celestial Garden of Eden, he stresses that the details are not meant to be taken literally, but are poetic imagery. In Book 1 of "Paradise Lost" he makes Satan declare:

"The mind is its own place,
And in it self
Can make a Heav'n of Hell,
A Hell of Heav'n."

And so it is with the masonic ladder—the ladder of the initiate. It is an ideal thing with no objective existence; but embodying a thought, and indicative of a state of mind.

According to the profound symbolism of the Zohar, the bible of the mystics, the just man is himself the ladder leading from earth to Heaven.

The curious designs inserted into paper in the form of watermarks which appeared between 1280 and 1750, were undoubtedly emblems, and it is reasonable to suppose that these emblems represented the aspirations and traditions of the numerous mystic and puritanic sects by which Europe was overrun in the middle ages. Among these many

12 *Paradiso—Canto XXI.*

designs, there are some in which a ladder appears, and the sanctity of the emblem is indicated by the fact that the ladder always appeared surmounted either by a cross, an angel, the Fleur-de-lys of light, or by a star.¹³

In Heraldry, one sometimes encounters an eagle on the summit of a ladder, the ladder being the Scala-Perfectionis, and the eagle, the goal of the vision. (During the Mosaic period, the eagle was regarded as an emblem of the Holy Spirit.)

The ladder appears as a symbol in many of the supplementary degrees of Masonry, but no useful purpose would be served by detailing them here, other than to mention that Thomas Dunckerley's seal of the Knights of Kadosh serves to illustrate the high degree of importance which he attached to the ladder symbol. This seal consists of a maze of letters and numerals, three crowns, a sword and a ladder, the ladder being by far the most prominent. A letter from Dunckerley to Sir B. Craven, containing an impression of this seal and dated 1791, is still in existence.

Thomas Dunckerley, a man of quite remarkable intellect, was an enthusiastic Mason who gave tremendous service to the Fraternity, helped to raise its status, and is said to have had a considerable share in the work which eventually led to a reconciliation between the Ancients and Moderns. And since he cannot be credited with the original introduction of Jacob's Ladder into Masonry, I put forward a suggestion to add to the circumstantial evidence that he *re-introduced* it, and secured its place in the Craft.

Earlier in this paper, I made mention that a certain symbol may hold a particular association for an individual Mason. Whether or not we accept this, it is quite certain that Dunckerley would have been impressed upon discovering that Jacob's Ladder was being, or had been, symbolised in the Craft; for would not a Jacob's Ladder command special interest to a man who had spent a good many of his most impressionable years at sea, in continuous and close proximity to the nautical ladder of the same title?

The term "Jacob's ladder" in its nautical sense has gradually changed its meaning over the years, until it now refers to any ship's rope ladder with rope or wooden rungs, and particularly the rope ladder slung from a boom to provide access to the boats, and with the sides tapering to a single lanyard, to which one may bend a boat's painter. But in the ships of Dunckerley's time, in addition to the Jacob's Ladder suspended from the boom, was the Jacob's ladder secured abaft the top gallant mast, where no ratlines were provided, and called for a degree of dexterity in mounting it, and considerable tenacity upon reaching its summit. It was an important and permanent part of the standing rigging.

This suggestion is, of course, pure conjecture, but there *does* exist evidence that Dunckerley *was* influenced in his masonic career by his maritime background. It is recorded that the Royal Ark Mariner

13 H. Bayley—The Lost Language of Symbolism.

degree was saved from extinction by his efforts, and his mark was left by the adoption of naval styles in designating his officers in this degree.¹⁴

One final observation which may be of interest is that apart from the various masonic ladders which have survived up to the present time, seven sacred steps still have their place in the funeral ceremonies of the adherents of the Hindu faith. Among the Brahmins it is customary for the body of the deceased, before burning, to be placed on a platform, traditionally the altar of Agni, that it may ascend through him to the gods, and be re-united to the spirit. The mourners and the priests remove their shoes, and climb the seven sacred steps of the pyre, to pay their final homage.

THE PROVINCIAL GRAND MASTER said:

I am sure all the brethren present will be with me in paying tribute to Bro. Gaskell. He is a Master Mason of only ten years' standing, but I have been pleased to observe that, throughout this time, he has shown an outstanding interest in the work of the Craft and a spirit of intelligent inquiry into its history. He is surely an example for others to follow; and it is my earnest hope that many more Papers of such a high standard will be forthcoming from brethren who are moving up the ladder of promotion towards the Chair.

Bro. Gaskell must surely be further encouraged by the large number of brethren present, not only to receive instruction from him, but also to express their appreciation of his efforts.

THE LODGE EDITOR said:

I offer my personal thanks to Bro. Gaskell for the courage he has displayed in accepting the challenge to contribute to the work of the Lodge. He has made history this evening, because I believe it is only the second time in twenty-five years that a Master Mason has read a Paper here.

Bro. Gaskell has given us a Paper well authenticated and showing a spirit of deep research; and, as Editor, I am greatly encouraged by his efforts.

14 W. Bro. H. Burbidge—Consecration of the Thomas Dunckerley Lodge of Mark Master Masons.

FREEMASONRY IN THE U.S.A.

by

W. BRO. HARRY CARR, P.A.G.D.C., P.M.

Secretary and Editor of Quatuor Coronati Lodge, No. 2076

America—fifty States and forty-nine separate Grand Lodges!

On my first visit, in 1960, I started at Montreal, Canada, and then travelled south to New York, Boston, and Washington; then right across country to San Francisco, Fresno and Los Angeles. It was a seven-week Masonic tour and holiday combined, and I gave my Prestonian Lecture to enormous gatherings of Masons in all those cities, covering more than 7,000 miles within the American continent. When I returned to London, the Director of Ceremonies of my Mother Lodge said, "You must tell us all about it at dinner; and we can give you ten minutes". Brethren, it cannot be done in ten minutes, but if you will stay with me a little longer, I shall try to keep you interested.

Apart from the usual letters of introduction, my principal equipment for the tour consisted of an insatiable curiosity, and a sufficient knowledge of English Masonic practices to enable me to ask the right sort of question so that I could make a reasonable assessment of our differences. I met and spoke to literally hundreds of Masons from Entered Apprentices to Grand Librarians, Grand Secretaries and Grand Masters. I saw many things that pleased me enormously, many that horrified me; and I never stopped asking questions!

As a lecturer, it is probable that I was meeting the best types of American Masons, men with a real love for the Craft and a serious interest in its background. I can never forget that in Los Angeles I addressed a large gathering of Masons in a huge Masonic centre that they had built with their own hands, working voluntarily in their spare time under a hired architect and with a practical team of builders, who ensured that the work was well and truly done: and I was proud to be associated with brethren of this calibre.

But of course the following impressions do not pretend to be a complete survey, nor can they possibly be true of the whole Craft in the U.S.A. I have simply tried to describe something of what I saw, emphasizing our differences in practice, with a critical eye for what seems strange to us, and with whole-hearted praise where praise is due. American Masons are warm, friendly folk, good hosts, good company, and eager to be helpful; and if my words appear to accentuate certain peculiarities, I must plead that they were written without malicious intent, knowing full well that our brethren overseas can find much in our own system and practices that calls for criticism.

THE BACKGROUND

The first thing that is obvious to every English Mason who visits the U.S.A., is that their Freemasonry is little like ours. In the first place, Masonry is not for father alone, but for the whole family.

For father, there are the usual three "Blue" degrees, and then all the rest running right up to the 32^d.¹

For mother, there is the Order of the Eastern Star, Amaranth, and several other Orders.

For boys, aged from 14 to 21, there is the Order of De Molay, named after Jacques de Molai, the last Grand Master of the medieval Knights Templar. For girls, aged 13 to 20, there is an Order called Rainbow and another called Job's Daughters, and all these are, in a very special and peculiar sense, Masonic Orders, or at least closely identified with Freemasonry.

In Washington, D.C., while I was engaged on masonic duties, my wife was entertained by the wives of several brethren, and among these ladies were Officers of an organisation which—in Washington—is known as Bethel, a kind of junior Masonic organisation for children, boys and girls, aged from 7 to 13!

I have called these Orders Masonic, and it is difficult for us in England to appreciate the point. Perhaps the following illustration may help. In A.Q.C. Vol. 75, p.119, we recently reviewed the sesqui-centennial *History of the Grand Lodge of Louisiana*, a regular and recognised Grand Lodge which is in amicable fraternal relationship with our own Grand Lodge of England. Chapter 20 in this History is entitled "*Bodies Identified with Masonry in Louisiana*", (*my italics*) and among those listed are:

The Order of the Eastern Star,
The Order of the Rainbow, for Girls,
The Order of De Molay.

In Eastern Star, and the majority of the others, a genuine masonic relationship is an essential pre-requisite for joining, so that for Eastern Star, the lady candidate must be mother or wife, sister or daughter of a Freemason in good standing. (For Rainbow and De Molay, relationship is preferable, but not essential). There is no suggestion that these Orders are quasi-Masonic, or that they attempt to copy Freemasonry. It is best to regard them as adjuncts to Freemasonry; and in the U.S.A., they are so regarded: the youth organisations as training-grounds for the future, while the women's Orders count it a duty and a privilege to serve Freemasonry in every possible way. All this appears very strange to us in England, and although it may seem wrong for a Grand Officer to say so, I like it, and I believe that it works! The fathers help the mothers in their 'Masonry', and the mothers help the fathers in theirs, and both look after the children's organisations. Whether all these efforts have

1 The 33rd is by selection and invitation; in fact, an honour, rather than a degree.

any marked effect on juvenile delinquency rates in the U.S.A., would be very hard to say, but I am firmly convinced that this "family approach" to the Craft can do nothing but good.

A nice example of this family spirit occurred in Massachusetts where I lectured to an assembly of some five-hundred brethren, and over four-hundred-and-sixty of us sat down to dinner afterwards. It was in an enormous hall, with a stage at one end, on which the Lodge Organist was playing light music throughout the dinner. The tables were arranged in sprigs (as in England), and everyone except the Officers was dressed in the utmost informality. But all the Officers were in meticulous dinner dress and throughout the evening we were served by waitresses immaculately dressed in white from head to foot. It was a pleasant, unpretentious meal, and all was going splendidly when suddenly the S.W., far away in the right-hand corner of the room, stood up and began to dance with one of the waitresses along the gangway between the sprigs! I was sitting at the right of the Master, and I leaned over to him and whispered, "Worshipful Master, I thought I had seen almost everything in the Craft, but this I have never seen. Does it happen very often?" He turned to me with a smile and said, "I hope it does; the lady he is dancing with is his wife. Tonight we are being waited on by our wives". And there were 460 at dinner! (I was unable to find out if the husbands help with the "washing-up", but probably they do not, because kitchens are highly mechanised in the U.S.A.)

With this kind of background, the objectives in the Craft tend to take on a rather different aspect from ours. Generally, they do not go in so strongly for the maintenance of large Masonic Institutions, as we do. There are, indeed, many splendid institutions, but the emphasis is mainly on the social side, parties, outings and celebrations of one kind or another. A great deal is done by way of homes and equipment for crippled children. Masonic 'blood-banks' are a big feature, the blood being for ultimate use by masons and non-masons alike. There are some Masonic hospitals, and a number of homes for 'senior citizens'. Nobody grows old in the U.S.A.; if they are lucky enough to live that long, they become 'senior citizens', and in those jurisdictions that aspire to the maintenance of institutions, it is usually the 'senior citizens' who get first care.

Finally, I must not omit from this description of the background to the Craft the all-too-obvious fact that almost everyone wears a badge, usually a 'lapel-badge', and one sees all sorts of masonic symbols ranging up to the 33°, with the "High Degrees" and "Shriners" predominating. All this might seem to be a piece of pardonable male vanity and in the vast majority of cases it is nothing more. But the badges tend to become a temptation, and the masonic visitor to the U.S.A. will not need to look far before he realises that they are all too often used for business.

Of all the things likely to shock an Englishman, this, I think, must be the most distasteful; and though I am sure that many brethren in the U.S.A. find these practices as objectionable as we do, one has the

impression that they have grown accustomed to them, and that is a great pity.

Many of the Grand Lodges publish monthly magazines which report the main Masonic events in their jurisdictions, as well as messages from the Grand Masters, and other interesting articles. The pages of the text are generally interleaved with advertisements and it is quite common to find that the publicity for the smaller firms includes items which are very blatant examples of Masonry being used for business:

(Hotel) Bro. A... B..., General Mgr., X... Y... Lodge No. 6666

(Travel Agent) C... D..., President. Member of P... Q... Lodge No. 7777

(Furrier) E... F..., Past Master S... T... Lodge No. 8888

(Haulage) G... H... Bros. Inc. Members of M... N... Lodge No. 9999

All the above are actual examples; only the names and Lodges have been masked, and all this in official Grand Lodge publications!

I have heard the situation stated in a somewhat different form. One of my American friends told me, "I wear the badge, (a Shriner's badge, incidentally), to show that I'm proud of my Masonry. As long as I wear it, I'd never do anything to disgrace it; in fact, when I do business with a man whom I recognise to be a Brother, I always try to give him a bigger order than I would otherwise". All this is true, I am sure, but where is there a commercial traveller among my friend's suppliers who could resist wearing a badge under such conditions?

During a more recent visit to the U.S.A., at an informal Masonic party in Providence, Rhode Island, I teased my hosts about this custom of wearing masonic badges for the wrong reasons, and when I had finished talking, one of the brethren said, "It is all very well for you to talk about our using Masonry for business, but it is not always like that. Quite often, we have to try to take an order from a Roman Catholic, and then the badge is a liability —not an asset". I had to agree with him, but privately, Brethren, I am convinced that it is easier to remove the badge than to change your customer's religion!

LODGE MEMBERSHIP

Judging by our standards in England, where average membership is around eighty per Lodge, American lodge memberships are extraordinarily high. Consider, as an example, Washington, D.C., the capital and the centre of government; it is virtually a city without industry. It has about fifty lodges in all, four of them with memberships of 1,100, 1,200, 1,400, and 1,500 respectively! And these enormous memberships are to be found in all the large cities in the U.S.A. It is, of course, impossible to strike "average figures" as between lodges in the small villages and those in the large towns, because they would be misleading. But in any of the cities, one might expect the general run of lodges to range from 400 to 800 members, with several others running into four figures.

At the time of my visit to the U.S.A., I was already Secretary of two lodges, and I was naturally puzzled as to the reasons for these (*to us*) fantastic numbers. There appear to be several reasons, and I dare not commit myself as to their order of importance:

- (a) Maintenance costs are very high for Lodges and lodge buildings in the U.S.A., and this leads to some curious results. In some cities, when a new Lodge is to be founded, it is not uncommon to find that the existing Lodges raise objections, because they regard all future Masons in their territory as their own "reserve pool", which will help swell their own membership in due course, and thus help them with their maintenance charges and their balance-sheets. In effect, the Masons themselves are opposing the formation of new lodges! (See the note on this subject in "Whither are We Travelling?", by M.W. Bro. Dwight L. Smith, P.G.M. and Grand Secretary of the Grand Lodge of Indiana, in A.Q.C. Vol. 76, p. 41.)
- (b) Most U.S.A. jurisdictions have curious regulations relating to what they call *single, dual, or plural membership*. Some Grand Lodges allow only *single membership*, i.e., a brother may belong to only one Craft Lodge and no more. Others allow *dual membership*, usually permitting their members to belong to one Lodge inside the State and one outside. Only very few Grand Lodges permit their members the same privileges as we enjoy here, of *plural membership*, i.e., of joining as many Lodges as we please. It seems possible that, in some indirect way, these regulations have the effect of channelling vast numbers of Masons into a comparatively small number of Lodges, and that leads to large memberships.

I realise that this may be faulty reasoning, but there is no doubt as to the facts, i.e., that in many jurisdictions, *if Lodge memberships are to be kept reasonably low*, there are simply not enough Lodges to take the vast numbers of men who want to join.

There are other reasons which are almost national characteristics:

- (c) The Americans are great "joiners"; they like to be in on everything.
- (d) They admire big numbers and mass production.

But it is possible that there is still another reason for the large numbers. I found that in many jurisdictions it is customary for the Secretary to receive $1\frac{1}{2}$ dollars annually per head for every member! (As the present Secretary of the Q.C. Lodge, with over 6,400 members, I must say that this idea appeals to me enormously!) In certain jurisdictions the Lodge Secretaries receive a fixed honorarium, instead. I hear, for example, of a Lodge in California whose Secretary receives 100 dollars per month, (400 guineas per annum), and it has 435 members, i.e., nearly three dollars per head. I do not for one moment suggest that Secretaries are tempted to tout for members; I merely record the differences in our respective practices.

Of course I was anxious to know how the American Lodges achieve these enormous memberships, and the opportunity came when I visited the Grand Secretary's office in Boston, Mass. Among many interesting papers that were given to me was their year-book, containing all the statistics for the preceding year, and thumbing through the pages casually, I came to the section which summarized their Annual Returns. There were many pages of figures but, at the very end of the list, there were the details for the very last Lodge that was consecrated just before the year-book was printed, and at the time of this Return the Lodge was

only eleven months old. At that age, (eleven months), this infant Lodge had a membership of 174; during the eleven months, it had initiated 54 brethren; it had passed 49, and raised 45 brethren. Mass production in a really big way!

The Lodges usually meet once a month (for ten or eleven months in the year) for their "stated" or regular meetings, and every week, or fortnight, for "emergent", "special" or "work" meetings. Attendances, I am told, are proportionately low. In a big Lodge, perhaps 200 would attend the Stated meetings, and 20 or 30 at the "work" meetings, and these "work" meetings are, in effect, the factories where Masons are turned out by mass production. This may sound cynical, but I believe it is a fair statement of the situation that exists in the larger Masonic centres in the U.S.A.

Arising from all this, perhaps the most frequent question I have been asked in England is "With memberships of 800 to 1,500, how can a Mason ever become Master of a Lodge? Surely he could never live long enough". The answer is that it is easy. All he needs to do, is to express a desire to "go on", or to "get in line" as the Americans say, and the path is wide open for him. It is the great tragedy of Craft Masonry in the U.S.A. that vast numbers of those who join simply use the Craft as a spring-board to the "Higher Degrees". To be Master of a "Blue" Lodge may be very pleasant, but it is not nearly so important as to become a 32° Mason and a "Shriner", with all its attendant advantages (mainly social). As a result, the Craft is neglected in favour of all sorts of side degrees.

Among the Grand Officers who see and deplore what is happening, this is a source of constant anxiety, frequently expressed in forthright statements. It is a disease the presence of which is known and understood, but the remedy, unfortunately, is still to be found. Talk to any American Mason for five minutes, and the chances are that he will show you his wallet containing a whole "concertina-full" of Dues Cards, witnessing the number of "Masonic" organisations to which he belongs. There will seldom be more than one (or two) Craft Lodges among them; the rest are all high degrees and side degrees, that are helping, unintentionally, to sap the Craft of its vitality!

THE SCOTTISH RITE & THE HIGH DEGREES

The Ancient and Accepted Scottish Rite is perhaps the most powerful "Masonic" organisation in the U.S.A., and it is the principal and most popular route towards the 32° and the "Shrine." There is an alternative route, via the so-called *York Rite*. The finest masonic buildings and the largest Temples are those of the Scottish Rite, and when I lectured to exceptionally large numbers of Masons, the meetings were all held in Scottish Rite Temples.

They are, in fact, beautifully appointed theatres, wired for sound, with stages, scenery and props, wardrobes, dressing rooms, and elaborate stage-lighting. The degrees are usually conferred in clusters, i.e., a set of perhaps three or four degrees will be given at one session,

the first two or three being 'communicated' or recited, and one, the most important, being actually performed or 'conferred'. The work is done by a team of Officers working as actors in a play. I am told that in some jurisdictions professional teams are used and they are paid for their services.

The candidates and members are seated in the auditorium and one Candidate only is selected from those present to take part in the 'performance'. He is actually 'in the ceremony', but all the Candidates take their Obligations together and make the requisite 'responses'. In effect, the selected Candidate receives the degrees on behalf of his colleagues—and they get theirs by a kind of artificial insemination.

Many of my close friends belong to the Scottish Rite, and I would not want to be mis-understood in what I write about it. Broadly speaking, it opens up the paths to a wider knowledge and understanding, partly of the Craft itself, but to a much larger degree of the many "fringe-studies" which may be said to spring from it. Of over four million Masons in the U.S.A., more than one in every five² belong to the 32°, and that is an amazingly high proportion. It is here that the trouble lies, not because there is anything wrong with the Higher Degrees, but rather because of the reason why the brethren join them.

I have mentioned "Shriners", and must say a few words about that organization. Its full title is "Ancient Arabic Order of Nobles of the Mystic Shrine", and it is strictly and in every sense a non-Masonic Order, but a Brother must be a 32° Scottish Rite Mason, (or a Knight Templar of a corresponding grade), before he is eligible to join it. The 32° sounds like a very long Masonic journey, but it is not so difficult as might appear, and the 'one-in-five' proportion of brethren who achieve the 32° shows that the barriers are easily surmounted.

But the "Shrine" is a thing apart; it is an Order devoted to social pleasures and good works. At the centre of seventeen of the largest cities in Canada and U.S.A., you will find a large and handsome building, or cluster of buildings, under the sign, "The Shriners' Hospital for Crippled Children", and it serves children of every colour, race and creed, whether their parents are connected with the Craft or not. This aspect of their work is spectacular, wholly praiseworthy, and it deserves emulation. The administration of their hospitals is very sensible too; they find the land, they build the hospitals, equip them splendidly and ensure their maintenance. All this is wholly admirable, but the other side of the coin is perhaps not so bright.

Their funds are collected from dues, football games and other sources, in (what would seem to us) extraordinary fashion. They stage great processions, with gaily decorated 'floats', bands of music, parades of groups in fancy dress, as well as their own drill-teams, bands and 'chanters', and their members, wearing their uniforms that look like those of the French Zouaves, surmounted by a heavily ornamented fez as headgear. The object, in short, is to persuade the members of the

2 The 33° is by invitation only, and therefore very selective.

public to open their pockets. Of course, they support their benevolent works out of their own pockets too, but to our strait-laced views on Masonic charities being maintained only out of Craft funds, the "Shriners' " methods are rather strange, though undoubtedly effective.

Their Conventions appear to be a grand excuse for a "good time" in the broadest sense of the term, and "Shriners" are commonly referred to as the "playboys of the Craft". But the strongest criticism I have heard about them concerns their admission ceremonies, which, depending on one's point of view, might be described as amusing and even Rabelaisian. It may be that some of the stories I have heard about them are in the same class as the "nanny-goat and red hot poker" tales told about the regular Craft.

As an institution, I gather that the "Shrine" comes under the control of the Grand Lodge of its territory, and it has to follow the edicts of the Grand Lodge and the Grand Master. Indeed, my informant reports a case within his own memory when a whole 'Divan' (Cabinet) of Shrine Officers was replaced by edict of the Grand Master, because of some infraction. Generally however, it seems that the title "play-boys of the Craft" is well deserved, and their good works and social advantages go hand-in-hand with a somewhat colourful reputation.

Statistics are liable to mis-interpretation, and I try to avoid them here. But an examination of the detailed charts relating to Craft and 'High-Degree' memberships in the U.S.A., shows quite clearly that during the past three years there has been a small but regular fall in the memberships of Craft Lodges; yet the "Shrine" membership increases each year!

CRAFT RITUAL

There are several different Craft rituals in use in the U.S.A., generally exhibiting only minor variations and, broadly speaking, they are very similar to ours in England. Yet, in a very curious way, the visitor who knows his ritual will find that the American versions sound strangely old-fashioned, repetitive, and somehow older than ours. Surprisingly, this is true; although the Americans got their ritual from Britain, their ritual is, in fact, older than ours, and that makes an interesting story.

As you probably know, our present ritual was virtually standardised at the time of the union of the rival Grand Lodges, in 1813, when the 'Antients' and the 'Moderns' ultimately came together to form the United Grand Lodge. For several years before that date, committees of learned brethren had been sitting, trying to evolve a revised form of the ritual that would be acceptable to both sides.

The results of their labours, very satisfying to us nowadays, did not meet with whole-hearted approval at that time. Many changes had been made and a great deal of symbolical material had been discarded. Indeed, it might almost be fair to say that in cleaning up the ritual, the baby had been thrown away with the bath-water!

American Masonic workings owe their origins, unquestionably, to England, Scotland and Ireland, but the stabilisation of their ritual was done by an American, Thomas Smith Webb, who, although he wrote very little of it himself, may well be described as the father of American ritual.

In 1792, Webb, a printer by trade, settled in Albany, N.Y., and soon afterwards he made the acquaintance of John Hanmer, an English Freemason who was a keen ritualist and apparently very knowledgeable about the Preston system. Webb, though barely twenty-two years of age, had already been a Freemason for nearly two years, and their mutual interests drew them together. This was the period when the English masonic ritual was at its highest stage of development. Hutchinson and Calcott had published their works; Preston was in his prime, and the 1792 edition of his *Illustrations of Masonry* had just appeared. This was the 8th edition, as popular and successful as its predecessors, and it was almost a Bible to the English Craft. Webb took the book, retained sixty-four pages of Preston's work intact, word for word, cut out a few minor items, and re-arranged others, and published it, in 1797, under the title *Freemasons' Monitor or Illustrations of Freemasonry*. Within twenty years, the ritual in England had been altered, curtailed and polished up, (some said, almost beyond recognition), but not so in the U.S.A.; they preserved it.

Look at some of our oldest Tracing Boards and you will find pictures of the Scythe, Hour-glass, Beehive, Anchor, etc., which once had their proper places as symbolic portions of our ritual. They have disappeared from our Tracing Boards and from the ritual; but in America, they are still in use to this day, depicted on the Boards and explained in their 'Monitors'. And so it is fair to say that their ritual, though it came from us, is actually older than ours, and it is not merely 'old-fashioned', but also more discursive, and by reason of their Lectures much more explanatory than ours, especially of the symbolical meaning of their procedure.

But apart from the things we have lost, their ritual material is essentially the same as ours, and easily recognisable. Their signs and secrets are the same as ours, except that they use the Scottish sign for the Entered Apprentices. Their second degree is more elaborate than ours. Their third is basically the same as ours, but because they perform the drama as if it were a play, treating the Candidate as though he were really H.A., the result is occasionally rather rough and frightening, especially in those lodges that pride themselves on the realism of their performance.

The manner in which the Americans safeguard their ritual is also interesting. In England, our Grand Lodge views the ritual as a 'domestic matter', i.e., a majority of the brethren in any lodge may decide what form of ritual shall be worked, and unless the Lodge was guilty of some serious breach, the Grand Lodge would not interfere. In the U.S.A., the very reverse is the case. Each Grand Lodge prescribes the ritual that its Lodges shall work, and usually the Grand Lodge prints and publishes

the "monitorial" or explanatory portions of the rituals too. Ten out of the forty-nine Grand Lodges also publish the esoteric ritual, in code or cipher, but this is forbidden in the others. Moreover, to prevent innovations, the Grand Lodges protect their forms of working by the appointment of officers, called Grand Lecturers, whose duty is not to lecture, but to ensure that the groups of lodges under their care adhere to the official workings. They do this by means of official demonstrations called 'Exemplifications', and during my first visit, I was lucky enough to see both first and second degrees rehearsed in this way.

The procedure is simple; each Grand Lecturer has perhaps eight to fifteen lodges under his care. On the appointed day, all the Officers (including Treasurer, Secretary, Stewards, etc.) are ordered to attend in one of the Grand Lodge Temples, or at a central Masonic Temple, and attendance is compulsory. The officers of the most senior lodge will take their places, and they start to rehearse a ceremony, without interruption. After perhaps ten minutes, the Grand Lecturer will walk to the centre of the lodge, comment on the work and correct any errors that were made, and the next lodge, in order of seniority, will take over and continue. This is done until all the lodges have been rehearsed.

In some jurisdictions the organisation and procedure is different. The Grand Lecturer has a team of Grand Inspectors under him, each in charge of perhaps five Lodges. Each Lodge, in turn, is host to the other four, and only the 'host' Lodge gives the 'exemplification', while the others look on. Ultimately, the Grand Lecturers are all responsible for the accuracy of the 'work'.

The exemplifications I saw in Boston required a necessary period of adjustment to Bostonian English, but after that I would gladly give them full marks; the work is splendid. It is proper, perhaps, to add a little tailpiece to this chapter, which gives an insight to the American approach to their Masonry. I am told that in several, if not most, of the U.S.A. jurisdictions, the Grand Lecturers are paid for their services!

RITUALS & MONITORS

Grand Lodge practices, in regard to books of the ritual, differ from State to State. In Pennsylvania, and California, for example, no written or printed ritual is permitted. All tuition is, as they say, "from mouth to ear", i.e., the Officers and Candidates must attend at rehearsals or work-meetings until they have memorised their work simply by listening to it over and over again. In some jurisdictions each officer is responsible for training his successor, privately, not at rehearsals. The Ritual material is usually divided up into two categories,

- (1) "Monitors" which print non-secret portions of ritual and procedure, symbolic Lectures, etc., all in plain language.
- (2) The "Rituals" proper, which are printed (in ten States), in some sort of cipher, with . . . dots . . . in the usual places.

Books, in both categories, are supposed to be rather difficult to obtain, but one has the impression that this is merely a case of knowing

where to look. The Monitors need not concern us here, but the Rituals are interesting. There appear to be four different ciphers that are mainly used. One of the most popular is a kind of "geometrical" code, made up of straight lines, curves, angles and symbols, which look very difficult but are, in fact, fairly easy to break down.

In many jurisdictions, a two-letter code is used; usually the first and last letters of each word, but occasionally the first two letters of each word. These two codes are fairly difficult to read until one begins to have a fair knowledge of the "expected word"; but as soon as the phrases become at all familiar, the two-letter codes are quite easy to read.

Most difficult of all is the one-letter code, in which only the first letter of each word is used, and this is absolutely terrifying, almost impossible to read until one has acquired a real knowledge of the ritual.

From the Officers' point of view, all this is simply a matter of patience and regular attendance, but for the candidates it is another story. Here, in England, the Candidate for *passing* has to learn the answers to perhaps eight or nine questions, usually printed on cards in plain language, with perhaps one or two words omitted. For *raising*, he learns another seven or eight answers, and he is through.

In the U.S.A. jurisdictions, these examinations are called "Proficiency Tests", and they must be a really worrying experience. In Rhode Island, for example, the E.A., passing to F.C., has to answer about seventy-seven questions, and recite the Obligation, by heart, before he can pass his test; the F.C. just answer some forty questions and the Obligation from memory, and the M.M., after he has taken his third degree, another forty or so, again with the Obligation by heart. Then, and not until then does he become a real member of the Lodge. Then he is allowed to sign the Register, and enjoy all the privileges of membership, including a Masonic Funeral if he wants it.

All this would be difficult enough if the Q. & A. were printed in plain language, but they are not. In those jurisdictions where no printed rituals are permitted, the candidates must attend "Classes of Instruction", usually under the care of the J.D., or S.D., until they have learned their work, "from mouth to ear". Elsewhere, they learn their work from the cipher books. I have a set of the "Proficiency Tests" as used in Rhode Island, in their one-letter code. They are simply terrifying. I have been a Preceptor for many years, and I find them difficult to read. Heaven knows how the candidates manage—but they do.

Here, I believe it is fair to say that American Masons, after passing their "Proficiency Tests" in all three degrees, acquire a much wider knowledge of the ceremonies, and especially of their symbolical meaning, than our candidates get in England. Their patience and industry are more than justified.

VISITING A LODGE IN THE U.S.A.

(Author's Note. It is impossible to describe the practices of forty-nine separate Grand Lodges in a short Paper of this kind. In all that has been written, thus far, and especially in the chapter below, the reader will please remember that practices vary

from one Grand Lodge to another. I have simply tried to give my impressions based upon the different territories in which I visited Lodges.)

The Lodge will be opened at perhaps 7.30 p.m., directly into the 3rd Degree. All business is conducted in the 3rd degree, (except Initiation and Passing). There may have been a meeting earlier in the afternoon for degree work, and that would have been followed by a break from 6.30 p.m. to 7.30 p.m. for dinner, a simple and informal meal, without any toasts or speeches. "Table-work," as we know it in England, is almost unknown in the U.S.A.

At 7.30 p.m., the Minutes and private Lodge business will be dealt with; at 8 p.m. the Lodge will be ready to receive its individual guests, Delegations, and perhaps their Deputy District Grand Master, the local Grand Lodge Officer, who generally has some ten to fifteen Lodges under his care.

Most of the brethren and visitors, including Grand Officers, will have picked up a plain white apron from a pile outside the Lodge door, and will enter, wearing no other masonic clothing, except possibly a breast jewel. Americans, perhaps because of the vagaries of their climate, are very informal about masonic dress, and the visitor need not be surprised at light coloured suits, brown shoes, and truly atrocious (typically American) neckties; but the Officers of the Lodge are usually immaculate in dinner dress, with their full Lodge regalia, which is often very ornate by English standards.

The layout of the Lodges is not quite like ours in England, but of course practices will vary in different jurisdictions—I merely describe the best equipped Lodges that I saw during my visit. The Temples are large, with the altar in the middle of the floor. As one might expect with "mass-production Masonry", the altars are enormous, perhaps eight feet by six feet, with kneeling stools on all four sides; a fine altar-cloth, a huge Bible with broad ribbon markers; and a spotlight above the altar shines directly on the Bible. The three lesser lights (three handsome tall candlesticks) are placed at three corners of the altar. The precise positions of the three lights seemed to vary in different Lodges, and on this point there appears to be no absolute uniformity.

The Worshipful Master, wearing a top hat, sits in the east, his chair framed in a handsome architectural "feature", pillars and cornice, at the head of a flight of seven steps which run along the eastern wall of the Lodge Room. He sits "open to the Lodge" without any pedestal in front of him, but a little low table is at his right hand, just large enough to hold a gavel. The Senior Warden sits similarly framed, at the head of a flight of five steps, and the Junior Warden has three steps. The Treasurer and Secretary are seated separately in the N.E. and S.E. corners respectively, in heavy cash desks with grilles, ornamental cages, rather like those used for bank cashiers thirty or forty years ago. The floor is covered with carpet, usually of a normal household design—not the black and white chequered 'pavement' that we know.

The visitor entering the Lodge will be escorted to a point nearest the altar, where he halts to salute first the W.M., then the J.W., and then the S.W. The salute, which I cannot describe here, is always *the position*

of the hands at the moment of taking the Obligation; but the E.A. sign in America is the Scottish "Due Guard" (which can best be described as the position of the hands when taking the Obligation in the Royal Arch Degree.)

In giving the salute, the visitor will have turned full circle towards the Master, who stands to greet him. The Marshal (our D.C.), will now introduce the visitor by name, giving his Lodge number, rank, etc., and the W.M. removes his top hat, and, holding it at his breast, welcomes the visitor by name, and if he is a Master or Past Master, the W.M. will offer him the "courtesy of the east". This is an invitation to the guest to sit on the Master's right hand, a courtesy which I accepted gladly. But I was surprised to notice that the majority of American visitors (even including Grand Officers) bowed their thanks and remained in the body of the Lodge. This puzzled me very much, until I realised that I had overlooked one item of the Lodge furnishings. Along both sides of the Lodge, spaced at fairly close intervals, there is a row of large and handsome "Club" ashtrays—and they are not there for ornament! There are no ashtrays in the East, and this probably explains the visitors' reluctance to sit there. I was told somewhat shame-facedly, that there is no smoking during the degrees, but I suspect that my informant had his fingers crossed. All this is, of course, very horrifying to us, but one becomes accustomed to almost anything, and, as a strong smoker, I realise that there is a great temptation to stay within reach of ashtrays. But in fairness, it must be emphasised that smoking in the Lodge Room is permitted only in certain American jurisdictions, not in all of them.

The last business of the evening is the confirmation of the Lodge accounts for that day's work, and perhaps this is why the Secretary and Treasurer are kept immured in their corners until the accounts have been passed.

The Americans are very efficient in matters of stage management. The Marshal carries a short ebony baton, perhaps eighteen inches long, with handsome silver mountings, and he escorts the W.M. or the Chaplain down to the altar for all prayers and obligations, while all the lights gradually dim down to darkness, so that only the spotlight is left, shining directly on the Bible. So too, after the Lodge is closed, the Marshal organises the "Salute to the Flag". A procession of Officers is formed, and a huge flag is brought into the Lodge under escort. It is borne towards the altar, the lights dim down, and only the spotlight is left shining on the flag, while the assembly sings, "My Country, 'tis of Thee".

Yes. They really are different.

In thanking W.Bro. Carr for his interesting and lively address, the **WORSHIPFUL MASTER** said:

The unusually large number of brethren present to hear W.Bro. Carr is an indication of the high esteem in which he is held. He has spoken

Interesting Exhibits in the
PROVINCIAL LIBRARY AND MUSEUM
80 LONDON ROAD LEICESTER

Notes by W. Bro. R. G. Smith P.P.G. Supt. Wks. Hon. Librarian and Curator

*[The Editor will be pleased to receive comments on, and further information about,
the exhibits illustrated]*



This beautifully made snuff-box (2 $\frac{3}{4}$ " x 2" x 1 $\frac{1}{2}$ ") of polished cowry shell and silver has many masonic emblems engraved on the lid, outside and inside, and an inscription to commemorate the Union of the two Grand Lodges in December, 1813. The designs are similar in many ways to those on a Jewel executed by the same artist (Br. Morgan) to honour that event.

The inclusion at that stage of emblems of other Degrees in addition to those of Craft Masonry suggests either that the artist was a member of an "Antients" Lodge or that the work was carried out for a member of a Lodge under that Jurisdiction.

The omission of the number of the Lodge of which Marⁿ (Martin?) Lord was a member is probably due to the fact that the re-numbering of Lodges was not carried out until 1814.

The position of the angle of the square towards the bottom of the page of the V.S.L. provides an answer to the question on this point often raised by brethren.

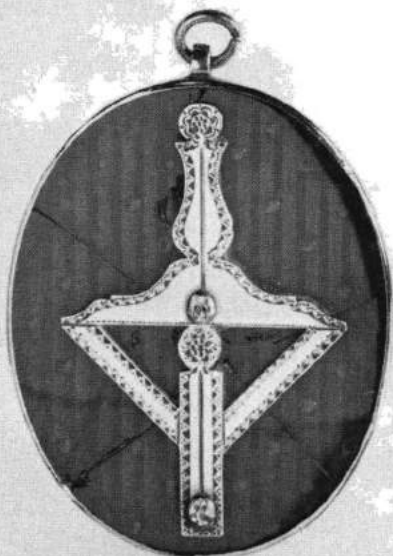
Pleasure may be found in identifying the various emblems portrayed.



This "firing" glass (height 2¼", diameter 2") was formerly the property of Knights of Malta Lodge, No. 50, established at Hinckley, Leicestershire, in 1803, under a Warrant (No. 47) issued by the "Antients" Grand Lodge to a Lodge at Macclesfield, Cheshire, and surrendered in 1800 after having been retained by that Lodge for eleven years in plurality with a Warrant issued to them by the "Moderns" in 1789.

Knights of Malta Lodge was re-numbered 66 in 1814, No. 58 in 1832, and No. 50 in 1863. It now meets at the Masonic Hall, Hinckley.

The glass is one of a set recorded to have been purchased by the Lodge in 1826.



This jewel (2" x 1½") is of garter blue enamel in a gold plated casing, and partially inset with the square, level and plumb-rule, beautifully executed in silver with two fine brilliants, and combined in a manner similar to that incorporated in the ornate circular Jewel reputed to have been designed for the Grand Stewards' Lodge by William Hogarth (himself a Grand Steward in 1734-5).

The "Hogarth Jewel", which was the badge of the members of the Grand Stewards' Lodge until 1835, has the plumb-rule behind the square.

In 1786, the name "Royal Cumberland" was adopted when Lodge No. 113 (founded in 1733) formed a "consolidation" with Lodge No. 458 (founded in 1784).

The date in the inscription on Bro. Lloyd's Jewel suggests the probability that it was presented to him in recognition of his help in connection with the union of the two Lodges.

The Royal Cumberland Lodge (now No. 41) meets at the Masonic Hall, Bath.

from first-hand knowledge and personal experience; we all appreciate how deep and how wide these are, and we acknowledge the remarkably fine work he does as Editor of A.Q.C.

The acclamation with which Bro. Carr has been received has already expressed the spontaneous thanks of the brethren. Members of the Lodge and the Correspondence Circle will be able to read the Paper in this year's Transactions, but they are sure to miss, to a large extent, the spirit of Bro. Carr's dramatic presentation of it, which we have been privileged to enjoy this evening.

LEICESTERSHIRE¹ PROVINCIAL GRAND LODGE OF FREEMASONS

17TH OCTOBER, 1865

(In recent times, wherever an attack has been made on Freemasonry, the M.W. Grand Master has invariably advised the brethren to exercise a dignified restraint and not to enter into public discussion of the matter; and the wisdom of such a course is unassailable.

In the 19th Century, however, the reaction of the Craft was often in no sense restrained, as demonstrated in the following article reprinted from the Leicester Journal of 19th October, 1865. In it may be detected the hand of W. Bro. William Kelly, then the Deputy Provincial Grand Master, and the leading figure in Freemasonry in this Province for many years. It is fair to assume also that many of the citizens would read the tirade with much delight, because Leicester was one of the greatest strongholds of Radicalism and Nonconformity.—*Ed.*)

The Papal allocution² against Freemasonry may be considered another act in the great drama of self-destruction which the Holy See has been performing with especial vigour during the last century. It is indeed difficult to regard the position assumed by his Holiness without a profane smile: the attack was so uncalculated for on the part of the Masonic body, it was so virulent and unrelenting in its ardour, so uncompromising in its denunciations, that when we seek for the evidence in support of the assertions made, and find none, our gravity is lost, and regretful commiseration takes the place of surprise. In discussing the matter, as a kind of introduction to the annual meeting of the Leicestershire Provincial Grand Lodge, on Tuesday last, our mind instantly adverts to the circumstance that no sect, no fraternity, no society has so little embroiled itself in the political perturbations of the country as the Society of Freemasons. This fact is the more remarkable because, in all probability, no Society was ever so thoroughly organised, and certainly none had ever greater title to respect and support (if support were needed other than that which is so plentifully supplied by internal strength) than the ancient and honourable Order of Freemasons. The very soul of Freemasonry is Charity and peace; the work of the Samaritan is the work of the modern Freemason; he knows the great army-fellowship of which Mr. Ruskin speaks so beautifully, the holding of the hand in perfect stillness; he is apart from the rushing herd of men, a link in a great chain of humanity, ascending and descending the mountains which grow in the common ways of men whereon if a brother slips there are thousands of hands to save. There is no Matterhorn accident in ordinary life amongst the Masonic brotherhood of England. What, then, attracted the vituperative impertinence of the Sovereign of the Vatican?

We confess to some little acquaintance with the Masonry of continental nations, and we believe that it was an important element in the secret fraternities of the Middle Ages, and, we have reason to think, formed a stumbling-block in the paths of the Popes when attempting to establish Papal domination upon the thrones of Kings. Unless this were so, it is scarcely probable that the Pontiffs, "faithful to the pastoral (!) office," would have taken the trouble to rend, with a "sentence of excommunication as with a sword, this sect attacking sacred and civil life." What little we have to say has reference to the English Masons, and year by year the Craft has grown into higher repute, until it attained to Royal favour and participation in the persons of the father and uncles of her present Majesty. Eminent gentlemen, reverend and holy divines, dignitaries of the realm, have representatives in this great Society. But argument would be thrown away in dealing with this spiteful piece of Pontifical

1. Rutland became part of the Province of Leicestershire and Rutland in 1869
2. *Allocution*—formal *hortatory* address (esp. one delivered by the Pope)
hortatory—inciting, encouraging, giving advice.—*Oxford Dictionary*

child's-play, and we should much have regretted to find that the powerful body of Freemasons in this district thought the impertinence of the allocution worthy of their serious concern. That regret would, however, have been mitigated when we consider that the allocution has already, as noticed by us last week, produced fruit. As then recorded by us, the Irish Roman Catholics thought themselves justified in subjecting to the indignity of a mud battery the visitors to the Masonic Ball at Halifax. Since the weakness of John gave foothold to the encroachments of the Holy See in England, we have been accustomed to this sort of thing, and all that is now required is the spirit of a Tudor to reign over Italy.

But enough. The effect which the allocution has produced in Rome proves to us the value of a Papal denunciation. It is said that within a day after the publication of the allocution, the two secret lodges in Rome received twenty-eight new members. It is obvious that the allocution is worth as much to the Masonic body as a good libel to a newspaper; whilst the meeting at Leicester, on Tuesday—about the first of the kind which has been held in England since the Pope's letter made its appearance—will prove that the Masonic body is as much alive to its own reputation as to the claims of Charity—the allocution will serve as one more thorn in the very thorny cushion of the Papal chair. It is lamentable, indeed, that the Vicar of Christ upon earth should be able to procure no more profitable employment than that of attacking, Quixotically, imaginary enemies. If the Pope be a Christian, then Freemasons are his friends; if he be the modern Father of Intolerance, then Freemasons differ from him, but decline to be his enemies. Enmity is beneath the condescension of this magnanimous Brotherhood.

The annual general meeting of the Provincial Grand Lodge of Leicestershire, was held at Freemason's Hall, Halford-street, on Tuesday last, and was attended by a large number of members of the Order.

Among the brethren present were W. Kelly, Esq. (Deputy Provincial Grand Master), Rev. J. Spittal (St. Andrew's), Rev. E. W. Woodcock (Thurmaston), E. Clephan, H. J. Davis, W. Pettifor, C. Morris, W. Millican, G. C. Millican, T. Sheppard, J. B. Jacques, H. P. Green, J. E. Hodges, G. H. Hodges, L. Turner, W. H. Marris, M. H. Lewin, F. Manning, J. Adlard, W. Moor, J. Crofts, T. H. Buzzard, W. Weare, W. Johnson, G. H. Comport, Ward Layle, D. Challis, B. G. Atkins, J. Orrock, W. Barfoot, W. Burnham, James Henry, and other members of the two local Lodges; J. C. Cotman, T. Worthington Clarke, S. Davis, W. H. Griffiths, and E. Houlston, of the Hinckley Lodge; H. E. Smith, G. F. Brown, and S. Love, of the Ashby Lodge; and C. Bosworth (Dishley), J. Wilson, H. Deane, W. Rowbotham, J. Mountstephen, H. Dougherty, —Dobell, and A. Mullet, of the Loughborough Lodge; F. Binckes (London), &c., &c. The Grand Lodge having been opened by the Deputy Provincial Grand Master (Br. Kelly), a letter was read from the Right Hon. Earl Howe, Provincial Grand Master, expressing the bitter disappointment it was to him, that, owing to severe illness, he was unable to be present to meet the brethren. A resolution was unanimously passed expressive of the deep regret of the brethren at his Lordship's absence from illness, and their fervent hope that his health might speedily be restored.

Reports on the condition of the Lodges in the province having been presented by the respective Worshipful Master, and other business having been transacted, the the respective Worshipful Master, and other business having been transacted, the following brethren were appointed as the officers of the province for ensuing year:—Rev. J. Spittal, Worshipful Master, No. 523,* and H. E. Smith, Worshipful Master No. 779, Senior and Junior Grand Wardens; the Rev. E. W. Woodcock (Thurmaston) No. 279, and Samuel Smith, D.D. (Whitwick), No. 779, Grand Chaplains; R. Brewin, W.M., 1007, Treasurer; J. E. Cotman, No. 50, Registrar; C. Morris, No. 279, Secretary; S. Davis, W.M., No. 50, C. Bosworth, J.W., No. 1007, Senior and Junior Grand Deacons; W. B. Smith, No. 523, Superintendent of Works; W. C. Croft, S.W., No. 779, and G. H. Hodges, J. W., No. 523, Directors of Ceremonies; S. Love, No. 779, Sword Bearer; Herr Ptacek, No. 279, Organist; J. Adlard, J.W., No. 279, Pursuivant; and W. H. Griffiths, J.W., No. 50, Alfred L. Clarke, No. 279, J. B. Jacques, No. 279, John E. Hodges, No. 523, Luke Turner, No. 523, and W. Rowbotham, 1007, Grand Stewards.

The business of the day being ended, the brethren adjourned to the banquet, presided over, as in Lodge, by Brother Kelly, to which, as usual, a most liberal supply

of venison, game, and fruit, was contributed by Earl Howe, and at which the usual loyal and masonic toasts were duly honoured. Some amusement was caused in connection with the toast of "The Bishop of the Diocese and the Ministers of Religion within the province," by a passing allusion to the recent Papal allocution denouncing Freemasonry as a wicked association for the subversion of all religious and civil institutions, a charge so utterly opposed to all the principles and spirit of the Order as to be only worthy of ridicule.

In replying to the toast of "The Masonic Charities," Brother Fredrick Binckes, of London (Secretary of the Royal Masonic Institution for Boys), made an eloquent appeal in favour of those excellent institutions, and described their present condition. He stated that the School for the education and maintenance of female children is free from debt, and has upwards of £18,000 in the Funds; that the institution for the aged members of the Order and their widows has also its building free from debt, and a considerable amount of funded property, he, therefore, urged the more pressing claims of the charity with which he was officially connected—the Royal Masonic Institution for Boys. The building at Lordship-lane, near London, having become too small, a much more extensive and imposing structure has recently been erected at Wood-green, on the Great Northern line, for the immediate reception of 150 boys, and, as soon as means are available, to be increased to 200. This has been done at a cost of £30,000, to meet which the whole of the funded property of the institution has been sold out, leaving a debt of £5,000, which it is highly desirable to liquidate, and towards which the contributions of the brethren were solicited.

In answer to this appeal, one of the brethren qualified himself as a Life Governor by a contribution of £10 10s., five or six others became life subscribers by the payment of £5 5s. each, whilst several others became annual subscribers to the Charity.

Soon afterwards the meeting broke up, after an evening of rational enjoyment, cheered at the same time by a sense of having extended a helping hand to the wants of others.

LEICESTER MUNICIPAL BUILDINGS

LAYING THE MEMORIAL STONE

Monday, 3rd August, 1874

The interposed comments are by the Lodge Editor:

"No Brother shall appear clothed in any of the jewels, collars or badges of the Craft, in any procession, meeting or assemblage at which persons other than Masons are present, or in any place of public resort, unless the Grand Master or the Provincial or District Grand Master, as the case may be, shall have previously given a dispensation for the Brethren to be there present in Masonic clothing."—*Book of Constitutions*, 178.

If this rule had been enforceable in the 19th century, many a public occasion would have been devoid of the glamour and colour which Freemasons provided.

We take delight in presenting to our readers the following extracts from the account of the laying of the memorial stone of Leicester's new municipal buildings, reprinted from the *Leicester Journal* of 7th August, 1874, in a report containing upwards of 10,000 words, undoubtedly set letter by letter and probably by gaslight, in type smaller than that which our printer has used below.

Monday last will no doubt be memorable in the history of this town for centuries to come, as the day on which the memorial stone of our new municipal buildings was publicly laid by the Mayor (W. Kempson, Esq.) It is not necessary to take up space with the details of the steps which through a series of years have brought us to this point. The old town hall for several centuries had been sufficient for the transaction of the public business, and still afforded room enough for the meetings of the Town Council and the magisterial courts, but its exterior was such that the wealthy citizens and the population generally of this increasing town felt their credit involved in the provision of a place more suitable to their taste and position.....

Mr. W. Brass, 47, Old-street, London, has contracted for the buildings at an estimated cost of £31,285, with the addition of £650 for Ketton stone. The buildings, which have progressed rapidly, having reached the point suitable for the laying of the memorial stone, arrangements were made by the Building Committee for the ceremony to take place on Monday. Invitations to gentlemen to attend, and take part were extensively issued by the Mayor, and generally responded to, and on Monday, shortly before two o'clock, the Mayor, Magistrates, and Town Council, the Freemasons, Members of the School Board, and other gentlemen assembled at the Town Hall. Among them were the Mayor (W. Kempson, Esq.), the Mayor of Derby, the Mayor and Town Clerk of Nottingham; Ald. Foxton, ex-Mayor, Sir F. T. Fowke, Bart., Dr. Shaw, Col. J. Knight, Ald. Burgess, E. S. Ellis, Esq., Chairman of the Midland Railway Company, Ald. G. Baines, A. Cooper, Esq., Ald. Stafford, Ald. Viccars, C. R. Crossley, Esq., J. Higginson, Esq., W. Rowlett, Esq., W. W. Stretton, Esq., Ald. W. Winterton, J. Sarson, Esq., S. S. Bankart, Esq., W. Bowmar, Esq., Aldermen G. Stevenson, T. Norman, J. Swain; Councillors G. Green, W. Millican (chairman of the Building Committee), T. Barwell, L. Willmore, D. Merrick, S. S. Wheeler, S. White, J. Crow, J. J. Preston, C. Gurden, T. C. Goddard, T. Cooper, W. Neale, J. Lorrimer, I. P. Clarke, Dr. Clarke, T. Almond, T. Duxbury, J. Hodgson,

W. Grimsley, J. Y. Crofts, T. Turner, T. Windley, J. Brown, W. N. Reeve, Esq. (Clerk of the Peace for the County), R. Toller, Esq. (Clerk of the Peace for the Borough), J. B. Haxby, Esq. (Clerk to the Borough Magistrates), E. L. Stephens, Esq. (Borough Surveyor), Rev. J. Wood (Chairman of the School Board), Rev. A. A. Isaacs, Messrs. T. Harcott, J. Hollingworth, S. Adams, T. R. Warner (Chairman of the Board of Guardians), G. Glasgow, T. Coltman (Borough Accountant), Dr. Crane, Young, &c.

The procession started from the Town Hall shortly after two o'clock, four abreast, and passed from the Town Hall, along Town Hall-lane to Highcross-street, thence down High-street, East-gates, along Gallowtree-gate and Horsefair-street to the place of ceremony in the following order:—The Militia Band, the Freemasons of Leicestershire in the following order:—

Tyler with a drawn sword.

Visiting Brethren, two and two, according to the seniority of their Lodges, the officers wearing their collars and jewels.

The Brethren, Officers, and Past Masters of the Commercial Lodge, No. 1,394, Leicester, not in office, two and two.

The Officers, according to the rank, wearing the collars and jewels of their respective offices, and the Deacons carrying their pillars.

The Lodge Banner.

The Worshipful Master, Bro. George Clifton, M.D.

P.G.P.

The Brethren, Officers, and Past Masters of St. Peter's Lodge, No. 1,330, Market Harborough, in the same order.

The Lodge Banner.

The Worshipful Master, Bro. Francis Kemp, P.P.A.G.P.

The Lodge Banner.

The Worshipful Master, Bro. Wm. Hardy.

The Brethren, Officers, and Past Masters of the Rutland Lodge, No. 1,130, Melton Mowbray, in the same order.

The Lodge Banner.

The Past Master, Bro. J. E. Bright, P.P.G.P. (in place of the Worshipful Master, Bro. Captain William W. Hartopp, P.P.G.S.B., deceased).

The Brethren, Officers, and Past Masters of the Howe and Charnwood Lodge, No. 1,007, Loughborough, in the same order.

The Lodge Banner.

The Worshipful Master, Bro. Frederick Amatt, P.P.G.P.

The Brethren, Officers, and Past Masters of the Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, in the same order.

The Lodge Banner.

The Worshipful Master, Bro. Henry Blood.

The Doric Column, carried by the son of a Master Mason.

The Brethren, Officers and Past Masters of the John of Gaunt Lodge, No. 523, Leicester, in the same order.

The Lodge Banner.

The Past Master, Bro. Frederick J. Baines.

In place of the Worshipful Master, Bro. S. S. Partridge, P.G. Sec. (abroad.)

The Ionic Column, carried by the Son of a Master Mason.

The Brethren, Officers, and Past Masters of the Knights of Malta Lodge, No. 50, Hinckley, in the same order.

The Worshipful Master, Bro. T. G. Tippetts.

The Brethren, Officers, and Past Masters of St. John's Lodge, No. 279, Leicester, in the same order.

The Lodge Banner.

The Worshipful Master, Bro. Alfred Palmer, P.A.G.P.

The Corinthian Column, carried by the son of a Master Mason.

The Provincial Grand Lodge.

(The Past Grand Officers immediately preceding the actual officers, according to their respective rank, viz. :)

The Provincial Grand Pursuivant, Brother George Clifton, M.D.,

Bearing the banner of the late Right Hon. Earl Howe, Grand Prov. Grand Master.

Visiting Brethren, being Grand Officers of the other Provinces

Provincial Grand Organist, Brother W. Tertius Rowlett.

Provincial Assistant Grand Director of Ceremonies, Brother Alfred Palmer.

Provincial Grand Director of Ceremonies, Bro. James B. Hall.

Provincial Grand Superintendent of Works, Bro. Thomas Barnard.

Provincial Grand Junior Deacon, Brother T. Gill Bennett, bearing the Corinthian Column.

Provincial Grand Senior Deacon, Bro. Edward Falkner, bearing the Doric Column.

Provincial Grand Secretary, Bro. T. A. Wykes, acting in the absence of Bro. S. S. Partridge, bearing the book of Constitutions.

Provincial Grand Registrar, Brother James Heger Douglass.

Provincial Grand Treasurer, Bro. W. Beaumont Smith, P.P.G.J.W.

The Cornucopia, with Ears of Corn, borne by the Son of a Master Mason.

The Ewer of Oil and the Chalice of Wine, borne by two Sons of Master Masons.

Master Masons.

The Salver of Salt, borne by a Son of a Master Mason.

The Volume of the Sacred Law on a cushion carried by four Sons of Master Masons.

The Acting Provincial Grand Chaplain, Bro. the Rev. S. C. Cluley, M.A.

The Provincial Grand Junior Warden, Bro. William Adcock, with the plumb rule.

The Acting Provincial Grand Senior Warden, Bro. Clement Stretton, P.P.G.W., in the absence of Bro. George Toller, jun. (abroad), with the level.

The Acting Deputy-Provincial Grand Master, Brother the Rev. John Denton, P.P.G.S.W., in place of Bro. Henry St. John Halford, Bart., with the square.

Visiting Brethren of distinction.

The Architect bearing the Mallet,

The Provincial Grand Standard Bearer, Brother Morley Hodges Lewin, bearing the banner of the Past Provincial Grand Master, Bro. Kelly.

The Provincial Grand Sword Bearer,

Bro. Capt. Goodchild,

The Right Worshipful Acting Provincial Grand Master,

Bro. William Kelly, F.R., Hist. Sec.,
(Past Provincial Grand Master), in the absence
of the Right Hon. the Earl
Ferrers, P.G.M.

P.G. Steward
with a wand

P.G. Steward
with a wand

P.G. Steward
with wand.

P.G. Steward
with wand.

Two Provincial Grand Stewards, with wands.
 Provincial Grand Tyler, with a sword.
 The Militia Band.
 ("Auld Lang Syne.")
 The Freemasons of Leicestershire.
 The School Board.
 The Press.
 The Town Council.
 The Aldermen.
 Architect, Contractor and Surveyor.
 Clerk of Works.
 The Mace Bearer.
 The Mayor of Leicester.
 The Mayors of adjoining Towns.
 The Magistrates.
 The Borough Officials.
 Chief of Police.
 Inspectors of Police.
 Rifle Corps Band.

At Cheapside, a numerous procession of school children joined (immediately following the Militia Band) as far as the corner of Horsefair-street, where the band halted, while the children filed off up Granby-street and Bishop-street to their place in the enclosure, on the right of the platform; after which the procession continued up Horsefair-street to the enclosure, at which point it halted and opened out right and left, and allowed the Mayor and Officers to pass through to the platform of the ceremony.

The ceremony commenced by the school children singing the Old Hundredth Psalm, accompanied by the Militia Band, conducted by Mr. W. H. Nicholson. The stone was then raised while "Rule Britannia" was played by the band, and a collect having been said by the Provincial Grand Chaplain, the Mayor deposited a bottle in a cavity under the stone, containing a copy of the *Times* of the day, the local papers, an illuminated scroll with the names of the present magistrates, aldermen, and councillors of this borough, and the following:—"This stone was laid by Alderman William Kempson, the Mayor of Leicester, on the 3rd day of August, A.D. 1874. William Millican, Chairman of the Committee; architect, Francis J. Hames; surveyors, Franklin and Andrews; builder, William Brass; surveyor, Edward Loney Stephens; Officer of Health, Joseph Wyatt Crane, M.D.; accountant, Thomas Coltman, jun.; Thomas Standbridge, Town Clerk."

Mr. MILLICAN presented the Mayor with a silver trowel, hoping that as his name would remain on the building for many centuries, that the trowel might be handed down as an heir-loom in his family as a remembrance of the day. The trowel had engraved on it near the point the borough arms, and beneath the following inscription:—"To Alderman William Kempson, Mayor of Leicester, August 3rd, 1874, on laying the memorial stone of the Municipal Buildings, from Councillor William Millican, Chairman of the Committee."

The Mayor having spread the cement, the stone was slowly lowered into its place, having inscribed on its face, "Municipal Buildings Memorial Stone, laid by Alderman William Kempson, the Mayor of Leicester, on the 3rd day of August, 1874." The Masonic portion of the ceremony was then proceeded with in the usual form, the Mayor after giving the three mystic strokes with the mallet upon the stone declared it to be duly laid, and the ceremony so far was concluded by the singing of the National Anthem.

The MAYOR then advanced to the front of the platform, and addressing the multitude of spectators around on all sides, said, at the request of the Corporation of this borough I have laid the memorial stone of this important public edifice; and I trust when it is completed it will afford suitable and ample accommodation in which to conduct the business of this town (hear, hear), and will prove one of its ornamental structures.

The procession was then re-formed in reverse order, the Mayor and Town Council leading, and proceeded up Horsefair-street, along Market-street, down Belvoir-street, along Granby-street and Gallowtree-gate, through the East-gates and Cheapside to the Corn Exchange, where

LUNCHEON

Had been provided. The tables were nicely set out, and covered with a liberal supply of viands of all descriptions, provided by Mr. Roberts, of the Temperance Hall.

The only indication of the length of the proceedings is that the report of the speeches alone consumes approximately 8,000 words! We cannot repeat them in full, but we do so in the case of W. Bro. Kelly's response, because it is indicative of the extrovert attitude of the Freemasons in those times.

The MAYOR proposed "The Queen", and remarked that their old Town-hall was associated with Queen Elizabeth, and their new Town-hall with Queen Victoria (applause)—the best Queen that ever sat on the English throne (applause), who he hoped would live and reign longer than any Queen that had ever reigned (applause).
National Anthem.

The MAYOR proposed "The Prince and Princess of Wales, and the rest of the Royal Family."

"God Bless the Prince of Wales."

Toasts were then proposed at great length, with matching eloquence in the responses:

"The Bishop of the Diocese and Ministers of Religion of all Denominations."
"The Army, Navy, and Auxiliary and Reserve Forces."

We cannot resist quoting from the latter:

Mr. W. N. REEVE remarked that . . . According to all tradition (whether true or not he was not sure), they believed that the old Town Hall of Leicester either was opened or was placed there when the news came of the deliverance of England from the Spaniards. At any rate, whether true or not, they would try to believe it (applause); they would try to believe that men met at the Town Hall at the time of that deliverance; and what deliverance was they at present could not estimate unless they went back to history to read what Spain was, and what England was. He was not sure that many among the numerous gentlemen assembled there knew that a sermon was preached here once a year on the deliverance of England from the Spaniards (applause), and so strong was his feeling upon that deliverance that he would, if possible, give twenty guineas to preach that sermon (much applause), to let the people understand what a deliverance it was which God wrought for England (applause.) and looking into the past, there was another thing with reference to the Spaniards and Gibraltar, which had passed into a proverb, that if a man wanted something he could not get, he must do like the Spaniards, go without it (applause); and he hoped the time would never come for giving up Gibraltar to the Spaniards. The army and navy of England now had not diminished one jot or tittle of the glory that belong to those days, and he ventured to say that of all the campaigns they read of in former days, none surpassed those they had been privileged to witness. He knew nothing finer than the Abyssinian campaign, undertaken simply to deliver

hose men who were held in captivity, nothing finer than the relief of Delhi, and other events which were equal to any that had gone before, whatever they might be.

One of the three responses is interesting. The thanks of the Army were expressed with soldierly directness and commendable brevity. We quote in full:

Col. A. KNIGHT returned thanks for the army, and remarked that it had been rather tinkered of late, and the result would only be seen in time. He confessed he had his doubts. The regimental system, than which in his opinion there was nothing better, had had a shake. The Ashantee business, magnificently as it was carried out, was fought by men of the old regime, and therefore was no criterion.

Then followed the Toast to the Freemasons:

The MAYOR of DERBY (G. Wheeldon, Esq.), proposed "the Freemasons." He was not a mason himself, but he must confess he ought to be. He had always reckoned their body as being very valuable, and highly respectable. He coupled the toast with the name of Mr. Kelly (applause).

P.P.G.M. KELLY begged to thank the company for the compliment they had paid to the ancient fraternity which he had the honour to represent. He was sure that it must be a source of regret to them, as it was to him, that owing to the absence of the Earl Ferrers in the South of England, the ceremony of the day had devolved upon him, instead of being performed by the Right Worshipful the Provincial Grand Master in person. Before the failure of his health compelled his resignation of the high office in the craft which the Earl now held, his lordship did him the honour of holding office under him as his deputy; when therefore he requested him to take his part on this occasion, he felt bound to accept the task, which he must admit was a pleasurable one, because from having been connected for fourteen years with the Corporation of Leicester, he felt pleased to take a prominent part in such an interesting event as that of laying the memorial stone of the new municipal buildings--an edifice in which they might very well assume that the vastly increased municipal business of the town would be conducted for at least as many centuries as it had been in the old Guildhall, which carried them back to a period of at least 400 years. The society to which he belonged had claims in ancient associations. A friend, a few days ago, who he believed was now present, asked him the question, What is the good of Freemasonry? and he had no doubt in the ceremony of that day many of the spectators at least mentally asked the same question, What is Freemasonry? What good is it? Why do the members bedizen themselves in what to the public eye may seem but glittering gewgaws and fantastic trappings? and Why is it the custom to ask the Freemasons to assist in laying the foundation-stones of churches and other public buildings like the one which has called us together today? These questions were more easily asked than answered. The late Dr. Oliver, the historian of the Order, who spent a long life in investigating its history and symbols, said the more he searched into masonry, the more he found there was to learn in it, and the more he admired it. Masonry might be more easily described as what it was not, than what it was. It was not a benefit society, like the Oddfellows, the Foresters, and other excellent kindred institutions, which to some extent were copied from it; because every man who entered the Order must be at least at the time in reputable circumstances, and must declare that he did not join the Order from mercenary or unworthy motives, but from a desire for knowledge, and a sincere wish to render himself more extensively serviceable to his fellow creatures. Secondly, it was neither a political nor strictly speaking a religious society. Nevertheless, it was a loyal society, as every one who entered it was strictly enjoined to be exemplary in the discharge of his civil duties by never proposing or countenancing any act which might tend to subvert the happiness or good order of society, and by paying due obedience to the laws of any state which might from time to time become his place of residence. It was not an irreligious society, because the volume of the sacred law was always open in their lodges, and the mason was taught to look upon it as the great light of the order, to consider it as the unerring standard of truth and justice, and to regulate his life and actions by the divine precepts which it contained. Freemasonry was certainly the most catholic of all institutions existing. It had within its fold good men and true of all religious faiths throughout the world--

the atheist, the unbeliever in the Great Architect of the Universe being the only one excluded from its pale (hear, hear), and the one common ground of the order being faith in God and good will to men—the particular phase of each individual's belief being left between him and his maker; and hence freemasonry approached more nearly than any existing institution to the ideal scheme of universal brotherhood (hear, hear). Freemasonry was aptly described in their lectures as a system of morality veiled in allegory and illustrated by symbols. As to its symbols, the colours and aprons which they wore were badges which pointed out specific ranks in the order, just as the colour of the hood and gown indicated the degrees in different schools of learning (hear, hear). And now, as to why they should be invited to assist in such ceremonies as that which had taken place today. In the proceedings it was said that they were established of old in peace and honour to erect magnificent structures. Now this assertion that they were established to erect magnificent structures, although not now true, was formerly literally a fact, because the freemasons of today were the direct descendants of those travelling guilds or lodges of freemasons in the middle ages, by whom were erected those magnificent and wonderful cathedrals, both in this country and on the continent, as York, Canterbury, Westminster, which had been the admiration of every succeeding age. As an operative guild their work was done; they no longer erect magnificent temples in stone or marble, but they were engaged in what they call a still nobler work, in the erection, so to speak, of living temples to the glory of God. He alluded to the noble charities of the order, their boys' and girls' schools at Woodgreen and Battersea, for the maintenance and education of the orphan children of deceased brethren, but a few of whom had been sunk by adverse circumstances from the height of luxury to the greatest poverty—to their handsome asylum at Croydon, and their benevolent fund which afforded a home to the aged. These four noble institutions were maintained by the voluntary contributions of the order at an annual cost of not less than £30,000 (applause). Besides these they had funds applicable to the relief of cases of distress, in some of which as much as £250 had been given. He thought they would admit that was a proper answer to the question as to what was the good of masonry (hear, hear); and that if the order could boast of its antiquity and extent, spread as it was over every part of the habitable globe, it could also boast that it possessed as its brightest jewel the greatest of the Christian graces, Charity (applause). He felt that in responding to the toast he should not have been doing his duty, if he did not endeavour to give them an explanation of the principles of an order to which for thirty years he had been proud to belong (much applause).

Then followed toasts to:

"The Mayor, Magistrates, and Corporation of Leicester" (*with four responders*).

"The health of the Mayors of Nottingham and Derby".

"The School Board".

"Prosperity to the town of Leicester".

"The Building Committee".

"The Press".

"The Ladies".

"Mr. Charlesworth (*for his table decorations*)

As usual on such occasions the colourful appreciation by the reporters and the spirit of mutual congratulation among the chief actors were not whole-heartedly shared by many of the townsfolk. The editorial column contains the following:

... To return to Monday's proceedings. Leicester, from the earlier portion of the day wore an holiday aspect. All the principal places of business were closed, and a large proportion of the population had betaken themselves by rail and by road to places where a pleasant day's outing could be enjoyed. But those who remained at home, for whom no public amusement had been provided, had to content themselves with a sight of the procession, and the ceremony of laying the Memorial-stone by the Mayor. Somehow or other, we do not manage public holidays well in Leicester. The reason for this is not clear. We have population sufficient, ample wealth; and yet our town holidays are not so enjoyable as in many places of lesser note. It is not that we are wanting in public spirit. And yet there is a lack of that "free-masonry" which

enables all sections in the town to pull together—"a long and a strong pull"—which is essential if a great public event, like the one on Monday, is to go off with that *éclat* which the occasion was worthy of. We do not wish to find fault, but it struck us more might have been made of the procession. It is true there was the restored "mace", the Mayor with his gold chain of office, accompanied by the Mayors of Nottingham and Derby also with chains, the town servants in livery: but nothing else out of the common order of things to give the procession a marked character as it passed through the thoroughfares. In fact, had it not been for the Freemasons with their insignia, and the Militia Band, the procession would have presented no extraordinary features. The instructions were to appear in "morning dress," and this must have been taken to mean a black suit, for the bulk of the company present were thus habilitated. The flags of the school children, who joined the procession at the bottom of Cheapside, tended to enliven the scene somewhat, but the thousands assembled would almost have been warranted in asking themselves mentally "what came ye out to see?" They, however, came out in great numbers, and to their credit be it said, behaved in a most orderly manner. A few flags here and there indicated the route the procession had taken, but the display of "bunting" was not general, and it was not until the *locale* of the new buildings was reached that we had a true insight into the greatness of the event.

. . . The weather was beautifully fine for the occasion. The sun shone out brilliantly, and the Mayor, W. Kempson, Esq., performed his share of the work, aided by the Freemasons in a most commendable manner. About 1600 children lent their voices in singing the "Old Hundred Psalm." A few words addressed to those assembled by the Mayor and Mr. Councillor Millican terminated the proceedings so far as the principal event of the day was concerned, and the crowds were left to their own resources for the remainder of the afternoon. A select few, including for the most part those who took part in the procession, adjourned to the Corn Exchange, and were enabled to finish their holiday in eating and drinking, listening to most eloquent music, and in some instances most eloquent speeches. We shall not trespass upon the province of the reporter by minutely describing the substance of these post-prandial addresses, beyond saying they were highly complimentary, full of hope and encouragement as to the future, and very exhilarating in tone. Every one for the nonce, Radical or Tory, had laid aside his politics, and a general admiration of everything and everybody was the natural result. Such is the aspect of affairs as they usually present themselves after a good dinner. We do not complain that such is the case; it is only right, in this hard, busy, plodding, every-day life that we should snatch a few brief hours when we can be "all jolly fellows" together, and there is no better recipe under the sun to smooth down the rough angles of party feeling than a couple of hours' performance with the knife and fork. And thus began, and ended, what, so far as it went, was a very pleasing event; and could it have been extended in some way or other so as to have allowed a larger portion of the community to have taken part in it, the "stone laying" on Monday last would have stood out as one of the most creditable things—if not *the* most creditable—from a public point of view, in the history of the "Reformed" Corporation. When the time arrives for celebrating "the opening day" probably our local senate will be able to "improve the occasion."

On Saturday, 8th August, 'Vindex' wrote to the Editor of the Chronicle and Mercury:

Sir.—Those municipal magnates who, doubtless upon the principle that the wish is "father to the thought," have been sanguine enough to imagine that the ratepayers are wild with enthusiasm at the prospect of the speedy erection of costly and imposing Municipal Buildings, must have had their minds roughly disabused of the cherished delusion by the feeling unmistakably manifested by the inhabitants on Monday. That the processional pomp and pageantry, which preceded the inaugural ceremony should have lined the streets with thousands of curious spectators was but a matter of course. No one who has witnessed the effect of the pasteboard pomp and gingerbread gilt and spangles of the most unpretending itinerant circus perambulation, and noticed the effect it has in crowding the streets with thousands upon thousands of sensation-loving sight-seers, can doubt that if there is one thing more than another which a number of the curious and idle of Leicester love dearly, it is the announcement of a procession. Moreover, when the long-anticipated moment at length does arrive,

and a circus has commenced its pompous march through the principal thoroughfares, the forces of the spectators are largely augmented by all who can snatch a spare moment to witness the gratuitous glitter and show. Taken, therefore, as an index of public feeling in favour of any municipal project, the number of people who may be congregated in the street to behold a procession quite unique in its way, and enhanced by comprising the Freemasons and Municipal dignitaries of Leicester and the adjoining counties, is absolutely worthless, and nothing in short but "a snare, a delusion, and a sham." A thousand-fold more reliable test of popularity and enthusiasm is the proportion of the inhabitants who will take the additional trouble to place the town as far as possible *en fete*, by vying with each other in their efforts to render their establishments pleasingly conspicuous by the aid of super-abundant and artistically-arranged flags, banners, and devices of flowers and evergreens. Judged by this standard the public as a whole seem to regard the municipal buildings with the most profound indifference. Notwithstanding the repeated exhortations to profuse decoration and ornamentation, and the desire expressed for a general show of bunting, the solitary devices which met my eye on Monday were in front of an establishment in Horsefair-street, while the total number of flags visible in the immediate neighbourhood of the scene of the ceremony—excluding of course those upon the site itself—was but seven; in Granby-street and Gallowtree-gate I counted nine; in the Market-place three; in High-street eight; while in the less central districts of the borough they were like angels' visits, "few and far between." The fact is, with the rate of local mortality now the highest of any town in the kingdom, with diarrhoea painfully prevalent, with poverty and distress abounding, owing partially to the late dispute in the clastic web trade; with rates rising; and with the borough debt necessarily increasing, the invitation to general joy and gladness savoured strikingly of the ill-timed. A Mark Tapley might indeed have succeeded in being jolly even amid such accumulating misfortune; but it is no wonder that such ordinary mortals as the ratepayers, who lay no claim to such irrepressible cheerfulness as Charles Dickens's characteristically sanguine hero, should have succumbed to depression under the burden of the combined discouragements. To the mind of the typical ratepayer, the "one thing needful" at the present moment, in face of the alarming mortality from preventable disease, is, not to rear imposing and costly municipal buildings, but to have the sewerage and flood scheme carried out without a moment's unnecessary hesitation or delay. The Municipal Buildings may, without serious inconvenience, be for the present dispensed with—an improved drainage designed to check the wholesale sacrifice of victims hurried to a premature grave by zymotic disease must not, even if it could.

As for the ceremony of laying the memorial stone, I am afraid the account which could have been furnished, from actual observation, by any of the spectators immediately beyond the selected circle upon the platform would have been the reverse of either lucid or satisfactory. In too many instances, with the exception of a few fragmentary glimpses beyond, all that was visible to the unhappy outsiders, of the actual ceremony, was the back of the officiating dignitaries, in their official chains and scarves, while mysteriously moving about and bending over the polished stone. The clear and distinct utterance of the masonic chaplain in the opening collect, and that of the Grand Master in his short address were audible at some distance; but it is to be feared that the general notion of the ceremony gained by the less fortunately "posted" spectators, from the unintelligible phrases which occasionally reached their ears, was tantalizingly hazy and confused. The unimpressive effect of the whole may be imagined when, in one instance in my hearing, the scene upon the elevated platform was irreverently compared to an execution, in which the builder, as the officiating Calcraft, was supposed to be lowering the body of the condemned, in the presence of the Sheriff, gaol chaplain, and other civic dignitaries, and the once usual motley concourse of spectators. When the formalities of the "laying" ceremonial had been duly completed, the Mayor and the municipal and masonic officials turned to the public, evidently with the intention of addressing the assemblage, but the bands, naturally imagining the ceremony had terminated, had in the meantime struck up the finale "God Save the Queen." By dint of wild gesticulation and loud shouts of "halt!" from various parts of the platform, the nearest corps of instrumentalists was at length silenced; but the other, owing evidently to the circumstance that the distance made everything that took place upon the platform but unintelligible dumbshow, kept on with dignified but amusing and embarrassing indifference until the last bar had been duly measured out. The Mayor and Councillor Millican subsequently addressed

the spectators in a few apposite sentences, and the proceedings, which must for the most part have mystified more than enlightened, then terminated. A *dejeuner* followed, but the contrast between the attendance on that occasion and at some previous festivities in the Corn Exchange was as striking as it was suggestive.

Whatever diversity of feelings may have been aroused, one fact clearly emerges: it was a great day for Leicestershire Freemasons.

CHANGES IN MONEY VALUES OVER SEVEN CENTURIES

by

W. BRO. L. M. SHERWOOD, P.M., REWA LODGE OF VITI (FIJI), No. 2238

Member of the Correspondence Circle

Introduction

An accurate comparison of money values over so long a period as 700 years is virtually impossible. Nevertheless, this essay aims to furnish a useful approximation of the change of purchasing power of money over such a period. Its purpose is to provide an approximate but significant answer to questions such as:

If the building accounts for Vale Royal Abbey for 1278-80 show that £1500 was spent, how much would that be in 1965 £'s?

(Answer: £85,000, *approximately*).

If 1000 ashlar for Rochester Cathedral cost £8 16s. 8d. in 1430 what would be the equivalent today?

(Answer: £450, *approximately*.)

What was the relative purchasing power of a chief mason's wage of 3s. 9d. weekly in 1405-16 compared with 3s. 0d. laid down by statute in 1514?

(Answer: 3s. 9d. in 1405-16 is equivalent to *about* £9 10s. 0d. in 1965; 3s. 0d. in 1514 is equivalent to *about* £7 3s. 6d. in 1965.)

Note: These weekly wages converted to 1965 £'s might be compared with the £15 for a 40 hour week paid to "skilled and qualified" construction workers in England in June, 1965¹—the difference in comparative wages is the measure of available increase in standards of living between, say 1514 and 1965.)

The methods of arriving at the answers given are outlined in Appendix A.

Available Indexes

These days cost-of-living indexes or indexes of retail prices permit the ready comparison of the purchasing power of money wages year by year. Other price indexes permit an estimation of the relative value of money in other spheres. But such statistics of a reliable nature are available for not a great many years. Therefore, in order to make such comparisons over a long period of years we must adapt to our needs whatever approximations may be available to us.

In *Economica*, November 1956, pp 296-314, Phelps Brown and Hopkins, following the work of others, contribute to the break through of what they call "the veil of money" in an article headed: "Seven

¹ Ministry of Labour Gazette, November 1965, p.489

Centuries of Prices of Consumables, compared with Builders' Wage-rates". These people have prepared for each of 690 years (1264 to 1954) an aggregate price for a composite commodity, made up always of the same amounts of some of the main heads of consumption: "we can think of it as a package always containing the same sized bag-fulls of breadstuffs, meat, cloth, and so on", they say. The cost of this common physical unit year by year provides an index of the purchasing powers of sums of money at different dates during the 690 years.

TABLE 1
INDEX OF THE PURCHASING POWER OF MONEY
(1451-1475—100)

Years	Index	Years	Index	Years	Index
1264-1275	93	1601-1625	508	1901-1905	985
1276-1300	98	1626-1650	608	1906-1910	1028
1301-1325	124	1651-1675	626	1911-1915	1094
1326-1350	102	1676-1700	616	1916-1920	2192
1351-1375	138	1701-1725	615	1921-1925	1779
1376-1400	109	1726-1750	587	1926-1930	1469
1401-1425	110	1751-1775	704	1931-1935	1113
1426-1450	107	1776-1800	918	1936-1940	1309
1451-1475	100	1801-1825	1458	1941-1945	2111
1476-1500	105	1826-1850	1149	1946-1950	2805
1501-1525	117	1851-1875	1178	1951-1955	3868
1526-1550	174	1876-1900	1056	1956-1960	4573
1551-1575	284			1961-1965	5216
1576-1600	404			1965	5594

The Index in Table 1

In Table 1 I have grouped the year by year figures of Phelps Brown and Hopkins to give the picture in a smaller frame: that is, up to 1954. To bring the index up to 1965 I have linked the Phelps Brown and Hopkins index with the indexes of retail prices. The method of connecting the several sets of figures is shown in Appendix B.

Economic statisticians might frown on the linkage of unlike exponents; but the result, in the absence of any better measure, may serve our purpose, providing an *approximate* estimation of the variation in the value of £. s. d. over the centuries.

Inherently unreliable

I think that it cannot be emphasised too greatly that comparisons of the type given in Table 1 are inherently unreliable. It must be remembered that not only do prices change but also the relative prices of goods change, so that the calculation of the value of money in absolute terms is almost impossible—a warning given in the very first sentence of this essay.

E. V. Morgan in "The Study of Prices and the Value of Money" (Historical Association, 1952 O.P.) gives an example of the difficulty encountered in such calculations:

"At Hinderley in Suffolk, a few years before the Black Death, wheat was selling for about 6d. a pound, or more than £50 per ton. In 1938 wheat was selling for about 50s. a quarter and steel for about £10 per ton. During these six hundred years wheat had risen some ten times in price and steel had fallen by 80 per cent. What then was the 1938 equivalent of £1 in 1338? For any one wanting to buy wheat, £10; for anyone wanting to buy steel, 4s."

If we consult Table 1 we find that the index of the value of money in 1338 was 102 and in 1938, 1309. That is, the 1938 equivalent of £1 in 1338 was *about* 13 times higher, i.e. £13—compared with the assessment of £10 given by Morgan based on wheat in the above quotation.

The Use of Table 1

When we wish to compare the relative size and distance apart of two astral bodies and liken one to a golf ball and another to a tennis ball, placed $\frac{1}{2}$ mile apart, there is given to the mind a picture of relativity that is comprehensible—even though there be a considerable degree of error in the comparison.

Likewise, unless we have some comprehensible measure of comparison that approximates reality we cannot read intelligently a book that speaks of £28 13s. 7d. being spent on the King's order, in 1255-56, on alterations to a chapel at Rochester². What is the modern equivalent of £29 in 1255-56? Table 1 says that it *approximates* $\frac{29 \times 5594}{93} = 1744$, say £1700 or £1800, *approximately*. I suggest further that it does not matter to the ordinary reader whether it is £1700 or £1800, or even £1600 or £1900—any one amount will give in comprehensible terms a meaning to the mid-13th century £29, in the same way as does the golf ball and the tennis ball to astronomical figures.

Conclusion

It has, I think been fully emphasized (perhaps over-emphasized) that the exercise hereinabove attempted yields no more than an *approximate* comparison of money values. It has helped the author to comprehend better the data as to costs and expenditure that appear in histories. It is offered to the Lodge of Research in the hope that it may also help others.

Appendix A

Answer to Question 1

Index 1278-80 = 98

Index 1965 = 5594

$$\frac{1500 \times 5594}{98} = 85622 \text{ (say } \pounds 85,000)$$

Answer to Question 2

£8 16s. 8d. = 8.833

Index 1430 = 107

Index 1965 = 5594

$$\frac{8.833 \times 5594}{107} = 461 \text{ (say } \pounds 450)$$

2 D. Knoop & G. P. Jones: *The Mediaeval Mason*, 1949, p.17

Answer to Question 3

Index 1405-16 = 110
 Index 1514 = 117
 Index 1965 = 5594

Reduction in purchasing power of 1s. between 1405-16 and 1514 would be:

$$100 - \left(\frac{100}{117} \times 100 \right) = 6\%$$

Therefore, it would require 4s. in 1514 to purchase as much as 3s. 9d. would purchase in 1405-16. Thus the purchasing power of the 1405-16 3s. 9d. was 33% higher than the 3s. of 1514 (3s.:4s.:100:133).

The equivalent of 3s. 9d. in 1405-16 in 1965 £'s is $\frac{3.75}{20} \times \frac{5594}{110} = 9.5 = \text{£}9 \text{ 10s. 0d.}$

and the equivalent of 3s. in 1514 in 1965 £'s is $\frac{3}{20} \times \frac{5594}{117} = 7.17 = \text{£}7 \text{ 3s. 6d.}$

Appendix B

Sources of Table 1

1264-1954 are derived from the *indexes of the price of a composite unit of consumables* to be found on pages 311-314 of *Economica*, November 1956; (called Index A, below)

1955 was obtained by linking Index A for 1948-54 and the U.K. *Interim Index of Retail Prices* (called Index B, below) from Table XIV of the Annual Abstract of Statistics, 1963, thus:

		<i>Index B</i>	<i>Index A</i>
	1948	108	2781
	1949	111	3145
	1950	114	3155
	1951	125	3656
	1952	136	3987
	1953	140	3735
	1954	143	3825
Link 1	Mean	125	3469
	1955	149	$\frac{149 \times 3469}{125} = 4135$
Link 2	17th Jan. 1956	153.4	$\frac{153.4 \times 3469}{125} = 4257$

1956-62 Index B was discontinued on 17th January, 1956, and replaced by an *Index of Retail Prices* with 17 Jan. 1956=100 (called Index C, below) which is to be found on page 521 of Ministry of Labour Gazette, November, 1965.

Link 3 Now 153.4 in Index B=100 in Index C (Table XIV, Annual Abstract of Statistics, 1963)—Ignoring a new set of "weights" for Index C.

Link 4 Therefore, 100 in Index C=4257 in Index A (using Links 3 & 2). Index A for 1956-62 are then calculated using Link 4.

<i>Monthly Averages</i>	<i>Index C</i>	<i>Index A</i>
1956	102	4342
1957	106	4512
1958	109	4640
1959	109.5	4661
1960	110.6	4708
1961	114.6	4879
1962	119.2	5074
1963	121.7	5181
1964	125.7	5351
1965 ^a	131.4	5594

THE EIGHTEENTH CENTURY AND FREEMASONRY

by

W. BRO. H. W. PECK, P.P.G.D. (NOTTS)

Member of the Correspondence Circle

In this paper I attempt to present, as far as I am able, a little straight history for my hearers to do with as they will.

If there is any poser in the present paper it may well be a masonic form of the age-old question of the hen and the egg. Which did come first, indeed? Did the intellectual enlightenment of the 18th century provoke Freemasonry as a practical means of expressing or extending these ideas, or was it the other way about?

Did the light of Masonry (by which I mean the whole institution rather than specifically the V.S.L.) inspire the prodigious mental expansion of the time? I, myself, think it was the other way round, but I am, as I have said, less concerned to pronounce judgment than to create an atmosphere in which the subject can be thought over.

Exciting as is our present day material expansion, with its missile engineering and space travel and artificial satellites and the rest, I am yet persuaded that, as our masonic brother, Alexander Pope, the poet, has told us:

*“Know then thyself; presume not God to scan.
The proper study of Mankind is Man.”*

Not only our masonic forefathers but every educated person in the 18th century was certainly of this opinion.

In a paper of this sort concerned with the essentially English (or shall I, to preserve harmony, say Anglo-Scottish?) institution of Freemasonry, I shall confine myself in the main to this country, but indeed all educated Western civilisation, France no less than ourselves, and not to forget, indeed, the United States of America, partook of this *Age of Enlightenment*, as it has been most suitably called.

I would stress the phrase “educated civilisation” because, of course, the mental convolutions, and the consequent actions of which I must speak, were in the minds and the lives of the educated few.

At this time the mass of the people lived in great squalor and ignorance, and if I do not stress this matter it is because this paper is concerned with other things, and not because I am unmindful of the moral responsibility of educated and enlightened persons to relieve distress when they see it.

It would not be true to the spirit of 18th century Masonry, however, if we were to forget (as I am reminded by E. H. Meyer and Russell Ferguson, in an article in “Life and Letters Today” of January, 1942) a great deal of 18th century Freemasonry *was* dedicated to humanitarian progress and liberal reform. A singular expression of this occurred in

Vienna, largely under the guidance of Mozart, the musician, who was one of our great Freemasons, and whose opera "The Magic Flute" has vivid Masonic allusions.

Round about the time of Mozart's initiation, in 1784, there were also initiated, in Vienna, Fichte, Goethe and Haydn. All these men and their contemporaries endeavoured to assemble in their lodges men inspired by the same living human passion and warmth which inspired all Mozart's life and work.

Lessing, in one of his last plays containing, as it does, the Moham-medan Saladin, the Jew Nathan, and the Christian Knight Templar, as its principal characters, was exhibiting his concern for a universal religion acceptable to all men desirous of establishing universal bene-ficence and charity.

All these Viennese brethren worked to establish some kind of, what we should call today, "front" against the aristocratic tyranny which Mozart so much detested; and against the repeated Papal bulls of the Roman Church which then (as, indeed, still today) was so antagonistic to our ancient Fraternity.

The attempt to unite free men in peace, love and harmony, and in a Society devoted to the free pursuit of the liberal arts and sciences, was to be found at the same time in Spain and Italy and in Portugal. *Authority* didn't like it then and, indeed, the Czars of Russia made many attempts (in the end, I regret to say, for the most part successfully) to put it down.

Maria Theresa, the Austrian Empress, indeed, a little before Mozart's time, in 1743 in fact, went so far as to have the Vienna lodges raided when, despite, we must indeed hope, the best and most faithful endeavours of the tyler, many Masons were arrested and imprisoned. I am indebted to Nicholas Hans, writing in the Journal of European Affairs for January, 1954, and the Proceedings of the American Philosophical Society for 1953 for much guidance as to what at this time was happening about our Movement in Poland and in France. Enlightened men in Poland, about 1783, were much concerned to import, for the edifica-tion of their people, the mental attitude and procedures which were largely the fruits of the philosophy which John Locke—himself a Freemason—had propounded in England. This philosophy, I may remind you, largely constitutes the civil, moral and religious framework within which English life is now lived. Freedom and tolerance in an almost exclusively Protestant worship, with a bias towards "natural" rather than sacerdotal religion, constitutionalism and democracy in civil affairs and an unbiased investigation and experiment in education.

All these requirements coincided closely with what the Masonic brethren of Poland wished to see established. This movement appears to have been so strong that for a time, at least, it won over the Catholic heirachy. The Primate of Poland and the Bishop of Cracow were both Freemasons.

The King of Poland's brother was a Freemason, and the personal aide to King Stanislas himself was Deputy Grand Master.

An immigrant masonic brother, Elie Bertrand, a Calvinist parson, became secretary of the Economic Society of Brno. Two Freemasons, an Englishman, John Lind, and a Frenchman, Simon L'Huilier, became directors of the cadet corps and scientific school which was the forerunner of the new schools, which so far reflected the masonic concern for the liberal arts and sciences and civic duty as to give, in about a week's work, seventy hours to science, forty-one to literature and the rest to civics and morals, with no direct religious instruction at all. In the Polish schools and colleges of the time no less than fifteen professors were Freemasons. But, beyond doubt, not counting England, which was the source and fount of it all, the most notable 18th century masonic establishment was the truly international, widely famous and, for a time, highly influential *Loge de Neuf Soeurs*, the Nine Sisters Lodge, named after the Muses, the daughters of Zeus, seven of whom, it will be remembered, were supposed to preside over the seven liberal arts and sciences remembered in our second degree.

Ever since the days of Bacon, thinking men had much desired to establish a centre where the light of knowledge and natural religion and where wisdom truth and beauty could give inspiration to all good men and true, regardless of colour, nation, class or creed save only that they had themselves something to contribute.

Such a centre was often alluded to as Solomon's House (and brethren who are also Royal Arch Masons may see some significance here) and sometimes, rather later, by men like Robert Boyle, the famous chemist, who was also a Freemason, as the "invisible college". "The reasons for such a centre" writes Nicholas Hans, "were based on three motives; *religious*—to discover the divine plan of The Great Architect of the Universe; *intellectual*—to discover the secrets of Nature and their laws; and utilitarian to improve man's estate. Thus the first motive was *teleological*—to find the purpose; the second *scientific*—to find the causes; and the third *economic*—to apply the effects of knowledge in actual life."

The men with this in mind naturally turned to speculative Freemasonry with its avowed intention of spreading light and knowledge; and found the Fraternity a useful collaborator with the famous men responsible for the encyclopaedias of the time. Nicholas Hans regards the Nine Sisters Lodge as the 18th Century U.N.E.S.C.O. because every member (though more, perhaps, later under the Grand Orient) had to make some contribution. Men of letters must write an essay, musicians must play, scientists read papers and lawyers and doctors give free services to persons recommended by the Lodge.

They appear to have called the Master of this lodge *The Venerable*, and in 1778 they had one-hundred-and-eighty members of whom forty were foreigners, British, American, Italian, German, Dutch, Russian and Polish. La Chalotais, the eminent French lawyer, and Montesquieu, the historian, were initiated into this lodge. Our famous English Mason, Desaguliers, the Huguenot refugee, and third Grand Master of England, was either a member or a constant visitor.

But, of course, the most eminent of all was the American, Benjamin Franklin, of whom Lecky, the great historian of the 18th century and not, I think, a Freemason, says "Franklin is indeed one of the very small class of men who can be said to have added something of real value to the art of living. Very few writers have left so many profound and original observations on the causes of success in life and on the best means of cultivating the intellect and character. "It is hard", he once wrote, "for an empty sack to stand upright!"

Franklin was more than once *The Venerable* of this lodge, and this singular and remarkable man who was, you will remember, just as much at home in England or France as in America, became from inauspicious beginnings at once both philosopher and scientist. He was a Fellow of the Royal Society and a notable author. He was vivid and virile in all he did, and because of his pleasure in charming the fair sex he might be called the founding father of Ladies' Evenings.

Not every once in a while, but on every lodge night he prevailed upon the widow of a former member—Helvetius, the eminent scientist—to hold a sort of salon, which, conducted by this gracious lady, herself related to Marie Antoinette, became as famous as the Lodge itself.

Benjamin Franklin was so singular in his achievements that exceptional behaviour cannot but be accepted from him. His personality (using the word in the modern sense of *confident manner and address*) must have been quite outstanding and he certainly, if he did not entirely dominate it, did much as he liked with the Nine Sisters Lodge. For example, he so far stretched the lodge's requirements of entry as to bring in not only his banker, Ferdinand Grand, and his own grandson, but also the (from Masonic and perhaps most other points of view) somewhat dubious character, John Paul Jones.

There is no record that any of these brethren made the required contribution and, perhaps, to balance the matter, Franklin introduced Thomas Jefferson, a candidate, we must all agree, of a far different calibre.

Before we leave Benjamin Franklin and his connection with the Nine Sisters Lodge it is interesting to note that certainly before and after and, perhaps, even during his actual membership of Masonic lodges, he had much to do with quasi or derivative masonic activities. Before he became a member, for example, (according to Bro. De Lafontaine speaking to Quatuor Coronati Lodge in 1928) he formed a junto that so much resembled Freemasonry that "a candidate for admission had to declare standing with one hand laid on his breast, that he had no particular disrespect for any member of the junto, that he loved mankind in general of whatever profession or religion, that he thought no person ought to be harmed in his body, name or goods for mere speculative opinions or for his external form of worship, that he loved the truth for truth's sake and would endeavour, impartially, to find it and communicate it to others." And afterwards he did much to promote and support learned bodies such as the "Société Appollonienne" and the "Musée de Paris," institutions which survived, indeed, until the revolution of 1848. The Nine Sisters Lodge greatly influenced nearly all

the leading thinkers of England and France (and some in America) who were concerned with education and reform and, indeed, even with revolution. Of French revolutionaries, Mirabeau, Danton and Condorcet were members; and of English educationists, R. L. Edgeworth, Jeremy Bentham, Thomas Paine and the Earl of Stanhope.

This brings our speculation, or at least I think so, to a consideration of the fact that while the Nine Sisters Lodge was indeed pre-eminent at the time, in a sense it also marked a turning point in masonic development.

Modern Freemasonry, rightly in my view, does two things. It divorces itself entirely from political opinion and strife and insists on the retention of a belief in a Supreme Being.

The Nine Sisters Lodge tended not to be disposed very much in either of these directions. The Grand Orient, which does not require belief in God, grew out of it and, as we have seen, its concern for reform did not preclude its members from revolutionary and anti-government activities, whereas, of course, as we all know, modern English Freemasons are specifically required not to subvert the peace and good order of society and not to be concerned in plots and conspiracies against government, but to submit to the supreme legislature.

This is not to say that the concern of 18th century Masonry for the relief of oppression, its emphasis on the value of the intellect, and its genuine seeking after light and knowledge and much else for which it stood, was not in itself admirable; and if there is any message (as well as information) in this paper it is to urge that such concern should be revived and made to replace the largely formal references to light and knowledge and the restriction of the interpretation of charity, which in our V.S.L. means *love*, to the rather sterile giving of money.

I would not, of course, advocate making modern Freemasonry the instrument, or even the reflection, of a political philosophy, but it would be unhistoric not to accept that even English Freemasonry, when it began, had a certain political flavour.

Although "the Grand Lodge of England of Constitutional Whigs and Friends of The People" which Franklin is said to have founded seems to have dissolved without doing much, it would not be stretching the matter too far to admit that early English Freemasonry was definitely Hanoverian and that when the initiate was adjured to remember the allegiance he owed to the sovereign of his native land, it was a hint that he was not expected to give any loyalty to the one 'over the water'.

About the political flavour of 18th century French Masonry it is perhaps significant to know that such of the archives of the Nine Sisters Lodge as had survived were burnt by the Gestapo. Indeed, the freedom and harmony and humane principles of Masonry still irritate any hide-bound, rigid and authoritarian body such as the Gestapo, to whom in the last world war many Masons were betrayed by agents of the Vichy regime in France.

In my researches for this paper I consulted one Heinrich Schnieder and his book "*Quest for Mysteries*", but this work proved so very

mysterious that, despite my best endeavours, I could not understand it at all. It did, however, reveal for me the fact that B. Fay (a modern author) whose book "*Revolution and Freemasonry*" I have also consulted, was not a friend of the Craft, but so much against it as to be one of those directly responsible for the death, to which I have just referred, of thousands of Masons at the hands of the Gestapo. Many of these, no doubt, would be under the Grand Orient, a ruling body not recognised by us, but many of them as truly our brothers as any in England.

As opponents and outsiders may often see more clearly the nature of any organisation than its devoted adherents, it might be interesting to look at what the regrettable B. Fay has to say about 18th century Freemasons and, particularly those in France, remembering while we do so that it is not unhistorical, nor indeed improper to remember that early Freemasonry, however static and neutral in this respect it has now become, was at one time quite clearly for some things and against others in the purely practical affairs of mankind. Here, then, in paraphrase, is a resumé of how 18th century Freemasons appeared to Fay and, despite his own attitude, I feel that it has a modicum of truth and some historical interest.

After the death of Louis XIV, he suggests, the French aristocracy were in revolt. There was much interchange between grand seigneurs in France and in England, the former much desiring to break their own sticky and barren formalism and exchange it for the fluid, virile and far more intellectual activity of English nobility.

"In 1700" he writes, "heredity, inequality, the divine right of kings, dogmatic Christianity and the supreme authority of the Church were accepted throughout Europe as the essential principles on which the established order rested."

"But," he goes on to say, "in 1800 liberty, equality, fraternity ruled supreme over Europe and Progress was the new god."

He reminds us that the Marquis de Condorcet wrote: "Outlines of an Historical Sketch on the Progress of the Human Mind", and he thinks of him as the forerunner of H. G. Wells as a prophet of inevitable progress and perfectibility.

Something of Freemasonry's concern for the stars in their courses he attributes to that odd but in many ways talented creature, Le Comte de Boulainvilliers, who had a fashionable vogue both in France and England. This nobleman was a scientist of sorts and much concerned with astronomy, or perhaps more accurately *astrology*, who is reputed to have said, "No, the stars are not the signs and symbols. The stars are the cause of all and as such do not reveal the future—they make it."

Some people, perhaps even some Masons, might in his day and time have accepted this strange notion, but of course few would accept it now.

But he liked, says Fay (and here no doubt he was nearer to masonic thought) the sense of vastness and time given by cosmic considerations, and he opposed old dictatorial French kings because of their disregard of this. And he thought astral forces would knock down all card castles

of deceit and vanity and arouse the French nobility to admire the virile reasonableness of English high society. Huguenots and dissenters, Fay claims, gave Masonry a Hanoverian bias and made it anti-Bourbon and anti-Stuart. It promoted what it still largely retains, Anglo-Saxon civilisation and patriotism.

Fay asserts that Masonry and the 18th century nobility of England met half way. Freemasonry wanted the nobility's power and prestige and the nobility wanted, and afterwards very much enjoyed and loved, this intelligent and progressive Society which was then, as indeed now, outside the Church and the Throne.

He suggests they took Freemasonry somewhat as a fad, enjoying its ribbons and jewels and loving its mysteries. They felt this was a kind of hidden garden where the king's authority could not interfere. Fay ends by thinking that the Catholic Church worshipped openly a mysterious God, while Freemasonry honoured mysteriously a logical principle. The Great Architect was simply an idea, a tool of the human mind which needed it for its scientific work and social peace. Freemasonry had the supreme dexterity to replace a mysterious Divinity by a divine mystery.

We need not agree with all or any of these conclusions, but how salutary it is sometimes, don't you think, to see ourselves as others see us?

I would like now more specifically to examine (with the help of J. H. Plumb, Basil Willey, Leslie Stephen and other historians of the 18th century) some peculiarities of the atmosphere, both mental and material, of that century; and note, for it is very fascinating how much of our ritual and our entreaties to brethren reflect, and in many instances deal with, the conditions and peculiarities of the time.

At the beginning of the 18th century there were only about 5½ million people in these islands, and these were mostly scattered in hamlets, villages and small towns. Getting about and inter-communication even for the educated and well-to-do was so rare and fraught with difficulty that, in order to avoid or minimise secession and schism of which the early days of Masonry were by no means free, the strictest order and discipline had to be imposed upon every brother to establish his loyalty to the Grand Master and ultimately also to the Provincial and District Grand Masters as well.

The blessings of material light meant much to men who had to find their way as best they could in streets and lanes of unimaginable darkness and dirt.

But, alongside degrading material conditions, there were some of superlative grandeur and cultural charm and members could well be called of *rank and opulence* when they lived in such places as Wentworth Woodhouse and Castle Howard which were then in their prime. The wealth of the great Whig aristocrats, who occupied such places, was largely made from the enormously expanded maritime trade which had at that time developed through a more accurate knowledge of navigation. No wonder then that considerations of the sun and the moon and the stars in their courses made so much appeal to them. The younger

members of these immensely rich families were great travellers, on the "Grand Tour", and elsewhere. This was a monstrously hazardous business totally unlike a safe flight from England to America, out one day and back the next. It took a long time, and it was natural, therefore, to urge brethren to respect the laws of any State which might for a time become the place of their residence or afford them its protection.

Wealth made some of these discomforts more bearable, but for the poor and distressed Mason, wandering abroad, perhaps in an attempt to recover lost fortune, it was natural for the brethren to wish them *a speedy relief from all their sufferings and a safe return to their native country should they so desire it.*

Such quests were not unusual; for economic stability hardly existed. The South Sea Bubble was but the most spectacular example of the unavoidable calamity and misfortune which could bring a brother *to the lowest ebb of poverty and distress.*

And since there was, then, no Welfare State or anything like it, it was well to remind brethren that at any time they might, themselves, be poor and penniless, and teach them cheerfully to embrace the habit of charity (in the sense of relieving distress by money) which they had professed to admire.

Sexual morality was, by modern standards, at a low ebb. Two or three mistresses was expected of an 18th century gentleman, if he could afford it and he wasn't thought much of if he couldn't. There was sharp practice in the Army but it wasn't taken amiss; even the scandalous manipulation of Army contracting was hardly remarked; to buy and sell commissions was considered comparatively honourable. There was inconceivable jobbery in the Church which then offered much more comfort and far richer living than it does now. And in the realm of politics the mis-appropriations and jiggery-pokery were so absolutely appalling that the practice of local squires scrutinising the poll books to see who had voted for whom was, by comparison, positively virtuous.

The great fight against Louis XIV from which England (due largely to the efforts of the first Churchill) had only recently emerged victorious, had left for a time a disrupted economy and a riotous populace. The Riot Act itself, indeed, was put on the books in 1715 only two years before the Grand Lodge emerged, and in the year after, in 1718, another Mutiny Act was passed to restrain the brutal and licentious soldiery. Of civil order there was little and of local government but little more, for the most part, conducted by scoundrels. Many of the common people were so drenched in gin as to be almost perpetually intoxicated. This was the spirit which King William had brought with him from Holland and which had given to our Low Country campaigners "Dutch courage". The pictures by Hogarth (himself a Freemason) remind us how evil this drinking of Geneva Spirit was.

And yet, in the midst of all this, on the other side of the penny, so to speak, amazing events and accomplishments were taking place, not only as the result of co-operative efforts, but as the fruits of the work of outstanding individuals of which in English history of that century had more, perhaps, than in any other.

In the wider sphere we were beginning to reap the fruits of Marlborough's victories (of which I have just spoken). We had conquered India and discovered Australia. Our naval supremacy was confirmed and English manufacture was supreme in the world.

In more artistic fields we find the Royal Academy being founded in 1768, and Reynolds, Gainsborough and Romney bringing distinction to the visual arts, while Garrick, Kemble and Siddons graced the stage. In fundamental mechanical engineering, Watt followed Newcomen with phase after phase of improvement. In civil engineering canal making was then much to the fore, and Brindley and The Duke of Bridgewater improved the speed of transport tenfold not only for the massive products of the hard-driving iron master, Wilkinson, but for the delicate results of the ceramic genius of Wedgwood as well.

In the pure sciences of physics and chemistry Priestly and Cavendish made fundamental contribution.

Samuel Johnson came lumbering out of Litchfield to achieve by himself what would today occupy a corps of editors and an army of researchers, that is to say, to make the first really good English dictionary.

And the age saw Gibbon and Hume, massive writers in history and philosophy. What an age!

Henry Fielding entirely changed the writing of stories to lay the foundations of the modern novel; and, in 1744, more extrovert gentlemen laid down the Laws of Cricket.

And to collect and co-ordinate all this burgeoning of intellectual activity out came the first edition of the Encyclopaedia Britannica, in 1768, with man's achievements recorded for all to see and study.

In the rarer regions of spiritual concern and theology, educated men were giving practical attention to the theoretical pronouncements of an earlier age. The idea of natural religion much occupied their minds.

There was Blount, the great deist of the 17th century, who said, "Natural religion reaches God not only through the starry heavens above, but also through the moral law within—*Intra te quare Deum*—look for God within thyself."

There was Herbert of Chisbury, of a yet earlier time, 1583-1648, at once soldier, diplomatist and politician whose biography was written by the Freemason, Horace Walpole.

But perhaps the greatest of all was Mathew Tindal, Fellow of All Souls, who before becoming a deist had been both Roman Catholic and English Churchman, of whom Leslie Stephen writing of Tindal's book "*Christianity as old as the Creation*" says Tindal maintained "God is the creator of this vast universe, the Almighty Creator and Ruler of Mankind, the source of all wisdom the supreme legislator from whom all morality derives its sanctity, the immutable being whom all men more or less dimly acknowledge in their hearts." These men and their inheritors, our Masonic founding fathers, desired only to give up rigid sacerdotalism and stiff theological formalism but not to give up religion itself.

They were against free-thinkers. The "irreligious libertine" which a Mason is charged not to be is an anti-religious free-thinker.

At the same time among the common people the mighty Wesley rode his five-thousand miles a year and preached his fifteen sermons a week, that people might have simple faith and care more for honour and virtue than the external advantages of rank and fortune, and find salvation, or so he thought, through discipline and toil.

Of this turbulent time, perhaps two persons, one private and one public, are exemplars. The first, the public one, I would suggest is endearing John Wilkes, the Clerkenwell distiller's son and well known Freemason, who, though thrice declared not elected by an unreformed and, indeed, unrepentant House of Commons, despite the majority of votes cast in his favour, was largely successful, with Radical activity of high fervour, in marrying order with freedom and dispelling abuses and dishonest political practices. After which, despite the rather dubious escapades of his earlier years, he finished his life as a respectable Alderman of The City of London under the domestic care of his daughter Polly.

The less public one, I suggest, whose every work and very life reflect the atmosphere of the time, was William Derham, the title of whose chief work "Physico-Theology", sufficiently illustrates, not only his own, but everyone else's state of mind at the time.

He was a country parson who was also a Fellow of the Royal Society whose studies ranged from meteorology and mechanics to bird migration and astronomy. He wrote the following which expresses much of 18th century thought and much of Freemasonry: "Let us cast our eyes here and there, let us ransack all the globe, let us with the greatest accuracy inspect every part thereof, search out the innermost secrets of the creatures; let us examine them with all our gauges, measure them with our exactest rules, pry into them with our microscopes and most exquisite instruments—still we find them to bear testimony to their infinite Workman".

A little afterwards we find the great John Locke saying, "The works of Nature everywhere sufficiently evidence a Deity", and even Voltaire saying, "Religion that teaches a pure and useful morality the philosophical prince will encourage, but he will prevent his subjects from disputing on dogmas as such disputes never produced anything but evil".

Freemasons of the time well knew this, and religious controversy was so real that Leslie Stephen tells us "in the course of July, 1717 (the very year of the emergence of the Grand Lodge, you will note) there appeared seventy-four pamphlets. At one crisis, when controversy took a personal turn, we are assured that "for a day or two the common business of the city was at stand, that little was done on the Exchange and even that many shops were shut."

Small wonder then that religious dispute is barred in our Lodges and small wonder, in view of what we have recalled, that political strife is repudiated too, and that Masons are urged to be honest, and orderly men.

Small wonder that with ignorance so profound—even among the educated did not Wesley believe that leaves of celandine under the feet would cure jaundice?—that our founding fathers sought not only the light of natural religion but the light of knowledge, too, to dissipate the darkness of degradation and despair.

“Seeking light and knowledge, march we brethren now”, we are taught to sing, “solemn strains uprising as the knee we bow.” And to what is it, then, that we are to make obeisance? . . . To the G.A.O.T.U., to the light of knowledge, to charity which is love, and to compassion; to order and discipline in Society and in ourselves; to the greatness of Nature. *Listen, we are told, to the voice of Nature.*

Of the time of which we have been thinking Basil Willie writes, “The historic rôle of Nature at this time was to introduce not further confusion but its precise opposites—peace, concord, toleration and progress in the affairs of men; and in poetry and art perspecuity, order, unity and proportion,” and for us Freemasons I suggest it is not only the rôle of Nature it is our rôle too, as part of the great creative scheme.

This is the whole burden and message of Freemasonry, and perhaps we do but betray those who through pain and strife marked for us the way, if we in our own time do not *transmit the principles and tenets of our profession pure and unpolluted from generation to generation, and act upon them too.*

THE EARLY MINUTES OF ST. JOHN'S LODGE, No. 279, LEICESTER

(originally No. 562; re-numbered No. 471 in 1792; No. 525 in 1813;
No. 348 in 1843)

further examined by

W.BRO. O. FARRANT, P.G.D.

At the end of our previous examination of the Minutes of the Lodge, covering the period 1790-1793, we indicated the difficult times through which the nation was passing; and the conditions worsened as time went by.

When France declared war on England in February, 1793, our allies in Europe surrounded the enemy with a ring of foes; there was also unrest in the south and west of France. England had supremacy at sea, and she was rich enough to pay the armies of her continental allies. Prime Minister William Pitt ("the Younger") could be excused for thinking that the war would be over soon.

During 1795-1797, however, all the friendly Powers were trodden down one by one by the French: Spain even joined them. Napoleon Bonaparte stood supreme as the conqueror of Europe. England was left alone in the war, borne down by the cost of waging it. Income Tax was introduced *as a temporary measure*. The Gold Standard was abandoned. Prices rose, and the (less valuable) paper money brought financial hardship to many. It was not until Nelson's victory at Copenhagen in 1801 that the scene brightened.

All of us who have lived through wars will realise the anxieties, and the dislocation of business and social life, which the nation suffered; and that picture is reflected in the Minutes of St. John's Lodge during the period 1794-1801 which we now review.

The italics throughout are ours.

FREEMASONRY AND THE STATE

The first intimation of concern in the Lodge about the safety of the Realm is found in the Minutes of the 2nd April, 1794.

"Moved & unanimously agreed to that a Lodge of Emergency be summoned to meet on Monday Evening next to consider the best mode of testifying the Loyalty to their Sovereign which animates the Breasts of the Members of this Lodge & their firm Attachment to the Principles of the British Constitution".

Five brethren only were present at the emergency meeting, when it was

"Resolved 1st That this Lodge think it highly *expedient* at the present Crisis *publicly to testify* their Loyalty & Attachment to their Sovereign and the excellent Constitution they have the good fortune to live under

2nd

That they conceive they cannot do this more effectually than by entering into a Subscription and adding the amount thereof to the Fund now raising in the County in order to carry into Execution a Plan for the internal Protection and Security of the Kingdom".

The sincerity of this resolution cannot be in doubt. Was not a Royal Prince¹ the Grand Master? And has not loyalty to one's native land ever been one of the guiding principles of Masonry? But the use of the word "*expedient*" is significant. Many subversive secret societies had been formed in the country in sympathy with the French Revolution; and Freemasonry must be cleared of all suspicion.

Both the anxiety of the Government and the high regard in which the Craft was held in official circles are exemplified in the following Minutes:

5TH JUNE, 1799

"Resolved to address (thro' the Medium of our Provincial G.M.) a resolution we have passed expressive of our gratitude for the high compliment the Legislature has paid us in exempting us from the operation of an Act² lately passed and assuring them that we will ever continue to merit the Very high Compliment they have paid us".

26TH AUG., 1799. Met in due form at the Lodge Room On Emergency

"An Entered apprentice Lodge being opened in due form—the instructions which were transmitted to us from the Grand Lodge on an Act of Parliament lately passed intitled 'an Act for the more effectual suppression of Seditious Societies &c &c' together with an abstract from the said Act.

The following resolution was unanimously Passed. That the Secretary be ordered to transmit to every Member an Especial Summons at least 3 days previous to the next Lodge night informing them that in consequence of the operation of the Said act a registry of the brethren is necessary to be laid before the Grand Lodge & to be left with the Clerk of the Peace for the Borough of Leicester & that every Brother who does not attend to have his name registerd, or if not possible to attend does not send his apology & request that it may be done in his absence *must be unavoidably left out of the said register*".

There were only thirteen brethren present on the next Lodge night, and there is no recorded evidence of the number of brethren who requested their names to be registered in absence. But thereafter a sum of five shillings was regularly collected "for the Grand Lodge Register" at the same time as the initiation fee of two guineas was paid.

There is one further reference to the matter:

4TH MAY, 1801

"The Secretary is likewise ordered to prepare a list of the Members in order that they may be registerd with the Clerk of the peace & a copy of the same to be sent to the Grand Lodge".

THE WORK OF THE LODGE

During the eight years, 1794-1801, the Lodge held 119 Meetings (including 10 "held in Emergency"); but the average attendance of *eight* is a reflection of the difficulties of the times. In 1795 the average was between *four* and *five*. A brave show was made throughout at the Festivals of St. John when the attendances rose to twelve/eighteen members with one or two visitors from time to time.

¹ H.R.H. The Prince of Wales, afterwards King George IV.

² 39 George III, Chap. 79.

There were *thirty-three* Initiations, *twenty-two* Passings and *fifteen* Raisings. *Ten* brethren became joining members. In 1795 there was no Degree ceremony; and in 1798 only one Initiation and one joining member.

Seven³ of the candidates were resident at places from twelve to thirty miles distant from the town. Hardy brethren and strong horses were bred in those days!

There is an unusual note in the Minutes of 27th September, 1796:

"Bro^r John Hinton *proposed himself* to become a Member of this Lodge, was Ballotted for & accepted".

Of the Initiations, fourteen were in 1801, and these included ten members of H.M. Forces:

"JULY 15: 1801

Met in due form at the Lodge room On Emergency.

The undermentioned Gentlemen were severally proposed for initiation by Bro^r Moore and seconded by Bro^r Luck & on their Ballot respectively taking place they were all unanimously chosen & initiated in due form—their Initiation & register fees being severally paid.

Mr. Rich ^d Hunter Bird	Cornet	} 12 Light Dragns
John Horsley	Lieut	
Jno Forster	Lieut	} Royal Horse Gds Blues
John Thoyte	Cornet	
Wm Cherry	Lieut	
Henry Thornhill	Cornet	
Robt Packe	Cornet	

A visitor at this Meeting, as on other occasions, was Bro. Capt. Miller, R.H.G.

Other members of the Royal Horse Guards who were initiated in the same year were Mr. John Butcher, Lieut; Mr. Brotherton Brown, Cornet; and Thos. Draper, Private.

While speaking of the military brethren, we feel that we must record the following occasion:

"Met in due form at the Lodge room 12th Sept. 1797, On Emergency.

An Entered Apprentice Lodge opened and a procession formed to attend the funeral of Quarter Master Thompson of the 14th Light Dragoons and lately a Knight Templar of Lodge 273 on the Irish Establishment—Being assisted by the Antient Lodge No. 91 from the Recruiting Serjeant Leicester—after the Procession adjourned to the Lodge Room and closed with Harmony and due Decorum".

Eleven members of the Lodge attended. There is no record of the attendance of the "Antient" Brethren but the names of visiting brethren are listed:

Capt. Brown	Serjeant Walker
Quar ^r Master Collins	Do O'Meara
Do Keogh	Do Connor
Serj ^t Major Jameson	

all of the 14th L.D."

The customary method of collecting a deposit from proposed Initiates and postponing the ballot until the next Lodge Night was

³ One was S. Oliver of Lutterworth, the father of Bro. the Revd. George Oliver, D.D., "the historian of Masonry".

waived on several occasions. The following Minutes, which are self-explanatory, indicate the necessity of this procedure in those times.

"7 SEPT 1796

Bro^r Burley Proposed John George Cape to be Initiated & being on Ballot unanimously approved of was then Initiated *on account of his being about to Leave the Kingdom*. Paid his Initiation fee of 2 Guineas & five Shillings for Registry in the Grand Lodge".

"5TH OCT^r 1796

Brother John George Cape was (upon being found duly Qualified) pass'd to the degree of a fellow Craft & afterwards was raised to the Sublime degree of a Master Mason".

Of the joining members, several were brethren from "Antients" Lodges; and altogether there seemed to be a growing ease of association between the two Constitutions. On some occasions "Antient" brethren are listed as visitors to the Lodge, and those who joined it did so without undue formality:

"FEB 3RD 1796

Brother J. B. Smith, Fran^s Moore and John Moore Of this place Leicester were propos^d and accept^d As Members of this Lodge the two latter paid 10/6 each as being ancient Masons. And also Captin Murrey & Cap^t Le Hunte from the Antient Lodge of Nottingham wher^e propos^d by Bro^r Hodges and Accept as Members of this Lodge paid 10/6".

On the other hand, when Bro. Robert Pinder came over from Lodge No. 91 to be the Tyler, he was "entered, passed and raised in Modern Masonry" all on the same evening, Dec. 27th 1799, "*without any expence save for registering fees in the Grand Lodge*". The terms of his appointment were that he was to receive "1/6 Lodge night for Tying and delivering the Summonses & 1/6 at the Initiatiⁿ of every bror & 1/- at the raising of every brother". He was discharged on Dec. 2nd 1801 for "*non attendance and other neglects*".

Bro. J. B. Smith (no relation of the Smiths, Senior and Junior) obviously joined as Secretary, because he undertook that duty at the next meeting after his election; and although he "*withdrew his name from this Lodge*" on the 4th May, he attended again as Secretary on 20th July and continued in that Office for many years. He made a great impact on the life of the Lodge, not only because of his own dedication to the work, but possibly also because he was the brother to hold that Office with any sense of permanency. Attendances improved; the Minutes were more fully recorded; the phrase "*sublime degree of a Master Mason*" was introduced; and we note the beginning of what may be termed *masonic education*.

Prior to Brother J. B. Smith's coming, at Meetings when there was no "work" (and these were many) the Minutes simply record that an Entered Apprentice Lodge was opened and closed (no doubt with supper in between).

On 5th October, 1796, we find the first mention of the Lectures⁴:

"A Lecture went round the Lodge and the Lodge closed in Harmony".

⁴ cf Bro. L. M. Sherwood's Paper, "The Masonic Lectures—an Introduction" in Transactions, 1964-65, pp. 68-76.

Between this date and the end of 1801, this occurred no less than thirty-seven times, occasionally after a Degree Ceremony, but always when no other work offered.

Bro. J. B. Smith's influence in the Lodge came to a climax on August 5th, 1801.

"It was proposed by Bro^r J. B. Smith that a *Lodge of instruction* should be held on every third Wednesday in the Month the time of meeting to be regulated by the usual Lodge Hours & every member to be subject to a fine of 4d. for non attendance or to send the like sum if he does not attend which being seconded by the R.W.M. was voted unanimously on condition of a Member being exonerated from forfeiture for non attendance if he should send an *admissable excuse* in writing".

FINANCIAL AFFAIRS

In spite of the fact that the finances of the Lodge were always in a low state, on January 3rd, 1798,

"It was agreed that the Sum of three Guineas be allowed to the R.W.M. (Glover) with the W.S.W. (F. Moore) & the W.J.W. (J. B. Smith) towards their expences on a visit to Fazely last Year.

Proposed to consider (next night) *the necessity* of visiting some other Lodges —what Lodges those shall be & how many Brethren it may be necessary to send as representatives of this Lodge at such visits—with the sum of Money to be allowed toward expences on such occasions".

Much worry over the accounts and repeated resolutions about the non-payment of dues and fines for absence appeared to have little effect; and this is not surprising, as the brethren present when the resolutions were passed were themselves guilty of frequent absences on other occasions.

A desire to bring finality to the matter and make, as it were, a new start, is sensed in the Minutes of the Lodge, attended by eleven brethren, on December 4th, 1799.

"It was also unanimously agreed that the fines as settled on the 11th day of November 1795 & 3rd day of July 96 should remain in full force no exception be admitted of, except in case of Sickness when it will be expected that the Member so excepted shall send or cause to be sent a note to the Lodge stating their Inability to attend otherwise they will be subject to the fines, & if any Member shall send a note without a Just cause he shall be subject to a fine at the discretion of the Lodge. It was further Agreed that the fines & Quarterly Communication shall be regularly paid every Quarterly day & if Such fines & Quarterly communications be unpaid for the Space of Six Months *such Members in default shall be considered to be self excluded.* And with respect to the present Brethren who are in arrears it is agreed that a Note shall be addressed to each of them expressive of a wish for their better attendance in future & inform them that the Lodge are willing to *make things perfectly agreeable with respect to their fines* but must insist on their Quarterly Com for the present & better attendance in future".

CHARITY

Whilst we cannot estimate the extent of the practical charity exercised by the brethren individually, one or two references to Lodge charity are illuminating, and may well be recorded here.

On 5th February, 1794, a committee was established

"to examine the Lodge accounts of the preceding year with Instruction to take into consideration the letter from the Secretary to the Committee of the Royal

TO THE RIGHT WORSHIPFUL
MASTER, SENIOR AND JUNIOR WARDENS,
AND BRETHREN,

THE HUMBLE PETITION

OF

JOHN STRONG,

Formerly of the City of CARLISLE, in the County of Cumberland, late of
NEWCASTLE-UPON-TYNE, Attorney-at-Law, now confined in his MAJESTY'S
Goal at DURHAM, in and for the County of Durham ;

HUMBLY SHEWETH,

THAT your Petitioner, whilst residing at Newcastle last August, was employed by a Mr William Wood, of the same Place, Spirit-merchant, to prepare a Conveyance of an Estate in the County of Durham, which the said Wood said he had purchased for the Sum of £. 680: That, as a professional Person, he prepared the same, and delivered it to his Employer, in the presence of Witnesses, with proper Instructions how and where the Parties were to sign and affix their Hands and Names.

That some Time in the Month of October following, the said W. Wood applied to Mr Scruton, an Attorney in Durham aforesaid, to borrow a Sum of Money by way of Mortgage upon the said Premises; and the said Deed being produced and left, and being much erased and obliterated, by one of the Party's Names being altered and erased throughout the whole Deed, also the Receipt indorsed thereon, and, from some other Reason unknown to your Petitioner, he, Mr Scruton, applied to the Parties named therein, to know, if they had sold and conveyed the said Premises to the said William Wood; and finding they had not, Wood was apprehended, and sent to Durham Goal, when, after being there two or three Days, was admitted as a King's Evidence; and, by his Information, said, that your Petitioner made the aforesaid Alterations and Erasures in the said Deed; and that he also wrote two or three Letters, part of the Signatures of the Names of the Parties; and that he Wood wrote the remainder thereof: Whereupon your Petitioner was, upon the 8th Day of October last, committed with the said William Wood to this Goal, where he yet remains for Trial.

That your Petitioner is totally innocent of the Crime alleged against him; and can, in the most clear Manner, prove it, by several credible Witnesses; but being quite necessitated, is not able to Subpoena his Witnesses, or bring them to Court, nor yet to see Counsel; for want of which, he is apprehensive of his Life being much in Danger, as Wood has retained two eminent Counsel against him—and now implores and craves your Assistance, which he knows, by your late Regulations and Rules, you are partly prevented from doing, yet, where the Life of a distressed and Innocent Individual is at Stake, he hopes the Object of a few Shillings will be no great Loss to his charitable and humane Brothers.

That your Petitioner is a Master Mason, belonging to the Union Lodge, No. 555, Carlisle, Cumberland; but has not had an Opportunity of being there since the late new Rules and Regulations have been made: That he was left with eight Children about seven Years ago, and without either Father, Mother, or Wife, and purchased Commissions in the Army for his two eldest Sons, both of whom have fallen Victims to this unfortunate War, and the remainder he has brought up in a decent and orderly Manner, and is now really poor and impotent, not having a Relation in the whole Universe, (save his six poor Children) or yet a Friend to assist him, provided he cannot find one round the Emblems of that glorious and ever memorable Canopy of Masonry, without which, the Life and Honour of an Innocent Mason, must fall into the vile Hands of a designing and wicked Assailin.

"All this your Petitioner swears to be true, under no less a Penalty, than," &c. &c. &c.
And if the Truth of your Petitioner's Situation should be disputed, touching his Family and Circumstances, by applying to the Worshipful Mayor, or Town Clerk of Carlisle, or the Worshipful Master of his Lodge, the same will be found but too True.

Your Petitioner therefore humbly prays his Worthy and Humane Brothers will take this his dangerous, innocent, and necessitated Case into their serious and Charitable Consideration, and assist him with a small trifle of Money, to conduct his Witnesses to Durham to save his Life; and whatever may be most convenient for them to bestow, will be carefully received by him, or at the Marquis of Granby Lodge, Durham aforesaid, on or before the 25th Day of July next; and due Thanks returned by Line, after your Petitioner's Trial.

And your Petitioner, as in Duty bound, will humbly pray, &c.

Durham Goal, 25th June 1801.

L. PAINTESS, Printer, Durham.

Cumberland Freemasons School⁵ & to report on the proper mode of contribution to that School & on the general State of the Lodge Accounts at the next Lodge".

At the meeting on 5th March

"The resolution of this Committee was read and confirmed and was as follows:

The Accounts having been examined there appears a Balance in favour of the Lodge of Five Pounds. The Letter from the Cumberland School being taken into consideration It is the opinion of the Committee that the Lodge cannot make any contribution thereto on Account of the Smallness of the Fund".

On 6th August, 1794,

"Resolved Unanimously that one Pound one Shilling be remitted from the Fund of St. John's Lodge for the Relief of our Worthy and Indigent Brother Wil^m Cartwright with the Additional Sum of 2/- from our Brother Wade of Manchester to be given at the Discretⁿ of Bro^r Smith.

On 1st July, 1801, consideration was given to a petition (facsimile reproduced) received by the Secretary with the following covering note:

"Dr Worshipful Master

With submission have inclosed you my Petition humbly hoping youl present the same to your humane Brothers.

and am with Due Respect
Your unfortunate Hble Servt
Jn^o Strong.

The Secretary was instructed to write to the R.W.M. of Lodge No. 555, or the Town Clerk of Carlisle, for further information; and the following reply was received:

"Carlisle 9th July 1801

Sir,

In answer to yours of the 3rd Inst I have to inform you that your Petitioner John Strong is in very distressed Circumstances, and it is the received opinion here that he is maliciously confined in Durham gaol—He is a native of this City, where he at one time practiced his Profession of an Attorney in a very extensive way but from a complication of misfortunes he was (some time previous to leaving this place for Newcastle) reduced to the utmost poverty. There are two Lodges held here. I have been at the trouble of making enquiries of the Masters of them, how far they believe the substance of the Petition to be true. I received for answer that from every information they have collected they believe it to be perfectly authentic and have in consequence subscribed a very handsome for his relief.

I am, Sir,

Your most ob^t humble Servt,
For the Mayor,
Geo. Sewell.

As a result of this testimony, the Lodge sent £5 - 5s. to Bro. Robert Bone, Secretary of the Granby Lodge, for the relief of Bro. Strong, from whom the following letter dated "Durham, 6 Aug., 1801" was next received:

"Worshipful Master and Brethren

I am happy to announce to you that the Judge would not permit Wood who Informed against me to be Kings Evidence, on which Acct no Bill was preferred against me. Therefore I could not be tryed but a Bill was found against him and he was tryed on Saturday last, and got of on a point of Law, yet not without one of the severest reprimands that could be tho't of The Master of the Granby Lodge Informed me that they had sent or would send you back what

⁵ The first of the 'Moderns' Central Charities; originally started in 1788, for fifteen girls, at Somers Place, E. (near the present St. Pancras Station); named after H.R.H. the Duke of Cumberland, Grand Master (1782-90).

you had so worthily sent towards my Defence I beg leave to lay before you All that I am possessed of in this world, which is about £9 out of which I have to purchase my Annual Certificate as an Attorney, and at the same time I have only two old coats and three old shirts, and the world to begin again, and now humbly solicit your Assistance once more to favour me with such part of your Intended Donation as to your wisdom and goodness may see meet, And hope that our All-seeing Director who has guarded me against the Violent Attack of an Atrocious Villain, will prosper you and all your posterity, which is the fervent prayer of Worthy Brethren your unfortunate

Brother & humble Servt,
J^{no} Strong.

In a letter to Bro. Bone, dated 11th September, 1801, the Secretary referred to Bro. Strong's further pleading in the following terms:

" Doubtless you can judge best of his Situation. A distinction should be made betwixt where life is at Stake & one which extends to pecuniary embarrassmt only, therefore think that a part of the Sum (say a Pound or two as circumstances may be) will be sufficient for him should he be worthy, but if otherwise I am desired to say that the brethren will be Satisfied in whatever way you choose to act towards him, Only beg to observe if the case is doubtful that *Charity is the leading feature of Masonry*"

The following letter to the Secretary brought the affair to a climax and a conclusion:

"Durham, November 2nd 1801
Dr Sir & Br

I am sorry my being down at the Sea side prevented me from writing sooner. John Strong had no Bill preferred against him—the reason why the Bill was not preferred was owing to Barrass the Accomplice having destroyed himself consequently there was no Evidence—but *no doubt of Strong's Guilt remains with us*. The provincial Grand Lodge of Durham have took up the Business & in Order to prevent similar Impositions on the respective Lodges have submitted Resolutions for the Grand Lodge for their approbation.

As Strong's children are in great Distress we have applied some part of the Money sent to their Cloathing—I shall therefore withhold £1 - 5 for the same purpose & have returned you Four pounds—hoping this will meet with the Brethren's Approbation.

I remain
Yours respectfully
Your Brother &c
Robt Bone

Tears of sympathy dropped over the failings of Bro. John Strong might well be diluted with disgust at his hypocrisy and impudence!

THE LANDLORDS AND THE LODGE ROOM

Sometime in late 1794, or early in 1795, a Mr. Gibson succeeded Brother Joseph Smith Snr. as landlord of the *Lion and Dolphin*.

On 3rd September, 1794, Brother Smith acted as Master and Brother Joseph Smith Jr. (who had been initiated on June 4th, 1794, passed on June 24th and raised on July 2nd) as Junior Warden, and thereafter their names do not appear again on the list of members present until 1799, apart from one attendance by Brother Smith Jr. in 1797. Perhaps the exigencies of war caused their temporary absence from the town.

For a time the inn became *Mr. Gibson's Lion and Dolphin*. As he was not a Mason the only references to him in the Minutes are of a business nature:

"Agreed that a Dinner be provided by Mr. Gibson at 2/6 Each. Dinner on the table precisely at 3 o'clock".

and on 3rd August, 1796

"It was ordered that the sum of £1 - 7 - 7½d. be paid to Mr. Gibson for *Window Tax* for the Lodge Room".

Some time in 1797/8, Bro. Francis Moore succeeded Mr. Gibson as landlord. He had joined⁶ the Lodge from an "Antients" Lodge on 3rd Feb., 1796; was elected Junior Warden on 25th Dec., Senior Warden on June 7th, 1797, and he was installed in the Chair on 6th Dec., 1797.

On 6th Nov., 1799, the following unusual report is entered:

"It was requested by Bro^r F. Moore to have permission to run a wainscot partition across the Lodge room & use the bottom part for a bed room except on Lodge nights when it is to serve as an Ante Chamber & on Festivals when the wainscot shall be taken down at the expence of Bro^r F. Moore & the room put in its present state for the time being".

No resolution on this point occurs, but it is probable that the request was granted; yet, in spite of the Lodge's accommodating attitude, a heavy blow fell on 1st July, 1801:

"Bro^r Moore expressed a wish to the R.W.M. & Brethren that they would find another House at which to hold the Lodge, *as in consequence of Mrs. Moore's objections it militated against his peace of mind* which being taken into consideration was agreed to as soon as a convenient House can be found".

On the next day (July 2nd) the Lodge met "on emergency":

"The resolution of last night being further considered Brother Moore observed to the Brethren that a Part of the Property belonging to the Lodge should not be removed at all, which is to be taken into consideration at a future time".

It is likely that Bro. Moore's peace of mind was again in question! Actually, "a future time" was not long deferred. A page of the Minute Book describes the negotiations which took place on the next day:

"JULY 3: 1801. The R.W.M. Wardens and Brethren bargained with Mr. S. Cooper of The Cranes Inn to Provide a room for the use of the Lodge at the yearly rent of £⁷ the room to be fitted up at the Expence of Mr. Cooper & to be furnished Masonically at the Expence of the Lodge which furniture & attendant fixtures the Lodge *shall be at Liberty to remove whenever they desire to do so.*

The R.W.M. Wardens and Brethren then proceeded to Bro^r Moore to settle with him respecting the removal of the fixtures &c &c when Bro^r Moore consented thereto on condition of his being Paid £2 - 12 - 6d to reinstate the fire places after those belonging to the Lodge were taken away which was agreed to notice of which the Secretary ordered to send to the Grand Lodge".

The *Lion and Dolphin* had been the scene of many interesting developments in the life of the Lodge; and even at this distance one cannot help feeling a little sad at the severance of that association.

The transfer, however, was conducted with expedition, and apparently without sentiment. The next Meeting was held, only twelve days after the above report, on 15th July 1801, at the *Cranes Inn*, Gallowtree Gate (fifty yards or so from the *Lion and Dolphin*).

Bro. Moore was able to attend, but this may have been because he had committed himself to propose for initiation seven members of

⁶ See p.75.

⁷ The yearly rent is not stated in the minutes

H.M. Forces*. Thereafter, he was never again present in the Lodge.
Alas, poor brother!

Nelson's victories at sea forced Napoleon to make peace, although he clearly showed his intention of again building up an overseas empire at the expense of Britain. The Peace of Amiens in February, 1802, brought, therefore, only temporary relief. Napoleon refused to allow a resumption of trade with France; and with the excuse that Britain had refused to fulfil her treaty obligations to hand back Malta (captured from the French in 1800) to its original owners, the independent *Knights of St. John*, he declared war again in 1803.

The Lodge then faced a further difficult period; and we hope to review its progress during the early years of the nineteenth century in the next copy of the Transactions.

A short review, in which much must remain unsaid, is apt to give a false impression of the leisurely tempo of life as it was lived; but we have tried to provide enough evidence for our readers to form their own picture of the unfolding scene of Freemasonry, and of the masonic activities of some of our early predecessors.

(To be continued)

* See page 74.



The Street of The Knights, Rhodes

Photograph by R.W. Bro. C. B. S. Morley (Provincial Grand Master)

FREEMASONRY IN MALTA

by

W. BRO. D. TIMSON, *Prov. D.G.D.C.*

(*Leics. and Rutland*)

The Island of Malta, a jewel of white shale and rock with a myriad of verdant patches jealously husbanded by the natives, nestles like a pearl at 36°N, 14°30'E. in the warm bosom of a blue and romantic sea. Aptly positioned to justify references to it as "the half-way house of the Mediterranean", it has offered succour and refuge to the distressed through the ages, even before St. Paul, shipwrecked on Melita, slung the viper from his hand into the fire, until today when its attractive climate offers rest and relaxation to all who would seek sanctuary from a storm-tossed world.

Malta's richness in the lore of the Knights of St. John, who founded their hospital in the Valley of Jehoshophat in 1048, with the remains of their sojourn still architecturally evident in the Island; their sagas and legends immortalised by countless historians, and carried abroad through the years by an ever-changing military and civil population, justify an important place in masonic history. This history will ever be of absorbing interest, not only to those who have been launched on their masonic career from one of its several lodges, but also to other Masons who have followed, according to their circumstantial avocations of peace or war, the trail blazed by those worthy Knights.

That Masonry existed and flourished in Malta during the dominion of the Knights of the Hospital is admitted by native historians, and at least one European writer (Preston) would have us believe that the Order of Malta became, at a comparatively remote period, the active protector of the Order of Masons. During the short reigns of Edward V and Richard III, Masonry was on the decline, but on the accession of Henry VII in 1485, it again blossomed under the patronage of the Master and Fellows of the Order of St. John at Rhodes (later in Malta), who assembled their Grand Lodge in 1500, and chose Henry as their Protector.

W. Bro. A. M. Broadley, a well known historian of Freemasonry in the Mediterranean area, wrote that there was ample evidence that the Knights of St. John and the Temple, as Corporations, did nothing but avail themselves of the operative masonic guilds of the past in the erection and embellishment of their religious and civil buildings, but that the former, at least, showed a marked predilection for the modern speculative system and its speculative Lodges, which arose in the eighteenth century on the remains and customs of those very operative associations.

The romantic career of the Knights of St. John is a subject essential, and of particular interest, to a history of Freemasonry in Malta, their

final resting place, where they were augmented in number by their great contemporaries, the Knights Templar, about 1307, after the iniquitous Bull of Pope Clement V.

The institution of both Orders originated some eight hundred years after the discovery of the Holy Sepulchre by the Empress Helena, mother of Constantine, about 298. Constantine caused to be erected over the sacred monument a magnificent Church of the Resurrection, or as it is now known, the Church of the Holy Sepulchre. To this edifice a tide of pilgrimage set in towards Jerusalem, increasing in strength as Christianity gradually spread throughout Europe.

In 637, the Holy City fell to the Arabians who, however, guaranteed the safety of the Christians so that the pilgrimages continued to prosper. In 1065, Jerusalem fell to the barbarous Turcomans and news of their cruelty, massacres and profanation of the Holy Place filtrated into Europe, to arouse the religious chivalry of all Christians. Hence was born the fervour of the Crusaders, when men of all ranks, including monks and priests, undertook the rescue of the Holy Sepulchre from the hands of the oppressors. This was achieved about 1099.

Many years of arduous, and in the main triumphant, campaigns in the Mediterranean area, ensued, the Knights of both Orders often uniting their forces against the infidels. The Templars, however, came to a period of sad misfortune about 1307, when the Heads of the Church and States of Europe, becoming jealous of their increasing power and wealth, initiated disputes with the Order: they had innocently incurred the enmity of the Pope in Rome, and of Philip le Bel in France, and their monies were seized by Edward I in England. A most cruel and barbarous period of persecution ensued, culminating in the tragic end of James de Molay, the last Grand Master of the Order, who was burned to death over small fires of charcoal on an islet in the Seine in March, 1313; a victim of Church oppression.

Such was the severity of public indignation at the horrors and vicissitudes of the lengthy trials to which de Molay and his Knights in captivity had been subjected, that to save appearances for his part in the oppression, Pope Clement V published a Bull transferring their property and possessions to the Hospital of St. John. Hence this Order became enriched and strengthened in number by those Templars fortunate enough to escape the oppression. It may well be thought that this influx of the descendants of "The Poor Fellow-Soldiers of Jesus Christ" into a Catholic Society, may have accounted in some measure for the nature of the dogmas of those speculative Bodies acknowledged to be in existence in later years in the Island of Malta.

Although the corporate body of the Knights of St. John was obliged, as a Catholic Institution, to yield to Papal influence and assume a position inimicable to speculative masonry, individual members of the Order of Malta, and many inhabitants of the Island, were among the first to enrol themselves under its cosmopolitan banner. To such an extent did its influence increase that in 1740 the Grand Master of the Order, in deference to Catholic pressure, caused a Bull of Pope Clement XII to be published forbidding the meetings of the Freemasons. Several

Knights and many citizens left the Island, and although the suppression persisted in 1741, Freemasons' assemblies were proscribed under severe penalties, but the fraternity continued in some measure to thrive in spite of the Papal anathema.

R.W. Bro. W. R. Wright, Prov.G.M. for Malta (1815-26), to whom reference will be made later, believed that the Knights of St. John practised a system of Freemasonry for a considerable time after their settlement in the Island. He did not believe that the Order of Malta was necessarily connected with Freemasonry, further than the embracing of many of the principles common to all Orders of Chivalry; neither did he believe that Masonry formed any part of the initiation ceremony of the Knights of Malta.

Giovanni Antonio Vassello in his "Storia Di Malta" wrote of the formation of a Lodge in the Island about 1785 in the locality of Sa Maison. The only regular Lodge of which any memorial is preserved, was established there by warrant from H.R.H. The Duke of Cumberland, G.M. of England, under the title of "St. John's Lodge of Secrecy and Harmony", constituted on 30th March, 1789, being then numbered 539. Although the Lodge was re-numbered 448 in 1792, it was not carried forward in the Union Roll of 1813.

It appears to have been almost exclusively confined to the Knights of the Order, who adhered to the French ritual. The meetings were not openly avowed, but were held at Sa Maison without any attempt at concealment. The Lodge lapsed about 1802.

Subsequently to the occupation of Malta by the English another Lodge was established at the same place by the French prisoners of war, in correspondence with the Grand Orient of Marseilles. It appears its members were not well selected, to the detriment of its prosperity, but after a disturbed period a few members more loyal in character continued, and in 1819 obtained a Warrant under the English Constitution, numbered 716, under its French title of "Les Amis en Captivité"; they worked the ritual in Italian but observed the constitutions of the Grand Lodge of England. The date of the closure of this Lodge is not recorded, but it never made a return to the Grand Lodge of England.

Parchment certificates of this Lodge were still in existence towards the end of the last century. On the reverse side of one of these documents is a certificate engrossed on 20th December, 1812, "Sovereign Princes of the Valley of Toulon had conferred on the holder the 18th Degree of the Scottish Rite." Another certificate bearing the date, 16th March, 1814, attests that "Bro. Nicholas Atoglioti had been perfected a S.P.R.S.¹ and Knight of St. Andrew". Whether this was a separate Masonic body or the Chapter attached to the Lodge "Amis en Captivité" is not certain.

It is interesting to note, in view of a previous observation, that an endorsement on another of the parchments was signed by some thirteen officers who signed themselves as "Knights of the Templar and Malta".

The foregoing passages contain most of the facts known of the history of Freemasonry in Malta prior to 1814, when modern Masonry is

1 *Sovereign Prince of the Royal Secret*

acknowledged to have commenced there. It suffices to show that if no real connection existed between its system and the Order of St. John, it was at least patronised by individual Knights and thus attained an indisputable place in the Island's masonic history. Many of the tombs of the Knights bear such emblems as compasses, squares, triangles, mallets, etc., the monument of Thomas de Villages being a fair example.

The history of modern Freemasonry in Malta may be said to have begun with the advent of Bro. Waller Rodwell Wright to the Island in 1814, where he went to fill the important posts of President of H.M. Court of Appeal and Senior Member of the Supreme Council of Justice. A man of notable character, he had a reputation as a jurist and *homme de lettres*, and he had devoted many years to masonic research. In 1801 he joined the Prince of Wales Lodge (then No. 412), and three years later he was elected Grand Master of the Order of the Red Cross.

In 1807 he was elected Grand Master of the "Exalted Religious and Military Orders of the Temple and Holy Sepulchre of St. John of Jerusalem", an Order revived in that year by Edward, Duke of Kent. In the articles of the Union, dated 1st December, 1813, between the two Grand Lodges of the Ancients and Moderns, his name immediately follows that of the Duke of Sussex as one of the five signatories on behalf of the Grand Lodge under the *Constitution of England*. These details give some idea of his importance in Freemasonry of the time.

On the 18th February, 1815, twenty-five regular Masons of Malta addressed a letter to Bro. Wright requesting him to lay before His Excellency the Governor their desire to open a Lodge under the style of "The Lodge of St. John and St. Paul" (No. 349). A petition was duly transmitted to the Grand Lodge and a dispensation obtained; the first Master, Bro. Slythe, was installed by Bro. Wright at the Hope Tavern, Strada Mezzodi, on 15th April, 1815.

In the meantime, Bro. Wright had been appointed Provincial Grand Master for Malta and Gozo; a title subsequently changed to Provincial Grand Master of the Mediterranean. Immediately after his installation Bro. Slythe vacated his Office in favour of Bro. Wright, who from then on presided over the labours of the Lodge with praiseworthy regularity and success. In 1819 a Charter was granted to the Melitua Chapter, No. 349, and Bro. Wright was installed as First Principal.

Bro. Wright died on 26th April, 1826, deeply loved and respected. His memory was ceremoniously honoured by the brethren, who placed his coffin on a velvet pall in the Lodge Room, strewing it with flowers as they reverently passed round it in procession. There is no record of any proceedings of the Provincial Grand Lodge of his time, which is perhaps not surprising, as there was only the one Lodge in the Island.

The next quarter of a century proved to be a period of moderate masonic development: the Union of Malta Lodge, No. 407, was constituted in 1832, and the Zetland Lodge, No. 515, held its inaugural meeting in 1846. Both these Lodges subsequently sponsored Royal Arch Chapters, but unfortunately they were relatively short lived and

their Charters were returned in 1873: nevertheless they were to be refounded with success in years to come.

At this time friction with the local Roman Catholics was not uncommon. On the 27th October, 1843, Bro. Leonard, Treasurer of the Lodge of St. John and St. Paul, had occasion to call the attention of the brethren to an edict of the Bishop of Malta directed against all secret societies, and in particular the Freemasons. The Union of Malta Lodge, established in the suburb of Burmola, moved to Senglea about 1843, and was subjected to a bitter attack by the Archbishop Don Francis Scavarius Corauna. So serious did they regard the matter that they sought the aid of the United Grand Lodge of England, but if any answer to their communication was received, it was not placed on record.

In spite of this, Freemasonry prospered, and happier events were constantly happening to sustain local masonic morale. For instance, the Zetland Lodge resolved, in 1849, to buy a house belonging to the Government in order to convert it into a Masonic Hall. In the same year the Venerable Archdeacon J. Burrows, D.D. was installed as Provincial Grand Master, the appointment having been vacant since the death of Bro. Wright. Although he was already P.G.M. for Andalusia and resided at Gibraltar, and does not appear to have visited Malta after his Installation, the knowledge of having a leader, to whom they could appeal in the case of need, may have been of some moral advantage. In December, 1850, a joint committee of the three Lodges then in existence was formed for the consideration of the establishment of an Orphan Asylum. In 1851, the Leinster Lodge, No. 387 (I.C.), was warranted, and although there appears to have been some initial prejudice on the part of the English brethren, after their delegates had inspected the Warrant they declared themselves amply satisfied as to the legality of the new Lodge. Thereafter the association between the members of the Lodges continued in a fraternal manner. In 1856 the Leinster Lodge allowed the Lodge of Integrity, No. 771 (E.C.), attached to the 14th Regiment of Foot, to use the premises, and in token of their appreciation they made their hosts a fine present of five dozen handsome 'firing' glasses.

Such were some of the sunnier events which outshone the occasional storms of religious prejudice.

Another occurrence of interest about this time is that the Zetland Chapter authorised between 1850 and 1858 the working of a Mark Lodge under its auspices. Some doubt arose, however, as to its legality, which led to its closing, so that several members took the Degree again in the Leinster Mark Lodge, No. 387, which worked under the Charter of the Supreme Grand Chapter of Ireland (under whose authority the First Principal of the Chapter was *ex officio*-Master of the Mark Lodge).

In these early days of masonry in Malta a number of Lodges not under the authority of the Province held meetings in the Island. The Lodge of Integrity, already mentioned, met *en passant* to the Crimea. Meetings were held in 1854, 1856 and during 1867, when the Regiment was stationed in the Island. Another Military Lodge to hold meetings there was the "Lodge of Unity, Peace and Concord", of the First Royal

Regiment (afterwards the Royal Scots); it was the last of the English Military Lodges, surrendering its Military Warrant in 1949. Their earlier meetings were also held en route to the Crimea.

On the 19th June, 1871, the Supreme Grand Council of England issued its Warrant for the opening of a Rose Croix Chapter in Malta, to be called "The Rose of Sharon", and in November of that year Ill. Bro. Gilbard was duly enthroned as Sovereign.

It was at the close of this year, 1871, that the Masonic Hall Committee was formed. It had become obvious that the places where the Lodges met were not sufficiently commodious, and suitable accommodation had become a serious problem in an energetically led Masonic community, for Dr. St. John Edwards, a Past Master of the Zetland Lodge, had now received his Patent as *District Grand Master*.

Typical of the complexities of the time, the Lodge of St. John and St. Paul originally met in 1812 at the Hope Tavern in Valetta, and three years later at a different house in the same street. The Union of Malta Lodge met at Burmola in 1832, moved twelve years later to Senglea, in 1847 to Valletta and again, ten years later, they joined with the other two Lodges of the English Constitution at 43, Strada Zaccaria. After much diligent searching, for suitable accommodation was not easy to find and perhaps the Lodges were not made welcome by Roman Catholic landlords, a large house was found in Strada Stretta at £60 per annum (quite a heavy rental in those days). The District Grand Lodge agreed to supply money for essential alterations, and this was augmented by contributions from the three Craft Lodges.

The responsibilities of the District Grand Master, now Bro. William Kingston, were at this time extended when in March, 1878, the Grand Secretary wrote to him announcing that the Lodge "Ancient Carthage", No. 1717, at Tunis in North Africa, had been added to the District. It is interesting to note that of its 135 members 17 were English, 14 Maltese, 41 French, 44 Italian, 2 Greek, 13 Tunisian, 1 German, 1 Portugese and 2 Spanish, and that these embraced the Protestant, Roman Catholic, Greek Orthodox, Jewish and Moslem Faiths: the list of Officers included an Interpreter, which is hardly surprising! While this Lodge did not add to the problem of accommodation in Malta, it is of general interest as regards the District, and its composition is worthy of particular note.

Masonry in the Island continued to expand; the William Kingston Chapter (a revival of the old Union Chapter) was founded in 1880, and the Resurrection Chapter, No. 515, was consecrated in 1881. The United Brethren Lodge, No. 1923, was warranted in April, 1881, with permission being granted for the meetings to be held at the house of Bro. Hewson, the Senior Warden, at Strada Carmine, St. Juliens. Bro. Hewson, however, left the Island towards the end of 1882, and the Lodge was compelled thereby to rent the Villa Gzira at Sliema, where they remained for six years.

In March, 1881, a busy year, a few well known local brethren convened a private meeting at the Windsor Castle Hotel, Valletta, "to consider the desirability of forming a Masonic Lodge under the English

Constitution, membership to be restricted to Commissioned, Warrant and Non-Commissioned Officers of Her Majesty's Army, Civilians holding permanent appointments in the War Department, and certain Retired Personnel of these services". Consequently, on 27th May, a Lodge was formed under the title of "The Wayfarers Lodge", No. 1926: but there appears to be no record of the Lodge ever having been formally consecrated. This Lodge met at the outset in the Hall at Strada Stretta, and in the course of time established a reputation for efficient and harmonious working.

In March, 1888, the District Grand Master, now R.W. Bro. Marmaduke Ramsey, communicated with the three Chapters of the Island, suggesting that the time had come to constitute them into a District Grand Chapter. Consequently the District was formed in the following October, after the Petition was granted by the Supreme Grand Chapter: the District Grand Master was duly installed as Grand Superintendent. The District prospered in line with Craft masonry and became enlarged to include at the present time five Royal Arch Chapters.

Of interest will be a letter sent in February, 1882 to the Grand Scribe E. from the Principals and Companions of the Melita Chapter, No. 349, intimating that at their last Convocation they had had to refuse to exalt two Master Masons, owing to the fact that they had not served in that rank for the prescribed period of *twelve months*.

The year 1891 is one worthy of comment as the first meeting of the Melitia Lodge of Instruction was held on the 16th March, having received sanction to do so through the initiative of the Master of the Lodge of St. John and St. Paul, Bro. W. A. Collings. On many occasions during the early part of the present century the Lodge was formed under the banner of one or other of the Lodges of the English Constitution in the Island, to 'pass' brethren on their behalf. It was agreed that there was no objection to Master Masons from the Sister Constitutions joining the Lodge, so long as no foreign working was introduced.

The District Grand Lodge of 1894 had recourse to use the Valletta Gymnasium to accommodate its assembly, a sign of the increase in the number of Masons in the District. The Waller Rodwell Wright Lodge, No. 2755, named after the illustrious founder of modern masonry in the Island, was consecrated in April, 1899, and the Royal Naval Lodge, No. 2761, on the 11th March in the same year: both Lodges meeting at the Hall in Strada Stretta. These expansions of Masonic activity, with seven Lodges and other Degrees now meeting at Strada Stretta, again raised an urgent problem of accommodation.

In 1907, a fine old 16th Century building in Marsamuxett Road, Valletta, became available and was leased for twenty-five years. Local Freemasons seem to believe that this old hall had earlier been the property of the Knights of St. John, and it certainly seems to have about it an historical and romantic atmosphere. In February, 1941, a landmine fell close by the Hall, which sustained serious damage and was rendered unusable.

Typical of the harmony existing between the three Constitutions now working in the Island, the Scottish and Irish brethren, meeting at Villa

Blye, at once placed their own Hall at the disposal of the English Masons—an offer most gratefully accepted. In recognition of this great friendship and mutual assistance through the years, the Toast of “The Sister Constitutions” has been honoured since 1950 at the Installation Dinners of all Lodges and Chapters of the English Constitution.

After a difficult time trying to find alternative accommodation large enough to meet their requirements, it was decided that the only solution was to put into good repair the damaged 16th Century Hall. In 1950 the Maltese Government offered a fifty-year lease, providing the Masonic Hall Committee carried out all repairs to the satisfaction of their Director of Public Works. After protracted negotiations the District Grand Master, R.W. Bro. Brig, C.E. de Wolff, C.B., C.B.E., LL.B. as President of the Masonic Hall Committee in 1952 signed the Deed of Emphyteusis for ninety-nine years.

The cost of repairs much exceeded the original estimate, and the Masonic Hall Committee had to find no less than £10,700. Generous donations were forthcoming from the United Grand Lodge, the Supreme Council and Great Priory, but the balance was provided by grants from the local Lodges, other Masonic Bodies in the District, and by individual gifts from the brethren. It was a most praiseworthy effort and quite typical of the spirit of the Malta Masons. A visit to this fine old Hall in 1963 showed the writer how deeply proud the brethren are of this handsome memorial to their personal endeavours.

Reference has been made to the Degrees of the Holy Royal Arch and the Ancient and Accepted Rite, but in the course of the Island’s masonic history other branches of the Order had come into existence there.

At a meeting of the Keystone (Mark) Lodge held in April, 1879, it was resolved to petition the Mark Grand Lodge to form Tunis and Malta into a Mark Province. The request being successful, Bro. A. M. Broadley was duly appointed Provincial Grand Master. The new Province began with four Lodges, two being in Tunis and two in Malta, and in April, 1880, it was extended by the granting of a Warrant to the Union of Malta Lodge, No. 263, to meet in the Island. However, the affairs of the new Province did not prosper particularly in Tunis, and Bro. Broadley resigned his appointment at the end of 1881. Subsequently the Province was divided, as the only solution to a satisfactory working of Mark Masonry, into the Province of North Africa and the Province of the Mediterranean, which embraced Malta, Sicily and Gibraltar, but in 1882 the Lodges at Gibraltar were withdrawn. Although these early days seemed to be days of unrest, a steadier period was to come under wise leadership over the last fifty years. The District Mark Grand Lodge came to embrace four Lodges, three of which have Royal Ark Mariner Lodges attached to them.

The Provincial Priory dates from 1874, when it comprised the Melita Preceptory in Malta and the Calpe Preceptory at Gibraltar; the general arrangement being that the officers of Provincial Priory should be equally divided between the two Preceptories. Difficulties arose, principally from the latter, and in 1897 it was announced when the Priory

met, after a lapse of five years, that the members of the Calpe Preceptory had declined Provincial Honours.

In 1924 the two Preceptories were transferred to the Unattached List, the Grand Master having decided not to appoint a Provincial Prior. However, the Melita Preceptory, No. 37, continues in good heart in spite of having been in abeyance, by agreement with Great Priory, during 1940-2, owing to the exigencies of the war. It is clear that this Preceptory, dating from 1850, was re-constituted from the Old Melita Encampment, acknowledged to have been founded by Bro. Waller Rodwell Wright about 1815. The Installation of the Eminent Commander at the inauguration of the new regime took place on 6th November, 1850, and it is interesting to note that ladies were admitted to the preliminary proceedings.

The Masonic and Military Order of the Red Cross of Constantine is actively represented in the Island by the Wignacourt Conclave, No. 141, opened in 1880, and La Valletta Conclave, No. 151, consecrated in 1893. The former was in suspense from 1883 until 1925, otherwise an unbroken line of Past Sovereigns indicates happy circumstances in both of them.

A masonic survey of Malta would be incomplete without a fuller account of the Sister Constitutions.

The Irish Constitution was first represented in the Island by the Leinster Lodge, No. 387. The Abercorn Lodge, No. 273, was formed in 1899 but unfortunately all the Lodge records prior to 1920 were lost when the Villa Blye was destroyed by enemy action during the last war. It was a Military Lodge of the 14th Regiment of Dragoons, originally founded in 1756.

The Charter for the Leinster Royal Arch Chapter, No. 387, was granted by the Grand Chapter of Ireland in 1857, but here again all records prior to 1929 were lost in the disaster of the Villa Blye. The last recorded Convocation was held in June, 1951, and it now appears that after continuous working for ninety-four years this old Chapter has closed down.

The Island's Scottish Constitution came into being with the consecration of the Lodge of St. Andrew, No. 966, in March, 1904, following a meeting of twelve brethren at the "Star Club" in Hamrun in December, 1903. This Lodge, which has prospered steadily since its foundation, presented a set of Tracing Boards to the English District Grand Lodge when the new Masonic Hall was consecrated in 1908, as a memento of the occasion.

Members of this Lodge founded the Caledonian Royal Arch Chapter, No. 325 (S.C.). The Constitution and Dedication Ceremony was arranged for 15th September, 1906, by the First Deputy Grand Principal Z. of Scotland, but tragically the death of the M.E. First Grand Principal, Sir Allen Russell Mackenzie, caused a cancellation of the arrangements. At the request of the Supreme Grand Chapter of Scotland the ceremony was performed by the Grand Superintendent of the District Grand Chapter of Malta (E.C.) and the Chapter has done excellent work ever since.

Finally, since charity is the keynote of all masonic harmony, reference should be made to the Malta Masonic Charities Association which held its first meeting on 7th May, 1887, when the District Grand Master presided: the object of the foundation, quite rightly, being to "concentrate and extend the voting power of the District". Since its formation over £5,000 has been granted in relief of local cases in Malta, and steady support has been given to the home Institutions.

Such is the history of Freemasonry in Malta—a saga of constant masonic endeavour and success, of fraternal association one with another and within the Sister Constitutions—a living memorial of those principles which have the same spiritual message for us, as they had for our knightly forebears a thousand years ago.

References

- "Floreat Melita": R.W. Bro. Brig. C. E. de Wolff, C.B., C.B.E., O.S.T.J., LL.B.
District Grand Master for Malta. *Malta, 1957*
- "A History of Freemasonry in the District of Malta": W.Bro. A. M. Broadley
Geo. Kenning, *London, 1880*
- "A sketch of the Knights Templars and the Knights Hospitallers, of St. John of Jerusalem": Richard Woof, F.S.A. Sir Patrick Colquhoun and Robert Hardwicke,
London, 1855
- "The Knights Templar": Charles G. Addison, *London, 1842*

MISCELLANEA

We thank W.Bro. C. H. Morris, P.M., 6617, a Member of the Correspondence Circle, for giving us the following account of:

SOME IMPRESSIONS OF FREEMASONRY IN BERMUDA

BERMUDA is 3,445 miles from London, England, but it is only 774 miles from New York. It is very popular as a holiday resort for Americans, especially golfers, as there are several good golf courses on the islands. As it is so near to the States, it is under the dollar influence. Things, therefore, are comparatively expensive when compared with prices in this country.

BERMUDA consists of a chain of more than 150 small islands connected by bridges. The population is 45,000, of whom two thirds are coloured.

The CAPITAL was ST. GEORGE until 1815, when it was moved to the present capital, HAMILTON.

The Masonic Lodge at St. George uses the old State House which was occupied by the Governor until the Capital was moved to Hamilton.

Built in 1619, this is reputed to be the oldest building in Bermuda. The Masonic Lodge is held there at the annual rental of one peppercorn.

Shortly after my arrival, I phoned the Grand Inspector of the English Constitution, V.W.Bro. C. H. V. Talbot, introduced myself and enquired what Lodges were being held during the period of my stay. The Grand Inspector, who had a charming and courteous manner, immediately told me of all the Lodges meeting in the near future and suggested that the most interesting would be the Bermuda Garrison Lodge, No. 580, in the Irish Constitution. He said it would "make my eyes pop out". This was an Installation ceremony and was to have been held on Monday, 8th February, 1965. The Grand Inspector said that he was unable to be present, but that he would depute some one to look after me.

Soon after our arrival in Bermuda, there was a strike of certain coloured employees of the Bermuda Electric Light Company. There was some rioting, and seventeen policemen were hurt (one seriously) and taken to hospital. There was also some intimidation and eventually the strike spread to the docks and bakeries. Unfortunately, the Bermuda Garrison Lodge drew its members from all the uniformed services, so, as they were 'on stand-by', the Installation had to be postponed.

However, I did not know that at the time, so I went along to the Masonic Hall in Hamilton, where I was greeted by the Grand Inspector of the Irish Constitution, R.W.Bro. Thos. M. du Bois Godet. He proved me in a most thorough manner. The Lodge was then opened; the Installation ceremony was postponed to a later date, and the Lodge was closed. I am not able, therefore, to report on the ceremony. One thing I learned was that the handshake before the 1st degree demands the answer "By the help of God and the tongue of good report". I noticed, too, that the Tracing Boards were hanging permanently on the walls.

All three constitutions are represented in Bermuda, presided over by two Grand Inspectors and one District Superintendent. There are three Lodges of coloured brethren in the Islands—one in the Scottish Constitution and two in the Irish Constitution.

The Grand Inspector, or my host as I should now call him, then took me back to my hotel in his car and invited me to attend a Lodge of coloured brethren being held the following evening. It was the Lodge Somers Isles, No. 1503, held in Somerset, under the Scottish Constitution.

I was duly picked up the next night, and in our party there were also two other visiting brethren, one from London and one from the States. After a long and tortuous ride, we arrived at a building, of which the ground floor was open and appeared to be a general store. We went up some outside stairs and found ourselves in a large room. Apparently this room was used by the Ancient Order of Buffaloes and was lent by them to the Somers Isles Freemasons on Lodge nights. The consequence was that all the furnishings of the Lodge Room had to be set up each Lodge evening. Some of the furniture had to be hinged, so that it could be folded and put away. It was kept in large cupboards at the end of the room. After the Lodge meeting, jackets came off and the members busied themselves clearing everything away—a not inconsiderable job of work. The enthusiasm among these coloured brethren must be great.

The Lodge consisted entirely of coloured members. A young brother between 20 and 30 years of age was being raised. I am not sure, but I believe this was an emergency meeting because of what comes later. The candidate was leaving Bermuda to take up work in America and the brethren wished to complete his raising in Bermuda; otherwise it would have been impossible to complete it when he arrived in his township in the States. Apparently the nearest coloured Lodge was too far away to reach, and white Lodges in the district would not have accepted him to complete the work. Officially this is denied, but I was told that all sorts of excuses would have been put forward by white Lodges.

The ceremony was most interesting to me, as it was the first I had seen in a Lodge under the Scottish Constitution.

Here follow a few observations I made:

The 'Due Guard' is given before each sign.

The Master is called *Right Worshipful Master*.

The Wardens are called *Worshipful Bro. Wardens*.

The W.M. gives the sign while sitting.

The Candidate was attired in 'shortie' pyjamas.

The Obligation was taken at a pedestal in the centre of the Lodge, separate from the Master's pedestal.

The G. sheet was first placed in the centre of the Lodge for the steps to be taken.

For the 'Fifteen Fellowcrafts' and the subsequent raising, a C...n was assembled in the N.W. corner. After the Candidate had been re-admitted, the brethren of the Lodge marched round him banging tins

and making loud noises and shouts. When the Can. was in the C...n they perambulated three times singing three different hymns, connected with the 1st and 2nd Degrees and a hymn particularly denoting grief and distress in the 3rd.

Then the most impressive part, as far as I was concerned, was the presentation of 'Let me now beg'. The G. Sheet was now placed in the S.W. corner and immediately at the side was a narrow table with the emblems of mortality displayed. The Lodge was in *total* darkness, except for a thin pencil beam of purplish light, coming from the ceiling, directed on to the mortal remains. It must have been a frightening experience for the Candidate.

The Traditional History was given in three separate and distinct parts. Visitors' Greetings were given at the Second Rising.

Rapid Fire greeting for visitors is 1, 2, 3, silent, followed by nine rapid claps.

There was no festive board as we know it—just sandwiches and beer or spirits taken standing in an ante-room; and there was a speech of congratulations and farewell to the Candidate by the Master, and short speeches by the visitors.

I could also have attended the Atlantic Phoenix Lodge, No. 224, under the English Constitution, but my masonic feelings were subjugated to my duty to my wife, whom I had already left by herself for two evenings.

EXTRACT FROM A LETTER FROM W.BRO. L. M. SHERWOOD, FIJI

Last week we had for several days a hurricane stationary to the north of Fiji. Fortunately for Fiji it reversed its direction of travel and cleared away to the west to devastate unfortunate Samoa which had not been struck by a hurricane since 1889. We had a lot of wind, some gusts of gale force, but we suffered no more damage than the loss of 10 or 12 dozen mandarins from one tree.

In 1889 there were about a dozen ships in Apia harbour, all German or American except HMS Calliope, the only vessel of the dozen that saved itself from being wrecked. In recognition of the great seamanship evinced, the Lodge of Apia (New Zealand Constitution) is called *Calliope*.

LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal as follows:—

Years

1924/25 to 1930/31 (inclusive)	}	at 2s. 6d. per yearly issue (plus postage, 6d.)
1932/33		
1934/35		
1938/39		
1941/42 to 1954/55 (inclusive)	}	at 7s. 6d. per yearly issue (plus postage, 6d.).
1955/56 to 1962/63 (inclusive)		
1963/64	}	at 12s. 6d. per yearly issue (plus postage, 6d.).
1964/65		

Application should be made to the Hon. Librarian, Freemasons' Hall, 80 London Road, Leicester.

PROVINCIAL PUBLICATIONS

The following publications are available on application to the Secretaries of Lodges in the Province or to the Hon. Librarian, 80 London Road, Leicester, 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)

REGISTER

Revised 1966

FOUNDERS

- *W.Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C., D.P.G.M. Leics. and Rutland
- *W.Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.G.W.
- *W.Bro. W. M. Williams, P.M. 279, P.P.G.W.
- *W.Bro. W. H. Staynes, P.M. 279, P.P.G.Std.B.
- *W.Bro. R. Pratt, M.D., P.M. 1560, P.P.G.D.
- *W.Bro. F. W. Bilson, LL.B., P.M. 1391, P.P.G.Reg.
- *W.Bro. Revd. H. S. Biggs, P.M. 523, P.P.G.W.

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

*Obit.

PAST MASTERS OF THE LODGE

*W.Bro.	J. T. Thorp	..	..	..	..	..	1892-3
*	W. M. Williams	..	..	..	..	..	1893-4
*	E. Holmes	..	..	..	..	..	1894-5
*	W. H. Staynes	..	..	..	..	..	1895-6
*	S. S. Partridge	..	..	..	..	..	1896-7
*	R. Pratt	..	..	..	..	..	1897-8
*	F. W. Bilson	..	..	..	..	..	1898-9
*	Revd. H. S. Biggs	..	..	..	..	..	1899-00
*	Revd. H. J. Mason	..	..	..	..	..	1900-01
*	J. J. Knowles	..	..	..	..	..	1901-02
*	H. Howe	..	..	..	..	..	1902-03
*	G. Neighbour	..	..	..	..	..	1903-4
*	R. B. Starkey	..	..	..	..	..	1904-05
*	L. Staines	..	..	..	..	..	1905-06
*	W. A. Lea	..	..	..	..	..	1906-07
*	J. R. Frears	..	..	..	..	..	1907-08
*	H. J. Grace	..	..	..	..	..	1908-09
*	G. D. Potts	..	..	..	..	..	1909-10
*	G. Bonner	..	..	..	..	..	1910-11
*	G. Bonner	..	..	..	..	..	1911-12
*	Revd. 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
*	F. Haines	..	..	..	..	..	1921-22
*	W. J. Bunney	..	..	..	..	..	1922-23
*	J. H. Hawthorn	..	..	..	..	..	1923-24

*	"	C. F. Oliver	1924-25
*	"	N. K. Lee	1925-26
*	"	A. H. Hind	1926-27
*	"	C. S. Bigg	1927-28
*	"	Revd. E. R. J. Biggs	1928-29
*	"	H. Hyde	1929-30
*	"	H. D. M. Barnett	1930-31
*	"	M. D. R. Richardson	1931-32
*	"	W. H. Riley	1932-33
*	"	G. B. Ellwood	1933-34
*	"	A. J. S. Cannon	1934-35
*	"	A. L. Macleod	1935-36
*	"	W. H. Cotton	1936-37
*	"	W. R. Bridger	1937-38
*	"	J. T. Cooper	1938-39
*	"	G. E. Phipps	1939-40
*	"	F. G. Fleeman	1940-41
*	"	E. H. Stork	1941-42
*	"	J. C. Burton	1942-43
*	"	T. O. Judge	1943-44
*	"	G. W. Wilkes	1944-45
		R.W. Bro. Sir John Corah	1945-46
*		W.Bro. P. M. Webster	1946-47
*	"	S. F. Herbert	1947-48
*	"	W. Tomlinson	1948-49
*	"	A. T. Shorthose-Smith	1949-50
*	"	W. H. Wood	1950-51
	"	F. W. Heaton	1951-52
	"	C. C. H. Binns	1952-53
	"	C. E. Haines	1953-54
*	"	E. Murray	1954-55
*	"	A. G. Kilner	1955-56
	"	J. E. Foister	1956-57
	"	R. H. Dilworth	1957-58
*	"	J. Lees Smith	1958-59
	"	S. Kay	1959-60
	"	W. E. Boulter	1960-61
		R.W. Bro. C. B. S. Morley	1961-62
		W. Bro. G. H. Fox	1962-63
	"	H. Carr	1963-64
	"	W. G. Fox	1964-65

*Obit.

MEMBERS OF THE LODGE

Binns, C. C. H., M.A., M.B., B.CH. P.G.D., P.M.1560, P.M.
Carr, E. R., P.M.3448, 4835
Corah, Sir John, J.P., P.M.1560, 4656, P.M., Past Prov.G.Master
Heaton, F. W., B.A., B.SC., P.M.3078, P.M.
Haines, C. E., P.M.2865, P.M.
Rossiter, A. E., P.M.2081
Carr, H., P.A.G.D.C., P.M.2076, 2265, 6226, P.M.
Foister, J. E. P.G.D., P.M.3091, 5682, 7896, P.M., Asst.Prov. G.Master
Dilworth, R. H., M.A., P.A.G.D.C., P.M.1330, P.M.
Kay, S. P.M.779, P.M.
Boulter, W. E., B.SC., P.M.4874, P.M.
Swift, J. T. B. P.A.G.D.C., P.M.523, 4874
Morley, Brig. C. B. S., C.B.E., T.D., D.L. P.M.3091, P.M. Prov.G.Master,
Fox, G. H., P.M.787, 2425, P.M.
Thorpe, W. A., P.M.4835
Barnbury, A. E., P.A.G.D.C., P.M.2028, 5061
Fox, W. G., T.D., D.L., M.A., J.P.
P.G.D., P.M.4656, 7762, I.P.M. Dep.Prov G.Master
Lakin, J. W., P.M.1330
Muddimer, E., P.A.G.D.C., P.M.3919, 6803, W.M.
Whitby, E., P.M.523, 7767
Goadby, G. F., P.A.G.D.C., P.M.1391
Flinn, T., P.M.5247
Haird, T. W., P.A.G.Supt.Wks., P.M.3091
Wright, E. J., P.G.D., P.M.3201, 7429
Davey, C. E., P.M.2028
Russell, W. H., P.M.1130
Burnell, R. C., P.M.1130
Farrant, O., P.G.D., P.M.4874
Thomas, E., B.SC., PH.D. P.M.3091
Powell, G. G., P.M.7168
Sharp, D. E., P.M.4711
Wheatcroft, H. L., P.M.4874
Dyson, G. M., M.A., D.SC., PH.D. P.A.G.D.C., P.M.1007, 5758, 7007
March, J. L., LL.B. P.M.3919
Robinson, C.B., P.A.G.D.C., P.M.5051, 6757
Neale, C. E., P.M.6803
Upchurch, F. N., P.M.4200, 6596, 7801
Smith, C. M. R., P.M.523
Best, V. G., P.M.6406
Westmoreland, K. G., P.M.1265
Walker, J. H., P.M.7007
Brown, S., T.D., D.L., J.P., P.D.G.Swd.B., P.M. 3091, 5042
Smith, R. G., P.M. 1782, 7778
Jackson, Revd. L., A.K.C., O.C.F., P.M. 7801
Ward, E. M., M.D., B.S., P.M. 1560
Timson, D., P.M. 5061

HONORARY MEMBERS

- R.W. Bro. Sir Gilbert Inglefield, M.A., Prov. Grand Master for Bedfordshire
R.W. Bro. Capt. B. A. Mallender, Prov. Grand Master for Derbyshire
R.W. Bro. Col. J. G. T. Eccles, D.L., Prov. Grand Master for Lincolnshire
R.W. Bro. B. Guillaume, Prov. Grand Master for Northants and Hunts
R.W. Bro. C. H. V. Elliott, T.D., M.A., Prov. Grand Master for Nottinghamshire
R.W. Bro. Lt.-Cdr. G. J. Mackness, C.B.E., D.S.C., D.L., R.N., Past Prov. Grand Master, Nottinghamshire

MEMBERS OF THE CORRESPONDENCE CIRCLE

GRAND LODGES, LODGES AND LIBRARIES

- Bournemouth and District Masonic Study Group, Bournemouth
Bristol Masonic Society, Bristol
Byron Lodge of Instruction No 4014, Hucknall, Notts.
Lodge of Research No. 200, Dublin
United Grand Lodge of England Library, London
Ferrers and Ivanhoe Lodge No. 779, Ashby-de-la-Zouch
Masonic Temple Association of Fort Worth, Texas, U.S.A.
Grace Dieu Lodge of Instruction No. 2428, Coalville
Freemasons' Library, The Hague, Holland
Howe and Charnwood Lodge of Instruction, Loughborough
Iowa Masonic Library, Cedar Rapids, Iowa, U.S.A.
Provincial Grand Lodge of Kent Library and Museum, Canterbury
Leicester Masonic Library, Leicester
Lodge of Living Stones No. 4957, Leeds
Lumley Lodge of Improvement No. 1893, Skegness
Grand Lodge of Manitoba, Winnipeg, Canada
Mark Grand Lodge Library, London
Grand Lodge of Massachusetts, Boston, U.S.A.
Grand Chapter of R. A. Masons of Michigan, Battle Creek, U.S.A.
Minerva Lodge No. 2433, Birkenhead
Moseley Masonic Hall Library, King's Heath, Birmingham
New York Grand Lodge Library and Museum, New York, U.S.A.
Northampton Masonic Club, Library and Museum, Northampton
North York Lodge of Instruction No. 602, Middlesbrough
Nottinghamshire Provincial Grand Lodge Library, Nottingham
Old Oundelian Lodge No. 5682, London
The Research Lodge of Otago No. 161, Dunedin, New Zealand
Masonic Library and Reading Circle of Penarth, Glamorgan
Grand Lodge of Pennsylvania, Philadelphia, U.S.A.
Peterborough Masonic Library and Museum, Peterborough
Phoenix Lodge of St. Ann No. 1235, Buxton, Derbyshire
Porchester Circle No. 4907, Nottingham
Quatuor Coronati Lodge No. 2076, London
United Grand Lodge of Queensland, Brisbane
Rhodesia Lodge No. 2479, Salisbury, Southern Rhodesia
St. Bartholomew Lodge of Instruction No. 696, Wednesbury, Staffs.
The Grand Lodge of Scotland Library, Edinburgh

Supreme Grand Royal Arch Chapter of Scotland, Edinburgh
 District Grand Lodge of South America (Southern Division), Buenos Aires,
 Argentina
 Grand Lodge of South Australia, Adelaide
 Masonic Library of Southern California, Los Angeles, U.S.A.
 Shorncliffe Lodge No. 4330, Folkestone
 Library of The Supreme Council 33rd°, Washington, U.S.A.
 Surbiton Masonic Library, Surbiton
 District Grand Lodge of the Transvaal, Johannesburg, South Africa
 Trevor Mold Lodge No. 3293, Buenos Aires, Argentina
 United Grand Lodge of Victoria, Melbourne
 Provincial Grand Lodge of Warwickshire Museum and Library, Edgbaston,
 Birmingham
 Willem van Oranje Lodge No. 3976, London
 Provincial Grand Lodge of Worcestershire Library and Museum, Worcester
 Provincial Grand Library of Yorkshire (West Riding), Leeds

EXCHANGE LODGES AND OTHERS

America Lodge of Research, New York, U.S.A.
 Athenaeum Lodge of Research, Durban
 British Museum, London
 Dorset Masters' Lodge, Dorchester
 Fortescue Lodge Masonic Library, Honiton, Devon
 Manchester Association for Masonic Research
 Notts Installed Masters' Lodge, Nottingham
 Research Lodge of Oregon No. 198, Oregon, U.S.A.
 Toronto Masonic Library, Toronto, Canada
 The United Masters' Lodge, New Zealand

BRETHREN

Abbott, F. D., Oadby	Aspell, G. L., Frisby-on-the-Wreake
Abell, S. R., Leicester	Attenborough, C. R., Glenfield
Adams, R. G., Uppingham	Audley, J. B., Broughton Astley
Adcock, A. A., Uppingham	Austin, G. L., Dunedin, New Zealand
Aisthorpe, J. H., Wigston	
Allen, H. R., Leicester	Bach, J. B., Old Windsor
Allen, W. J., Skipton, Yorks.	Backhouse, H. B., Narborough
Allman, C., Leicester	Bacon, G. H., Farnham
Alloway, Revd. S. H., Market Har- borough	Bailey, A. W., Leicester
Alyca, O., Trenton, Canada	Bailey, G. S., Luton
Amos, S., Glenfield	Bailey, J., Upper Broughton
Anderson, A. W., Kitwe, N.Rhodesia	Bailey, R., Melton Mowbray
Anderson, G., Warwick	Baker, N. P., Leicester
Anley, D. M., Long Eaton	Bakes, L. H., Leeds
Arnold, A. G., Stafford	Baldwin, G. E., Leicester
Ashbee, R. H., Plumtree	Bambury, H. F., Leicester
Ashcroft, N. B., Leicester	Banes, F. J., Broadstairs
Asher, H. F., Leicester	Banks, R. H., Great Bowden
Ashwell, B. G., Oadby	Banner, J. W., Leicester
	Barlow, J. R., Birmingham

Barnett, P. G., Leicester
 Barraclough, R., Batley, Yorks.
 Barrett, H. M., Thrussington
 Barry, J. R., Leicester
 Barsby, J. V., Kibworth Harcourt
 Base, C. E., Birmingham
 Bayldon, R., Leicester
 Bayley, F., Leamington Spa
 Baylis, The Rev. Preb. H., Lichfield
 Beal, J., Melbourne, Derby
 Beasley, J. E., Coventry
 Beatty, T. W., Stouffville, Canada
 Beaver, H., Melton Mowbray
 Bedford, F., Wellingborough
 Bedingfield, R. L. W., Leicester
 Bedwell, A. W., Hamilton, Canada
 Bellamy, G., Great Glen
 Benford, P. E., Ullesthorpe
 Benjamin, C., Skipton, Yorks.
 Bennett, P. M., Leicester
 Bennett, R. D., Leicester
 Bennett, S. J., Hinckley
 Bentley, R. L. R., March
 Bentley, W., Woodhouse
 Bevans, H. S., Cropston
 Biddle, L. J., Birmingham
 Biggin, F. H., Countesthorpe
 Biggin, H., Sheffi eld
 Binns, W. J., Leicester
 Bishop, C. S., Glenfield
 Black, G. P., Birstall
 Blackham, T. P., Oadby
 Bleby, W. H., Kibworth Harcourt
 Bloor, C. A., Yardley Hastings
 Blumson, H. J., Scarboro, Canada
 Bond, V. R., Scarborough
 Boot, W., Bakewell
 Boshier, W. F. H., Oadby
 Bott, S., Leicester
 Bottrell, J. C., Sutton Coldfield
 Bourke, D. H. G., London
 Bowen, A., Kirby Muxloe
 Boyden, H. A., Maxey, Peterboro'
 Boynton, T. E., Leicester
 Bray, K., Oadby
 Brittain, S., Kettering
 Broadbent, J. R. M., Leicester
 Brockhouse, J., Wolverhampton
 Brocklehurst, R. A., Leicester
 Bromley, G. W., Leicester
 Bromwich, P. A. H., Leicester
 Bronkhurst, C., Esher
 Brooks, G. R., Leicester
 Browett, P. H. J., Leicester
 Brown, A., Edinburgh
 Brown, A. F., Queniborough
 Brown, N., Blackpool
 Brown, R. J., Blandford
 Brown, R. L., Derby
 Brown, T. E., Wembley
 Brown, W. B., Gibraltar
 Brown, W. J., Belper
 Bruce, D., Toronto
 Bryan, L. J., Oadby
 Brydson, K. J., Kegworth
 Bryson, D., Rothley
 Bunney, M. J., Leicester
 Burdett, S. A., Oadby
 Burritt, E. A., Denver, U.S.A.
 Burrows, T. V., Cambridge
 Burton, C. F., Lutterworth
 Burton, J. K., Leicester
 Burton, J. R., Leicester
 Burton, R., Leicester
 Burton, R., Birstall
 Burton, W., Birstall
 Buswell, D. A., Rothley
 Buswell, G. A., Leicester
 Butler, A. R., Leicester
 Butler, W. T., Dereham
 Cameron, D. E., Kirby Muxloe
 Cammack, H., Coventry
 Cardwell, S., Tettenhall, Staffs.
 Carlton, D., Loughborough
 Carr, J., Coalville
 Carr, R. A., Leicester
 Carver, S. J. H., Glen Parva
 Cassere, F. A., Brewood, Staffs.
 Cave, G. P., Leicester
 Cave, H., Oadby
 Cayless, A. J., Leicester
 Cemmell, I. G., Leicester
 Chadwick, E., Cottesmore
 Chamberlain, G. T. E., Leicester
 Chambers, R. N., Gatley, Cheshire
 Chapman, A., Houghton-on-the-Hill
 Chapman, N. P., Solihull
 Charles, D., Rothley

Charles, D. H., Birstall
 Charles, W., Leicester
 Charman, E. H., Leicester
 Cheek, A. C., Andover
 Chell, C., Leicester
 Childs, L., Leicester
 Chilton, S. C., Barnsley
 Chisholm, A. C. A., Leicester
 Clamp, J., Coalville
 Clarfield, L., Leicester
 Clark, G. V., Leicester
 Clark, J. S., Oakham
 Clarke, A. B., Groby
 Clarke, D. A., Oadby
 Clarke, J. R., Sheffield
 Clarke, R. K., Queniborough
 Cockerill, F., Loughborough
 Cockerill, J., Loughborough
 Cole, D., Melton Mowbray
 Coles, J. M., Leicester
 Collinson, D. E., Leicester
 Collinson, P., Anstey, Leicester
 Condon, J. B., Leicester
 Condon, J. C., Leicester
 Conway, L. J., Melton Mowbray
 Cooke, W. P., Broughton Astley
 Cooper, H., Nuneaton
 Cope, B., Melton Mowbray
 Cope, G. S., Queniborough
 Copeman, F. S., Leicester
 Cottam, E. J., Leicester
 Coveney, H. H., Wigston Magna
 Cowburn, H., Knysna, S. Africa
 Cowling, L. D., Mount Pleasant,
 S. Australia
 Cox, J., Grantham
 Cox, S. A., Quorn
 Crane, C. E., Ashby-de-la-Zouch
 Crane, E. A., Ashby-de-la-Zouch
 Crane, G. H. L., Newtown Linford
 Creed, A. N., Solihull
 Creese, R., Leicester
 Crofts, W. A., Leicester
 Crook, K. W. C., Leicester
 Crookes, W. S., Market Harborough
 Crumbie, T., Leicester
 Cullen, P. C., Nottingham
 Culshaw, G., Thorpe Satchville
 Cundy, E., Cape Town
 Cuttiford, D. G., Earl Shilton

Dalby, J. B., Lutterworth
 Davies, A., Gwynne, Nanpantan
 Davies, B. M., Crymmych, Pem.
 Davies, F. G., Sutton Coldfield
 Davies, J. H., Loughborough
 Davies, L. T., Banbury
 Davis, A. W., Leicester
 Davis, O. A., East Ham, London
 Dawson, D. B. H., Derby
 Day, J., Oadby
 Dayman, E. P., Leicester
 Dearnley, H., Oak Ridges, Ontario
 Deeming, C. K., Loughborough
 Dennant, F. J., Ipswich
 Dennison, C. B., Oakham
 Devine, G., Birstall
 Dews, J., Leicester
 Dodd, A., Leicester
 Doidge, G. B., Plymouth
 Dominy, D. G., Schenectady, U.S.A.
 Drakeford, H., Old Hunstanton
 Dudley, E. E., Kirby Muxloe
 Duncan, J., Fife, Scotland
 Dunn, F. G., Cooksville, Canada
 Dunn, R., Barrow-upon-Soar
 Dunsbee, D. A., Solihull
 Durant, E. A., Scarborough
 Durrad, J. A., Leicester
 Duthie, A., Woking
 Dyson, T., Birkby, Yorks.

Easy, C., Kenilworth
 Eckenstein, T. C., Richmond
 Eddy, J. J., Goulburn, N.S.W.
 Egginton, J. F., Sutton Coldfield
 Eisen, M., London, W.C.1
 Eldred, A. E., Melton Mowbray
 Ellwood, T. G. S., Leicester
 Evans, E., Coalville
 Evans, I., Oakham
 Evans, J. A., Toronto, Canada
 Evans, S. E., Kirby Muxloe

Fairbrother, C. W., Leicester
 Fairhurst, W., Stourbridge
 Farmer, A. D., Newtown Linford
 Farquharson, A. J., Penrith

Faulks, H. D., Leicester
Fawcett, D. K., Birmingham
Fennell, S. E., Nuneaton
Fenwick, J. B., Nottingham
Fielding, M. H., Stoughton
Figures, C. N., Coalville
Firminger, L. A., Sutton Coldfield
Fisher, W. G., Saltford, Nr. Bristol
Fitzhugh, D. F., March
Flower, L. P., Rothley
Foister, D. N., Desford
Foister, R. C., Hoby
Folland, A. R., Leicester
Fordham, G. W., Matlock
Fort, J., Coalville
Foskett, P. H., Birmingham
Foster, A. P., Kings Lynn
Foster, J. E., Leicester
Fox, K. L., Bushby
Frearson, A., Ashby-de-la-Zouch
Frost, W. R., Birstall

Gadd, A. C., Leicester
Gainer, E. St. Clair, Thrapston
Gamble, W. H., Scraptoft
Garner, D. E., Cropston
Garner, R., Leicester
Garner, T. L., Loughborough
Gaskell, H. B., Leicester
Gay, A. T., Oadby
Gaylon, A. E., Sutton Coldfield
de Gebert, L. A., Colchester
Gee, C. H., Leicester
Geeson Jr., G. E. South Witham
Gibbs, C. G., Gosport
Gibson, G. F., Nottingham
Gill, B., Leicester
Gill, G. P., Leicester
Gill, R. H., Leicester
Glazebrook, J. W., Rosudgeon,
Cornwall
Glover, G. W. H., Leicester
Glover, H. F., Leicester
Goddard, A. T., Leicester
Goodwin, E. W., Leicester
Gordon, F. C., Derby
Gornall, L. A., Spalding
Gostelow, A., Anstey, Leicester

Gould, F. E., Plymouth
Granger, L. H., Oadby
Grassam, R. H., Coventry
Greaves, G., Desborough
Green, H. L., Rothley
Green, T. H., Ashtead, Surrey
Greenhill, G. W., Leicester
Greenwood, T. W., East London
S. Africa
Griffith, G. W. S., Leamington Spa
Grimbley, A. E., Frisby-on-the-
Wreake
Grimsley, R., Oadby
Groves, S. E., Rothley
Grudgings, J. H., Leicester
Gulliver, R. E., Oadby
Gumley, A. S., Leicester
Gunter, C. V., Nottingham

Hackett, D. H., Leicester
Hadwen, H., Staincross, Yorks.
Hagger, W. E., Victoria, Canada
Haines, R. J., Norman Cross
Haldane, N. J. H., Leicester
Hall, A. M., Grantham
Hallam, M. J., Loughborough
Hallam, S. H., Leicester
Hancock, A., Worthing
Hancock, J. T., Leamington Spa
Hardeman, J. W., Birmingham
Harding, A. J., Leicester
Harding, A. J. I., Glenfield
Harding, E. G., Leicester
Hardy, E. G., Walsall
Harriman, S. W., Loughborough
Harrington, D. C., Leicester
Harrington, G. D., Bushby
Harris, H., Orpington
Harris, R., Sutton Coldfield
Harrison, J., Leicester
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
Haynes, J. S., North Kilworth

Hayward, R. L., Braunston, Rutland
 Hazell, E. V., Leicester
 Healy, H. L., Cropston
 Heasman, J. G. H., Ousden,
 W. Suffolk
 Heath, F. T., Glenfield
 Heighton, S. F., Great Glen
 Henochsberg, E. S., Durban,
 S. Africa
 Herbert, D. H., Leicester
 Herbert, H. D., Birstall
 Herbert, S. F., Kirby Muxloe
 Herbert, W. J., Leicester
 Hern, G. E., Oadby
 Hewes, D. A., Coalville
 Heynen, R. H., Bournemouth
 Hill, F. K., Trowell, Notts.
 Hill, G. L., Leicester
 Hilton, A. G., Rothley
 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
 Holden, R., Derby
 Holding, E. L., Glenfield
 Holbrook, H. S., Bournemouth
 Holland, C., Hinckley
 Hollick, W. E., Rothley
 Holmes, F. E. S., Leicester
 Holmes, F. H., Andover
 Holmes, S. H., Leicester
 Holt, L. R., Stamford
 Holyland, S., Ratby
 Holyoake, C. H., Oadby
 Holyoake, P. A., Birstall
 Hood, J. H. R., Leicester
 Hookham, G. W., Johannesburg
 Howe, H. B., Exeter
 Howell, E. E., Birmingham
 Howell, W. E., Leicester
 Howkins, H. P., Leicester
 Hows, G., Melton Mowbray
 Hubbard, J. M., Leicester
 Huckbody, J. A., Leicester
 Hudson, D. W., Birmingham
 Hufton, A. S., March
 Hughes, A. W., Birmingham
 Hughes, H. S., Leicester
 Hughes, The Revd. Canon I. D. P.,
 Harby
 Hughes, R. V. H., Leicester
 Hunt, D. S., Leicester.
 Hunt, J. C., Machen, Mon.
 Hunt, J. H., Leicester
 Hurwood, D. S., Syston

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

 Jackson, E., Stamford
 Jackson, E. J., Brighton
 Jackson, M. I., Rothley
 Jackson, T. A. G., Leicester
 Jacobs, C., Leicester
 James, R. P. B., East Langton
 James, W. H., Barrow-on-Trent
 Jaque, S., London
 Jefferis C., Leicester
 Jelly, A. H., Leicester
 Jenkins, A. B., Southwold
 Jesson, A., Northampton
 Johnson, A. E., Leicester
 Johnson, G. Y., York
 Johnson, J. W., Loughborough
 Jones, C. R., Grantham
 Jones, J. H., Ravenstone
 Jones, R. E., Leicester
 Jordan, C. E., Ashby-de-la-Zouch
 Josephs, Revd. J., Leicester
 Judge, E. B., Birstall

 Kalra, Naran., Birmingham
 Katz, W. E., Melton Mowbray

Kay, G. J. O., Warwick
 Kennewell, H., Leicester
 Kershaw, A., Leicester
 Kersley, S. M., Nottingham
 Kibert, J. W., Leicester
 Kinder, D. R., Leicester
 Kinder, K. R., Leicester
 King, A. R., Loughborough
 King, J., Leicester
 King, L. J., Leicester
 Kingscott, G. C., Ashburton, Victoria
 Kinton, R. K., Leicester
 Knew, H., Leicester
 Knew, J. L., Billesdon
 Knibb, L. C., Leicester
 Knight, A. E., Leicester
 Knight, L. M., Groby
 Knowles, H. J. B., Kings Newton,
 Derby

Lafitte, L. F., London
 Lane, H., Kirby Muxloe
 Lane, M. B., Thorpe Arnold
 Langley, A. E. W., Leicester
 Langley, F. W. W., Northampton
 Langley, W. D., Birstall
 Lawrence, R. C. J., Epsom
 Lawson, A. K., Birmingham
 Lea, G. L., Houghton-on-the-Hill
 Leathers, D. A., Oadby
 Lee, E. C., West Bridgford
 Leeson, J. E., Kirby Muxloe
 Leigh, I., Barnsley
 Lewis, E. P., Rugeley
 Lightbrown, J., Nottingham
 Lines, A. E., Kirby Muxloe
 Loake, R. W., Melbourne, Derby
 Loasby, S. J., Kettering
 Lockwood, O. B., Loughborough
 Lofting, F. C. J., Nottingham
 Longstaff, T., Bolton via Appleby
 Lord, G. E., Leicester
 Lowe, L. A. B., Leicester
 Lucas, H. R., Stoney Stanton
 Lund, T. D., Dodsworth, Yorks.

Manning, W. T., Leicester
 Mansell, Lt. Col. R., Hythe
 March, P. S., Oadby
 Marks, L. S., Birmingham
 Marlow, F. J., Exmouth
 Marrion, A., Oadby
 Marriott, J., Nottingham
 Marshall, F. R., Solihull
 Martin, A. G. E., Coventry
 Martin, H. J., Warwick
 Martin, R. C., Thurnby
 Martin, T. G., Birmingham
 Martin, V. M., Kirby Muxloe
 Martyn, V. S., McKeesport, U.S.A.
 Mason, F. H., Leicester
 Mason, W. T., Swaffham
 May, J. A., Ilford
 Meadows, S. R., Rothley
 Medwell, M. W., Barrowby, Lincs.
 Meese, W. F. G., Kirby Muxloe
 Meredith, A. A. J., Leicester
 Milborne, A. J. B., Knowlton,
 Canada

Mills, T. H., Leicester Forest East
 Minard, J. L., Earl Shilton
 Mitchell, J. E., Leicester
 Mitchell, R. E., Birstall
 Mockett, S. J., Husbands Bosworth
 Mole, A. W., Sidmouth
 Moore, A., Leicester
 Moore, L. S., Hinckley
 Moore, W. H., Bushby
 Morgan, D., Aberdare
 Morgan, G., Loughborough
 Morgan, S., St. Ives, Hunts.
 Morris, C. H., Leicester
 Morris, G. A., Nuneaton
 Morton, C., Derby
 Moss, A. R., Thurlaston
 Moss, W. M., Woodhouse Eaves
 Moulds, H., Leicester
 Moyes, W. B., Victoria, Canada
 Muddimer, J. I., Leicester
 Muddimer, W., Leicester
 Muncaster, J. O., Broughton Astley
 Munday, F., Wellingborough
 Musther W., Onslow Village
 McDowell, E. W., Rearsby
 MacGregor, A. E., Toronto, Canada
 McKanna, A. G., Etobicoke, Canada

McKenzie, A. S., Nottingham
McKinnell, E., Birstall
McLauchlan, J. A., Leicester
MacLeod, J. R. M., Loughborough
McNamee, M. J., Aurora, U.S.A.
MacQuarrie, A. H., Windsor,
Canada
McVey, R. A., Toronto, Canada

Nathanson, L., Falloden Way,
N.W.11.

Neale, A. E., Thurmaston
Neaverson, P. A., Birstall
Neville, W. S., Birmingham
Newberry, G. W., Leicester
Newcombe, J. S., Countesthorpe
Nice, A. E. C., London
Nichols, K. A., Loughborough
Niles, D. L., Colorado Springs, U.S.A.
Nisbet, G., Peterborough
Noon, A. L., Burton-on-Trent
Norman, H. D., Woodhouse Eaves
Northacker, A. A., Dusseldorf,
Germany
Norton, J. S., Leicester
Nutt, H. E., Leicester

O'Callaghan, C. L., Nottingham
Olleson, J. D. S., Maidenhead
O'Shea, E., Leicester
Osman, M. B., Penang

Page, J. W., Leicester
Palmer, P. H., London
Parkin, W. A., Birstall
Parlby, J. K., Leicester
Parr, A., Leicester
Parr, D. S., Leicester
Parsons, J. W., Derby
Patchett, R. V., Belper
Payne, C. S., Tingewick, Bucks.
Payne, D., Langham, Rutland
Payne, K., Launceston, Tasmania
Peacher, W. G., Syracuse, U.S.A.
Pearson, H. R., Weymouth

Peck, H. W., Nottingham
Penn-Smith, S., Glenfields
Percival, J. E. J., Bushby
Perkins, R., Mapperley, Notts.
Perkins, W. T., Atherstone
Perry, A. E., Andover
Petts, G. E., Leamington Spa
Phillips, W., Scarborough
Pickard, T. G., Leicester
Pickering, W., Narborough
Pink, S. J., Victoria, Canada
Pitts, J. N., Loughborough
Pitts, W. E., Bakewell
Platts, F., Leicester
Plumb, H. F., Leicester
Plumb, J. B. T., Rothley
Plumb, J. H., Melton Mowbray
Pollard, G., Countesthorpe
Pomfret, T., Narborough
Porteous, L. D., Leicester
Porter, G. W., Andover
Potter, F. R., Uppingham
Potterton, J. R. P., Earl Shilton
Povoas, R. A. G., Leicester
Powell, R. C., Hythe
Pratt, F. W., Derby
Prentice, D. T. J., Leicester
Preston, J. H., St. Ives, N.S.W.,
Australia
Pridmore, C. R., Eastbourne
Prince, L. J., Plymouth
Provis, H. R., Leicester
Purcell, Capt. J., Windsor, Canada
Pycroft, E. G., Birstall

Radford, W. S., Malaga, Spain
Ralph, A. R., Leicester
Ralphs, E. A., Leicester
Ranson, Major G. H., Lovedean,
Hants.
Ratcliffe, J. W., Chatham, Canada
Ratnett, A. N., Leicester
Rawlings, N. R., Oakham
Rawson, E. II., Wigston Magna
Raybould, I., Leicester
Read, R. H., Ashby-de-la-Zouch
Redman, H., Banbury
Rees, D. A., Rottingdean

Rees, T. A. I., Llangefni, Anglesey
 Reid, A. G., Carmel, U.S.A.
 Reid, D. R., Cardiff
 Reinhardt, G. W. J., Leicester
 Reynolds, J. H., Cambridge
 Reynolds, N. H., Nuneaton
 Rich, J., Oadby
 Rich, N. A., Oadby
 Richards, H. R. M., Derby
 Richardson, E. W., Oadby
 Ridge, J. A., Leicester
 Ridgway, L., Leicester
 Ridgway, W., Leicester
 Roach, H. A., Kibworth Beauchamp
 Roberts, A. J. W., Birmingham
 Roberts, H. A., Nottingham
 Roberts, R. J., Leicester
 Robinson, J. E., Clacton-on-Sea
 Robinson, W. A., Leicester
 Rock, E. E., Horndean
 Röckert, Hans., Gothenburg,
 Sweden
 Rodger, W., Derby
 Rodgers, J., Loughborough
 Rogers, W. C., Lutterworth
 Roope, C. W., Cottesmore
 Roper, R. W., Leicester
 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
 Russell, L. L., Melton Mowbray
 Russell, P. H., Sutton Coldfield

 Saayman, E. H., Nottingham
 St. George, R. G., Solihull
 Samworth, J. W. L., Peterborough
 Savage, J. A. H., Leicester
 Schofield, H., Caernarvon
 Scott, E., Leicester
 Scully, F. J., Hot Springs, U.S.A.
 Seaton, D. T., Loughborough
 Seaton, H. G., Loughborough
 Segerdal, A. McM. W., Coalville
 Senior, E., Carlton, Notts.

 Sharman, B. F., Leicester
 Sharp, K. W. B., Stony Stratford,
 Bucks.
 Sharpe, A., Bitteswell
 Shaw, E. D. L., Oadby
 Shelton, W. E., Ferndown, Dorset
 Sherwood, L. M., Nausori, Fiji
 Shields, A. I., Ashby-de-la-Zouch
 Shilcock, D. A., Stamford
 Shipman, A., Shirland, Derbys.
 Shipman, L. T., Leicester
 Shipman, T. S., Leicester
 Simpson, A. A., Loughborough
 Simpson, E. H., Stamford
 Small, N., Loughborough
 Smart, L. H., Leicester
 Smart, R. J. G., Melton Mowbray
 Smith, A. M., Countesthorpe
 Smith, A. P., Oadby
 Smith, E. E., Leicester
 Smith, H., Leicester
 Smith, J., Fairbairn, Michigan,
 U.S.A.
 Smith, J. T., Glenfield
 Smith, L. A., Leicester
 Smith, S. V., Kirby Muxloe
 Smith, W. G., Leicester
 Sneath, J. MacI., Peterborough
 Soars, E., Countesthorpe
 Speak, B. A., Leicester
 Spencer, F. E. V., Crick
 Spencer, N. B., Auckland, New
 Zealand
 Spencer, R. C., Leicester
 Squires, J. M., Cropston
 Squires, S. C., Leicester
 Stacey, B., Leicester
 Stacey, R. B., Leicester
 Stafford, F. A., Leicester
 Staines, E., Leicester
 Staley-Brookes, R., Cropwell Butler,
 Notts.
 Stanier, F., Burton-on-Trent
 Starmer, H., Kirby Muxloe
 Steele, W., Oakham
 Stevens, A. E., Culworth, Oxon.
 Stevens, F. E., Derby
 Stevens, H. W., Aslockton, Notts.
 Stevenson, E. H., Cambridge
 Stevenson, G., Lockerbie

Stibbe, E. V., Leicester
Stirk, E. M., Houghton-on-the- Hill
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.
Sturges, J., Markfield
Sturgess, F. G., Melton Mowbray
Sturton, J., Leicester
Sturton, S. D., Hong Kong
Suher, K. C., Aurora, U.S.A.
Sutton, E. A. B., Duncan, Canada
Swanbergson, E. I., Atikokan,
Canada
Swann, E. A., Oadby
Swire, W. H., Leicester

Tailby, H. W., Desborough
Taine, W. H. V., Auckland, New
Zealand
Tanser, W. T., Leicester
Taylor, G. C., Gaddesby
Taylor, G. E., Nuneaton
Taylor, G. S., Coalville
Taylor, G. W., Leicester
Taylor, J. E., Oakville, Canada
Taylor, L. C., Leicester
Terry, J. A., Woking
Thomas, R. H., Barry, Glam.
Thompson, H. E., Leicester
Thorne, W., Bitteswell
Thornton, H. R., Oakham
Thorp, C. St. M., Sprowston
Thorpe, F. A., Ulverscroft
Tilford, J. H., Newtown Linford
Tillson, G. E., London
Timson, A. C., Leicester
Timson, E., Glenfield
Tinkler, V. S., Syston
Todd, D. A., Syston
Tompkin, S. E., Leicester
Tompkins, S. W., Grantham
Towers, H. W., Thurmaston
Townsend, E. J., Leicester Forest
East

Tregonning, C., Market Harborough
Turnbull, W. G., Thurlaston
Turner, D., Eastbourne
Turner, R. G., Northampton
Turner, W. C., Leicester
Tyler, A. E., Kirby Muxloe
Tyler, A. E. L., Ipswich

Underwood, I. J., Oadby

Vance, E. S. G. K., Sutton-in-
Ashfield
Venter, P. J. E., Kroonstad, S.Africa
Vines, R., Great Glen
Voss, A. J., Leicester

Wacks, J., West Worthing
Waddington, C. F., Clevedon
Wain, Lt. Col. C. D., Sibley
Wade, G. K. A., Birstall
Walker, C. K., Leicester
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, J. H., March
Ward, P. A., Oadby
Ward, R., Melton Mowbray
Wardle, J. H., Leicester
Ware, J. J., London
Warne, Capt. D. A., Selsdon, Surrey
Warner, V. E., Oadby
Waters, J. H., Kirby Muxloe
Watkinson, C. P., Sutton Coldfield
Waugh, C., Leicester
Webb, R. W., Luton
Webster, P. J. K., Gerrard's Cross
Weishaupt, A. F., Basle, Switzerland
Wesley, H. E., Leicester
West, A. L., London
West, A. W., Birstall

West, H. C., Wigston
 Westmoreland, A. J., Oakham
 Westmoreland, G. R., Oakham
 Westmoreland, R. E., Oakham
 Weston, A., London
 Wheatley, F., Birstall
 Whitby, A., Leicester
 Whitby, T. J., Birstall
 Whitchurch, W. L., Oadby
 White, F. P., London
 White, G. W. A., Denmead, Hants.
 White, H. E., Windsor, Canada
 White, W. A., Derby
 Whitehead, J. C., Leicester
 Whitman, E. R., Leicester
 Whitmore, M. T., Earl Shilton
 Whitwell, J. N., Axminster
 Whyman, A. S., Loughborough
 Wilbur, A., Hinckley
 Wilcock, H., Leicester
 Wileman, W. A., Earl Shilton
 Wilford, J., Leicester
 Wilkes, L. A., Uppingham
 Wilkinson, F., March
 Wilkinson, R. F., March
 Will, J., Dunedin, N. Zealand
 Willbond, F. W., Leicester
 Williams, H. L., Leicester
 Williams, T. D., Banbury
 Wills, R. A., Wigston Magna
 Wilson, A. G., Leicester
 Wilson, E. F., Birstall
 Wilson, F. C., Alberta, Canada
 Wood, E. J., Glenfield
 Woodman, H. S., Rugeley, Staffs.
 Woodside, D. J., Brockville, Canada
 Woolnough, A. O., Northampton
 Wooldridge, E. J., Leicester
 Wooldridge, J. F. N., Wolverhampton
 Woolf, H., Wellington, N. Zealand
 Wright, A. T., London
 Wright, L. D., Thornton
 Wright, R. E., Kibworth Beauchamp
 Wright, S., Fenwick, Canada
 Wright, T., Suva, Fiji
 Wright, W. G., Leicester
 Wykes, C. L., Leicester
 Wykes, W. E., Leicester
 Yates, H., Leicester
 Yeomans, S., Derby
 Young, G., Bulawayo