



The
KIPLING JOURNAL

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THE KIPLING SOCIETY

THE Society was founded in 1927. Its first President was Major-General L. C. Dunsterville, C.B., C.S.I. ("Stalky") (1927-1946), who was succeeded by Field-Marshal The Earl Wavell, G.C.B., G.C.S.I., G.C.I.E., C.M.G., M.C. (1946-1950), Lt.-Gen. Sir Frederick A. M. Browning, G.C.V.O., K.B.E., C.B., D.S.O. (1951-1960).

Members are invited to propose those of their friends who are interested in Rudyard Kipling's works for election to membership. The Hon. Secretary would be glad to hear from members overseas as to prospects of forming a Branch of the Society in their district.

The Subscription is : Home Members, 25/- ; Overseas Members, 15/-; Junior Members (under 18, anywhere), 10/-; U.S.A. Branch, \$3.50 per annum. These include receipt of *The Kipling Journal* quarterly.

Until further notice the Society's Office at **323 High Holborn, W.C.1**, will be open once a week, from 11 a.m. to 4 p.m. Please be sure to telephone before calling — CHAncery 1509.

Members will be welcomed on other days if they will notify the Hon. Secretary in advance. This particularly applies to Overseas Members.

THE KIPLING SOCIETY

Forthcoming Meetings

COUNCIL MEETING

The next Council Meeting will be held at 323 High Holborn on Wednesday, February 21st, 1962, at 2.30 p.m.

DISCUSSION MEETINGS

Wednesday, January 17th, 1962, at the Ulster Room, Overseas House, Park Place, at 5.30 for 6 p.m.

' M'Andrew's Hymn ', ' The Mary Gloucester ', and ' The Ballad of the Bolivar ', read by Mr. Inwood, followed by discussion.

Wednesday, March 14th, 1962, same place and time.

Mr. Edward Cornell Price will introduce a discussion of Kipling's Schooldays, with special reference to 'An English School '.

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NEWS AND NOTES

BASIL M. BAZLEY

In memory of one of the earliest and most industrious members of the Kipling Society, Basil M. Bazley, (of whom an Obituary Notice appears on another page), the present number of the *Journal* is largely a "Freemasonry Number". Many queries about Kipling as a Mason have led to the realization that it was time to reprint Mr. Bazley's authoritative article on the subject from *Journals* 92 and 93 (Dec. 1949, April 1950) : it is with great regret that I reprint it now to his memory rather than in his honour. It is accompanied by the Readers' Guide Notes on "In the Interests of the Brethren", Kipling's most Masonic story, which has been prepared by our new President, Mr. Harbord, who is himself a Mason.

"LET US NOW PRAISE FAMOUS MEN"

By an oversight, for which I apologise, this article appeared in the last number of the *Journal* as by "John Maynard" with no explanation. The article was submitted by Major General J. S. Lethbridge, C.B., C.B.E., M.C. with a covering letter which frantic search failed to recover until after the publication of the article in question. General Lethbridge wrote (in February of this year) : "My father-in-law, John Maynard, served for forty years or so in the Indian Civil Service in the Punjab. He knew the Kipling family well when they were at Lahore. My wife was going through his papers the other day and came upon the story which I enclose. It seemed to us that the Kipling Society would be interested, and my wife would be very happy to allow the Society to reproduce part or all of the story, as they may think fit, in the *Journal*. The story has never been published before.

"My father-in-law was Sir John Maynard, K.C.I.E., c.s.i. He was 'Number Two' to two Governors — MacLagan and Lord Hailey. He retired in 1926 and died in 1943."

It only remains for us to thank Mrs. Lethbridge for allowing us to enjoy her father's admirable story of his friendship with the Kiplings — and to apologise for not having done so sooner. Let us now praise famous men — better late than never . . .

KIPLING'S FUNNIEST STORY

At the Discussion Meeting on 20 September "Brugglesmith" and "The Vortex" tied for first place (twenty votes each) as Kipling's funniest story. It would be interesting to hear the views of members

who were not present at the meeting. Probably, since we know the stories so well, we do no more than chortle now at even the funniest (but what a delight they are to read—even for the hundredth time!). But some of us must have laughed out loud on that distant day when we read them for the first time, and it would be interesting to know which provoked the greatest mirth—and whether it still seems as funny or has been ousted in favour of another in which the humour is of a more enduring variety. Kipling himself probably hoped always to produce amusement of the violent kind, since he spoke so enthusiastically of "those suddenly begotten eruptions of jest, extravagance, and absurdity that reduce all concerned in them to that helpless, aching, speechless mirth which is as necessary to the health of a young man's mind as grit to the gizzard of a fowl."

KIPLING IN LIGHTEST VEIN

The dividing line between a literary work of humour and a "funny story" is hard to determine—and who are to be the judges since humour itself is in a dimension of its own? We may enjoy *Roderick Random* and be bored by *Roderick Hudson*, but we find no difficulty in accepting them as great novels and seeing their relative excellences. But the reader who is not amused by *The Diary of a Nobody* cannot admit it as a successful work of humour—nor understand how anyone else can fail to acclaim *The Wrong Box* as one of the great masterpieces of humour. Exactly the same division of opinion occurs over Kipling: there are actually members of the Kipling Society who are not amused by "The Incarnation of Krishna Mulvaney" and "My Sunday at Home", but are so misguided as to find "A Friend's Friend" and "Aunt Ellen" funny . . .

After which double-edged caution, we may go on to wonder if Kipling was always right when it came to deciding which of his humorous stories should or should not find place in his generally authorised volumes. Why, for example, was "Stalky" omitted from (*Stalky & Co.* in 1899? He saw the light later on, and included this amusing story in *Land and Sea Tales*; but—to go no further than the "Uncollected Stories" in *The Sussex Edition*, why did he not include "The Battle of Rupert Square", "The Pit that they Dugged", "Dry Cow Fishing" and "A Tour of Inspection" in the ordinary volumes? There is also "The Legs of Sister Ursula" to complicate the issue, which some readers find amusing . . . To me that seems less to qualify than some of the completely uncollected like "The Unlimited Draw of Tick Boileau" and "A Scrap of Paper".

Simply on the "funny story" level come Kipling's limericks and casual or occasional verses, very rightly omitted when we come to consider his stature as a poet, but a great loss to our understanding and appreciation of the man himself. We should be the poorer without the knowledge that the author of "Recessional" and "Morrow Down" could write the charming letter containing the limerick "There was a small boy of Quebec" to Lady Marjorie Gordon for inclusion in her children's magazine *Wee Willie Winkie* (Vol. V, No. 8, page 192; July 1895), or send the telegram to the "Mowgli Club" of Exeter College, Oxford, for their Annual Dinner in 1909, which ran:

" My son, when at even thou feedest,
 Whatever thy hunger or drouth,
 Remember the head on the morrow —
 Likewise the taste in the mouth."

For, in very truth (to quote from the long dedicatory poem which he wrote for the Visitors' Book at Cherkely Court) :

" The wash tub and the kitchen range,
 Electric lighting, papers, pens,
 Affect the life but do not change
 The heart of Homo Sapiens."

Doubtless ephemera such as this should be treated as nothing else. But can we (or its author) always recognise it? What aberration impelled Kipling (or his literary executors) to include " The Marrèd Drives of Windsor " in *The Sussex Edition*, but leave out " The Freer Verse Horace " (*Magdalene College Magazine*, Vol X, No. 2, pages 39-42; June 1932), one of his very best and most mature examples of humorous verse?

THE LEVIN-RODS OF THE VRIL-YA

What does Kipling mean when, in *A Fleet in Being*, 1898 (page 34, line 22; *Sussex Edition*, Vol. XXVI, "page 423), he says of the battleship that " In our hands it lay as harmless as the levin-rods of the Vril-Ya?" Knowing his almost encyclopaedic knowledge of Indian mythology we who are collecting the material for *The Readers' Guide* ransacked the Rig-Veda and found how Indra did battle with the sky-demon Vrit-ja, clove him with a thunderbolt, and let loose the floods of rain on to the parched earth.

How easily this interpretation might have got into print (with a reference to Kipling's slight lapse of memory as to spelling — or his printer's error of a letter), had not pure chance reminded one of us of Bulwer Lytton's *The Coming Race* (1871), an astonishing work of science fiction most unduly forgotten, but obviously read and remembered by Kipling — and still sufficiently well known by his readers in 1898 for him to use the reference without a second thought.

The Vril-Ya are the Coming Race of the title. They live in caverns in the interior of the Earth, and have reached a Utopian state which we can only envy. When Lytton's hero visited them nearly a hundred years ago, he found that they had already " Vril ", a force almost exactly equivalent to Atomic Energy. Each man and woman carried in their hands a thin rod charged with Vril with which they could instantly annihilate an enemy, or a whole army of enemies, blast the solid rock, or destroy a city. As each of the Vril-Ya possessed these atomic weapons, war and the might of arms became ridiculous and unthinkable. Vril was used for many peaceful purposes, and a perfect Utopian civilisation took the place of the previous power-politics, arms-race and general amiable proceedings of civilised life as known on the outer face of our Globe. But each of the Vril-Ya still carried a levin-rod, though it was now harmless, being only for use against the occasional prehistoric monster who might wander into their ordered existence.

Kipling's simile is superbly apt, and we are the losers who do not take the allusion, and have not read Lytton's fascinating tale.

R.L.G.



Mr. R. E. Harbord

OUR NEW PRESIDENT - MR. R. E. HARBORD

REGINALD HARBORD is the Kipling Society's fourth President, and the first to have justified his appointment by sheer service to the Cause. He was a Banker all his working life, and retired in 1946 after twenty years as Manager of West End Branches. From 1911 he was an officer in a Territorial Battalion of The Buffs, and served for over five years during and after World War One, mostly in the East and much of the time as a Brigade Major.

He joined the Society in its first year (1927) and was elected to the Council in 1931. He became Assistant Hon. Treasurer in 1941, and Hon. Treasurer in 1949 — a post he occupied (to the great comfort of Hon. Secretaries) up to May 1961.

These facts are discoverable from former Kipling Journals ; what only his intimates know is the vast amount of other work he has done, and is still doing, to " honour and extend " (as our Brochure lays down) the influence of Rudyard Kipling, and to help the Society to flourish as an efficient concern. Few Members are aware that, early in 1957, when the Society was in danger of foundering, it was R. E. Harbord's determination, personality, and belief in its future that saved it. For many years he has given invaluable help to the past two Hon. Librarians, and his knowledge of our Library and indeed of all Kipling's writings is encyclopaedic. What will bring him fame in the eyes of Kiplingites yet unborn is his work on Readers' Guides, a tremendous effort now at full pressure, for which he has recruited several able assistants, while remaining himself always the moving spirit. But, all work apart, we are lucky indeed to have a President so enthusiastic, so devoted and so unflinchingly cheerful, whose generous hospitality, moreover, has often enabled the Society to extend a fitting welcome to Overseas Visitors as well as to those at home.

OBITUARY

BASIL M. BAZLEY, *Member of Council*

WE regret deeply having to report the death on the 27th July of a Kipling scholar, a great support of the Kipling Society and a dear friend to those who knew him.

Basil Mercer Bazley was born in 1881 at Teddington where he lived with his family until 1883 when his father died. His mother took him to the north of England where they remained until the outbreak of World War I, when Basil was commissioned into one of the Staffordshire Regiments. He was invalided out after a year or two, suffering from the effects of rheumatic fever.

After the war he started a theatrical company and toured in England and Wales producing Musical Comedy — mainly Gilbert and Sullivan.

He had a very good singing voice himself.

When he had to give up the work which interested him greatly, he did much semi-charitable work and eventually he became a school-master, teaching backward boys with infinite patience.

He joined the Kipling Society at a very early date after its foundation. His articles are to be found in Journals almost from the beginning including notably that in Journals Nos. 92 and 93 on Kipling's Masonic writings.

He was Editor of the Kipling Journal for eight years from 1931, being responsible during that time for 31 Journals. Almost continuously he was a Member of Council from 1931 until his death. He suffered very considerable pain during the past five years but he never complained to his friends. He will be greatly missed. He left his Kipling books and papers to the Society, together with a legacy.

R.E.H.

FREEMASONRY IN KIPLING

by Basil M. Bazley

(Past Master, Cordwainer Ward Lodge)

KIPLING is best known to Members of the Craft by two stories and two poems. In the first category we have "The Man who would be King" (*Wee Willie Winkie*) and "In the Interests of the Brethren" (*Debits and Credits*); the two poems are "The Mother-Lodge" (*The Seven Seas*) and "Banquet Night", this last being a foreword to the second of the above-named stories.

These four items bear the 'Masons' marks' most deeply incised, but there are many — perhaps hundreds — of interesting allusions scattered about in nearly every book that bears Kipling's name.

There is a small gap between "Many Inventions" and "Captains Courageous" — the period of the *Jungle Books* — but after this we find many little signs which will be plain to the initiated. For instance, in "Letters of Travel", a greeting waved to our author by a brakesman on the C.P.R. is called a master craftsman's sign, and a local newspaper reporter is referred to as the tribal Outer Guard; Quebec and Victoria are designated Canada's two pillars of Strength and Beauty.

By some it has been assumed that Kipling was a Lewis, on no firmer ground, apparently, than the fact that he was admitted to the Order before he was twenty-one.

In *Something of Myself* — his brief and extremely modest autobiography — he tells us the true facts.

"In '85 I was made a Freemason by dispensation (Lodge Hope and Perseverance 782 B.C.) being under age, because the Lodge hoped for a good Secretary. They did not get him, but I helped, and got the Father to advise, in decorating the bare walls of the Masonic Hall, after the prescription of Solomon's Temple.

"Here I met Muslims, Hindus, Sikhs, members of the Araya and Brahma Samaj, and a Jew tyler, who was priest and butcher to his little community in the city. So yet another world opened to me . . ."

Through the kindness of Bro. W. L. Murray Brooks, Lodge de Loraine 541, Newcastle-on-Tyne (also a Member of the Kipling Society), I have a record of the Minutes of Kipling's Mother Lodge for several meetings.

From these it appears that, on the 5th April 1886 (the proposition was probably made in the previous year) "Mr. Joseph Rudyard Kipling, aged 20 years 2½ months, Assistant Editor, *Civil & Military Gazette*, and residing at Lahore", received an unanimously favourable ballot; a dispensation from the District Grand Master was then read, and the Candidate was initiated.

On the 3rd May following Kipling was passed to the Second Degree; on the 6th December 1886 (the Lodge having been in vacation in the interim) he was raised to the Sublime Degree.

An interesting point is that the Minutes recording his raising are entered in his own hand-writing, " he having acted as Secretary to the meeting at which he was raised — perhaps an unique position". In August 1887 he was compelled to offer his resignation as Secretary, as he had received an appointment on the staff of the *Pioneer* at Allahabad, so he asked for a Clearance Certificate to enable him to join Lodge Independence with Philanthropy there.

At some subsequent period he was elected an honorary Member of the Lahore Lodge ; this is seen from entry on the Circular of their Regular Meeting on the 7th May 1935.

After his departure from India in 1889, Kipling's Masonic activities become difficult to trace. No doubt this was in part due to our author himself, on account of his well-known dislike of personal publicity.

He always held that, while an author may justifiably be proud of his books, he is not entitled to be vain — one might say in some cases, exhibitionist — about himself.

However, thanks to the labours of Bro. Albert Frost, Norfolk Lodge, Sheffield (published in the *Kipling Journal*, October 1942), we can learn a few particulars. It seems fairly certain that he joined the Authors' Lodge in London and, says Bro. Frost, he was present at its Consecration in 1910. We are told that " he was also a member of the Motherland Lodge and a Rosicrucian. He was advanced a Mark Mason in Fidelity Lodge in Lahore and a Royal Ark Mariner of Mount Ararat Lodge attached to the same Lodge. He was an honorary member of Canongate Kilwinning Lodge No. 2, Edinburgh, of which the poet Burns was also an honorary member ".

The mention of this last is interesting, as it may supply a link with one fact of Masonic work.

The Rosicrucian side of Kipling's Masonic career is dealt with in a learned Paper (1924) by the late R. W. Frater Dr. Vaughan Bateson of Hull, with whom I had much correspondence. And there is internal evidence to show that Kipling was a member of the Royal Arch and Rose Croix Degrees.

He does not seem to have passed the Chair in any degree, and various reasons have been assigned for this. In his case it cannot have been that weakness of memory which his friend Rider Haggard used to plead.

It is more likely that a continuous spell of hard work after leaving India in 1889, his marriage in 1892, and a long period of travel, prevented regular attendance at Lodge Meetings. Then came the failure of the Oriental Bank, in which he had deposited his funds. This prevented him from making his projected visit to Robert Louis Stevenson in Samoa. It also caused him to take up his abode, on grounds of economy, in the State of Vermont, his wife's country.

It was during his residence here that the two Jungle Books, his most famous works, were given to the world, followed soon by " Captains Courageous " and " The Day's Work "

As Kipling's first two books, " Departmental Ditties " and " Plain Tales from the Hills ", appeared early in 1884 and 1886 respectively, there are, naturally, no Masonic ideas in the first and only a few slight

suggestions in the second : a suggestion of the investing of an initiate with his clothing in the final tale, and a note from a man who signs himself " Secretary, Charity and Zeal, 3709, E.G." in " The Rout of the White Hussars ".

In " Soldiers Three ", however, we get a full manifestation in the tale " With the Main Guard ", when Captain ' Crook ' O'Neill utters his war-cry of " Knee to knee ! ". Then follows a bit of reminiscent dialogue ending with " Thank ye, Brother Inner Guard ". This is a stirring passage which will well repay reading.

Later on, in the same book, there are some amusing references in " The Sending of Dana Da ", a tale of a new sort of spiritualism : " It approved of and stole from Freemasonry; looted the Latter-day Rosicrucians of half their pet words "; and so on. At the end Dana Da signs a document, adding after his signature, " pentacles and pentagrams, and a *crux ansata*, and half-a-dozen swastikas, and a Triple Tau ", to show that he knew all about the Magic.

The young Muhammadan, Wali Dad, in " On the City Wall ", testifies to the ubiquity of the Craft : " Outside of a Freemasons Lodge I have never seen such a gathering. *There* I dined *once* with a Jew — a Yahoudi ! "

" Wee Willie Winkie " contains that wonderful tale " The Man who would be King ", generally acclaimed as Kipling's finest short story — even by the uninstructed and popular world.

This is too long and too splendid a tale to spoil, even by making the most liberal extracts, but it is one that every Mason should read carefully, as the following few introductory words will show : " ' I ask you as a stranger — going to the West ', he said with emphasis. ' Where have *you* come from?' said I. ' From the East', said he, ' and I am hoping that you will give him the message on the Square — for the sake of my Mother as well as your own '."

In the next five books in order of publication, including the Jungle Books, there are only a few casual signs or tokens until we come to " Captains Courageous ".

Here the boy Harvey is puzzled why the crew of a French smack can't understand his French while they do comprehend Tom Platt's signs.

" ' Most French boats are chock-full o' Freemasons, an' that's why '.

" Are you a Freemason, then ? ' "

' Looks that way, don't it ? ' said the man-o'-war's man, stuffing his pipe, and Harvey had another mystery of the deep sea to brood upon ".

Later, one of the Frenchmen dies, and Tom Platt pays his respects to his brother — a Freemason. Towards the end of the book some railway magnates with " gold charms on their watch-chains " board the train at Buffalo to talk to Cheyne senior.

In the curious story — " 007 " in " The Day's Work " — the locomotives are personified and the running shed becomes a Lodge Room.

The Master is the " Purple Emperor " engine used on the crack train of the line ; his address to the newcomer, 007, is delightful : " ' By virtue of the authority vested in me as Head of the Road, I hereby declare and pronounce No. 007 a full and accepted brother of the

Amalgamated Brotherhood of Locomotives, and as such entitled to all shop, switch, track, tank and round-house privileges throughout my jurisdiction, in the Degree of Superior Flier, it bein' well known and credibly reported to me that our brother has covered forty-one miles in thirty-nine minutes and a half on an errand of mercy to the afflicted. At a convenient time, I myself will communicate to you the Song and Signal of this Degree whereby you may be recognised in the darkest night. Take your stall, newly-entered Brother among Locomotives ! "

In both volumes of " From Sea to Sea " we come across many little touches ; Kipling points out the good that comes to this or that part of the world from the leavening of Masonic ideals. In deed as well as in word he is cheered by finding Masonry spread over the four quarters of the globe, particularly at Penang, where he " saw a windowless house that carried the Square and Compass in gold and teakwood above the door.

" I took heart at meeting these familiar things again, and knowing that where they were was good fellowship and much charity, in spite of all the secret societies in the world. Penang is to be congratulated on one of the prettiest little lodges in the East."

In an essay on the railway town of Jamalpur he tells us that he found St. George in the East, a Lodge in the Bengal jurisdiction : " Its members point out with justifiable pride that all the fittings were made by their own hands ; and the lodge in its accoutrements and the energy of the craftsmen can compare with any in India."

" Stalky & Co." has one little reference, in the tale where the school cadet corps drills in secret behind the locked doors of the gymnasium.

The drill sergeant plaintively observes :— " They've tiled the lodge, inner and outer guard all complete."

" Kim " possesses quite a number of Masonic comments — about a dozen in all ; perhaps the most important is that which describes Kim's opium-addict of a father carefully preserving his clearance-certificate to help Kim in the future. The Masonic Lodge at Lahore is called Jadoo-Gher (the Magic House) at the beginning of the book.

We get an insight into the workings of Masonic Charity, for, had the Lama not undertaken to look after Kim, the Lodge would have paid for his education ; as it is, it provides him with a complete outfit.

It may be thought that a book for young children would be the last place in which to look for Masonic allusions, but " Just So Stories " presents us with one of the most interesting. On the first page of " The Butterfly that Stamped " we find that Solomon is called the Most Wise Sovereign ; and the sketch, by Kipling himself, forming the initial letter has some curious details. The King is wearing a Collar lettered HTWSSTKS and the apron of an Installed Master ; on his wrist is a bracelet, bearing apparently the Jewel of a P.D. Grand Master ; in the background is a cedar tree.

" The Captive ", the first tale in " Traffics and Discoveries " introduces us to an American, Laughton O. Zigler, who tells Kipling to keep away from the garments of some men who are bathing, saying that he has been elected janitor. After receiving some home newspapers, he says that he has been treated like a Brother. Presently, in describing some action in the Boer War, he uses these similes :— " The way we

worked lodge was this way", and "Then we'd go from labour to refreshment".

In "Puck of Pook's Hill" Kipling seems to be tracing an analogy between Mithraism and Masonry.

We do not know enough about the former to be able to check this, but Parnesius says that he and Pertinax were raised to the Degree of Gryphons together. However, one of the 'Winged Hats' (Danes) is washed ashore at Parnesius's feet.

"As I stooped, I saw he wore such a medal as I wear . . . Therefore, when he could speak, I addressed him a certain Question which can only be answered in a certain manner. He answered with the necessary Word—the Word that belongs to the Degree of Gryphons in the science of Mithras my God."

Now the Northman could not have known anything about Mithraism, so Kipling's intention seems clear. In the same book, in "The Treasure and the Law", these words are put into the mouth of Kadmiel:—"I have been a brother to Princes and a companion to beggars."

"Rewards and Fairies" has two items of note. In "The Wrong Thing" Hal o' the Draft tells Springett, the local builder:—"Being reckoned a master among masons, and accepted as a master mason, I made bold to pay my brotherly respects to the builder."

Then Springett "asked Hal several curious questions", after which their talk is all about Operative Masonry. In this book, too, is "Brother Square-Toes", in which George Washington meets two Red Indian Chiefs, who give him greetings:—"I saw my chiefs' war-bonnets sinking together down and down. Then they made the sign which no Indian makes outside of the Medicine Lodges—a sweep of the right hand just clear of the dust and an inbend of the left knee at the same time." The artist, Frank Craig, gives an interesting picture of this scene.

After this there is a sort of interregnum, until "A Diversity of Creatures", where the tale of "The Dog Hervey" brings in the lettering test—"I'll letter or halve it with you"—on the word 'squinting'.

Another slight mention comes in "The Bold 'Prentice" (Land and Sea Tales), where we are told of a locomotive driver who was a P.M. of the railway Masonic Lodge St. Duncan's in the East.

"A Book of Words"—the record of Kipling's best speeches—shows us three more small allusions; in Toronto, when speaking about Imperial Regulations, he says:—"They face the five great problems—I prefer to call them Points of Fellowship—Education, Immigration, Transportation, Irrigation, and Administration." There are also these phrases:—"A sumptuously equipped Lodge of Instruction" and "duly entered and obligated."

The last two prose books contain much of Masonic interest. Chief among these is the story "In the Interests of the Brethren" (Debits and Credits), where we behold the perfection of Masonic literature outside the Ritual. So rich is this tale in matters concerning the Craft that excerpts from it would be inadequate, but these few words will convey the idea of this very beautiful piece of writing:—"You'll find some of 'em very rusty but—it's the Spirit, not the Letter, that giveth life."

Other stories in this book that will fascinate the Speculative Mason are : " The Janeites ", " A Madonna of the Trenches " and " A Friend of the Family ". All four tales deal with " Lodge Faith and Works 5837 ", a name which suggests that Kipling's memory had strayed back to his Mother Lodge at Lahore.

In " Limits and Renewals " we get a final demonstration of the powers of our greatly regretted Brother Kipling. A leading surgeon in " The Tender Achilles " speaks of himself as being an operative mason, not a speculative one — a pleasant little touch.

But the *chef-d'oeuvre* of this collection is " Fairy-Kist ", Kipling's one detective story; it introduces several of the members of Lodge Faith and Works, and begins thus :— " The only important society in existence today is the E.C.F.—the Eclectic *but* Comprehensive Fraternity for the Perpetuation of Gratitude towards the Lesser Lights."

Briefly, the plot concerns a man of the 1914-18 war, suffering from nerves ; he is a keen gardener with a hobby of beautifying the wayside by planting things. Owing to an accident he is suspected of causing the death of a girl who has been killed by a passing lorry. A demonstration on the road at the scene of the accident proves his innocence, and the narrator (Kipling) and Dr. Keede go to interview him. As soon as they tell him they are on the Square he tells his side of the story and is completely cured of his nerve trouble.

Perhaps because there is no verse in the various Masonic Rituals, there are fewer allusions in Kipling's poems than in his prose; however, though there may not be quantity, there is certainly quality. We begin with " The Widow at Windsor " (Barrack-Room Ballads), which gives us two refrains :

Then 'ere's to the Lodge o' the Widow,
From the Pole to the Tropics it runs —
To the Lodge that we tile with the rank 'an the file,
An' open in form with the guns.

Then 'ere's to the sons o' the Widow,
Wherever, 'owever they roam,
'Ere's all they desire, an' if they require
A speedy return to their 'ome.

I quote these, as they are not so well known among Masons as " The Mother-Lodge " (The Seven Seas), that epitome marvellous of the Bond of Fellowship, which embraces more types of humanity than the League of Nations. To take excerpts from this poem would be to miss its meaning, but its spirit is well-expressed by its last two lines :

We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother Lodge out there !

Among Kipling's works that touch on the Craft some Brethren include "The Palace" (The Five Nations), on account of its fine first line — " When I was a King and a Mason — a Master proven and skilled." But, in spite of this, it seems to me that this great poem is one of general application. More may be said for including " My New-Cut Ashlar " (L'Envoi to " Life's Handicap "), which has a stanza :—

Who, lest all thought of Eden fade,
 Bring'st Eden to the craftsman's brain —
 Godlike to muse o'er his own Trade
 And manlike stand with God again !

These lines were not included in the original version of this poem, which appeared in the *National Observer* (6 Dec, 1890), though in this there was another verse, later omitted, that seems to be apposite :—

Wherefore before the face of men,
 Great Overseer, I bring my Mark —
 Fair craft or foul. In mercy then
 Will that I die not in the dark !

The title of the first version was " Twilight in the Abbey ".

Though penned in lighter vein than the story which follows it, " Banquet Night " (Debits and Credits) takes high place among things recorded here. It is a short poem of six six-line verses, but it breathes a spirit of happiness which it communicates to all its readers or hearers. As in the case of " The Mother Lodge ", this charming piece of literature is so full of Masonic interest that it would be idle to make selections.

Its happy tone and the skilful manner in which Kipling uses words may be judged from one verse — the fifth; it should make an instant appeal to all Freemasons, where'er dispersed over land and water :—

So it was ordered and so it was done,
 And the hewers of wood and the Masons of Mark,
 With foc'sle hands of the Sidon run
 And Navy Lords from the Royal Ark,
 Came and sat down and were merry at mess
 As Fellow-Craftsmen — no more and no less.

IN THE INTEREST OF THE BRETHREN

First printed in England in *The Story-Teller Magazine* and in the U.S.A. in the *Metropolitan* of December 1918. [Kipling was writing it in September 1917.]

Collected in DEBITS AND CREDITS, 1926, where it is accompanied by the poem *Banquet Night*.

There is no need to do much more than quote Mr. Bazley on these verses — " Though penned in lighter vein than the story which follows, it takes high place among the Masonic writings. It breathes a spirit of happiness which it communicates to its readers and hearers . . . this charming piece of literature is so full of Masonic interest that it would be a pity to make selections. The skilful manner in which the words are used may be judged from the 5th verse which should make an instant appeal to all Freemasons, wherever dispersed over land and water ".

The poem is on page 55 of the volume in Macmillans Uniform and Pocket Editions.

Scribners Edition. Volume XXXI. Page 63.

Sussex Edition. Volume X. Page 53.

Burwash Edition. Volume VIII. Page —.

There are Masonic references in KIM and in CAPTAINS COURAGEOUS and references throughout Kipling's works, including five important poems and nine stories which have more than passing references to the Craft.

This story is the first of four told in or about a Freemason's Lodge — "*Faith and Works*" — numbered 5837 in the English Constitution. All four are in DEBITS AND CREDITS.

There is another story in which the five characters named below are concerned :—

FAIRY KIST in LIMITS AND RENEWALS bringing in the same Lodge but there numbered, apparently by mistake, No. 5836.

It is interesting to note that when the stories were written, during the first World War, Kipling considered that it was improbable that such a high number of lodges as 5836 in the E.C. should be reached, but that number was exceeded many years ago.

The other three stories are :

THE JANEITES

A MADONNA OF THE TRENCHES

A FRIEND OF THE FAMILY

and the five characters are, the writer and Lewis Holroyd BURGESS of Burgess and Son, Tobacconists and cigar importers.

William LEMMING of Lemming and Orton, print-sellers.

Robert KEEDE, Physician, Surgeon and Accoucheur.

Alexander Hay McKNIGHT of Ellis and McKNIGHT, Provision Merchants.

Although the story has no plot of its own it is full of general as well as Masonic interest, the theme is the suggestion that during such a period as 1914—1919 Grand Lodge should relax the rules about extra meetings particularly in London and other great centres so as to offer facilities for soldiers on leave and those attending hospitals, to keep up their Masonic training — particularly men from overseas.

" Banquet Night " (verses)

PAGE 55. LINE 7. Shallop : sometimes a rowing boat, but also a large boat with two masts, schooner rigged.

LINE 13. Hiram Abif Names of important workers on
Hiram of Tyre Solomon's Temple in Jerusalem,
well known to Freemasons.

LINE 17. Bozrah, cr. Isaiah LXIII. 1. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel?"

PAGE 56. LINE 4. Sidon (Saida) in the Lebanon Trading ports in

LINE 10. Lebanon — on the East Coast ancient times, supplying materials

LINE 11. Joppa (Jaffa) on the coast of for the Temple in Israel. Jerusalem.

PAGE 57. LINE 3. Canaries fed with small quantities of cayenne pepper included in their feed take on a reddish tint, but this feeding must be continued if the colour is to remain.

PAGE 58. LINE 10. *Lewis* : The Freemason son of a Freemason is

known in the Craft as a Lewis — that is in Speculative Masonry. In operative masonry a lewis is the wedge-shaped piece of metal by which a stone is lifted.

In a Lodge a perfect ashlar (square stone) hangs by a lewis from a tripod.

PAGE 59. LINE 12. The usual English snobbery of the time : before the First World War and to a lesser degree between the two wars.

It was quite all right to admit or claim a relationship to a Stockbroker or Jobber but not ' quite the thing ' to admit to having near relations in retail business and perhaps not the thing to be in wholesale trade except on a very large scale.

LINE 23. *Oronoque* : The name comes from a brand of Virginia tobacco (apparently quite unconnected with the River Orinoco in Venezuela).

LINE 31. Bristol jar : Bristol was famous for its porcelain in the eighteenth century.

PAGE 59. LINE 33. Dollin's ware :

The furnishings of the shop and the fittings of the Lodge show the author's appreciation of old and beautiful things and a distinct pride in having everything in keeping.

PAGE 60. LINE 1. *Wimble* (A.D. 1740) : } [Information

LINE 3. *Romano s Hollands* } wanted ! R.E.H.]

LINE 4. *Scholten's* }

LINE 5. *Louis Treize* : period of Louis XIII of France (1601-1643).

LINE 15. Jacaranda : fragrant and ornamental wood from trees grown in tropical America.

LINE 23. Messines : The Battle of the Somme (France), included the blowing up of Messines Ridge on 7th June 1917 which was described by Kipling in his History of the Irish Guards as " a singularly complete and satisfactory affair ".

LINE 32. *loaf* : leave.

PAGE 61. LINE 33. "*it's the Spirit not the Letter*" — See the Second Epistle of St. Paul to the Corinthians III.6 " not of the letter, but of the spirit ; for the letter killeth but the spirit giveth life ".

PAGE 62. LINES 1-4. The theme of the stories is here set out in part, for the first time. It recurs again and again in the four stories.

LINE 18. *Emulation Working* : Early in the 19th century there was a tendency of the ritual and working of the English Lodges to vary although this was against Grand Lodge decree. Emulation Lodge was granted a special charter to hold regular and frequent Lodges of Instruction. It is the most famous of such Lodges, and in England most lodges use the approved ritual and perform their ceremonies accordingly. There are still minor variations in some parts, for instance there is a Bristol working but even their ' landmarks ' are of a comparatively minor character.

PAGE 62. LINE 19. Desaguliers : J. T. Desaguliers (1683-1744), Huguenot refugee's son, well-known expert on physics, astronomy and mechanics, invented the planetarium. Published *The Contributions of the Free-Masons*, 1732.

PAGE 63. LINE 5. Every lodge has the centre of the floor mosaicked

or tessellated into black and white squares, of stone or tiles. In less prosperous places it is a carpet or inlaid linoleum so designed.

LINE 16. *gavel*: this is the Worshipful Master's mallet. Senior and Junior wardens also have gavels.

LINE 29. *Carrara*: a place in Italy which exports a very white marble; it is near Spezia which is on the Gulf of Genoa.

LINE 32. *Examination room*: where extra-lodge masons are 'proved'.

PAGE 64. LINE 5. *Oswestry*: a town in Shropshire, England, close to the Welsh border.

PAGE 65. LINE 4. *Levels*: the tau cross emblems so frequently seen in masonry. It appears on the aprons of master-masons and is said to derive from the Nilometer: this was a graduated pillar showing the height to which the River Nile rose during annual floods.

PAGE 66. LINE 6. *Nobody to touch Bach*: Somewhat unusually for him, Kipling shows appreciation of classical music: many of his past mentions referred to such things as music hall songs. He continues —

PAGE 67. LINE 7. "it played joyously as a soul caught up to heaven".

PAGE 68. LINE 1. "with what sounded like the wings of angels".

LINES 6—11. All Lodges aim to improve their working. This means constant training of the officers, who change every year, by their predecessors. All are amateurs and unpaid but they try and make every succeeding lot of officers quite word perfect in the ritual and also with the movements well timed. (See page 62, line 18 above.)

PAGE 69. LINE 30. *A Hun*: A term of opprobrium, used by British troops for the German soldiers who had proved to be "dirty" fighters and very badly behaved towards the civilian population in occupied territory.

PAGE 71. LINE 16. *ronuking*: a word supplied by Kipling based on a furniture polish named RONUK at that time fairly new in use in England.

PAGE 72. LINE 11. *Empire*: what a pity we have had to give up the use of this word — it is so much nicer than "Commonwealth".

LINE 16. *Hespera panta fereis*: Literally: Evening you bring [home] everything. From Sappho, quoted by Demetrius *On Style*, 141 (see *Lyra Graeca, I* (Loeb) p. 284, so should be Greek type — or if in Roman, "phi" should be transliterated "ph" and not "f")

LINE 27. *The Star brings 'em all home*: the star is another masonic symbol — of prudence. It is thought to be the star Sirius, the Dog Star, for from the height of this star the Egyptian priests knew when the Nile would flood.

PAGE 72. LINE 31. *It is a paraphrase from Micah*. (Old Testament.) to *Micah VI.8*. "He hath showed thee, O man, what

PAGE 73. LINE 12. is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The eight lines of verse do not seem to be part of any of the well-known Masonic hymns but may be assumed to be original Kipling.

LINE 17 The other five lines of verse on this page are from and LINE 21. the Masonic hymn known as *The Entered Apprentice's Song*. This was by Matthew Birkhead and is given in Edmondstone DUNCAN'S *The Minstrelsy of England* Vol. II, page 179, where it is named *The Freemasons' Health*. The quaint tune comes from a volume of half-sheet songs of about 1700 A.D.

The verse of the Entered Apprentice Song, which starts with the two lines given (' Great Kings ' etc.) continues :—

" Our mystery to put a good grace on
And have not been ashamed
To hear themselves named
With a free and Accepted Mason ".

The other verse goes on :—

There's nought but what's good
To be understood
By a Free and Accepted Mason ".

There are seven six-line verses in all.

PAGE 73. LINE 28. "*A fond thing vainly invented*". See *The Book of Common Prayer* of the Church of England, Articles of Religion XXII : of Purgatory.

PAGE 74. LINE 1. *Emblems of Mortality* : Human bones (see also the end of the Kipling story *The Rout of the White Hussars* in PLAIN TALES).

There were all too many skeletons of soldiers in France during 1914-1918.

PAGE 74. LINE 2. *rough ashlars* : plenty of stones from ruined buildings were available on the great battle fronts also.

LINE 12. *whaur was your warrant* : Each lodge must have a warrant of authority from Grand Lodge.

LINE 13. *Grand Lodge ought to take steps against* : There can be no question that some of the meetings held by Lodge 5837 as pictured by Kipling were 'irregular' from the point of view of Grand Lodge.

Part of Kipling's plan in this and the other stories was no doubt to commend to Grand Lodge the issue of special permits for such meetings and Lodges of Instruction, also such innovations as travelling Lodges. The argument is summed up on page 79.

PAGE 75. LINE 28. We can all picture the Scotsman whose work in the war is so briefly described in four lines. Evidently a sailor who served in the Aegean Sea between Greece and Turkey-in-Asia, visiting Patmos in the Dodecanese.

LINE 31 : St. John's *Revelation* is the last book in the Bible : the Apostle saw his vision on the island of Patmos. His *Gospel* is the Freemasons favourite part of Holy Writ, partly because of its opening words — " In the beginning was the word ". Much of Masonic work is the symbolic search for the unknown name of God. Again, St. John in Chapter I verses 4 and following, refers to the true Light. Light has always been a Masonic desire.

PAGE 77. LINES 3 & 4 : *Kamerad* : the word used by less well disciplined German troops in surrendering, at the same time raising the hands above their heads. This became a gesture to restore serenity when

discussions became too agitated but no discussion of sectarian religion or of politics is allowed in a Lodge for nearly all kinds of both may be held by the Brethren and Lodge is no place for heated argument.

PAGE 78. LINE 1 : Evidently Lemming was a keen amateur farmer as well as a print-seller ; specialising in breeding pigs.

PAGE 78. LINE 8 : Nasturtium seeds properly pickled make a good substitute for capers.

PAGE 79. LINE 27 : *Kings Cross* : one of the great main-line railway terminuses in London.

Kipling undoubtedly introduced more Freemasonry into his stories and verse than any other writer of fiction, although there have been others who printed considerable works dealing with the subject.

R.E.H.

HON. SECRETARY'S NOTES

A new Vice-President. The Council has had great pleasure in electing Mr. Charles J. Paterson (U.S.A.) a Vice-President of the Society, in succession to the late Mrs. W. M. Carpenter, whose Obituary appeared in Journal 137. Mr. Paterson is a Civil Engineer (retired), graduated at Cornell University and founded the Paterson-Leitch Co., manufacturers of structural steel. He was a personal friend of the late Mrs. Hill, and had a fine Kipling collection, which he has now presented to his old University Library. He joined the Society in 1948.

And a new Hon. Librarian. We are also delighted to announce that the post of Hon. Librarian, vacated by Miss Toomey on her departure for America, has been filled by Brigadier Alexander Mason, M.C, who joined the Society in 1958 and has since done splendid work on the Readers' Guide to " Kim ". In an interesting article in Journal 128 (December 1958) Brigadier Mason shows that the original of " Colonel Creighton " may well have been a distant relation of his own.

A Sad Sight. In Journal 137 we mentioned that part of the old Westward Ho ! school buildings was now named The Kipling Holiday Flats. Early this summer we inspected them from the outside, but they, and indeed the whole block, were a sad sight — dilapidated and untidy, and separated from the Pebble Ridge by a horrid expanse of pre-fabs and jerry-building. It was better in the alley-way behind, where one could at least close one's eyes and faintly hear the whispered schemings of The Impressionists, the swish of King's gown, and the voice of Old Richards, purple at the window, crying " 'Tis a cat, a dead cat ! "

A.E.B.P.

NEW MEMBERS of the Society recently enrolled are :—*U.K.* : Mme. V. Inwood, Mrs. E. L. Lambie, Miss P. Bridie ; Messrs. G. Lewis Jones, W. R. Reeves. *Australia* : Barr Smith Library, Adelaide. *Victoria B.C.* : Mr. and Mrs. D. H. McKay, Mr. and Mrs. R. J. Osborne. *U.S.A.* : Messrs. S. S. Duryee, F. Furness, H. I. Poleman.

You are all very welcome.

FOUND.—After the Annual Luncheon on October 19th, one pair lady's black gloves. Apply to London office.

"INTO THE HOLD OF REMEMBRANCE"

Notes on the Kipling Material in the Doubleday Collection by Howard C. Rice, Jr.

The Princeton University Library is privileged to announce the acquisition of "The Frank N. Doubleday and Nelson Doubleday Collection", an important and significant group of books and manuscripts gathered by two generations of an American publishing family. The collection is being presented to the University by Mrs. Nelson Doubleday and her children, Mrs. John T. Sargent and Nelson Doubleday, Jr. (Princeton Class of 1955).

A first instalment of the collection, relating chiefly to Rudyard Kipling, has already been received and is the subject of the present article.

Mrs. George Bambridge, Kipling's daughter, has kindly granted permission to reproduce unpublished materials by her father.

IT was toward the end of the year 1895 — "on a wet day", as Kipling recalled in *Something of Myself* — that "a large young man called Frank Doubleday" came from New York to "Naulakha", the Kiplings' home in Vermont. Doubleday, then with the publishing firm of Charles Scribner's Sons, brought with him, Kipling further recalled, a proposal for "a complete edition of my then works". This at least was the ostensible purpose of the visit, and the proposal did indeed mature into the Outward Bound Edition of Kipling's works. But the visit was to have even more important consequences. It so happened that the Kiplings took to the young New Yorker at sight, and that Doubledays and Kiplings became lifelong friends. Furthermore, Kipling soon handed over the American side of his already extensive literary business to the man who became head of the great publishing house known successively as Doubleday & McClure, Doubleday, Page & Company and Doubleday, Doran & Company (and which continues its career today as Doubleday & Company). By so doing, the English author, who had suffered much from American pirates, "escaped many distractions" for the rest of his life.

The Outward Bound Edition of Kipling's works, one of the fruits of Frank Doubleday's visit to "Naulakha", was launched by Scribner's in 1897; it was eventually to be completed in thirty-six volumes (the last three added after Kipling's death in 1936). In the first volume of the set — *Plain Tales from the Hills* — appeared Kipling's "Introduction to Outward Bound Edition", addressed "To the Nakhoda or Skipper of this Venture", that is, to Frank Doubleday. It was a "letter or bill of instruction from the owner", in which he explained that the ship would not touch in England, but only in the Western ports, bade the skipper to open out the bales, tempt new men to buy, and keep a strict account of it all. Nearly four decades later — the year after Frank Doubleday's death and only a year before his own — Kipling wrote another letter of instruction to the Nakhoda of another ship. This served as the "Foreword" to *A Kipling Pageant*, a one-volume anthology or "ship of

samples", published in 1935 by Doubleday, Doran & Company. The Captain this time was Nelson Doubleday, F.N.D.'s son. Kipling recalled the earlier felicitous venture with the father in the little sailing ship which they both had loved, appended the old letter of 1897, and admonished the son to strike down his new instructions "into the hold of Remembrance" and to "cover them with the tight hatches of Fidelity". At this same time the American publishers printed the two messages separately in a limited edition, under the title *Two Forewords*, "as a Christmas memento of associations extending over a period of nearly forty years". This must have been one of the very last of Kipling's books to appear during his lifetime, for he died on 18 January 1936. Nelson Doubleday lived until January, 1949. The year before his death, he in turn penned a "Foreword" — for a new edition of *The Jungle Books*, published by Doubleday & Company in 1948 — in which he recorded some of his own early recollections of Kipling. "When I was twelve or fourteen", he wrote, "my mother and father took me and my brother and sister to visit the Kipling home, Bateman's at Burwash, Sussex. I remember how the impish 'R.K.' used to encourage me to escape from the schoolroom in the house, by a ladder which the gardener conveniently left outside the window. 'Uncle Rud' would meet me behind a haystack some distance from the house and we would go fishing, or go hunting rabbits, or sometimes just hiking across the fields".

These published "Forewords" provide a summary charting of a notable Anglo-American friendship. The Kipling books, letters, and related material which have now come to port in the Princeton University Library, as part of the Frank N. Doubleday and Nelson Doubleday Collection, might be described as the log book of this forty years' association. It was an unusually close relationship, which began as a routine acquaintance between author and publisher, but soon developed into a family friendship that was deepened by shared personal sorrows and by world tragedy.

* * *

The several books included in the Doubleday gift — notable "rarities" when weighed in the collector's scales — are also "association copies" in the full meaning of the term. The copy of *Schoolboy Lyrics* (Kipling's first book, privately printed by his parents at Lahore in 1881), for example, was given to Mrs. Doubleday ("Neltje Blanche") by Rudyard's mother, Alice Macdonald Kipling. In the Doubleday-Princeton copy of *Quartette*, by "Four Anglo-Indian Writers" (Lahore, 1885), the contributions of the four anonymous writers (Rudyard Kipling, his father, his mother, and his sister) are identified by initials added in manuscript to the table of contents, and some of them also by signatures following the story or poem. This copy becomes even more significant when viewed in the context of the correspondence, for the presentation inscription to F. N. Doubleday from Caroline Kipling (Rudyard's wife) "who owned it", is dated April, 1899. This was during the Kiplings' last visit to the United States, when they lost their six-year-old daughter Josephine, and when Kipling himself lay near death for several weeks in a New York hotel. During this difficult time Frank Doubleday assumed the rôle of chargé d'affaires, shielding the

family from well-meant but ill-timed publicity and sharing responsibilities and anxieties. In his 1948 reminiscences Nelson Doubleday recalled how he as a small boy, when Kipling was ill at the Hotel Grenoble in 1899, "used to carry home-made soup from our house at East Sixteenth Street to Mr. Kipling at the now-vanished hotel. When he recovered, he came to our home for dinner, along with Mark Twain and Andrew Carnegie, for a memorable evening".

Among the letters preserved by the elder Doubleday is the original of Kipling's Easter Day, 1899, message expressing his thanks for the many letters of sympathy received during his illness, which was released to the press by Doubleday. There are, too, amusing sketches and letters written by Kipling during his convalescence at Lakewood, New Jersey, and other drawings by his father, John Lockwood Kipling, who had brought his comforting presence to the scene. The "Pater" also had a share in "The Teuton Tonic", a handwritten newspaper "published" aboard R.M.S. "Teutonic", which was taking the Kiplings, accompanied by the Doubledays, back to England in June, 1899. F.N.D. and his wife, as well as Rudyard and his father, contributed to this humorous illustrated sheet, two issues of which are in the Doubleday Collection. Edward Bok, "the well-known Philadelphia ladies' physician", who was also among the passengers, was a ready mark for several of the jokes.

From 1899 on, Kipling's letters, now signed "Rud", are no longer addressed to "Dear Mr. Doubleday" or "Dear Doubleday", but to "Dear Frank" or "Beloved Effendi". And so they continue during three decades more. Work in progress, growing families, and the affairs of the world all pass in review. By any standards, it is a rich correspondence. Mention of two examples must suffice here. One is a letter of 30 May 1916, in which Kipling speaks with frankness and deep conviction on the matter of American neutrality, a letter elaborating for his American friend the theme that he expressed more succinctly in the poem "The Neutral", published at that time and later included in the volume *The Years Between* (1919) under the title "The Question". The other is a letter written 7 September 1926 commenting on Doubleday's achievements (not merely the "methods and manners of publishing, but the whole spirit and outlook of it") and expressing his "ancient and undeviating affection" — things that one generally doesn't set down, "if one is an Englishman". The same affection speaks forth, less explicitly, in Kipling's 1935 "Foreword" addressed to F.N.D.'s son: "Thou knowest, too, the People of that land to be kindly and well-wishing and, in time of sickness — as I know — of a good-will beyond comparison".

The interest of the Kipling-Doubleday letters is not, however, limited to history and biography. They have much to tell, too, of Kipling the literary craftsman and of his close concern with all details connected with the publication of his works. Two early undertakings — those indeed which marked the beginning of Kipling's association with Doubleday — are particularly well documented by the letters and other souvenirs preserved by the American publishers. These are the Outward Bound Edition of Kipling's collected works, and the volume of short stories entitled *The Day's Work*.

Plans for the Outward Bound Edition were laid in 1896 before the Kiplings left their Vermont home (permanently, as things turned out). The letters to Frank Doubleday show Kipling already concerned with the contents of the volumes during his voyage to England on the S.S. "Lahn" in early September. By October, with the family settled at Rock House, St. Marychurch, on the Devon coast, he was still more deeply involved in other publishing details, such as typography, paper, and illustrations. After some urging he duly went to Torquay, "to be photographed" as he wrote, "in a low corsage with a bunch of rosebuds on my bosom" by "an evil-eyed Dutchman"—all for the sake of what now appears to be a rather solemn-looking "exclusive" portrait for the frontispiece of the edition. In early January, 1897, he received the dummy of Volume I (*Plain Tales from the Hills*), which "leaves no ambition unrealized". Proof sheets were crossing the Atlantic, and by February the first two volumes were at hand. By the end of that year eleven volumes had been published. "The mischief of completely publishing an author who is not completely dead is that the edition must necessarily be incomplete as long as the said author still owns an ink-pot", was Kipling's own comment. More volumes were indeed to follow, although Frank Doubleday left Scribner's that year to set up a firm of his own. The later volumes, following the predetermined course already laid down, could never produce quite so much enjoyment. "After all", as Kipling wrote when the very first volumes were approaching realization, "the real fun of a job is the doing of it—the working and handling of the thing".

Something of the fun of that "working and handling" is still alive in Kipling's letters, and is implicit, too, in the various other scraps of paper that Frank Doubleday preserved as souvenirs of the felicitous venture. The latter include lists for the arrangement of the volumes in the series and for stories and poems within volumes, showing the author's concern for the general pattern and design of his work; corrected proofs of the prospectus for the edition; detailed indications for embellishments such as the title-page ornament of lotus, swastika and elephant-headed Ganesh, "the God of auspicious beginnings (with special relation to books)"; and the manuscript of Kipling's introduction addressed "To the Nakhoda, or Skipper of this Venture", which replaced the prefatory verses that were at first contemplated. In addition to the original manuscript of the introduction ("a heap too grubby to be facsimiled"), there is also present in the Doubleday Collection Kipling's copy of the major portion of it, "written more or less neatly" on a single sheet, so that a facsimile reproduction of it could be made. The facsimile did not appear in the Outward Bound Edition proper, but only in a limited number of special Japan paper copies—a "point" which appears to have escaped the diligence of the Kipling biographers. When he saw the completed volume Kipling wished that he had made the manuscript for the facsimile exactly the size of the page, as "doubled insets are apt to tear". Otherwise, it was a joy to behold and he felt as though he had just had "a shave and a shampoo at the Hoffmann House, a Turkish bath, a new suit of dress clothes, a Sherry's dinner, a green mint *and* a cigar".

The Doubleday material also brings a new appreciation of the

illustrations for the Outward Bound Edition, especially prepared for it by the author's father. From John Lockwood Kipling's own letters, as well as from his son's proud progress reports on the Pater's "clay-smitten way", there emerges an attractive picture of this man who had returned home to England after nearly three decades spent in India. In his work there as principal of the School of Art and Curator of the Museum at Lahore he had applied his early training in the "Arts and Crafts" movement at South Kensington to the study and encouragement of Indian art and archaeology. The illustrations for the Outward Bound Edition were something of an experiment and an innovation. John Lockwood Kipling modelled low reliefs in clay; these were then photographed and the photographs were in turn reproduced for the book. "Illustrations done in the solid", Rudyard called them. Three subjects were selected for each volume, with due consideration to their placement in the book. For the Indian subjects John Lockwood drew upon his mature experience of "Beast and Man in India" (to use the title of his own earlier book), as well as upon his intimate knowledge of his son's stories. These illustrations were indeed labours of love, but more than that, they can still reveal John Lockwood Kipling's not negligible artistic talents and serve as a reminder of his early intimacy with Edward Burne-Jones and the other Pre-Raphaelites. His illustrations continued to appear throughout the first twenty-one volumes of the Outward Bound Edition, that is, until 1903, when the subjects began to lend themselves less well perhaps to his peculiar talents and when he himself was approaching the end of his life.

* * *

Toward the end of March, 1897, Kipling wrote from Rock House to his Vermont friend, Dr. Conland, that "Doubleday of Scribner's" and his wife had dropped in to tea and stayed to dinner. "It was very pleasant to listen to the energetic New Yorker accent once more, and to learn who had been doing what and why, since we left". With the Outward Bound Edition already under sail, there were now new plans to discuss. The most important was Doubleday's decision to leave Scribner's after some eighteen years with the firm and to set up business for himself. A few weeks or so earlier, when his counsel had been solicited, Kipling had advised Doubleday to lie low for a bit and cautioned him against being too previous in cutting loose, but his doubts were removed when he learned that Doubleday's partner would be another of his good American publishing friends, S. S. McClure — "a cyclone in a frock coat" and a great man, "but he'd kill me in a week with mere surplus energy". The new firm obviously hoped to publish one of Kipling's new books. "Captains Courageous" (the concluding instalments of which were then appearing in magazines, *McClure's* in the United States, *Pearson's* in England) could not be considered, as it was already promised to the Century Company. There were, however, numerous short stories which had not yet been collected into book form, enough to make "a volume of mixed matter of rather wide range", which would be reserved for the new firm of Doubleday & McClure. Thus it was that the American edition of *The Day's Work*, published in 1898, was the first of Kipling's books to appear under the Doubleday imprint.

The stories included in *The Day's Work* had been written during Kipling's residence in the United States or shortly thereafter, and all had appeared successively in magazines from 1893 to 1897. The title chosen for the book was, it would seem, a reminiscence of the inscription in the Vermont study where most of them had been composed. John Lockwood Kipling, when he visited his son's new-built house there, had affixed to the bricks of the fireplace, in clay-modelled letters, the words, "The night cometh, when no man can work", which are the last part of the bible verse (John 9 : 4) beginning, "I must work the works of him that sent me, while it is day . . ." In October, 1897 — the Kiplings had by then left Rock House and were installed at "The Elms" on the village green at Rottingdean near Brighton — Kipling's wife Caroline sent Frank Doubleday her good wishes for the new book which she already refers to as *The Day's Work*. The final work on it, however, was postponed to the following spring and summer, after the return from a winter trip to South Africa.

The mementos preserved by Frank Doubleday provide a good insight into Kipling's working habits when collecting his own stories for book publication. In the case of *The Day's Work*, he generally took "tear sheets" from the magazines in which the stories had previously been printed, making his handwritten corrections and revisions directly on these printed pages. Such sheets, rather than a new manuscript or typescript, were sent to the publisher. In the Doubleday Collection there are, in this form, Kipling's revised versions of the following stories: "Bread upon the Waters" (*The Graphic*, Christmas, 1896); "My Sunday at Home" (*The Idler*, April 1895); a portion of "An Error in the Fourth Dimension" (*The Cosmopolitan*, December 1894); and "The Brushwood Boy" (*The Century Magazine*, December 1895). The author's revisions include additions and omissions as well as verbal changes. In "The Brushwood Boy", for example, there are fairly extensive omissions, made with a view to a general "tightening up" of the narrative. A person curious enough to follow this story, or another, on through its later publications in the successive selected or collected editions of Kipling's works (culminating in the posthumously published Sussex Edition and its American counterpart, the Burwash Edition) would doubtless find further evidence, if it were needed, of the author's persistent self-editing and uncompromising standards of workmanship.

Kipling's last chore for the Doubleday & McClure publication of *The Day's Work* was done under rather unusual circumstances. His revision of "The Maltese Cat" went "messaging in the mail", as he expressed it, so that Doubleday, worried no doubt by the approaching publication deadline, had the story copied out from the magazine in which it had appeared (*The Cosmopolitan*, July 1895) and sent it off posthaste. This typescript overtook Kipling off the coast of Ireland while he was a guest of the Channel Squadron. Foregoing the fun of larking about with the landing parties, he immediately sat down to work on it "in a mud-floored cabin in Bantry Bay with six soldiers sorting the mails from the Fleet around me." This typescript — with Kipling's revisions, instruction to "Print off this", and appended note dated 6 September, 1898 — is now in the Doubleday Collection at Princeton. Also in the Collection is the earlier and more extensively

revised version, which, after "messaging in the mail", apparently reached its destination, but too late to be used for the book (nor were these revisions ever incorporated into later publications of the story).

A story of some interest and possible amusement to collectors attaches to "An Error in the Fourth Dimension". Kipling himself would probably not have been amused, for although he was a much collected author at a very early date, he treated the collectors with some coolness and an occasional show of resentment, referring, for example, to "a general turning out of refuse bins for private publication and sale" and to "this remnant-traffic". Be that as it may, here is the story. It was only in July, 1898, that Kipling decided to include in *The Day's Work* his "An Error in the Fourth Dimension", which he described to Doubleday as an "Anglo-American tale of some mirth". He substituted it for "Slaves of the Lamp" (*McClure's Magazine*, August 1897), which was put aside, since his schoolboy tales, of which this was the first, had already developed into a book of their own, the book subsequently known as *Stalky & Co.*, published in 1899. A portion of Kipling's revised version of "An Error in the Fourth Dimension", as mentioned above, is included in the Doubleday Collection. This consists of clippings from *The Cosmopolitan* (December 1894) mounted on ruled yellow sheets, with the author's handwritten changes; the sheets, which include only the last two thirds of the story, are numbered 5-12 in pencil. When *The Day's Work* was finished in October 1898, Frank Doubleday evidently saved these sheets for himself. At the same time he had ten copies of the book especially bound up for presentation. One such copy was recently offered for sale in a bookseller's catalogue, and has now been acquired for the Princeton Library. This copy of *The Day's Work*, bound in three-quarters red morocco by Launder of New York, has the following inscription on a front flyleaf: "This is one of ten of the first copies of the first edition of Mr. Kipling's book—to which is added some proof showing the author's corrections. Sent to Mr. Percy Mallett with the affectionate regards of F. N. Doubleday, Oct. 31, 1898." The book has been "grangerized" with what is indeed "proof showing the author's corrections"—the final page proofs of two pages of "A Walking Delegate" and two of "The Ship that Found Herself". But, by a happy coincidence, there are also two "pages" of "An error in the Fourth Dimension". These are not proofs, but clipped columns of printed matter mounted on yellow sheets, numbered 3 and 4 in pencil, which match up perfectly with the similar sheets in the Doubleday Collection.

The question inevitably arises: where are sheets 1 and 2? It seems plausible to suppose that they were inserted in another of the special presentation copies made up by Frank Doubleday in 1898. Inquiries sent to several American libraries possessing important Kipling collections have confirmed the correctness of the supposition. In the collection at Harvard there is a copy of *The Day's Work* inscribed as follows: "This is one of the first ten copies of the first edition of Mr. Kipling's book to which is added a few proofs which show Mr. Kipling's own corrections. Sent to Prof. Bliss Perry with the affectionate regards of one who received good advice when it was especially needed. F. N. Doubleday. October 21, 1898." Among the so-called

"proofs" there are two sheets, numbered in pencil 1 and 2, with the remaining portions of "An Error in the Fourth Dimension" clipped from *The Cosmopolitan*. It may now be stated, therefore, that 2/12 of Kipling's corrected version of this story are at Harvard, and 10/12 at Princeton.

Let us catch at the shadow and lose the substance, it might be added here that "An Error in the Fourth Dimension" can still be described as "an Anglo-American tale of some mirth", a tale involving a collector, and an American collector to boot. It relates the misadventures of one Wilton Sargent, who collected everything from books and prints to orchids and Egyptian scarabs, who settled in England, "set out to be just a little more English than the English" — and eventually fled, from the faultless gravel drives and "mint-sauce lawns" of Holt Hangars back to the "unkempt banks" of the Hudson. It may also be added — thanks to the refuse bin — that those banks were just "banks" in the story as first printed in 1894. It was only in 1898, when Kipling revised it for book publication, that the banks became "unkempt".

* * *

These few examples will serve to suggest the variety and richness of the Kipling material in the Doubleday Collection, and its interest for collector and scholar alike. Even before this splendid addition Kipling was of course represented in the Princeton Library's Rare Books and Manuscripts Division. An excellent run of representative first editions had come from Gordon A. Block, Jr. '36, and, more recently, a number of the rare copyright pamphlets from Daniel Maggin. Among the books given several years ago by Francis H. McAdoo '10 and Mrs. McAdoo were fine copies of the first (English) edition of the two *Jungle Books*, and a set of Kipling's "Indian Railway Library" publications (Nos. 1-6, 14), in first editions, the latter presented by John Lockwood Kipling, to his brother-in-law, Edward Burne-Jones. Also of interest as association items are copies of *Departmental Ditties* and *Wee Willie Winkie* — neither of them "firsts", to be sure — but both inscribed by Kipling in November 1890 to Jonathan Sturges '85 (who, like Kipling's prematurely-deceased brother-in-law, Walcott Balestier, was one of Henry James's bright hopes): these were presented by Sturges' sister, Mrs. Andrew Chalmers Wilson. A copy of the first American edition of *The Jungle Book*, from the collection bequeathed to the Library by Laurence Hutton, has the author's signature on the title-page and six lines written by him on a blank leaf. The Library had, too, a few scattered Kipling letters, the most notable of which, in the Henry Van Dyke 73 Papers, were written in 1915 to Van Dyke when he was United States Minister at The Hague, asking for help in obtaining news of Kipling's son, who had been reported missing in action during the Battle of Loos. The recent Doubleday gift now gives new dimensions and status to Princeton's Kipling collection, and at the same time holds a promise of more fine things to come.

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DISCUSSION MEETING : 26 JULY 1961

THIS was an excellent meeting at which 32 members were present. All of us missed Mr. Bazley but few of us knew the tragic reason for his absence.

The two stories chosen for discussion were *Brother Squaretoes* and its companion story *A Priest in Spite of Himself*, and they were introduced as usual by Col. Purefoy, who said he thought they were perhaps the most curious pair of tales in either of the Puck books. They are, he said, really one story covering a period of seven years, and the only ones which go right away from Sussex and from England and never come back, and they have been the subject of study by many scholars and researchers.

Colonel Purefoy thought *Brother Squaretoes*, as a story, gets off to a very slow start in spite of the early excitement of Pharaoh's scramble on to the French ship. Though the pages which follow, full of reminiscence of happenings on the ship and later in Philadelphia, the pictures of the French refugees and the other odd characters, are very interesting to the deep student, to the layman it is rather Kipling's writing than any urgent problem that holds the attention. Apart from Genêt's boastings about what he is going to force the President to do, the story does not really crystallise until the scene in the clearing in the woods, with the Indians watching and listening anxiously in case there is to be another war; and the solid nub of it comes right at the end in their interview with Washington. Colonel Purefoy quoted largely from a Paper by Miss Ann Weygandt of Delaware University, showing how carefully Kipling had verified the facts. The ship which carried the French Ambassador to America was indeed *L'Embascade* and her captain was really Bompard, and Kipling had even got his Christian names, Jean Baptiste, right, which is astonishing because none of the commoner records of the time mention him. Miss Weygandt found it exasperating that Kipling should have taken so much trouble over such a minor detail and yet should have been inaccurate, she says, about the characters of Red Jacket and Cornplanter, who were real Indian chiefs about whom quite a lot is known.

Miss Weygandt, went on Col. Purefoy, also has an interesting guess as to why these stories were included in the Puck Books. She thinks that one of the themes of *Rewards and Fairies* is that of unacknowledged service. Washington undoubtedly rendered a great service to the States when he refused to go to war with England, but, far from its being acknowledged, it made him extremely unpopular. But how to bring him into a book laid in Sussex? Kipling brought it about in the most natural way in the world—A Sussex smuggler half French scrambling quite plausibly aboard the vital French ship bound for the States, and after that, said Col. Purefoy, the story, as Kipling has said of many of his stories, "wrote itself".

Dealing briefly with the poem *If*, Col. Purefoy was astonished that it was placed directly after a story about a man who certainly kept his head when all about him were losing theirs, and yet Kipling has told us that he wasn't thinking of Washington when he wrote it, but of Jameson, Dr. Jim, whom most people nowadays remember as having done exactly the reverse.

Going on to talk about *A Priest in Spite of Himself*, Col. Purefoy pointed out how quickly we get right into the story this time, after the brief and charming picture of the gypsies in the hollow, with the first meeting with Talleyrand, and the impressive words of Red Jacket, "The French have sent away a great Chief". We see a flash of the French emigré parties, rather reminiscent of the aristocrats in *A Tale of Two Cities*, pitifully clinging to their formalities and etiquette; and then the skilful touch which forces Talleyrand's personality on the reader . . . Pharaoh talking in the attic to this "scarecrow", who behaves as if their words were of world importance . . . "The room was as bare as the palm of your hand, but I couldn't laugh".

Then at last Pharaoh sails from Philadelphia, nearly seven years after the opening of the first story, and we are carried quickly into the drama of the scene between Pharaoh, Talleyrand and Napoleon — "a lanky-haired, yellow-skinned little man — as nervous as a cat, and as dangerous", so different from the pompous, blown-out pictures of the later man. Col. Purefoy compared this sinister picture with that of Wellington in *Marklake Witches*, powerful yet bluff and good-natured, and pointed out that Kipling had chosen to show us these portraits of famous men before they had really become famous.

In conclusion, Col. Purefoy again quoted Miss Weygandt who gives two reasons for Kipling wanting to write about Talleyrand. First, he was a Mason, so Kipling was automatically attracted to him; and secondly Talleyrand was always in favour of an alliance with England, and one of Kipling's strongest convictions was that the stability of Europe depended on friendship between France and England.

In the ensuing discussion there was a tendency for speakers to concentrate on *If*, some contending that it contained counsels of perfection beyond anyone's reach, others that the verses are a simple set of moral laws which do work if one attempts to follow them. One member thought the verses had suffered from being too often recited in an oratorical rather than a simply reflective style.

Dealing with the stories, it was interesting to find that some of the young members present do not care for the Puck books at all, which seems to bear out Kipling's statement that they are really tales for grown-ups but told in a simple setting which might attract children.

Mr. Inwood thought that the talk in the Wash-house in the second story was hardly fair to Talleyrand who, in some authoritative opinions, was a single-minded patriot; the time-sequence of Talleyrand's vicissitudes, as related by Pharaoh, was definitely erroneous and Kipling should not have let him get away with it.

I.S.-G.

LETTER BAG

BAA, BAA, BLACK SHEEP

I am obliged to you for supplying the additional information about 'Uncle Harry' Holloway which corrects two conjectures in my life of Kipling. Every detail helps in the case of an author whose subject-matter is so closely related to the events of his own life. The versions of the ballad of *Navarino* are most stimulating. Might we not guess that in this case, as in the case of so many old folk-songs picked up by Walter Scott and Robert Burns, the poet took some rough sailors' rhyme and converted it into poetry?

My version of Kipling's unhappy years as a child at Southsea was built up from various sources : from the three stories which contain glimpses of autobiography (*Baa, Baa, Black Sheep, Brushwood Boy, Light that Failed*) ; from *Something of Myself*, of which I have a word to say; from a reminiscence by his sister 'Trix', (Mrs. Fleming) in the Kipling Papers ; from the unpublished volume of *Letters to Guy Paget*; from the remarkable documents in the Berg Collection at the New York Public Library ; and from a visit to Southsea where No. 4 Campbell Road stands unaltered, or did seven years ago.

There are, I think, two lines of inquiry which might bring in more information. The first is the Berg collection at New York, which, so far as I know, has not been thoroughly investigated by any profound Kipling scholar. I was able to give it a few days only in 1952 and was astonished by its richness. What is this Kipling collection and who brought it together? Could not one of our American members make a real study of the documents assembled there, especially those relating to Kipling's earlier life?

The other suggestion I make may be shocking to the orthodox. The more I study Kipling's childhood, the more sceptical I become about the reliability of the accepted version, which is based upon three stories published as fiction, the reminiscences of an elderly neurotic lady with a powerful imagination, and the curious book called *Something of Myself*. Everyone knows that *Baa, Baa, Black Sheep* is fiction founded on fact, not autobiography. So much of Kipling's work contains autobiographical elements, somewhat twisted by artistic license, that we ought to expect some distortion in *Baa, Baa, Black Sheep*. How much no one can say, but we can say there is much distortion in the autobiographical parts of *Light that Failed*. Why suppose that *Baa, Baa, Black Sheep* is substantially a true story? This brings us to *Something of Myself*, and every critic who has seriously studied that book must have found it tantalising, more remarkable for what it omits than for what it reveals, as the title implies. An uncompleted, unrevised fragment, it contains many inaccuracies which so scrupulous an author as Kipling would have dealt with, if he had lived a little longer. We might expect that he would have verified his references and would have pruned away passages of doubtful validity. Reminiscences of early childhood, unless

substantiated by other evidence, tend to be heightened, in colour, and the only subsidiary evidence we have of Kipling's life at Southsea is in the form of fiction composed by him forty years earlier.

' Old men forget ; yet all shall be forgot,
But he'll remember with advantages.'

Yes, indeed ! Are we old men not all like that ? No doubt, Rudyard was a lonely, motherless, little boy, but I wonder whether Mrs. Holloway was as black as she was painted.

C.E. CARRINGTON

KIPLING AND FREE-MASONRY

I am very glad you are republishing the late Basil M. Bazley's article on Kipling's Freemasonry Stories and verses, which originally appeared in Kipling Journals Nos. 92 and 93.

Some of the reasons I am pleased :—

It will act as a tribute and memorial to one who did much for Kipling Studies and for the Kipling Society.

Another small reason : In the past the Hon. Secretary has sent on to me all special inquiry letters which ask about the Freemasonry items. Now that the old Journals Nos. 92 and 93 are getting in short supply, I have had to copy out considerable passages by hand. I shall hope to ask the printers to let me have a supply of the article for future use — inquiries come from all parts of the world.

To show Kipling's interest in and influence on the Craft perhaps you would like a few details of his early career in his Mother Lodge in Lahore,

No. 782 HOPE AND PERSEVERANCE, E.C.
during the years 1886 to 1888.

As we learned from SOMETHING OF MYSELF Kipling was initiated before he was 21, by special dispensation from District Grand Lodge, at the Masonic Hall, Anarkal, Lahore, on Monday 5th April 1886, he then being 20 years and 3 months. He was proposed by Colonel O. Menzies and seconded by Mr. C. Brown. Other ceremonies were held on 3rd May and on 6th December 1886 for him.

NOTE : The minutes recording the meeting in December at which he was made a Master Mason are actually written up in the book in Kipling's own handwriting for he was acting as Hon. Secretary for the first time at that meeting. Surely a unique position.

He continued to be Hon. Secretary of the Lodge until March 1888. Meanwhile he had been transferred from Lahore to Allahabad.

Not only did he attend all or nearly all the meetings of the Lodge held between April 1886 and March 1888, but on two occasions he gave special lectures :—

On 4th April 1887 his subject was THE ORIGIN OF THE CRAFT FIRST DEGREE.

On 4th July 1887 his subject was POPULAR VIEWS ON FREEMASONRY.

Presumably these were his first public speeches, although the public was a restricted one, but it is highly unlikely that the text has survived.

Forty years later, in 1929, Kipling presented a silver-mounted gavel to this lodge. It was of stone from the quarries from which material for

King Solomon's Temple at Jerusalem was obtained. The inscription on the gavel :—

" I WISH I COULD SEE THEM IN MY MOTHER LODGE ONCE MORE ", from his poem *The Mother Lodge*.

In 1936 the name of the Lodge was changed to
 LODGE HOPE AND PERSEVERANCE,
 THE KIPLING LODGE.

At the time Kipling was made a Freemason there was another Lodge at MIAN MIR (Lahore Cantonment) which he visited from time to time as a guest. It was a Military Lodge. Amongst its members were Surgeon Captain Terence MULVANEY and Lieutenant LEA-ROYD, R.A.

R.E.H.

DISCUSSION MEETINGS

In the early summer of 1957 the Hon. Secretary, Colonel Purefoy, did me the honour of asking me to organise future Discussion Meetings. During the ensuing four years, from July 1957 to July 1961, we have had twenty-five meetings. Of these

2 were " free-for-all ". *Kipling's Word Pictures*, November 1957 and *Enjoying Kipling*, May 1961

1 was a Kipling Quiz, May 1958

1 was a Musical Evening, November 1960

9 were " specials ", when various speakers, who were invited to choose their own subjects, dealt with some particular whole book or with some special aspect of Kipling's work or period in his life, or with his critics.

The remaining twelve were concerned with particular stories or groups of stories and, with two exceptions, the subjects were selected from a list of suggestions given to me by Colonel Purefoy when he asked me to be Organising Secretary. As he was to do the introductions I thought I could not go wrong if I chose subjects which he had suggested; though he did delegate *As Easy as A.B.C.* and *With the Night Mail*, March 1961, to Mr. Inwood, who has special knowledge of aeronautics. The two exceptions were

1. September 1958, when I asked him to introduce two "back from the dead " stories, *The Tree of Justice* and *The Man Who Was* (incidentally an Indian story)
2. September 1959, when, at the request of one of our members, the late Commander Merriman introduced all the Pycroft stories.

Only once, apart from the Pycroft occasion, have we allowed ourselves to bask in Kipling's humour, and that was in January 1961 when the hilarity which marked our discussions of *The Vortex* and *The Puzzle* moved Mr. Inwood to suggest that we discuss *Which is Kipling's Funniest Story?*, which was accordingly agreed upon for September 1961, with Mr. Inwood to open the discussion. I have always tried to arrange other speakers for the September and November meetings, as Colonel Purefoy is then so busy with arrangements for and with the aftermath of the Annual Luncheon. Accordingly Mr. R. L. Green was

invited to choose his own subject for the November Meeting, and did so.

I think R.P. is one of our valued younger members, whose serious mind befits a darkening world. And I think also that R.P. is feminine. Young men will laugh and jest *ruat coelum*, but young women are made of sterner stuff. But let R.P. take heart. In January Mr. Inwood has agreed to take over as Organising Secretary and may be prepared to avoid Frivolity, Fantasy and the Juvenile, even as set forth by Kipling. He has been warned.

For my own part I do thank R.P. with all my heart for the warm interest which prompted the only letter we have had about the meetings, and for its courageous and constructive criticism.

Maxima debetur pueris reverentia. (Puellis etiam.)

I.S.-G. 7th September 1961

SCARCE JOURNALS

With reference to the Hon. Secretary's notes in the September Journal and the death of one of your predecessors Bazley, whose obituary appears elsewhere in the December Journal, I am sure that the scarcity of No. 93 is at least in part due to requests for copies of Mr. Bazley's article on *Freemasonry in Kipling's Works* which appeared in Journals Nos. 92 and 93.

Could you possibly spare room to reprint the article — all in one Journal for preference? The Hon. Secretary sends most of the letters he receives about Kipling and the Craft to me to answer and I get a bit tired of copying out parts of Bazley's article. If you will reprint it I will lay in a stock of extra Journals for future enquirers.

It is about twelve years since it first appeared and I am sure it will be appreciated by all members, not by Freemasons only.

R.E.H.

" INTO DEEP WATER "

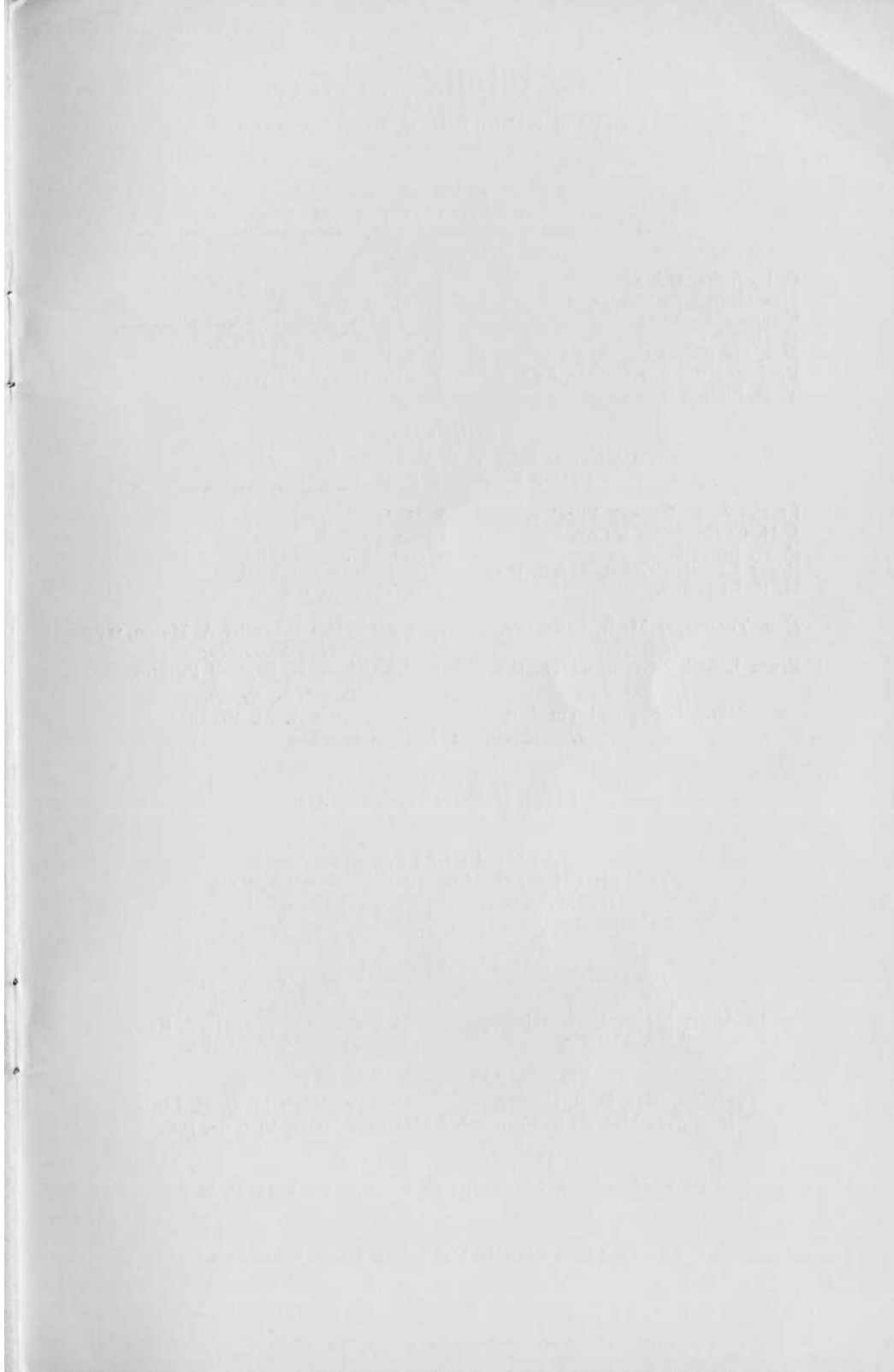
Can anyone explain why Pevensey Castle should have had a well in its wall *down into salt tidewater* as described in " Old Men at Pevensey "? Also in " The Treasure and the Law ".

See mention thereof in " Something of Myself " (p. 181 in Scribner's *Outward Bound* " edition and p. 488 in *Burwash*) as follows :

" I had put a well into the wall of Pevensey Castle *circa* A.D. 1100 because I needed it there. Archaeologically it did not exist till this year (1935) when excavators brought such a well to light. But that I maintain was a reasonable gamble. Self-contained castles must have self-contained water supplies ".

To meet Kipling's needs, his well had to be into salt tide water.

CHARLES LESLEY AMES



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