



*The*  
**KIPLING JOURNAL**

Published quarterly by the

**KIPLING SOCIETY**



VOL XLI

**MARCH 1974**

No. 189

---

---

## CONTENTS

---

NEWS AND NOTES. . . . .	2
By Roger Lancelyn Green	
RUDYARD KIPLING AND LODGE HOPE AND PERSE- VERANCE—By Dr. M. Enamul Karim. . . . .	4
NOTES OF A LECTURE ON RUDYARD KIPLING— By Mrs. C. M. Ing. . . . .	13
HON. SECRETARY'S NOTES. . . . .	14
REPORTS OF DISCUSSION MEETINGS. . . . .	15
LETTER BAG. . . . .	16

## 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).

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 KIPLING SOCIETY ADDRESS—

18, Northumberland Avenue, London, WC2N 5BJ (Tel. 01-930 6733).

Be sure to telephone before calling, as the office is not always open.

### SUBSCRIPTION RATES

Home: £1.75. Overseas: £1.25. Junior (under 18): £0.75.  
U.S.A.: Persons, \$5.00; Libraries, \$6.00.

# THE KIPLING SOCIETY

## Forthcoming Meetings

---

### COUNCIL MEETINGS

At 50 Eaton Place, S.W.I, at 2 p.m.

Wednesday, 20th March, 1974.

Wednesday, 19th June, 1974.

**Note change of time to 2 p.m.**

### DISCUSSION MEETINGS

At St. George's Club, 4 Wilton Mews, S.W.I, at 5.30 for 6 p.m.

**Wednesday, April 17th, 1974.** Mr. Daintith will start a discussion on "Kipling and the Wall".

**Wednesday, July 17th, 1974.** Dr. T. H. Whittington will speak on "Their Choice": Anthologies of Kipling's Verse.

### VISIT TO BATEMAN'S

Mrs. Betty Sutherland is again kindly allowing us to visit Bateman's, this year on Friday, May 10th (a non-public day).

We hope that many members and guests will spare the petrol for this private "open day", and will visit the house and grounds from 2.30 p.m. onwards. The only charges will be the normal National Trust charge per head (payable on arrival) and the cost of tea in the cafeteria, if wanted.

Lunch is obtainable at several local taverns.

There is no need to tell the Hon. Sec. that you wish to come.

### ANNUAL LUNCHEON

Owing to the uncertain economic outlook, we are unlikely to hold our usual Annual Luncheon this year. Please watch the June Journal for a further, and (for this year) probably final, announcement.

# THE KIPLING JOURNAL

published quarterly by

THE KIPLING SOCIETY

---

Vol. XLI No. 189

MARCH 1974

---

## NEWS AND NOTES

### A KIPLING SALE IN AMERICA

The sale of the Collection formed by the late David Gage Joyce, which took place at the Hanzel Galleries in Chicago on 23 and 24 September 1973 contained a number of interesting Kipling items—though nothing to compare with such unique treasures as the MSS of Conan Doyle's *The Sign of Four* and *The White Company*. We are grateful to our enthusiastic American Member Miss Matilda Tyler who attended the sale and has sent a copy of the Catalogue with the prices marked in.

The Kipling items consist mainly of the books published in India, most of them presentation copies to Mrs. Hill, average price 500 dollars. A copy of *Quartette*, inscribed "To the Ladies of Warwick Gardens from The Four Ks. 21/12/85" fetched \$1100. The most interesting item was a copy of *In Black and White* (\$1650) with the following verses on the title-page in Kipling's hand:—

"To Mrs. 'Ill at Belvidere  
I 'umbly dedicate this 'ere,  
An' if she do not like the same  
It is the Author wot's to blame.  
But if she thinks 'em rather fine  
The credit's hern an' none o' mine  
Because it was her Smile wot made  
Me take a pleasure in my trade,  
(sd) the Author."

### 'BAA, BAA, BLACK SHEEP'

An interesting television experiment to look out for is forecast in *The Stage* of 6 Dec: 1973. The announcement is headed 'Freddie Jones in Kipling story,' and runs: 'Arthur Hopcroft had adapted a Rudyard Kipling story, "Baa, Baa, Black Sheep," for Granada's new Childhood drama series, now in production. The play will be shot entirely on location in the North West. Freddie Jones and Eileen McCallum play a couple who take into their English home the children of an English family in Bombay. Maxim Harris is the boy "Punch". Director is Michael Newell and producer James Brabazon.'

It seems a pity that the film is not going to be shot on the actual location in Southsea. 'Lorne Lodge', 4, Campbell Road, still stands, unaltered since Kipling lived there with the Holloways a hundred years ago.

Looking back to those vividly described scenes of a century ago one has often wondered what the Holloways thought of Kipling's story and if they made or left any comment on it. Capt. Holloway, of course, died

while Kipling was still at Lorne Lodge (on 29 September 1874), but his widow Sarah ("Auntie Rosa") was still living there in 1896, long after the story was published and Kipling had become famous. And presumably "Harry" (Henry Thomas Holloway) lived well into the present century since he was not more than five years older than Kipling. He may have descendants still living in Southsea.

What a pity "Harry" left no recollections: *His* side of the story would be well worth hearing. And why did not any of Kipling's fellow pupils at Hope House, 'the terrible little day school' come forward with memories of their early schooldays with Kipling? We have not even any record of what the school was really like.

## KIM'S CITY

Lahore was described quite matter-of-factly as 'Kim's City' by Mr. Lewis Simons in *The Guardian* on 3 January 1974 when telling of the changes and similarities of the city now and the city when Kipling wrote his novel of the small English boy who helped Britain to play the "great game" of intrigue against the Russians. But it is still very much Kim's city. The museum is still called Ajaib Gher and holds the same treasures which so delighted the old Tibetan lama . . . Just as the "white-bearded sahib" who was then curator, guided the lama through the Wonder House, the director, Mr. Taqi Kazmi, graciously shows interested foreign visitors the dimly lit, chilly halls of the recently enlarged museum. "Since Kim's time we have added seven galleries," said Taqi Kazmi . . .

After quoting Kipling's description of the 'Greek-Buddhist Gandhara stone carvings depicting the complete life of Buddha,' Mr. Simons goes on to describe Lahore itself—its overwhelmingly Moslem character, cut off from nearby India: 'Travellers who cross the border into Lahore from Amritsar, the Indian frontier city, experience a cultural jolt, moving from the boisterous world of turbanned, bearded Sikhs into the homogeneous conservative world of Islam.' But 'although Lahore is culturally sealed it has not stood still. Its schools and universities are among the best in South Asia. The new section is one of the cleanest and best organised in the sub continent... On the broad, tree-lined mall, where once the British sahibs and their ladies strolled—and natives were banned—there is an intercontinental hotel, a Western-style refuge for the affluent. A Hilton is on the way up near by.

'But in the Chouk, the old city where Kim used his wits and wiles to survive, life has not changed. Here there are more horsecarts than cars. Lumbering water buffalo, fat, woolly sheep, and spotted cattle plod through the black, muddy streets. Knots of men huddle round small fires, clutching blankets around themselves to ward off the damp chill of a Punjabi winter day, puffing at gurgling hookahs, hawking, and gossiping. Shopkeepers shout their wares—steaming curries in blackened pots, bloody carcasses of beef and mutton hanging outside rickety stalls, caged green parrots, gold-embroidered blouses, and pyjama-style trousers for women...'

How nostalgic the description for those of us who visited 'Kim's City' on the Tour of Kipling's India in 1971 !

**ANTI KIPLING**

'Kipling is the best hated writer in the English language in the 20th Century and he has been attacked unceasingly and unfairly for nearly eighty years,' writes Mr. Daintith—who asks for examples of attacks on Kipling 'which go beyond the bounds of reasonable, literary criticism — instances of deliberate attacks or insults dragged into an article, newspaper column, and so on,' around which to build a talk on Kipling's Detractors. Will Members with any treasured insults or suggestions for finding such, please write to Mr. Daintith at 46 Marchmont Road, Wallington, Surrey.

R.L.G.

## **RUDYARD KIPLING AND LODGE HOPE & PERSEVERANCE**

**By Dr. M. Enamul Karim**

Since December 27, 1728 when permission was granted to George Pomfret to open Lodge East India Arms in Bengal,<sup>1</sup> Freemasonry was mostly confined to the eastern part of the Indian sub-continent for a hundred years. In making people aware that 'we are all brethren, and that he who is placed on the lowest spoke of the fortune's wheel, is equally entitled to our regard with him who has attained its highest round'<sup>2</sup> Masonry was regarded as a humanizing force within the caste-ridden British army in India by checking savage tortures inflicted on the ill-paid soldiers by their superior officers.<sup>3</sup> It infused a greater sense of brotherhood, goodwill and charity among the Anglo-Indians of different social and professional status "whose social caste restrictions are almost more inexorable than those of the Hindu whom he affects to despise on that account."<sup>4</sup> However, Freemasonry as an institution was composed entirely of the Anglo-Indians up to the middle of the nineteenth century.

With the expansion of British political and military power into the north-western sector of India from the 1830's onward, there occurred "a remarkable extension of Masonic activity to the N.W. Provinces and the Punjab in the years 1834-1840."<sup>5</sup> The British victory in the Second Sikh War of 1848-49 and the annexation of the Punjab by Lord Dalhousie brought more military and civilian personnel to the conquered area. The result was the establishment of five Masonic Lodges between 1849 and 1856, prior to the outbreak of the Sepoy Mutiny.<sup>6</sup> During the distressing time of the Sepoy Mutiny, 1857-58, when the racial, cultural and political relations between the Indians and the English had culminated in armed hostility and violence, the Punjab had remained loyal to the British.<sup>7</sup> But the political climate of the sub-continent was deeply charged with mutual distrust and suspicion. When, therefore, the Lodge Hope and Perseverance was formed at Lahore, capital of the Punjab, on December 27, 1858, one of its aims was to foster "the bonds of Brotherly Love" between the two races. Writing on the one hundredth anniversary of the founding of the District Grand Lodge of the Punjab of which the Lodge Hope and Perseverance was the most important member, Rustum Sohrabji Sidhwa states: "The District Grand Lodge of the Punjab . . . during its hundred years of existence has not once found

itself cornered or pushed into any political or religious malaise, at the instance of any member . . . The Fraternity have themselves kept their politics and religions to themselves . . . Setting aside political, social and religious affiliations, he is taught to recognize the bonds of Brotherly Love that bind him with his fellow creatures . . ."<sup>8</sup> In order to encourage Indian participation in Lodge Hope and Perseverance, the site for its permanent building was selected in the old Anarkali section of Lahore where the Indians resided, away from the exclusive Punjab Club. At the time of laying the foundation stone for this building, local people were invited. *The Freemason's Magazine* reported on November 5, 1859: "one hundred and fifty native Chiefs assembled for the ceremony [laying of the foundation stone] on 6th September, 1859, at which Wor. Bro. H. D. Sandeman officiated."<sup>9</sup>

The Indian involvement and association with the Freemasonry of the Punjab became increasingly important in the sixties and the seventies. In fact, an Indian Parsi, Dhanjibhoy Camadore, was elevated to the highest degree in the Lodge Light in the Himalayas No. 1448 at Murree in the Punjab. Reporting on the activities of that Lodge in 1876, Wor. Bro. MacKesy stated: "The Lodge is under the rule of Wor. Bro. Dhanjibhoy Camadore, a Parsi gentleman. This is I believe the first instance which has occurred in the Province of a Parsi Brother having attained the Eastern chair. I trust it will not be the last. Wor. Bro. Dhanjibhoy having proved himself to be in every way worthy of and qualified to fill the high office to which he was unanimously elected."<sup>10</sup>

When Rudyard Kipling returned to India in 1882 as a young journalist, Lahore had five Masonic Lodges. There were the Lodge Hope and Perseverance No. 782, Fidelity Mark Lodge No. 98, Mt. Ararat Ark Mariners' Lodge, Lodge Industry No. 1485 and St. John the Evangelist No. 1483 located at the British army base at Mian Mir, outside the city. Of these Lodge Hope and Perseverance No. 782 was the most active and its Masonic Hall became the focal point of Masonic activities from all over the Punjab. This Lodge sponsored the formation of The Ravee Lodge No. 1215 at Lahore on January 20, 1868.<sup>11</sup> The installation ceremony of the Indus Lodge was held at its premises in December, 1869.<sup>12</sup> The District Grand Lodge of the Punjab was formed in this Lodge on March 12, 1869 and Major Charles McWhirter Mercer was installed here as the first District Grand Master.<sup>13</sup> In April of 1872, the Masonic Hall of the Lodge Hope and Perseverance No. 782 became the official headquarters of the Punjab District Grand Lodge.<sup>14</sup> According to Harry Carr the total Masonic population of the Punjab under the District Grand Lodge was about 650 in some twenty Lodges.<sup>15</sup>

Whether Kipling had any previous family connection with Freemasonry is uncertain. Albert Frost suggested that in the seventeenth century when the Kiplings used to live near Richmond in Yorkshire, several of them were Freemasons at York.<sup>16</sup> However, Rudyard's father, Lockwood Kipling, was quite knowledgeable in Masonry. In his autobiography Rudyard Kipling mentioned how he "got the Father to advise, in decorating the bare walls of the Masonic Hall with hangings after the prescription of Solomon's Temple."<sup>17</sup> Harry Carr stated that Lockwood Kipling was often called as "Bro. Lockwood Kipling."<sup>18</sup>

When the Duke of Connaught, Grand Master of Bombay, was expected to visit Lahore in 1886, the responsibility of developing an elaborately designed address for presentation to him was entrusted to the Lahore School of Art of which Lockwood Kipling was then the Principal.<sup>19</sup> It is interesting to note, however, that Rudyard Kipling portrayed his father in the image of the Curator of Lahore Museum, who is the embodiment of the Masonic virtues of brotherly love and charity in his dealings with the Lama in *Kim*.<sup>20</sup>

Rudyard Kipling's personal impression of Freemasonry dated back to his early Southsea days which he recollected in *Something of Myself*. "And somehow or other I came across a tale about a lion-hunter in South Africa who fell among lions who were all Freemasons, and with them entered into a confederacy against some wicked baboons."<sup>21</sup> This early impression had left its mark by this association of Freemasons with forces that represent good opposing the 'wicked'.

Though Kipling became a member of the exclusive Punjab Club like other Anglo-Indians at Lahore, his personal association with it was not a pleasant one. Being only 17 or 18, Kipling did not feel at ease with the older and experienced members of the Club and Harry Carr pointed out that he "was a none-too-popular honorary member of the Punjab Club as he was too young for full membership."<sup>22</sup> He was "told every evening of the faults of that day's issue (*Civil and Military Gazette*) in very simple language."<sup>23</sup> mentioned Kipling in his autobiography. The only personal situation that he alluded to in his autobiography in regard to the Club was when the members had hissed at him for the C. & M.G.'s policy on the Ilbert Bill.<sup>24</sup> Young and shy that he was, Kipling felt very embarrassed and uncomfortable.

By contrast, Lodge Hope and Perseverance No. 782 welcomed him with warmth and friendliness, even though at the time of his initiation into Masonry on April 6, 1886, he was eight months short of the minimum membership age of twenty-one.<sup>25</sup> He was unanimously elected to the membership of the Lodge which had people of various faiths and professions. Within a few months he was elected to the position of an Acting Secretary which post he held till January 10, 1887 when he was unanimously elected as Secretary of the Lodge at a regular meeting.<sup>26</sup> He remained its Secretary for a period of about ten months up to November 7, 1887.<sup>27</sup> Kipling's unanimous election to membership and secretaryship of Lodge Hope and Perseverance at such an early age is a testimony to his personal interest and zeal in Masonry as well as the degree of trust, confidence and goodwill of both Europeans and Asiatics that he had earned by his sincerity and devotion to the Masonic ideals.

During his secretaryship of the Lodge Kipling got the interior decorations of the Masonic Hall done and "attended every monthly meeting up to and including August 15, 1887."<sup>28</sup> On April 4, 1887, he presented a paper on the 'Origins of the Craft' and three months later, on July 4, 1887, he read another paper entitled 'Some Remarks on Popular Views of Freemasonry'.<sup>29</sup> J. J. Davies referred to these papers in his farewell address to Kipling: "Bro. Kipling has also contributed towards the welfare of the Lodge by a series of lectures which he delivered . . . of a nature both interesting and instructive . . ."<sup>30</sup>



Kipling's continued interest and enthusiasm in Masonry resulted in his unusually quick elevations in Masonic degree. Exactly four weeks after his initiation, he was passed to the Second Degree on May 3, 1886, and in another seven months' time, on December 6, 1886, he was raised to the Sublime Degree, which is the status of a 'Master Mason'.<sup>31</sup> At that time Kipling was still 24 days short of the minimum membership age. From the Masonic point of view, this was a remarkable accomplishment, and young Kipling was regarded as "an ornament to his lodge and a bright light in the Masonic Circle."<sup>32</sup> R. E. Harbord and Basil M. Bazley indicate that it was "an unique position" that the Minutes recording his raising were entered in his own handwriting "he having acted as Secretary to the meeting at which he was raised."<sup>33</sup> The praises and compliments that Kipling received from his Masonic friends were prior to his literary fame in India. At his farewell ceremony in the autumn of 1887 when Kipling was transferred to the *Pioneer* at Allahabad, J. J. Davies paid high tributes to Kipling's Masonic activities: "Those of us who have watched his conduct since his initiation feel sure that he has before him a successful Masonic career, for the thoroughness with which he conducted his duties was prompted by a lively interest in his work and by a keen desire for a deeper insight into the hidden truths of Masonry."<sup>34</sup> E. C. Jussawallah, an Indian Mason, recorded Kipling's reply to Davies: "He (Kipling) said he would always remember with pride and affection the meetings he had attended at Lodge Hope and Perseverance whereby he had formed friendships which would leave a lasting impression on his memory."<sup>35</sup>

When Kipling moved to Allahabad from Lahore, he retained his full membership of his Mother-Lodge for a period of over six months as his letter of March 22, 1888, indicated.<sup>36</sup> Addressed to Lodge Hope and Perseverance at Lahore, the letter was read out at the Regular Meeting of the Lodge on April 2, 1888, with F. Koenig in the chair.

Dear Sir and Worshipful Master,

It is with deep regret I have to inform you that I am now permanently transferred to Allahabad and therefore forced to abandon any active connection with my Mother Lodge . . . I have of course no intention of withdrawing my name from the Lodge Roll and shall be obliged if you would have me put down as an Absent Brother . . .

I send herewith Rs.24 P.M. subscription and shall always look back with keen pleasure to my Masonic life in 'Lodge Hope and Perseverance' and, if at any time, I can do anything to further its aims and objects, am entirely at your disposal. Convey my warmest and most fraternal regards to the Brethren and

Believe me  
Yours faithfully and  
fraternally  
(sgd.) Rudyard Kipling

According to his wish, Kipling was recorded as an 'Absent Brother' in the register of the Lodge. In November, 1929, he presented to his Mother-Lodge a Gavel composed of stone from the quarries from which was obtained the material for the building of King Solomon's Temple at Jerusalem.<sup>37</sup> It bore the inscription: Presented to Lodge Hope and

Perseverance by Bro. Rudyard Kipling. In 1935 Kipling was elected an Honorary Member of the Lodge as recorded in a Circular of the Regular Meeting held on May 7 of the year.<sup>38</sup> In recognition of his life-long attachment to and love for his Mother-Lodge, Lodge Hope and Perseverance was given the subsidiary title of 'The Kipling's Lodge' in December of 1936, eleven months after his death.<sup>39</sup> It was an act of signal honor that Lodge Hope and Perseverance showered on its youngest secretary and one of its most devoted Masons.

In addition to his Mother-Lodge, Kipling was also associated with Fidelity Mark Lodge No.98, Mt. Ararat Ark Mariners' Lodge and St. John the Evangelist at Mian Mir. According to Albert Frost, Kipling was "advanced in the Mark Degree in Fidelity Mark Lodge No.98 at Lahore, on 14th April, 1887, and was elevated in Mt. Ararat Ark Mariners' Lodge on the same day."<sup>40</sup> Kipling used to visit the Lodge at Mian Mir which consisted mainly of military personnel. "Amongst the Members of that Lodge at this time were Surgeon Terence Mulvaney of the Army Medical Department and Lieut. Learoyd of the Royal Artillery, both men he (Kipling) must have met and from whom he may have borrowed the names he made so widely known"<sup>41</sup> in *Soldiers' Three*.

In *Something of Myself* Kipling recalled his association with Lodge Hope and Perseverance. "In '85 I was made a Freemason by dispensation being under age, because the Lodge hoped for a good Secretary. Here I met Muslims, Hindus, Sikhs, members of the Araya and Brahmo Samaj, and a Jew Tyler, who was priest and butcher to his little community in the city. So yet another world opened to me which I needed."<sup>42</sup> What this 'another world' might have meant to Kipling becomes more evident if one reads his letter to the *Times* and reprinted in the *Freemason* on March 28, 1925. "I was Secretary for some years of Hope and Perseverance Lodge No. 782, Lahore, which included Brethren of at least four creeds. I was entered by a member of Brahmo Samaj, passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference anyone would notice was that at our banquets some of the Brethren, who were debarred by caste rules from eating food not ceremonially prepared, sat over empty plates."<sup>43</sup> Both the statements clearly suggest that Kipling's Mother Lodge was the meeting ground of Masons of diverse races, religions and cultures on the level of equality, brotherhood and friendship. It was an unique world of man's essential oneness that transcended social, religious and political distinctions and barriers. This vision is best reflected in Kipling's poem, *The Mother-Lodge* which is, of course, Lodge Hope and Perseverance.

Written in Vermont in 1894, the poet underlines the difference between the Masonic atmosphere of brotherhood and fellow-feeling and the outside world of formality and impersonality:

Outside — 'Sergeant! Sir! Salute! Salaam!

Inside — 'Brother, 'an' it doesn't do no 'arm',

We met upon the Level an' parted on the Square.

Not only Englishmen and Indians met 'upon the Level' but also Indians of different religious groups and Anglo-Indians of varied social status as well. Hence, Beazeley, Rundle and other Anglo-Indians sit down and smoke with Bola Nath, the Hindu, Din Muhammed, the

Muslim and Amir Singh, the Sikh. With nostalgic yearning the poet desires to return to his Mother Lodge in India where Europeans and Asiatics could meet in a spirit of love and brotherhood without any distinction of class or colour, race or creed:

I wish that I might see them,  
 My Brethren black an' brown,  
 With the trichies smellin' pleasant  
 An' the *hog-darn* passin' down,  
 An' the old Khansamah snorin'  
 On the bottle-khana floor,  
 Like a Master in good standing  
 With my Mother-Lodge once more.

In fact, of the twenty-six members of Lodge Hope and Perseverance during Kipling's time, six at least were Indians.<sup>44</sup> They were Sirdar Bikrama Singh, a Sikh, Mohammed Hayat Khan, a Muslim Assistant Commissioner, Babu Protul Chander Chatterjee, M.A., Pleader, a Bengali Hindu, Gopal Das, another Hindu, Dr. Brij Lal Ghose, Assistant Surgeon and also a Hindu, and E. C. Jussawalla, a Parsi merchant. It is likely that the Hindus might have belonged to Brahma Samaj and Arya Samaj which were reformist movements within Hinduism. Both Sirdar Bikrama Singh and Dr. Brij Lal Ghose were members of the Punjab Jubilee Committee set up for celebrating the Jubilee of Her Majesty the Queen in 1887.<sup>45</sup> They were actively involved with the establishment of the Punjab Public Library at Lahore.<sup>46</sup> Babu Protul Chander Chatterjee was a member of the Punjab University Senate, and along with Sirdar Bikrama Singh, had addressed the public meeting at Lahore on February 3, 1887 in regard to the celebration of the Jubilee.<sup>47</sup> Some of the Indians had held high positions at Lodge Hope and Perseverance during the 1880's when, as Percival Spear points out, the "virtual exclusion of Indians from all high office (in British Administration in India) was increasingly resented."<sup>48</sup> Dr. Ghose "is regularly shown in high office at meetings of the District Grand Lodge and its Committees"<sup>49</sup> while Jussawalla had recorded the proceedings of the meeting held in the summer of 1887.<sup>50</sup> Lt. Gen. Sir George Macmunn stated from his personal knowledge that the 'Europe Shop' of the Parsi Mason, Framjee Edulji, mentioned in *The Mother-Lodge*, really existed.<sup>51</sup> C. Grey, Kipling's contemporary in the same Lodge, remarked that Lodge Hope and Perseverance was a "rich mine of humanity".<sup>52</sup>

His association with Freemasonry was life long. During his eighteen months' stay at Allahabad where he was very busy in his dual capacity as Editor of *Week's News* and Sub-editor of the *Pioneer*, he found time to attend the Installation meeting of Lodge Independence with Philanthropy No.391 on December 22, 1887.<sup>53</sup> He joined this Lodge on April 17, 1888. It was the fourth largest Lodge under the District Grand Lodge of Bengal known for its 'mixed' membership of Indians and Englishmen, having a "substantial proportion of non-European members."<sup>54</sup> Kipling had preferred to join this Lodge instead of Amity and Independence Lodge (also at Allahabad) which was composed mostly of Englishmen.<sup>55</sup>

On his way to England via the Pacific in 1889, he saw a Masonic Lodge at Penang and his instant joy was recorded by himself in *From Sea to Sea*: "I ran away to the outskirts of the town, and saw a windowless house that carried the Square and Compass in gold and teak-wood 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."<sup>56</sup>

Kipling's association with Freemasonry continued in Europe, though not so actively as it was in India. In London he was a member of the Authors' Lodge as well as The Motherland Lodge.<sup>57</sup> An honorary member of Canongate Kilwinning Lodge No. 2 of Edinburgh, Kipling was the founder-member of two lodges connected with the War Graves Commission. He had named these as The Builders of the Silent Cities No. 4948 in England and No. 12 in France.<sup>58</sup>

Throughout his life Rudyard Kipling had a deep, personal attachment to his Mother Lodge at Lahore, which best embodied the Masonic ideals of Brotherhood, Love and Charity between people of different races and religions. Being a profound humanist himself, the Masonic philosophy had a special, personal appeal to him. Though he included Masonic symbolism, analogy and cognate mysteries in many of his writings,<sup>59</sup> nowhere does his Masonic vision of life so deeply permeate his creative imagination as in his last great work on India, *Kim*.

#### NOTES

1. Walter Kelly Firminger, *Freemasonry in Bengal and the Punjab* (Calcutta, 1906), p.5.
2. *Ibid.*, p. lxviii.
3. *Ibid.*, p. lxvi. Firminger mentions that hanging in chains, blowing from guns, public mutilation and other horrors were publicly inflicted in the presence of troops assembled on parade.
4. E. Kay Robinson, "Kipling in India", *McClure's Magazine*, No. 2 (July, 1896), 104.
5. Firminger, *Freemasonry*, p.xii.
6. Rustum Sohrabji Sidhwa, *District Grand Lodge of Pakistan (1869-1969)* (Ferozsons Ltd., Lahore, 1969), pp.8-9.  
The Lodges were The Lodge of Charity No.563 established at the military station of Ambala on January 10, 1849 under Bro. R. Griffiths, The Khyber Lodge No. 582, Peshawar, 1850 under Bro. C. Hogge, The Jullunder Lodge No.623, Jullunder, 1853 under Wor. Bro. Capt. Erule Kyrle, The Ramsay Lodge No.675, Rawalpindi under Wor. Bro. Major E. Knollys and The Triune Brotherhood Lodge No.684, Subathu near Kasauli, 1856.
7. Percival Spear, *A History of India*, Vol.2 (Penguin Books, Baltimore, 1956), p.138.
8. Sidhwa, *District Grand Lodge*, pp.3-4.
9. *Ibid.*, p.205. Spear mentions in his *History of India* (p.144) that the Sepoy Mutiny created an awareness "that the government should be in closer touch with, and more sensitive to, Indian opinion, particularly the established classes who could control the general mass of the people . . ." The native 'Chiefs' were the local landlords and community leaders, Who had strong influence on the general mass.  
The establishment of Lodge Hope and Perseverance No. 782 (old N.1084) sponsored by the Jullunder Lodge was reported in the *Lahore*

*Chronicle* : " Lahore—A meeting of Free and Accepted Masons was held on Wednesday, December 8 [1858] to consider the advisability of opening a Lodge in the Punjab, and the result has been an application to the Provincial Grand Master for a Warrant. The new Lodge will indulge in the euphonious title of Hope and Perseverance, Bro. H. D. Sandeman being nominated W.M., and Bros. Ball and Egerton, Senior and Junior Wardens for the year." (Sidhwa, *District Grand Lodge*, p.12) Could the selection of the title be prompted by a sincere desire and hope to improve inter-racial relations and persevere towards that objective?

10. Sidhwa, *District Grand Lodge*, p.27. When the Duke of Connaught, Grand Master of Bombay, visited the Masons of Rawalpindi at the Freemason's Hall there, Wor. Bro. Camadore had the distinction of being presented to him. The *Civil and Military Gazette* reported on December 15, 1886, p.4: "After the Duke's reply the Lodge was closed, and all retired to the Banqueting Hall; and after partaking of some light refreshments, Wor. Bro. Dhanjibhoy F. Camadore was presented by Bro. Col. Becher to His Royal Highness, after which he took his departure at 7.30 p.m."

His Highness the Maharaja of Cooch Behar was elected Worshipful Master of Lodge Anchor and Hope in December of 1885 according to the *Civil and Military Gazette* (Dec.12, 1885), p.4.

11. Sidhwa, *District Grand Lodge*, p.12.  
 12. *Ibid.*, p.17.  
 13. *Ibid.*, p.15.  
 14. *Ibid.*, p.20.  
 15. Harry Carr, "Kipling and the Craft", *Transactions of the Quatuor Coronati Lodge No.2076*, No.77 (1965), p.220.  
 16. Albert Frost, "R.K.'s Masonic Allusions", *Kipling Journal*, No.63 (Oct. 1942), 16.  
 17. Rudyard Kipling, *Something of Myself* (London, 1937), p.52.  
 18. Carr, *Transactions*, p.218.  
 19. Sidhwa, *District Grand Lodge*, pp. 36-37.  
 20. Rudyard Kipling, *Kim* (Macmillan, 1966), chapter 1.  
 21. *Something of Myself*, p.8.  
 22. Carr, *Transactions*, p.216.  
 23. *Something of Myself*, p.43.  
 24. *Ibid.*, p.51.  
 25. Carr, *Transactions*, pp.218-219.  
 26. *Ibid.*, p.220.  
 27. *Ibid.*  
 28. *Ibid.* In 1887 Rudyard Kipling became the Charity Steward for Lodge Hope and Perseverance. In that capacity he was directly involved in collecting donations and contributions from Brethren of the Lodge. (Sidhwa, *District Grand Lodge*, p.27.)  
 29. Carr, *Transactions*, p.218.  
 30. *Ibid.*, p.224.  
 31. Basil M. Bazley, "Freemasonry in Kipling's Works", *Kipling Journal*, XVI (Dec. 1949), 13.  
 32. Carr, *Transactions*, p.224  
 33. Bazley, "Freemasonry in Kipling's Works", p.13. R. E. Harbord, "Kipling and Freemasonry", *Kipling Journal*, XXXII (Dec. 1965), 83.  
 34. Carr, *Transactions*, p.224.  
 35. *Ibid.*, p.225.  
 36. *Ibid.*  
 37. H. S. Williamson, "Masonic References in the Works of Rudyard Kipling", *Kipling Journal*, No. 31 (Sept. 1934), 80.  
 38. Bazley, "Freemasonry in Kipling's Works", p.13.

39. te. F. Strange, "Kipling and Freemasonry", *Kipling Journal*, XXXIV (March 1967), 23.
40. Carr, *Transactions*, p.220.
41. C. Grey, "The Mother-Lodge", *Punjab Masonic Year Book and Calendar for 1937/38* mentioned in H. S. Williamson's "A Masonic Note", *Kipling Journal*, No. 47 (Oct. 1938), 89-90.
42. *Something of Myself*, p.53. Kipling was actually initiated into Masonry in 1886 and not 1885, according to the record of the "Minutes of the Regular Meeting of Lodge Hope and Perseverance, No. 782, B.C. held at the Masonic Hall (Anarkali), Lahore, India on Monday, the 5th April, 1886." Carr's *Transactions*, pp.218-219.
43. Carr: *Transactions*, p.220.
44. *Ibid.*
45. *Civil and Military Gazette* (Lahore), Feb. 15, 1887, p.3. "Towards the third quarter of 1887, the District Grand Secretary received a circular letter from the Grand Secretary, England, authorizing the Provincial and District Grand Masters to confer that year, Past Provincial and District Grand Ranks on Brethren in their Province or District in commemoration of the Jubilee Year of Her Majesty's reign. Accordingly, at the Regular Meeting of the District held at Lahore on 14th January, 1888, the D. G. M. selected the three under-noted eminent Brethren for the Honours:

Wor. Bro. Brij Lal Ghose, R.B. P.D.D.G.M.

Wor. Bro. Captain J. Judge P.D.D.G.M.

Wor. Bro. Lieut. W. P. Carson P.D.S.G.W.

It may be here recalled that Wor.Br. Brij Lal Ghose was then well-known in the District as the pioneer of Masonry amongst the 'Natives' in the District. His zeal, energy and Masonic virtues were unprecedented and he commanded great affection and esteem in public, private and Masonic life." Sidhwa, *District Grand Lodge*, p.38.

46. *Civil and Military Gazette*, Feb. 15, 1887, p.3.
47. *Ibid.*, January 28, 1887, p.3 and February 5, 1887, p.3.
48. Spear, *History of India*, p.269.
49. Carr, *Transactions*, p.220.
50. *Ibid.*
51. Lt. Gen. Sir George Macmunn, "Some Kipling Origins", *Blackwood's Magazine*, CLXXII (Aug. 1927), 145-54.
52. Carr, *Transactions*, p.224.
53. *Ibid.*, p.225.
54. Firminger, *Freemasonry in Bengal and the Punjab*, p.181.
55. *Ibid.*
56. Rudyard Kipling, *From Sea to Sea*, vol.1 (New York, 1899), p.277.
57. Frost, "R. K. Masonic Allusions", *Kipling Journal*, No.63 (Oct. 1942), 17.
58. *Ibid.*
59. Among the more evident ones are *The Rout of the White Hussars*, *To be Filed for Reference*, *With the Main Guard*, *The Sending of Dana Da*, *The Man Who Would be King*, *On the City Wall*, *A Matter of Fact*, *Among the Railway Folk*, *The Widow at Windsor*, *The Palace*, *The Enlightenment of Pagett*, M.P., 007, *The Dog Hervey*, *The Winged Hats*, *The Fringes of the Fleet*, *A Book of Words*, *Banquet Night*, *If*, *The Butterfly That Stamped*, *The Bold 'Prentice*, *A Friend of the Family*, *The Captive*, *Fairy Kist*, *The Janeites*, *The Interests of the Brethren*, *A Madonna of the Trenches*, *Stalky & Co.*, *Captains Courageous*, and *Puck of Pook's Hill* .

## NOTES OF A LECTURE ON RUDYARD KIPLING

given by

**Mrs. C. M. ING, M.A., D.Phil.**

at the Taylor Institution, Oxford, July 23, 1973

Part of the Oxford Summer Course (July 2-Aug 10)

entitled 'Literature, History and Society — Great  
Britain 1870-1970'

The writer of these notes, much influenced in youth by *The Day's Work* and by *If*, had thought that only a man could really understand and fully appreciate Kipling's work. After listening to Mrs. Ing he knows how false that idea is. The lecturer, a scholar of English literature with a deep knowledge of Kipling's poems and stories, gave her audience of about 100 students a better insight into the mind of Kipling and the meaning in his work than the writer of these notes has obtained from many books, reviews, and critics.

To some—the lecturer said—Kipling just means Barrack Room Ballads. Such a limited idea should be dismissed. Mrs. Ing spoke of Kipling's basic ideas—the value of every kind of useful Work well done; the need of Law without which there is chaos, physical, mental and moral; the final happiness which is the ultimate result of Work well done and Law obeyed. The lecturer wished to emphasise that work, as Kipling did it and meant by the word, is a key to understanding Kipling. In a short poem (*The Appeal*), written in later life, he seeks to be remembered not for himself but for his work—'Seek not to question other than—the books I leave behind'. He was a reserved man, disliked publicity and did not wish public honours. He twice experienced grief with shock—when he was left by his parents for some years in childhood, and again after the death of his young daughter Josephine when he himself was too dangerously ill to be told at the time. Further, his son John was killed in the war. All these deepened his reserve and increased his wish for privacy; and, moreover, increased his natural sympathy for the bereaved and the fearful. We think of Josephine on Merrow Down in the poem of that name; we see his sympathy in "My Boy Jack" (not with this tide running, nor any tide); we see an effect of being a member of the War Graves Commission in that moving story *The Gardener*; we hear the communal voice in *Gethsemane* 1914-1918. Indeed, in his poems Kipling was so often the communal voice of the many ordinary men and women rather than that of the privileged few. As examples of Kipling's two themes—Work and Law—the speaker quoted from the story of Finlayson's bridge (*The Day's Work*) to show how great difficulties may be overcome by hard work and discipline, and the satisfaction of fulfilment. She pointed out the dreadful paradox in the modern use of the phrase 'the law of the jungle'. To Kipling the Law of the Jungle was the very opposite to chaos. His theme is that every kind of animal has its own rights, and that no one breed must ever seek to overcome the rest. We admire them for obedience to this Law—all except the monkeys (*Song of the Bandar-log*) who are the animals most like humans, and who talk so much about the splendid things they are going to do. The Law of the World is to do the work you are best able to do and to do it well. Do that, and much may be forgiven. MacAndrew (*MacAndrew's Hymn*) the marine engineer, typically a Glasgow Scot, and something of a theolo-

gian with perhaps Calvinistic ideas of predestination, had broken most of the commandments in his youth (when away from work on shore leave) but of one thing he is certain—rightness in his work. He trusts he will be forgiven because he has got the great ship and all in it safely over the oceans time and again in good weather and in bad. The story of *Kim* shows the effect of Work. Apart from the Lama, the characters are all different and they quarrel amongst themselves; but so long as they are at work ('the game') they come together and are capable of acts of great and unexpected courage. Kipling's Work was his writing; that was what he could do best. His Art was in his short story. He said his daemon drove him, but he took immense and conscious trouble. He drained, and drained again, a story of all inessentials. His stories are more than a record of exciting or unusual events. With a minimum of words he builds up the setting in which the events occur and gives us the character of each individual concerned. Kipling does not write about himself, except to start the story off; after which he disappears. As regards the setting—a story of very personal and private matters can only be spoken of in special circumstances. Thus an exciting incident fires off a memory (*On Greenhow Hill*) which is told in the silence of the hills and valley; and Mulvaney's *Courting* is told in the silence of the night when all are still. Lastly, Kipling's Epitaphs, terse, forceful, and pungent, are the nearest thing in the English language to classical Greek epigrams.

Mrs. Ing has seen these notes and agreed to publication in the *Journal of the Kipling Society*.

T.H.W.

## HON. SECRETARY'S NOTES

*"Tales of the Mountain Gunners"*, edited by C. H. T. MacFetridge & J. P. Warren (Wm Blackwood, £5.50).. Col. MacFetridge, a member of the Society, and his co-editor have kindly presented a copy of this book to our Library. Kipling introduced Mountain Artillery to the general public—most of whom had never heard of it—as early as 1890, with his poem "Screw-Guns"—the gun "that is built in two bits". This book is an anthology of stories told by those who served in, or knew, this famous Branch of the Royal Regiment, rightly described as one of the most unusual military units ever formed. Besides its "home" theatre of war—the Indian North West Frontier, the book's stories cover Abyssinia, Assam, Burma and Gallipoli, and there is a section dealing with that most staunch and faithful member of "Her Majesty's Servants", the Mule.

There are plenty of excellent pictures and maps.

*Our Melbourne Branch.* We have had a newsy and mainly cheerful letter from them, but we join in their sorrow at the loss of Mr. John White, a fine man who was President of the Branch for some years. A special memorial service was held for him, at which a large number of clubs and societies were represented.

*Our New Assistant.* Miss Punch having gracefully bowed (or should we say curtseyed) out, full of years and honour (see KJ 187), we are extremely lucky to have secured Mrs. Pat Crosby as her successor. She's hardworking, secretarial-trained, lives in London, and is Welcome Indeed!

*New Members in 1973* (also most welcome): exactly Fifty.

A.E.B.P.



## REPORTS OF DISCUSSION MEETINGS

*"Why did Lockwood Kipling go to Bombay?"*

Mr. James Craig, at the July meeting, dealt very thoroughly with the circumstances in which Lockwood Kipling took up a post in Bombay in 1964. To the outsider, this information might seem unimportant but it appears obvious that it was due to the offer of the post that Lockwood and Alice Kipling married when they did and that Rudyard was born in India; indeed, it is conceivable that they would have been unable to marry; the consequences to the Society would have been serious.

Mr. Craig showed that, contrary to the usual belief, the school was in existence before the Kiplings went to India and that instead of being the head, Lockwood Kipling was one of three Englishmen heading departments. Nor was the post itself excessively well paid, Lockwood undertaking, with the full knowledge, and even encouragement, of his superiors, work in a private capacity in order to increase his income.

The bronze plaque in Bombay which records Kipling's birth and which refers to Lockwood as "first principal of the Sir J. J. School of Art" and Lockwood's sister-in-law, Edith McDonald, who wrote a little book of reminiscences in her old age, and which are probably the twin roots of the misconception, are shown to be incorrect. Altogether, a rewarding piece of literary archaeology which provided a most interesting evening.

### *Kipling's Love Stories*

At the September meeting Mr. Daintith dealt, if not with love stories, at least with stories which had a sufficiently strong love interest to enable them to qualify. The speaker, in his researches, could only come across sixteen which could be said to have love as one of their main themes; of these, two he considered to be happy, two wryly humorous and twelve ranging from sad to tragic. Why this should be, Mr. Daintith did not pretend to explain.

The two best love stories (in the speaker's estimation) were: "A Madonna of the Trenches" and "The Wish House"; neither are conventionally happy, with the hero and heroine living happily ever after, the supernatural plays an important part in both of them and the characters are not of a kind to be found in the average romance. A cook in a London house, no longer a young girl, falls in love with a man who remains under his mother's thumb all his life; two middle-aged people, respectable working class and both already married, who have only once been together without a third party, love each other so devotedly that when one dies the other commits suicide in order not to be parted any longer.

Not the stuff of ordinary romance but, in the speaker's opinion, they made the average romantic story look puerile.

The audience had mixed opinions. Some had favourite stories which they felt could have been included; at least one member considered that Kipling was incapable of writing a love story. The discussion was, however, interesting, and the evening was not unsuccessful.

*The Engineer and the District Officer*

The speaker at the November meeting was a newcomer to the Society, Mr. Michael Curtis, schoolmaster and ex-prisoner of war in the Far East, speaking on "The Engineer and the District Officer". In a sense, the title is a trifle misleading as it gives no hint of the depth of the content of the talk; Mr. Cuffs described himself as a Kipling lover; it became quite obvious that he knows his Kipling better than most. The audience, to judge by the discussion that followed, spent an evening that was both enjoyable and instructive. Altogether, an occasion to cheer any meetings Secretary.

T.L.A.D.

## LETTER BAG

**"THE LAND" AND BEYOND**

I was one of those who listened with great enjoyment to Miss Laski's programme of Kipling's poetry, but I feel that she stopped at the wrong point. In 1926 Kipling published "Very many People", which carries the history of England rather beyond the point reached in "The Land" and points to Kipling's awareness of the dissolution of his beloved Sussex. What voice or accent should have been used in the reading I cannot imagine.

Incidentally I find it indicative of Kipling's values that he should have called the poem that was used "The Land" rather than "Old Hobden".

L. W. Sheppard

**'A HAPPY GIANT'S SONG'**

I was interested to read, in Journal 187, the speculation about the 'Happy Giant's Song', and somewhat diffidently, as the newest member of the Society, offer my own theories on the subject.

Recently I was confined to my bedroom during a period of sickness and turned for solace to my favourite author. Whilst reading '007' the words of the song struck me as being somewhat curious, and on the grounds that Kipling wrote nothing for no reason at all, fell into musing on the subject. I found myself muttering the song to myself, varying the rhythm and emphasis, and then it struck me that, if the song is spoken aloud, in a forced whisper, the song of a railway engine is very clear.

I suggest that this be tried in the following way: the words should be spoken with a small explosion of breath at the commencement of each word (except the indefinite article) in lines 1 and 2; in line 3 at the commencement of "climbed" and "steeple", in line 4 at "frighten" and "people" and in line 5 all except the first word, with the further effect that the final "Yah! Yah!" should be prolonged like the well known sound of an American train whistle. The "Yah! Yah! Yah!" at the end of lines 1 and 2 should be very short and close together, giving the effect of exhausted steam from the smoke stack.

The effect is remarkable and leads me to believe that the song is pure onomatopoeic invention, (at the risk of being charged with tautology) and the semi-Germanic language chosen because of its Teutonic harshness, harmonizing with the geometrical outlines and materials used in construction of the singer.

Frederick Lingwood-White

## NEW MEMBERS

We are delighted to welcome the following: UK: Dr R. Bramley, C. A. Collinson, G. Ford, Mrs. H. Howard. **Germany:** Niedersaech Goettingen; Staatsbiblio Preuss Kult, Berlin; Wuertt Biblio Stuttgart. **India:** Pradesh Univ Liby. USA: R. N. Coulter; Georgetown Univ, Washington DC; Kentucky Univ, Lexington. **Victoria BC:** Mrs. L. Rowcliffe, Mrs. I. Spiller.

# The Kipling Society

Founded in 1927 by J. H. C. BROOKING, M.I.E.E.

## *President:*

The Rt. Hon. the Viscount Cobham, K.G., P.C., G.C.M.G., T.D., LL.D.

## *Vice-Presidents:*

The Rt. Hon. the Earl Baldwin of Bewdley	P. W. Inwood
Mrs. George Bambridge	W. G. B. Maitland
Professor C. E. Carrington, M.C.	Sir Archie Michaelis, Australia
E. D. W. Chaplin	Carl T. Naumburg, U.S.A.
Professor Bonamy Dobrée, O.B.E.	Miss A. M. Punch
J. R. Dunlap, U.S.A.	F. E. Winmill

## **COUNCIL:**

*Chairman:* R/Adml. P. W. Brock, C.B. D.S.O.

*Deputy Chairman:* W. H. Greenwood

S. W. Alexander, M.B.E.	R. E. Harbord (permanent)
Lt.-Col. A. E. Bagwell Purefoy	P. A. Mortimer
R/Adml. P. W. Brock, C.B., D.S.O.	J. H. McGivering
Cmdr. C. H. Drage	Philip Randall
T. L. A. Daintith	Mrs. G. H. Shelford
Roger Lancelyn Green, B.LITT., M.A.	J. R. Turnbull, M.C.
W. H. Greenwood	Dr. T. H. Whittington

*Hon. Treasurer:* P. A. Mortimer.      *Hon. Librarian:* J. H. McGivering

## *Hon. Editor:*

Roger Lancelyn Green, B.LITT., M.A.

## *Hon. Secretary:*

Lt.-Col. A. E. Bagwell Purefoy

*Subscriptions Secretary:* T. L. A. Daintith

## *Hon. Auditors:*

Milne, Gregg and Turnbull

## *Asst. Secretary & Librarian:*

Mrs. P. Crosby

*Hon. Solicitor:* Philip Randall

*Meetings Secretary:* T. L. A. Daintith

## **Office :**

18 Northumberland Avenue, London, WC2N 5BJ

Tel.: 01-930-6733

## **Melbourne Branch :**

### *President:*

J. V. Carlson

### *Hon. Secretary:*

Mrs. Ivy Morton

## **Victoria, B.C. Branch (Canada) :**

*President:* Mrs. D. A. Copeland.

*Vice-President:* Mrs. C. Fairhead.

*Hon. Secretary:* Mrs. A. R. Cornwell, 5 Chown Place, Victoria, B.C.

## **Hon. Secretary, U.S.A.**

Joseph R. Dunlap, 420 Riverside Drive, Apt 12G, New York, NY 10025