

Leicester

The Lodge of Research

No. 2429

CONTENTS

| | <i>page</i> |
|--|-------------|
| Editorial | 3 |
| List of Officers | 4 |
| Historical Note, Membership and Objects of the Lodge | 5 |
| Lodge Meetings | 6 |
| The Prestonian Lecture, 1967—The Grand Lodge of England, 1717-1817 (<i>A. R. Hewitt</i>) | 10 |
| Devonshire Court, Oadby, Leicester (<i>T. W. Haird</i>) | 31 |
| The Threes in Masonry (<i>E. M. Ward</i>) | 36 |
| Centenary the Rutland Lodge, No. 1130 | |
| The Provincial Grand Master's Address (<i>C. B. S. Morley</i>) | 40 |
| History of the Lodge (<i>W. H. Russell</i>) | 42 |
| Centenary—the Union Lodge of Instruction, Leicester | |
| History of the Lodge (<i>H. L. Wheatcroft</i>) | 46 |
| The Provincial Grand Master's Address (<i>C. B. S. Morley</i>) | 53 |
| Royal Arch Relics in the Provincial Library and Museum, Leicester | |
| The Tribal Ensigns (<i>O. Farrant</i>) | 57 |
| R.A. Jewels (<i>R. G. Smith</i>) | 63 |
| An Introduction to the Supreme Order of the Holy Royal Arch (<i>Provincial Pamphlet</i>) | 67 |
| The Early Minutes of St. John's Lodge, No. 279—continued (<i>O. Farrant</i>) | 71 |
| Patron Saints of Freemasonry (<i>S. D. Sturton</i>) | 77 |
| An Account of Freemasonry in Fiji (<i>L. M. Sherwood</i>) | 82 |
| Miscellanea—Questions and Answers, etc. | |
| The Skirret | 111 |
| The Masonic Secrets | 112 |
| The Cubit | 114 |
| Sh h | 115 |
| Bro. W. Lloyd's Jewel | 116 |
| Copies of Transactions and Provincial Publications | 118 |
| Register of the Lodge | 119 |



W. Bro. TOM W. HAIRD, P.G.D., P.G.Std.B.(R.A.)

P.M. 3091

MASTER

*(N.B. Since his Installation the Master has received
a promotion to Past Grand Deacon)*

EDITORIAL

The outstanding event of the year was the delivery, at the March Meeting, of the Prestonian Lecture for 1967. The Lodge was justly proud to be one of the three selected by the Grand Lodge for this honour; and we are grateful for Bro. A. R. Hewitt's permission to reprint the text of his splendid contribution to Masonic research.

It is a happy circumstance that the establishment of Devonshire Court—marking a welcome stage in the development of one of our great Masonic Charities—should have coincided so nearly with the two-hundred-and-fiftieth Anniversary of the foundation of the Grand Lodge. We take pleasure, also in the fact that the architect of those fine modern buildings is the Master of the Lodge in this year.

In the vast pageant of Time, the terms 'new' and 'old', 'modern' and 'ancient' are merely relative. In retrospect the gap closes; and if Freemasonry can survive the hazards of the next two hundred and fifty years, our present efforts will be seen, against the back-cloth of history, merged with the achievements of our predecessors.

Centenary celebrations provide an opportunity to look back with critical appraisal of past events, and forward with hope for the future. We feel sure that the Provincial Grand Master's addresses, and the historical outlines given by Bros. W. H. Russell and H. L. Wheatcroft, respectively, at the Centenary Meetings of the Rutland Lodge, No. 1130, and the Union Lodge of Instruction (Leicester) will be of general interest.

We welcome the contributions from our overseas brethren. Bro. L. M. Sherwood's untiring service to Freemasonry in Fiji is an inspiration to us all. Two months after recovering from a severe operation, he flew the twelve hundred miles to New Zealand to deliver the Paper which we are permitted to reprint in this issue.

Bro. Revd. Dr. S. D. Sturton is another enthusiastic member of the Correspondence Circle, and his essay will be read with much interest, particularly by the brethren in this Province. Bro. Sturton, a Leicester man, who was to retire and return to England in September, has now decided to remain in Hong Kong; and we wish him continued health and happiness in that troubled colony.

Our declared intention to introduce a regular feature of "Questions and Answers" received a satisfactory response; and we hope that the interesting queries made by members of the Correspondence Circle will prove to be a prelude to the submission of many further questions.

June, 1967

O.F

NOTE

The reproduction, in whole or in part, of any of the items in this issue is strictly forbidden, unless written permission has been received from the Editor.

Lodge of Research No. 2429

1966-67

Worshipful Master

BRO. TOM W. HAIRD, P.G.D.

Officers

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

**Obit.*

Immediate Past Master

BRO. ERNEST MUDDIMER, P.A.G.D.C.

Master-Elect

BRO. THOMAS FLINN (P.M.)

Treasurer's Address

6 Eastfield Road, Leicester Tel. 857375

Secretary's Address

90 Barbara Avenue, Leicester Tel. 67997

Editor

BRO. OSCAR FARRANT, P.G.D.

Assistant Editor

BRO. ELFED THOMAS, B.SC., PH.D., *Prov.S.G.D.*

Editor's Office

Freemasons' Hall, 80 London Road, Leicester

Phone: Leicester 26355 and 57132

Historical Note

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

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

(Revised By-Laws, 1962)

Membership

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

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled
to have posted to them, as issued, the Summonses convoking
the Meetings of the Lodge,
to be supplied, gratis, with the Annual Transactions of the
Lodge,
to attend Meetings of the Lodge,
to take part in discussions relating to any Papers which may
be read, or subjects of general Masonic interest which may be
introduced,
to read Papers and introduce discussions on Masonic subjects
(by arrangement).

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

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

The names of Candidates must be submitted to the Permanent Committee, through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.

No entrance fee is required, and the Annual Subscription is £1 : 10 : 0 payable in advance in the month of July. Any member whose subscription is unpaid for the current year is not entitled to a copy of the Lodge Transactions.

The Lodge reserves to itself the full power to exclude any Member from the Correspondence Circle whom it may deem unworthy of continued membership.

Note.—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

The Three-hundred-and-fifty-eighth Meeting
of the Lodge
was held at
THE FREEMASONS' HALL, LEICESTER
on
MONDAY, 28TH NOVEMBER, 1966

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

The Right Worshipful Provincial Grand Master, the Deputy and Assistant Provincial Grand Master and Grand Officers were received ceremoniously.

The Worshipful Master referred in sympathetic terms to the death of W.Bro. William Tomlinson, Past Prov. G. Registrar, and Master of the Lodge of Research in 1948. The brethren stood to order as a mark of their regret and sympathy.

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

Eleven brethren were elected members of the Correspondence Circle.

After the Treasurer's accounts had been received and adopted the Master-elect (W.Bro. T. W. Haird, *P.A.G.Supt.Wks., P.G.Std.B.(R.A.)*) was presented, installed, and proclaimed in the Three Degrees. The Warrant of the Lodge was presented by the R.W. Provincial Grand Master.

After the Master had appointed and invested his officers for the year, he delivered his inaugural address entitled:

"Devonshire Court, Oadby". (See page 31)

This was illustrated by a film taken by W.Bro. R. H. Dilworth, *P.A.G.D.C., P.G.Std.B.(R.A.)*, and shown by him to the Lodge.

After the Lodge had been closed at 7.55 p.m. the brethren retired for refreshment and conversation.

The Three-hundred-and-fifty-ninth Meeting
of the Lodge
was held at
THE FREEMASONS' HALL, LEICESTER
on
MONDAY, 23RD JANUARY, 1967

There were present W.Bro. T. W. Haird, *Master*, W.Bro. T. Flinn, *S.W.*, W.Bro. W. H. Russell, *J.W.*, and, in addition, twenty-four other officers and members, sixty-four members of the Correspondence Circle and eight visitors—a total of ninety-nine.

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

The Master then made reference to the death of W.Bro. Edward Whitby, a member of the Lodge for many years. This had occurred that very afternoon and the Master expressed regret that the Lodge had lost a brother much respected by all who knew him, one who had proved himself a true and generous friend, and one who had made a great contribution to the work of the many Lodges and other Masonic Bodies in the Province to which he belonged. Bro. Whitby would be sadly missed. The brethren stood to order as a token of their regret and sympathy.

A ballot was taken for

- (a) as an honorary member of the Lodge:
W.Bro. A. R. Hewitt, *P.A.G.D.C., P.G.Std.B.(R.A.)*, Librarian and Curator of the United Grand Lodge of England
- (b) as a joining member of the Lodge:
W.Bro. William Edward Hollick, *P.M. of Lodge St. John, No. 26 (S.C.)*.

Both these Brethren were declared elected.

A proposal was made by the Treasurer, W.Bro. C. E. Davey, that the sum of £50 be donated to the Provincial Grand Library Committee from Lodge Funds. This was seconded by W.Bro. E. Muddimer and carried unanimously.

W.Bro. Ernest Milford Ward then read a paper entitled:—

“The Threes in Freemasonry” (See page 36)

The Secretary reported that intimation had been received from the House Governor and Secretary of the Royal Masonic Hospital that the Lodge of Research, No. 2429, has now qualified as a Patron of the Institution. The Certificate has been handed to the Hon. Librarian, Freemasons' Hall, Leicester, for safe custody.

After the Lodge had been closed at 7.25 p.m., the brethren retired for refreshment and conversation.

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

was held at

THE FREEMASONS' HALL, LEICESTER

on

THURSDAY, 23RD MARCH, 1967

(By Dispensation)

There were present W.Bro. T. W. Haird, *Master*, W.Bro. T. Flinn, *S.W.*, W.Bro. W. H. Russell, *J.W.*, and, in addition, twenty-six other officers and members and three-hundred-and-thirty-six members of the Correspondence Circle and visiting brethren from this and neighbouring Provinces—a total of three-hundred-and-sixty-five.

The R.W. Provincial Grand Master and the Deputy Provincial Grand Master, together with W.Bro. A. R. Hewitt, the Prestonian Lecturer, were received with eight other Grand Officers, and entered ceremoniously.

Salutations were given to the Provincial Grand Master, who included in his thanks the Deputy Provincial Grand Master and the other Grand Officers present.

The Master reported the death, since the last Meeting, of W.Bro. G. H. Fox, a Past Master of the Lodge. Bro. Fox had always been a keen and enthusiastic member of the Lodge and had made many useful contributions to the discussions held in it. Only a month previously he had presented to the Provincial Library and Museum a collection of glassware and a beautiful jewel. The brethren stood to order in token of their regret and sympathy.

Nine brethren were elected members of the Correspondence Circle.

The annual Elections resulted as follows:

Master: W.Bro. T. Flinn

Treasurer: W.Bro. C. E. Davey

Tyler: W.Bro. C. Waugh

The Master offered a warm welcome to W.Bro. A. R. Hewitt, *P.A.G.D.C.*, *P.G.Std.B.(R.A.)*, the Librarian and Curator of the United Grand Lodge of England, who then delivered the Prestonian Lecture for 1967, entitled:—

“The Grand Lodge of England

A History of the First Hundred Years, 1717-1817.”

(See page 10).

The appreciation of the brethren was demonstrated by prolonged acclamation.

The Master stated that the official delivery of the Prestonian Lecture for the year is the only masonic occasion when a charge for admission is permissible. The Lodge had considered it more desirable to take a collection for the Charity which it is the Prestonian Lecturer's privilege to nominate (in this case, the R.M.B.I.). The Master therefore asked the brethren to give as generously as they could on retiring, and also to purchase, during refreshments, a copy of the booklet of the Prestonian Lecture, the proceeds of which would be devoted by Bro. Hewitt to the same Charity.

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

THE PRESTONIAN LECTURE, 1967
The Grand Lodge of England
A History of the First Hundred Years, 1717-1817

by

W. BRO. A. R. HEWITT, *P.A.G.D.C.; P.G.Std.B.(R.A.)*
Librarian and Curator, United Grand Lodge of England
Immediate Past Master, Quatuor Coronati Lodge, No. 2076
Past Master, Lily Lodge of Richmond, No. 820

This year we celebrate a unique event, the 250th Anniversary of the founding of Grand Lodge, the premier Grand Lodge of the world. It is fitting, therefore, that the Prestonian Lecture should be devoted to a brief historical survey of its origin and growth in the first hundred years notwithstanding that so much has already been said and written on the subject.

Freemasonry before 1717

For how long non-operative or speculative freemasonry existed before the advent of its first governing body it is impossible to say; an exact date can never be assigned to something which has evolved over a long period of time. Undoubtedly what is now known as free and accepted or speculative masonry emerged from early operative masonry—the craft of the stone mason, the builders or workers in stone. Unlike other crafts and trades the masons needed to travel the country seeking localities where building was in progress whence, on the completion of the work, they moved on once more. For this reason it was seldom possible to organise themselves into static guilds as did other crafts which, generally, operated in some settled place. An exception was the London Company of Masons which regulated the operative craft in and about the City of London. The itinerant masons congregated in lodges at the building site wherein the work was planned, discipline enforced and matters affecting the craft discussed. They were also places for refreshment and relaxation.

The Old Charges

Mention should perhaps be made here of the 'Old Charges' consisting of a legendary history of the mason craft with a code of regulations governing the behaviour of craftsmen. In the absence of a central or controlling body these 'Charges' were a kind of binding force for the craft. Many versions are in existence to-day the earliest being that known as the Regius Poem (sometimes called the Halliwell MS.) written about the end of the 14th century (c. 1390) and now in the British Museum. Another is the Cooke MS. of the early 15th century (c. 1410). The third oldest is the Grand Lodge MS. No. 1 of about 1583. The possession of a version of these Old Charges by a lodge of mason craftsmen would have been a treasured possession enabling it to enjoy some continuity. The Ancient Charges known to-day are their counterparts,

many of the individual charges being reminiscent of those read to our predecessors. They form one of the closest links between the operative masons of yesterday and the speculative freemasons of to-day.

The London Company of Masons

Whereas the travelling masons assembled in lodges near their work the London Company was an established and settled guild of craftsmen founded in the City before the year 1375 (Conder) and some masonic scholars believe that much of the framework of our masonry of to-day was inherited from that Company. Certainly its mode of government, its coat of arms, its system of accepting non-operatives into a lodge and probably some of its esoteric character were adopted by Grand Lodge. Conder, author of the standard history of the Company, believed that the Company included a lodge into which persons in no way connected with the building trade were 'accepted', a necessary qualification for non-operatives before being admitted to the Company's livery. The earliest reference to acceptance into masonry in this way is the year 1621.

Early non-operative Masons

Elias Ashmole, the distinguished antiquary, recorded that he was, with others, made a Free Mason at Warrington in Lancashire in 1646. Another antiquary, Randle Holme, a contemporary of Ashmole, and himself a speculative, refers to the words and signs of a free mason in a MS. note written between 1640 and 1650, attached to an early version of the Old Charges (Harleian MS. No. 2054). A third 17th century reference to the craft is that made by Dr. Robert Plot, the historian and antiquary, who mentions the Society of Freemasons and the ceremony of their admission in his *Natural History of Staffordshire*, 1686. Yet another reference is to be found in John Aubrey's *Natural History of Wiltshire*, written between 1656 and 1691. Ashmole, 36 years after his admission into the Warrington Lodge, recorded in his diary that, in 1682, he was summoned 'to appear at a lodge to be held . . . at Masons Hall, London'.

A lodge at Swalwell had a history from the beginning of the 18th century and another is known to have met in York in 1705-6, both probably mainly operative lodges. There was also an operatives' lodge at Alnwick with records from 1701.

Grand Lodge Minutes, 24th June, 1731, refer to a Henry Pritchard as a mason of upwards of 40 years who was, therefore, admitted in c. 1690, although the Minutes of 15th December, 1730 refer to him as being thirty years a mason—whichever was correct he was admitted before the formation of Grand Lodge. Again, 2nd March, 1732, there is mention of Edward Hall, made a mason in Chichester 36 years previously and therefore admitted in 1696.

The formation of Grand Lodge

Enough has been said to indicate the existence of numerous lodges throughout the country and that non-operatives—the gentlemen masons as they are sometimes called—were being accepted into craft lodges in various parts of England in the 17th century, a practice which continued

into the early 18th. There is even more evidence of similar practice in Scotland. At the turn of the century many lodges had lost their operative character. It was four of these lodges that agreed to band together and form a Grand Lodge. The event has been recounted on innumerable occasions but for the sake of completeness and continuity it must be retold here. There is no contemporary account of this historic event but Anderson in his second *Book of Constitutions* (1738) records that, in 1716, a few lodges in London thought fit to cement under a Grand Master as the centre of union and harmony. The four lodges were those that met at the 'Goose and Gridiron' Ale-house in St. Paul's Churchyard (now the Lodge of Antiquity, No. 2); at the 'Crown' Ale-house in Parker's Lane, near Drury Lane (no longer in existence); at the 'Apple Tree' Tavern in Charles Street, Covent Garden (now the Lodge of Fortitude and Old Cumberland, No. 12); and at the 'Rummer and Grapes' in Channel Row, Westminster (now the Royal Somerset House and Inverness Lodge, No. 4). They and some old brothers held a meeting at the 'Apple Tree' and, having placed in the chair the oldest Master Mason present (who was at the time the Master of a Lodge) they agreed to constitute themselves into a Grand Lodge *pro tempore* and forthwith 'revived the quarterly communication'.

The first Grand Master

The use of the word 'revived' has been the subject of conjecture because, in spite of Anderson's legendary history, there is no record or suggestion of any similar previous Grand Lodge. The meeting also resolved to hold an annual assembly and feast and to choose a Grand Master from among themselves until such time as 'they should have the honour of a noble brother at their head'. Accordingly, an assembly and feast was held on 24th June, 1717, and, by a majority, Mr. Antony Sayer, gentleman, was elected Grand Master of Masons and invested. He appointed Capt. Joseph Elliot and Mr. Jacob Lamball, carpenter, Grand Wardens. The assembly then congratulated him and paid him homage. He commanded the Master and Wardens of lodges to meet the Grand officers every quarter in Communication at a place that he should appoint in the summons. And so Grand Lodge was born.

Anderson records regular annual assemblies at which a Grand Master was chosen for each ensuing year. Beginning with only four lodges the new Grand Lodge steadily improved its status by the admission of noblemen and other persons of 'quality'. Its jurisdiction was extended by the adherence of more of the self-constituted lodges and by the constitution of new lodges, so much so that, in 1721, requiring more room, it was proposed that the next assembly and feast should be held at the Stationers' Hall.

The Book of Constitutions

The second Grand Master, George Payne, in 1718 'desired any brother to bring to Grand Lodge any old writings and records concerning masons and masonry in order to shew the usages of antient times: and this year several old copies of the Gothic Constitutions [i.e., the Old Charges] were produced and collected'. Thus steps were taken for

the production of the first *Book of Constitutions* which Anderson prepared and published in 1723. That year also saw the commencement of recorded Minutes, namely, those for 24th June, which continued until 1868 (thereafter only printed Minutes have been maintained). The first minute is devoted to matters relating to the Constitutions and one of the resolutions carried provided 'That it is not in the power of any persons, or body of men, to make any alteration or innovation in the body of Masonry without the consent first obtained of the annual Grand Lodge' which bears a familiar ring to-day.

Development in the early years

At first the jurisdiction of Grand Lodge was confined to the cities of London and Westminster and adjacent localities, in fact the earliest *List of lodges, 1723/24*, contains a note of 52, only one of which was beyond the metropolis, viz. at Richmond, Surrey. Means of communication were slow and it took time for the founding of Grand Lodge to become known and acknowledged. Some lodges in the country were reluctant to recognise a governing body in London, about which little was known, and so lose their independence, although a study of the 1723 Constitutions reveals how little Grand Lodge controlled or dictated the internal management of private lodges. The first provincial lodges to appear in the list (1724)—apart from those situated near London at Edgware, Acton, Fulham and Brentford—were at Reading, Bath, Bristol, Norwich, Chichester, Chester, Gosport and Carmarthen, all of which appear to have been founded in 1724. The first lodge to be formed overseas was at Gibraltar, known to be in existence on 10th May, 1727, when the health of the brethren thereof was drunk in Grand Lodge although the formal Deputation to Constitute it was not approved until 9th March, 1729. In the meantime the Duke of Wharton (Grand Master 1722/23) had set up a lodge in Madrid in 1728, which was regularized 27th March, 1729. Tradition has it that the Earl of Derwentwater established a lodge in Paris in 1725 but nothing is known of it in the Grand Lodge records of the period. On 27th December, 1728, a petition was received from brethren at Fort William, Bengal, for a lodge there, the constitution of which was authorised 6th February, 1729/30. Some early lodges were of short duration but others were being firmly established —by the end of 1724 there were 61.

Constitution of Lodges

Before the existence of Grand Lodge and for some years after 1717 no formal documentary authority for the constitution of a lodge was deemed necessary. Lodges were probably formed by brethren joining together in meetings who then regarded themselves as a lodge, or by a lodge splitting into separate gatherings or by the possession of a copy of the Old Charges as has already been suggested. After Grand Lodge became firmly established new lodges were formed by the issue of 'dispensations' or 'deputations' authorising some well-known brother to constitute a number of brethren into a lodge. The 'Antients' Grand Lodge (founded in 1751) constituted lodges by deputising a distinguished brother to open and hold a Grand Lodge at the place concerned

for a number of hours, usually three, and no more. The date of the first English Warrant of Constitution is unknown but by the 1750s Warrants were being regularly issued. It was sometimes the practice to sell or 'assign' a lodge Warrant to a brother or brethren wishing to form a lodge but with the prestige of an earlier number—a masonic offence to-day, one may hasten to add. After the passing of the Secret Societies Act in 1799 the formation of new lodges was impossible for a time and became the practice to re-issue Warrants of erased or defunct lodges so as to permit the establishment of new lodges. Although existing lodges were safeguarded under the Act it was not until the passing of the Seditious Meetings Act, 1817, that exemption from both was secured.

Other Grand Lodges

Within 20 years of the founding of the premier Grand Lodge three others came into being. Firstly an old lodge in the City of York constituted itself a Grand Lodge in 1725, under the title of Grand Lodge of All England. After a chequered existence it finally disappeared in about 1792. During its lifetime it constituted some 11 lodges and one other Grand Lodge. Secondly, the Grand Lodge of Ireland was formed in 1725 and, thirdly, the Grand Lodge of Scotland, 1736.

Irregular Masons and the 'Exposures'

As early as 1724 there is evidence that, in spite of the existence of Grand Lodge and many regular lodges clandestine masons, some calling themselves honorary masons, were being made and irregular meetings held. The frequent use of the expression 'regular lodges' in the Grand Lodge records pre-supposes that there were numerous 'irregular' ones. In 1735 the Grand Master took notice of the 'making [of] extraneous (*sic*) Masons in a private and clandestine manner, upon small and unworthy considerations' and measures were enacted against those so admitted.

Irregularity in the making of masons in the middle and later 1720s was undoubtedly stimulated by the publication of a number of so-called exposures, the first, *A Mason's Examination*, in 1723. The most successful of such publications was Samuel Prichard's *Masonry Dissected* which appeared in 1730. It was referred to in Grand Lodge (15th December, 1739) by the Deputy Grand Master with 'indignation' and 'as a foolish thing not to be regarded'. In spite of being so described Prichard's book went through many editions in the following years and was used as a basis for similar works. It also proved invaluable to brethren as a book of ritual—hitherto they had had to rely on ritual handed down by word of mouth.

Appointment and Installation of Grand Masters

Before the year 1720 Grand Masters were selected by the Masters and Wardens of Lodges assembled in Grand Lodge, the Grand Officers, Stewards and others having previously withdrawn. A change was made in 1720 when it was agreed that the outgoing Grand Master would propose his successor for approval by Grand Lodge.

The installation of a Grand Master in the 1720s and 1730s was attended by great ceremonial both in public before the meeting of Grand

Lodge and in private after dinner. The former consisted of an impressive cavalcade of coaches and chariots carrying the Grand Officers with others on foot or horseback, which escorted the Grand Master elect from his house to the Hall. The procession round the dinner table included the Grand Officers and Grand Secretary with his bag and others carrying the Great Lights, the Book of Constitutions on a cushion, and the Sword of State. The procession escorting Lord Weymouth to his installation on 17th April, 1735 was accompanied by 'hautboys, trumpets, french horns and kettle drums playing'. In 1747 Grand Lodge ordered that public processions should cease.

Grand Officers

For many years there were only four Grand Officers, namely, the Grand Master, the Deputy Grand Master and Wardens. The Secretary was not designated *Grand Secretary* until 1737 and the Treasurer *Grand Treasurer* until 1753 (by resolution of 14th June) although the latter was not so shown in the Minutes until 1758. The first office holder (other than those mentioned) to be appointed was a Sword Bearer in 1733 who was, at the time, regarded as an Officer of the Grand Master—he was first described as Grand Sword Bearer in 1768. Other Grand Offices were created in later years—Grand Chaplain, 1775; Grand Architect, 1776; and Grand Portrait Painter, 1776. The 'Antients' Grand Lodge (to which reference is made later) first appointed a Grand Pursuivant and a Grand Tyler in 1752, a Grand Chaplain in 1772 and a Grand Sword Bearer in 1788. The other Grand offices known to-day were not created until the Union in 1813 and after.

Early Jewels and Regalia

Nothing is known of the jewels and regalia worn in the early years of Grand Lodge, the first description occurring in the Minutes of 24th June, 1727. It was then laid down that Masters and Wardens of lodges should wear the jewels of masonry hanging from a white ribbon, the Master to wear the square, the Senior Warden the level and the Junior Warden the plumbrule. A portrait believed to be of Sir James Thornhill, F.R.S. and Sergeant Painter to Queen Anne, Senior Grand Warden in 1729, shows him wearing a level suspended from a light blue ribbon and an apron edged with the same colour. On 17th March, 1731, it was ordered that none but the Grand Master, his Deputy and Wardens should 'wear jewels in gold or gilt pendant to blue ribbons about their necks and white leather aprons lined with blue silk'. It was also laid down that [Grand] Stewards should wear aprons lined with red silk and those of Masters and Wardens lined with white silk.

Ritual

In the matter of ritual there is such a dearth of material of the 17th and early 18th centuries that little is known of the subject. Anderson tantalizingly records that in 1720 'several valuable Manuscripts concerning the fraternity, their lodges, regulations, charges, secrets and usages, were too hastily burnt by some scrupulous Brothers, that these papers might not fall into strange hands'. If it had not been such for scruples there might still be in existence to-day something further to

enlighten us on questions of ritual. A little may be gleaned from versions of the Old Charges but early catechisms and printed 'exposures' of the time are the real sources. The subject is too large to be considered here except to mention that in the early part of the century there were only two degrees and that the ritual was catechismic. The trigradal system evolved during the 1720s and by the end of the decade three degrees were, generally, being worked in lodges. There was no ceremony of installation as it is known to-day.

Consolidation

The decade beginning 1720 was a period of consolidation. Freemasonry was attracting to its ranks persons from all walks of life—clergy, physicians and surgeons, lawyers, the army, actors, writers and painters as well as tradesmen and artisans. Peers joined in some numbers. The first noble Grand Master was John, 2nd Duke of Montagu, elected in 1721, an event envisaged in 1717 when the first Grand Master was installed. Montagu was followed by two barons, two Earls and four Dukes, the last of whom in the decade was Thomas, 8th Duke of Norfolk, 1729-31, not a very active holder of the office but he is remembered by his gift of the Sword of State in 1731, borne before the Grand Master in Grand Lodge to this day. On the same occasion he gave £20 to the Charity and a new Grand Lodge Minute book.

Not only were the nobility attracted to freemasonry but so were members of the Royal family. According to Anderson, Frederick Lewis, Prince of Wales, was initiated at an occasional lodge held at Kew Palace on 5th November, 1737, with the Rev. Dr. Desagulier, cleric, philosopher, scientist and a Past Grand Master, as Master. He thus became the first Royal initiate but 30 years were to elapse before another joined the Order.

It is safe to say that in 13 years the new body had firmly established itself as a 'centre of union' of the craft and its authority widely acknowledged. Freemasonry had spread rapidly to many parts of the country as well as to a number of places overseas—a quite remarkable achievement—and the growth of new lodges continued. By the end of the 1720s 69 lodges were recorded. The year 1732 was an outstanding one in that no fewer than 32 lodges were constituted. On 21st November of that year the Deputy Grand Master 'observing that the number of lodges are very much increased proposed that the Committee of Charity shall be enlarged'. The Junior Grand Warden on the same occasion said that the 'number of lodges are so very much increased that . . . some restraint might be put upon making any more' unless each should pay five guineas to the General Charity. A year later (13th December, 1733), a complaint having been made by a number of lodges that the minutes and proceedings of Grand Lodge had not been sent to them, the Deputy Grand Master observed that the expense of sending Minutes to every lodge had become a charge too burdensome—a further indication of growth.

Administration and Appointments of Provincial Grand Masters

During the 1720s an administration was taking shape. The first Secretary of Grand Lodge, William Cowper, was appointed in 1723. A

Treasurer, Nathaniel Blackerby, was appointed in 1727, the year in which the Secretary and Treasurer were each allowed a clerk. The first *Book of Constitutions* was prepared by James Anderson, A.M., D.D., a Presbyterian Minister, and published in 1723. A Charity Fund was established and a Committee appointed to manage its affairs (1724). The first Provincial Grand Masters were appointed, namely, Col. Francis Columbine, Chester (1725); Sir Edward Mansell, Bt., South Wales (1726); Capt. Hugh Warburton, Chester and North Wales (1727); James Prescott, Warwickshire (1728); Capt. Ralph Farr Winter for East-India (1729) and Daniel Cox, Provinces of New York, New Jersey and Pennsylvania in America (1730). The appointment of a Provincial Grand Master did not imply the establishment of a Provincial Grand Lodge—his duties were intended to be supervisory of freemasonry in his territory.

Committee of Charity

The Committee of Charity, to which reference has just been made, was later enlarged and its functions extended; for example, in 1733, it was found that business before Grand Lodge was increasing to such an extent that it was impossible to go through it on one night and it was agreed that business not dispatched at a Quarterly Communication should be referred to the Committee of Charity. As time passed it exercised many general functions and became, in fact, the predecessor of the Board of General Purposes which, with various other boards and committees, was established at the Union in 1813.

Second Book of Constitutions

In February, 1735, Anderson reported that copies of the *Book of Constitutions* were exhausted and, at the same time, complained of piracy of his work by William Smith, author of the *Pocket Companion for Freemasons* (1735). A new edition was prepared and published in 1738. In addition to recording changes in the Regulations since 1723 the new edition contained a much extended legendary history and particulars of meetings of Grand Lodge from 1717 (including the historic meeting when Grand Lodge was formed) and so bridging the gap from that date to the commencement of the first Minute book in June, 1723. The Regulations of 1723 contained a number of a procedural nature but the first formal Rules of Procedure to be observed in Grand Lodge were laid down in 1736, probably as the result of a 'great want of order that had sometimes happened in the debates' to which the Deputy Grand Master drew attention on 24th June, 1735. Anderson died in May, 1739, and was buried in Bunhill Fields Cemetery. A contemporary account of the funeral (*London Daily Post*) recorded that the brethren attending 'in a most dismal posture, lifted their hands, sigh'd and struck their aprons three times in honour of the deceased'.

A period of decline

The steady growth of the first 20 years of Grand Lodge was arrested in the 1740s and 1750s. A number of unfortunate factors built up over a period of time to create serious deterioration in the affairs of the craft, in its Grand Lodge and in the popularity of freemasonry, resulting in

the division of the craft into two opposing camps. Let us look at some of these factors.

- (i) The increasing number of irregular masons and the influx of Irish, Scottish and continental freemasons in the early 1730s, many trying to gain admission into the regular lodges, coupled with the publication of so-called 'exposures', caused Grand Lodge grave concern. In an endeavour to cope with the problems involved it took a step which had far reaching effects, quite unforeseen at the time. It decided to change the modes of recognition by transposing them in the first and second degrees so that 'irregular' masons would be more easily detected. Many in the craft felt that Grand Lodge neglected, or at least did not encourage, observance of the established or pure masonic ritual—exactly what that was, there being no established ritual, is uncertain.
- (ii) The availability of 'exposures', particularly Prichard's *Masonry Dissected*, enabled the profane to learn something of the ritual and ceremonies. Possession of such information was enough for some unscrupulous persons to advertise the 'making' of freemasons for paltry considerations, for example, at a fee of 2/6d. and, in one instance, in exchange for a leg of mutton. These publications also encouraged a number of public burlesques and processions of mock masons. Ridicule is a powerful weapon and it did much to bring the craft into disfavour.
- (iii) Some Grand Masters during the unhappy period showed little or no interest in the craft and were quite ineffectual in the high office they held. Again, there was a general apathy on the part of Grand Lodge itself. Regular Quarterly Communications were dropped—in some years only 2 or 3 were held and in each of the years 1746, 1749 and 1750 there was only one meeting. Apathy was not confined to the Grand Lodge. Many lodges did not bother to send representatives to meetings of Grand Lodge and were, in consequence, erased. Owing to the number of lodges in existence in the larger towns, many were too weak to be viable. In this connection the Grand Master on 24th June, 1742, 'took notice of the great decay of many Lodges in a great measure occasioned as he apprehended by the multiplicity of them'.
- (iv) There was bad feeling between the Grand Lodges of England and Ireland.
- (v) The issue of the first Papal Bull against Freemasonry in 1738 and the persecution of Freemasons on the continent were having detrimental effects. Although the Papal Bull was not promulgated in England for many years it did affect the craft here in that a number of prominent Freemasons resigned the Order but no reference to it occurs in the Grand Lodge minutes. Abroad, its effects were more widespread.

Grand Lodge of the 'Antients'

Such a state of affairs created fertile ground for the establishment of a rival Grand Lodge which came about in 1751 when six lodges agreed

to establish such a body. The purists as well as the malcontents were soon attracted to its ranks. Unattached masons as well as many Irish joined. The newly created Grand Lodge claimed that it practised a more ancient and purer form of freemasonry and thereupon named the older Grand Lodge the 'Moderns' because of its neglect of the old forms and for recent innovations. It always maintained this view. For example, in 1775, in a memorial to the Grand Lodge of Scotland the premier Grand Lodge was accused of 'swerving from the original system of masonry'. Members of the new Grand Lodge called themselves the 'Antients' (almost invariably spelt in this manner) which might imply that it was the older body. The unfortunate use of these terms has caused great confusion ever since and, clearly to differentiate between the two, it is more logical to refer to the earlier body as the premier Grand Lodge.

'Antient' Ritual

Not all the lodges under the jurisdiction of the premier Grand Lodge adopted the ritualistic changes. Many of them, although loyal to their Grand Lodge, remained true to the old tradition and continued to practise the old ritual. To describe such masons, 'Modern' in loyalty but 'Antient' in practice, Heron Lepper coined the expression 'traditioner' a most apt and descriptive word. Some lodges even went so far as to obtain Warrants from *both* Grand Lodges.

The spread of 'Antient' or traditional ritual throughout the country and overseas was due, in large measure, to movements of Military lodges. Such lodges were constituted in Regiments of the British Army by means of ambulatory Warrants issued by the Grand Lodge of Ireland from 1732, 18 years before the first Military lodge was formed under the Grand Lodge of England. As the traditional ritual was in use in Ireland it was this ritual which the majority of Military lodges took with them.

Charges against the 'Moderns'

As well as the charge of making innovations in the ritual the 'Antients' also accused the so-called 'Moderns' of, *inter alia*, de-Christianizing the ritual, ignoring the Saints John days and discouraging the esoteric character of the Installation ceremony (the charges levelled by the 'Antients' against the premier Grand Lodge are concisely tabulated in Bernard Jones' *Freemasons Guide and Compendium*, 1950, pp. 201, 202). Another important difference between the two was the attitude towards the Royal Arch, at this time beginning to take firm roots. The premier Grand Lodge refused to recognise it (although many of its members took the degree as individuals), whilst the 'Antients' actively supported it by encouraging its conferment in its craft lodges.

That the significance of the Saints John days was ignored by the premier Grand Lodge cannot be denied. On 20th May, 1725, the Grand Lodge ordered that the Festival be held on St. John the Evangelist's day and not on St. John the Baptist's day. On 25th November, 1729, it being inconvenient to have a feast on the following St. John's day, it was ordered that it be 'adjourned' to another date. It was also deferred or postponed on other occasions and it seems that the last feast to be held

actually on a St. John's day was that on 27th December, 1728, with the exception of the meeting held in 1813 when the Articles of Union were signed. When the annual Festival was omitted entirely the Grand Master sometimes invited members of Grand Lodge to breakfast or dine with him in town, in Hampstead, Putney or elsewhere—these informal occasions were not minuted as were the Festivals.

Growth of the 'Antients'

From the earliest Record of the new Grand Lodge (known as *Morgan's Register*) it appears it first met on 17th July, 1751, when a committee was appointed to draw up a set of Rules and Orders. The first recorded minutes are those of 5th February, 1752, shown as Transactions of the Grand Committee—the title Grand Lodge was not used until December, 1753, although the Rules and Orders of 1751 use the term throughout. John Morgan, first Grand Secretary, held office only until February, 1752, when Laurence Dermott, an Irish mason, was appointed. Painter, wine-merchant, self educated, he became the moving spirit in the Grand Lodge and its early success was undoubtedly due to the energies of this extraordinary man. Two and a half years elapsed before a Grand Master, Robert Turner, was appointed. Like its older rival, the premier Grand Lodge, the new body was anxious to have a noble Grand Master at its head and in 1756 the Earl of Blessington (a past Grand Master of Ireland) was appointed. In 1760 he was followed by the 6th Earl of Kellie (a Past Grand Master of Scotland). The first of the Atholls (also Past Grand Masters of Scotland), the 3rd Duke, was appointed in 1771 to be followed by his son, the 4th Duke, from 1775 to 1781 and again from 1791 to 1813. The long reign of the Atholls—a total period of 33 years—earned the 'Antients' the additional name of 'Atholl Masons'.

Apart from the appointment of a noble Grand Master the year 1756 was an important one for the 'Antients' in that its first *Book of Constitutions* was published and the lodges warranted, together with the six founder lodges, reached a total of 59, an indication of its fairly rapid growth. The Constitutions were compiled by Dermott and published with the curious name of *Ahiman Rezon or help to a Brother*. Much of its contents was based on Anderson.

Effect of the 'Antients' on the 'Moderns'

The premier Grand Lodge did its best to ignore the new body and the first implied reference in the Minutes to its existence occurred on 20th March, 1755, when a complaint was considered that Lodge No. 94 and other members were meeting at Ben Johnson's Head under the denomination of Ancient masons who considered themselves independent of Grand Lodge and who tended to introduce 'novelties and conceits of opiniotative (*sic*) persons and to create a belief that there have been other Societies of Masons more ancient than that of this Ancient and Honourable Society'. The lodge was erased. Earlier, in 1753, other measures were taken to tighten control over the making of masons it being ordered that no lodge should make a mason without due inquiry into his character, neither should a lodge make and raise the same brother at one and the same meeting. As a further means of identifica-

tion it was later decided that Certificates granted to a brother should, in future, be sealed and signed by the Grand Secretary for which a copper plate was engraved and vellum ordered. Hitherto such certificates, issued by individual lodges, had been handwritten.

The earlier difficulties experienced by the premier Grand Lodge were increased enormously by the development and growth in popularity of its rival, which by 1777 had issued or re-issued over 200 Warrants. On 7th April of that year the premier Grand Lodge ordered that 'persons calling themselves Ancient Masons and now assembling in England and elsewhere under the Patronage of the Duke of Atholl are not to be considered as masons'. Antagonism between the two systems is further exemplified by the fact that it became common practice for each Grand Lodge to require brethren under the other's constitution to be re-made before being admitted either as members of, or visitors to, its own lodges. It was in this connection that a number of lodges 'played safe' by obtaining a Warrant or other authority to meet from both Grand Lodges.

Apart from the 'Antient' masons the irregular making of masons continued and the premier Grand Lodge decided to increase fees for initiation and the issue of new Warrants, presumably to 'raise the tone'.

Erasure of Lodges

Lodges continued to default in their payments and returns and, as a result, were erased from the Roll. That internal disputes disrupted lodges is abundantly clear from the minutes of the Committee of Charity which, on many occasions, it was called upon to resolve. Dissension within the lodges and default by lodges in sending dues was not confined to the one Grand Lodge. The minutes of the 'Antients' and of their Stewards Lodge reveal the existence of similar problems and difficulties. The latter half of the century saw much strife and dissention.

Attempted Incorporation of Grand Lodge

A matter which probably caused more bitterness than any other was the attempted Incorporation of the premier Grand Lodge, proposed by the Duke of Beaufort (Grand Master, 1767-71). The purpose behind the proposal was to strengthen Grand Lodge, as a legally constituted Corporation, in its fight against the 'Antients'. Although first suggested by Lord Ferrers (Grand Master 1762-63) it was Beaufort, in 1768, who pressed the matter in the Committee of Charity and before Grand Lodge, finally securing approval by the latter in October, 1768. At the same time it was agreed to open a fund for the building of a Hall and to institute a new scale of fees and payments. The project for Incorporation soon ran into trouble in both London and the country. One Lodge, the Caledonian (then No. 325) went so far as to enter a caveat against the proposal, an action which brought upon it the grave displeasure of Grand Lodge. On 28th October, 1769, it was moved that the lodge be erased but the Master, being present, publicly asked pardon of Grand Lodge and the offence was pardoned. The Master, however, the affair still ranking in his mind, behaved in so truculent a manner at later meetings of the Committee of Charity and of Grand Lodge that he was expelled the Order.

So many lodges were against the scheme that the idea of a Royal Charter was dropped in Grand Lodge but in 1772 a Bill with the same object was introduced into Parliament. Although it received first and second Readings it was ultimately withdrawn. No further attempts at Incorporation were made but the resulting ill-will lived on.

Relations with Ireland and Scotland

The early coolness between the premier Grand Lodge and Ireland also developed between England and Scotland which regarded the 'Antients' as *the* Grand Lodge of England, a fact borne out by correspondence between the Grand Lodge of Scotland and William Preston of the 'Moderns' in 1775. In one of his letters to Edinburgh, Preston regretted that Scotland had been 'so grossly imposed upon as to have established a correspondence with an irregular body of men who falsely assume the appellation of Antient Masons, and I still more sensibly lament that this imposition has likewise received the countenance of the Grand Lodge of Ireland'. One of the reasons for the close affinity between Ireland, Scotland and the 'Antients' was that Irish and Scottish ritual was more 'antient' than 'modern'. Although Scotland appeared on occasions to adopt a neutral attitude towards the differences in England the appointment of the Dukes of Atholl, Past Grand Masters of Scotland, as Grand Masters of the 'Antients' undoubtedly swung their sympathies towards that Grand Lodge rather than to the premier Grand Lodge.

That the 'Antients' over the years had grossly misrepresented the status and work of the premier Grand Lodge, at least to the Scottish brethren, is revealed in exchanges between Lord Moira, Acting Grand Master of the 'Moderns', and the Grand Lodge of Scotland in 1806. Moira reported (12th February, 1806) that, on a recent visit to the Scottish Grand Lodge, he had taken the opportunity of explaining the extent and importance of the premier Grand Lodge and 'the origin and situation of those Masons in England who met under the authority of the Duke of Athol'. The brethren of the Scottish Grand Lodge expressed to Moira that, until then they had been greatly misinformed of the circumstances having always been led to think that the Grand Lodge of the 'Moderns' was of recent date and of no magnitude but 'being now thoroughly convinced of their error they were desirous that the strictest union and most intimate communication should subsist' between the premier Grand Lodge and the Grand Lodge of Scotland.

The First Hall and the Hall Committee

The premier Grand Lodge had met in Taverns and Livery Company Halls since 1717 and the need for a permanent home became progressively urgent. Mention has already been made that the building of a Hall was mooted at the same time as Incorporation in 1768 but there was little progress until the appointment of a Hall Committee in 1773. After considering several sites, including the Old Playhouse in Portugal Street and one in Fleet Street, premises in Great Queen Street were acquired in 1774 for conversion and rebuilding. The foundation stone of the Hall was laid on 1st May, 1775. It took one year to build and was

dedicated and opened in the May following. The Hall Committee continued in being until 1813, its chief purpose being to watch over the maintenance of the Hall, its furnishing and fittings, letting for outside functions etc., but it did, on occasions, deal with matters not normally within its purview, including the publication of an Appendix to the *Book of Constitutions* and a Calendar in 1775 and the issue of Noorthouck's edition of the *Book of Constitutions* in 1784. Extraordinary as it may now seem this Committee on 24th April, 1777, by dispensation, initiated, passed and raised two gentlemen engaged as performers for the anniversary Concert in 1778.

Attempts at reconciliation between the Grand Lodges

The division of the craft into two Grand Lodge systems in the 18th century, each following its own tradition and with its own ritual, each refusing to recognise the other or its members, each taking every opportunity to decry their opponents, might have brought down the whole edifice of freemasonry. Fortunately, before irreparable harm was done, moderate men on both sides believed reconciliation was possible and essential for the good of the Order. Active moves towards a union were spread over a period of more than 20 years before it was effected. As early as the 1760s however, according to Heron Lepper, efforts were made by Lord Blayney (Grand Master of the premier Grand Lodge, 1764-66) to restore the ancient ritual in his Grand Lodge. Blayney was a 'traditioner' as was his successor, the Duke of Beaufort (1767-71) and Lepper credits the former with having set the course which led to Union in 1813. During Blayney's Grand Mastership Laurence Dermott published the second edition of his *Book of Constitutions*, *Ahiman Rezon*, which contained a bitter and somewhat spiteful attack on the premier Grand Lodge.

The appointment of Lord Moira (afterwards first Marquess of Hastings, K.G.) as Acting Grand Master during the Prince of Wales' Grand Mastership of the premier Grand Lodge (1790-1813) was a turning point in the affairs of the craft. A moderate and diplomatist, Moira probably did more than any other to smooth the way towards reconciliation. To two others must also be given a share of the honours, the Duke of Sussex and his brother the Duke of Kent. The latter held appointments at various times under both Grand Lodges and was, therefore, sufficiently broad minded to understand the problems involved and to attempt their resolution. During his military duties in Canada he held the office of Provincial Grand Master of Lower Canada under the 'Antients'. A period of duty in Quebec ended in January, 1794, and on his departure from the Province an Address was presented to him, signed by the Deputy Grand Masters of *both* jurisdictions, the 'Moderns' and the 'Antients', in which the hope was expressed 'that under the conciliating influence of Your Royal Highness the fraternity in general of Free Masons . . . will soon be united', thus indicating that Kent's desire for and work towards a union was well known. In his reply, the Duke said 'you may trust that my utmost efforts shall be exerted that the much wished for Union of the whole Fraternity of Masons may be effected'. The pity of it is that such worthy aims were frustrated for a number of years by the actions or inaction of others.

In 1797 there was a slight softening on the part of the Grand Lodge of the 'Antients' in its rigid attitude towards 'modern masons' which it had consistently refused to acknowledge. On 6th December of that year it ordered that when any such mason was to be registered its Grand Secretary should 'request the sight and inspection of the Grand Lodge Certificate of such Modern Mason' before entering the same in the 'Antients' Grand Lodge books. By so ordering that Grand Lodge acknowledged the fact that there was another Grand Lodge which issued certificates and which the 'Antients' were willing to accept or at least inspect.

On the same day it was also resolved to appoint a Committee to meet one that might be appointed by the 'Moderns' and 'with them to effect an Union'. How such a resolution came about is quite unknown; there is no amplification in the Minutes, neither is there any indication that the premier Grand Lodge had appointed at about the same time a similar Committee nor had it suggested such a move.

Set-backs in Reconciliation

In 1801 and 1802 action by the premier Grand Lodge in the matter of irregular masons and reaction by the 'Antients' undoubtedly postponed any hope of reconciliation. Thomas Harper, Deputy Grand Master of the 'Antients' and a prominent member of that Grand Lodge for many years, having held the offices of Senior Grand Warden and joint Grand Secretary, was also a Freemason under the premier Grand Lodge. In April, 1801, a complaint came before the premier Grand Lodge against a number of brethren for having participated in the making of irregular masons. Amongst those accused was Thomas Harper who, as a 'Modern' mason, was called upon to justify himself. He duly appeared before the Committee of Charity and the Grand Lodge, and was requested to renounce his connection with irregular lodges. It was an impossible request with which to comply and he asked for time to consider the matter and to consult with others in the hope of terminating the differences which had so long subsisted amongst masons. This was an admirable opportunity of working towards the common goal and steps were taken accordingly. Unfortunately the premier Grand Lodge appeared to be in something of a hurry and events did not move quickly enough for it. Harper was again taken to task but his answers not proving satisfactory the premier Grand Lodge, on 9th February, 1802, expelled him. Some hard things were said by both sides. A kind of 'open letter' from Robert Leslie, Grand Secretary of the 'Antients', to the brethren was printed and circulated with the Minutes of 27th December, 1802. It mentioned 'spurious societies' which may not necessarily have been aimed at the premier Grand Lodge but reference was also made to departures from the purity of original principles and to the dressing up of Masonry in new-fangled draperies. The premier Grand Lodge had been through a difficult financial period and had organised a Hall Fund to meet the cost of the new Hall erected in 1776. Leslie referred to his Grand Lodge as being 'without a shilling in debt'. Other oblique allusions in his letter might also be read as jibes against the 'Moderns'.

Leslie's open letter was followed by a Declaration, approved by the 'Antients' Grand Lodge on 2nd March, 1803, and printed, from which it must be assumed that the 'Moderns' had been using 'unprovoked expressions' and had resorted to 'illiberal and unfounded' acts, etc. The Declaration was an answer to the 'Moderns' and was prepared for the widest circulation. It dragged up the old problem of the 'variations' introduced by the 'Moderns' many years previously and set out to show them as the sinners and the 'Antients' as the saints. One paragraph therein, together with the 'Moderns' foolish action in expelling Harper (although he was later restored) effectively put an end to all hopes of union in the near future. The damaging paragraph read:—

The Antient Grand Lodge of England has thought it due to its character to make this short and decisive declaration, on the unauthorised attempts that have recently been made to bring about an union with a body of persons who have not entered into the obligations by which we are bound, and who have descended to culumnies and acts of the most unjustifiable kind.

Improvement in Relations with Ireland and Scotland

After events over the period 1801 to 1803 no approach seems to have been made by either side to the other but in the years 1805, 1806 and 1808 efforts were made to improve relations between the 'Moderns' and both Ireland and Scotland. On 4th April, 1805, Lord Moira reported that a communication had been received from the Grand Lodge of Scotland whereupon it was resolved that, as that Grand Lodge had expressed its earnest wish to be on terms of confidential communication with the Grand Lodge of England and that as the Grand Lodge was 'ever desirous to concur in a Fraternal intercourse with regular masons doth meet that disposition with the utmost cordiality of sentiment' and requested Moira to make a 'Declaration' accordingly to the Grand Lodge of Scotland.

Moira visited the Grand Lodge of Scotland and took the opportunity of dispelling that Grand Lodge's misconception about the premier Grand Lodge. Scotland, as previously mentioned, acknowledged that it had been misinformed and was convinced of their error. Being desirous 'that the strictest union and most intimate communication should subsist' between the two Grand Lodges and as a first step towards such a desirable object, the Grand Lodge of Scotland forthwith elected as its Grand Master the Grand Master of the premier Grand Lodge—the Prince of Wales. The Grand Lodge of England resolved that Masters and Wardens of Scottish lodges visiting London should be given seats in Grand Lodge. Other communications with Scotland indicate that the most cordial relationship had been happily established. Although the minutes are silent on the subject discussions with Scotland were, apparently, also being held regarding reciprocity in the matter of masonic discipline for, on 23rd November, 1808, the minutes refer to a communication from Scotland applauding the principles proposed by the premier Grand Lodge, in a declaration to Scotland, as to authority necessary to be maintained over an individual lodge by a representative

body of the whole craft. In this Ireland also pledged itself 'not to countenance or receive as a brother any person standing under the interdict of the Grand Lodge of England for masonic transgressions'. Here, then, were the Grand Lodges of Ireland and Scotland working in harmony with the premier Grand Lodge in matters of common concern to the exclusion of the 'Antients', a complete change from the previous attitude.

A Return to Conciliation

On 12th April, 1809, Grand Lodge with Lord Moira as Grand Master, passed a significant resolution 'that it is not necessary any longer to continue in force those measures which were resorted to in or about the year 1739 respecting irregular Masons and do therefore enjoin the several lodges to revert to the Antient Landmarks of the Society'. The measures referred to cannot specifically be identified but it is safe to assume that they included the transposition of the words of recognition in the first and second degrees. The restoration of the original practice thus removed one of the most contentious of the charges levelled by the 'Antients' against the 'Moderns'.

The year 1809 saw another preparatory step towards union, namely, the setting up by the premier Grand Lodge of the Lodge of Promulgation which was charged with the task of reviewing and revising the ritual. It rehearsed revised forms and ceremonies, many such rehearsals taking place in the presence of Masters of Lodges. It certainly restored the ancient forms, remodelled the ceremony of Installation and introduced the office of Deacon in Lodges (hitherto they were unknown in 'Moderns' lodges). Other matters dealt with included the giving of honours, adjournment to refreshment and returning to labour and the arrangement of Wardens' columns. The Lodges lasted until 1811.

Signs that the 'Antients' were again looking towards a union appeared in the same year when their Grand Lodge set up, not without opposition, a Committee to consider and adopt prompt and effectual measures for accomplishing a Masonic Union. The Committee met on 24th January and 7th March, 1810, when it was finally agreed that a union between the two Grand Lodges on principles equal and honourable to both and preserving inviolate the Landmarks of the Craft would be expedient and advantageous and that it be so communicated to Lord Moira. He reported to his Grand Lodge which received the desire for union with 'unfeigned cordiality'. The 'Antients' Grand Lodge held an Emergency meeting 1st May, 1810, and proceeded, somewhat prematurely, to lay down certain conditions for a union regarding the obligation, attendance of Masters, Past Masters and Wardens of Lodges at all meetings of Grand Lodge and matters of benevolence. It decided to submit these conditions to the Grand Lodges of Ireland and Scotland for their opinions, both of which intimated that the moves met with their wholehearted approval. During the negotiations in England, Ireland appointed a Committee to take into consideration the propriety of admitting 'Modern' English masons to Irish lodges (Lepper & Crossle). Ireland 'received with inexpressible satisfaction' the news that negotiations towards an English union were taking place.

Meetings between the two sides

Representatives of both sides first met together at Freemasons Tavern, 21st July, 1810, an historic occasion, although little was achieved. Negotiations were protracted mainly on the question of the presence of Masters, Past Masters and Wardens at any meetings of a united Grand Lodge, a proposal resisted by the premier Grand Lodge on the grounds of inadequacy of accommodation for so potentially large attendances. The premier Grand Lodge showed signs of impatience over the lack of progress and requested the 'Antients' to appoint a Committee with full powers to effect a union to which the 'Antients' agreed. At one of the meetings of the 'Antients' Grand Committee it was reported that the premier Grand Lodge had resolved to return to the Ancient Landmarks and would consent to the same obligation.

A significant event occurred before the meeting of the premier Grand Lodge on 16th February, 1811. Moira announced that he intended to be *installed* before the business of that Quarterly Communication and had requested the attendance of the Lodge of Promulgation for the purpose. He was duly installed accordingly in a form believed to be much as is known to-day—a complete innovation amongst 'Moderns' masons.

Capitulation or Statesmanship?

It is clear from the minutes of the 'Antients' Committee that the premier Grand Lodge representatives were prepared to accept the 'Antients' form of obligation and working. It was also recorded that the 'Moderns' had 'for some time exerted themselves to act by the Ancient forms; they had form a Lodge of Promulgation and they had the assistance of several Ancient Masons . . . in short they were ready to concur in any plan for investigating and ascertaining the genuine course, and when demonstrated to walk in it'. This would appear to be capitulation on the part of the premier Grand Lodge but it demonstrates its greater statesmanship. In its desire to effect a Union to the lasting benefit of the craft, the premier Grand Lodge was prepared to change its practices in favour of those tenaciously followed by the 'Antients', perhaps to the latter's credit but it was inflexibility which could have prevented unity.

The Dukes of Sussex and Kent

In February, 1812, the Duke of Sussex was appointed Deputy Grand Master of the premier Grand Lodge by his brother the Prince of Wales, then Grand Master. In the following year the Prince did not seek re-election and Sussex thereupon succeeded him as Grand Master, the Duke of Kent of the 'Antients' being present at the Installation. At the last meeting of the premier Grand Lodge, August, 1813, the Grand Master expressed his anxious wish that an Union of the two Societies should be effected upon terms equal and honourable to both parties. He was thereupon empowered to take such measures as might seem to him most expedient for arranging such a Union. And so in Committee and behind the scenes the task of settling outstanding differences and preparing for eventual unity went on. Finally, delegations of both

Grand Lodges headed by the Dukes of Sussex and Kent respectively, met at Kensington Palace 25th November, 1813, and the Articles of Union were signed.

On 1st December, 1813, the Duke of Kent succeeded the Duke of Atholl as Grand Master of the 'Antients' and was duly installed in the presence of the Duke of Sussex of the 'Moderns'. It will be noted that complete identity of interests was established at both Installations by the presence of the representative of the other Grand Lodge.

Union

A 'Grand Assembly of Freemasons for the Union of the Two Grand Lodges of England' was held on St. John's Day, 27th December, 1813. Each Grand Lodge opened in adjoining rooms. Seating in the Hall for the final act was so arranged that brethren of the two Constitutions who had been re-obligated in the Lodge of Reconciliation (to which reference is made below) were completely intermingled. Two processions then entered the Hall headed by the respective Grand Masters who took each a place on either side of the Throne. The Articles of Union were read and placed in an Ark of the Masonic Covenant. The Duke of Sussex was elected Grand Master of the United Fraternity and placed on the Throne and proclaimed. Prayers were offered. Congratulatory letters from the Grand Lodges of Ireland and Scotland were read—there being insufficient time for the representatives to attend. Grand Officers were nominated. It was then 'solemnly proclaimed that the two Grand Lodges were incorporated and consolidated into one' and declared open by the Grand Master. The Grand Lodge was called to refreshment when the Cup of Brotherly Love was passed round. On resumption some business was transacted. Grand Lodge was closed in ample form and the brethren repaired to a banquet. Thus ended some 60 years of division in the Craft.

Such a drastic reorganisation of the craft could not, however, be expected to meet with universal approval and acceptance. Some disharmony developed in parts of the country mainly in the matter of ceremonial, ritual and the lectures. The most disturbing revolt occurred among some Lancashire lodges resulting in the expulsion of brethren and the erasure of lodges. In spite of the erasures some of the lodges continued to meet, eventually forming their own Grand Lodge in 1823 which became known as the Grand Lodge of Wigan. After a short period of operation it was in abeyance until 1838, later revived but again becoming ineffectual until its disappearance in 1866. During its existence it constituted six lodges but in 1866 only one was left, the Lodge of Sincerity which, in 1913, returned to the fold as No. 3677.

Lodge of Reconciliation

Under the Articles of Union a Lodge of Reconciliation was constituted, the first duty of which was to undertake the re-obligation of Masters, Wardens and Past Masters. They were required to attend 'for the purpose of being obligated, certified and registered to entitle them to be present at the assembly of Masons for the Union of the two Grand Lodges' on 27th December, 1813. The Lodge's main task, however, was to 'promulgate and enjoin the pure and unsullied system' of ritual and

ceremonial—in short, to reconcile the two former systems. For this purpose Masters and Wardens attended its meetings to learn an agreed ritual and so be enabled to instruct their own lodge members accordingly. It demonstrated or ‘exhibited’ the opening and closing ceremonies and the ceremonies of the three degrees before the Grand Lodge and representative meetings of lodges. Its members and those present at meetings and demonstrations were forbidden to make notes of the proceedings and ceremonies and it is as well to stress here that no ritual has ever been printed and issued as an ‘approved’ ritual. The Lodge ended its work in 1816.

Administration of the Union

The Union of two Grand Lodges necessitated, as a matter of course, an amalgamation of the two administrations into one. Joint Grand Secretaries were appointed, one from each of the former Grand Lodges. A Board of General Purposes was established to carry out the general functions formerly exercised by the Committee of Charity of the ‘Moderns’ and by the Stewards Lodge of the ‘Antients’. Three other Boards were set up, Finance, Works and Schools. The two latter disappeared in 1819 and the Board of Finance in 1835. A Colonial Board came later but has long since disappeared. A Committee, or Lodge, of Benevolence was also established which later became the Board of Benevolence.

The first task of the Board of General Purposes was to supervise and arrange the compilation of a new Book of Constitutions which was finally approved and published in 1815. The Board of Works considered the matter of regalia and in due course prepared regulations as to design etc. which were approved by Grand Lodge. The Board of Finance dealt firstly with the financial problems arising out of the Union and recommended the establishment of a fund of general purposes and a fund of benevolence. It also prepared laws relative to the fund of benevolence.

To provide the necessary increase in accommodation the Hall was altered and extended in 1814. In the following year two houses adjoining the Tavern were also acquired for the same purpose.

The lists of lodges were amalgamated with a new enumeration resulting in the names of 648 lodges appearing in the new list.

An International Compact between the Grand Lodges of England, Ireland and Scotland, which regulated fraternal intercourse, territorial jurisdiction and other matters of common concern was signed in 1814.

The remaining years of the first century of organised freemasonry were devoted to consolidation. In spite of inevitable problems the united body steadily advanced towards complete integration and harmony under the guiding influence of the Duke of Sussex, Grand Master for 30 years until his death in 1843, who can fairly be regarded as one of the chief architects of Union and a great Grand Master.

THE PROVINCIAL GRAND MASTER said:

On behalf of the Lodge of Research, and indeed on behalf of the Province of Leicestershire and Rutland, it is my privilege to express to

Bro. Hewitt the thanks of this great gathering of Masons of this Province and the neighbouring Provinces, for his splendid Lecture, which is an historic addition to the work of research into Freemasonry. The brethren will, I know, appreciate the vast amount of study which the preparation of the Lecture has entailed.

It was a happy thought on the part of the Grand Lodge to appoint Bro. Hewitt to be the Prestonian Lecturer for 1967, the year in which we are celebrating the 250th Anniversary of the foundation of the Grand Lodge. As Bro. Hewitt has recently honoured the Lodge by accepting honorary membership, we may feel entitled to share a little of the glory.

It is opportune at this point to thank Bro. Hewitt for the great kindness he has shown to the Province, for a number of years, in the practical help he has so willingly given to our Provincial Grand Library and Museum.

(Prolonged applause).

(Copies of the Prestonian Lecture for 1967 in booklet form (3/6d. post free) may be obtained from the author, Freemasons' Hall, Great Queen Street, London, W.C.2.—Ed.)

DEVONSHIRE COURT

Oadby, Leicester

by

W.BRO. T. W. HAIRD, *F.R.I.B.A., P.A.G.Supt.Wks.; P.G.Std.B.(R.A.)*
Master

Every brother realises the important place in Freemasonry played by the great Masonic Charities, embracing, as they do, the Royal Masonic Hospital, the Royal Masonic Institutions for Boys and for Girls, and the Royal Masonic Benevolent Institution.

It is the last named about which I will speak this evening. The first Home for aged Freemasons was dedicated in Croydon in 1850, and this was replaced, in 1955, by a more modern Home (Harewood Court) at Hove, with accommodation for about a hundred residents in flats in a multi-storey building.

Since the end of the last war, Local Authorities and various welfare organisations have made progress in providing Homes for old people; and the R.M.B.I. is aware of the pressing need for caring for aged Freemasons, their widows, and the spinster daughters and sisters of deceased brethren.

The building and furnishing of new Homes, together with their maintenance and the care of the residents, in addition to the assistance given to some two thousand two hundred annuitants throughout the world, is a tremendous and costly undertaking.

In 1961, the R.M.B.I. launched an ambitious programme to build three new Homes—in Leicestershire (Devonshire Court), at Cramlington (Scarborough Court) and at Chislehurst (Prince George, Duke of Kent, Court)—the estimated cost of the whole project being approximately £1,250,000. In September of that year, the Secretary of the Institution, W.Bro. Squadron-Leader D. Alun Lloyd, asked me what it would cost per bed to provide an Old People's Home in this area. I was able to tell him that the minimum figure for Local Authority Homes was about £1,250.

From that point onwards, the various stages of the work have been concluded. A site of about four and a half acres was required in a district served by public transport, and having good shopping facilities. Two sites in the Urban District of Oadby were favourably considered, but after many months of negotiation, completion was not possible. In due time, however, a third site in Oadby became available, part of forty acres of Brocks Hill Farm, purchased by a builder for housing development; and this site was ultimately acquired.

The Development Committee accepted one of two plans submitted for buildings to accommodate about seventy residents. Drawings were completed, quantities estimated, and a schedule of prices negotiated with the builders who sold the land. (This was a condition on acquiring the site.)

The tender of £389,744 was accepted by the Committee in August, 1964, and building work started in the following October. Unfortunately,

the weather at that time was very dull and rainy; indeed, it continued like this, more or less, throughout the Autumn and Winter.

The foundation-stone-laying ceremony was arranged for 20th May, 1965, and such wintry conditions prevailed for several days prior to that date that it became necessary to erect temporary covered accommodation. Continual sunshine, however, graced the visit of the Grand Master, M.W. Brother the Earl of Scarborough, who laid the stone in the presence of some three hundred brethren.

On 1st April, 1966, Matron took up residence in her flat, and on 11th June, five brethren from Ryon Hill, Warwickshire, were received as residents; others entering in August, September and October, by which time the buildings were completed and furnished, and preliminary landscaping was in hand.

On 2nd November, 1966, the M.W. The Grand Master presided over a gathering of some three hundred brethren and ladies from London, Leicestershire and Rutland and the adjacent Provinces, when H.M. Queen Elizabeth, the Queen Mother, declared Devonshire Court open. Her Majesty unveiled a commemorative plaque in the entrance hall and afterwards toured the buildings.

Devonshire Court is situated on a hill, 384 ft. above sea-level and about 184 ft. higher than street level in the centre of the City of Leicester. To the west, over Leicester, there are extensive views of Charnwood Forest, and there is open country to the south towards Wigston.

The accommodation consists of 38 single bed-sitting rooms, 2 guest rooms, 1 four-bed ward, 1 two-bed ward, 6 one-bed rooms for short stay service—a total of 64 beds in the main building. There are also 10 flats to accommodate twenty further residents. Matron and Assistant Matron each has a two-bedroom flat, and there is a three-bedroom maisonette for the caretaker-handyman. The overall total of beds is 96.

Each of the single rooms has a floor area of 180 sq. ft., and the double rooms, 300 sq. ft. The rooms are planned to provide good sitting space, carpeted and with comfortable chairs. Consideration also has been given to the provision of adequate cupboards, drawers and wardrobes.

There is generous provision of communal rooms. The main lounge is spacious and comfortably furnished. It is hoped that Lodge meetings may sometimes be held there, and residents invited to attend. The room is also suitable for concerts, with the adjacent T.V. room and billiard room used as dressing-rooms. A grand piano has recently been presented. A sliding screen can be drawn, when required, to make a separate room for occupational therapy.

In addition to the lounge, there are three other sitting rooms or 'day rooms', all carpet-covered. One of these will be used occasionally as a Chapel; an Altar in cherry wood and sycamore, and a silver Communion set have been generously presented.

Near the lounge is the main dining room which will seat more than a hundred at table. It is served by a large kitchen well equipped with modern apparatus for preparation and cooking, and provided with a cold room, a general store, and adequate cupboard space.

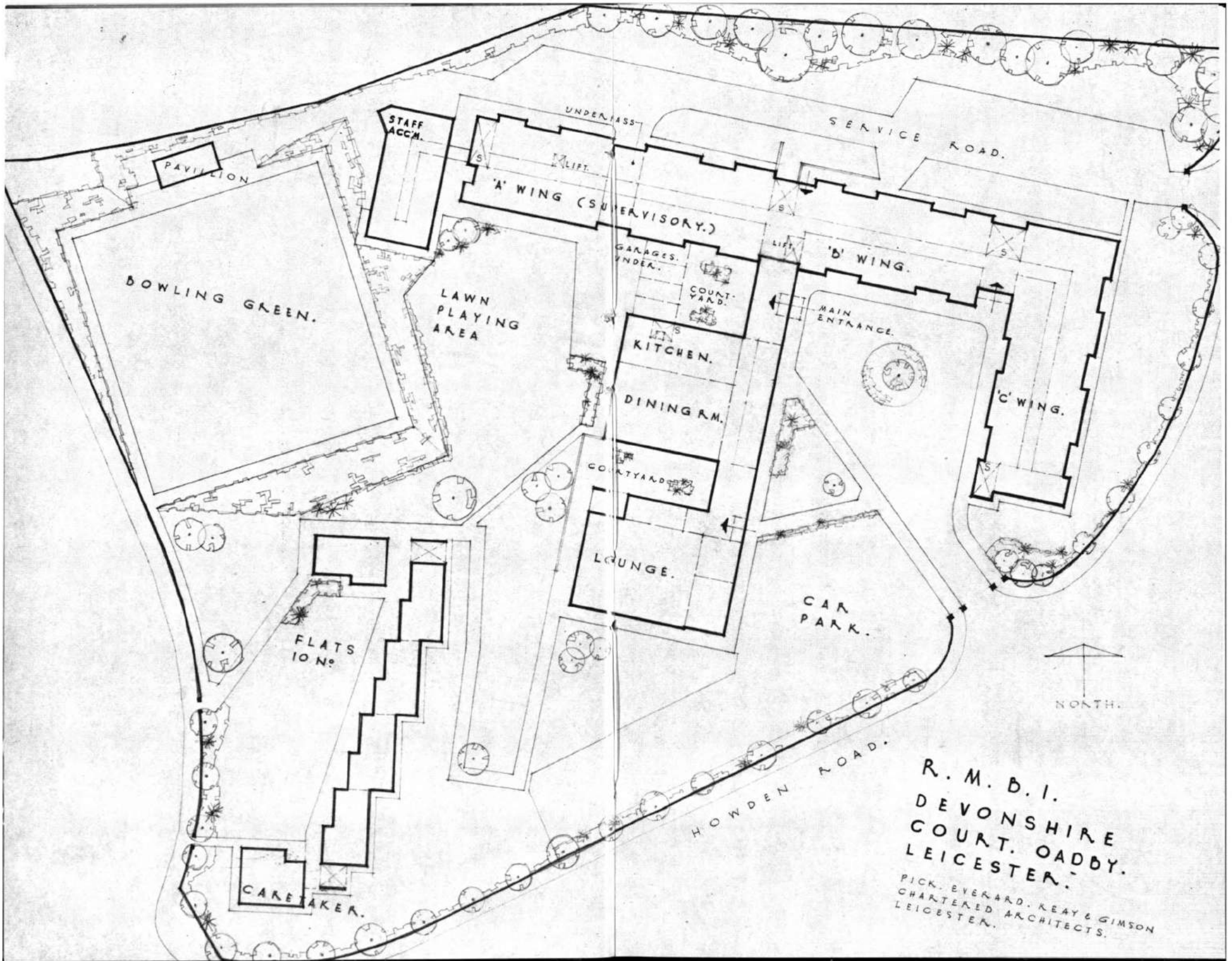


Y.M.B.I. OLD PEOPLE'S HOME, OADBY, LEICESTERSHIRE.

PLN, BY ERNEST, ALAN & GORDON, ARCHITECTS, 6 MARSHALL LANE, LEICESTER
AUGUST 1964







R. M. B. I.
 DEVONSHIRE
 COURT, OADBY,
 LEICESTER.
 PICK, EVERARD, KEAY & GIMSON
 CHARTERED ARCHITECTS,
 LEICESTER.



All the rooms are connected with a radio installation. There are also socket outlets for television, and each resident's room is linked with a centrally operated call system.

The Medical Officer has consulting and treatment rooms, with waiting space. There are, in addition, a 'utility room', 'tea-making rooms' and a hairdressing salon.

Toilets are liberally provided, as indeed they must be in a Home for old people. There are several 'showers' in addition to the ordinary baths, and there is one sitz-bath. Lever action taps are in general use for easy operation, and mixing valves are fitted in order to prevent scalding.

The décor throughout is in light pastel shades, and these harmonise with the bright colours of the curtains, the carpets and the floor tiling in the corridors.

Acoustic tile ceilings are fitted in the lounge, the dining room and the committee room; and other ceilings are of plywood sheets, removable for easy access for maintenance of services between the ceiling and the floors above.

Veneered plywood panelling, with a *sapele* surface, covers the walls in the lounge and the committee room, while cherry wood is used in the dining room, and teak in the main entrance hall. An African timber, *utile*, is used for the doors and window frames and for the built in furniture.

Two oil-fired cast iron sectional boilers operate the central heating system, and a third boiler is used for the domestic hot water supply.

Double glazing is used in the hardwood-framed windows, to reduce loss of heat, and the opening casements are of aluminium.

There are ducts underneath the whole of the main building where all the service mains are installed, and from these ducts there are vertical ducts carrying all the main supplies together with drainage pipes.

In the event of failure in the electricity supply, a generator will come into operation automatically.

One passenger lift is large enough to carry a stretcher. A second lift serves the laundry on the lower ground floor, and thence to the ground and first floors. From the vegetable preparation room at lower ground floor level a food hoist is installed to serve the kitchen above.

The buildings have a pleasant exterior. Of one and two storeys, with a small part three storeys high, the load-bearing brick walls are faced with reddish-brown facing bricks made locally at Thurmaston. Pre-cast concrete panels between the ground and first-floor windows have exposed Cornish granite aggregate. The perimeter boundary wall has a Mountsorrel granite surface.

I mentioned earlier that building operations started during a wet Autumn which was followed by a wet Winter. The following Summer was more than usually rainy, and, to complete the dreary cycle, the 1965/66 Autumn and Winter were equally wet, which resulted in the brick walling and the concrete floors of the entire building becoming thoroughly saturated. It will take several years for the fabric to dry out, and before permanent painted decoration can be applied to the plastered wall surfaces.

The site has a cross fall of 35 feet from east to west, with clay strata near the surface. The building is designed to fit in with the contours of the land, and the residents are able to walk round the grounds clear of awkward steps. Easy going ramps are laid between the main block and the flats.

The clay strata and the sloping site demanded careful study in order to drain off the surface water and keep the lower ground floor storage rooms watertight. A system of land drainage and hard core is laid to direct all the water to the lowest part of the site and on to the storm sewer.

A landscape plan has been recently approved, and the planting of trees, shrubs and other plants can now proceed. Gifts of trees, bulbs and rose trees have been received. An area of grass has been laid for croquet and putting, and a bowling green (given by this Province) is in course of construction. These amenities should in due time provide considerable enjoyment for the residents.

I am indebted to W.Bro. Richard Dilworth who has very kindly taken some photographs of the buildings; and he will now show the film.

(The film was then shown)

May I conclude by saying that although I retired from active practice with my firm (Pick, Everard, Keay and Gimson) on 31st March, 1965, I have been pleased to be retained to complete the design and construction of Devonshire Court, which I believe will provide a very happy and comfortable home for aged Freemasons and their dependants.

Freemasons are encouraged to inspect the Home by appointment with Matron. A visit will demonstrate in practical terms the great work being undertaken by the R.M.B.I. and made possible by the generous support of the Brethren.

The Provincial Grand Master expressed to the Worshipful Master the thanks and warm appreciation of the Lodge, not only for his most interesting Paper, but also for the valuable work he had done in a professional capacity as architect of the building he had so graphically described (with the help of W.Bro. R. H. Dilworth's excellent film).

He also took the opportunity of reminding the brethren of the important work of ensuring the maintenance of Freemasons' Hall, Leicester, which W.Bro. Haird has cheerfully undertaken in a voluntary capacity over many years.

W.Bro. Sqdn. Ldr. D. Alun Lloyd, D.F.C., D.F.M., P.A.G.D.C., Secretary R.M.B.I., writes:—

W.Bro. Haird, the Architect, has given an accurate description of Devonshire Court, Oadby, which without doubt is the most modern Home of its type in the country, catering not only for the needs of the aged but also making adequate provision for the staff. Every modern device has been installed; and the matron and staff have the right approach to the problem of caring for the aged.

We believe that the residents should be fully occupied, so that little time is available to think of themselves and the state of their health.

They are encouraged to take part in a variety of activities, such as billiards, whist, and other forms of occupation. We hope by 1969 to have the bowling-green, presented by the Province of Leicestershire and Rutland, in full use; and, in addition to games among the residents, visiting Masonic teams will be asked to play on the green, for the enjoyment and interest of the spectators.

Matron is always pleased to arrange for visitors to see the Home. A visitor is someone new to talk to; and when parties of brethren and ladies arrive the residents are pleased to show them round and entertain them to tea. They are proud of their new home, but the day will come when Matron will welcome the help of local brethren to deal with large parties. Those wishing to see the Home should contact Matron, at Devonshire Court, Howden Road, Oadby: telephone OADBY 4171.

All the residents in our new Homes pay according to their means. Some have capital following the sale of their houses, and such capital is assessed as having an annuity value. It may be that some have to draw on capital to pay the assessed contribution, but this is reviewed after 12 months. Before admission, the applicants must satisfy the Institution's medical officer that they are in a fairly good state of health. We cannot as yet cater for the chronic sick, or those likely to need constant nursing for a short time, but we can in most cases cater for the residents until the end of their days. At the time of writing, one brother has suffered a minor stroke and now needs constant supervision; another has passed away following a serious operation.

It will, I know, be appreciated that the Committee dealing with selection has a difficult task, and occasionally turns down an applicant on medical grounds but cannot give reasons for its decision without causing further distress. Although there is a waiting list of applicants for Devonshire Court, it is not a question of 'first come, first served'. Fresh applications are considered whenever a vacancy occurs, and all are considered on their merits.

I am indeed proud of Devonshire Court, and should like to record my appreciation of the valuable services of Bro. Haird in designing the Home, and in dealing with the Secretary of the Institution in such a cordial and delightful manner, whatever the circumstances. The finished product is not "perfect in all its parts" but it is an example to follow. We were all thrilled when H.M. Queen Elizabeth, The Queen Mother, opened it officially on 2nd November, 1966.

On 18th July, H.R.H. Princess Alexandra, the Hon. Mrs. Angus Ogilvy, will open Scarbrough Court at Cramlington, Northumberland. The third home, at Chislehurst, to be called Prince George Duke of Kent Court, is scheduled for completion at the end of 1967. The cost of these three homes will be £1,250,000; and the demand for admission is so great that further Homes must be built in other parts of the country.

THE THREES IN MASONRY

by

W. BRO. E. MILFORD WARD, M.D., B.S., D.C.P., F.C.Path.
P.P.G.D. (Leicestershire and Rutland)

Brother H. M. Gaskell, in this Lodge last Session, said "Each Mason forms a greater personal attachment to one Masonic symbol than to the others", and then proceeded with musings on his personal attachment to Jacob's ladder. Whilst I listened to him my mind kept slipping back to what is perhaps everyone's first real contact with Masonic ritual in that 'convenient room adjoining the Lodge' while waiting to be called into the Lodge—the knocks reverberating time and time again around the Temple, appearing to get louder and louder as one's mouth became more and more dry, until the time came for one's only companion to join the cacophony with his hand applied to the door. The first words are heard, and—like the actor—you are on. It is customary for the initiate in response to his Toast to say that he was impressed and bewildered by the ceremony and that he hoped, in time, to get to know more, and more fully to appreciate it. For my part, and I entirely forget my speech, except for being told that I had been terribly condescending; but I remember that I was struck then as I have been ever since by the recurrent *threes*.

(Bro. Ward here reminded the Brethren of the recurrence of *three* in the various parts of the Masonic Ceremonies; details which, for obvious reasons, cannot be reproduced here.—*Ed.*)

My metaphysics are probably terribly superficial, and for that I apologise. In the broad sense my thesis is that Man is fundamentally based on a 'threesome', and such a threesome is constantly recurring. We are told that Masonry has subsisted from time immemorial, but its Ritual, in the words of a Brother R. S. Meekren in A.Q.C. in 1948 'smells much of the Lamp, and is couched in the rhetoric and somewhat pompous language that was customary in sermons and moral disquisitions in the 18th and early 19th Century'. But whilst the words of the *ritual* may well be only about two centuries old, the Hyramic Myth (again I quote, from A.Q.C. Bro. Horne in 1960) 'is a genuine survival of primitive group thinking, but had finally become incorporated into a Masonic ritual at some period of time so far undetermined, and there are innumerable myths of all countries in which this threesome persists'. I hope to bring a few of these to your notice.

In many of the world's religions, too, the *three-in-one* appears: one or two of these I shall mention. Finally I hope to enable you to study some of the hidden mysteries of Nature and Science. Brethren, I quote Shakespeare's 'Hamlet'—"There are more things in Heaven and Earth, Horatio, than are dreamed of in your philosophies". Such was the original title of this Paper.

Do you remember the myth of Perseus and the beheading of the Gorgon, Medusa, a rival of the Goddess Athene? You will remember that anyone who looked at the Medusa was turned to stone, and that Perseus could not perform his task without first going to see the *three*

grey ones, the Gorgon's sisters, who had only one tooth and one eye between them. Perseus stole the eye and the tooth, and blackmailed them into telling him where to find the *three* Nymphs. From the *three* Nymphs he obtained *three* gifts, winged sandals, a bag to put the gorgon's head in, and the helmet of invincibility; and with the addition of a sickle from Hermes and a mirror from Athene he flew to Tartessus, cut off the head of the Gorgon whilst looking through the mirror, and flew home. The *three* grey ones are the *Three* Fates, the *three* Nymphs are the *Triple* Love Goddesses. You will also remember the Syrens, living on an island in the Ionian Sea, who bewitched the Greek sailors; they were a *triad* variously named the Persuader, Bright Face, and Bewitcher, or the Virgin-face, Shriill-Voice, and the Whitened-One.

The Poetic Muse was originally a *trinity*—Meditation, Memory and Song—and was also known as the *triple* Goddess; she was also the Goddess of the Sky, the Earth, and the Underworld, with her *three* names of Luna, Diana and Persephone. As Persephone, the Goddess of the Underworld, she was concerned with Birth, Procreation, and Death; as Diana, with Spring, Summer and Winter; as Luna, with the three phases of the Moon—the New Moon, the Full Moon and the Waning Moon.

Whilst reading during the preparation of this Paper, I came across a myth that I had never heard before, and again the number *three* is outstanding. It is quoted by Brevard S. Childs in "Myth and Reality in the Old Testament". He quotes from a book by A. E. Jensen. It is a myth from the East Indies. In a primitive tribe, whilst hunting, a man named Ameta found a pig which, whilst attempting to escape, rushed into some water and was drowned. When its body was recovered a coconut, which before then had not existed but which became the staple fruit of the tribe, was found on its tusk. During the night in a dream, Ameta received a command to plant the nut, and in *three* days a palm had sprung up into full growth. When he climbed the tree to get a coconut, he cut his finger and the blood dropped into the flower of the palm, and in *three* days it formed, with the juice of the flower, a child, which in *three* more days developed into a marriageable girl named Hainuwele. During a ritual dance festival lasting nine nights she gave gifts to the dancers, and was then ritually murdered. When Ameta found the body he divided it into many parts, and buried each except the arms, and each part developed into some form of staple diet of the tribe; the arms he made into an archway. All the tribe were challenged to pass through the arch; those who failed were turned into animals; thus were created the fruits of the earth and the animals of the field. This indicates, I think, that the '*three*' in myths was universal. So much for ancient myths.

In the fourth section of the first Lecture the question is asked "What supports a Freemason's Lodge?" The answer you remember—*three* great pillars. "What are they called?" Wisdom, Strength and Beauty. These three pillars have their prototype in the *three* gods of the first stellar mythos of Egypt, the trinity of Sut, Shu and Horus, which were placed in the ancient temples—Horus in the north, Shu in the centre,

and Sut in the south. At the throne of Minos at Knossis there is a treble cube with the sign of the double axe like a *triple tau* on each side.

In Hindu temples there are *three* pillars, facing east, south and west, likewise known as Wisdom, Strength and Beauty. The Chief High Priest represents Brahma, the creator in the east, and corresponds to Solomon, King of Israel, who built, completed, and dedicated the Temple at Jerusalem to God's service. Vishnu, the preserver, represents the setting sun in the west, and Siva, the destroyer, the sun at its meridian, and is placed in the south. Thus the Hindu trinity consists of Brahma, Vishnu, and Siva.

Similar '*threesomes*' are found in the temples of the Mayas and Quiche in Mexico, which are thought to be at least eleven thousand five hundred years old. Here are *three* temples placed in one square with traces of carving, which are extremely reminiscent of the Masonic rites in all three degrees. In one temple there is a triangle with three stars at each angle corresponding exactly to the carvings in the Egyptian temples of the stellar mythos.

The Druids of ancient Britain used *three* feathers, or *three* rods, or *three* rays of light, placed either two together, and one at one side, or as *three* rays radiating from the centre. Such signs are still visible on the thrones of the Druids in the modern crowning of the Bard at an Eistedfodd Ceremony and they appear on the caps of the Druids at these ceremonies.

In an article by Bro. George Oliver (dated 1826), in one of a series of Twelve Masonic Lectures, entitled '*On the Three Pillars*' he mentions the three pillars, Wisdom, Strength, and Beauty and then lists some other eleven triads:—

| | | |
|------------|---|---|
| Grecian | — | Jupiter, Neptune, Pluto. |
| Orphic | — | Phanes, Uranus, Chronus. |
| Platonic | — | Tagathon, Nous, Psyche. |
| Eleusinian | — | Bacchus, Proserpine, Ceres. |
| Egyptian | — | Trismegistus or Osiris, Isis, Horus, perhaps of Eicton, Cneph, Phtha. |
| Persian | — | Triplasian, Mithras or Ormisdas, Mithra. |
| Phoenician | — | Ashtaroth, Milcom, Chemosh. |
| Tyrian | — | Belus, Venus, Thammuz. |
| Celtic | — | Hu, Ceridwen, Creirwy. |
| Gothic | — | Woden, Friga, Thor. |
| Peruvian | — | Tangatanga, Three in One and One in Three. |
| Mexican | — | Vitzliputzli, Tlaloc, Tescalipuca. |

He mentions the three great pillars at Boroughbridge, which in his day were 200 ft. apart, 22 ft. high, and 16 ft. in circumference. These stone pillars are quite readily visible from the road now that the A.1 runs to the west of Boroughbridge as a by-pass; but until a few months ago they were difficult to find. They are known as 'the Devil's arrows'.

A group of *three* stones at Avebury in Wiltshire is known as 'the Devil's Quoits', and Oliver says, "Before these three blocks of stone the more senseless inhabitants of Britain prostrated themselves daily in humble adoration, firmly persuaded that their prosperity in every undertaking, nay, even the preservation of their lives and liberties, were dependent upon the beneficent agency of these shapeless idols".

As a pathologist—(I hesitate to give you any of the standard definition, but perhaps the best for this evening's purpose is *one who studies abnormal physiology*)—this constant recurring of *three* is most striking, and I hope to be able to convey to you a little of my wonder.

So turning now to Medicine and the objects of research in the second degree, *the hidden mysteries of Nature and Science*, I propose to limit my remarks to three aspects only. It may be of interest to you to be told that as medical students we are taught to think in *threes*; *three* groups of infections, of tumours, of kinds of diseases, etc. I will content myself with discussing briefly three subjects which have much in common, and are elemental in their approach.

(Bro. Ward then gave an extensive account of those parts of the Science of Medicine—Embryology, Blood-grouping and the Genetic Code—with which he is professionally concerned. Space does not permit of the reproduction of this part of his lecture; but the Brethren present were able to share with Bro. Ward the fascination he feels for the constant recurrence in Pathology, of '*groups of three*', which he parallels in his mind with his Masonic experience.—*Ed.*)

Worshipful Master—I appear to have travelled a long way from Masonic Ritual, but in all I have attempted to say about ancient myths, ancient religions, and about pure science, I have tried to point out the theme of the *threesome* is continuous, and I hope that I have been able to prove to you that the original title of this paper to which you objected and towards which you exercised your prerogative, "There are more things in Heaven and Earth than are dreamed of in your philosophies", was an apt one.

The Worshipful Master thanked W.Bro. Ward on behalf of the Lodge; and in this he was supported by Brother Revd. Lawrence Jackson, who, in view of his own Calling, much appreciated the theme of the Paper.

THE CENTENARY OF THE RUTLAND LODGE

No. 1130

(Province of Leicestershire and Rutland)

On Wednesday, 19th October, 1967, the Rutland Lodge, No. 1130, held a Festival Meeting, specially convened at Freemasons' Hall, Leicester, to celebrate the Centenary of the Lodge.

The Right Worshipful The Provincial Grand Master (Bro. Brig. C. B. S. Morley, C.B.E., T.D., D.L.), having accepted the gavel from the Worshipful Master, Bro. S. J. Fensome, M.B.E., P.P.G.W., addressed the large gathering of members of the Lodge and Brethren from Sister Lodges as follows:—

“We have come together today, as it were in the heart of our Province, to mark the completion of a century of masonic endeavour by the Rutland Lodge, and the brethren of the Lodge may well feel justifiable pride in that achievement. It is indeed, for them and for us, a most happy occasion. It is also a fitting time to turn our thoughts to the problems of the future, and the demands that it will make on us.

The historian G. M. Trevelyan wrote:

‘There is nothing that more divides civilised from semi-savage man than to be conscious of our forefathers as they really were, and bit by bit to reconstruct the mosaic of the long forgotten past. To weigh the stars, and to make ships sail in the air or below the sea, is not a more astonishing and ennobling performance on the part of the human race in these latter days, than to know the course of events that had been long forgotten, and to trace the true nature of men who were here before us’.

And so I invite you to consider, for a brief moment, all that underlies that word ‘past’, and the meaning that is implied in it; a meaning growing even the clearer the further we recede in time.

Every Lodge has its own tale to unfold, with its personal record of disappointments and joys, successes and failures. This Lodge is no exception, as you will learn from the history that has been written for you by Brother W. H. Russell. For ten decades succeeding generations of Freemasons, mainly resident in and around the old market town of Melton Mowbray, have striven quietly and conscientiously to build on the foundation laid for them all those long years ago; to formulate their own traditions in conformity with the age-old practices of our Craft; and to engender in their brethren a spirit of abiding loyalty to The Grand Master for the time being. We should never undervalue the steadfast devotion to duty by those who have now laid aside their task. The code they established, appropriate to their day and age, was not achieved without much personal sacrifice. Now that code is the inheritance of the present members of the Lodge, to be carried forward by them into the stimulating and challenging second half of the XXth century.

With the passing years the successors of the old Founders have clung tenaciously to that inheritance, and to those principles of conduct which are, or ought to be, firmly implanted in the heart of every Freemason. No material changes in our way of life, and, brethren, we face many of them today, should ever undermine our unshakable reliance in the supreme value to mankind of brotherly love, relief and truth. But the whole world is witnessing a re-orientation of society which cannot be ignored, and we Freemasons share with other sections of the community the responsibility for adapting that society to the changing pattern and tempo that is all around us. Many of us are fully conscious of the demand that this thermo-nuclear age is making upon us; to continue the presentation of eternal truth so that it can be seen by man to be true.

If Freemasonry is to survive as a living force for good in the world, Masons must strive to keep abreast of modern thought, so that the edifice which our forefathers erected with such loving care and devotion may be moulded and adapted as is appropriate to the changing conditions under which we are living. Freemasonry must embrace the task of setting an example, and not only must we help to set it, but we must be seen by the world so to do. We ought to play our part in the game, and not merely criticise the play from the touch-line.

I would like to say something about tradition. It is a word that has always been sweet to the ears of Freemasons, but all too frequently I fear it has been used to justify a stubborn resistance to changes that are as inevitable as night leads to day. Tradition that merely inhibits progress, without adding anything worthwhile to modern society, is useless. It might be as well therefore, at this juncture, to clarify our thoughts about that portion of our ritual which we all know so well as an explanation of our system of morality. You will recollect that the operative word is 'veiled'; but that does not mean hidden. We Freemasons have very little to hide; on the contrary we have a great deal to give for the benefit of mankind. Although we are a society with secrets we are not a secret society; and there is a whole wide world of difference between the two. In years gone by we may sometimes have given a completely false impression to the outside world by entrenching ourselves behind a rampart of unnecessary secrecy, and by foolish jokes about our ceremonies. As an institution we have never sought, and we shall not seek, the public limelight. We prefer to be judged by our conduct outside our Lodges. But there is nothing in Freemasonry of which we should feel ashamed, nor is there any good reason why we should try to hide our membership of this great Order.

At the end of these hundred years the members of the Rutland Lodge may ask themselves the question—what of the future? I would say, unhesitatingly, that is in their hands, and in theirs alone. What the Lodge will be, when most of us who are here today are no longer active in the work, will depend vitally upon the quality of the men that are admitted to future membership. Initiates should be regarded as potential Masters, and it behoves the Lodge to ensure that, as far as is humanly practicable, they are of material worthy to shoulder such a great responsibility. I beg of you, brethren, to be fearlessly selective in your choice, for if once you allow the quality to deteriorate the work

of the past hundred years could be dissipated almost over-night. Let us, as a Craft, seek to inject more Masonry into men, and not to concentrate unduly on bringing more men into Masonry. That is one of the several reasons why I am always concerned about Lodges with an excessively large membership.

The younger man of today has scant respect for tradition unless value is attached to it, and he is frequently critical of the past. And so we Freemasons must endeavour, by all the means at our disposal, to apply the lessons of the past to this scientific age, in which our ceremonies, based as they are on the customs of mediaeval craftsmen, could so easily lend themselves to ridicule, and even abuse, unless both intelligently conducted in our Lodges and honestly interpreted in our private lives.

How shall we set about our task? Firstly, I suggest, by the careful selection of the right material; secondly by perfection in the performance of our ceremonies; and thirdly by the preservation of personal standards of life and conduct at which the outside world may be given no single opportunity to point the finger of scorn. As we journey forward together into the next hundred years let us do so with pride in our past achievements, and a determination to preserve our Lodge as a living force in a world never more in need of the high principles by which Freemasons are actuated."

The ancient Warrant was read by the Secretary of the Lodge, and the Centenary Warrant by the Provincial Grand Secretary. The Provincial Grand Master presented the Centenary Warrant to the Master and returned to him the gavel.

An account of the history of the Lodge was given by **W.Bro. William H. Russell, P.P.G.W., P.M.**

As the Provincial Grand Master has already remarked, tonight we celebrate a great occasion for the Rutland Lodge—a hundred years of continuous Lodge Meetings, a very important milestone in the history of any Lodge.

I have had the pleasure of looking through the old Minute Books of the Lodge.

It is only by looking back with interest over this long period that we can realise the enthusiasm of the brethren in those early days—small beginnings and a sincere desire by all to build a successful and happy Lodge.

In the old by-laws you will find the Meetings called for the Tuesday on, or next to, the full moon. You will all realise the reason was that they had no buses, no trams, no cars for travelling to and from the Lodge! At the best it was a journey by horse and trap, or even on horseback; at the worst, for some, a very long walk

In the history of the Provincial Grand Lodge of Leicestershire it is recorded that Revd. Samuel Oliver, Head Master at Lutterworth,

joined St. John's Lodge, Leicester, in the year 1797, and after his day's work he would walk from Lutterworth to Leicester, and back again after Lodge, 13 miles each way. I wonder how many of us would be as enthusiastic today?

The Rutland Lodge was consecrated on 19th October, 1866, at the George Hotel, Melton Mowbray; one hundred years ago to this day, in a room over the stabling at the rear of the hotel. Many of the older Meltonians will remember this as the old Club Room. I myself, in my teens, have played billiards there at the time when Mrs. Goddard was the proprietress.

The Revd. W. Langley, our first Junior Warden, was undoubtedly the brother responsible for the establishment of the Lodge, with the great assistance of the then Deputy Provincial Grand Master, W.Bro. William Kelly.

The Founders were assembled and Bro. George Norman of Goadby Hall, a member of St. John's Lodge, Leicester, was invited to be our first Master.

At this period of Leicestershire Masonry there were only two Lodges in Leicester and, in the county, one at Ashby-de-la-Zouch, one at Loughborough, and the old Lodge, the Knights of Malta Lodge, at Hinckley.

Once again, no doubt due to the transport problem, the rules included one stating that "the Master shall not remain after 10-0 o'clock in the Chair at supper, nor at the annual Banquet after 9-0 o'clock."

The subscription was fixed at one guinea—Just think what this represents on today's values—at least twelve guineas!).

The Lodge Banner, which we still have in use, and which has been recently renovated by the kindness of W.Bro. W. Katz, was purchased in January, 1871, for the sum of twelve guineas. What would an embroidered silk banner of this size cost today? I would say at least £150.

After a very successful period, the Rutland Lodge, like most Lodges, had its difficult times, when it was not unusual to have only five to seven members attending the Meetings. Indeed, it is recorded in some of the Minutes that the Worshipful Master sent two or three members round the local hotels to collect other members before he could open the Lodge. Sometimes three or four Meetings took place without a candidate being initiated, passed, or raised. Then, at other Meetings, the Brethren would ballot for, and initiate, two or more candidates, and then the Past Masters would take over and conduct the 'passings'.

On 20th April, 1869, the officers and brethren of the Lodge signed a petition to sponsor the Vale of Catmos Lodge at Oakham, a number of the members of the Rutland Lodge being among the founders. We have always had close association since that time with the Vale of Catmos Lodge, No. 1265.

The De Mowbray Royal Arch Chapter, No. 1130, was consecrated at the George Hotel in May, 1869, when W.Bro. Revd. W. Langley was appointed its first M.E.Z.

It was a great loss to the Rutland Lodge when they allowed this Chapter, through lack of support, to be moved to Leicester.

The December Minutes of 1871 record an Emergency Meeting held at the Royal Horse Shoes, Waltham-on-the-Wold, under special dispensation, for the usual ceremonies in Masonic dress at the funeral of a brother. A number of these ceremonies is recorded in the early Minutes. Public appearances in Masonic regalia are now forbidden by the Grand Lodge, except by special permission. So far as "Masonic" funerals are concerned this custom has fallen into abeyance.

The Rutland Lodge, at this period of its history, was often host to the Leicestershire Provincial Grand Lodge, which met on many occasions at Melton Mowbray, using the Rutland Lodge premises.

In the Minutes for 1900 is recorded the cost of entertainment of Lodge guests; on one occasion two at 8/-, on another three at 13/-, approximately 4/- each. I hope you will look at the menu for the Installation Meeting in 1900. It is printed in our booklet on page 22. Ten courses. I don't know exactly what it cost, inclusive of wines, but I understand it was less than ten shillings!

If I may use a quotation here: "Sit down and feed, and welcome to our table." (*As You Like It*).

The late W.Bro. Sam Weaver was installed at this Meeting, and it is interesting to note that at our Meeting in February, 1950, he was presented by the Lodge with a portable radio to mark the 50th anniversary of his being installed in the Chair of the Rutland Lodge. It is the only time we have been able to celebrate such an occasion!

The Minutes in December, 1902, contained a letter from the Grand Lodge warning all Lodges that it was now forbidden to take wine into the Lodge Room at Installation ceremonies, to drink the Installed Master's health, the proper occasion being the subsequent banquet. I am well informed that this order was not obeyed. I regret to say the Past Masters of the Rutland Lodge continued with their old custom of drinking champagne after the 'inner working' until about 1920.

In February, 1911, the Masonic Hall in Park Lane was opened, built by the Rutland Lodge, and the only premises in our history that the Lodge has owned, until we moved into our present premises, Freemasons' Hall, Wicklow Lodge, which was opened in March, 1951, forty years later!

In October, 1918, the Lodge was presented by the late W.Bro. E. Carter with the set of Tracing Boards that are still in use today.

The last ceremony was conducted in the Park Lane Masonic Hall forty-six years ago, in April, 1920, and it was the occasion of the initiation of Bro. E. C. Moorhouse*, our present Grand Lodge officer—the only Rutland brother in our 100 years' history to be appointed to this high rank!

In February, 1930, our present W. Master, Bro. S. J. Fensome, was installed for the first time; 36 years ago. He later became our Director of Ceremonies, and he held this office for over 25 years. May I say that

* Bro. Moorhouse has since died (15.3.67).

all the members of the Rutland Lodge realise how much we are indebted to him for the standard he has insisted on, and, in particular, for maintaining the old Rutland customs, so far as they do not contravene Grand Lodge and Provincial Grand Lodge instructions.

Many of the younger members of the Lodge and our visitors here tonight are not aware of the Lodge's difficulty, when, as a further lease could not be obtained on our premises at Egerton Lodge, we were then forced to make use of the Corn Exchange in October, 1948, and, by curtaining off the Hall into two parts, were able to hold the Lodge meetings in one part, and dine in the other.

For our present use, the old stabling at Wicklow Lodge was purchased from our W. Bro. W. Katz for conversion into a Freemasons' Hall at a very difficult time. 1949/50. Practically no building permits were obtainable, and it became a "Do It Yourself" task. A good number of our members attended every week-end, under the direction of the skilled members of the Lodge, knocking down floors and walls, cleaning the old bricks of mortar for use again. The double and single oak doors and frames, oak panelling in the bars, pillars and woodwork in the Lodge Room were all from old hunting establishments being demolished in the district, and were purchased at a very reasonable price. The then Senior Warden, Bro. Hesford, drew up plans for the alterations and conversion, incorporating all these materials, and, with the great assistance of our members who were in the building trade, along with the few building permits we were able to obtain, the new premises were completed, and came into use on 1st March, 1951. A permanent reminder of the Lodge members who, with much determination and enthusiasm, became for a period operative Masons.

In November, 1951, the Rutland Lodge decided to sponsor a new Lodge, and the daughter Lodge, St. Mary's, was founded, a good number of the Rutland members again being founders, and our present Master, Bro. Stan. Fensome, was its first Worshipful Master.

In its 100 years the Rutland Lodge has had eight different meeting places, a mixed blessing, but I do sincerely hope that they are now finally settled in their present premises and have finished roaming. They have there ample room for further development and expansion.

May I say that after this brief review of the past we should be looking forward with justifiable pride to the next 100 years for further improvement and steady advancement.

A final quotation, if I may: "Fare thee well—the elements be kind to thee and make thy spirits all of comfort!" (*Anthony and Cleopatra*).

THE CENTENARY OF THE UNION LODGE OF INSTRUCTION, LEICESTER (Province of Leicestershire and Rutland)

On Friday, 13th January, 1967, the Union Lodge of Instruction, Leicester, held a Festival Meeting in celebration of the Centenary of the Lodge. By permission of the R.W. Provincial Grand Master, full dress Masonic regalia was worn by the brethren, who assembled in large numbers to honour the occasion.

The R.W. Provincial Grand Master, accompanied by many Grand Officers, was received ceremoniously. He accepted the gavel from the Acting Master, W.Bro. H. F. Plumb, P.P.A.G.D.C., P.M. 4711, Chairman of the Preceptors.

After referring to the object of the Meeting, the R.W. Provincial Grand Master invited W.Bro. Harry L. Wheatcroft to read a Paper on the history of the Lodge:

THE UNION LODGE OF INSTRUCTION, LEICESTER 1867-1967

by

W.BRO. H. L. WHEATCROFT, *Prov. J.G.W.; P.P.G.Reg.(R.A.)*
(*Leicestershire and Rutland*)

Early Foundations

It must be remembered that from the year 1790 and onwards for over fifty years there existed in Leicester only one Masonic Lodge, St. John's Lodge, No. 279, originally No. 562; re-numbered No. 471 in 1792; No. 525 in 1813; No. 348 in 1843. It will therefore be understood that during those years there could only be one Lodge of Instruction. Although the early Minutes of St. John's Lodge show the following entry, there are no Lodge of Instruction records before 1842.

August 5th 1801.—It was proposed by Bro. J. B. Smith that a Lodge of Instruction should be held on every third Wednesday in the month.

However, the Minute Book of the Lodge of Instruction, attached to St. John's Lodge, No. 384, recording proceedings from 30th May, 1842 to 20th December, 1842, and then from 15th September, 1846 to 18th December, 1846, is preserved, and quotations are made from it in the succeeding paragraphs.

The John of Gaunt Lodge, No. 766, re-numbered 523 in 1863, was consecrated on 11th May, 1846, and a Lodge of Instruction was founded by it on 13th July, 1846, the Minutes of which are recorded until March, 1848. There follows a gap of nineteen years, for the next entry is dated 24th January, 1867; and it is the centenary of this re-establishment that we celebrate today, but references are made to earlier years, either because incidents are noteworthy or entries interesting.

Lodges of Instruction can only be held under the sanction of a Regular Lodge, which has to see that the work of the Lodge of Instruction is in harmony with the principles and teachings of the United Grand Lodge.

Stages in the development of the Union Lodge of Instruction, Leicester, were as follows:

Lodge of Instruction under the sanction of St. John's Lodge.

18th May, 1842 — 20th December, 1842

September to December, 1846.

Lodge of Instruction under the sanction of John of Gaunt Lodge

July, 1846 — March, 1848.

Union Lodge of Instruction under sanction of Leicester Lodges.

January, 1867 — January, 1967

Re-Establishment

In spite of the re-establishment and the fact that the printed By-Laws, 1872, under the joint sanction of St. John's Lodge No. 279, John of Gaunt Lodge, No. 523, and the Commercial Lodge, No. 1391, are headed "Union Lodge of Instruction", Minutes are always headed "Lodge of Instruction", until the 11st April, 1873, when "General Lodge of Instruction for 279, 523 and 1391" (*sic*) is used for the only time; thereafter "Union Lodge of Instruction" is written, as suggested in the John of Gaunt Lodge Minutes of the 19th October, 1859. Similarly the Summonses are headed "Lodge of Instruction" until the 9th December, 1872, when the "Union Lodge of Instruction" appears at the head.

Founder

Our early brethren paid tribute to the work of R.W.Bro. William Kelly, Past Provincial Grand Master, Leicestershire and Rutland and P.M. of St. John's Lodge; and we should remember him with gratitude for it was his work which was instrumental in founding the Lodge of Instruction. Bro. Kelly acted as Worshipful Master of the Lodge eight times in 1842, and at all the nine meetings held between 1846 and 1848.

Places and Days of Meetings

The tavern in the 18th Century, and even in the first part of the 19th, was the place of general resort and many of the taverns were buildings of considerable pretensions. They were invariably the meeting places of Lodges in the early days of Freemasonry. Until the Freemasons' Hall was erected in Halford Street, Leicester, in 1859, St. John's Lodge and the John of Gaunt Lodge held their meetings in one or other of the principal taverns in the town. Brethren may be surprised to read these extracts from the manuscript By-Laws, dated 18th May, 1842.

By-Law 2

That its meetings be held every Monday evening (except regular Lodge week) at 7 o'clock and close at 10 precisely to be called off at half-past eight for refreshment for one half-hour only.

By-Law 9

. . . Meetings to be held in regular rotation at the private house of the brother (to be in Leicester), such brother to be Steward for the evening.

By-Law 11

. . . No provision for supper shall be provided by the Steward than bread and cheese and malt liquor with such salad etc. as may be in season or necessary for the same.

So we read:

"Holden at Bro. Kelly's".

"Holden at Bro. Prati's (Bell Hotel, for his house)".

"Should have been held at Bro. L'Hermitte's but in consequence of the house being quite full no Lodge could be held".

Before 1867, the entrance fee was 1/- and the annual subscription 4/-, but fines were imposed—1/- for absence or lateness, and 5/- for violation of By-Laws. The following entry appears for 29th August, 1842:

“... were fined also Bro. Briggs for neglect, there being no Minutes of the last Lodge”.

During the last hundred years the joining fee and the annual subscription have both risen very gradually from half-a-crown to ten shillings in each case.

Regular Meeting Places

The following Minutes appear:

15th September, 1846. St. John's Lodge of Instruction

“that its meetings be held at the Bell Hotel on the third Friday in each month at half-past seven, and close at nine”.

21st July 1846. John of Gaunt Lodge of Instruction

“third Thursday at the Exchange, Leicester”.

From October, 1846, to April, 1847, meetings were held at Bro. Reeves' office and one, on 1st March, 1848, at the 'Three Crowns'. Since January, 1867, all have been held at Freemasons' Hall (first in Halford Street and, since 1910, at 80 London Road).

The By-Laws of the Union Lodge of Instruction, 8th November, 1872, state,

“All meetings to be held at Freemasons' Hall on the second Friday in every month from September to April”.

Later this was changed to the present schedule, October to April. Perhaps we should remind ourselves of the dates.

1859 Freemasons' Hall, Halford Street

1910 Freemasons' Hall, London Road

1936 The Oliver Temple added at Freemasons' Hall, London Road.

1960 Sir John Corah Temple added.

The Objects of the Lodge

Our early brethren, like ourselves, were most anxious to maintain a high standard of work and to avoid innovations, as can be seen from a Minute of the 16th March, 1872:

“Bro. Halford (speaking on behalf of those about to form a new Lodge) stated that they were very unwilling to introduce any customs or methods of working which did not meet with the approval of the other Lodge, and therefore considered it desirable that a Preceptor be appointed”.

(This was Commercial Lodge, No. 1391).

In 1887, the By-Laws give, for the first time, OBJECTS—Nine in all, but the 1951 By-Laws, repealing all former laws and regulations, reduced these to five.

These objects may be briefly summarised:

Primarily to perfect the work—thereafter, incidentally,

To seek information,

Foster fraternal feelings,

Inculcate a love and reverence for the Craft.

The Work

Pre-1867

At the first meeting, 30th May, 1842, the Lodge was opened and closed in the three Degrees, and a portion of the first lecture was given. On the 20th June in the same year . . .

"the Lodge was opened and closed in the First Degree in a very creditable manner. The questions were put and answered satisfactorily and the Obligation was beautifully repeated by Bro. Angrave".

The Minutes of the 18th July, 1842, have these words . . .

"the brethren should get up the Prestonian Lecture in clauses".

Thereafter, to 1846, it seems that the Officers opened and closed in the three Degrees and occasionally worked a portion of the First Lecture, but on the 21st July, 1846 . . .

"the ceremonial part of the Initiation and Passing was performed".

1867-1967

For the first five years of this period the work was at the discretion of the acting Master so, other than opening and closing, there was no fixed pattern, e.g.:

- (a) The Minutes of the first meeting of the U.L.I. held on the 24th January, 1867, read,

"The Lodge was opened and closed in the Three Degrees. The ceremony of Initiation was gone through. Bro. J. C. Clarke was elected Treasurer and Bro. William Sculthorpe was appointed Secretary.
The Lodge was closed in harmony."

- (b) Opened in the three Degrees—ceremonial raising gone through—brethren called from labour to refreshment—closed in Third and Second Degrees."

- (c) Lecture on the T.B. in the Second Degree.

- (d) 27th June, 1867.

"Present—Bro. J. C. Clarke, Toller, Mace and Sculthorpe.
No other members being present, the meeting was adjourned".

At the foot of the John of Gaunt Lodge Summons, dated 12th February, 1867, there is the following notice,

"The Lodge of Instruction will be held on Thursday, 28th instant at 7 o'clock, at which members of both Lodges are requested to be present".

Similarly, the St. John's Lodge Summons of the 23rd February, 1867, has

"N.B. The Lodge of Instruction meets on the last Thursday in every month".

The first actual Summons issued by the Union Lodge of Instruction would seem to be that of the 23rd April, 1868 the heading of which is interesting—(clearly a printer's error in the second line)

St. John's Lodge No. 279
John of Gaunt's Lodge No. 523
Lodge of Instruction

In view of present day practice in the Province, the following extract from Lodge Summons of the 20th October, 1868, may excite interest and evoke comment.

". . . those brethren who have given in their names to Bro. Charles Johnson are particularly requested to be present as it is intended to rehearse the musical ceremonies appertaining to the Degree".

Some meetings would seem very long and tedious today. On the 15th February, 1870, the Lodge was opened in the First Degree and the Second Degree; Bro. Stanley was passed; the second Tracing Board was given; brethren were called from labour to refreshment and from refreshment to labour; the Lodge was opened in the Third Degree; the second and third sections of the Third Lecture were given, and finally the Lodge closed in the Third, Second and First Degrees.

Gradually the work became regularised, for the 1872 By-Laws state:

VII that the work consist of the ceremonies of the Three Degrees and the Lectures . . . The ceremony of Installation shall be worked twice in each year.

When the Installation ceremony was performed "the Chair Degree" was omitted.

11th November, 1874—*Annual Festival Union Lodge of Instruction*, when the seven sections of the First Degree Lecture were given. This is the first time that such a heading appears in the Minutes.

The 1887 By-Laws state

"The ceremony of Installation may be worked once a year. The Festival to be held in March".

For the Festival meeting held on the 13th March, 1891, the following appeared on the Lodge Summons,

"W. Bro. Robert Brewin, P.P.J.G.W. of Devon P.Z.279 and formerly W.M. 523 will favour the Lodge with,

'Some Explanatory Remarks upon Freemasonry and its Ritual in the Western States of North America'. His lecture is illustrated by the practical workings of a Lodge on the American system. The Secretary ventures to call the particular attention of brethren to this, as being not only useful and instructive, but also from a Masonic and antiquarian point of view, interesting."

A very flattering report of that occasion is given in the Minutes of the Meeting.

On the 13th September, 1901, Preceptor Billson impugned the action of the Preceptors and Secretary in countenancing and promoting the introducing of 'textbooks' into the Lodge and making entries therein. He suggested that all these should forthwith be destroyed.

At the next meeting the Secretary reported that he had received from 'the highest Masonic authority in the Province an admonitory letter of which he had undertaken for the future entirely to regard.'

On 9th November, 1903, Preceptor Holmes emphasized "the absolute necessity of having a fixed and unvarying form of Ritual, action and phraseology, as a safeguard against any possible undesirable collision within the Lodge between Preceptors of equal authority, and also against any possible changes that might be introduced or permitted by one or more Preceptors strong in prejudice and influence, or weak enough to submit to the clamour of a faction of the time."

Thereafter, the meetings fell into the present day rhythm of each of the Three Degrees being performed twice annually, with the Festival ending the Session in April.

Seeking Information

Throughout the past hundred years brethren have sought enlightenment, and the Preceptors have offered advice from their wide

experience, or theories from their valuable knowledge—a few examples quoted at random give proof of this

9th March, 1888. "... an interesting Paper was then read by Bro. Knowles upon the customary places for the V.O.S.L. in Lodges during the working of the various ceremonies of the First, Second and Third Degrees."

13th April, 1888. "A letter from W. Bro. W. H. White, G. Sec., dated 7th December, 1839, was read—as to the improper course of using a substitute light in the Third Degree for that of the W. M., whose light should neither be extinguished nor diminished, and pointing out that 'neither the five-pointed light by means of a lantern or any other device could be properly used'."

13th December, 1889. These questions were answered, the answers being recorded.

- (1) Why is the Ceremony of the Second Degree called Passing?
- (2) Of how many steps did the winding staircase consist, and what did they symbolise?

12th September, 1890. The answers to these questions are also in the Minutes.

- (1) Why are candidates H.W.?
- (2) What is the meaning of the Lodge being "just, perfect, and regular"?

8th April, 1892. Preceptor Thorpe then gave a drill in "Standing to order".

9th April, 1897.

- (1) What is the proper position for "standing to order" during the taking of the Obligation in the Third Degree?

After the turn of the century the Minutes do not record the answers given to questions. Today, many questions are put and answered, advice sought and help offered.

The Provincial Grand Lodge, through its executive officers, stands firmly in support of the Lodge and of its Preceptors, and the Lodge, in its turn, acknowledges its recognition of help derived from such publications as "Guidance on the Craft Ceremonies as Practised in the Province, 1964" and "Guidance on the Duties of Lodge Secretaries in the Province, 1966". The Union Lodge of Instruction also clearly recognises that discussions on "Symbolism" other than its part in the Degree Ceremonies is more properly the province of the Lodge of Research. Furthermore, it is understood that U.L.I. teaching, under the guidance of the Provincial Grand Lodge, is not intended to interfere in any way with established and approved customs in private Lodges.

Clothing

The manuscript By-Laws of the St. John's Lodge of Instruction, 1842 and 1846, both state that all brothers are to appear in Masonic clothing.

Since the formation of the Union Lodge of Instruction in 1867 the following changes have occurred.

1872.—The Officers for the evening shall wear the Collars and Jewels of Office, but the use of an Apron shall be optional with all.

1880.—The words are added 'except at the annual meeting in March, when full Masonic clothing must be worn.'

1951.—Officers only shall wear Collars and Jewels, but at the annual Festival Masonic clothing must be worn by every brother present.

Fostering Friendship

No one in close association with the Lodge doubts its unifying effects upon brethren from different and differing Lodges; no one fails to see

the moulding of the characters of men with a common aim, i.e. to endeavour, even through failure, to become stronger and more reliable and, by passing through the various offices, to succeed as an acting-Master; thereby upholding the traditions formed, and maintaining the standards set, by their predecessors. Truly, friendships formed in the U.L.I. strengthen those seeded and growing in the Mother Lodges of the brethren.

A friendly warning appears in the Minutes of the 13th February, 1880.

"Bro. Butler maintained that a wandering brother, a Frenchman, who had previously experienced the hospitality of Lodge No. 1391 and had also been relieved by Masons of this town, is again in the town and that he wished to caution the brethren against their generosity being unduly trespassed upon."

Reverence for the Craft

"Goodness does not consist in greatness,
but greatness in Goodness".

A good man may make a good Mason; a good Mason is a good man.

The charges of a Freemason, extracted from ancient records and printed in full in the Book of Constitutions, sets the standard of behaviour for every Freemason both in and out of his Lodge; and the charge given to all Initiates imposes on every member of the Craft the three great duties as his guide in life.

The primary function of the U.L.I. is to teach; so to correct and demonstrate; to promote discussion, in the full knowledge that what is understood most fully is most deeply appreciated and revered.

Emphasis of this was made by Preceptor Holmes who, on the 11th January, 1903, rose and said,

"While the Preceptors desire to encourage and assist brethren in their Masonic enquiries, it must not be by permitting desultory conversation or impersonal recitations of parts of the Ritual to usurp the strictly legitimate function of the Lodge; which is to promote and perfect the working of the Degrees.

Conclusion

Shining brightly through the past hundred years is the active interest shown by so many—from Bro. William Kelly, the founder, through Bro. Edward Holmes, the reformer, through Bros. S. S. Partridge and J. T. Thorp, co-founders of the Lodge of Research, No. 2429, through the Provincial Grand Master, Preceptors, Treasurers, Secretaries present-day Masters and brethren of all the Leicester Lodges.

The basic principles of Freemasonry are unchanging, but their application to the work of the Craft must accord with the changing times and thought.

Since 1867, U.L.I. has seen many changes, especially in personnel; but it is still the same Lodge in complete corporate continuity, and, if anything, more firmly established as an institution than ever.

"Then here's to the Oak, the brave old Oak,
Who stands in his pride alone.
And still flourish he, a hale green tree,
When another hundred years are gone."

COMMENTS BY THE PROVINCIAL GRAND MASTER

(R.W.BRO. BRIG. C. B. S. MORLEY, C.B.E., T.D., D.L.)

“The practised hand of the Provincial Junior Grand Warden has traced the development of the Union Lodge of Instruction from the time when it was, to all intents and purposes, little more than an instructional source for the two town Lodges, which, with the Knights of Malta Lodge at Hinckley, then constituted the Province of Leicestershire. We are all indebted to W.Bro. H. L. Wheatcroft for his painstaking research and very interesting Paper, which he undertook to prepare with great goodwill.

It is hardly surprising that in those distant days, with the Province consisting of only three Lodges, little guidance was received, or expected, from the Provincial Grand Lodge. Indeed, it is recorded that for nine years prior to the original constitution of what is now the Union Lodge of Instruction the Provincial Grand Master of that time was conspicuous by his absence. When he did appear, in 1844, it was to arrive after the Provincial Grand Lodge had been closed; and he repeated this discourtesy on his next visit three years later. In fact he attended only three meetings of his Provincial Grand Lodge in the thirty-eight years he ruled over the Province, and his presence at a Lodge meeting was regarded as little short of miraculous!

Well, brethren, the hard school of experience has taught most of us the value of example by those in authority, and, under the circumstances to which I have referred, it is not surprising that our brethren of old were forced back on their own resources. Somebody had to make decisions, and so, in the main, they emanated from the newly constituted Lodge of Instruction. Many of those decisions have been handed down to the present time, although some of them were, to say the least, a little extraordinary by modern standards, as I shall explain.

This continued to be the general pattern until 1913, when R.W.Bro. Edward Holmes was installed as Provincial Grand Master. He had an entirely different conception of his duty. He would arrive, sometimes without any warning, occupy the Chair and conduct the ceremony, and woe betide the Officers if their work fell short of his standards! For a man of small stature he had a most comprehensive vocabulary; for he was not Chief Constable of the County for nothing. But he it was who laid the foundations of the ceremonies, as they are now taught in the Union Lodge of Instruction and as are customary in our private Lodges.

After his death it seems to have been the rule that Provincial visits to Lodges should be confined, almost exclusively, to Installation Festivals; which gave to these proceedings an air of importance which was out of all proportion to the part they play in our masonic ceremonies. Incidentally, it made serious inroads into the pockets of the Masters and the funds of the Lodges. When I was installed as Master in 1938, I remember that I entertained eleven Grand Officers, the two Wardens and twenty-two of the twenty-nine Masters in the Province. A pretty tall order!

This concentration on Installation Festivals, to the detriment of the Degree ceremonies, meant that the Lodges were left very much to their own devices, relying more and more on the decisions of the Union Lodge of Instruction. Let it be said that the Preceptors strove valiantly to rise to the occasion, but some confusion of individual thought was inevitable under these conditions, as was a certain amount of resentment by Lodges that adhered to their own customs. Furthermore, brethren were visiting Lodges in other Provinces and, on their return, introducing innovations before full consideration had been given to them. These innovations, often without any merit whatever, could, and frequently did, make nonsense of the work.

Clearly the time had arrived when the Preceptors and the Lodges ought to receive more positive help and guidance from the Province, and it was with this aim in view that the "Guidance On The Craft Ceremonies As Practised In The Province" came to be published. It was at once adopted by the Preceptors of the Union Lodge of Instruction as the basis of their teaching, and it may fairly be claimed that it has helped to eradicate practices for which there was really no justification in fact. Some of the more curious of these practices are really worth examining.

Let us take first the exchange of words in the ceremonies of Initiation and Passing. Having given the customary caution that the words should not be repeated in full by a brother when being examined, he was immediately prompted to do the very thing he had been told not to do. Later in the ceremony the Wardens followed suit, thus reducing this part of the ritual to an absurdity.

It was customary in almost every Lodge for the Initiate's answers to the questions in the N.E. corner to be prompted by the Junior Deacon; so robbing this impressive portion of the ritual of the lesson it is designed to teach for all time. Personally I feel that the candidate should never be prompted to answer questions that involve his personal freedom of choice, and his conscience.

"Squaring", the primary purpose of which is to emphasise masonic symbolism, had become a fetish; sometimes as to be almost a burlesque. For example, it was customary to place the Senior Deacon in his chair after his investiture by conducting him all round the Lodge and back to the place from which he had come. And even the D.C. was conducted the few steps to the dais by the A.D.C.

Our candidates are carefully taught that the step is integral to the sign, and yet there survives the instruction to salute the Master and Wardens "in passing". As a natural result there is still some confusion between saluting, which demands the step as a preliminary, and standing to order, which requires only the final position. I have not yet found a ritual which teaches the candidates to "salute in passing", i.e. while still moving.

Many of you will remember the custom at Installation Festivals of the Installing Master exceeding his powers by declaring all offices vacant, which, of course, was beyond his authority to do. Similarly

the Director of Ceremonies was wont to inform the Master, after the Officers had been invested and addressed, that the Lodge was now "under his direction". One began to wonder who had presided over the proceedings!

Again, in this Province many Lodges had introduced a pointing motion with the hand prior to giving the sign. Here is an example of the intrusion of a practice in a ritual not in use in this Province. Yet at the same time the explanations of the signs were often cursory and, not infrequently, inaccurate.

These are only a few examples, of many, of how the passage of time and experience distort original good intentions. In Leicestershire and Rutland, as is pointed out in the Provincial "Guidance", our ceremonies are based on Emulation working, with certain traditional and sensible variations which in no way conflict with authoritative views. The best advice I can give is that every brother aspiring to the Chair of his Lodge should read, and re-read, the "Guidance" booklet as often as is necessary. I need hardly add that he would be well advised to join the Union Lodge of Instruction, where he will gain much added self-confidence.

Now, what of the future? It has been said that the Union Lodge of Instruction, the Lodge of Research and the Lodge of Installed Masters have conflicting interests, but this would be a wholly faulty appraisal of their respective roles. The first has essentially a teaching mission; the second provides for the wider masonic education of the student; the third deals with the responsibilities attached to leadership, since the members of this Lodge are all rulers in the Craft.

With the expansion of the Province in recent years the Union Lodge of Instruction wisely decided to streamline its old procedure, by holding two separate meetings on the same evening. Thus the members now receive more individual attention at the hands of the Preceptors, and their passage through the different offices is appreciably accelerated. It is to be regretted, however, that too few brethren are availing themselves of this unique opportunity to prepare for office.

To memorise ritual is one thing, but to appreciate its full meaning, and, in its delivery, to convey that meaning to the listeners, demands close study and much practice. How often does one hear a brother faultlessly declaiming, but in a manner which clearly indicates to his listeners that he does not completely understand the depths of the words he is using? I would like to see one or more meetings of this Lodge, in each Session, when each member brings his "Guidance" booklet with him, and tutorial study of the contents is substituted for rehearsals of Degree ceremonies. So frequently even the expert ritualist fails to make that impact on the candidate which he hopes to achieve because he has concentrated on learning his piece but has neglected his timing and phrasing.

And now I should like to refer to three most noticeable weaknesses in our ceremonies, and to ask the Preceptors to exercise constant vigilance in their instruction in these matters. The first is the correctness of the grips and signs. Here there is tremendous scope for improvement, for we are a long way from perfection. Another is the Junior

Deacon's handling of the initiate when advancing to the Master's and Wardens' pedestals. It is distressing to see the candidate finally shuffled into his correct position, or brought into audible contact with the pedestals. Deacons would benefit immensely from repeated rehearsals, the candidate being varied in height and physical qualities, to meet the circumstances which every Lodge experiences. I have noticed, so often, the perplexity on the faces of candidates advancing in the ceremony of Raising because the instruction has been timid and has lacked firmness and direction. A third point is the confusion existing in the use of the signs of F. and R. In the former the t. is squared; in the latter it rests on the index finger.

The old and tested procedure of accurate demonstration and careful explanation, followed by practice until perfection is reached, is still indisputably the best method, and we should always try to avoid neglecting movement in the Lodge in a desire to reach perfection of ritual. The debt that is owed to successive generations of Preceptors cannot be measured in words. Perhaps our best form of appreciation of a hundred years of devoted and faithful service is in the perfection of our ceremonies, as the result of the guidance received in this Lodge. I conclude with some recently uttered words of the M.W. The Grand Master when he said that *every ceremony, whether it be the Coronation of a Monarch, an incident in civic life or a meeting of a Lodge, demands, and should attain, absolute perfection.* To assist you to achieve that end has always been, and will continue to be, the aim and object of our Union Lodge of Instruction. May it prosper and flourish for all time, to do which it is dependant upon the lasting support and encouragement of those whom it owes to serve; we who constitute the membership of the City Lodges and those meeting at Syston."

The R.W. Provincial Grand Master restored the gavel to the Acting Master, who expressed the thanks of the Lodge to him, not only for honouring the Lodge by presiding over this important Meeting, but also for his stimulating address and for his kindly encouragement of the Preceptors, at all times, in the work they undertake on behalf of the Province.

SOME ROYAL ARCH RELICS IN THE PROVINCIAL LIBRARY AND MUSEUM LEICESTER

by

W. BRO. O. FARRANT, P.G.D., P.A.G. Sojr. (R.A.)

In honour of the bi-centenary of the establishment of the Supreme Grand Chapter of Royal Arch Masons of England, July, 1966, the Hon. Librarian and Curator of the Provincial Library and Museum, Leicester, arranged an exhibition of Royal Arch Jewels, Certificates, etc., which was much appreciated by many brethren throughout the Session.

In the following pages we reproduce photographs of some of the exhibits.

THE TRIBAL ENSIGNS

The emblems are painted on discs of tin, four-and-a-half inches in diameter, with small metal tubes soldered at the back to accommodate the staves. Large initial letters of the tribes are painted on the back. In every case, except that of Ephraim, the Latin inscriptions refer to the words printed in italics in the following passage (Genesis, Ch. 49).

Jacob's Blessing

And Jacob called unto his sons, and said,
Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.

REUBEN, thou art my firstborn, my might, and the beginning
of my strength,

The excellency of dignity, and the excellency of power:
Unstable as water, thou shalt not excel;

.....
SIMEON AND LEVI are brethren;
Instruments of cruelty are in their habitations.
O my soul, come not thou into their secret;
Unto their assembly, mine honour, be not thou united:
For in their anger they slew a man,
And in their selfwill they digged down a wall.
Cursed be their anger, for it was fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel

JUDAH, thou art he whom thy brethren shall praise:
Thy hands shall be in the neck of thine enemies;
Thy father's children shall bow down before thee.
Judah is a lion's whelp;
From the prey, my son, thou art gone up:
He stooped down, *he couched as a lion,*
And as an old lion; who shall rouse him up?
The sceptre shall not depart from Judah.

.....

ZEBULUN *shall dwell at the haven of the sea;*
And he shall be for an haven of ships;
And his border shall be unto Zidon.

ISSACHAR is a strong *ass*
Couching down between two burdens;
And he saw that rest was good,
And the land that it was pleasant;
And bowed his shoulder to bear,
And became *a servant unto tribute.*

DAN shall judge his people,
As one of the tribes of Israel.
Dan shall be *a serpent by the way,*
An adder in the path,
That biteth the horse's heels,
So that his rider shall fall backward,

.....

GAD, a troop shall overcome him:
But *he shall overcome at the last.*

Out of ASHER his bread shall be fat,
And *he shall yield royal dainties.*

NAPHTALI is *a hind let loose;*
He giveth goodly words.

JOSEPH is *a fruitful bough,*
Even a fruitful bough by a well;
Whose branches run over the wall;
The archers have sorely grieved him,
And shot at him, and hated him:
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty God of Jacob;

.....

The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:

They shall be on the head of Joseph,
And on the crown of the head of him that was separate from
his brethren.

BENJAMIN shall ravin as a wolf:
*In the morning he shall devour the prey,
And at night he shall divide the spoil.*

We have printed this as a poem because there is some evidence that, like many passages in the early books of the Old Testament, it was written by some national poet to commemorate the event long after it had happened (*Cf. Joshua, Ch. 10, vv. 13, 14. . . "in the book of Jasher"*).

TRANSLATIONS OF THE LATIN INSCRIPTIONS

JUDAH

He has lain down like a lion.

NAPHTALI

A hind sent forth.

ASHER

He will offer delights to kings.

DAN

A snake in the way.

BENJAMIN

In the morning he devours his
prey and in the evening he
will divide the spoils.

MANASSEH

A fruitful branch near a spring.

ISSACHAR

Lying between the boundaries.

ZEBULON

He will dwell by the sea-shore.

REUBEN

Rushing headlong like the
waters.

SIMEON (AND LEVI)

I will separate and scatter.

GAD

He himself at last will conquer.

EPHRAIM

Taking pleasure in threshing
the grain.

Notes

- (1) The lion of Judah has the crown (and not a sceptre) above, as a mark of sovereignty.
- (2) *Simeon and Levi*
 - (a) The story of their cruelty is written in Genesis, Ch. 34, vv. 25-31, where it is recounted that, on an expedition to rescue their sister, Dinah, from her husband, Shechem, they slew him and his father and all the other males in their city, which they then destroyed.
 - (b) When Canaan was divided, Moses had already allocated territory on the east of the River Jordan to the tribes of Reuben, Gad and half of the tribe of Manasseh. After the conquest, the land west of Jordan was apportioned *by lot*. The tribe of Levi had no allocation, except that it was ordered that the other tribes should give them certain cities, together with "suburbs for their cattle and for their goods from the wall of the city and outward a thousand cubits around about".



Judah
He has lain down like
a lion.



Naphtali
A hind sent forth



Asher
He will offer delights
to kings



Issachar
Lying between the
boundaries



Zebulon
He will dwell by the
sea-shore



Reuben
Rushing headlong like
the waters



Dan
A snake in the way



Benjamin
In the morning he devours
his prey and in the
evening he will divide his
spoils



Manasseh
A fruitful branch near
a spring



Simeon (and Levi)
I will separate and scatter



Gad
He himself at last will
conquer



Ephraim
Taking pleasure in
threshing the grain

(3) *Manasseh and Ephraim*

These were the sons of Joseph, and grandsons of Jacob. They give their names to tribes, together with ten of the sons of Jacob (omitting Joseph and Levi), making twelve in all.

Manasseh was the first born; and the artist has painted his father's "fruitful bough" on his ensign. Ephraim's emblem is a bullock, with a *bush* in the foreground.

In A.Q.C. vol. LXXVII, p. 293, W.Bro. Harry Carr writes, "The symbolism for Ephraim is, therefore, drawn from Moses' blessing (Deuteronomy, Ch. 33, v. 17)".

We quote vv. 13, 16 and 17:

"And of Joseph he said
Blessed of the Lord be his land.

.....

And for the *precious things of the earth and the
fullness thereof*

And for the good will of *him that dwelt in the bush*

.....

His glory is like the firstling of his bullock".

We may have here a clue to the threshing. "Ephraim came into possession of the best and central portion of the land". (Dict. of the Bible, ed. Hastings).

(4) *Issachar*

Some authorities connect the name with the root *skāhar* (to hire), and the words in Genesis, Ch. 49, vv. 14, 15, seem to play on the word in describing Issachar as 'a servant under task work'.

The word 'terminos' (boundaries) presents some difficulty, unless it refers to the territory of the tribe which appears to have been S. of Naphtali, and S.E. of Zebulon "probably in the hills *between the two valleys* which descend from the great plain to the Jordan (Wady el-Birch and Nahr Galud)". (Dict. of the Bible, ed. Hastings. See also tribal map in the Bible, ed. John Stirling, B. & F.B.S., 1954).

(5) *Zebulon*

The territory of the tribe included what is now the port of Haifa.

History of the Leicester Ensigns

Interest in Royal Arch Masonry¹ was manifested in St. John's Lodge (now No. 279) Leicester, soon after its formation in 1790, and the Chapter of Fortitude (attached to the Lodge) has been recognised by the Grand Chapter since 1796. There are scraps of evidence (and these are mainly in the Minutes of St. John's Lodge) of the early progress of the Chapter, the first Minute Book of which begins in the middle of the record of a meeting on 14th May, 1814; a page having been torn out.

¹See page 71 *et seq.*

6th July 1821

WBC By Cash .. 25 18 6
F.G.F.

J. Bowring, London, was doubtless Josiah Bowring (d. 1831), the famous painter of Tracing Boards.

On the back of the account is the artist's pencil sketch of the Principals' Banner with details—"2 ft. 3 by 1.10—£4 : 4"

The close association of the Chapter with the Lodge is proved, *inter alia*, by the fact that the *Lodge Account Book* contains the following entry:

1821 July 6th

"By R.A. Chapter for Cash paid to Sir F. G. Fowke, Bart.
6 - 10 - 0"⁴

Many of the articles mentioned in the account are still in use by the eleven R.A. Chapters now meeting at Freemasons' Hall, 80, London Road, Leicester. The tin disc ensigns, their colours still fresh and the paint only slightly chipped off in parts, served the Chapter of Fortitude until the removal of the Leicester Masonic bodies to the present premises in 1910, when they were replaced by the more conventional silk ensigns. They were also used by St. George's Chapter, No. 1560 (consecrated in 1886) and by the De Mowbray Chapter, No. 1130 (consecrated at Melton Mowbray in 1869) after its removal to Leicester in 1900.

The two extra ensigns are at the moment missing. They were probably 'Judah' ensigns for the use of the Sojourners.

⁴ See page 47

ROYAL ARCH JEWELS

Captions by W. BRO. R. G. SMITH, P.P.G. Supt. Wks.

Hon. Librarian and Curator

Provincial Library, Leicestershire and Rutland

Notes

Attention is drawn to the following points:

- 1 It will be observed that in certain of the jewels, the date A.L. shows a variation of 4 from what is now the accepted calculation. Owing to the use of the different chronology, it was the practice in the early days of R.A. Masonry to add 4004 to the current date. One of the jewels shows a still different variation (2).
- 2 Thomas Harper, silversmith, was Deputy Grand Master of the 'Antients' Grand Lodge, 1801-1813. He was also a leading figure in the 'Grand Chapter of Holy Royal Arch in London' (Antients) as 'Grand Scribe' and then for several years as First Grand Principal. We displayed a Grand Chapter Certificate of 1801 signed by him as 'Grand Scribe', and others, dated 1807, 1808 and 1813 bearing his signature as Z. In the record of Officers of the **Supreme Grand Chapter** at the time of the Union his name appears at the head of the list of Second Grand Principals thus:—1817 Thomas Harper (Past Rank)



ROYAL ARCH JEWEL

(in silver gilt)

With five-pointed star enclosing the Arch etc., and showing emblems of various Degrees practised by 'the Antients' in connection with Craft Masonry.

Reverse inscription

ERAT LUX ET LUX FIAT (*sic*)

Very old and very rare



COMPANION'S JEWEL

(hand cut)

inscribed

JAS MULLING ESQ.
A.L. 5786 A.D. 1784

Made by M. Atkinson



COMPANION'S COLLAR JEWEL

inscribed

BARNABY DUNN

A.L. 5804 A.D. 1800

*Note the globe and compasses
representing T.G.A.O.T.U.*

*Made by T. Harper, Silversmith,
Fleet Street, London*



COMPANION'S JEWEL
(in silver gilt)
of 'Antient's' pattern
 A.L. 5819 A.D. 1819
Inscribed (reverse)
 COMPN JOHN CRABTREE
 1824

Made by J. Harland, Poland St.



PAST FIRST
 PRINCIPAL'S
 COLLAR JEWEL
*set with brilliants, white
 on the circle, red on the
 triangle, and the colours
 of the Three Principals'
 robes on the base of the
 crown.*

circa 1830

A rare specimen

THE ROYAL ARCH PROVINCE OF LEICESTERSHIRE AND RUTLAND

An Introduction to the Supreme Order of the Holy Royal Arch

Provincial pamphlet

*Reproduced by permission of the M.E. Grand Superintendent
in and over the Province*

The Craft and the Royal Arch

In the Book of Constitutions the statement of the 'General Laws and Regulations for the Government of the Craft' is preceded by the following 'Preliminary Declaration':—

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

Thus the United Grand Lodge in England has clearly stated that *Royal Arch Masonry is not a separate degree; on the contrary, it is the completion of the Third Degree in Craft Masonry.* A mason's experience is not inclusive until he has been exalted in this Supreme Order; and for this reason every earnest student of Freemasonry should give serious consideration to becoming a Royal Arch Mason.

Under the English Constitution the Order is governed by the Supreme Grand Chapter of Royal Arch Masons of England, which publishes a book of General Regulations. These, however, deal only with rules specific to the Order. The preface states:

"In all cases for which special provision is not made by the following Regulations, the Order of Royal Arch Masons of England shall be considered as bound by the Constitutions of the Antient Fraternity of Free and Accepted Masons, hereinafter referred to as the Grand Lodge, and its proceedings shall be regulated thereby, as nearly as circumstances will permit."

In the Royal Arch Regulations it is ruled that

"The Grand Master of the Grand Lodge, if an installed First Principal, shall be the First Grand Principal; and the Deputy Grand Master, if an installed First Principal, shall be the Second Grand Principal."

The Grand Secretary, if qualified, is also the Grand Scribe Ezra, and the Grand Treasurer and Grand Registrar occupy similar positions in Royal Arch Masonry, if qualified to do so. A Charter for a new R. A. Chapter is granted only on a petition endorsed by a Craft Lodge, the number (and usually the name) of which it takes.

In Leicestershire and Rutland the Provincial Grand Master is the Grand Superintendent in and over the R. A. Province; and he has appointed the Deputy and Assistant Provincial Grand Masters as Second and Third Provincial Grand Principals, respectively.

Thus the integration of the Craft and Royal Arch Masonry is complete.

Membership

In the 18th Century membership of the Order was conferred in Craft Lodges only on brethren who were Masters or Past Masters. A special ceremony of '*passing the Chair*' was devised to confer the necessary qualification on brethren who had not actually been installed in the Chair of K. S.

The oldest known Minutes connecting the Royal Arch with an English Lodge refer to a meeting at the Crown Inn, Christmas Street, Bristol, in 1758, when two brethren were "raised to the Degree of a Royal Arch."

In 1843 the English Royal Arch Regulations stated that the qualification for exaltation was that a candidate must have been a Master Mason for twelve months. This period has now been reduced to 'four weeks and upwards.' It will be appreciated that the word '*exaltation*' is of deep significance.

The members of a R. A. Chapter have the title 'Companion'; and those who occupy (or have occupied) the principal Chairs, 'Excellent Companion'.

Work in the Chapter

A Chapter is governed jointly by the First Principal (Zerubbabel), the Second Principal (Haggai) and the Third Principal (Joshua); other offices are those of Scribe Ezra (the Secretary), Scribe Nehemiah, the Principal Sojourner and the First and Second Assistant Sojourners. All these officers represent the historical characters on whose activities the ritual is based. The complete list of Officers may be found in the Provincial Year Book.

Apart from the Installation of the Principals, there is a single ceremony—Exaltation; and while this contains (as do other parts of Masonry) much of legendary origin, the basis of it is historically accurate. Verification may be found in various Books of the Old Testament (particularly Ezra, Nehemiah, Haggai, and 2 Chronicles Ch. 36, vv 22, 23).

The ceremony takes the form of a dramatic representation of the return to their native land of some of the Jews after the sixty years of 'the Captivity' in Babylon, and of the rebuilding of King Solomon's Temple, which had been destroyed by Nebuchadnezzar's forces in 598 B.C.

In 538 B.C., Cyrus, King of Persia, conquered Babylon, and consequently the Persian Empire embraced most of Western Asia to the

shores of the Mediterranean and the boundaries of Egypt. Cyrus a noble king, thought by some historians to have been a worshipper of Jehovah, made an edict permitting the Jews to return home and rebuild their temple at Jerusalem. Cyrus himself told of this in a cuneiform inscription which has been discovered.

Many availed themselves of the opportunity and drifted back in scattered bands across the desert. In 520 B.C., when Darius had succeeded Cyrus as king, the foundations of the building were laid under the direction of Zerubbabel, the Prince, Haggai, the Prophet, and Joshua, the High Priest; and by 516 B.C., in spite of much war-like opposition by the surrounding tribes, the work was completed.

The R.A. ritual recounts the story of three of the returning exiles (represented by two of the Sojourners and the Candidate) to whom, as master masons, was allotted the task of excavating the ground for the foundations of the building, on the site where King Solomon's Temple had stood. There, in an underground vaulted chamber, they discovered "the long lost secrets" of a master mason.

What are those secrets? Every mason remembers the first question put to him at his Initiation, 'In whom do you put your trust?', and the answer he gave. The Supreme Order of the Holy Royal Arch amplifies that answer and gives inestimable instruction on the nature of the Deity and the duties of man.

Although the Order now accepts brethren of every religious persuasion, it showed originally a strong Christian influence, and parts of the ritual remind us of this fact. The Mystical Lecture is a remarkable and beautiful statement of religious faith, and no Companion of the Order can fail to be impressed by its teachings.

The Candidate is struck by the extremely colourful appearance of the Chapter Room, and particularly by the richly coloured robes of the Principals, (Z., H. and J.) who sit together on the dais. The beauty and significance of the ceremony are such as to have a strong appeal for any thoughtful mason.

General

1. Most R. A. Chapters hold three or, at the most, four meetings in each Session. The fees for Exaltation and the annual subscriptions are very much smaller than those in the Craft Lodges.

2. To hold the office of Principal, a Companion must have been installed in the Chair of a Lodge; but in this Province opportunities for taking part in the ceremony are provided for the Companions generally.

A brother who wishes to attain the highest Office should endeavour to join the Order not later than a year or two before he anticipates taking Office in his Lodge. In this way, a Companion can usually arrange his acceptance of Office in the Chapter so that his occupancy of the Principals' Chairs will not coincide with his Mastership of the Lodge.

3. Admission to the Order of The Red Cross of Constantine and to the Knights Templar and Malta Orders, all of which are practised in the Province, is confined to Royal Arch Companions.

The Degree of the Royal Arch as practised under the English Constitution contains the quintessence of masonic philosophy. Its symbolism is of the most exalted and sublime type, and its beautiful ritual is expressive of the highest ideals associated with the intimate search for, and the ultimate discovery of, Divine Light and Truth. It follows, therefore, that it is not something to be undertaken lightly; and it is to assist the would-be candidate to appreciate the nature and purpose of this *Supreme* Degree that this pamphlet has been prepared.

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

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

further examined by

W.BRO. O. FARRANT, P.G.D.; P.A.G.Sojr. (R.A.)

This instalment, the third, is confined to a review of the interest of the Lodge in Royal Arch Masonry.

It is known that Royal Arch ceremonies were practised in Lodge No. 91 (Antients), re-numbered 114 on the roll of the United Grand Lodge, and erased in 1821; and unfortunately the records of its proceedings are lost.

The Brethren, however, who seceded from the Antients' Lodge, in 1790, to found Lodge No. 562 (St. John's) under the Grand Lodge of England, quickly manifested their continuing interest in Royal Arch Masonry; and several of their new members '*passed the Chair*', then a prerequisite to entering the Order. (*See Transactions, 1964-5, pp. 84, 85.*)

No reports of the working of the Degree are included in the Lodge Minutes, and no separate Chapter Minutes before 1814 are known.

The Grand Chapter records show that a Charter was granted on 25th August, 1796; and local evidence of the early life of the Chapter (then No. 102) is contained in certain letters, and summonses to attend the Grand Chapter, which are still preserved. One of the earliest of these, addressed to "Mr. Wm. Burley, Leicester", is the following:

**ROYAL ARCH MASONS
GENERAL CHAPTER OF CONVOCATION**

Excellent Companions,

You are hereby particularly desired to attend the Duties of this GENERAL CHAPTER, on Thursday, the 20th of December, 1798, at seven o'clock in the evening PRECISELY, at FREE-MASONS-TAVERN; where the three Principals of every Chapter in England are summoned to meet, to elect the Grand Officers for the year ensuing, and other special business, agreeable to the Laws.

BENJAMIN COOPER

London
Nov. 26, 1798.

GRAND RECORDER
Earl Street, Chatham Place.

To the three Principals of Chapter No. 102

P.S. If you have not already sent me the list of your Officers and of Members exalted in your Chapter up to the 29th of September, last, you are requested now to do it, and to remit such Registering Fees, &c as may be due at that time; so that I may have time to lay the Accounts before this Meeting, at which time (as usual) the COMMITTEE OF CHARITY will be held.

You are desired to appoint an Agent in London, who will receive and pay for you, by which both time and expence will be saved.

(There is a manuscript foot-note)

I hope this will reach you but I have not your address or either Hodges or Ingle.

After 1791, the Lodge Minutes make no reference to Royal Arch Masonry until January 7th, 1801, when

"Bro. T. R. Smart was passed the Chair".

But in the following year this important Minute is recorded:—

MARCH 9, 1802

"Bro. J. B. Smith then moved that Bro^r Burley (one of the Principals of the H.R.A. Chapter) be requested to inform the Brethren the Lowest Sum they are permitted to take for the Exaltation of a Brother in that Degree, which Sum such Master Masons as wish to be exalted, or to forward the Interests of R.A. Masonry, shall be required to subscribe for the purpose of raising a fund for the purchase of the Paraphernalia necessary for the Working of the Chapter & if the Sum so subscribed be insufficient for that purpose, Such deficiency shall be made up by Loan from the fund of Craft Masonry & for the better re-payment of such Subscriptions, the brethren who have subscribed shall be exalted for their original subscription, & the loan from the fund of Craft Masonry (if any) together with the Sum of £3 6s. 0d. now due for the purpose of the Warrant to hold such Chapter shall be repaid by such Subsequent Exaltations as may take place, this Motion being Seconded by Bro^r Burley, it was ordered that the Secretary (as a preparatory step to carrying it into effect) should write to Bro^r Goodbourn to enquire the lowest expence. Such paraphernalia may be had for & to request his assistance in the Business."

The success, or otherwise, of this scheme is not immediately clarified by the Lodge records, except that payments were made for Royal Arch purposes in 1802 and 1803 (*See p. 74*)

The first separate records of the Chapter do not appear until the opening, in 1814, of "The Chapter of Fortitude—Minute Book", which includes an inventory taken in 1816. (*See p. 61, para. 1 ante*).

It is appropriate to include the complete list at this point:—

- 1 Large Box
 - Containing
 - 3 Robes P
 - 2 Do S^s
 - 3 Do 2^{rs}
 - Stend & Saten Covg. S.S.
 - 2 Scarfs—S^s
- 1 floor Cloth Pedestall
 - foot attachment
 - Holy Bible 2
 - Ark with (?) & Letters
 - Janisters Sash
 - P.S & M Working Tools
 - 3 pr. G Staves (5)
- 14 small do
- 12 Bases (*Bases for staves?—O.F.*)
- Books
 - Money
 - Transactions
 - Laws &c

The ark in this case refers either to a box or (more probably) to the *arch*. Scribe E. at that time was not entirely literate.

We still have an old box, a truncated triangle in shape, housing the arch when it is not in use. The '*stones*' are deeply engraved with letters (gilded) forming the words LUX FIAT.

This *arch* is still used regularly by the Chapters meeting at Freemasons' Hall, 80 London Road, Leicester, as also is one of the old Bibles (printed in 1788).

Soon after the verbose motion, quoted above, Bro. J. B. Smith¹ fell into trouble, and on Aug. 7th, 1805, it was ordered that '*his name be erased from the Lodge Book*'. He was accused of the misuse of the Lodge funds and for the next two years he was pursued by the threat of legal action.

For several years the Lodge (and no doubt the Chapter also) suffered many difficulties; but it must be remembered that the continuing war with Napoleon was taking a terrible toll of the nation's strength, both material and spiritual. Poverty and distress were rampant, and the mere struggle for survival must have preoccupied the minds of all the population.

In 1816 (the year after Waterloo), renewed interest in the Royal Arch is apparent in the Lodge Minutes.

JULY 3, 1816

"Brother Barney proposed our Worthy Bro^r Thos Kirkland to be made a P.M. which was seconded by Br. Burley"

This apparently was agreed, and *then* Bro. Kirkland was 'raised to the sublime degree of a Master Mason'.

Nov. 21, 1817

"Bro^r Cook 2nd by Br Smart Bro^r Proposed Abraham Smith & Tho^s Turner to be admitted Masters of Arts & Sciences in order to their Exaltation to the Sublime Degree—

Bro^r Abraham Smith was then admitted accordingly—At 8 O'clock till which time he kept the Lodge in Waiting Bro^r Turner came forward and rec^d a severe reprimand but stated he had been detained on his official Business and was admitted a Master of Arts & Sciences accordingly"

Between this point and Dec. 20, 1819, eight other brethren of the Lodge were '*admitted Masters of Arts & Sciences*' or '*passed the Chair*', according to the whim of the Brother recording the Minutes as Secretary *pro. tem.*

The close integration of the Chapter with the Lodge is typified in many ways, but never more strikingly than in the case of Bro. William Burley². Up to the time of his masonic eclipse, he was a regular attender and a leading figure in the life of the Lodge, having occupied the Master's Chair, and he served many times as Master in a temporary capacity. He was always at hand to fill any of the principal Offices in emergency.

After he had *passed the Chair* on Jan. 6th, 1792, he became one of the keenest protagonists of Royal Arch Masonry. He was one of the earliest Principals, and when the Chapter began to have a separate existence in 1814, he was elected Principal H., and served in this Office until June 19th, 1816.

On 2nd Oct., 1816, the Craft Minute Book records *his resignation from the Lodge*.

¹See Transactions 1965/6: pp. 75, 76.

²See pp. 71, 72.

The new Chapter Minute Book completes the sorry story.

Nov. 20, 1816

"Principal H, having been excluded this Chapter in consequence of his having declined being a Member of 525, it was proposed by M.E.Z. & 2nd by S.E. that our Exelent Comp. Bror. John Fox be Install E.H. instead of *the late Comp^a Burley*—& he was install^d accordingly.

DEC. 4, 1817

Proposed that *our late Comp. Burley* be commanded to deliver up the warrant belonging to the Chapter, and in case it was not done that he be reported to the Grand Chapter"

In spite of the fact that a deputation of Companions was appointed to 'wait on him' the Warrant was never recovered.

Further proof of the connection between the Lodge and the Chapter is found on the Payments side of the *Lodge Cash Book*.

| | | |
|------|---|------------|
| 1798 | December 10—Register for Royal Arch | 6 - 0 |
| 1802 | Apr. 1—Expences paid for the Royal Arch | 2 - 2 - 0 |
| | Cash—advanced for the like purpose | 1 - 1 - 0 |
| | Oct. 6—Royal Arch Sash | 4 - 10 - 0 |
| | Fringe for d ^o | 8 - 0 |
| | Dec. 18—Expences for Royal Arch | 9 - 0 |
| 1803 | Mar. 16—Expences and Janitor | 7 - 0 |

No further Cash Account of the Lodge exists until 1816; apparently there was little or no activity during the intervening period. (*See p. 74*).

| | | |
|------|---|------------|
| 1821 | July 6—By R.A. Chapter for Cash paid to Sir F. G. Fowke Bart. | 6 - 10 - 0 |
| | Oct. 9—By Chapter per Bror Arnick | 3 - 7 - 0 |
| | Oct. 12—By Chapter for Osburn ^a | 17 - 6 |
| | Oct. 16—By Chapter for Riley ^a | 18 - 4 |
| | Dec. 5—By Chapter for Sashes &c | 1 - 14 - 6 |
| 1822 | Apr. 29—By a Case for Charter | 1 - 3 |

In the accounts for 1822 the following note is included in *red ink*.

N.B. The Lodge is indebted to the Chapter of Fortitude the Sum of £8 - 19 - 11 being the balance of Account for Sums borrowed &c.

In modern English this would read: "The Chapter is indebted to the Lodge."

| | | |
|------|---|------------|
| 1822 | Aug. 29—By Chapter for Remittance to the G.R. Chapter with Return | 15 - 0 |
| | Nov. 11—By Chapter per Riley | 1 - 7 - 0 |
| | By d ^o per Osburn | 1 - 7 - 0 |
| | By d ^o per Measures on acc ^t | 10 - 0 - 0 |
| | Nov. 12—By Chapter for Coach Fare &c of Comp ^a Thompson to & from London | 3 - 10 - 0 |
| 1823 | April 8—By Chapter per Measures—balance | 6 - 5 - 4 |
| | Aug. 25—By Chapter for Remittance | 3 - 0 - 0 |
| 1828 | June 20—for washing surplices | 3 - 8 |
| | Jul. 21—for Boards for Chapter | 10 - 6 |

There is no further entry in the Lodge Cash Book in respect of the Finances of the Chapter.

^a The Lodge tylers.

Anxiety about the Warrants was reported in the Lodge Minutes:—
"JAN. 5, 1820

The W.M. proposes & seconded by Br Stallard & unanimously agreed to
That the Warrant be also sent in order to its being corrected to the present Number, and the *Chapter of Constitution* be attached to it".

Clearly, the Warrant of the Lodge could not be sent to the Grand Lodge, as it was 'missing' at about the same time as that of the Chapter!

A Warrant of Confirmation, giving the Lodge its new number, 525, was supplied by the Grand Lodge.

" And whereas the Brethren comprising the said Lodge have represented to us that their said Warrant hath been destroyed and have therefore prayed us to grant them a Warrant of Confirmation, Now know ye that we being satisfied of the reasonableness of the said Request do hereby grant this our Warrant of Confirmation etc."

(dated 26th April, 1820)

Strangely enough, the Charter, issued to the Chapter makes no mention of the lost Charter, but is to all intents and purposes a new one.

" Be it known that our Excellent Companions Thomas Fox, John Joseph Smith (*seven other names are mentioned*) having made known to our Supreme Grand Chapter their Desire of holding a Chapter of our Order grant unto the said Companions a Charter of Constitution to be held with and attached to the Warrant of the Lodge No. 525 called the Saint John's Lodge the first Chapter to be opened on Monday, the 1st Day of October now next ensuing by the Title of the Chapter of Fortitude etc."

(Dated 9th May, 1821)

A most important stage in the life of both the Lodge and the Chapter was reached on 8th and 9th October, 1821.

MONDAY 8TH OCTOBER

"St. John's Lodge No. 525. Adjourned to the Bell Hotel in Leicester when the kind assistance of Brethren from London was received by the Lodge.

Present

| | |
|---|---|
| W.M. Bro ^r Deans, Master of Lodge of Emulation, No. 22 | |
| S.W. " Thompson, P.M. Lodge of Antiquity, No. 1 | |
| J.W. " Hair, Master of Lodge Castle L of Harmony, No. 29 | |
| " Smith | } Royal Brunswick Lodge, Sheffield, No. 551 |
| " Kirby | |
| " Redfern | |

(Eleven members of the Lodge are listed)

After very able Instructions from our London Brethren, in the three Degrees, Lodge was closed in perfect harmony".

We hope to explain the significance of this meeting in the next copy of the Transactions. For our present purpose, the two meetings held on the next day are of greater importance.

TUESDAY, 9TH OCTOBER

"St. John's Lodge No. 525. Adjourned, held at the Bell Hotel in Leicester, prior to the opening of the Chapter.

Breⁿ Present

| | |
|---------------|---------------------|
| W.M. Thompson | P.M. L.A. No. 1 |
| S.W. Deans | W.M. L.E. No. 22 |
| J.W. Hair | W.M. C.L.H. No. 29" |

(Two of the Brethren of St. John's Lodge acted as Deacons. The Sheffield Brethren were again present together with a Brother from the

Londonderry Lodge, Ireland, and twelve other members of St. John's, including Bros. Sir F. G. Fowke and Rev^d T. Burnaby.)

"Brother Amick was proposed to *pass the Chair* in order to his receiving a superior Degree, which being unanimously agreed to, was passed accordingly"

A Meeting of the Chapter was then held, the roles of the chief actors being again reversed. *(From the Chapter Minute Book)*

"Chapter of Fortitude, No. 102 *belonging to St. John's Lodge, Leicester*, met pursuant to special Summons on 9th day of October, 1821. For Companions present, see preceding page. *(There are twenty-two signatures)*.

Companion Hair. P.Z. Cyrus Chapter. No. 165 Z

" Thompson. P.Z. Moira Chapter H

" Deans P.Z. Cyrus Chapter No. 165 J

Chapter being opened in solemn form the above Companions proceeded to install the following Companions as Principals.

| | | | |
|--------|--|---|--|
| As. J. | Thomas Cook | } | of Chapter of Fortitude No. 102 |
| | John Fox | | |
| | Joseph Smith ⁴ | | |
| | Chris ^r Musson | | |
| | Joseph Smith ³ | | |
| | Thomas Kirby | } | Brunswick Chapter of Paradise, Sheffield |
| | Samuel Redfern | | |
| As. H. | Thomas Cook | } | Chapter of Fortitude |
| | John Fox | | |
| | Joseph Smith | | |
| | Thomas Kirby | | |
| As. Z. | Sir Fred ^k Gustavus Fowke Bart. | } | Chapter of Fortitude |
| | Thomas Cook | | |
| | Joseph Smith | | |

Br. Chapter, Sheffield

Companions

Sir Fred^k Gustavus Fowke Z
 John Fox H
 Christopher Musson J

were then severally Inducted to their Chairs, as Principals of this Chapter. Companion W^m Cooke proposed Brother John Amick who had passed the Chair in a previous Lodge to be Exalted to this sublime Degree, seconded by M.E.Z. was then balloted for, and approved unanimously, and he being in attendance was Exalted accordingly.

The M.E.Z. then gave the Historical Lecture, and the Lecture on the Signs & Word.

Companion Deans then gave the Mystical Lecture—and Companion Hair the Symbolical Lecture.

Chapter closed in solemn form.

Tho. Cook—P.Z.
 Wm. Cooke—E."

Present-day Brethren will agree that a considerable day's work had been accomplished!

Companion Thompson was afterwards a frequent visitor, often taking the First Principal's Chair when Comp. Sir F. G. Fowke could not be present. He became an honorary member of the Chapter.

The Meetings reported above marked a significant stage in the development of the Lodge and the Chapter, both of which had shown the effects of the *remoteness* from London of this provincial town in the 18th and early 19th Centuries. Thereafter, we see the beginnings of what may be called the post-Union interpretation of Freemasonry.

We cannot help but admire the faith which inspired many of our ancient Brethren and Companions, and the enthusiasm which had kept them going until help came.

⁴Senior—See Transactions 1964/5, p. 77, *et seq.* ⁵Junior—See *ibid* p. 86, *et seq*

PATRON SAINTS OF FREEMASONRY

by

W.BRO. REVD. S. D. STURTON, O.B.E., M.D.(Cantab), F.F.R.(R.C.S.I.)

*Past District Grand Warden, D.G.L. of Hong Kong and the
Far East (E.C.), P.D.G. Chaplain (Phillipine Constitution)*

Member of the Correspondence Circle

(This Paper was first read to University Lodge of Hong Kong, No. 3666, E.C., in March, 1957, and repeated to the Paul Chater Lodge of Installed Masters, No. 5391, E.C., on 30th October, 1957.)

We are indebted to W.Bro. Revd. S. D. Sturton for his permission to publish it here.—Ed.)

About twenty years ago I was invited to give a lecture in Shanghai before Lodge Lux Orientis, an Austrian Lodge working at that time under the Grand Lodge of Vienna. The Grand Lodge of Vienna was universally recognised by the other regular Grand Lodges until the Nazi invasion of Austria, when it ceased to operate. It has resumed work since the end of World War II, and is recognised by the United Grand Lodge of England, as well as other Grand Lodges.

It was an interesting experience to visit an Austrian Lodge, with its different internal arrangements and its somewhat different working. The Lodge was opened and closed in German, but all its other proceedings were carried out in English for the benefit of several visitors from the other constitutions which operated in Shanghai at that time.

The special occasion was the Feast of St. John the Baptist, which falls on 24th June. I believe that the Grand Lodge of Vienna holds its Annual Communication on that day, as do various other Grand Lodges. The Grand Lodge of England holds quarterly communications on the 1st Wednesday of March, June, September and December, but the Grand Master is always nominated at the December communication, and I believe that formerly there was an annual communication on or near the Feast of St. John the Evangelist, which falls on 27th December.

On the occasion when I was asked to lecture before Lodge Lux Orientis my subject was the association of St. John the Baptist with Freemasonry. I have not got the notes of that lecture now, but this evening I want to look into the association of the names of the two Sts. John, St. John the Baptist and St. John the Evangelist, with Freemasonry, and to suggest why such an association may have arisen.

I expect that Brethren, if asked who were the Patron Saints of Freemasonry, would probably mention the "Quatuor Coronati" or "Four Crowned Martyrs" after whom the Lodge Quatuor Coronati, No. 2076 E.C., was named. The four crowned martyrs were skilful stonemasons and lived during the reign of Diocletian, Roman Emperor, known to posterity chiefly on account of the fierce persecution of Christianity with which his name is connected. The legend states that the four in question were members of a company of skilful artisans collected from the province of Pannonia by the Emperor, for the purpose of building a Temple to Apollo the Sun God.

Their names were Claudius, Castorius, Symphorianus and Nichostratus. All of them were secretly Christians. There are various legends dealing with the history of these four Operative Brethren, but perhaps the most likely is one which states that they were ordered to carve a statue of Apollo out of a block of marble supplied to them. As they were unwilling to make an image of a heathen deity, and also unwilling to state why they would not make it, they gave out that the block of marble was unsuitable for the purpose, and instead made a representation of Aesculapius, the Greek "Father of Medicine".

The real reason for their disobeying the imperial command was found out, and they were put to death by the Emperor's orders, each of them being sealed up in a lead coffin and thrown into the Danube. The date of their martyrdom is given as 8th November, A.D.287, and 8th November is the date for installations in Lodge Quatuor Coronati.

In the Roman Breviary of 1474 the four crowned martyrs are referred to by name. They appear to have been adopted by the operative stone masons of Germany as patron saints of operative masonry. I have seen a picture of them holding various working tools.

In Speculative Masonry, however, we find more evidence of the two Sts. John, being regarded as the Patron Saints of the Order. I may say right away that although there are various speculations on this subject there is very little authoritative history or tradition as to why they are the Patron Saints.

The fact that they are regarded as Patron Saints appears in the Ritual of several regular Grand Lodges. I will quote from the Ritual of the Grand Lodge of California with which I am familiar. In the Obligation of all three Craft degrees the Candidate says: "I . . . of my own free will and accord, in the presence of G., and this Wor. L. of F. & A.M., erected to Him and dedicated to the Holy Saints John, do hereby . . . , etc.". The remainder of the Obligation is similar to those of the corresponding degrees in the English Constitution, although there are some differences in wording.

In the Lecture of the 1st Degree of the Grand Lodge of California and other Grand Lodges we find the following paragraph, which is very similar to a paragraph in the longer form of the lecture as used by the English Constitution:

"Lodges were anciently dedicated to King Solomon, as it is said that he was our first Most Excellent Grand Master. Lodges at present time are dedicated to Saint John the Baptist and Saint John the Evangelist, who were two eminent patrons of Masonry; and since their time there is, or should be, represented in every well furnished Lodge, a certain point within a circle—the point representing an individual brother, and the circle, the boundary line of his conduct, beyond which he should never suffer his passions, his prejudices, or his interest to betray him. This circle is supported by two perpendicular parallel lines, representing St. John the Baptist and Saint John the Evangelist¹; and on its top rest the Holy Writings".

¹Now said to represent Moses and King Solomon (see Explanation of the First Tracing Board)—Ed.

Certificates of a M.M. under the Grand Lodge of Ireland commence with the words, "We, Chiefs of the Most Ancient and Rt. Wor. Lodge of St. John".

The three Craft degrees have long been known as "St. John's Masonry", particularly in Scotland, and the members were at one time called "John's Brothers". In our Lodge we refer to the collection for charity as "St. John's Box".

The question now arises as to why either St. John the Baptist or St. John the Evangelist should be patron saints of Masonry. I have been able to obtain further information from a lecture entitled "How John transferred Masonry from the Temple to the Lodge". This lecture was given by Bro. Rev. Rabbi Cohen in the Sydney Lodge of Research on 19th May, 1925, and is printed in Vol. XII of the Transactions of that Lodge.

There is also a legend which was reproduced in Mackay's "Encyclopaedia of Masonry" in 1845. It states "From the building of the first Temple at Jerusalem to the Babylonish captivity, Freemasons' Lodges were dedicated to King Solomon. From thence, to the coming of the Messiah, they were dedicated to Zerubbabel, and thence to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist, but owing to the many massacres and disorders which attended that memorable event, Freemasonry sank very much into decay, and it could not meet in sufficient numbers to constitute their legality; and at a general meeting of the craft held in the city of Benjamin, it was observed that the principal reason for the decay of Freemasonry was the want of a Grand Master to patronise it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer that though well stricken in years, being upwards of ninety, yet having been in the early part of his life initiated into Freemasonry, he would take upon himself that office; he thereby completed by his learning what the other St. John had commenced by his zeal, and thus drew what Freemasons term a line parallel, ever since which Freemasons' Lodges in all Christian countries have been dedicated to St. John the Baptist and St. John the Evangelist".

I feel that this is an interesting story but that we should not take it too literally. There seems to be a certain amount of evidence that St. John the Evangelist was living in Ephesus about the year A.D.96, and that he died during the reign of Trajan, but I do not think we can go beyond this. It is, I believe, a fact that there was some organisation in the days of the Roman Empire which had Lodges with a Master and two Wardens, also that the teaching of the sect of the Essenes had much in common with the principles of Freemasonry, but it is a matter of sheer speculation as to whether either those Lodges or the Essenes were in any direct sense the forbears of Freemasonry.

I feel that we cannot trace a certain pedigree for modern Freemasonry further back than the Mediaeval Guilds of Operative Masons, although in the register of companies in the City of London in the year 1350 one

finds two separate entries for "The Company of Masons" and the "Company of Freemasons".

The Rabbi Cohen mentions that in a carved inscription of about the year 1136, in the building of Melrose Abbey, St. John the Baptist was in the Middle Ages accepted as the Patron Saint of the Builders' Fraternities; and it is maintained that for that reason his name was honoured by the speculative Masons when they revived the moral philosophy of the Operative Guilds.

Bro. Cohen also points out that it has been surmised that the original patron was neither St. John the Baptist nor St. John the Evangelist, but the Byzantine St. John the Almoner.

From other sources I have learned that the first Hospital of St. John at Jerusalem, about the year 800, was named after this St. John when it was founded by the Merchants of Amalfi, whose city coat-of-arms was the 8-pointed white cross, well known to us at the present day in the Venerable Order of St. John of Jerusalem. The present Order of St. John took over the earlier Hospital in Jerusalem in the Crusades, and its new Patron Saint has ever been St. John the Baptist. I have been informed, unofficially, at the Headquarters of the Order in Clerkenwell that the Knights of St. John were also unofficially Freemasons before they were expelled from Malta by Napoleon.

Rabbi Cohen also mentions another John, Johanon ben Zakkai, or John the son of Zacchaeus, a pupil of Hillel, whom the old Book of Constitutions of the Grand Lodge of England mentions as one of Herod's Wardens during the rebuilding of the final Temple. This John opened an academy at Jerusalem about the year A.D.30, and attempted to bring about peace with Rome in the final revolt of about A.D.70. When this effort failed he made a strange arrangement with his nephew, Abba Sicara, which means "The Wielder of the Dagger". John was placed alive in a coffin, and carried out past the sentries with an announcement or password "The Master is Dead". After being placed in a cemetery he emerged from his coffin and sought out Vespasian, and told him that after a few days he would learn that he had been made Roman Emperor. When this actually occurred a few days later Vespasian liberated him and allowed him one request. This request was to set up the Academy of Jamnia, from which much Jewish learning has proceeded. This John is given some remarkable titles in rabbinic literature, viz.: "Light of Israel. Right Hand Pillar. Mighty Hammer".

We thus have four possible Johns as Patron Saints of Masonry. There is another suggestion held among Masons, which I brought forward strongly in my original lecture, as to why the Feasts of the two Saints John are Masonic Festivals. The 7th of the noble arts and sciences is Astronomy, and I feel it is obvious that this science plays a great part in our ritual, even at the present day. Lodges are placed E. and W., the W.M. sits in the E., the site of the in the 3rd degree is due E. and W. The covering of a Lodge is no less than the cloudless canopy or star decked Heaven. In all three degrees the candidate perambulates or circumambulates the Lodge in a clockwise direction.

With these points in mind it would appear natural for Masons to hold their Festivals at the summer or winter solstices. The Feast of St. John the Baptist falls on 24th June, only three days after Midsummer Day, and that of St. John the Evangelist on 27th December, only six days after the winter solstice. I venture to suggest that the choice of these two saints' days may have been influenced by their falling almost on the two solstices.

Whatever may be the truth of the various stories which I have recounted this evening, I think we shall all agree that in the three Saints John and the four Crowned martyrs we have examples of courage, fortitude, and charity, well worthy of emulation by Masons in all ages.

AN ACCOUNT OF FREEMASONRY IN FIJI

by

W.BRO. L. M. SHERWOOD, P.M. Rewa Lodge of Viti, No. 2238 E.C.

Member of the Correspondence Circle

(This Paper was first read to United Masters Lodge, No. 167, New Zealand, on 20th October, 1966; and we are indebted both to V.W.Bro. R. F. Newton, Past Grand Lecturer, Secretary of that Lodge, and to W.Bro. Sherwood for permission to reprint it.—ED.)

Introduction

It will have been noted that my paper is entitled: "An Account of Freemasonry in Fiji". It has not been called a "history". This is because a history is basically a systematic record of past events, which this paper is not. Indeed a true history is precluded by the provisions of Rule 177 of the English Book of Constitutions which prohibits publication of the proceedings of any Lodge. Further, the paper is not a narrative or a chronicle because it does not deal with the events in order of time.

What I have done is to select facts and events from the material available to me and to present them on the basis of Masonic interest and importance. In places I have added some opinion and judgment.

"Account" is a word of wide signification that suits well, I think, the nature of the paper.

Let us then proceed with: An Account of Freemasonry in Fiji.

Synopsis

The whole is divided into 14 sections headed:

The region and its people—Lodge statistics—Situation of Lodges—Lodge Polynesia—The Lodge of Fiji—Rewa Lodge of Viti—Lodge of Lautoka—Ba Lodge of Fiji—Matters general to all Lodges—Acts of Apostasy and of Amendment—Non-surviving Lodges, Associations etc.—Superintendence of Fiji Lodges—Royal Arch Masonry—Conclusion.

Mostly, the account ends with 1965.

The Region and its People

Since the start of World War II there have been, in many spheres, close contact between New Zealand and Fiji and the respective peoples and a good deal has been learned by the one about the other. For example, only recently a Fijian Rugby team hurled defiance at their opponents with a Maori haka. In spite of all this knowledge I think it might be well for me to open with a few words on the Fiji region and its people.

Fiji consists of an archipelago of about 300 islands straddling the 180th meridian of longitude between 15 and 22 degrees south of the Equator, an area of about 100,000 square miles. About 100 of the

islands are permanently inhabited; the two largest, Viti Levu and Vanua Levu, comprise 85% of the total land area of about 7,000 square miles. Suva, the capital, a town of about 46,000 people, lies 2,000 miles north-east from Sydney and 1,300 miles almost due north from Auckland.

The 450,000 people of Fiji are made up of approximately 50% Indians, 41% indigenous Fijians, 5% Europeans and part-Europeans, 1% Chinese and 3% other Pacific Islanders.

Except on a commercial or industrial basis there is little mixing of races: Indians, Fijians, Europeans and Chinese tend to be socially separate communities with their own schools, clubs and sporting activities. Among themselves each racial community speaks its own peculiar language. At home an Indian would speak Hindi, Tamil, Telegu, Gujerati, etc., depending upon the part of India from which his forebears emigrated, or Urdu if he is a Muslim. Arabic is spoken in the mosques. Fijians speak their local dialect with the Bauan dialect as lingua franca. The Chinese speak what I think is Cantonese. Most schools still use one or other of those vernacular tongues as the language of instruction in the junior classes.

This division of the communities has a serious effect on Freemasonry because generally the Craft is looked upon by the other races as an European institution, reserved for members of that race. The result is that few Fijians (about four), only one Indian (a Christian) and no Chinese have sought to join the Order; yet in India, for example, Freemasonry thrives. With "localisation" of available employment expatriate European residents are becoming fewer and Lodge attendances in Suva are declining as Table 1 shows.

Lodge Statistics

There are five Craft Lodges in Fiji. Four are under the jurisdiction of The United Grand Lodge of Antient, Free and Accepted Masons of England; the other is under The Grand Lodge of Antient, Free and Accepted Masons of Scotland.

The statistics dealt with in this section have been extracted from Lodge records, and all care has been taken to ensure accuracy but they have not been checked by a second person. However, the author is confident that they contain no material error.

Current membership of Fiji Lodges is given in Table 2. Total membership is 641 of whom 292 live in Fiji. After allowing for those who belong to more than one Lodge the number of Fiji-resident Freemasons attached to a Fiji Lodge is about 202 of whom 50 to 60% attend Lodge; 47 of these live more than 25 miles from Lodge. I estimate that there are in Fiji between 50 and 100 other Freemasons who are not attached to a Fiji Lodge.

The high percentage of overseas-resident members (54%) reflects the large itinerant population of expatriates who come to Fiji on a tour of service and then move on to overseas fields of employment though retaining their Fiji Lodge membership. Newsletters published by The

Lodge of Fiji ("The Gavel"), first in 1947 and with two or three interruptions since, and by Rewa Lodge of Viti ("The R.L.O.V. Newsletter") continuously since 1957, aim to keep overseas members in touch with their Fiji Lodges. (Both newsletters seek also to impart Masonic instruction. In this regard The R.L.O.V. Newsletter has attracted favourable attention in many lands.) Ba Lodge of Fiji and Lodge Polynesia each has had short-lived newsletters.

Tables 3, 4, 5 and 6 give statistics relating to number of meetings, initiations and attendances.

Most Lodges meet regularly 12 times a year.

TABLE 1
ATTENDANCE AT SUVA LODGES

| Quinquennium | Average Attendance (Rough Average) | | | | | |
|--------------|------------------------------------|----------|-------|-----------------------|----------|-------|
| | Ordinary Meetings | | | Installation Meetings | | |
| | Members | Visitors | Total | Members | Visitors | Total |
| 1950-55 | 28 | 10 | 38 | 39 | 46 | 85 |
| 1955-60 | 26 | 9 | 35 | 40 | 48 | 88 |
| 1960-65 | 23 | 7 | 30 | 34 | 37 | 71 |

TABLE 2
LODGE MEMBERSHIP, MID-1965

| Lodge | Number | Number of Members who are living: | | | | Mem-ber-ship | Approx. number also members of another Fiji Lodge |
|------------|---------|-----------------------------------|----------------------------------|-----------------|-----------|--------------|---|
| | | Within 10 miles of Lodge | Between 10 & 25 miles from Lodge | Else-where Fiji | Over-seas | | |
| Ba ... | 4883 EC | 10 | 32 | 11 | 70 | 123 | 18 |
| Lautoka .. | 3354 EC | 33 | 18 | 19 | 75 | 145 | 38 |
| Rewa ... | 2238 EC | 29 | 5 | 10 | 74 | 118 | 13 |
| Fiji | 1931 EC | 52 | 3 | 11 | 108 | 174 | 15 |
| Polynesia | 562 SC | 20 | 4 | 35 | 22 | 81 | 6 |
| All Lodges | | 144 | 62 | 86 | 349 | 641 | 90 |
| Percentage | | 23 | 10 | 13 | 54 | 100 | 14 |

TABLE 3
AVERAGE NO. OF MEETINGS PER ANNUM

| Decenniad | Ba | Lautoka | Rewa | Fiji | Polynesia | Total |
|---------------|----|---------|------|------|-----------|-------|
| 1874-1885 | | | | 16 | 11* | 27 |
| 1885-1895 | | | 12 | 13 | 12 | 37 |
| 1895-1905 | | | 10 | 14 | 3* | 27 |
| 1905-1915 | | 13 | 12 | 16 | 13 | 54 |
| 1915-1925 | | 12 | 11 | 16 | 15 | 54 |
| 1925-1935 | 10 | 13 | 10 | 15 | 16 | 64 |
| 1935-1945 | 11 | 12 | 10 | 13 | 11 | 56 |
| 1945-1955 | 12 | 12 | 12 | 13 | 15 | 64 |
| 1955-1965 | 11 | 12 | 12 | 12 | 12 | 59 |
| Rough Average | 11 | 12 | 11 | 14 | 12 | 60 |

*Figures not available for every year of the decenniad.

TABLE 4
AVERAGE NO. OF INITIATIONS PER ANNUM

| Decenniad | Ba | Lautoka | Rewa | Fiji | Polynesia | Total |
|--------------|-----|---------|------|------|-----------|-------|
| 1874-1885 | | | | 13 | 3* | — |
| 1885-1895 | | | 4½ | 4 | 3 | — |
| 1895-1905 | | | 3½ | 3 | —* | — |
| 1905-1915 | | 6 | 2 | 4 | 4½ | — |
| 1915-1925 | | 2½ | 2 | 4½ | 3 | — |
| 1925-1935 | 2 | 3 | 2 | 6 | 2½ | — |
| 1935-1945 | 2½ | 3½ | 3½ | 3½ | 1½ | — |
| 1945-1955 | 4 | 5½ | 4½ | 5½ | 2½ | — |
| 1955-1965 | 2½ | 4½ | 3 | 3 | 3 | — |
| True Average | 2.9 | 3.9 | 3.0 | 4.5 | 2.6 | 3.5 |

*Figures not available for every year of the decenniad.

TABLE 5
AVERAGE ATTENDANCE—INSTALLATION MEETINGS

| Decenniad | Ba | | Lautoka | | Rewa | | Fiji | | Polynesia | | All Lodges |
|-----------|----|----|---------|----|------|----|------|----|-----------|----|------------|
| | M* | V* | M | V | M | V | M | V | M | V | |
| 1874-1885 | | | | | | | n.a. | | 9 | 3 | |
| 1885-1895 | | | | | 12 | 9 | 20 | 11 | 13 | 3 | |
| 1895-1905 | | | | | 11 | 6 | 22 | 12 | n.a. | | |
| 1905-1915 | | | 16 | 11 | 19 | 14 | 26 | 21 | 18 | 23 | |
| 1915-1925 | | | 15 | 9 | 13 | 24 | 32 | 32 | 17 | 10 | |
| 1925-1935 | 13 | 17 | 19 | 20 | 15 | 40 | 47 | 42 | 12 | 16 | |
| 1935-1945 | 14 | 11 | 18 | 24 | 21 | 33 | 41 | 41 | 10 | 10 | |
| 1945-1955 | 25 | 23 | 27 | 21 | 33 | 45 | 48 | 45 | 16 | 14 | |
| 1955-1965 | 32 | 25 | 33 | 25 | 31 | 49 | 42 | 38 | 25 | 12 | |
| Rough Av. | 40 | | 40 | | 47 | | 65 | | 26 | | 44 |

* M for Members. * V for Visitors. N.A. for Not Available

TABLE 6
AVERAGE ATTENDANCE—ORDINARY MEETINGS

| Decenniad | Ba | | Lautoka | | Rewa | | Fiji | | Polynesia | | All Lodges |
|-----------|----|---|---------|---|------|----|------|----|-----------|---|------------|
| | M | V | M | V | M | V | M | V | M | V | |
| 1874-1885 | | | | | | | 14 | 5 | 11 | 2 | |
| 1885-1895 | | | | | 11 | 1 | 13 | 2 | 10 | 1 | |
| 1895-1905 | | | | | 10 | 1 | 14 | 2 | 9 | 1 | |
| 1905-1915 | | | 12 | 4 | 11 | 1 | 15 | 3 | 14 | 2 | |
| 1915-1925 | | | 11 | 3 | 9 | 2 | 21 | 6 | 14 | 1 | |
| 1925-1935 | 10 | 2 | 14 | 4 | 12 | 5 | 30 | 9 | 10 | 2 | |
| 1935-1945 | 10 | 2 | 14 | 9 | 16 | 10 | 25 | 10 | 8 | 1 | |
| 1945-1955 | 20 | 3 | 20 | 4 | 23 | 8 | 31 | 12 | 11 | 1 | |
| 1955-1965 | 19 | 3 | 22 | 5 | 19 | 8 | 29 | 9 | 15 | 1 | |
| Rough Av. | 17 | | 20 | | 18 | | 28 | | 15 | | 20 |

Up to the end of the 1964-65 year the five Lodges have, in aggregate, made 1,120 Masons during their existence, the true average rate of

initiations being 3.5 per Lodge per annum. The overall rate of initiations to passings and raisings is 100 : 99 : 98.

Of the initiations approximately 33% have been made in The Lodge of Fiji, 20% in each Rewa and Lautoka, 17% in Polynesia and 10% at Ba. The extraordinary rate of 13 initiations per annum shown in Table 4 for The Lodge of Fiji for the first decenniad attracts attention. In the three years work in that 10-year period The Lodge of Fiji had 48 meetings during 45 of which degree ceremonies were worked, when there were put through 39 initiations, 38 passings and 36 raisings. At one meeting which was not closed until 12,30 a.m. three separate degrees were worked. At another there were two separate initiation ceremonies and a passing. At a third meeting four were passed and five were raised. This pressure of "work" was repeated once again in 1911-12 when there were 21 meetings to perform eight initiations, 11 passings and 11 raisings.

Lecture work (which includes the Emulation Lectures and papers prepared by members or Research Lodges, but not Explanations of the Tracing Boards) averaged 5% of ceremonial work. In the last decenniad this figure has increased to 12%. Most emphasis on lecture work has been in Rewa Lodge where in the last 10 years the ratio of degree work to lectures has been 100 : 27.

Attendance per meeting overall has averaged 20 per ordinary meeting and 44 at installations. Over the last 10 years attendances have averaged 26 and 62 respectively—refer to Tables 5 and 6.

Ba and Lautoka attendances increased after 1945 with the accretion of members from Vatukoula Gold Mines at Tavua and Nadi International Airport respectively. Rewa attendance is dealt with later.

To many people statistics are dry but they are, I think, the box upon which one stands to look over the fence. However, we have finished with them now and will pass on to the story of the individual Lodges.

Situation of Lodges

But firstly it is necessary to have an appreciation of the situation of the surviving Lodges and their original isolation one from the other and from the world outside Fiji.

Lodge Polynesia was founded on the small island of Ovalau (five miles by eight) at Levuka, then the principal town of Fiji, in 1871, before Fiji became a British colony. After cession to Queen Victoria, Suva on the south-east of Viti Levu became the capital. A Lodge, definitively named The Lodge of Fiji, was instituted in Suva in 1882. Communication between Suva and Levuka was by pigeon post, otherwise by river and sea, a journey of 1½ or 2 days that these days a helicopter could do in less than half an hour.

The next Lodge to be established was Rewa Lodge of Viti, at Nausori, in 1888. Rewa is named for Na wailevu ko Rewa (now called the Rewa River; Rewa is pronounced Ray-wah) while Viti is the native name for Fiji. These days Nausori is 12 miles from Suva by a bitumen road but

until 1912 there was no road at all; it was a six-hour journey from Suva by launch. Since 1951 Rewa Lodge has met permanently in Suva in The Lodge of Fiji's Room.

Lautoka on the north-west coast of Viti Levu, 75 miles in a straight line from Suva, is in the sugar growing and milling area, about 160 miles from Suva by road or two hours by combined air and road. But there was no road until 1933, 24 years after Lodge of Lautoka came into being in 1909. Prior to 1933 it was a three day journey between Suva and Lautoka by a 100-ton ship that did not travel at night because the coral reefs could not be seen in the dark.

Ba is 24 miles to the north-east of Lautoka, also in the sugar area. There was no trafficable road between the two centres until about 1920; travel was by the 6 or 7 m.p.h. twice-a-week passenger train on which travel was (and is) free of charge. Ba Lodge of Fiji came into being in 1926.

This isolation of Lodges, each in a small European community, had significant effect on the affairs of the Lodges—especially as Grand Lodge was distant three to four months by letter. No wonder one Lodge with an irreverence proportionate to distance thought it could defy Grand Lodge; but this story will be told later.

Next I will deal with matters largely particular to individual Lodges.

LODGE POLYNESIA, No. 562 S.C.

Pre-Charter Riddle

On 1st February, 1875 the Grand Lodge of Scotland issued a Charter to Lodge Polynesia, numbered 562, to practise at Levuka. But a Lodge Polynesia was working at Levuka for some years previously. We will now examine this riddle. Although the examination is a trifle long I have taken this opportunity of putting together (for what I believe to be the first time) all that now seems to be known about the matter.

Lodge Polynesia has in its possession two newspaper cuttings, the first dated 2nd December, 1871. It says:

“By advertisement in our columns we notice that the members of Lodge Polynesia of Free and Accepted Masons have received the necessary regalia, etc., and that the Lodge will be opened on St. John's Day, 27th inst., at High Twelve.”

The second cutting is dated 3rd January, 1872. It confirms the consecration of Lodge Polynesia on 27th December, 1871:

“The ceremony of consecrating the first Lodge of Free and Accepted Masons of Polynesia was performed on Wednesday last (St. John's Day) by the Worshipful Bro. J. T. Sagar, P.D.G.I.W. for South Australia, assisted by the Worshipful Bro. J. S. Butters, P.M. and P.G.S.S.C. of Victoria, after which the Worshipful Bro. H. Oliphants Paton, P.M., was duly inducted to the Chair with the usual ceremonies,

and the Worshipful Master has been pleased to appoint the following Brethren as his Officers for the ensuing year: Wor. Bro. J. S. Butters, P.M.; Bro. J. A. Manton, S.W.; Bro. R. Moeller, J.W.; Bro. J. D. Cohen, S.D.; Bro. W. Penman, J.D.; Bro. G. R. Towson, L.G. (sic); Bro. T. Brougham, Tyler; Bro. George Smith, Steward. In the evening a Masonic banquet was held. The Lodge was held by special permission of the King."

Bro. O. A. Collins, Master of Lodge Polynesia in 1925, writing in "The Square", Sydney, 30th April, 1925, comments on the second clipping in these words:

"The closing sentence of the second clipping may appear peculiar, but the explanation is that, during King Cakobau's regime, before the Colony was ceded to the British Government, there was a body in the Islands calling itself the Ku Klux Klan, which was against the Government. King Cakobau, acting on the advice of his Prime Minister, Mr. Wood (who thought that Masons, being a secret society, were implicated in the doings of the Ku Klux Klan), suppressed all meetings of Freemasons, and therefore it was necessary to obtain the consent of King Cakobau before the meeting in question could be held."

But Bro. Collins has erred a little in his history as we shall see from the next paragraph.

R. A. Derrick, the authoritative historian of early Fiji, in his History, Vol. 1, p. 221, tells us that the Ku Klux Klan was not formed by the anti-Government diehards until 16th February, 1872—seven weeks after the consecration of Lodge Polynesia; but there could have been an earlier proscription of secret meetings. On 1st March, 1872 (two weeks later) the Ku Klux Klan adopted the formidable title of "British Subjects Mutual Protection Society and Volunteer Corps" in a bid for the support of the more responsible men of Levuka town. When, a little later, it became clear that the Ku Klux Klan meant to resort to violence Government took effective suppressive action. But a certain amount of defiance and non-recognition of the Government continued until 10th October, 1874 when the "Islands of Fiji" were ceded to Queen Victoria (not to the British Government as stated by Bro. Collins).

Such were the conditions in Fiji at the time of the institution of Freemasonry there. Typically, the first meetings of Lodge Polynesia were held in a sail-loft.

Bro. R. F. Gould, History of Freemasonry, Vol. III (1887) at p. 304 refers to the 1871 Lodge as a "self-constituted body".

Locally, it has been suggested that the presence of Bros. Sagar and Butters, Australian Past Grand Officers, indicates a probable Australian connection with the 1871 Lodge, the record of which is now lost. However, both Bros. Sagar and Butters were Fiji residents at the time; both were educated and highly accomplished gentlemen who had held public positions of responsibility in Australia and who, in Fiji, supported the lawful Government.

Bro. J. A. Sword, H.G.J.D. (R.L.O.V. Newsletter, iii, 50) supplies additional evidence pointing to Lodge Polynesia having been regularly instituted. After the Lodge's early records were lost in the 1931 hurricane he, as Lodge Secretary, obtained from Grand Lodge, Edinburgh a roll of Lodge members. That roll contained the names of Brethren initiated on 8th November, 1874 and of two Brethren who had joined in November, 1874—all prior to the issue of the Charter on 1st February 1875.

An Australian connection is also indicated by the issue of an Installed Master's Diploma to Bro. J. Palmer (who was Master first in 1883) signed by the Acting District Grand Master of Victoria (Chas.R. Murton or may be Martin).

One Brother who had joined the Lodge in 1874 and 18 who joined in January 1876 did not receive their Grand Lodge Certificates until August, 1879. The Certificates when received, says Bro. Sword, were issued in the name of District Grand Lodge but what District Grand Lodge was not stated thereon.

The name of Bro. George Smith appears in the second newspaper clipping, above, as an officer of the 1871 Lodge and again on the Charter of 1875 as a founding member. (He was Master in 1876, 1885 and 1892.) In 1925 when Bro. Collins was preparing his article to mark the jubilee of the Lodge for "The Square" (previously mentioned) he recorded certain recollections of Bro. George Smith relating to the first year of Lodge Polynesia's existence. I copy below those recollections which I have taken from Bro. R. T. Patterson H.G.B.B.'s "History of Polynesia Lodge" (1957):

"I have perused this short history of Lodge Polynesia, No. 562, S.C., which you sent me. I will be very pleased to tell you anything that I can remember that has not been mentioned, but to recall what happened 50 years ago is not easy. One can only recollect the outstanding or important events. Minute details are an impossibility.

"I was a young Freemason when I went to Fiji in 1870 after having been initiated in Kilwinning Lodge, Melbourne, in 1868. A few of us met in Levuka in 1871 with a view of establishing a Masonic Lodge. One of our number, Capt. Alexander Barrack, of Suva, offered to try and procure us a Charter from the Lodge Robert Burns, in Sydney, of which he, at one time, had been a member, and in due course the Charter arrived. We then obtained the regalia, and proceeded to form Lodge Polynesia. The office bearers are named in the second newspaper clipping, dated 3rd January, 1872, as also an account of the opening of the Lodge and the name of the Installing Officer. This was the first Masonic Lodge established in Fiji, and the first meeting.

"We worked under this Charter for some time, and, as near as I can remember, we made about 12 or 13 Masons, when we discovered that our Charter was not in order, and that we had made new Masons illegally. It was pointed out that, being Scottish Brethren, we must apply to the Grand Lodge of Scotland for a Charter. This was a great shock to us, and put us in a very awkward position. We immediately

applied to the Grand Lodge and got a Charter, In the interim no meetings were held. As soon as the Lodge was opened again, we set up a chase after those whom we had initiated to re-instate them under the new Charter.

“The population of Fiji at that time was a very moving one and we found great difficulty in tracing our illegally made Brethren. However, in course of time, we were successful in finding them all but one. All efforts to find him were fruitless. Under the circumstances, we were fortunate in finding as many as we did. We had, of course, to go through the whole ceremony with each one again, which meant a lot of work and extra Lodge meetings. I am wondering now how the Installing Master, Bro. J. T. Seeger (sic) and Bro. J. S. Butters, who were both old Masons, and high up in the Craft, did not know that we could not work under a Charter from Lodge Robert Burns in Sydney.”

Bro. J. A. Sword has looked into certain of Bro. Smith's recollections and finds errors as might have been expected when a 90-year-old endeavours to recall events 50 or 55 years previously. In the first place there was no S.C. Kilwinning Lodge in Melbourne in 1868 but there was one in Sydney, 1857-59. Further, there was not a S.C. Robert Burns Lodge in Sydney until November, 1881. But there was Lodge Robert Burns, No. 817 E.C., later No. 21 N.S.W.C. Also there was a S.C. Lodge Tarbolton which operated in Sydney until 1878 when it was suspended. Now Bro. Robert Burns was initiated in a Lodge at Tarbolton (Scotland) in 1781 (Otago Trans. 1958, 155). Bro. Sword thinks that Robert Burns and Tarbolton “would be equal in the mind of Bro. Smith at 90 odd years of age” and postulates that the Dispensation under which Lodge Polynesia is assumed to have operated was issued by Lodge Tarbolton, No. 377, S.C., of Sydney. He denies indignantly that there were “illegally made brethren” as Bro. Smith is quoted to have said.

Indeed, Bro. Sword might have added the point that Grand Lodge has supplied evidence that Masons were made in November and on the 9th and 23rd of December, 1874 and that, considering the slowness of communications in those days, there would not have been time between 23rd December, 1874, and 1st February, 1875 for Grand Lodge in Edinburgh to receive a request from Levuka and to issue a Charter. This throws doubt on Bro. Smith's statement (in the third paragraph of the quotation above) of a hiatus in meetings. Also it tends further to detract from the accuracy of aged Bro. Smith's recollections generally.

The Grand Lodge of Scotland's Year Book for 1963, at page 61, gives what might be called the official view:

“The fact that the Lodge actually met some three years before receiving its Charter from Grand Lodge has only recently come to light. Doubtless the reasons were the difficult means of communication in those days. All transport was by sea—and sailing ships at that. It is not surprising therefore that matters requiring communication with the opposite side of the world would take years to reach finality. Since there were among the founding members a number of Past Grand Lodge

Office-bearers, it is probable that a Dispensation of some sort had been obtained."

So much for the riddle of Polynesia's pre-charter operation. One may conclude, I think, that all currently available evidence points to a denial that it operated as a "self-constituted body" as stated by Bro. R. F. Gould in 1887. Further, the Grand Lodge of Scotland did not issue a Charter in 1872 as stated by Bro. McGibbon in *United Masters Trans.* xiii, 123.

Prosperity, Adversity, Renaissance

Lodge Polynesia has had good fortune and a mighty lot of misfortune in its 90 odd years of existence.

Firstly, an item of good fortune:

Peter Weldon Murray, born Boston, U.S.A. in 1832, was made a Mason in Lodge Polynesia on 7th November, 1874 and raised on 3rd January, 1875 (both dates pre-charter). During his lifetime in Fiji Bro. Murray acquired coconut properties on Vanua Levu, the second largest island of the Fiji group. He died of dysentery in 1895. His will, made in 1892, provided that the revenues from his plantations should be paid to his housekeeper during her lifetime after which the properties should be transferred to Lodge Polynesia. The will stipulates that the income from the bequest shall "become part of the charitable funds of the Lodge to be devoted to the relief of the poor and suffering who shall be deemed worthy objects of their bounty". Since 1904 when it passed to the Lodge the guardianship of this property has necessitated much thought and a great deal of work by officers of the Lodge. But the revenues therefrom have brought many benefits to Lodge Polynesia and enabled it to distribute widely gifts of benevolence not only to Masons and Masonic institutions but also to non-Masons. The Lodge of Fiji was able to borrow at low interest a substantial sum from Lodge Polynesia to finance the erection of the 1953 Suva Lodge Rooms. Polynesia also has made donations to E.C. Lodges for specific purposes. In 1948 a Peter Murray Memorial School was established at Savusavu on Vanua Levu but it has not been kept up. The Lodge ante-room bears a marble tablet in memory of benefactor, Bro. Murray.

Lodge Polynesia has had three periods of adversity.

The first such period was 1888-98; it was a reflection of an economic depression. The Masonic manifestations were low attendances, few candidates and the inability to procure a more suitable meeting-place than the Oddfellows' top floor. At one time, after there had been but six meetings in 18 months (instead of a normal 18) and no candidates, consideration was given to returning their Charter but it was decided to carry on.

In 1904 a hurricane destroyed the whole of the Lodge furniture and regalia as well as demolishing the building in which the Lodge met.

In the early 1930's there was a third period of difficulty coincident with another economic depression. For 22 consecutive meetings average

attendance was nine members and a total of five visitors spread over nearly two years. For the next 60 meetings average attendance was eight members. There were only 13 initiations in 10 years.

This account of Freemasonry in Fiji would be remiss if it did not note the resolute steadfastness of the few Brethren who kept Lodge Polynesia alive during these periods of difficulty. In this regard members of Lodge Polynesia today acknowledge in particular the efforts in building up the Lodge after the 1890 depression of W. Bro. (later Sir) J. M. Hedstrom who remained Master of the Lodge for 16 years (from 1895 to 1911). Its renaissance is indicated by 15 initiations in 1912-13. Also the largest meeting ever to that time was held on 1st January, 1912 when there were present 12 members and 27 visitors.

The foundation of the present large temple was laid following a procession from and back to an emergency meeting on 28th January, 1913. The consecration was held on 14th July of the same year; 53 Brethren were present. W. Bro. Rt. Rev. T. C. Twitchell was chaplain. The oration: "The Nature and Objects of Freemasonry" was delivered by the Master, Bro. A. Kienzle.

The occasion of the jubilee was celebrated at a special meeting on 31st January, 1925 when to show the fraternal accord between the Scottish and English Constitutions a Brother from The Lodge of Fiji (E.C.) was raised; 21 members and 25 visitors, many of them from The Lodge of Fiji, attended.

Mark Degree

Although empowered to confer the Mark Degree it was not practicable to do so prior to 30th November, 1932 when R.W. Bro. Sir Maxwell Maxwell-Anderson, P.D.G.M. (Mediterranean), P.G.W., Chief Justice of Fiji, attended and conducted the proceedings. A further Mark Lodge was held in 1933 and also in 1935 but no more until 1944 when Mark Masters of Loloma Royal Arch Chapter from Suva went to Levuka to help. Up to 1965, 20 Mark Lodges have been held in all during which 86 Brethren were advanced. These days about one Mark Lodge a year is held.

Grand Lodge Visitations

The records of Lodge Polynesia record with affection two Grand Lodge visitations. The first was on 3rd November, 1960 when Bro. Lord McDonald, P.G.M.M. and Bro. Sir Ian A. Johnson-Gilbert, H.S.G.W., Lord Provost of Edinburgh, made the first visitation of Scottish Grand Lodge Officers in an official capacity. A report of the visit is to be found in The Grand Lodge of Scotland Year Book, 1963.

The second such visit was in August, 1962 when a delegation of four from the Grand Lodge of New Zealand, headed by the Provincial Grand Master, Auckland (R.W. Bro. S. A. Cleal), honoured the Lodge with an official visit.

Regalia

Scottish Constitution Lodges may, within certain limits, choose the

colour of their regalia. Polynesia has chosen dark blue and gold. Sashes, a traditional part of Scottish regalia, are worn by officers.

Absent Brethren Fined

This section on Lodge Polynesia is now closed with the delightful observation that in 1887 at least it was customary to fine officers absent from Lodge.

THE LODGE OF FIJI, No. 1931, E.C.

The Lodge second in time in Fiji was The Lodge of Fiji whose official address was Suva Na Viti Levu, Fiji, and which, in its early days was also known, both in Fiji and outside, as the Suva Na Viti Levu Lodge. For example, it is referred to as such in Bro. R. F. Gould's *History of Freemasonry* (1887) iii, 394.

The Lodge of Fiji's warrant from the Grand Lodge of England is dated 12th July, 1881. At its first regular meeting on 2nd May, 1882 there were present 10 members from Lodge Polynesia, No. 562 S.C. and 10 others from 10 different Lodges with either English, Scottish or Irish charters.

Meeting Places

From its earliest days right up to 1954 the members of The Lodge of Fiji were dissatisfied with their meeting places.

In 1882-83 the Lodge met in a room in Sturt's Hotel then on a site now occupied by Morris Hedstrom Limited in Thomson Street, Suva. In 1884, the Lodge transferred to Good Templars' Hall which was rather out of town; people walked to Lodge in those days. The owners of the Hall promptly disallowed "some slight refreshments being taken during the intervals awaiting the preparation of the candidates". As the Lodge conferred 113 degrees in the first three years of its existence, the members doubtless felt a need to restore their vigour. (After-Lodge refreshments seem to have been partaken first in May, 1888—at the (original) Club Hotel.)

Discontent with the meeting place continued and with its location (and the restriction upon the serving of refreshments; whisky cost but 3s. 6d. a bottle in those days), and a building fund was started in 1890.

Land was bought for £125 in Butt Street, Suva in 1891 and on 24th June, 1894 the foundation stone of a Masonic Hall was laid by W. Bro. H. S. Berkley, Chief Justice, in the presence of 54 Brethren. The same Brother dedicated the Hall on 9th November, 1894; Bro. B. F. Jones delivered the oration; his subject was "Religion"; 38 were present. The Butt Street Hall was estimated to cost £450; £325 was borrowed at 7% to complete payment after which the Lodge's bank balance was £4 18s. 0d. But this was a time of economic difficulty in Fiji and no less than £161 (equivalent in purchasing power to £700 or £800 in 1965 £s)

was owing to the Lodge in outstanding dues. By contrast, in 1961 this figure was as low as £16.

The removal of the meeting place to more central Butt Street resulted in an increase in attendance from an average of 10 in the year before to 17 in the year after the transfer, but by 1896-97 average attendance had fallen to about 11.

Additions costing £500, using borrowed money, were made in 1904.

The Butt Street Hall seemed to be plagued with ventilation and lighting problems for a period of about 20 years. First consideration of replacement of the building was given in 1936. By the 1940s the wooden building had deteriorated and maintenance was costly. Discomfort was aggravated during World War II when the Lodge refectory became a U.S. military store.

In 1949 land was bought in Gladstone Road at a cost of £1,200 and preparations for new Lodge rooms began. The Butt Street premises were sold for £5,450 in 1952, the Lodge retaining the use thereof for 12 months. (They are currently occupied by the Merchants' Club, a social club patronised most by Gujerati-speaking Indians from Bombay State.)

The new Masonic Hall was erected in 1953 at an initial cost of £8,500. Rewa Lodge of Viti donated £250 "for additional facilities" and various individual Brethren donated items of furniture and furnishings. In 1954 Rewa donated £60 and Loloma Royal Arch Chapter £25 towards the cost of ceiling fans; Loloma Chapter also provided £40 to construct cement paths.

The Gladstone Road rooms were dedicated by V.W. Bro. R. L. Munro, Grand Inspector. W. Bro. S. G. Cowled, Chairman of the Methodist Mission in Fiji, delivered the oration; 173 Brethren were present, including 121 visitors—by far the largest Lodge meeting ever held in Fiji. H.E. the Governor, Bro. Sir Ronald Garvey, M.M., attended this meeting of his Mother Lodge accompanied by the Chief Justice, Bro. Sir Ragnar Hyne, a member and later Master of Rewa Lodge.

Rewa Lodge of Viti's meeting place at Nausori was occupied by the military between March, 1942 and the end of the war and was not restored until October, 1947. During this period, by dispensation and agreement with The Lodge of Fiji, Rewa met in the Butt Street rooms Suva. Rent was paid. After protracted negotiations arrangements were made between the two Lodges in 1950 for Rewa's change of domicile to Suva. (Rewa had been holding rehearsals in Fiji's rooms intermittently since 1936.)

Loloma Royal Arch Chapter, No. 281 S.C., has always hired The Lodge of Fiji's rooms.

Unusual Features

Funeral meetings, meetings of condolence and meetings for Divine Service seem to have been far more prevalent in The Lodge of Fiji than in other Fiji Lodges.

(In view of present day attitudes it is perhaps worthy of record that the Master of The Lodge of Fiji in a Dispensation dated 9th August, 1881 was enjoined to permit processions in Masonic clothing only from the meeting place to (a) Divine Service, (b) the funeral of a M.M. who himself had requested interment with the formalities of the Order, (c) the laying of foundation stones of buildings for "pius" or charitable purpose. In 1895 Rewa Lodge of Viti was given dispensation to wear regalia at balls, funerals, etc. on the payment of 10s. 6d. to Grand Lodge. This was rescinded in 1932. I rather think that The Lodge of Fiji's continuing dispensation was rescinded in effect when the Grand Lodge of England ruled that only in special approved circumstances may any Brother wear jewels, collars or badges of the Craft at any procession or assemblage at which non-Masons are present, and when, in 1962, the Grand Lodge of England asserted that Masons as such should not supplement Church or other religious obsequies—Year Book, 1966, p. 763.)

The Lodge of Fiji's last such ceremony seems to have been in 1938 on the occasion of the funeral of V.W. Bro. Sir Henry Marks, P.G.I. This is believed to be also the last occasion on which English Masons in Fiji appeared publicly in Masonic clothing.

Another unusual feature in The Lodge of Fiji was the inclusion, in 1924 and 1925, of a Choirmaster as an officer of the Lodge. (So that the distinction between Masonry and Religion may be clearly defined the Grand Lodge of England these days is of the opinion that music, vocal or instrumental should be avoided, particularly where the item can be associated with a particular form of worship—refer to Year Book 1866, p. 765.)

Grand Lodge Visitations

The first official visit of representatives of the Grand Lodge of New Zealand was in September, 1925 when M.W. Bro. Oliver Nicholson Pro G.M., headed a delegation that passed through Suva en route to Samoa for an official visit to Lodge Calliope, No. 252 N.Z.C.

In August, 1939 M.W. Bro. Lord Galway, G.M. of New Zealand, paid an official visit to The Lodge of Fiji. Another Grand Master of New Zealand, M.W. Bro. F. Prideaux, headed a delegation in August, 1964. The latest one, in August, 1966 was a strong delegation headed by M.W. Bro. John S. Hawker, G.M.

Brethren in Fiji appreciate greatly these two-yearly visits; they have few opportunities of meeting Freemasons who have attained eminence in the Craft. Without doubt the visits are good for Freemasonry in Fiji although the usual itinerary must be tiring for our visitors.

It has become customary on such visitations for the delegation to attend an installation meeting at Ba in the north-west of Viti Levu and an ordinary meeting at Suva, where The Lodge of Fiji and Rewa Lodge of Viti hold a conjoint meeting to receive Masonically the visitors.

In March, 1960 there was another notable Grand Lodge visitation.

It was unique in that it was the first and only occasion on which a high-ranking English Grand Officer had visited Fiji. The occasion was the presence of R.W. Bro. J. W. Stubbs in his capacity as chief executive officer of the Grand Lodge of England. He was greeted at a conjoint Ba-Lautoka meeting at Lautoka and at a conjoint Fiji-Rewa meeting at Suva.

Bro. Stubbs found fault with the purity of the workings in Fiji.

Concerning this aspect of his visit I quote from the Grand Secretary's report to M.W. The Grand Master (to be found on page 39 of the Report of Grand Lodge Proceedings for 27th April, 1960):

"The membership of the Lodges in Fiji is a thorough mixture of English, New Zealand and Australian Masons, and it is not surprising that at both Lautoka and at Suva much has crept into the ritual and the ceremonial that is not in accordance with English practice. This detracts, to my way of thinking, from the dignity which derives from simplicity, but there can be no doubt that the Brethren labour very hard at their Masonic work under acute disadvantages caused by leave and postings."

For the benefit of New Zealand listeners it may be well to state that:

"The United Grand Lodge of England has never approved any particular ritual, nor has it designated any one as being officially correct with the implication that others are not. The view has been taken that each Lodge should determine for itself which one of the numerous rituals in circulation it wishes to adopt and that it should then practise that ritual without additions to it or subtractions from it." (Grand Secretary's letter 2/8/1960).

"The numerous rituals in circulation" in the quotation above all purport to contain the essentials of the Lodge of Reconciliation's un-written formularities that were confirmed and approved (but not enjoined) by United Grand Lodge of England in 1816, while some few doubtless contain also remnants of pre-Union workings.

REWA LODGE OF VITI, No. 2238 E.C.

Early Days

Following a preliminary meeting held at Nausori on 3rd June, 1887 under the chairmanship of W. Bro. P. S. Solomon (a Past Master of a Suffolk Lodge and of The Lodge of Fiji) 12 Brethren resolved to petition for a Lodge to be named Rewa Lodge of Viti to meet at Nausori.

A warrant to that effect was issued on 13th December, 1887 by the Grand Lodge of England.

Bro. Solomon dedicated and consecrated the Lodge on 21st July, 1888 in the presence of 24 members and three visitors.

Last century the Lodge was known locally as "Lodge of Viti, Rewa" or as "Lodge of Na Viti, Rewa" despite the name "Rewa Lodge of

Viti" which it decided upon at the preliminary meeting in 1887 and which appears on the warrant. The incorrect name on the Lodge seal was not corrected until 1920.

Ritual troubles developed early, when the purported Emulation workings were declared by Grand Lodge as "spurious and unauthorised"

Like The Lodge of Fiji, Rewa got off to a good start with a wealth of candidates; no less than four were initiated separately at the first meeting, which opened at 4 p.m. and closed at 11 p.m., with a short call-off for refreshments.

For the first 40 years of its existence Rewa carried on with average attendances of 9 or 10 and with an average of one visitor per meeting. During World War I matters were difficult indeed; there was no candidate between May, 1915 and September, 1916. Low attendances at meetings, varying from 5 to 10, led to consideration being given to quarterly meetings instead of monthly. At that time Brethren living in the district were enjoined to rally that the Lodge might be prevented from "sinking into oblivion". The efforts of the members restored the Lodge and gradually built up attendance until it averaged over 30 in the decenniad 1945-55. Earlier, in 1935, Rewa felt secure enough to enjoin Ba Lodge to "face adversity and to hold their warrant".

The jubilee of the Lodge in 1937 was marked by the reading of a history of the Lodge by W. Bro. C. F. Sollitt, O.G.R., P.M. There is no known copy of this paper.

Meeting Place

Rewa Lodge of Viti met in a room in the building provided by The Colonial Sugar Refining Company Limited (hereinafter referred to as the "sugar company") for recreational activities of its employees at Nausori. Lack of privacy was a constant worry. Precautions taken led to bad ventilation.

In November, 1905 the Lodge decided to build its own Lodge rooms. However, the matter was held in abeyance after the sugar company offered to effect improved ventilation.

In 1916 the Lodge was in a bad financial position; the sugar company remitted arrears of rent and permitted rent-free use of the room.

Prior to the start of World War II a firm decision was made to build Lodge rooms at Nausori; land had been acquired and a building fund of £271 had accumulated. But the idea was abandoned, donations to the building fund were refunded and, in 1941, the tenure of the land was relinquished. Later, a gift of a block on the opposite side of the river was accepted and retained till the present time.

By dispensation, Rewa Lodge met in Suva 1942-47 because of the military occupation of its meeting place at Nausori.

Gradually the Lodge acquired a predominance of Suva-resident members. Accordingly, in August, 1946 it was decided to seek permanent Suva domicile for the Lodge. At the same time, because of doubt of continued availability of The Lodge of Fiji's rooms, the erection of its own Lodge rooms in Suva was discussed.

In the event, Rewa returned to Nausori in October, 1947. The return did not affect Rewa in attendance or in "work" as may be seen from the following figures:

| | Average Attendance | | | Number of Initiations |
|--|--------------------|----------|-------|-----------------------|
| | Members | Visitors | Total | |
| 12 ordinary meetings in Suva before transfer | 18 | 10 | 28 | 4 |
| 12 ordinary meetings at Nausori after transfer | 21 | 8 | 29 | 7 |

By April, 1949 difficulties in holding private meetings at Nausori had increased to the extent that it was decided to try to persuade The Lodge of Fiji to withdraw its objections to Rewa Lodge meeting in Suva.

By agreement, Rewa's 1949 and 1950 installation meetings were held in Suva in The Lodge of Fiji's rooms.

In October, 1950 the protracted negotiations were concluded with The Lodge of Fiji, Grand Lodge approved and the meeting on 13th January, 1951 and all subsequent meetings have been held in The Lodge of Fiji's rooms in Suva.

The effect of returning to Suva, like its earlier re-transfer to Nausori in 1947, had no significant effect on Rewa's attendance:

| | Average Attendance | | | Number of Initiations |
|---|--------------------|----------|-------|-----------------------|
| | Members | Visitors | Total | |
| 12 ordinary meetings at Nausori before change | 24 | 8 | 32 | 8 |
| 12 ordinary meetings in Suva after change | 25½ | 9 | 34½ | 4 |

The above table and the one before it showed that the fear held in some places that the domicile of Rewa Lodge in Suva would draw to it Brethren and candidates at the expense of The Lodge of Fiji was without foundation. Nevertheless it is a fact that Rewa Lodge's long-term attendance increased following its first removal to Suva in 1942—see Table 6.

LODGE OF LAUTOKA, No. 3354 E.C.

Arising out of a petition sponsored by The Lodge of Fiji in September, 1908 by W. Bro. Wm. Good a P.M. of Rewa Lodge and in The Lodge of Fiji, consecrated Lodge of Lautoka on 17th April, 1909; 42 Brethren were present; many came from Rewa and Fiji Lodge on the Government vessel "Ranadi" which had been lent for the purpose.

Originally, Lodge Lautoka met in a room rented from Morris Hedstrom Ltd. at Na Moli. Early dissatisfaction at a meeting place so far removed from the then centre of population which was around the sugar mill led to an approach to the sugar company for land. Land within the Lautoka Mill residential perimeter was given at a nominal rental; Lodge rooms were built and have been occupied since early 1914. The 1931 hurricane damaged the building, and £200 had to be spent to make it immediately habitable; this was followed by extensive re-construction in 1934. Further improvements were effected in 1965.

Lodge of Lautoka had a busy first year; there were 12 regular and 5 emergency meetings. The 11 joining members joined with the 9 founders to put through 13 initiations, 13 passings and 7 raisings!

Lodge of Lautoka has been particularly free of "incidents". But one should record that in December 1959, after a candidate for the second degree had been examined, a Final Hurricane Warning was received; the ceremony was discontinued immediately. The candidate was passed four days later, after the hurricane had passed. It was a double passing.

During World War II Lautoka, like all other Lodges in Fiji, made honorary members of all Brethren serving with Commonwealth and Allied Forces in Fiji. Lautoka being near a concentration of New Zealand and later of United States Forces often had at its meetings more visitors than members.

BA LODGE OF FIJI, No. 4883 E.C.

The short word B-a, pronounced Bar, is the native and current name of the second largest river in Fiji.

Ba Lodge of Fiji was consecrated by V.W. Bro. S. Scott-Young, P.G.I., on 22nd July, 1926.

Originally the Lodge was named "Lodge Ba (Fiji)". The present warrant (which is presumed to have replaced the original lost in hurricane or flood) names the Lodge "The Ba Lodge of Fiji" but these days, with Grand Lodge approval, the word "The" is omitted.

From the time of its founding until 1959 Ba Lodge met in the sugar company's Rarawai Mill Hall except for a year after the loss of the Hall in the 1931 flood, when meetings were held in the Methodist Mission Hall at Namosau. The Lodge had lost all its furniture and at Namosau was able only to read lectures. The Lodge was not allowed to die, but in 1934 the small membership, one candidate in 2 years and a bad financial position, made members wonder if they could keep going. They did.

When Rarawai Hall was re-constructed the Lodge returned thither but twice again to be the victim of floods to door-top level—even though the floor is 4' 6" above ground level.

Gifts of furniture, etc., from other Lodges helped Ba to re-establish itself.

In 1956 the sugar company offered the occupancy of $\frac{1}{2}$ acre land on an elevated site at Rarawai with free water and electricity; the offer was accepted and Lodge rooms were erected.

The new building was dedicated by V.W. Bro. R. L. Munro, G.I. on 25th July, 1959. Writing in 1960 (G.L. Proceedings, 1960 p.40) the Grand Secretary wrote: "I was shown too the new Masonic premises recently dedicated by V.W. Bro. Munro. They are very simple and dignified, and their existence at all is a great tribute to the hard work and initiative of the constantly shifting Masonic population of Ba".

Ba Lodge of Fiji, like that of Lautoka, has been remarkably free from acrimony arising out of deeply-held and conflicting viewpoints.

MATTERS GENERAL TO ALL LODGES IN FIJI

There are certain common features that have recurred repeatedly in Fiji Lodges which have been omitted when speaking of the Lodges individually.

The *first* is the effect of the moving population and lack of a static community on Viti Levu Lodge membership which has been almost wholly European. Those from whom the Lodges draw their membership were and are predominantly in the service of the sugar company, government or commercial firms. Members were and are frequently transferred by their employers to other stations in Fiji, often beyond the length of their cable-tow, or their service in Fiji was terminated, upon which they left the Colony. For example, of 29 Rewa Lodge of Viti members who live within 25 miles of Suva, only 7 have been resident Freemasons for 10 years and an additional 6 for 5 years.

The *second* common feature relates to repeated unsuccessful efforts to maintain properly organized Lodges of Instruction under the sanction of the respective Lodges.

Thirdly, there is the perpetually recurrent concern at the imbalance of the Refreshment Account. Every few years each Lodge has determined (to use the words of a Rewa decision) "that no part of Lodge funds shall be used to pay for refreshments of whatever nature so ever". Likewise each Lodge accepts without question that its "hospitable board" shall be maintained as hitherto. Yet almost every year Lodges show a debit in the Refreshment Account.

For a time The Lodge of Fiji served yaqona (kava) in lieu of more expensive beverages. The tanoa (wooden basin) in which it was made hangs today on the refectory wall as a memorial of harder times.

The trouble with the Refreshment Accounts is that Fiji has not adopted the English Masonic custom that all refreshments should be paid for either by the partaker or his host. The latest ruse to keep down the debit in the Refreshment Account is to divide the cost of refreshments consumed between two accounts, one being called Installation Expenses or some such name and the other simply: Refreshments.

There was one happy solution to the Refreshment Account difficulty.

It happened in the 1920's when the offer of a Brother to pay all the Lodge's refreshment expenses was accepted by the Lodge as "a charitable action". But the Brother was not immortal; a few years later he died without provision for the perpetual continuation of his "charity".

The *fourth* recurring item is the concern of each Lodge that it is not doing sufficient to facilitate "daily advancement" of members; therefore it is resolved again and again to start a library. Yet Lodge Polynesia is the only Lodge that today has a functioning and well-kept library. The Lodge of Fiji was fortunate when, in December 1931, R.W. Bro. Sir Maxwell Maxwell-Anderson, P.D.G.M., gave his library on permanent "loan" to the Lodge. Generously it was decided that books might be lent to members of Rewa Lodge as well as to those of The Lodge of Fiji but that Library has not been maintained.

There is a *fifth* common item, prevalent in the past, but which has not recurred in any Lodge for at least a quarter of a century, namely: reports of unguarded Masonic conversations outside Lodge and strong admonitions by Masters in respect thereof.

Lastly, I refer to Masonic benevolence. As previously mentioned, Lodge Polynesia, due to the bequest of Bro. Murray, exercises the Masonic quality of benevolence to a greater extent than other Lodges. There are those that think that the rate of distribution of benevolence by the E.C. Lodge in Fiji is low and is much lower than is customary by Lodges in England. The few figures that I have support this contention. And certainly it is true that there is nothing at all equivalent to the great Annual Anniversary Festivals in England for the benefit of long established Masonic institutions.

Generally, Fiji benevolence is devoted to Fiji charities. For example, there is a Masonic Room furnished and maintained by the Craft in each of the Suva and Lautoka hospitals; there is a conjoint fund managed by The Lodge of Fiji for the education of orphans from the Kadavulevy disaster—the overturning of a ketch one stormy night with the loss of 100 lives; and there are many small donations to a variety of other good causes: Crippled Children, Cheer for hospital patients at Christmas, etc. The Viti Levu Lodges (E.C.) have had but few calls for relief to Brethren and widows in poor circumstances.

Also there have been occasional donations to New Zealand's two Masonic institutions. It would seem appropriate here to mention gratefully that a New Zealand resident daughter of a deceased member of Rewa Lodge of Viti is being educated at the Kirkpatrick Home, Nelson, at the request of that Lodge.

ACTS OF APOSTACY AND OF AMENDMENT

Ordinarily, the unusual makes tidings of interest. That is the reason for the inclusion of this section in my paper; the strange items that are to be dealt with namelessly are factual.

Item 1 happened first in time. A member made allegations against the Master which in effect censured him in respect of ritual. Vanity

was wounded; the Master said he felt insulted and threatened to resign. To prevent that, the member was excluded forthwith by motion in the Lodge.

The member appealed to Grand Lodge firstly in respect of the ritual working and secondly against his exclusion. The Colonial Board (which operated under Grand Lodge from 1856 until 1895, when it was superseded by a committee of the Board of General Purposes, for the purpose of dealing with Masonic affairs in the Colonies) conducted an inquiry by correspondence. It found against the Brother on the first charge (i.e. of ritual) and in his favour on the second (i.e. his exclusion).

The Board considered that as a private member the complaining Brother had no authority to take the Master to task in matters of ritual, for which the Master alone is responsible; such matters being not laid down in print or writing cannot therefore form grounds of complaint, and were every Brother who considers he knows the ritual better than the Master to attempt to correct him in his work his position would become intolerable. On the other hand, the Master, who was originally an Irish Mason, had derived his knowledge of ritual from that Constitution and was in error in working parts of the Irish ritual in an English Lodge and also from a spurious ritual supplied to him by a "London tradesman".

The Board held that sufficient cause as required by Article 210, B. of C. had not been shown for the complaining Brother's exclusion, which it consequently cancelled and ordered him to be restored to membership of the Lodge.

The Lodge disagreed with the finding of the Board and informed Grand Lodge accordingly. The prompt response from Grand Lodge was to the effect that if no official report had been received previously, that the order of the Board had been complied with, then Grand Lodge at its next meeting would consider a motion for the erasure of the Lodge.

The act of amendment was an equally prompt reinstatement of the member (who then resigned) and the withdrawal of the threatened resignations from the Lodge of the Master's many supporters.

Item 2. The applications for membership of a blood brother of each of two members of a Lodge had been rejected by the Lodge. In a public place the two members stated that in future they would blackball every future candidate. They implemented their threat on the next occasion for a ballot. One member admitted his wrong action, apologized to the Lodge and was forgiven, the other was excluded provisionally. Grand Lodge confirmed the exclusion.

Item 3. In his civil employment a Past Master did not receive the preferment he sought, in part at least, because of the recommendation (in his civil capacity) of another Past Master of the Lodge in favour of a non-Mason. The disappointed Brother charged the other with a breach of his obligation wherein he swore he would not injure a M.M. or suffer such to be done by others if in his power to prevent it.

An investigation followed. The investigators found the charge not sustainable.

The act of amendment was the offer of the hand of friendship by the disappointed Brother and its acceptance by the other.

Item 4 tells of an unhappy conflict. It arose out of discussions in Suva relating to the proposed change of domicile of Rewa Lodge of Viti. During the discussions a Grand Officer failed to convince the majority of his Lodge that his point of view should be accepted. He resigned his Lodge membership and his high office. Six others, including two holding Past Grand Rank, supporters of the same viewpoint, likewise resigned. None of the seven had attended Lodge in Suva in the 16 years since until in June, 1966, one visited as an unattached Freemason.

Item 5 is not so much a case of apostacy as of error. It was committed by good fellows, well-meaning Freemasons, mostly from New Zealand, who joined Lodge in Fiji. In Fiji they suggested "improvements" to the English ritual by inclusion of items from the New Zealand and other rituals. These were adopted.

As explained earlier it is an act of heresy for an English Lodge to vary the formularies of the ritual it adopts for use; the heresy is the more odious when variations adopted are Scottish or Irish practices not countenanced in England, even though such may be found in, let us say, the N.Z. ritual.

It was this perversion of the English ritual that provoked stern remonstrance from the Grand Secretary of England in 1960, against which some Fiji Brethren reacted, in my opinion, unmasonically.

The act of amendment has been the purification of ritual except where certain departures from the adopted printed ritual are held to be "traditional".

NON-SURVIVING LODGES, ASSOCIATIONS, ETC.

In the past Freemasons have sought to establish and maintain other Lodges in Fiji but their attempts have failed. The common reason is, I think, that of a moving European population. I think also that some future historian will have others to add to this list of defunct Lodges unless ways can be found to widen racially the basis of Freemasonry in Fiji.

Lodge Vanua Levu, No. 2713 E.C.

In 1898, 14 Brethren petitioned successfully for a warrant for a Lodge to meet on "Vanua Levu", the second largest island in the Fiji archipelago. It has two centres of population; Labasa in the north coast sugar area and Savusavu in the south-east coconut-growing district.

From the fact that one of the petitioners for Lodge Vanua Levu, Bro. A. G. Ross, was (according to his daughter, Mrs. M. E. Gaspard) at that time living at Labasa it seems likely that it was intended that the Lodge should meet at or near Labasa.

The Lodge was never consecrated and was formally erased in 1908. It was probably the victim of a moving population. By 1900 Bro. Ross was again living at Nausori where he joined Rewa Lodge of Viti.

Lodge Thiele, No. 2953 E.C.

In 1902, 9 Brethren petitioned for a Lodge Thiele to meet at Lautoka; a warrant was granted naming Hans Henry Thiele as first Master.

In my perusal of official Masonic records in Fiji the name of H. H. Thiele became impressed on my mind more than any other.

Bro. Thiele, described as an accountant, living at Nausori, was initiated in Rewa Lodge of Viti on 28th October, 1893. He was Master of that Lodge in 1896, 1897 and 1899. When and where he became a Royal Arch Mason is not known but on 24th November, 1900, as Companion Thiele, he constituted and dedicated Fiji's first Royal Arch Chapter and became its First Principal. In February, 1898 he had obtained the blessing of The Lodge of Fiji in his application for a charter.

In March, 1900 Bro. Thiele was presented with a purse of sovereigns by the Brethren of Rewa Lodge of Viti in "slight recognition of his services to the Lodge over the past seven years".

Bro. Thiele left Nausori and took up residence first at Lautoka, and then at Suva in 1900 or 1901.

In Suva in 1902, by sanction of The Lodge of Fiji, a Past Master of Rewa Lodge presented to Bro. Thiele a jewel and an address in recognition of his services in connexion with the establishment of the Royal Arch Chapter in Suva.

In 1902 it was intended to honour him further by naming the new Lodge at Lautoka after him and The Lodge of Fiji sponsored the petition. But Lodge Thiele was never consecrated. A letter in Grand Lodge files in London, dated 23rd April, 1907 gives the reason: "before the Brethren named in the warrant could be installed as Master or invested as Wardens . . . they had left the district". The writer of that letter also mentioned that it was the intention to forward a fresh petition for an amended warrant for a new Lodge to be known as Lodge Lautoka. The warrant for Lodge Thiele was returned and the Lodge was formally erased in 1908.

Bro. Thiele joined The Lodge of Fiji in 1903 and resigned from Lodge of Viti in 1904.

In 1906 Rewa Lodge granted him relief in consideration of his daughter's illness.

By reason of his services to the Craft, Rewa Lodge granted Bro. Thiele the distinction of Honorary Member in 1911.

He died in June, 1917, when The Lodge of Fiji held a funeral meeting that Bro. Thiele might have a Masonic funeral.

Thus there passes to the G.L. Above the outstanding Freemason in Fiji at the turn of the century. He received no Grand Honour but in the early days of this century there was grumbling that none such had been granted to Fiji; in 1909, for example, one Lodge laid a complaint

in this regard before the Grand Secretary. The first such honour was granted to a Fifi resident in 1924.

Lodge Navua, No. 3739 E.C.

In August, 1908 there was an informal gathering of Freemasons at Navua, then a sugar-growing and milling centre, about 35 miles west of Suva, access being by ship. It was decided to petition for a Lodge and to seek the support of The Lodge of Fiji. Regretfully, in 1909, one of the petitioners failed in his application for membership of The Lodge of Fiji, with the result that that Lodge withheld its support for the petition.

It was not until April, 1914 that some 13 Brethren signed a new petition which did receive the sponsorship of The Lodge of Fiji.

Navua Lodge was warranted as No. 3739 on 19th August, 1914, to meet at Navua. The consecration ceremony took place on 28th November, 1914.

Members of Navua Lodge were mostly employees of The British Columbia Sugar Refining Company which had one establishment in Fiji, at Tamanua on the Navua River, sugar-cane planters and owners or managers of the 6 or 8 European-owned stores. The Lodge collapsed with the closure of the sugar-mills, its last meeting being held on 27th November, 1920 when there were 15 subscribing members. The warrant was surrendered to Grand Lodge in December, 1922 and the Lodge formally erased. During the lifetime of the Lodge 41 names were registered by Grand Lodge as members.

It is believed that in 1923 The Lodge of Fiji acquired for safe-keeping much of Lodge Navua's furniture, etc. Later much of it was presented to Ba Lodge after that Lodge had lost theirs in hurricane and flood.

Lodge Navua had Fiji's only Masonic Club, founded with the approval of the Lodge for the convenience of Brethren travelling from their distant homes to attend Lodge. It was somewhere where Brethren could change, bath, stay overnight and partake of food and drink.

Scottish Lodge in Suva

Between 1951 and 1953 certain former members of Lodge Polynesia and others actively pursued a proposition to set up a Scottish Lodge in Suva. Lodge Polynesia, No. 562 S.C., had no objection to the issue of a charter but neither supported nor recommended the proposal. The Lodge of Fiji likewise had no objections, but the proposal lapsed.

The latest thought by Scottish Masons living in Suva is that Lodge Polynesia should meet occasionally in Suva but it is said (understandably) that the idea does not appeal to Levuka-resident members of Lodge Polynesia.

Masonic Armed Forces Association

This Association, of which little is known in Fiji, seems to have afforded its members opportunity to have informal Masonic gatherings

in Fiji in 1942. Those associated were, I think, members of New Zealand Armed Forces serving in Fiji.

On one occasion, on 6th June, 1942, Rewa Lodge of Viti afforded members of the Association an opportunity to raise other members of the Association. A similar opportunity was given by The Lodge of Fiji.

Perhaps the discussion on this paper may bring forth additional information concerning this Association. But I am inclined to think that it lapsed when in mid-1942 Freemason members of Her Majesty's and Allied Forces were welcomed as honorary members of all Lodges on Viti Levu.

Labasa's Informal Masonic Gatherings

Labasa is on the northern shore of Vanua Levu, about 180 miles from Suva. It has no Lodge but in the late 1950's, under strict conditions prescribed by the Grand Inspector, a group of young men met informally in a private home on the first Monday of each month. Freemasons visiting Labasa were accepted as guests. Proceedings consisted of reading or reciting lectures, charges and the like, followed by supper.

The gatherings lapsed with the transfer from Labasa of most of the participants.

Lodges of Instruction

As said elsewhere every existing Lodge has made one or more attempts to run a properly constituted Lodge of Instruction, but every attempt has failed.

All Lodges have a rehearsal of the "work" a few days before such meeting.

Other "Lodges" in Fiji

Just for the record let it be stated that there have been and are other "lodges" in Fiji that were (or are) not Masonic.

There was Lodge Loyal Star of Fiji, an Oddfellows' Lodge operating in Levuka in the 1880's; also there was Southern Cross Lodge, No. 274 of the Order of Good Templars that functioned in Suva in the 1880-1890's. Both are defunct and have no successors in the Friendly Society field.

But there are a host of other "lodges" extant today, for example: Fiji Lodge, Rewa Lodge, Nausori Lodge, Tajmahal Lodge, etc., even a Grand Lodge. These are somewhat insalubrious Indian eating houses to which any telephoned inquiry with a Masonic flavour would not be answered satisfactorily to the inquirer. Visitors to Fiji should note that the telephone directory is not the place to seek for a Masonic Lodge.

SUPERINTENDENCE OF FIJI LODGES

As has been said, Lodge Polynesia is answerable direct to Grand Lodge in Edinburgh. What follows relates to E.C. Lodges.

As early as 1886 The Lodge of Fiji found inconvenience in having

to deal with a Grand Lodge so far away as London. That Lodge, therefore, requested Grand Lodge to grant a Brother in Fiji powers similar to those of a District Grand Master. The request was unsuccessful but it was renewed in 1892, again without result.

By 1914 the number of E.C. Lodges had grown to 4 (Fiji, Rewa, Navua, Lautoka) and there was a proposal to start a Lodge in Ba. In October of that year Grand Lodge sought the nomination of a Brother to represent Grand Lodge in Fiji. After consultation, Fiji and Rewa nominated the same man—a P.M. of The Lodge of Fiji.

No appointment had been made by May, 1915 when the Lodges consulted one another about petitioning for a District Grand Lodge. Rewa considered "the time not ripe". Lautoka, by reason of scanty communications with the other 3 Lodges, all in South-east Viti Levu, did not support the proposal, which appears to have been dropped. But a further request for the appointment of a representative of Grand Lodge in Fiji was made in 1918.

Result came in 1921 when Grand Lodge appointed V.W. Bro. S. Scott-Young, a resident of Australia, a Past Provincial (or District) Grand Officer, as Grand Inspector of the Fiji Islands Group of Lodges. The Grand Inspector by a patent of appointment was given powers similar to (but not as full as) those of a District Grand Master. (It is a very different office to that of Grand Inspector of Workings extant in several Australian jurisdictions).

Bro. Scott-Young made annual visits to Fiji until he resigned in 1926.

On his first visit, in July 1921, he advocated the formation of a District Grand Lodge and sought a meeting in Suva of representatives of all Lodges to discuss the proposal. Lautoka again opposed the proposal on grounds of poor communications with Suva—2 to 3 days away by ship. On being asked to reconsider the opposition was confirmed. This time Rewa was enthusiastic and nominated a P.M. of that Lodge as first District Grand Master.

The question of a District Grand Lodge was discussed again in 1924, once more without agreement.

In 1926, a Fiji-resident, V.W. Bro. Sir Henry Marks, was appointed Grand Inspector. He resigned in 1936 and was succeeded by other Fiji residents, namely: V.W. Bros. W. R. Steadman (1936/41); L. Noerr (1941/50) and R. L. Munro (1950/—).

The fact that there has been no movement for a District Grand Lodge since the appointment of a Fiji-resident Grand Inspector indicates, in my opinion, a satisfactory performance of the office.

The institution of Overseas Grand Rank in 1926, conferred on Past Masters of Lodges abroad not in a District (in Fiji 3 each 2 years) and an occasional award (about one every 5 years) of Past Grand Rank to a Fiji Brother, doubtless also has dulled the desire for a District Grand Lodge. In Appendix A there are given lists of those who have been given honours by Grand Lodge or by their own Lodges.

ROYAL ARCH FREEMASONRY

The Order in Fiji is represented by two Chapters, both under the jurisdiction of the Supreme Grand Royal Arch Chapter of Scotland. The Order includes seven degrees in the Royal Arch Series, six in the Lodge and Council Series and four in the Cryptic Rite.

Loloma Royal Arch Chapter, No. 281 S.C.

The founder of Royal Arch Freemasonry in Fiji was M.E.C. H. H. Thiele. Early in 1898, when he was Master of Rewa Lodge of Viti, he obtained the support of that Lodge and later that of The Lodge of Fiji to form a Scottish Royal Arch Chapter in Suva. The Lodge of Fiji agreed to make its Lodge Rooms available to the proposed Chapter.

A charter was granted to Loloma Royal Arch Chapter, No. 281 on 20th December, 1899. (Loloma is the Fijian word for 'love', or 'mercy'). The reason for the delay between February, 1898 when it was decided to petition for a charter and the constitution of the Chapter in November, 1900 is not indicated in available records. From the fact that the constitution and dedication took place in the presence of only 8 Companions indicates that the delay might have been due to the difficulty of mustering sufficient members of the Order to form a convocation.

In its first year Loloma Chapter was under the direction of the Grand Superintendent of the District of New South Wales, but that connexion was severed in the mid 1920's and the Chapter became answerable to the Grand Chapter in Edinburgh. In 1928 members of the Chapter became concerned at their isolation in that since the severance there had been no visits of high-ranking Grand Officers, the highlight of which had been the visit of the First Grand Principal of New South Wales in 1921. A delegation was appointed to discuss the Chapter's discontent with District Grand Scribe E. in Sydney. The records of the Chapter made available to me indicate no result from these representations. In fact, it was not until November, 1963 that an official delegation from Supreme Grand Chapter visited Fiji. That delegation comprised the First Grand Principal (Comp. The Earl of Galloway) and Grand Scribe E. (Comp. W. E. Laird).

Loloma Chapter has always been stronger in enthusiasm than in numbers. Here are some average attendance figures at random:

| | | | | | |
|------|------|------|-------|---------|----|
| 1908 | 9-10 | 1914 | 10-11 | 1919 | 9 |
| 1912 | 7-8 | 1916 | 9-10 | 1921-23 | 15 |

The largest meeting to this time was held on 4th September, 1923 when 26 members and 7 visitors attended, an attendance that has seldom been exceeded since. In the next years attendances were variable:

| | | | | | |
|--------|-------|-----------|-------|---------|-------|
| 1925-6 | 10-20 | 1932-8 | 15-18 | 1946 | 15-20 |
| 1927 | 10-12 | War Years | 10-20 | 1952 | 20-25 |
| 1929 | 12-13 | | | 1956-64 | 10-15 |

At present attendance averages about 15. Attendance is not appreciably greater at Installation meetings as it is in Craft Lodges in Fiji.

In 1936 the Chapter was greatly concerned at the lack of enthusiasm among Suva Master Masons for Royal Arch Masonry. The Chapter in 35 years had attracted only 150 new members, a number roughly equal to the loss of members. An *ad hoc* committee reviewed the situation. The principal recommendation was that the joining fee should be reduced from 6 guineas to £3 13s. 6d. This was done without appreciable effect.

Meetings had been held monthly until 1935 when they were reduced to 4 a year. In 1924 monthly meetings were resumed; 7 meetings were held in 1944 and 6 in 1945 but in 1946 monthly meetings were resumed only to be reduced to 5 a year in 1948. Since the 1950's meetings have been monthly, December excepted.

On 19th June, 1925 Loloma Chapter was chartered to hold Lodges of Royal Ark Mariners and Councils of the Knights of Captivity. There was some talk in the mid 1950's of seeking a charter to work the Cryptic Rite but there were then living in Fiji insufficient Royal and Select Masters to form a council. In each of the years 1919, 1923 and 1945 there were fruitless movements by Chapter members to petition for a Rose Croix Chapter.

In November, 1950 special refectory proceedings marked the 50th anniversary of the Chapter. A commemorative jewel was struck to mark the jubilee.

Lautoka Royal Arch Chapter, No. 463 S.C.

In July, 1919 Loloma Royal Arch Chapter gave its support to a petition for a Scottish Chapter at Lautoka. In September, 1919 a Working Dispensation to establish one was received. Lautoka Royal Arch Chapter, No. 463 was constituted on 20th November, 1919. It is chartered only in respect of the Royal Arch Series.

Like Loloma Chapter, Lautoka was under the jurisdiction of the N.S.W. District Grand Superintendent but in 1925 came directly under the control of Grand Chapter in Edinburgh.

Between 1919 and 1925 average attendance was 8. In the succeeding years the Chapter did not prosper; there was no meeting in 1926, only 3 in 1927. In 1930 and again in 1933 and 1934 M.E.C. Sir Maxwell Maxwell-Anderson, First Grand Principal Depute, visited Lautoka in an endeavour to stimulate interest in keeping the Charter alive.

The Chapter was kept alive with an average attendance of 8 Companions until it became dormant in 1942 and 1943 due to circumstances arising out of the War.

It was revived on 2nd June, 1944 and has continued to operate since. Attendance these days is about 21 per convocation.

Ovalau Chapter

This was a Chapter that never functioned even though roughly £100 was spent on regalia for officers. Also furniture was procured that Loloma Chapter later sought to purchase.

Lodge Polynesia which was already empowered to work the Mark Degree (though it was not until 1932 that it did so) sought and was granted a working Dispensation to establish a Chapter at Levuka. The Dispensation was for 12 months from 18th September, 1920 and was issued by the N.S.W. District of the Supreme Grand Chapter of Scotland.

Bro. J. A. Sword, who has been a member of Lodge Polynesia since July 1920, says that, as attendance at Lodge at that time was only 15 to 20, the intention to start a Chapter was reviewed when it was decided that "Levuka could not support in sufficient numbers both a Blue and a Red Lodge". There is still (1966) an old Royal Arch apron or two in a cupboard at Lodge Polynesia.

CONCLUSION

This paper could not have been written without the facilities granted me by all Lodges and Chapters in Fiji, or without help in certain matters from many Lodge officers, from individual Brethren and from the librarian and executive of United Grand Lodge of England in London.

I conclude this paper with grateful acknowledgment of that assistance.

MISCELLANEA

QUESTIONS SUBMITTED BY MEMBERS OF THE CORRESPONDENCE CIRCLE—ANSWERS BY THE EDITOR

Question

Why are only eight of the Working Tools, presented in Craft Masonry, shown on the Grand Lodge Certificate?

J.C.B.

Answer

The 'missing' tool is the skirret (or skirrit). The Grand Lodge Certificate (the "Three Pillars Certificate") was engraved by Bro. R. W. Silvester, 27, the Strand, in 1819, and, although a new engraving was made in 1831, the design remains substantially the same, subject to the necessary changes in the heading, and of course the recent deletion of the Latin, until the present day. The skirret was not one of the original tools, and the word was not introduced into Freemasonry until *circa* 1823.

Much speculation has been made about the meaning and derivation of the word; and, if we now appear to add to it, we ask our readers to regard the contents of this answer as editorial *opinion*, and not as a complete solution of the question.

The Oxford Dictionary gives the following definitions:

1. SKIRRET (pronounced *skirrit*)—A species of water parsnip formerly much cultivated in Europe for its esculent tubers—other forms, *skirwhite*; *skirwhit(e)*—*pure white*; (M.E. *skirwhit*).
2. (Freemasonry)
1853—G. Oliver—"Dictionary of Symbolism in Masonry", 339,
"The S. acting on a centre pin is used to mark out the ground of a new building. As the skirret has a chalked line attached to it (it points out the straight line of duty chalked out in the Sacred Law of God)".

Although Freemasonry appears to have introduced the word in its present sense, it cannot be assumed that it was merely a Masonic invention. Measuring and marking lines have been in use for thousands of years, many of them without doubt much more primitive than the mechanical device we now call a skirret. Bro. Bernard E. Jones in "The Freemasons' Guide and Compendium" (1950) refers to "paintings at Thebes, in Egypt, dating back to, say, 3000 B.C., showing masons holding a *stretched cord* by means of which a line is drawn".

Most people are familiar with a simple form of line, much used by gardeners, and consisting of two stout stakes with the end of a long cord attached to each. When not in use, the cord is wound round one of the stakes. A colleague has made the ingenious suggestion that the shape of the wound cord would be *tuberous* and so account for the use of the word. Speculation? Yes, of course; but interesting!

Bro. Jones discounts the suggestion of one author that 'skirret' means 'pure'. He says that 'Purity is an extremely unlikely association with

the name for an operative's line-spool'. But is it? Note the alternative spelling above—'*skirwhit(e)*—*pure white*', and link this with the *chalked* line mentioned by Dr. Oliver and the words appearing in some old rituals—'an implement from which the line is drawn, *chalked* and struck' (i.e. plucked).

Bro. Jones, while concluding that the word 'must have been derived from some fact or circumstance relating to the implement itself', suggests the 'bare possibility that the familiar word skewer is allied to the word 'skirret' (i.e. in the old-fashioned meaning of skewer as a spindle fixed to a cloth-spinner's creel).

He then says, "The Scots word 'skirr', meaning 'scurry or rush', conveys the exact mental impression caused by the sudden rotation of the cord-holder when the pull comes upon it. Then, in eighteenth-century slang, to 'skirry' was to 'run quickly' or to 'scurry'. We may suspect that 'skirret' was originally a colloquial word which owed its origin either to the 'scurry' of the line-holder or to the 'skirl', or shrill sound, which it makes when in action."

I suggest that we ought to look even further than this. We refer again to the Oxford Dictionary:

SCORE—Mark with notches or incisions or lines; slash; furrow; make (lines etc.) with something that marks.

O.E., *scoru*, from Old Norse, *scor*; (inferred from) Germanic, *skur*, *sker*.

It seems logical to suppose that the word may have been a colloquial or dialect word referring to the *purpose* for which the implement was intended—'Whence a line is *drawn* to *mark out* the ground for the foundation of the intended structure.'

The derivation *sker/whit(e)* (—score white) would match the processes of the complete operation—laying the chalk line ('the perfect line') and then making the necessary incision in the ground to render the line permanent.

In the growth of language, particularly in colloquial words, slight variations of pronunciation are easily accounted for.

O.F.

Question

The Hiramic legend tells us that at the time of the building of King Solomon's Temple the genuine secrets of a master mason were in the care of three master masons. It then relates how they came to be lost; and this is supplemented by the legend of the Royal Arch and their recovery. This raises three questions:

- (1) If the secrets were known to three masters why were they lost when one died? Presumably the other two were in a position to ensure continuity.
- (2) It is difficult to reconcile the professional secrets of a skilled craftsman or technologist with the name of the Deity. What evidence is adduced to show that the sojourners did in fact find the lost secrets?

- (3) If the genuine secrets were regained why were they not communicated to Craft Lodges, and why do the substituted secrets continue to be used?

L.P.F.

Answer

"Our Master, true to his Obligation, answered that these secrets were known to but three in the world, and that without the consent and co-operation of the other two he neither could nor would divulge them"

Clearly, the other two were under the same obligation; and, therefore, with the death of one of 'the three Grand Masters who presided at the building of the former Temple', the secrets, whatever they were, could never be divulged.

It is a mistake to assume that 'the long lost secrets' had any connection with craft or technological practices. Centuries before the building of the Temple, circa 950 B.C., magnificent palaces, temples and tombs were known in Babylon, Egypt and other centres of the ancient Civilisations; and methods of building must have been known to many.

In Freemasonry, the 'secrets' are secrets of recognition in, and admission to, the various Degrees.

The Hiramic Legend, although known in many forms long before the establishment of the Grand Lodge of England, in 1717, was adapted to Freemasonry, first to the Craft and then to Masonry of the Holy Royal Arch. At the Union, in 1813, some compromise was necessary between the interests of the 'Antients' and the 'Moderns'; the 'Antients', in the 18th Century, having regarded Royal Arch Masonry more favourably than the 'Moderns'.

The Craft Ritual, as we know it to-day, emanated from the work of the Lodge of Promulgation (established by the Grand Lodge in 1809) and the Lodge of Reconciliation (warranted in 1813), and was 'approved and confirmed' by the United Grand Lodge on 5th June, 1816.

The Ritual of the Holy Royal Arch, of which there were many versions, was first revised in 1834-36 in order to provide a uniform and agreed ceremony. Of printed rituals, the oldest is believed to be the 'Oxford', produced in 1854-60, but not printed until 1870. (See 'The Freemasons' Guide and Compendium', B. F. Jones).

The Oxford Dictionary defines 'legend' as '*traditional story popularly regarded as historical*'. The Hiramic legend certainly has a basis of historical fact, which every student of the Holy Bible can recognise; there is no need to amplify it here.

Royal Arch Masons will understand and appreciate the relevance of the following quotations:

"And Solomon determined to build an house *for the name of the Lord*". (II Chronicles, Ch. 2, v. 1).

"Then spoke Solomon . . . Blessed be the Lord God of Israel, which spoke with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people out of Egypt, I chose no city out of all the tribes of Israel to build an house,

that my name might be therein, but I chose David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the Lord God of Israel . . . I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel". (At the dedication of the Temple—I Kings, Ch. 8, vv. 15-20).

The Old Testament contains many similar references.

The poetry in the hearts of the members of the Israelitish nation found expression in their delight in appropriate names; and readers of the Bible cannot fail to recognise their aptitude in ascribing to people and places *names* interpretive of events and causes associated with them.

The scientific and philosophical revolutions of the 18th and 19th Centuries frequently tended to encourage disbelief in the Deity.

Freemasonry, on the other hand (both of the Craft and the Royal Arch) has provided, in its allegorical teaching, an antidote to this decline. the climax being found in the joyous statement:

"We have made a discovery which we deem of importance".

(See Provincial pamphlet, "An Introduction to the Supreme Order of the Holy Royal Arch". Page 67 *ante*.

O.F.

Question

In the explanation of the Second Tracing Board the measurements of the pillars are given in cubits. It is generally accepted that a cubit is approximately eighteen inches, but some reference books state that a larger cubit was used for measuring the Temple. Is there any evidence to support this statement, please, and what would the measurement be?

C.G.G.

Answer

The following information is extracted from an exhaustive article on 'Weights and Measures' by G. F. Hill, M.A. (then Assistant Keeper of the Department of Coins and Medals in the British Museum) in the "Dictionary of the Bible", published by T. & T. Clark, Edinburgh, in 1909.

The Jews were familiar with more than one system of measurement, but it is probable that the Hebrew measures followed the Egyptian system rather than the Babylonian (in which the cubit was thirty digits, or nineteen and five-eighths inches).

The balance of evidence is in favour of a close approximation to the Egyptian system in which there was a *common cubit* of 0.450 metres or 17.72", which was six-sevenths of the *royal cubit* of 0.525 metres to 20.67". These data are derived from actual measuring rods.

The use of a royal cubit gave the Government an advantage in taxation, as this was generally payable "in kind".

The ordinary Hebrew cubit ($\frac{1}{3}$ of a reed, *vide* Ezekiel, Ch. 40, v. 5) contained two spans, or six palms, or twenty-four finger breadths. It

is probable, however, that two different cubits, the royal cubit and the ordinary cubit, were in use, as in Egypt.

Solomon's Temple was laid out on the basis of a cubit "after the first (or ancient) measure" (2 Chronicles, Ch. 3, v. 3). Ezekiel prophesied the building of a temple on a unit which he described 'as a cubit and a hand's breadth', i.e. seven-sixths of the ordinary cubit. As, in his vision, he is practically reproducing Solomon's temple, we may infer that Solomon's royal cubit, i.e. the ancient cubit, was also seven-sixths of the ordinary cubit of Ezekiel's time.

The general inference, therefore, is that the Jews had two cubits, a shorter and a longer, and that Solomon's temple was built to the unit of the *royal* cubit. The equivalents are expressed in the following table:

| | ROYAL SYSTEM | | COMMON SYSTEM | |
|------------------------|--------------|--------|---------------|--------|
| | metres | inches | metres | inches |
| Finger's breadth . . . | 0·022 | 0·86 | 0·019 | 0·74 |
| Palm=4 fingers . . . | 0·088 | 3·44 | 0·075 | 2·95 |
| Span=3 palms . . . | 0·262 | 10·33 | 0·225 | 8·86 |
| Cubit=2 spans . . . | 0·525 | 20·07 | 0·450 | 17·72 |
| Reed=6 cubits . . . | 3·150 | 124·02 | 2·700 | 106·32 |

It may be noted here that the Greeks had a short cubit, known as the *pygon* of 5 palms, the distance from the elbow to the first joint of the fingers (approximately eighteen inches).

O.F.

Question

"S. denotes P. and is here depicted in our Lodges by an E. of C. near to a F. of W."

Is it correct that S. denotes P.? What does F. of W. represent?

D.A.S.

(The questioner then states that he has sometimes heard the letter F. interpreted as 'ford'; and he makes several interesting Biblical references.)

Answer

Three points emerge:

- (1) The Oxford Dictionary defines the word as *both* 'an ear of corn and a stream in *flood*'.
- (2) In Judges, Ch. 12, vv. 1-6, we learn that the Gileadites held the passages (i.e. *fords*) of Jordan.
- (3) With the early 19th Century growth of the use of Tracing Boards, in place of the painted 'floor cloths' or 'wall cloths' formerly in use, the artists were given much licence in the matter of design.

A Board by John Browne (c. 1800) shows water gushing from a rock (a *fountain*?). John Cole's designs (1801) show a full river with bridge. Boards by Josiah Bowring depict a *waterfall*,

as do the old Boards of St. John's Lodge, No. 279 (of the Bowring type) painted by John Oldfield, a local artist, in 1823. Designs by John Harris (1791(?)–1873) also depict a waterfall. (See articles by W.Bro. T. O. Haunch—A.Q.C. Vol. LXXV, 1962, pp. 182-203 and Lodge of Research Transactions, 1962-63, pp. 53-58.)

There appear to be four words beginning with 'f' which meet the case. We may, however, dismiss 'ford' for obvious reasons. We also know the phrase "... is *usually* depicted ..."; and clearly the balance of evidence is now in favour of 'fall'.

The words taken in conjunction are entirely suitable as symbols of P.; they represent the two commodities, an *abundance* of which is essential for the maintenance of life. It is an interesting fact that the great Civilisations of the past (e.g. China, Babylon, Egypt) were developed beside mighty rivers, where peoples, previously nomadic and spending their lives in a haphazard search for food, could settle in communities and engage in the cultivation of crops, the study of the seasons, the framing of laws, the development of art, mathematics, science and philosophy.

O.F.

BRO. W. LLOYD'S JEWEL

(Royal Cumberland Lodge, No. 41)

In Transactions, 1965-66, we reproduced photographs of a special jewel presented to Bro. W. Lloyd by the Royal Cumberland Lodge, No. 41; and we are now much indebted to W.BRO. W. D. S. SMITH, P.M. of the Lodge, for the following informative comment:

"As far as I have been able to ascertain, there is no record of Bro. William Lloyd having been a member of the above Lodge. His name does not appear among the subscribing members between 1775-1786. Minutes at this time were very brief, and he well may have been left out of attendances, or he may have been visiting, although this again is not recorded.

In the 18th Century, Lodges were drawn out with chalk on the floor of a room, and in the Treasurer's Accounts for the year 1784, there is an item:

'Paid Bro. Lloyd for Dr. the Lodge £0 0s. 0d.' which seems to indicate that he 'drew the Lodge' but received no fee for it—in other words he 'drew out the Lodge' in an Honorary capacity.

On 7th March, 1786, appears a Minute: 'Resolved that an Honorary Jewel be purchased and presented to Bro. Lloyd *for his present of drawings* for the use of this Lodge (the expense not to exceed two guineas).'

On reflection, the words in italics above may have referred to the fact that he 'drew the Lodge' for many meetings, and the resolu-

tion to present him with an honorary jewel may have been as a mark of appreciation of these services.

On 16th May, 1786, appears the Minute: 'Bro. Nield having sent a drawing for the medal proposed to be presented to Bro. Lloyd, and the same being approved, resolved that Bro. Phillott be directed to give instruction for the same Bro. Nield to pay for the same not exceeding two guineas, and the Treasurer be directed to re-imburse Bro. Phillott on delivery of the medal'.

On 20th June, 1786, appears the Minute: 'The Medal voted to Bro. Lloyd being this day produced and approved, resolved the same be presented to Bro. Lloyd by the Master of this Lodge'.

Whether this was done at this Lodge Meeting, or privately is not recorded, but in the Treasurer's Accounts for 1786 appears the item:

Cost of Jewel £2 12s. 6d. This amount is two and a half guineas!!!

W. D. S. SMITH, I.P.M."

LODGE TRANSACTIONS

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

Years

| | | |
|--------------------------------|---|---|
| 1924/25 to 1930/31 (inclusive) | } | at 12s. 6d. per yearly issue (plus postage, 6d.) |
| 1932/33 | | |
| 1934/35 | | |
| 1938/39 | | |
| 1941/42 to 1965/66 (inclusive) | | |

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

PROVINCIAL PUBLICATIONS

The following publications are available on application to the Secretaries of Lodges in the Province or to the Hon. Librarian, 80 London Road, Leicester, at a cost of 1/- each:—

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

REGISTER

Revised 1967

FOUNDERS

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

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

*Obit.

PAST MASTERS OF THE LODGE

| | | | | | | |
|-----------------------|----|----|----|----|----|---------|
| *W.Bro. J. T. Thorp | .. | .. | .. | .. | .. | 1892-3 |
| * " W. M. Williams | .. | .. | .. | .. | .. | 1893-4 |
| * " E. Holmes | .. | .. | .. | .. | .. | 1894-5 |
| * " W. H. Staynes | .. | .. | .. | .. | .. | 1895-6 |
| * " S. S. Partridge | .. | .. | .. | .. | .. | 1896-7 |
| * " R. Pratt | .. | .. | .. | .. | .. | 1897-8 |
| * " F. W. Bilson | .. | .. | .. | .. | .. | 1898-9 |
| * " Revd. H. S. Biggs | .. | .. | .. | .. | .. | 1899-00 |
| * " Revd. H. J. Mason | .. | .. | .. | .. | .. | 1900-01 |
| * " J. J. Knowles | .. | .. | .. | .. | .. | 1901-02 |
| * " H. Howe | .. | .. | .. | .. | .. | 1902-03 |
| * " G. Neighbour | .. | .. | .. | .. | .. | 1903-04 |
| * " R. B. Starkey | .. | .. | .. | .. | .. | 1904-05 |
| * " L. Staines | .. | .. | .. | .. | .. | 1905-06 |
| * " W. A. Lea | .. | .. | .. | .. | .. | 1906-07 |
| * " J. R. Frears | .. | .. | .. | .. | .. | 1907-08 |
| * " H. J. Grace | .. | .. | .. | .. | .. | 1908-09 |
| * " G. D. Potts | .. | .. | .. | .. | .. | 1909-10 |
| * " G. Bonner | .. | .. | .. | .. | .. | 1910-11 |
| * " G. Bonner | .. | .. | .. | .. | .. | 1911-12 |
| * " Revd. C. T. Moore | .. | .. | .. | .. | .. | 1912-13 |
| * " A. Lole | .. | .. | .. | .. | .. | 1913-14 |
| * " T. G. Hunt | .. | .. | .. | .. | .. | 1914-15 |
| * " G. W. Hunt | .. | .. | .. | .. | .. | 1915-16 |
| * " J. E. Pickard | .. | .. | .. | .. | .. | 1916-17 |
| * " F. H. Pochin | .. | .. | .. | .. | .. | 1917-18 |
| * " J. D. Johnson | .. | .. | .. | .. | .. | 1918-19 |
| * " A. H. Hampson | .. | .. | .. | .. | .. | 1919-20 |
| * " F. H. Doughty | .. | .. | .. | .. | .. | 1920-21 |
| * " F. Haines | .. | .. | .. | .. | .. | 1921-22 |
| * " W. J. Bunney | .. | .. | .. | .. | .. | 1922-23 |
| * " J. H. Hawthorn | .. | .. | .. | .. | .. | 1923-24 |

| | | | |
|---|----|-----------------------------------|---------|
| * | .. | C. F. Oliver | 1924-25 |
| * | .. | N. K. Lee | 1925-26 |
| * | .. | A. H. Hind | 1926-27 |
| * | .. | C. S. Bigg | 1927-28 |
| * | .. | Revd. E. R. J. Biggs | 1928-29 |
| * | .. | H. Hyde | 1929-30 |
| * | .. | H. D. M. Barnett | 1930-31 |
| * | .. | M. D. R. Richardson | 1931-32 |
| * | .. | W. H. Riley | 1932-33 |
| * | .. | G. B. Ellwood | 1933-34 |
| * | .. | A. J. S. Cannon | 1934-35 |
| * | .. | A. L. Macleod | 1935-36 |
| * | .. | W. H. Cotton | 1936-37 |
| * | .. | W. R. Bridger | 1937-38 |
| * | .. | J. T. Cooper | 1938-39 |
| * | .. | G. E. Phipps | 1939-40 |
| * | .. | F. G. Fleeman | 1940-41 |
| * | .. | E. H. Stork | 1941-42 |
| * | .. | J. C. Burton | 1942-43 |
| * | .. | T. O. Judge | 1943-44 |
| * | .. | G. W. Wilkes | 1944-45 |
| | | R.W. Bro. Sir John Corah | 1945-46 |
| * | | *W. Bro. P. M. Webster | 1946-47 |
| * | .. | S. F. Herbert | 1947-48 |
| * | .. | W. Tomlinson | 1948-49 |
| * | .. | A. T. Shorthose-Smith | 1949-50 |
| * | .. | W. H. Wood | 1950-51 |
| | .. | F. W. Heaton | 1951-52 |
| | .. | C. C. H. Binns | 1952-53 |
| | .. | C. E. Haines | 1953-54 |
| * | .. | E. Murray | 1954-55 |
| * | .. | A. G. Kilner | 1955-56 |
| | .. | J. E. Foister | 1956-57 |
| | .. | R. H. Dilworth | 1957-58 |
| * | .. | J. Lees Smith | 1958-59 |
| | .. | S. Kay | 1959-60 |
| | .. | W. E. Boulter | 1960-61 |
| | | R.W. Bro. C. B. S. Morley | 1961-62 |
| * | | *W. Bro. G. H. Fox | 1962-63 |
| | .. | H. Carr | 1963-64 |
| | .. | W. G. Fox | 1964-65 |
| | .. | E. Muddimer | 1965-66 |

*Obit.

MEMBERS OF THE LODGE

Binns, C. C. H., M.A., M.B., B.CH., P.G.D., P.M.1560, P.M.
Carr, E. R., P.M.3448, 4835
Corah, Sir John, J.P., P.M.1560, 4656, P.M., Past Prov.G.Master
Heaton, F. W., B.A., B.SC., P.M.3078, P.M.
Haines, C. E., P.M.2865, P.M.
Rossiter, A. E., P.M.2081
Carr, H., P.A.G.D.C., P.M.2076, 2265, 6226, P.M.
Foister, J. E., P.G.D., P.M.3091, 5682, 7896, P.M., Asst.Prov. G.Master
Dilworth, R. H., M.A., P.A.G.D.C., P.M.1330, P.M.
Kay, S. P.M.779, P.M.
Boulter, W. E., B.SC., P.M.4874, P.M.
Swift, J. T. B., P.A.G.D.C., P.M.523, 4874
Morley, Brig. C. B. S., C.B.E., T.D., D.L., P.M.3091, P.M., Prov.G.Master,
Thorpe, W. A., P.M.4835
Bambury, A. E., P.A.G.D.C., P.M.2028, 5061
FOX, W. G., T.D., D.L., M.A., J.P.
P.G.D., P.M.4656, 7762, P.M., Dep.Prov G.Master
Lakin, J. W., P.M.1330
Muddimer, E., P.A.G.D.C., P.M.3919, 6803, I.P.M.
Goadby, G. F., P.A.G.D.C., P.M.1391
Flinn, T., P.M.5247
Haird, T. W., R.G.D., P.M.3091, W.M.
Wright, E. J., P.G.D., P.M.3201, 7429
Davey, C. E., P.M.2028
Russell, W. H., P.M.1130
Burnell, R. C., P.M.1130
Farrant, O., P.G.D., P.M.4874
Thomas, E., B.SC., PH.D., P.M.3091
Powell, G. G., P.M.7168
Sharp, D. E., P.M.4711
Wheatcroft, H. L., P.M.4874
Dyson, G. M., M.A., D.SC., PH.D., P.A.G.D.C., P.M.1007, 5758, 7007
March, J. L., LL.B., P.M.3919
Neale, C. E., P.M.6803
Upchurch, F. N., P.M.4200, 6596, 7801
Smith, C. M. R., P.M.523
Best, V. G., P.M.6406
Westmoreland, K. G., P.M.1265
Walker, I. H., P.M.7007
Brown, S., T.D., D.L., J.P., P.D.G.Swd.B., P.M. 3091, 5042
Smith, R. G., P.M. 1782, 7778
Jackson, Revd. L., A.K.C., O.C.F., P.M. 7801
Ward, E. M., M.D., B.S., P.M. 1560
Timson, D., P.M. 5061
Hollick, W. E., P.M.26(S.C.), 3473

HONORARY MEMBERS

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

MEMBERS OF THE CORRESPONDENCE CIRCLE GRAND LODGES, LODGES AND LIBRARIES

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

District Grand Lodge of South America (Southern Division), Buenos Aires,
 Argentina
 Grand Lodge of South Australia, Adelaide
 Masonic Library of Southern California, Los Angeles, U.S.A.
 Shorncliffe Lodge No. 4330, Folkestone
 Library of The Supreme Council 33rd°, Washington, U.S.A.
 Surbiton Masonic Library, Surbiton
 District Grand Lodge of the Transvaal, Johannesburg, South Africa
 Trevor Mold Lodge No. 3293, Buenos Aires, Argentina
 United Grand Lodge of Victoria, Melbourne
 Provincial Grand Lodge of Warwickshire Museum and Library, Edgbaston,
 Birmingham
 Willem van Oranje Lodge No. 1, No. 3976, London
 Provincial Grand Lodge of Worcestershire Library and Museum, Worcester
 Provincial Grand Library of Yorkshire (West Riding), Leeds

EXCHANGE LODGES AND OTHERS

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

BRETHREN

| | |
|-------------------------------------|---------------------------------|
| Abbott, F. D., Oadby | Attenborough, C. R., Glenfield |
| Abell, S. R., Leicester | Audley, J. B., Broughton Astley |
| Adams, R. G., Uppingham | Austin, J. C. L., Godmanchester |
| Adcock, A. A., Uppingham | |
| Agutter, A. T. G., Bushey | |
| Aisthorpe, J. H., Wigston | Bach, J. B., Old Windsor |
| Allen, H. R., Leicester | Backhouse, H. B., Narborough |
| Allen, W. J., Barnoldswick, Lancs. | Bacon, G. H., Farnham |
| Allman, C., Leicester | Bailey, A. W., Leicester |
| Alloway, Revd. S. H., Uppingham | Bailey, G. S., Luton |
| Alyea, O., Trenton, Canada | Bailey, J., Upper Broughton |
| Amos, S., Glenfield | Bailey, R., Melton Mowbray |
| Anderson, A. W., Kitwe, N. Rhodesia | Baker, N. P., Leicester |
| Anderson, G., Warwick | Bambury, H. F., Leicester |
| Anley, D. M., Long Eaton | Banes, F. J., Broadstairs |
| Arnold, A. G., Stafford | Banks, R. H., Great Bowden |
| Ashbee, R. H., Plumtree | Banner, J. W., Leicester |
| Ashcroft, N. B., Leicester | Barlow, J. R., Birmingham |
| Ashwell, B. G., Oadby | Barnett, P. G., Leicester |
| Aspell, G. L., Frisby-on-the-Wreake | Barraclough, R., Batley, Yorks. |

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

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

 Dalby, J. B., Lutterworth
 Date, S., Kettering
 Davies, A., Gwynne, Nanpantan

 Davies, F. G., Sutton Coldfield
 Davies, L. T., Banbury
 Davis, A. W., Leicester
 Davis, O. A., East Ham, London
 Dawson, D. B. H., Derby
 Day, J., Oadby
 Dayman, E. P., Leicester
 Dearnley, H., Oak Ridges, Ontario
 Deeming, C. K., Loughborough
 Dennant, F. J., Ipswich
 Dennison, C. B., Oakham
 Devine, G., Birstall
 Digwood, E. J., Sulgrave, Oxon.
 Dews, J., Leicester
 Dodd, A., Leicester
 Doidge, G. B., Plymouth
 Dominy, D. G., Schenectady, U.S.A.
 Dudley, E. E., Kirby Muxloe
 Duncan, J., Fife, Scotland
 Dunn, F. G., Cooksville, Canada
 Dunn, R., Barrow-upon-Soar
 Dunsbee, D. A., Solihull
 Durrad, J. A., Leicester
 Duthie, A., Woking
 Dyson, T., Huddersfield

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

 Fairbrother, C. W., Leicester
 Fairhurst, W., Stourbridge
 Farmer, A. D., Newtown Linford
 Farquharson, A. J., Penrith
 Faulks, H. D., Leicester
 Fawcett, D. K., Birmingham
 Feldman, A., Hyde Park, U.S.A.
 Fennell, S. E., Nuneaton
 Fenwick, J. B., Nottingham

Fielding, M. H., Stoughton
Figures, C. N., Coalville
Firminger, L. A., Sutton Coldfield
Fisher, W. G., Saltford, Nr. Bristol
Fitzhugh, D. F., March
Flower, L. P., Rothley
Foister, D. N., Desford
Foister, R. C., Hoby
Folland, A. R., Leicester
Ford, J. A. H., Worksop
Fordham, G. W., Matlock
Fort, J., Coalville
Foskett, P. H., Birmingham
Foster, A. P., Old Hunstanton
Foster, J. E., Leicester
Fountain, E. W., Leicester
Fox, K. L., Bushby
Frearson, A., Ashby-de-la-Zouch
Frost, W. R., Lewes

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

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

Hackett, D. H., Leicester
Hadwen, H., Staincross, Yorks.
Hagger, W. E., Victoria, Canada
Haines, R. J., East Knoyle, Wilts.
Haldane, N. J. H., Leicester
Hall, A. M., Grantham
Hallam, M. J., Loughborough
Hancock, A., Worthing
Hancock, J. T., Leamington Spa
Hardeman, J. W., Birmingham
Harding, A. J., Leicester
Harding, A. J. L., Glenfield
Harding, E. G., Leicester
Hardy, E. G., Walsall
Harriman, S. W., Loughborough
Harrington, D. C., Leicester
Harrington, G. D., Bushby
Harris, H., Orpington
Harris, R., Sutton Coldfield
Harrison, J., Leicester
Harvey, F. W., Kirby Muxloe
Haslam, T. P., Bournemouth
Hatcher, J. R., Leicester
Haunch, T. O., Banstead, Surrey
Hawkins, J. E., Leicester
Hawley, J. W. E., Stamford
Haynes, C. J., Sherington, Bucks
Haynes, J. S., North Kilworth
Hayward, R. L., Braunston, Rutland
Hazell, E. V., Leicester
Healy, H. L., Cropston
Heasman, J. G. H., Ousden,
W. Suffolk
Heath, F. T., Glenfield
Heighton, S. F., Great Glen

Herbert, D. H., Leicester
 Herbert, H. D., Birstall
 Herbert, S. F., Kirby Muxloe
 Herbert, W. J., Leicester
 Hern, G. E., Oadby
 Hewes, D. A., Coalville
 Heynen, R. H., Bournemouth
 Hill, F. K., Trowell, Notts.
 Hill, G. L., Kibworth Harcourt
 Hilton, A. G., Rothley
 Hind, A. H., Oadby
 Hine, G. L. G., Newark
 Hinton, D., Coventry
 Hirst, K. G., Horninghold
 Hitchens, C. F., Cardiff
 Hobson, P. W., Nottingham
 Holden, R., Derby
 Holding, E. L., Glenfield
 Holbrook, H. S., Bournemouth
 Holland, C., Hinckley
 Holmes, F. E. S., Leicester
 Holmes, F. H., Andover
 Holmes, S. H., Leicester
 Holt, L. R., Stamford
 Holyland, S., Ratby
 Holyoake, C. H., Oadby
 Holyoake, P. A., Birstall
 Hood, J. H. R., Leicester
 Hookham, G. W., Johannesburg
 Howe, H. B., Brixham
 Howell, E. E., Solihull
 Howell, W. E., Leicester
 Howkins, H. P., Leicester
 Hows, G., Melton Mowbray
 Huckbody, J. A., Leicester
 Hudson, D. W., Birmingham
 Hufton, A. S., March
 Hughes, A. W., Birmingham
 Hughes, H. S., Leicester
 Hughes, The Revd. Canon I. D. P.,
 Harby
 Hughes, R. V. H., Leicester
 Hunt, D. S., Leicester.
 Hunt, J. C., Machen, Mon.
 Hunt, J. H., Leicester
 Hurwood, D. S., Syston

 Ibberson, W. G., Sheffield
 Illsley, J. E., Bushby

Inglesant, H., Pangbourne
 Inglesant, W., Leicester
 Ingram, W. A., Nottingham
 Insley, L. F., Ashby-de-la-Zouch
 Irwin, R. N., Markfield

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

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

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

Magnay, H. S., Bishop's Stortford
Major, R. L., Oadby
Manning, W. T., Leicester
Mansell, Lt. Col. R., Hythe
March, P. S., Oadby
Marks, L. S., Birmingham
Marlow, F. J., Exmouth
Marrion, A., Oadby
Marriott, J., Nottingham
Marshall, F. R., Solihull
Martin, A. G. E., Coventry
Martin, H. J., Warwick
Martin, R. C., Thurnby
Martin, T. G., Birmingham
Martin, V. M., Kirby Muxloe
Martyn, V. S., McKeesport, U.S.A.
Mason, F. H., Leicester
Mason, W. T., Swaffham
May, J. A., Ilford
Meadows, S. R., Rothley
Medwell, M. W., Barrowby, Lincs.
Meese, W. F. G., Kirby Muxloe

Meredith, A. A. J., Leicester
Milborne, A. J. B., Knowlton,
Canada
Mills, T. H., Leicester Forest East
Minard, J. L., Earl Shilton
Mitchell, J. E., Leicester
Mitchell, R. E., Birstall
Mockett, S. J., Husbands Bosworth
Mole, A. W., Sidmouth
Moore, A., Leicester
Moore, L. S., Hinckley
Moore, W. H., Bushby
Morgan, G., Loughborough
Morgan, S., St. Ives, Hunts.
Morris, C. H., Leicester
Morris, G. A., Nuneaton
Morton, C., Derby
Moss, A. R., Thurlaston
Moss, W. M., Kegworth
Moulds, H., Leicester
Moyes, W. B., Victoria, Canada
Muddimer, J. I., Leicester
Muddimer, W., Leicester
Muncaster, J. O., Broughton Astley
Munday, F., Wellingborough
Musther W., Onslow Village
McCarthy, H. C. G., Belair,
S. Australia
McDowell, E. W., Thrussington
MacGregor, A. E., Toronto, Canada
McKanna, A. G., Etobicoke, Canada
McKinnell, E., Birstall
McLauchlan, J. A., Leicester
McNamee, M. J., Aurora, U.S.A.
MacQuarrie, A. H., Windsor,
Canada
McVey, R. A., Toronto, Canada

Nathanson, L., Falloden Way,
N.W.11.
Neale, A. E., Thurmaston
Neaverson, P. A., Birstall
Neville, W. S., Birmingham
Newberry, G. W., Leicester
Newcombe, J. S., Countesthorpe
Nice, A. E. C., London
Nichols, K. A., Loughborough
Niles, D. L., Colorado Springs, U.S.A.

Nisbet, G., Peterborough
Noon, A. L., Burton-on-Trent
Norman, H. D., Woodhouse Eaves
Northacker, A. A., Dusseldorf,
Germany
Norton, J. S., Leicester
Nutt, H. E., Leicester

Olleson, J. D. S., Maidenhead
O'Shea, E., Leicester
Osman, Dr. M. B., Penang

Page, J. W., Leicester
Palmer, P. H., London
Parkin, W. A., Birstall
Parlby, J. K., Leicester
Parr, A., Leicester
Parr, D. S., Leicester
Patchett, R. V., Belper
Payne, C. S., Tingewick, Bucks.
Payne, D., Langham, Rutland
Payne, K., Launceston, Tasmania
Peacher, W. G., Syracuse, U.S.A.
Pearson, H. R., Weymouth
Peck, H. W., Nottingham
Penn-Smith, S., Glenfields
Percival, J. E. J., Bushby
Perkins, R., Mapperley, Notts.
Perkins, W. T., Atherstone
Perry, A. E., Andover
Phillips, W., Scarborough
Pickard, T. G., Leicester
Pickering, W., Narborough
Pitts, J. N., Loughborough
Pitts, W. E., Bakewell
Platts, F., Leicester
Plumb, H. F., Leicester
Plumb, J. B. T., Rothley
Plumb, J. H., Melton Mowbray
Pollard, G., Countesthorpe
Pomfret, T., Narborough
Porteous, L. D., Leicester
Porter, G. W., Andover
Potter, F. R., Uppingham
Potterton, J. R. P., Earl Shilton
Povoas, R. A. G., Leicester
Powell, R. C., Hythe

Pratt, F. W., Derby
Prentice, D. T. J., Leicester
Preston, J. H., St. Ives, N.S.W.,
Australia
Pridmore, C. R., Bournemouth
Prince, L. J., Plymouth
Provis, H. R., Leicester
Purcell, Capt. J., Windsor, Canada
Pycroft, E. G., Birstall

Radford, W. S., Malaga, Spain
Ralph, A. R., Leicester
Ralphs, E. A., Leicester
Ranson, Major G. H., Lovedean,
Hants.
Ratcliffe, J. W., Chatham, Canada
Rawlings, N. R., Oakham
Rawson, E. H., Wigston Magna
Raybould, I., Leicester
Read, R. H., Ashby-de-la-Zouch
Redman, H., Banbury
Rees, D. A., Rottingdean
Rees, T. A. I., Plymouth
Reid, A. G., Carmel, U.S.A.
Reid, D. R., Cardiff
Reinhardt, G. W. J., Leicester
Reynolds, J. H., Cambridge
Reynolds, N. H., Nuneaton
Rich, J., Oadby
Rich, N. A., Oadby
Richards, H. R. M., Derby
Richardson, E. W., Oadby
Ridge, J. A., Leicester
Ridgway, L., Leicester
Ridgway, W., Leicester
Roach, H. A., Kibworth Beauchamp
Roberts, A. J. W., Birmingham
Roberts, H. A., Nottingham
Robinson, J. E., Clacton-on-Sea
Robinson, W. A., Leicester
Rock, E. E., Horndean
Röckert, Hans., Gothenburg,
Sweden
Rodger, W., Derby
Rodgers, J., Loughborough
Rogers, W. C., Lutterworth
Roope, C. W., Cottesmore
Roper, R. W., Leicester

Rose, L., London
Ross, D. G., Chigwell, Essex
Rowell, M. H., Kirby Muxloe
Rowlett, W. H., Oadby
Rowley, E. E. V., Leicester
Roworth, T. F., Kirby Muxloe
Runnalls, J. L., St. Cathrines,
Canada
Russell, L. L., Melton Mowbray
Russell, P. H., Sutton Coldfield

Saayman, E. H., Nottingham
St. George, R. G., Solihull
Samworth, J. W. L., Peterborough
Savage, J. A. H., Leicester
Scarrott, J. C., Barnsley
Schofield, H., Caernarvon
Scott, E., Leicester
Scully, F. J., Hot Springs, U.S.A.
Seaton, D. T., Loughborough
Seaton, H. G., Loughborough
Segerdal, A. McM. W., Coalville
Senior, E., Carlton, Notts.
Sharman, B. F., Leicester
Sharp, K. W. B., Stony Stratford,
Bucks.
Sharpe, A., Bitteswell
Shaw, E. D. L., Oadby
Shelton, W. E., Ferndown, Dorset
Sherwood, L. M., Nausori, Fiji
Shields, A. I., Ashby-de-la-Zouch
Shilcock, D. A., Stamford
Shipman, A., Shirland, Derbys.
Shipman, L. T., Leicester
Shipman, T. S., Leicester
Simpson, A. A., Loughborough
Simpson, E. H., Stamford
Small, N., Loughborough
Smart, L. H., Leicester
Smart, R. J. G., Burton Lazars
Smith, A. M., Countesthorpe
Smith, A. P., Oadby
Smith, E. E., Leicester
Smith, H., Leicester
Smith, J., Fairbairn, Michigan,
U.S.A.
Smith, J. K., Barry, Glam.
Smith, J. T., Glenfield

Smith, L. A., Leicester
Smith, S. V., Kirby Muxloe
Smith, W. G., Leicester
Sneath, J. MacI., Peterborough
Soars, E., Countesthorpe
Speak, B. A., Leicester
Spencer, F. E. V., Crick
Spencer, N. B., Auckland, New
Zealand
Spencer, R. C., Leicester
Squires, J. M., Cropston
Squires, S. C., Leicester
Stacey, B., Leicester
Stacey, R. B., Leicester
Stafford, F. A., Leicester
Staines, E., Leicester
Staley-Brookes, R., Cropwell Butler,
Notts.
Stanier, F., Burton-on-Trent
Stannard, G. P., Kegworth
Starmer, H., Kirby Muxloe
Steele, W., Oakham
Stevens, A. E., Culworth, Oxon.
Stevens, H. W., Aslockton, Notts.
Stevenson, G., Lockerbie
Stirk, E. M., Houghton-on-the-Hill
Stone, H. R., Houghton-on-the-Hill
Storer, A. L., Leicester
Stout, A. E., Loughborough
Stroud, C., Detroit, U.S.A.
Sturges, J., Markfield
Sturgess, F. G., Melton Mowbray
Sturton, S. D., Hong Kong
Suher, K. C., Aurora, U.S.A.
Sutton, E. A. B., Duncan, Canada
Swanbergson, E. I., Atikokan,
Canada
Swann, E. A., Oadby
Swire, W. H., Leicester

Tailby, H. W., Desborough
Taine, W. H. V., Auckland, New
Zealand
Tanser, W. T., Leicester
Taylor, G. C., Gaddesby
Taylor, G. E., Nuneaton
Taylor, G. S., Coalville
Taylor, G. W., Leicester

Taylor, J. E., Oakville, Canada
 Terry, J. A., Woking
 Thomas, R. H., Barry, Glam.
 Thompson, H. E., Leicester
 Thorne, W., Bitteswell
 Thornton, H. R., Oakham
 Thorp, C. St. M., London
 Thorpe, F. A., Ulverscroft
 Tiernan, E., Birstall
 Tilford, J. H., Newtown Linford
 Tillson, G. E., London
 Timson, A. C., Leicester
 Timson, E., Glenfield
 Tinkler, V. S., Torquay
 Todd, D. A. McL, Syston
 Toft, B., Leicester
 Tompkin, S. E., Leicester
 Tompkins, S. W., Grantham
 Towers, H. W., Thurmaston
 Townsend, E. J., Shangton
 Tregonning, C., Market Harborough
 Turnbull, W. G., Thurlaston
 Turner, D., Eastbourne
 Turner, R. G., Northampton
 Turner, W. C., Leicester
 Tyler, A. E., Kirby Muxloe
 Tyler, A. E. L., Ipswich

 Underwood, I. J., Oadby

 Vance, E. S. G. K., Old Blackwell,
 Derbyshire
 Venter, P. J. E., Kroonstad, S. Africa
 Vines, R., Great Glen
 Voss, A. J., Leicester

 Waddington, C. F., Clevedon
 Wain, Lt. Col. C. D., Sileby
 Wade, G. K. A., Birstall
 Walker, C. K., Leicester
 Walker, G. E., Nottingham
 Walker, H. J., Barrie, Canada
 Walker, S. J., Hinckley
 Walker, W. G., Leicester
 Walters, T. M. L., Loughborough
 Warburton, F. W., Leicester

 Ward, P. A., Oadby
 Ward, R., Melton Mowbray
 Wardle, J. H., Leicester
 Ware, J. J., London
 Warne, Capt. D. A., Selsdon, Surrey
 Warner, T. J., Leicester
 Warner, V. E., Oadby
 Waterman, S. L., Battleford, Canada
 Watkinson, C. P., Sutton Coldfield
 Waugh, C., Leicester
 Webb, R. W., Luton
 Webster, P. J. K., Gerrard's Cross
 Weishaupt, A. F., Basle, Switzerland
 Wells, J. P., Nottingham
 Wesley, H. E., Leicester
 West, A. L., Wye, Kent
 West, A. W., Birstall
 West, H. C., Wigston
 Westmoreland, A. J., Oakham
 Westmoreland, G. R., Oakham
 Westmoreland, R. E., Oakham
 Weston, A., London
 Wheatley, F., Birstall
 Whitby, A., Leicester
 Whitby, T. J., Birstall
 White, F. P., London
 White, G. W. A., Denmead, Hants.
 White, H. E., Windsor, Canada
 White, W. A., Derby
 Whitehead, J. C., Leicester
 Whitman, E. R., Leicester
 Whitmore, M. T., Earl Shilton
 Whitwam, F., Halifax
 Whitwell, J. N., Axminster
 Whyman, A. S., Loughborough
 Wilbur, A., Hinckley
 Wilcock, H., Leicester
 Wileman, W. A., Earl Shilton
 Wilford, J., Leicester
 Wilkes, L. A., Uppingham
 Wilkinson, F., March
 Wilkinson, R. F., March
 Will, J., Dunedin, N. Zealand
 Willbond, F. W., Leicester
 Williams, H. L., Leicester
 Williams, T. D., Banbury
 Wills, R. A., Wigston Magna
 Wilson, A. G., Leicester
 Wilson, E. F., Birstall
 Wilson, F. C., Alberta, Canada

Wood, E. J., Glenfield
Woodman, H. S., Rugeley, Staffs.
Woodside, D. J., Brockville, Canada
Woolnough, A. O., Northampton
Wooldridge, E. J., Leicester
Wooldridge, J. F. N., Wolverhampton
Woolf, H., Wellington, N. Zealand
Wormleighton, C. W., Lutterworth
Wright, A. T., London
Wright, L. D., Thornton
Wright, R. E., Kibworth Beauchamp
Wright, S., Fenwick, Canada
Wright, T., Suva, Fiji
Wright, W. G., Leicester
Wykes, C. L., Leicester
Wykes, W. E., Leicester
Yates, H., Leicester
Yeomans, S., Derby
York, A., Leicester
Young, G., Bulawayo