



Leicester

The Lodge of Research

No. 2429

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W.BRO. WILLIAM H. RUSSELL
Prov.S.G.W. (Oxfordshire), P.P.G.W (Leicestershire and Rutland)
P.M. 1130, 7302
Master

EDITORIAL

The Lodge has again had a full and interesting Session. We were honoured by the presence of the Prestonian Lecturer for 1968 and we thank W.Bro. Atkins for including us in his list of 'unofficial' visits. It was a pleasure, also, to receive W.Bro. C. N. Batham and to listen to his interesting and well-informed address on 'Freemasonry in France'.

We who live in England, where Freemasonry has had a comparatively even course, suffering only minor disturbance from the stresses of revolution and war, cannot help but admire the faith and determination of our brethren in less fortunate countries, where time and again the Order has risen from near destruction. This must be the measure of our appreciation of W.Bro. Jaakko Vöry's story of Freemasonry in Finland. And, if he will not think us presumptuous, we must also register our delight in the excellence of his English.

Our good friend and consistent supporter, W.Bro. L. M. Sherwood, has once more provided an article of great significance. We regret that space has enforced us to defer publishing the second part of it until next Session, but we hope our readers will ultimately study the two instalments together.

We are again proud to print the Addresses of the Provincial Grand Master, R.W.Bro. C. B. S. Morley, and the Orations by the Provincial Grand Chaplain, W.Bro. Revd. J. R. H. Prophet, given on special occasions. In our experience no other speakers have so sincerely and expressively proclaimed the Principles of Freemasonry in the context of the modern world.

And, finally we thank W.Bro. R. D. Bennett, P.M., Guthlaxton Lodge, No. 7717, for his help in connection with Miscellanea and for his general interest. Other members of the Correspondence Circle, please take note!

July, 1969.

O.F.

NOTE

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Lodge of Research No. 2429

1968-69

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Historical Note

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

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

(Revised By-Laws, 1962)

Membership

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

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled

to have posted to them, as issued, the Summonses convoking the Meetings of the Lodge,

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

to attend 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-sixty-fourth Meeting

MONDAY, 25TH NOVEMBER, 1968

There were present W.Bro. Tom W. Haird, *Master*, W.Bro. William H. Russell, *S.W.*, W.Bro. Elfed Thomas, *J.W.*, twenty-seven other officers and members, forty members of the Correspondence Circle and thirty-one visiting brethren—a total of ninety-eight.

The R.W. Provincial Grand Master was received ceremoniously, accompanied by the Deputy and Assistant Provincial Grand Masters and other Grand Officers.

The Worshipful Master spoke in moving terms of the great loss suffered by the Lodge in the death of W.Bro. Ernest Muddimer, a well-beloved brother, who in his lifetime had given service of outstanding quality to this Lodge and to Freemasonry in general. He also referred to the passing of R.W. Brother Capt. B. A. Mallender, Provincial Grand Master for Derbyshire, an Honorary Member of the Lodge. The Brethren stood in silence with the sign of reverence as an expression of their sorrow and of their sympathy with the bereaved.

Salutations were given to the Provincial Grand Master, who in reply associated the other Grand Officers present with his good wishes to the Lodge.

Forty-five brethren were elected members of the Correspondence Circle.

The Master-elect (W.Bro. William H. Russell) was presented, installed, and proclaimed in the Three Degrees.

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

“Development of Freemasonry in Leicestershire and Rutland”
(see page 33).

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

The Three-hundred-and-sixty-fifth Meeting

on

MONDAY, 27TH JANUARY, 1969

There were present W.Bro. William H. Russell, *Master*, W.Bro. Elfed Thomas, *S.W.*, W.Bro. G. Malcolm Dyson, *P.A.G.D.C.*, *J.W.*, twenty-nine other officers and members, one-hundred-and-eighteen members of the Correspondence Circle, and seventy visiting brethren—a total of two-hundred-and-seventeen.

R.W.Bro. Brigadier C. B. S. Morley, Provincial Grand Master, was saluted.

Nineteen brethren were elected members of the Correspondence Circle.

A ballot was taken for W.Bro. Revd. John Roy Henderson Prophet, *M.A., L.Th., Provincial Grand Chaplain*, as a Joining Member of the Lodge. The Worshipful Master declared Bro. Prophet elected.

W.Bro. H. K. Atkins, *P.A.G.Supt.Wks.*, the Prestonian Lecturer for 1968, then delivered his Lecture entitled

“The Five Noble Orders of Architecture” (see page 9).

The R.W. Worshipful Provincial Grand Master congratulated the speaker on the high honour of being selected as the Prestonian Lecturer, and thanked him on behalf of the brethren for the privilege he had bestowed upon the Lodge by his presence and his instructive address.

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

The Three-hundred-and-sixty-sixth Meeting

on

MONDAY, 24TH MARCH, 1969

There were present W.Bro. William H. Russell, *Master*, W.Bro. Elfed Thomas, *S.W.*, W.Bro. G. Malcolm Dyson, *P.A.G.D.C., J.W.*, and in addition, twenty-four other officers and members, forty-eight members of the Correspondence Circle and twenty-two visiting brethren—a total of ninety-seven.

Salutations were given to W.Bro. W. G. Fox, Deputy Provincial Grand Master, and W.Bro. J. E. Foister, Assistant Provincial Grand Master.

Twelve brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:

Master: W.Bro. Elfed Thomas

Treasurer: W.Bro. Clifford E. Davey

Auditors: W.Bros. George Goadby and Claude E. Neale

Lodge Committee (By-Law III): W.Bros. Sidney Brown, Claude E. Neale, Derrick Timson and Kenneth G. Westmoreland

W.Bro. C. N. Batham, *Assistant Grand Secretary of La Grande Loge Nationale Française*, then read a Paper entitled

“Freemasonry in France” (see page 23).

The speaker answered many questions put by the brethren; and W.Bro. W. G. Fox, Deputy Provincial Grand Master, expressed the thanks and appreciation of the Lodge for Bro. Batham’s interesting and informative Paper.

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

**IN MEMORIAM
ERNEST MUDDIMER**

obit 8th November, 1968

in his life: P.A.G.D.C.; P.G.Std.B. (R.A.); P.G.S.D. (M.M.M.);
P.G.H. Chancellor (Red Cross of Constantine); 31° (A. & A. Rite);
P.Gt.A.-de-C. (Great Priory);
Past Master of the Lodge of Research, No. 2429
et cetera, et cetera

He spoke no sullen word; no bitter jest
Disturbed the gentle quiet of his mind.
His was a life of service; he was kind
To all who sought his counsel; no behest
Unheeded went. We who remain are blest
Remembering him; for never shall we find
A heart more charitable, love more blind
To thought of self. Now, after labour, rest.

Death is but mockery of sleep, and we
Must one day answer the Celestial Roll;
And Ernest, once again accepted, free,
Shall never fear the writing on the Scroll,
But, waking, with the Centre there will be
Reward for his imperishable soul.

O.F.

THE PRESTONIAN LECTURE, 1968

THE FIVE NOBLE ORDERS OF ARCHITECTURE

by

W. BRO. H. KENT ATKINS, *P.A.G. Supt. Wks.*,

Past Master, Providence Lodge, No. 3697.

Past Master, Universal Lodge, No. 181

Five hold a Lodge, in allusion to the five noble orders of architecture, namely, the Tuscan, Doric, Ionic, Corinthian, and Composite.

Introduction

All Freemasons are familiar with the explanation of the Second Tracing Board, and the reference to the Five Noble Orders of Architecture, but not all are as well acquainted with the Orders themselves. Manuals and learned papers have been written on the Five Orders and their place in masonry. William Preston, after whom the Prestonian Lectures are named, arranged a lecture on the Five Orders, which first appeared in the *Syllabus* with the second edition of his *Illustrations of Masonry*, published in 1775; and with the third, or 1781, edition of the *Illustrations*, the Lecture is given in its completed form. The manuals and learned papers, however, are not well known, and the Lecture is now unknown in most English lodges.

The Five Orders and the Craft

It should be remembered that the Five Orders are of "Architecture". Architecture has always been closely associated with operative masonry, and its influence, its symbolism, was carried forward during the transition period, and into free and accepted or speculative masonry. Non-operative masonry certainly existed before the formation of Grand Lodge in 1717, but there is a lack of information as to the development of ritual and ceremony.

Freemasonry is reputed to be descended from the guilds of medieval stone-masons, who worked in the Gothic style; but it was the classical style of ancient Greece and Rome that was adopted for the lecture on architecture. It is impossible to say with certainty when the Five Orders first became associated with the Craft, but as classical architecture was the quintessence of the Renaissance, it is reasonable to assume it was during the latter half of the 17th century or early in the 18th. An age when the Gothic style was everywhere attacked and abused, and the classical world was the all-sufficient model. An age when it was the custom for cultured people to devote their attention to the study of architecture. In those days it was not unusual for lectures on architecture to be given at lodge meetings; for the gentlemen of the period, who had travelled and studied the subject, to instruct the ordinary members of the Craft.

William Preston (1742-1818) is considered by some writers to have been responsible for the introduction of the Five Orders of Architecture into the Masonic system. Certainly his Lectures have a noted place in Masonic literature, but there is ample evidence that the Five Orders were of significance to Freemasons before the publication of his *Illustrations of Masonry. A Mason's Examination*, an irregular Catechism issued in 1723, fifty-two years before William Preston's Lecture first appeared, refers to the Five Orders in the form of question and answer:

Q. How many Orders be there in Architecture?

A. Five; Tuscan, Doric, Ionic, Corinthian, and Composite, or Roman.

Also, in Dr. James Anderson's first *Book of Constitutions* (1723), the frontispiece shows a pavement or arcade with the Five Orders, coupled, on each side; the Composite Order in the foreground, receding to the Tuscan in the background. It is of interest that this illustration, without the figures, bears a close resemblance to designs by Inigo Jones for scenery for Court Masques; made more than one hundred years before, at the time when he introduced into England, Palladian Renaissance architecture.

It is intended in this Lecture, first, to refer to the Roman architect and writer Vitruvius; to trace the Five Orders of Architecture from the Roman era, when they were regularly employed, to the beginning of the 18th century, when their use became firmly re-established in England; and to briefly mention the Italian and English architects particularly associated with the Renaissance of the Classical style. Then to describe each of the Five Orders; and finally to consider the Three Pillars more generally known to Freemasons.

Historical Background

Vitruvius is the earliest known authority on the Orders, and his celebrated treatise, *de Architectura*, has been the most important source of information for all subsequent studies. Sir Henry Wotton, traveller, diplomat and scholar, in his *Elements of Architecture*, printed in London in 1624, refers to him as "Our principal Master". Vitruvius's treatise was written about two thousand years ago, and is the only book on architecture in the whole of classical literature. He describes the Tuscan, Doric, Ionic, and Corinthian Orders, and promulgates the canons governing their proportions. He does not mention the Composite Order; it was not evolved until later, possibly in the 1st century A.D. As Vitruvius apparently never visited Greece, the information he gives about the Greek Orders was probably obtained from various Greek authors, with whose writings he seems to have been well acquainted.

VITRUVIUS, whose full name was MARCUS VITRUVIUS POLLIO, lived in the time of Julius Caesar and Augustus, the first Roman Emperor, sometime between 90 B.C. and 10 B.C. He was a military as well as a civil architect and engineer, and served under

Julius Caesar in the African war of 46 B.C. He was made by Augustus an Inspector of the various Engines of War and also Inspector of Public Buildings. It is likely that his treatise was composed when he was advanced in life, and that it was presented to his patron, Augustus, to whom it is dedicated, sometime about 25 B.C.

It is usually accepted that the Manuscript of Vitruvius's treatise was re-discovered in about 1414, at the monastery of St. Gall, near Lake Constance in Switzerland. Another version is that it was found in the Library of the Benedictine Abbey of Monte Casino, near Naples. The first known printed edition is in Latin, and is believed to have been printed at Rome in 1486. In the 16th century further Latin editions were published, and translations in Italian (1521), French (1547), German (1548), and Spanish (1582), but the first English edition was not issued until two hundred years later, in 1771.

Some writers have doubted the authenticity and age of the treatise, believing that the author was not a contemporary of Augustus, but of a later date, possibly of the 3rd century or even as late as the 5th. That he was not a practical architect but an unknown man of letters, who had so little faith in his own work that he used the name of the architect mentioned by Pliny.

Three of the Classic Orders, the Doric, Ionic, and Corinthian, were used by the Greeks. The Romans adopted these three and added the Tuscan and the Composite, so making the Five Orders of Architecture. These Orders are contemporary with Roman civilization, and examples of them are found, not only in Italy, but in all countries of the Roman Empire. With the decline of the Roman Empire of the West and the eventual break-up in A.D. 476, the style of architecture gradually changed, broadly, through Early Christian, Romanesque, and Gothic, and the Roman Orders fell into disuse. It was not until the beginning of the Italian Renaissance, early in the 15th century, that the Classic Roman Orders were re-introduced, after having been in abeyance for nearly one thousand years.

PHILLIPO BRUNELLESCHI (1377-1446) may be considered as the first of the Renaissance architects. He was born in Florence, and was first a goldsmith, then a sculptor, and finally an architect. When twenty-four years of age he entered a competition among sculptors for the famous bronze north doors of the Baptistery in Florence, but he was unsuccessful. He then visited Rome and studied the antient ruins, and there settled the Orders of architecture from classic examples. In 1418 he started his career as an architect, and one of his first works was the Foundling Hospital in Florence (1421-34), one of the first Foundling homes in the world. This building has a famous arcaded loggia of Corinthian columns supporting semi-circular arches. His other works also show the influence of the Classic Orders, for example, the Church of Santo Spirito, Florence (1445-82), designed by him but only just begun in his lifetime, has a classic arcaded interior and, after a long period of suppression, the entablature again appears interposed between the very light arches and the thirty-five supporting Corinthian columns.

Of all the Italian architects of the period, the two who contributed most to the spread of the Renaissance of Classic architecture to the west were Vignola and Palladio.

GIACOMO BAROZZI DA VIGNOLA (1507-73), who was both engineer and architect, was the author of *The Five Orders of Architecture*, issued in 1562. This publication made a considerable impression on the architecture of his time, especially on the design and treatment of the Classic Orders. He went to France for two years (1541-43) in the service of Francis I, where he greatly influenced the development of French Renaissance architecture. One of his best known works is the Villa of Pope Julius in Rome (1550-55), now the Etruscan Museum.

ANDREA PALLADIO (1508-80), usually considered the greatest architect of the whole Renaissance, first trained as a mason, and did not appear as an architect until he was thirty-two years of age. His careful study of ancient buildings still standing in Rome led to the issue in 1570 of his famous book *I quattro libri dell'Architettura*. Many of his buildings no longer exist, or were never completed, but the publication of the designs in his book, first issued in Venice, and since published in every country of Europe, had a very important influence on architecture, especially in England. Palladian architecture, which conforms closely to the precepts of Vitruvius, remained for a long period the model for an entire style. The result of Palladio's classical research can be traced in his designs for buildings, both in Venice and Vicenza. One of particular interest is his celebrated Villa Capra, Vicenza (1567), known also as the Rotonda, with its exaggerated application of Classic features, is a square building with pillared portico of Ionic columns on each face. The design has often been copied both in England and on the Continent. Mereworth Castle, Kent (1722), by Colin Campbell, is based very closely on the Villa Capra. The elevations are the same on all fronts, each having a pillared portico of Ionic columns. Chiswick House, Chiswick (1725), built by Lord Burlington and William Kent, long known as the Palladian Villa, is a modified copy, but has only one portico.

The great Italian architects were the founders of the Renaissance, and it was from the remains of Roman architecture alone that the inspiration came; there is no evidence that they had any knowledge of the more refined architecture of the Greeks. Owing to the distance from Italy, the slow communications of the age, and her insular position, England was the last country to come under the influence of the new movement. Whereas the dawn of the Renaissance in Italy was early in the 15th century, the beginning of the full Renaissance in England was not until the early part of the 17th century, when Inigo Jones, the famous English architect, introduced Palladian Renaissance architecture, with its reversion to Classic style, and the employment of the Roman Orders.

More than one thousand five hundred years before the introduction of Palladian Renaissance architecture, the Classic Orders were used

in England by the Romans. With the Roman invasion of A.D. 43 and the subjugation of the country forty years later, Britain became one of the forty-five provinces of the Roman Empire. For the next three hundred years, under Roman protection and with comparative civilization, towns were laid out, and buildings erected. A period of almost equal to that which separates us today, from the restoration of the monarchy under Charles II. Roman architecture in England was of the same character as in other parts of Europe, although possibly inferior in detail, and the Classic Orders were employed in the design of forums, temples, and other important buildings. After the withdrawal of the Roman legions and the end of Roman control in the year 410, the Britons were left to defend themselves against invasions by the Angles and Saxons. The process of Anglo-Saxon conquest was slow, and one hundred and fifty years elapsed before the conquest of even southern England was complete. During those turbulent years, Roman buildings were either destroyed by the Saxons, or deserted and left to fall into ruins; the ruins were plundered for building materials, and all trace of Roman architecture disappeared from view.

INIGO JONES (1573-1652) was born in London, the son of a cloth-worker. Little is known of his early life. It is known however that he paid several visits to Italy where he made serious studies of Italian buildings, both contemporary and antique, and more especially of the works of Andrea Palladio. He was a stage designer as well as an architect, and on his return to England he introduced the precepts of Palladio in scenery designed for Court Masques. When he was forty-two years of age, Inigo Jones was appointed Surveyor-General of the Royal Works. A number of country houses and other buildings claim him, but many do not merit serious consideration, for as Sir John Summerson has pointed out, "the figure of Jones is obscured by such a swarm of misattributions that the toil of discernment enfeebles perception". The only buildings now existing which can be attributed to him with certainty are the Banqueting House, Whitehall, London (1619-22), and the Queen's House, Greenwich (1616-35). The Banqueting House, Whitehall, intended to form part of a vast royal palace, is considered to be the first, and one of the finest examples of the English Renaissance. The severely Classic treatment, with its Ionic and Corinthian pilasters and half columns, bold cornice, and balustrade, was the result of his study of the Palladian architecture in Italy. It is ironical that his patron, King Charles I, stepped out to execution on the scaffold in 1649 from a first-floor window of this Banqueting Hall. Horace Walpole, the 18th century writer, said of Inigo Jones, "Vitruvius drew up his grammar, Palladio showed him the practice, Rome displayed a theatre worthy his emulation, and King Charles was ready to encourage, employ, and reward his talents. This is the history of Inigo Jones as a genius".

Inigo Jones initiated the change in England to formal Classic design, with the use of the Orders. His completed works were few but the

traditions of design which he pioneered were lasting. Palladian architecture would have been more developed by him had he not lived in an age of wars and general unsettledness: the Thirty Years War, the Civil War, the Execution of King Charles, the Commonwealth with the reaction represented by Puritanism. The Civil War brought a chapter in English architecture to an abrupt close and Inigo Jones died before the Restoration.

The second great architect of the period, whose name and work are more widely known, was SIR CHRISTOPHER WREN (1632-1723). Scholar, mathematician, astronomer, and architect. Professor of Astronomy at the age of twenty-five; Surveyor-General and principal Architect for rebuilding London after the Great Fire at thirty-four; Surveyor-General of the Royal Works at thirty-seven; President of the Royal Society at forty-eight. Who built "the noblest temple, the largest palace, and the most stupendous hospital", as well as fifty-two London Churches, and a great number of other buildings throughout England. He did not practise architecture until he was thirty years of age, when he was already one of the most famous scientists in Europe. With the restoration of the monarchy in the year 1660, and the destruction caused by the Great Fire of London in 1666, Sir Christopher Wren, with the patronage of King Charles II, had many opportunities to exercise his undoubted talents. He continued the classical tradition, though with a more independent style, and did not rely on the precedents of the Italian Renaissance as much as Inigo Jones. He was more influenced by the French Renaissance. Pembroke College Chapel, Cambridge (1663-65), designed for his uncle, the Bishop of Ely, was his first work; a restrained rectangular building with pedimented façade and simple great Corinthian pilasters. St. Paul's Cathedral (1675-1710) is his most famous and best known building. He was ninety-one years old when he died, having lived and worked through five reigns.

Both Inigo Jones and Sir Christopher Wren are reputed to have been Freemasons, and to have held high office in the Craft. Dr. James Anderson in the second edition of his *Book of Constitutions* (1738), written fifteen years after Sir Christopher Wren's death, credits him with having held the offices of Grand Warden, Deputy Grand Master, and Grand Master. More recently, George H. Cunningham in his book, *London. A Comprehensive Survey of the History, Tradition and Historical Associations of Buildings and Monuments*, published in 1927, states that:

"the former Banqueting House of Whitehall Palace was built in 1619-22 by Inigo Jones, the famous architect and Grand Master of the Freemasons."

"the Goose and Gridiron, St. Paul's Churchyard, was the meeting-place of St. Paul's Lodge, one of the first lodges of Freemasons in London. During the building of St. Paul's Cathedral, Sir Christopher Wren presided as Master."

“St. Paul’s Cathedral. The present cathedral dates from 1675, when the foundation was laid by Sir Christopher Wren, the architect, as Grand Master of the Freemasons, assisted by his Lodge.”

However, it is now usually accepted that neither Inigo Jones nor Sir Christopher Wren were prominent Freemasons. It is known that Dr. James Anderson had a rather vivid imagination, and that much of his writings are legendary; and it is likely that Cunningham’s statements are based on Anderson’s works. Bro. Bernard E. Jones, in his authoritative book *Freemasons’ Guide and Compendium* (1956), does not mention Inigo Jones in this connection, but he considers that Sir Christopher Wren was almost certainly a speculative mason, but not a Grand Master of the Order nor an important figure in the emergence of speculative masonry.

At the beginning of the 18th century the influence of Inigo Jones and Sir Christopher Wren had spread throughout England. Classical design, of which the Orders were an essential part, was adopted, not only by architects but also by working masons and carpenters. The precepts of Inigo Jones and Sir Christopher Wren were carried on by pupils and followers: such as Sir John Vanbrugh (1664-1726), who designed Blenheim Palace, Oxfordshire, the most monumental Mansion in England; Nicholas Hawksmoor (1661-1736), a pupil of Sir Christopher Wren, who built a number of London churches; and James Gibbs (1683-1774), who designed many buildings in the prevailing Palladian mode. Of note is his Church of St. Martin-in-the-Fields, Trafalgar Square, London, with its great Corinthian portico. Sir William Chambers (1723-96) was probably the last practitioner of the strict Palladian tradition, and his works are found in almost every part of England and even extended to Ireland. His *Treatise on Civil Architecture*, published in 1759, is still to-day an important guide as regards the proportions of the Five Orders.

And so after thirteen centuries, the Classical style of architecture was again firmly established in England, and the Orders were once more an integral part of design. The age, probably when the Five Orders of Architecture were introduced into the Masonic system. It should be remembered that the Orders associated with Freemasonry are those employed by the Renaissance architects.

Orders of Architecture

An “Order” in Classic architecture is a combination of column, including capital and base, and horizontal entablature or part supported; designed in relation one to the other. The column by itself is not the order.

William Preston in his *Lecture on the Five Orders* (1781), defines an “Order” in possibly more picturesque language. “By order in architecture is meant a system of all the ornaments and proportions of columns and pilasters; or a regular arrangement of the projecting parts of a building, especially those of a column, which form one beautiful, perfect and complete whole.”

The Orders, as used by the Greeks, were essentially constructive. The Romans introduced the use of column and entablature as facings to piers, and frequently used them as purely decorative features, without any structural value; although they continued to use them constructively, as in the colonnades of forums and temples. The characteristics of all Greek architecture are in their simplicity and refinement; in Roman architecture, in its forcefulness and lavishness of display. The Roman use of the Orders was followed by the architects of the Italian Renaissance who, as previously mentioned, had no knowledge of the architecture of the Greeks. Eastern Europe at that time was dominated by the Ottoman Empire, and travel was almost impossible and certainly dangerous.

Tuscan Order

The Tuscan is the first of the Five Orders of Architecture. Severely designed with no ornament but mouldings; the column, an unfluted shaft with base and capital, seven diameters high. The entablature is plain, and in ancient times was constructed in timber. The Renaissance architects made their own Tuscan Order with a stone entablature. Sir Henry Wotton (1568-1639), in his *Elements of Architecture* (1624), describes it as "a plain, massive, rural pillar, resembling a sturdy well-limbed labourer, homely clad".

There is no certainty as to the origin of the Order; it was not used by the Greeks, and it is unlikely that the Romans invented it. No example exists similar in formation to that described by Vitruvius. It seems highly probable that it was used by the Etruscans, and that it was adopted by the Romans at the same times as the arch, vault, and dome. The use of timber in the entablature of the early examples, appears to confirm the origin, as it is known that this form of construction was practised by the Etruscans. Some authorities consider that it is a simplified version, or a mutation, of the Doric Order; while William Preston, in his *Lecture on the Five Orders*, simply states that it was invented in Tuscany. The Tuscan Order gives an impression of severe dignity, and a good example of this can be seen in the portico of St. Paul's Church, Covent Garden, London. The original church (1631-5) was designed by Inigo Jones, but was burnt down in 1795. The present one is a close copy, built by Thomas Hardwick (1752-1829), in 1795-8. Anthony Sayer, the first Grand Master of the 1717 Grand Lodge, is buried in the vaults of the church.

Doric Order

The Doric is the second of the Five Orders of Architecture, and the first and simplest of the three Greek Orders. The Roman Order differs in design from the Greek original; it has less monumental grandeur and is freer in detail, without any of the delicate profiles. The Doric Order was evolved by the Greeks of the Western territories, simultaneously with the Ionic Order by the Greeks of the Eastern territories. The true Doric style is found in Greece, Sicily, and South Italy, and its finest and culminating example is the Parthenon on the

Acropolis at Athens (447-432 B.C.). The Doric was the Order most liked by the Greeks, and they used it almost entirely in temple buildings; it was little used by the Romans, being too severe and plain for the buildings they required. Vitruvius tells us that the Doric column was modelled on the form of a man. That it was found that the length of the foot was one-sixth of the height of the body; and so the height of the column, including the capital, was made six times its thickness at its base. Thus the Doric column exhibits the proportions, strength, and beauty of the body of a man.

In the Greek Order the column stands without a base, directly on a stylobate, usually of three steps, and the circular shaft is divided as a rule into twenty shallow flutes, separated by sharp arrises or edges. The column, including the capital, has a height of from four to six times the diameter in the earlier period, and up to seven in the later period. The entablature, the frieze or middle section of which is often ornamented with sculpture, is about one-quarter the height of the Order. The column of the Roman Order is more slender, has a base, and the circular shaft is frequently without flutes. The height of the column, including base and capital, is about eight diameters. Sir William Chambers in his *Treatise on Civil Architecture* (1759), gives the height of the Greek Doric column as six diameters, and the Roman Doric as eight diameters.

There are several different opinions as to the origin of the Doric Order. It is traced by some to the sixteen-sided columns at the entrance to the Egyptian rock-hewn tombs at Beni Hasan on the Nile. Also, to the numerous small rock-cut tomb façades to be found in Asia Minor. Bro. Bernard E. Jones considers that the idea of the Doric came from Egypt, but that the Greeks so largely redesigned the Order as to be regarded as its originators. The consensus of opinion is that the Order is traceable to Egypt and that it had a timber origin. The considerable width between the columns of the very early Greek temples shows that the lintel or horizontal beam was of wood, and it is suggested that the columns also were of the same material, being replaced gradually with stone. There is little but a legendary reason why the style should be called Doric. Historic tradition has it that, in about 1,000 B.C., the Dorians, a tribe from the region to the north of the Gulf of Corinth, invaded and conquered southern Greece; and made important settlements also in Sicily and in south-west Italy. The Dorians, being the dominant race, gave their name to the style of architecture especially characteristic of the lands over which they ruled.

Ionic Order

The Ionic, the third of the Five Orders of Architecture, and the second of the three Greek Orders, is placed after the Doric though it was developed at the same time. The Romans adopted the Order but they treated its details with less beauty and refinement. The Ionic Order was evolved by the Greeks of the Eastern territories, and its true home was Asia Minor; probably the most important example,

however, is the Erechtheion on the Acropolis at Athens. According to Vitruvius: whereas the Doric column was modelled on the form of a man, so the Ionic was fashioned on the proportions of the female figure. That the height of the column was made eight times its thickness at its base, so that it might have a slender look, and in the capital, volutes or scrolls, were placed hanging down at the right and left like curly ringlets; the front was ornamented with cymatia and with festoons of fruit arranged in place of hair, while the flutes were brought down the whole shaft, falling like the folds in the robes worn by matrons. Thus the Ionic column has the delicacy, adornment, and proportions characteristic of women.

The Order is comparatively slender; the column, with base and capital, being usually nine times the diameter in height. The circular shaft has as a rule twenty-four flutes, with fillets left between them in place of the sharp edges as in the Doric. The shaft of the Roman column is often unfluted. The base is moulded; the distinctive capital has, in the Greek Order, usually two volutes or scrolls, showing to the front and back, and in the Roman Order, often angle scrolls, showing on all four sides. It is sometimes suggested that the scrolls may have been derived from the Egyptian lotus, or that they represent the horns of a ram, as it is known that some were venerated in Western Asia. The entablature is usually one-fifth of the Order. The Ionic Order is thought to take its name from the Ionian tribes, who settled on the coasts and isles of Asia Minor, when driven out of Central Greece by the Dorians.

Corinthian Order

The Corinthian is the fourth of the Five Orders of Architecture, and the third of the three Greek Orders. The Corinthian Order first appeared in Greek architecture as a variant of the Ionic, the difference being almost entirely in the capital. It was less used by the Greeks than either the Doric or the Ionic, and was never fully developed by them; their major achievements had been completed before the Order was invented. The Romans brought the Corinthian Order to full maturity. The richness and exuberance of its decoration appealed to the Roman instinct, and it was employed by them far more frequently in their buildings than any of the other Orders of Architecture. Vitruvius relates that, as the Doric column was modelled on a man, and the Ionic on a female figure, so the Corinthian was an imitation of the slenderness of a maiden; for the outlines and limbs of maidens, being more slender on account of their tender years, admit of prettier effects in the way of adornment. Sixteen hundred years after the time of Vitruvius, Sir Henry Wotton gives a different, and maybe less pleasing, description of the Corinthian column: "lasciviously decked like a courtesan, and therein much participating of the place where they were first born; Corinth having been without controversy one of the wantonest towns in the world".

The column of the Order is more slender than that of the Ionic, and including base and capital, is usually ten diameters in height.

The circular shaft of the Greek column is fluted, while the Roman shaft may be either fluted or unfluted. The Romans were inclined to leave the shaft plain, possibly as a contrast to the lavishly decorated capital; or because of their preference for using monolithic columns of granite and veined marble, both materials being unsuitable for fluting. The ornate capital is as a rule about one and one-sixth diameter high, the Roman capital being more heavily decorated than the Greek. The leaves surrounding the "bell" of the Greek capital are of the prickly acanthus type having pointed leaves of V-shaped section; while those surrounding the Roman one are blunt-ended flat section acanthus, or of the olive. The entablature is usually one-fifth of the whole.

The origin of the Order is uncertain, and there is apparently no conclusive reason for it being called Corinthian. The name is possibly derived from the foliated capital. The following traditional legend of the creation of the capital is first recounted by Vitruvius in about 25 B.C., it is repeated by many 18th century architectural writers, and is included by William Preston in his Lecture on the Five Orders of Architecture.

A freeborn maiden of Corinth was attacked by an illness and died. After her burial, her nurse collected a few things which used to give the girl pleasure while she was alive, put them into a basket and placed it on her grave, covering the basket with a roof-tile for protection. It happened that the basket was placed over the root of an acanthus. When the plant grew, the stalks and leaves curled gracefully around the basket, until reaching the tile they were forced to bend downwards into volutes. Callimachus, a sculptor and a worker in Corinthian bronze, passed by the grave and observed the basket with the leaves growing round it. Delighted with the novel style and form, he built for the Corinthians some columns with capitals designed after that pattern, and determined the proportions to be followed in finished works of the Corinthian Order.

Anderson and Spiers in their book, *The Architecture of Greece and Rome*, published in 1902, consider that in early examples of the Greek Corinthian capital, the treatment of the leaves and tendrils is such as to suggest their having been copied in marble from metallic originals. And as Callimachus of Corinth is known to have worked in marble as well as in metal, he perhaps executed capitals of this type in Corinthian bronze or brass. They suggest, therefore, that the name may have been given because it was invented by Callimachus of Corinth, or on account of the material in which the first prototype was made.

Composite Order

The Composite, called also Roman, is the last of the Five Orders of Architecture. It differs from the Corinthian only in the design of the capital; which is a combination of the Corinthian and the Ionic, having the angle volutes or scrolls of the Ionic capital inserted above

the Corinthian leafage. The height of the column, including base and capital, is usually ten diameters. The entablature resembles the Corinthian. The Order was unknown to the Greeks, being a Roman invention, and used largely by them in triumphal arches to give a very ornate character. Sir Henry Wotton says of the Order: "though the most richly tricked, yet the poorest in this, that he is a borrower of all his beauty".

The Three Pillars

William Preston concludes his Lecture on the Five Orders of Architecture with: "The ancient and original orders of architecture, revered by masons, are no more than three, the Doric, Ionic and Corinthian." Early writers refer to Three Great Pillars, the emblematic supports of a Mason's lodge; and the traditional history attaches considerable importance to The Three Pillars.

In the Explanation of the First Tracing Board we are told that the three great pillars are called Wisdom, Strength, and Beauty; but as we have no noble orders of Architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated; the Ionic, Doric, and Corinthian. They are now explained as: the Master's, the Ionic, representing wisdom; the Senior Warden's, the Doric, representing strength; and the Junior Warden's, the Corinthian, representing beauty. It is a matter of interest, that whereas the generally accepted sequence of the three Classic Orders is the Doric, Ionic, and Corinthian, in the Masonic use of the three, the sequence is changed; the Ionic is placed before the Doric.

In early lodges the appropriate floor pillar stood before the Master and each of the Wardens, but few lodges now continue this old custom. Today we have floor candlesticks, and in many lodges the actual candle-holders are on Ionic, Doric, and Corinthian columns. The columns of the three Orders are also often found as pillars on the backs of Master's and Wardens' chairs, but there appears to be no uniformity in the Orders used. Three chairs made by Thomas Chippendale in about 1760, and owned by Britannic Lodge, No. 33, can be seen in the Museum at Freemasons' Hall, London; the Master's has Corinthian pillars, and both the Senior and Junior Wardens' have Ionic. Also in the Museum are two large gilt Wardens' chairs; the Senior Warden's has Ionic pillars, and the Junior Warden's Corinthian. Other examples of chairs have Corinthian pillars on the Master's, and Doric on the Wardens'.

Since the beginning of the 18th century certificates have been issued to Brethren. In the early days of non-operative masonry they were apparently written documents, but in 1756 the Premier Grand Lodge issued engraved and printed certificates. Owing to the custom in the 18th century of destroying all written or printed masonic matter, more especially the certificates of a deceased Brother, to prevent any information passing into the hands of non-masons, no very early

example exists today. The oldest certificate still in existence is dated 1761-62, and is preserved with many later ones in the Library at Freemasons' Hall: all show the Three Pillars. In 1819 Grand Lodge first used a design with the Three Pillars in lone across the certificate, forming two panels. This certificate is known as the "Pillars Certificate", and, with modifications, is in use today. From their own certificates the Brethren can observe the Three Pillars, or columns, complete with entablature forming the Three Orders; the Roman Doric, the Ionic, and the Corinthian.

My sincere thanks are due to W.Bro. A. R. Hewitt, the Librarian at Grand Lodge, for his kind assistance in the preparation of this Lecture.—H.K.A.

Copies of the Lecture in booklet form (5/-. post free) may be obtained from the Author at 27 Longcroft Avenue, Banstead, Surrey; the proceeds being devoted to the Royal Masonic Hospital.—*Ed.*

FREEMASONRY IN FRANCE

by

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As in this country, there are Masonic legends and traditions in France and, although they do not merit serious study, a brief reference to them will not be out of place, if only by way of introduction. Legend has it that when King Solomon was engaged in building the first Temple at Jerusalem, skilled craftsmen from all parts of the then-known world assisted him, including two from France, Maître Jacques and Père Soubise. Maître Jacques' skill as a Mason was so outstanding that King Solomon bestowed upon him the greatest possible honours and initiated him into the highest secrets of the art. After the Temple had been completed, Maître Jacques returned to France, together with his friend, Père Soubise, who was renowned for his skill as a carpenter, but on the journey they quarrelled and, on landing, they parted. Both subsequently travelled through southern France, attracting disciples and imparting, to those who were worthy to receive them, the secrets they had acquired at Jerusalem. Eventually, Maître Jacques was betrayed by a jealous companion and was stabbed to death by five ruffians, who were said to have been in the service of Père Soubise. This, according to some writers, is the basis of our legend of the death of our Grand Master, Hiram Abif, but as I am sure you are aware, there are many other theories about this and, in any case, it is a matter that need not concern us now.

Thus the trade Guilds, or *Compagnonnage*, had three legendary founders, King Solomon, whose followers were the Stonemasons, Joiners and Locksmiths, Père Soubise, of the Carpenters, Plasterers and Tilers and Maître Jacques, who had the allegiance of the remainder. At one time, these three sections of the *Compagnonnage* were both influential and powerful, but although they exist today in a considerably modified form, their importance has greatly waned and their future is very uncertain.

Before leaving this subject of the *Compagnonnage*, there is one other matter I feel I should mention and that concerns the Roman *Collegia*, which were such an important feature of industrial life in those days: Turning for a moment to conditions in England, *Collegia* were, according to some writers, established here by the Romans and, somehow or other, their influence survived after their departure. In the tenth century, so it is said, remnants of them, in some form or other, emerged once more to form the medieval Trade Guilds, so that in this way present-day Freemasonry is descended from them. This seems to be highly improbable and the theory is rejected by the vast majority of English Masonic students.

Nevertheless, it may well be that that is what happened in France, as when the Romans left there were no dark, empty centuries of

which virtually nothing is known, as was the case in England. Most of the French officials who had served under the Romans remained in power to govern the towns and cities and it is thought that the *Collegia* survived, though divided up into various Trade Guilds. There is thus the distinct possibility that the *Compagnonnage* is descended directly from the Roman *Collegia*, but, even if this is so, there is still no direct connection with Speculative Freemasonry. There is, admittedly, a certain speculative element in the *Compagnonnage* and this has led some writers to suggest that Masonry exerted an influence upon it and even that there were links between the two; but this is extremely doubtful.

Whatever may be truth of the matter, one thing is quite certain and that is that French Freemasonry is not in any way descended from the *Compagnonnage*. As is the case in all other countries throughout the world, Freemasonry was imported into France from England, though there is no complete agreement as to exactly how this happened. Some English writers contend that many Frenchmen who were resident in London, if only temporarily, were initiated in London Lodges and that on their return to their native country they formed Lodges there and so introduced Freemasonry into France. It is true that this did happen, and indeed, that there were several exclusively French Lodges in London in the eighteenth century, even as early as 1732. However, the French version of the matter, which is accepted by most English Masonic students, is that Freemasonry was introduced into France by Stuart refugees and it certainly seems that this was the first and the main source. There are stories of Lodges in France from as early as 1687, but most of these may be dismissed without a second thought. However, we do know that somewhere between 1685 and 1690, a Regiment of Infantry was founded in France by an Irish refugee, James Walsh of Ballymacooly and his son, which was known as "Le Régiment Irlandois de Walsh".

In 1772, the Grande Loge de France recognised, as being the senior Field Lodge in the French Army, "La Loge Parfaite Egalité dans le Régiment d' Infanterie Walsh", accepted the date of its constitution as being 25th March, 1688, and dated its Charter from then. This was confirmed by the Grand Orient in 1777. Whether these two Grand Lodges really had sufficient evidence to justify this is open to doubt. Although the Lodge was certainly in existence in 1772, its origin and the date of its foundation remain unknown.

When we come to 1725, however, we are getting on to firmer ground. Although there is no actual proof of this, it is widely accepted that in that year a Lodge was founded in the rue des Boucheries, Paris, by Charles Radcliffe, the self-styled Earl of Derwentwater, assisted by Chevalier Maskeline, Squire Heguerty and other Stuart refugees of distinction. Of these, Charles Radcliffe is a well-known figure. He was a staunch Stuart supporter who was captured after the 1745 rebellion, found guilty of high treason and executed

on Tower Hill on 8th December, 1746. "Chevalier Maskeline" is undoubtedly the attempt of a French scribe to record the name of "Lord" James Hector Maclean, whilst Heguerty was an Irishman and a merchant of some standing in Paris, probably a ship-owner.

Once introduced, Freemasonry soon became popular with the French. They have an acknowledged flair for anything by way of novelty and Freemasonry proved no exception to the rule. Lodges were soon sufficiently numerous for an administrative body to be necessary and although there is no definite proof of the existence of a Grand Lodge until 1738, undoubtedly some form of central authority existed before then. Anderson, in his Constitutions of 1738, refers *inter alia* to the Grand Lodge of France "affecting independency", which indicates that it had been in existence for at least a certain length of time, and, in addition to this, there are references in various books and documents to three Grand Masters before this date. The first was the eccentric Duke of Wharton. The dates of his period of office are uncertain. He was probably chosen as the first Grand Master about 1728 and he probably continued as such until his death in 1731. He had been Grand Master of the Grand Lodge of England (1722-3) and was the only person ever to be Grand Master of the two obediences. He was followed by James Hector Maclean who continued in office until 1736, and who was followed by Charles Radcliffe (1736-8).

We are, in any case, certain of the dates of the last-mentioned, as in the Municipal Library at Epernay there is a document recording a ceremony which took place on 27th December, 1736, at the rue du Paon, Grand St. Germain, at which, after the customary opening ceremonies, Charles Radcliffe was proclaimed, with great applause, Grand Master in succession to Seigneur Hector Macleone (*sic*) "who had occupied that office for several years to the great contentment of the Fraternity". It is also recorded that after dinner the proclamation of the Grand Master and his officers was received with great acclamation to the sound of trumpets, drums and hunting horns and was followed by a vocal and instrumental concert. At a Grand Lodge meeting held on 24th June, 1758, the Duc d'Antin was elected Grand Master and this is the first record there is of a formal Grand Lodge meeting. Thus he may well have been the first to have been regularly elected and installed. Be that as it may, he is shown as the first Grand Master in all present-day official lists of the irregular Grand Lodges in France.

The task of anyone trying to trace the course of French Freemasonry for the remainder of the century is fraught with difficulties, as there are no Minutes or official records of any kind for the first 50 years. The first suggestion of a History of French Freemasonry occurs in a Minute of the Grande Loge de France dated 20th June, 1775, but nothing seems to have come of this, and the only record in the 18th century, that can in any way be regarded as official, is a six-column

article in an Encyclopædia of 1776 by de Lalande who was the then Worshipful Master of the Nine Sisters Lodge. Apart from this, the only sources of information are a few unreliable pamphlets, circulars, newspaper articles and exposures.

In addition to this, the first real Masonic historian, Thory (who was writing between 1812 and 1815) and the writers who followed immediately after him all had "axes to grind". They were pro- or anti- the "higher" degrees, pro- or anti- the Grand Orient, etc., and frequently they contradicted one another. It is extremely difficult to sort out the truth from the mass of phantasy and propaganda and thus all is doubt and confusion.

If I may be allowed to digress for one moment, it is of interest, when dealing with this period of Freemasonry in France, to note that the French had Tracing Boards in their Lodges before they came into use in English Lodges and certainly as early as 1745. They were known as "planche à tracer", from which we get our term "Tracing Board", though of course Tracing Boards were known in Operative Lodges hundreds of years before this. In France, the early Boards were probably plain drawing boards on which the Master drew appropriate designs. In addition, England acquired the Masonic terms "an apron" from the French "un napron", meaning a cloth, worn over the clothing for protection whilst working as a stonemason.

As I have already said, Freemasonry spread rapidly throughout the whole of France and within a few years of its introduction became potentially so powerful that it aroused the fierce opposition of both State and Church and they were united in trying to suppress it. Freemasonry was outlawed by the State in 1737, and in 1738 came the first Papal Bull condemning it, though the Bull was not promulgated in France. In spite of this, Freemasonry continued to flourish and, indeed, it proved extremely difficult to enforce the Decree forbidding it on account of the support given by persons of rank and influence. There is a record of one police raid on a Paris Lodge, when the officer-in-charge, coming face to face with the Duc d'Antin, retired apologetically, tactfully omitting to take the names and addresses of those present.

When it is said that Freemasonry flourished, however, it must be realised that its development varied greatly from that of English Freemasonry. Not only was there a considerable amount of internal stress and strife, but there was the added problem of the many additional Degrees that were created at that time, some of which operated separately and some of which united under a Sovereign Council founded in 1762, which was always warring with the Grand Lodge. To understand exactly how this arose, it is necessary to go back to 1737, the year of Ramsay's famous oration. Andrew Michael Ramsay was a Scotsman, who, in 1710, when he was 24 years of age, went to Holland and subsequently took up permanent residence in France. He was initiated in the Hern Lodge in Westminster during a visit

to this country in 1730 and, on returning to France, devoted himself to Freemasonry with remarkable zeal and enthusiasm. He soon rose to be Grand Orator and at a Grand Lodge meeting on 24th March, 1737, there was delivered, either by him or by someone acting for him, an Oration that he had carefully prepared for that occasion. It was the most famous and most discussed speech ever to be delivered in the whole of Masonic history and its effects are with us today. No other speech has ever received so much attention, been so much misunderstood, or done so much to alter the course and development of Freemasonry.

It is obviously impossible to go into the details of it in the time available, but briefly Ramsay denied that Freemasonry had its origins in the medieval Trade Guilds, claiming that it was founded in remote antiquity and that it was renewed in the Holy Land by the Crusaders, who had united in Palestine for a noble purpose and whom he referred to as our ancestors. "The word Freemason", he said, "must therefore not be taken in a literal, gross and material sense, as if our founders had been simple workers in stone, or merely curious geniuses who wished to perfect the arts. They were not only skilful architects, desirous of consecrating their talents and goods to the construction of material Temples, but also religious and warrior Princes who designed to enlighten, edify and protect the living Temples of the Most High." Nowhere in this speech did Ramsay refer to or suggest the creation of any additional Degrees, but this is what resulted.

Almost overnight, France was deluged with all sorts of so-called Masonic high grades, some of which involved elaborate paraphernalia, dazzling and attractive decorations, high-sounding titles such as "Prince", "Emperor", "Knight" and "Priest" and which had most fantastic rituals. More than 1,100 different Degrees have been traced, forming part of more than 100 different Rites. There were Rites of 7 Degrees, then 10, 25, 33, 90 and finally one of 95 Degrees. Many of these, especially the more extravagant ones, had a comparatively short existence, though amongst those that survived were what were called the Templars' Succession Degrees, dealing with the discovery of a Secret Vault. They eventually merged to form a series of 25 Degrees, known as the "Rite of Perfection" and later they in their turn developed into the "Ancient and Accepted Rite" of 33 Degrees, which today is known and honoured throughout the whole Masonic world. There is also the distinct possibility that in the Degrees that were invented at this time lie the origins of our present-day Royal Arch Degree, a theory that I have dealt with in detail in another paper, but that is too vast a subject to be considered now.

To return to France, growing dissension within the Craft and pressure exerted both internally and externally by exponents of the additional Degrees caused so much trouble that on 21st February, 1767, a Decree of State was laid before Grand Lodge, forbidding it to meet. Exactly what happened then we do not know, but obviously some form of authority continued to exist, as eleven months later, on

27th January, 1768, the Grand Lodge of England agreed to recognise the Grand Lodge of France, though it is impossible to trace from whom came the request.

The Duc d'Antin, who had been elected Grand Master in 1738, had died in 1743 and had been succeeded by the Count de Clermont. He died on 15th June, 1771, three years after the Decree I have just mentioned, and soon afterwards two Grand Lodges came into existence, the Grand Lodge of France, which claimed to be the original Grand Lodge, and the National Grand Lodge of France, which later became the Grand Orient, and which made the same claim.

Freemasonry continued to prosper and by 1788 there were probably about 900 Lodges in France, but then the Reign of Terror arrived. The Grand Master and many other Freemasons were guillotined and by 1794 Freemasonry in France had practically ceased to exist.

It is, perhaps, appropriate to mention here that, up to this time, Freemasonry in France had been confined very largely to the upper classes. Lodges were composed in the main of aristocrats and included many members of the Clergy. It is quite incorrect, therefore, to say, as many writers have said, that the French Revolution was plotted in Masonic Lodges. Some members may have had revolutionary tendencies but, if so, their numbers must have been small, and those who escaped the guillotine were compelled for their own safety to lie low.

By the turn of the century, Masonry had begun to revive and was aided in this by the fact that the rival Grand Lodges had amalgamated, though as had been the case with the Sovereign Council, there was a constant struggle, often a very bitter one, with the Supreme Council of the Ancient and Accepted Scottish Rite, founded in 1804 by de Grasse-Tilly, which claimed authority over all Degrees from the first to the thirty-third.

I do not propose trying to follow the tortuous and complicated course of Freemasonry in France during the nineteenth century. It was not a particularly eventful period, and any attempt at a recital of the happenings would be lacking in interest and therefore somewhat boring. Dissension and strife continued, and Masonry went through many changes of loyalty with the many changes of Government, being very imperialistic under Napoleon, very democratic when he was banished to Elba, very imperialistic again when he escaped and landed in France, and so "ad infinitum".

All this may seem strange to English Freemasons, who think of the high principles that are characteristic of our Order and who wonder why it encountered such difficulties after being introduced into France and other European countries. It must be realised, however, that Freemasonry did not retain its purity and was soon transformed into something similar to the various Continental Secret Societies, which, although they had rituals and vows of secrecy, discipline and obedience,

put spiritual development into the background in favour of political, anti-religious, and even revolutionary aims. It was this tendency that was responsible for French Freemasonry departing from the Ancient Landmarks of the Order. In 1871, the Grand Orient abolished the office of Grand Master and substituted that of President of the Council, whilst on 10th September, 1877, it altered the first article of its Constitution to declare that the basis of Freemasonry "is absolute liberty of Conscience and the solidarity of Humanity". In accordance with that declaration, all reference to the Great Architect of the Universe was deleted from the Ritual and the Volume of the Sacred Law was banished from the Lodges. The leading figure in this development was Frederic Desmons, a Protestant Clergyman who, rather understandably, gave up his ministry some five years later. When he died in 1900, the Grand Orient gave him a Masonic funeral, organised with a great deal of ostentation and entirely purged of any religious rites. The outcome of this action on the part of the Grand Orient was obvious. It was promptly disowned by the United Grand Lodge of England and eventually by all the other regular Grand Lodges throughout the world, thus becoming the first irregular Grand Lodge.

The Grand Orient exists today and is still the largest Masonic body in France. Some of its members are very worthy men and, in fact, one complete Lodge went over to regular Freemasonry in 1968, whilst from time to time individual members resign in order to find what they are seeking in a regular Lodge. As a whole, however, it remains anti-clerical and political. Some of its pronouncements, in fact, are distinctly Communistic and there seems no possibility of it ever returning to regularity.

I have previously referred to the Supreme Council and have said that it claimed control over all Degrees from the first to the thirty-third. In 1894, it constituted a subordinate Grand Lodge to control what are known to us as the Craft Degrees, though it withdrew this Warrant in 1965. This latter body, the Grand Lodge of France, exists today and undoubtedly it contains a number of sincere but irregular Masons. It is probably as near to regular Freemasonry as any irregular body can be and, in the past, negotiations have been instituted with a view to its amalgamation with the regular Grand Lodge, but as yet they have been unproductive. For them to succeed, it would be necessary for the Grand Lodge of France to become independent of the irregular Supreme Council with which it is now associated and to break off all relations with the Grand Orient. Nevertheless, it is so near to regularity that the Board of General Purposes of the United Grand Lodge of England has experienced some difficulty in weaning certain Grand Lodges away from it, notably some of those in the United States of America, who were in fraternal relationship with it until comparatively recently.

In 1965, however, there was an interesting development, when more than 1,000 of their members, disagreeing with the Treaty of Alliance entered into at that time with the Grand Orient of France, and despair-

ing of achieving regularity within the Grand Lodge of France, broke away and, either in complete Lodges or individually, transferred to the regular National Grand Lodge of France.

I turn now to a consideration of the rebirth of Regular Freemasonry in France. In 1910, four members of the Grand Orient who were true and sincere Masons, decided to revive the *Centre des Amis Lodge*, which had been founded in 1789, but had been dormant since 1838. Their aim was to set an example to others by establishing a Lodge that was faithful to the Ancient Traditions and Landmarks of the Order. Initially, they were successful, but in 1913 the Grand Orient indicated that it was prepared to tolerate the situation no longer and accused the members of causing provocation within the Obedience.

You will get some idea of the extent to which the Grand Orient had departed from regularity by a remark made by the President of the Grand Orient when this matter was raised at their Grand Lodge meeting that year. He said, and I hope I may be pardoned for repeating such a sacrilegious expression, "When the Great Architect of the Universe was flung in my teeth, I was offended". In the course of his reply, the Worshipful Master of the *Centre des Amis Lodge* said: "Fidelity to a Ritual is more important than fidelity to an Obedience, because the Ritual symbolises a state of conviction and an intangible faith". The Lodge then broke away from the Grand Orient and, together with the only other Lodge that had supported it at that meeting, founded a Grand Lodge, now known as the National Grand Lodge of France, in which they were joined by a new English-speaking Lodge, *St. George's*.

The Lodge that supported them was a Bordeaux Lodge, founded there in 1732 by three British naval officers. Originally it was known as "*The English Lodge*" and its members were drawn from the English community resident there and engaged mainly in the wine trade. Gradually the English members disappeared and it became a French Lodge, working in French and changing its name to "*La Loge Anglaise*", though for some years it was under the jurisdiction of the Grand Lodge of England, having the number 204. This is commemorated in its present title, which is "*La Loge Anglaise (204)*" No. 2.

At the Centenary Meeting of the United Grand Lodge of England, held in London on 3rd December, 1913, a message was read from the Grand Master, H.R.H. the Duke of Connaught, in which he announced that recognition of the new Grand Lodge had been approved. He continued: "We are thus enabled to celebrate the hundredth anniversary of that Union which was the foundation of our solidarity and world-wide influence, by the consummation of a wish which has been ardently cherished by English Freemasons for many years past, and we are once more in the happy position of being able to enjoy Masonic intercourse with the men of the great French nation. I trust that the bond thus established will strengthen and promote the good understanding which exists outside the sphere of Freemasonry".

Shortly afterwards the First World War broke out, but, having survived this, the new Grand Lodge progressed and, in 1930, the Grand Chapter of the Royal Arch for France was consecrated.

On the outbreak of the Second World War, all Masonic activity came to an end, but worse was to follow. The Gestapo arrived and set about exterminating Freemasonry. All Lodge property was confiscated and sold apart from some that was kept to form an Anti-Masonic Exhibition. The homes of the Brethren were raided and their names were published in the official "Journal" with a view to discrediting them. Many were interned and sent off to concentration camps, from which a number did not return, and all were subjected to persecution in one form or another.

Perhaps the saddest case of all is that of the Deputy Grand Master, R.W.Bro. Galichet, who, deprived of all his resources and obsessed by the atmosphere of terror, decided he could continue no longer and took his own life. This was a tragic decision, but we can surely believe that the Great Architect of the Universe, in His boundless wisdom, would understand and would welcome him into the Grand Lodge above.

There was the sad case also of a Provincial Grand Master, R.W.Bro. Newson, who had suffered under the terror and who, as the Allied troops marched into Paris, called to the Deputy Grand Master whom he saw near to him in the crowd: "Be joyful; here we are, free once more. Masonry is going to start up again". Those were the last words he spoke. He collapsed under the emotional strain and a few days later, he, too, entered the Grand Lodge above.

In the Holy Trinity Church at Maisons-Laffitte, there is a tablet that is sacred to the memory of a Founder and Past Master of the local Alexandra Lodge, who died as a result of being in a German internment camp, and of his son, who was executed by the Germans. Similar things, of course, happen in every war and I tell you these stories now, not for any dramatic effect they may have, but rather to give you some idea of the difficulties encountered by French Freemasons, both individually and collectively. They are surely sufficient to make one marvel that Freemasonry could ever have risen again in France, but it did.

In the years that followed the war, many other troubles had to be faced, both internally and externally, but under the inspiring leadership of the present Grand Master, Ernest Van Hecke, these were all overcome. 1969 has seen the establishment of the Grand Lodge of Iran which was formerly a District Grand Lodge under the National Grand Lodge of France. In addition, the departure of the American Forces has necessitated the closure of several Service Lodges. Nevertheless, there remain 89 Lodges and 7 Chapters and in addition to these, there are 12 St. Andrew Lodges (Rectified Rite) and 21 Lodges and Chapters under the Supreme Council of France of the Ancient and Accepted Rite.

The Supreme Council, founded in 1804 by de Grasse-Tilly, a founder-member of the Mother Supreme Council of the World which was constituted in Charleston, South Carolina, is second only to the latter in age. In 1965, it withdrew from the Grand Lodge of France the Warrant it had granted to it in 1894, ordered all its members to secede from it and entered into fraternal relationship with the regular National Grand Lodge of France. Its members were regularised in Craft Masonry and since then it has drawn its new members only from regular Lodges. Some, however, did break away to form an irregular Supreme Council working in conjunction with the Grand Lodge of France.

The regular Supreme Council is now recognised by various Supreme Councils, but not, regrettably, by England, Scotland nor Ireland. This is most unfortunate, not only because it consists of very sincere Masons, all members of regular Lodges, who are working to preserve regularity under difficult conditions, but also because it was the Supreme Council for France that first granted a patent for a Supreme Council for England in 1819, though admittedly no action on it was taken, probably as a result of opposition on the part of H.R.H. the Duke of Sussex, who was anxious to confine Masonry to Craft and Royal Arch. Further, it was the Supreme Council for France which, at the request of the recently formed Supreme Council for Scotland, issued a Charter of Recognition to the latter in 1848 and recommended it to the other Supreme Councils with which it was in fraternal relationship.

The Craft Lodges work in English, French and Russian, using various Rituals—Emulation in both French and English, Scottish Rectified, Scottish Ancient and Accepted and various American and Russian Rituals.

You will understand from all this that in France there are constant problems that are quite unknown in the more placid conditions existing here in England. Nevertheless, the National Grand Lodge of France is flourishing, smaller than the Grand Orient, almost on a par with the Grand Lodge of France and internationally far more important than either of them.

That brings me to the end of what has, of necessity, been a rather sketchy and discursive account of the development of Freemasonry in France. It must be remembered that France is essentially a Catholic country; it must be remembered also that the mentality of the Frenchman causes him continually to seek for new meanings and new truths. The British accept Freemasonry as it is revealed to them, the French do not. The Frenchman insists that Freemasonry should explain and define itself. He seeks in it a philosophy of life, an explanation of his own existence and that is why, in the past, Masonry and Politics in France have become so interwoven. For these reasons, regular Freemasonry can never develop to the extent that it has in Britain. Nevertheless, I hope that what I have said may have done something to convince you that it has a contribution to make to the world-wide Fraternity of which we are all members.

DEVELOPMENT OF FREEMASONRY IN LEICESTERSHIRE AND RUTLAND

by

W.BRO. WILLIAM H. RUSSELL,

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Master*

This seems to me to be an appropriate moment for us to look back with feelings of gratitude to our forbears in Masonry, out of whose early struggles has emerged the Craft as we know it in our Province today. Indeed, when we examine the Minutes of Lodges and such other accounts as remain of Freemasonry in the 18th century we may well feel amazed that there was any survival at all.

Rooms in hotels and inns, dimly lighted at first by candles and oil-lamps, frequent movement from one hostelry to another, at the mercy of the landlord and his sometimes unsympathetic wife, at times a prey to the jeers of a gaping populace—such were the conditions under which our brethren met and practised their Masonry. And there the Lodges met once a month throughout the year, and at additional Emergency Meetings, round the board in the centre of the room, convenient for the serving of supper before the Lodge was closed. Towards the end of the 18th century 'floor cloths' came into use, often displaying emblems of the three Degrees, and these later gave way to the Tracing Boards as we know them now.

The Lodges generally were small: there was much coming and going, frequent argument, some quarrelling, a good deal of absence in spite of fines to prevent it. It is not surprising that many Lodges, after a few years' existence, fell into abeyance.

The first Lodge in Leicestershire was warranted as No. 179 (Lodges were not named in those days) in 1739, and it was erased in 1744. Another Lodge, No. 250, warranted in 1754, had a life of fifteen years, being erased in 1769.

After the formation of the Athol or 'Antients' Grand Lodge in 1751, Freemasonry in the county came to life again under its jurisdiction. A Military Lodge attached to the Leicester Militia was established in 1761 and lapsed after a life of three years. Lodge No. 91, however, established in 1761, had a longer life. It received a new number (114) from the Grand Lodge at the Union, but it was finally erased in 1821.

Seals belonging to this Lodge for the Degrees of Royal Arch, Ark Mariner, Knight Templar and Red Cross of Babylon, all of which were worked in the old 'Athol' Lodges, are now in our Provincial Museum.

The defection in 1790 of the Master, Wardens and other Officers of Lodge No. 91 from 'the Antients' to the Grand Lodge of England not only began the decline of that Lodge but also saw the creation of St. John's Lodge, now No. 279, which remains the senior Lodge in the Province to this day

In 1803, the Warrant (bearing the date of 30th January, 1764) of a defunct Antients' Lodge at Macclesfield was allocated to the Knights of Malta Lodge (now No. 50) at Hinckley in Leicestershire.

In 1774, Col. Sir Thomas Fowke was appointed by the Grand Master to preside over the Craft in Leicestershire, but on his death in 1876 the Office remained vacant for three years until it was conferred on Thomas Boothby Parkins (created 1st Lord Rancliffe in the peerage of Ireland in 1795). He was succeeded as Provincial Grand Master by his son, 2nd Lord Rancliffe; and throughout their combined 'rule' of sixty years, often in absence abroad, they showed little interest in the Province.

In September, 1833, however, H.R.H. the Duke of Sussex, the Most Worshipful The Grand Master, visited Nottingham and convened a Grand Lodge Meeting there. It was attended by brethren from all the adjoining Provinces. Amongst others present on that occasion were Lord Rancliffe, W.Bro. Sir Frederick G. Fowke, Master, and other members of St. John's Lodge, Leicester. Lord Rancliffe had been Provincial Grand Master for Leicestershire for twenty-one years, but at that time had not attended a Masonic Lodge in the county. He had avoided appointing a Deputy Provincial Grand Master, or any Provincial Officers.

The Grand Master requested that the Officers of the various Provincial Lodges attending should be presented to him by their respective Provincial Grand Masters. This, as you can imagine, placed Lord Rancliffe in a serious dilemma, but he avoided embarrassment by there and then, in the ante-room, appointing Sir Frederick G. Fowke as his Deputy, and other Worshipful Brethren present from Leicestershire as Officers of his Provincial Grand Lodge; and as such they were then introduced to the Most Worshipful The Grand Master. In 1834, a warrant for a new Lodge at Loughborough, to be called the Rancliffe Lodge, No. 608, was granted. There were then only two Lodges in the Province, St. John's Lodge, Leicester, and the Knights of Malta Lodge at Hinckley.

A Provincial Grand Lodge was held at the King's Head Inn, Loughborough, on 13th March, 1835, when the Rancliffe Lodge was duly consecrated by the Provincial Grand Master, Lord Rancliffe. The Lodge was in existence for only fourteen years. On 30th May, 1836, a Provincial Grand Lodge was held at the Royal Hotel, Ashby-de-la-Zouch, for the purpose of consecrating another new Lodge to be called the Ivanhoe Lodge, No. 631. The Provincial Grand Master was unable to attend and he authorised Bro. Elverson to carry out the ceremony of consecration assisted by several distinguished masons, amongst them Bro. Revd. John Heyrick Macaulay, at that time Headmaster of Repton School. The Deputy Provincial Grand Master for Nottinghamshire, Dr. H. Pigot, an early friend of Lord Byron, was amongst the visitors. The Lodge existed for little more than five years, the last meeting being held on 7th October, 1841. The Lodge furni-

ture was sold to John of Gaunt Lodge, Leicester, on its formation in 1846. If you consider our present-day Lodge fees, it is interesting to note that in Ivanhoe Lodge, over a century ago, the initiation fee was FIVE guineas, the JOINING fee two guineas and the annual subscription, two guineas. This remember—in 1836!

It was about this period, 1838, that Masonry in Leicester itself appeared to be at a very low ebb, due mainly to personal quarrels amongst its members and subsequent resignations. Attendances were so reduced that it was necessary for the Tyler to be IN the St. John's Lodge in order that it could be opened, whilst there were occasions when, because of the small number present, the Lodge could not be opened. It was in 1838 that Bro. William Kelly was initiated in St. John's Lodge, and what an influence on Leicester Masonry that was to have! Bro. Kelly was installed in the Master's Chair in December, 1841.

A Provincial Grand Lodge was held at Loughborough in July, 1844, but as Lord Rancliffe, the Provincial Grand Master, did not arrive until the business of the Lodge was over, the Chair was taken by W.Bro. Kelly, who was by now the Provincial Junior Grand Warden. A letter was read stating that the members of Ivanhoe Lodge were all dispersed and that there was little probability of the Lodge being revived. Lord Rancliffe, the Provincial Grand Master, arrived just in time to proceed to the banquet!

It had been decided to establish a new Lodge in Leicester and two of the petitioners, W.Bro. Kelly and W.Bro. Williamson, visited the Hinckley Lodge to enquire if the members would be willing to transfer their Warrant to Leicester, as it was understood that the Lodge was by now almost defunct. No initiations or joinings had taken place for over four years. However, the members declined even to consider it.

In May, 1846, the Provincial Grand Master consecrated the second Lodge in Leicester, John of Gaunt Lodge, No. 766 (now No. 523). Bro. William Kelly was the first Master and it is interesting to note that Lord Howe, who was one of the petitioners, also countersigned its Warrant as Deputy Grand Master, thus acting in a two-fold capacity, an event probably unique in this respect.

The Ceremony took place in the Magistrate's Room at the Old Exchange in the Market Place, and was performed by Sir Frederick Fowke assisted by the Revd. Thomas Burnaby, Provincial Grand Chaplain, and Bro. Lawrence Thompson of London, there being about fifty brethren present. On the death of Lord Rancliffe in 1851, after being Provincial Grand Master for nearly forty years, the Grand Master appointed Sir Frederick G. Fowke as the new Provincial Grand Master. He had been Deputy Provincial Grand Master for eighteen years.

At the September meeting, 1851, of the Provincial Grand Lodge, it was reported that the Knights of Malta Lodge had twelve members, five of them being old members and the remainder not long having

been initiated. Amongst irregularities being practised was the payment, in many cases of the initiation fee of £3.13.6, by instalments, and also providing out of it the Candidate's Apron, both contrary to regulations. A large proportion of the members of the Knights of Malta Lodge were framework knitters and operatives, and several very frequently made appeals for relief. The annual subscription was paid at the rate of ONE SHILLING per month—including ALE! After an investigation and report all the irregularities were eliminated.

Sir Frederick Fowke's poor state of health was preventing him from the discharge of his duties, so, in February, 1856, he issued a patent conferring on Bro. William Kelly full powers as Deputy Provincial Master to rule over the Province. In May of the same year the Provincial Grand Master died whilst living in Leamington.

The Installation of the new Provincial Grand Master, Earl Howe, took place in November, 1856, in the long room of the Three Crowns Hotel. The possibility of reviving the Lodges at Loughborough and Ashby-de-la-Zouch was considered, Earl Howe reporting that Earl Ferrers had a desire to have a Lodge established in Ashby-de-la-Zouch. The Deputy Provincial Grand Master for Derbyshire had reported that the Warrant of the Ivanhoe Lodge was *now* held by one of the Lodges in his Province.

Amongst the Lodge reports to Provincial Grand Lodge in October, 1857, was one from the Master of the Hinckley Lodge, stating that in view of the state of the Lodge he felt that he must surrender the Warrant. The Provincial Grand Master decided to allow the Warrant to remain for a further year, expressing the hope that the Lodge might be revived. Shortly after this, Earl Howe honoured the Lodge by accepting the Mastership. The meeting place was changed to the Hinckley Town Hall, and during his year of Office there were eight initiations and two joining members, resulting in the Lodge flourishing once again.

Early in the year 1859 a Warrant was obtained for a new Lodge at Ashby-de-la-Zouch to be called the "Ferrers and Ivanhoe Lodge", No. 1081 (now 779), of which Lord Ferrers was to be the first Master, but he died after a brief illness at the age of thirty-eight and before the Lodge was consecrated.

The funds having been raised, a site was purchased in Halford Street for the erection of a Freemasons' Hall. On 15th February, 1859, the foundation stone was laid by Earl Howe, the Provincial Grand Master, assisted by his Deputy, the Provincial Grand Wardens and other Officers of the Provincial Grand Lodge. The cost of the site and buildings, including fittings, organ, etc., was about £2,000.

At the Town Hall, Ashby-de-la-Zouch, on the 1st October, 1859, the "Ferrers and Ivanhoe Lodge" was consecrated and Bro. Edward Mammatt was installed in the Master's Chair. He survived his Installation by only six months. He died after a painful illness at the age of fifty-three years.

The year 1864 was marked by the revival of Masonry at Loughborough, chiefly through the enthusiasm and exertions of Bro. Harry J. Davis, Provincial Junior Grand Warden and Master of John of Gaunt Lodge. A Warrant was granted to the Provincial Grand Master, Earl Howe, who honoured the Lodge by accepting the Mastership. The new Lodge was called the "Howe and Charnwood Lodge", No. 1007. W.Bro. William Kelly, Deputy Provincial Grand Master, was also a founder member. The Lodge was consecrated on 2nd August, 1864.

In the year 1866, the Rutland Lodge, No. 1130, was consecrated at the George Hotel, Melton Mowbray. The first Master was Bro. George Norman of Goadby Hall, cousin of His Grace the Duke of Rutland.

On 30th September, 1869, the Provincial Grand Lodge met at the Agricultural Hall, Oakham, when the county of Rutland was united with the Province of Leicestershire at the time of the consecration of the Vale of Catmos Lodge, No. 1265. Bro. George Brown of Cottesmore Hall was the first Master, and amongst the founders once again was W.Bro. William Kelly.

Lord Howe, having resigned as Provincial Grand Master in December, 1869, the Deputy, W.Bro. William Kelly, was appointed as his successor in January, 1870. The death of Earl Howe took place on the 12th May and cast a shadow over the Province.

On the 16th September, 1870, St. Peter's Lodge, No. 1330, was consecrated at Market Harborough, and R.W.Bro. William Kelly, the Provincial Grand Master, was a founder member and its first Master.

The next Lodge to be consecrated was the Commercial Lodge, No. 1391, in Leicester, and this was the last for R.W.Bro. Kelly, who retired from the Office of Provincial Grand Master shortly afterwards.

On 18th April, 1873, the Earl Ferrers, the Deputy Provincial Grand Master, was installed as the Provincial Grand Master and his years of Office were to be most fruitful, ten more Lodges being added to the Provincial Roll, commencing with the Albert Edward Lodge, No. 1560, in 1875, and ending with the Wyggeston Lodge, No. 3448, in July, 1910.

I hope that I have managed to interest you as well as to remind you once again of the great debt of gratitude we owe to the pioneers of Masonry in our Province.

Theirs was no easy task, and in many respects a very difficult track to lay. As you have gathered, they had their failures as well as their successes. Each one of us must appreciate what has been done for us by our predecessors, and hope that in some small way we may leave behind us something which will be likewise appreciated by our successors.

CONSECRATION OF
ST. DENYS LODGE No. 8276
at Freemasons' Hall, Leicester

[St. Denys Lodge. No. 8276, was solemnly consecrated in the Morley Temple, Freemasons' Hall, Leicester, by the R.W. Provincial Grand Master, assisted by the Deputy and Assistant Provincial Grand Masters and a team of Provincial Grand Officers, on Tuesday, 6th May, 1969.

This is the sixteenth new Lodge warranted to meet in the Province of Leicestershire and Rutland since 1960, and the first to have the honour of being consecrated in the recently dedicated Morley Temple.—*Ed.*]

ADDRESS BY THE PROVINCIAL GRAND MASTER

R.W.Bro. Brigadier C. B. S. Morley, C.B.E., T.D., D.L.

Brother Founders, you are taking upon yourselves one of the most serious steps in Freemasonry; the bringing into being of a new Lodge.

The Provincial Grand Chaplain will remind you of the nature and principles which govern our Order, and to which there *must* be unqualified adherence by you if this new Lodge is to make its full impact on the corporate life of the Province. I would like, therefore, to direct your thoughts, for a few moments, to the responsibilities of which *you* will become the custodians.

Perhaps the most important of all will be the care which you apply to the selection of those who seek to join your ranks. Take your time, think carefully and be in no hurry to build up the membership. If you have the least doubt as to the suitability of an applicant I cannot give you better advice than that you should not put your judgement at risk. A brother who seeks to impose his will in favour of a personal friend, against the wishes of some, or all, of the members of a Lodge, does a grave disservice to the Order. If there is not a perfect unity of sentiment between you, therein lies the seed of future discord, and, maybe, even disruption.

I ask you to remember, Brother Founders, that the Masonic product of today will ultimately have to stand the acid test of leadership, and all that it implies. What reputation your Lodge enjoys ten years hence will be a direct reflection on your wisdom and judgement. The words that we hear at every Initiation ceremony apply with no less force to a new Lodge. You are solemnly charged to "erect an edifice perfect in its parts and honourable to the builders".

Your second responsibility, I suggest, lies in the formation of Lodge tradition which is attuned to the times in which we live, remembering that tradition that inhibits progress is of very little value. You will find much help in this respect in the Provincial booklets, which are

intended to guide your thoughts along correct ceremonial and administrative channels. I could hope that copies of these very useful publications will be in the hands of every Founder. There is something fresh to learn every day: even for the wisest of us.

It is my duty to caution you against innovations which are unfamiliar in this Province. We like to feel that each new Lodge, by its ready recognition of Masonic authority, will add its quota to the happy atmosphere in which we all work together. Let your standards and traditions be your own, and not necessarily a conglomeration of custom in the fifteen Lodges to which you belong. In the words of the ritual, may you enjoy wisdom to comprehend, judgement to define and ability to enforce obedience to our laws.

You are now about to become the focal point in a most solemn ceremony, and it is appropriate, therefore, that we should commence by asking a blessing on the task to which we now set our hand.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

W.Bro. Revd. J. R. H. Prophet, B.A., L.TH.

Brethren in Freemasonry, when we think ordinarily of this noble institution to which we belong, what is our image of it? This is not an unimportant question, because it is more generally the ordinary rather than the ideal thought which governs our activity, and it particularly applies to such a time as this when the parts we all play in the consecration of a new Lodge to the service of our Order call for correct thinking: that is, that our ordinary thoughts may be right thoughts.

The question is not what we ordinarily think of masonic administration and refreshment but what we mean by our working and solemn rites, which are the prime purposes for which we meet together with due regularity.

Do we think of our masonic ritual as a peculiar language, which we as masons speak but which really means little in regard to our life during and after the Lodge stands closed?

The words are indeed plentiful and some of them are peculiar to us as masons. They are characteristic only of Masonic ceremonies, adding to them a quiet dignity and charm, provided they are spoken with understanding and deep sincerity. They do constitute a language which to a man on his initiation seems at once strange and yet familiar: strange, because he hears them for the first time in his life; familiar in that, from the moment he steps into the Lodge and hears in his darkness the prayer for the light of wisdom, he feels fortified and loses any impulsion he may have had to retreat from the step he has taken.

It would be very wrong of us to regard as of nominal import only the words we speak in the Lodge. If we could be indifferent to them,

their utterance would not be required. Masonry is not cluttered with irrelevances and exaggerations, nor is it in any way verbose. Every principal term really does say something and is never too familiar even for the most venerable and experienced mason to hear repeatedly; and the symbolism we employ perfectly illustrates the words we say, helping to keep their true meaning ever before us.

However, we being human, while we are masons, might go on loving the words for longer than we continue loving their meaning. Then the impact of our words and actions in the Lodge is small in relation to our general attitude to one another; and that can be either in the Craft or in the outer world, where we share life with many of our fellows who are not masons and where, though our lips be sealed, it is still our duty to do nothing which would prejudice the reputation of our Order.

Let us not minimize the risk we run for Freemasonry as a whole while our attitude to masonic words is only one of easy acquiescence to their spiritual and moral demands and our actions do not really square with what we know to be the ideal. "Freemasonry is a peculiar system of morality", not just a peculiar language, which does not mean that it is odd, but that it concerns the moralistic lessons of our allegorical and symbolic rites, only understood by masons to help them to be just, upright and free men in the practice of all good and, of course, completely reliable in thought, word and deed. Add to this the fact that masonry is rooted in God, the Architect of our being and Judge of our relationships and responsibilities, and you have the nature of our Order. Its principles, like its nature, command our trust and fidelity.

We say that masonry is founded on the purest principles of piety and virtue. Think of these words for a moment: piety and virtue. We probably would not wish to apply them to ourselves, perhaps, because piety smatters too much of an other-worldly simple-mindedness and we feel that virtue is beyond us. Nevertheless, we use these words. They are the Godlike qualities upon which Masonry is based and, if we are to be the right men in the right place, we have to be on their side. Piety surely demands simply that we acknowledge everything we have and are as of God and that the hand of God is in everything we believe it necessary to do in following out the grand principles of brotherly love, relief and truth, which are the qualities of virtue. We must not be afraid of these words which are so constantly on our lips. We must cherish them as the principles by which our masonic life, within and without the Lodge, is made good and earns the goodwill of men and the approbation of heaven.

In founding a new Lodge we cannot over-state the great responsibility we accept, for, whilst we would all wish it to be an added jewel in an ever-widening circle of masonic brotherhood, we must realise

that it can only prove to be so by our strict fidelity to the nature and principles of the Craft, as inculcated by the lessons of the degrees. We could enlarge on this point for a long time, but let us content ourselves just with a reference to the third degree in which the working tools alone teach us "to bear in mind and act according to the laws of our Divine Creator", so that we may be able to *promote the general good of society and unite in the grand design of being happy and communicating happiness*. We think in terms of a structure which we are to put up; a structure to be filled with the true glory of God and the fruit of fraternity. This calls for the greatest care over the foundations, so that the stability is assured and the fruit follows.

To descend from the ideal to the ordinary, though not, I hope, from the sublime to the ridiculous: you want to grow tomatoes, so you purchase the pre-fabricated parts of a glass-house. But in your hurry to get it erected and the tomatoes set you do not bother very much about the level or state of the ground on which it rests. Then, first you have difficulty in getting the parts to fit exactly, and you possibly blame the construction and not yourself. Eventually you get the framework up and glass, with further difficulty, in place; but the job has already taken you longer than if you had spent time at the outset on obtaining a truly level and uniformly firm base. This, however, is only the beginning of your troubles, for the unequal strain in parts of the house causes cracks to appear in the glass, and subsidence in part of the ground brings sagging if not actual splitting of the framework. Then you wonder whether the house will stand the strain of storm and deluge, so you do some shoring up. In the end you have spent so much time on securing the framework that you have left none to attend to your tomatoes; and you are lucky if you get any fruitful results. Instead of proving the 'hidden mysteries of nature and science' in fruitfulness, you have only learned something of them by bitter experience and without the fruit you had set your mind upon.

Similarly in building up a Lodge it means patient and faithful attention to foundations if strength, unity and firmness are first to be achieved and the fruits of true masonic virtue are to appear. We have the faithfulness unto death of our Grand Master H.A. to emulate and, so far as this Lodge is concerned, you have the testimony before you of him whose name you have taken for your dedication, St. Denys, of whom we know little except that, in obedience to the call to evangelise Gaul, he refused to deny his God, Whose will he had set out to do, giving his life rather than break faith with truth.

So let us always remember the divine foundation on which we must stay ourselves and the divine end to which we must direct ourselves, in studying the nature and practising the principles of our Order, not making Masonry our religion, but setting before us the dictates of all that is implied in all true religion, until we come to the greater light and glory of the G.L.A.

THE MASONIC HALL
King's Road
MARKET HARBOROUGH
(Province of Leicestershire and Rutland)

NOTE ON DEVELOPMENT

When R.W.Bro. William Kelly founded St. Peter's Lodge, No. 1330, at Market Harborough in 1870, it was inevitable that its first meeting place should be in a hostelry, there being no other available accommodation. The Lodge was consecrated on 16th September, 1870, at the Three Swans Hotel, and this became its regular meeting place until 1923.

In that year the newly-built Assembly Rooms in Abbey Street were available for occupation, and the Lodge was able to rent the whole of the premises on the occasions of Masonic meetings for a period of five years, with an option to extend the lease. In actual fact the Lodge met there until September, 1967, with the exception that from January, 1940, to April, 1946, the Rooms were in War Office occupation, and the Lodge found a temporary home in the Ambulance Hall on the other side of the street. There was a brief return to the Assembly Rooms from April, 1946, to December, 1967, when it became known that the building was to be sold to a development company, as it was no longer an economic unit; and once again the Lodge returned to the Ambulance Hall, where accommodation could again be only temporary. It became clear that an effort must be made to find a permanent home.

There had been previous attempts to do this. In 1948, a proposal was made to purchase the disused County Cinema in the Square, but the scheme fell through; and, in 1956, a suggestion that an additional room, purely for Masonic purposes, might be added to the existing Assembly Rooms also failed.

In 1967, a committee was formed to explore the possibility of buying existing premises for conversion, or of erecting a new building. About this time a plot of land (then a walled garden) obtained a frontage to King's Road, which was being developed by the local Council. An option to purchase the site was obtained, and plans were prepared for the erection of a two-storey building with accommodation for one hundred, at a cost of upwards of £15,000.

With the full co-operation of the Masonic bodies meeting in Market Harborough, as well as the generous help and encouragement of friends in other Lodges in the Province, sufficient finances were assured. The ground was bought, and the foundations of the Masonic Hall were laid at the end of 1967. The renovation of the beautiful and historic, white and gold furniture was undertaken by members of the St. Peter's Lodge of Instruction; and the Lodge Room was solemnly dedicated according to ancient usage by the R.W. Provincial Grand Master on Thursday, 26th September, 1968.

*C. F. KNIGHTON, P.A.G.Swd.B.,
Secretary, St. Peter's Lodge, No. 1330.*

DEDICATION OF THE LODGE ROOM

ADDRESS BY THE PROVINCIAL GRAND MASTER

R.W.Bro. Brigadier C. B. S. Morley, C.B.E., T.D., D.L.

Brethren, although it might fall pleasantly on your ears I shall resist a natural temptation to dwell too much on the achievements of the past. That is a privilege which I hope may fall to my lot in two years' time. Even then, I believe that at every Centenary it is the future on which the main emphasis should be laid. To the past we are committed; the future is ours to evolve.

St. Peter's Lodge is one of seven that were consecrated by that remarkable Masonic personality R.W.Bro. William Kelly, who was initiated into Freemasonry exactly one-hundred-and-thirty years ago, and whose notable service to this Province is permanently recognised by the existence of our own local charity: the Kelly Memorial Fund. For you in this pleasant town of Market Harborough his name has a special significance, in that not only did he consecrate your Lodge ninety-eight years ago today, but he was also your first Master; something, of course, that is contrary to present-day thought, for the consecrating officer may not now hold office in the Lodge.

If the spirit of this fine old Freemason is watching these proceedings, what satisfaction there must be to him that after all these years you have at last achieved a Masonic home of your own. But it is my duty to remind you, Brethren, that in this achievement you have assumed a responsibility which hitherto has not been yours. Henceforth you will be meeting within walls dedicated to the service of the G.A.O.T.U. Thus you will be called upon to ensure that nothing occurs in this building which could be in any way derogatory to the dignity of our Craft, or calculated to bring discredit upon it. Indeed, it might be useful to repeat what I said earlier this month at the Dedication of the new Temple at our headquarters in Leicester.

We are about to take part in a most solemn ceremony which, as it unfolds, will make you increasingly aware of the emphasis which is placed on our relationship, one to the other. In the years that lie ahead let us continue working together in harmony and brotherly love, always bearing in mind that in any small town the example which is set by men who are known to be Freemasons will reflect credit, or bring discredit, on our Order.

The Province congratulates you on your courage and foresight and wishes you great happiness in this new acquisition, but I must charge you to continue admitting to the privilege of membership of our Order only those men whose characters are such that they will enjoy, and benefit from, observing and practising the high principles and standards to which each and every one of us is pledged. And as it is right and proper, Brethren, that so serious and important a ceremony should commence with prayer I will call upon the Provincial Grand Chaplain.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

W.Bro. Revd. J. R. H. Prophet, B.A., L.T.H.

As this Dedication is such an important milestone in the progress of Freemasonry in Market Harborough, one has been reading about the earliest days of St. Peter's Lodge and, like the official recorders of its history, one has wondered how it came by the name of Saint Peter. One theory put forward is that it was thought good to have a connection with the apostle who, according to one tradition, has the key to admit only unsullied souls to the celestial abode. This may not sound very convincing in masonic terms. A much more likely conjecture is that the name was given in tribute and as a concession to a brother, Robert Waite, who, coming in the first place from Peterborough and a St. Peter's Lodge in the Province of Northants. and Hunts., consented to and did much for the foundation of this new Lodge in the Province of Leicestershire and Rutland and became its first Treasurer. One feels at least that the name was given for a purpose and not simply chosen at random.

Let me then suggest that St. Peter is a character to remember in a dedication of this kind; for, whether we subscribe to the particular Faith which he taught or not, he represents for all of us the essential theistic nature and basis of the Craft. As masons we live to serve the Supreme and Supernatural Architect of our Order, and we can do this without infidelity to our personal religious allegiance, convictions and scruples—even as we are assured when we submit ourselves for admission to Freemasonry. Masonry is not a religion or substitute for religion. It is no rival faith for which, on becoming masons, we forsake the religion of our upbringing or conversion. Neither is Masonry meant to give a man his first glimpse of faith in God. Our belief is a prior requisite to admission. We enter as believers willing to prove that the arts and science of Masonry will help us to act together on principles which we can all share as a result of our common theistic inheritance. Take from our Order faith and trust in God and you start undermining its foundations.

To give added emphasis to this point let me quote again from those days when St. Peter's Lodge was young. In 1878 Grand Lodge reacted sharply against action taken by the Grand Orient of France to rescind a clause in its constitution whereby belief in God would no longer be a pre-requisite for a man's admission into Masonry. In a resolution adopted by Grand Lodge it stated that any such alteration of the constitutions was opposed to the traditions, practice and feelings of all true and genuine masons from earliest times, that belief in T.G.A.O.T.U. was the first and most important of the ancient landmarks of the Order and that Lodges holden under the Grand Lodge of England should admit only those visitors from abroad who professed and acknowledged this belief. Does it seem incredible to us that such a ruling could have been necessary in the 1870's? Well, it

is a reminder to us that the danger of an insidious incursion of atheism into Freemasonry is not new, even if today it is a greater threat.

The morality which goes with belief in God is surely the only means of keeping Masonry alive, respected and influential. It is morality veiled in allegory, but not veiled in its content as deriving from Divine authorship. We could call it the cement and adornment of our Masonic house, inasmuch as the praise, honour and service of God Most High is the object of all our work. As believers we shall be concerned to do His will and, for this, we shall continually call upon Him for the assistance of His grace; and because of this, our place of meeting must itself be meet for the habitation of His presence. Indeed we shall desire it to be such.

If we may return to St. Peter, we can cite something he said when, with two other disciples, he was amazed at the transfiguration of their Master who appeared in glory with Moses and Elijah. Peter, who would normally be conscious of God's presence equally under the canopy of the open sky as in any building, exclaimed: "Lord, it is good for us to be here, and let us make three tabernacles; one for thee, one for Moses and one for Elijah." He meant three booths, coverings or houses to contain and perpetuate the wonder and experience of the moment, that it might not be lost.

Would it be contrary to the truth, do you think, to say that in our Masonic ceremonies, properly conducted in love and harmony, we are inspired by a sense of the glory of God, and that it is this which, more than anything else, makes us wish to build Him a house worthy of that glory: as worthy as our dedication and resources can make it? We seek a place which shall be both a perpetual memorial and a continual pointer to His glory and His laws. We may meet in borrowed premises and make the best of them, but eventually we want a place set apart as this Lodge Room will be set apart from today.

We should ever bear in mind that to produce the fruit of charity, the queen of all virtues, we must be inspired from outside ourselves. We must be inspired by one another and together we must be inspired by the Giver of virtue. We do not, I hope, dwell under the illusion of faith in human nature, but under the wing of God's providence and power. Moreover, although we have Masonic secrets to guard against the assaults of the profane, we should have no secretive fear about our Masonic deeds, apart from the due humility which would shun boasting and ostentation at all times. We do not presume to advertise our charitable deeds to the world at large, but charitable deeds there must be, and the benefit must be felt universally as well as within the Fraternity. Our Masonic rites we keep strictly to ourselves, but we must not be afraid of our reputation in the world. We do not mind if people are kept guessing about what we do within the lodge, so long as, by our manner of life outside the lodge, they can in all

honesty imagine that it is only good and honourable, never bad and sinister. It is by its good reputation that Freemasonry increases. Reputation is its only missionary property, and it is by receiving into its ranks only those men who are drawn by what Masonry can outwardly show itself to be that the Craft can prosper in those divinely inspired virtues which are its landmarks for ever. In the Harborough area Freemasonry will be watched all the more because of its own exclusive place of meeting. Those who practise their Masonry here must be judged as men who, in the mysteries which they perform in unity and equality as brothers, have discovered a power to do good in their lives which can only be explained as emanating from a spiritual source. If our aim in all that we do is to remember that the Divine eye is ever upon us and the Divine grace available to us, the dedication of this outwardly noble Lodge Room and all the past endeavours to see it established will have been fully justified, and the glory and praise of the G.A.O.T.U. will be seen and heard in every meeting of true masons within it from this day forward.

DEDICATION OF THE MORLEY TEMPLE

FREEMASONS' HALL, LEICESTER

on

FRIDAY, 6TH SEPTEMBER, 1969

NOTE ON DEVELOPMENT

Between 1959 and 1964, ten new Lodges were warranted to meet at Freemasons' Hall, 80 London Road, Leicester; and it became obvious that, in spite of temporary relief provided by the Dedication of the Corah Temple, in 1960, to add to the Holmes Temple (1910) and the Oliver Temple (1936), further accommodation was an urgent necessity if the new Lodges were to enjoy normal expansion, additional Lodges were to be established, and if other Masonic bodies were to be adequately housed.

In November, 1964, the Provincial Grand Master met the Masters of the City Lodges to discuss with them the various suggestions which had been examined by an ad hoc committee set up for that purpose.

It was unanimously agreed that the only suitable solution of the problem was to erect an extension of our present premises; and plans for fulfilling this purpose were provided by the architect in such a way that the work could be phased, and completed as funds became available.

The generosity of the brethren, both by donations and promises of regular contributions over a period of not more than seven years, made it practicable to begin on the new Temple and its ancillary rooms. While the work was in progress, Government building restrictions became sufficiently relaxed to permit also the completion of the new dining room, kitchen and lounge; and it was found that finances were

such as to cover the building of a new boiler-house with modern heating equipment. Only the fourth phase of the planning now remains to be undertaken, the cost of the complete project being upwards of £90,000. All the furnishings of the new Temple were the gifts of Lodges and individual brethren.

On Friday, 6th September, 1948, in the presence of a gathering of distinguished visitors from the neighbouring Provinces, other Grand Officers, and the Masters and Wardens of all the Lodges in the Province, the Provincial Grand Master solemnly dedicated the Morley Temple, so named in his honour and as a mark of the respect in which he is held by the brethren.

With an eye on future maintenance costs and also to present a dignified appearance, the internal linings of the Temple are of timber.

The East end wall is panelled with Indian Grey wood, displaying the richness of the medullary rays of this timber, and the remaining wall surfaces are in Nigerian Walnut of a warm brown colour.

The ceiling surfaces are of ash which provides a high reflecting surface for the indirect electric lighting system. The photograph shows the special shape of the ceiling which was designed to accommodate, in the space up to the flat roof, all the heating, ventilating and electrical services

The chairs, pedestals and desks are in Afromosa wood which tones well with the wall timbering.

The Tracing Board cabinet was especially made in natural light walnut to house Tracing Boards of unique quality, and dating from 1821.

The surround carpet of midnight blue acts as a contrasting foundation for the traditional black and white carpet.

In the beautifully carpeted dining room, wood has also been used with good effect. The walls are panelled in cherry wood from floor to ceiling (which is fitted with acoustic tiles).

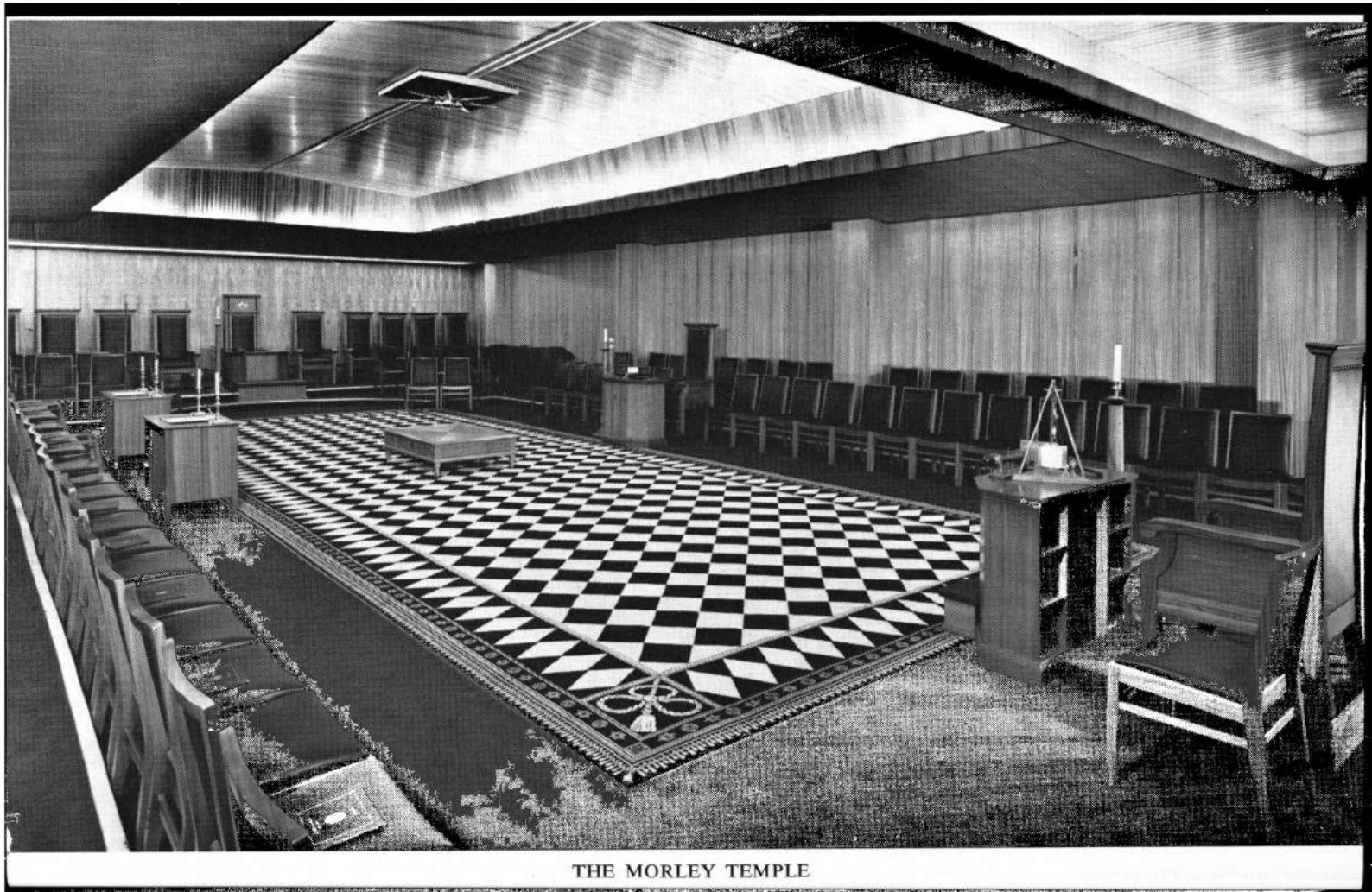
The Morley Temple, with a seating capacity of 120, which, on special occasions, can be increased to 200, will, I am sure, provide comfortable facilities and an inspiring atmosphere for many generations of Masons.

T. W. HAIRD, *P.J.G.D., P.A.G.Sojr. (R.A.)*.

ADDRESS BY THE PROVINCIAL GRAND MASTER

R.W.Bro. Brigadier C. B. S. Morley, C.B.E., T.D., D.L.

Brethren, it must be within the knowledge of most of you here present that of recent times the expansion which has taken place in all the Degrees and Orders practised in these buildings has placed a not inconsiderable strain on the administration. During the last eight years it has been necessary to provide additional facilities for the meetings of fifteen new Masonic bodies, with indications of others still



THE MORLEY TEMPLE



THE MORLEY DINING ROOM

to come. Not the least of the many benefits that will accrue to us from this healthy growth are the ability to attain to the Chair in a shorter period of time, and the development of a much closer personal relationship between individual members than hitherto has been possible in many Lodges: particularly those of older foundations.

In a little over fifty years three Temples have been dedicated on this site, during which time we have witnessed a remarkable increase in membership. That increase could never have taken place, however, had not our Masonic forefathers faced up to their responsibility to provide for the future. Now, by emulating their example, it is our hope that, in our turn, we shall provide adequate safeguards for the natural expansion of our Province over many years to come.

We are about to take part in a very solemn ceremony. The men who gave Freemasonry its present form were indeed wise. They knew that in providing ordered ceremonies they were meeting a need common to most of us. While they were aware that ceremonies are not in themselves the whole of Masonry, they surely were convinced that one of the most telling and effective ways of impressing the tenets of our Craft upon the minds of the brethren was by means of ordered ritual.

As this ceremony unfolds you will be made increasingly aware of the emphasis that it places on our relationship, one to the other. And so, in the years ahead as we work together within these new walls, let us continue firmly to reject all forms of uncharitableness, be they by deed or word, remembering always our special responsibility for maintaining, in its noblest form, the brotherhood of man.

Although this new facility which is now provided for us has involved financial sacrifice on the part of many generous brethren, we all recognise that it is, of course, the deed, rather than the extent of the sacrifice, that represents the true spirit of Freemasonry.

I bid you welcome. In particular the presence of representatives of neighbouring Provinces is an immense encouragement to us, being their visible demonstration of the submission of all Freemasons to the principle of working together, in the discharge of a common cause to which each is pledged: the furtherance of our Order.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

W.Bro. Revd. J. R. H. Prophet, B.A., L.TII.

The practical answer to the question why this fourth Temple and its rooms in these already superb Masonic premises is that already given by the Right Worshipful Provincial Grand Master. It is to give more accommodation for the ever-growing number of Lodges and to serve their needs in the due and dignified performance of their Masonic functions in labour and refreshment.

First then let us think of this new Temple as highlighting the quiet but, none the less, remarkable growth of Freemasonry in this Province of Leicestershire and Rutland, and let us be full of praise for that.

It is fitting indeed that the Temple should take the name of our Provincial Grand Master, under whose guidance, inspiration and care an increasing number of men have found in Freemasonry something they need for their satisfaction in partnership with their fellows, and younger brethren have been encouraged to take office and responsibility in the Lodges more quickly, so ensuring to our venerable Order the youth, vigour and progressiveness needed to keep it advancing.

In days, such as these are, when in the world at large there is so much discord instead of harmony, when so many factors crowd in to divide men rather than unite them, when standards of personal and social morality and discipline are hotly questioned and society tends to become disorderly, when things established by law and tradition are de-rated by some and denounced by others as out of keeping with the spirit of the new age, it is remarkable that something so essentially founded and fixed on unchangeable principles as Freemasonry is should flourish; for it could more easily be fighting for its very survival instead of forging ahead in strength. It is also noteworthy, if we bear in mind the financial uncertainties of our times, the burden of rising costs and the multifarious difficulties of administration and responsibility which are enough to daunt even the spirit of the bravest, that this Temple has grown from conception to completion without stoppage or delay. It says much for the zeal and devotion of all concerned in the initiation of the plans and the furthering of the work. The Morley Temple is a fact, and now, at its dedication, takes its place alongside the other Temples of this Hall, which in themselves mark the upward progress of our Ancient and Honourable Institution since the days when it all began in Halford Street.

But, and I know that the Provincial Grand Master would want me to say this, the reason for this new Temple is also that we need more than ever the realisation of the presence of the Most High God: a place like the other Temples wherein His honour dwells in all that we do as masons, not only for one another but also for the good of the whole human race, which is subject to the love and mercy of that same God Whom as masons we serve as the Great Architect.

It is a coincidence, but a sobering one, that this provision for our masonic welfare has come at a time when we, as citizens of the world, must be very conscious of and concerned about the privations which currently afflict so many of our fellow men and their families in many parts of the world. That the worst outbreaks of misery, want, fear and insecurity lie beyond our island shores can be no balm to our consciences as men, nor can Masonry be a kind of enclave having nothing to do with the outside world. Our Masonic Order is not an enclosed one in the sense that we confine our attention and care to the needs within its borders alone. What we are as men of charity within Masonry we must be outside as well. We may not divulge our masonic signs, tokens and words, but our deeds must speak for themselves. The sap is for the life of the tree, but its fruit is to be picked and distributed. Our charity is nothing if it is not all embracing.

It cannot live in confinement. What we do for one another as brethren is what we must be ready to do in family, field, farm and factory. In Masonry we learn what the virtue of charity means and how to exercise it. Whether this beautifully designed and appointed Temple can be justified in the circumstances of our life and responsibilities today, whether our being masons at all can be justified, depends so much on how seriously we search out and try to fulfil the designs of the Master Architect of our life.

Our Order is 'founded on the purest principles of piety and virtue'—so we say. The meaning is that it is based on the worship of the Supreme Being and our moral rectitude in response to His laws. We pray for His grace and, by that, we recognise, through our human frailty, that we need God's assistance, that we can do no good without Him and that, in all that we do, His all-seeing eye beholds us. This grace of life is a mutual need among us, to assist us in our endeavours to achieve harmony and charity. This calls for a house or place where we may meet: a place not worthy of ourselves, for we are not worthy, but worthy of Him Whom we serve with due humility; a place, moreover, wherein our fellowship and charity may be perfected. The best only in building and appointments is sufficient for this, as King David recognised when his conscience provoked in him these words: "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." Well, this we could call a house of African mahogany, ash and Indian Grey wood inasmuch as the walls and ceiling of this Temple are lined with these woods* but the Divine Presence and the V. of the S.L., which are to us as masons what the ark of the Covenant was to the Hebrews of old, must have first place in it. The idea of God dwelling in a building is, as it always was, symbolic, but it was and still is for His people to give substance to the symbolism. Only if we give to God our natural best can we hope to gain from Him the power to give our spiritual best also.

Perhaps we should remind ourselves of the elementary fact that we are speculative masons: that is to say, we inquire into and contemplate the meaning and purpose of all our masonic building, structure and working implements, in order that we may build an edifice in our hearts, perfect in its parts. We are not playing a game of 'let us pretend to be masons by using the tools as pieces in our game'. We do not use masonic terms to describe what we do but as lessons for what we ought to do. Applying the working tools to our morals in word and ceremony is not something we can advertise outside our Masonic Order, but we need such application to become the sort of men who can bring consolation to the suffering and a new spirit and a new hope to our age. We have in Masonry a powerful aid to help us to become instruments for good inside and outside the Order; but to achieve that strength and stability which will establish our Fraternity for ever we must have, and therefore seek, the blessing of the G.A.O.T.U. on all our undertakings, that we may be instructed and inspired to make all our actions redound to His Honour and Glory.

* As I have been informed by W.Bro. Haird.

FREEMASONRY IN FINLAND

by

W.BRO. JAAKKO VÖRY,

*Past Master of the Research Lodge Minerva, No. 27, Helsinki,
Assistant Grand Secretary of the Grand Lodge of Finland,
First Principal of Royal Arch Chapter St. John's, No. 2, Helsinki*

The Earlier Freemasonry in Finland

The Masonic history of Finland stretches its roots far back into the past. It derives its origin from Sweden where Freemasonry was introduced in the middle of the 18th century when Finland was still a part of the Swedish realm.

Finnish Freemasonry is almost as old as its progenitors in Sweden. In 1756, a Freemasons' Lodge called St. Augustin was established in Finland. Three years later it united with other Swedish Lodges to form the National Grand Lodge of Sweden. In 1777, a Lodge called Phoenix of the higher St. Andrew's degree of the Scandinavian Rite and a year later a third Lodge, Finska Kapitlet, was founded in Helsinki, where both the Craft and the St. Andrew's degrees were practised in the second half of the 18th century. These three Lodges remained active until the Russo-Swedish war of 1808-1809, the ultimate result of which was that the Swedish realm was beaten and Finland conquered by Russia.

After the war Finland was not incorporated with the Russian empire; it became an autonomous Grand Duchy with the Czar of Russia as its Grand Duke.

St. Augustin Lodge held its last meeting in February, 1808, only a little after the opening of hostilities. After the war the Brethren were dispersed. The majority of them went to Sweden because they were army and navy officers. The work of the Lodge definitely stopped on 13.12.1813. By a decree of the Grand Master in Sweden, King Charles XIII, on 30.6.1815, all funds were ordered to be transferred to the Municipal Authorities in Helsinki as a trust fund for charitable purposes. (This fund still exists but, due to many changes in monetary value since that day, is somewhat ineffective.)

In 1822, Alexander I, Czar of Russia, ordained that all masonic organisations and other secret societies throughout the country were to end all their activities. The ban also included the Grand Duchy of Finland and it was directed against the Lodges themselves; but a special obligation was demanded from the members of these organisations as well. Later on it was discovered that in Finland the officials had not declared their membership of previous secret organisations as required by the rescript of 1822.

Czar Nicholas I renewed the prohibitions and, in addition, issued a decree in 1826 that no masonic or secret organisations were to be founded in Finland. All military and civil officers were required to

deny alliance to any secret organisation and, if anyone had belonged to any society of the kind, either before or after the unification of Finland with Russia, they had to declare the name of the organisation and its purpose in their obligations. This included everybody who had taken part in a secret organisation, even if it had not required an oath or obligation. In 1828, an order was given denying students at the University the right of belonging to secret organisations under penalty of expulsion and imprisonment.

The prohibition of 1826 was a blow against Masonic Lodges especially in Finland. But it should be noted that, with the exception of officials, Finnish citizens were permitted to join Freemasonry abroad; and such cases occurred among sea captains and tradesmen.

In 1848, Czar Nicholas I issued a new edict, directed solely to Finland, in which it was decreed that without exception no Finnish citizens were permitted to join any secret organisation. It was the final and complete prohibition and it ended Freemasonry in Finland until the attainment of independence in 1917, when all previous prohibitions were abolished.

The Arrival of Modern Freemasonry

Modern Freemasonry began in Finland in 1922 when, full of enthusiasm to introduce its principles to a new and independent nation, eight Finnish citizens, who were Master Masons of good standing in various American Lodges, presented a petition to the Grand Lodge of the State of New York. They asked for a Lodge to be formed in Helsinki, the Capital of Finland. Brother Arthur S. Tompkins, the Most Worshipful Grand Master of New York, granted the request and appointed one of the petitioners, Brother Toivo H. Nekton, to be District Deputy Grand Master (the rank is roughly equivalent to that of a Provincial or District Grand Master under the English Constitution) under him for this and any other Lodges to be formed in the Republic of Finland, which thus became an extra-territorial Masonic District under the jurisdiction of the Grand Lodge of the State of New York.

The Grand Master himself, with three senior American Brethren and Brother Nekton, came to Helsinki where he consecrated the Suomi Lodge, No. 1, on 18.8.1922. In addition to its charter members, this first Lodge consisted of twenty-seven duly elected candidates. They had been previously selected with due care from a list of about eighty applicants and among them were some of the leading Finnish citizens. Perhaps the most famous was Jean Sibelius who was then fifty-six years old and had already won world renown as a composer. Among the other candidates can be mentioned Hugo Rautapää, President of the Supreme Court of Administrative Judicature, Major-General Ilmari Helenius, Governor of the Capital Province, Armas Saastamoinen, Finnish Minister to the U.S.A. and later on to the Court of St. James, Axel Solitander, Finnish Consul-General in New

York. Samuli Sario and Alexander Frey, former Senators, and many others of high position in the Government as well as many leading men of business, industry, banking, higher education, architecture, arts and sciences.

The ceremonies were held in the old House of Estates. (In the days of the old 4-party Parliament it contained separate chambers for the deliberations of the three sub-nobility parties of the Bourgeoisie, Clergy, and Peasantry; for the chamber of Nobility there was a separate building. The House of Estates stands in the heart of the old part of Helsinki, quite near the place where the previous Finnish Masons held their meetings, as it is said.) The gorgeously furnished Chamber of the Bourgeoisie was transformed into a very impressive Masonic Lodge Room. Only one of the candidates was conducted through the three ceremonies, the others watching and repeating the Obligations. Thus the whole group of candidates was initiated, passed and raised and the new Suomi Lodge, No. 1, constituted and warranted the same day. The ceremonies were conducted by M.W. Brother Tompkins, assisted by a staff of acting Grand Officers. The proceedings began at 10 a.m. and were concluded at 7 p.m., an hour's break having been allowed for luncheon. In the evening there was a Jubilee Dinner in honour of Grand Master Tompkins and his delegation, at which an orchestra of some thirty players gave a concert; the programme included, of course, some pieces of music composed by Brother Sibelius. During the evening Sibelius propounded the following question: "How is it possible that we may sit here and enjoy ourselves so festively after the solemnities of this day?" One of the American Brethren answered Sibelius without the slightest hesitation: "It is because Masonry tends to make us natural in joy and in solemnity".

In this connection it might be mentioned that Sibelius composed a series of "Masonic Ritual Music" for our Brotherhood in the beginning of 1927 and completed it with three supplementary pieces nineteen years later, in October, 1946. These pieces might be the very last works Sibelius ever published. Today this music is an essential part of the Finnish Craft Lodge ceremonies.

During the ever memorable evening of August 18, 1922, the American Brethren had expressed the hope and confidence that the new Finnish Brethren would exemplify and sustain the Freemasonic trust in their country. Axel Solitander, the newly-installed Master, responded: "It will be done". That pledge is still the watchword in the Suomi Lodge.

The new Lodge grew in strength and in the following year two more Lodges were founded: Tammer Lodge, No. 2, in Tampere, on 1.8.1923, and Phoenix Lodge, No. 3, in Turku, on 2.8.1923.

November 24, 1923, is an epochal date in the Masonic history of Finland. Then the first Masonic Temple was dedicated in 13, Union Street, in the centre of Helsinki. Two large upper floors of an old three-storey building had been transformed and their interior beauti-

fully designed by two architect Brethren. The furnishings of the Lodge Room were of a special design and made under the personal direction of these architects. The Lodge Room occupied the second floor, with ancillary rooms. The third floor was furnished with equal care, in detail, and it contained a dining room, a kitchen, committee rooms and a library.

Grand Lodge of Finland

Next year, on 26.3.1924, the responsible officers of the three Lodges signed a petition addressed to the Grand Lodge of the State of New York for a Grand Charter constituting these as the Grand Lodge of Finland. The application was granted. The Grand Charter for the Grand Lodge of Finland is an historic document, being the first and only "grand birth certificate" issued under the Athol Charter held by the New York Grand Lodge.

The Grand Lodge of Finland was constituted on 9.9.1924 in the new Temple in Helsinki. This ceremony also was conducted by M.W. Brother Tompkins with the assistance of a group of American Grand Lodge Officers, the occasion being impressive and auspicious. Almost every Master Mason of the three Finnish Lodges was present. It is worth mentioning that Maestro Sibelius and some of Finland's front rank choral singers were present. Their musical renditions heightened these historic Masonic proceedings to solemn grandeur. In previous conferences with Brother Nekton, the District Deputy Grand Master, the Finnish fraternal leaders had unanimously agreed on the adoption of the doctrine and expressions of faith and principles, in both substance and form, of the Grand Lodge of New York.

Brother Axel Solitander, one of the "twenty-seven" and the first Master of Suomi Lodge, No. 1, was elected the first Grand Master of the Grand Lodge of Finland. He was the incumbent of the chair until the end of 1940.

To absorb the many candidates coming forward two more Lodges were founded in Helsinki: Pyhä Johannes (St. John's) Lodge, No. 4, on 3.1.1928, and St. Henrik (St. Henry's) Lodge, No. 5, on 16.2.1929. In 1925, the number of Master Masons under the jurisdiction of the Grand Lodge of Finland was 194 and five years later, in 1930, it was 308.

The Hard Period of Finnish Freemasonry

At the end of the twenties and in the early thirties there was in Finland considerable anti-masonic agitation, originating from a group of people who became imbued with Ludendorff's anti-masonic dictum and some of the Nazi doctrines which were flooding Germany, and made several efforts to discredit Finnish Freemasonry. These people started a public propaganda of unscrupulous calumny against the Finnish Masonic Order and demanded official action for its discontinuance. And all the anti-masonic zealots joined them with intense

fervour. Some pamphlets and periodicals (such as "Tapparamies", "Siniristi", "Nationen") started expressly for the purpose a hostile campaign against Freemasonry by telling lies and horror stories about the terrific rites and huge international power of the Freemasons' Order.

At its annual meeting in 1931 the Military Officers' Federation in Finland decided to make a proposition to the Military Command that officers should not be allowed to join Freemasonry, and the names of the officers who were known to be members of Masonic Lodges were struck off the Federation's List. The proposal did not lead to an official prohibition. However, in his confidential circular of 8.6.1934, the High Command of the Armed Forces, instead of giving an official order, *enjoined* all incumbent officers of the army and navy to refrain from belonging to a Masonic Lodge on pain of removal from his Command. The order was apparently never enforced. As a result, officers on active service voluntarily resigned from the Craft. (Many of them returned to the Lodges after 1945.)

Also the Evangelical Lutheran Church of Finland was engaged in anti-masonic propaganda. In 1932, the synodal assembly of the Viipuri diocese presented a proposal to the General Ecclesiastical Congress assembled in 1933 that a minister or other servant of the Church should not be allowed to join any secret society (i.e. the Freemasons' organisation) and, if he was already a member, he had to resign on pain of being discharged from the service. After careful deliberation the Congress declared the proposal groundless and rejected it.

As late as in September, 1939, a member of Parliament, known as a zealot, came forth with a motion demanding the prohibition of Freemasonry in Finland by law. The motion was rejected in April, 1940.

Opposition and attacks had naturally their effect on the membership of Freemasonry. In 1930, the number of members had been 308, as was mentioned before; in 1935, it had fallen to 265 and in 1940 to 250. The economic depression of the early thirties which in Finland, as elsewhere, was heavy, also affected Freemasonry, and Masonic activity relapsed considerably.

The War Years 1939-1945

Finland became involved in the second World War by no fault of hers, first in 1939, in the so-called Winter War, which lasted three and a half months, and then in the so-called Continuation War which broke out in June, 1941, and lasted until September, 1944. The Soviet Union demanded from Finland large parts of Finland's territory, for the security of Leningrad, as was said. Followed negotiations in the autumn of 1939 but, unexpectedly, the Soviet Union broke them off and attacked poorly-armed Finland on 30.11.1939. This happened upon an earlier agreement with Germany. With united efforts of the

whole nation Finland succeeded in making a stand against the intruder without any external aid until the 13.3.1940. Then Finland had to make peace and cede the Karelian Isthmus and some other parts of her territory. The whole population of the Isthmus, 400,000, all of them Finnish citizens, were evacuated to other parts of the country.

During the war and the spring and summer of 1940 the Lodges could not carry on their activities while most of the members were engaged in other duties. In the autumn, however, the work restarted in a normal way.

While World War II continued in Europe, the Soviet Union, being obviously discontented with the peace made with Finland, began to use pressures of many kinds. For instance, demands were made concerning the important nickel mine in the Petsamo area on the Arctic coast. Germany, too, understood its value. Having occupied large areas on the continent and Norway, the Germans now changed their earlier negative attitude and manipulated new policy with the result that Sweden and Finland permitted transportation of German troops and war material through their territories to northern Norway. A part of these troops remained in Finnish Lappland, obviously to secure access to the nickel ore of the Petsamo mines. They had another object too. When Germany, in June, 1941, attacked the Soviet Union these troops in northern Norway and Finland were to capture Murmansk, an important Russian port of the Arctic, and cut the railroad leading there. However, the attempt ended in failure. Soon after the outbreak of the Russo-German war the Soviet reopened hostilities against Finland, although the Finns had not yielded to the Nazis' offer of companionship. The Russian armies rolled across the frontier, supported by bombers. The Finnish Army struck back and even succeeded in recapturing the Karelian Isthmus which had been lost in the Winter War. But Finnish troops did not take part in the German war operations against Leningrad. In the final phase of the war, in the summer of 1944, the Karelian Isthmus was lost again, and an armistice was signed in September the same year. The remaining German troops were expelled by Finnish forces from Lappland. When retreating, the Germans destroyed the whole of Finnish Lappland, burning the buildings and destroying the bridges. The destruction was complete. According to the Peace Treaty of 1947 with Russia, Finland had also to cede the Petsamo area with its nickel mines and the only port Finland had on the Arctic coast. There is reason to mention that from the year 1941 Finland's food provision depended entirely on Germany. It is also true that during these wars or after them Finland was never occupied by Germany or the Soviet Union like most of the other European countries were except England.

It was quite natural that Freemasons' activities slackened again during the war of 1941-1944. An occurrence, too, partly affected the slackening. According to unchecked information the following happened. In the autumn of 1940, Blücher, the German Minister to Helsinki, expressed a wish that all masonic activities be suspended in

Finland. A member of the Cabinet forwarded the wish to Axel Solitander, Grand Master of the Grand Lodge of Finland at that time. Soon after this, Solitander had a stroke of paralysis, losing his faculty of speech and writing. As Marcus Tollet, the Pro Grand Master, was abroad, the Deputy, Harri Backlund, undertook the leadership of the Grand Lodge and summoned representatives of the Grand Lodge and the Craft Lodges to an unofficial conference in Helsinki, on 14.2.1941. There he stated that with a view to the best interests of the country the Government had expressed a wish that masonic activities be suspended. Thinking of the then extremely serious political situation, the conference unanimously decided to stop the activity of Lodges until further notice. In Helsinki the Lodge Rooms were dismantled and the furnishings as well as the library removed to safe store. Local Lodges elsewhere did the same. But during the war time the Brethren who were not in the military service on the front frequently assembled in seclusion and their women folk busied themselves with charity work both within and without the Brotherhood.

The war finally over for Finland in 1945, the Craft Lodges restarted their work without delay. In 1945, the membership of the Craft Lodges under the Grand Lodge of Finland had, according to statistics, fallen to 111, in consequence of deaths and withdrawals. Soon there came a change for the better.

The Period of Strong Post-War Development

To Freemasonry the time after the wars was most favourable in every respect. Once started, the activity of the Lodges expanded rapidly and the membership grew. In 1950, the number of members had risen to 290. In 1955, the number of Master Masons was 465, in 1960, 914, in 1965, 1,497 and now (at the turn of 1968-1969) it is about 2,000. The pre-war number of the Craft Lodges was 5; by the year 1955 it had grown to 8, by 1960 to 22, by 1965 to 41, and today (end of May, 1969) the number of Craft Lodges under the Grand Lodge of Finland totals 54. Fifteen of them are in Helsinki and the others are in various parts of the country, the most northern of them being at Rovaniemi, the seat of the administrative district of Lappland.

In 1949, the Grand Lodge of Finland, together with Helsinki Lodges, acquired a place of their own in the centre of Helsinki (35, P. Esplanadikatu). It soon appeared, however, that the expanding activity needed more room. In 1965, the place was sold and a three-storey backyard house was bought at 16, Kasarmikatu. (It had previously been occupied by a commercial school.) The house was repaired and changed into a Freemasons' Hall. It is now the headquarters of the Grand Lodge of Finland and there are also in it suitable rooms for two Craft Lodge Temples, the Royal Arch and other higher degrees. The new place was ready for use in the autumn of 1966.

Relations with Grand Lodges of Other Countries

The Grand Lodge of Finland had been constituted with the fraternal assistance of the Grand Lodge of the State of New York. Within a few years after the foundation fraternal relations were established with the Grand Lodge of England. Thereafter came the relations with other Grand Lodges in the world. Connections of the kind now exceed a hundred in number. Relations with Sweden did not take effect, officially, until 1948. As mentioned before, there were some Lodges under the Grand Lodge of Sweden which acted in Finland in the latter half of the 18th century. Their work stopped, however, when Finland was surrendered to Russia and became a Grand Duchy. When Finland then became an independent Republic these historic Lodges were awakened to life, a St. John's Lodge named St. Augustin's Lodge in 1923, a St. Andrew's Lodge in 1934, and a Steward's Lodge in 1953. All the Lodges are still under the Grand Lodge of Sweden and they practise the old Swedish ritual. The total number of their members is about 800. There are good and fraternal relations between them and Lodges under the National Grand Lodge of Finland.

The Higher Degrees

A Royal Arch Chapter was founded in 1930 by Finnish Freemasons who had previously been exalted in London. The Chapter worked for three years but went into a state of suspension during the period of anti-masonic activity in the country. After the war time there was a fresh move to introduce the Royal Arch to Finland, and this led to a further call upon the services of a London Chapter where, in 1953 and 1954, more Finnish Brethren were exalted and some made Principals. These, with surviving original Companions, resurrected the Chapter of 1930 and from the spring several daughter Chapters. In 1961, the Supreme Grand Chapter of England was invited to take part in the Convocation held on 9th September at which formal declaration was made of the formation of a Grand Chapter of Finland. Toivo Tarjanne, the Grand Master of the Grand Lodge of Finland, was installed as the First Grand Principal of the Grand Chapter and thus an important milestone in Finland's Masonic history was passed. At present there are fifteen Royal Arch Chapters in Finland. So the Royal Arch in Finland, though governed nationally, is English by descent and ceremonies.

As with Royal Arch Masonry, the Mark Degree was introduced into Finland by Finnish Brethren who had been advanced in London, and in 1930 Lodge Astrum of Mark Master Masons was consecrated in Helsinki. It received its Warrant from the Grand Mark Lodge in London. Now there are twenty-four Mark Lodges in Finland. Since 1957 there has been a District Grand Mark Lodge of the English Constitution working in Finland.

The first two decades of the present-day Finnish Freemasonry were trying in many respects and full of misfortunes, whereas the past

twenty-five years after the wars have been bright and hopeful. No external pressure of any kind has been exerted against the Brotherhood. Freemasonry has been free to act and develop in Finland. Strong development continues and the ideals and high principles of Freemasonry are constantly gaining new supporters, in widely different circles.

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THE SELF-ORDAINED ENEMIES OF FREEMASONRY

by

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PART I

PREFACE

The purpose of this paper is not to introduce a controversial subject or to infringe in any way Grand Lodge's interdiction of religious discussion. Its aim is to give in small compass information, historical and current, relating to the opposition to which the Craft has been subjected for nearly 250 years—a big subject. Truth is one of the three principles upon which our Order is founded; it is well, therefore, that Brethren should know that our Craft is not universally accepted and to try to understand why it is opposed.

This paper has its source in a far-away Lodge newsletter, namely, "The R.L.O.V. Newsletter", published monthly by the Rewa Lodge of Viti, No. 2238 E.C., which meets in Suva, Fiji. That newsletter has a Query Column in which I answer questions submitted by Brethren. In the middle of 1968 this question was received: "What is the Roman Catholic Church's attitude to Freemasonry, past and present?" The reply was given in a series of four articles. This paper is an elaboration and re-writing of that series but making use largely of the same research.

In the first paragraph of this paper I have used the words 'opponents' and 'oppose' but Fernald's "Synonyms" (Funk & Wagnalls, 1947) indicates wrong use of the words because 'opponent' is used when "the attitude of resistance is the more prominent". 'Antagonist' is not the right word either because that word implies active resistance by both opposer and opposed; Freemasonry for its part makes no active resistance, it seeks to injure none. What I want is a word to convey action prompted "by hostile feeling with active disposition to injure". That word when used in private life Fernald says is 'enemy', a word which in military language has a different meaning. So, upon that authority, henceforward I will refer to the 'enemies' of Freemasonry or, when a synonym is required: 'foe', the poetical and literary equivalent of 'enemy'.

The volume and intensity of the disparagements of our Craft is a measure of its greatness in the minds of its enemies. Freemasonry has proved itself to be so great that while some love it and others hate it, yet none can ignore it.

The motives of the almost numberless attacks on Freemasonry are many and varied, yet its detractors seem to fall into three main groups:

- . . . religionist enemies,
- . . . political enemies,
- . . . factional enemies.

For convenience the religionist group is divided into:

- .. (a) the Roman Catholic Church,
- .. (b) Masonic-Catholic Ecumenicity,
- .. (c) Other Religionist Enemies.

The substance of this paper is divided into six chapters, five corresponding to the above-named groups, and a sixth which answers (for the information of Freemasons only) some of the commoner points made by Freemasonry's enemies. After a concluding passage there is also an Appendix listing authorities and other writings consulted.

CHAPTER 1:

RELIGIONIST ENEMIES—THE ROMAN CATHOLIC CHURCH

Why the unusual word 'religionist' Because of its meaning: "One addicted or attached to religion" (The Shorter Oxford English Dictionary).

A Background of History

In mediæval times there was a close relationship between the operative craft and the Church but this link was weakened when the society became Speculative. Tradition has it that mediæval masons, the great church-builders, the forerunners of Speculative Freemasons, travelled under Papal protection. Though early Masonic writers, Gould in particular, gave much credence to this story, yet documentary evidence supporting the patronage does not supply positive authentication.

Speculative Freemasonry is English in origin. The seeds that grew into an organised society were sown when the first Grand Lodge was founded in 1717.

At this time England was not a country loved by Rome. The erosion of good relationship had been proceeding for a couple of centuries. Nevertheless, in the 18th century there were a great many Roman Catholic Freemasons in all countries where Freemasonry existed, some being high dignitaries of the Church of Rome. Ireland had a Priests' Lodge. England has had more than one Roman Catholic Grand Master of Masons.

During the Tudor period (16th century) the state achieved complete domination in ecclesiastical affairs. Henry VIII's divorce and the fall of Wolsey paved the way for the removal of the Pope as the head of the Church in England and the severance of relations with the Church in Rome. The dissolution of the monasteries (1536-39) at about the same time also had reduced the income and power of the Roman Church.

The resumption of relations with Rome that came with the accession of Queen Mary (1553-58) was short lived and ceased in the reign of her sister, Queen Elizabeth I (1558-1603).

In the 17th century the misgovernment of James I and Charles I who favoured the Roman Church led to civil war and the setting up of a Puritan republic followed by a military dictatorship. After the restoration of the Stuarts, Charles II (1660-85) favoured Roman Catholics. James II (1685-88), who had become a Roman Catholic in 1672, openly sought by his Declaration of Indulgence (1687) to legalise the practice of Roman Catholicism in England once again. The ultimate outcome of this attempt was the replacement of James II by a Protestant Dutchman and a Protestant succession of kings ensued. The unsuccessful attempts in 1715 and 1745 to place first the Roman Catholic son of James II and then his grandson on the throne (and the subsequent defeat at Culloden in 1746), together with the earlier defeats of Roman Catholic supported uprisings in Ireland, put the seal upon Anglo-Roman enmity.

Such is the historical background to 18th century Masonic events.

Turning now to early 18th century Freemasonry:

In 1723 the first Book of Constitutions was published by Anderson with the approval of Grand Lodge. It contained the "Charges of a Freemason". The first of those Charges concerned God and Religion and was actuated by a religious tolerance in advance of contemporary acceptance. The effect of Anderson's First Charge has been clearly put by Lewis Edwards (A.Q.C. xlv, 361) thus: "Freemasonry admits those of many religions if its adherents admit the necessary minima of the common belief. Their additional articles of faith are irrelevant and indeed should not be discussed, lest an attempt to travel outside should create dissension". The effect of this Charge was to make Masonry non-sectarian and not specifically Christian. But there was misinterpretation and it was believed that it was provided that Masonry would be deistic (see footnote). Because of the prevalence of this misconception the Charge surely must have raised thoughts of imprecatory action in dogmatists of the Church.

European Freemasonry accepted the English 1723 version of the Charge and tended to be anti-clerical. The Grand Lodge of Ireland adopted a similar Charge in 1730. After the Grand Lodge of Scotland came into being in 1736 the English version was tacitly accepted. England brought out a second wording to similar effect in 1738.

Thenafter there followed active and persistent official hostility of the Church of Rome to Freemasonry. This was in accordance with the Church's claim to control and protect the lives of its members.

Prior to official Church proscription (to be dealt with later) there had been several instances of harassment of Freemasons in Europe. D. Wright ("Roman Catholicism and Freemasonry") quoting Llorente's "History of the Inquisition" says the first oppression of Freemasons was by Paris police on 14 December 1732 when Freemasons were prohibited from assembling. But Cerza (A.Q.C. lxxx, 242) quotes anti-masonic activity as early as 1652, an objection against a Scottish

minister of religion because he was a Freemason, while A. Mackey in his Encyclopedia quotes a 1425 English law that forbid the confederation of masons.

The initial persecution arose in Holland in 1735 when a mob broke into some Amsterdam Lodge-rooms and damaged furniture, furnishings, jewels, etc. This was followed by an official proscription because it was "deemed prudent to abolish assemblies of Freemasons". In succeeding years assemblies of Freemasons were outlawed in Portugal, Sweden, the Rhine Palatinate and France, and by the Church of Rome, locally in Florence, Italy, about 1736.

FOOTNOTE

Deism: "In short, the Deists maintained that since the existence and magnanimity of God was apparent in natural phenomena, then man's duty both to God and his fellow creatures could be discerned and developed from this alone. Consequently with such knowledge at the disposal of man, biblical revelation, whether Christian or Judaic, was inadequate and out-moded."—E. Ward, A.Q.C., lxxx, 37.

"Deism is an attitude of mind which, inspired by reason and scientific knowledge, would readily admit the existence of, and is prepared to adore, the G.A.O.T.U., but will not admit the existence of any immanent or providential interference with the individual life. That is the whole essence of Deism, belief in Creation but no belief in superintendence."—H. W. Peck, A.Q.C., lxxx, 45.

Papal Bulls

The Roman Catholic Church has several forms of Papal instructions and prohibitions. Subsequent to canonical and secular publication, the most solemn and mighty of such interdictions are the *Bullae*, named after the blob of lead or gold attached (prior to 1878) to the document by cords or ribbon. The Papal seal authenticating the document was impressed on the metal.

The Latin word *Bullae* is anglicised to Bulls.

Bulls are written in Latin. They are distinguished one from another by the words with which they start.

Four Bulls denouncing Freemasonry have been promulgated:

- . . *In eminenti* in 1738 (Pope Clement XII),
- . . *Providas* in 1751 (Pope Benedict XIV),
- . . *Ecclesiam a Jesu Christo* in 1821 (Pope Pius VII), and
- . . *Quo graviora* in 1825 (wherein Pope Leo XII recapitulated the former three Bulls).

The above have been reinforced by various edicts including some 13 Encyclical Letters, of which *Qui pluribus* of 1846 and *Humanum genus* of 1884 are the more important. The latest Encyclical was in 1902. The Allocution of 1865 (see later) was a scathing denunciation of our Order. The ban is included also in the Church's current code of Canon Law, *Cidex Iuris Canonica*.

The 1738 Bull

The wealth of words in *In eminenti* do not state clearly the reasons for the Church's ban on Freemasonry — the only clear accusations against the Craft is its secrecy. Freemasonry was outlawed, says Wright (*ibid.* pp. 16), "to preserve more especially the integrity of the orthodox religion, and to repel, in these difficult times. all danger of trouble from the whole Catholic world".

The Bull was followed by an apostolic proclamation which summarises in clearer language what are the provisions of the Bull. Here follow extracts from a translation of the proclamation:

... " . . . our Lord Pope . . . condemned, under pain of excommunication, . . . certain Companies, Societies and Meetings, under the title of Free Masons, more proper to be called Conventicles, which under the pretext of Civil Association, admit men of any Sect and Religion, with a strict tie of Secrecy confirmed by oath . . . such . . . conventicles are not only suspected of occult Heresy but even dangerous to public Peace, and the safety of the Ecclesiastical State; since if they did not contain Matters contrary to the orthodox Faith, to the State and to the Peace of the Commonwealth, so many and strict ties of Secrecy would not be required . . . And for other just and reasonable motives known to us." (H. Carr summarises the last as "common gossip".)

The proclamation continues:

"Therefore it is the express order of his Holiness . . . to prohibit All Persons . . . of whatever Rank or Dignity . . . to meet, assemble, or associate (with Freemasons) in any place . . . under pain of death and Confiscation of their Effects, to be irremissibly incurred without Hope of Grace."

Finally, it is held that a Freemason's oath is null, void and of no effect.

It is of interest that the Bull does not mention specifically Anderson's First Charge. However, the wording of the Bull indicates that the Church had it in mind when writing the Bull.

From the quotation given above the reasons for the ban seem to be:

- ... that Freemasons accept as members men of any sect and religion (which the First Charge provides) and, therefore, do not promote the Christian (i.e. Roman Catholic) faith;
- ... the suspicions of heresy and subversion aroused by the strict secrecy observed by the Order in regard to its proceedings.

The Abbot of Buckfast, in an address to the Devonshire Masonic Study Circle, quoted in *The Masonic Record* (London) of July 1968, gives the reason for the Roman Catholic prohibition in these words:

- ... "It was this: the secret of Masonry. I think that was the basic reason. The secret of Masonry, and that is not quite the same

as the secrecy of Masonry. I would suggest that it is not unreasonable for any society to have some measure of secrecy or privacy. We have a certain privacy about our own monastic affairs, about our chapter meetings, when we deal with the affairs of the monastery. Some measure of secrecy is not unreasonable. But by the secret of Masonry is meant this: it is not possible to ascertain, to discover what precisely were the tenets of Freemasonry; what was its religious content. No pronouncement could be made upon it, and for that reason Catholics were not allowed to become members."

The first victim of the Bull (according to Wright, *ibid.*) was a Frenchman, the author of a small book, written in French, printed in Dublin: "The History of and an Apology for the Society of Freemasons". The Papal Decree which was dated 18 February 1739 said that the book contained "wicked principles", was published "to the great scandal of all the faithful in Christ" and ordered "that the said work shall be burnt publicly by the Minister of Justice in the Street of St. Mary supra Minerram" one week later. It was further ordered that any who copied the book or even read it or possessing it and did not deliver it up to the inquisition for heretical depravity would be excommunicated *ipso facto*.

In Spain the Bull received Philip V's royal exequatur. Additionally, the Inquisitor-General, who was empowered by the Pope to deal with heretics, assumed jurisdiction in the matter. Thus in the 1740-50 decade Freemasons were persecuted by the hundreds—the most publicised sufferer was John Coustos (1742-3). Likewise Masonic assemblies were prohibited in the Netherlands. Even in Scotland Freemasons were harassed from time to time.

The 1751 Bull

Although, as written above, some countries welcomed the Papal proscription, yet in some Roman Catholic States there was reluctance to give effect to it.

A Papal Bull only became obligatory in a particular Roman Catholic State after it had been regularly published there by the civil authorities, as did Philip V of Spain, as mentioned above. Consequently in the absence of official civil authorisation the Roman Catholic subjects of a Roman Catholic State did not consider themselves bound to obey a Bull as long as that legal requirement was lacking. For example, Emperor Joseph II of Austria, a Roman Catholic country, did not publish the Bulls. Though not a Freemason, he was benevolently disposed to the Order which had among its members in Vienna leading figures in literature, science and the arts, and some clerics. In illustration of this, the musician Mozart, a Roman Catholic, became a Mason in Austria in 1781. Subsequently he composed some seven works for Masonic occasions. In France Louis XV plainly rejected *In eminenti*. In Ireland the Bulls were ignored until mid-19th century. The then current Statute of Praemunire

(1393) which made it an offence to obey or maintain Papal authority in England prevented publication of the 18th century Bulls in that country.

The 19th Century Bulls

In the early 19th century, following the French Revolution and the Napoleonic wars, Europe was in a mess. A period of re-adjustment followed necessarily. At this time there was a resurgence of societies dealing with the problems of humanity and of philosophic realities. Among them was Freemasonry. Masonic rites increased enormously; *Acta Latomorum* (1815) is said to have listed several hundred such.

In England Freemasonry did not associate itself with politics. It was far different on the Continent. So deeply involved were Continental Freemasons in politics that it was considered that Freemasonry was the sponsor of many dangerous secret societies, e.g. the *Carbonari* (Charcoal Burners) which was a revolutionary secret society active in France and Italy and organised in a manner somewhat similar to Freemasonry.

The Bull of 1821 declared that Carbonari were the offsprings of or at least in imitation of the Freemasons and joined the former in the proscription of the latter.

That of 1825 incorporated the three earlier Bulls and instructed that all "the Faithfull in Christ" "shall hold themselves absolutely aloof from the same societies, assemblies, lodges or conventicles, under penalty of excommunication *ipso facto* . . .".

In particular, the 1825 Bull disapproves of the "perjuries which are framed against the interest of the Church and the most Holy Fathers". It says:

. . . "But, especially, we utterly condemn and declare to be absolutely without force that downright impious and wicked oath, by which those co-opted into such sects bind themselves to reveal to no one anything pertaining to these sects and to punish with death all these associates who reveal such to ecclesiastics or laymen . . . It is most iniquitous to appeal to God Himself as a witness and accreditor of such criminal acts."

(The reference above is, of course, to the traditional penalties of the ob.)

The Allocution of 1865

(An allocution is a formal address by the Pope.)

Pope Pius IX, in 1865, in an address to a Secret Consistory, denounced our Craft with vigour in the following terms:

. . . "Among the numerous machinations and artifices by which the enemies of the Christian name have tried to attack the Church of God, and sought to shake and besiege it by efforts superfluous in truth, must undoubtedly be reckoned that perverse society of

men called Masonic, which at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society . . .”

Wright, *ibid.*, quotes the Liverpool Mercury's criticism:

. . . “The recent papal allocution against the unfortunate Freemasons is one of the very oddest things we have come across for a long time . . . This is really imbecility *in excelsis*.”

Other English and United States newspapers were no less scathing in their comments.

It is said that the Allocution was drafted by the Jesuit General, Father Beckx. Thenceforth the Jesuits made it their special task to attack the Freemasons.

An example of the effect of this allocution is reported from London where a Roman Catholic Chaplain to H.M. Forces refused to perform the last rites of the Church over the body of a Roman Catholic sergeant who had died at Chatham garrison. Why, “That sergeant died a Freemason and that no Freemason can be a Catholic because the moment he becomes one he commits an act of virtual secession from his Church”, the Chaplain is reported to have explained.

The Encyclical of 1884

(An encyclical is a letter from the Pope to his bishops or to the Church at large.)

The 7,000-word long 1884 Encyclical of 1884 by Pope Leo XIII was no more than a fortifying document. It did, however, declare that the penal clauses of the four Bulls were *firma in perpetuum*—established for ever.

This encyclical was given world-wide publicity by the Church. It drove deeper the wedge separating the Roman Catholic Church from Freemasonry. It was, probably, the most effective of all proscriptions of Freemasonry because of the enlarged concept of Papal infallibility in matters of faith and morals that arose out of the first Vatican Council (1870). One writer has said that the 1884 Encyclical marks the beginning of the differences between the political parties of the left and clericalism.

The Encyclicals of 1891 and 1902

In 1891 and in 1902 Pope Leo XIII issued a second and third encyclical letter denouncing “the wicked work” of Freemasonry and enjoining militancy in attack by the Church. Throughout the world Church leaders obeyed the instructions of the Supreme Pontiff as opportunity offered. For example, in Australia in 1916, Archbishop Mannix of Melbourne attacked the sinister influence of “the most insidious enemy of God and country—the Freemason Brotherhood”.

To-day

Let us quote again the Abbot of Buckfast in *The Masonic Record*:
“What of the secret of Masonry to-day? I think the answer why the Church up to now has not changed her official attitude towards Freemasonry, has not been prepared to relax this ban on Catholics becoming Freemasons, is because of the religious character of Freemasonry. It may not be a separate religion; it is not a separate church, but I think it has to be admitted, it has a religious character and the Catholic Church cannot be fully aware of that religious character, of the religious content of Freemasonry. You cannot tell me, and I do not suppose that all of you know, of the full extent of the mystery of the content of Freemasonry. It is something which is imparted to you gradually, over the years, as you advance in your Craft. The Church needs to assure itself that any society of a religious character that her subjects may wish to join, has sound teaching. That is, that they are recognised as containing nothing contrary to the teaching of the Church.”

The Roman Catholic Church has never found acceptable the principles upon which our Order is founded. Their objections are understandable but we Freemasons do not admit their legitimacy. For example, the Order has not established a rival religion, least of all one based on deistic or naturalistic principles as some clergymen allege (see later). Further, Freemasons in their capacity as Freemasons may not discuss religion or politics.

Although there has been no change in the Roman Catholic Church's official attitude to Freemasonry there is evidence that some members of the Church, as part of the ecumenical movement, are “thinking that careful investigation might show that not all branches of Freemasonry are equally unacceptable”. This will be dealt with in the next chapter.

None knows yet whether there will be any side-effects affecting Freemasonry arising out of the crisis in the Church relating to Papal power *vis-a-vis* the personal rights of conscience and the claims of ethics that has followed the issue of the Encyclical *Humanae vitae* on contraception.

CHAPTER 2: MASONIC-CATHOLIC ECUMENICITY

The Seeds of Ecumenicity

Firstly, what does one mean by ‘ecumenicity’? One means: anything ecumenical in character. ‘Ecumenical’ is an Anglicised form of the Greek word *oikoumene*, meaning ‘the inhabited earth’, hence ‘the whole world’. It is used ecclesiastically for anything pertaining to the ‘whole (Christian) world’ or to ‘the universal church’. Particularly, it is used for the Protestant inspired movement for Christian unity. Contribution to ecumenicity has been made by the Second Vatican Conference which started its work in 1959 and continues in the current “post-conciliar period”.

I think it might be said fairly that the bishops of the Roman Church have been looking at their Church in the context of to-day. It would seem that the bishops generally have realised that the Church has been aloof and that it has consolidated divisions between men rather than seeking to establish "brotherly dialogue" with those members of the human family from whom the Church has long been separated.

The willingness of the Roman Church to enter into dialogue is exemplified well by its participation in the deliberations of the recent Fourth Assembly of the World Churches held in Sweden—nine Roman Catholic theologians joined the Council's Faith and Order Commission. This participation negated the "Instruction" issued by the Vatican in 1949. Also there were Anglican observers at the Second Vatican Conference and Roman Catholic observers at the 1968 Lambeth Conference.

It is a fact that the Roman Church has entered upon these and other new enterprises, which suggests that hitherto unexpected tolerances, even alliances may be affected. Yet the Church's rulers generally remain submerged in caution, in fear of carrying false deductions into practice and in obedience to the Pope's cautioning of theologians "seized by a passion for change and novelty".

But the seeds of ecumenicity which long ago germinated in certain Protestant fields have now been sown in Roman Catholic ground. However, like the seeds of some acacia and the eucalyptus, they remain long in the soil before germination takes place.

The question before us then is: have the seeds of a new ecumenical outlook given rise to a new attitude by the Roman Catholic Church to Freemasonry?

The short reply is: the official attitude at this time is much as it was. But cracks in the wall of opposition are discernible as may be seen from what follows.

Evidence of Ecumenical Thought

In recent years those who read United States Masonic journals have learned that in the States certain Roman Catholic priests and bishops have been attending gatherings of Freemasons and addressing them, for example: Richard, Cardinal Cushing at Boston. The occasions have been frequent. Concerning them one noted U.S. Roman Catholic theologian has said: "I think that the obstacles to Catholic membership are either imaginary ones or could easily be removed without compromising any basic Masonic principles", and called for a Church Commission to examine the matter (*The Royal Arch Mason. Spring 1968*).

But one cannot recall any report of U.S. Freemasons having addressed officially-called-together congregations of Roman Catholic men. The impression is that practical ecumenicity tends to travel along a one-way street. Bro. Alphonse Cerza, a noted U.S. Masonic

scholar who has specialised on Anti-Masonry, in a recent personal letter puts it this way: "This one-way traffic means so much to them but little to us. And the people are predominantly Protestant so they are getting a foot in the door and hoping to wean away a few converts from a source which has not been available. Mellor, in his French book, 'The Separated Brethren—The Freemasons', says that Masons can come back into the fold by making a few changes. Archbishop Whalan, the most vocal R.C. in the U.S., says the ban cannot be removed because of the religious aspects of the Craft".

In Western Australia a television programme arranged interviews between the Church and Craft leaders. As *The West Australian Craftsman* wrote: "Brethren rubbed their eyes to see the Most Rev. Myles McKeon, auxiliary to the Roman Catholic Archbishop, standing on the steps of the new Freemasons' Hall in Perth and M.W. Grand Master of the Grand Lodge of Western Australia photographed in the grounds of St. Mary's Cathedral". But, continues the *W.A. Craftsman*, "this rather neat touch did not disguise the fact that both leaders did not know much" about reported changes in the Roman Church's 230-year-old bar against Catholics becoming Freemasons.

The *Bulletin*, a Sydney weekly of standing, has featured acts of help by Freemasons voluntarily given to Roman Catholic institutions in New South Wales.

The belief that where there is smoke there is fire was further strengthened by newspaper reports of a new attitude by the Vatican to Freemasonry. One such report appeared in Australia's national newspaper, "The Australian", of 11 May, 1968 which was as follows:

... "VATICAN'S STAND ON MASONS. Rome, Friday. The Vatican has adopted the stand that it is possible but not advisable for Catholics to join Masonic orders in countries where Masons are not anti-Catholic, informed Vatican sources said to-day.

The sources gave this clarification of the Vatican's position because of some confusion in various parts of the world on the issue.

Two months ago, word leaked out that the Vatican had adopted a new attitude and was no longer applying in every case an old law automatically excommunicating Catholics who become Masons."

Church's reply to Inquiries

In hope of clarification of the above somewhat unclear report I addressed a letter to the Catholic Enquiry Centre in Sydney. The inquiry stated, *inter alia*:

... "Since the issue in 1738 of the Papal Bull *In eminenti* denouncing Freemasonry there have been a series of other Bulls and Edicts confirming or renewing the Church's opposition to the Order of Freemasons.

However, newspaper references in various countries indicate that, as part of the ecumenical movement, the Vatican has been having a new look at its attitude to Freemasonry especially in those countries where Freemasonry is not bitterly anti-Catholic. . . .

I would be grateful if you would please clarify the position for me. I mention that I am a Freemason and an Anglican. I conduct a Query Column in an overseas Masonic journal and have been sent a question that asks, in part, what is the Vatican's present attitude to Freemasonry? I would use your reply to this letter as part of my answer to the question."

Rev. Father Thomas A. White replied stating that he had no mandate to make an official statement on such a matter. But he gave me the following as his opinion and his guess:

. . . "As I see it there seems to be no doubt that Catholics are still forbidden to be Freemasons. The only change seems to be that whereas in the past a Catholic was automatically excommunicated if he became a Freemason, it now appears that automatic excommunication does not apply. The Vatican seems to be saying in effect, 'You are still forbidden to join Freemasonry, but if in fact you do join it will not hit you with the big stick of excommunication as we did in the past.

Anything further that I might say on this matter would be no more than a guess, but I am rash enough to guess that this recent reference to withdrawal of automatic excommunication is an indication that some thinking people in the Church are feeling that careful investigation might show that not all branches of Freemasonry are equally unacceptable. In other words, it is possible that careful investigation could show that Freemasonry as it exists to-day in U.S.A., or in Australia, may be something quite different from the bitterly anti-Catholic Freemasonry which existed in times past on the continent of Europe."

On the advice of Father White I next wrote, in the same terms, to Archbishop Enrici, Apostolic Delegate, the representative of the Vatican in Australia, New Zealand and Oceania. His Grace replied as follows:

. . . "I wish to acknowledge your kind letter of June 15th, 1968, regarding newspaper references to the Vatican's attitude to Freemasonry.

To my personal knowledge there have been no recent special pronouncements on this question. However, to assist you in your work, I enclose a copy of a letter written by the Most Reverend John W. Gran, Bishop of Oslo and secretary of the Scandinavian Bishops' Conference. It was published in 'The Tablet', London, 8th June 1968, and should serve to clarify the reports to which you refer.

Naturally, questions of this nature are to be seen within the perspective of local conditions by the National Episcopal Conference."

Scandinavian Bishops' Decision

This is Bishop Gran's letter referred to by Archbishop Enrico:

.. "Much has been written in recent months on the question of Freemasons and the Catholic Church. Your report from Rome (The Church in the World, 18 May 1968) states: 'They (well-informed sources) say that several months ago a Scandinavian bishop wrote to the Congregation (for the Doctrine of the Faith) to ask if a Catholic could join the Masons without incurring automatic excommunication. The Congregation replied to the bishop with a private letter stating that if the Masonic organisation in a particular country was not anti-Catholic or atheistic, it was 'possible but not advisable' for a Catholic to join.

This mis-statement of the facts was first made in an article in 'Le Monde'; it has since been repeated in many Catholic papers all over the world. May I take the occasion of its appearance in your pages to explain our situation?

The Scandinavian Bishops' Conference first took up the question several years ago, because would-be converts to Catholicism could see no reason for breaking their association with Freemasonry, which played a considerable part in their lives. A most careful investigation was made in the five countries (Denmark, Finland, Iceland, Norway and Sweden) that comprise the Conference. The bishops were satisfied that there was nothing anti-clerical or atheistic in the character of Scandinavian Freemasonry. On the contrary, the Swedish system, which is followed in all these countries, demands that a Freemason shall not only believe in God, but be, moreover, a professed Christian. Many priests and a number of bishops of the national (Lutheran) Churches are Freemasons. In Sweden the King is traditionally the Grand Master.

The Scandinavian lodges have very restricted connections abroad, mainly with the Scottish Lodge; they have no connections with organisations such as the 'Grand Orient', which apparently maintains still its hostile attitude towards the Christian religion and the Catholic Church.

At the close of their investigation, the Scandinavian bishops at their annual meeting in 1967 decided to avail themselves of the proviso in the *motu proprio De Episcoporum Muneribus* of 15 June 1966, which empowers bishops in special cases to dispense from certain injunctions of Canon Law.

The decision was communicated to Rome in the prescribed manner and only some months later was it made public. At

the time of writing no letter has been received from any Roman Congregation or other body commenting upon the decision, still less criticising or rescinding it."

No Dialogue

The important words in Archbishop Enrici's letter, "Within the perspective of local conditions", set me off on a new road. I sought and was granted an interview with R.W.Bro. R. H. Burley, Grand Secretary in N.S.W. Grand Lodge. He told me and gave me permission to publish that although he believed that Freemasonry had made appreciable impact on the Roman Catholic Church in Australia, yet no dialogue was proceeding or anticipated between the Grand Lodge of New South Wales and the Roman Church.

In response to my inquiry, V.W. the Grand Inspector of the Fiji Islands Group of Lodges under the United Grand Lodge of England said he knew of no dialogue between the Grand Lodge of England and the Vatican in respect of the latter's attitude to the Craft.

Freemasonry in England not concerned with a man's Religion

I discussed with a learned N.S.W. R.W. Brother the possible impact of the Scandinavian Bishops' decision on the Craft in England. This Brother gave it as his opinion that the Christian nature of Scandinavian Freemasonry must be something of an embarrassment to the Grand Lodge of England which requires as an essential qualification for membership "a belief in the G.A.O.T.U. and His revealed will", while letting "a man's religion or mode of worship be what it may (1929 Basic Principle No. 2 and First Charge of a Freemason). This complexity could be complicated by the fact that M.W.Bro. H.M. King Gustav VI, Grand Master of Sweden, is a Past Grand Master in the United Grand Lodge of England. And also because King Edward VII of England who, as M.W.Bro. H.R.H. Albert Edward, Prince of Wales, was Grand Master of the Grand Lodge of England, 1874-1901, was made a Mason in Sweden.

Church's Official Attitude Unchanged

As far as we are concerned the Roman Church's official attitude is one condemning Freemasonry. All Papal Bulls against Freemasonry from *In eminenti* of 1738 to *Quo Graviora* of 1825 and supplementary Encyclicals remain in full force in that none has been repealed.

But there is evidence that Roman Catholics are viewing the Fraternity operating in certain areas more charitably but within the limits of the Church's rigid discipline. However, W.Bro. H. A. Baker, writing in *The Masonic Record* for May 1968, sees little hope for an improved relationship without some repudiation of past tenets on the Church's part. Let us conclude this Chapter with a quotation of what Bro. Baker wrote:

“Current Literature

.. “But if the Roman Catholics were genuinely seeking a more friendly relationship with the Masons they could demonstrate this quite easily and without loss of face. They should quietly withdraw from circulation all their anti-Masonic literature. In 1928 the Roman Catholic Publishing House issued a booklet entitled ‘Freemasonry and the anti-Christian Movement’. It is a bitter attack on Freemasonry and concludes with the statement that ‘Freemasonry is probably the most deadly enemy that God’s kingdom on earth has ever had to face’. This book has run through five impressions and is still circulating.

Then in case a full-size treatise of this kind does not reach all ranks of Roman Catholicism, every Catholic bookstall carries a cheap paperback called ‘Catholics and Freemasonry’ which is just a shorter denunciation. It concludes with these words: “The duty of Catholics is clear. Under no circumstances may they become Freemasons.” (This booklet is still being sold in Australia in 1969 when I bought my copy for 8 cents at a Catholic bookshop in Sydney.)

The Masonic Record continues:

.. “These are only two of the anti-Masonic books, but as long as such widely distributed publications express the official attitude of the Roman Catholic Church to Freemasonry there is no hope of an improved relationship. The Roman Catholics cannot now repudiate such books, but if they would quietly withdraw them from circulation it would at least be a step in the right direction.”

CHAPTER 3: OTHER RELIGIONIST ENEMIES

Many other organised religions have opposed Freemasonry because of the First Charge of a Freemason: *Concerning God and Religion* and because of what they think are the principles of our Order. These religions believe that Freemasonry in its private sessions teaches something different from what they do and, therefore, should be opposed. The Lutheran Church and Jehovah’s Witnesses are such religions.

The Greek Orthodox Church found in 1933 that Freemasonry was not compatible with Christianity and that it defied rationalism. Therefore, it banned its clergy from membership and urged Church members to sever any association with the Order.

The Mormons are also opposed to Freemasonry. This opposition arises from the withdrawal of charters from Mormon Lodges in Illinois, U.S.A., in the mid-19th century, due to Masonic irregularities in those Lodges.

The Quakers are opposed to all ‘secret’ societies and consider Freemasonry one such.

The Free Church of Scotland made it a condition in 1927 that communion could not be shared with Freemasons. Some Presbyterians in Australia and in New Zealand are 'anti'. Likewise some Methodists in several countries, the Dutch Reformed Church in South Africa, the Church of the Brethren and others.

The Salvation Army in 1925 prohibited its officers from joining a society "which shuts Him (Christ) outside its temples". But in New South Wales Salvation Army officers are active members of the Craft; I have talked with their Masonic associates.

Some Anglicans, particularly those of 'High Church' persuasion, do not approve of the Craft; one of the most noted at present perhaps is Rev. Prof. H. Box, author of "The Nature of Freemasonry".

Rev. Walton Hannah, of England, an Anglican priest, wrote frequently against Freemasonry, attacking it as "an easy and pleasant substitute for religion" with a ritual based on various primitive mystery cults and which "breathes Gnosticism" (see footnote). In 1951 he failed to persuade The Convocation of Canterbury, the legislative body of the Church of England, to set up a Church Commission to investigate whether Christianity and Freemasonry were compatible. Most Freemasons have heard of his book "Darkness Visible" (1952). Rev. Hannah died in 1966, having previously poined the Roman Catholic Church—through the Jesuits, the sect most strongly opposed to Freemasonry.

"Darkness Visible" first appeared in 1952 and had its 11th edition in 1966. Its sub-title is "A Revelation and Interpretation of Freemasonry". Part I of the book deals with what purports to be the theological objections to Masonry from the Christian point of view. However, he does not impugn the sincerity of the individual Christian Freemason. The answer to Father Hannah's personal convictions would seem to be that many Anglican bishops and clergy of various denominations find no conflict between their membership of our fraternity and their Christian duties. Even the Emeritus Archbishop of Canterbury is a Mason. Part II of the book claims to be a reprint of the Masonic ritual. "Darkness Visible" is obtainable at most Roman Catholic bookstalls.

It is not without interest that the name of the premier Lodge of Research, *Quatuor Coronati*, commemorates what was in part a religious anti-Masonic incident. In 287 A.D. a Roman emperor had four masons and their apprentice (all Christians) executed because they refused to carve a statue of *Aesculapius*, a heathen god of medicine. A little later four Christian soldiers were executed for refusing to burn incense before a statue of the same god. All nine are now honoured under the title *Quatuor Coronati*, which translated means Four Crowned Martyrs. Those four martyrs (i.e. 9) were the patron saints of mediæval masons.

FOOTNOTE

Gnosticism: A system of religious philosophy flourishing in the first six centuries A.D. that combined ideas from Greek and Oriental philosophies with Christianity which it professed to expound as a mystical philosophy.

Part II will be included in Transactions 1969-70. The headings will then be:—

Chapter 4: Political Enemies.

Chapter 5: Factional Enemies.

Chapter 6: Answers to Anti-Masonic Points.

In Conclusion.

Appendix (Acknowledgments, etc.).

—*Ed.*

THE CAMP OF THE ISRAELITES.

W.E.S.T.

THE CAMP OF EPHRAIM. 108100.

Tribe of EPHRA IM 40500.	Tribe of MANAS SER 32200.	Tribe of BENJA MIN 35400.
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GERSHONITES.
7500.

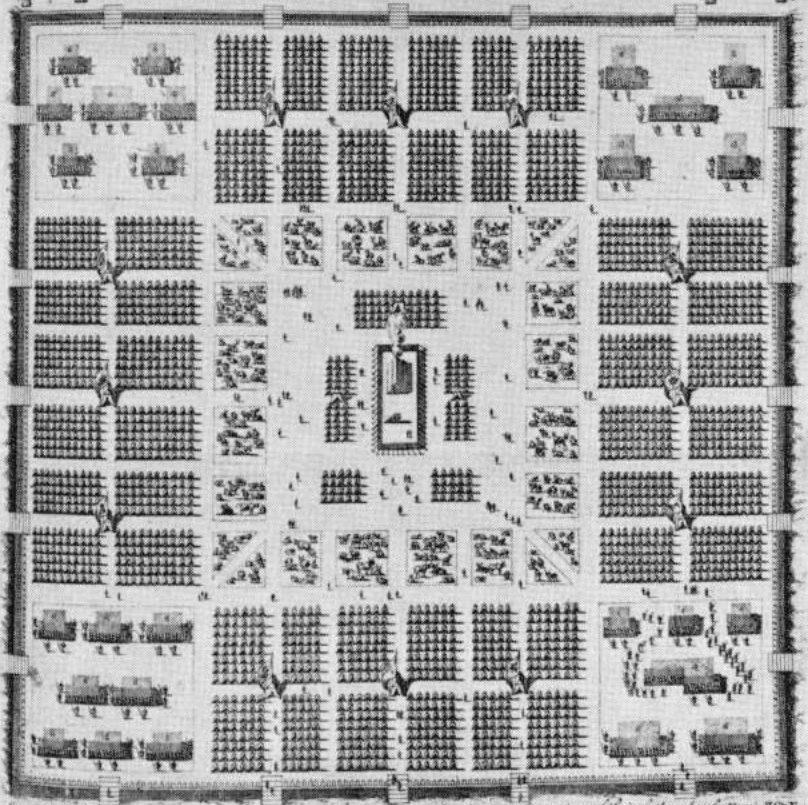
Tribe of GAD 45500.
Tribe of SIMEON 59500.
Tribe of REUBEN 46500.

All the LEVITES 22000.	Tribe of DAN 62700.
Tribe of ASHER 41500.	Tribe of NAPHTALI 53400.

The
Tabernacle
and
Camp of GOD.
MOSES
AARON

Tribe of ZEBU LON 57400.	Tribe of ISSA CHAR 54400.	Tribe of JUDAH 74600.
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THE CAMP OF JUDAH. 186400.
E.A.S.T.



Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house. Numbers 2:2



Judah



Dan



Naphtali



Benjamin



Asher



Manasseh



Issachar



Simeon (and Levi)



Zebulun



Gad



Reuben

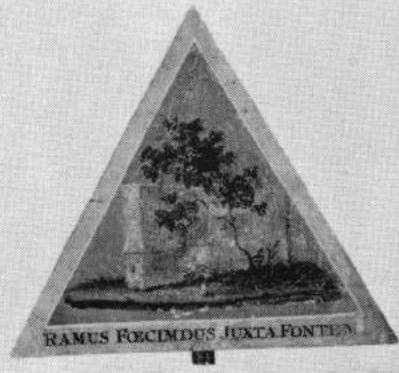
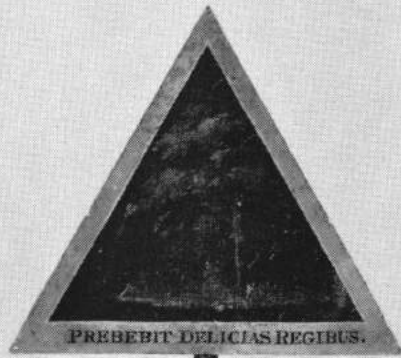


Ephraim





PLATE III





ROYAL ARCH ENSIGNS (with Latin inscriptions)

by

W. Bro. O. Farrant, P.J.G.D., P.A.G. Sojr.

(Interest in my article in Transactions, 1966-67 (p. 57) encouraged me to make further inquiry into this subject; and for the sake of completeness it will be necessary to repeat some of the information then published.)

GENERAL CONSIDERATIONS

The mass of folk-stories, prophecies and miracles contained in the early books of the Bible have for centuries been accepted as a chronological account of the beginnings and early triumphs and disasters of the Israelitish Nation; a people under inspired leaders to whom were communicated the wishes and orders of God—the infinite Jahweh (*Jehovah*), the Ruler of the nation.

However closely the tribes may have been associated together under the leadership of Moses, there were many subsequent aberrations, and their welding together as a nation was not finally accomplished until the supremacy of King David (a member of the dominant tribe of Judah) within the period 1000 to 900 B.C.

Research carried out in the 19th and 20th centuries might well produce a more exact story, but certainly a less interesting one, and one less apt to demonstrate the perpetuation of belief in the Almighty, exemplified in the lives of the patriarchs, Abraham, Isaac and Jacob.

Attention is directed to Plate I, reproduced from a stupendous work, *printed in 1756*, "A New History of the Holy Bible—by the Reverend Thomas Stackhouse, A.M., late Vicar of Beenham in Berkshire". The evidence for the illustration is in Numbers, 2:—

And the Lord spake unto Moses and Aaron, saying, Every man of the children of Israel shall pitch by his own standard with the ensign of their father's house; far off about the tabernacle of the congregation shall they pitch, and on the east side towards the rising of the sun shall be the standard of the camp of JUDAH . . . On the south side shall be the standard of the camp of REUBEN according to their armies . . . Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp; as they camp so shall they set forward, every man in his place by their standards. On the west side shall be the camp of EPHRAIM according to their armies . . . The camp of DAN shall be on the north side by their armies".

The numbers of the tribes are detailed; the total being given as 603,550, excluding the Levites, for "they were not to be numbered among the children of Israel as the Lord commanded Moses".

The Dictionary of the Bible (Hastings and Selbie) has this to say about 'banners, ensigns and standards': —

"Although a distinction is made in Numbers 2 between the 'ensigns' of the fathers' houses and the 'standards' (or banners) of the four great divisions of the Hebrew tribes in the wilderness, nothing certain is known regarding them. Equally uncertain is the relation of these to the *nēs*, which was a wooden pole set up on an eminence as a signal for the mustering of the troops. This word is of frequent occurrence both in the original sense and in the figurative sense of a rallying point in the prophetic announcements of the future (Is. 5, v. 26; 11, v. 10; Jer. 4, v. 21, and often). The rendering alternates between 'ensign', 'banner' and 'standard'".

It will be noted that the artist (Plate I) uses the word 'standard' for the 'ensigns' (so called in this article). The pictorial representations on the ensigns stem from the description of the fathers of the twelve tribes (ten of the sons of Jacob and the two sons of Joseph—Ephraim and Manasseh). Levi was associated with Simeon, and his descendents had no portion of Canaan allotted to them: they had certain cities throughout the land together with the "suburbs for their cattle and their goods . . . from the wall of the city and outward a thousand cubits around about". In his 'blessing', Jacob described not only the characteristics of the tribes but their future destinies.

Jacob's Blessing

(extracts)

(Genesis, chapter 49)

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;

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

About Jacob, Stackhouse comments: —

“As the Commendations which they (the Jews) so plentifully bestow upon this Patriarch, these in a great measure are justified by the Character, which the Author of Ecclesiasticus gives him, Chap. 44, v. 23. And, as the Mahometans allow him not only to be a Prophet, but the Father likewise of all the Prophets, except Job, Jethro and Mahomet; so they believe that from him the Twelve Tribes of the Jews did spring, even as their own twelve did from Ishmael”.

Among Stackhouse's notes on the various tribes, the following is chosen as being particularly worthy of repetition, typifying, as it does, the importance of Jacob's words: —

“Had Jacob been present at the Division of the land of Canaan he cou'd hardly have given a more exact description of Zebulon's lot, than we find him doing, two hundred and fifty years before it happen'd. For it extended from the Mediterranean Sea on the West to the lake of Genazareth on the East, and lay therefore very commodiously for Trade and Navigation. The foretelling, so precisely and distinctly the Situation and Employment of this Tribe, tho' at first appearance it may seem a Matter of no great Moment, yet will be found to be quite otherwise, when it is consider'd that such Particularities as those cou'd not but be very convincing to the Israelites, that it was not Chance, nor Power, nor Policy, that put them in possession of the Land of Canaan, but *God's Right Hand, and his Arm, and the Light of his Countenance, because he had a Favour unto them*”.

In some of his comments, Stackhouse indicates what must be considered as mis-translations in the Authorised Version of the Bible. For instance, he points out that ‘the learned Bochart’ suggested that the words “*Naphthali is a Hind let loose; he giveth goodly words*”, would more appropriately be “*He shall be like a Tree, which shooteth out pleasant Branches*”, and that this translation “is both more agreeable to the Original, and more answerable to the Event”.

This is an important point to remember, particularly when passages are difficult to understand. The original Hebrew language was vowel-less, consisting only of 22 consonants; and it was not until between the 4th and 9th centuries A.D. that vowel points were invented and written under, over or in the consonants.

The first Greek version of the O.T. was the Septuagint (LXX—the version of the Seventy) produced in Alexandria during the reign of Ptolemy II (285-247 B.C.) by 72 Elders, six from each tribe, whom the king requested to be sent from Jerusalem for this purpose. There were, of course, many subsequent revisions.

At the close of the 4th century A.D., Jerome's text revised the old Latin version, and from this is derived the Vulgate version, authorised

by Pope Sixtus V (1585-90) and again revised under the direction of Pope Clement VIII (in 1592), '*never again to be altered*'.

The English Bible is in the main a translation from the Hebrew and the Greek; but it is well to remember that for the first thousand years of the English Church (as of all the Churches of Western Europe) the Bible was the Vulgate.

In the process of translation, adaptation, re-translation and comparison, anomalies and misunderstanding were bound to arise; and when difficulties were encountered the scholars would interpret in accordance with contemporary idiom, occasionally resorting to paraphrase.

The men who produced the first Latin translation would well understand the significance of military 'standards' which were in use in the Roman armies; made of bronze, which was the most likely material used by the Israelites, provided they actually had such emblems:—

Numbers 2, v. 2—Singuli per turmas, signa, atque vexilla, et domos cognationum suarum (*Vulgate*).

(*lit.*) One by one by means of troops with *ensigns* and *standards* and by their family households.

We have the example of the brazen serpent (*Numbers 2, vv. 4-9*): "And Moses made a serpent of brass (read, 'bronze') and put it on a pole" (*R.V.*—'standard'). On the other hand, the 1756 illustration (*Plate I*) has flags flying over the various parts of the encampment, in keeping with the customs of that time.

THE USE OF ENSIGNS IN THE ROYAL ARCH

Owing to the scarcity of records, little is known about the introduction of banners and ensigns into the Royal Arch ritual. Bernard Jones in "*Freemasons' Book of the Royal Arch*" has this to say about the principal banners, seen in the east of the Chapter:—

"It is thought that from the establishment of the Grand Chapter in 1766 banners have been in use—probably, to begin with, no more than four in number. If they were what they are now, the principal banners carrying the symbols of the ox, man, lion and eagle, they must have been borrowed from the 'Antients', who had themselves recently discovered the four emblems in a coat of arms associated with a model of Solomon's Temple originally exhibited in London in 1675 by a Spanish Jew, Jacob Hehudah Leon. The 'Antients' adopted the coat of arms complete with its symbolic devices just as they found it".

In matters of research, intelligent inference from known evidence, however slender, is permissible, while conjecture and assumption are to be avoided; and in the case of the use of the tribal ensigns in the Royal Arch ceremonies we now come to reasonably firm ground.

We are indebted to W.Bro. Harry Carr (A.Q.C. LXXVII for 1964) for the following evidence. He states that an inventory, taken in 1791, of the Royal Arch Chapter of St. James, No. 60 (now No. 2), founded in 1788, includes the following entry: —

14 Banners Painted

4 Grand Standards, Gilt Staves and rich fringe.

Bro. Carr points out that "this rare record shows, beyond all doubt, that the Chapters were using sets of Banners at least 26 years before the union of the rival Grand Chapters".

We can now make a useful comparison with another old record. The Chapter of Fortitude, No. 279, Leicester, was warranted in 1796 under the aegis of St. John's Lodge, No. 562 (now 279). The Lodge itself had an interesting inception; it was formed after the Master and the Officers seceded from 'Antients' Lodge, No. 91, and received a Warrant, in 1790, from the Grand Lodge of England to form a Lodge under that Constitution. The new Lodge soon introduced Royal Arch Masonry, at first probably after the style of the 'Antients'. Six of their new initiates '*passed the Chair*' in 1792 (merely two years after the warranting of the Lodge), and three of them became Principals of the R.A. Chapter four years later (1796).

As early as 1798 the Lodge accounts refer to money spent for Royal Arch purposes, and on March 9th, 1802, a resolution was passed by the Lodge to provide money '*for the purchase of the Paraphernalia necessary for the Working of the Chapter*' (see Transactions, 1966-67, p. 72). Until 1814 the Chapter was very much under the protection of the Lodge, and its first individual Minute Book contains an inventory, taken in 1816, which includes, *inter alia*, the following items: —

3 pr. G. Staves

14 small ditto.

There is no mention of banners or ensigns. Liaison with the Grand Chapter at about this time was almost non-existent. So is it possible to infer that the brethren of St. John's Lodge, now No. 279, who established Royal Arch Masonry under their new allegiance, were content that the necessary paraphernalia included staves but not ensigns because they had not known of the ensigns in their 'Antients' Lodge? This may well be a fair suggestion.

The Chapter experienced a new lease of life when Sir Frederick Gustavus Fowke (a member of an old 'county' family and son of Col. Sir Thomas Fowke, Provincial Grand Master for Leicestershire, 1774-1788) was elected a Joining Member in 1817, and occupied the 1st Principal's Chair from 1820 to 1833. He is recorded as being '*late 2nd Principal of St. James Chapter in London*'; and the link with that Chapter is important. On 18th April, 1821, the Chapter of Fortitude resolved that

'a new Regalia &c is necessary to carry on the business of the same'.

Sir Frederick personally obtained the necessary articles from J. Bowring, London, whose account includes, *inter alia*,

To four Banners, poles &c	...	...	8	8	0
To fourteen ensigns of Tribes at 5/-	...	...	3	10	0
To fourteen Wands for small ensigns	...	...	14	0	

Sir Frederick also generously paid 4/4/- for the Principals' Banner (2ft. 3 by 1.10, *sic*). It is reasonable to infer that all these properties were of the pattern known by him in St. James' Chapter, of which he was a leading member. In the sphere of masonic development, remoteness and the difficulties of communication would cause a slow spreading of information about masonic practices in London; and in this instance the effect of distance was eliminated only by the personal intervention of this Excellent Companion.

THE LATIN INSCRIPTIONS

The well-preserved ensigns bought from J. Bowring (and now in the Leicestershire and Rutland Provincial Museum) are illustrated in Plate II. They are painted on discs of tin, 4½" in diameter, with small metal tubes soldered on the back to accommodate the 'wands' (or staves). Large initial letters of the tribes are painted on the back.

Plates III and IV illustrate sets of ensigns now in the Grand Lodge Museum, on permanent loan respectively from the Chapter of Fidelity, No. 3, warranted in 1786, and attached to the Lodge of Fidelity, formerly an 'Antients' Lodge (1754) and the Royal York Chapter of Perseverance, No. 7, warranted in 1801, and attached to a Lodge of the same name, also originally an 'Antients' Lodge (1751).

Both sets are painted on tin. The ensigns of the Chapter of Fidelity measure 6½" x 6". They were made c. 1834 by Bro. J. P. Acklam, 138 Strand, London, who was the successor to the business of Thomas Harper (d. 1831), silversmith, and D.G.M. of the 'Antients' Grand Lodge. Those of the Royal York Chapter of Perseverance measure 9¼" x 10"; from their appearance and condition it may be inferred that they are the much older set; but unfortunately there is no known record of their origin.

The Latin on these sets (as is also the case with the other sets reported in this article) is, in the main, taken or adapted from the Vulgate version of Genesis, Chapter 49 (Jacob's Blessing).

Relevant phrases are italicised in both the Latin and the English versions.

The Vulgate Version (extracts)

Vocavit autem Jacob filios suos et ait eis: Congregamini, ut annuntiem quae ventura sunt vobis in diebus novissimis.

Congregamini, et audite filii Jacob, audite Israel patrem vestrum:

REUBEN *primogenitus meus*, tu fortitudo mea, et principium
doloris mei;

prior in donis, major in imperio.

Effusus es sicut aqua, non cresces

.....

SIMEON ET LEVI fratres:

vasa iniquitatis bellantia.

In Consilium eorum non veniat anima mea,

et in coetu illorum non sit gloria mea;

quia in furore suo occiderunt virum,

et in voluntate sua suffoderunt murum.

Maledictus furor eorum, quia pertinax:

et indignatio eorum, quia dura:

dividam eos in Jacob,

et *dispergam eos in Israel.*

JUDA, te laudabunt fratres tui:

manus tua in cervicibus inimicorum tuorum,

adorabunt te filii patris tui.

Catulus leonis Juda;

ad praedam, fili mi, ascendisti:

requiescens accubuisti ut leo,

et quasi leaena, *quis suscitabit eum?*

Non auferetur sceptrum de Juda.

.....

ZABULON *in littore maris habitabit,*

et in statione navium

pertingens usque ad Sidonem.

ISSACHAR *asinus fortis*

accubans inter terminos.

Vidit requiem quod esset bona;

et terram quod optima:

et supposuit humerum suum ad portandum,

factusque est tributis serviens.

DAN iudicabit populum suum

sicut et alia tribus in Israel.

Fiat Dan *coluber in via,*

cerastes in semita,

mordens singulas equi,

ut cadat ascensor eius retro.

.....

GAD, accinctus proeliabitur ante eum:
et ipse accingetur retrorsum.
ASER, pinguis panis eius,
et praebebit delicias regibus.
NEPTHALI cervus emissus,
et dans eloquia pulchritudinis.
Filius accrescens JOSEPH,
filius accrescens et decorus aspectu:
filiae discurrerunt super murum.

.....

BENJAMIN *lupus rapax,*
mane comedet praedam,
et vespere dividet spolia.

LATIN-INSCRIBED ENSIGNS UNDER REVIEW

In order of the date (in brackets) of the Charter. Description given where communicated.

CHAPTER OF FIDELITY, No. 3, London (1786)
(See *ante*).

VIGILANCE CHAPTER, No. 111, Darlington (1788)
Silk in shield form. Very old: some dropping to pieces.

CHAPTER OF FORTITUDE, No. 279, Leicester (1796)
(See *ante*).

ROYAL YORK CHAPTER OF PERSEVERANCE, No. 7,
London (1801)
(See *ante*).

CHAPTER OF ST. JOHN, No. 327, Wigton (1809)
Tin—shield, $5\frac{1}{2}$ " x $4\frac{3}{4}$ ". Name of artist unknown. The Chapter began as Salem's Tower Chapter in 1809. It was re-named St. John in 1817, and attached to Wigton St. John's Lodge, No. 327.

DE LAMBTON CHAPTER, No. 94, Sunderland (1819)
Painted on silk taffeta, backed sateen, $16\frac{3}{4}$ " x 12", finished gold fringe. Picture on shield, $7\frac{1}{4}$ " x $5\frac{1}{4}$ ". Name of tribe and inscription beneath in laurel wreath. Early 1800s. Artist unknown.

ST. GEORGE'S CHAPTER, No. 370, Chertsey (1843)

ST. WULSTAN'S CHAPTER, No. 280, Worcester (1844)

Tin—shields, black, $6\frac{1}{2}$ " x 6". Pictures painted in circle, diameter $3\frac{1}{2}$ ", surrounded by ring ($\frac{3}{4}$ ") containing the inscription. Names of tribes painted on back. Artist—W. Evans, Great Newport St., St. Martin's Lane.

ESSEX CHAPTER, No. 276, Chelmsford (1847)

Tin—shields, $6\frac{1}{2}$ " x $5\frac{1}{2}$ ". Picture painted in circle, surrounded by inscription. Names of tribes and I to XII painted on back. Probably inherited with other furnishings from the Chapter of Rectitude, No. 48, erased in 1822.

CHAPTER OF UNION, No. 310, Carlisle (1864)

Painted on silk, 20" x 17". Probably supplied in 1864.

NICHOLSON CHAPTER, No. 371, Maryport (1879)

Painted on silk, backed with sateen, 15" x 9".

GRETA CHAPTER, No. 1073, Keswick (1884)

ANCASTA CHAPTER, No. 1461, Woolstan, Hants. (1884)

Oil colours on silk. Inscription and name of tribe in gold leaf.

NAUNTON DAVIES CHAPTER, No. 1578, Pontypridd (1887)

CONNAUGHT CHAPTER, No. 1971, Aldershot (1898)

JORDAN CHAPTER, No. 1402, Torquay (1899)

SINAI CHAPTER, No. 3164, Pulborough (1908)

Tin—circular, diameter $4\frac{1}{4}$ ". Probably formerly the property of an older chapter.

THE PICTURES

There was a common factor throughout. Variations are shown here: —

JUDAH	LION AND CROWN; LION COUCHANT WITH CROWN AND SCEPTRE; LION RAMPANT (heraldic) WITH CROWN ABOVE AND SCEPTRE BELOW
NAPHTALI	DEER (standing or running)
ASHER	URN; URN and GOBLET; TREE
DAN	PRANCING HORSE WITH SNAKE AT HEELS; KNIGHT ON HORSE, AND SERPENT; MOUNTED HORSE SHYING AT SNAKE; SERPENT

BENJAMIN	WOLF; WOLF RAMPANT (heraldic)
MANASSEH	BRANCH; VINE BY A WALL; VINE; TREE GROWING AGAINST A WALL
ISSACHAR	LADEN DONKEY RESTING
ZEBULON	SHIP WITH SAILS SPREAD (in one case furled); GALLEON WITH OARS
REUBEN	BOY (weak-looking); MAN; WARRIOR; WAVES (heraldic); ROUGH SEAS OVER ROCK
SIMEON	SWORD; DAGGER; SWORD AND DAGGER CROSSED; CROSSED SWORDS
GAD	PENNANT WITH LION MOTIF; FOUR HORSEMEN, EACH WITH LANCE, ONE BEARING PENNANT (in one instance three horsemen); REARING HORSE
EPHRAIM	OX

A serpent alone (Dan) occurred only once; a galleon (Zebulon) once; waves, heraldic (Reuben), twice, and rough sea without man or boy (Reuben), once.

There was much variation of treatment, subject to the whim or skill of the artist. The wolf was described twice as a dog and once as a lynx. Once the hind was described as a donkey, and on the other hand the laden ass twice became a packhorse!

Reference to the images on the ensigns on Plate I is made in the next section.

THE LATIN INSCRIPTIONS (on the seventeen sets reviewed)

Obvious mistakes in spelling, which are many, are neglected. Otherwise, the variants are given.

JUDAH

ACCUBUIT UT LEO . . . *He has lain down like a lion*

ACCUMBIT UT LEO . . . *He lies down like a lion*

(The verbs 'accubo' and 'accumbo' are synonymous but of different conjugations. The tenses are as translated here. Note that the Vulgate has the 2nd Person, 'accubuisti' (thou has lain down)).

CATULUS SUSCITABITUR . . . *The lion's whelp will be roused*

ACCUBUIT UT LEO QUIS SUSCITABIT . . . *He has lain down like a lion. Who will rouse (him)?*

VIVIT LEO DE TRIBU JUDA . . . *The lion of the tribe of Judah lives.*

On one, 'vivat' (long live) is used, as in the Grand Chapter.

In the passage, 'quasi leaena' (like a lioness) is both more accurate and more appropriate than the 'old lion' of the A.V.

The last inscription is particularly interesting. It is not from the passage in Genesis but adapted from The Revelation of St. John the Divine, 5, v. 5, where a marginal note refers to Genesis, 49. 'Vivit' or 'vivat' has been substituted for 'vicit'.

'Et unus de senioribus dixit mihi: ne fieveris, ecce vicit leo de tribu Juda, radix David, aperire librum et solvere septem signacula ejus'.

'And one of the elders said to me: Weep not, behold the lion of the tribe of Judah, the Root of David, hath prevailed (conquered) to open the book and loose the seven seals thereof'.

The whole of his blessing emphasises the fact that Judah had both strength and consistency. He was the natural leader, the Royal Tribe. "The sceptre shall not depart from Judah".

NAPHTALI

CERVA EMISSA . . . *A hind let loose*

The Latin has, more appropriately, the masculine 'cervus emissus'. But the A.V. uses the feminine 'hind', and the inscription, therefore, seems to be a translation back from the English, and not copied from the Vulgate. The Douai Bible, a very good version (1582-1609) has 'hart' (a male deer) instead of hind.

"He giveth goodly words" is sometimes taken to point out that the tribe was noted for eloquence. A member of this tribe was Deborah who sang her remarkable and beautiful song (Judges, 5) after her victory, with Barak, over Sisera. On the other hand, the alternative translation of the Hebrew: "He shall be like a Tree, which shooteth out pleasant branches" signifies the growth of the tribe, Naphtali having "four sons when he came into Egypt and could muster 53,000 men fit to bear arms when he came out of it, i.e. in less than 220 years" (Stackhouse).

ASHER

PRAEBEBIT DELICIAS REGIBUS . . . *He will offer delights to kings*

The land of Asher became prosperous. The statement is probably an allusion to an export trade in delicacies fit for the tables of kings.

DAN

COLUBER IN VIA . . . *A snake in the way*

The serpent referred to here (probably the *asp*) lay in depressions in the road and bit passers-by, if disturbed.

This tribe had the reputation for guerilla warfare. 'Dan shall judge his people' means that he shall 'protect' or 'avenge' them (i.e. his own tribe). Samson was a member of this tribe; and his exploits against the Philistines, and his death in a final act of vengeance when he destroyed them and their god, Dagon, are a well-known story.

The word is mistakenly rendered 'columber' in the sets of the two ancient Chapters, Nos. 3 and 7 (Plates III and IV) and in No. 280.

In Plate I, Dan (one of the divisional leaders) is depicted by an *eagle* with a snake in its claws.

BENJAMIN

MANE COMEDIT PRAEDAM ET VESPERE DIVIDET SPOLIA

. . . In the morning he devours the prey and in the evening he will divide the spoils (lit: skin or hide)

UT LUPUS ERIT QUI MANE VORAT ET VESPERE PARTITUR

. . . He will be like a wolf which eats greedily in the morning and in the evening it (i.e. the spoil) is shared

The second of these inscriptions, which is a suitable alternative, though not from the Vulgate, occurs in only two of the Chapters, the neighbouring Chapter of Union, No. 310, Carlisle, and the Nicholson Chapter, No. 371, Maryport, in the Province of Cumberland and Westmoreland.

Benjamin came to be known as a very warlike tribe. For example, "Among all this people there were seven hundred men all left-handed who could sling stones at an hair breadth and not miss" (Judges, 20, v. 16).

MANASSEH

RAMUS FOECUNDUS JUXTA FONTEM . . . *A fruitful bough near a spring (or well).*

These words do not appear in the Vulgate from which we have quoted. As this inscription is common to all the sets examined, it may well have been taken from a later version, which we have not been able to discover. Or as it is an acceptable translation into the Latin, there may have been communication between the widely spread Chapters even in the early days.

Jacob blessed Joseph by blessing his sons. Although Manasseh was the elder, the dying Patriarch could not be deterred from giving the major blessing (the birthright of the first-born) to the younger Ephraim (Genesis, 48). Manasseh, however, was not to be precluded from the certainty of greatness.

In Deuteronomy 33, vv. 16, 17.

“And for the precious things of the earth and the fulness thereof,
And for the good will of him that dwelt in the bush:
Let the blessing come upon the head of Joseph,
And upon the top of the head of him that was separated from his brethren.
His glory is like the firstling of his bullock,
And his horns are like the horns of unicorns.
With them he shall push the people together to the ends of the earth;
And they are the tens of thousands of Ephraim and the thousands of Manasseh.

It will be noted that the ensign of Manasseh in Plate I pictures a unicorn. In the R.V. the word is translated ‘wild ox’ wherever it occurs.

ISSACHAR

ACCUBANS INTER TERMINOS . . . *Reclining (couching down) between boundaries (bounds)*

INTRA ONERA ACCUMBENS . . . *Reclining (couching down) between burdens*

In the first of these some sets use ‘accumbens’ which is grammatically correct; others (including Plate III) have ‘accumbans’, which is not.

The use of ‘terminos’ at first presents difficulty; but, in fact, the A.V. ‘*between two burdens*’ is a mistake in translation. We are informed by G. Vernes, Reader in Jewish Studies at Oxford, that the Hebrew word is used only twice in the Old Testament, here and in Judges, 5, v. 16, where it is translated ‘*sheepfolds*’; and this word is used in the R.V. and all other modern versions. Indeed it is so interpreted, or as ‘*bounds*’, in the older versions of all the Western European countries. The French do it very poetically:—

‘Issachar est un âne, gros et fort, qui se tient couché entre les barres des étables’.

‘Se tient’ (keeps itself) gives the idea of a permanent resting place.

The alternative inscription above (in use only in Chapters 310 and 370) is a correct translation from the A.V. And the artists generally have depicted a ‘large-boned’ ass lying down with two bales on his back.

Although Issachar had great physical power, he had no inclination for war, preferring agricultural and other settled occupations; and rather than fight he preferred to become ‘*a servant unto tribute*’.

There are sets (but not in the present review) which have 'a sun and moon' instead of a laden ass. (See also Plate I.) The tribe became known for its intellectual achievements, and this emblem may well indicate an interest in the seasons and knowledge of the works of nature, necessary to their rural employments.

ZEBULON

IN LITORE MARIS HABITABIT . . . *He will dwell by the sea-shore*

In the Blessing of Moses (Deuteronomy, 33, v. 19) it is said that, with Issachar, a neighbouring territory,

"They shall suck of the abundance of the sea
And of the treasures hid in the sand'.

Their position was such as to enable them to obtain the mercantile and other advantages of sea traffic. Zebulon shared in the natural richness and fertility of the rest of Galilee. The territory included Tyre (important in masonic legend).

REUBEN

AQUARUM INSTAR RUENS . . . *Rushing headlong like the waters*
PRIMOGENITUS MEUS . . . *My firstborn*

The first is the more usual, the second occurring only once in the sets reviewed. The first is not an exact quotation, although the inference is the same. The Vulgate '*Effusus es sicut aqua, non cresces*' means literally '*Thou art unrestrained like water, thou thrivest not*'. '*Aquarum instar*' is literally '*of the waters an image*'.

'Primogenitus meus' is an exact quotation.

Although Reuben was the first-born, his position was forfeited to Judah. Reuben was considered to be weak-willed, uncertain and vacillating. He had good intentions but did not complete good actions which he began. The Latin does not have '*the beginning of my strength*' (A.V.) but '*principium doloris mei*' (*the beginning of my grief*). This no doubt refers to the way he prevented the murder of Joseph but stood by while he was sold into captivity.

SIMEON (AND LEVI)

DIVIDAM ET DISPERGAM . . . *I will separate and scatter (them)*
VASA INIQUITATIS BELLANTIA . . . *Warlike implements of injustice*

Both these are quotations from the Vulgate and they are roughly equally shared among the R.A. ensigns. It may be noted that the ensign in the Grand Chapter has the second.

Simeon and Levi were a pair, and the inscriptions are in allusion to their brutality when they formed an expedition to rescue their sister, Dinah, from her husband, Shechem, and slew him and his father and all the other males in their city, which they robbed and then destroyed (Genesis 34, vv. 25-31). In the allocation of the land the Levites had no territory but a series of cities throughout the country (see *ante*).

In Plate I, Simeon's ensign has the representation of a city; and this occurs in some sets of ensigns, but not among those under review.

GAD

IPSE TANDEM DEVINCET . . . *He himself at last will conquer*

The actual passage in the Vulgate, '*Accinctus proeliabitur ante eum, et ipse accingetur retrorsum*' means '*An armed band will fight against him, and he will be armed in the rear*'. Jephthah was of this tribe.

"The territory was East of Jordan, where they were constantly expos'd to the incursions of the bordering Arabs; but by their Watchfulness and Bravery, they not only prevented them, but several Times caught and plundered them in their Turns, insomuch, that in one Battle, they took from them fifty thousand Camels, two hundred and fifty thousand Sheep, besides an hundred thousand Men Prisoners" (Stackhouse).

The picture in Plate I appears to be of a guard post.

EPHRAIM

AMANS TRITURARE	}	<i>Taking delight in the threshing</i>
AMANS TRITURAE		

Almost the supreme blessing was to be for this son of Joseph (see also Manasseh)—

'The Almighty shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts and of the womb'.

Ephraim was one of the divisional leaders.

Two exceptional sets must be mentioned separately:

(1) The first is from the ancient St. John's Chapter, No. 327, Wigton. The inscriptions, which have been carefully checked, bear relation to the usual, but the many mistakes in spelling and grammatical accuracy, and some obvious abbreviations, make some of them much unlike the Latin. Clearly the worthy unknown artist had more enthusiasm than erudition; or the inscriptions were passed on to him by word of mouth or in not very legible handwriting.

(Only the initials of the tribes are given below.)

J. Accubuit ut leo quis fusitabit. **N.** Ect. cervae emmissa quae profert. **A.** Pinguis panis ejus et probebit delicias. **D.** Sergens juxta viam qui casces equit. **B.** Lupus qui discerpit mane comedit. **M.** Ramus foecundus, ramus foecundus juxta. **I.** Asinus fortis decubens in ter. **Z.** Ad portum marium, ipse ad portum marium. **R.** Ecce filium aquarum instar ruens. **S.** Instrumenta violentia in habit. **G.** Turma populabitur cum sed ipse. **E.** Antionibus ipsius.

(2) The other set, of the Connaught Chapter, No. 1971, Aldershot, is quite original; and we give the details without comment except that its location provides a possible excuse for the inscriptions having the appearance of regimental mottos rather than relevance to the Royal Arch theme. They should be considered in relation to the usual "pictures".

J. Nec aspera terrent (Not even rough things terrify). **N.** Nis dominus frustra (In vain without the Lord). **A.** Ne obliviscaris (Lest you forget). **D.** Quis separabit? (Who shall divide?). **B.** En, ferus hostis (See there, a savage foe). **M.** Viret in aeternum (It shall flourish for ever). **I.** In arduis fidelis (Faithful in adversity). **Z.** Per mare per terram (By sea and land). **R.** . . . retrorsus (. . . back). **S.** Cede nullis (Yield to none). **G.** Quo fas et gloria ducunt (Where right and glory lead). **E.** Nil sine labore (Nothing without labour).

Some Chapters have Judah ensigns behind the Sojourners' Chairs. The Royal York Chapter of Perseverance, No. 7, is one of these (but without Latin inscriptions). Those in the Sinai Chapter, No. 3164, are inscribed; the Principal Sojourner's is similar to the other Judah ensign in the Chapter—a 'lion passant' with 'Catulus suscitabitur'—and those for the Assistant Sojourners are semi-circular, showing a 'lion couchant' with 'Accubuit ut leo'.

The fourteen ensigns painted for the Chapter of St. James, No. 2, and for the Chapter of Fortitude, No. 279, mentioned in this article, may have included two such ensigns, but they are missing in both cases.

While it appears to be unusual for inscriptions to be found on the four great banners, the Chapter of Union, No. 310, is an exception. Their divisional standards, 26" x 19", are:—

MAN—Sapientia et Intelligentia (*Wisdom and Understanding*)

LION—Robur et Imperatum (*Strength and Command*)

OX—Patientia et Sedulitas (*Patience and Assiduity*)

EAGLE—Promptitudo et Alecritas (*Speed and Alertness*)

IN CONCLUSION

Although widespread inquiry has been made, it cannot be claimed that the results reported in this article are in any sense complete; and we shall be happy to publish further evidence which may be sent to us. In the meantime it is possible to make an interim assessment that

1. there are many areas in the country where the Latin inscriptions are not known,
2. tribal ensigns, in the first instance painted on tin, were introduced by the 'Moderns' Chapters towards the end of the 18th century,
3. many of the early examples included Latin inscriptions, and
4. except where Chapters obtained sets from older erased Chapters or copied old sets, the use of Latin inscriptions had disappeared probably by the end of the 19th century.

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- A.Q.C.—Vol. LXXVII, for 1964.

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If any have been missed, I hope they will forgive me.

O.F.)

MASONIC POTTERY
in
The Provincial Library and Museum
Leicestershire and Rutland

Captions by

W.BRO. R. G. SMITH, P.P.G.Supt.Wks., Hon. Librarian and Curator



SUNDERLAND WARE JUG,
8" high by 7" wide

Pale ivory, with transfers in natural colours.

Made by Dixon and Austin, Sunderland Pottery, to commemorate the opening, on 9th August, 1796, of the cast iron bridge over the River Wear, Sunderland.

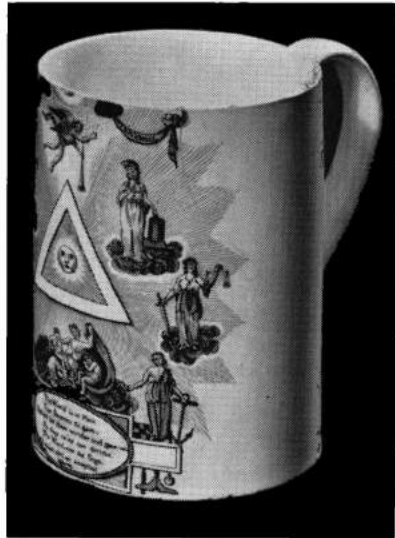
A picture of the bridge is on the other side of the jug.

LIVERPOOL WARE MUG,
6" high by 4" wide

Pale ivory, with transfers in black, with the words 'Masonry Universal' at the top.

The Glory, with the triangle, is surrounded by figures of Faith, Hope, Charity, Justice, Fortitude, Temperance and Prudence, with a verse of the Initiate's Song at the base.

Circa 1800.



LEEDS WARE JUG,
9" high by 7" wide

Pale ivory, with transfers in sepia; made from plates to the designs of William Finch.

Among the many emblems there is (bottom left) a serpent with twelve banners, apparently stuck into it, bearing the initial letters of the twelve tribes, and clearly alluding to the wanderings of the Israelites in the wilderness of Sinai.

Circa 1815.



STAFFORDSHIRE WARE JUG,
4½" high by 4" wide

White with transfers in black, bearing the date 1832. Surrounding the Masonic emblems are the figures of Hope, Justice and Charity.

The jug was formerly the property of St. John's Lodge, then No. 95, Sunderland, which was consecrated in 1805 as an 'Antients' Lodge, No. 94, re-numbered 118 in 1814, and again re-numbered 95 in 1832, and 80 in 1863.



LEEDS WARE TEAPOT, 5½" by 5"

Hand painted in natural colours, with Masonic emblems and 'Love and Brotherhood' on the Arch.

Circa 1780.

LEEDS WARE MUG,
5½" high by 4" wide

Pale ivory, with various Masonic emblems and the figures of Hope, Justice and Charity, handpainted in natural colours.

Circa 1790.



MISCELLANEA

ITEMS OF GENERAL INTEREST

Question

I am endeavouring to trace the History of King Solomon's Temple, and am anxious to know if there is any building in Jerusalem at the present time which is claimed to be a replacement of the originals.

D. R. BASE.

Answer

I do not think there is any building in Jerusalem that could be said to replace King Solomon's Temple. The site, however, was almost certainly within an open space now known as "the Temple Area". This site is considered to be more authentic than the Holy Places identified by St. Helena about A.D. 500. In this area also is the famous Dome of the Rock Mosque, with its huge cupola of pure sheet gold, which seems to dominate the city as seen across the valley from the Mount of Olives. It must be remembered that the city was completely destroyed by the Romans as well as by subsequent earthquakes at various times. The walls of the city look ancient enough but in actual fact they have been rebuilt several times and certainly do not now cover exactly the same area as in biblical times.

R. D. BENNETT.

A Visit to an American Lodge

by

W. BRO. R. D. BENNETT, P.M. of *Guthlaxton Lodge, No. 7717.*

Recently I was privileged to attend Lodge No. 716 of Pennsylvania, U.S.A., where I witnessed three "Raisings"—an experience I found most interesting.

A stranger wishing to visit an American Lodge, unsponsored, should note that it is necessary for him to prove that he is a subscribing member of a Lodge with all dues paid. This rule, I understand, is very strictly applied, but with true Masonic kindness the Worshipful Master waived this requirement in my case; and the other visitors and I retired to the "proving room", where together we took a most solemn oath of secrecy. For those visiting brethren who produced Lodge "Dues cards" (as is usual with American and Scottish Masons) this was considered sufficient; but the Junior Warden then proceeded to put me through a most searching examination, prolonged, I suspect, for his own amusement, as at the end he remarked with a smile that he had learnt quite a lot that he didn't know before!

The Temple was a fine spacious room plainly furnished, without an Organ and with no Tracing Board displayed. The Lodge membership numbers about 650, of whom on that evening not more than 70 were

present, and there was constant entering and leaving the Temple without ceremony. The Master and his Officers wore full evening dress, the former wearing that emblem of Victorian respectability, the top hat, and the others accoutred as is sometimes found in some of our 'side' degrees. The brethren, however, were in completely informal clothes.

The proceedings opened straight into the Third Degree and ended also in this Degree; the Lodge was not opened and closed in the First Degree, as is our custom.

My oath taken in the "proving room" prevents me from mentioning details of the ritual, most of which our printed ritual would not regard as strictly secret; but while the theme running through the ceremony was the same as ours, the actual ceremony was in many respects quite different. There were two tremendous pieces of ritual. The first of these, which took place in the centre of the Temple, included a most searching examination of the candidate's knowledge thus far, quite differently worded from ours, and with no prompting; followed by a very lengthy Obligation, from the wording of which two facts became clear, that any Master Mason could conduct a Raising and that the qualifications to be eligible for raising were far more comprehensive than we are accustomed to. The second great piece of ritual took place in front of the Master's Chair and incorporated both the culmination of our own ceremony and an explanation of the Third Tracing Board.

Two of the ceremonies were taken by Past Masters and the third by the Junior Warden, and all three were word perfect and gave an impressive rendering of the ritual, which was in length at least three times as much as is required from Masters in our Province.

The ceremonies were continuous from 7.30 until past 11 p.m. and we then motored about two miles to a building which resembled a small school, where a buffet supper was provided. It was now well after midnight, and with truly Masonic kindness and generosity one of the visiting brethren then drove me home, nearly twenty-five miles out of his way; and during the journey he explained how very much more dramatically this ceremony was conducted in his (neighbouring) Province, and he recited much of the ritual for my entertainment.

The Useful Comma

About the use of commas in English composition the young writer is often given advice in the jingle, "When in doubt leave commas out". In spoken language, however, neglect of a break such as a comma indicates may have a serious effect on correct interpretation.

We often hear a candidate, when answering the Questions before Passing, say '*just perfect* and regular' and '*just upright* and free men'. Printers are not always as accurate, and proof readers not always as vigilant, as they might be; and, in the absence of a comma, misunder-

standing may well arise in this instance because nowadays 'just' is used less as an adjective, meaning 'upright, or true, or conformable to divine and human laws' (as in "The Four Just Men"), and more as an adverb, meaning 'exactly' (as in "He's got it just right"). The sponsors of a candidate should instruct him to say 'just, upright and free men', and 'just, perfect and regular'.

In the 2nd Degree Working Tools difficulty often arises with the word 'try', which, like so many words in the English language, has at least two meanings, 'endeavour' and 'test'; and in some parts of the country we hear, "Try and do it" (= Try to do it). In the ritual there should be a comma after 'try'; the phrase 'to try, and adjust, the rectangular corners of buildings', meaning 'to test the rightangles, and if they are not exact to make them so'. It may be noted that a wood-worker calls the tool a 'try-square' (i.e. a 'testing-square'). The same rule must be applied to the phrase, 'to try, and adjust, uprights . . .'

The Exhortation in the Third Degree contains a sentence which is often misinterpreted, probably because it appears in many editions of the printed ritual as '*It instructed you in the active principles of universal beneficence and charity, to seek the solace . . .*' (The italics are again ours.) There should be another comma after 'you'; the two of them thus containing a phrase in parenthesis—'*It instructed you, in (the process of explaining) the active principles of universal beneficence and charity, to seek the solace . . .*'

Brethren responsible for delivering the ritual should take care to understand what they are saying so as to avoid making nonsense of it.

O.F.

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by JOHN T. THORP, F.R.Hist.S., F.R.S.L.

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The book is full bound linen cloth, 304 pages 9½in. x 7in.

The author completed the work in manuscript, and after his death, in 1931, it was published as a fitting memorial to this eminent masonic student and historian by the Lodge of Research, No. 2429, of which he was the principal founder and first Master in 1892.

The book is now offered at the low price of 10/- (post free, both home and overseas).

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Aspell, G. L., Frisby-on-the-Wreake
Attenborough, C. R., Glenfield
Audley, J. B., Broughton Astley
Austin, J. C. L., Godmanchester
Aylwin, L. F. A. de C., Leicester

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Bailey, J., Upper Broughton
Bailey, R., Trowbridge
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Banner, J. W., Leicester
Barlow, J. R., Birmingham
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Barnett, P. G., Leicester
Barraclough, R., Batley, Yorks.

Barrett, H. M., Thrussington
Barry, J. R., Leicester
Barsby, J. V., Kibworth Harcourt
Basarke, J. S., Willowdale, Canada
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Beatty, T. W., Stouffville, Canada
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Bedford, F., Wellingborough
Bedingfield, R. L. W., Leicester
Bedwell, A. W., Hamilton, Canada
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Bellamy, K. L., Scarborough, Canada
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Blackham, T. P., Oadby
Bleby, W. H., Kibworth Harcourt

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 Bowen, M. D. M. P., Glenfield
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 Browett, P. H. J., Leicester
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 Brown, N., Blackpool
 Brown, Dr. R. L., Derby
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 Brown, W. B., Gibraltar
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 Burton, R., Birstall
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 Herbert, R., Leicester
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 Herbert, W. J., Leicester
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 Holmes, F. E. S., Leicester
 Holmes, F. H., Andover
 Holmes, S. H., Leicester
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 Holton, R. K. C., Wolverton

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Holyoake, D. B., Leicester
Holyoake, P. A., Birstall
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Hooton, E., Mansfield
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Hughes, R. V. H., Leicester
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Hunt, J. H., Leicester
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Hutchinson, H. S., Simcoe, Canada

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Inglesant, H., Pangbourne
Inglesant, W., Leicester
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Irwin, R. N., Markfield

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Jackson, M. I., Rothley
Jackson, T. A. G., Leicester
Jacobs, C., Leicester
James, D. C., Leicester
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James, W. H., Barrow-on-Trent
Jaque, S., London
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Jordan, C. E., Ashby-de-la-Zouch
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Kennewell, H., Leicester
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Kenwright, J. R. S., Tamworth-in-
Arden
Kershaw, A., Ratcliffe-on-Soar
Kersley, S. M., Nottingham
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King, A. R., Loughborough
Kinton, R. K., Leicester
Knew, H., Leicester
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Knibb, L. C., Leicester
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Knowles, H. J. B., Kings Newton,
Derby

Lafitte, L. F., London
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Lane, M., Cropston
Lane, M. B., Thorpe Arnold
Langley, A. E. W., Leicester
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Lavender, H. D., Leicester
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Lees, C. T., Nottingham
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Leigh, I., Barnsley
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Lockwood, O. B., Loughborough
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Manning, W. T., Leicester
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Martin, R. C., Thurnby
Martin, V. M., Kirby Muxloe
Martyn, V. S., McKeesport, U.S.A.
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May, J. A., Ilford
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Mockett, S. J., Husbands Bosworth
Monk, A. D., Oadby
Moody, F. A., Desford
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Moore, W. H., Bushby
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Morris, C. H., Oadby
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 Plumb, J. H., Melton Mowbray
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 Rich, N. A., Oadby
 Richards, H. R. M., Derby
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 Townsend, E. J., Shangton
 Turner, D., Eastbourne
 Turner, R. G., Northampton
 Turner, W. C., Leicester
 Tyler, A. E., Kirby Muxloe
 Tyler, A. E. L., Ipswich
 Tyrrell, N., Scraptoft
 Underwood, I. J., Oadby

Vance, E. S. G. K., Old Blackwell,
 Derbys.
 Venter, P. J. E., Kroonstad, S. Africa
 Vines, R., Mumby, Lincs.
 Voss, A. J., Leicester

Wain, Lt.-Col. C. D., Sileby
 Walker, C. K., Leicester
 Walker, G. E., Nottingham
 Walker, H. J., Barrie, Canada
 Walker, S. J., Hinckley
 Walker, W. G., Leicester
 Wallis, G. A., Broughton Astley
 Walters, J. E. K., Birstall
 Walters, T. M. L., Loughborough
 Warburton, F. W., Leicester
 Ward, A. O., Epworth, Yorks.
 Ward, P. A., Oadby
 Ward, R., Walford Cross, Somerset
 Ward, V. W., Sutton Coldfield
 Ware, J. J., London
 Warne, D. A., Selsdon
 Warner, T. J., Leicester
 Warner, V. E., Oadby
 Waterman, S. L., Battleford, Canada
 Watkinson, C. P., Sutton Coldfield
 Webb, R. W., Luton
 Weber, J. J., Woodstock, Canada
 Webster, P. J. K., Gerrards 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
 Wheatley, F., Thurmaston
 Whitaker, N. E., Burley-in-Wharfedale
 Whitby, A., Leicester
 Whitby, T. J., Birstall
 White, F. P., London
 White, H. E., Windsor, Canada
 White, T., Leicester

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
 Wilford, J., Leicester
 Wilkes, L. A., Uppingham
 Wilkinson, F., March
 Wilkinson, R. F., March
 Willbond, F. W., Leicester
 Williams, H. L., Leicester
 Williams, T. D., Banbury
 Wills, R. A., Wigston Magna
 Wilmarth, R. E., Manila
 Wilson, E. F., Birstall
 Wilson, F. C., Alberta, Canada
 Wood, A. J., Lutterworth
 Wood, E. J., Glenfield
 Woodman, H. S., Rugeley, Staffs.
 Woodside, D. J., Brockville, Canada
 Woodthorpe, W. K., Oldbury, Worcs.
 Wooldridge, E. J., Leicester
 Wooldridge, J. F. N., Llanbedrog
 Woolf, H., Wellington, New Zealand
 Wormleighton, C. W., Lutterworth
 Wright, B. J., West Bridgford
 Wright, L. D., Thornton
 Wright, R. E., Kibworth Beauchamp
 Wright, S., Fenwick, Canada
 Wright, S., Peatling Parva
 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
 Youngson, A. P., Dorridge