



Leicester

The Lodge of Research

No. 2429

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P.P.S.G.D., P.P.A.G.Soj. (R.A.), Leicestershire and Rutland
P.M. 3091
Master

EDITORIAL

A highlight of the past year was the centenary of the combining of the Provinces of Leicestershire and Rutland to form the Province as we know it to-day. The historic significance of this event and our report of the proceedings which marked its celebration will, we hope, appeal to our wide circle of readers as something of general interest, which might, at first sight, appear to be merely a domestic occasion.

The same may be said of the centenary of the Vale of Catmos Lodge, Oakham, Rutland, for nearly a hundred years the only Lodge in that county, and of the consecration of the Loughborough Lodge of Installed Masters.

We draw special attention to Part II of W.Bro. Sherwood's striking article; and in this connection we are grateful to our good friend, W.Bro. Harry Carr, Secretary of Quatuor Coronati Lodge, No. 2076 (the Premier Lodge of Research), and Editor of A.Q.C., and also to W.Bro. A. E. Buddell, Secretary of the London Grand Rank Association, for their permission to print the addendum to Bro. Sherwood's essay.

All of us who know and appreciate the quality of Bro. Sherwood's work for Freemasonry will join us in congratulating him on his appointment as Official Lecturer under the New South Wales Constitution.

The Lodge was once again fortunate to hear the Prestonian Lecture, this year by W.Bro. J. R. Clarke, who is a Member of the Correspondence Circle; and W.Bro. L. Duncan Porteous again demonstrated his delight, in which we share, in the Biblical background of the Craft.

W.Bro. L. J. King's notes, illustrated by photographs of specimens in our Provincial Museum, can touch, for reasons of space, only the backbone of the vast subject of Masonic Certificates; but we hope that enough has been said, and shown, to indicate lines of further inquiry open to Brethren anxious to make "a daily advancement in masonic knowledge".

July, 1970.

O.F.

NOTE

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Lodge of Research No. 2429

1969-70

Worshipful Master

BRO. ELFED THOMAS (P.M.)

Officers

BRO. G. MALCOLM DYSON (P.M.)	<i>Senior Warden</i>
BRO. HARRY L. WHEATCROFT (P.M.)	<i>Junior Warden</i>
BRO. REVD. JOHN R. H. PROPHET (P.M.)	<i>Chaplain</i>
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BRO. CYRIL WAUGH (P.M.)	<i>Tyler</i>

Immediate Past Master

BRO. WILLIAM H. RUSSELL
(deceased)

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BRO. OSCAR FARRANT, P.J.G.D.

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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 will be submitted to the Permanent Committee at their next Meeting after completed application forms have been received by the Secretary.

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-seventh Meeting

on

MONDAY, 24TH NOVEMBER, 1969

There were present W.Bro. W. H. Russell, *Master*, W.Bro. Elfed Thomas, *S.W.*, W.Bro. D. Timson, *Acting J.W.*, twenty-eight other officers and members, fifty-six members of the Correspondence Circle and thirteen visiting brethren—a total of one hundred.

The Provincial Grand Master, R.W.Bro. Brigadier C. B. S. Morley, was received ceremoniously, accompanied by the Deputy Provincial Grand Master, W.Bro. W. G. Fox, and other Grand Officers. The Provincial Grand Master was saluted.

The Master spoke of the loss sustained by the Craft in the death of M.W. Brother the Earl of Scarbrough, Pro Grand Master; and the brethren stood in silence in tribute to his memory.

Nineteen brethren were elected members of the Correspondence Circle.

The Master-elect, W.Bro. Elfed Thomas, 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

“The Duties of a Master” (see page 8).

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

The Three-hundred-and-sixty-eighth Meeting

on

MONDAY, 26TH JANUARY, 1970

There were present W.Bro. Elfed Thomas, *Master*, W.Bro. D. Timson, *Acting S.W.*, W.Bro. H. L. Wheatcroft, *J.W.*, twenty-three other officers and members, sixty-seven members of the Correspondence Circle and twenty-eight visiting brethren—a total of one-hundred-and-twenty-one.

The Deputy Provincial Master, W.Bro. W. G. Fox, was saluted.

Twenty-one brethren were elected members of the Correspondence Circle.

A ballot, which was favourable, was taken for R.W.Bro. Capt. John Spencer, *D.S.O.*, *M.B.E.*, *M.M.*, as an honorary member.

W.Bro. J. R. Clarke, *P.A.G.D.C.*, the Prestonian Lecturer for 1969, then delivered his Lecture, entitled

"External Influences on the Evolution of English Masonry" (see page 15).

After the lecturer had answered questions, the Master expressed the thanks of the Lodge to Brother Clarke and said that the Lodge was much honoured by his presence.

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

The Three-hundred-and-sixty-ninth Meeting

on

MONDAY, 23RD MARCH, 1970

There were present W.Bro. Elfed Thomas, *Master*, W.Bro. C. E. Haines, *Acting S.W.*, W.Bro. H. L. Wheatcroft, *J.W.*, twenty other officers and members, forty-eight members of the Correspondence Circle and eleven visiting brethren—a total of eighty-two.

The Master spoke in moving terms of the loss sustained by the Lodge in the death of W.Bro. W. H. Russell, *P.P.G.W.*, Immediate Past Master, as the result of an accident while motoring to attend his Lodge at Melton Mowbray; and the brethren stood in silence as a tribute to his memory.

The Provincial Grand Master was saluted.

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

The annual elections resulted as follows:—

Master: W.Bro. Oscar Farrant, *P.J.G.D.*

Treasurer: W.Bro. Clifford E. Davey

Tyler: W.Bro. Cyril Waugh

Auditors: W.Bros. Claude E. Neale and V. G. Best

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

W.Bro. L. Duncan Porteous, *O.St.J.*, then read a Paper entitled "Solomon and his Builders" (see page 21).

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

THE DUTIES OF A MASTER

by

W.BRO. ELFED THOMAS, *B.Sc., Ph.D., P.P.S.G.D., P.P.G.Soj. (R.A.)*

If it is true—and I believe it is—that the most memorable occasion in the life of a Freemason is ‘that peculiar moment he was received into Masonry, poor and penniless’, the event next in order of significance must surely be when he finds himself for the first time installed in the chair of King Solomon. His symbolic poverty of the first occasion will have been replaced by an embarrassment of riches, not least amongst them being the pledged loyalty and support of all the brethren of his Lodge, from the most distinguished of Grand Officers to the most humble Entered Apprentice. Confronted with this overwhelming evidence of goodwill, he may well not have comprehended the full significance of the premises on which he has been installed in his high office, or of the immensity of the responsibility which by implication has been placed on his shoulders. Much of this will be brought home to him during the ensuing year, particularly if the Past Masters of his Lodge tend to be more than usually vigilant in defence of its traditions. I suspect, however, that few Masters can claim on vacating the chair to have discharged in every detail the obligations which were placed upon them and which they undertook to fulfil. In saying this I am not charging any Master with grave dereliction of duty; it is just that the standard demanded by the ritual amounts almost to perfection, and as we know in another context, “Perfection is not vouchsafed to any child of man”.

These thoughts were uppermost in my mind when I became aware that, with the support of the brethren of this Lodge, I was once again to occupy the Master’s Chair, and it seemed to me an appropriate occasion for engaging in a retrospect of the process by which a brother becomes elected Master of his Lodge and of the ceremony of his installation, viewing both in the light of modern accepted practice and seeking some answer to the question, “What are the duties of a master?”

To begin at the beginning, one should presumably seek a starting point in antiquity, as represented by the ‘Antient Charges’. Here we read, no doubt with complete approval, that “all preferment among masons is grounded upon real worth and personal merit only”. We may feel on slightly less secure ground when we find that in consequence “no master or warden is chosen by seniority, but for his merit”. Our eyes must surely open wider still to read further that “no master should take an apprentice unless . . . he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art . . . and that he be of honest parents; that so, when otherwise qualified, he may arrive to the honour of being the warden, and then the master of the lodge”. At first blush it would appear that today we fall sadly below the standard set for us by our illustrious

predecessors; it cannot be denied that, nowadays, seniority is one of the guiding principles in the choice of masters and wardens. No longer, either, do we stand by the criterion of physical perfection in choosing our apprentices, and it is a common practice, which has greatly enriched our masonic fellowship, to elect to our number men who could not claim to be without defect of body. Are we then in default of our duty on these counts? The answer must surely be that these charges were more appropriate in the days of operative masonry, particularly where they laid stress on physical fitness. Even in this field things are not what they were, for in my professional capacity I am constantly being told that it is the educational shortcomings of craft apprentices that cause the greatest concern to their operative masters. But we, as we frequently remind ourselves, are not operative but Free and Accepted, or Speculative Masons, and so, as with the Working Tools, we apply these precepts to our morals. It is in this sense that we seek to ensure that our apprentices are free of all defect, not of body, but of morality, and provided we choose well we are entitled to assume that all brethren have sufficient "real worth and personal merit" to justify preferment. As long as this assumption is sound, there can surely be no harm in basing the order of preferment on seniority. Alas, it is our common experience that no selection procedure is perfect (as professionally I have good reason to know), and it cannot be denied that every flock, however impeccable its antecedents, does occasionally produce its black sheep. I still like to believe, however, that the less worthy will probably have eliminated themselves long before the question of preferment arises. (Here I should make it clear that in saying this I am not referring in any sense to those worthy brethren who, for perfectly valid reasons of their own, have decided not to seek high office.) We may have every reasonable confidence, then, that when a brother finds himself being presented as Master-elect, he stands there because he was chosen by his fellows on his own merit.

Before leaving the 'Antient Charges' I cannot resist interpolating here a wholly irrelevant and somewhat irreverent comment. I was fascinated to read further that "no brother can be a . . . grand master unless he has been a fellow-craft before his election, who is also to be nobly born . . . or *some curious architect* . . .". At the risk of being sued for slander by the Royal Institute of British Architects, there can surely be no acute shortage of qualified candidates on this count alone.

Let us now return to the Master-elect, whom we had left standing before the Installing Master. I cannot help wondering how many others, like myself, having listened to the recital of the necessary qualifications for the Master's Chair, have hesitated both in modesty and unease of conscience before giving the expected unequivocal answer "I can" to the question "Can you, my worthy brother, undertake the mastership of this Lodge on these qualifications?" According to our personal proclivities, we have all, no doubt, felt able to

measure up to some of the requirements. Some must have felt that they were of good report and held in high estimation among their brethren even if they had qualms about claiming to be true and trusty. I imagine each one would have breathed a sigh of relief on hearing the second requirement, for we would certainly have proceeded through the established degrees and held the office of Warden, even if we had private reservations about our skill in the noble Science. Again, while we must all have been willing to undertake the management of the work (else we should not have been standing there), could we all equally claim to be able and well skilled in the Antient Charges, Regulations and Landmarks of the Order? Speaking personally, I might be able to persuade myself that, so far, the metaphorical crossing of fingers which had accompanied my assent derived in part at least from natural modesty, but we all have our Achilles heel; we all should know where we are most vulnerable. For my part, I should hate to think what the members of my family would say if they knew that I had given an unqualified assurance that I was "exemplary in conduct, courteous in manners, easy of address, and steady and firm in principle". Nevertheless, this is the standard of conduct that Freemasons are entitled to expect from those who become Masters and if, during the coming year, I fall appreciably short of this exacting standard, I hope someone will remind me of my undertaking. Please note, however, that I said "appreciably short"; I trust you will not be unduly censorious of the occasional flash of Celtic temperament.

Observe, too, that so far we have been concerned only with those qualities which the Master-elect must claim to have before he can even be considered a serious candidate for the Master's Chair. Before he can be installed, he is required to give a whole series of pledges as to what he will do and will not do when he becomes Master. Many of these are but extensions of obligations already entered into and indicate the kind of conduct one would expect of any true Mason. Indeed, it is interesting to note that the ancient charges and regulations which are read to the Master-elect are intended to govern his conduct in three separate capacities, and that these are precisely the same capacities which are covered in the charge given to the Entered Apprentice after his initiation. You will recall that on that occasion he was charged first as a Freemason, then as a citizen, and finally as an individual. It is in these same three capacities, albeit in the reverse order, that as Master-elect he is required to give his assent to the regulations. First, as an individual, on his initiation he had commended to him "the practice of every moral and social virtue". Having taken this advice to heart, he should, at his installation, find in the more detailed requirements no more than a logical extension of the former charge; that he should be a good man and true, and should strictly obey the moral law; that he should work diligently, live creditably and act honourably by all men, that he should guard against intemperance and excess, and that he should promote the general good of society and cultivate the social virtues. And I doubt whether any Master, throughout his life, can be deaf to the echoes of

the resounding phrases of the Address given to him at his Installation, including the injunction which he must lay on his brethren, and therefore exemplify in himself, that "by virtuous, amiable and discreet conduct" Masons may "prove to the world the happy and beneficial effects of our ancient Institution".

So much for the standard of individual conduct and behaviour expected of Masons throughout the ages. But if morality and virtue are ageless, there is a sense in which the responsibilities of citizenship are shaped by the times. There can be little doubt that in this respect the craft regulations take their tone from the age in which they were first promulgated. At a time when law and order were in danger of breaking down, when the monarchy and government were threatened by anarchy and revolt, it was but natural that Freemasonry should regard itself as a bastion of the established way of life. This outlook is reflected both in the Charge and the Regulations, and it is perhaps to be expected that the Master-elect should be required to conform to a rather more exacting standard than the initiate. The latter, you will recall, was enjoined to be exemplary in the discharge of his civil duties, to pay due obedience to the laws of the State, and never to lose sight of the allegiance due to the Sovereign of his native land. Maybe my imagination is playing me false, but I get the impression that even more is expected of the Master-elect. He is not only required to be a peaceable subject and to conform to the laws of his country; he is also required to do so *cheerfully*. It is not enough that he should promise not to be concerned in plots and conspiracies against government and that he will submit to the decisions of the supreme legislature; he must also do so *patiently*. Not only must he agree to respect the civil magistrate, but he must pay a *proper* respect. This, to my mind, is almost tantamount to requiring that the leaders of the craft should give unqualified, uncritical, even unthinking support to the established order of society. This may well have been completely justified in those early, difficult days; faced with danger from without, internal discipline must be strict and unchallengeable.

Had I been giving this paper a few brief years ago, I should have been able to claim that the position was now substantially changed; that the rule of law was universally accepted and that our established institutions were secure—a situation for which Freemasonry could have claimed its fair measure of credit. I could have gone on to say that, in view of the measure of stability achieved, there was less need for uncritical support. We still keep the peace and conform to the laws of the land, but to expect cheerful conformity in the face of all the petty frustrations created by modern legislation is asking a bit much. Against all temptation, I doubt whether the Masters of our Lodges would actively conspire against any government, but how many today would submit patiently to all its decisions? We genuinely respect our colleagues who are Justices of the Peace, but we are not above telling them what we think of their less palatable decisions.

In short, we had reached the stage where, although our support for our established institutions was undiminished, we reserved the right to criticise them—and very often did.

Had I been speaking a few years ago, I could well have left the matter there. But times are changing again—and rapidly. We are moving into an age when all authority is automatically challenged, when criminals are able almost to flout the law with impunity and when, as we were told so recently in this building by the Grand Secretary, “morality and discipline have become dirty words in our society”. I am not unduly worried about the challenge to accepted authority by the more intelligent of our younger generation; indeed, I applaud their wish to be more responsibly involved in the management of their own affairs. What does perturb me is the growth of self-avowed anarchy; the growing evidence that there are people amongst us deliberately working towards the complete breakdown of our society. In this situation, what is our duty as Freemasons in general and Masters in particular? Do we close the ranks, do we put our critical faculties in cold storage and avow our unqualified support for every aspect of the old way of life? I think not. I submit that, while our belief in the essential rightness of our society remains completely unshaken, we must still be prepared to examine its structure critically and with an open mind. Times are changing, and some long-cherished features of the establishment will inevitably change too. I believe it is our duty as Masons not to oppose change, but to ensure that, when it comes, it takes place within the framework of our fundamental beliefs, that is, without detriment to “the sacred dictates of Truth, of Honour, and of Virtue”. It is in this spirit that I, this evening, confirmed the regulations which defined my duties as a citizen.

It only remains to account for the third class—the regulations which prescribe the Master’s conduct within the body of Freemasonry itself. On his initiation he was reminded of the duties he owed to God, to his neighbour, and to himself; the values of Secrecy, Fidelity and Obedience was emphasised and he was advised to endeavour to make a daily advancement in Masonic knowledge. Having presumably profited by that advice, he is now faced, as Master of his Lodge, with more precisely defined responsibilities. In so far as they relate to the conduct of his own Lodge, they call for little comment; one would expect any Master worth his salt to seek to avoid private piques and quarrels, to be cautious in carriage and behaviour, courteous to the brethren and faithful to his Lodge. It might be as well, however, to remind Directors of Ceremonies—and indeed, all Past Masters—that in his own Lodge the Master is subject only to “the awards and resolutions of his brethren in general Lodge convened”. Some of the other requirements of a Master bear the imprint of those conflicts and controversies which marked our earlier history. W.Bro. Hewitt, in his Prestonian Lecture, 1967, tells us:

"As early as 1724 there is evidence that, in spite of the existence of Grand Lodge and many regular Lodges, clandestine masons, some calling themselves honorary masons, were being made and irregular meetings held. The frequent use of the expression 'regular lodges' in the Grand Lodge records pre-supposes that there were numerous 'irregular' ones."

In this situation it was clearly necessary to assert the authority of Grand Lodge and to denounce all irregularities and imposters. Accordingly, a Master was required to hold in veneration the original rulers and patrons of the Order, to respect genuine and true brethren, to discountenance imposters and dissenters from the original plan of Freemasonry, to pay homage to the Grand Master and strictly to conform to every edict of Grand Lodge. These, and the other regulations in like vein, we tend to regard as harmless survivals of a past age, still to be observed as a matter of course, but having little or no relevance to our own times. But not so fast—are we quite sure that all the trials and tribulations of the early days are behind us? There are still those who seek to "expose" Masonry, and the spiritual descendants of Samuel Pritchard are still with us. Not that we have any real cause for concern; a body which can emerge unscathed from exposure by television and treat the meddlers with the contempt they deserve has little to fear from "the uninitiated and popular world who are not Masons".

Even so, I have a slightly troubled conscience over the one regulation which, by today, is perhaps "honoured more in the breach . . .". It is the promise that no visitor shall be received into the Lodge without due examination and the production of credentials. Maybe we have become slack because the need to guard against intruders is less urgent than it was in days of old, but it was not always so. I still recall vividly my embarrassment when, shortly after the war, I paid my first visit to a Lodge in this Province. I was, perhaps, unfortunate in that its Director of Ceremonies was a well-known former city headmaster, for I was put through so searching an examination that it is a wonder I passed at all. In mitigation I should add that this occurred very early in my Masonic career and followed a period of inactivity caused by the aftermath of war. Be that as it may, I have to admit that my grading on examination could not have exceeded C minus. I was, however, given the benefit of the doubt, and it was thus that I was admitted into the circle of Freemasonry in this Province, where I have derived so much profit and pleasure.

I have kept one regulation to the last because it seems to me to epitomise all Masonic endeavour in that it sets a code of conduct so high as to be almost impossible of attainment and yet demands that we should never give up trying. It is the one which requires the Master "to propagate the knowledge of the Mystic Art as far as his influence and ability can extend". In spite of all the commendable

efforts which are made in this Province to help and encourage young Masons to expand their knowledge, I have a feeling that this is an aspect of our fellowship to which more attention needs to be paid. I doubt whether there are many retiring Masters who can claim to have completely filled this particular bill. For my part, I stand before you self-condemned—but let him who is without guilt cast the first stone.

These, then, are the duties of a Master. We may interpret them in our different ways according to our lights; we may have our minor reservations as to their relevance to Masonry as we practise it today; we may be only too conscious of our sins of omission on some counts. But these have served as a guide and beacon light to Masters throughout the ages; I only hope my own conduct in this Chair will not fall too far short of the standard implicit in the “Antient Charges and Regulations”.

THE PRESTONIAN LECTURE, 1969

EXTERNAL INFLUENCES ON THE EVOLUTION OF ENGLISH MASONRY

by

W.BRO. J. R. CLARKE, *P.A.G.D.C., P.G.Std.B. (R.A.)*,
Immediate Past Master, Quatuor Coronati Lodge, No. 2078,
Past Master, University Lodge, Sheffield, No. 3911,
Honorary Member, Britannia Lodge, Sheffield, No. 139
(Member of the Correspondence Circle of the Lodge of Research,
Leicester, No. 2429)

Introduction

The lecture as printed would take much too long to deliver so I shall omit many of the details. The theme is that as masons have always been a relatively small group of men living in a wider society, they have been subjected throughout their corporate existence to the pressures of contemporaneous thought and events. I give some examples of the effect of these at crucial point in Masonic history.

The beginning of the trade organisation of masons can be regarded as having taken place in 1355, though there was much stone building before then. This was shortly after the Black Death, with its far-reaching social and political consequences. In 1360 there was a royal impressment of nearly all the masons in the country to work on the building of Windsor Castle. The men in charge of this work were mainly from the south-west of England, perhaps because there was a flourishing school of masons at Gloucester at this time. William of Wykham was Clerk of Works at the Castle; John of Sponlee (in Gloucestershire) was Chief Mason both before and after the impressment; Robert of Gloucester is named as Warden of the masons until he was succeeded in 1361 by William of Wynford in Somersetshire. The need for a common code of usages by all who worked at the Castle may provide one reason why the two oldest manuscripts giving the history and usages of masons were written in dialects of south-west England. One emanated in 1390 from Llanthony Abbey near Gloucester, and the other about fifteen or twenty years later from a region somewhat to the north of this. Another reason for their production at this time may have been that in 1388 Richard II had issued a writ requiring that all gilds and brotherhoods should give an account of themselves. It is known that the writ produced a return from a Lincoln Gild of Masons in 1389 but this gives little information about the customs and usages of masons, whereas the west country documents (now known as *The Old Charges*) not only recount a legendary history but also set out a number of Articles and Points which a mason had to promise, on a Bible, that he would obey. One of these was that he would be true to God, Holy Church and All Saints.

The next version of the Old Charges extant is dated 1583 and, the Reformation having come, the injunction "to use no error or heresy" replaces that to be loyal to the Saints. A large number of similar versions followed very quickly, over one hundred in the next 150 years, and I suggest that their appearance was called for by the commencement of the acceptance of non-operatives in lodges of operative masons. The earliest English mention of the acceptance of a non-operative is in the records of the London Company of Masons. It occurred in 1621 but there is no suggestion that it was a new thing: it may easily have been started forty years earlier. It must be remembered that in those days any sufficient number of masons could form themselves into a Lodge and make masons without any external authority and the newly Accepted Masons would need copies of the Old Charges to enable them to do this. There is not time to go into the whole story of the transition from operative to accepted masonry: it has been truly stated that "it was the result of economic and industrial changes in which the Craft suffered a purely passive role". It therefore affords a good example of my theme.

The Establishment of a Grand Lodge

By the end of the eighteenth century there were many lodges of Accepted Masons in the country, especially in London. This can be accounted for by the development of "the coffee-house habit". A large number of these places appeared after the Restoration, more in London than anywhere else in the world, until it was said that at the end of the century a Londoner had only to go to the end of his street to find a coffee-house: and there were as many taverns as coffee-houses. There men met to hear and to discuss the news of the day and other matters. Gradually the various meeting places attracted a specialised clientèle, merchants meeting at one place (Lloyd's was an example), lawyers at another, and so on, each group frequenting its own house. Thus there developed a club habit and the custom of men meeting at stated intervals for conversation and other purposes. The prevalent spirit of enquiry, of which the foundation of the Royal Society in 1662 is evidence, helped the movement, many members of the Society figuring in the early lists of the Craft. It was also helped by the influx of masons into the capital for the rebuilding after the fire of 1666. Conditions were conducive to the expansion of Accepted Masonry.

I now suggest that the reason for the co-operation of the lodges in London to form a Grand Lodge in 1717 was the political state of the country, which made it imperative for Freemasons to protest their loyalty at this time. Ever since the Revolution of 1688 the Vatican had urged France to invade England and in 1708 it financed Louis when he sent a fleet with the Pretender and French troops on board to make a landing on the east coast of Scotland. This attempt at invasion failed but the antipathy of the Vatican to England continued. The Jacobite rebellion of 1715 was badly managed and easily suppressed but the Government feared a recurrence, suspecting Jacobites

behind every closed door. Only five months before the formation of Grand Lodge the Swedish ambassador was arrested in his own house, quite contrary to all diplomatic usage. His papers revealed that he and his fellow ambassadors in France and Holland were involved in a conspiracy to support a new insurrection with 12,000 Swedish troops. Later in the year another projected invasion of Scotland with the help of the Swedish fleet was only prevented by the deployment of the English fleet in the North Sea. In 1719 an armed fleet sailed from Cadiz, the Pretender being then in Spain, with regular Spanish troops on board. Storms dispersed it and only a small force could be landed in Scotland; this was defeated and forced to surrender. There were thus five invasions or threats of invasion in the dozen years between 1708 and 1719. The fears of the Government were entirely justified: masons were meeting in secret so naturally they were suspect. Whatever the truth of Anderson's story in the Book of Constitutions that Wren had been Grand Master and had forsaken them, it is certain that there was now nobody of influence or position to speak for them. Consequently it is not surprising that they met on 24th June, 1717, elected a Grand Master and held a feast in a semi-public place. An ordinary lodge meeting of brethren in a tavern or coffee-house could be completely private for such places had several small rooms which could be tiled, but a feast with a large number of participants was a different matter: their loyal toasts and loyal songs would be heard and would gain them credit. Soon the efforts of George Payne and J. T. Desaguliers induced men of good social standing to join them and the first of a series of noble Grand Masters was elected in 1721. In spite of this, the Duke of Wharton attempted to capture the Craft for the Jacobites after he had been irregularly elected Grand Master in 1722. He failed but the Society deemed it desirable that an influential deputation should wait on the Secretary of State for Foreign Affairs (and so responsible for anti-Jacobite measures) and, emphasising their loyalty to the sovereign, ask permission to hold their Annual Meeting at Midsummer. This was granted but the fact that such a procedure was thought necessary, that such a delegation could be assembled and was successful, shows that the decision to publicise the Craft in 1717 had been essential to their continued existence. In short, the establishment of Grand Lodge in London in 1717 was due, in my opinion, to the development of the social life of the city, to the freedom of thought and discussion in the seventeenth century, to the number of masons assembled in the city after the fire, and to the need for bodies of men meeting behind closed doors to show that they were good citizens.

Changes in the Book of Constitutions

The "New Constitutions" of the young Grand Lodge, adopted in 1723 to replace the Old Charges, showed another effect of the spirit of inquiry already mentioned. The Charge entitled "Concerning God and Religion" which formerly required a declaration against heresy, now only demanded a belief in God, without any further provision

about the mason's credal opinions. It opened the Craft to Theists of all creeds. The change could not have been effected if it had not been in line with and the direct result of contemporary thought. In addition to the freedom of general discussion in the clubs, there was also much more freedom of religious thought and expression here than on the continent, where it was forced underground. Throughout the seventeenth century there had been an examination of the foundations of religion which had resulted in a tendency towards Unitarianism. There had developed a toleration by the churches, including the established church, for other beliefs in God, which has a resemblance to that of the present time. This evolution of thought was reflected in the wording of the new version of the first Charge, which bore fruit quickly. There is incontestable evidence that within a few years Jews and other Theists were admitted to the Craft which had been, till that time, wholly or predominantly Christian.

The Vatican's involvement in the actions supporting the Jacobites and the masons' repeated declarations of loyalty to the Crown caused the issue of the Papal Bull of 1738, dated shortly after the Pretender had been in Rome, though the relaxation of the religious requirement of the Craft in 1723 has been adduced as a contributory cause. For two hundred and thirty years it has made it difficult for a Roman Catholic to be a Freemason.

The Origin of the Antients' Grand Lodge

It was the economic conditions which affected the development of the Craft in the 1750's, for they produced an influx of Irishmen into England in the middle of the eighteenth century. At this time there was prosperity in this country and the streets of London were "paved in gold" to those outside it. Conditions in Ireland were far worse and an appalling picture is drawn by the Irish historian Lecky:

"The famines of 1740 and 1741 . . . were followed by malignant fevers so that whole villages were laid waste . . . one third of the people in the county of Kerry had disappeared . . . It was estimated that in 1742 there were more than 50,000 strolling beggars in the country."

It was as great a calamity for Ireland as the Black Death had been for England in 1350. For several years in the middle of the eighteenth century the number of protestant emigrants from Ulster alone annually exceeded 12,000. Of course, only a small proportion of them came to these shores, the tide setting mainly westwards, but many arrived here and gravitated to the capital.

Whatever the qualifications and abilities of the immigrants, their first thought on arrival would be means of subsistence and they would take whatever jobs were available. Many of them were Freemasons and those who would talk about the Craft and eventually they formed lodges. The Premier Grand Lodge had not the power nor, apparently, the desire to prevent this: there had been lodges working

the Irish system in this country before this time. Eventually, in 1751, the Irish masons considered that there were enough lodges to justify the formation of a Grand Lodge "under the Old Constitutions": they did this and obtained recognition from the Grand Lodge of Ireland. At first there was no antagonism to, nor by, the Grand Lodge of England, the rivalry only developing later. It persisted for forty years, until the end of the century when again the political state of the country made united action desirable and this was one of the factors which led to the Union in 1813.

The End of the Eighteenth Century and Afterwards

The closing years of the eighteenth century were as full of incident as had been those at its commencement. The beginning of the industrial revolution and the publication of Thomas Paine's *Rights of Man* in 1791, led to a demand for electoral reform and to political unrest, intensified by events abroad. The loss of the American colonies was followed in 1789 by the French Revolution. There was a spate of formation of political clubs, such as the London Corresponding Society, so-called because it corresponded with the famous Jacobin Club of Paris which was started in the year of the Revolution. All these clubs, including the one in Paris, at first proclaimed "Reform and not Revolution is our object" but republicanism inevitably developed. The government came to fear Jacobinism as much as its predecessors at the beginning of the century had feared Jacobitism. There was issued in 1792 a proclamation against seditious meetings and publications and in 1794 the *Habeas Corpus Act* was suspended for seven years. In 1795 the *Treasonable Practices Act* made any defamation of the Sovereign or of the established government a high misdemeanour, and another Act of this year, the *Seditious Meetings Act*, prohibited meetings of more than fifty persons without notice to a magistrate. There are allusions in the Minutes of both Grand Lodges which show that they were much concerned at the state of the country and their own position therein. In May 1799 the Antients recommended to their Grand Master that he should

"prevent all public Masonic Processions and all private meetings of Masons or Lodges of Emergency on any pretence whatever and suppress and suspend Masonic meetings except the regular Stated Lodge Meetings and Royal Arch Chapters."

The Premier Grand Lodge reacted similarly but it seemed to be too late, for a Bill was already before Parliament which would put a stop to all masonic practices. It became law in July as the *Unlawful Societies Act* and it directed that certain Societies, such as the London Corresponding Society, should be suppressed immediately, while others were "deemed unlawful". The latter were those whose members were required to take an oath not required or authorised by law. Of course this applied to the obligations of Freemasons, and non-compliance carried heavy penalties. Fortunately, the two Grand Masters, acting together for the first time, were able to obtain the insertion of clauses

which stated that the Act was not to apply to regular lodges of Freemasons held before the passing of the Act, with the proviso that a certificate to this effect, with the names and descriptions of the members, should be sent to the Clerk of the Peace on or before 25th March every year. All was not well, however, for the exempting clause was not so comprehensive as had been hoped. Both Grand Lodges could, and did, continue to issue new Warrants for Military Lodges and for lodges abroad, but not for lodges at home. So it remained until 1817 when there was a revision of the *Seditious Meetings Act*, which gave exemption to all lodges of Freemasons, whenever warranted. The returns to the Clerk of the Peace had still to be made until an Act was passed in 1966 which made changes in a number of laws relating to offences and, among other things, nullified the 1817 Act. Thus was brought to an end the requirement which had been in existence for some 150 years.

The Union of the two Grand Lodges was effected in 1813 but, unfortunately, internal dissensions in the country over electoral reform followed soon after the peace produced by Waterloo: there was a recurrence of civil disturbance and it affected the prosperity of the Craft. The total number of lodges slumped to a minimum in 1840 but the improved economic situation in the Victorian era reacted on masonry and there began the steady increase which has continued ever since.

In our own time we have seen the influence of national events, for after each of two world wars there has been a bulge in the numbers of lodges and members. Many men returning from the services (like myself) were attracted to a Society which held promise of affording a continuation of the fellowship they had enjoyed in the services. We found it; and much else. More recently, the change in the humane tendencies of our national thought since our ritual was re-formulated after the Union has led to objections being raised to certain parts of our obligations, particularly by those who would denigrate us. This has resulted in permission being accorded for changes in the ritual. In course of time we may have further changes for, as I said at the beginning of the Lecture, we are brethren living in a wider society of men and it is inevitable that it should react on us. This is what I have tried to show has happened in the past.

Copies of the complete lecture in booklet form (3/-, post free) may be obtained from the Author, Tapton Masonic Hall, Shore Lane, Sheffield, S10 3BU, the proceeds being devoted to the Royal Masonic Hospital.—Ed.

KING SOLOMON AND HIS BUILDERS

by

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An invitation to address this Lodge is a great honour.

It is also a great challenge, for what is there that is new, that an ordinary Mason can say of Freemasonry?

As to its history, many learned scholars have studied ancient records, have reported their findings, and have propounded their theories. The ancient Chinese era of civilisation, the Gods of Egypt, Greek and other classical mythology, all these and more are involved in an attempt to prove the steps of development of Freemasonry from time immemorial up to its modern concept and practice.

Having made my attempt to profit from the labours of these scholars, I have a confession to make. I can't see the wood for the trees, and so must leave the intricacies of such learned research to be discussed and, possibly, to be appreciated only by those learned scholars who can understand them. But, as ignorance is no excuse in law, there is no excuse for Masonic ignorance where due enquiry and progress may lead to due explanation. If permitted, every Fellow-Craft could answer some of the questions that an Entered-Apprentice might like to ask.

Later in his Masonic career, a Companion in a Royal Arch Chapter could, if permitted, answer some of the questions that come to the mind of all Masons as they are raised to the Third Degree.

Possibly, acceptance into the higher orders of Masonry could have provided, for myself, answers to the many questions which I still ask.

So let our approach be simple, our facts recorded, and our own theories reasonable.

When we speak of our Ancient Brethren, the Builders, it is natural that the names of some of their leaders come first to our minds. So we think of King Solomon, of Hiram, King of Tyre, of Hiram the Craftsman of Tyre, and of others such as Prince Adoniram; and let us start with the minor king.

There still exists, as one of the oldest known pieces of Phœnician pottery, a Cyprus bowl, marked with the name of Hiram, King of Tyre.

Homer reported that of Tyre and Sidon, the latter was the more important, but as time went on Tyre outstripped its rival and became the most important city of the Eastern Mediterranean.

We hear of no Kings of Sidon, nor of Beirut, the only other rival seaport (which now takes the trade of the whole area, since sand has silted up the harbour of Tyre), but Hiram, King of Tyre, really ruled over all Phœnicia. In the building of the first great Temple at Jerusalem, he was the chief supplier. He used his authority for the felling of trees from the Lebanon, and for their transport to Joppa, the most convenient port for Jerusalem.

Phœnicia, some 200 by 15 miles in extent, including the mountains of Lebanon and thence down to the sea, lay immediately North of Palestine, but although slave labour was available for land haulage, the cedars and firs of Lebanon—the white mountain—were conveyed by sea in floats.

I have not found any authentic description of these floats, and cannot tell how they were navigated, but Phœnicia, although small in size, in its day was considered to be a great sea power. She founded colonies, the most famous one being Carthage, and she flourished for centuries as a major maritime trading nation.

Phœnicia was then the only country whose ships went beyond the Straits of Gibraltar, to sail south as far as India, and northwards to trade with Britain in Cornish ports. Her language was Semitic, not truly Hebrew, but closely related. Her prosperous trading included the manufacture of glassware and of woven stuffs, while she gained her greatest renown from her knowledge and application of purple dyes.

We are told that the Ancient Britons painted themselves with woad, a dye extracted from a herb still called woad, and still grown in Lincolnshire.

In the first century A.D. the process of distillation was discovered, and dyes were thus produced in Palestine and elsewhere. But for over a thousand years previous to the first century, the purple dye extracted from mussels was produced and used in the City of Tyre.

Slaves scoured the off-shore seabed and brought ashore great basketfuls of shell-fish, the mussel they called *hiluzon*; more slaves threw the contents of these baskets on to the millstones, which other slaves rotated to grind the mussels. The violet marrow in the liver of the sea-creatures spurted and drained between the millstones into troughs where wool and flax were thrown to be dyed.

The Hebrew research scholar, Shalom Asche, allows the word "mussels" to be used in the English version of his writings, but an expert in the modern dyeing industry informs me that these sea-creatures were molluscs and not the simple bivalve common to our own shores. The dye came from the liver, not from purplish shells.

Nearly one thousand years later, Cleopatra was to charm Antony, Cæsar and many others, with the aid of spun-silk clinging garments, made exclusively in Tyre, and dyed there with the royal purple.

The religion of Tyre was based on the male and female principles, commonly then associated with the names of Baal and Ashtaroth, or Astarte.

Although besieged in turn by mighty potentates, including Nebuchadnezzar (conqueror of Jerusalem and destroyer of Solomon's Temple), by Alexander the Great, and by others, Tyre held out until it had to surrender to the Roman, Severus, who made it a colony and granted it political freedom and its own constitution.

Frindly co-operation between King Hiram and King Solomon continued, with reservations, for over twenty years.

Note that it is not recorded that the King of Tyre was invited to be present at the celebrations following the completion and dedication of the Temple at Jerusalem.

Moreover, when, as a reward for such majestic help in this magnificent construction, he was offered some twenty cities in the land of Galilee, he went out from Tyre to see the gift, but they pleased him so little that his disappointment and indignation were expressed in no uncertain terms.

The Jewish historian, Josephus, tells us that in his day, the first century A.D., copies of letters which passed between Solomon and King Hiram were still preserved in the archives both at Jerusalem and at Tyre.

It may be noted that the Old Testament gives an alternative spelling of Hiram's name, that of *Huram*. Now AB, ABBA, and ABIFF all have the same meaning, simply "Father", and so some scholars have suggested that Hiramabiff was Father to King Hiram. All evidence contradicts this theory.

This wonderful craftsman Hiram was skilful to work in gold, in silver and in brass, in iron, in stone and in timber, in purple, in blue, in fine linen and in crimson—a truly remarkable list of achievements and interests in any age. His father had been a *man of Tyre*, a worker in brass, and his mother was of the tribe of Naphthali, so that he had some Israelitish blood in his veins, and was influenced to pay homage to Jehovah, as well as to the gods of his own country.

There was no idea of ONE GOD at this stage of history. Solomon himself, especially in his later years, worshipped many other gods, especially those of neighbouring countries, but it can be assumed that he built the Temple at Jerusalem to the glory of Jehovah, as his chief deity.

It is a remarkable fact that before the time of Moses up to the time of Solomon and later, although they had no concrete record in anti-polytheistic history, such as the life of Buddha, of Christ, nor of Muhammad, and although from time to time men worshipped many other gods, such as the Golden Calf, Moloch, Baal and others, these gods had their day and passed out of the sphere of influence.

And yet, helped by folk-lore, superstition, and faith alone, the Israelites never wavered in recognising that their Jahweh (or Jehovah) was always in their hearts the inscrutable, incomprehensible, yet almighty and eternal Supreme Being to whom all must submit, the Most High.

It is certain that Hiram the Craftsman was the designer of the two great pillars which stood at the porchway entrance to Solomon's Temple.

A newly accepted Mason pictures these pillars as decorative supports of the archway of the entrance to the Temple. Later, he learns that they were not supporting features, but that they were erected on the front of the pavement of the porch, standing distinct and apart from the main structure.

So they are usually shown on our tracing boards, and we can read (2 Chron., ch. 3, v. 17) "And Solomon reared up the Pillars *before the Temple*".

Further we read that they were *SET UP* as a memorial, and that they were considered finished when the network or canopy was *thrown over them*, as their final cover.

We accept Hiram, therefore, as a skilled designer, but not *necessarily* as an architect, although in modern ritual he is referred to as the *principal architect*. It is not heresy to question Masonic legends.

The name Hiram is given several meanings, "Exaltation of Life", "Whiteness" (remember that Lebanon signifies the White Mountain), and—strangely enough—a further meaning given is the same as that of the Hindu God, Shiva, "The Destroyer". The name is seldom given to a British child. In America, there are many Hiram. One has even read of a Hiram K. Hiram.

Incidentally, on a visit to our Leicester Masonic Library, I found a lexicon which informed me that "Hiram" was formerly the name given to the gavel used by the Worshipful Master in his Lodge.

Before passing on to King Solomon, we can find interest in another Hiram, Prince Adoniram.

I cannot agree with the scholars who assert that the "Adon" part of his name was really "Adonis", and that the cult of the ancient rites of Adonis and Astarte must have had a strong influence in his family and in his naming.

Adoniram was in charge of the thirty thousand Israelitish men called up to work, partly in Israel and partly in the forests of Lebanon, preparing and transporting cedars for the Temple. But he was no mere overseer. He was a mighty Prince of great importance, and may even have been *the* architect, or at least one of a *team* of architects who designed the Temple.

There is a legend that when King Solomon inspected the completed Temple, the only one he congratulated and praised was Adoniram, from whom he refused to accept any greeting other than as from an equal.

Meanings given to the name Adoniram vary from "The Lord God of Liberty" and "The Lord God of Whiteness" to "The Lord God who destroys". Let us forget Adonis and the Greeks, and accept Adoniram as Adonai Hiram. Adonai—*Lord, Holiness unto the Lord*—Hiram.

To return for a moment to Hiram, King of Tyre, we may note that of the half-dozen mentions of the word "masons" in the Old Testament, the first occurs in the Second Book of Samuel, Chapter Five, Verse eleven, where we learn that Hiram sent messengers to King David, (Father of King Solomon) and sent cedar trees and carpenters and masons and they built David a house.

And now to the most colourful of the builders, King Solomon himself. King Hiram of Tyre was the supplier, Hiram, the Widow's son of Tyre was the Craftsman, Prince Adoniram and others may have been the team of architects, but in the building of the first great Temple at Jerusalem, Solomon, King of Israel, was the *AUTHORITY*.

Saul, the first King of Israel, is usually depicted as a nomadic warrior, living in a tent. We picture David, his successor, firstly keeping the sheep, then occupied in campaigns in the field, and only later able to find time to survey Jerusalem from the roof-top of the King's house. King David and Jerusalem are not associated together with any historical event of national importance.

In contrast to the life of his predecessors, King Solomon appears to have spent the whole of his own life as a city dweller.

The Jerusalem which David ruled over may have been no mean city in its own day, but Solomon developed it with such outlay of wealth and of man-power that it became, as it remains to this day, one of the great cities of the world, and the King's House became the Royal Palace.

At a certain stage in the ceremony of every Festival of Installation, all Brethren under the rank of Installed Master are required to retire from the Lodge for a short time. On their being recalled, they are informed, by the Director of Ceremonies, that during their temporary absence, the Master-Elect has been installed in the Chair of King Solomon, as Master of the Lodge.

I wonder if any Brother ever pauses at this stage of the ceremony or at any other time, to ask, "Who was King Solomon? What was his appearance? What did he wear? What did he do? And why, at this particular moment, do Freemasons recall him, and him alone, from the history of by-gone ages?" And why do we speak of the Chair, and never of the Throne, of King Solomon? The purpose of this paper is to suggest answers to most of these questions.

As to Solomon's appearance, we are forced to rely on guesswork. No likeness, sketched by any artist of his time, has survived, and no archæologist can expect to make the sensational discovery of any buried coin bearing even a rough resemblance or primitive image of Solomon, who lived in the tenth century B.C., as, in spite of rumours concerning ancient China, the use of coinage is not proved to have occurred earlier than the *seventh* century B.C., three hundred years later.

A junior Mason soon learns to regard King Solomon as a Grand Master-Builder, as a source from which the Craft of Freemasonry has sprung, and as an historic and benevolent father-figure; but many Masons, even of long standing in the Craft, fail to associate him with anything other than the building of the first Great Temple at Jerusalem.

Solomon was indeed a mighty king, but a Worshipful Master is no monarch, and reference to him as a *reigning* Master is not approved today. Even while he occupies the 'Chair of King Solomon', he is not vested with the kingly power of one who sits on a throne, and he is not an autocratic ruler in his own right within his Lodge.

As there were three Grand Masters who presided at the building of the Temple, so it is a Masonic axiom that a Lodge is *ruled* by a triangle of *three*, while it is not perfect unless shared by seven or more.

King Solomon was neither saint nor prophet. He was, however, a man of many qualities, many interests, and many triumphs.

In modern times, Christianity, the generally acknowledged religion of this country, *shares* him with our own Fraternity, as an outstanding figure in the pre-history of both.

It must be stressed that Freemasonry is *NOT* a religion, except in so far that no atheist is permitted to become a member.

Until recent times, and until the distinction was made clear by the direction of our own Grand Lodge, it was considered by not a few within, and by a number of others outside our Brotherhood, that we could be classed as a kind of unofficial offshoot of the Christian religion.

On the other hand, there were those among the uninstructed and popular groups, who attacked Freemasonry as something dangerously political, something tainted by secret magic, something sinister, irreligious, something evil.

Without fear of contradiction, it can be asserted that not only can Freemasonry and Christianity co-exist, they can be *tangential*.

When I invested a Canon of the Church as Chaplain of my Lodge, he nodded approval on hearing me state that we were on common ground in recognising that the greater *did not preclude* the lesser.

King Solomon is shared as a common figure in the recorded traditions of the three great religions, Christianity, Hebraism and Islam. The Arab world claims Solomon, as it claims Abraham, as part of its own heritage and as an important influence in its history. Solomon is figured prominently in the KORAN, as one of the great prophets of the Lord, and as a mystic and a worker of magic spells.

Saul, the first King of Israel, who was *ACCEPTED* by God, and David, his successor, who was *CHOSEN* by God, were both anointed by Samuel, who died while David was still alive.

Solomon was neither 'chosen' nor 'accepted' by God. He became king only because his father, King David, had given a solemn promise to his wife, Bathsheba, that their second son (their first son having died in infancy) should succeed him on the throne; so Solomon was the first to *inherit* the title of King. His anointing was arranged by his dying father.

He was extremely fortunate in attaining to the throne at all, because it was claimed, in right of succession, by Adonijah, an older son of David by a different wife. At the time, Solomon was only a youth—in old-fashioned parlance, a mere stripling—so it seems certain that then, as in later incidents, he took no personal part in the fighting, but his supporters, loyal to the expressed wish of David, were strong enough to defeat the forces and aspirations of Adonijah. So Solomon, still a youth, whose father had given him also the name of Jedidiah, came to rule as absolute monarch over all Israel and Judea.

Unlike his two predecessors on the throne, Solomon was no warrior, either in heart or deed. His people had gloried in boasting that Saul had slain his thousands, and David his tens of thousands; but Solomon was a man of peace.

There were, of course, ever-present on his frontiers, clamorous and turbulent tribes, so that raids and skirmishes were frequent, but, owing to the strength of his own forces, the border situation was probably no more serious than was the case when the Romans, and later the English, built or made use of walls, fortress towers and encampments, in a vain attempt to keep out the Scots and the Welsh. Solomon fought no major campaign. Instead, his claim to fame rests on his having been a man of peace, a builder, a poet, a patron of the arts, a student of nature, a man of great wisdom, a learned and humane judge, and an administrator.

The cynics would overlook all this, and would consider only as his claim to fame, that of having been a great lover. Admittedly, it is written that he enjoyed the possession of some seven hundred wives (all princesses) and of some three hundred concubines.

These numbers may or may not have been exaggerated, but in either case, his vast and imposing harem constituted a *status symbol*.

a measure of his wealth and importance, rather than of unique sexual power. There is nowhere any record of his having fathered numerous offspring.

This large establishment was, however, much more than an expression of ostentation. It was a major factor in assisting the carrying out of his successful foreign policy.

He married a daughter of Hiram, King of Tyre, to ensure co-operation in the amassing of the vast amounts of materials to be used in the building of the Temple at Jerusalem, but his marriage to a daughter of the Great Pharaoh of Egypt brought about his main political alliance. For her, he built a special palace, which fact indicated the importance of his relations with Egypt.

It may be noted that there is something certainly not unique, but at least distinctive, about the name "Solomon". It is borne proudly today by many of the Jewish race, but as the name of king or commoner, it is now hardly known otherwise. An index of Shakespearean characters fails to include the name. Incidentally, this applies equally to most Old Testament names, including Hiram.

The word Solomon is derived from the Hebrew word SHELOMA, and directly so from its variation of SHALOM (S-H-A-L-O-M).

The meaning of the word is *PEACE*, and *Jerusalem* signifies "The Abode of Peace". Incidentally, a faithful Muslim calls the Heaven he hopes to reach, the "Abode of Peace". And so Solomon, prophetically given, by his father, David, the name of 'PEACE', was indeed no seeker of military conquests or renown.

It is surprising to learn, for instance, that his interest in plants and in animals was such that in his day, he was regarded as an authority, and his discourses on these subjects were received with the greatest respect for his knowledge.

He could be very human, even according to our modern conception of the word, and the mighty monarch could be even humble.

When, in the year 1837, the young Victoria, on being informed of her accession to the throne of our country, reputedly said "I will be good", she may have been thinking of King Solomon, who, on being asked to choose a gift from God, replied, "I am but a little child. Give me an understanding to discern Good from Bad, and give me soundness of judgment".

For many centuries, it was not questioned that Solomon was the sole author of all the Proverbs, of the Songs of Solomon, of the Books of Ecclesiastes and of Wisdom, as well as of all the Psalms of Solomon. We now find, however, a modern iconoclastic approach

to the authorship of these ancient writings. Other part-authors suggested include Agur, Son of Jakeh, and also King Lemuel, and it is now stated that it was the *renown* of Solomon, whose name became the *symbol* of wisdom and authority, which led to the giving of his name to the whole compilation.

This conception is strengthened when we note that the "Song of Songs", the most beautiful love-poem of all time, has as its Hebrew title, "The Song of Songs, which is Solomon's", or, alternatively, "A Song composed of a number of Songs".

It is a poetical expression of mutual love between a man and his mate, the man here represented by King Solomon, and his loved one by a Shulamite maiden.

To the Jews, and to authorities in the Christian Church in early times, the subject of physical passion was displeasing, so the Book was explained allegorically or mystically to represent the love of God for Israel, or for the Church, or for the individual soul. Indeed, the claim of the Book to be included in the Hebrew Canon was discussed animatedly, and was conceded only on the understanding that the words must not be interpreted literally.

The ancients said that Solomon spake three thousand proverbs, and that his songs were one thousand and five, but it must not be forgotten that he was much more than a poet and a sage. He was very much a practical man.

Becoming King as a youth, and reigning for some forty years, he must have died while still in his fifties, but during his reign he accomplished much. Not only did he build the Great Temple, the construction of which occupied seven years and upwards. He also built a great wall round the City of Jerusalem. Let us note here that this has no connection with the Wailing Wall, which is a relic of the outer wall around Herod's Temple, supporting the platform on which the temples were built.

For himself, he built a great house or palace, and it is not without interest that the building of this occupied *thirteen* years. He also had a special palace built for Pharaoh's daughter, as we have already noted. He constructed a large fortress which he called "Millo", and he built or rebuilt towns and villages, on the coast and inland, to help to further trade and to ensure national security.

Perhaps of still greater importance, following the example of Hiram, King of Tyre, Solomon built a navy, not a fleet of warships, but a carrier force for commerce. His own and Hiram's ships co-operated in sailing all the then-known trade routes, and not only ensured the transit of supplies of materials used in the building of the Temple, but also enabled fabulous amounts of gold and of general merchandise

to be brought from Ophir, from Egypt and elsewhere. As a result, the costliness and splendour not only of the Temple, but of all his Court, became known to all nations.

In his own day, the City was known as Jerusalem the Golden, partly on account of its obvious wealth, and partly because the local stone used in all its buildings was a tawny-coloured limestone which could give a golden appearance in bright sunlight, and again at sunset.

The Queen of Sheba was so impressed by reports of all this magnificence, that she came from what was then called the uttermost parts of the earth, to see it all for herself, and to bring gifts. Without comment, it may be assumed that these gifts were composed largely of the most valuable of her own country's assets, gold, frankincense, and myrrh.

It is interesting to note that to this day, in Ethiopia (or Abyssinia), tradition dates the original of its royal house from this historic meeting between King Solomon and the visiting Queen. One of the Emperor's titles, still often used today, is "The Lion of Judah".

But no country could continue to afford the extravagance and costliness of the huge harem, of the Temple and of all the royal building and ostentation. Taxes became more and more burdensome. The whole country became impoverished, and resentment grew.

Revolt was planned, and had Solomon lived but a little longer, he would have faced what his son and successor had to accept, the splitting of the kingdom by the secession of the Northern Tribes, whose rebellion was a protest, partly against royal extravagance, but even more so against the use of forced labour in the stupendous royal building programme.

Now, we may ask, how have the name and fame of Solomon come down to us, through the ages, masonically and otherwise?

First and foremost, in our Craft Lodges, we give his name to the Chair occupied by every Worshipful Master, and when we pray that our labours may be conducted in *Peace* and closed in Harmony, let us not forget that the name of Solomon means "PEACE".

Today, in Israel, the greetings of friend by friend is one word, "Shalom" (Solomon)—*Peace, peace be unto you*. Further East, greeting is given by "Salaam", a variation of Shalom, again *PEACE*.

Some thousand years or less after his death, it was said of him, "Consider the lilies, how they grow. They toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these".

In our own country districts, there can be found a perennial herb, named "Solomon's Seal". It is described as a thick-branched root-stock, with leafy arched stems. The large leaves form two rows, and the greenish white bell-shaped flowers hang from the lower side of the arch. It derives its name from its resemblance to that flower said to have a glory greater than that of Solomon, the Lily of the Valley.

Because he was not one to wage spectacular wars, Solomon has not been considered important as news. Literature has largely ignored him. Even Rider Haggard, in his novel "King Solomon's Mines", writes much about a modern search for a secret source of the King's treasure, but he has nothing to tell us about Solomon himself.

Few artists have drawn upon their imagination to depict his features. A Fifteenth Century painting by Piero della Francesca, of the Meeting of Sheba's Queen, shows Solomon wearing a patterned robe of gold. On his head is a wide-brimmed hat, not unlike that worn today by a Jewish Rabbi or a Roman priest. Only his famous judgment in the case of two women who both claimed the same child as her own—always known as *THE* judgment of Solomon—has been an inspiration to them in later times. This incident is the subject of one fine painting by the Italian artist, Georgioni. The picture can be seen in the Uffizi Gallery in Florence. Nearer home, there is a portrayal of the same subject by W. Dyce, in the National Gallery of Scotland, in Edinburgh.

As a political figure, it may be noted that Solomon's division of his Kingdom into twelve areas for administration, constituted a very early example of decentralisation of governmental authority.

Geographically, his name is commemorated by a group of islands in the South Seas, which were discovered by a Spaniard named Mendana, a devout Catholic, who, we may be sure, did not himself bear the name of Solomon.

It may be that when, from the sea, he saw the breathtaking exotic riot of colour of the vegetation, including the brilliant shrub now called *bougainvillea*, he thought of the glory that had been Solomon's, and decided to give to his discovery the name which we now know as the Solomon Islands.

All Freemasons can find rewarding interest in a visit to the Church of St. Mary, in the Norfolk village of Old Hunstanton, which stands on a recorded pre-Domesday-Book site.

The central light of the East window depicts, in coloured glass, five Old Testament figures, of whom one is King David and another his son, King Solomon.

Of still greater interest to us, a large and very beautiful stained glass window was given in 1924, and placed at the West end of the South aisle, by the Freemasons of Norfolk, in memory of Hamon le Strange, who died in 1918, having been a Past Grand Deacon of England, and for twenty years the Provincial Grand Master for Norfolk.

By the kind permission of the Vicar, the Rev. G. H. Muzzio, M.A., this window has been photographed for me. (Actually by the D.C. of a local Lodge, W.Bro. E. Swain.)

King Solomon is the central and largest figure. Above his crown can be seen the compasses riding the square, with the five-pointed Star of David occupying the space thus formed, the whole being surmounted by the words "Brotherly Love".

On his left, is Hiram, King of Tyre, above whose crowned head is the word "Truth", while to the right of Solomon there stands Hiram the Artificer, intent on studying the accuracy of his designs. Above his head, we see the word "Relief".

Brotherly Love, Relief, and Truth—*Masonry*.

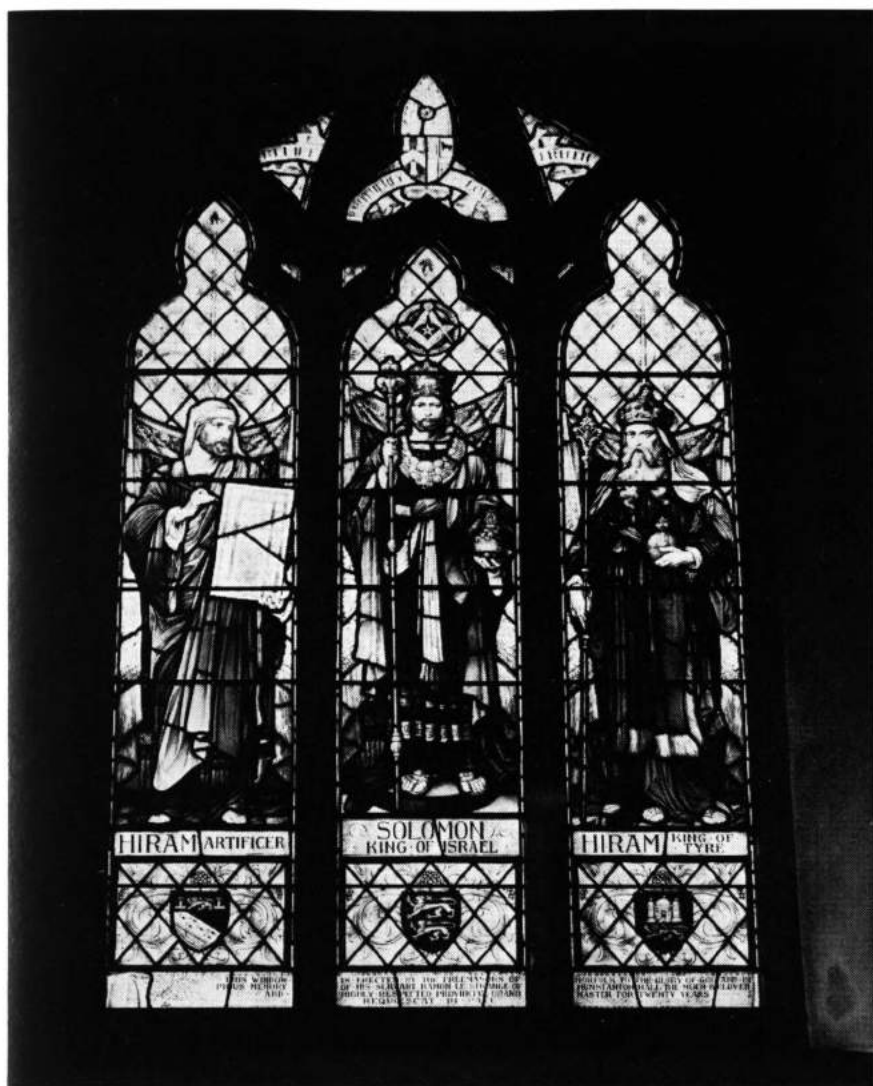
The whole window is most beautiful in its colouring and in its artistic design, and it may be noted that from the west wall, our three Grand Masters are all looking towards the East.

King Solomon appears in rich splendour and in vivid colouring in another portrayal, this time one of great historical interest. In the Hapsburg Museum, in Vienna, there can be seen the magnificent crown first worn by the mighty Emperor Charlemagne, the thousand-year-old crown of the Holy Roman Empire. (Later, this was largely worn by the Hapsburg family, until the Holy Roman Empire was dissolved in the year 1806.) It is of helmet shape, and, at first sight, appears to be a mass of gold and of priceless gems. On closer inspection, one finds a series of eight plates or plaques, four of these being richly jewelled throughout, while the other four are pictorially decorated and jewel-surrounded. Of these latter four, one depicts Solomon, signifying wisdom and royal splendour.

Dr. Manfred Leithe-Jasper, in charge of the Museum, has kindly furnished me with some details. He reports that over the King's head are the words "Rex Saloman".

Solomon is holding in his outstretched hands a long serpentine-like scroll, on which are the words "Time Dominum, et Recede a Malo". (*Fear the Lord, and shrink from that which is evil.*)

Whereas all modern portrayals of the King depict him in long flowing robes, Dr. Leithe-Jasper says that in the panel of this crown,



WEST WINDOW, CHURCH OF ST. MARY, OLD HUNSTANTON

*Photograph reproduced by courtesy of
Bro. E. E. Swain, The Norfolk Camera Centre*

Solomon is given a costume not by any means contemporary with the time of Charlemagne, and certainly not in keeping with anything other than the fanciful creation of a colourful imaginative artist as to the apparel worn by a monarch during the life-time of Solomon himself, who is pictured wearing a short gem-encrusted jacket and a cloak. He is fitted with laced boots up to his calves, and he wears an indefinite crown-like headgear. It is all somewhat reminiscent of the apparel of a harlequin.

Now from this priceless museum treasure, let us move on to a flight of my own fancy.

When His followers revered Christ as the Son of God, the Romans took little interest. They had so many gods of their own that they could afford to be tolerant. One more or less meant nothing to them, while they found the theological arguments amongst the priestly sects of the Jews to be unworthy of Roman notice, still less so of Roman action.

But when He came to be called King of the Jews, it was another matter. Although the very idea of any challenge or threat to Roman authority could not be taken seriously, yet this title of King could be considered as a mark of disrespect to Cæsar, even as a rallying cry for rebellion of the subject race: a matter of treason.

So they decided to put a stop to any possible revolt at its very beginning. They tried Him, but found no fault in Him.

Their first following reaction was to make a demonstration of Roman authority by protecting Him from the mob stirred up by the local priests—and here may we point to a fact seldom recognised, that few, very few, indeed only a small local group of people, had any immediate association with, and responsibility for, the events leading to the Crucifixion.

Then the Romans had second thoughts. They remembered the history of Jerusalem, and were mindful of that great Solomon whose wealth and splendour had been matched only by his power as a great monarch, whose far-reaching alliances had given him influence over so much of the Eastern world.

And this Jesus Christ, as the Jews informed them, was, through his father, Joseph, a *direct descendant* of that mighty potentate, the fabulous King Solomon, whose father had been but a humble keeper of the sheep.

Was it possible, that this Jesus, also of humble birth, the son of an ordinary carpenter, might become in time, if the Jewish nation were to accept him as their king, another powerful Solomon, a rival power in the East!

Was this an omen of the fulfilment of the prophecies of which they had heard? The Romans believed in omens and in prophecies. They washed their hands of him, and let the local priests settle the matter, from the Roman angle, once and for all.

To return from conjecture to fact, it was with interest and delight that I noted, in a list of Brethren applying for membership of the Correspondence Circle of the Lodge of Research, No. 2429, the name of a Brother who is a Member of King Solomon Lodge, Io. 378 (G.L.C.).

One final point of masonic interest. In our first tracing board, we see depicted two parallel lines touching a circle. These lines are now said to represent Moses and King Solomon.

To return to Lebanon, we must not comment on the anguish of its present political and national anxieties. We may note, however, that, owing to the ravages of time and of weather, with—until recently—no application of the principles of forestry, the mighty forests of cedars and of firs have been reduced to small sheltered and preserved groves. Moreover the very name of Tyre has gone. A recently published atlas gives the modern name of Sidon as “SAIDA”, and today’s name of Tyre as “SUR”.

And now, as I leave you with the greeting of “SHALOM”, *Solomon, Peace, Peace be unto you*, my prayer is that the whole world will ever be able to say of us, in words once used by King Solomon himself,

“O WONDERFUL MASONS”.

W.BRO. REVD. J. R. H. PROPHET, *Prov.G.Ch.*, said:—

I thank Bro. Porteous for a candid but kind commentary on what it is possible to know of Solomon, with all his defects as well as excellencies. He was not willing to “whitewash” the name behind the man because of its association with and usefulness to Masonic symbolism.

Personally, I have always been glad to find that it is not the character of Solomon which is the prime factor in Freemasonry, but his eminence as the man who, as ruler, organised the building of the Temple, which was the inspiration of his father, David. It is good, also, to stress the contribution of the builders, from whose co-operation and skill we receive, in the Biblical record, lessons in wisdom and fraternity.

W.BRO. L. J. KING, *P.P.J.G.W.*, said:—

I have listened with much interest to Bro. Porteous' admirable Paper, and I venture to offer a comment on King Solomon.

The opinion of theological scholars concerning Solomon and his reign appears to follow on these lines—that while tradition admires his glorious reign, the final evaluation given is not favourable.

For one thing, his fiscal policies laid such a heavy burden of taxation and forced labour upon the populace that the freedom-loving peoples, particularly in the north, insisted that his son make a radical change of policy. When this change was not promised, the kingdom was split into two parts.

The importation of foreign religious cults was not in accordance with Israelite traditions, and there were those who would not put up with it without criticism. For this reason the author of the Book of Kings gives his final assessment of Solomon's reign:—

“So Solomon did evil in the sight of the Lord, and did not wholly follow the Lord, as David his father had done.”

The division of the kingdom into two parts, a Northern Kingdom and a Southern Kingdom, was the first stage in a series of catastrophies which befell the realm of David. It is interpreted as a judgment of God on the policies of King Solomon.

If I may add a personal opinion, it is this—that for all Solomon's ability, especially in business, for example his monopoly of the trade in horses and chariots between Egypt and Syria, and the exploitation of the copper mines, he fell short of the greatness of his father, David, who in spite of his failings had the two essentials of genuine greatness, humility and repentance. These qualities seem to have been lacking in Solomon.

I was also interested to hear Bro. Porteous refer to the extraction and use of natural dyes. A friend of mine, resident in the Isle of Man, who is an expert amateur dyer and weaver, informs me that she uses the indigo plant from India for obtaining blue dye, and for purple she uses logwood from Brazil, which must first be treated with alum.

THE CENTENARY OF THE COMBINED PROVINCES OF LEICESTERSHIRE AND RUTLAND

celebrated at

THE ANNUAL COMMUNICATION OF THE PROVINCIAL GRAND LODGE, 1969

(On October 30th, 1969, the Annual General Communication of the Provincial Grand Lodge was held at Freemasons' Hall, Leicester; and it marked the celebration of the Centenary of the Union of the Provinces of Leicestershire and Rutland. The Provincial Grand Master, R.W.Bro. Brigadier C. B. S. Morley, C.B.E., T.D., D.L., was supported by W.Bro. W. G. Fox, T.D., D.L., M.A., J.P., P.J.G.D., Deputy Provincial Grand Master, W.Bro. J. E. Foister, P.J.G.D., Assistant Provincial Grand Master, and the Provincial Grand Masters for Lincolnshire, Northamptonshire and Huntingdonshire, Cheshire, Nottinghamshire, Warwickshire, Surrey and Derbyshire; also the Chairmen of the R.M.I.G., the R.M.I.B. the R.M.B.I., and the Royal Masonic Hospital, the Grand Secretary, sixteen Deputy and Assistant Provincial Grand Masters and Provincial Grand Secretaries representing the six neighbouring Provinces, twenty-one other Grand Officers, many Provincial Grand Officers, Masters and Wardens of Lodges and other Brethren—a total attendance of 480.

The proceedings in the Oliver Temple were relayed by close-circuit television to an overflow assembly in the Holmes Temple.

In his report, W.Bro. J. S. Orr, Provincial Grand Treasurer and Chairman of the Leicestershire and Rutland Masonic Charity Association, announced donations to the Central Masonic Charities amounting to £7,950; and W.Bro. D. J. Clarkson, Master of St. John's Lodge, No. 279, handed to R.W.Bro. Sir Eric Studd, Bt., a cheque for £2,966, the proceeds of the Centenary Appeal Donation to the Royal Masonic Hospital.—*Ed.*)

ADDRESS BY THE PROVINCIAL GRAND MASTER

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

In 1774 Colonel Sir Thomas Fowke, a member of an old and distinguished local family, then living at Lowesby Hall in this County, was appointed as the first Provincial Grand Master for Leicestershire. (And here I would mention that the recent acquisitions on display in the ante-room to this Temple are the gift of his descendant, Sir Frederick Fowke, the fourth Baronet. He is not, himself, a Freemason, but he did go to school in Rutland.) Two years later, in 1776, the Hon. Robert Boyle Walsingham, R.N., fifth son of the first Earl of Shannon, whose descendant, Lord Shannon, the Provincial Grand Master for Surrey, is—I am delighted to say—with us today, was similarly appointed for Rutland.

R.W.Bro. Walsingham had been the first Provincial Grand Master for Kent, from 1770 to 1774, but I cannot in all truth suggest to you that this second appointment for Rutland was an onerous task. In fact he and his three successors, one of whom was the redoubtable Hippolyto da Costa, had no Lodges under their supervision. R.W.Bro.

Walsingham, when Captain of H.M.S. "Thunderer", lost his life at sea in 1789, his ship foundering in a gale in the West Indies.

The Walsingham Lodge, No. 2148, in the Province of Kent, is the fortunate possessor of a portrait in oils of R.W.Bro. Walsingham, and this Province is very much indebted to the Brethren of that Lodge for permission to make a photographic reproduction, which is displayed on the wall of the main staircase leading from the mezzanine floor to this Temple.

Looking back, along the corridors of time, we arrive at the year 1869, when R.W.Bro. Earl Howe was the Provincial Grand Master for Leicestershire. That year was a memorable one, the Centenary of which we are celebrating today.

On the first Tuesday nearest to the full moon in the month of September, 1869, the Deputy Provincial Grand Master, Bro. William Kelly, presided at a Communication of the Provincial Grand Lodge in Oakham, during which he consecrated the Vale of Catmos Lodge, No. 1265, and installed its first Master. What he had to say on that occasion is on record in our Provincial Library for all to read.

The official approval by Grand Lodge for the amalgamation of the two Provinces, to take effect from that day, referred to the 'annexation' of Rutland by Leicestershire. They were very brave words indeed, for nowadays such a statement would produce an explosion that would be heard to echo, and re-echo, through the four quarters of the Province, and beyond! Rash men have attempted this exercise in more modern times and have been vigorously repulsed by the serried ranks of the good people of Rutland.

A month ago, in this building, in the presence of some one-hundred-and-twenty Brethren. I had the pleasure and privilege of presenting a Centenary Warrant to the Vale of Catmos Lodge, and there could have been no happier occasion. The Lodge battled on for ninety-six years as the sole representative of Freemasonry in Rutland. It has had its successes and its failures and, like all those of some antiquity, it has experienced many vicissitudes of fortune. In its earlier years the eighteen miles from Leicester to Oakham presented a feat of considerable physical endurance for many Brethren; indeed distance may have encouraged some of our Rutland Brethren in a feeling of isolation from the Headquarters of the Province. Happily, I think I may say that if that was so at one time it is certainly no longer true today. The consecration of the Old Oakhamian Lodge four years ago, drawing its membership, as it does, from many Provinces, has contributed materially to the close and happy association which now exists between the two Counties. Both regard themselves as members of one Masonic family, even though the Vale of Catmos Lodge still confesses to a sneaking feeling that we ought to be known as the "United Provinces"; but that is an argument into which I prefer not to be drawn!

Today, Brethren, marks an epoch in the life of our Province, but I suggest to you that it is also an opportunity to project our thoughts forward to the responsibilities of the future. As I said to the Vale of Catmos Lodge at their Centenary Meeting, after all is said and done the past with its memories is beyond recovery and, of necessity, must take care of itself. The future is ours to define, not made any easier, I realise, in the restless society of today which would surely profit by a wider acceptance of the principles which govern our Institution.

It has seemed to me that at times there is some confusion of thought in Freemasonry between tradition and expediency. Tradition is a splendid thing, but it must be accepted by our Brethren with conviction and not just from a vague sense of the sacredness of antiquity. Evolution is not disloyalty to a system; it ensures that system's continuity. To resist worthwhile change in a rapidly changing world, under the guise that Masonic tradition frowns upon such a course, is to invite eventual stagnation and even decay.

We enter the second century of the combined Provinces with an increase of sixteen Lodges and two Royal Arch Chapters in the last nine years, and with another three Lodges under active formation; two in the County and one in the City. Perhaps it would not be an exaggeration, or immodest, to suggest that this betokens a forward looking policy by the Brethren, and a determination on their part to ensure that those who follow us will be as fortunate in their inheritance as we have been in ours.

Contemplating a fitting manner in which to mark this Centenary it occurred to me that it offered an opportunity to recognise long years of faithful service by some of our most senior Brethren who, although continuing an active interest in the Craft, might justifiably feel that they have run their promotion course.

I am sorry that illness prevents a number of them from attending today and as some of them who are here are no longer in the first flush of youth, with mobility presenting its problems, I shall not ask them to come forward to be invested. It will give me great personal pleasure to invest them where they are now seated, and I want them to know that this further promotion, in the Autumn of their years, signifies the respect and affection in which we hold them.

For me, it is a privilege to preside at this splendid gathering, which I believe constitutes an all-time record of attendance, and I would like to take advantage of the occasion to thank all my Brethren for the innumerable kindnesses which I have received at their hands in forty-three years as a Freemason, and for their friendship, encouragement and loyalty during my eleven years as their leader.

CONGRATULATORY ADDRESS

by

R.W.BRO. J. W. STUBBS, *P.J.G.W., G.S.*

R.W. Provincial Grand Master and Brethren, and those in particular whom the Provincial Grand Master has just promoted in celebration of this great occasion, a congratulatory address has a formidable sound and may well have struck terror in the hearts of those who have read the agenda and seen it sandwiched between the pleasure of promotion and the utility of representation on the Committee which runs, and seems, indeed, each time I come to Leicester to have expanded, this magnificent Hall.

History relates that when Queen Victoria attended by a numerous retinue came to see the new Law Courts in the Strand her Judges offered her a congratulatory address in the draft of which the Lord Chief Justice was to say, "Conscious as we are of our infirmities": one of his Chancery colleagues, a mere stripling of 80, insisted on amending this to "Conscious as we are of each other's infirmities". I am conscious not so much of my infirmities as of my inadequacy to add appreciably to what has been said by your, R.W. Provincial Grand Master, on the history of a hundred years of Masonic conjugal felicity between Leicestershire and Rutland: in that time the number of Lodges in Rutland appears to have doubled itself and in Leicestershire to have increased from six to fifty-three, a sum of multiplication which I will leave to those who understand a slide rule as well as a twenty-four-inch gauge to work out. You have, I think, been prudent, R.W. Provincial Grand Master, not to refer to what, on the matrimonial analogy, I can refer to only as broken engagements or even bigamy: the first Lord Ranelagh was Provincial Grand Master not only for Leicestershire and Rutland, but also for Nottinghamshire and Derbyshire; Sir Frederick Fowke was less ambitious as he had only Wiltshire in plurality, and you did not mention, I think, that Earl Howe, after successfully surmounting three years as Deputy Grand Master, nine as Provincial Grand Master for Warwickshire, and thirteen for Leicestershire, found that only a single year of Rutland as well was too much for him, for he died in 1870.

Your later predecessors, successors to him in title, have I am glad to say found the combination less swiftly lethal and there has been a succession of long occupancies to which the combined Province must, I am sure, owe much of its steady progress and stability.

Your neighbours in Northamptonshire and Huntingdonshire got in ahead of you with the name England's Centre for a Lodge, but in a very real sense as a Province you are England's centre. You stand too in history at a truly focal point, for it was at your Bosworth that the Middle Ages expired with the death of Richard Plantagenet and all our modern troubles came in with the Tudors, descendants, how-

ever indirectly, of your John of Gaunt. What else in history can I mention? Simon de Montfort, Earl of Leicester, practically invented Parliament, so let us pass him by in silence. A little earlier, for readers of Scott, Ashby-de-la-Zouch was very much in the news for tournaments, and it would be fair to say that on the Rugby fields of Leicester and Loughborough the same spirit is still evinced.

So we come to the present, and as you have suggested, R.W. Provincial Grand Master, we must look forward as well as back: Masonry should not, and cannot afford to be, purely static: if it could, we should still have two Lodges in Leicester, one each at Ashby-de-la-Zouch, Hinckley, Loughborough, and Melton Mowbray, and certainly no Devonshire Court at Oadby. Our Masonic life would still be bound up in enormous meals from time to time, and prolonged speeches on every occasion. It is good to think, and I believe this most devoutly, that Freemasonry has evolved in the last hundred years, and while every individual change may not have been a hundred per cent. to the good I am convinced that overall the changes have been for the better: among individual Masons I believe that there is a higher level of compassion and sympathy, less certainty of being right about everything always—and saying so however inappropriate the occasion. We find a greater readiness, if not to see the other Brother's point of view, at least to concede that he may have a different point of view from one's own. It is the widening of this attitude of mind, translated into conduct, that makes one confident for the future of Freemasonry. We must, however, not relax our efforts towards progress or allow ourselves, under the delusion that we are enjoying the fruits of freedom, to become just another dining club or source of fringe benefits in a welfare-ridden society. Masonry is a system of morality and morality entails discipline, both of them dirty words in the outside society of today, and it is on these two qualities more than anything else that the future of the Craft rests: there can be no doubt that in Leicestershire and Rutland over the last hundred years the example, R.W. Provincial Grand Master, of yourself and your predecessors has served the combined Province well: long may it so continue: may prosperity, happiness and peace attend this Province and all its members till time shall be no more.

In proposing the Toast of the Provincial Grand Master at the dinner which followed the proceedings, W.Bro. K. D. Iliffe, Past Master of St. John's Lodge, No. 279, the Mother Lodge of the Province, spoke of leadership in the following striking terms, which are well worthy of preservation.

"Brethren, we live in an age, and at a time when, as never before in our history, has there been such an insistent and persistent clamour for, and indeed acceptance of, radical changes in our social attitudes. When the repetition of fictitious images, comments and

statements both on television and in the popular press, can so easily and so malignantly misguide and mislead people (and especially young people) into accepting illusion for reality in both moral and social behaviour, which can initiate a subversive course against established standards of conduct, and even law and order. It is a time when old-established institutions, principles and leadership are constantly and openly challenged, where purity and virtue are often ridiculed as unprogressive, and where some so-called progressive ideas are contaminating, corrupting and spoiling long accepted standards of decent and disciplined behaviour—and where, unfortunately, people in influential positions allow themselves not only to be carried along by these ideas but actively encourage their progress.

In these times of change, and against this tide of permissiveness, the principles and the discipline of Freemasonry remain firm and unshaken; but the care and responsibility of leading, guiding, and indeed defending our order through this period which really is touching, affecting and influencing all our lives and affairs, demands leadership, wisdom and foresight of a very high order to discriminate against any change which does not preserve and enhance the principles and tenets of the past, which have already stood the long test of time”

THE SELF-ORDAINED ENEMIES OF FREEMASONRY

by

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PART II

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CHAPTER 4

POLITICAL ENEMIES

As R.W.Bro. R. Hepburn says (Trans., Masters and Past Masters xi, 280):

... "Freemasonry is a philosophy which cannot exist side by side with certain ideologies. Either the latter must sink or Freemasonry must be banished. Freemasonry stands, and has always stood, for freedom of political thought: for freedom of religious thought: for personal freedom within the law: for the dignity, importance and worth of the individual: and for the worship of the Great Architect of the Universe."

Such a plan is opposed by dictators and thus it is that Mussolini and Hitler did not, and Franco and other authoritarian protagonists of political systems such as Communism do not, permit Freemasonry to exist in their territories.

There were political as well as theological motives in the Roman Catholic proscription of the Order as has been indicated already.

It is worthy of mention, perhaps, that there was a widespread rumour that Freemasonry caused the start of the 1914-18 Great War. The rumour which is said positively to have started with a Father Puntignam, a Jesuit of Sarajevo, was that the assassination of Austrian Archduke Ferdinand in Serbia was the direct result of Masonic plans financed by French Masons.

An International Masonic Association in Paris in 1917 adopted the following principle:

... "Solidarity is the basis of civilised society. Each nation takes part within its own boundaries in the common work of humanity in which rights and obligations play equally important parts."

The adoption of this principle by the League of Nations led to widespread statements that Freemasons controlled the League. It was pointed out that the foreign ministers of Britain, France and Czechoslovakia were Freemasons (but omitted that a number of other foreign ministers were Roman Catholics).

After World War I, too, the German General Erich Ludendorff organised a group that went around Germany making speeches and issuing tracts opposed to Freemasonry.

The Morgan Affair

No reference to political opposition to Freemasonry would be complete without mention of the American 'Morgan Affair'. In this regard I quote Bro. Alphonse Cerza writing in Illinois Grand Lodge Service Letter No. 44:

.. "The worst event in this short recital of antagonism to Freemasonry is what is sometimes called the 'Morgan Affair' but which is really the period of the Anti-Masonic Political Party. It all started with the appearance of William Morgan, an itinerant worker, coming to Batavia, New York. He convinced his employer that he was a Mason and visited Lodge, became proficient in the ritual, and was active in the activities of the Lodge. As the result of a number of things, such as his name being taken off the petition for a Chapter, failing to receive help, and the Masons beginning to question his true membership because of his improper habits and conduct, he announced publicly that he was writing a book exposing the secrets of the Masons. About this time he was arrested for several offences but was discharged. He was last seen alive being forced to enter a coach. It later turned out that he was taken to an abandoned fort but no one has ever been able to find out what happened to him after that. His disappearance caused quite a stir. Some time later a dead body was found on the shore of a nearby lake and the inquest found that it was Morgan's body; but a later inquest made at the insistence of a Mrs Munroe disclosed that it was her husband's body. There were many rewards offered for information leading to finding Morgan, but of no avail. The politicians of the period were looking for an issue. They found it in the disappearance of Morgan. Local groups were formed in New York. Within a short time the Anti-Masonic Political Body was formed on a national scale. At two presidential elections they offered candidates for the offices of President and Vice-President of the United States. During this period, from about 1826 to 1835, the political activity of the Party caused many Lodges to close their doors. In Illinois complete darkness existed; all Lodges closed and the first Grand Lodge of Illinois, formed in 1822, went out of existence; the present Grand Lodge was formed in 1840."

CHAPTER 5

FACTIONAL ENEMIES

In this category of opponents of Freemasonry are included books, pamphlets and tracts, newspaper articles, exposures of Masonic ritual, anti-Masonic organisations, etc.

The Exposures

Following the founding of the first Grand Lodge in 1717 Freemasonry was, to use a modern juvenile word, 'in'. Anderson used these words (A.Q.C. vii, 115):

- . . "Now Masonry flourished in Harmony, Reputation and Numbers; many Noblemen and Gentlemen of the first Rank desir'd to be admitted into the Fraternity, besides other Learned Men, Merchants, Clergymen and Tradesmen, who found a Lodge to be a safe and pleasant Relaxation from Intense Study or the Hurry of Business, without Politicks or Party."

Freemasonry "was praised by friends, lampooned and besmirched by enemies, and each one probably of all those who heard or read of this new fancy, desired to know something more about it. The desire proved a stimulus to the production of a large number of so-called 'Disclosures' or 'Exposures', in the form of tracts or in the public press. While these varied very much in detail, they one and all professed to reveal the origin of Freemasonry, its history, objects, ceremonial and secrets, the study of which was declared to be 'a safe and easy method . . . by which a man may obtain admittance into any Lodge, without passing through the form required, and thereby save a guinea or two in his pocket (J. & B.—1762)', so writes J. T. Thorp in Leics. Reprints, vi, 9.

"These 'exposures' appeared in shoals", continues Thorp, "for wherever a demand for any article arises, there is almost sure to be a supply forthcoming sooner or later. There were at that time charlatans and unworthy Brethren of the Order, ever as there were unworthy members of every other Society; and from the various titles and the number of editions which followed one another with great rapidity, the publication of these pamphlets must have been a widely-spread and lucrative business.

"The following are some of the titles under which these 'catch-penny' 'exposures' were issued, many of them being extensively advertised in the public press of the day. The date given is in each case that of the publication of the first edition.

. . A Mason's Examination	...	...	...	1723
The Secret History of the Free Masons	...	...	...	1724?
The Grand Mystery of the Free-Masons Discover'd	...	...	...	1724
Mason's Confession	...	...	...	1727?
The Mysteries and Motions of Free-Masonry Discover'd	...	...	...	1730
The Mystery of Freemasons	...	...	...	1730
The Puerile Signs and Wonders of the Free-Masons	...	...	...	1730
The Perjured Free Mason Detected	...	...	...	1730
Masonry Dissected	...	...	...	1730
The Secrets of Masonry made known to all Men	...	...	...	1737
The Mysterious Reception of the . . . Freemasons	...	...	...	1738
Masonry Further Dissected	...	...	...	1738
The Secret of the Order of Free-Masons	...	...	...	1738
The Free Mason Examin'd	...	...	...	1754

A Discovery of the Secrets of Masonry	...	...	1755
The Secrets of the Free-Masons revealed	...	...	1757?
A Master-key to Free-Masonry	...	...	1760
Jachin and Boaz	...	...	1762
Hiram, or the Grand Master Key	...	...	1764
Every Young Man's Companion	...	...	1765
Shibboleth, or Every Man a Free Mason	...	...	1765
Solomon in All His Glory	...	...	1766
Mahabone, or the Grand Lodge Door Open'd	...	...	1766
Tubal Kain	...	...	1770?
The Free Mason Stripped Naked	...	...	1770?

"Although of many of these several editions were published, some of them are now amongst the rarest of Masonic curiosities", concludes Thorp.

(But one might add, many have been available to Masonic students by the Lodge of Research, Leicester. Bro. J. T. Thorp edited and supplied introductions and notes to the more important ones which were published by that Lodge under the title *Masonic Reprints*.)

France also had a large number of exposures of which the most important were *L'Ordre des Franc-Maçons Trahi* (1745) and *Le Maçon Demasqué* (1751).

German translations of the English and French exposures abounded.

It should be mentioned perhaps that the high sales of some English and Continental exposures arose through their purchase by regular Freemasons for use as rituals. No official or accepted ritual had been made available at that time, in fact not until those of the mid-19th century.

The United States had, and has, many exposures of its own; e.g. Richardson's *Monitor of Freemasonry*, Duncan's *Ritual* and Ronayne's *Handbook of Freemasonry*. These may be purchased openly in the shops of booksellers. (My copy of Ronayne, so purchased, is a 'revised edition', dated 1965, and claims to be a "thorough exposition of all the Signs, Grips, Pass words" etc. etc. as well as of the ceremonial of the three degrees in full detail.) But U.S. Freemasonry appears quite unaffected by those publications.

The most recent exposure of note, perhaps, was a B.B.C. television documentary in March, 1965, which showed what purported to be a Masonic initiation. The programme was the result, it is said, of two years' research by one James Dewar who claims to be neither a Freemason nor a Roman Catholic. The same programme was shown in parts of Australia. In 1966, Dewar published an elaboration of his B.B.C. programme, in a book entitled "The Unlocked Secret". The book claims to be "a penetrating study of the occult practices and

beliefs of Freemasons". In Australia it sells for \$6-15. I dipped into the book here and there and decided that time was too valuable to waste by reading all its 265 pages. My cursory examination indicated that its purpose was the same as that of the authors of the 18th century exposures, namely to catch a few pennies from the pockets of the curious.

"Looking back over the two hundred years of Freemasonry and considering the number of exposures, it is marvellous that they have had so little effect on the Craft", writes M.W.Bro. N. B. Spencer of New Zealand in A.Q.C. lxxiv, 145. He continues: "It is a wonderful proof of what there is in Freemasonry beyond the secrets, words etc. We who are in the Craft know it, but it is good to realise that the roots of Freemasonry have gone down so deep in the hearts of men that no exposure can affect it".

Pamphlets

Knoop, Jones and Hamer in their book "Early Masonic Pamphlets" (1945) give examples of the anti-Masonic pamphlets issued between 1690 and 1740. Read the following two examples:

And then it is they lay Foundation
Of Masonry, to build a Nation.
They various Healths strait put round,
To ev'ry Female Sound;
But Sally Dear's the Fav'rite Toast,
Whose Health it is they drink the most;
And tho' she' drunk, in Newgate, swearing,
Which is no building of their rearing,
And ev'ry Turn-key has a Taste
Of what lies hid below her Waste,
And revels in the self-same Place,
Where lately did my L . . d, his G . . ce;
She common is to all the Town,
From airy Beau to meanest Clown:
Yet is this Toast here drunk by some
As to the best in Christendom.

The above which is hardly in accord with to-day's standards of good taste is from "The Free Masons—An Hudibrastick Poem". It is said to have enjoyed much popularity and ran to four editions between 1722 and 1724. No less than 60% of the poem's 366 lines accuse Freemasons of indulging in sexual excesses.

Here is an extract from another attack that appeared in the "Grub-street Journal" of 8 February 1732/3:

... "In the first place, I suppose, that the fraternity might as well be called the society of carpenters, joiners, chimney-sweepers, or rat-catchers, as Masons. For altho' they, in their discourse,

out of doors, do assume to themselves the real art, as well as the name of Masonry; and do join with themselves all the ancient architects, masons, geometricians, etc. even from ADAM; and do amuse the world with their squares, angles, perpendiculars, rectangles, triangles, tetragonals, etc. yet may we reasonably attribute this gallimawfry to the restorer of the society; whose character seems exactly drawn in the motto to this paper; and of whom we may say, that

He could coin or counterfeit
New words, with little or no wit;
Words so debas'd and hard, no stone
Was hard enough to touch them on."

Anti-Masonic Organisations

In the first half of the 18th century England had two 'anti' organisations. First there were the "Gormogons", a secret society established in opposition to Freemasonry which it ridiculed publicly. Then there were the "Scald Miserables". They were persons who derided Freemasonry in mock processions. (They were responsible largely for the official ban on Masonic processions.)

The United States has currently two anti-Masonic organisations. One is The National Christian Association (formed 1867) which publishes a monthly magazine and sells many books and pamphlets opposing Freemasonry. The other organisation operates under two names: "Ezra A. Cook Publications, Inc." and "Powner". Both specialise in exposures and other anti-Masonic publications.

Unpremeditated Public Occurrences

An example of this type of anti-Masonic activity was at Philadelphia, U.S.A., in 1737 when a mock Masonic initiation was put on as an item of merriment. During the fun a bowl of flaming rum was thrown at a young man who died a few days later from burns. High anti-Masonic public excitement followed. (Cerza, A.Q.C., lxxx, 243.)

Postage Stamps

The depth to which official hatred of Freemasonry has led states is exemplified by the issue of anti-Masonic postage stamps. For example, in 1942 Servia issued a set of four stamps: one value shows a Serbian tearing down two pillars marked B and J and trampling on the hexalpha.

(I am not a philatelist. Interested Brethren who are could doubtless obtain more information on the subject from The Masonic Stamp Club of New York, 22 East 35th Street, New York 16.)

Anti-Masonic Museums

There was one in Hitler's Germany.

CHAPTER 6

ANSWERS TO ANTI-MASONIC POINTS

Freemasonry and Freemasons individually ignore attacks made on the Craft and never enter into debate with non-Masons or publicly in respect of what its foes may write or say. For example, we never admit or deny the accuracy of any exposure of ritual even though non-denial might be construed as an admission of correctness. We join battle with none in defence of our Order.

The contents of this chapter are primarily for the information of the younger Freemasons that they may have in their own minds answers to anti-Masonic allegations.

On page 5 of Dr Rumble's "Catholics and Freemasonry", a publication of the Catholic Truth Society, London, we are told:

. . . "The reasons for the Catholic prohibition make a truly formidable list".

The list then given consists of six points each of which is quoted and commented upon below:

"Freemasonry has been condemned as constituting a pagan religion of naturalism offering itself as a substitute for Christianity . . ."

Religion usually describes man's relation to divine or superhuman powers and the various organised systems in which those relations are expressed. A pagan is one who does not worship the true God. Naturalism is a view of the world (and man's relation to it) that assumes only the operation of natural laws (as opposed to spiritual laws and forces). Therefore, a "pagan religion of naturalism" must be something of the order of a system of religious belief and worship of superhuman powers operating through non-spiritual laws. However, whatever it may mean Freemasonry plainly is *not* a "pagan religion of naturalism". Furthermore, Freemasonry does *not* offer itself as a "substitute for Christianity". Such a statement plainly is *not* true.

Freemasonry is restricted to men who believe in 'the Supreme Being' who is none other than "the true God" but it does not concern itself with worship or with any religious dogma, theology or creed. Therefore, it cannot be a religion.

Further, the ban strictly prohibiting religious discussion in Lodge gives the lie to the statement that Freemasonry offers "itself as a substitute for Christianity". The fact that Freemasonry does not promote the Christian doctrine does not imply that it is anti-Christian. Freemasons may worship the Supreme Being in the proper place, *i.e.* in their Church in whatever denomination each may choose.

It is not without importance in this regard that the Grand Lodge of England has ruled that vocal music in degree ceremonies may not be such as could be identified exclusively with a particular form of divine worship.

Further, Grand Lodge has ruled that it is of fundamental importance to the reputation and well-being of English Freemasonry that no misunderstanding of the relationship of Masonry and Religion should exist inside or outside the Craft:

... "It cannot be too strongly asserted", Grand Lodge ruled on 12 September 1962, "that Masonry is neither a religion nor a substitute for religion. Masonry seeks to inculcate in its members a standard of conduct and behaviour which it believes to be acceptable to all creeds, but studiously refrains from intervening in the field of dogma or theology. Masonry, therefore, is not a competitor with religion though in the sphere of human conduct it may be hoped that its teaching will be complementary to that of religion. On the other hand its basic requirement that every member of the Order shall believe in a Supreme Being and the stress laid upon his duty towards Him should be sufficient evidence to all but the wilfully prejudiced that Masonry is an upholder of religion since it both requires a man to have some form of religious belief before he can be admitted as a Mason, and expects him when admitted to go on practising his religion."

The primary importance that the relationship of Masonry and Religion be understood is the reason for the extent of the above denial.

"... as a secret society unlawful of its very nature ..."

"A secret society" is one that hides its existence, its membership and its objectives. Freemasonry does none of those things.

There is no secret with regard to any of the basic principles of Freemasonry—the Grand Lodges of England, Ireland and Scotland have issued identical statements of the "Aims and Relationships of the Craft" for general information.

The Roman Catholic Church condemns Freemasonry because it thinks "Masonic secrecy" must conflict with the authority of the Church. Also, according to Dr Rumble, the Church condemns Freemasonry because the ordinary members of the Craft "are used for policies of which they know nothing—as Masonic influence is used in this direction or that according to the practical programmes, social and political, of different leaders in different countries". Well, we know that that is utter rubbish. But such statements by a man of intellect do indicate an appalling ignorance of the Craft they denounce.

"... as exacting a morally-unjustified oath of allegiance, ..."

The traditional penalties in the ob. has prompted Dr Rumble to write:

... "That God's name should be invoked upon such an outrageously-worded formula is irreverent to the point of blasphemy ... Nobody is justified in binding himself in such a way."

Bro. Alphonse Cerza (Illinois Grand Lodge Service Letter No. 46) covers the so-called oath very well:

... "One point that is stressed by most anti-Masons is the so-called oath. In the first place the Mason takes an obligation; this is not the same thing as an oath. But assuming that there is an oath in the Masonic ceremony, this is nothing wrong. Oaths are taken in court and in many business deals in the form of affidavits. The point is not important that an oath is taken, but rather what the oath is designed to accomplish. An oath to do unto others as you would have others do unto you certainly is not objectionable. It is sometimes claimed that Christians cannot take an oath; this is based on the words of Christ in Mathew 3:34 and 3:37 that one "swear not at all; . . . but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil". At the time of Christ it was the law that one need not tell the truth unless one was under oath; Christ used these words to urge that the truth be told always. He did not say that oaths are bad but rather that an oath is not necessary; he said that if more than a "yes" or "no" is required it "cometh from evil". In other words, it is evil to tell the truth *only* when under oath, and not at other times."

"... as subversive of both civil and religious authority, . . ."

This particular condemnation arises out of alleged activities of certain European Grand Lodges. Dr Rumble grants that "English Masonry repudiates such sentiments and activities".

"... as a prolific source of injustice in social relationships, . . ."

The allegation here is that Freemasonry exercises "undue influence in our social and business life, against all demands of justice" even though such is contrary to Masonic rule. In support of his statement that the rule is more honoured in the breach than the observance Dr Rumble quotes Bro. W. L. Wilmshurst, P.A.G.D.C., in his book "Masonic Initiation" at page 197: "It is a well-known fact that commercial houses to-day find it advantageous for business purposes to insist upon their more important employees being members of the Order".

Despite Bro. Wilmshurst we know that the charge of discrimination against non-Masons *per se* in favour of Masons is not sustainable.

"... and as a movement essentially inimical to the welfare of the Catholic Church in particular."

The Catholic attitude is that there cannot be two religions: Catholicism and Masonry. This point is that Masonry is a rival religion and is, therefore, inimical to the welfare of Catholicism.

That deals with the Catholic Truth Society's condemnation of our Order. But there are other points worthy of consideration. These will now be dealt with:

Misconstrued Writings of Freemasons

Freemasonry does not have one official voice that speaks with authority for all Masons. Freedom of expression is one of the principles of our Order. Therefore, all Brethren are free to write their views on Craft matters—provided, of course, there is no encroachment on the Landmarks.

Some Masonic writers, using the above freedom of expression, produce conjectural notions wholly unacceptable to other Masons. Some are inaccurate in respect of facts. To non-mystics the speculations of some of the mystics are almost fantastic and unnecessary to explain the Craft. Intellectual Freemasons recognise tolerantly the imperfection of these enthusiastic and often voluble Masonic writers. On the other hand, detractors of the Craft misconstrue what is written by the enthusiasts and use such writings to illustrate their condemnations of our Order. Wilmshurst has been used, as we have seen above. J. S. M. Ward and Fort Newton also have been much quoted in this way.

Anti-Semitism

Freemasonry accepts Jews as it does all others who believe in the Supreme Being. Anti-Semites hold this against the Craft. This has been particularly so in Europe.

In the United States.

There are anti-Masonic detractions that are made in the United States of America that do not seem to find expression elsewhere. For example, in the U.S. it is said: Freemasonry preaches separation of church and state; it aims to promote democracy; it restricts its charitable work (of which it boasts much) to Freemasons; it is antagonistic to religious education and therefore favours government schools to others. But all this is out of context with English Freemasonry.

IN CONCLUSION

Just as the forms of anti-Masonry are so many, so are the items of detraction. This has been going on for about 250 years, yet, despite some temporary ill-effects, Freemasonry remains a great and glorious institution, a vital force for good and for the promotion of human morality.

The self-ordained enemies of Freemasonry are ignorant of the nature of the Craft and are misguided in their detractions.

I conclude with the thought: that as Freemasonry must live in the context of the times, is there a call for an active Grand Committee of Public Relations?

APPENDIX

Acknowledgment

The authorities and non-authorities listed below have been read or consulted prior to writing the above paper. Something has come out of most of them and due acknowledgment is accorded.

Our Separated Brethren—The Freemasons, by Alec Mellor (Harrap, London, 1961)

Roman Catholicism and Freemasonry, by Dudley Wright (Rider, London, 1922)

Darkness Visible, by Walton Hannah (Britons, London, 1966)

The Unlocked Secret, by James Dewar (Kimber, London, 1966)

The Christian and Freemasonry, by Hanson & Shelley (Jordan, Punchbowl, N.S.W., 1965)

Catholics and Freemasonry, by L. Rumble (Catholic Truth Society, London, 1964)

Freemasons' Guide and Compendium, by B. E. Jones, p. 191 (Harrap, 1957)

Early Masonic Pamphlets, by Knoop, Jones & Hamer, pp. 21-25 (Manchester University Press, 1945)

"... Hostility of the Church of Rome to Freemasonry (Anon) (Reeves & Turner, London, 1874)

Chambers's Encyclopædia, Vol. v (1955), p. 240, English History

Mackey's Revised Encyclopædia of Freemasonry (1956) I, 83-6; III, 1164-6

Thorpe's Leicester Reprints

Illinois Grand Lodge Service Letters, Nos. 44, 45, 46

A.Q.C. xxxiv (1921), 196-209, J. G. Tatsch: An American Masonic Crisis—The Morgan Incident of 1926 and its Aftermath

A.Q.C. xxiv (1911), 47-65; 107-117; 251-267, W. J. Chetwode Crawley: The Old Charges and the Papal Bulls

A.Q.C. xl (1927), 15, H. Poole: Masonic Song and Verse of the 18th Century

A.Q.C. xlv (1932), 101, L. Vibert: The Jesuits and Freemasonry (Review)

A.Q.C. xlvi (1933), 317, Canterbury Proclamation (Summer Outing)

A.Q.C. lviii (1945), 24-50, J. H. Lepper: ... the English Lodge in Florence

A.Q.C. lxi (1948), 103, Attack upon Freemasonry at Canterbury, 1732

A.Q.C. lxi (1948), 212-237, and A.Q.C. lxii (1949), 292-323, J. H. Lepper: Freemasonry in Spain ...

- A.Q.C. lxii (1949), 259-60, (R.C. opposition in Montreal)
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- A.Q.C. lxix (1956), 17, A. Sharp: Mozart's Masonic Music
- A.Q.C. lxxv (1962), 12, A. Cerza: Anti-Masonry (Review)
- A.Q.C. lxxvi (1963), 1, F. Bernhart: Freemasonry in Austria
- A.Q.C. lxxvi (1963), A. Mellor: Contemporary French Freemasonry
- A.Q.C. lxxvii (1964), 145, Two Rare Irish Documents
- A.Q.C. lxxvii (1964), 193, Les Ducs sous L'acacia (Review)
- A.Q.C. lxxviii (1965), 49, J. R. Clarke: The Change to Deism in Freemasonry
- A.Q.C. lxxviii (1965), 61, A. Horne: Comment on above paper
- A.Q.C. lxxviii (1965), 162, J. Corneloup: Schibboleth (Review)
- A.Q.C. lxxviii (1965), 172, A. J. B. Milborne: The Early Continental Exposures
- A.Q.C. lxxviii (1965), 165, A. Mellor: La Charte Inconnue de la Franc-Maçonnerie (Review)
- A.Q.C. lxxviii (1965), 265, J. W. Smith: Masonic Philately
- A.Q.C. lxxx (1967), 240-70, A. Cerza: Anti-Masonry
- Trans. Masters & Past Masters (N.Z.) xi, 280-292, Questions and Answers
- Trans. Masters & Past Masters (N.Z.) xii, 53 & 278, Questions and Answers
- Trans. Southland (N.Z.) i, 8 Opponents of Freemasonry
- Trans. Southland (N.Z.) i, 34, F. G. Glen: Some Religious Objections to Freemasonry
- Trans. The Masonic Study Society, 1921-22, p. 20-1, Hostility of the Papacy
- The New South Australian Freemason, July 1963, p. 638, W. D. Ewers: Anti-Masonry

We print the following, as an addendum to Bro. Sherwood's article (at his request), by kind permission of the author, W.Bro. Harry Carr, P.J.G.D., P.M. and Secretary of Quatuor Coronati Lodge, No. 2076, Editor of A.Q.C.; and also by courtesy of W.Bro. A. E. Buddell, P.A.G.Swd.B., Hon. Secretary of the London Grand Rank Association and Editor of their Quarterly Bulletin, in which it was first published on 16th February, 1970.—*Ed.*

Question

Has the attitude of the Roman Catholic Church towards Freemasonry changed during recent years?

Answer

There have been no official pronouncements from the Holy See on the subject of Freemasonry in recent years and there is no evidence therefore of any change from within the Vatican. Outside Rome, however, there have been a number of items which show very promising signs of changing attitudes. In the U.S.A., there are a large number of records from many States of joint effort between the Masons and the (Roman Catholic) Knights of Columbus in social and benevolent works—something which would have been deemed impossible 20 years ago.

In a Scandinavian conference of Roman Catholic Clergy, in 1966 it was ruled that their Bishops were empowered to authorise that Freemasons desirous of joining the R.C. Church would not be required on that account to renounce their Masonry. Although the newspapers exaggerated and mis-stated the facts, this was very clear evidence of a new and much more friendly attitude.

In 1968, a most important book was published in Spain under the title *La Masoneria Despues del Concilio* (Masonry since the [Vatican] Council). The author, Father J. A. Ferrer Benimeli, is a Jesuit Priest who has been at great pains to show that regular Freemasonry based on belief in God does not and should not stand condemned under the Papal Bulls, whose charges should be directed only against the irregular Grand Lodges which preach and practise atheism and anti-Clericalism.

In 1969, M. Alec Mellor, famous Roman Catholic author of *"Our Separated Brethren, the Freemasons . . ."* with permission of his Priest who allowed him to deal with the question as a matter of conscience, was initiated into a regular Lodge under the G.L. National Française. All these items are useful evidence of changing attitudes.

I am particularly glad that this question has been raised because it enables me to take up a matter that was raised on my last visit here, in February, 1968, when—in my talk on "Freemasonry of the Future"—I spoke at some length of our hopes of bridging the gulf which has so long separated the Craft from the Church of Rome.

Many of you will recall that during question-time at the end of my talk, one of the Brethren asked "How can you possibly hope for an accord between us and the R.C. Church, when the bookstall in Westminster Cathedral still sells those horrible anti-Masonic pamphlets etc.? . . ." I asked him if he had done anything to try to stop the sales, and he said 'No'—and I promised—publicly, in this Hall—that I would try.

I wrote to Cardinal Heenan explaining that the pamphlets (I know them well) are both defamatory and inaccurate and begging him to use his authority to get them removed. I also sent him a copy of my L.G.R.A. talk on "Freemasonry and the Roman Catholic Church", expressing my eagerness to see peace restored between the Craft and the Vatican, and asked for an appointment when we might discuss these matters. Cardinal Heenan replied, and in regard to the anti-Masonic pamphlet, he promised that

"... if, as I suspect, it is misleading, I shall see that it is withdrawn".

He also asked me to arrange an appointment through his secretary and I went to Archbishop's House, Westminster, on 18th March, 1968. I could not have prayed for a kinder or more sympathetic reception. I first explained that, as a Jew, I had high hopes from the ecumenical movement and, as a Freemason, the evidence of wider tolerance in the Roman Catholic Church had been a source of great joy to me. His Eminence replied: "Yes, your letter to me was quite an extraordinary coincidence because I am deeply interested in the whole matter, and have been for a very long time—I shall show you a picture, later on". Our talk ranged over many aspects of the subject.

He told me that he would be reporting direct to Rome on Masonic matters and he asked me a number of questions on side degrees and other bodies and their supposed connections with the Craft. (I replied later on eight sheets of typescript with a collection of Official printed documents all of which were subsequently taken by him to the Holy See).

The high-light of our conversation arose when I emphasised how important it must be to draw a sharp line between the kind of Freemasonry recognised by the U.G.L. of England and the atheistic or anti-Christian Grand Orient type. I urged that the Church of Rome could safely take the English standards as a yardstick for distinguishing between the good and the bad, and I added, "But what we really need is an intermediary, to convince your authorities". He answered, "I am your intermediary".

Then he led me into an adjoining Council-chamber, a lovely room, and showed me 'the picture', a large oil-painting of Cardinal Manning's last reception. It depicted the dying Cardinal seated on a settee, his face grey and haggard, speaking to several frock-coated men nearby, while the whole background was filled with similarly frock-coated figures. It was a 'portrait' picture of famous men with a chart below giving their names.

His Eminence pointed to one heavily-bearded man leaning over the settee in the group surrounding the Cardinal, and asked, "Do you know who that is?" I pleaded ignorance and he pointed to No. 3 on the chart. "No. 3", he said, "is Lord Ripon; you know he was a

Grand Master and he resigned from Freemasonry in order to become a Roman Catholic". (*I did know, indeed.*) H.E. continued:

"You may not know, perhaps, that after he resigned he used to say that 'throughout his career in Freemasonry he had never heard a single word uttered against Altar or Throne'. Those words have always remained strong in my memory and so you can understand how eager I am to help".

Cardinal Heenan very kindly gave me another interview a few weeks later, when I was accompanied by a senior Grand Officer. It was a most promising conversation, because His Eminence was on the eve of his departure for Rome when it was hoped that all these matters were to be discussed at the highest level; but were advised beforehand that 'the mills of God grind slowly'. And then, almost without warning, "The Pill" exploded in Rome—and now we may have to start all over again!

I have told you all this, Brethren, because I believe with all my heart that the Craft has much to gain from a reconciliation with the Church of Rome. Consider how valuable it would be if at the very least, we were able, at one stroke of the pen, to change millions of former enemies into friends! Consider how beneficial it could be if the Craft could welcome the many thousands of devout Catholics into its ranks, men who would be an asset in every community! I beg you, therefore, to do nothing which will decry or diminish our efforts for peace. We need your help, in thought, word and deed! When the subject comes up in discussion anywhere, listen with tolerance and sympathy—and add your support. The Craft all over the world has so much to gain. (H.C.)

THE CENTENARY OF THE VALE OF CATMOS LODGE, No. 1265

[The Centenary of the Lodge was celebrated in the presence of a large number of members and visiting Brethren at an Emergency Meeting held in the Morley Temple, Freemasons' Hall, Leicester, on Tuesday, 30th September, 1969.

The Lodge having been opened, the Provincial Grand Master, R.W.Bro. Brigadier C. B. S. Morley, C.B.E., T.D., D.L., entered in procession, accompanied by the Deputy and Assistant Provincial Grand Masters, the Provincial Grand Wardens, the Provincial Grand Secretary, the Provincial Grand Director of Ceremonies, other Grand Officers and Provincial Grand Officers.

The Provincial Grand Master assumed the Chair, appointed his Officers, addressed the Lodge on the objects of the Meeting, and presented the Centenary Warrant to the Master.

The Master of the Lodge having resumed the Chair, a Paper on the history of the Vale of Catmos Lodge was read by W.Bro. Stephen Green, O.B.E., T.D., M.A., P.A.G.Swd.B., Past Master of the Lodge.—*Ed.*]

ADDRESS BY THE PROVINCIAL GRAND MASTER

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

Brethren, it is my privilege, on behalf of The Most Worshipful The Grand Master, to hand to you his Warrant denoting a hundred years of your uninterrupted service to Freemasonry; the seventh Lodge in the Province to celebrate its Centenary.

The recording of the events of the past has been entrusted by you to the practised and competent hand of W.Bro. Stephen Green, so perhaps I might dwell more on the future, for there can be no doubt that many changes in our way of life lie ahead, which, if we are wise, we must prepare ourselves to meet as they confront us. It may be helpful, therefore, to consider how best your achievements of the past can be applied to this challenge of the future.

Not infrequently I have been struck by the apparent confusion of thought between tradition and expediency. It is all too easy to resist a fresh approach to an old problem, under the guise that Masonic tradition frowns upon change; but in that way stagnation is born, and progress comes to a standstill. Traditions are splendid things, but they must be accepted with conviction and not from a vague sense of the sacredness of antiquity. Evolution does not connote disloyalty to a system; it ensures that system's continuity.

These thoughts, within the context of Freemasonry, which, as you know, does not lightly accept change, mean that in the second half of this twentieth century the preservation of the principles in which our Order is so deeply rooted must also have regard to the changing times in which we live, and in which we are called upon to practise those principles. How best each Lodge can make its contribution in this direction is the problem which faces every one of us, and which we must resolve for ourselves. Just as some of our younger Brethren may be impatient with the customs of today, so history will surely repeat itself in future generations. Success will come from our willingness to compromise where it is expedient to do so, and our ability to recognise when other views have merit and soundness to support them.

No one would pretend that serious crises have not faced this Lodge from time to time; indeed, every old Lodge has experienced its vicissitudes, and the author of your history rightly reminds you that there were periods, in the nineteenth century, when all was far from well. But whatever troubles our Lodges of today may encounter they are not caused by the multifarious interests in which our restless society is currently engaged. No amount of these distractions can usurp the position and eminence which a Lodge of Freemasons occupies in a brother's loyalty, if that Lodge is in a position to deserve his loyalty.

You must have heard Brethren comment that their Lodges are not what they were years ago; that there is a lack of sustained interest and irregularity in attendance. But, Brethren, there is nothing wrong with any Lodge which the right kind of vigorous leadership will not correct. For that reason, Worshipful Master, I think I should say something, in no way personal to you of course, about the Office of Master of a Lodge; since it is one that will be occupied by a long line of Brethren following in your footsteps, and on whose wisdom and judgment the future progress and happiness of your Lodge will depend.

The ability to memorise ritual, important though it is, is not the sole criterion. The office of Master also demands imagination and vision. He must consider and sift the advice he receives, and, having done so, ensure that his ultimate decisions are accepted and implemented loyally and with good grace. Whether they are will depend, to a very great extent, on the support, sympathy and common sense of the Past Masters. The Master ought to be a symbol of all that is best in his Lodge; one to whom others may look with confidence and admiration; a man of firmness of character and principle; a person with an unerring instinct for getting to the heart of the matter; and that essential ability in his thinking which cuts right through the dead-wood of any accepted practice that may inhibit progress. Yet he must remain ever conscious of the unalterable precepts of our Craft. These are the qualifications which all Lodges should endeavour to seek in the Brethren they elect as their leaders, and you will recognise, at once, that this means, in effect, in those whom they admit to membership of the Order.

This Lodge has now a hundred years of Masonic experience behind it, and I urge you to use it to the full as you journey into your second century. Never allow your Lodge to become too large. Small Lodges are not a source of anxiety to me, for experience shows that time invariably deals kindly with them. Indeed, we have seen in our own Province in recent years how they revivify and stimulate interest, where otherwise there was a danger of losing it, and, what is equally serious, of losing the interest of the younger Brethren. It is when Lodges become too large and the interest of the Brethren flags that I see danger ahead.

Ideally, there should be ample opportunity for all to take part in the life and the work of the Lodge, so that there are few gaps in the line of Masters; where it is exceptional for a brother to decline office; where there are no long waiting lists of candidates; and where occasional talks, discussions and demonstrations take the place of Degree ceremonies. The work of the Lodge should be designed to ensure that it fosters and retains corporate enthusiasm, enlarging the interest of the Brethren by changes of voice, and by the impression of differing personalities. None of us has a vested interest in any particular part of the ritual. The more varied the contribution the less is the risk of boredom through having to wait for long years before taking an active part in the work.

As I said when dedicating the new Lodge room at Market Harborough not very long ago, men judge us by what they are permitted to see of us outside our Lodges, and this is especially true in the smaller communities. It is understandable, therefore, that if what they see does not command their respect they do not seek our fellowship. There has never been any substitute for quality, and we must go on striving to select those in whom it is seen to exist, rejecting second-rate material as unworthy of this great Institution. Mass movements have never found a place in the Craft. We build on philosophy, around the man, and if that superstructure failed the whole edifice would collapse about us.

Whether it is agreeable to us or not, there can be no denying that the world moves forward on the shoulders of youth, so it is to the younger man that we ought to look to carry forward the heritage which our old Lodges have built up so patiently and laboriously over a long period of time. The criterion for admittance into our fellowship ought to be whether the man would be freely acceptable in, and a welcome visitor to, our homes. If the decision is favourable it is then our Masonic duty, and particularly that of the sponsors, to ensure that nothing happens which would cause us to regret the step we have taken, and to do all in our power to provide for, and encourage, a daily advancement in Masonic knowledge. The degree of loyalty which a Lodge receives from its members is entirely dependent on its own efforts, and the claims it makes on their loyalty. A Lodge that demands little gets little in return, and I would remind sponsors

that their duties do not begin and end with the initiation ceremony: they are a continuous process.

Your Lodge is a much respected and honoured member of our closely knit Masonic family of Leicestershire and Rutland, and from the rest of the Province I bring you warm congratulations on your past achievements, with our good wishes for the future. As W.Bro. Stephen Green has pointed out, you have been tested in the fires of time, you have weathered many storms and faced many anxieties. Doubtless your predecessors sometimes wondered if it was all worth while. Well, tonight has given the answer, and I hope this celebration will serve to quicken and intensify your love for our great Craft.

In words you know so well, let me say that you have erected a superstructure "honourable to the builders", and I am greatly privileged to be the representative of the Grand Master on this happy occasion. We all share your joy in the events of today, we wish you continued success in the years that are ahead, and now, if the Provincial Grand Director of Ceremonies will kindly present the Worshipful Master to me, that I may restore him to his Chair, I will entrust to his safe keeping the Centenary Warrant of the Lodge.

SOME NOTES AND REFLEXIONS ON THE HISTORY OF THE VALE OF CATMOS LODGE

by

W.BRO. STEPHEN B. R. GREEN,

O.B.E., T.D., M.A., P.A.G.Swd.B., P.A.G.D.C. (R.A.), P.M.

Worshipful Master, R.W. Provincial Grand Master and Brethren, I have told the full tale of the Vale of Catmos Lodge elsewhere. In this Paper some repetition is necessary, but I shall keep it to a minimum and add a few thoughts of my own here and there, which I hope will not be found too presumptuous nor without interest.

The decision of the Rutland Lodge, No. 1130, to apply for a Warrant of Constitution to permit the formation of a new Lodge, to be named the Vale of Catmos Lodge, which was to meet at Oakham, set more wheels turning than is normal of such an occasion. For the Lodge-to-be lay in territory that had since 1776 enjoyed titular status as a Province, though lacking any Provincial organisation and—since the death of the renowned Hippolyto Jose da Costa—without even a Provincial Grand Master. The solution favoured by the M.W. Grand Master, and a very simple and natural one in the circumstances, was to instruct the Provincial Grand Master for Leicestershire to take the smaller Province under his jurisdiction. This was accordingly done, and on 30th September, 1869, the Provincial Grand Lodge was summoned to meet at Oakham for its Annual General Meeting, in the course of which the new Lodge was to be consecrated.

Rather unfortunately the Summons referred to the decision of the M.W. Grand Master to 'annexe' the Province of Rutland to the Province of Leicestershire. However, no one appears to have objected; whereas I do not think the word would have been used today without the risk of secession and the establishment of an independent Grand Lodge of Rutland, which would, I suppose, in due course have required to be 'liberated' by the forces of orthodox Freemasonry.

However, to return to our Summons. The new Province was to be called the Province of Leicestershire and Rutland—not unreasonably, one might think. Certainly not surprisingly: the run-of-the-mill Victorian (our counterpart of a hundred years ago) was not noted for his sensibility. Here we find our predecessors, quite unconsciously no doubt, burying a piece of history when there was a name to hand which would have done much to preserve it. In a later paragraph of this Summons there is used a phrase which shows that name to have been within their grasp: it speaks of the 'United Provinces'. But the chance was missed! And my private view is that the Provincial Centenary to be celebrated next month could well be marked by restoring the missing word and re-naming the Province 'The United Province of Leicestershire and Rutland'.

The Meeting of Provincial Grand Lodge at Oakham on 30th September, 1869, has another claim to our notice. Not only did it bring into being the new, enlarged Province, but it had a decided bearing on its future leadership. It was the last occasion on which W.Bro. William Kelly consecrated a new Lodge in his capacity as Deputy Provincial Grand Master. The Provincial Grand Master, the Earl Howe, had already expressed his intention to retire and the burning question of the day was who should succeed him. The only two serious candidates were W.Bro. Kelly himself and the young Earl Ferrers, at that time Senior Warden of the Ferrers and Ivanhoe Lodge, No. 779. W.Bro. Kelly had, I think quite genuinely, intended to retire along with his chief, but it became clear at the Festival Banquet at the Agricultural Hall, when the question of the succession (already fully discussed formally in Provincial Grand Lodge) was again raised and there ensued a hearty demonstration in W.Bro. Kelly's favour, that none present would be satisfied with the appointment of the rival candidate. So that the Vale of Catmos Lodge may to that extent have had a say in W.Bro. Kelly's decision to remain in harness.

What is now—though hardly at the time of its adoption—one of the more interesting By-Laws of the new Lodge was that which regulated its meetings by the full moon. This was, of course, no innovation: it had been, and remained until 1899, the practice of our mother Lodge, and no doubt the Vale of Catmos Lodge was happy to avail itself of the idea, which, in the days of narrow lanes, poor road surfaces and ineffective lighting, and when farm cart, pony trap or saddle-horse were the only alternatives to Shanks's pony, was a thoroughly sensible one. Moreover, a horse which had not dined

would be quite likely to know the way home better than its master who had, and could pick his way more comfortably by the moon's light. Indeed it was on such occasions as master asserted his will against that of horse that, if we are to believe stories that are still told, destinations and points of arrival failed to coincide.

It should not be forgotten that in its earliest days the Vale of Catmos Lodge was very much a country Lodge. Of the first nine of our Worshipful Masters no less than seven were farmers, the last of whom held office in 1877. After this date no farmer joined the Lodge until 1890 and it was actually to be another seventy years before we find a farmer again occupying the Chair of the Lodge. 1877 was itself the first in that series of wet and cold seasons, culminating in the notorious 'Black '79' and the severe winter of 1880-81, which brought many farmers to destitution. One of our most respected Founders and Past Masters, for many years a prosperous farmer, ended in receipt of assistance from the Board of Benevolence and had ultimately to be excluded from the Lodge, being unable to pay his subscription.

But, farmers or no farmers, it must be admitted that this By-Law has very little relevance to conditions in the second half of the twentieth century, and that it causes some limited inconvenience to those whose duty it is to compile the Provincial Year Book. However, the tradition has its advantages, quite apart from its value as preserving a bit of history, as a glance at the Calendar in the Year Book will show; for, whereas the Meetings of a number of Lodges clash with those of certain others throughout the year (and year after year), this is never true of the Vale of Catmos Lodge. Moreover, an established relationship with the moon may be considered, in this year of grace 1969 (*Anno Lunæ Lucis* 5969), to have a certain prestige value, and I certainly trust that the Vale of Catmos Lodge will continue to resist any pressure to surrender it.

A kinsman of one of our early Past Masters has divulged that his grandfather used to complain that his brother had cost him a great deal of money when he was Master of the Vale of Catmos Lodge, and doubtless it was in those days an expensive privilege to wear the Master's collar. But in all essentials the Brethren of the Lodge have for many years had their Masonry cheap. The By-Laws of 1869 fixed the subscription at £1/1/- and it remained at that low figure right up to 1927. Small wonder that there was seldom any money to put by. When in 1934 the Lodge began to think about providing its own premises, reserves amounted to no more than £5. What they managed to amass in the Building Fund by the outbreak of the 1939 war (and it was only £200) all went into War Loan (which calls for no comment) and in the face of steeply rising costs after the war it was decided that this fund should be wound up. But the original project has not lacked adherents, and, when recently there appeared to be a likelihood of our losing the use of the Victoria Hall, interest in it was sharply stimulated. The danger has since then receded but it has brought us face to face with the realities of our situation.

Of course we do not want to lose the Victoria Hall, though it has certain grave disadvantages additional to the insecurity of tenure, the most burdensome being the necessity of setting out and packing away again every item of Lodge furniture within the space of twenty-four hours every time the Lodge meets. But it has been our home, with the exception of two brief periods, for a hundred years. Originally known as the Agricultural Hall, the Trustees who managed it decided in 1899 to change its name to the Victoria Hall and in 1901, on the Queen's death, put in hand a comprehensive plan of improvement and redecoration. As a result of this the Lodge had to find fresh quarters, and from March, 1901, to October, 1902, met in the Hall of Oakham Castle. The other period of exile was earlier, more protracted, and voluntary. In 1877, the Lodge decided by a majority vote to move to the George Hotel, where it remained for the next ten years. Little credit attaches to the move, which marks perhaps the lowest point to which the fortunes of the Lodge had sunk. In the course of two years, only one candidate had come forward, attendance had been falling off and no effort had been made to keep interest alive. The transfer to the George Hotel did nothing to improve matters and in 1880 it looked as if the Lodge would pass into oblivion. Its rescue is almost as much a part of the history of the Albert Edward Lodge, No. 1560, and of St. John's Lodge, No. 279, as it is of the Vale of Catmos Lodge. I can say no more here of this dramatic episode other than to record the profound gratitude of the Vale of Catmos Lodge to those who saved it.

The architect of the Lodge's salvation was W.Bro. Miles J. Walker, Governor of Leicester Prison, who joined the Albert Edward Lodge as a Past Master on his appointment from Norfolk. The welfare of a Lodge depends upon its leadership, and W.Bro. Walker's comparatively brief sojourn amongst us would prove this if nothing else did. But there were other leaders to come, of whom the Lodge can be justly proud. There was W.Bro. G. Phillips, who had joined the Vale of Catmos Lodge (from St. John's Lodge) in 1903. His versatility, imagination and industry proved invaluable during the first World War, when as Secretary, and ably assisted by the Treasurer, W.Bro. J. W. Scott, he kept the Lodge alert and interested, during a period when there was a dearth of candidates, by instruction, by entertainment, by demonstration and even by importing a lecturer on Astronomy—which may, I suppose, be said to have a peripheral connexion with Masonry. So successful was W.Bro. Phillips in maintaining enthusiasm in the Lodge that (of all times) in February, 1918, he was even able to start a Lodge of Instruction.

This same Lodge of Instruction continued to flourish until the outbreak of World War II. It met each month during the session in the Victoria Hall at Oakham. War conditions, however, were not in its favour and though attempts were made to keep it going, it was found necessary to split it into two components, one in Oakham and one in Uppingham. In point of fact only the Uppingham branch worked

continuously throughout the war. When peace returned it was found convenient to keep the two centres open and the Lodge of Instruction (working under a new Warrant) now meets alternately at Oakham and at Uppingham under different Preceptors.

One who must have watched W.Bro. Phillips at work and who was himself destined to set his stamp upon the Vale of Catmos Lodge was Arthur Reginald Beaumont, F.R.C.S., who was initiated in 1912. He died, father of the Lodge and still an active member, just fifty years later. For twenty-five years Director of Ceremonies, he effectively, though unobtrusively, guided the Lodge through one of its most formative periods. Driving, as it were, in double harness with W.Bro. Beaumont for over twenty years was another unforgettable figure, W.Bro. Constantine Bland, whose scholarly bent combined with practical wisdom to make him not only a valued counsellor and sage, but also a most inspiring Preceptor of the Lodge of Instruction.

One is tempted to think of those years, when the Genius of the Lodge was clothed in the persons of these two outstanding Brethren and both were in their prime, as its Golden Age. Yet it was during that time, in the early 'thirties, that the Lodge was rocked to its foundations by a violent explosion, as it were, from below: five candidates were denied admission as the result of a mass black-balling. Well, a healthy man can be struck down unexpectedly, and in this case, though the wound required some surgery, the recovery was rapid and complete.

The Lodge was in good shape to face the War when it came. I do not suppose our difficulties were any greater or very different from those of others: attendance dropped, some Meetings were abandoned; but we emerged unscathed and numerically stronger. Moreover, a new and international flavour had been introduced into our Meetings, in the course of which we entertained visitors from as far afield at Chile, Australia, and the U.S.A., in addition to one who had held Provincial Grand Office in Bengal.

The years since the War are too fresh in the mind to warrant treatment as history, though they give evidence of the growth of a closer relationship with the Province as a whole and particularly with its central authority. My own early recollections are of a distinct coolness in this regard, and though a new warmth began to be felt in 1939, it was not until after the War that the Vale of Catmos Lodge itself began to respond to it. In the new atmosphere the Lodge flourished, and (as will a plant when it is given just the right amount of heat, light, air and nourishment) began to put on fresh leaves.

Was it, perhaps, in consequence of unaccustomed exhilaration that a Ladies' Festival became, early in this period, a feature of the Lodge Calendar? Or was it at least a sign of it? Who shall say? The pleasures of such a diversion were evidently found wanting when they

were first essayed in 1920: entertained again in 1953, however, they came so fully up to expectations that they have since been regularly repeated.

It was at about the same time that the Old Uppinghamian Lodge, No. 4227, began to hold an Emergency Meeting annually at Uppingham School, for which the Vale of Catmos Lodge lent their furniture and provided other assistance. So it came about that many of its members, as guests of the O.U. Lodge, tasted the peculiar joys of Masonry in an Old School Lodge, and that a seed was sown in the minds of Brethren educated at Oakham School which germinated and grew into a plan to form an Old School Lodge of their own. This, our daughter Lodge, The Old Oakhamian Lodge, No. 8033, and the second Lodge in Rutland, was consecrated by the Provincial Grand Master in the Barraclough Hall, Oakham School, in May, 1965, the Vale of Catmos Lodge providing eleven of the Founder Members. Though the mother at the same age was but a sickly child, we are happy to observe that her offspring, at four-and-a-half, appears to be in splendidly robust condition.

This happy event and the almost simultaneous appointment of its first Grand Officer made 1965 a red-letter year in the history of the Vale of Catmos Lodge, and enabled it to take in its stride the shock arising from the discovery, a year later, that the records of its first sixty-five years had been accidentally destroyed. But Providence (this time in the guise of the Provincial Grand Master) had a compensating gift in store; for in 1968 we had the great pleasure of seeing one of our most respected Brethren appointed Provincial Junior Grand Warden.

From this moment, however, all these things lie in the past. We cannot tell what may confront us round next year's corner: we can only trust that our past has adequately prepared us to face the future.

Worshipful Master, R.W. Provincial Grand Master and Brethren, I claim for the Vale of Catmos Lodge no perfection, still less that as a Centenarian she has a right to fold her hands and take her ease. But I do make two claims on her behalf: first, that as a result of a wide range of experience—as a Lodge which has faced extinction through no one's fault but her own, whose history contains dark passages as well as bright, whose leadership has not always been faultless and whose harmony has sometimes been discordant—through such experience over the years she has reached a stage of maturity which offers a fair prospect of wise solutions to future problems; and secondly, I claim for her that she has in her ranks Brethren fully capable of maintaining the high standing which I believe she today enjoys in the Province.

The above is a shortened version of "A Centenary History of The Vale of Catmos Lodge, No. 1265", compiled by W.Bro. S. B. R. Green, and published, in booklet form, by the Lodge.—Ed.

ENGLISH GRAND LODGE CERTIFICATES

Notes by

W.BRO. LESLIE J. KING,

P.P.J.G.W., Prov.G.J. (R.A.) (Leicestershire and Rutland)

Hon. Asst. Librarian and Curator

In our Lodge Meetings, when his Grand Lodge Certificate is presented to the newly raised Brother, the ritual explanation of the "Pillars" Certificate may, or may not, be given. In either case he is left with an incomplete knowledge of this important Masonic document; and it is hoped that these notes, illustrated by reproductions of Certificates in the Provincial Museum, Leicester, will help to create interest in this subject.

We learn from the Regulations made in the General Assembly of Masons of England on St. John's Day, 1663, under the Grand Mastership of the Earl of St. Albans

"that no person hereafter who shall be accepted a Freemason shall be admitted to any Lodge or Assembly until he has brought a Certificate of the time and place of his acceptation, from the Lodge that accepted him, to the master of that limit or division where such a Lodge is kept". (*See Constitutions, 1738.*)

Such a certificate would be issued by the Brother's own Lodge, and signed by the Master, Wardens and Secretary of the Lodge.

Albert Mackey in his "Encyclopædia of Freemasonry" states:

"A Certificate is a diploma issued by a Grand Lodge, or by a subordinate Lodge under its authority, testifying that the holder thereof is a true and trusty brother, and recommending him to the hospitality of the fraternity abroad.

The character of this instrument has been sometimes misunderstood. It is by no means intended to act as a voucher for the bearer, nor can it be allowed to supersede the necessity for a strict examination.

A stranger, however, having been tried and proved by a more unerring standard, his certificate then properly comes in as an auxiliary testimonial and will be permitted to afford good evidence of his correct standing in his Lodge at home, for no body of Freemasons true to the principles of their Order would grant such an instrument to an unworthy brother or to one who they feared might make an improper use of it".

It was ordered by the Grand Lodge of England on 24th July, 1755,

"that every Certificate granted to a brother of his being a Mason shall be sealed with the seal of Masonry and signed by the Grand Secretary".

Private Lodge Certificates are known to be in existence, dated as long ago as 1765. Their use was prohibited in the Book of Constitutions, 1815 (*page 97*).

"The first Grand Lodge Certificate ever heard of in this country seems to have been brought to England by the famous Irish Mason, Laurence Dermott, the Grand Secretary of the "Ancients" Grand Lodge from 1752 to 1771, and since adopted by every Grand Lodge in the world.

The Premier Grand Lodge (the "Moderns") borrowed the practice from Dermott and began to make use of Certificates in the year 1755". (*W.Bro. J. Chetwode Crawley*.)

Grand Lodge Certificates have been issued, in a variety of designs by

- (1) The 'Moderns' or Premier Grand Lodge
- (2) The 'Ancients' or Atholl Grand Lodge
- (3) The United Grand Lodge

They may be classified as follows:—

'MODERNS' — 'Three Graces'; 3 varieties—approximately 1757-1810					
	'St. Paul's';	4	..	—	.. 1810-1819
'ANCIENTS' — 'Universis'; 3 .. — .. 1762-1793					
	'First Angel';	3	..	—	.. 1793-1809
	'Second Angel';	1	..	—	.. 1810-1813
'UNITED' — 'Three Pillars'; 14 .. — .. 1819-the present day					

THE "MODERNS" GRAND LODGE

THE "THREE GRACES" CERTIFICATE

(Plate I—actual size 14½" x 11")

The design and engraving were by J. Cartwright about 1757, and the certificate is printed on vellum. Note the accompanying letter from the Brother's Lodge (Plate IA) referred to in the certificate. From the wording of the letter it would appear that the certificate was given to Bro. Delamore at the time of his departure from the place of his Lodge. This was not unusual in that period. The name "Three Graces" arose from the representations of Faith, Hope and Charity.

A subsequent engraving (12½" x 10¼"), slightly heavier, of the same design and with a narrower raised border, was made by Bro. I. Cole. We have a specimen of this, dated 1802, on which the wording varies a little and the payment for charity is raised from five shillings to six shillings and sixpence.

"ST. PAUL'S" CERTIFICATE
(Plate II—actual size 14" x 11")

This was so named from the picture of St. Paul's Cathedral as seen from the river. Note the heading—"Grand Lodge of England—His Royal Highness The Prince Regent—Grand Master".

After the Union in 1813 the same certificate was used for a time, with the word UNITED printed over the heading, "His Royal Highness the Duke of Sussex" substituted for the Prince Regent as Grand Master and the certificate being signed by William White and Edw. Harper, Joint Grand Secretaries. There is also a space provided on the left for the recipient's signature with "Ne varietur" (it is not to be varied).

The certificate is then "given under the seal of the Grand Master" and not "under the seal of the Grand Lodge".

THE "ANCIENTS" GRAND LODGE
THE "UNIVERSIS" CERTIFICATE
(Plate III—actual size 7½" x 4")

This class of certificate was in use by the "Ancients" Grand Lodge from 1762 to 1793. It is the first in which both Latin and English were used, the six lines of Latin being translated below. Latin was probably used to facilitate the understanding of the wording overseas where many Lodges were established.

The specimen we illustrate is the oldest known to exist. Signed by Laurence Dermott and almost certainly written by him, it was issued to Brother William Licquorish of Lodge No. 91 "in the kingdom of England" and "given under my hand and the seal of The Grand Lodge in London" and dated the tenth day of September, 1764. Lodge No. 91 was the only Lodge in Leicester until its Master and Officers seceded to 'the Moderns' in 1790 to form St. John's Lodge, now No. 279.

In 1874, an earlier specimen of this certificate with unimportant verbal differences, and dated 1762, was known to be in the hands of a man named Dermott who claimed to be a descendant of Laurence; but he emigrated to South Africa and the certificate has been given up as lost.

THE "FIRST ANGEL" CERTIFICATE
(Plate IV—actual size 12½" x 9½")

The similarities and also the difference between this and the 'Three Graces' of the Moderns may be noted. It was designed and executed by Thomas Harper, Jeweller and Silversmith, of 207, Fleet Street, London, who at the time was Deputy Grand Secretary. The name Angel Certificate arises from the angel at the head (*representing Fama, the Goddess of Good Report*).

The use of Latin was peculiar to the 'Ancients' until the Union when it was adopted by the United Grand Lodge.

The certificate we illustrate was granted to Brother Hills Sorvns on 5th September, 1798, and signed by him in the 'ne varietur' space on the left.

The phrase 'according to the Old Constitutions' under the heading is of particular interest. It was this claim by the 'Ancients' which was the cause of contention between the two Grand Lodges.

THE "SECOND ANGEL" CERTIFICATE was engraved by J. Kennerly in 1810, the design being the same except for slight re-arrangement and unimportant verbal changes.

UNITED GRAND LODGE

THE "THREE PILLARS" CERTIFICATE

(Plates V and VI)

For obvious reasons this certificate is the best known of all. The original engraving was done by Bro. R. W. Silvester in 1819, and the design, with necessary variations, has remained basically the same until the present day. The actual size of the original is $14\frac{1}{4}" \times 11\frac{3}{16}"$.

A second variety dates from 1821 and was the first to have the Royal Arms at the head. It will be observed that by this time the Prince Regent had acceded to the throne as George IV. The change in the position of the space for signature will also be observed. The certificate was again Bro. Silvester's work and the actual size is $15\frac{1}{8}" \times 12"$.

A third variety ($15\frac{1}{4}" \times 12"$), engraved by Bros. Silvester and Warrington, was in use from 1830 to 1837. The Patron was now "His Most Gracious Majesty King William IV".

From 1837 onwards the various certificates have differed chiefly in the names of the Grand Master and the Secretary.

The use of Latin as part of the inscription was discontinued in 1965.

CONSECRATION OF THE LOUGHBOROUGH LODGE OF INSTALLED MASTERS, No. 8312

[The Lodge was constituted and solemnly consecrated at the Masonic Hall, Loughborough, on Friday, 16th January, 1970, by the R.W. Provincial Grand Master, assisted by the Deputy and Assistant Provincial Grand Masters, the Provincial Grand Chaplain and other Provincial Grand Officers.

It is intended that this Lodge shall serve the needs of qualified Brethren on the north side of the Province, in Loughborough, Ashby-de-la-Zouch, Coalville and Melton Mowbray.—*Ed.]*

ADDRESS BY THE PROVINCIAL GRAND MASTER

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

There will be some Brethren who will ask why there is a need for a Lodge which restricts its membership to Masters and Past Masters, and what good purpose it will serve. To answer these questions one must first consider the Constitutions, particularly where the Charges of a Freemason touch on the privileges of Masters; for it is appropriate to bear in mind that those privileges invariably go hand-in-hand with the duties and responsibilities which are so graphically defined in the "Address to the Worshipful Master".

The summary of the Antient Charges and Regulations requires a Master to promote the knowledge of the Mystic Art "*as far as his influence and ability extends*", but the question we should ask ourselves is whether our ability does, in fact, extend far enough for us to discharge that task effectively and fully. Again, the Charges of a Freemason (which the Book of Constitutions directs to be read "*at the making of new Brethren or when the Master shall order it*"), are, admittedly, a closed book to many Past Masters. Charge IV lays down that "*rulers and governors supreme and subordinate are to be obeyed in their respective stations by all the Brethren*". Thus, even if it is not directly stated, it is certainly implied that Past Masters are never released from the responsibilities and duties which they accepted at their Installation. These remain with them throughout their membership of the Order.

Those who belong to this Lodge will all be, without exception, local rulers in the Craft, and rulers must know how to rule. It follows, therefore, that the predominant role of the Lodge will be to afford its members scope for improving and widening their Masonic knowledge as Installed Masters. A secondary, but no less important, role will be to fit them to assert their privilege of assisting, advising and co-operating in the day-to-day government of the Province. The Lodge should never attempt to assume the role of a Lodge of Research,

which is something for the Masonic student, or that of a Lodge of elementary instruction. Both of these requirements are already freely available within the Province.

Reading the late W.Bro. G. F. Fleeman's and W.Bro. Malcolm Dyson's histories of Freemasonry in Loughborough, and the difficulties with which it was confronted for many years, one cannot fail to be impressed by the progress that has been made in the Northern part of the Province. The last forty years have seen an accretion of at least nine new Masonic bodies, whose welfare and development are a continuing responsibility for which each of us has a duty to prepare himself, and should be able to make a personal contribution. You would be right to ask how best this may be done, and I will try to answer you.

First and foremost in importance is the faultless image which this Lodge should present to all who visit it. If that image is clouded by a seeming lack of interest and an unimaginative policy we shall have wasted our time today. The ritual and ceremonial, the level of discussion and debate and the general conduct of all your proceedings ought to be a model for emulation. One finds from experience that so many Past Masters fail to keep themselves up-to-date with changes which are introduced in the light of modern thought and practice, presumably under the mistaken impression that there is no more for them to learn about Craft Masonry once they have occupied the Chair of their Lodge. But this is a completely false conception, as study of the Provincial ceremonial and administrative "Guidance" booklets reveals. Believe me, Brethren, there is something new for each of us to learn every day, and the higher our status and the greater our responsibilities the more important that learning becomes.

In a Lodge of this special nature I would suggest that its interests will best be served by its members not aspiring to progress through successive offices to the Chair. The Mastership should more properly be regarded as secondary to service to the Lodge, and certainly not as a goal for personal ambition. There would not seem to be any good reason why a brother should not occupy an office for a year, and then drop back until he is wanted for another office, or as the Master of the Lodge.

Although the Province has approved an abridged form of Installation for Past Masters the same care and dignity are required in performing that ceremony as with the full ritual, and it might be profitable on occasions to use the latter, thus affording the members an opportunity to practice the Addresses. However, whatever the form of Installation it should be followed by a brief inaugural address from the Chair, which will present an opportunity to refer to matters that in many cases it is neither customary nor desirable to discuss elsewhere.

So often our ritual is monotonously delivered and discloses weaknesses in interpretation, emphasis and explanation. There is, as well, a sad lack of uniformity among Past Masters when communicating the manual parts of the ceremonies. It is not unusual to see them giving incorrect instruction in these matters, or to hear Masters, from the Chair, acknowledging the correctness of palpably incorrect movements. (We have no right to assume that our own shortcomings pass unnoticed by others; indeed they do not, and they are often the subject of outspoken criticism.) The "Guidance" booklet, which gives instruction in these matters, ought to be in the possession of every Past Master, although I am afraid that very often that is not so. I would like to feel that this Lodge will rectify that shortcoming.

Each Master receives a copy of the Book of Constitutions, but study and discussion of selected cross-sections of the contents would be found to reveal many surprising gaps in knowledge. Such study must, of course, be well led and carefully prepared.

Discussion on the role and organisation of Grand and Provincial Grand Lodge can be a most absorbing topic, assisting to bring Brethren into more intimate and sympathetic contact with the Rules and Regulations and, in so doing, with those by whom they are governed.

The study and practice of the ritual for closing the Lodge in the Second and Third Degrees is well worth while, for there is a tremendous divergence of thought as to the correct method, particularly in the Third Degree.

The Provisional "Guidance" booklets, to which I have already referred, are an indispensable source of regular study. The respect of the more junior Brethren for their seniors is not enhanced if the latter are seen to be clinging to outmoded or incorrect procedure, and this is especially so in Lodges where "Past Masters' Nights" are customary: not that I think they are necessarily a wise practice.

The Holy Royal Arch, and its background and historic links with the Craft, is another useful source of discussion. Particularly in Loughborough, where I feel this beautiful Order lacks some of the support it deserves.

The continuing Masonic education of newly admitted Brethren, designed to ensure their fullest participation in the corporate life of their Lodge and to widen their knowledge and understanding of Freemasonry, opens up an enormous field of activity. Had this been a generally accepted practice in the past perhaps many of our lapsed Brethren might never have fallen by the wayside.

These, Brethren, are but just a few of the subjects to which an Installed Masters' Lodge could usefully direct its attention; but there are many others of equal importance which enterprising research will soon reveal.

The formal regulation of your after-proceedings, including the correct method of "firing", should be strictly observed. In a Lodge of this nature I suggest that, after Grace, the first four toasts in the Provincial Year Book should be formally proposed at each meeting, but that there be no other toasts and no taking wine; the evening being devoted to pleasant conversation and exchange of opinions. Under no circumstances should be the Lodge be allowed to degenerate into a mere dining club.

In my journeys round the Province I have noticed a tendency for some Lodges, because of their differing backgrounds, to isolate themselves one from the other. This is not a good thing and you should encourage and foster mutual contacts and exchanges of thought and opinion on as broad a basis as possible, never forgetting that we are a Brotherhood and therefore we ought to work together for the good of the Craft as a whole.

I hope that you will invite the Master of every Lodge in the area you serve to join this Lodge during his year of office, for, if you are so determined, you can make a most important contribution to the status of Freemasonry in North Leicestershire, which I would define as Loughborough, Ashby-de-la-Zouch, Coalville and Melton Mowbray. That future generations might know the objects for which the Lodge was founded, and to ensure a continuity of progressive policy with the passing years, perhaps you would consider whether what I have said might usefully be included with your By-Laws, or issued separately to each member?

And now, having indicated what I believe to be the way ahead, let us proceed with confidence to the purpose of this meeting.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

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

When Henry Francis Lyte wrote the words "Change and decay in all around I see", he was living within the calm and constant peace of the Parish of Brixham, as it was more than a century ago. His words would come less surprisingly from a contemporary writer of hymns, harassed, as he might well be, by the sweeping changes that rock all our structures of civilisation down to their foundations. But Lyte was thinking of natural changes which occur at all times and in any circumstances within the temporal order: the coming and going of life and the seasons, our unceasing search for that which is meaningful and durable in our existence and, above all, our undying hope of achieving unity with Him Who is the source and sustainer of life. Who changes not. We cannot absolutely ignore this change and decay. If it is natural to one, it is natural to all. As Masons our due attention to the lessons of our Craft ceremonies alone should keep us ever aware of it and prudent enough to make our sojourn in this sublunary abode something better than a wasted episode.

But the society of which we are part today, outside our Masonic associations, constitutes a notably different environment from that of a century ago, or even of the time, not so long ago, when we offered ourselves as candidates for Freemasonry. Much in the spectrum of change nowadays comes not from natural causes but from secularistic, materialistic and humanistic thinking and attitudes. There is not much here that is really new as theory, but as principles, applied to or acted upon the present-day mood of religious, moral and political indifference, they create social conditions which are plainly contrary to Masonic principles, and could, without our careful vigilance, come to be reflected within our Masonic way of life. Make no mistake, a society which is secularist, materialist and permissive is the very antithesis of Ancient Freemasonry. There can be no truce or cross-fertilisation between the two. Nor, if we are true Masons, can we be one thing as Masons and another thing as citizens of the world, where the effect, if not the fact, of our being Masons is to be manifest. There is always a tension here from which we cannot escape: from which it would be wrong to try to escape.

Before saying a little more on this subject of change let me say that I am well aware that this is to be a Lodge composed entirely of Masons who have held the highest office in a Lodge, have thus reached maturity but not the end of their usefulness, and that the purpose in founding such a Lodge as this must be for the greater benefit of Freemasonry, not only within the Province but also unto the boundaries of the Order. It is because of this awareness that one feels it right to talk of change, its challenge and possible effect upon the future. It requires more than an elementary grasp of Masonic principles in order to be strong to meet the challenge. It needs nothing less than the practical demonstration of the value of such principles in the life that we live outside our Masonic premises.

Our Provincial Grand Master in his address to this assembly referred, in passing, to a danger against which we need constantly to be on our guard, not least, perhaps, when we have joined the ranks of Past Masters of the Craft and wonder what further service we can give. The danger, of course, is that of allowing our true Masonic aims to go by default and our Lodge to degenerate into a mere dining club. The very idea would be unthinkable to us whilst we are prepared to stand by our Masonic obligations. But if we were not so particular or conscious of the dangers of popular moral laxity and permissiveness coming in the train of social change, and the conflict of all this with our Masonic principles, who knows what could happen to our reputation as Masons in the world? We are a product of human society, not to reflect the ever-changing image of that society but in the sense that we have chosen, as fundamental to the nature of our Order, the highest principles of moral truth and integrity that have been discovered, worked out and adumbrated within the formulative stages of our civilisation. Do not misunderstand me. Being armed with the strength of discrimination in defence of Masonic principles

does not mean that we must condemn all change, as though change itself were an evil thing from which Freemasonry should turn its face in a self-righteous manner. Some changes may be necessary for the establishment or re-establishment of peace and good order. Some changes may increase belief and confidence, and some might conceivably be taken into Freemasonry to keep it abreast of progressive movement and to rise to higher perfection. Some movements for change might have their rightful counterpart within Freemasonry. But what we cannot accept, and the strength of discrimination should help us to detect in changes that are taking place and make us reject them outright, are those that amount to a denial of the Divine origin of Man and the obligation of Divine Law, or even a sceptical view of such truth.

Let me call your attention to the letter G in the Lodge. It is the first letter of the name of Him in Whom every man among Masons says he puts his trust, from his first steps on the ladder of his enlightenment to the last; and that is higher than any one of us has yet climbed. In Masonry we have pledged our word to guard and maintain the tenets of the Craft, which are not of secular origin or necessarily contributory to our material advantage, but which have Divine authority and are the Divine Rule for the Masonic discipline of life. All this is indelibly written into our Constitution. There can be no deviation from that line and rule.

We are fortunate in that we have been Masons at a time when our Order has been expanding and its reputation as an Institution among men and in society has been high. We would like to see this happy state of affairs continue, but we cannot expect that it will without our keeping a close watch on ourselves in relation to the changing scenes of our life. It would be fatal to suppose that we are safe within an impregnable fortress, where nothing ever changes nor can change, and which cannot be undermined by any inimical force from outside; for in the first place the influence of the outside can so easily infiltrate into us. Our being Masons does not make us less a part of the outer world, and what its influence upon us is must, for certainty, reflect itself in us as Masons within the fraternity. Nothing can make or keep Freemasonry a fortress but Masons themselves. In the second place, a question; from what source can our Institution be replenished if not from that same outer world? Shall we be able to go on finding in that society men who are fit to join us? Will there always be true, upright and free men to become Masons? We must hope so. But to make it a sure hope we have to study to maintain the ethical standards of our Order, so that no man entering it can be left in any shadow of doubt in his mind as to the nature of the thing to which he is subscribing his name as he offers himself for participation in our fraternal privileges and responsibilities.

In the address given to a newly installed Master he is asked to consider the illuminating effect of the sun at its rising to rule the day.

that he may in like manner communicate light and instruction to the Brethren of his Lodge. This is so that he may charge them to prove to the world, by their practice of Masonic duties outside as well as inside the Lodge, the happy and beneficial effects of our Ancient Institution. Our experience as those who have once or more than once been in the Master's place will teach us to know how impossible it is for him in the course of one year to carry this burden alone. We must have the aid of predecessors; not their interference but their supporting wisdom and fellowship. The light that was in them must continue to shine for the good of the Lodge and Freemasonry as a whole. For Past Masters to be able to share in the work of a Lodge such as this can surely be of the greatest benefit, if it is made the means of preserving fervency and zeal and the opportunity of extending Masonic knowledge; so that experienced Masons may bring to bear upon the shape of things to come the influence of true wisdom and virtue. May the G.A.O.T.U. richly bless our present endeavours.

MISCELLANEA

SCRUPLE AND DIFFIDENCE, ETC.

Comment by

W.BRO. G. M. DYSON,

M.A., D.Sc., Ph.D., P.A.G.D.C., P.G.Std.B. (R.A.)

In a rather long period of enforced leisure, I have turned to the literature of Freemasonry for interest and instruction, and have found the Transactions of our Lodge of Research, No. 2429, full of interesting reading. In re-reading W.Bro. Elfed Thomas' "Masonic Musings" (*Transactions*, 1967/68) I, too, have mused on his subject matter, and while yielding to none in my admiration of the elegant language in which he has clothed his sentiments, I would like to join issue, in a brotherly way, with some of his conclusions.

1. 'Scruple and diffidence'

I still feel that these two words are in their correct order and that the view that they should be interchanged springs from a consideration of the modern meanings of the words, and not those current when the ritual was first written. To a Welshman 'scruple' may well mean 'to argue about niceties', but to us lesser mortals it means a 'twinge of conscience'. Our ancient brethren need have felt no disturbance to their conscience, for they knew that as good masons they had earned their wages by their labour and were, thus, 'justly entitled to them'.

In Johnson's Dictionary (1784) 'diffidence' is defined as 'want of confidence *in others*, and only 'self-diffidence' was used at that time for 'want of confidence in oneself'. Two quotations illustrate this:

"No man, almost, thought himself secure and men durst scarce commune or talk one with another; but there was a general diffidence everywhere".—Bacon's 'Henry VII'.

"With hope and fear
The woman did the new solution hear;
The man diffides in his own augury
And doubts the Gods".—Dryden.

I have also wondered whether the original word was not 'diffidence' but 'dissidence', which were printed and written identically (that is, 'ff' = 'ss') at the time when the rituals were drafted. Some justification can be seen for such a view in that the 'Constitutions &c' of Anderson (first published in 1723) uses the ancient 'f' form of 's' (note particularly the dedication written by Desaguliers to Lord Montagu).

'Dissidence' meant (O.E.D.) 'disagreement or variance' usually concerning small matters; so that, again, our ancient brethren exhibited no 'dissidence' as to the amount paid, because of their confidence in the integrity of their employers. It is, I suppose, only to be expected that the more common 'diffidence' would take over as 'dissidence' gradually became obsolete.

2. 'Globes, celestial and terrestrial'

I am of the opinion that the concept of earth as a sphere is much older than many people imagine; it was well known in the time of Pythagoras (500-600 B.C.) although it is not clear whether Pythagoras was the first to promulgate the round earth theory; the sphericity of the earth was, of course, accepted by Aristotle (300 B.C.) and it is not inconceivable that the idea was known to the more esoteric masons at the time the Temple was built (circa 950 B.C.). It must be remembered, of course, that the heresies of Galilee were associated, not so much with the *shape* of the earth, but with its movements in the heavens. It is particularly interesting to note that the Geneva Bible of 1560 has a woodcut of the pillars showing the superposition of globes.

3. The secrets of a master mason

The argument that Solomon could, had he wished, himself have communicated the secrets of a master mason, despite the premature demise of Hiram, only holds water if the secrets were purely verbal or symbolic. It has been thought that the 'secrets known only to three in the world' were, in reality, derived from the operative masons, and were, in fact, the three wands of office of the three senior officers carried by them as tokens of authority. These rods (? of gold) were held to be of such length that when fitted together they formed a right-angled triangle (*i.e.* the length ratio was 5:4:3) and so enabled the presiding officers to construct a true 90° corner. If Hiram's rod had been hidden, stolen, lost or melted down on the occasion of his murder, the other two would, literally, not be able to construct their right-angle until another rod of the same length had been procured. The symbolism of these rods is actually used in one of the additional degrees, and Plutarch stated that in ancient Egypt, where their use originated, the three rods were coloured black, red and blue respectively and dedicated to Isis, Osiris and Horus. They symbolised the origin, the receptive and the product. It will also be recalled that the past master's jewel is a representation of the 47th proposition of Euclid in which the relation between the perfect square and the 5:4:3 linear ratio is proved; to some masons the three initiatory steps, 'short', 'longer' and 'longer still' allude to the same symbolism.

13-1-70

THE BOARD OF GENERAL PURPOSES

by

W.BRO. S. BROWN, T.D., D.L., J.P.,

P.D.G.Swd.B., Prov. G.Sec. (Leicestershire and Rutland)

Member of the Board of General Purposes

(in answer to a question put by the
Leicestershire and Rutland Lodge of Installed Masters, No. 7896)

There are only two Committees of Grand Lodge which are statutory under the Book of Constitutions:

- a. The Board of General Purposes (B. of C. 216 and 217)
- b. The Board of Benevolence (B. of C. 192)

The use of the title "Board" was restricted in its use by Grand Lodge on 1st March, 1922, to:

1. Board of General Purposes
2. Board of Benevolence
3. Board of General Purposes in Districts (B. of C. 81)
4. Board of Benevolence in Districts (B. of C. 81)
5. Board of Grand Stewards
6. Board of Installed Masters

Any body, other than the above, set up by Grand Lodge, a District or Provincial Grand Lodge or a private Lodge, *must* be designated a "Committee". There should be no need for me to tell you the difference between a District Grand Lodge and a Provincial Grand Lodge; suffice it to say that the only time the title "Board" can be applied to any local body is at an Installation Festival.

I have already said that the Board of General Purposes is established under Rules 216 and 217 of the Book of Constitutions. These designate it as consisting of:

The Grand Master, the Pro Grand Master, the Deputy Grand Master, the Assistant Grand Master, the Senior and Junior Grand Wardens, the Grand Treasurer, the Grand Registrar, the Deputy Grand Registrar, Past Presidents of the Board, the President of the Board of Benevolence, the Grand Director of Ceremonies, the Grand Superintendent of Works, the President of the Board, who is appointed by the Grand Master annually at the Festival in April, and thirty-two additional members.

Of the thirty-two additional members, eight are appointed annually by the Grand Master at the June Quarterly Communication of Grand Lodge, and the remaining twenty-four members consist of twelve representing the London Lodges and twelve representing the Provincial Lodges.

The election of the twelve representing the London Lodges is dealt with in Rule 218 and that of the Provincial members in Rule 219. The latter rule states that each year four of these twelve, who must be Masters or Past Masters of Provincial Lodges who are eligible to attend Grand Lodge, shall be elected by ballot in the month of April by Provincial Grand Masters and the result announced at the Quarterly Communication in June. Before being eligible for the ballot they must have been nominated by their Province in Provincial Grand Lodge assembled. In fact because of the method of nomination used it could be very rare for there to be a ballot, and I will now explain how this arises.

There is an unofficial body called "The Associated Masonic Provinces". This body is not recognised as official but it is accepted by Grand Lodge. It consists of representatives of each Province in the country. The A.M.P. has divided the country up into twelve Groups, each one nominating one of the twelve Provincial members. This Province is in No. 8 Group which consists of the Provinces of Leicestershire and Rutland, Derbyshire, Nottinghamshire, Lincolnshire, Northamptonshire, Huntingdonshire and Bedfordshire.

This Group meets once a year or more to deal with matters of general interest and to agree on nominations for the Board of General Purposes, the Board of Benevolence and the Appeals Courts. Our representatives to this meeting are the Provincial Grand Master, the Deputy and Assistant Provincial Grand Master, the Provincial Grand Treasurer, the Provincial Grand Secretary and the Provincial Grand Director of Ceremonies.

In some of the Groups the Provinces take it in turn to nominate someone every three years. In others a nominee is given a second nomination so that he serves for six years, and in some the same Brother is nominated again and again.

W.Bro. Harry White of Nottingham represented No. 8 Group for many years and on his deciding he could no longer attend regularly, it was the turn of our Province to make a nomination and the Provincial Grand Master asked me if I would allow my name to go forward. My nomination was accepted by the Group, approved by Grand Lodge in June 1966, and I attended my first meeting in July 1966. I have now been re-nominated for a further three years.

The Board, whose members are listed on pp. 42-44 of the current Masonic Year Book, meets once in every month (excluding April, August, September and December). It elects its own Vice-President annually and has six standing committees: Finance, External Relations; Procedure; Premises; Officers and Clerks; and Library, Art and Publications Committee.

The External Relations Committee deals with all matters arising between Grand Lodge and the Grand Lodges recognised by Grand Lodge which are shown on pp. 733-742, and the other Grand Lodges which are not recognised.

The variety of matters discussed at meetings of the Procedure Committee can be seen in the Points of Procedure in pp. 763-781 of the current Year Book. These are divided into two sections; first, those adopted by Grand Lodge, and secondly, decisions made by the Board of General Purposes. Those of you who do not purchase the Year Book can obtain from the Grand Secretary reprints of the Points of Procedure at 2/- each.

The work of the Premises and the Officers and Clerks Committee needs no explanation.

The Library, Art and Publications Committee deals with all matters concerned with the Library and Museum at Great Queen Street as well as the printing and supply of all publications issued by Grand Lodge.

The Board approves the notice calling the Quarterly Communication and the Agenda for it. The Board is also responsible for drafting any amendments to the Book of Constitutions and for bringing them Before Grand Lodge.

There are certain privileges attached to membership of the Board of General Purposes. There is a comfortably furnished lounge with daily papers and monthly periodicals available for use at all times and a reserved seat in Grand Lodge on all occasions. At the 250th Anniversary celebrations, which coincided with the Installation of the new Grand Master, seats close to the platform were available for members of the Board without their having to partake in the ballot for places. At the Quarterly Communication of Grand Lodge members use the Board's rooms for clothing and a separate attendance register is available; thus the crush in the other rooms is avoided.

I hope I have said enough to explain the composition and work of the Board of General Purposes and to emphasise the importance of its contribution to the work of Grand Lodge.

LODGE TRANSACTIONS

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

Years

1924/25, 1925/26	} at 17s. 6d. per yearly issue
1928/29 to 1930/31 (inclusive)	
1932/33	
1934/35, 1935/36	
1938/39	
1942/43 to 1968/69 (inclusive)	

Application should be made to the Hon. Librarian, Freemasons' Hall, 80 London Road, Leicester, LE2 0RA.

PROVINCIAL PUBLICATIONS

The following publications are available on application to the Secretaries of Lodges in the Province or to the Hon. Librarian, 80 London Road, Leicester, at a cost of 1/- each:—

1. 'MORE MASONRY IN MEN'
by W.Bro. H. Rayne
2. 'OUR MASONIC CHARITIES' (Revised Edition)
by W.Bro. S. Brown
(A simple explanation of the four great Masonic Charities and of the Leicestershire and Rutland Masonic Charity Association.)
3. 'BUILDERS IN STONE'
by R.W.Bro. Brig. C. B. S. Morley, Provincial Grand Master
(A history of the Provincial Grand Lodge of Leicestershire and Rutland from 1739 to 1961, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester.)

LODGE OF RESEARCH PUBLICATION

The Lodge has for disposal a number of copies of
FRENCH PRISONERS' LODGES
by JOHN T. THORP, F.R.Hist.S., F.R.S.L.

This standard work is sub-titled: '*A brief account of Fifty Lodges and Chapters of Freemasons, established and conducted by French prisoners of war in England and elsewhere, between 1756 and 1814—Illustrated by forty-one plates consisting of facsimiles of original documents, etc.—Second edition, augmented.*'

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 (post free) home, 15/-; overseas, £1.

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Revised 1969

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

* Obit.

PAST MASTERS OF THE LODGE

*W.Bro.	J. T. Thorp	...	...	...	...	...	1892-3
*	„	W. M. Williams	...	...	...	...	1893-4
*	„	E. Holmes	...	...	...	...	1894-5
*	„	W. H. Staynes	...	...	...	...	1895-6
*	„	S. S. Partridge	...	...	...	...	1896-7
*	„	R. Pratt	...	...	...	...	1897-8
*	„	F. W. Bilson	...	...	...	...	1898-9
*	„	Revd. H. S. Biggs	...	...	...	...	1899-00
*	„	Revd. H. J. Mason	...	...	...	...	1900-01
*	„	J. J. Knowles	...	...	...	...	1901-02
*	„	H. Howe	...	...	...	...	1902-03
*	„	G. Neighbour	...	...	...	...	1903-04
*	„	R. B. Starkey	...	...	...	...	1904-05
*	„	L. Staines	...	...	...	...	1905-06
*	„	W. A. Lea	...	...	...	...	1906-07
*	„	J. R. Frears	...	...	...	...	1907-08
*	„	H. J. Grace	...	...	...	...	1908-09
*	„	G. D. Potts	...	...	...	...	1909-10
*	„	G. Bonner	...	...	...	...	1910-11
*	„	G. Bonner	...	...	...	...	1911-12
*	„	Revd. C. T. Moore	...	...	...	...	1912-13
*	„	A. Lole	...	...	...	...	1913-14
*	„	T. G. Hunt	...	...	...	...	1914-15
*	„	G. W. Hunt	...	...	...	...	1915-16
*	„	J. E. Pickard	...	...	...	...	1916-17
*	„	F. H. Pochin	...	...	...	...	1917-18
*	„	J. D. Johnson	...	...	...	...	1918-19
*	„	A. H. Hampson	...	...	...	...	1919-20
*	„	F. H. Doughty	...	...	...	...	1920-21

*W.Bro.	F. Haines	...	...	...	...	...	1921-22
*	„	W. J. Bunney	...	...	...	...	1922-23
*	„	J. H. Hawthorn	...	...	...	...	1923-24
*	„	C. F. Oliver	...	...	...	...	1924-25
*	„	N. K. Lee	...	...	...	...	1925-26
*	„	A. H. Hind	...	...	...	...	1926-27
*	„	C. S. Bigg	...	...	...	...	1927-28
*	„	Rev'd. E. R. J. Biggs	...	...	...	...	1928-29
*	„	H. Hyde	...	...	...	...	1929-30
*	„	H. D. M. Barnett	...	...	...	...	1930-31
*	„	M. D. R. Richardson	...	...	...	...	1931-32
*	„	W. H. Riley	...	...	...	...	1932-33
*	„	G. B. Ellwood	...	...	...	...	1933-34
*	„	A. J. S. Cannon	...	...	...	...	1934-35
*	„	A. L. Macleod	...	...	...	...	1935-36
*	„	W. H. Cotton	...	...	...	...	1936-37
*	„	W. R. Bridger	...	...	...	...	1937-38
*	„	J. T. Cooper	...	...	...	...	1938-39
*	„	G. E. Phipps	...	...	...	...	1939-40
*	„	F. G. Fleeman	...	...	...	...	1940-41
*	„	E. H. Stork	...	...	...	...	1941-42
*	„	J. C. Burton	...	...	...	...	1942-43
*	„	T. O. Judge	...	...	...	...	1943-44
*	„	G. W. Wilkes	...	...	...	...	1944-45
	R.W.Bro.	Sir John Corah	...	...	...	...	1945-46
*W.Bro.	P. M. Webster	...	...	...	...	...	1946-47
*	„	S. F. Herbert	...	...	...	...	1947-48
*	„	W. Tomlinson	...	...	...	...	1948-49
*	„	A. T. Shorthose-Smith	...	...	...	...	1949-50
*	„	W. H. Wood	...	...	...	...	1950-51
	„	F. W. Heaton	...	...	...	...	1951-52
	„	C. C. H. Binns	...	...	...	...	1952-53
	„	C. E. Haines	...	...	...	...	1953-54
*	„	E. Murray	...	...	...	...	1954-55
*	„	A. G. Kilner	...	...	...	...	1955-56
	„	J. E. Foister	...	...	...	...	1956-57
	„	R. H. Dilworth	...	...	...	...	1957-58
*	„	J. Lees Smith	...	...	...	...	1958-59
	„	S. Kay	...	...	...	...	1959-60
	„	W. E. Boulter	...	...	...	...	1960-61
	R.W.Bro.	C. B. S. Morley	...	...	...	...	1961-62
*W.Bro.	G. H. Fox	...	...	...	...	...	1962-63
	„	H. Carr	...	...	...	...	1963-64
	„	W. G. Fox	...	...	...	...	1964-65
*	„	E. Muddimer	...	...	...	...	1965-66
	„	T. W. Haird	...	...	...	...	1966-68
*	„	W. H. Russell	...	...	...	...	1968-69

* *Obit.*

MEMBERS OF THE LODGE

Binns, C. C. H., M.A., M.B., B.CH., P.J.G.D., P.M. 1560, P.M.
 Carr, E. R., P.M. 3448, 4835
 Corah, Sir John, J.P., P.M. 1560, 4656, P.M., Past Prov.G.Master
 Heaton, F. W., B.A., B.Sc., P.M. 3078, P.M.
 Haines, C. E., P.M. 2865, P.M.
 Carr, H., P.J.G.D., P.M. 2076, 2265, 6226, P.M.
 Foister, J. E., P.J.G.D., P.M. 3091, 5682, 7896, P.M., Asst.Prov.G.Master
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 Boulter, W. E., B.Sc., P.M. 4874, P.M.
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 P.J.G.D., P.M. 4656, 7762, P.M., Dep.Prov.G.Master
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 Haird, T. W., P.J.G.D., P.M. 3091, P.M.
 Wright, E. J., P.J.G.D., P.M. 3201, 7429
 Davey, C. E., P.M. 2028
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 Farrant, O., P.J.G.D., P.M. 4874
 Thomas, E., B.Sc., PH.D., P.M. 3091
 Powell, G. G., P.M. 7168
 Sharp, D. F., P.M. 4711
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 Dyson, G. M., M.A., D.Sc., PH.D., P.A.G.D.C., P.M. 1007, 5758, 7007
 March, J. L., LL.B., P.M. 3919
 Neale, C. E., P.M. 6803
 Upchurch, F. N., P.M. 4200, 6596, 7801
 Smith, C. M. R., P.A.G.D.C., P.M. 523
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 Westmoreland, K. G., P.M. 1265
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 Timson, D., P.J.G.D., P.M. 5061
 Hollick, W. E., P.M. 26 (S.C.), 3473
 King, L. J., P.M. 4088
 Waugh, C., P.M. 7744
 Peck, H. W., P.M. 4415
 Prophet, Revd. J. R. H., B.A., L.Th., P.M. 4852

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 R.W.Bro. Col. J. G. T. Eccles, D.L., Prov. Grand Master for Lincolnshire
 R.W.Bro. B. Guillaume, Prov. Grand Master for Northants. and Hunts.
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 Prov. Grand Master for Nottinghamshire
 R.W.Bro. Capt. John Spencer, D.S.O., M.B.E., Prov. Grand Master for Derbyshire
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 Past Prov. Grand Master, Nottinghamshire
 W.Bro. A. R. Hewitt, P.A.G.D.C.

To the Right Worshipful the Grand Master,
Deputy Grand Master, Grand Wardens and other
Grand officers, To the Master and Wardens of all
regular constituted Lodges and in general to
all the fraternity of free and accepted Masons
throughout the universe, wishing peace
prosperity and unanimity -

We the Master and Wardens of the Lodge, Number 12
held at the Pauls Head Tavern in Latentow Street in the City
of London do hereby certify that Richard Delamore
was made a Mason in our Lodge, and regularly passed through the
first second and third Degrees, and that during his stay amongst
us he behaved himself as a true and faithful Brother We
therefore recommend him to you as such desiring you to receive
him after just trial and due examination In testimony whereof
we have subscribed our names, and caused the Seal of our said
Lodge to be affixed hereto the Eighth day of November in the year
of our Lord 1784, and of Masonry 5784

Witness.

J. Mason,
Secy



Wm M. Pale, Master.
Tho. Leigh St Martin,
R. Rutherford Junr. Warden



PLATE II



PLATE IV



PLATE VI