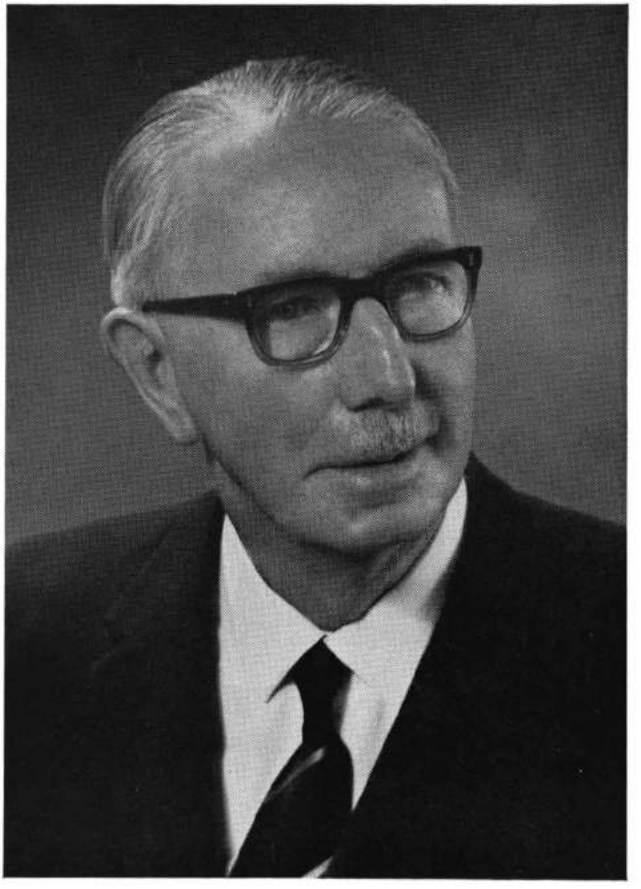
The Lodge of Research No. 2429

Leicester

CONTENTS



W.BRO. OSCAR FARRANT
P.J.G.D., P.A.G.Soj. (R.A.)
P.M. 4874
Master

EDITORIAL

Freemasonry continues to flourish in our Province; and our Provincial Grand Master has been further honoured by his Brethren by the consecration of Morley Lodge, No. 8320, in the Morley Temple on 18th September, 1970.

During the past year new distinction has come to one of our Provincial Grand Chaplains. On 16th January, 1971, he was made an Honorary Canon of Leicester Cathedral, and at the Grand Lodge Festival on 28th April he was invested by the M.W. Grand Master as Past Assistant Grand Chaplain. All who have heard (or have read) John Prophet's splendid Orations at the Dedication of Lodge Rooms and the Consecration of Lodges, two more of which appear in this volume, will join with those who know him well in congratulating him on these high honours.

W.Bro. A. R. Hewitt, P.A.G.D.C., Grand Lodge Librarian and Curator of the Museum, is a valued friend of the Lodge of Research, and we were delighted to welcome him as guest speaker on 25th January.

The Lodge was once more honoured by a visit of the Prestonian Lecturer, and a large and appreciative audience assembled on 22nd March to hear W.Bro. Lt.-Col. Eric Ward.

If it is considered a heresy to challenge any of the contents of a Prestonian Lecture, the only lecture to have Grand Lodge recognition, we ask forgiveness; but Bro. Ward's address contained so much new thought that we have been assailed by queries from the Brethren. We have dared, therefore, to add an editorial comment in order to restore their peace of mind.

We thank all our contributors; and in particular we offer congratulations to Bro. David J. Gillett for his essay on "A Glimpse of Freemasonry in Nigeria". He is a member of Castle of Leicester Lodge, No. 7767, Leicester, in which he was the third initiate, and of which his father was a founder in 1961. Soon after his "Raising" on 12th February, 1963, he left for Nigeria and subsequently moved to South Africa where he now lives. It is good to know that this young man has carried his dedication to, and his enthusiasm for, Freemasonry into his new surroundings.

July, 1971. O.F.

Lodge of Research No 2429

1970-71

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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 £1·50 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-seventieth Meeting

on

MONDAY, 23RD NOVEMBER, 1970

There were present W.Bro. Elfed Thomas, *Master*, W.Bro. R. G. Smith, *Acting S.W.*, W.Bro. H. L. Wheatcroft, *J.W.*, twenty-six other Officers and members, seventy-eight members of the Correspondence Circle and thirty-five visiting brethren—a total of one hundred and forty-two.

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 the Assistant Provincial Grand Master, W.Bro. J. E. Foister. The Provincial Grand Master was saluted.

Sixteen brethren were elected members of the Correspondence Circle.

W.Bro. William Steel, W.M. of the Old Oakhamian Lodge, No. 8033, P.M. of the Vale of Catmos Lodge, No. 1265, and W.Bro. Thomas W. Llewellyn Walters, P.M. of the Thomas Burton Lodge, No. 7007, were elected joining members of the Lodge.

The Master-elect, W.Bro. O. Farrant, was presented by the acting D.C., W.Bro. T. W. Haird, installed by W.Bro. Elfed Thomas, 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 Charges of a Freemason" (see page 8).

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

The Three-hundred-and-seventy-first Meeting

on

MONDAY, 25TH JANUARY, 1971

There were present W.Bro. O. Farrant, *Master*, W.Bro. H. L. Wheatcroft, *S.W.*, W.Bro. C. E. Neale, *J.W.*, twenty-two other Officers and members of the Lodge, sixty-one members of the Correspondence Circle and eleven visiting brethren—a total of ninety-seven.

W.Bro. Derrick Timson, *P.J.G.D.*, was invested as Director of Ceremonies.

Twelve brethren were elected members of the Correspondence Circle.

W.Bro. Harry Carr, *P.J.G.D.*, *P.M.* (and Editor) Quatuor Coronati Lodge, No. 2076, P.M. 2429, was elected by ballot as an Honorary Member of the Lodge.

On a motion proposed by the Treasurer, W.Bro. C. E. Davey, seconded by the Senior Warden, W.Bro. H. L. Wheatcroft, the Lodge resolved to subscribe £200 from Lodge Funds to the Leicester Freemasons' Hall Extension Fund.

W.Bro. A. R. Hewitt, *P.A.G.D.C.*, P.M. Quatuor Coronati Lodge, No. 2076, Grand Lodge Librarian and Curator of the Museum, then delivered an address, entitled

"The Government of the Craft from 1717" (see page 19).

After several questions had been put by the Brethren and answered by the speaker, the Master thanked Bro. Hewitt on behalf of the Lodge, and enthusiastic applause was a mark of the appreciation of all present.

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

The Three-hundred-and-seventy-second Meeting

on

MONDAY, 22ND MARCH, 1971

There were present W.Bro. O. Farrant, *Master*, W.Bro. H. L. Wheatcroft, *S.W.*, W.Bro. C .E. Neale, *J.W.*, twenty-two other Officers and members of the Lodge, sixty members of the Correspondence Circle and twenty-nine visiting brethren—a total of one hundred and fifteen.

The Master referred to the death of R.W.Bro. B. Guillaume, an Honorary Member, and the Brethren paid respect to his memory.

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

Five brethren were elected members of the Correspondence Circle.

A ballot as a joining member, which proved in favour of the candidate, was taken for W.Bro. Bruce Geibie Samuel Donald.

The annual elections resulted as follows:—

Master-elect: W.Bro. Harry Lakin Wheatcroft.

Treasurer: W.Bro. Clifford E. Davey.

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

Lodge Committee: W.Bros. S. Brown, K. G. Westmoreland, R. G. Smith and T. M. Ll. Walters.

W.Bro. Lt.-Col. Eric Ward, Prestonian Lecturer, then delivered the Prestonian Lecture for 1970, entitled

"In the Beginning was the Word—an Exercise in Ritual Archaeology" (see page 33).

The Master warmly thanked Bro. Ward on behalf of the Lodge, and the Brethren expressed their appreciation by applause.

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

THE CHARGES OF A FREEMASON

by

W.Bro. O. Farrant, *P.J.G.D., P.A.G.Soj. (R.A.)*

Master

It is now my duty, and my pleasure, to address you; and I hope you will find some pleasure in listening to me.

When I told some of my eminent Masonic friends that I proposed to speak about the 'Charges of a Freemason' they tried to warn me off with such statements as, "You'll find nothing new to say about that subject" and, "I should try something else. That has been overdone already". I assure you I was not greatly abashed by this well-meant advice, because I think that the beginning of a new Session is an appropriate time for us to look back in appreciation of our past story.

I accept that it is unlikely, though not impossible, that new evidence will be discovered about the history of Freemasonry. But we older Brethren may well bear in mind that, as the years go by, we are speaking to new generations of Masons who have not had time to study the subject, as well as to Senior Brethren who have not yet had the opportunity, or felt the inclination, to delve into the masses of material already published; and some of what I say may be useful also to our wider reading membership, if the Editor will do me the honour of printing it.

The 'Charges of a Freemason' now appear in the Book of Constitutions which in its present form has been issued in successive editions, and with occasional amendments, since 1815 (nowadays at five-yearly intervals).

This (*showing it*) is certainly the most widely distributed of all Masonic books, and, it is fair to say, one of the most extensively circulated of all printed works. As an indication of this I quote figures included in the Grand Lodge Annual Year Book. During the ten years, 1959—1968, Grand Lodge Certificates issued to new Masons under the English Constitution totalled 193,191 and, as you know, each Initiate has received a copy of the Book of Constitutions together with the By-laws of his Lodge. The approximate number presented during the fifty years since the end of the first World War, when the addition of new Lodges became accelerated, may well have been in the region of 966,000. Add to that the number of Installations conducted during that time (approximately 35,000) and we have the staggering number of presentation copies of the Book of Constitutions of one million, or thereabouts. In another context this kind of production would demand a 'golden disc' and in similar measure this book deserves at least an illuminated copy! I will not attempt to add to the number an estimate of copies, in various forms, bought during *the previous two hundred years.*

And yet, my good Brethren, I do not hesitate to say that it is one of the least read of all published works. Such is our imbued desire for secrecy that normally, I think, a Brother takes his book home and hides it in the recesses of his desk. It is no more necessary to secrete this book than it would be to keep Queen's Regulations in a locked safe! I know, of course, that Masters and Secretaries do occasionally refer to it to 'solve some difficulty which may arise'; and I am happy to inform you that our Provincial Grand Secretary consults it so often that he knows it pretty well by heart. But then, he is a member of the Board of General Purposes, the body responsible for its publication!

In the Book of Constitutions, while interpretation of the rules does not greatly concern the Brethren generally, the most interesting section for them is, or should be, that entitled:

> "The Charges of a Freemason, extracted from the antient records of Lodges beyond sea, and of those in England, Scotland and Ireland, for the use of Lodges. *To be read at the making of new Brethren or when the Master shall order it*".

This title and this injunction have remained the same since the first edition of "Anderson's Constitutions" was published in 1723. Anderson's sub-sections of the Charges have also remained:— 'Concerning God and Religion—Of the Civil Magistrate—Of Lodges—Of Masters, Wardens, Fellows and Apprentices—Of the Management of the Craft in Working—Of behaviour, 1. In the Lodge when constituted; 2. After the Lodge is over and the Brethren not gone; 3. When Brethren meet without Strangers, but not in a Lodge; 4. In the presence of Strangers not Masons; 5. At home and in the neighbourhood; 6. Towards a strange Brother. *Before the development of a formal ritual after the Union of 1813, it was these charges that a Brother was obligated to observe.*

The injunction that the Charges are to be read at the making of new Brethren is no longer obeyed; and evidence has shown that there are many Masons who are not even aware of their printed whereabouts. At every Installation we do hear, of course, a recitation of what purports to be a summary of the Ancient Charges, to each clause of which the Master-elect must give his unqualified assent; but it lacks the sonorous and rounded completeness of the historic statement which we are considering this evening, and which is basic to our Masonic thinking, to our ritual, and to Freemasonry in general wherever it exists under the English Constitution; and, indeed, under those many Constitutions throughout the world, which have stemmed from the Grand Lodge of England (The Premier Grand Lodge).

Who was Anderson? And why *his* Constitutions? James Anderson was born in Aberdeen in 1680 (?) and educated at the Mareschal College there. He took the degrees of Master of Arts and Doctor of Divinity. He became a Mason, probably in a Scottish Lodge, but in

England he was a member of Original Lodge, No. 4, which met at the Rummer and Grapes and later at The Horn. This was a Lodge of aristocrats, for among its members were ten noblemen, three honourables, four baronets or knights and two General Officers.

In 1710, Anderson was appointed Minister of the Presbyterian Church in Swallow Street, London, and transferred in 1734 to a similar Church in Lisle Street, Leicester Fields. He became known among Presbyterians in London by the nickname "Bishop" Anderson. He has been described as "a learned but imprudent man who lost a considerable amount of his property in the disastrous year of 1720" (The year of the "bursting of the South Sea Bubble"); and this may account for the fact that he was determined in his claim to any profit which should accrue from the sale of his Book of Constitutions.

When the Grand Lodge of England was established in 1717 by the four old Lodges, an appeal was made to the Brethren to bring together any manuscript copies of the ancient Charges which they possessed; and when, in 1721, it became clear that Freemasonry was expanding rapidly, it was thought desirable to provide some form of guidance for the new Lodges. The Grand Lodge assigned to Dr. Anderson the task of producing an authoritative digest of "the Constitutions of the Fraternity".

Anderson's book was printed in 1723 with the title "The Constitution, History, Laws, Charges, Orders, Regulations and Usages, of the Right Worshipful Fraternity of Accepted Freemasons, collected from their general records, and their faithful Traditions of many Ages". A second edition (with some additions) was published in 1738, a year before Anderson died. More than half the book is taken up by an account (according to Anderson) of the history of the Craft from the time of Adam.

The following Dedication in the first edition is indicative of the approbation of the Grand Lodge:—

"TO

His Grace the Duke of Montague

My Lord,

By order of his Grace the Duke of Wharton, the present Right Worshipful GRAND-MASTER of the Free-Masons; and as his Deputy, I humbly dedicate this BOOK of the CONSTITUTIONS of our ancient Fraternity to your Grace in Testimony of your honourable, prudent, and vigilant Discharge of the Office of our GRAND-MASTER last year.

I need not tell your Grace what Pains our learned Author has taken in compiling and digesting this Book from the old Records, and how accurately he has compar'd and made everything agreeable

to History and Chronology, so as to render those NEW CONSTITUTIONS a just and exact Account of Masonry from the Beginning of the World to your Grace's MASTERSHIP, still preserving all that was truly ancient and authentick in the old ones: For every Brother will be pleas'd with the Perforance, that knows it had your GRACE'S Perusal and Approbation, and that it is now printed for the Use of the Lodges, after it was approv'd by the GRAND-LODGE, when your Grace was GRAND-MASTER. All the Brotherhood will ever remember the Honour your Grace has done them and your care for their Peace, Harmony, and Lasting Friendship: Which, none is more duly sensible of than

My LORD
Your GRACE'S
Most oblig'd and
Most obedient Servant
And Faithful Brother,
J. T. DESAGULIERS
Deputy Grand-Master

Who was Desaguliers? John Theophilus Desaguliers was born at Rochelle, the son of Jean Desaguliers, pastor of a Protestant congregation at Aitré, near that town. In France the Protestants, whose mode of worship was Calvinistic, were at one time so hounded by the Catholics that they became a political party and open war between the two factions lasted from 1560 to 1598, when King Henry IV of France, who was a moderate, issued the Edict of Nantes granting liberty of worship to the Huguenots. In 1685, however, the Edict was revoked by King Louis XIV, and 150,000 Huguenots escaped to various countries in Europe although they were forbidden to leave France. It was then that John Theophilus, at two years old, was brought by his parents to England, hidden, it is said, in a barrel. His father became minister of the French Chapel in Swallow Street, the building some claim to have been the one later occupied by Anderson and his Presbyterian congregation.

After a distinguished career at Christ Church, Oxford, Desaguliers became a lecturer in experimental philosophy (hydro-statics, optics and mechanics). In 1714, he was elected a Fellow of the Royal Society, and he is said to have been the first to deliver lectures on learned subjects to the general public. He was the author of several books and the inventor of the planetarium, which served to determine the exact distances of the heavenly bodies according to the systems of Newton and Copernicus. In Freemasonry he was Grand Master in 1719, and Deputy Grand Master in 1722 (in which year Anderson was Junior Grand Warden), and again in 1723 and 1726.

The Craft, as we know it, owes much to these two learned men. By collating the evidence of past centuries in a manner acceptable to the newly established Grand Lodge, they set a standard of conduct, which has inspired all the generations of Masons who have succeeded them.

Before returning to Dr. Anderson we must now think briefly (and of necessity all too briefly) about some of the old manuscript Charges. Strangely enough, little interest was shown in them until the 19th century; and as late as 1882 only ten were known. Since then, however, this number has risen to 125 classified manuscripts, some of the originals being in the British Museum, some in the Grand Lodge Library and other Masonic Libraries, and a few in private hands.

I am pleased to be able to show you this photographic copy* of the Portland manuscript so called because it was presented by the Duke of Portland to the Province of Nottinghamshire in 1944. We have received this through the good offices of our Brother Hugh Peck; and, by kind permission of R.W. Bro. C. H. V. Elliott, Provincial Grand Master for Nottinghamshire, it is a gift from that Province to our Provincial Library. The original, which is written on vellum, is dated circa 1720, and it was probably for the use of an Operative Lodge at a quarry in the Mansfield Woodhouse area.

It is unlikely that this was one of the manuscripts examined by Dr. Anderson. We have no means of knowing which ones were available to him. Some, we know, were destroyed; and, as we have indicated, many of the known ones were not re-discovered until late in the 19th century.

As the Charges were in general prepared for the use of operative Lodges of stone-masons assembled to build a castle, abbey, cathedral or stately mansion, there is much continuity of thought throughout. Indeed there is evidence that new documents were copied from previous manuscripts. I mention the word 'operative', although there are indications, and some evidence, that from the earliest times 'gentlemen' other than working masons were admitted to membership. The increase of this practice was speeded up in the second half of the 17th century when Operative Lodges suffered a decline. Of the four old Lodges responsible for the revival of the Quarterly Communications of Masons, or more specifically for the foundation of the Grand Lodge of England, three at least were composed entirely of speculative Masons.

Much has been written about the Ancient Charges by eminent Masonic historians such as R. F. Gould; and this evening we can take merely a cursory glance back at a few of them. The oldest known up to the present time is the Halliwell Manuscript, so called because 19th century Masons were first made aware that it is a Masonic document when Mr. J. O. Halliwell (-Phillips) drew attention to the fact in a lecture to the Society of Antiquaries, on 18th April, 1839, on "The Introduction of Freemasonry into England". The manuscript is now known as the Regius Poem, so called by Bro. R. F. Gould, because it was for a long time in the Royal Library of the Kings of England. It is known to have been in the hands of John Theyer, a 17th century

* Now in the Provincial Library.

collector, whose grandson, Charles, to whom he had bequeathed his 800 various manuscripts, sold the collection to a Robert Scott, bookseller. When the collection had dwindled to 312 (the Regius Poem among them) it was bought by King Charles II and ultimately presented by King George II to the nation in 1757. And so the priceless book has been preserved for our delight, and it is housed in the British Museum.

A remarkably fine facsimile of the Regius Poem is contained in a book, printed in 1889, a copy of which is in the Thorp collection in our Provincial Library. (This is the book and its pages are of the actual size of the original—*showing it*). The original, on vellum, is estimated to have been written circa 1390 (that is, nearly 600 years ago). Although not of the literary quality of the work of Geoffrey Chaucer, called by Tennyson "the morning star of English poetry", it is in the English established by him as an acceptable language of literature after three hundred years of official Norman French.

The poem begins by stating that ancient books tell how Lords and Ladies of high position were once in difficulties as to choosing a profession for their children, and employed learned men to educate them so that they might be able to earn an honest livelihood. "Gemetry", or masonry, (the two became identified) was in high repute. It was "the most honeste craft of alle". The greatest teacher was Euclid—"Hys name it spradde ful wondur wyde". He inculcated the principle of mutual instruction and taught that a brotherly love should govern the actions of his scholars. The most worshipped should be called Master and amongst the Craft generally no other name than "fellow" should be used, even if one excelled another in ability.

The poem recites the history of the introduction of Masonry into England in the time of "good King Athelstan", who called an assembly of the Craft, at which Dukes, Earls, Barons, Knights and Esquires attended, and *statutes were drawn up*. These consisted of fifteen Articles relating to the government of the Craft and fifteen Points dealing with service to it.

In the few quotations which time permits me to make this evening, you will detect phrases, or the echo of phrases familiar in our ritual or are contained in the Charges printed in our Book of Constitutions. I will remind you of some of these after each quotation.

'The furste artycul of this gemetry
The mayster mason moste be ful securly
Bothe stedefast, trusty and true . . .
(*"True and trusty, and held in high estimation . . . . . "*)

That every mayster that ys a mason
Most ben at the general congregacyon
And to that semblé he most nede gon
But he have resenabul skwsacyon. (excuse)
(*"And plead no excuse except sickness . . . . . "*)

I think it may be easier for you (as it certainly will for me) if I make my further quotations in modernised English.

The fourth article this must be
That the master him well be-se (must surely see)
That he no bondman prentice make
(*"Are you a free man . . . . . ?"*)

The fifth article is very good
So that the prentice be of lawful blood.
That who will know this craft and come to estate
He must love well God and holy church algate (always)
(*I will refer to these points later*)

Whatsoever thou hearest or seest them do
Tell it to no man wheresoever you go.
(*"Secrecy"*)

A good oath he must there swear
To his master and his fellows that be there
He must be steadfast and true also
To all this ordinance wheresoever he go.
(*"Fidelity"*)

Euclid is credited with having commenced "the sciences seven"—'Gramatica, Dialetica, Rethorica, Musica, Astronomia, Arsmetica, Gemetria'. (*"Dialetica" is "dialectic" or "logic"*.)

You will recognise here the Seven Liberal Arts and Sciences of the 2nd Tracing Board.

About Geometry the poem says,
'Geometry the seventh science is
That can separate falsehood from truth y-wys'. (*I know*)

There is no need for me to remind you that in the Past Master's jewel we have visible proof of the 47th Proposition of Euclid, namely that "the square on the hypotenuse is equal to the sum of the squares on the other two sides"; a fact which enabled our ancient Brethren, by fastening together, at their ends, rods of 5, 4 and 3 units respectively, to form a true right angle for laying out the corners of buildings.

The final words of the 794 lines of the poem are,
'Amen, amen, so mote it be:
So say we all for charity'.

The second oldest of the Manuscript Charges is also in the British Museum, and it is known as the Cooke Manuscript (of circa 1450) because it was transcribed by Matthew Cooke in 1861. As in the Regius poem the Euclid tradition is stated. Masons are ordered to

congregate once a year or every third year as they thought desirable. Each Brother is ordered to "hele the councille of his fellows in logge and in chambre". The Seven Sciences are recorded; and, as in later versions, the contents seem to have been handed on from previous manuscripts.

An important version is the Beswicke-Royds manuscript (early 16th century) which was discovered in 1915 and is now in the possession of the Province of East Lancashire. Whereas the versions already mentioned are in book form this one consists of four pieces of parchment stitched together to form a continuous strip six feet ten inches in length. The virtues of loyalty, fidelity, secrecy and obedience (which we are now taught from the days of our initiation) are clearly set out, and it is possible that Anderson had access to this version as also to others in many respects similar to it.

I will mention only one other of the ancient documents, known as the Grand Lodge No. 1 Manuscript, dated 1583, which was purchased by the Board of General Purposes in 1839 for £25 from the granddaughter of the second wife of the late Bro. Dunckerly. It is a scroll of parchment, five inches wide and nine feet long; and when the Grand Lodge Librarian took it from the safe in which it is kept, and allowed me to unroll it, and try to decipher it, I sensed the age-long continuity of the Craft. There is something both humbling and exhilarating in such an experience.

I must come now to the old Charges as we now know them, and which differ only in minor changes of expression from those of Dr. Anderson; and as I hope that, after this evening, you will give them careful study, there are one or two points in which some explanation may be useful.

Throughout the Ages the art and craft of building has been performed successfully only by team work and by regulated effort. The traditional story of the Tower of Babel provides the outstanding example of failure through lack of communication; and as already indicated, the Old Charges were specifically for the guidance of working masons.

> 'Both the master and the masons receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey, nor put the work to task that hath been accustomed to journey'.

In our life as speculative Masons such an injunction has equal relevance. Although not exactly a popular phrase to-day, the statement has regard for "the sanctity of contracts". "Task or journey" may represent some difficulty. The phrase occurs as early as the Regius Poem and the Cooke Manuscript. I take it that "journey" applies to payment by the day (*Fr. journée*, Note English 'journeyman') and "task" to payment for the whole job when finished.

'A younger brother shall be instructed in working to prevent spoiling the materials for want of judgement, and for increasing and continuing brotherly love'.

In familiar phrases our ritual lays emphasis on help for the younger Brethren. The Master Mason's apron reminds a Brother that he must afford assistance and instruction to the Brethren in the inferior Degrees; the Wardens must help the Master "by communicating light and imparting knowledge to all whom he (the Master) may place under their direction"; the Master's "peculiar province is to communicate light and instruction to the Brethren of his Lodge".

Nowadays we disregard the demand (necessary among operatives) 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, or of serving his master's Lord". We do, however, apply such a qualification *to the character* of any applicant for admission to our Order.

From the oldest times, in addition to charges specific to regulating the work of Lodges and the relation of one member to another, there have been many rules referring to the character and conduct of the Brethren both in the Lodge and outside it.

'The persons made Masons or admitted members of a Lodge must be free-born, no bondmen'. (*Are you a free man?*). A Mason must be "a peaceable subject to the civil powers wherever he resides or works'.

The seriousness with which our ancient Brethren regarded this charge is typified by a Minute of St. John's Lodge, No. 279, Leicester, of 1st December, 1819, giving details of why a Brother Hodgson was "excluded for ever from this Lodge". He was considered to have contravened the "Second Article" (*of the Civil Magistrate Supreme and Subordinate*) by attending the riot against the Government in Manchester in 1819, which ended in the Peterloo Massacre, and also the "First Article" (*Concerning God and Religion*) by befriending a well-known local atheist. I quote the Minutes, "the enemy of everything sacred and good".

A Mason must respect the chastity of a Brother's womenfolk. This last point (so well emphasised in our ritual) is quaintly put in the Regius Poem—

'Thou shalt not by thy master's wife lie
Nor by thy fellows', in no manner wise
Lest the craft would thee despise'.

One of the phrases in the fourth charge is that an apprentice "should be descended of honest parents". The Regius Poem uses the phrase "of lawful blood". The word "honest" here means virtuous; and I

remind you of the sad case of Mr. Self, who was proposed as a candidate in St. John's Lodge, No. 279, Leicester, in 1816, and whose candidature was withdrawn when it was discovered that he was "of illegitimate birth". The Lodge Minute stated that "he could not agreeable to our Ancient Constitutions be admitted a member of our Ancient and Honourable Society". Fortunately that is now one of the ancient charges which we are pleased to neglect!

Brethren, I have kept till last what I consider to be the most important of the charges in Anderson's Constitutions, namely the first, "Concerning God and Religion". As already mentioned, the old manuscript charges demanded adherance "to Holy Church" *and Anderson made a bold innovation in this respect:—*

> 'But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished'.

In the first Charge in our Book of Constitutions the same point is expressed in slightly different language, which you may read for yourselves; and we cannot miss the underlying thought which inspired Anderson (and no doubt Desaguliers) to the change.

Masonic authorities have differed over the reason for this. Some take the view that it implied a definite change from Christianity to Deism (an accusation levelled at the Grand Lodge by the 'Antients' Grand Lodge, 1751), but Anderson was a Christian minister and I would not impute such intention to him. Others think that he did it to provide retrospective coverage to three Jews who had already become members of a Lodge. It is strange, Brethren, that the Jews, so often the butt and the target, can here be made an excuse. Others, with whom I whole-heartedly agree, take the view that Anderson (with the final endorsement of the Grand Lodge) was making it easier for non-conformists to become Masons.

I have deliberately given details of the lives of James Anderson, a Presbyterian minister, and John Theophilus Desaguliers, brought up a Calvinistic Protestant, in order to make my point. *Both were outside the Established Church.* They both came at the end of a century explosive with political and religious strife. They must both have felt hurt by the bitterness of history; and the brutal Clarendon Code imposed on the Restoration of Charles II would be much in their thoughts--The CORPORATION ACT (1661) which limited membership of municipal corporations to communicants of the Church of England; the ACT of UNFORMITY (1662) which purged the Church of England of Puritan clergy; the CONVENTICLE ACT (1663) which

prevented nonconformists from worshipping together; the FIVE MILE ACT (1665) which debarred nonconformist clergy (and schoolmasters) from approaching any place of their previous ministry, unless they took an oath of loyalty to the existing settlement in Church and State.

These laws were again ruthlessly enforced by James II, and real relief was not obtained until early in the reign of George I (1714); and it may be noted that Anderson used the words "denominations" and "persuasions", words usually associated with various sections of the Christian Church. Certainly, the door was now open wide for the admission of Brethren *of other Faiths*, and wherever the British Empire grew throughout the world in the 18th century, there Freemasonry was established. But it was not until the later years of that century that the deistic nature of the Craft was recognised.

Anderson, and Desaguliers from whom he no doubt took advice, made it possible for Freemasonry to "spread over the four quarters of the globe" as "the centre of union between good men and true" and to become "the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance".

Brethren, it has been necessary to leave so much unsaid, and in this brief sketch I have been able only to establish a base from which you may care to make further exploration; and I now strongly recommend you to take out your Book of Constitutions (and keep it out) and read the Old Charges as often as you can. You will find in them a good deal of instruction, much encouragement, and not a little enjoyment.

TRANSACTIONS, 1970/71

ERRATA

"Government of The Craft since 1717"

It is important that this gummed slip should be attached to page 19, to correct printer's errors.

p.19. 2nd para. Insert "nearly" before "7,500 lodges".

p.20 footnote 2. The date should read **"1738".**

p.23. footnote 4. For "S.W.G. 1973" read **"S.G.W. 1793".**

p.27. last para. line 3 from foot of page. "1763" should read **"1863".**

p.28. footnote 8. The word "Grand" should be omitted.

p.30. first line. Close quotes after "authority".

p.32. 2nd para. Close brackets after "the Royal Arch.' last para. Line 5. "7,840" should read **"7,480".**

:RAFT SINCE 1717

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Secretary and clerks became necessary to execute the orders of the Grand Lodge and to ensure that its resolutions and directions were obeyed. The need then arose for an executive committee. As a result, the Committee of Charity, first appointed to look after benevolence, assumed responsibility for general affairs as well. A system of Provincial government grew up at home and overseas and, after the reorganisation of the Craft in 1813, certain Boards and Committees were established. So an administration developed to keep pace with the growth of the Craft which now numbers over half a million members in 7,500 lodges. Let us, therefore, examine the methods and machinery of government and administration from the beginnings to the present day and, if the use of modern idiom may be forgiven, see how Grand Lodge 'ticks'.

The beginnings

The formation of Grand Lodge in 1717 saw the beginnings of organised Free and Accepted or Speculative Masonry in England. That lodges existed before the formation there is, of course, no doubt. The number of purely operative lodges functioning at that date is unknown but there were certainly some mixed operative and non-operative lodges. There was, however, no central authority, no govern-

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GOVERNMENT OF THE CRAFT SINCE 1717

by

W.Bro. A. R. Hewitt, *P.A.G.D.C., P.G.Std.B. (R.A.)*

Librarian and Curator of the Museum,

United Grand Lodge of England;

An Honorary Member of the Lodge;

Past Master, Quatour Coronati Lodge, No. 2076

Introduction

"The interests of the Fraternity are managed by a general representation of all private Lodges on the Register, the Grand Stewards for the year and the Grand Officers, present and past, with the Grand Master at their head". So reads the second rule in the *B. of C.* This collective body is styled the United Grand Lodge of Antient, Free and Accepted Masons of England—in short, Grand Lodge.

In practice, such a body could not 'manage' the Craft in the sense of conducting its everyday affairs, and general management, over the years, has been entrusted to bodies, and officials, within the Grand Lodge to which they have been ultimately responsible. In the beginning, the Craft was so small that its business could be adequately dealt with at Quarterly Communications. With the growth of Freemasonry a Secretary and clerks became necessary to execute the orders of the Grand Lodge and to ensure that its resolutions and directions were obeyed. The need then arose for an executive committee. As a result, the Committee of Charity, first appointed to look after benevolence, assumed responsibility for general affairs as well. A system of Provincial government grew up at home and overseas and, after the reorganisation of the Craft in 1813, certain Boards and Committees were established. So an administration developed to keep pace with the growth of the Craft which now numbers over half a million members in 7,500 lodges. Let us, therefore, examine the methods and machinery of government and administration from the beginnings to the present day and, if the use of modern idiom may be forgiven, see how Grand Lodge 'ticks'.

The beginnings

The formation of Grand Lodge in 1717 saw the beginnings of organised Free and Accepted or Speculative Masonry in England. That lodges existed before the formation there is, of course, no doubt. The number of purely operative lodges functioning at that date is unknown but there were certainly some mixed operative and non-operative lodges. There was, however, no central authority, no govern-

ing body, although Knoop and Jones[1] suggest that there was evidence in favour of some central or district Masonic authority in the 17th century. Those distinguished writers proceed to review that evidence but do not come to any definite conclusion on the point. Some vague kind of influence was probably exerted by the existence of the Old Charges, in that therein were laid down customs observed amongst stone masons and Rules and Regulations relating to behaviour. Lodges possessing a version of the Old Charges would, in the absence of any other standard, accept them as 'guidance' in the matter of behaviour but nothing was enforceable by any supreme authority. Soon after the turn of the 17th century into the 18th the need for some such authority became desirable. According to Anderson,[2] to quote a rather hackneyed extract, in 1716 "the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as a Center of Union and Harmony" but why Wren should be censured in this way has never been explained. Anderson refers to him as Grand Master but, as in many of his statements, without authority. The assertion must, therefore, be accepted as another of Anderson's legends.

The new Grand Lodge assembled on 24 June, 1717, when the first Grand Master was installed and the first directive issued, namely, that the Master and Wardens of lodges should meet the Grand Officers every quarter in Communication at the place that the Grand Master should appoint. Here, then, is the beginning of control or direction of the Craft. On that historic occasion a rule of procedure was laid down which is observed to-day, namely, that when the Grand Master is present the Grand Lodge is closed in *Ample form*, otherwise, it is closed in *Due form* (but with the same authority). An addition was made to the Rule at some later date, that Grand Lodge is opened and closed in *Due form* when a Past Grand Master, the Deputy or Assistant Grand Master presides, and *in form* on all other occasions.

It should be remembered that the new Grand Lodge held sway only over lodges in London and Westminster—some time elapsed before the existence of the new body became known to, and accepted by, lodges in the Provinces. That the Grand Master was accepted as Head of the Order is obvious but, at the same time, the Assembly retained the last word. In 1720, for instance, it was the Assembly which agreed that a new Grand Master should be proposed by the old, and if approved, be saluted, etc. It was also agreed that the Grand Master should have sole power of appointing the Grand Wardens and a Deputy. The Grand Master now has, of course, numerous rights, privileges and prerogatives, some by custom but mostly derived from the *B. of C.*; but it is not proposed here to attempt to define the unique position he occupies.

[1] *Short History of Freemasonry to 1730*, 1940; *Genesis of Freemasonry*, 1947.

[2] *B. of C. 1723.*

By 1721, the Craft had made such progress as to necessitate the exercise of effective government by Grand Lodge as the central authority; although the exact number of lodges then in existence is not known, the meeting of Grand Lodge on 24th June of that year was attended by no fewer than 150 brethren.[3] That meeting approved General Regulations compiled in 1720, the first 'code' which James Anderson was later ordered to prepare for publication (29 September 1721). In the following December a Committee of 14 was appointed to examine Anderson's MS. and, as a result of its recommendations, on 25 March, 1722, it was ordered to be printed. An examination of the Regulations of 1720, reveals how little Grand Lodge controlled or dictated the internal management of private lodges other than laying down, *inter alia*, who should preside in the absence of the Master, the recording of by-laws and proceedings, the number of brethren who could be made at one and the same time, requirements for admission, a prohibition against formation of new lodges without the Grand Master's Warrant (probably one of the most important Regulations) etc. The majority of the Regulations related to the Grand Lodge itself, the duties of Grand Wardens and Stewards, appointment and installation of the Grand Master, and similar matters. A postscript laid down the method of constituting new lodges and the installation of Masters, the latter setting a pattern for the installation ceremony known to-day.

Proceedings of Grand Lodge were not recorded until those of the meeting held 24 June, 1723; the only record of its earlier transactions (1717 to 1723) is a synopsis by Anderson in his second *B. of C.* 1738.

The first Administration and Committee of Charity

In the 1720s an administration was taking shape. The first Secretary, William Cowper, was appointed in 1723, and the first Treasurer, Nathaniel Blackerby, in 1727, the year in which each was allowed a clerk.

The next step in Administration and Government was the establishment, in 1724, of a Charity Fund and the appointment of a Committee to manage its affairs. The following year saw the shadowy beginnings of a provincial organisation with the appointment of a Provincial Grand Master, Col. Francis Columbine, for Chester; others followed in the course of the next five years, including the first overseas appointments. The appointment of a Provincial Grand Master in those days did not imply the establishment of a Provincial Grand Lodge—his duties were intended to be merely supervisory or, perhaps, introductory, of Freemasonry in his territory.

The Committee of Charity was enlarged from time to time until its membership included Masters of all those Lodges which had contributed to the Fund within twelve months, and all present and past Grand Officers (December 13, 1733). Its functions were also

[3] *Ibid.*, p.112.

widened; for example, in 1730, it was resolved that all complaints received should be referred to it. Finally on December 13, 1733, it was found that business usually brought before a Quarterly Communication of Grand Lodge was increasing to so great a degree that it was almost impossible to go through it in one evening—an indication of the growth of the Craft and consequent increase in the work of management. It was thereupon agreed that all such business which could not conveniently be despatched at a Quarterly Communication should be referred to the Committee. It became, in fact, the forerunner of the Board of General Purposes of to-day, although it still retained its name, "the Committee of Charity".

Hall Committee

For some eighty years that Committee acted as an executive or general purposes committee. Another committee also undertook duties outside its special roll, but to a lesser extent, namely, the Hall Committee set up in 1773. The need for such a body arose out of the decision to build a Hall as a permanent home—hitherto Grand Lodge had met in London Taverns and Livery Company Halls. This Committee was charged 'to pursue the necessary measures for carrying into execution a plan for building a Hall, etc., for the use of the Society'. It met at frequent intervals and was much concerned with raising the necessary funds, selecting a site, considering plans, supervising the actual building and conversion of the property acquired; with furnishing the Hall, Tavern and offices, letting the Tavern, in fact with every facet of the task, including arrangements for the dedication and ceremonial opening of the Hall, even with the musical arrangements for that occasion.

After the Hall was opened in May, 1776, the Committee's main purpose was really at an end but it was not wound up, its new role being the maintenance of the Hall, its furnishings and fittings and lettings for outside (non-masonic) functions, of which there were many in those days. The acquisition of paintings of notables, their framing and hanging were also the responsibility of the Committee. Over the years the various alterations, extensions and part rebuilding of the premises occupied much of its time as did the administration of the Hall Fund, the striking of the Hall Medal and the repayment of loans. Another matter of finance with which it was concerned was the payment of income tax and land tax. It supervised the annual publication of the *Freemasons' Calendar* and the Noorthouck edition of the *Book of Constitutions*. On one occasion a threatened action for assault between two brethren was referred to the Committee with a view to effecting a reconciliation between the parties. It also dealt with a question of 'irregular Masons and their Conventions' (i.e. those of the Antients Grand Lodge), and 'the initiation of persons . . . upon small and unworthy considerations to the discredit of the Society' (1777). Its resolutions to overcome the problems resulted in amendments to the *B. of C.* On three occasions it drafted Loyal Addresses to the King

and Prince of Wales. Perhaps one of the most important matters referred to it was consideration of the 'Bill now in Parliament for the more effectual suppression of Seditious Societies' (the Unlawful Societies Act, 1799) which 'contained clauses that might materially affect the existence of the Society on account of its meetings being Secret and the administration of Oaths'. The Committee (30 April, 1799) considered what could be done to avert the danger with which the Society was threatened if the Bill passed into Law. The Minutes are of sufficient importance and interest to quote in full:—

> "Resolved that Mr. Dent[4] be requested to ask the favour of the Right Honble. William Pitt, to receive a Deputation of the Society, in order to explain the nature of it to him and its attachment to the Government of the Country—to express its readiness to submit to any Regulations the Legislature might judge necessary to prevent the Name and Meetings of the Society being perverted to any seditious purpose and to solicit a Modification of the present Clauses. Mr. Dent having left the Committee soon after sent a letter, expressing that he had seen Mr. Pitt, at the House of Commons, who would be happy to receive a Deputation of the Society in Downing Street next Thursday Morning at 11 o'clock."

A Deputation, headed by the Earl of Moira, Acting Grand Master, and including Sir John Hamer, S.G.W., John Dent and two other M.Ps. and four others, duly waited upon the Prime Minister and reported back to the Committee (23 July, 1799) that:—

> "they had been very favourably received by him—that he expressed his good opinion of the Society and said he was willing to recommend any Clause to prevent the new Act from affecting the Society, provided that the name of the Society could be prevented from being made use of as a cover by evil disposed persons for seditious purposes—that the Deputation accordingly suggested what they thought would answer that end, of which Mr. Pitt approved, and introduced Clauses in consequence in the House of Commons, but that they had been materially altered in the House of Lords to the manner in which they at present stand in the Act."

As a result of these moves (supported by the Antients) the Act did not extend to lodges founded before its passing, but it did require a Return of Members to Clerks of the Peace. One unfortunate result of the Act was that the Constitution of new Lodges was made impossible, a difficulty overcome by the re-issue of dormant Warrants. This state of affairs lasted until the Union when the re-issue of old Warrants ceased. Finally, the Seditious Meetings Act of 1817, gave exemption to all Lodges which were, however, still required to send Returns to the Clerk of the Peace, a requirement which continued until 1970.

[4] A member of the Committee, P.G.M., Worcs., 1792; S.W.G., 1973; G. Treas., 1813-1826. A Banker by calling and a Member of Parliament.

This Committee might have appeared from its title—the Hall Committee—somewhat mundane, but it attracted the interest and, consequently, the attendance of many of the famous in Freemasonry—Admiral Sir Peter Parker, D.G.M. (its first Chairman), Lord Petre, G.M., active and past Grand Wardens, peers of the realm, Provincial Grand Masters, including Thomas Dunckerley and Sir Thomas Fowke of Leicestershire, William Preston, the Chevalier Ruspini, Lord Moira, Acting G.M.; even the great Duke of Sussex, G.M., attended on five occasions. It came to an end in 1814 with the establishment of the Board of General Purposes, having performed many useful functions in its life of 40 years.

Festivals and Grand Stewards

Although the work of the Grand Stewards as a body may not be 'governmental', and therefore outside the scope of this paper, they have played (and still do play) an important part in the affairs of the Grand Lodge. Indeed, they are specifically mentioned in the *B. of C.* as forming part of Grand Lodge. For these reasons a few words on their functions will not be out of place.

From the very beginning refreshment has been regarded as reward following Masonic labour, although, for a period, labour and refreshment were intermingled. The concept of a Grand Feast or Festival is as old as Grand Lodge itself. The brethren who met in 1716 resolved not only to form a Grand Lodge but to hold an annual Assembly and Feast and, except on very few occasions, a Grand Festival has been held ever since.

The Festival is held on the occasion of the Grand Master's Installation, when he appoints Grand Officers for the year and (since 1813) announces promotions in Rank and appointments to Past Rank. The Festival is now held regularly in April; in earlier years it was frequently held in March.

At first, the Grand Wardens were responsible for the Festival but after 1720 a number of Stewards were nominated to assist them so that the work should not be too 'burthensome'. For a time appointments were haphazard and it is assumed that the Grand Wardens were entirely responsible for the arrangements. Regularity in the appointments became more or less stabilized from about 1730 and within a few years the Wardens were wholly relieved of the responsibility. Twelve Stewards were appointed annually, each enjoying the right of nominating his successor, who was then not necessarily a member of the same lodge. For some years prior to the Union in 1813 the right of nomination was restricted to nine lodges. In 1816 the number of lodges was raised to 18 and, in 1904, to 19.[5]

[5] Earlier, one of the Lodges having failed to nominate a Steward it lost its right to do so and another was substituted; the Lodge was restored to its privilege in 1904, so increasing the number to 19.

Since 1731 the Grand Stewards have had the privilege of wearing a Red Apron and the lodges concerned are, in consequence, known as 'Red Apron Lodges'. Each of these Lodges 'nominates' a brother as Grand Steward but the Stewards are actually 'appointed' by the Grand Master. They are Grand Officers for the year, becoming Past Grand Stewards thereafter but they do not then rank as Past Grand Officers. They are on duty at every meeting of Grand Lodge and on such other occasions as the Grand Master may require.

In 1735 a Grand Stewards' Lodge was constituted, the members of which have the privilege of wearing a special Steward's jewel which, tradition has it, was designed by William Hogarth. The Lodge was constituted as a Master Masons' Lodge and has no power to make, pass or raise Masons. It must not be confused with the *Board* of Grand Stewards, a body consisting of the Grand Stewards of the year (including a President, Treasurer and Secretary) so that its composition changes annually. Its function is to organise and arrange the Grand Festival. To serve as a Grand Steward is a great privilege but it also involves some not inconsiderable expense, for the cost of the Feast over and above the income from sale of admission tickets is borne by the Stewards so that no expense falls upon the Grand Lodge. The Grand Stewards' Lodge now heads the lists of Lodges and is without a number.

The Antients

A period of decline in the fortunes of Grand Lodge in the 1740s and 1750s in which a number of important factors (outside the scope of this paper) built up to create a serious deterioration in its affairs and in the affairs of the Craft generally, led to the formation of a rival body in 1751, known as the Grand Lodge of the Antients. That Grand Lodge stood in the same relationship with the Lodges under its sway as did the premier Grand Lodge. Its own *B. of C.* was produced and a Grand Secretary appointed. Whereas the Committee of Charity of the older Grand Lodge became responsible as an executive body for the conduct of the day to day affairs, the comparable body within the Antients Grand Lodge was its Grand Stewards' Lodge, which also dealt with matters of Charity—its functions were quite different from those of the Grand Stewards of the premier Grand Lodge, to which reference has been made in some detail.

P.G.Ms. and P.G.Ls.

The office of Provincial Grand Master has existed since 1726 although appointments thereto were, in the 18th century, somewhat intermittant. With few exceptions Provincial Grand Lodges as such did not exist.

It is known, however, that a provincial meeting was held as early as 1727 for, on the 24th June of that year Grand Lodge minutes record the receipt of a letter from the Provincial Grand Master, Deputy and Wardens of the Province of South Wales together with minutes and

resolutions of a meeting held in Carmarthen. A P.G.M. was alone responsible for masonic affairs in the province or district over which he was appointed to preside. His status and function were first defined in the *B. of C.* of 1756 which refers to the first appointment in 1726 "when the extraordinary increase in Craftsmen and their travelling into distant parts and convening themselves into lodges, required an immediate Head to whom they might apply in all cases where it was not possible to wait the decision or opinion of the Grand Lodge". He was required to "correspond with the Grand Lodge and to transmit a circumstantial account of his proceedings, at least once a year". He had power to constitute lodges, a list of which he was also required to send to Grand Lodge together with their contributions to the Fund of Charity. In 1767, he was, for the first time, formally empowered to appoint a Deputy, Wardens, Treasurer, Secretary and Sword Bearer, a power of appointment changed in 1784 to "Grand Officers for his province". Here, then, in 1767 the framework of the Provincial Grand Lodge was formalised, but it was not until the early part of the 19th century that Provincial administrative machinery as we now know it emerged.[6] A regular pattern in the appointment of Provincial Grand Masters and the establishment of Provincial Grand Lodges is discernable as a result of the Union of the Grand Lodges in 1813 when the Craft became a single entity and the two Rolls of Lodges were amalgamated, necessitating a diversification of command both at home and abroad. Territories overseas were known as Provinces until 1866 when they became Districts each with a District Grand Master at the head of a District Grand Lodge.

In each Province there is a general committee or committee of general purposes—in Districts, a District Board of General Purposes —to assist the Provincial or District Grand Master and his officers in the conduct of affairs in the Province (or District). A finance committee and committees for other special purposes are also met with.

In some of the larger Provinces lodges are arranged into groups for administrative convenience, each group being placed in the care of an Assistant Provincial Grand Master or other senior Provincial Grand Officer.

Overseas Organisation

After the formation of Grand Lodge Freemasonry quickly spread from England to its Colonies and to foreign countries, resulting in the appointment of overseas Provincial Grand Masters. Provincial Grand Lodges, under both the premier and Antients Grand Lodges, emerged in the 1760s, those in the American Colonies breaking away soon after the war of Independence and forming independent Grand Lodges. The first Provincial Grand Lodge in the old Empire to claim independence was that now known as the Grand Lodge of Canada in Ontario (1855)

[6] A Provincial Grand Lodge organisation did not exist in England under the 'Antients' which did, however, appoint P.G.Ms. overseas.

followed by others over the years. Since 1945, of the countries of the Commonwealth, only India has formed its own Grand Lodge (1961), consisting of lodges formerly under the English, Irish and Scottish Constitutions. On the formation of most of these independent Commonwealth Grand Lodges some lodges elected to remain under the jurisdiction of England, it being understood, when recognition of the new Grand Lodges is granted, that they would have perfect freedom to remain under the mother Grand Lodge or to join the new Grand Lodge, with the result that there are still lodges and District Grand Lodges in countries in which independent Grand Lodges exist. Once a Grand Lodge is established and recognition accorded then the mother Grand Lodge waives its right to form new lodges in the territory concerned.

Where the number of lodges overseas does not justify a District Grand Lodge the lodges are placed under the superintendence of a Grand Inspector. Isolated lodges are answerable direct to the United Grand Lodge.

Grand Office and Grand Rank

For many years there were only four Grand Officers, namely, the Grand Master, his Deputy, and the Grand Wardens. The Secretary was not designated Grand Secretary until 1737, nor the Treasurer *Grand* Treasurer until 16 years later. The first office holder, other than those just mentioned, was a Sword Bearer in 1733 who was, at the time, regarded as an Officer of the Grand Master—35 years elapsed before he was described as *Grand* Sword Bearer. Other Grand Officers came later—a Grand Chaplain in 1775 and a Grand Architect and a Grand Portrait Painter in the following year. The Antients Grand Lodge first appointed Grand Officers in 1751, viz. a Grand Secretary; in 1752 a Grand Pursuivant and a Grand Tyler; in 1753 a Grand Master, Deputy Grand Master and Grand Wardens; in 1764 a Grand Treasurer; in 1772 a Grand Chaplain and in 1788 a Grand Sword Bearer. It should be mentioned here that the Antients first functioned as a Grand Committee and did not appoint a Grand Master until 7 November, 1753—they first met as a Grand Lodge on 27th December of that year.

At the Union of the Grand Lodges new Grand offices were created, namely, those of Grand Registrar, Senior and Junior Grand Deacons, Grand Superintendent of Works, Grand Director of Ceremonies and Grand Organist. The President of the Board of General Purposes, although an officer of considerable importance did not appear in the list of Grand Officers until 1763;[7] the President of the Board of Benevolence first appeared in the list in 1866. The office of Grand Pursuivant disappeared at the Union but was revived in 1833.

[7] *B. of C.* 1863.

Apart from those of Deputy and Assistant Grand Master the rank of Deputy was introduced in 1882 (D.G.D.C.) and that of Assistant in 1829 (A.G.D.C.) Other Deputy officers followed in 1893, 1906 and 1934 and Assistant officers in 1854, 1859 and 1906. Past rank was first conferred, after the Union, in 1818 (P.S.G.W.) followed by the institution of other Past appointments in various years from 1826 to 1942. The first Deputy Grand Master was appointed in 1721 and the first Assistant Grand Master in 1937.

In the matter of Provincial Grand Rank the first Deputy Provincial Grand Master and Provincial Grand Wardens are known to have existed in 1727 (South Wales) but it is reasonable to assume that other Provincial appointments were made before formal authority for such appointments was given in 1767. Since the early days of the 19th century Provincial Grand Masters have made active and Past appointments comparable to those made by the Grand Master. District Grand Rank is also conferred by District Grand Masters in the same way as by Provincial Grand Masters. For brethren in overseas lodges not under a District Grand Lodge Overseas Grand Rank is conferred by the Grand Master. Similarly, for London brethren who do not, of course, have the advantage of receiving Provincial Grand Rank, London Grand Rank[8] is conferred, also by the Grand Master.

Effect of Union

The greatest and most dramatic change in the affairs of the Craft came about in 1814 and 1815 as the result of the Union of the two Grand Lodges. The size of the united body—the lodges on the new combined Roll numbered 647—called for new methods of government and an overhaul of the administrative machine. The *B. of C.* 1815 did, in fact, set out a more realistic Constitution dealing with the structure of the Grand Lodge, Provincial Grand Lodges and private lodges. The number of Grand Officers was increased, the establishment of various Boards was authorised, the powers and duties of Masters and wardens were clearly defined, provisions 'Of members and their duty' were included and such matters as by-laws, the lodge seal, visitors, certificates, removal of lodges, and contributions and other payments were dealt with. Much needed directions regarding regalia were given.

In the matter of Charity the purposes of the Fund of Benevolence and its administration were more clearly defined. Provision was made for a committee or lodge of benevolence (consisting of 36 Masters of lodges, three Grand Stewards and nine Grand Officers) to meet monthly for the distribution and application of the fund. For some years it was known as the Lodge of Benevolence but by the *B. of C.* 1884, its style was changed to Board of Benevolence. Its constitution has varied from time to time and to-day consists of a President, two Vice Presidents, four installed Masters elected to represent London Lodges and four elected to represent Provincial Lodges. It continues to meet monthly.

[8] Known as London Grand Rank from 1908 to 1939.

The most important administrative change was the establishment of four Boards, namely, of General Purposes, Finance, Works and Schools. The Board of Works and of Schools lasted only until 1819, when both were absorbed by the Board of General Purposes—the Schools are now managed by the two relevant Institutions. It was later found that the work of the Board of Finance overlapped that of the Board of General Purposes and in December, 1838, the two Boards were amalgamated. The new Board of General Purposes was enlarged and authorised to appoint, from its own members, Committees for the superintendence of finance and accounts and for other specific purposes, the proceedings of such Committees to be reported to the Board for approval. This new machinery was basically the same as that existing to-day.

General Committee of Grand Lodge

In 1815 there came into being a body known as the General Committee of Grand Lodge, consisting of the present and past Grand Officers and the Master of every regular lodge. I mention it here not only because it performed something of a function of government, but because it has received very little attention by masonic writers.

Meeting a week before every Quarterly Communication its purpose was to enable the Grand Officers and Masters of Lodges to know in advance what business would be before Grand Lodge "without being taken by surprise", to quote the *B. of C.* 1815. At its meetings reports or representations from the Grand Master or from any board or committee were read and any member wishing to make a motion thereon or wishing to submit any matter for consideration at the subsequent meeting of Grand Lodge was required to state, in writing, the nature of any intended motion or business. Its objects were sound —it certainly prevented matters being suddenly raised in Grand Lodge without proper notice. As time passed, however, it lost much of its usefulness, particularly after it became the practice to issue Papers of Business in advance of Grand Lodge. Bro. Stubbs has described it[9] as a 'constitutional anachronism' which came to an end in 1918. Such useful functions as remained were then assumed by the Board of General Purposes.

Appeals

From time immemorial Grand Lodge has been the ultimate resort to which an aggrieved brother or lodge or one under peril of losing his, or its, masonic status or of being the subject of censure can appeal. Before the establishment of the Board of General Purposes the case against a brother or lodge was heard in the Grand Lodge (e.g. Harper's case) or before the Committee of Charity (e.g. Preston's case), the Minutes of which were subject to confirmation. The first *B. of C.* after the Union (1815) specifically laid down that in the Grand Lodge resided the power of erasure or expulsion "a power which it ought not

[9] *Grand Lodge 1717-1967*, p.161

to delegate to any subordinate authority. The method of exercising this power was, however, somewhat modified in 1963 as will be noted later.

By the same *B. of C.* Provincial Grand Masters and the Board were given certain disciplinary powers, namely those of suspension, admonition and fine[10] against which a brother or lodge could appeal to the Grand Lodge.

At one time, for serious offences involving the possibility of erasure or expulsion, the Master and Wardens of a lodge or the brother concerned were summoned to appear before the Grand Lodge to answer in person, with the result that evidence was heard and witnesses examined in the Grand Lodge itself before a verdict was given. With the growth of the Craft and consequent enlargement of Grand Lodge this procedure became increasingly unweildy. There has always existed the possibility that a brother would not be able to do justice to himself or his case before such a large and somewhat august body. Moreover it was quite impracticable for Grand Lodge, as a jury, to assess evidence given in chief or under cross examination. This aspect of the matter did not pass unnoticed and in 1957 it was raised in Grand Lodge by the Grand Registrar (6 March) when he outlined a possible solution. It was referred to the Board of General Purposes which, in due course, recommended the appointment of an Appeal Committee to investigate cases referred to it, with power to require the attendance of brethren and the production of books and documents at its meetings. Such a Committee would then report to the Board or to Grand Lodge as appropriate. The *B. of C.* was amended accordingly.[11]

The new procedure worked fairly well but there remained certain drawbacks in that the composition of an Appeal Committee was not clearly defined (neither was it representative), that each Committee was an *ad hoc* body and that a brother or lodge might still wish to appear in Grand Lodge to present or conduct a case involving a lengthy review of evidence, etc.

After a lapse of five years the matter again came under review when, on 12 September, 1962, a motion for the establishment of a Masonic Court of Appeal was referred to the Board of General Purposes. Proposals for the establishment of such a Court were drawn up by the Board and presented to Grand Lodge. In the course of his presentation of the Board's proposals the President said,

[10] A fine as a penalty was abolished 11 March, 1964, when r.75, *B. of C.* was amended.

[11] Rules 185A-185E.

"The difficulty is that a hearing equally fair to both sides, with examination and cross-examination of both principals and their witnesses, is quite impracticable in a body of between 1,500 and 1,750 brethren; that a majority verdict in such matters, if any doubt should arise, could be a matter of chance, and, possibly, unfair to both sides and that, whether an appellant is successful or not he is equally going to have his private, and often his intimate private affairs, laid open to the Masonic world."

The most telling factor in recommending a change in procedure was the point made by the President that Grand Lodge tried to function as a jury of up to 1,750 members, which, to say the least, was somewhat unrealistic.

The recommendations were approved and the *B. of C.* amended accordingly which now provides for the appointment of a Panel of not less than five brethren, from which the Presiding Officer of an Appeals Court is chosen, and the setting up of an Appeals Commission of 24 members from which not less than six are chosen to form, with the President, an Appeals Court. The Panel is appointed by the Grand Master and normally consists of brethren who hold or have held high judicial office. The Commission is an elected body consisting of representatives of London and Provincial lodges each holding office for three years—elections to the Commission are conducted in the same way as for membership of the Board of General Purposes. The powers and duties of the Panel and Commission and of any Appeals Court constituted therefrom are set out in the *B. of C.*[12] The long standing disciplinary powers of Provincial and District Grand Masters and of the Board of General Purposes were re-stated and amended at the same time. The place of Grand Lodge in the matter of appeals was also modified in that it was declared that

"The Grand Lodge retains exclusive authority to expel a brother or to erase a lodge, but save as aforesaid the Grand Lodge delegates its judicial and disciplinary authority to Provincial and District Grand Masters, Board of General Purposes, and Appeals Courts . . . "

In view of the retention by Grand Lodge of exclusive powers of punishment in serious Masonic offences it might be said that a lodge or brother might still wish to present and argue a case in the Grand Lodge when the motion for erasure or expulsion was to be voted upon. This is true but the extent to which Grand Lodge would entertain a review of evidence already weighted and considered by the Appeals Court remains to be seen in the light of future practice.

[12] **Rules 272-279**

The Present Day

The Board of General Purposes to-day consists of *ex-officio* members (12), members appointed by the Grand Master (8) and members elected by Grand Lodge to represent London Lodges and Provincial Lodges (12 in each case), together with a President (a Vice President is appointed annually). Machinery for the election of representatives, who serve for three years, is laid down in the *B. of C.*[13] The Board appoints, from its own members, six standing Committees, namely, Finance, External Relations, Procedure, Library, Art and Publication, Officers and Clerks and Premises of all of which the President and Vice-President are *ex-officio* members. The Committee consider matters appropriate and make any necessary recommendations to the Board which, in turn, reports (on major matters) to each Quarterly Communication of Grand Lodge.

The Grand Secretary, in consultation, where necessary, with the President or various Chairmen of Committees, deals with day to day affairs affecting the Craft and its administration. (He is also the Grand Scribe E. of the Royal Arch. He is assisted in the discharge of his duties by an Assistant Grand Secretary, the Librarian and Curator of the Museum (with two Assistants), the Grand Tyler and a Maintenance Superintendent. His office is arranged into departments with a staff of some 18 clerks and a number of temporary assistants. There is also a staff of attendants, craftsmen and cleaners engaged in the maintenance of Freemasons' Hall.

Such, then, is a survey of the machinery of government and administration of the Craft under the English Constitution. From a very modest beginning Grand Lodge, consisting of four Lodges and, after six years, with a part-time unpaid Secretary, has grown into an organisation of 7,840 lodges,[14] 47 Provincial Grand Lodges, 37 District Grand Lodges and Lodges under 5 Grand Inspectors, spread over the four corners of the globe. It is a remarkable record of growth and stability over more than 250 years, a period during which the institution has survived wars and revolutions and withstood many attacks by detractors. It remains a tremendous moral force in a world of lowering standards such as now surround us.

[13] 1970, Rules 218 and 219.

[14] As at the end of 1970.

THE PRESTONIAN LECTURE, 1970
IN THE BEGINNING WAS THE WORD . . .

An exercise in Ritual Archaeology

by

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Introduction

"At the distance of twenty-five years, I can neither forget nor express the strong emotions which agitated my mind as I first entered the Eternal City . . . as I sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter".

These words, which I hasten to add are not mine but those of Edward Gibbon, seem to me to express dramatically, majestically and not a little romantically, an emotional experience which so inspired the great historian that he was impelled to write his classic history of ancient Rome. But despite his modest disclaimer, he did quite often express his emotions in words and phrases of excelling beauty.

I have quoted Gibbon's sentiments for the reason that there is about them something not altogether dissimilar to the feelings we as Masons have in looking back, for all of us have an abiding interest in beginnings. To effect these we use a ritual having the preciseness of form required of liturgical recitation, which we try to perform and encourage others to emulate, in such a way that an emotional atmosphere is created which can be felt throughout the whole Lodge. It is thus communicated to the Candidate with the same impact that another temple had upon Gibbon. We want to make so powerful and enduring an impression upon the mind of the initiate, to convey to him the gravity of the occasion, that he will remember it to the end of his life. For this purpose we depend mainly upon words, since words are not only the stones of our fabric they are also the principal working tools of the speculative mason and the way we handle them will determine our qualifications. For patently we are craftsmen in words. But recognition of these qualities depends upon our use of other men's words, for no honours are awarded if we make up our own as we go along.

This is not the occasion, nor am I the person to expound upon the delivery of Masonic material, but I have an historian's interest in the way our words came to us and it is in the hope that I can stimulate similar interests in others that I have made this the theme of my address.

Perhaps the edifices I build are not to the taste of everyone, but I can only suggest that as in almost every walk of life to-day that which was once acceptable without question to our forebears, is now seen in a different and not necessarily worse light. But before going on to discuss parts of our ritual on which this new light is to be thrown, my own understanding of the beginning of our kind of Masonry must be declared, for this is a fundamental.

The Advent of Free-Masonry

English free and accepted Masonry, from which stems speculative Masonry the world over, was established in the early years of the 18th century. There were sporadic growths before that, but none that can be looked upon as the unleashing of the great stream. We cannot in truth claim to be a continuation of medieval operative masonry for the ground rules are entirely different. When in 1717 a small group of people met together in London to form that which eventually blossomed out into the first Grand Lodge, it was a very primitive organisation composed mainly of men of humble origin who left for posterity no records of their proceedings. In the early 1720's still within the confines of London and Westminster, the seeds of a great international movement had begun to take root but the days of the elaborate ceremonial familiar to us now were a very long way off. If our forebears had any intention of developing a system of morality etc. it is difficult to recognise it as such, whereas on the other hand it is crystal clear that one of their principal objects was to meet together in the Lodges and G.L. Festivals to enjoy the warmth of human companionship, free from the bickerings about politics and religion which characterised that era and the vulgarity which permeated it. As a means of controlling membership, they adapted certain simple rites and customs which they gathered from documents of the operative craft of former times and to give an aura of respectable antiquity they maintained and believed they were merely continuing an unbroken line of masonic practice and philosophy.

To me the way in which speculative masons have drawn upon material from former times, from the freestone masons, the Bible and from ancient sources unconnected with either—is little short of amazing. By a long process of refinement, by adding and discarding, a system has been developed which despite all the anomalies and anachronisms inevitable in such a growth is nevertheless surprisingly harmonious.

I will now move on to the consideration of some examples from many that in my opinion demonstrate how significant is the part which words have played in the Masonic saga.

Saint John's Masonry

Until the end of the 18th century, when Free-Masonry in Britain was predominantly Christian and frequently referred to as St. John's Masonry, we find continual references linking the Craft to the traditional author of the fourth Gospel.

In the M.S. constitutions or Old Charges which undoubtedly are of English origin there are virtually no references to St. John and it is only in very late versions, probably for Scottish or Northern English use e.g. Taylor (17 cent.) and Gateshead (c. 1730) MSS. that the Evangelist's name appears. From about 1700 many of the Catechisms e.g. Sloane, Grand Mystery and Whole Institutions contain in various forms the question "From whence came you" with the answer "I come from a R. Worshipful Lodge . . . of Holy St. John".

There are innumerable references from about 1730 onwards to the V.S.L. being open at the Gospel of St. John e.g. the evidence of John Coustos before the Portuguese Inquisition, and similarly it is most common to find the English speculative Lodges having their principal meetings on St. John the Evangelist days. Many Lodges which had half-yearly installations celebrated them on St. John the Baptist's day in Summer, and St. John the Evangelist's day in Winter. The custom of arranging meetings on both those days is still preserved by Quatuor Coronati Lodge and no doubt many others. In Scotland, the wholly operative lodges adopted the practice much earlier, e.g. Edinburgh 1599, Melrose 1674, Dunblane 1696 and Aitchisons Haven 1700.

Instances of the Masonic connection with St. John the E. during the first hundred years of organised Free and Accepted Masonry are indeed so common that it is unnecessary to labour the point. But why that particular patron saint? I can see no really valid reason other than the first verse of his Gospel, "In the beginning etc." which remains to this day one of the few surviving and undoubtedly the most important of the Christian fragments to be still in use in what is called Pure Antient Masonry.

The somewhat cryptic phrase "In the beginning was the word, and the word was with God and the word was God" was of course utilised by the author of the Johannine gospel as an extension of the similar quotation in Genesis 1.1. He was leading to a proposition fundamentally unacceptable to Jewish thought, which we do not need to develop here. However, the reference is clearly to the beginning of the Jewish adherence to Jehovah, and the foundation of the national religious doctrine. This was when God revealed himself to Moses who received the tables of the Law. Yet Moses did not see God, for revelation was by voice alone. He thus heard only the spoken word, but this momentous occasion provided the foundation for all the biblical material that was to follow, the completed work being familiarly known as the Word of God.

John's proposition was that now God had revealed himself further through the person of his Son Jesus, i.e. the word was made flesh. Thus the expression in Genesis and that by John, have in common a conspicuous reverence for the importance of the word as the primeval form of communication between Creator and Man.

But to see the real significance of the phrase "In the beginning . . ." we must look back some 3000 years before Christianity and long before the era of Moses. For we find that even then Egyptian philosophers were proclaiming of the Creator that "all things came into being through that which the heart [i.e. mind] thought and the tongue commanded", which is a still further and more primitive way of expressing the same thing.

Now of all living things the genus man is the only one physiologically as well as psychologically equipped to form abstract thoughts and concepts, to express his thinking in terms understandable by other men, and he does this most easily by word of mouth. Although obviously animals, fish and insects can communicate with each other, such communication does not go beyond the material needs of living or perpetuation of the species. No creatures other than men and women can discuss abstract matters, can contemplate phenomena outside their own experience and dilate upon them. None possess minds that can imagine and convey to others beliefs and disbeliefs, nor yet the symbols of speech if they had such minds.

To primitive man then the power of speech, the unique ability to use words as a means of conveying thought, must have seemed of such tremendous importance as to be a manifestation of the character and personality of the Creator himself. So in Genesis 1 we find "In the beginning God created Heaven and Earth . . . and God said let there be light . . .". Not we should note God decided or God willed, but God said, even though since none were yet created to listen, he said these things to himself. In John's brief account of the creation he condenses both the philosophies of the Egyptian sages and the writer of Genesis by elevating the word to a position where it has become not merely the most important function of the Creator but a manifestation of him.

Now some of us may see in the teaching of St. John a source of religious conviction which inspired the Masons of the 18th century and in Scotland from an earlier period. Or alternatively we may perhaps discern a parallel between the importance of the Word as defined by John and the supreme importance to Scottish working masons of the Mason Word as a means of protecting their very livelihood. It is my view that such a coincidence was too good to be overlooked and that in this we find the real explanation of the connection between Masonry and St. John.

If such a proposition seems like heresy or merely far fetched, I must cite the case of the English Gild of Merchant Taylors who changed from their original patron to St. John the Baptist, because they argued he was the harbinger of the Lamb and wool from the lamb provided the finest material upon which they relied for their living.

What then is more likely than the operative masons recognising in the biblical phrase "In the beginning was the word" a dual-purpose expression strikingly appropriate to their calling, conveying the suggestion of piety on the one hand and reverence for the antiquity of the Mason Word on the other? And it is significant that in the early days of speculatives, warrants issued by G.L. in the setting up of subordinate Lodges e.g. Royal Cumberland at Bath, carried a seal with the inscription (in Greek) "In the beginning" etc.

The Mason Word

We can now consider the Mason word itself, by which is meant a password traditionally associated with the craft of the stone mason, but in recent times one of the essential esoterics imparted at the making of a Free and Accepted Mason. Now there is no reason for thinking that there ever was a secret word used by the freestone Masons of England, yet there is no doubt at all that it was of great importance to the working masons of Scotland. On the other hand, the Old Charges or manuscript constitutions, of which many copies from the 14th c. onwards have survived, were devised for and followed by English freemasons, although none of these documents are to be found in Scotland except those undoubtedly of English origin. But there was another vital difference. In England the mason designers and craftsmen of the Gothic era were essentially workers in freestone, i.e. a material peculiarly adapted to the carving of intricate lace-work, the beauty of this entailing and the material itself being one of the glories of our ancient cathedrals, royal palaces, and university edifices. Hence these men, the freemasons acquired superlative skill and had no fear of being ousted from their jobs by semi-skilled workers since such men would be detected as soon as they applied hammer to chisel or axe to stone. But in Scotland it was different, for there was virtually no freestone in that country but only intractable stones which cannot be so decoratively fashioned. Hence, those ancient buildings in Scotland made from indigenous stone and by native craftsmen are conspicuously austere in external appearance, simple treatment of the stone being apparent. Consequently in Scotland there were no native freemasons, the term being virtually unknown there. It thus follows that in Scotland there grew up generations of men (who became known as Cowans), without formal apprenticeship whose skill would be not so very far short of those who had followed the time-honoured procedure. Those who thus did not belong to a Lodge, the recognised organisation for regulating the Craft, had first to be challenged if they came to seek employment and then to be rejected once their irregularity was established. One means of testing, although almost certainly not that alone, was the interchange of the Mason word which was thus a passport of considerable commercial value. In short it was a useful commodity of livelihood, and such was its importance in this respect that so late as 1715, i.e. centuries after the heyday of the English freestone mason, the Lodge of Journeymen (essentially operative) of Glasgow successfully applied to the Courts for their right to its use in their trade.

We are then on fairly firm ground in regarding the Mason word as an essentially Scottish institution, where Lodges of operative masons continued in being long after the very different pattern of the English freestone mason trade organisation had disappeared. But if it was of no value to the English craftsmen and seemingly never had been, the mason word was of inestimable value to the non-operative society when that came into being as a means of preventing "cowans" from obtaining the benefits open to bona-fide members.

In the above I have referred to the Mason word as if there were only one. But of course secrecy would not for long be preserved by that alone and signs as well as further words were needed in the armoury of the operative Scottish mason. Some of these words and tokens were borrowed by the speculatives as the society developed and further ones were invented to meet requirements unknown to the operative.

Distinct from but relevant to the subject of the Mason word something should be said of the name by which we of the Order are known, because this is an example par excellence of the way that words take on different meanings over a period of time. It has already been indicated that the English word freemason was used over centuries to denote a freestone mason, a craftsman expert in the art of fashioning and carving the fine quality free cutting limestone familiar to all in the southern part of the U.K. At the advent of speculative Masonry the brethren called themselves Free and Accepted Masons (the Entered Apprentices song is a familiar example), eventually abbreviating this to Free (hyphen) Masons, a term always used in printed matter during the era of the first Grand Lodge. With the revolution of the building trade and the ever decreasing requirement for the old type of freestone mason, all workers in stone tended to be called just masons, and by the end of the 18th century the speculative mason had taken the name of his operative predecessor and became a Freemason, the title by which he is now universally known. Yet such is the tenacity of tradition that throughout the Bristol ritual the word Freemason is never once used. It is always *Mason* and the art which he practices Masonry, with the implication that it is still the free and accepted variety to distinguish it from the operative kind of Freemasonry which incidentally still exists as a trade.

The Royal Arch

In a previous section attention has been given to a phrase now an integral part of the Royal Arch and I am sure most brethren are familiar with the odd sounding, but very important words used at the time of the Union in 1813 and still a fundamental, that "Pure Antient Masonry consists of but three degrees and no more . . . including the Holy Royal Arch". Now we all know perfectly well that before the Union the original Grand Lodge did not officially recognise the R.A., whilst the later rival G.L. regarded it as the "root, heart and marrow

of Free-Masonry", union of the two being conditional upon retaining the R.A. So what was needed then was a simple compromise phrase to indicate that those Masons satisfied with three craft degrees were not to be considered incomplete, but those who leaned towards the R.A. could feel that it was no less ancient and entitled to be regarded as an integral part of Masonry for those who wanted it. For sheer economy of words the 1813 phrase would be hard to improve upon but it poses considerable incongruity. If Pure Masonry consists of no more than three degrees then the R.A. would seem to be either impure which is not what was meant, or else it was not a degree at all, which also was not intended.

My personal view for what it is worth, is that 150 odd years is too long to live with an illogicality that custom (in England) has outmoded. For the R.A. is beyond doubt a degree and to the great majority part of the Masonic system quite irrespective of whether it is a sort of completion of the third degree as some think or nothing of the kind as I think. Not to recognise this and make it known from the beginning is I feel to render a disservice to young masons who often in later life bitterly regret that their entry into the R.A. was too long delayed, usually because no one advised them otherwise.

It is not my purpose to discuss in depth the history or development of the R.A., for many of us have devoted a large slice of our masonic lives to doing this and we are still quite a long way from general agreement. But it is worthwhile considering why this degree is called the Royal Arch.

Now it is no secret that the legend describes the discovery of an arched vault. But the latter is merely an incidental detail and quite unimportant to the theme of the ritual, which would not be impaired had the vault been found with a lintel over the opening. Indeed, historically it would be more sensible as the discovery of an *arched* vault belonging to the first Temple would have by itself been an archaeological find of exceptional importance seeing that none are known in Phoenician architecture. Yet even if there had been no one by any stretch of imagination would refer to the entrance to a vault as a *Royal* arch.

We must therefore consider the circumstances which obtained at the beginning. I have argued elsewhere that the degree known as the Scots Master which appeared sporadically in southern England in the 1730's is most likely to have been imported from France and from what we know of the earliest continental Scots Masters degree, the evidence is fairly clear that it was born of Jacobite and therefore Roman Catholic influences. The period not being conducive to Jacobitism, intended or otherwise, the English "Scots Master" soon disappeared but almost immediately afterwards the Royal Arch began to be heard about.

We know from the earliest literary evidence that the degree albeit very primitive, was not conferred *ad libitum* but was reserved for masons of special standing, such as ex masters of Lodges. I am sure all are familiar with the well known expression by Dassigny concerning brethren "who have passed the Chair", and the later subterfuge ceremony of passing the Chair as a necessary preliminary to being exalted.

Indeed it is quite evident from the documents that the R.A. was looked upon as a very superior kind of degree, to be conferred only upon men of higher status. Thus it seems certain that *Arch* meant superior and an Arch Mason was of exalted rank compared with the Craft Mason. The use of the words *Arch Mason* to denote a superior Mason is exactly paralleled by *Archbishop* meaning a superior bishop and *Archduke*, a pre-eminent duke. Or to come still nearer home an *Architect* is (or was) a Master Mason of the tectonic art—the profession of building.

It was not until many years had passed that a different meaning of Arch began firmly to take root, when conferment of the degree had become almost commonplace and other still more exalted degrees had been invented. By a fortunate coincidence, the ritual act of opening up a keystoned arch, an architectural device so dear to the founding fathers of the 18th c. but quite unknown to the builders of the Temple, came to be regarded as worthy of entitling the R.A. degree itself. Thus the most important and central theme of discovering lost secrets was, so far as the title was concerned, subordinated to the incidental act of demolition.

But tradition is not easily extinguished and so late as the 1780's an R.A. ritual of the period and the earliest authentic one we know, contains the basic question addressed to the candidate, "What is your request", to which the proper answer was "To be admitted into this sublime arch order". We could not expect anything more conclusive than this declaration telling us loud and clear of the days when the R.A. was essentially the arch = superior and/or exalted order in Free-Masonry.

The appellation Royal may well have come from the earlier Scots Master link slender that it was, with the Royal House of Scotland influenced possibly by the fact that in the first book of Constitutions James Anderson was rather fond of referring to Masonry generally as the Royal Art. This expression could not properly be used for the Craft in the middle of the 18th c., but it could in an abstract sense be applied to a special degree at a time when so few knew anything about it.

For those to whom the above explanations may come as perhaps a rather unwelcome surprise, I hope we can at least agree on the two basic facts. They are that in the English Royal Arch as it has been

developed from mid 18th c. the rite splendid that it is has nothing about it which is markedly Royal. Nor yet is the breaking away of an arch of any vital significance to the performance or meaning of the ceremony.

Before leaving the Royal Arch it is relevant to refer to another word, now more or less inseparable from that degree, but which we shall meet in another form in the next section. JEHOVAH, the name given to God by Christian Translators of Hebrew in the 13th c. and used ever since, was derived in error, being compounded from the right consonants with the wrong vowels. Certain it is that no such word was known in ancient times, the one now generally accepted by modern scholars being YAHWEH. The original pronunciation is still in some doubt but probably the nearest for the English tongue is *Yarway*.

What is Truth?

Having just cited the example of an extremely important word which through errors of transmission has come down to us in a form which whether spoken or written would not be recognisable to the ancients, we should perhaps consider the broader issue before going on to further examples.

The importance of the V.S.L. to Free-Masonry generally and Masonic ritual particularly needs no stressing and indeed Truth as revealed to us through the words of the Old Testament is one of the three grand principles of the order. We accept as fundamental our belief in the Deity and the moral precepts which in every language is conveyed by this remarkable collection of ancient books.

But there are two things to be remembered. Firstly *the* Old Testament is really a misnomer as no single definitive one is yet in existence. Secondly the work contains the saga of the Hebrews and thus embraces a vast amount of incidental historical matter, social customs, laws and so on from which Masonic ritual has drawn freely. It is on this aspect alone that I draw attention to the peculiarity that the O.T. in our native tongue is so familiar to us from childhood that we tend to forget that were it possible to show any of the biblical writers a copy of any English version, not one of them would be able to understand a single word even in the part for which he was responsible. It is not just a matter of the difficulty of exact translation from an ancient language to a modern one, but that we are far from certain both of understanding and interpreting archaic documents all of which are copies of originals which had mostly perished long before the Christian era began. The earliest textual material now known occurs scattered in manuscripts written in Hebrew, in Syriac, in Greek and in Latin, so if we want to know what the O.T. as a whole has to say we shall not find out from any one of these, not even from the Hebrew text itself. Because so much original matter has been lost and errors

of copying and translation have inevitably occurred, as well as changes and re-arrangements, the Old Testament has never reached finality but is being continuously revised and amended as archaeological discoveries and re-thinking bring new light. Such discoveries, generally minute in themselves, frequently involve application of the whole range of Semitic languages and many more besides, so that when some fragment of what is believed to be original text has thus been recovered, the task of deciding its meaning is both extremely complex and arduous, requiring access to a vast amount of comparative data and scholarly equipment of no mean order to make use of it.

Thus although we can all agree with and understand the broad moral principles which the V.S.L. teaches, the words used to express them as indeed all other matters of profound interest are often at best approximations of literary material of great antiquity. The understanding of these is beset by highly complex problems of linguistics, transmissional inaccuracies and perhaps most difficult of all that of deciding what the many ancient authors meant to convey in idiomatic phrases used in civilisations that have long since ceased to exist.

In the two examples which now follow I discuss the Masonic usage of Biblical material as portrayed in English versions of the O.T. but with significantly new meanings. It is nevertheless necessary to make clear that certain conclusions can only be tentative, awaiting the discovery of additional material or better hypotheses to confirm them.

Jachin & Boaz

No aspect of Masonic ritual is more intriguing both in symbolism and in Craft history than that of the pillars J and B. Nor would it be easy to find a subject which during the last hundred years has been written about so exhaustively. Yet there is more to be said if we want to have a better understanding of our materials.

In Masonry, the liturgical description seems strangely at odds with our representations of them. Although we assign to them the qualities of strength and establishment, nowhere so far as I know are they depicted as supports for any part of Solomon's Temple. What then are they supposed to carry to justify being specially named apparently for their exceptional functional qualities? On tracing boards and even on the pillars themselves where they are used in Lodges, it is customary to find them surmounted by globes, sometimes said to represent the earthly and celestial spheres and in other cases the sun and moon. If such were the purpose we can hardly doubt the need for strength and (conjointly) stability but we are fairly certain that was not the intention of Solomon. Our usage comes from not being sure of the original purpose, our forbears evidently thinking it necessary to find something for the columns to support rather than they should stand in the open merely holding up the sky. This was by no means the only instance of enthusiasts seeking to improve ritual matter by the

injection of common sense, only to bequeath tangled problems to those that follow which have to be unravelled. Let us therefore look at the original pillars of J & B. to find if we can their original purpose and meaning.

Since every stone of Solomon's Temple has disappeared our main source of information is that in 1 Kings 7/15 to 22. Although the earliest account, it was nevertheless written during the Exile some 400 years after the Temple was built when the original was in ruins. 2 Chronicles 3/15 to 17 gives a parallel account but this was written 200 years later still. Nevertheless, both give the impression that the pillars were free standing before the Temple, an interpretation so firmly handed down by tradition that virtually all representations from the introduction of printing in the late 15th c. show them thus.

Yet a study of the earliest manuscripts reveals the possibility that they could have been within the porch, in which case they would most likely have had the simple functional purpose of supporting the roof. Now bearing in mind that this building was of Phoenician design c.960 BC it has long been hoped to find evidence of similar temples of the same period in Palestine, and we are fortunate that within the last fifty years two have been discovered. The earliest, in the process of excavation now, was the 13th c. BC temple at Hazor, the latter incidentally being a city which Solomon rebuilt. The other excavated in 1936, was that at biblical Hattina also in Syria dated 8th c. BC. Both these temples are of Phoenician design and follow the same principle of consisting essentially of porch, holy place and holy of holies. Indeed their ground plans follow so closely the pattern of Solomon's Temple as described in the V.S.L. that being prior to and after their famous counterpart, we can with some degree of certainty say that they all had a family likeness. Both these known temples had the twin pillars within the porch, a fact which supports the Greek version of the Septuagint which in reference to the J & B. of Solomon's edifice tells us of "a beam upon both the pillars", evidently describing the beam of the porch roof.

Now it is important to our consideration to realise that Solomon's Temple was at the beginning a royal Chapel or sanctuary having a not altogether dissimilar relationship to Solomon the King as St. George's Chapel, Windsor, has to the English royal house. It was made by a king for a kingly purpose, and except in one respect we must remove from our minds the traditional belief that it was a kind of Westminster Abbey, a shrine for national worship. No such purpose could have even been considered by David or Solomon, but it does seem clear that their object was to establish a sort of religious focal point for the tribes which was for the first time in Israelitish history synonymous with the court of the King. By this means they were able to prevent the priestly class, the religious leaders, from themselves becoming heads of State. In this they succeeded admirably, as is proved by the fact that for four

centuries descendants of David continued to occupy the throne and he himself has been revered as the King par excellence throughout the whole of Jewish history. The Temple, a very modest building by any standards, only began to assume its undisputedly paramount place in the religion of Israel long centuries after it had ceased to exist in its original form, when indeed distance and time lent enchantment to writers recording a glorious past.

In the beginning then the Temple planned by David and executed by Solomon was a dynastic institution. It was the place to be identified for ever with the accession of kings, and just as the raising of pillars had from time immemorial been a ritual custom associated with monarchs, so we can expect that the pillars J & B. had similar ritualistic significance. Otherwise it is difficult to see why these two of all the many pillars used in the construction of the Temple were alone dignified by special names.

In 1939 Professor R. B. Y. Scott pointed out that the names Jachin and Boaz were most likely to have been the initial words of inscribed oracles, i.e. the pillar names were contractions of divinely inspired messages to the single opening words which became accepted in time through common usage. Such abbreviations of well known texts are familiar to churchgoers of the present day, e.g. Paternoster = The Lord's Prayer in Latin from opening word Pater noster—Our Father . . . Again, most people belonging to the Christian church know that the canticle merely called the Te Deum signifies that one which commences Te Deum Laudamus (Thee God we praise).

So if JACHIN and BOAZ were the first words of inscriptions, it is reasonable to expect that the pillars themselves were in some way connected with the throne and that the full inscriptions would signify Yahweh's support for the King. What then were these oracles and what was their significance?

We have no clue during Solomon's time, but at a later period an account is given of the accession rites of Jehoash when we have the significant observation in 2 Kings 11/4 (A.V.) "And the King stood by a pillar, as the manner was". This is translated by the Revised Standard Version as "The King standing by the pillar according to custom".

Again at a similar ceremony in honour of Josiah we have in 2 Kings 23/3 "And the King stood by the pillar and made a covenant before the Lord".

These quotations could refer to any pillars were it not for the observation in 2 Chron. 23/13 (R.S.V.):—

> "The King standing by the pillar at the entrance" [to the house of the Lord]

Since we know of no pillar or similar furnishing at the entrance other than J or B., we must conclude that one or other of these is meant. But the narrative has *the* pillar and although there is no evidence to support the proposition it could be that Jachin the southern pillar represented the Southern Kingdom and Boaz the Northern. For it must be recalled that the purpose in selecting Jerusalem as the site of the Temple was to unite the two Kingdoms and the temple itself had a significant part to play in effecting that unity. Thus it is possible that the King would stand by each pillar in turn as a symbolic gesture to both sides.

But to return to the oracles inscribed on the pillars. The words Jachin and Boaz are evidently derivations of early Hebrew terms Yá-kîn and Bo-óz. Of the former, Scott points out that the verb kûn appears again and again with the meaning "to establish", e.g. 2 Sam. 7/12-26 "I will establish his Kingdom" and "I will establish the throne of his Kingdom for ever". And since Yá can be anglicised as He, God, Jehovah or more properly Yahweh, the oracle on the pillar would most probably have the meaning "Yahweh will establish the throne of David and his Kingdom to his descendants for ever".

St. Jerome's Bible known as the Vulgate compiled in the fourth century A.D. has the name of one of the pillars as Booz and in Phoenician the noun óz is of frequent occurrence in the Psalms to denote strength. Thus in Psalm 21 "O Yahweh, in thy strength shall the King rejoice" and from similar expressions we may conclude that the Bo-óz caption would most likely be the equivalent of "In the strength of Yahweh shall the King rejoice".

Summarising the evidence, it seems conclusive that the ritualistic significance of the original pillars J & B. differs from the Masonic application in that the former was concerned with the house of David and the latter with the house of God. And although the verb Kûn and the noun óz cannot literally be conjoined to mean stability, maybe we could stretch a point to derive say the significance that "Strengthened by Yahweh the house of David is established for ever".

The dynastic connection is really a much more satisfactory one than that used masonically, for the latter implies that the first house of God and that necessary to perpetuate his name was the one built by Solomon in 960 BC, which is irreconcilable with the nature of the Creator and indeed the V.S.L. itself.

Nevertheless, it is rather curious that the Masonic explanation of Jachin and Boaz by giving them religious rather than dynastic signficance, was thereby unable to bring out and exploit the fact that just as the original pillars were necessary symbols at the making of a King, so representations of them now form an essential part of the making of a free-mason.

The H..... S...

In the previous section we considered Solomon's Temple from its secular rather than religious aspects. It is understandable that the Biblical narrative being primarily concerned with the worship of Yahweh, it could not be expected to eulogise the Kings or heads of state of Israel for their purely regal qualities. Consequently, many passages of mainly historical or instructional value in the ancient records were rephrased by the priestly authors of the biblical books to be interpreted in a lofty spiritual sense as indeed they have been ever since.

One of the most striking is that from which the H..... S... was derived. We are all familiar with the passage in Exodus 17/11: "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy and they took a stone and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

Now these words can never have been meant to be taken literally They obviously signify in metaphorical language the vital importance to success of the sympathetic bond of confidence generated between the head of a nation and his people, a parallel to which was the inspiration conveyed to the British nation under the leadership of Winston Churchill in recent times. Every great general ha spossessed this same quality from which troops believing in their leader will face overwhelming odds, certain in their mdins that they are going to win because he inspires and radiates confidence.

Thus when Moses metaphorically lifted up his hand, when it could be seen that he was confident in the ability of his subjects, he transmitted to the people the will to overcome the enemy. When he became weary and his hand fell or to use another biblical metaphor his hand was weakened, this attitude of mind dispirited the troops and they too lacked the essential ingredient needed to win. It furthermore needed the moral support of Aaron and Hur for Moses to regain confidence, after which the former fighting spirit was revived and the Israelites triumphed.

So the story of Exodus is really an allegory meant to show primarily the quality of Kingship in a developing nation and secondly the importance of loyalty on the part of the King's trusted advisors.

This metaphor of "weakened hands" occurs in other similar instances. In 1935 tablets were discovered during excavations of the ancient city of Lachish which was finally destroyed c.588 BC by Nebuchadrezzar. One of them reads approximately: "And behold the words of the princes are not good, but weaken your hands and slacken the hands of the men who are informed of them".

The writer of this message, again was referring to hands in a figurative manner, but the sense is exactly as that in Exodus. When the princes spoke in pessimistic terms, despondency was communicated to all who heard what had been said and they lost the will to succeed.

Similarly in Jeremiah 38/4: "he weakeneth the hands of all the people in speaking such words unto them".

So although the Masonic explanation of how the H . . . . . S . . . arose is very colourful and of considerable dramatic value, it is really based upon misinterpretation of quite another message already veiled in allegory.

We can be quite sure that the phases of the battle at Rephidim were in no way influenced by the angular position of the hands of Moses, but as in any other battle by his demeanour as a commander during critical periods. Or to use another metaphor whether or not he had cold feet.

In Conclusion

The purpose of this exercise was really to demonstrate the extraordinary symbolic value we place upon words, some of which were never so interpreted by our ancestors and others were not even to be invented for centuries after the events they depict. Majestic and beautiful as is the English of the King James Bible, it is at best a substitute for material much of which has long since perished and could only approximately be translated if any surviving original fragments were ever found. In adapting material, biblical or otherwise to Masonic ritual usage many original meanings have tended to become lost or obscure, but this is not a good enough reason for them to remain so ad infinitum if we are interested enough to want it otherwise. In my opinion knowledge of how things were in the beginning greatly enhances appreciation of the form in which they have come down to us, for if there are lessons to be learned we are the better enabled to teach others.

But there is another purpose. Words being symbols to convey ideas to the human mind, it follows that over long periods of time their meanings change as the subjects which they portray themselves change. In the early days of Free-Masonry many words conveyed quite different meanings to our forebears than those which are commonly understood to-day. This creates a perpetual temptation to ritual improvers to modernise and tidy up expressions without adequate awareness of the significance of their actions. Certain it is that the application of what may superficially be believed to be common sense can play and in some instances has played havoc with tradition.

Hence the full circle is turned. The masonic historian not only takes part in the time-honoured search for words that are lost and must be found. He has also to consider whether words employed in the search are themselves substitutions for others whose loss has passed unrecognised.

The Editor writes—

After the Lodge had been closed and the Brethren were enjoying the usual refreshments and conversation, Bro. Ward's lecture formed the basis of much discussion. We were particularly interested in the questions raised by some of the masonically younger members—"Have we now to start thinking all over again?", "Where do we go from here?", and so on. This was a satisfactory outcome, in that here was proof that they had listened intelligently to a clearly delivered address; but it was disturbing because many of the listeners (including, indeed, some of the more experienced) felt that much of what they had previously been taught had been shattered. Bro. Ward admits the possibility of this when he says, "Perhaps the edifices I build are not to the taste of everyone".

I am sure that Bro. Ward sets out to examine and elucidate, and not to destroy; but in his conclusion he does say,

> "In adapting material, biblical or otherwise, to Masonic ritual usage, many original meanings have tended to become lost or obscure, but this is not a good enough reason for them to remain so ad infinitum if we are interested enough to want it otherwise".

I do not think that he is suggesting that the time-honoured ritual (with its admitted anachronisms and illogicalities) should be re-written in the terms he seems to indicate. I hope not, anyway, but he makes many challengeable statements and some assumptions, which for the peace of mind of the Lodge and Correspondence Circle must be critically examined. Bro. Ward says, "Majestic and beautiful as the English of the King James Bible is, *it is at best a substitute for material much of which has long since perished*". He speaks of "errors of translation" and "approximations of literary material". *"What is Truth?"* the lecturer asks. According to Francis Bacon, "jesting Pilate" put the same question, *"and did not wait for an answer"*. The forty-seven Biblical scholars commissioned by King James I to produce what is now known as "the authorised version" provided, from such records in Hebrew and Greek as were available to them, not only a holy book but a work of high literary merit. It has always been like this with literary translation. The understanding of commercial orders in foreign languages must, of course, be *exact*. But who can doubt, for instance, that Elizabeth Barrett Browning's delightful "Sonnets from the Portuguese" added new beauty to the originals, or that the rich imagery of Edward Fitzgerald's "Rubaiyat of Omar Khayyam" embellished the prosy fatalistic musings of some minor oriental sage?

In speaking of the pillars, J. & B., Bro. Ward points out that the account in 1 Kings 7/15-22, was written 400 years after the event and the story in 2 Chronicles 3/15-17, 200 years later still. These books are, however, so full of detail that they can scarcely be considered solely as works of fiction. Apart from the stories handed on by word of mouth, we do not know what records were available to the writers at the time, and which have since been lost.

Experts differ. Bro. Ward states that, judging from excavations of other Phoenician-built temples, the pillars may be considered to have been part of the porch. On the other hand, A. R. S. Kennedy (Dictionary of the Bible—Hastings and Selbie) states,

> "It may be regarded that the pillars were structurally independent of the Temple . . . . Such free-standing pillars were a feature of Phoenician and other temples of Western Asia, the statements of Greek writers being confirmed by representations on contemporary coins".

There are many examples in the O.T. of pillars (though not so ornate) being raised as symbols of the presence of God. But it is immaterial to our purpose whether the pillars were free-standing or a part of the structure; the lessons they teach in the ritual are important.

> Bro. Ward states that
> "in the beginning the Temple planned by David and executed by Solomon was *a dynastic institution.* It was the place to be identified for ever with the accession of kings".

Surely he is here entering into the realm of assumption. In "Hebrew Religion. Its Origin and Development" (W. O. E. Oesterley, Litt.D., D.D. and T. H. Robinson, Litt.D., D.D.—p.202, 'Religion in Southern Palestine') it is stated that,

> "after his conquest of Jerusalem, and even before his building operations (in the city) were complete, David brought the ARK to Jerusalem and set it up for worship there . . . . Solomon built the Temple, as a home where the Ark should be placed. It is clear that while the King himself held other sanctuaries, that of Jerusalem was intended to be *the centre of the worship of YAHWEH.*"

This brings me to Freemasonry of the Holy Royal Arch. I cannot agree with all Bro. Ward says about this "Supreme Order". Clearly, at the Union in 1813, there was a necessary compromise in respect of it, and R.A. Masonry is essentially a different Degree. But there is no suggestion in the famous Declaration at the Union that it is to be considered as anything but "pure antient Masonry". The use of the word "including" in the Declaration obviates any doubt about that as far as we are concerned. I agree that the phrase "continuation of the Third Degree" in rituals developed many years later may well be considered both misleading and unfortunate.

Bro. Ward states that the Arch was unknown in Phoenician architecture. On the other hand, the late Bernard Jones ("Freemasons' Book of the Royal Arch", p.132) stated that

> "the Arch was known in some countries at least 2,000 years B.C., probably far earlier, and over a long period has been held as an emblem of strength and beauty . . . . and quite early in masonic ritual (actually 1723) we get this question and answer:—
> Q. Whence comes the pattern of an arch?
> A. From the rainbow".

It is immaterial, however, whether a vault in Solomon's Temple included an arch or an entrance with a cross-beam. We have long accepted the arched vault, and contrary to what Bro. Ward says, I think this is important; and I also accept as a pleasant *possibility* that the name of God (Yahweh, *now Jehovah*) too sacred to be pronounced, was inscribed somewhere in the Temple, whether or not we regard as history, legend or poetry the words of Solomon at the dedication, "I have built an house *for the name of the Lord God of Israel*" (I Kings 8/20 and II Chron. 6/10). There is enough history, combined with legend, in the R.A. ritual to prove the lessons of this Order, namely the exemplary dedication of some of the descendants of an exiled people to the faith of their fathers, and for us also a re-iteration of belief in the nature of the Deity.

In its early days, R.A. Masonry was probably among what are sometimes referred to as "Higher Orders", but I can find no confirmation of Bro. Ward's assumption that the word "arch" in "Royal Arch Mason" has any connections with the suffix "arch"—(chief, superior) as in "archduke" etc.

Bro. Ward says that the story of Moses' upraised hands (embodied in the ritual) can never have been meant to be taken literally. This may well be true; the O.T., as already indicated, is a mixture of history, legend and poetry. It is not generally remembered that it was for Joshua, and not Moses, that the light of day is said to have continued (Jos. 10/12, 8, 13)

> "Then spake Joshua . . . in the sight of Israel,
> 'Sun, stand thou still upon Gibeon;
> And thou, moon, in the valley of Ajalon.
> And the sun stood still, and the moon stayed
> Until the people had avenged themselves upon their enemies'.
> *Is it not written in the book of Jasher?*"

The book of Jasher was a collection of national songs (mentioned again in 2 Samuel, 1/19-27, with reference to the beautiful poem of David's lamentation over Saul and Jonathan). The confusion of the two stories in the explanation of the H . . . . . S . . . is immaterial. It is the lesson which is important, a lesson paramount in the O.T., and

in the ritual, namely the desirability of looking up to God "in every emergency for comfort and support". Surely Bro. Ward's assertion that "the story of Exodus is meant to show primarily the quality of Kingship etc." must be held to be merely a matter of opinion.

With regard to the Saints, I cannot pretend to know why St. John the Baptist and St. John the Evangelist were adopted as the *parallel* saints of Freemasonry—various theories about this may be read in Transactions, 1966/67, p.77—except that they are the two characters in history most closely associated with the declaration of the divinity of Jesus Christ; adherence to 'Holy Church' formerly being a pre-requisite of membership of the Fraternity, at least as early as the Regius Poem (1390).

I appreciate the connection, explained by Bro. Ward between "the somewhat cryptic phrase, 'In the beginning was the word, and the word was with God, and the word was God' (St. John 1/1) and Genesis 1. But I must accept Bro. Ward's invitation to regard as *far-fetched* his discerning "a parallel between the importance of the Word as defined by St. John and the supreme importance to Scottish working masons of the Mason Word as a means of protecting their very livelihood". The use of words for communication being the special prerogative of the human race, without words (pass-words) how else could they have detected impostors?

Bro. Ward appears to be passionate in his belief that the word "Freemason" or "Free-mason" stems from "Freestone mason". There are two schools of thought about this. The larger Oxford Dictionary has the following:—

FREEMASON

(1) The suggestion that free-mason stands for free-stone mason would appear unworthy of attention, except that the earliest instances of any similar appellation are "mestre mason de franche peer" (i.e. master mason of free stone)—Act 25, Edw. III, 1358".

(2) The view most generally held is that the free masons were free of the masons' guild.

OR the itinerant masons were free because they claimed exemption from the control of the local guilds of the towns in which they temporarily settled.

Perhaps the best hypothesis is that the term refers to the mediaeval practice of emancipating skilled artisans in order that they might travel and render their services wherever any great building was in process of construction."

I still incline to the second definition. The word 'free' (= 'not in bondage to another') recurs frequently in old masonic documents. It is, of course, natural that the mediaeval masons used freestone when they could get it, as being the most tractable material for their purposes.

The Oxford Dictionary again—
FREESTONE
fine-grained easily sawn sandstone or limestone
(Translated from O.F., "franche pere"—where the adjective means "of excellent quality")
also frestane (14th century), freese-stone, friestane, frise-stone (15th-17th century)

Note '*frise*-stone'. According to the Oxford Dictionary, 'frise' is the French word from which we derive 'frieze' (old alternative spelling fres, *frise*, fryse, frese)—"*that member in the entablature of an order which comes between the architrave and cornice*". The possibility of "frise-stone mason" makes you think. I am not trying to raise any new theory about this; far from it. It is simply a word-exercise which may prove nothing except an interest in the development of the language.

We are grateful to Bro. Ward for letting us hear his academically conceived and forthrightly rendered lecture, which must have been the result of many hours of thought. I hope he will not think that what I have said detracts in any way from our pleasure in having him with us. I have simply wanted to restore the balance and relieve the anxieties engendered in the minds of many of our members who heard (or who will read) the Prestonian Lecture for 1970.

THE FOWKES OF LOWESBY HALL, LEICESTERSHIRE, AND THEIR CONNECTION WITH FREEMASONRY

by

W.Bro. S. Brown, *T.D., D.L., J.P., P.D.G.Swd.B.*

Provincial Grand Secretary (Leicestershire and Rutland)

Colonel Sir Thomas Fowke, Kt.

Colonel Sir Thomas Fowke served in H.M. Brigade of Guards and was one of the Equerries and a Groom of the Chambers to H.R.H. The Duke of Cumberland, the brother of H.M. King George III.

It has not been possible to trace his Initiation into Freemasonry, but in 1774 the Horn Lodge, formerly No. 4 and later No. 2, which had existed from time immemorial, and the Somerset House Lodge, founded in 1762, were amalgamated. The latter had been constituted on board H.M.S. The Prince and then transferred to H.M.S. Guadelope before being moved to London.

The Secretary of the Horn Lodge appears to have been inefficient, because on two occasions, prior to the amalgamation, he had failed to send in to Grand Lodge the names of the members; and when a list was finally forwarded in 1786, twelve years after the union of the two Lodges, it was not complete and there was also some duplication. The name Thomas Fowke does not appear on any of their lists.

However, in the history of the Royal Somerset House Lodge, No. 4, a reference is made to a tontine* in 1775 to raise money for the building of a hall, and a Thomas Foulke is shown as one of the members of the Lodge who took shares, but there is no record of his having been initiated in the Somerset House Lodge prior to its union with the Horn Lodge in 1774. As the records of the Somerset House Lodge prior to 1774 appear to have been kept in a reasonable manner, it must be assumed that Thomas Fowke (or Foulke) was initiated in the Horn Lodge before that date, with no return of his Initiation being sent to Grand Lodge.

When the two Lodges amalgamated they took the name Somerset House Lodge, and the printed records of the Grand Stewards' Lodge for 1774 show Sir J. Fowke, Bt. as a Grand Steward, appointed from Somerset House Lodge by the Grand Master. 'Sir J. Fowke, Bt.' may be assumed to be an error for 'Sir Thomas Fowke, Kt.' as the baronetcy was not created until 1814.

* A kind of life-annuity, increasing as each subscriber dies; a loan raised with the benefit of survivorship.

Colonel Sir Thomas Fowke was appointed as Provincial Grand Master for Leicestershire by the Grand Master, Lord Petre, in 1774, an office he held until his death on the 7th November, 1786. In 1775, he was also appointed Provincial Grand Master for Wiltshire.

Sir Thomas Fowke was also a Royal Arch Mason, and according to records in the Library at Great Queen Street he was exalted *in Grand Chapter* in 1775. His Royal Arch Jewel, bearing that date, is in the Provincial Museum at Leicester.

During his twelve years as Provincial Grand Master for Leicestershire he must have had an easy time masonically as there appears to have been only one surviving Athol Lodge in Leicester. This was No. 91 which in addition to working three Craft Degrees also worked the Degree of the Royal Arch, the Degrees of Mark Master and Ark Mariner, Super Excellent and Knight Templar. The records of this Lodge have been lost but its seals bore the different Degrees and are in the Provincial Museum. The date of the formation of this Lodge is not known and it became dormant, being revived in 1775 when it met at the Leathern Bottle or elsewhere in Leicester and was finally erased in 1821.

Previous to this Lodge there had been two others, No. 170, meeting at the Wheatsheaf, which had been constituted in 1739 and ceased to exist some time prior to 1763, and No.197 (Figure of a Pelican) which had been warranted in 1754, but had ceased to work by 1768.

The only written reference to Masonry in Leicestershire during the tenure of Office of Sir Thomas Fowke appeared in the "Leicester Journal" of August 31st, 1776, in which there is a report of the Masonic Funeral of a Mr. Thomas Brown, a worsted maker.

It is however known that other prominent County families were connected with Freemasonry at this time, for between 1774 and 1783 representatives of four of them were appointed Senior Grand Warden, three of them having previously been Grand Steward, but whether any of them took any interest locally is not known.

Sir Thomas Fowke was succeeded by Thomas Boothby Parkyns, later the first Lord Rancliffe, who had also been an Equerry and Groom of the Chamber to the Duke of Cumberland at the same time as Sir Thomas Fowke. He was followed by the second Lord Rancliffe and then, in 1850, by Sir Frederick Gustavus Fowke, Bt. the son of Sir Thomas.

Sir Frederick Gustavus Fowke, Bt.

Frederick Gustavus Fowke was initiated in the Prince of Wales's Lodge, No. 259, on the 9th March, 1813. He was a great friend of the Prince Regent, later George IV, and of the Royal Dukes. The

"Gentlemen's Magazine" of that time in describing him says, "Naturally generous and social, possessing more than a fair share of the talents and accomplishments, a humourist, a musician, a ready rhymster, handsome in face and person, affable, courteous and prepossessing in demeanour, young Frederick Fowke became a universal favourite. His soubriquet of 'Fred Fun' given to him by the Prince Regent best expresses the idea his associates formed of him." He was created the first Baronet in 1814.

From his first introduction to Freemasonry he became very zealous and expert and was not only popular and a favourite of the Brethren of Leicestershire but also of those in London.

He assisted his Mother Lodge greatly, presenting them with three mahogany framed Tracing Boards in 1817, two years after he had been President of the Board of Grand Stewards nominated by the Grand Master, and a year after he had been appointed Junior Grand Deacon. The Prince of Wales's Lodge still use these Tracing Boards. In 1821, he prepared for that Lodge a Loyal Address for presentation by the Lodge to H.M. King George IV on his accession to the throne, pleading for the Lodge to have continued royal patronage. That year he was appointed Senior Grand Warden.

In 1823, he introduced to the Prince of Wales's Lodge Bro. George Pochin of Barkby Hall, Leicestershire, whom he had initiated into Freemasonry in St. John's Lodge, No. 279, Leicester.

That year also, when H.R.H. the Duke of York was installed as Master of the Prince of Wales's Lodge, Sir Frederick Fowke was appointed Deputy Master and presented the Lodge with a banner. He held that Office for two years and then refused their invitation to continue, as he was going abroad.

Shortly after his initiation he joined the Lodge of Antiquity, No. 2, and became its Senior Warden in 1816. In their records he is shown as having represented that Lodge as a Grand Steward in 1815, but the records of the Grand Stewards' Lodge show that, though nominated by the Grand Master, he represented the Prince of Wales's Lodge, but he did nominate a Grand Steward for 1816 from the Lodge of Antiquity. He was exalted into the Royal Arch in 1813 in the Chapter of St. James and his Jewel bearing that date is in the possession of the Province. He resigned from the Lodge of Antiquity in 1846.

He joined the Royal Somerset House Lodge, of which his father had been a member, in 1815.

The first record of his attachment to Freemasonry in the Province of Leicestershire is in 1817 when on the 17th December he joined St. John's Lodge, No. 279, and 'became a most active and useful member'. He appears to have enjoyed preparing Loyal Addresses, for the first

record of assistance he gave to St. John's Lodge is that of preparing a Loyal Address for them for presentation to H.M. King George IV. The Address was signed by the Deputy Provincial Grand Master and himself. The Lodge ordered it to be entered on the Minutes and to be advertised in the "Leicester Journal" and a London paper.

At this time the Province was suffering from the complete lack of interest shown by the Provincial Grand Master, the second Lord Rancliffe. In 1812, when accepting the Office he had assured the Lodge of his zeal for the Order and his interest in promoting their prosperity and welfare, but he had not on any occasion visited the Lodge or in any measure contributed to its welfare and harmony. As far back as 1816 he had agreed to the nomination of certain persons to fill the several Offices of the Province but he had never presented himself to install them nor had he given his Deputy power to act for him. Things had come to such a state that in 1820 the Lodge petitioned the Grand Master to replace Lord Rancliffe but this did not meet with any response and so a memorial was sent direct to him but this was also without effect. Two months later the Lodge decided to forward a further Petition to the Grand Master but in the meantime Sir Frederick Gustavus Fowke had tried to assist them. He had had a personal interview with H.R.H. The Duke of Sussex, the Grand Master, at which attention to the previous Petition was promised. However, nothing came of this promise, so after a peroid of six months a further Petition was forwarded and six months later a Bro. Cook reported to the Lodge on an audience he had had with the Grand Master, when he had been accompanied by Sir Frederick Gustavus Fowke and George Pochin. This audience had taken place at Kensington Palace, and after waiting for an hour they had been received in a gracious and condescending manner. Sir Frederick had suggested the appointment of Earl Howe as Provincial Grand Master, having declined it himself, and he produced a letter from His Lordship on the matter. The Grand Master stated that neither Petition had been put before him and concluded by saying, "Gentlemen, I approve highly of the suggestion of my good friend, Sir Frederick Fowke; I think the individual most proper to fill the office and desire you to communicate to the brethren of St. John's Lodge that I will do everything in my power to further the object in view. I have now a good pretence if ever I had not before to make the appointment as Lord Rancliffe is residing abroad and therefore cannot attend to his duties. It is necessary you should appoint Lord Howe as Master of the Lodge". Earl was accordingly installed as Master in 1822, but nothing came of the audience.

In 1827, Sir Frederick Gustavus Fowke was installed as Master of St. John's Lodge, an office he held for two years, and shortly before the end of his second year Earl Howe was specially invited to attend one of the Lodge meetings so that the members could pay their respects to him as Senior Grand Warden. In addressing him Sir Frederick said, he trusted that at some future day we might hope that H.R.H. the Grand Master would confer on his lordship the dignity of Provincial

Grand Master and that his present exalted station in the Grand Lodge of England might very fairly be considered as the stepping stone thereto. The stepping stones were a long distance apart because it was not until some twenty-seven years later, in 1856, that Earl Howe became Provincial Grand Master for Leicestershire.

St. John's Lodge appreciated so much all that Sir Frederick had attempted to do for them that in 1830 they decided to show this in a marked manner. They purchased from Hamlet, the London goldsmith, for about £50, a very elegant two-handled, lidded silver cup of 87-oz. weight, made by Thomas Watson of Newcastle in 1821. At their meeting on the 24th January, 1831, this was presented to Sir Frederick by Earl Howe on behalf of the members. The cup was engraved in Latin of which the following is a translation recorded at that time:— "In testimony of their gratitude and respect to Sir Frederick Gustavus Fowke, Bt. for his virtues and unremitting kindness towards his Brethren, the Lodge of Freemasons of St. John's at Leicester, Dedicate this cup. A.L.5830. A.S.H.1830."

The Province has been fortunate in that it has recently been able to re-purchase this cup for £300.

Earl Ferrers, the Provincial Grand Master for Staffordshire, and also for Warwickshire, was at this time a member of St. John's Lodge, and as they were still having difficulty with Lord Rancliffe, who was still Provincial Grand Master for Leicestershire and had failed to appoint any Deputy, he advised them to write and ask him to appoint a Deputy and to hold a Provincial Grand Lodge. Nothing happened however until 1833 when Lord Rancliffe was forced to take action on the occasion of a visit by the Grand Master to Nottinghamshire. Lord Rancliffe, Sir Frederick Fowke and a number of members of St. John's Lodge were present. The Grand Master asked Lord Rancliffe to present the Officers of the Provincial Grand Lodge of Leicestershire to him. There was no Provincial Grand Lodge and no Officers, so then and there, in an ante-room, Lord Rancliffe appointed Sir Frederick Gustavus Fowke as his Deputy and the other Leicester Brethren present to offices in the Provincial Grand Lodge. Amazingly a month later a meeting of the Provincial Grand Lodge was actually held at Leicester when the Prestonian Lecturer duly installed Lord Rancliffe as Provincial Grand Master after a nominal rule of 21 years and Sir Frederick as Deputy, an office he held until 1851.

Masonry was now at a very low ebb in the Province and Lord Rancliffe continued to absent himself, but Sir Frederick was able to act for him in part and it can be said that but for him the Lodge would have ceased to exist, as he was the only one who could instal a Master.

In those days the Deputy Provincial Grand Master had no powers except those specifically allocated to him. He had to have written authority each time it was necessary to hold a Provincial Grand Lodge.

Sir Frederick continued to assist the local brethren. In 1842, he persuaded them to start a charitable fund for the Province and he instituted a scale of Fees of Honour. Collars and Jewels for the Provincial Officers were purchased from this fund for the first time.

In 1846, Sir Frederick was one of the Petitioners for a warrant of Constitution for the John of Gaunt Lodge, as was Earl Howe, then Deputy Grand Master. The fact that Earl Howe, a Petitioner, signed the Warrant was probably unique in the annals of English Masonry. At the same time, although a Petitioner, Sir Frederick consecrated the Lodge and installed the Master.

Only a small part of the work Sir Frederick carried out for the Province has been given, but it is enough to show that his assiduity and willingness to assist the Brethren had earned for him the friendship and respect of all, and it was with great pleasure that, following the death of Lord Rancliffe in 1850, they heard that Sir Frederick was to be appointed Provincial Grand Master. He was installed on St. George's day, 1851, by the Grand Registrar and Grand Secretary.

Sir Frederick's Masonic interests were not confined to Craft Masonry. He had been exalted into the Holy Royal Arch in the Chapter of St. James in 1813 and later becoming a founder of the Prince of Wales's Chapter. In 1820 he became interested in Royal Arch Masonry in this Province when he joined the Chapter of Fortitude, No. 279, becoming its M.E.Z. in 1821, during which year Earl Howe was exalted. He assisted them to obtain their charter of confirmation and encouraged them to raise a fund to purchase some proper furniture which he obtained for them in London, and at the same time presented them with a Principal's banner. At this period and for twenty years afterwards his presence was as essential to the Royal Arch as to the Craft, for no Chapter could be worked in the Province without the assistance of Sir Frederick as M.E.Z. He was appointed Grand Sword Bearer in 1833, and on his appointment, in 1850, as Provincial Grand Master he automatically became Grand Superintendent in and over the Province of Leicestershire.

In the other Orders in Masonry he was a member of the encampment of Mount Carmel and two Lodges of Masonic Knight Templars; he was also Provincial Grand Commander of the Order for the County. In addition, he was a member of the Ancient and Accepted Rite under the Supreme Council 33°. The Provincial Museum is fortunate in possessing his two Jewels as a Knight Templar Priest and a portrait of him in the Apron and Collar of the 18°.

Sir Frederick, as Provincial Grand Master for the Craft Province, continued and increased his previous interest in the local Brethren. One year after being installed he abolished the Fees of Honour that as Deputy he had established ten years before, as the Province now had the necessary Collars and Jewels, also there was difficulty in find-

ing the Brethren to fill the Offices subject to the payment of fees, although these were most reasonable. He also prepared a set of Provincial By-Laws (probably copied from those of Surrey, as a set of these was with his regalia) but they were not put into operation until later, as the Secretary lost the manuscript. At the same time there was apparently difficulty at Hinckley as Sir Frederick had to set up a Commission to enquire into irregularities which were taking place in the Knights of Malta Lodge.

In the same year, 1852, the Freemasons, led by Sir Frederick, took part in the inauguration of the statue of the Duke of Rutland in the market place at Leicester. Accompanied by the Provincial Officers, the Masters of St. John's and John of Gaunt Lodges and their members, with the Lodge banners, columns, rough and perfect ashlars and the Tyler's swords they processed from the Three Crowns Hotel. In the presence of at least 7,000 people the Junior Warden tested the external edges of the pedestal with a plumb rule, followed by the Senior Warden with the level and the Deputy Provincial Grand Master, W.Bro. William Kelly, with the square. It was then strewed with corn, sprinkled with oil, had wine poured on it and salt spread. After which the Provincial Grand Master tested its soundness with the maul, following which he declared the statue inaugurated. The veil fell and the gift of the citizens of Leicester was handed over to the Mayor and Corporation.

It was just prior to this occasion that Sir Frederick had handed to Bro. Kelly a Patent of Appointment with restricted powers as Deputy Provincial Grand Master.

Some two years later, after the Brethren of St. John's Lodge had subscribed for a portrait by "Scott" of Sir Frederick in his regalia as Provincial Grand Master, his health began to fail and in 1855, whilst recuperating at Lowesby from a long and serious illness, the Master of the John of Gaunt Lodge visited him and presented to him an illuminated address of sympathy regarding his illness and pleasure at his seeming recovery. His recovery was not as complete as he would have liked, and as he was unable to take any active part in the running of the Province, in February, 1856, he gave his Deputy full powers to act for him. Three months later, at a meeting of the Provincial Grand Lodge, W.Bro. William Kelly, the Deputy Provincial Grand Master, had the melancholy duty of informing the Brethren assembled that their revered Provincial Grand Master, Sir Frederick Gustavus Fowke Bt., had died two days previously in his 74th year; and the Province was instructed to wear Masonic mourning as a mark of respect for one who was a true specimen of the fine old English gentleman.

Thus, after seventeen years as Deputy Provincial Grand Master and six years as Provincial Grand Master, the Brethren lost someone who had been not only a friend to them all but a leader without whose guiding spirit Masonry in Leicestershire would probably not have survived. He may truly be called the Father of the Province.

He was succeeded by Earl Howe, who had previously been the Provincial Grand Master for Warwickshire for nine years and Deputy Grand Master for four years. Thus were Sir Frederick's wish of 1820 and his prophecy of 1827 finally fulfilled.

Mementoes of Sir Thomas Fowke, Kt., and Sir Frederick Fowke, Bt.

The Province has been fortunate in having some mementoes of Sir Frederick Fowke for many years, namely the portrait of 1852 by "Scott", showing Sir Frederick as Provincial Grand Master and wearing a full dress Collar bearing the opened pomegranate, and a full dress Apron and Gauntlets, carrying the insignia of a Provincial Grand Master. There is also a very fine replica of this portrait, painted about the same time by Mrs. Buck who was a talented local portrait painter and the wife of the Worshipful Master of John of Gaunt Lodge in 1852. They also possess the Collar, Apron and Cuffs worn by Sir Frederick for the portrait.

In October, 1969, his great-grandson, Sir Frederick Fowke, the present Baronet, presented to the Province further regalia of his grandfather, Sir Frederick Gustavus Fowke, and of Sir Thomas Fowke, a gift which was much appreciated, as both Sir Frederick and his father were greatly respected in this area. The gift includes the Royal Arch Jewel dated 1775 of Colonel Sir Thomas Fowke, Kt., the first Provincial Grand Master for Leicestershire.

The regalia of Sir Thomas's son, Sir Frederick Gustavus Fowke, Bt., includes the following (now housed in the Provincial Museum):—

Craft regalia

A home-made Past Master's apron, circa 1815; a Grand Steward's Apron, 1815; the full dress and undress regalia of a Senior Grand Warden, 1821; full dress Grand Lodge Collar and Apron carrying the opened pomegranate and the gauntlets bearing the insignia of a Provincial Grand Master.

Royal Arch regalia

A Chapter Jewel dated June 10th, 1813, and a Provincial Chapter Apron and Sash.

Other Orders

A portrait, circa 1830, of Sir Frederick in the regalia of the 18° under the Ancient and Accepted Rite and the Apron as portrayed in the portrait.

Two Jewels of a Knight Templar Priest.

Miscellanea

Personal notes referring to the meeting of the Provincial Grand Lodge of Leicestershire between 1835 and 1849.

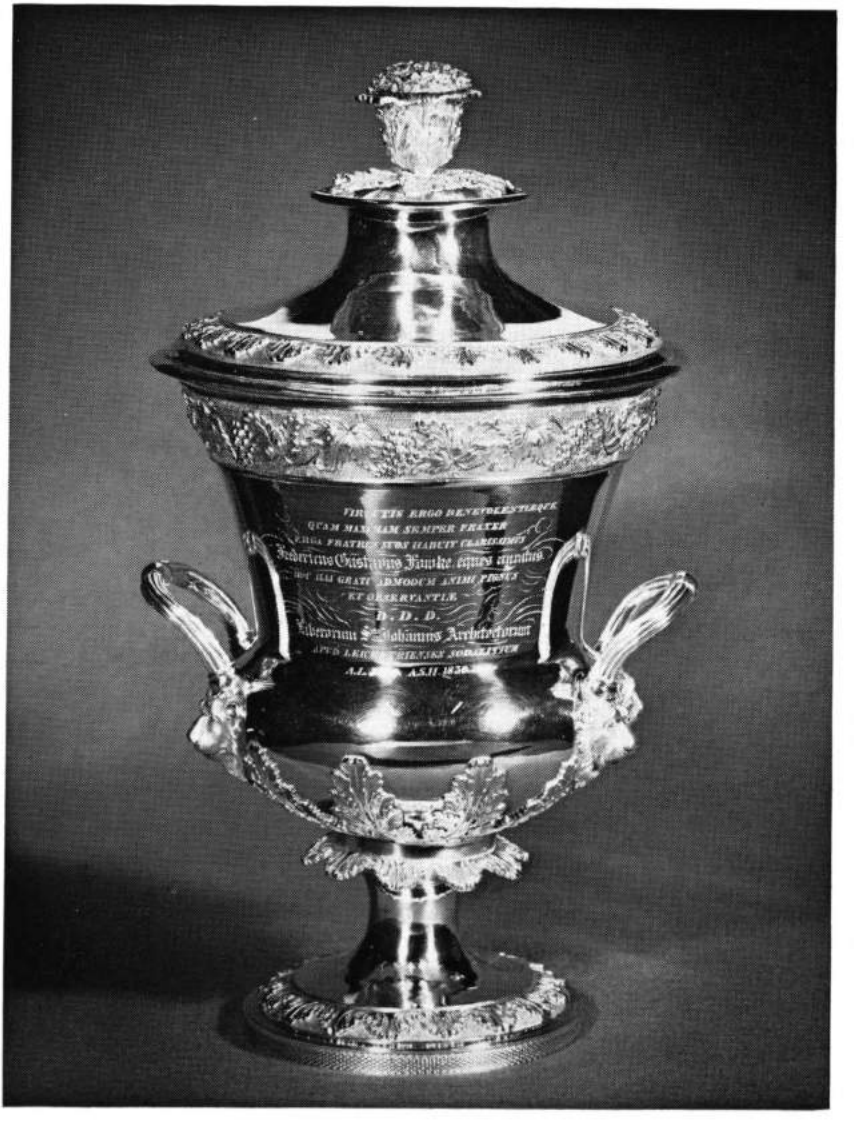
Scripture readings used in the Royal Arch Degree, circa 1820.

A personally written copy of the By-Laws of the Prince of Wales's Lodge, No. 493, (now No. 259 dated 1823, signed by all the members including Frederick, Duke of York, as Master, and counter-signed "Approved George R" (King George IV).

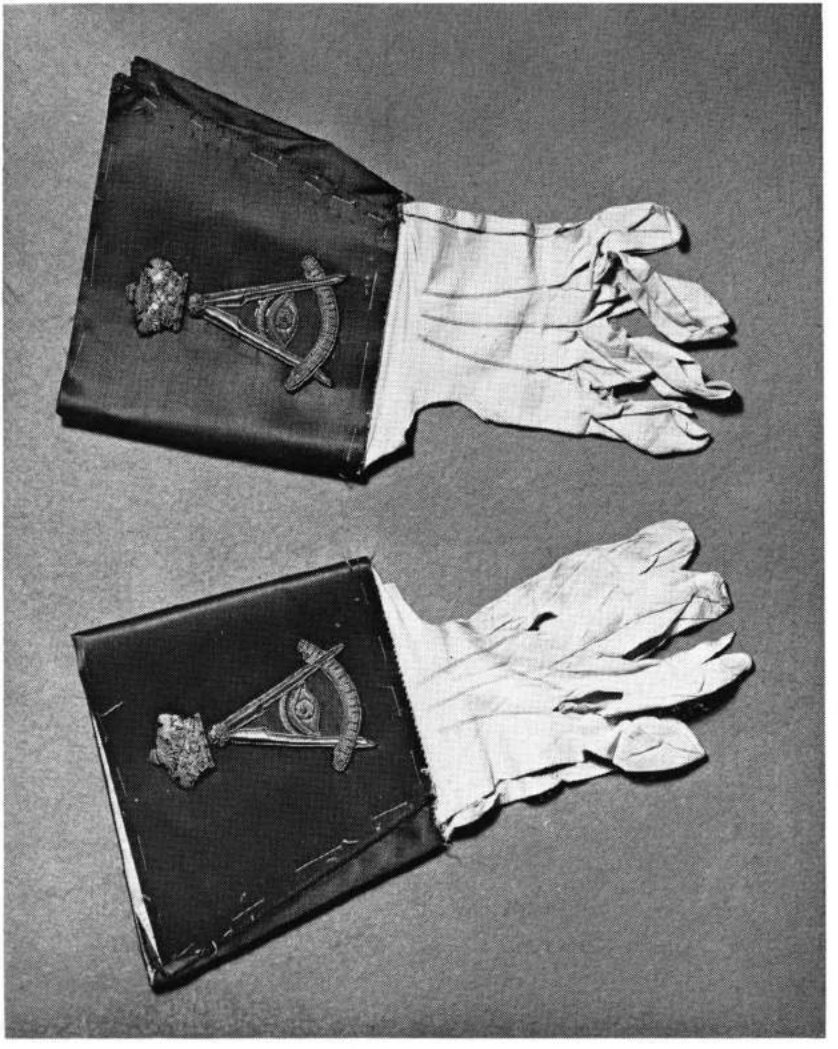
A wooden regalia box bearing a brass plate engraved, 'Regalia of H.R.H. The Duke of York'.

The Gauntlets of a Grand Master with kid gloves attached. These are assumed to be either those of H.R.H. Frederick, Duke of York, K.G., who was made a Past Grand Master in 1787 and who did not die until 1827, or of H.R.H. The Prince of Wales (afterwards King George IV) who was Grand Master from 1790 to 1813, as Sir Frederick was a great friend of both.

A set of miniature Tracing Boards signed "J. Bowring", circa 1820.

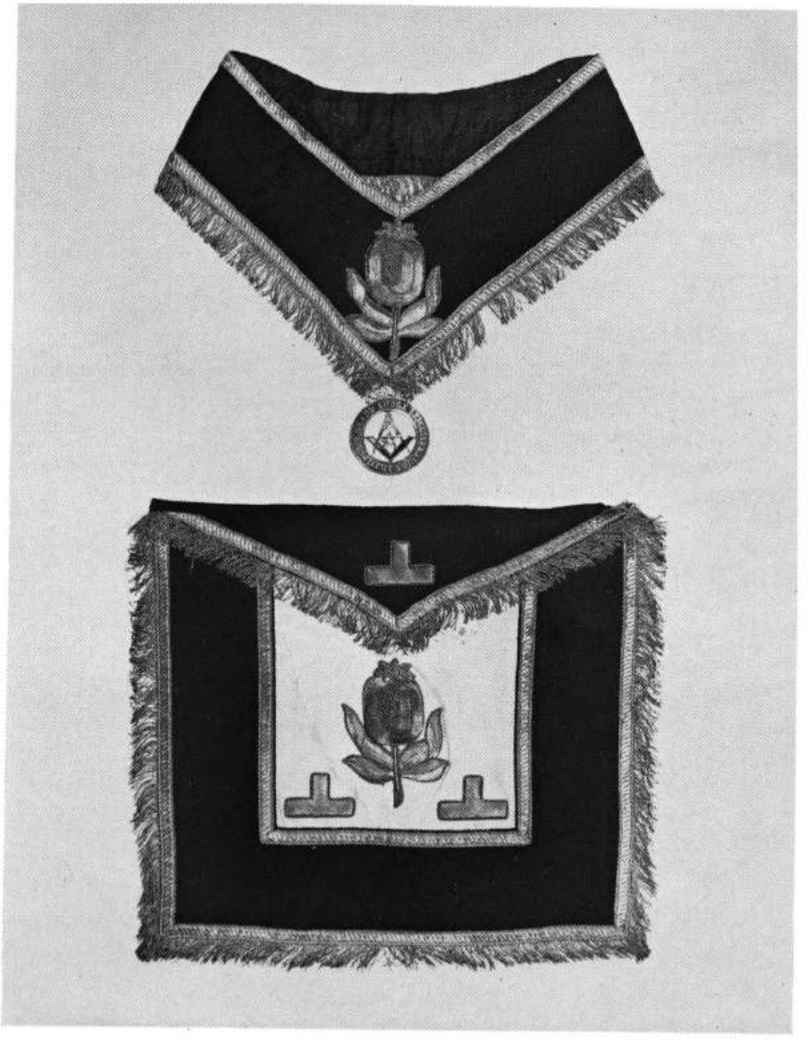


THE FOWKE CUP



GAUNTLETS WITH KID GLOVES ATTACHED

Thought to have been worn by H.R.H. Frederick. Duke of York, K.G., Past Grand Master, 1787. *Note that the thumb pieces have been cut out, probably because of swollen joints. The gold braid is also missing—it is thought for repair to later regalia.*



GRAND OFFICER'S COLLAR AND APRON

with bursting pomegranate, worn prior to 1853 by R.W. Bro. Sir Frederick Gustavus Fowke, Bt., as Provincial Grand Master for Leicestershire.

THE CENTENARY OF
ST. PETER'S LODGE, No. 1330
Market Harborough

celebrated in

THE MASONIC HALL, KING'S ROAD,
MARKET HARBOROUGH, LEICESTERSHIRE

on

WEDNESDAY, 16TH SEPTEMBER, 1970

ADDRESS BY THE PROVINCIAL GRAND MASTER

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

Brethren, St. Peter's Lodge is the eighth in the Province to receive a Centenary Warrant. However, it is not my purpose tonight to dwell on the events of those hundred years, since W.Bro. Dilworth has completed a detailed account for the benefit of those who will in due course inherit your responsibilities. I am particularly pleased that he has recorded your disappointments as well as your achievements, for is it not the spirit of determination to triumph over adversity which, in fact, represents the true strength and the real depth of character of a Lodge?

The early members of St. Peter's Lodge were no doubt happy to deal with the less complicated problems of their times, and there are many of us who might sigh for similar conditions today. But whatever else may be said, it cannot be denied that by their faith in the principles of Freemasonry they enriched our Order and, through it, their fellow men outside our ranks. As we all know, every decade brings change in its train and no doubt your Brethren of old approached that problem, in their time, with much the same caution that we do today, but with this marked difference; they were not faced with scientific developments to an extent undreamt of except in the vivid imagination of Jules Verne and H. G. Wells, whose writings thrilled us in our boyhood days.

As you read Bro. Dilworth's account you are bound to find yourselves contemplating a more leisurely age, when much of what is now commonplace was then a matter of wonder. You may say that throughout history this has always been so, but we cannot ignore the tremendous impact of scientific developments on our daily lives, far outstripping anything that had gone before. Time was when only the comparatively well-to-do enjoyed the many industrial and domestic aids, to which we have become accustomed, as an everyday adjunct to life. Now, even the invention of electricity, and by its communication by telephone, radio and television, has paled into insignificance beside the achievements of the Space Age. With man exploring the Heavens

and setting foot on the Moon it is little wonder that many should now be engaged in much new and radical thinking. What were the fantasies in the minds of Jules Verne and H. G. Wells have become an accomplished fact and, whether welcome or not, we have to adjust our lives and habits accordingly.

Brethren, Freemasonry, in common with other aspects of our modern life, has not escaped the resulting influences of this new thought. It is, therefore, greatly to the credit of the Grand Lodge that it should be facing up to these changes, at the same time preserving the principles which have been the guiding light of our Craft for more than two-hundred-and-fifty years, and from which I predict there will be no basic departure. Indeed, to cast aside those principles now would be to risk the collapse of the whole structure of Freemasonry as we understand and practise it in the twentieth century.

Let me cite a typical example. The introduction of the new 'permissive' penalties, which has gained wide approval over the last five years, was, in my considered judgement, a very wise step in that it recognised and met growing criticism on this particular subject, not only from the outside world but from an increasingly wide circle of Freemasons. A less wise approach might sooner or later have found us aligned with those retrograde forces which would sweep away religious beliefs as of no value today, and vows as old-fashioned and meaningless nonsense. Brethren, you will have noted that I used the word 'permissive', and I did so with some hesitation, because to you and me it typifies, today, habits and lines of thoughts which are in direct conflict with the Charge to the Initiate, which is well known to everyone of us.

As individuals we know that sometimes change can produce what might be regarded as hardship, even though it be only of a temporary nature, but which we, with our background of humility as an essential qualification, understand, and therefore loyally accept. "To acquiesce in all votes and resolutions duly passed by a majority of the Brethren" is not limited to Lodge level, as some seem to think. It applies with equal force to decisions made for us by higher authority, and from first-hand knowledge and experience I can assure you that those decisions are not entered upon lightly or inadvisedly.

An example of what I have in mind is the Craft's recent acceptance of the Grand Lodge recommendation to change the order of precedence of certain Grand Ranks, as a result of which recent appointments to Grand Rank could give the appearance, from the aspect of seniority, of being out of step with former practice and policy, when this is not the intention. Again, sometimes the long-term exigencies of a Province demand special consideration or action by those whose duty it is to consider these matters. These factors, and many others, are fully appreciated by Provincial Grand Masters, who rely upon the loyalty, commonsense and understanding of their Brethren. After all, does it

matter essentially if a Brother holds one rank or another? When all is said and done, surely it is the recognition of service that should transcend all other factors. Happily we know from experience that the effluxion of time soon smooths away asperity of feeling, for do we not desire, as an Institution, to present to the outside world an image untarnished by the materialism which surrounds the society of this day and age?

At our last Annual Communication those who were present heard, and the others, I hope, will have read in the subsequent Report of the Proceedings, the views then expressed by the Grand Secretary on this very question of change. His remarks were timely, for nothing stands still and experience shows that ill-founded resistance to change so often ends in being detrimental to the interests of our Lodges. Refusal to look facts in the face as they are presented to us could well cause our Craft to fall into disrepute, and ultimately to lose its high regard in those countries where there is still freedom of expression, and Freemasonry is acknowledged as an influence for good. How powerful and extensive that influence is to be depends upon our own personal attitude of mind and our readiness to accept that we are, above all else, a Brotherhood which disdains selfish and self-centred egoism.

If I have dwelt at some length, Brethren, on the effects of change on the Craft it is because we are no more able to stop them than was a certain king of England able to control the incoming tide. The skill is in being able to harness the best of these changes to the tenets of Freemasonry, thereby strengthening its influence throughout the jurisdiction of the Grand Lodge of England.

You are now entering upon your second century, and long before it has run its course we who are here today will be but memories. Let us strive to ensure, therefore, by our individual and collective approach to the problems which face our Lodges, that the Brethren who will have the duty of recording the happenings of the next hundred years will be able to do so in our favour. May you, too, in these restless days be enabled to make your continuing contribution, not only to the prestige of this Order but also to the maintenance of the principles for which is has stood, unyielding, for so long. Now that you have the stimulus of owning these splendid new premises, the planning and erection of which was, as I well know, a labour of love for many of you, I am sure that the future of Freemasonry in this town augers well. Indeed I am looking forward with keen anticipation to consecrating your first daughter Lodge in the Spring of next year.

It has been a great pleasure to my Officers and to me to be with you on this happy occasion, which gives me yet another opportunity to thank you for your many personal kindnesses over the years, and for the rewarding hours I have spent in your company. I feel it my duty, however, to repeat the note of warning which I sounded a year

ago, when dedicating this Lodge Room. The smaller and more intimate the community the more the interest taken in local affairs. As you live your lives in this town you will be known by many to be members of this Order, and I need hardly remind you that we are judged by what others see of us in our lives and actions. The aim of every Freemason should be to present an image at which no man may point the finger of scorn.

Brethren, we congratulate you most heartily and we wish you every joy in the days that are ahead. "May prosperity, happiness and peace attend this Lodge, and its members, till time shall be no more".

SOME NOTES AND REFLECTIONS ON THE HISTORY OF ST. PETER'S LODGE, No. 1330 1870—1970

by

W.Bro. R. H. Dilworth, *M.A.*,
P.A.G.D.C., P.G.Std.B. (R.A.), P.M. 1330, P.M. 2429

Worshipful Master, R.W. Provincial Grand Master, Brother Wardens and Brethren, in the booklet published by the Lodge which you will shortly receive, I have written a history of the Lodge in chronological order. Now, in this paper, which the Lodge management committee have been good enough to ask me to read, I intend to deal with matters which are not found in the booklet, and how better than to start with personalities. So I will commence with the founders and tell you something about them.

(1) The Earl of Shrewsbury and Talbot.

Charles John Talbot, 19th Earl of Shrewsbury and 4th Earl of Talbot, was born on the 13th April, 1830, at Gumley Hall. He was educated at Eton and Oxford and was a Lieutenant in the Life Guards from 1851 to 1855. He represented North Staffordshire in the House of Commons from 1858 to 1865, and then in 1868 he sat for the town of Stafford. In that year, on the death of his father, he succeeded to the titles and was premier earl in the English and Irish peerage and hereditary Lord High Steward of Ireland. He was a Deputy Lieutenant of Staffordshire and Honorary Major in the Staffordshire Yeomanry. In 1874, he was appointed Captain of Her Majesty's Honorary Corps of Gentlemen.

In Masonry he was a member of the Apollo University Lodge, Oxford, and of Mother Kilwinning Lodge, No. 0, on the roll of the Grand Lodge of Scotland.

He was connected with Market Harborough in that he purchased a residence which was known to many of us as "The Barn" in Shrewsbury Avenue, but at that time it was known as "Talbot House". "The Barn" has since been demolished and replaced by a modern house. Thus it will be seen that both the house in which he lived and the avenue in which it was built, were named after our number one founder. The Earl resided at "Talbot House" intermittently until his death which took place suddenly in London on the 11th May, 1877, at the age of 47 years.

(2) The second founder and first master of the Lodge was William Kelly, who was born in 1815, but unfortunately the details of his early life have not been preserved.

R.W. Bro. Kelly held the position of Borough Accountant for Leicester from 1849 to 1863. In 1862 he was elected Actuary to the Leicester Savings Bank and held that responsible position until 1891, when advancing years compelled him to retire.

He was an author of considerable local repute; his various publications include:—
"Notices of Leicester".
"Visitation of the Plague at Leicester".
"Royal Progresses and Visits to Leicester".
"The Old Guildhall of Leicester".
"The Drama in Leicester in the 16th and 17th Centuries".
"The Great Mace of Leicester", etc. etc.
He was a fellow of the Royal Historical Society and the Society of Antiquaries and for several years was Honorary Secretary of the Leicester Literary and Philosophical Society.

But to us, his contributions to Masonic Literature are of particular interest, as they give much valuable information on Masonry in this Province in its early days.

They are:—
"History of Freemasonry in Leicester and Rutland", which was published in 1870, and "Fifty Years of Masonic Reminiscences", which was published in 1888.

"The Kelly Memorial Fund" from which financial assistance is given to Masons and their families, was inaugurated in 1897 to perpetuate his memory.

R.W. Bro. Kelly's father was a member of the Craft and after taking the Holy Royal Arch degree in New York, returned to England, bringing with him some Masonic works which greatly interested his son and created in him a desire to become a member of the Craft.

William Kelly's long cherished wish matured when he was initiated in St. John's Lodge, No. 279, on November 7th, 1838. He was passed on December 5th, 1838, and raised on January 9th, 1839. The apron with which he was invested on the latter occasion is still preserved in the Provincial Museum, together with other relics of his Masonic career.

Promotion was rapid in those days, and at the Annual Festival on St. John's day, December 1839, he was appointed Junior Warden of the Lodge and two years later, in 1841, he was installed Master, by W.Bro. Lawrence Thompson, P.G.D., of the Lodge of Antiquity.

On September 21st, 1841, he was exalted in the Chapter of Fortitude and on the same day was appointed principal Sojourner, becoming M.E.Z. in 1843.

At the age of twenty-six, in 1841, he was appointed Provincial Junior Grand Deacon; he was made Provincial Senior Grand Deacon the next year, Provincial Junior Grand Warden in 1843, and Provincial Senior Grand Warden in 1846.

His services to the Province were rewarded by his appointment, in 1856, as Deputy Provincial Grand Master, and in 1870 he was installed Provincial Grand Master.

In 1888, R.W. Bro. Kelly celebrated his Masonic Jubilee and at the Meeting of Provincial Grand Lodge, W.Bro. S. S. Partridge, D.P.G.M., enlarged upon Bro. Kelly's vast masonic knowledge and experience, only equalled by his fraternal goodness and kindness of heart. He spoke of him as the father of Masonry in the Province and pointed to his long career as an example which the Brethren might humbly endeavour to follow, though they might never attain.

R.W. Bro. Kelly passed away on the 23rd August, 1894.

(3) The third founder was Bro. Sir Henry St. John Halford of Wistow Park, who was initiated at an emergency meeting of the John of Gaunt Lodge, No. 523, on February 4th, 1870, and was named in the petition as the first S.W.

At the Communication of Provincial Grand Lodge held at Market Harborough for the purpose, inter alia, of consecrating St. Peter's Lodge, he was appointed Provincial Senior Grand Deacon in honour of the event, (i.e. within eight months of his initiation) and in the following year, having attained the Master's Chair, he was promoted to the office of Provincial Senior Grand Warden.

In November, 1873, he was appointed Deputy Provincial Grand Master in succession to Earl Ferrers, who earlier in the year had been installed as Provincial Grand Master. He relinquished the position of D.P.G.M. in May, 1880.

Sir Henry was exalted in the Chapter of Fortitude, No. 279, in 1871, having been advanced in the previous year in the Fowke Lodge of Mark Master Masons. He served as Provincial Grand Registrar of Marks in 1870 and as Junior Grand Warden in the Grand Lodge of Mark Master Masons of England in 1877.

He was a prominent figure in the County as Chairman of the Quarter Sessions, Chairman of the County Council and Honorary Colonel of the Rifle Volunteer Battalion. He was an acknowledged authority on rifles and widely known as an enthusiastic and expert marksman.

W.Bro. Sir Henry was an Honorary Member of his mother Lodge and remained a subscribing member of St. Peter's up to the time of his death on January 4th, 1897.

(4) The fourth founder, Bro. Revd. John F. Halford, M.A., was initiated in John of Gaunt Lodge, No. 523, on January 14th, 1870, and was named in the petition as the first Junior Warden. He became Master in 1872, but his year was a very quiet one as only one initiation took place. In Provincial Grand Lodge he was appointed Provincial Grand Chaplain in 1870 and Provincial Senior Grand Warden in 1875. He resigned in 1880.

(5) Bro. Revd. A. A. O'Neill, M.A., was a Past Master of Ellesmere Lodge, No. 730, which met at Chorley, but he was at this time, vicar of Shearsby. Whilst in Lancashire he was appointed Past Provincial Grand Chaplain for West Lancashire. He was the first Chaplain of St. Peter's Lodge, but no record has been found of when his membership ceased.

(6) Bro. Robert Waite was a Past Master of St. Peter's Lodge, No. 442, at Peterborough and of the Lodge of Merit, No. 466, at Stamford. He held the rank of Past Provincial Grand Registrar in the Province of Northamptonshire and Huntingdonshire. He was treasurer of the Lodge for three years until he moved to Leicester and became a joining member of the Commercial Lodge, No. 1391. He resigned in 1873.

(7) Bro. Wm. H. Harris, who was an auctioneer and lived at Kibworth, was a Past Master of St. John's Lodge, No. 279, and was appointed the first secretary of St. Peter's Lodge, an Office which he held for one year only. He resigned early in 1872.

(8) Bro. Francis Kemp was a member of the Hundred of Elloe Lodge, No. 469, at Spalding and was appointed the first Senior Deacon of the Lodge. He was a farmer and lived at Saddington. He became Master in 1873, but no record has been found of when his membership ceased.

(9) Bro. Rowland Hunt, who was described in the Minutes as a Gentleman, was a member of the Apollo University Lodge, Oxford. He never took office in the Lodge, in fact there is considerable doubt in my mind as to whether he was a founder at all. He certainly did not pay his founder's fee and his name does not appear in the Attendance Register. There had undoubtedly been some correspondence on this matter, for in one of R.W. Bro. Kelly's letters to Bro. Waite he said and I quote, "as regards Bro. Hunt, if he repudiates his membership we can only withdraw his name. Sir H. St. J. Halford told me that he (Bro. Hunt) was willing to join in the formation of the Lodge and as he was away in Scotland when the petition was prepared, his name was attached to it and he was certainly looked upon as a member.

Harris tells me that he is a very *stingy fellow* and that we are quite as well without his presence at Lodge *as he is always tipsy in the evening* —this is, of course, between ourselves." However, as his name has remained on the petition for a hundred years, I think it would be best to let it stand and give him the benefit of the doubt.

(10) W.Bro. Frederick Goodyer was initiated in John of Gaunt Lodge, No. 523, on March 26th, 1846, being one of the first six initiates in that Lodge, and he became Master in 1854. In Provincial Grand Lodge he was appointed Provincial Senior Grand Warden in 1859. He was acting Deputy Provincial Grand Master at the installation of Bro. W. Kelly as Provincial Grand Master in 1870, and took a prominent part in Masonic work throughout the Province. He was the Chief Constable of the County, and in May, 1871, he resigned his membership of St. Peter's Lodge within a few months of its foundation.

(11) Bro. Albert Pell, M.P., resided at Hazelbeech Grange and was initiated in John of Gaunt Lodge, No. 523, at the emergency meeting held on February 4th, 1870, obviously with the object of becoming a founder of St. Peter's Lodge. Although he never held office in the Lodge, he was appointed Provincial Grand Registrar in 1871. It is not known when his membership ceased.

So you will see, Brethren, from these short biographies that the Founders were few in number, that they varied in their outlook, but that they were possessed of the highest intellectual ability.

With such an array, it is not unnatural that St. Peter's Lodge during the whole of its existence, has attracted to its ranks some of the most influential gentlemen in the town. It might not be inappropriate at this point to mention a few of them.

The first initiate in the Lodge, Bro. J. H .Douglass, was head of the firm of solicitors now known as Douglass, Trasler and Lowe. At the same time another well-known solicitor, Bro. W. W. Wartnaby, was also a member. Bro. Harry H. Holloway was an auctioneer who was head of the firm of Holloway, Price & Co., Estate Agents. Bro. Edward Fisher of Fisher & Co., Chartered Surveyors, was initiated in 1880. Then there was Bro. Robert Symington of R. and W. H. Symingtons Ltd., Corset Makers. The Symingtons were a wonderful family. Three brothers, William, James and Samuel left Scotland at varying intervals, about 1840, and came to Market Harborough. William was the first to move and he was so impressed by this Market Town that he sent for James, who within a few months, set himself up as a Tailor, Hatter and Woollen Draper in premises in Church Street, next to those from which William sold tea and coffee. William, however, soon moved to Little Bowden and laid the foundations for the great food manufacturing company of W. Symington & Co. It is interesting to note that William became the first joining member of St. Peter's Lodge on September 30th, 1870, being at that time a member of the Pomfret Lodge, Northampton. Samuel, the third brother, was a commercial traveller and one of his sons helped to found the large grocery business of Symington & Thwaites now Fine Fare. It was a strange coincidence, but into the shop vacated by William, came a family named Gold. They had a daughter called Sarah, who had learned the important craft of staymaking from her mother. It wasn't very long before a courtship grew between James and Sarah and in three years they married.

There were nine children of the marriage and the eldest was Robert who in his 18th year left for America to seek his fortune. Within a year he was back again, not with a fortune, but with ideas concerning a sewing machine which had been invented by a man called Isaac Merritt Singer. And to cut a long story short, these machines were introduced into the business of Stay Making and much of the hand work was then converted to machine work which, of course, necessitated larger premises.

James and Sarah then moved to the shop now occupied by Plowman's, the Florists, behind which was a cottage, which is still in existence and which was used to house the machines. The business was now getting too big for James so he transferred it to his eldest son Robert and the next son, William Henry, who went from strength to strength and acquired an old carpet factory in Adam and Eve Street and eventually built part of the magnificent premises now occupied by the firm.

Robert had the spirit of Freemasonry at heart and was always ready to help others. He was disgusted at the fact that water in the town was obtained from wells and these were usually contaminated with sewage. So he was appointed chairman of the Local Board and had water piped to Market Harborough from wells at North Kilworth. Yes, Brethren, the Symington family was a truly remarkable one, but is it not a sign of the times that, although the name still lingers, the two great firms have suffered the fate of so many other fine local firms by being taken over by Courtaulds and Lyons respectively.

But there are many more Brethren of Market Harborough who have left their mark. Bro. Edward Henry Hopton was the founder of the timber firm of that name. As I have mentioned in the booklet, there were three generations of Richards, all members of the Lodge, who were master tailors and have, on occasion, made clothes for Royalty. Alas, although the facade of the Manor House is still there, it is no longer the residence of the Richards family. The business has ceased, and the rear of the building has been turned into offices.

Then there is the business which has just completed a century in the field of Memorial Art, William Allsop & Son. Although William was not a member of the Craft, his son, W.Bro. Charles Allsop was, and we still have with us the third generation in the person of W.Bro. Stanley Allsop who is literally a practising stone-mason.

The gas works, which was at one time owned by the local council, was managed by Bro. James Fryer, later by W.Bro. A. T. Harris, to be followed by his son W.Bro. P. T. Harris.

The business of Green & Co., Booksellers and Printers, whose history goes back to the early nineteenth century, has been in the possession of many prominent Freemasons, viz. Bro. Richard

Lawrence, one of the first eight initiates in 1870. Then by W.Bro. George Green, who gave the shop its present name, to be followed by W.Bro. Charles R. Knighton and lastly by his son, W.Bro. Charles F. Knighton who recently disposed of the bookselling side.

Surgeons and clergymen, who have done much for the town, figure prominently in our list, and there are many more businesses whose heads have become members of St. Peter's; but they are too numerous to mention on this occasion, so I will content myself by remarking that in many generations the Chairman of the local Urban District Council has been a Mason, including Bro. H. H. Pickering, who was chairman for over twenty years. I have purposely not mentioned names like W.Bro. Dr. C. T. Scott, W.Bro. Harry Hall, and W.Bro. Frank Trasler, as we know them from personal experience.

Now, Brethren, I wish to pass from persons to things. Much has been written and said about our beautiful furniture, so I do not propose to enlarge on that matter tonight, but if any one is interested I would refer him to an excellent booklet which was written by W.Bro. Oscar Farrant, P.J.G.D., P.G.A.Soj., for the Lodge of Research in 1964.

Of the banners you see here this evening, the one on the right was presented by W.Bro. Massie in 1886, whilst the one on the left was made from an ancient apron presented to the Lodge by W.Bro. F. Grant. This apron belongs to a period about 1780 to 1810, when aprons were printed from an engraved copper plate. They were produced by a Bro. Robert Newman and are known by his name. (See footnote).

Much of the furniture mentioned in an inventory of 1889 is still in existence and continued to be used, but further additions have been made from time to time. I will describe one of them—the Tracing Boards Table which stands in the middle of this room. This was designed after an ancient temple to typify a Masonic Lodge. Rising to the floor of this temple are three steps. Having ascended the steps we reach the floor which is covered by a mosaic pavement. This pavement points out the variety of objects that beautify and adorn creation. Resting on the floor is the foundation of Masonry, the Volume of the Sacred Law. Rising from the floor are two sets of three pillars; they are called Wisdom, Strength and Beauty. They are named after the three great orders of Architecture, the Doric, Ionic and Corinthian. The Junior Warden's column is the Corinthian, the Master's the Ionic and the Senior Warden's the Doric. In this table they are set in pairs to enable the brethren on each side of the Lodge to view them better. Resting on the pillars is the entablature, described by architects as composed of three parts, first the architrave or supporting member,

NOTE.—During the ceremony a beautiful Centenary Banner, worked by W.Bro. P. E. Outridge, P.M. 2081, and his wife, was presented to the Lodge by Bro. Outridge and dedicated by Bro. Revd. Canon D. A. Adams, L.Th.

then the centre decorated portion called the frieze then the moulded projection on top, the cornice. In this table the frieze is adorned with triglyphs which represent the ends of the girders. On top of the table rest the Tracing Board, which were painted by the following persons: —

First degree by Miss K. Coales
Second degree by W.Bro. Dr. C. T. Scott
Third degree by W.Bro. J. Goldsbrough.

Having talked about persons and things, let us now turn to finance. In 1870, the annual subscription was one guinea, and the initiation fee was five guineas. The founders got off quite lightly with a fee of £1. 3s. 6d. which included the subscription. However, they took it out of the Candidates for they had to pay one guinea as a proposal fee, as well as the five guineas.

From 1870 up to the first World War many distressed Masons passed through Market Harborough and it was the practice for them to call on the almoner. Seldom, if ever, did their appeals fail. In fact, the first mention of relief was made on the 11th November, 1870, when the Brother received the sum of one shilling, and before the first year ended, two other gifts of one shilling had been made. However, when the accounts were audited in October, 1871, in spite of paying the large sum of £57 to Spencers for furniture etc., the Lodge Funds showed a balance of £15.

At the end of the second year, during which relief had been granted to seven distressed Brethren, the balance of the Lodge Funds had been reduced to £12, whilst at the end of the third year there was a balance of £7 on the year's working.

The Brethren at this time contributed a sum of one guinea to the supper fund. As there were nine meetings it is not surprising that there was usually a deficiency on the account, and this was made up from time to time by a donation from the General Fund. For the Installation Festival the caterer charged about six pounds whilst an ordinary meeting cost about three pounds.

In 1878, the subscription was raised to £1. 11s. 6d. and in 1888 the joining fee was reduced from £1. 11s. 6d. to 10/6. I have mentioned in the booklet when further alterations were made in the subscriptions, so I will not repeat them now.

I came across an interesting book in which the almoner kept his accounts between 1900 and 1913, and some of the remarks are worth repeating.

The Almoner was at this time the Deputy Chief Constable of the County who was stationed at Market Harborough. I have often wondered how a distressed Mason discovered who the Almoner was, and I have come to the conclusion that he used to ask at the Police Station for information. Just imagine the Mason's feelings when the

Deputy Chief Constable appeared and asked a few questions. No wonder applications for relief fell off at this period. But the Almoner was perfectly fair and when a Bro. Greig, who was initiated in Carlisle in 1898, was stranded in Market Harborough and had his wife travelling with him, he was imbursed to the extent of 2/-.

A Bro. Shaw, from Newcastle, called on the Almoner in April, 1910, and received relief but he appeared again in February, 1911, whereupon the Almoner said and I quote, "I told Shaw he was a fraud and must not call again; as he appeared ill however, I gave him small relief." This amounted to 1/-.

In 1911, W.Bro. A. Richards became Almoner, and when a Bro. R. Richards applied for relief, he made the point that he was "no cop"* and drew attention to his name. However, he gave him 1/6. Again a Bro. Mackay called on him, and W.Bro. Richards' remarks were, "Been making mineral water, going to London, think he also knows what beer is." On another occasion a Brother who was a member of the Progress Lodge, having received relief to the extent of 1/-, the remark was, "perhaps making better progress now". Then concerning a Bro. Warwick his remarks were and I quote, "Clerk, no work, looking for something soft, says he received this (1/6) with gratitude, appears to have been very satisfied, as I think he is used to *looking* for work."

The period I have just covered was not peculiar to Market Harborough: it was common throughout the country. Unemployment was rife and there was much searching for work by others as well as Masons. It is with pleasure that I can now state that conditions are much better; seldom do we hear of a "roadster" these days and the almoner is chiefly concerned with sickness and misfortune amongst his own Brethren.

I now conclude my paper with the hope that I have been able to produce something of interest to you all and with the words taken from an old book entitled "Ancient Masonry":

"In heaven there's a Lodge where St. Peter guards the door
And none can enter in unless he is pure."

* Dialect for *'no good'*

CONSECRATION OF THE MORLEY LODGE, No. 8320

in

THE MORLEY TEMPLE

at

FREEMASONS' HALL, LEICESTER

on

FRIDAY, 18TH SEPTEMBER, 1970

ADDRESS BY THE PROVINCIAL GRAND MASTER

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

Brethren, as many of you know, it is my normal custom at Consecrations to explain what it is that the Grand Master expects of the Founders of a Lodge, and to emphasise the importance of the duties demanded by their new role. The degree of emphasis has depended, to a very large extent, upon the Masonic experience and background of the Brethren who were to have the responsibility of leading those Lodges in their formative years. Today, however, I am making an exception, because you are all well known to me as experienced and dedicated Brethren who are highly regarded in the Province, and I have every confidence in your judgement and discretion.

Firstly, I would like to mention an early Masonic experience which made an impression that has remained with me over the years. The first time that I entered this building was for my Initiation on a snowy night at the end of January, 1926. It will not surprise you when I say that the Brethren of my Mother Lodge were then, and happily they continue to be, most inquisitive as to the suitability of prospective candidates. To many of the senior members I was just another unknown young man, although my sponsors knew that a grandfather, my father, two uncles and a cousin had all been initiated in Lodges in this Province. At this stage may I say how happy I am that, at the kind invitation of the Founders, that same cousin, as well as the Brother who has been the Secretary of my Mother Lodge for thirty-nine of my forty-four years as a member, are present here today; my cousin now being a Past Provincial Grand Sword Bearer and the senior Past Master of his Lodge, and my Lodge Secretary a much respected and wise Grand Officer.

It was not until some years had elapsed and I had been appointed the Assistant Secretary of the Lodge, in consequence of which the permanent committee Minute Book passed into my temporary custody, that I learnt for the first time why, prior to my Installation, I had been summarily summoned into the presence of someone whom I later found to be a senior and influential Past Master. As it so happened I knew him very well as a friend of the family and a business associate,

but Freemasonry had never been mentioned. Anyhow, I must have behaved myself reasonably well because, although the Minute Book recorded that a decision on my application was to be deferred until my inquisitor had reported on me, the committee subsequently took their courage in both hands and for good or ill I was duly admitted.

You will appreciate that it was with considerable relief that I read the report of the interview, and so here I am today; and I could hope that every Lodge would be just as inquisitive and painstaking, for we all know the damage that can be done by the introduction of disputatious or unsuitable persons. The moral of this little story, Brother Founders, is not to admit even a possible future Provincial Grand Master without hearing the tongue of good report!

The intervening years have been very happy ones for me, as I am sure they have been for you, bringing with them many new and valued friendships which otherwise we might never have made. For instance, neither the Assistant Provincial Grand Master nor I realised, when, as the Junior Deacon of our Lodge, I took charge of him at his Initiation, that both of us would one day share the privilege of leading our Brethren in our respective spheres of Masonic responsibility.

More than forty years have passed by and during that time Freemasonry, whilst firmly retaining its basic principles and tenets, has seen a good many changes; most of them, I am happy to say, being wise and beneficial. For although Masonic traditions die hard, and it is a splendid and proper thing that they do, they must never become an impediment to progress in the changing world that now surrounds us.

In my early experience, Past Masters were often rather frighteningly tyrannical. Today, happily, there is a much wiser and kinder approach to their responsibilities, and a fuller realisation that their role is advisory rather than dictatorial. Nowadays our ear drums are no longer shattered by noisy and, incidentally, unnecessary use of the gavel. Again, it is no longer customary for Brethren to insist, as so many of them used to do, that they should always be allowed to work a particular part of the ritual to which they seemed to think they had a prescribed right. We have learned from experience how much greater is the interest created by changes of voice, for the days have gone by when Brethren are willing to be mere spectators for years on end. Far too many have in the past lost interest and fallen by the wayside who might still be with us if they had been encouraged to take some part in the corporate life and work of the Lodge.

When I was installed in the Chair of my Lodge there were present, in addition to my personal guests, some fourteen Grand or Provincial Grand Officers and more than twenty Masters. I was then a relatively young man making my way in life and I remember the unfavourable impression that this rather lavish entertainment made upon me at the

time, to say nothing of the dent in my purse, and I am glad that hospitality on that scale is no longer customary. Indeed, I see the time coming when guests may well think nothing of being allowed to pay for their own refreshment.

On the subject of after-proceedings, I am sure there are many of us who are profoundly thankful that, generally speaking, the length of speeches at the dinner table is being much curtailed. Some years ago I attended an Installation far distant from Leicester, where it turned out that I was the first of twenty-two speakers. The Master, who had been a war-time colleague, sought my opinion on this performance, and you who know me will not have to stretch your imagination very far to predict my answer. I have often thought how extraordinary it is that the good speakers tend to hide their light under a bushel, whereas the lesser skilled seem to rush in with a rashness that almost commands our admiration; but we all know to our cost the inevitable result.

Brethren, may I here express my thanks to you and to countless others for the fact that I have enjoyed every minute of my Masonry, and now, in what I may describe as the Autumn of my service to the Craft, you crown my happiness by the name you have been generous enough to select for this seventeenth Lodge I shall have had the privilege of consecrating.

I would not pretend that this particular Consecration is not a moving experience for me, making it, perhaps, more than usually appropriate that I should, as required by our ritual, ask the Provincial Grand Chaplain to open our proceedings with prayer, in thankfulness for our blessings of the past and in confident hope that your contribution to the future will bring you happiness and satisfaction, and that the example of this Lodge will be a shining light in the Province in all the years to come.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

W.Bro. Revd. Canon J. R. H. Prophet, B.A., L.TH., P.A.G.CH.

Brethren, to be chaplain delivering the oration at the Consecration of a Lodge which carries the name of the Provincial Grand Master is as much a hazard as a joy. It would be so simple a thing to indulge in panegyrics and so overstep the mark of one's brief which is to speak about "The nature and principles of the Institution." Even to do that requires most special care on such a momentous occasion. An oration is a speech fitting to a ceremonial event. It must be specific and not platitudinous. One must eschew the commonplace and yet speak of things with which, in this instance, one's hearers are doubtless familiar and in respect of which they all must have become proficient in days gone by.

However, avoiding fear on the one hand and temerity on the other, let us look at this subject, the nature and principles of the Masonic Order, and let me speak as one who takes courage from the knowledge that the Provincial Grand Master himself never tires in his solicitude for all the Lodges in his Province, that each and every member of the Fraternity should make the subject his constant study and set a high standard of Masonic good order, good sense and moral responsibility.

These are not days for experienced Masons to found a new Lodge and proceed to admit candidates without recalling the primary object and purpose of this Ancient Institution which they are striving to perpetuate. We must watch that we are not trying to exist and build merely on reputation: the image that has been created. Reputations go for little to-day when, in their craving for things new, men tend to take a hard look at things established or traditional to see whether some are not dispensable in the interests of changes to suit an increasingly overcrowded and congested society. If our eye be not on our principles, but just on our survival, we might lose out in this frantic race for novelty or drop our ideals and character to the level of general acceptance, producing then an attenuated form of Freemasonry which would be no better than a caricature of the real thing. Always dangerous to relax our grip upon the guide-lines of true Masonic belief and practice, it would be fatal now. We should be defenceless against the attacks of the insidious, for our principles are our armour never to be dropped or left behind as we pursue our course and make and instruct new Masons.

Every man on becoming a Mason contemplates the basic moral and social virtues which are the hall marks of the Order and by which in practice he may "render himself more extensively serviceable to his fellow creatures." When raised in the Third Degree as a Master Mason his privileges carry responsibility not only for his own improvement but for the instruction of candidates. It takes something for a man, even as a Mason, to master himself, but he is hardly a true master until he can teach others by word and example.

For Freemasonry to continue it must have a stability which movement in time and circumstances cannot dislodge. It has to move with the times but keep its identity. We are its personell, charged with something to carry forward; and that something we have to carry forward is not just a recollection, like a photographic record, of the sort of enjoyable, even inspiring yet always fleeting, social occasions which we have, but the demonstrable nature and principles which hold us together in one and will always be the means by which successive Masons will find their unity, peace and fellowship. To gain a succession of brother Masons and to pass on to them the benefits we so richly enjoy we may use neither artifice nor blandishments, nor the promise of easy or unearned advancement, but only the drawing force of 'peace, love and harmony.' This is what will attract the right men to ask, "Where does it come from?" Our corporate and our individual life must be clearly, not cloudily, distinguished by the qualities of Masonic rectitude and virtue, so that no doubt whatever is left in any enquirer's mind as to why we exist, what we stand for, and what he can expect from Freemasonry if he enters.

The need to use our little slice of time to ensure that we are worthy of an honourable name is something which, in the Lodge, we are never allowed to forget. The very first working tool, presented to an initiate, the twenty-four inch guage, is an ever present reminder of our duty day by day to live at a truly Masonic level both in and out of the Lodge; dividing our time into three parts—prayer, labour and refreshment, and acts of brotherly-kindness. Let me just say something about the first—prayer.

Prayer to God is vital if we are to follow the straight path of Masonic excellence. From start to finish a Mason is a man of religion and trust in God. Along with all his colleagues he must have beliefs which make him a true Mason. When he prays in Masonic terms he must be able to bring to bear upon his intention his own experience of prayer according to his own particular Faith. If he could not do that, or if he had to accept in Freemasonry a new concept of God different from that which his religious beliefs direct him to have, it would obviously be false to assure him, as we do, that in Masonry he will find nothing incompatible with his religious duties. Freemasonry claims no special theological revelation. If it did, it would be a religion itself, which it is not. Though, as Masons, we revere God's Name as the "Architect of the Universe", we do not assert this as a peculiar manifestation of God through Masonry. God to a Mason is what He is to him as he is—a citizen of the World, and he needs to have such sincerity of belief that when he prays in the Lodge, his prayer may be real and not a sham or pretence.

We have said, rightly I think, that Freemasonry does not claim its own special revelation from God. Nevertheless we do say that in origin and development the Order is based four-square upon Divine Law as

revealed in Holy Writ and as observable in nature and science, and that it is from these sources that we derive our understanding of moral truth and virtue as well as the grace to practise the virtue in our life. It goes without saying, therefore, that our whole manner of living, our handling of time and business, the ordering of our recreational and social life and our every approach to friends and brethren alike will be marked and governed by the principles that are written into our Institution and our membership of it. These principles are unchanged and, if practised by us in season and out of season, they will not fail to have a strong bearing upon the life of the world itself, where order, freedom and goodness must be plucked out of the confusions and ferment of our times.

CONSECRATION OF
ST. WILFRID'S LODGE, No. 8350

at

THE MASONIC HALL, KING'S ROAD, MARKET HARBOROUGH

on

TUESDAY, 30TH MARCH, 1971

ADDRESS BY THE PROVINCIAL GRAND MASTER

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

Brethren, in an age when ordered society appears to be increasingly under criticism and attack, it is good to know that Freemasonry is maintaining its appeal to men who appreciate, and are willing to accept, the principles and moral standards which it enforces within its ranks, and which it will continue to enforce, whatever the outside pressures.

As many of you are aware, St. Wilfrid's Lodge constitutes the fifty-eighth in the Province, and the nineteenth which it has been my privilege to consecrate. I should tell the Founders, however, that before recommending their petition to the M.W. Grand Master it was my duty to satisfy myself as to their Masonic worthiness, since the success of every new Lodge depends, very largely, upon the depth of the individual contributions which the Founders will make during the formative years. I am sure that they will respect the confidence I have placed in them and leave no stone unturned to build on a firm foundation.

Your sponsoring Lodge is held in high regard in the Province and has behind it a hundred years of valuable Masonic background and experience which I know will always be very willingly placed at your disposal. And so both Lodges should be able to work side by side, profitably and harmoniously, in these very delightful surroundings. The Mother Lodge representing the collective experience of an earlier age, the daughter Lodge the natural enthusiasm of youth—each being charged with the same ideals and the same spirit of service to the Craft and the Province.

You will appreciate that, since St. Peter's Lodge was founded a hundred years ago, society has undergone very significant and sweeping changes, and it reflects greatly to the credit of Freemasonry that as a body it has successfully adapted itself to these changes without sacrificing either the beauty or the lessons of the ritual, or departing from the Charges which are laid down for us in the front of the Book of Constitutions.

You stand today on the threshold of a new and, I firmly believe, exciting experience, and facing these new responsibilities it may not be inappropriate for me to remind you that the Charges of a Freemason, to which I have referred, give guidance, in unequivocable terms, as to your approach to God and religion; to the law of our land; to your responsibilities in your Lodge; to your relations with your

Brethren; to the work of the Lodge; and to your personal conduct both within and without this building. Armed with this information, and given the willingness on your part to heed it, you have at your disposal all the vital elements which are necessary to success. I command these Charges to your study, for they are indeed the very foundation of our Craft, and I recommend that they be read aloud at your first meeting so that all the Brethren may appreciate the full extent of their responsibilities.

Two of your most important tasks will be the selection of your candidates and the creation of the traditions on which you intend to build this new edifice. As to the former, it is enough for me to remind you that just one disputatious Brother could well make for grave disharmony, and this you should endeavour to avoid at all cost. If you entertain the slightest doubt as to the qualifications or suitability of any would-be candidate, my earnest advice to you is to leave well alone. Nor should any individual Brother attempt to enforce his will with a view to introducing someone who is not entirely acceptable to the Lodge as a whole.

As to your second task, the best recommendation I can make is that you study the advice which is incorporated in the Provincial "Guidance" booklets on ceremonial and administration. You will find these books to be invaluable and I hope every Founder either is, or will be, in possession of a copy of each of them. Start as you mean to go on.

Not all the traditions which were acceptable years ago necessarily find favour in the twentieth century, although I need hardly remind you that the basic principles of the Craft remain firm and unaltered. But the world has not stood still since the first Lodges were founded in the early part of the eighteenth century. Tradition is an excellent quality but it becomes of little value if by nature of its application it inhibits progress. I urge you, therefore, to ensure that your traditions are made to accord with the ideas of the times in which we live, and not to be a reason for hiding your heads in the sand.

You will have the duty to your candidates of ensuring that the conduct of your ceremonies is such as to leave an indelible impression on their minds; a memory which will be with them for the rest of their lives. That memory will be the more lasting if you make it a practice always to close your Lodge in the Degree that has been worked. I hope you will never allow the Lodge to degenerate into a mere dining club. Your ceremonies must always come first and foremost, and the after-proceedings conducted in a manner which is attuned to the atmosphere of what has gone before, avoiding extravagance and unseemly hilarity, and exercising appropriate modesty in the number and length of speeches. The volubility which was inflicted on many of us in our earlier Masonic experience is now a thing of the past in this Province.

And now let us commence our proceedings by asking a Blessing on the work to which we are about to set our hands.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

W.Bro. Revd. Canon J. R. H. Prophet, B.A., L.TH., P.A.G.CH.

This new Lodge takes its dedicatory name from an English Church leader, one of the foremost of our formative Anglo-Saxon days, by whose labours a relative state of order and unity was achieved for the Church while the state of England was still very divided politically.

The association of such a name with a Masonic Lodge must surely have more than just geographical and historical significance. What about the man behind the name? Is Wilfrid a character in history worthy of masonic comment? The question whether he would have been a Mason had he the chance is hypothetical, but that does not ban him from masonic consideration.

St. Wilfrid, let it be said, was an imperious English cleric, the Thomas á Becket or Thomas Wolsey of his time. Two streams of ecclesiastical movement met at the Synod of Whitby in 664, the British, or Celtic, from the north and the Roman from the south. The object of the meeting was to resolve, if possible, certain differences in tradition and authority which were causing incessant cavilling whereever the two streams met, and confusion in every quarter. Wilfrid himself was a product of Celtic Christianity, but in his travels abroad he had been completely won over by the superior organisation and grandeur of the Roman-based Church. He therefore pleaded the case for Rome with vigour at Whitby, and he and his colleagues won the day. The Celtic Mission, for the most part, retired to its remote island homes in the north and had little further influence on the country as a whole.

One subject before the Synod was the date of Easter. If we still debate this question, albeit for its suitability as a holiday, rather than its rightful place as a holy day, we should remember that we have Wilfrid largely to thank for putting Easter where it is in the English Calendar. The old British date, which was generally earlier in the year, had to be abandoned in favour of that kept by the mainstream of Western Christendom. You might say that here began the ding-dong battle in favour of substituting continental standards for British. You might also think the mention of it irrelevant to Freemasonry, for which there is no equivalent battle. It is true that English Masonic characteristics are too highly influential everywhere for them to be seriously threatened; but we ought to remember that this assurance has not been won without a struggle. In any case it is the integrity of the Institution and of the brethren within the jurisdiction of the United Grand Lodge of England with which we must be concerned here.

That which happened to the Church by the efforts of Wilfrid at least squares with our insistence always to be in step and line together as regards the fundamentals of Masonic truth and practice. We accept that there is not one universally identical working of our ritual, *yet it is one ritual* covering all that is basic to the true nature and principles

of Freemasonry the world over. No bona-fide Mason would consent to there being variations of a kind which could cause division in the ranks. Nothing must stand in the way to blur our recognition of one another as Masons and Brothers wherever we meet, or make difficult our ability to live and labour together in harmony and peace.

Wilfrid may have been a domineering personality but he knew what he wanted and that was the truth as he saw it through steadfast eyes. He had a zeal for mission and construction. He never willingly retreated from points he had secured for the Faith. If he were driven off course, as he was in the Channel on his way to Rome, and found himself in Frisia, he preached to the Frisians. If he were exiled from the north of England, as he was more than once, he came to the midlands or went further south to extend the Faith there. Also, in whatever place he found a secure foot-hold he built temples for Christian worship. Ripon and Hexham are but two of Wilfrid's foundations.

Now it is against our rule and principles that we should preach and proclaim Freemasonry to all and sundry. For one thing, Masonry is not a religion. For another, it is not in competition with religion, nor an escape from, or substitute for, religion. *But it is religious.* In Mackey's "Lexicon of Masonry", we read this on prayer: "All ceremonies of our Order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence and our faith and trust in God."

So whatever our personal and particular religious affiliation and allegiance as men may be, as Masons we are not called to act in any sense contrary to the dictates of our conscience. We believe, as we are told, that there is nothing in our obligation which is "incompatible with our civil, moral, or religious duties." We do not threaten but rather uphold religion by our example of moral living, and we are bound to give the outside world an impression of the sort of fellowship we have found under the Supreme Creator, Whose will we seek. We have to be both zealous and jealous for the integrity of the Craft, zealous for its extension by the enrichment of its life, through the admission of men who are upright and true, and, in this which we are engaged in now, the consecrating of a new Lodge, both zealous and jealous for the building of an edifice, correct in every particular according to the design of the Wise Master Builder.

Another thing about Wilfrid is this, that for the sake of his cause, he exposed himself to every kind of hazard and danger and yet took abundant care to be always as physically fit and competent as possible. Measured by the standards of those days he was meticulously clean in body as well as tidy in mind. It is said that his practice of washing daily called forth a rebuke from the Pope who told him "to put an end to such rigour!"

To be worthy of our Masonic heritage, and able to shoulder our responsibilities, we also ought to look to our physical fitness. The alertness of the mind depends, more often than perhaps we like to think, upon the state of the body. Doubtless, not since we were very small boys did we have to be told to wash daily, but there is more in preserving our health than having regular baths. What about food and drink? Are we really wise and temperate in this connexion, or tempted, as we must be sometimes, to worry more about perfecting our dining standards than about perfection in the Lodge Room? The danger to our health in these days is in the *too-much* bracket rather than the *too-little*. Yet temperance in all things is a maxim we could say we are pledged, by our acceptance and understanding of Masonic principles, to maintain. And what applies to food and drink can equally apply to physical exercise, the great enemy of which to-day is surely our too easy reliance upon the motor-car. How much hardness are we prepared to endure that our Freemasonry may be lusty and strong? How much strength of body, if we can have it, as well as of mind and affection do we reckon to dedicate to Masonry? Operative masons would have to consider that point. Why should Speculative Masons be exempt?. The mind needs the body as its vessel. Let us then be rightly careful for the body.

Wilfrid, after an episode of disagreement with Archbishop Theodore, went down to the south coast, not for his health's sake, but to labour for the Faith. He found the people there in dire straits, desperately impoverished in consequence of a drought which had lasted for three years, and many of them showing suicidal intent. Their dependency had been on the land. Wilfrid immediately began showing them how they could depend more effectively upon the harvest of the sea. He taught them to be fishers; and during the five years of his stay among them he ministered to the hungry and the sick, using his physique but never sparing it.

Here, in Wilfrid, was a man who on the one hand was bent on magnifying his office, but on the other was humble and lowly in personal life. He had a clear vision of the Church in England not just as it was but as it might be, and he set himself to act according to the vision.

And here are we as Masons eager, one would hope, to magnify the place of Masonry in society by jealous, if not imperious, care of our office and duties. But may we also be truly humble and lowly in self-esteem and generous in providing our individual share in the work; content if we can find within our membership the means of expressing brotherly love by deeds equal to our good words: by using our vast opportunities 'to do good and to distribute', and to safeguard our principles as we have received them. The greatest rose in our crown must be charity in its most exalted form, and while we may concern ourselves in the Lodge with 'hidden mysteries', let it always be so that our life becomes 'an open book, seen and read of all men'.

A GLIMPSE OF FREEMASONRY IN NIGERIA

by

BRO. DAVID J. GILLETT

(M.M. of Rondebosch Lodge, No. 3145, South Africa;
Kano Lodge, No. 4979, Nigeria, E.C.;
Castle of Leicester Lodge, No. 7767, Leicester)

To many brethren, Nigeria is a country tucked in the bulge of the African continent and that is all. Apart from the recent unfortunate incidents related to the civil war, and which were reported in the newspapers and on radio and television, the names of places such as Lagos, Biafra, Benin, Aba, Port Harcourt, Warri, Calabar, Jos, Kaduna and Kano mean nothing. To those people who have had the good fortune to spend part of their lives in Nigeria, each of these places conjures up a completely different and individual picture.

Nigeria lies roughly between latitude 4 and 14 North, and longtitude 2 and 14 East, with maximum distances of 650 miles North to South, and 700 miles East to West. The coastal climate is very humid, the average annual rainfall in Lagos being approximately 70", with temperature between 95° and 70° F. Inland the humidity grows progressively less and the temperature variation greater. In Kano—the most northerly Masonic Centre and where I first enjoyed Freemasonry abroad—the average annual rainfall is 25" and the temperature ambient between 110° and 45° F, or on odd occasions even down below Freezing Point. For much of the year a properly tyled Lodge—except perhaps in Jos at an altitude of 4,000 feet—can become uncomfortably hot for anyone not sitting near a ceiling fan. Meetings are generally held in the evenings about 7 p.m., and white or black dinner jackets are commonly worn. At many meetings, the Junior Warden will request the Worshipful Master to grant permission for brethren wishing so to do, to remove their jackets so as to be able to give their better attention to the business. This facility is very frequently utilised, and there is certainly no loss of dignity.

The Federation of Nigeria which is co-terminous with the Masonic District, covers the area of the former Colony and Protectorate of Nigeria, with part of the former Trust Territory of the Cameroons. The Colony was founded in 1861, with the cession of Lagos, and the first four Lodges to be formed in Nigeria met in that town. In 1900, the Protectorates of Northern and Southern Nigeria were constituted, and further mergings, dividings, re-organisations and the like were made in 1906, 1914 and 1939. After a series of constitutional advances starting in 1946, the Federation of Nigeria, consisting of the Regions of Northern, Eastern and Western Nigeria and the Federal Territory of Lagos, became fully independent on October 1st, 1960. The Masonic District consists of 26 Lodges, of which 8 meet in Lagos, 6 in the then Regional capitals, 4 in the Ports, 6 in commercial and industrial towns and 2 in the ancient cities of Abeokuta and Benin. Geographically the

Lodges outside Lagos fall into regional groups at Kaduna, Zaria, Kano and Jos in the North; Calabar, Onitsha, Port Harcourt and Enugu in the East; and Warrie, Ibadan, Abeokuta and Benin in the West. Warri and Benin are in fact nearer to Onitsha than to Ibadan (that is nearer the East than the West) but the journey to Onitsha involved for many years the crossing of the Niger River by ferry which did not operate after dark. This complication was cleared just prior to my departure from Nigeria to South Africa in 1966 when the new Niger Bridge was opened. Members of the Lodge in Onitsha wishing to visit will once again be obliged to use the ferry because the Biafran forces blew up the bridge shortly after the civil war started, in the Winter of 1966. Nine of the thirteen Masonic centres were served by railway, but passenger services are neither the quickest nor the most reliable form of travel to attend a Lodge. In fact, the Railway Service is not the most reliable type of transport to attend any function . . . There are now many tarred roads, but even now travel by *good* roads is not without discomfort and difficulties. When the then District Grand Master, Right Worshipful Brother George Munn Gray, was carrying out his last Masonic tour of the country in 1949, he was advised against travelling from Ibadan to Warri (294 miles) on the ground that the state of the road was so bad that to attempt the journey would actually endanger his life; and, as recently as 1961, two brethren from my Mother Chapter, Kano, No. 4975, on their way to Jos to attend a Royal Arch ceremony there, found the road impassable through floods 150 miles out of Kano and had to return to Kano to take an alternative route; in the end they spent 15 hours covering 678 miles such was their steadfastness and perseverance in their masonic endeavour . . . This is an unusual case, but at all District Grand Lodge meetings there are brethren present who travel more than 2 days to attend. Normal regular Lodge meetings only entail a drive of approximately 100 miles before and after for brethren who wish to visit at places other than Lagos, Abeokuta, Ibadan; Kaduna and Zaria in the North; and Onitsha and Enuga in the East.

I cannot hope in one Paper to cover all the ground of a District with more than fifty years of Masonic life as complex as that of Nigeria, so I shall now pick out a few of the more interesting and important events in its Masonic Calendar. The oldest Lodge in Nigeria is Lagos Lodge, No. 1171, warranted on May 25th, 1867. At the Regular Meeting on December 3rd, 1868, three candidates were initiated. They were Messrs. A. A. Stuart, A. Keen and F. D. Cole—the last named becoming the first African to be initiated into Masonry in Nigeria. He is recorded as "being the chief clerk at the Colonial Hospital, and a well-known Dandy of his time."

The second oldest Lodge is St. John's, No. 2668. This Lodge was warranted on July 3rd, 1897, and St. John's records have revealed very interesting information regarding the wearing of aprons and regalia at Installation banquets except when meetings were held in private houses and non-masons were present. The records also mention the Masonic church parade held in Lagos and refer to the public image

that Freemasonry had obtained. I quote, "During the latter part of the nineteenth century, when Freemasonry was instituted in Lagos, the concensus of opinion was that it belonged to a group of devilish organisations. There was a very strong current belief that its members conversed and held assembly with spirits and the spiritual world, raised the dead for interlocution and often sacrificed their wives and children to the gods and devils in order to gain their desired ends. Such a notion became deeply rooted on the occasion of an annual church parade which was a regular feature after an Installation. During the regime of a certain Worshipful Master, the procession was under way when a billy-goat dashed out of a lane and made an attempt to break through. His progress was hindered by the Director of Ceremonies. The heady animal made a second attempt and was yet again driven back. His third attempt was to cross just ahead of the procession when the Tyler, regarding him as an intruder and cowan, cut *the eavesdropper* into two unequal parts. Blood ran cold in the on-lookers who scrambled away helter-skelter. The act was regarded as a justification of the ill-current idea of Freemasonry in that age!"

St. George's Lodge, No. 3065, was warranted on the 25th July, 1904, and met in the Foresters' Hall. Subsequently the members of the Lodge subscribed £1,400 for the erection of St. George's Hall—now the centre of Freemasonry in Nigeria—and this building was duly erected after the laying of the foundation stone on Saturday, 5th January, 1907, by the late Sir Walter Egerton, K.C.M.C., who was the Governor of Southern Nigeria at the time. It is worthwhile remembering that the sum of £1,400 was subscribed by the members of St. George's Lodge during the first eighteen months of the Lodge's existence.

Calabar Lodge, No. 3434, warranted on the 1st February, 1910, was the first Lodge to be formed in Eastern Nigeria. The Lodge was supported by thirteen founding brethren, and it was sponsored by St. George's Lodge, No. 3065. The proposal to form a District Grand Lodge in Nigeria was originated by Calabar Lodge at its Regular Meeting held on the 14th September, 1912. At that date, in order of seniority, there were six Lodges of the English Constitution in existence in Nigeria, namely, Lagos No. 1171, St. John's No. 2668; St. George's No. 3065, Northern Nigeria No. 3325; Calabar No. 3434 and Zungeru No. 3506. The Lodge to which I was affiliated in Northern Nigeria, namely, Kano Lodge, No. 4975, was warranted on the 2nd November, 1927.

For the first two years of its existence, Kano Lodge had no installed Master resident in Kano. During this time Worshipful Brother Adams, who was then stationed at Zaria (approximately 112 miles away), made the trip to Kano very many times to conduct the ceremony. Only so recently as 1966 has the road from Kano to Zaria been tarred, so you will appreciate the dedication Worshipful Brother Adams displayed.

The first attendance of a Grand Officer at a Communication of the District Grand Lodge of Nigeria was at the Annual Communication held at St. George's Hall, Lagos, on January 9th, 1936. On that occasion W.Bro. Tasker, P.A.G.D.C., at that time a Preceptor of the Emulation Lodge of Improvement in London, had gone to Nigeria in order to demonstrate in private Lodges throughout the District *correct emulation working*. W.Bro. C. M. Browne, O.B.E., M.C., P.J.G.D., the Deputy District Grand Master of Nigeria accompanied W.Bro. Tasker to almost every one of the meetings at which "this distinguished exponnent of Emulation working" was present. When the ceremonies were demonstrated, not once, but on many occasions, W.Bro. Browne carefully watched and memorised what, how, when, where, by whom, with what, etc., etc., the Ritual was performed. After each meeting Bro. Browne made copious notes which formed the basis for the text of a Ritual for use in Nigeria. This text was read, re-read, and read again, written and re-written in an attempt at strict accuracy, and I cannot do better than to quote from the Address to the Brethren by the District Grand Master for Nigeria on the 8th December, 1939. I quote, "I have been assured by very competent Preceptors in London that this is the best Ritual of its kind ever published, and we have had flattering requests for copies from several overseas Districts; and this Ritual bids fair to become the standard Ritual of Emulation Practice".

These were confident words, and there is no doubt that what became known as "The Nigerian Ritual" was for many years closer to that practised in the Emulation Lodge of Improvement than any other *printed* ritual, claiming to be "in strict conformity with the recognised system . . . ", "from standard authority . . ." etc. That is to say, until 1969. There has now been a change of policy.

The Emulation Lodge of Improvement first met on 2nd October, 1823; and by about 1830 the ceremonies were being rehearsed in accordance with those settled by Grand Lodge in 1816 (that is, three years after the Union). The Lodge now meets at Freemasons' Hall, Gt. Queen Street, London, every Friday evening from October to June. For about a century the Lodge set its face against sponsoring or directly approving a *printed ritual*. Since 1919, however, there has been available a version of *Emulation working "compiled by and published with the approval of the Committee of the Emulation Lodge of Improvement"*. I am sure that this new development in no way minimises the credit due to the dedicated Brethren who set out to give such great help to the Lodges in the widely scattered District of Nigeria thirty years previously.

One final observation which is of great interest. Nigeria is not under the exclusive jurisdiction of any one Grand Lodge and both the Irish and the Scottish Grand Lodges are represented in Nigeria. Many brethren belong to Lodges under more than one constitution and, indeed, the first District Grand Master under the Scottish Constitution

was none other than the late Sir Adeyemo Alakija, who was at the time the District Grand Master of the English Constitution. Whilst this shared allegiance sometimes leads to the unconscious introduction of practices distinctive to one Constitution into Lodges under another, it has the compensating advantage of ensuring that the three Constitutions work together in perfect harmony and with that masonic spirit which is so true, accepted and respected throughout the world.

FREEMASONRY AND MODERN THOUGHT

by

W.Bro. Hugh W. Peck, *P.P.J.G.D.* (*Notts*)

In this paper I shall be concerned to try to demonstrate that the intellectual inspiration of our founding fathers, in the 18th century, was far ahead of its time and represented a way of looking at things which has only now been arrived at by modern thinkers after a long and circuitous journey elsewhere.

Presently I shall hope to show what, in my view, the present position is, in modern thought; but to begin with, we must remember that it is a matter of observation that there is about the scheme of things we call life an essential and unalterable duality.

The Greeks were the first people in the Western World to be concerned about this and refer repeatedly in their thought and writing to light and dark, good and evil and right and wrong. But the chief division is now between phenomena which can be weighed and measured and whose nature, after this operation, can be recorded, such as heat, light and sound and steam and electricity and nuclear fission on the one hand; and on the other hand those phenomena like hope and justice and mercy and love and beauty, and good humour and friendliness, or vanity and rivalry and the love of power, and sorrow and hate, and malice which no man can measure, and whose record is only laid up in the book of Life and in the anguished and joyous hearts of struggling mankind.

The consideration of the first of these two groups of phenomena is rather curiously called science, curiously because the word science is simply derived from the Latin verb "scire" (*to know*). But we have come to apply it to systematised and proved knowledge of Nature.

We get our scientific knowledge in the main by observation and experiment. The knowledge other than scientific which, without implying any strict theological connotation, meaning it simply to be the *opposite* of scientific or material, I call spiritual knowledge or awareness. We get this in the main from poets and philosophers, although it would be improper to deny the existence of direct religious experience.

So to deal with this utterly mysterious business we call life we have, then, two main pieces of equipment, figures and letters. Counting, that is, and speaking. So that we have had, all down the ages since mankind began to think, '*figure*' men and '*word*' men. That is to say, people who think about measurement and people who think about meaning. But this division was not at all clear at first. In the deep grey dawn of human beginnings, in the lush marshes and the deep, dark forests most of Nature's manifestations were wrought with fear; and the only benevolent phenomena were the Sun and the Moon. And,

as far as we can judge, there was no egotistic nonsense in the mind of primitive man about the human animal, as we are apt to think now, being something apart and superior to the rest of creation. Man and beast, flower and forest, wind and rain, spirit and flesh were all intermingled.

The spirit which they thought animated the fearsome god of the forest (whose possible anger we still placate when we touch wood) or the roaring god in the thunder and lightning was the same sort of spirit as that which animated their mothers-in-law, or those more benevolent lights, one of which rules the day and the other governs the night.

They went through the processes of human fertility in the hope that crops would prosper, or burnt images of their enemies to encompass their destruction, or indulged in other forms of what is called sympathetic magic.

From this way of living and thinking, which is called animism, is derived totenism, which is the practice of establishing a mystical connection between some sacred animal or emblem and those individuals which bear its name.

This sort of thing inspired the whole of meaning and measurement in early civilisation, and we ourselves, still have it inside us when we set up the emblem of the British bulldog or the Russian bear and, indeed, when to guard against the wrath of Old Nick, the evil one, we avoid pronouncing the real names of those we love and give them *"nick" names* instead.

Although in Paleolithic and Neolithic times a great deal of manual dexterity and skill appears to have been developed, for severely practical purposes (like making axes and spear heads and simple needles) there was no substantial change in the animistic-totemistic way of life until settled communities began to trade and precise measurement of weight and quantity became imperative. And even when geometry was invented it had no spiritual significance at first and was merely used for measuring fields.

The Egyptians and the Babylonians were the first people to count, and very clumsily they did it too, until they had thought about it for several centuries.

Counting was at first severely practical and we have to wait for the flourishing of Greek civilisation in Asia Minor to see the beginning of that separation of measuring and meaning of which I am speaking. The place and time where this took place was somewhere about 600 B.C., or, as we say in Masonry, Anno Lucis, the year of light, 3400, in Ionia, on the Aegean sea, whose style of architecture, with its fluted columns is one of the Greek styles remembered in Masonry.

In this time there were two schools, one based on the town of Meletus, in Ionia, and the other on the town of Croton.

The best known of the Meletan philosophers was Thales, who was a merchant, engineer, mathematician and astronomer who, having learnt geometry from the Egyptians, was the first to inscribe a triangle within a circle, and was so delighted when he had done it that he sacrificed an ox!

He with his followers said we must be done with mythology and the idea that there was any reality in anything that cannot be proved and demonstrated by observation and experiment. And from them, of course, has grown up the whole vast body of knowledge we now call science. The succeeding and rival school at Croton (a Greek city in Southern Italy), however, took a different view. The leader here was Pythagoras, one of the most notable thinkers in all history, although he was an extraordinary character and a great mixture. He combined acute and accurate mathematical ability with nonsense derived from primitive tabu-conceptions, such as that it was sinful to eat beans.

Pythagoras thought out and was the first to prove the theorem about the square on the hypotenuse of a right angled triangle being equal to the sum of the squares on the other two sides, which became the 47th proposition of Euclid and the graphic proof of which forms the Past Master's jewel in our Craft.

The Pythagorians were much concerned with numbers and what could be done with them. To them the number 10 was sacred because $1 + 2 + 3 + 4 = 10$. They found, too, that in music, on a stringed instrument, there was a ratio in the length of the string of 6:4:3, relating to a note, its 'fifth' and its 'octave', and thought the distance of the earth from the planets must be something like this musical progression and ring forth the music of the spheres.

They laid down the principle, which lasted well into the Middle Ages, that the true basis of study was arithmetic, geometry, music and astronomy.

The craft of Freemasonry owes much to Pythagoras, and he may be said to be the positive founder of the idea of spiritualising about, or speculating upon, numbers. And not necessarily from this, but from general speculation upon the unseen mystery of life has grown religion or the activity of what I shall now call 'meaning' men or men of religion. But there grew up, in time, a third type that I shall call the 'Muses' men or men of the Liberal Arts. I so call them, of course, because in Greek mythology the nine daughters of Zeus who presided over the liberal arts were called the Muses. These 'Muses' men have mostly been poets, philosphers and historians and artists of various kinds.

Now these three types of people, the *measurnig* men or scientists, the *meaning* men or men of religion, and the *muses* men or the men of the liberal arts were, each in their several ways, trying to explain the great mystery of life which presents itself in a triune form. And all Masons will notice how much all thinkers have been, as we are, concerned with the number three. The triune problem is how does the individual stand to the Unseen, to the Sun, and to his fellow mortals? So it would be useful to begin by remembering some of the oustanding milestones in the march of the measuring men.

The first, of course, is astronomy because apart altogether from its usefulness in navigation, it was natural for both *measuring* men and *meaning* men to look up at the canopy of Heaven, which seemed to spread with such infinity of splendour around them. For the first theory about the Heavens we have to thank the Egyptian thinker, Ptolomy, who thought the earth was fixed and immovable, oblong in shape and supported at its four corners by great pillars, thus causing the subsequent shape of a Masonic and every other kind of temple.

This was succeeded by the view of the Polish astronomer, Copernicus, who taught precisely the opposite, that the earth is but one of many planets revolving round the sun. This was a very startling discovery. Another milestone was the discovery of the square. This is the veritable foundation of all building, and we are so used to it now that, as W. R. Lethaby says, we forget what a tremendously awe-inspiring discovery thsi was to those who made it. He thinks it derives from weaving, a process which produces mats with square corners and he doesn't think it altogether fanciful that buildings with square corners were first built to contain mats.

Another great discovery was that of the wheel or circle which, with the lever, is the foundation of all mechanical engineering.

These were the leading discoveries of observable phenomena outside man himself. About man himself there have been, more lately, notable discoveries, too, particularly in biology; but the paramount discovery was made by Freud and in various derivations and diversions, by his disciples, that there was much more inside a man than had been thought hitherto, and that the most dangerous part of it, like the most dangerous part of an iceberg, is out of sight. And what, in the meantime, were the *meaning* men of religion doing? In a word they were forever trying to find a revelation of the dark mystery of life and, as often, turning aside from the world in the process. And here we may detect the difference between "*a*" religion and "religion". "*A*" religion is a specific thing, having a central half divine, half human, figure whose special grace enables him to reveal a way of thinking about the unseen which in time hardens into dogma. But "religion" is something much wider, a business of much more directness between the anxious fear-wrought, lonely human soul and Almighty God, whose voice is in music and the arts and in the laughter of a child, and whose touch is

in a friendly grip, and whose presence is in every good and perfect thing. But specific religions for the most part repudiate the world. Buddhism, for example, one of the lights of Asia, asks of its disciples that they conquer all desire, not only of the flesh but of power and greed as well, which is absurd. And Christianity, which is the light of the West, though certainly less negative than most Eastern religions, asks its devotees to forget themselves, which is a psychological impossibility.

Each believer of a specific religion thinks he has the truth, and the disharmonious and bitter conflict between this religion and that has shed more blood and created more misery than any other conflict in the whole blood-stained history of mankind. After this diversion, let us remember that the *meaning* men of religion sometimes take the measuring men's symbols for their purposes. And of these the chief is the circle, a significant shape for all thinking men. It is the shape of the eye which is the window of the soul. It is the shape of the mouth from which issues the word. It is the shape of the vulva from which issues physical life, and a point within a circle cannot but be the lonely man in the midst of eternity.

But for the most part the *meaning* men have had but little use for the *measuring* men's equipment. They have said life is like this because we believe it so, and if your observations tell you something different then your observations are wrong.

In the Western world, in the 19th century, this conflict was very terrible and made the poet Tennyson exclaim:—

"Are God and nature then at strife
That Nature lends such evil dreams
So careful of the type she seems
So careless of the single life.

"I falter where I firmly trod
And falling with my weight of cares
Upon the great world's altar stairs
That slope through darkness up to God.

"I stretch lame hands of faith and grope
And gather dust and chaff and call
To what I feel is Lord of all,
And faintly trust the larger hope."

And what in the meantime has been the cry of the *muses* men, or men of the liberal arts? Above the din of battle and the greedy shouts of power-driven mankind they have pleaded for harmony and for leading this life as we find it, with the help of an inner light against the dark power of the visible world and in amity with all mankind. Let us listen to a few of them.

For example, to Ptah Hotep, an Egyptian seer, who 6000 years ago esteemed honour and virtue above the external advantages of rank and fortune, when he wrote in the second oldest book in the world, "Cause not fear among men, for this the god punisheth likewise. There is a man who says Power is therein and he saith I seize for myself that which I perceive, thus a man speaketh and is stricken down. It is another that attaineth by giving unto him that has not. Live, therefore, in the house of kindliness and men will come and make gifts of themselves."

Or move to England of the 17th century and hear Milton remind us that some must command and some must serve, but all must work while they have light, not only of the eyes, as he well knew, but also of the soul.

> When I consider how my light is spent
> Ere half my days in this dark world and wide
> And that one talent which is death to hide
> Lodged with me useless, though my soul more bent
> To serve wherewith my Maker, and present
> My true account, lest He, returning, chide.
> . . . . . .
> . . . . Thousands at his bidding speed
> And post o'er land and ocean without rest:
> They also serve who only stand and wait."

Or hear the voice of Stephen Spender, a comparatively young man, living now and in the midst of this dark and cruel 20th century crying of the ever present inner conflict:

> "To break out of the chaos of my darkness
> Into a lucid day is all my will.
> My words like eyes in night stare to reach
> A centre for their light and my acts thrown
> To distant places by impatient violence,
> Yet lock together to mould a path
> Out of my darkness into a lucid day.
>
> "Yet equally to avoid that lucid day
> And to preserve my darkness is all my will,
> My words like eyes that flinch from light refuse
> And shut upon obscurity, my acts
> Cast to their opposites by impatient violence
> Break up the sequent path, they fly
> On a circumference to avoid the centre."

And so what after all this, is now the modern position? Simply this, that exponents of modern thought have retreated from their arorgant repudiation of the life of the spirit. Psychology has brought men back to the centre from which physcis had thrown them. In the world of

physics the *measuring* men have got themselves into such a tangle that, as Sir William Bragg says, they use the classical theory of Newton and Clerk Maxwell on Mondays, Wednesdays and Fridays and the Quantum theory on Tuesdays, Thursdays and Saturdays and leave Sunday as a free for all.

When it comes to the nature of matter they find their electrons and protons pulling away at each other in proportionately vast areas of space, and they are, therefore, not much better off than our Ionian friends who played about with air, fire and water for so long.

They have now become so bewildered that they have stopped altogether having an infinite faith in observation and experiment and find the physical world just as mysterious as the spiritual world and are drawn to the (for them) reluctant conclusion that much of the soulless pattern and order which they think they find in the universe was really in their own heads to start with.

And they bid us be done with dogma (for dogma is only a principle given by authority rather than one deduced from experience) in both religion and science. They bid us look within "There is nothing else", the great modern American thinker, James Harvey Robertson, says, "anything like so interesting to our selves as ourselves. All thought that is not more or less laboriously controlled will inevitably centre round the beloved ego" and again "If some magical transformation could be produced in men's ways of looking at themselves and their fellows no inconsiderable part of the evils which afflict society would vanish away".

The psychiatric populariser, Dr. Yellowless, says "We emerge from the dark at one end of life only to re-enter it at the other and the great distinguishing mark of a psychologically mature and well equipped personality is the ever present sense that the dark behind, around and before us is somehow friendly".

The arrogant detachment of science is gone, so that the late Sir James Jeans, the astronomer, could say "Modern science compels us to think of the creator as working outside time and space just as the artist is outside his canvas" which, Jeans recalls, is what St. Augustine guessed when he said "non in tempore sed cum tempore Deus finxit mundum"—*not in time but with time God fashioned the world.*

Sir William Dampier says modern research in archeology and anthropology have shown that ritual and symbolism proceed spiritual ideas rather than the other way about and he says "Science must admit the psychological validity of religious experience. The mystical and direct apprehension of God is clearly to some men as real as their consciousness of personality or their perception of the external world."

Kenneth Walker, a doctor of medicine and a philosopher, says, "Who am I and what is the nature of this astounding universe in which I find myself and for which some part of me is forever seeking an explanation. Science can give no satisfactory answer, for science is only a makeshift, a means to an end which is never attained. The science which I learnt in my youth assured me that all the wonders that I saw, and the thoughts which I thought, were the products of a turmoil of energy matter working to no purpose and conforming to no plan. But the answer it gave was nonsense. For the intellect working alone is barren and before it can be fruitful must be fertilized by the other faculties in man." But, perhaps the greatest of all modern thinkers, Bertrand Russell, says something which is the most pertinent of all for Freemasonry, which is an ethical system:— "Many traditional ethical beliefs are difficult to interpret except on the assumption that there is a God or World Spirit or at least an imminent Cosmic purpose. I do not say these interpretations and justifications are impossible without a theological basis, but I do say that they lose persuasive force and the power of psychological compulsion". "Ethics and moral codes" he goes on to say "are necessary to man because of the conflict between intelligence and impulse. Men are passionate and headstrong and rather mad. By their madness they inflict upon themselves and upon others disasters which may be of immense magnitude. But, although the life of impulse is dangerous, it must be preserved if human life is not to lose its savour. Between the two poles of impulse and control an ethic by which men can live happily must find a middle point. The whole question of whether ethics in any socially adequate form can be independent of theology must, therefore, be re-examined with more awareness of the deep possibilities of evil than was to be found among our grandfathers, who were kept cosy by their comfortable belief in rational progress".

And isn't this what Freemasonry has been teaching all the time? That we must live this life here and now as we find it, taking science and religion and the liberal arts equally for our purpose as manifestations of the mystery of the plan of the G.A.O.T.U. and living in amity with all mankind.

We avoid the disputation of dogma because, though some of the additional degrees of Freemasonry have a Christian flavour, the first paragraph of the Book of Constitutions says:—"by the solemn Act of Union between the two Grand Lodges of Freemasons of England in December 1813, it was declared and pronounced that pure and Ancient Masonry consists of three degrees and no more, viz: those of the Entered Apprentice, the Fellow Craft and the Master Mason including the Supreme Order of the Holy Royal Arch." That is to say, pure Deism.

So our great fraternity is entirely regardless of differences of colour, class or creed. As one of the most eminent of our English Freemasons Rudyard Kipling, said when he put into the mouth of an English sergeant in the Indian Army in the 1890s these famous verses:—

"We 'adn't good regalia
An' our lodge was cold and bare
But we knew the Ancient Landmarks
An' we kep" em to a hair;
An' looking on it backwards
It often strikes me thus
There ain't such things as infidels
Except per'aps it's us!

"For monthly after labour
We'd all sit down an' smoke
(We dursnt give no banquets
Lest a Brother's caste were broke)
An' man on man got talking
Religion an' the rest
And every man comparing
Of the God he knew the best.

"So man on man got talking
And not a brother stirred
Till morning waked the parrots
And that dam' brain-fever bird.
We'd say its highly curious
An' we'd all ride home to bed
With Mahommed, God and Shiva
Changing pickets in our 'ead.

"Outside. Sergeant! Sir! Salute salaam.
Inside. Brother! an' it doesn't do no 'arm.
We met upon the level and we parted on the square,
And I was Junior Deacon in my Mother Lodge out there."

And, above all, Freemasonry teaches us that we must look to ourselves, set ourselves in order, work while we have light to serve mankind in harmony and love. Modern thought has just come round to this, but we have known it all the time.

Our founding fathers represented in themselves the muses, indeed, and all the liberal arts; they had science at their finger tips, and awe and reverence for the Supreme, and an inner light to guide them. They said cannot these three, religion, science and the inner light of the liberal arts somehow meet and somehow agree? They brought it all together, sympathetic magic, the intellect of Greece, the wonder of the Heavens, and the need for a knowledge of oneself.

And about the square they cannot say enough. It is first mentioned to the initiate in undertones of awe. The Master mentions it four times very quickly, within a few minutes of the initiate coming before him.

Who were these men? Let us look at a few of them. Funnily enough, the man about whom we know the least is Anthony Sayer, our first Grand Master, about whom all we know is that he was described as a "gentleman", which in those days meant a person of means. But these means seem to have been rather insecure as he fell on bad times and was a recipient of Masonic charity.

Perhaps the most solid and respectable, in the English 19th century sense, was William Preston (1742-1818) who was initiated in the White Hart tavern, in the Strand, in 1760.

He was the father of Masonic history and an annual lecture is named after him. He was a journalist and, sometime editor of the London Chronicle.

The most prosaic, in my view, was dear, steady old Dr. Anderson, the compiler of our first book of Constitutions and Ancient Charges, who lived in Essex Court, in the Strand, and was a genealogist and the Pastor of a chapel of Scottish Presbyterians.

Easily the most romantic was Thomas Dunkerly (1724-95), said to be an illigitimate son of George II, who ran away to sea at the age of ten. He became, in time, a naval gunner and afterwards a barrister and man of parts, a great leader in Royal Arch Masonry, in which he was Grand Superintendent in and over Nottinghamshire in 1782.

But easily the outstanding figure is the Hugenot refugee, John Theophilus Desaguliers, A.F.R.S. and a Doctor of Divinity and of Law. Initiated in either the Goose and Grid Iron or the Apple Tree Tavern (nobody is quite sure which) he is supposed to have initiated the then Prince of Wales at Kew in 1737, and he lived romantically in the Piazzo of Covent Garden.

Of these men, Eugen Lenoff, the Austrian Masonic historian, says: "They recognised the spirit of the Masonic Magna Carta, the will to avoid anything tending towards disunion, the yearning for the friendly alliance with their antagonists, the rejection of dogma and the possibility of a synthesis of work and contemplation."

A brother calling himself "Essex Master" says:— 'The very simplicity of the Masonic tradition would lead us to wonder at the firm hold it has taken on the minds of men for centuries were it not for the fact that the story is used to suggest a series of reflections useful to mankind, indispensable to a good and purposeful life, and calculated to ensure a peaceful sundown in the evening."

And so finally, let a great American Mason, Brother Newton, the author of "The Builders" end for us this little meditation when he says:—

"When is a man a Mason? When no voice of distress reaches his ears in vain and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and see majestic meaning in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something beyond mud and into the face of the most forlorn of his fellow-creatures and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow men and with his God. In his hand a sword for evil and in his heart a bit of a song—glad to live but not afraid to die. Such a man has found the only real secret in Masonry and the one which he is trying to give to the world."

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

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

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