



Leicester

# The Lodge of Research No. 2429

## CONTENTS

	<i>page</i>
Frontispiece—Portrait of the Master (W.Bro. M. Ll. Walters)	
Editorial ... ..	3
List of Officers (1977-78) ... ..	4
Historical Note, Membership and Objects of the Lodge ... ..	5
Lodge Meetings ... ..	6
Consecration of the Compass Lodge, No. 8675	
The Provincial Grand Master's Address ( <i>C. B. S. Morley</i> ) ... ..	8
The Provincial Grand Chaplain's Oration ( <i>J. R. H. Prophet</i> ) ... ..	10
The Development of Masonry in Loughborough—A Leicestershire Market Town ( <i>M. Ll. Walters</i> ) ... ..	13
The Two Great Pillars ( <i>C. P. Harrington</i> ) ... ..	25
Unusual Masonic Ceremonies ( <i>C. N. Batham</i> ) ... ..	40
Consolidation and Change—the Union of 1813 ( <i>J. M. Hamil</i> ) ... ..	49
Hiram Abif ( <i>L. M. Sherwood</i> ) ... ..	58
R.W.Bro. Brig. C. B. S. Morley, C.B.E., T.D., D.L., Prov. G. Master for Leicestershire & Rutland 1959-1978 ... ..	65
Failure to Unite ( <i>P. J. and W. R. C. Dawson</i> ) ... ..	69
Correspondence ... ..	86
Copies of Transactions and the Publications for sale ... ..	87
Register of the Lodge ... ..	90



W.BRO. T. M. LI. WALTERS, M.B.E., *P.P.G.Reg.*  
*Master*

R. W. BRO. SIR JOHN CORAH, P. P. G. M.

R. W. Bro. Sir John Corah was the Provincial Grand Master for Leicestershire & Rutland from 1939 to 1959 and was Master of the Lodge of Research, No. 2429, in 1945/6. Freemasonry everywhere and in particular in this Province is the poorer for his passing.

Over many years this kindly and very distinguished mason was a leading figure in the several branches of Freemasonry to which he belonged. Many brethren, particularly those who are advancing in years, will always remember him with affection and esteem for his friendly and courteous manner, his distinguished bearing and outstanding ability to put at ease the most junior within the ranks.

Of him it may rightly be said

' . . . . truly a man and a brother . . . . '

## EDITORIAL

Elsewhere in this issue of Transactions appears an appreciation of R.W.Bro. Brig. C. B. S. Morley, C.B.E., T.D., D.L., who retired from office as Provincial Grand Master at the end of December last. No words of mine can be adequate in expressing the hope that this most worthy and distinguished brother will have the best of health and long years in which to enjoy his retirement. Brig. Morley became Master of the Lodge of Research in 1961 and, despite the heavy duties of his various masonic interests was, throughout all his years in office, but seldom absent from the meetings of No. 2429. His wise counsel, searching comments together with the kindly and sustained interest he invariably displayed have done much to uplift the prestige not only of this Lodge but of every branch in Freemasonry with which he has been associated.

To R.W.Bro. Gayton C. Taylor who was installed as Provincial Grand Master in April the Lodge pledges whole-hearted support and expresses the fervent hope that he too will enjoy the best of health over the coming years. It is also pleasing to record that the new Prov. G. Master together with the Deputy Prov. G. Master and the Asst. Provincial G. Master are numbered on the roll of the Lodge.

Recently it was learned that W.Bro. P. J. Dawson, O.B.E., a stalwart contributor to the Transactions was still actively engaged upon masonic research despite having notched up a full four score years. Here too is another worthy and distinguished mason to whom we tender our very best wishes and thanks for his untiring interest and enthusiasm—a splendid example to one and all.

Attention has recently been directed upon the—to an Editor—most pleasing of tendencies for several brethren in various Lodges of the Province have displayed some interest in genuine masonic research. They have begun, in a small way, to make use of the facilities afforded by the Provincial Library and Museum to those who seek to learn more of the background, origins and development of Craft masonry. It is hoped that the numbers so engaged will increase and that the fruits of their labours, after use in their respective Lodges, may be included in future editions of these Transactions.

H.S.

## The Lodge of Research, No. 2429

1977-78

### *Worshipful Master*

W.BRO. T. MERVYN LL. WALTERS

Bro. Revd. Canon JOHN R. H. PROPHET, P.A.G.Ch. (P.M.)	Senior Warden
Bro. HENRY STARMER (P.M.)	Junior Warden
Bro. LESLIE J. KING, P.M.	Chaplain
Bro. ERNEST V. HAZELL (P.M.)	Treasurer
Bro. NORMAN B. ASHCROFT (P.M.)	Secretary
Bro. THOMAS FLINN (P.M.)	Director of Ceremonies
Bro. FREDERICK A. THORPE (P.M.)	Senior Deacon
Bro. JAMES E. R. TOMPKIN, P.A.G.Supt.Wks. (P.M.)	Junior Deacon
Bro. ARTHUR F. BROWN (P.M.)	Asst. Dir. of Cers.
Bro. DENNIS E. SHARP, P.A.G.D.C. (P.M.)	Organist
Bro. A. HAROLD JELLY (P.M.)	Assistant Secretary
Bro. LEONARD STARMER (P.M.)	Inner Guard
Bro. FRANK A. STAFFORD (P.M.)	Steward
Bro. IVAN RAYBOULD (P.M.)	Steward
Bro. DEREK A. BUSWELL (P.M.)	Tyler

### *Immediate Past Master*

W.BRO. WILLIAM STEELE, P.A.G.D.C.

### *Master-Elect*

W.BRO. REV. CANON J. R. H. PROPHET, P.A.G.Ch.

### *Treasurer's Address*

44 Elmfield Close, Elmfield Avenue, Stoneygate, Leicester, LE2 1RD  
Tel. Residence 707408; Business 29091

### *Secretary's Address*

Freemasons' Hall, 80 London Road, Leicester, LE2 0RA  
Tel. 545325

### *Editor*

W.BRO. H. STARMER

### *Editor's Office*

Freemasons' Hall, 80 London Road, Leicester, LE2 0RA  
Tel. 545325

### **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 £2.50 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-ninety-first Meeting**

*on*

MONDAY, 28TH NOVEMBER, 1977.

There were present W.Bro. W. Steele, *Master*; W.Bro. T. M. Ll. Walters, *Senior Warden*; W.Bro. B. G. S. Donald, *Junior Warden*; twenty other Officers and members of the Lodge, sixty-six members of the Correspondence Circle—a total attendance of eighty-nine.

V.W.Bro. Gayton C. Taylor, Deputy Provincial Grand Master, was saluted.

Twenty-eight Brethren were elected members of the Correspondence Circle.

The Master-elect, W.Bro. T. M. Ll. Walters was presented by the Director of Ceremonies W.Bro. T. Flinn, installed by W.Bro. W. Steele 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 Development of Masonry in Loughborough—a Leicestershire Market Town”.

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

## **The Three-hundred-and-ninety-second Meeting**

*on*

MONDAY, 23RD JANUARY, 1978.

There were present W.Bro. T. M. Ll. Walters, *Master*; W.Bro. Revd. Canon J. R. Prophet, *Senior Warden*; W.Bro. H. Starmer, *Junior Warden*; twenty other Officers and members of the Lodge, seventy-three members of the Correspondence Circle and fifteen visiting Brethren—a total attendance of one-hundred-and-eleven.

Four Brethren were elected members of the Correspondence Circle.

W.Bro. C. N. Batham then delivered his paper entitled,

“Unusual Masonic Ceremonies”.

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

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

## **The Three-hundred-and-ninety-third Meeting**

*on*

WEDNESDAY, 22ND MARCH, 1978.

There were present W. Bro. T. M. Ll. Walters, *Master*; W. Bro. Revd. Canon J. R. Prophet, *Senior Warden*; W. Bro. H. Starmer, *J.W.*; twelve other Officers and members of the Lodge, forty-three members of the Correspondence Circle and fifteen visiting Brethren—a total of seventy-three.

Six Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:—

*Master-elect*: W. Bro. Revd. Canon J. R. Prophet.

*Treasurer*: W. Bro. E. V. Hazell.

*Auditors*: W. Bros. C. E. Neale and L. Starmer.

W. Bro. J. M. Hamill, Assistant Librarian to Grand Lodge, then delivered a paper entitled,

“Change and Consolidation—Masonic Union of 1813”.

The Master warmly thanked Bro. Hamill 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.

## CONSECRATION OF THE COMPASS LODGE, No. 8765

on

29TH MARCH, 1977.

ADDRESS BY THE PROVINCIAL GRAND MASTER

R.W. BRO. BRIGADIER C. B. S. MORLEY, C.B.E., T.D., D.L. .

Brother Founders, the two most important ceremonies in Masonry are the making of a new Brother and the formation of a new Lodge. Neither undertaking should be entered upon lightly and if success is to be achieved both the Sponsors or the Founders must recognise the seriousness of the responsibility they take upon themselves; in the case of the former it covers the candidate's lifetime but the latter is for all time to come. It follows, therefore, that the decisions which you will be called upon to make as Founders of this new Lodge ought not, in the words of our Ritual, 'to be entered upon lightly or inadvisedly'; they will call for mature reflection and careful consideration of all the relevant factors. In any case of doubt the executive Officers of the Province are always happy to assist and advise you as to the appropriate course of action.

The Founders of this new Lodge, the sixty-seventh in the Province, are drawn from the ranks of Brethren having a particular interest in the character-forming of the youth of our County, thus assuming a responsibility which should commend itself to all right thinking Freemasons; indeed to men in every walk of life.

You will not require to be reminded, Brethren, that the present is a time of great change, both in our spiritual way of life and our social habits and customs, and there will be many here today who will share the conviction that in meeting these changes the influence of Freemasonry can, and should, play an important part in this gradual transition from one form of life-style to another. Already we are being called upon to make a reappraisal of society as it has existed for so long and, once more quoting words well known to you, 'I give it to you in strong terms of recommendation' to reflect earnestly upon the Charges of a Freemason, containing, as they do, a pattern of conduct which could benefit all mankind.

In those Charges we are reminded of the importance of morality, loyalty, respect for authority, courtesy and tolerance. So important are these qualities in our everyday life and actions and to the discharge of our duties as Freemasons that I hope you will agree to read at least one of them at each meeting during the early years of your Lodge; thus regularly bringing home to your Brethren the standards which should rule their conduct, whether in Lodge, or in the world at large where Freemasonry is judged by what is seen of those who are known to belong to the Order.

Happily in this Province there is nothing new in the giving of service to the community. Many of our Brethren make outstanding contributions in this direction; indeed one of our Lodges draws its membership

from a worldwide organisation which is dedicated to the service of others.

High on the list of your responsibilities will be the selection of those men whom you feel will benefit the Craft and your Lodge. But here I must sound a note of warning, for not all men, pleasant as they may seem outwardly, of necessity possess the qualities which meet the exacting requirements of Freemasonry. Ours is a brotherhood in which the presence of only one disputatious person can bring devastating results which might seriously disturb the harmony of a Lodge. One of the surest tests of worthiness is to be found in a man's home life and as to this you should always satisfy yourselves beyond any doubt before you admit him. My advice, therefore, is that if you have the slightest anxiety on this point when a name is suggested for membership you will be advised to leave well alone.

You will be prudent to keep your Lodge membership to reasonable proportions. Large numbers do not necessarily bring success, indeed they often result in frustration and ultimate withdrawal from the Lodge activities. Ideally a Brother should expect to reach the Chair in about twelve years. If this progress takes longer there is something seriously wrong with the administration.

Finally, Brethren, I must remind you that the Grand Master has ruled against vocal music in new Lodges except for the opening and closing odes and response to prayers. The Province, whilst refraining from indicating the precise form which your ceremonies should take, asks for your broad compliance with its Guidance Booklet and that you will refrain from introducing innovations which are not customary in our Lodges. The Province enjoys a reputation for the high standard of its work. The continuance of that standard is about to be entrusted to you and I wish you that measure of success which I am convinced you will all strive to attain.

And now we will commence the work to which we have set our hands today by calling upon the Provincial Grand Chaplain for prayer.

## CONSECRATION OF THE COMPASS LODGE, No. 8765

on

29TH MARCH, 1977.

ORATION BY THE PROVINCIAL GRAND CHAPLAIN

REVD. CANON J. R. PROPHET, B.A., L.Th., *P.A.G.Ch.*

Brethren, you may think that by calling this newly founded Lodge The Compass Lodge you have made the task of the Chaplain's oration easy, because of the very obvious analogy which the word 'compass' conjures up. Yes, it would be easy to indulge in platitudes on this subject; harder to be more imaginative.

The mention of a compass at once reminds us of our constant need of direction. For the traveller over the earth it is an old and venerable but still imperative scientific instrument to help him plot his course with reasonable accuracy and to keep him right while even the stars are not visible. As long as the earth swings on its axis in its orbit round the sun, so long will the compass be an instrument in use as the mariner's companion and guide. If more ingenious means of finding direction come into vogue and are improved on from time to time, still the truly wise wayfarer will keep his compass by him and never treat it with disdain.

Perhaps some brethren here have known occasions in their experience when they have been thankful enough for the compass and angry with themselves if, in an emergency, they have not had a compass with them. A man whom I knew in London, many years ago, set out one very foggy Sunday to speak at a meeting in Wimbledon. Transport in general was at a standstill. He had to walk and find his way over Wimbledon Common. Soon he was literally be-fogged; walking where? he did not know. He stood scratching his head when a policeman loomed out of the fog. To him my friend gave voice. Did this officer know the direction to such and such a place? Dolefully the officer replied, "You tell me, Sir, and I might be able to tell you!" Both men could have done with a compass, the experienced no less than the inexperienced: the conversant no less than the un-conversant, in a predicament which landed both in doubt. Better just a basic compass than no direction finder at all.

The compass materialised through man's inventiveness; but it was not really his creation. He simply discovered, as by a miracle, the magnetism in nature and how this force, not made with hands, could be harnessed to serve human progress and navigational needs. By it much miscalculation could be avoided and errors righted. The compass constituted a revelation which the traveller, without such things as landmarks to guide him or the sight of the stars to keep him company, was bound for evermore to receive with joy and thanksgiving. And, however changeable the conditions of travel and the means of transport may be, or become, the revelation which came with the compass long ago must never be lost or rashly set aside as of no further consequence.

The analogy for Freemasonry should be obvious and clear. But it will not be a waste of our precious Masonic time, while we take our share in the consecration of this new Lodge, if we pause for a few more minutes and reflect upon it.

In our Freemasonry we have an unerring compass: the centre point from which sensitive arms extend outwards, ever constant in their polarity, enabling us, as Freemasons, to plot our course and find our bearings within the circle of our pursuits, purposes and relationships, both as they affect our life within the Lodge and outside. What else could that compass be but the Volume of the Sacred Law, with its unfailing arm the Moral Law indicating what the right and the wrong way is according to the wisdom and will of the G.A.O.T.U. Who is the supreme Pivot and Authority upon which the Masonic system rests, moves and has its being.

Under the title "Compass Lodge, No. 8765", we are re-dedicating ourselves to serve in a new Lodge along the lines of those grand principles of the Order of Freemasonry established long ago, wherein 'we apply working tools to our morals', so that truly Masonic influence may be strengthened and extended in the Province of Leicestershire and Rutland. We know that by these principles we stand, if we maintain them pure and unsullied, or fall, if we work against them or just neglect them. To use our analogy again, it is a worthwhile expenditure of our time and labour only if we see to it that the 'new ship' is so constructed, fitted-out and initially manned as to ensure that the highest and true Masonic standards are maintained. We do not send fair-weather ships out upon the wide, wide ocean; nor do we set sail even on a good ship without first ensuring that the essential means of safe navigation, good order and control are duly installed.

The Volume of the Sacred Law stands on its pedestal beside the Master of the Lodge significantly like the compass in its binnacle beside the Master of a ship. And as ships collectively are referred to as craft, so in an analogous sense we do use the term The Craft to describe our collective function as Masons. This Lodge will take its place alongside all other Lodges within the jurisdiction of the United Grand Lodge of England. We are to be at one with them in the Fraternity and unified by the ethical standards and tenets adumbrated and firmly attested by the Sacred Word. This is the Authority to which we voluntarily offer our allegiance and our service. This is the source of our unity and strength. Upon its page every candidate for Freemasonry, in all three degrees or more, is obligated; sealing his obligation with the salute of his lips upon the open book, thus certifying his trust in God and his vow to keep His Law and give God his word of honour.

But Brethren, if we know anything about the contents of these holy books within the Volume of the Sacred Law, we shall realise that it may be one thing to show our reverence for the Word by participation in an impressive ritual centred upon it, but another to do according to its royal counsel and dictates. Ceremonial excellence and dignified posture in Lodge proceedings might only amount to lip service, so far

as our reference to the Sacred Writings are concerned, unless what we outwardly do and show springs from what we inwardly know and believe of their subject matter. Imagine a ceremony of the compass on board ship! We all gather round the captain and offer praise for the benefit derived from this instrument. Good! But it might be wiser and safer for the ship and its company if everyone is first given a lesson on the use of the compass, of compass knowledge, so that no one takes the wheel, like a child, as a plaything.

The Volume of the Sacred Law is not just a symbolical object in the Lodge furniture. It is not a mine of information which can be safely left on the shelf, nor just a judicial instrument in the hands of the Master and Wardens only, nor for the interest of the Chaplain only. It has been justly termed the Oracle of Truth; that to which the whole membership of any Masonic Lodge, in thought, mind and will, is dedicated and devoted. "Thy Law do I love" says the Psalmist, "And I will keep it to the end".

The casual observer looking in, if he could, at our Lodge meetings might be forgiven for thinking that we tend to take the Volume of the Sacred Law for granted; something taken as read, as we might say; which is good enough so long as we can be perfectly assured that every brother knows or is coming to know that what is contained therein for his soul's good and has it in his heart. Does for him the Sacred Law remain unchanged, whatever the climate of public opinion in a changing social order and the stresses of shifting values, inconstant as the sea itself? Does the Sacred Law remain unchanged as neither to be disregarded or tampered with? Within it lies the substance of all our most worthy Masonic ideals. To be worthy Masons we cannot afford to be ignorant of or indifferent to its directing counsels.

Only those who understand and purpose to keep the Moral Law, because they know it to belong to the Master Creator and Craftsman, whose handiwork we are and by Whose work of redemption we are rescued from the folly of our own mistaken ways, can be relied upon, in these tempestuous times to maintain their hold upon things that cannot be shaken, and so ride out the storm without the loss of integrity. Do we not wish to see sanity, good order, goodwill and brotherhood remain as high standards to be perfected and the Name of the G.A.O.T.U. honoured and magnified among men?

And now, upon the high seas, as it were, this new vessel of the Masonic Craft, duly launched, is ready to set sail with high hopes for the safety, honour and welfare of all who sail in her. May the Great Architect be with the founder members of this Lodge, together with all who, from this day forward, become its complement of brethren, until the word goes out at the end of this dispensation to drop anchor for the last time in the haven of the Grand Lodge above where all our strivings cease and there is blessing for evermore.

# THE DEVELOPMENT OF MASONRY IN LOUGHBOROUGH — A LEICESTERSHIRE MARKET TOWN

by

W. BRO. MERVYN LL. WALTERS, *P.P.G.Reg.*,

*Master.*

In his inaugural address last year W. Bro. Steele sketched the development and spread of Free Masonry on a worldwide canvas. This year I propose to trace the development of Masonry in one place—a market town in Leicestershire—Loughborough.

## **Operative Masons**

The earliest Masons in Loughborough that we know of were in the Middle Ages when it was being established as a place of some local importance. Its position is on the natural route down the Soar valley from Leicester to the Trent at a point where there is a crossing of the river. This crossing is from the Leicestershire Wolds on the East and skirts the Northern part of the Charnwood Hills. Charnwood granite provides a plentiful supply of rough stone but is not of a soft variety which can be dressed. So far as dressed stone was used in Loughborough it is limestone and had to be transported some distance. There are a number of survivals of the work of mediæval stone masons in buildings in the Loughborough District. The most extensive is the Parish Church, a Decorated and Perpendicular style building but with remains of an earlier stone building incorporated into the structure. At Garendon Abbey, the foundations of which are being excavated, Masons marks have been identified on the stones, many of which were recorded in No. 10 of the Bulletin of the Loughborough and District Archæological Society in 1968. Dishley Church, also in ruins, is of the same period. Loughborough Old Rectory, which is now a preserved ruin, and may well have been the original Manor House of Loughborough contains early masonry. Other known stone secular Buildings include Thomas Burton's House (demolished partly before and partly after the 1939-1945 war) and Knightthorpe Hall (demolished in the 1960's). The stone bridge of 13 arches (illustrated in Nichols History of Leicestershire) over the Soar at Cotes survives slightly in one of its arches and there may well be mediæval stone work in the neighbouring mill.

When substantial buildings which contained stonework had to be built masons from established groups were imported—the preparations were set up by other trades and at the appropriate time a lodge building was erected and the masons moved in. (A detailed account of this procedure with dates is to be found in the description of the building of Kirby Muxloe Castle in the Transactions of the Leicestershire Archæological Society Vol. XI.)

But after the 15th Century stone buildings were not fashionable in Loughborough. Already the Guildhall or Great House (which

partly survives) had been built in mixed materials whilst the new Manor House (which survives) was also of mixed stone, brick and wood. Half timbered buildings survived until fairly recent years and brick was a popular building material, the clay deposits in the neighbourhood being a ready to hand material for their manufacture—old brick kilns (or their names) are to be found all round the district. Swithland slate or thatch were the normal roofing materials with pantiles creeping in later.

In the Loughborough Parish Church Registers between the years 1538 and 1651 I have only been able to find two entries where the occupation of "Mason" is given. In a register of Baptisms for 1774 to 1785 out of 46 occupations no "mason" occurs. In a detailed record of Loughborough population in 1811 there is no "mason". A search of a large number of Directories does not reveal any entry remotely referring to masons; unless the more recent references to monumental masons can be deemed as such. Clearly operative masons were not normally to be found in Loughborough after the Middle Ages. In Bardon Hill Quarries, on the other side of the Charnwood Forest, however, the Operative Masons continued to function and conduct their ceremonies into the 1930's. When the Mount Bardon Lodge, No. 110 (operative numbering) closed W.Bro. Statter of the Howe and Charnwood Lodge, No. 1007 acquired their Wardens Columns and a sword and they are now mounted and on display in Loughborough Freemasons' Hall.

### **Early Speculative Masonry**

With the lack of operative Masons in Loughborough the transition from operative masonry to speculative masonry had no basis upon which to work and any organised freemasonry had to be imported—as seems to have been the case in Leicestershire as a whole.

Records of early Lodges in Leicester can be found in the eighteenth century.—On 7th December, 1739, only 22 years after the establishment of a Grand Lodge in London, a Lodge was constituted to meet at the Wheatshaf in Leicester—but they seem to have been transient. At this period a number of Leicestershire County families held high positions in the Craft. For example, in 1762-1764 Earl Ferrers of Staunton Harold, near Ashby-de-la-Zouch, was Grand Master of the Order. In 1774 when the first Provincial Grand Master was deputed to preside over the craft in Leicestershire none of our existing lodges was in being and such freemasonry as there was was almost entirely practised in Leicester. (In 1803 the Knights of Malta Lodge, No. 1650, then No. 47, was removed to Hinckley). That is not to say that the countryside was not represented. For example, on 15th July, 1801, Cornet Robert Christopher Packe of Prestwold near Loughborough was installed into St. John's Lodge. (He afterwards became Major Packe and fell at Waterloo and a monument by Rossi to his memory is in Prestwold Church).

From 1812 to 1850 the second and last Lord Rancliffe, an Irish Peer, was Provincial Grand Master and during most of that time he did

little in the cause of masonry. However, in 1833 just before a meeting with the Grand Master in Newstead Abbey in Nottinghamshire there was a reconstitution of the Leicestershire Provincial Grand Lodge on the spot and following this Lord Rancliffe was roused for a time and in the next year on the 21st June, 1834, a Petition signed by 24 masons (23 from St. John's Lodge) was signed and sent to Grand Lodge on 5th July. On the 22nd July William Cooke the Provincial Grand Secretary, evidently affected by the new enthusiasm, wrote to the Grand secretaries expressing surprise that he hadn't heard from them adding 'if I do not hear in a few days I have no doubt Lord Rancliffe will write to Lord Durham or to His Royal Highness the M.W. Grand Master'. In fact the Petition is endorsed "Granted July 19th 1834 Kensington Palace" and signed by the Grand Master the Duke of Sussex but when fees were demanded on the basis of 24 founders William Cooke, in a more humble frame of mind, explained that the signatories 'were only to show how desirable the situation of Loughborough was for a Lodge; there will not be more than *seven* of those individuals who will at present join the Lodge; and I have no doubt whatever but that you will think it proper to limit the Register fees to that number'. The names of seven were sent to insert in the Warrant, the effective date of which was 19th July, 1834.

On 13th March, 1835, Provincial Grand Lodge met at The King's Head Hotel, Loughborough, under the Presidency of Lord Rancliffe for the consecration of this new Lodge. (In the following year, 1836, The Ivanhoe Lodge, No. 631, was consecrated but ceased to meet in October, 1841).

The History of the Rancliffe Lodge is short; a fact attributed by William Kelly to its desire to remain exclusive. Before the consecration it held five meetings by dispensation starting on the 9th October, 1834. For a time it met monthly on the first Tuesdays of the month but changed this in 1837 to the second Wednesdays. The subscription was one shilling (5p) a meeting. The official meetings became less frequent and on the 7th July, 1842, in reply to an enquiry from Provincial Grand Lodge it is recorded that 'the sole cause of the appearance of want of attendance at Lodge has arisen from death and unavoidable casualties but private meetings have frequently been held'. Evidently the state of the Lodge was troubling someone as on the 1st March 1843 (8 years after its consecration) a special Lodge meeting was called and 8 members and 10 visitors were present. It is recorded, however, that no Lodge was opened as the Provincial Grand Master was not present. Does this mean that someone wanted to get the Lodge on to the right lines and that Lord Rancliffe had been invited to give the necessary inspiration and support from above or that Provincial Lodge had called this meeting but was let down by its Grand Master? At the next meeting in April 5 members were present and no business was transacted and with only 4 present in May the Lodge was not opened.

In the next year on 24th July, 1844, to suit the convenience of Lord Rancliffe a Provincial Grand Lodge was held in Loughborough but his

Lordship did not arrive until the business was over. The Deputy Provincial Grand Master had to leave immediately after the Lodge was opened and the then Provincial Junior Warden Bro. Kelly occupied the chair and installed Bro. W. Grimes Palmer, M.R.C.S. as Master of the Rancliffe Lodge. (Only one other member of the Rancliffe Lodge was present, Bro. Miller, a past master and then the Provincial Grand Senior Warden). Lord Rancliffe arrived in time to preside at the banquet, Bro. Kelly remarking that "That was a duty in which he was thoroughly efficient, if not in the chair of the Lodge, his Lordship being a fellow of infinite jest". Perhaps the example of some of the Leaders of Provincial Grand Lodge had its effect on the quality of and enthusiasm for masonry at that period. At any rate the last meeting of the Lodge was called for 1st February, 1848, but was not opened as only 4 members were present. The Lodge didn't add to its members after its first 12 months and for 12 years didn't work a degree. Masons did, however, meet as Masons even if informally—no doubt with no ceremonies to perform the need for formal meetings was not apparent to them. On 7th July, 1835, a Lodge of Instruction had been held—but clearly masonry meant something different to the members of the Rancliffe Lodge than it does to us. It was erased from the Roll of Grand Lodge on 1st June, 1853—after 18 years of nominal existence. There was an attempt to revive the Lodge in 1856, which showed that all interest in masonry had not ceased in North Leicestershire, but with the demise of the Rancliffe Lodge an era ended.

### **Modern Freemasonry Established**

In 1850 Lord Rancliffe died (having been Provincial Grand Master for 38 years). Sir Frederick G. Fowke was installed in 1850 as Provincial Grand Master with William Kelly as one of his wardens. In 1856 Earl Howe of Gopsall Park near Atherstone became Provincial Grand Master. The new set up, assisted, no doubt, by greater ease in travel through the coming of Railways to Leicestershire, revived interest in freemasonry and a missionary spirit prevailed. In a few years there were Lodges in the Market Towns of Hinckley, Ashby-de-la-Zouch, Melton Mowbray and Market Harborough. In Loughborough in 1864 *The Howe and Charnwood Lodge, No. 1007*, was founded. What is recorded as the first meeting of Founders was held at The Bulls Head, Loughborough, on the 24th February, 1864, but as its warrant is dated 1st March, 1864, there must have been considerable preliminaries before then since its founders were largely from the John of Gaunt Lodge, No. 523, in Leicester. Earl Howe Provincial Grand Master headed the list of Petitioners and was first Master being duly installed after the consecration ceremony by W.Bro. William Kelly who had become the Deputy Provincial Grand Master. (Earl Howe never again presided over the Lodge). The new Lodge was 5th on the Roll of Lodges under the Provincial Grand Lodge of Leicestershire. It had a strong local membership and, of course, has since celebrated its centenary. W.Bro. Fleeman, one of its past masters and a past master of this Lodge of Research, published a history of the Lodge in 1919 and

at its centenary Festival on 5th October, 1964, W.Bro. G. Malcolm Dyson a member of this Lodge gave an account of the History of the Lodge up to that date (which is published in our transactions for 1964-65) and it is therefore unnecessary to go into details of its progress, trials, revivals and triumphs in this paper. It always has been a local Lodge embracing all facets of Loughborough life. Its fortunes not only reflected local personalities but economic trends. For many years, in common with Masonic Lodges elsewhere, it identified itself with Town life. In 1873 a Masonic Ball was held in the Town Hall and by dispensation brethren were permitted to appear in Masonic clothing. In 1888 Loughborough was granted its Charter of Incorporation as a Borough and Bro. Griggs was its first Mayor. After the 1914-18 War the Lodge provided 24 beds for 2 wards at Loughborough Hospital as part of the Town memorial and thanks for Victory. Originally it met at the Bulls Head Hotel but it moved in 1900 (at first by dispensation) to the Town Hall and after a short while went to the Kings Head Hotel for suppers.

During the nineteenth century *Provincial Grand Lodge* met under the banners of Lodges in Leicester and County. Apart from its meetings in 1835, to consecrate the Rancliffe Lodge and in 1844 to consider its affairs, it met in 1864 at the Consecration of the Howe and Charnwood Lodge and in 1880 and 1889 for its annual communication. (It has since met in Loughborough for consecrations, special occasions and festivals only).

The *Supreme Order of the Holy Royal Arch* was introduced into Loughborough in 1872. On the 6th November of that year the Charnwood Chapter, No. 1007 received its warrant and was consecrated on 14th January, 1873 when William Kelly was Provincial Grand Superintendent. Until 1883 the First Principal was Earl Ferrers the Provincial Grand Master of the Craft and later Grand Superintendent. Unfortunately it didn't settle down and meetings had to be abandoned through lack of Officers capable of performing the duties. However, in 1883, following a serious attempt at revival Companion Henry Deane, an energetic past master of the Howe and Charnwood Lodge, was appointed 1st Principal and from that time it has maintained a steady career.

The *Mark degree* arrived in Loughborough by a devious route. On 26th April, 1858, The Fowke Lodge of Mark Masters, No. 19 was granted its warrant to meet at Leicester. The next day on the 27th April, 1858 a Charter of Constitution was granted to the Howe Mark Lodge, No. 21. On 9th September, 1858, at The Bell Hotel Leicester both Lodges were formally inaugurated by R.W.Bro. William Kelly, the new and first Provincial Grand Master of the Mark Province (which included Leicestershire, Northamptonshire Derbyshire and Rutland). It was called on two occasions in 1860 and faded in 1861 after which there were seven years of complete inactivity. On 13th March, 1868, a meeting was called at which it was proposed that the Lodge should meet at Melton Mowbray and on 7th May, 1868, it met at the George Hotel there. In 1873 some Howe and Charnwood brethren from

Loughborough were introduced but the Lodge still didn't flourish and on 10th July, 1879, a special meeting was held to consider the return of the warrant to Grand Lodge. No decision was reached as insufficient brethren turned up to the meeting! Further meetings took place with varied success and in 1884 Mark Provincial Grand Lodge was held at the same time as the Howe Mark Lodge Installation Meeting. In 1885 it was proposed to meet twice at Melton, once at Market Harborough and once at Oakham each year. This didn't work and attendance at meetings was very poor. The position was considered in 1893 and it was decided to transfer the Lodge to Loughborough. At first it met at the Bulls Head Hotel but like other Loughborough Lodges later transferred to the Town Hall. There was slow progress at first and then steady progress and the Lodge is now in flourishing condition—indeed one of its members V.W.Bro. John Rodgers, is Deputy Prov. Grand Master of the Mark Province and many of its members have taken part in provincial affairs. A feature of this Lodge is the annual visit to and from Fidelity Mark Lodge, No. 491 in Coalville which has been taking place for nearly half a century.

There have usually been enthusiastic Masons in Loughborough who have desired to promote the study and practice of the ceremonies in more depth. Even in the time of the Rancliffe Lodge one *Lodge of Instruction* was held. The Howe and Charnwood Lodge started such a Lodge in 1873 but it only lasted for twelve months. In 1906 the present Lodge of Instruction was established and has continued ever since. It is normally well supported and each of the Loughborough Craft Lodges appoints a Preceptor. It has a library and holds festivals at which special items and topics are featured. Items of general masonic interest or research are mentioned at its meetings.

The population of Loughborough in 1831 and also in 1861 (when the Rancliffe and Howe and Charnwood Lodges were founded) was only about 11,000 and the town didn't start to expand to any degree until 1881 when the census showed a population of 14,681. On 7th September, 1888, the Borough of Loughborough was incorporated and a steady increase in population has occurred since. In 1921 it was 25,853. At this time the Howe and Charnwood Lodge, Charnwood Chapter and the Howe Mark Lodge were well established. They were meeting in the Town Hall and dining in local hostelrys except on special occasions, and the Loughborough Freemasons considered that a *hall of their own* would be an advantage. On 13th March, 1924, at a Meeting at the Bulls Head a building fund was started and in 1928 a search was made for a site. "The Elms" (a large house in the former Elms Park opposite the Endowed Schools in Leicester Road but now developed) which is approached from Elms Grove off Albert Promenade, came on to the market subject to a lease. It was inspected and it was decided to purchase it for £4,000, and to float a company with a capital of £5,000. (In fact it was purchased in the names of three trustees Brothers Potter, Armstrong and Clifford and no company was formed). It was also considered that a further Lodge ought to be formed in Loughborough to justify the new building. Discussions took

place about finance and in 1931 when it was estimated that the building would cost members a further £2 a year it was decided to renew the lease but not to sell the building. Further meetings were held and on 27th August, 1937, the Building Committee decided that "owing to the high cost of alterations" the Elms be relet to the College and the whole position be reconsidered. In the event the Elms was sold. Naturally during the war years (1939-45) the question of a hall was academic but in 1946 the matter was raised again and then dropped.

In the meantime following the meeting of Howe and Charnwood Lodge about the Elms on 10th May, 1928, steps were put in hand to form a new Lodge and on 15th October, 1930, *The Beacon Lodge, No. 5208* was consecrated at the Town Hall Loughborough. There were 26 founders (17 from Howe and Charnwood) and all but two lived in Loughborough. The consecration ceremony was rather different in form from the more recent ones in the Province. The Howe and Charnwood Lodge met and, having opened, the Provincial Grand Lodge Officers were admitted. The new Lodge was consecrated by them and then the Master of the Howe and Charnwood resumed command and proceeded to install the first Master of the New Lodge who was W.Bro. Freeman, already mentioned—a sort of apostolic succession procedure. The new Master appointed his Officers and proceeded with the business. There was a banquet afterwards at the Town Hall and the cost (including wines) to each member was 15/- (75p).

When the second World War (1939-1945) occurred the position was, therefore, that there were two craft Lodges, a Lodge of Instruction, a Royal Arch Chapter and a Mark Lodge in Loughborough. During the war they met regularly although times of meetings and catering were problems but at the end of the war all were in good form when absent members returned.

### **The Post War Era of Expansion**

By 1950 enthusiasm was such that another Craft Lodge was being promoted—this time with special links with the ancient Educational Foundation of Loughborough Grammar School and it was called after the School's main benefactor *Thomas Burton*. Its warrant is dated 7th June, 1950, and it was consecrated on the 22nd September. It was promoted by Howe and Charnwood and a note to its By-laws states that 'it is established primarily for those connected with Loughborough Grammar School as Old Boys, as members of the staff or as members of the Governing Body'.

The question of accommodation was now becoming more urgent and in 1951 it was decided to look into the possibilities of the Philharmonic Hall in Southfields Road. Nine months later it was decided to take no further action. During 1954 The Old Theatre Royal in Market Street was considered in detail and a £20,000 (plus) scheme was ultimately turned down it being estimated that the additional annual cost to members would be about £650.

Two years later in February 1956 a building in Ashby Square at the corner of Brookside and Orchard Street, which had started life as a Chapel, and later had become an *Adult School*, and at the time was on lease to the Leicestershire County Education Authority for use as additional accommodation for Loughborough College, came on to the Market. This was acquired at the Auction on 20th February, 1956, for £4,600. On 7th April, 1956, a limited Company called Loughborough Masonic Hall Limited was formed and the Hall was on 4th June, 1956, vested in it. Rents were received and ploughed back in necessary repairs and improvements but it was not until 25th March, 1963, that the Lease fell in. Then the Directors of the Company put in hand substantial alterations and additions and a year later reported that the work was proceeding apace. Appeals for funds were made and finance organised and on 25th September, 1964, at an Emergency Meeting of the Howe and Charnwood Lodge at "The Adult School, Ashby Square, Loughborough", the Lodge Room was dedicated by the Right Worshipful Provincial Grand Master Bro. Brigadier C. B. S. Morley supported by the officers of Provincial Grand Lodge. This was followed by dinner in the Corn Exchange at the Town Hall, the charge for which was 25/- (£1.25p). It was a great occasion and undoubtedly a landmark in the History of Masonry in Loughborough. It was a fitting climax to mark the *centenary of the Howe and Charnwood Lodge* which fell in that year.

The knowledge that from 1956 a hall was indeed to be available to Loughborough Masons started a new era even before the Hall was dedicated. On the 14th February, 1962, a new Craft Lodge promoted by the Thomas Burton Lodge named *The Lodge of the Holy Well, No. 7827* was warranted and was consecrated at The Town Hall on the 1st May that year.

Up to 1964 the expansion of Masonry in Loughborough had largely been spontaneous and dictated by demand occasioned by success and enthusiasm. The opening of the Masonic Hall added another dimension. Loughborough was the largest town in the County after the City of Leicester and at that time the only Borough. It was a Market Town in an important geographic position in the Northern half of the County. Ashby, Coalville and Melton were within easy distance by car and it seemed to be a natural centre for those masonic activities which from their nature cannot be too thick upon the ground. It was not therefore, surprising that between 1964 and 1974 seven new Lodges (or their equivalents) have been established in the town.

The first was the *Howe Lodge of Royal Ark Mariners, No. 21*, which was sponsored by and attached to the Howe Lodge of Mark Master Masons. Following a petition dated 18th February, 1965, its warrant was granted on 4th March, 1965, and it was consecrated at the Masonic Hall on the 5th May, 1965. It is strongly supported by members of Fidelity Mark Lodge from Coalville and others. It is already building up a tradition of exchange visits with the Rutland Lodge of Royal Ark Mariners at Melton Mowbray. The other Ark Lodges in the Province

were of great assistance in the founding, the plans for which were laid in readiness for the opening of the Hall.

In the Autumn of 1965, on 5th October, a Chapter of the Ancient and Accepted Rite, namely the *Bishop Seagrave Chapter Rose Croix, No. 614* (which had been warranted on 25th February) was consecrated at the Masonic Hall by the Very Puisant Brother Sir Eric Studd Lieutenant Grand Commander who was in charge of the proceedings, which in this case were preceded by lunch. The Chapter has taken a lead in organising an annual service for the Christian Masonic Orders at a Church in the area.

During the next year or so a number of Loughborough masons were installed as members of the United Religious Military and Masonic Orders of the Temple and of St. John of Jerusalem Palestine Rhodes and Malta (*Knights Templars*). At the time the Leicestershire Preceptories were part of the Province of Nottinghamshire, Leicestershire and Derbyshire. By 1968 enough had been installed to form a Preceptory at Loughborough and *The Sir John Babington Preceptory, No. 410* (warranted on 12th April, 1968) was consecrated at The Hall on 1st November, 1968. The name was a happy choice because of its association with nearby Rothley Temple and the original Knights Templars and also because one of its founders Eminent Knight W. E. Hollick had connections with the Babington family as a result of which valuable gifts and furnishings have been received from the family. One result of the consecration of the Preceptory was that Leicestershire and Rutland had sufficient Preceptories to qualify to become a Province in its own right which in fact happened in 1970, the present Provincial Prior, Very Eminent Knight David N. Foister being installed as such on 24th March of that year.

In 1963 the Leicestershire and Rutland Lodge of Installed Masters, No. 7096 was warranted to meet in Leicester. From its nature a very large number of worthy masons were eligible to join and that, in fact, happened. It was felt that a similar Lodge in Loughborough for those qualified in North Leicestershire would be helpful and the *Loughborough Lodge of Installed Masters No. 8312* (sponsored by the Howe and Charnwood Lodge) was warranted on 12th November, 1969 and consecrated on 16th January, 1970. (The need and purpose of the Lodge was admirably explained by our Provincial Grand Master in his address at its consecration and is well worthy of repeated study by members of this kind of Lodge).

In 1971 a spontaneous expansion of Craft masonry took place. The Loughborough University and Colleges had always had Masons on their strength and it seemed to them that their brethren in academic, professional, industrial and commercial fields might benefit from a Lodge connected with their institutions. There were special problems occasioned by the movements of staff which could be alleviated by a Lodge available to masons coming to the College. If such a Lodge met in Loughborough Masonic Hall it could help in forging a link between

Town and Gown. The idea caught on and on 17th November, 1971 The Holy Well Lodge unanimously agreed to sponsor a new Lodge to be called "The Herbert Schofield Lodge" and supported the Petition. Dr. Herbert Schofield was the effective founder of the Loughborough Colleges and a mason and all the early correspondence and minutes refer to "The Herbert Schofield Lodge". There is in existence a letter dated 11th February, 1972, to W.Bro. Malcolm Dyson, who was the promoting founder, from the Provincial Grand Secretary saying that Grand Lodge would not accept the name suggested "because of a rule laid down by H.R.H. the Duke of Connaught in 1922 that no new Lodge should be named after any Brother living or dead, unless he is, or has been, of the Highest Masonic Eminence". There must have been some discussions but no meeting of either Holy Well Lodge or of the Founders is recorded after the letter and before the issue of the warrant which is dated the 8th March, 1972, which entitles the Lodge as "*The Lodge of Science and Art, No. 8429*". It was consecrated on 20th April in that name at Loughborough Hall and from that time has been naturally known by it and is flourishing and proving its value.

The same year, 1972, saw the introduction to Loughborough of a Conclave of the Masonic and Military Order of the *Red Cross of Constantine* and the Orders of the Holy Sepulchre and St. John the Evangelist. The Provincial Grand Master of the Craft in Leicestershire was and is the Grand Sovereign of the Order and until then only Leicester had a Conclave in the County. Loughborough seemed to be a natural base for a second one and Bro. A. Gwynne Davies enthusiastically set about establishing one there. He was so successful that there were 27 petitioners of whom at least two-thirds lived in North Leicestershire. The *Isle of Patmos Conclave, No. 277* was warranted on 16th November, 1972 and was consecrated on 18th May, 1973. The ceremony took place at Freemasons' Hall, Leicester, in the morning when there were 49 visitors present. After lunch there was a special ceremony of Installation of an Intendant General for a new division of the Order for the Midlands (since then the Midlands Division has been divided into East and West, Loughborough being in the East).

With five Craft Lodges and only one Royal Arch Chapter in Loughborough a second Chapter had by 1974 become inevitable. There was no difficulty in obtaining founders from Loughborough and North Leicestershire for such a Chapter and on the 25th April, 1974, a warrant was granted to *The Beacon Chapter, No. 5208*. It was consecrated on the 21st October, 1974, at the Loughborough Hall and has already in two sessions established itself.

In the 143 years of established Freemasonry in Loughborough one can see the evolution of the scene from a small group in a small market town, through a period of expansion occasioned largely by an increasing population, to a time when numbers necessitated the provision of a home of its own. Then, because of that base, wider masonic interests were attracted until it is now an important centre of Freemasonry in Leicestershire and the East Midlands. From being a few more or

less isolated individuals the Masons themselves, first became keen members of their Province and involved in its Grand Lodge and latterly catalysts for the expansion of masonry, not only in quantity, but in quality and extent. Five founders (out of seven) at the first Meeting of the Rancliffe Lodge have become 681 members on the Registers of the 13 Lodges, Chapters etc. in the town (excluding The Lodge of Instruction). From one monthly meeting at the Bulls Head Hotel the Masonic Hall is now booked for practically every week night in the season for either a Lodge meeting, a rehearsal, or a Committee meeting and on many Saturdays for Ladies nights and other functions. From the four basic ceremonies of a hundred years ago it is now possible to witness (if qualified) no less than 21 different ceremonies in most seasons—truly the face of Masonry in Loughborough has changed. May the quantity and surfeit of experiences possible not cheapen, but rather enhance and improve, the quality of life and actions of those who are proud to call themselves masons!

---

In replying to the vote of thanks Bro. Walters said:

My thanks are due to the Secretaries of Loughborough Lodges, etc; the Librarian and Assistants at Freemasons' Hall Leicester; the Librarian at Grand Lodge and numerous individuals who have readily given me help and information.

I would like to record one or two points; whilst Lodge minute books survive that cannot be said of other important records, such as Treasurers accounts, stewards records, or even Committee minutes—and these are usually more illuminating than the formal Lodge minutes. Copies of very few petitions survive in Loughborough though the originals are at Grand Lodge. It is a matter of luck whether documents and letters in connection with foundations survive and I would suggest that secretaries collect this basic material together and put it in a safe place as soon as possible. It may still be possible to do something about this even where it has apparently been dispersed.

I would also like to say that in a general sketch, such as I have given, very many interesting facts and incidents relating to individual Lodges have had to be omitted to keep a balance. Might I suggest that every Lodge should have a file of interesting material for future historians to use—some Lodges may feel that even now the time has come to make a history to date.

Lastly, many masons have much interesting material. When they die their wives or executors may not appreciate it and it would be a service to posterity if arrangements could be made to deposit it either with their Lodges, or an established library or archive before it gets into the hands of persons who may not appreciate its value.

## BIBLIOGRAPHY

### Original Sources

- Grand Lodge Archives.
- Leicestershire Provincial Grand Lodge Library and Museum.
- Lodge Minute Books, accounts, summons and other records.
- Census and Population Returns.
- Parish Church Registers.
- Directories and Year Books.
- Deeds of The Elms and The Masonic Hall.
- Proceedings of Provincial Grand Lodge Communications.
- Inscriptions on Furniture and equipment.
- County Record Office.

### Printed Sources

- History of Freemasonry in Loughborough (Freeman, 1919).
- History of the degree of Mark Master Masons in Province of Leicestershire and Rutland (1974).
- Howe Lodge of Mark Master Masons (G. M. Dyson, 1958).
- History of Provincial Grand Lodge of Leicestershire (Kelly 1870).
- Operative Masons (Carr) (British Masonic Miscellany No. 6).
- Bulletin of Loughborough and District Archæological Society. (No. 10, 1968).
- The Mediæval Masons (Knoop & Jones).
- Transactions of the Leicester Lodge of Research.
  - 1918-19—Chapters from the History of the Howe and Charnwood Lodge (Freeman).
  - 1934-35—Early days of Freemasonry in Leicestershire (Bland).  
The Centenary of Freemasonry in Loughborough (Freeman).
  - 1964-65—The Masonic Hall, Ashby Square, Loughborough.  
—Address on Dedication.  
Centenary celebration of Howe and Charnwood Lodge, 1007.—History (Dyson).  
Extinct Leicestershire Lodges (Thorp).
  - 1967-70—Consecration of Loughborough Lodge of Installed Masters, No. 8312—addresses.
  - 1971-72—Consecration of Lodge of Science and Art, No. 8429—addresses.

## THE TWO GREAT PILLARS

by

W.BRO. C. P. HARRINGTON, P.M. *Ladywell Lodge, No. 4380.*

*Asst. Lib. M.S.S., A.S.V.A., M.I.O.B. .*

### Introduction

There has been so much written about these two columns that a further effort may seem to be superfluous. But a lot of what has been written does not accord with the earliest records available to us, those in the V.S.L. and the works of Flavius Josephus.

Taking these early records as a basis for investigation and not confusing our minds with latter day comments on the subject, let us critically re-examine the details, discarding improbabilities, but retaining possibilities of a practical nature, and assemble them together with whatever other clues we may find in the V.S.L. in order to present some form of reasonable impression.

This paper is but a theory, presented for consideration, and not an authoritative statement. It is hoped that it will stimulate thought on the subject and engender fresh ideas in order that the truth, or as near as we may honestly get to it, may prevail.

Let us endeavour, in the eye of our minds, to get a picture of the scene wherein the two great pillars were situated.

There was, on Mount Moriah, a large complex of temple buildings and courtyards, with Solomon's Temple as its nucleus.

Imagine then, standing amidst this complex and viewing the golden temple with the awe and reverence that was demanded of it. About one are the shape and forms of angular buildings and walls, and surely amidst this scene nothing was more remarkable, or more particularly struck the attention, than the two great, vertical shafts that simply stood there, bearing mute witness to a deep faith.

The very presence of these pillars is felt even today, for their names still ring down the ages to form an integral part of our interest, and in order to put them in some form of perspective, let us critically examine them in as much detail as may be obtained from the records available to us.

First then, why have pillars at all?

Without dealing at length with the early significance of such columns, pillars or obelisks, suffice it to say that they may be regarded as architectural exclamation marks, whose purpose was to commemorate an event, or perpetuate symbolically a theological or philosophical theme.

We are told in Holy writ, that these pillars were named BOAZ and JACHIN and that BOAZ stood on the left hand side of the Temple entrance, whilst JACHIN was on the right.

The writer of Chronicles however, also states that the great Brazen sea was on the right side of the east end (of the house) over against the South.

The description of the pillars and sea is therefore given from within the Temple, or at least from standing in its Porch, and we may in consequence see that if the Porch was on the east of the Temple, JACHIN was on the south, or the left hand as one approached the entrance doors, and BOAZ was on the right hand side, or the northerly pillar.

One must also realise that the Hebrew writings are to be read, from right to left, and not as we read our own writings, from left to right.

Therefore upon entering the Temple the statement of BOAZ JACHIN would ever come to mind, whether or not these letters were inscribed about the columns, or if they were simply known as such.

### **Meaning of Boaz and Jachin**

What do these words, BOAZ and JACHIN mean? They are Hebrew words and to quote the Rev. Morris Rosenbaum:—‘Az signifies strength BO means in Him or in it. The complete word therefore means In Him is strength or in it is strength.

The word JACHIN is a verbal form meaning He will establish, or make firm.

The two combined as a sentence may then be possibly understood as meaning He in Whom strength is, may He establish (this House), or, make it firm; thus implying a supplication for continuing stability’.

### **Size**

Having now some slight comprehension of the Pillars, let us consider their size.

Much discussion has been waged as to the precise size of cubit used and from the symbolical aspect, the precise dimensions, translated into our terms of feet and inches does not matter. But in order to gauge the impression made upon the minds of those who saw them it is as well to consider this point.

The Bible (II Chronicles III 3) quite clearly states that—

‘Now these are the things which Solomon was instructed for the building of the House of God. The length by cubits AFTER THE FIRST MEASURE was sixty cubits . . . .’.

What is this first measure that is so important?

We are dealing with the House of God, the most sacred building of the whole Hebrew nation and for those people, in the whole of the world.

Nothing profane, or even Royal, could be used if it was to be God's House and therefore above contemplation in human terms.

The first measure then can no doubt be taken as meaning the old, ancient and sacred cubit measurement of the Hebrews which is generally considered to be 25.0275 British inches, and if we are considering these pillars of 18 cubits plus a chapters of 5 cubits high, giving a total of 23 cubits, we must visualise structures that rear up nearly 48 feet into the air from whatever bases they stood upon.

### **The Shape and Size of the Columns**

Let us now consider in more detail, the shape of these pillars and for this purpose we will take the total structure in two parts, the shafts themselves, and then the chapters.

First then, the shafts which are described in 1 Kings 7. 15.

'He cast two brass pillars; the height of one pillar was 18 cubits and a cord of 12 cubits gave the measurement of its girth'.

Josephus, in his Antiquities adds a little more information, that the thickness of the metal was four fingers in breadth.

Now it is to be doubted if brass was the metal used, for brass is a combination of copper and zinc and the latter item is not known to have been used in those days. Tin however was readily available, and a mixture of copper and tin presents us with bronze, as being the most likely metal used in the casting.

It is interesting to note, that nowhere in the Bible, or Josephus, is there a mention of the diameter of these shafts, and we are simply told that their circumference was 12 cubits.

We must assume that they were of even and regular form, even from a most basic view of design. It is of course possible that they were square or rectangular in section, but this is to be doubted for two reasons.

- (1) If we assume that the chapters were hemispherical (and I will deal with this aspect later on) an angular shaft would be most incongruous.
- (2) The writer of Kings in all probability would have remarked that they were four sided and given the dimension of one side. This is of course only an opinion, but having studied his descriptive style, not only of these Pillars, but of the whole Temple, one gets a sense of the way he sets out to describe features.

It is to be assumed then that they were round in shape and regular in form.

In order to speculate on their precise shape we must now put together several similar but unrelated items, which will be tested in the light of future discoveries.

From a legend we are informed that the diameter of these columns, was four cubits, and if this was so the ratio of four cubits to the girth of 12 does not form a function of  $\pi$  if the pillars are to be thought precisely circular. That the perimeter was 12 cubits we can have no doubt, for the terse author of Kings goes to pains to be accurate, by saying that a cord of 12 cubits determined the perimeter.

From a geometrical aspect the only regular figure which fulfills these conditions is a hexagon and there is no earthly reason why the shafts should not be of a basic hexagonal design.

We are told in 1 Kings 6. 31 that the door jambs to the Holy of Holies were 5 sided. We must also remember that the author of that book was totally unskilled in architectural designs, and wrote of only what was visibly observed.

He was obviously much impressed with the door jambs to bother to note the shape in the first place, but we must remember that the side he did not mention was to the wall and therefore we are talking about a six sided section for the door jamb, or another hexagonal shape.

Similarly if we consider the base shapes of the Holy candlesticks as depicted on the triumphal arch of Titus in Rome, it may be observed they are again six sided, and although they were from a much later period than the Temple construction, it is more than likely that the design was traditional.

We can also consider the figure that is known as the Seal of Solomon, or the Hexalpha which has many legendary associations with that monarch.

It must be admitted that the aforementioned associations are not definitive but bring a reasonable hypothesis, into being, and if we further consider that between the apices or edges of the hexagon, the sides may have been slightly concave not only is the illusion of circularity complete, but grace of form would be endowed to the shafts.

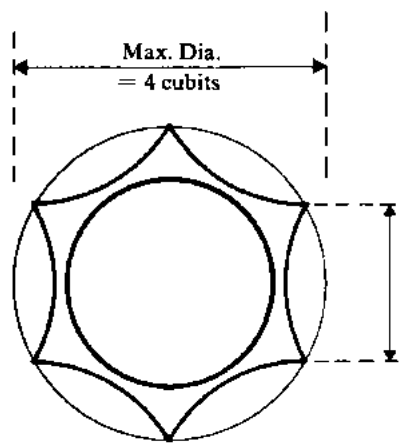
That they were hollow and the thickness of the case was four fingers there can be little cause to doubt, for consider the problem of casting the bronze in a primitive foundry.

By casting the shafts in cylindrical sections and with wedge socket and spigot ends, and of say one cubit in height the unit weighing about four tons, the distortion and cracking on the cooling of metal would have been minimised and transportation to the site and subsequent erection made much easier, for how else would Hiram, a skilful craftsman have set about his work except in a practical manner?

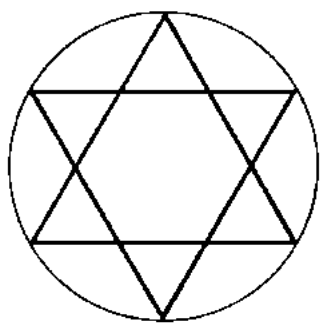
## **The Chapters**

In order to get a picture of these chapters it is necessary to consider them in some detail.

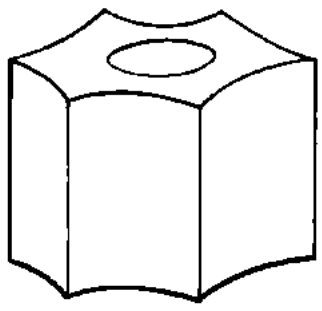
**SHAFT DETAIL**  
 Scale  $\frac{1}{4}$  inch = 1 cubit



**SECTION OF  
 CASTING**



**BASIC LAYOUT  
 MODULE**



**Drum-like section of  
 casting**



**Suggested Socket  
 and Spigot joint**

Without precisely quoting the Biblical books of Kings, Chronicles, Jeremiah and the Antiquities of Josephus a description is as follows:—

They were each 5 cubits high. There was thrown over them a network covering with wreaths of chains round about in two rows to which were suspended a form of embellishment known as pomegranate.

The chapters themselves also had pomegranate cast upon them 'over against the belly which was by the network' and Jeremiah informs us that there were 96 pomegranates on a side and explains where they were by adding the word RUACHAM or windwards which can also be taken as meaning on the outer surface of the chapter, against which the wind blew, as opposed to the inner surface of the bowl or that on the lee face.

A translation of the form of the Capitals is given in the Jerusalem Bible and renders them as being flower shaped whilst that of the James version gives the shape of the capitals as lily work, which as a general descriptive impression simply means that the chapters looked like lily flowers.

Great difficulty has ever been encountered in forming a more precise picture, for where the major information occurs in 1 Kings 7 vs. 17 to 22 the original text is disordered and in places corrupt, the restoration being conjectural (footnote see Jerusalem Bible). Also it is very difficult to know accurately the meaning of the words used and one must endeavour to obtain some idea of the intent of the early writers and visualise what they are trying to explain.

How can we obtain a more ordered picture?

Upon reading the descriptions of the other metalwork wrought by Hiram for the Temple, one is struck with the similarity between the shape, size and adornment of these chapters and the great brazen sea.

1. They were both 5 cubits high.
2. Josephus states that the sea was a hemisphere which equates with a bowl shape, which is how an early Hebrew commentator described the term used for chapters.
3. Both had an exterior relief moulding of a double row of pomegranates on the chapters and knops or gourds on the sea.
4. We are told that the rim of the sea was like lily work which brings an echo of the description applied to the chapters.

If the sea and chapters were so similar, why was this not remarked upon by the various writers, particularly the author of Kings, which is the oldest record?

It is to be submitted that the description given in Kings and Jeremiah were based on a visual account, whilst those given in Josephus and Chronicles were taken from old records, either written or drawn.

On this basis of supposition we must remember that a cord\* was used to obtain measurements wherever possible. The heights given were possibly obtained by measuring the shaft unit components of say 1 cubit and counting the total number of units.

Similarly with the sea, it was far easier to measure it and observe it accurately because it was on the ground, within better sight and accessibility, not 37 feet up in the air and swathed with network and adornment as were the chapters.

As we are dealing with a speculative science, let us therefore speculate and equate the two hemispheres and assume that they were equal.

First then we have a similarity of perspective and proportion in three bowl shapes of the same basic idea, save that two were on high and swathed with nets, but the module is still there.

Secondly, from a foundryman's point of view one would imagine that the problems of moulding, having been overcome, it would be preferable to cast a succession of similar objects.

What extra information can we now apply to the chapters?

The sea is stated to be 5 cubits high and that its circumference was given by a cord measurement of 30 cubits.

If it was of an hemispherical shape its height is also its radius and we are now back to the proportions of a regular hexagon.

So now, instead of having a perfectly circular bowl in plan form we have one which is hexagonal and round in plan, but the sides of which gather in to the base to present a bowl shape. To qualify this, one must remember that Jeremiah stated that there were 96 pomegranates 'on a side' and if we equate these to the scale of those on the sea, that is 10 to a cubit, we have a double row of 48 units giving a length of 4·8 cubits which is within the measurement of 5 cubits per side for the rim.

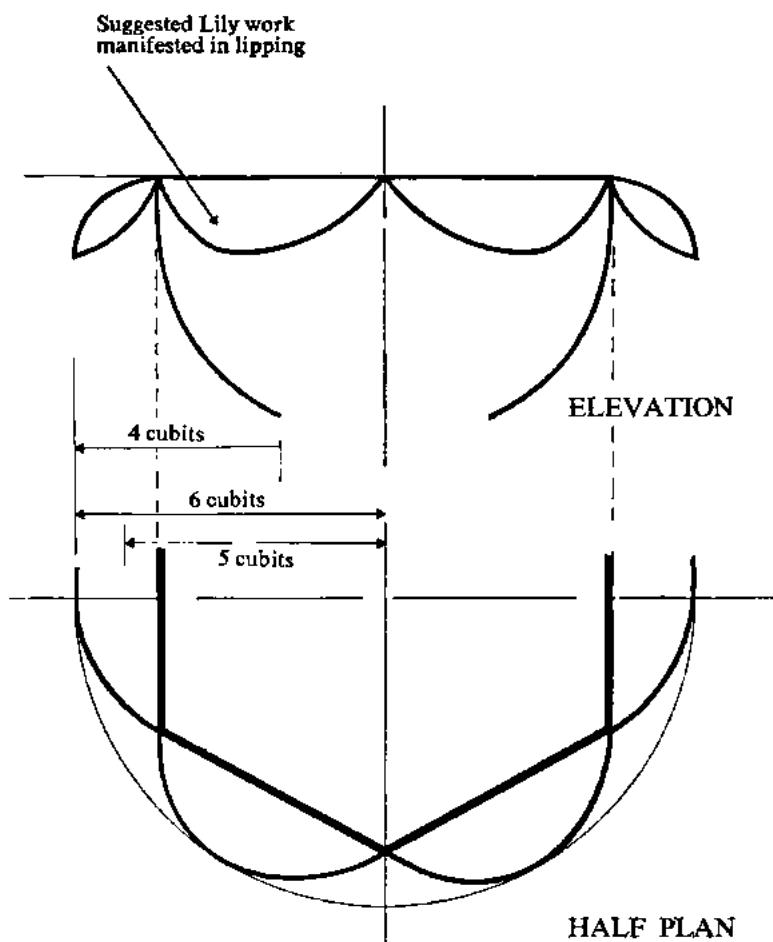
What else do we know about this sea?

It was a hand's-breadth in thickness and its rim was shaped like the rim of a cup, like flowers of lilies and as previously stated. Under the brim were cast knobs all around it in two rows, ten to a cubit.

Dealing with the question of the rim it is to be suggested, that assuming a hexagonal shape, a lip of metal was turned down along the straight line. This lip was then looped up to join the main rim line at its apices, in some measure to convey the impression of an out-turned petal, similar in idea to the form of the flower of a lily of the valley.†

\* A precise surveying measure used in those days—as was a REED.

† Not the flower we know by this name—but one similar called the Palestinian anemone.



CHAPTER DEVELOPMENT

In order to get a graceful form one would suggest that these lippings overhung the chapter by a cubit on each side, thus giving an overall diameter to the chapters of 12 cubits and with a shaft of 4 cubits would give an over-hang of 4 cubits all about.

Remembering that 1 Kings 7 is disordered in its original text, could we not assume that a possible intention of the original author was to convey the idea that the chapters, instead of being in The Porch 4 cubits, formed an overhang of 4 cubits about them?

This lipping apart from being decorative, would turn the covering network away from the sides of the bowl to give a further impression of the outward fall of a petal.

If we are to assume that the general view of the chapters was lily-like let us then consider this network in greater detail and speculate on its form.

The Hebrew word used to describe it may be rendered, according to Lightfoot, as like a thicket, and by other translators as like branches intertwining.

It is to be submitted that this is an attempt to convey the idea of a basic diagonal pattern, for twigs and branches in a thicket do not grow directly horizontal or vertical but upwards and outwards forming what we might today term a diamond mesh, as opposed to a square mesh.

As we have been dealing with hexagonal shapes, the triangular version of the hexalpha comes to mind, for if we are contemplating a diagonal mesh, how better to form it than by weaving it regularly within a triangle and the entire shape of the complete net being with form of an Hexalpha.

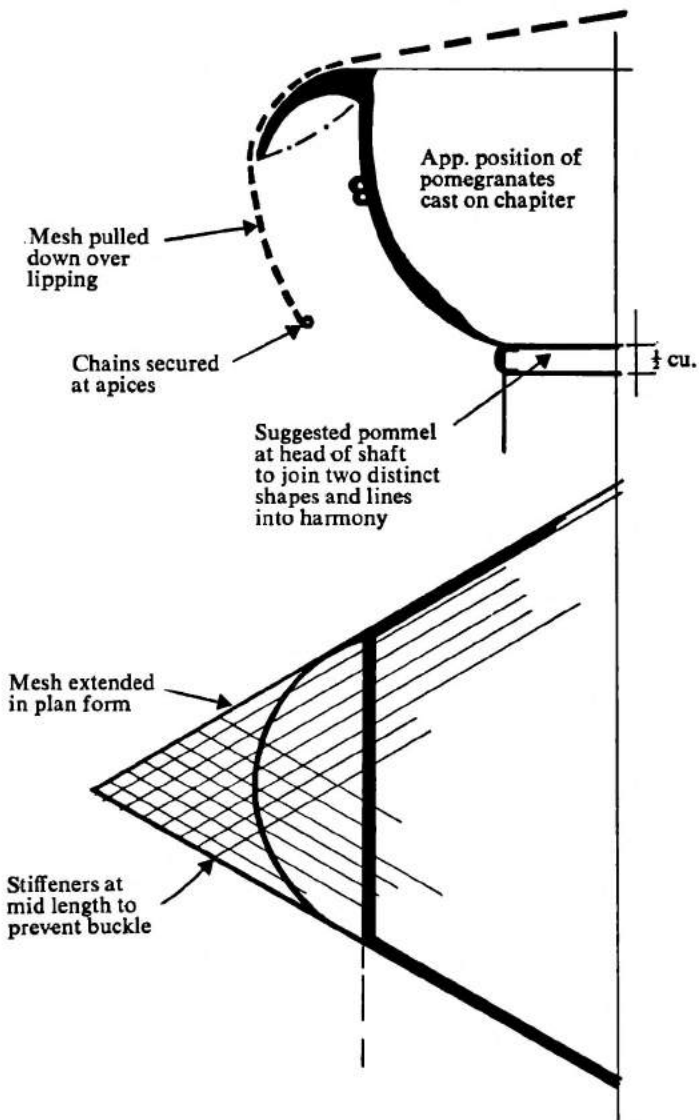
Reconsidering the brim of the chapter. From one of its straight sides of 5 cubits an equilateral triangle of mesh, pliable in nature would hang over the sides about 4 cubits, being coaxed outwards by the lipping on the rim, thus emphasising a petal effect.

These six faces, obviously could not be left to simply hang there, being unstable and subject to moving about in the wind. Therefore it is submitted that their apices were secured by the previously mentioned two rows of chains which were further ornamented with pomegranates, a full 100 to each chain. The weight of these castings would again tend to keep the tips of the nets in a required position and shape.

If this was the case the mid-side length of the down-hanging nets would have had a tendency to kink out of shape, and it is possible that the decorations of Palm leaves, mentioned by Josephus were placed from one net to the other at these points to act both as ties and stiffeners. (See fig. 6.)

The above gives us a possible picture of the chapters, but one or two points have to be clarified.

## DEVELOPMENT OF NETWORK



PLAN

First the base of the chapter was probably a void, the inner surfaces of the hollow shafts being in continuity with the inner surface of the chapter.

The only relevance this has to this specific subject of the pillars is the facility for water drainage, for rain water could not be allowed to collect in these bowls for obvious reasons. It does however have greater import when considering the Brazen Sea and its stated capacity, but that is beyond the scope of this paper. Secondly it is to be suggested that at the junction of the chapter and the shaft there was some form of pommel or necking to turn the vertical line of the shaft gracefully to the upward curving arc of the chapter.

It is also to be suggested that this pommel was  $\frac{1}{2}$  cubit in height which not only is more or less correct, from a proportionate point of view, but might account for the discrepancy of the pillar heights given in Kings and Chronicles, the former being 18 cubits and the latter  $17\frac{1}{2}$  cubits.

Thirdly, if the nets over the chapters presented six face sides, there could not have been an even number of decorative pomegranates per space with 100 pomegranates in a row.

Let us assume however that the length of chain securing the nets was 30 cubits, or the same as the stated brim perimeter, and that the chain module was 10 links per cubit as was the moulding under the brim.

Then we have 300 links and if the Temple ratio of 3 to 1 is to be maintained then we have 1 pomegranate hung to every 3rd chain inserting but 3 extra links on the chain to achieve regularity.

A further note on the Temple ratio of 3 to 1 is perhaps advisable.

It was formed of 3 compartments. Its length was  $3 \times 10$  cubits. On its 3 sides were buildings of 3 stories in height. The Sanctum Sanctorum was a room of 3 equal dimensions.

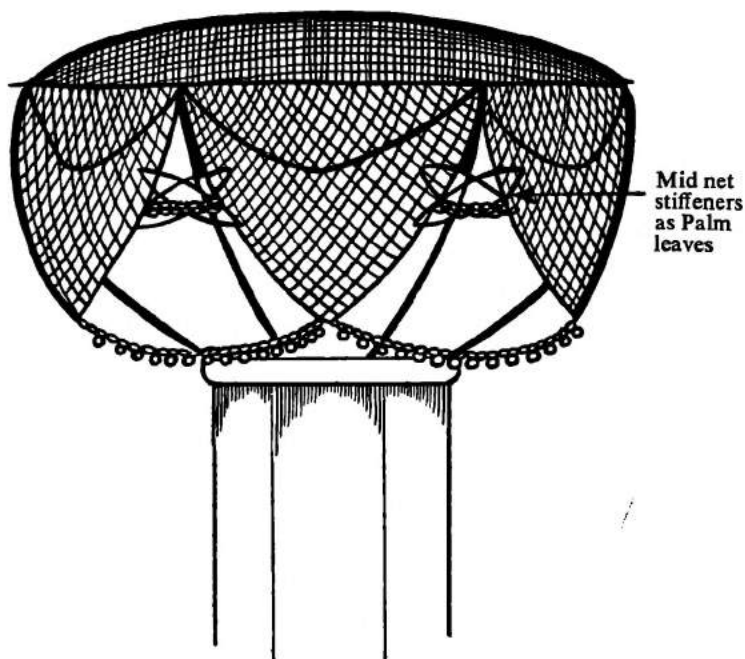
The hexagon has a ratio of 3:1 perimeter to diameter and is composed of 3-sided figures.

These are all loosely knit points but a theme is established as a possibility for consideration.

If the artist who designed these pillars also sought to bring a ratio of 3 to 1 into the design we can theoretically add, and it must be repeated, theoretically add, some further points.

It has been previously assumed in this paper that the rim of lily work overhung the sides of the chapter by 1 cubit giving an overall maximum diameter of 12 cubits.

This figure, evolving from a possibility in design dimension when compared to the shaft diameter of 4 cubits, give the ratio of 3 to 1



### SKETCH OF CHAPTER

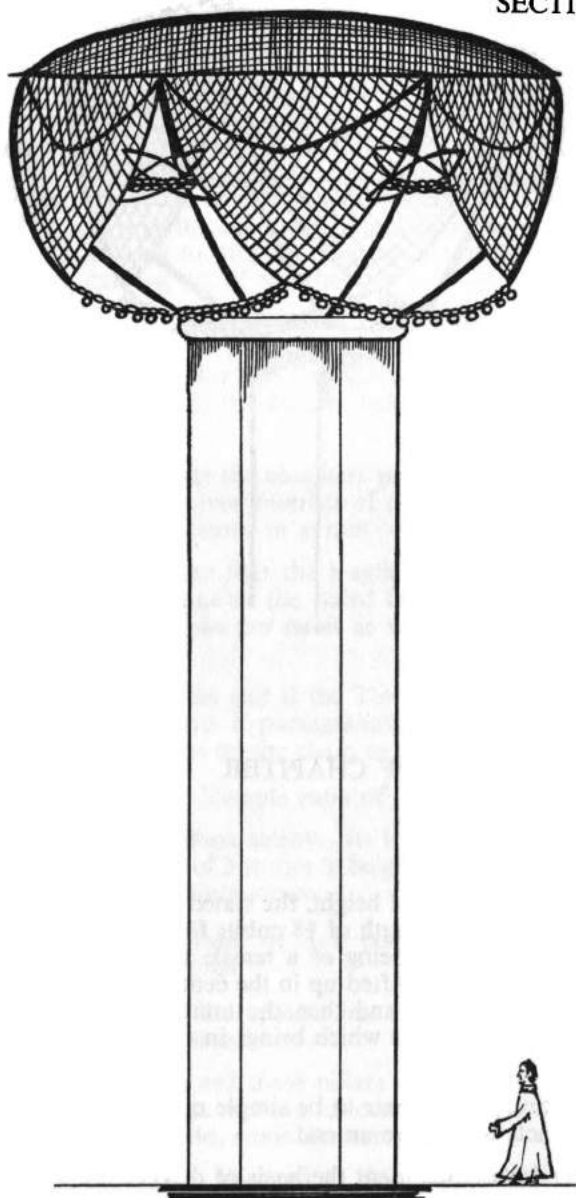
When considering the total height, the stated 5 cubits of the chapter does not accord with the length of 18 cubits for the shaft, but is it not possible that the network, being of a tensile mesh, and being pulled down around the sides was lifted up in the centre point of the chapter by approximately 1 cubit? and then the total height of the chapter plus adornment was 6 cubits which brings in the 3 to 1 ratio with the shafts.

This assumption may appear to be simple manoeuvring and adding to the known facts to achieve an end.

But consider for one moment the basis of design.

One does not simply rush out and start the construction of a building, or casting bronze with an idea in ones head. It is first necessary to draft in sketch form or plan the idea and translate the conception of the brain into visible form in order to determine its practicalities.

SECTION



ELEVATION

Scale height of man = 5' 8"

The theme of design of these pillars and chapters appears to have been a wish to present columns which were emblematic of a flower, and a lily has already been mentioned, but a lotus flower is perhaps more appropriate.

If such a design was also to be in the ratio of 3 to 1, both vertically and horizontally, the drafted plans of it would be so drawn for the instruction and guidance of the workmen and in far greater detail of all its parts than could possibly be described in a written description by one, totally unskilled in the art of design and used only to describing such objects in terse sentences, and in a language that was struggling for a precise descriptive form, and what the artist designed and constructed was not seen in its entirety, but only with a very oblique line of sight from the ground, and simply because there was not a lengthier description it does not follow that a fuller shape was not actually built.

We can consider a possibility that the design was also inclusive of the time taken for the construction of the Temple.

The building was commenced in the month of Ziv, or the flower month. It was the second month of the year when the flowers were in full bloom and beauty and perhaps the impression of an open flower was given by these pillars.

The completion of the building was in the month of BUL or the fruit month, when the pomegranates were hanging on the trees, as they were on the chains over the network.

How can we then give a description of these complete pillars additional to the records of the Bible which accords with the above theory.

They were about 50 feet in total height, they were cast in bronze and the general impression was of a lotus like flower with its stem attached.

The chapters were neither circular nor hemispherical in outline, but rather in the form of an oblate spheroid, the actual casting and shape of the bronze chapter being partially hidden and accentuated by an evolved shaping of bronze mesh netting, so placed and secured as to convey the impression of our curling lotus leaves.

In conclusion it must be added that the above paper, although based on recorded evidence, contains many assumptions and theoretical possibilities.

It is not presented as being authoritative on the subject, but merely as a point for consideration in the Speculative Science.

## UNUSUAL MASONIC CEREMONIES

by

W.BRO. C. N. BATHAM, P.M. 2076

When in 1813, the two rival English Grand Lodges joined together to form the United Grand Lodge of England, a special Lodge known as the Lodge of Reconciliation was formed for the specific purpose of considering all the rituals then in use and of producing one for the future that would be acceptable to all parties.

They completed their task by 1816 and demonstrated the ceremonies to Grand Lodge, the members of which gave their approval, subject to one or two minor amendments in the Third Degree.

This was the only time that Grand Lodge gave a major ruling on ritual until they approved the introduction of the permissive variation of the Obligation Penalties in 1964.

The Lodge of Reconciliation was dissolved after the demonstration, as it had completed its task and as it was intended that all instruction should be done orally, it left no records of its decisions and no official copy of the ritual.

The inevitable happened. Human beings not being perfect, neither in Masonry nor in anything else, variations crept in either through slips of memory or in intrusion of words and phrases learned too well in the pre-Union days or by the desire to retain a favourite piece of ritual. In addition Lodges far removed from London and from other Masonic centres found it difficult to attend demonstrations, or if they did attend, to retain all that they had seen and heard.

Thus it is that today we have many varieties of ritual, but after all, Masonry is the richer for that. It would be far less interesting if, every time we visited a Lodge, we saw and heard everything done in exactly the same way at exactly the same time. As long as the ancient landmarks are not infringed, we need not be concerned, in fact we should welcome these variations. On this occasion, however, it is not my intention to tell of the minor variations that can be seen anywhere, at any time, but rather to tell of some of the more unusual ceremonies or parts of ceremonial I have seen. Perhaps therefore I should begin with my own admission into Masonry, which was in Jerusalem Lodge, No. 686 in Bristol.

I have already mentioned that variations occur in the different rituals in use in this country, the English Obedience, Emulation, Stability, Logic etc. and the various Provincial Rituals, but Bristol is unique in having ceremonies that, whilst preserving the ancient landmarks, are nevertheless quite different from those seen elsewhere. If I were asked to sum up the difference in a few words, I would say that they are far more dramatic, one might almost say, more theatrical, using that word in its best sense.

Obviously I cannot go through the three degrees in detail but I will describe what are generally considered to be the more interesting variations.

First of all, the steps and signs are rather different from those to which you are accustomed and I will demonstrate them for you. Secondly at the beginning of the evening when the Lodge room door is first opened, the Inner Guard stands there and every brother, even the Provincial Grand Master and the Grand Officers, must give the grip and word of the First Degree before entering.

I pass now to the Initiation Ceremony and in this, the two Deacons leave the Lodge and check that the candidate has been properly prepared, before bringing him in. Theoretically they prepare him but in practice the Tyler does this. Here I am going to break off and jump ahead a few years to an occasion when I visited a Russian Lodge and saw an Initiation Ceremony. I do not understand a word of Russian, but obviously I could follow what was happening. When the candidate came into the Lodge, the Inner Guard presented a poignard to his n.l.b. and obviously said the words to which we are accustomed and just as obviously he received the anticipated reply. He then followed this with another sentence and as I thought I knew what he was saying I asked my host about it afterwards. He was most intrigued and said "you noticed that did you? That is most interesting. It is something unique to Russian Masonry. Nowhere in the world will you come across that except in a Russian Lodge. The Inner Guard said As this is a prick to your flesh at this time, so may the remembrance of it be to your conscience hereafter, should you ever attempt improperly to reveal any of the secrets with which you are about to be entrusted." He could hardly believe me when I said that was exactly what was said to me when I stood at the entrance to a Lodge in Bristol, on the occasion of my Initiation. "How did Bristol manage to get hold of a Russian Ritual?" he asked. He was my host and I did not like to point out that quite obviously the borrowing was the other way round.

To return to Bristol, the candidate enters and kneels whilst the b. of H. is i. on the p. and it is at this stage that the M. makes reference to the p. and the c.t. . There are other minor differences—for example—he is taken round the Lodge three times, not once, but I pass now to the stage when l. is restored. The h.w. is not removed at once but instead he is taken round the Lodge and made to kneel at a kind of prayer desk just before the S.W. where he kneels and places his hands on the H.B.—and it is known as the H.B. in Bristol and not as the V.S.L. . Six brethren then form a semi-circle around him all armed with d.s. which point to his n.l.b. and at the sound of the g. all others rise, show the S. of F. and the M. says "And G. s. L. to b. L. a. t. w. L." whereupon the h.w. is whipped off and a surprising sight greets the candidate, accompanied as it is by the A.D.C. beating a gong once. The M. then explains to him the 3 G.L.'s. and the 3 L.L.'s. and ends with an address that must be printed but which emphasizes the universality of Freemasonry and promises the candidate that, wherever he may travel in

the civilized world, the hand of masonic friendship will always be extended to him.

Perhaps I may pause here and say that I have travelled about, not to all the places I have just mentioned but certainly quite extensively, and wherever I have gone the reception I have been given and the kindness I have received in masonic circles, have always lived up to, and indeed exceeded the promise made to me when I knelt in L. in Bristol as an initiate and heard those words spoken to me.

I will make a brief reference to the W.T's. . The S.D. shows the initiate how they are used by operative M's. and the initiate is then asked to demonstrate this on the R.A. before the M. tells him how they are applied to our morals. Eventually the candidate retires to restore himself to his personal comforts but he does not return to hear a charge. Charges are delivered in some Bristol Lodges but they are an introduction from outside. There are no Charges in the pure Bristol working as the essential features of these are continued in the ceremony itself. What the candidate does find on his return is that a writing desk has been placed in front of the M's. pedestal and he is seated at this. It is a narrow desk with the lid divided horizontally into two parts. The upper part is hinged and opens away from the candidate by means of a strong spring controlled by a catch on the side of the desk. However at this time it is closed. On the lower half is a piece of paper and a pencil.

The M. tells the candidate that during the ceremony he has been entrusted with a word highly prized amongst M's. and he asks him to write that word as a test of memory. Almost invariably the candidate picks up the pencil to write and then quite a lot of things happen. The D.C. who has crept up quietly on his r. brings down his own l.h. to prevent the candidate from writing and with his r.h. he releases the catch, whereupon the top part of the lid springs up and underneath the candidate sees a most gory painting of a man with h.t.c.a. and behind him is the Devil who is laughing enormously. At the same moment, the A.D.C. who has crept up quietly on the l. gives a tremendous blow on a gong and the organist, who has well prepared the organ for this moment, crashes out a thunderous chord. You can well imagine the effect upon the candidate who is gently and sadly admonished by the M. — "Bro. A. have you so soon forgotten" . . . etc. .

Occasionally a candidate will refuse to write and then he is congratulated by the M. but the brethren in the Lodge are terribly disappointed. I have spent rather longer on the Bristol Initiation Ceremony than I anticipated so I will pass over the Second Degree which does not contain any major differences and make brief reference to the Third.

When the time comes for the candidate to be told of the manner of the death of our G.M.H.A.B. he is rushed round the Lodge three times. On the first occasion the J.W. springs out at him from his pedestal and seizing him says "I demand the S's. of a M.M.". Then follows:—

S.D. "You cannot have them."

J.W. "I will have them."

S.D. "Wait until time or circumstances entitle you to receive them."

J.W. "Then die"—and he strikes the C. on the r.t. with his p.r. .

On the second journey, there is a similar happening at the pedestal of the S.W. and on the third at that of the M. although it is a P.M. and not the M. himself involved and when the C. has been lowered, twelve strokes are given on a gong.

The ceremony then follows the lines familiar to you, except that six Brn. on the floor of the L. enact the search in dramatic form—also the report to K.S. and the subsequent raising which again is usually done by a P.M. . One final observation in this Degree—there are four W.T's.—the fourth being the T. which is for "the noble and glorious purpose of spreading the cement of Brotherhood and Affection which unites us in a common bond".

Before leaving Bristol I will refer to just one phase in the Installation Ceremony. Where the time arrives for the Inner Working all those concerned in it leave the Lodge and go to a small Chapel adjoining, leaving all M.M's., F.C's., and E.A's. in the Lodge, which is presided over by the Senior amongst them, normally the J.W. . He does not occupy the T. of K.S. but sits at a desk immediately in front of it and is provided with a mallet with which he gives one knock in acknowledgement of the salute give to the T. of K.S. by each Brother, Grand Officers included, as they leave the Lodge to go to the Chapel.

So much for Bristol. After leaving there I moved to Lancashire and although the rituals in use there were the same as, or very similar to, those in use here I saw one incident that intrigued me. It was in a very old Lodge and occurred at the closing, following a Third Degree ceremony. The S.W. in replying to the usual question ended " . . . to close the Lodge by command of the W.M. after having seen that every B. has had his due".

W.M. "Has every B. had his due?"

S.W. "No, W.M. ."

W.M. "Then summon the Tyler."

The Tyler entered, went up to the newly raised Brother and pointed his sword at him, whereupon the Brother took a shilling from his pocket and placed it at the tip of the sword. The Tyler reached round, took it off, placed it in his pocket, saluted the M. and retired.

W.M. "Bro. S.W. has every B. had his due?"

S.W. "To the best of my knowledge and belief he has W.M. ."

The Lodge was then closed in the normal manner. My first reaction was that this was something deeply symbolic, dating perhaps to pre-Union day, but the explanation as I was afterwards told was very different. It seems that in the olden days, the beer flowed very freely and it was reported to the W.M. that the Tyler used to get drunk. He replied, "Right. We will have him in the Lodge at the very end of the evening and if he can balance a shilling on the tip of his outstretched sword, take it off and put it into his pocket without dropping it he is alright."

Progressing northwards, I have seen some interesting ceremonies in Scotland and although, basically, they follow English ceremonies, there are variations. The M. is known as the R.W.M., the S.W. as W.S.W., and the J.W. as W.J.W.. Sometimes this is only in the Third Degree and sometimes in all three. Further as in the Bristol working, officers are never referred to by their names in the opening of the Lodge. The steps and signs again are different and I will demonstrate them to you. The Candidate is received by the I.G. at the door of the Lodge in a similar manner to the Bristol ritual, but when taking his ob. there is added:—

"I further solemnly promise that I will not be at the making of the following persons as Freemasons:—A young man of nonage, an old man of dotage, a madman, a fool, an atheist, a person under the influence of liquor and a woman under no pretence whatsoever."

After the hd.w. has been removed and the Candidate has had the 3 G.L.'s. and the 3 L.L.'s. explained to him, reference is made to the fact that he is s.s. and he is asked to hand over his s. and is told that it alludes to ancient custom in Israel. "When the ancient Israelite was about to seal a compact or bargain he slipped the shoe from off his left foot and handed it to his neighbour in token of his fidelity" Similarly, we asked you to hand it over to us as a symbol of your fidelity with regard to things Masonic. Should you be asked, at any time, as a catch question "What did you pay for Freemasonry?" You will remember to answer "An o.s. an o.s. of my m.." The s. is then returned to him.

Again I omit any reference to the Second Degree Ceremony as the differences are not great and in the Third Degree whilst following the general pattern with which you are familiar, contains many variations most of which would be lost when described on their own.

Many Lodges in Scotland have their own Piper and in one which I visited he played a most impressive role. When the Candidate in the Third was s.o. on the f.o.t.L. everyone was completely still and silent and then, as it were in the far distance came the sound of a lament played on the bagpipes. The sound gradually swelled and swelled until it seemed that the piper must come through the Lodge door, but then the sound began to die away, becoming quieter and quieter until one was not certain quite when the last note was heard. Something, unless actually experienced, of which it is difficult to realise the impressiveness. All the Brethren then begin to perambulate the Lodge, first with the

E.A. sign, then with the F.C. sign, then with the M.M. sign and on perambulating a fourth time the b. is found and subsequently raised. Before the actual raising however, the Chaplain recites a very beautiful prayer on the g., closing with—"Now rest in sweet repose our beloved Brother. Death—the grim Tyler of Eternity hath indeed ushered thee within the vale but, another morn when the glorious Son shall descend and the heavens shall be opened and the grand omnipotent word be spoken, then shalt thou rise to shine as the stars for ever and ever. We shall go unto thee but thou shalt return unto us no more. Green be the grass that waves o'er thy tomb, light be the ashes that cover thy remains and may the glorious Sun of Righteousness shine brightly on the morn of thy awakening."

I pass now to France and to French masonic ceremonies. The only English Ritual used is Emulation, either in English or French, there is one Russian Ritual, one Ukranian Ritual, several American Rituals and two old French Rituals, the Scottish Rectified Rite and the Ancient and Accepted Scottish Rite.

The last mentioned Rite may have caused any Rose Croix Masons here to prick up their ears. Yes, it is the Ancient and Accepted Rite to give it the name by which it is known here. Originally some ruling bodies of this Rule, including the French Supreme Council, claimed control over all 33 degrees i.e. including the First, Second and Third, known to us as the Craft Degrees. In 1894 however it relinquished all claims to them and formed a subordinate Grand Lodge, the Grand Lodge of France and handed 15 rituals to them after which it accepted candidates from them and from the Grand Orient.

In 1965 however, the Supreme Council of France broke off relations with these two irregular Grand Lodges, entered into an agreement with the regular National Grand Lodge of France and ordered all its members to be regularized. The Brethren who thus came on to regular Freemasonry brought with them the old Ancient and Accepted Rituals which they continued to use as Craft Rituals and which, though very different from the Emulation type of Ritual were not, after all, greatly different from the Scottish Rectified Ritual.

They are however so vastly different that the only way to understand is to see them and to anyone interested I hope that one day you may have opportunity to see them. I will try to give some idea, at least of the Initiation Ceremony but will omit any references to the opening and closing of the Ceremonies other than to say that at the end of each the M. says "Join with me Brethren in the Sign, the Battery and the Triple Acclamation." The Sign and Battery vary with the degree but the Triple Acclamation remains unaltered.

It has just occurred to me that you may be interested to hear about the Tracing Board. It is a plain drawing board placed on the floor of the Lodge in front of the S.W.'s pedestal and at the side are a piece of chalk, a bowl of water and a sponge. When the Lodge is opened the D.—and there is only one D. in this Rite—draws the symbols of the

First Degree in chalk, when it is opened in the Second, he adds the symbols of the Second and later, those of the Third. As the Lodge is closed he uses the sponge to wipe out the symbols of the previous degree, finally wiping the board entirely clean on closing.

Prior to the Initiation Ceremony the Candidate is placed in a cell of meditation, which is a small room painted black with just sufficient space for a table and chair and lighted by a single candle. This symbolises a subterranean cave. On the table is a skull, illuminated by a torch or candle. The Candidate is provided with a pen and a piece of paper on which are the following questions that he must answer in writing:—

What is mans' duty to his Creator?

What is mans' duty to himself?

What is mans' duty to his fellowmen?

What is mans' duty to his mother country?

He must write his last Will and Testament, emphasizing the spiritual and philosophic aspects. The Candidate is prepared in the usual way, but he has to be purified by the four elements, earth, air, water and fire. The money and metals of the Candidate are placed in a basket on the desk of the Treasurer and all he has written is read out in Lodge. If this is deemed satisfactory, he is led in, but is made to stoop low as if coming out of a hole and this symbolizes purification by earth. He is then received by the I.G. and questioned in a manner similar to the Bristol and Scottish workings.

After a blessing has been invoked, the Candidate is examined on the principals of morality and is asked, in turn, how he interprets the words "Freedom", "Morality", "Virtue" and "Vice" though the answers are given for him by the Ws. The M then tells the Candidate what will be his duties as a Mason and when assured that he wishes to go on, the M. tells him he must take an oath on his honour with the cup of libation—"If you are sincere you may drink without fear, but should you in taking your oath, hide falseness and hypocrisy, then do not take the oath. Thrust aside the cup or the results may be dire." The Candidate is then led to the Altar and given a cup of water from which he must drink, after which the oath is read to him and he pledges his assent, adding "If I drink from this cup with false intentions, desirous of violating my oath, or if I am inspired with the slightest feeling of curiosity, may the sweet contents of this cup turn to bitterness and become for me a deadly poison". The M. then tells the Candidate to drink again, which he does, but the contents have, in fact, turned to bitterness as, in the meantime, the M.C. has poured some bitter aloes into it.

The M. says "The bitter taste that the contents of the cup may have left on your lips, proves that in all human intentions, however pure they may be, there is always a particle of curiosity and egoism."

The Candidate then goes on three journeys round the Lodge. In the first perambulation there are obstacles placed in his path, including a

“rocker” or see-saw and as he falls from this, he is, symbolically, purified by air.

All the time the Brethren make a great tumult, stamping their feet and clashing their swords. It is explained that this is emblematic of the life of man; the conflict of opposite endeavours; the difficulty of overcoming the obstacles placed in his path by enemies. On the second perambulation only the clashing of swords is heard and the Candidate is purified by water, through having his left hand plunged thrice into a bowl of water. This journey shows that obstacles disappear under the steps of he who perseveres in the path of virtue. The third journey is completed in silence and the Candidate is purified by fire, passing through flames produced by blowing a chemical through a long pipe. The M. then says “The flames through which you passed unimpaired completed your purification but your trials are not yet ended. The day will come when you will be obliged to shed your last drop of blood in defence of the Order and so you must seal your oath with your own blood, shed before us”. (Abbreviated).

There is a noise of sharpening of knives—and remember the Candidate is still in d. but the Brethren cry out “Mercy, W.M., mercy, the blood of a man is too precious to be wasted,” and so the Candidate is spared. He then takes his Obligation and is afterwards taken to a position in front of the pedestal of the S.W. . The Brethren all point their swords at him and the hd. wr. is removed, whereupon the following sentences are spoken:—

“Woe to him who violates his word.”

“Woe to him who seeks to enter where he has no right to go.”

“Woe to him who is unworthy of the confidence placed in him.”

Soon after this—it being appreciated that parts of the ceremony must be omitted, the Candidate, or Neophyte as he is called, kneels in front of the M. who, taking his sword in his left hand and his gavel in his right says:—

“To the Glory of the G.A.O.T.U. and in the name and under the auspices of the Grande Loge Nationale Française, I hereby make (R.S.), create (L.S.) and constitute (H.) you and E.A. in the First Degree of the Ancient and Accepted Scottish Rite and as a member of this Worshipful Lodge regularly constituted in the Province of Neustrie under the number 48 and named Duquesne.” The M. then strikes his sword three times with his gavel.

He is entrusted with the signs, grips and word but the word is never halved nor spoken in full. The catechism goes:—

Q. Give me the sacred word.

A. I can neither read nor write, I can only spell. Give me the first letter, I will give you the second.

There is then the Charity list and the Candidate is invested, after which he retires to restore himself in the customary way. On his return

he is welcomed and proclaimed a member of the Lodge—all the Brethren joining the M. in welcoming the “worthy acquisition made today by the Order of F. in general and by this W. Lodge in particular in the person of Bro. . . .” and then all the Brethren give him the Sign, the Battery and the Triple Acclamation. He takes his seat in the L. and then comes a delightful passage in the Ritual:—

W.M. I now call upon Bro. Orator. (The Orator must always have ready a piece of architecture relating to the Ceremony of Initiation, which he now presents.)

The “piece of architecture” is an appropriate speech of welcome, explanation and guidance. That concludes the Ceremony and it must also conclude this paper although I will relate to you in conclusion the Tyler’s Toast which brings everything to a close at the end of the Social Board and which I think is very lovely. “According to ancient custom among Freemasons, before rising from this Festive Board, let us turn our thoughts to those of our Brethren who are scattered over the face of the earth. Let us wish solace to those who suffer, a speedy relief to those in sickness, an improvement in their lot to those in misfortune, humility to the fortunate and to those who stand before the Gates of Death, firmness of heart and peace in the Eternal East.”

## CONSOLIDATION AND CHANGE— THE UNION OF 1813

by

BRO. J. M. HAMILL, B.A., A.L.A.,

*Assistant Librarian to Grand Lodge.*

On 27th December, 1813, an event of great significance took place: the Union of the premier (or Moderns) and Antients Grand Lodges. The event had been worked towards for some five years and was greatly welcomed by the majority of both parties concerned. However I think that few of those directly concerned in the negotiations leading to amalgamation realised the full impact of the actions they were taking or the effect that the resultant changes would have on English Freemasonry. In considering the Union of 1813 three basic questions come to mind which I hope will in some way be answered by this paper:

1. Why was the Union necessary?
2. What were the changes it brought about?
3. What were the effects on English Freemasonry?

### Why

The first of these questions is the simplest to answer. Although in 1813 there were only two Grand Lodges involved, the premier founded in 1717 as the first Grand Lodge in the world and the Antients founded in 1751 by Unattached Masons of Irish origin. However prior to this there had at one point been four Grand Lodges claiming jurisdiction over all or part of England. In addition to the two already noted a third was added in 1761 by the re-appearance of a body styling itself the Grand Lodge of all England, more commonly known as the York Grand Lodge. It had its recorded beginnings as a purely Speculative Lodge in York in 1725 which became dormant c.1740 but suddenly re-appeared as a Grand Lodge in 1761 and between that date and 1792 appointed Grand Masters, constituted at least thirteen Lodges and erected its own Royal Arch and Knight Templar bodies, before dropping into oblivion. The York Grand Lodge added to the confusion in 1779 by warranting a fourth Grand Lodge styling itself the Grand Lodge South of the River Trent. This body was a break away group from the time immemorial Lodge of Antiquity, No. 1 of the premier Grand Lodge and No. 2 on the current register, led by William Preston. After a row with the premier Grand Lodge over an alleged "procession of Masons clothed with the badges of the Order" Preston and other members of Antiquity broke away, applied to the York Grand Lodge for a warrant as a Grand Lodge and had an existence of some ten years during which they constituted two subordinate Lodges before they begged pardon of the premier Grand Lodge and once again became part of the Lodge of Antiquity.

Clearly such a state of affairs in which Grand Lodges could suddenly appear and disappear was far from ideal. Even in the case of the two established Grand Lodges problems arose. Whilst the premier and

Antients Grand Lodges managed to exist independently of each other, both at home and abroad, for some sixty-three years, neither recognising the authority of the other or each others members as regularly made Masons, all manner of problems arose when dealing with the Grand Lodges of Ireland and Scotland and the emergent Grand Lodges in Europe and the newly created United States of America, none of which would recognise both Grand Lodges in England. The obvious solution to all the problems involved was some form of amalgamation so that one sovereign Grand Lodge could be formed as the sole Craft Masonic authority for England and her territories overseas. A simple and easy solution if one could forget human nature, but one is here dealing with two powerful, long established, self-governing authorities ruled over by strong characters who one suspects had no wish to see their authority in any way diminished or to give concessions to another body whom they had long regarded as irregular.

Attempts had been made in the late 1790s to start a move towards some sort of union but met with little success, and it was not until the emergence of T.R.H. the Dukes of Sussex and Kent as members of the hierarchies of both bodies in the early 1800s that a genuine desire for change was fostered in both, so that by 1809 committees of both Grand Lodges were set up to discover common ground and basis for a negotiated Union. The success of these meetings leading to the eventual Union was, to my mind, undoubtedly due to the firm and able leadership of the Earl of Moira, a personal friend of both Royal Dukes, who led the negotiations for the premier Grand Lodge, and whose skills at negotiation and compromise ensured that the talks were successful.

Whilst the basic ground rules for a Union had been settled by the negotiators, with the exception of ritual matters little was said about the changes that would necessarily occur once the Union had taken place, which leads us to the second question of what actually happened.

### Changes

The first change was obviously in administration and necessitated careful compromise. The Grand Mastership was easily settled by the Duke of Kent gracefully stepping down and proposing his brother the Duke of Sussex as Grand Master of the new United Grand Lodge of England, a position he was to hold with distinction until his death in 1843. The active and Past Grand Officers of both Grand Lodges retained their ranks in the new body and the office of Grand Secretary was made a joint post with William White from the premier Grand Lodge and Edwards Harper from the Antients, the latter being given special responsibility for the Royal Arch. A small problem arose over the precedence of Lodges and the amalgamation of the two separate registers, but a simple remedy was found. Almost on the toss of a coin the Antients Grand Masters Lodge No. 1 became No. 1 of the new United list and the Lodge of Antiquity of the premier Grand Lodge became No. 2 the remaining Lodges filling in alternately (i.e. 1, 3, 5, 7 etc. were Antients 1, 2, 3, 4 etc., 2, 4, 6, 8 etc. were premier 1, 2, 3, 4 etc).

Constitutional changes took longer. A printed proof of the new *Book of Constitutions* was issued for discussion in 1815 but was not finally settled until 1819. Amongst major changes was an expansion of the number of Grand Officers, the establishment of the Board of General Purposes and the introduction of Provincial Grand Lodges as we know them to-day. Prior to the Union the number of Grand Officers, excepting Provincial Grand Masters and Grand Stewards, had been only eight: the Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, Grand Secretary, Grand Sword Bearer and usually, but not always, a Grand Tyler. An innovation was made by the premier Grand Lodge in 1766 in preparation for the dedication of the new Freemasons' Hall by the appointment of a Grand Chaplain. The first incumbent was on the face of it eminently suitable. The Rev. Dr. Dodd was a London preacher of note, formerly a Chaplain to King George III and much involved in charitable work. He was publicly thanked by Grand Lodge for his orations on their behalf and seemed set for a brilliant future. Unfortunately he fell into debt, forged a bill for £4,200 in the name of his Patron and ended his days on the gallows at Tyburn! Appointments to Past Grand Rank were unknown pre-Union with the exception of Past Grand Master which was often conferred upon Princes of the Blood Royal on the same day as they were raised to the Sublime Degree!

The establishment of the Board of General Purposes was not a new departure in one sense, for all business to be transacted by the premier and Antients Grand Lodges had first been sifted and examined by their Committee of Charity and Stewards Lodge respectively. However, all business had been debated in Grand Lodge itself with the result that heated argument often occurred and clashes of personality often came out into the open. To-day one would certainly not expect the Deputy Grand Master to rise in Grand Lodge and state that "he would not act, or suffer the Grand Master to act, with the present Grand Secretary who he declared was incapable of the office, and that if he were re-elected he [the Dep.G.M.] would resign his office." Yet Lawrence Dermott, Dep.G.M. of the Antients and a former Grand Secretary did precisely this at the September 1784 Communication of the Antients Grand Lodge. To his credit the Grand Secretary, Robert Leslie, realised that he would never be able to work with Dermott and offered his resignation so that harmony could be restored in Grand Lodge. His good sense and tact were rewarded by his re-appointment in 1790 when Dermott had ceased to attend. As the Board gradually established itself and was given wider powers much of the heat and argument was taken out of Grand Lodge meetings, and whilst matters of great import were still debated in full much of the routine business and the discussion of appeals by Lodges and brethren against decisions by higher authorities were gradually removed to Boards and Committees so Grand Lodge meetings acquired an atmosphere of great dignity and harmony, which has rarely been disturbed in this century.

Although the appointment of Provincial Grand Masters had begun as early as 1726 Provincial Grand Lodges as we know them were a direct

result of the Constitutional changes resulting from the Union. Provincial Grand Masters of either Grand Lodge prior to the Union had very wide powers and were appointed to act as Grand Master over their territory, either at home or abroad. They were given powers by their Patent of Appointment to warrant and Constitute new Lodges and to govern all Masonic matters in their territories with due respect to the *Book of Constitutions* and regulations of Grand Lodge. With the exception of a short lived Provincial Grand Lodge for York, Lancaster and Chester the Antients made no appointments at home but the premier Grand Lodge made many. They were very haphazard, however, and the death or resignation of a Provincial Grand Master by no means guaranteed the appointment of a successor. In a number of cases we know that the Provincial Grand Master never visited his Province and in others an appointment was made for an area which had no Lodges! Thomas Dunckerley, who had such a great impact on Freemasonry in the second half of the 18th century, was something of a collector of Provincialships being appointed between 1767 and 1786 Provincial Grand Master for Hampshire, Isle of Wight, Essex, Dorset, Wiltshire, Bristol, Gloucestershire, Somerset and Herefordshire. Not content with this he was also appointed Grand Superintendent in the Royal Arch for Hampshire, Isle of Wight, Essex, Dorset, Wiltshire, Devon, Somerset, Kent, Suffolk, Sussex, Durham, Cornwall, Gloucestershire, Herefordshire, Nottinghamshire and Surrey. One Province in the Craft that he had turned down was Kent but another curious figure was not slow to request the office. The letter is still preserved in the Grand Lodge Library in which Capt. George Smith quite blandly states that since Dunckerley does not wish to have Kent he would have it as the next best qualified person! His bluntness paid off for he was appointed in 1777, but Grand Lodge was to rue the day for he was to be a constant source of trouble and was finally expelled the Craft in 1784 for refusing to attend the Committee of Charity of Grand Lodge to answer questions concerning a document forged to enable claims to be made on the Charity Fund.

By the constitutional changes of 1815 the prerogative of appointing a Provincial Grand Master still remained personal to the Grand Master but the powers conferred were defined and the Provincial Grand Master had to call a meeting of his Provincial Grand Lodge at least once a year and was empowered to appoint Provincial Grand Officers who were given their own distinctive clothing. All Lodges within a particular area came under the direct control of the Prov. G.M. and in future all their business with Grand Lodge was to be done through the medium of the Province and not direct with the Grand Secretary, as had been the case prior to the Union, although they retained the right to appeal to Grand Lodge against decisions made by the Province. Thus the basis was laid of our present system of 'government' of the Craft.

The one area in which the greatest change took place was that of ritual and, as a result of it, in the conduct of Lodge affairs, the customs of the Festive Board, and the places where Lodges met. One of the stumbling blocks to Union had been agreement on ritual matters. Whilst

both Grand Lodges followed basically the same system there were important differences in the use of passwords and in the Officers who carried out the ceremony. The ceremonies themselves were fairly simple; in essence the candidate was introduced, took an oath of fidelity and secrecy, was given the sign and word and the ceremony ended. The method of instructing the candidate in the meaning of the ceremonies and of the symbols and emblems of Masonry was by catechetical lectures. The esoteric portion of these lectures had been developed and influenced in the last quarter of the 18th century by the writings of men like Wellins Calcott, William Hutchinson and of course William Preston but our own "system of morality, veiled in allegory and illustrated by symbols" and the present ceremonies were a development of the Union. The Lodge of Promulgation had been warranted by the premier Grand Lodge in 1809 specifically to go into the differences between the two systems and to establish the basic landmarks of the Order. Conscious of their obligations our 18th and early 19th century Brethren rarely wrote down ritual matters, so that we have no direct evidence of what was done in the Lodge of Promulgation, but a careful examination of the Lodge Minutes and other contemporary records show that the problem of passwords was reconciled, Deacons were introduced into premier Grand Lodge Lodges for the first time and the Ceremony of Installation was recognised as a true landmark of the Order. The work of Promulgation paved the way for the Union but further steps had to be taken as a result of which a clause was inserted into the Articles of Union setting up the Lodge of Reconciliation to be composed of members of both of the previous Grand Lodges, whose brief was to complete the reconciliation of both systems and to bring about a standard ritual. Until recently it was believed that again nothing had been written down of the Lodge of Reconciliation's work in the period 1814-1816 but some recently discovered manuscripts show that the reconciliation of the two systems was completed and the simple ceremonies were extended to those of to-day by inclusion of material from the catechetical lectures which gradually dropped out of use. As nothing was officially written down and promulgation of the new system was by word of mouth and demonstration, the aim of producing a Standard ritual was never achieved. This method of promulgation combined with the failure in suppressing old traditions has resulted in the richness and variety of working now practised under the English Constitution.

This extension of the ceremonies into our dignified and solemn proceedings led to a natural break between the business of Lodge and the festive board. Prior to the Union, with the ceremonies being short, much of the evening was spent around a long trestle table at which the Lectures were gone through and the normal business of a Lodge transacted. In addition to the emblems and symbols of Masonry the table carried church wardens pipes, tobacco jars, fruit, nuts, bottles of wine and jugs of ale, porter and punch. These were not simply for refreshment but accompany the formal toasts which divided the sections of the ritual lectures. The toast was generally accompanied

by a song. To-day many of us know the Master's Song and that for the Entered Apprentice but copies still exist of 18th century songs for the toast of the Grand Master, his Deputy, the Grand Wardens, Lodge Wardens, the Secretary and Treasurer, and many occasional songs with Masonic themes usually set to popular airs. Once the business of the Lodge was over the Masonic implements were removed from the table and the landlord brought in supper which was often rounded off by singing of part songs and glees. With this combination of refreshment and music it is not surprising that Lodge minutes of the period often end with a statement to the effect that the Lodge was closed with "feelings of true harmony and brotherhood"!

Unfortunately the presence of alcohol occasionally led to over-indulgence or being 'disguised in drink' as our 18th century brethren termed it. With the ceremonies being short it was not unusual for a brother to be initiated and passed on the same evening and this combined with the rehearsal of the lectures and consumption of refreshment naturally led to brethren occasionally falling asleep. Lodge Treasurers being ever mindful of the Charity Box and refreshment fund began to institute fines for many misdemeanours: being drunk or using profane language, being late or improperly dressed, refusing to take office in the Lodge, falling asleep or smoking in Lodge. Lodge minutes of the 18th century were much more personal and detailed than contemporary minutes and provide many humorous anecdotes concerning fines.

Smoking had been common in Grand Lodge until 1755 when the Grand Master moved that it should be prohibited as unseemly for a grand and solemn assembly. However it was to remain a feature of ordinary Lodge meetings until the work at table disappeared from Lodge procedure after the Union. Some Lodges appear to have come to a compromise with the ban on smoking—the Lodge of Antiquity No. 2, London, in its Bylaws of 1760 has a ruling to the effect that smoking is permissible in Lodge provided that no Grand Officer is present; if one should attend then smoking is only permissible with the Master's permission and on payment of a fine—unless the Grand Officer should be the first to light up his pipe!

That a great deal of drinking took place is shown in the entries in Lodge accounts, usually appended to the minutes of the meeting during this period. At a meeting of the Phoenix Lodge, No. 94, Sunderland, in December 1811 some 34 Brethren dined together at a cost of 3/- per head. The bill for liquor, however, was for some £15.15.6. being: eight bottles of sherry, 26 of port, 2 of porter, one of brandy, five crown bowls of punch, one double bowl of punch, fifteen bowls of negus (a kind of mead) and one double bowl of negus. As all this was paid for out of Lodge funds it is not surprising that a few years later the Lodge passed a resolution to the effect that in future Brethren would provide spirits and punch at their own cost!

The Lodge of Integrity, No. 163, Manchester, in 1791: A Brother was "fined 1/- for being disguised in drink and behaving very unbecoming, and it was likewise agreed that he should be reprimanded from the chair on the first time he appeared sober in the Lodge"!

Unfortunately it was not only the ordinary Brethren who transgressed in this manner. In 1799 the W.M. of the Lodge of Antiquity, No. 194, Bolton, was fined a total of 2/6 for being missing at the beginning of Lodge business, being drunk when he finally appeared, and failing to appoint a deputy to act during his absence. As further punishment he was removed from the chair for the rest of the meeting.

In the minutes of Albion Lodge, No. 9, London, for 17th June, 1783, it is recorded that the Master of No. 5 (a visitor) was fined 1/- for swearing whereupon he challenged the Master of No. 9 to step outside and fight with sword or pistol. Matters became so heated that the J.W. was forced to close the Lodge until the matter was settled.

In 1786 the Master of Antiquity at Bolton is recorded as being fined 6d for not appointing a Deputy in his absence, 2d for not wearing his regalia in Lodge, and a further 2d for writing a letter "whilst the Lodge was at solemn business"!

In a Bolton Lodge in 1787 a Bro. Horridge was fined 6d for sleeping in Lodge hours and a Bro. Grundy was fined 6d for 'assaulting Bro. Horridge in his sleep'. In the minutes of Lodge No. 31 for May 1786 it is recorded that the W.M. moved that "Bro. Hayes should be fined for falling asleep whilst the Lodge was engaged in solemn business, which was unanimously agreed to, that he should be fined 6d, then Bro. Hayes threw off his regalia and told the Lodge that he did not care anything about this Lodge whereupon the Brethren unanimously excluded Bro. Hayes".

With the complete change in the ceremonies after 1816 there was no place for the table in Lodge so that all the old table customs dropped into dis-use and our system of very formal meeting followed by a banquet or supper with formal toasts developed.

As a result of the change in the ceremonies a special room was needed for the meeting. Prior to the Union it was customary for Lodges to meet in a private room in an inn or tavern and no special furniture was needed. After 1816 a temple was required and so begins the development of local Masonic Halls and Lodge Rooms. The spirit of improvisation used by our 18th century brethren did not die out however and instances occur nearer our times of Lodges being held in places other than Lodge rooms. Perhaps the oddest I have come across was the practice of the Alma Mater Lodge, No. 1492, towards the end of the last century. Warranted as a Lodge for graduates of the Universities of Oxford and Cambridge, and meeting in the latter city, it was the practice once a year, as a concession to the Oxford members, to hold the meeting at Bletchley Railway Station, mid-point on the line between both cities. As the meeting was held in the Station Waiting Room one is tempted to ask if the brethren dined afterwards in the Station Buffet!

One final major change was the relationship between the Craft and the Royal Arch in England and the relationship with other Masonic degrees and Orders. Premier Grand Lodge Lodges had in the main

concerned themselves solely with the Craft degrees, although it was members of this Grand Lodge who erected the first Grand and Royal Arch Chapter of England in 1766 with its own separately chartered Chapters. The Antients, however, had readily embraced the Royal Arch and other degrees, notably that of Knight Templar, and worked these under the authority of their Craft warrant. When they wished to confer one of these degrees they opened a Lodge in the third degree, requested all those not qualified to receive the degree to retire, re-arranged the room if necessary, then conferred the non-Craft degree. They had no separate governing bodies for these degrees, the membership being rather like inner circles of the Lodge. The position of the Royal Arch was the subject of much discussion at the Union and resulted in the unique declaration which formed Article 2 of the Articles of Union and, in part, has been used as the preamble to the *Book of Constitutions* ever since. The preamble states "It was declared and pronounced that pure Ancient Masonry consists of three degrees and no more, viz., those of E.A., F.C., and the M.M., including the Supreme Order of the Holy Royal Arch". Thus the Royal Arch was recognised as an integral part of Freemasonry and assumed its proper place in relation to the Craft. At the same time the other degrees and Orders became totally detached from the Craft.

The Duke of Sussex has often been accused of suppressing these other branches of Freemasonry but this is, I think, an unjust accusation. Members of the premier Grand Lodge had set up various governing bodies for these Orders, notably a Grand Conclave of Knights Templar, and at the time of the Union Sussex was head of most of them. As such he can be accused of using his position to 'sit on' these Orders and keep them as far in the background as possible, but it was an action taken out of necessity for he was determined that the United Grand Lodge would succeed and all his efforts went into this enterprise. I suspect that he saw the other Orders as a distraction and diversion of energy from his main course of action.

## Results

Having discussed these major changes we now come to the last of my questions: what effect the Union had on English Freemasonry. The first and most important effect was, of course, the formation of the United Grand Lodge of England and the great amount of work undertaken under the personal direction of the Duke of Sussex. The success of the enterprise is very apparent, simply by our being here this evening. Despite all the changes involved there was very little opposition and Grand Lodge became rapidly recognised throughout the Masonic world not only as the most senior Grand Lodge but as the most respected and the fountain-head of regularity. In the nearly 170 years since the Union the authority of Grand Lodge has only once been challenged by another body at home. This occurred in the early 1820s when a number of Lancashire Lodges were expelled for refusing to come to terms with the changes. They formed themselves into a Grand Lodge which became centred on Wigan and is now referred to as the Wigan

Grand Lodge. The members met with little support and were soon diminished to one Lodge, Sincerity, at Wigan, which managed to have an independent existence until its members petitioned Grand Lodge in 1913 to be regularised and became No. 3677 on the present Register. It says much for the firm foundations laid by the Duke of Sussex and his aides that this was the only rebellion against Grand Lodge authority and that it met with so little success. There can be few other societies that can claim such an untroubled history.

A less apparent but equally important effect brought about by the Union was an essential change in the nature of our Order. It would be true to say of our institution that for the greater part of the 18th century it was no more than a superior form of social club with entrance ceremonies and a benefit society attached to it. Towards the end of the century one saw the development of a deeper meaning with the greater emphasis on the symbolical and the development of a moral philosophy based on toleration and not on an exclusive creed. These aspects were further emphasised by the great changes in ritual in the period 1814-1816 and shifted the whole emphasis onto the ritual itself. The ceremonies themselves became the whole basis of the institution, not merely an entry requirement into a benefit society. This bringing to the fore of the instilling of a system of morality founded on the basic principles of brotherly love, relief and truth was to my mind the greatest effect of the Union, for one only has to examine the fate of the many other societies of the 18th and 19th centuries which had similar beginnings, or actively copied Freemasonry, but in which the convivial and charity sides gained prominence and the ceremonial/ritual aspects became mere formalities, resulting in the great majority of them failing or becoming simple insurance clubs. In contra-distinction Freemasonry has not only survived but has grown and expanded to an extent which could not have been foreseen by those who brought about the Union.

Thus to sum up, the Union brought about a consolidation of the authority over Lodges in England and her territories abroad; established the United Grand Lodge of England as the sole and sovereign governing body over the English Constitution, which became recognised internationally as the fountain-head of English Masonry and all the branches which spread from it. To bring about this consolidation great changes were necessary but were achieved with the minimum of hostility and brought about a fundamental change in emphasis which resulted in the preservation and expansion of our Institution which, to my mind, would otherwise have not survived on the great scale in which it exists today.

## **HIRAM ABIF**

by

**BRO. L. M. SHERWOOD, P.D.G.D.C. (N.S.W.), O.G.R. (Eng.),**

*Past Master of 2238 E.C., in 965 and 971 N.S.W. C.,*

*Official Lecturer, New South Wales,*

*Honorary Member, Lodge of Research, 2429, Leicester.*

### **Synopsis**

This paper deals with the facts concerning Hiram Abif and how and when this character became the hero of our Third Degree ceremony. The text is divided into five sections, namely:

First, by way of a foreword, one aspect of our Ritual that often is not recognized.

Second, Solomon's Master Work—what Biblical History tells us and what Masonic Tradition reveals.

Third, the birth of Hiram Abif, his disappearance and his re-birth.

Fourth, there will be a few words on the Masonic exultation derivable from the Hiramic Legend.

and in conclusion, an addendum describing how a legend survives and comparing the legend of King Arthur with that of Hiram Abif.

### **An Aspect of our Ritual**

Brethren should appreciate that Masonic tradition as told in our Ritual and elsewhere is not necessarily history. It does not pretend to be. In the case of Hiram Abif our Ritual has taken a story from the Old Testament, expanded it and embellished it into an historically inexact narrative. This deliberate embroidery was done to provide a better vehicle upon which to carry Masonic instruction.

The result is that we find ourselves with the Hiramic Legend which provides magnificent drama and a sublime moral symbology. This outcome is a topic on which I will speak more fully in Section 4.

### **Solomon's Master of Work**

The V.S.L. contains two accounts of the building of King Solomon's Temple. They are to be found in I Kings v, vi and vii and in II Chronicles ii, iii and iv. While being generally complementary the two stories differ in details. This is understandable. Neither Kings nor Chronicles are contemporary accounts of the events they describe. The Books of Kings were written when the Jews were in exile in Babylon, having been deported thence by Nebuchadnezzar when he destroyed Jerusalem, including K.S.T., in 587 B.C. Solomon's temple had been built more than 40 years previous to the writing of its story in Kings. Chronicles was written 2 or 2½ centuries later still.

The Books of Samuel, Kings and Chronicles all indicate close commercial association between Israeli kings and Hiram, King of Tyre. Tyre was a fortified, commercial city of Phoenicia on the coast of the Mediterranean Sea, situated about 100 miles north of Jerusalem. An early example of trade between them is told in II Sam. v. 11 and I Chron. xiv, 1: King Hiram had despatched to Jerusalem stonemasons and carpenters and cedar logs for the building of a palace for King David of Israel.

In connexion with the building of K.S.T. there is nothing in Kings to indicate that King Solomon, David's son, asked King Hiram for either a superintendent of works or for an architect to supply regularly plans and designs. In fact, I Chron. xxviii, 11 tells that the plans for the temple were given to Solomon by David. II Chron. ii, 7 and I Kings vii, 13-14 confirm that Solomon needed from King Hiram only a bronze-founder. (The references in the older versions of the Bible, and in our Ritual, to brass is an anachronism—whereas bronze, copper/tin alloy, had been used since pre-historic times, brass, zinc/copper alloy, was not invented until relatively modern times.)

Solomon's need for only a bronze-founder is supported inferentially at other places in I Kings vi and vii and II Chron. iii and iv which say, *inter alia*, that Solomon built the house (i.e. temple) and finished it, giving much detail. In this regard it would seem that the author or authors of Kings thought it necessary for the glorification of the Jewish people that all the building and costly appurtenances thereto be attributed to their king, Solomon—just as Josephus, the 1st century A.D. Jewish historian did one thousand years later.

The name of the bronze-founder sent by Hiram, King of Tyre was Hiram in Kings or Hiram (Chronicles), different English spellings for what is probably the same Hebrew name.

I do not think that Solomon was any more an operative tradesman than was Wren who "built" St. Paul's Cathedral and many churches in the City of London after the great fire of 1666. Wren's churches undoubtedly were fabricated by long-forgotten master-builders under Wren's general supervision. The same is likely in Solomon's case.

All that is known historically of the craftsman Hiram or Hiram, his parentage, his appointment and his work is contained in 30 verses of the Bible, namely at:

I Kings v, 2, 5, 6, 8, 9, 10; vii, 13, 14, 15, 23, 27, 38, 40, 46;

II Chron., ii, 3, 4, 5, 7, 8, 10, 11, 13, 14, 15, 16; iii, 15, 17; iv, 11, 12, 17.

As said previously, in none of those verses is there mention of Hiram, a builder or architect.

On the other hand, what does Masonic tradition tell us of such a craftsman?

The oldest extant Masonic document, the Regius Poem, dated c. 1390, makes no mention of Solomon, of any Hiram or of K.S.T.

But, the Cooke MS, written c. 1410 (and of which part may be a copy of a MS older than the Regius) tells us but in the newer part:

... At the making of the Temple in Solomon's time, as is said in the Bible in III Kings, Chapter v that Solomon had four score thousand Masons at his work and the King's son of Tyre was his Master Mason. (Lines 553-563 translated into modern English.)

In the Latin Bibles I and II Samuel and I and II Kings were numbered consecutively as four books of Kings; thus III Kings, v in the quotation = our I Kings, v.

There is no authority in I Kings, v for the Cooke MS to state that the King of Tyre's son was Solomon's Master Mason. But the story persisted. For example, in nearly all versions of the MSS Constitutions later than Cooke there is much fuller reference to the son of the King of Tyre. But neither in the Cooke or subsequent MSS was the Master Mason named Hiram. His name was Aynon (which was spelt variously, e.g. Aman, Aymon, Annon, Dynon and about 6 other variations). Furthermore there was no story of Aynon having been murdered. However, the name Hiram (but still the son of Hiram, King of Tyre) did appear in the Fortitude MS, dated 1750—this was 25 or so years subsequent to the first introduction of a murder story involving one, Hiram, principal architect.

Legends relating to the sacrifice of a hero in the course of duty (especially by burial within the foundation walls) and his subsequent raising were quite common in antiquity. It is quite likely that Masonry's Third Degree story evolved out of one of them.

Masonry had other murder stories that might well have been adopted by the authors of the Third Degree ritual.

For example, there is one told in the Graham MS, discovered in 1936 and which probably related to the working of a Lodge or Lodges in the late 17th century. That working tells a gruesome tale of Noah being raised from the grave by his sons. (Noah was central to many old Masonic legends—in fact at one time Masons were called Noachidae, or Sons of Noah in the same way as they are now sometimes called: Sons of the Widow, because Hiram, the bronze-founder/principal architect was a widow's son.)

There was another Masonic legend telling that, arising out of jealousy of assistant metal-workers, Hiram had difficulties in his bronze-casting; Tubal Cain put matters right. Subsequently, the Queen of Sheba fell in love with Hiram who was murdered at Solomon's instigation.

The Third Degree ceremony originated by taking the f.p.o.f. from the then Second Degree and adding the Hiramic Legend. The earliest record of the conferment of the third degree was on 12 May, 1725, in a London Musical Society; it was not a Lodge though its members were or had to be Masons. The earliest date of the regular conferment of the third degree was in a Scottish Lodge, on 25 March, 1726. (H. Carr: *The Freemasons at Work* p. 174.) Samuel Pritchard, in an

exposure called "Masonry Dissected", in 1730, published what purported to be the ritual of all three degrees. Pritchard's story of the third degree differs somewhat from that of to-day but the elements are recognizable—his hero was named Hiram, not Hiram Abif as it was to become later.

### **The Birth, Loss and Re-birth of Hiram Abif**

If either the Authorized Version of the Bible (1611) or the Revised Version of 1898 or certain others is consulted one will find at II Chron. ii, 13 and iv, 16 respectively Solomon's craftsman is referred to as "Hiram my fathers" and as "Hiram his father". The father references are inexplicable. There is no counterpart in the Book of Kings.

When Luther, leader of the Protestant Reformation in Germany in the 16th century, translated the Hebrew scriptures into German he was unable to translate explicitly the Hebrew words which others had translated as my or his father(s). Luther, therefore represented the Hebrew words by transliteration as *Abi* or *Abiv(f)*. Thus Hiram *Abi* or Hiram *Abif* was born. But he stayed in Germany. All German Bibles based on Luther's first edition of 1534 until 1923, at least (AQC xxxvi, 185) referred to Hiram *Abif* similarly.

Three English language Bibles which were based directly or indirectly on Luther's Bible transliterated the *Abif* as an appendage to the name Hiram; they were the Coverdale of 1535, Mathews of 1537 and Taverner's of 1551. Thus the name Hiram *Abif*—not Hiram it will be noted—was born in England in 1535.

The Coverdale and Mathews Bibles were suppressed in England by Henry VIII and Mary. They were superseded by the Great Bible of 1539, the Geneva of 1560 and the Bishop's of 1568 and subsequently by the King James Authorized Version of 1611. All the last named Bibles corrected the mistake of the double name, Hiram *Abif*. (AQC lxi, 132 and lxxii, 31).

Thus Hiram *Abif* disappeared from the Bible (other than German versions) until it was revived in each the French Bible of 1881, the Revised Standard of 1952 and the Jerusalem of 1966. But the Esperanto Bible of 1890 and the New English Bible of 1970 each adopted a new translation, namely: Master Hiram—it was derived in this manner "*Abi*" = father = one who exercises paternal care = leader = master. Another modern translation is "Hiram, my (or his) trusted counsellor".

Thus, historically and factually, no person named Hiram *Abif* ever existed. He was created by Luther in 1534 to overcome a translation difficulty and was accepted by Coverdale, Mathews and Taverner in the mid-16th century. The further fact is that Hiram *Abif* appeared in the Scriptures of 1535-1551 but not again for about 350 or 400 years.

But the name did have an earlier re-appearance in English print—that was in 1723 (170 years after Taverner's Bible) when it appeared suddenly in Anderson's first Book of Constitutions. In his traditional

history of the Mason-craft that preceded the Regulations, Anderson referred to "Hiram or Hiram, the most accomplish'd Mason upon Earth" and as "the Prince of Architects" (Constitutions p. 11). In a 500 word footnote Anderson suggests that Abif be regarded as a surname although he illustrates that such does not conform to II Chron. v, 16 or ii, 13.

Where did Anderson get his story of Hiram Abif, principal architect, builder and workman of the highest quality? No-one knows for sure. But a possible source was the Cooke MS and subsequent traditional histories and the mid 16th century substitute name for Hiram, the bronze-founder. Apparently, Freemasons of 1723 were familiar with the double name and his stated occupation because Anderson did not think it necessary to explain such in any way. Further there was no hint of tragedy in the 1723 Constitutions, but it is indicated that Hiram Abif was principal architect. Further, within 2 years after 1723 the Third Degree came into Freemasonry (maybe even earlier) and in 1730 Pritchard's "Masonry Dissected" mentioned, for the first time, the murder. Anderson's Second Book of Constitutions, published 1738, referred to 'Hiram Abif, the most accomplish'd Designer and Operator upon Earth, who in Solomon's absence filled the Chair as Deputy Grand Master' (p. 12). On page 14, Anderson wrote: 'The Joy (of the Fraternity) was soon interrupted by the sudden death of their Master Hiram Abiff, whom they decently interred in the Lodge near the Temple according to antient Usage'. Thus, there can be no doubt that by 1738 our Hiram Abif was established in Freemasonry.

It may be assumed reasonably, I think, that a sacrificial legend relating to Hiram or Hiram Abif was known to Masons in the early years of the 18th century even though nothing about it appeared in print or manuscript. But ending at this time there had been an uninformative 150 years. In English literature surviving from that century and a half there is little concerning Masonry in England. There was good reason for this: 17th century England was a time of great disturbances—religious troubles arising from the Protestant Reformation and the ensuing civil war against the Papist Stuart kings. After then there followed the Restoration of Charles II, the Great Plague of 1663-65 and the Great Fires of London in 1666—the result of the Great Fire has been described as the greatest destruction of a city since that of Jerusalem by Nebuchadnezzar in 587 B.C. Finally, there came the abdication of the Stuart dynasty of kings in 1688 and with it relief from absolutism in government. The effect on the English people was the development of an attitude of tolerance and the freedom of thought and conscience which Englishmen everywhere have come to prize. One expression of this movement was the formation by learned men of cultural and scientific and moral societies. In such a climate Freemasonry prospered. The first Grand Lodge became necessary in 1717. Another learned fraternity formed at that time, in 1660, for the pursuit of scientific knowledge was the Royal Society. Many members of the Royal Society were prominent Masons in the early 18th century. In



that Archæologists have hunted for and "found" what are alleged to be Arthurian relics.

I see a probable analogy between:

- (1) the changing legend of Hiram, the bronze-founder, the builder, the Grand Master, the Symbol of fidelity, and
- (2) the changing legend of King Arthur as summarized above.

Both legends have changed to meet a need thereby surviving by change and in the process revealing different concerns of different periods—one related to a Masonic legend, the other to a popularly approved but mythical exemplar; both fictions being accepted widely as factual.



**R.W. Bro. Brigadier C. B. S. Morley, C.B.E., T.D., D.L.  
Provincial Grand Master for Leicestershire and Rutland  
1959—1978**

### **AN APPRECIATION**

When, in 1958, R.W. Bro. Sir John Corah announced his resignation as Provincial Grand Master, it soon became known that the M.W. the Grand Master had appointed W. Bro. Morley to succeed him. The announcement of his appointment was popular in the Province for ever since his Initiation Bro. Morley had taken a very sincere interest in the Craft and for some years he had taken an active part in the running of the Province, thus becoming well known to a majority of the Brethren.

Bro. Morley was initiated in Lodge Semper Eadem, No. 3091, in 1926 and was installed as its Master in 1938. His installation had to be postponed for a month as it was during the Munich crisis and Bro. Major Morley had been mobilised with his section of the Territorial Army. Fortunately, the period of mobilisation was very short and he was able to carry out his duties as Master in the pause before War broke out in 1939. Bro. Major Morley, having seen service in the Great War, joined the 4th Bn. the Leicestershire Regiment (T.A.) when it was reformed in the early twenties and served with them until he was given a staff appointment in 1940, followed shortly by his appointment as commander of a Brigade of anti-aircraft Gunners until demobilisation after the war. His distinguished service was honoured in two ways, by the conferring upon him of a Commandership of the Most Excellent Order of the British Empire and his appointment as an Aide-de-Camp to His Majesty King George VI and Her Majesty Queen Elizabeth II. His military rank and the active part he played in the Province earned him another title when he soon became known affectionately to many of his Brethren as "The Brig".

In his Craft Lodge he is remembered first of all by his kindness to candidates when he was one of the Deacons for he always saw them beforehand, telling them he would be looking after them and so dissolving any nervousness. The second memory the Brethren of his Lodge have of him is the nine years he spent as their Director of Ceremonies and the manner in which he persuaded the Officers to give of their best and so raise the ceremonies to a very high level.

In 1946 he was appointed Provincial Grand Registrar, and in 1949 was elected Provincial Grand Treasurer and so became a member of the House Committee, and later its Chairman. In this appointment he completely re-organised the catering side at Freemasons' Hall, once again setting a high standard which soon became appreciated by all, which has been maintained to the satisfaction of the Brethren generally and of our visitors.

In 1953 the M.W. the Grand Master invested him as a Past Grand Sword Bearer and a year later R.W. Bro. Sir John Corah appointed him Deputy Provincial Grand Master; an office he held until his appointment as our Provincial Grand Master. He was installed in his new office in De Montfort Hall, Leicester, by the M.W. the Grand Master in May, 1959.

At that time there were thirty-nine Lodges in the Province and during his nineteen years as our Provincial Grand Master he consecrated a further twenty-eight, so bringing the total figure to our existing sixty-seven Lodges. He will be remembered in the Province by many things. His foresight in encouraging the formation of new and smaller Lodges, enabling many Brethren to become the Master of their Lodge much earlier than they expected and at an age when they could not only enjoy their unique position to the full, but also be of much greater benefit to themselves and their Lodge in the following years. His

persuading of the Masters to allow the more junior members of the Lodge to take part in the ceremonies in order to encourage them and to prepare themselves for higher office by gaining confidence in their abilities. His foresight in realising that the Grand Lodge would permit a variation in the penalties and his careful preparation of alternative wording to be used as soon as this was approved. His insistence in maintaining the traditions of the past suitably adjusted to the present, thereby enhancing and increasing the prestige in which our Province is held. He was the instigator and moving spirit behind our Guidance booklets for Lodge Secretaries and Directors of Ceremonies, both of which were intended to ease the work of those two hard worked Lodge officers. These booklets and "Our Masonic Charities" which is given to every Initiate, have found favour with a number of other Provinces and been adapted to their circumstances. His insistence when visiting a Lodge in having those initiated since his last visit brought up and introduced to him, so that they would know him and he would know them upon future occasions.

His work for Freemasonry has not only been for the benefit of the Craft Province. Three years after his initiation he was exalted as a Royal Arch Mason in St. Martin's Chapter, No. 3431, later joining St. George's Chapter, No. 1560, and becoming its First Principal in 1948 and its Director of Ceremonies in 1950. In Provincial Grand Chapter he was first appointed as Registrar and four years later became the Provincial Third Grand Principal. In 1953 the Most Excellent First Grand Principal invested him as a Past Grand Sword Bearer and ten years later appointed him Grand Superintendent in and over the Province, an office he held until 1977. During his fourteen years as Grand Superintendent he consecrated six new Chapters, and persuaded the Provincial Scribe E. and Director of Ceremonies to collaborate and produce the combined booklet on their duties.

He realised that the learning of the long lectures was a strain on Companions and divided them into sections (before it was thought of elsewhere) so that they meant much less hard work, and enabled more Companions to take part in the ceremony.

Both the Craft and the Royal Arch Province have honoured him by allowing a Lodge and a Chapter to be named after him.

In the Mark Degree he was advanced in Simon de Montfort Lodge, No. 194, and became its Master in 1947. He was a Founder and First Master of St. George's Lodge, No. 1133, and later its Director of Ceremonies, in which office he once more set a high standard and his example was copied by other Mark Lodges. He was elevated in the William Kelly Lodge of Royal Ark Mariners, No. 19, later joining the Oliver Lodge, No. 751, and becoming its Commander in 1954. In Provincial Grand Mark Lodge he was appointed Sword Bearer in 1935, Assistant Director of Ceremonies from 1946 to 1948 when he became Director of Ceremonies, finally being appointed a Past Grand Senior Warden of the Province in 1957. In Mark Grand Lodge he was first

appointed as Grand Sword Bearer in 1950, then promoted to Grand Master Overseer and later Grand Senior Warden. He is a holder of Royal Ark Mariner Grand Rank.

He has also shown a great and abiding interest in the Christian Orders of Freemasonry.

In the Masonic and Military Order of the Red Cross of Constantine he was installed as a Knight in the Byzantine Conclave, No. 44 in 1949, becoming its Sovereign in 1956. In Grand Imperial Conclave he was appointed Grand Sword Bearer in 1960 and five years later Grand Senior General, followed a year later by his appointment as Grand Viceroy, when he was invested as a Knight Grand Cross of the Order of Constantine. In 1968 he was elected Grand Sovereign of the Order, which position he holds to this day.

In the Ancient and Accepted Rite under the Supreme Council, 33°, he was perfected in St. Margaret's Chapter, No. 92 in 1934, and became its Most Wise Sovereign in 1950. Having had the 30°, 31° and 32° conferred on him, he became Inspector General of the District of Leicestershire, Northamptonshire, Huntingdonshire and Rutland in 1959. Through his initiative the District expanded by the formation of new Chapters so that Leicestershire and Rutland became a District of its own. In 1967 he was appointed a member of the Supreme Council and is now its Lieutenant Grand Commander.

In the United Religious and Military Orders of the Temple he was installed in Rothley Temple Preceptory, No. 152 in 1935, becoming its Eminent Preceptor in 1953. In Provincial Priory he was first appointed Almoner and then was Provincial Sub-Prior from 1955 to 1962. He was appointed a Knight Commander of the Temple in 1960.

Such a Masonic history shows his outstanding abilities, but there is one side of his personality that cannot be overlooked and that is his friendliness and kindness to every Brother on every occasion when they meet and the deep knowledge he has of practically every Freemason in the Province of Leicestershire and Rutland.

We thank this great Gentleman and Brother for the services he has rendered to the Province, and it is the wish of all Brethren that he has a happy, long and enjoyable retirement, and that his memories of us are as pleasing as those we have of him.

## FAILURES TO UNITE

'More knowledge is acquired from Failure than Success.'

by

P. J. DAWSON, *P.J.G.D.*, AND W. R. C. DAWSON, *P.M.*

This paper deals with the recorded fact of the first two attempts at union between the Antient and Modern Grand Lodges. The third ended successfully and has been well annotated. It is not a pleasant tale but in the interests of justice and truth it should be told. It demonstrates the weakness of human nature and may perhaps be of help in defining what is praiseworthy in others and what in them appears defective.

Rivalry between the two Grand Lodges had been inflamed first by the Antients who, in their Book of Constitutions, called *Ahiman Rezon*, had published sarcastic criticisms of the Moderns and then by the Moderns who had attempted to "Incorporate" their Grand Lodge in London which might have rendered any rival Grand Lodge there illegal.(1). This animosity, culminated by 1778 in the passing of rules by both Grand Lodges, to prevent intercourse between their members.

From the outset, the Antients had maintained an open attitude towards other Masonic groups and by 1773 had cemented a regular connection with the Irish and Scottish Grand Lodges. By contrast the Moderns had taken the stand that only those Grand Lodges descended from themselves or approved by them were regular and later extended this by, rather foolishly, refusing to correspond with Masonic organisations which were in fraternal communication with the Antients. This refusal to recognise other Masonic organisations included the new Masonic degrees and Orders then being evolved, in particular the Royal Arch. Whereas the Antients recognised this from the start as an extension to their Craft, its popularity led the Moderns to create a Grand Chapter, separate and unrecognised by their Grand Lodge. No restrictions were made between the "Companions" of the two Observances.

Thus it was that the policies of the Premier Grand Lodge, the senior and largest, had tended to isolate it from others and resulted in some odd happenings. For example, a Scots Mason on becoming resident in England would be recommended to join an Antients Lodge and under the restrictive rules of the Premier Grand Lodge, special arrangements had to be made to allow visiting by members of Antient Lodges who held Irish or Scottish Certificates.

The Antients claimed that the Moderns were slack in working the ritual and had made some important alterations in it, whilst the Moderns, influenced by William Preston's historical writings, mistakenly believed that the Antients had seceded from them. Although this antagonism had spread to America the War of Independence united all obediences to form Grand Lodges in each State and in Canada there was a growing demand for Union.

Needless to say, it was not all animosity. Lawrence Dermott, the efficient Grand Secretary of the Antients as early as 1764 in his second edition of *Ahiman Rezon* wrote '... and hope that I shall live to see a general conformity and universal Unity between the worthy Masons of all denominations.' There must have been many good Masons and true and whole Lodges too who, while supporting their own Grand Lodge, were not prepared to ignore those of other obediences just because their Grand Lodges would not recognise each other. Moreover, under the Grand Mastership of the Duke of Manchester (1777-82) followed by that of H.R.H. the Duke of Cumberland (1782-90) assisted by his Acting Grand Master the Earl of Effingham, who had previously been approached to become Grand Master of the Antients, tension had been much reduced.

From about 1787, we find that at least eight senior Grand Officers of the Antients were 'remade' and joined Modern Lodges whilst remaining members of their own Grand Lodge. On the other side, one Grand Officer is known to have joined an Antient Lodge, namely the Chevalier Bartholomew Ruspini. He was the institutor of the R.M.I.G. and founder of the Lodge of the Nine Muses, now No. 235,(2)(3), and the Prince of Wales's Lodge, now No. 259. The Moderns Lodge which most of the Antient Grand Officers joined was the Globe, now No. 23. One became R.W.M. five times and three became Grand Stewards of the Premier Grand Lodge.

Abroad, there were examples of Antient, Irish and Scottish Lodges working together under one Provincial Grand Master(4) and in one case the Provincial Grand Master held his authority from the Premier Grand Lodge, although none of his Lodges held Warrants from that Grand Lodge.(5)

In 1790, the second Earl of Moira succeeded the Earl of Effingham as Acting Grand Master and on the death of the Duke of Cumberland, that same year, H.R.H. the Prince of Wales became the Grand Master and re-appointed him. Earl Moira's speeches dealing with the 'Universality' of the Craft, its support throughout the world of law and order, and the established form of religion and government gave hope that the time would soon come when the bickering and rivalries between the two English Grand Lodges would cease and a closer association if not Union would be possible.

### **The First Attempt at Union**

The first formal request for union was taken in Canada in January 1794, H.R.H. Prince Edward, later the Duke of Kent, and father of Queen Victoria, having been the Provincial Grand Master of Gibraltar (Moderns) went to Canada with his regiment in 1791. There, he accepted the position of Provincial Grand Master of Lower Canada (Antients) and the following year he organised a committee for Canada of all obediences, including both Antients and Moderns.(6) On his departure with his regiment to the West Indies in 1794, he received a deputation of the leading members of all obediences praying for

Masonic Union in all his Majesties Domains, to which he replied "You may trust that my utmost endeavours shall be exerted that the much wished for Union of the Whole Fraternity of Masons may be effected." This was published in full, with much flourish and capital letters, in the Freemasons' Magazine of July 1794. There may well have arisen an unwritten feeling that, when a suitable opportunity occurred, the Duke of Kent would be willing to become Grand Master of the Antients and lead them on equal and honorable terms to Union with the Premier Lodge under his brother the Prince of Wales. In fact, in 1806, he was approached to this end but without authority and he finally did lead them to Union in 1812.

The first recorded formal proposal for Union came from the Grand Lodge of the Antients in 1797, when the Duke of Athol, their Grand Master, having previously intimated his wish to resign, was himself presiding. It was then proposed and carried that—

"a Committee should be appointed to meet one that might be appointed by the Grand Lodge of Modern Masons with a view to effecting an Union".(7)

there was no reply from the Premier Grand Lodge or from Earl Moira to this approach, yet it is difficult to believe that this action had been taken without some preliminary discussions.

Before examining the next attempt at Union, it is as well to consider some of the practical problems which then had to be faced, in addition to the well known differences between them. First there was the debt incurred by the Premier Grand Lodge primarily to build themselves a Hall in 1774 and then increased in 1788 to rebuild the Freemasons' Tavern. By 1798, this amounted to £7,000 with interest running at £250 per annum.(8) The methods adopted to try to pay off this debt were not well received by Lodges and disciplinary measures were taken to enforce them. It is interesting to note that during the same period and relying upon the same sources for cash the Royal Cumberland School, now the R.M.I.G., never faltered despite the Revolutionary wars and the subsequent struggle with Napoleon. By contrast, the Antient Grand Lodge had always paid its way and maintained a small credit balance.

Then there was the rivalry for recruits. The number of Lodges working under the Premier Grand Lodge were three times as many as their rivals. Despite this, between 1770 and 1800 the Moderns had lost 60 Lodges in London whilst the Antients gained 30(9), and this relationship of losses and gains continued right up to the Union of 1813.

As if these problems were not enough, there was the added complexity of a difference in class level. Generally speaking, especially in London, the Antients drew their members from not so wealthy a level and as a result tended to have an inferiority complex. They resented being treated as re-joining a fold to which they had never belonged and insisted upon equal and honorable recognition. Meanwhile the Moderns took their stand that they were the original, the oldest and the correct Society led by the highest in the Land.

The second attempt at Union was a side-line to a revenge story which must be told if its failure is to be understood. It was handled so badly that a further approach could not be considered for several years. This mishandling has been the cause of much accusation and counter-accusation in the past, sucking into the whirl-pool of events many good Masons. In both obediences there were many who desired union. However, amongst the Moderns there were some who saw in the circumstances which arose another chance to destroy their rival, as had been attempted thirty years before by 'Incorporation'(1), whilst on the side of the Antients there were also those opposed to Union, especially under the degrading circumstances in which it now arose. At this distance in time and as there are ample contemporary documents available, it should be possible to come to a just and unbiassed conclusion.

### **Principal Characters**

The leading 'Dramatis Personæ' in this tragedy were—

I. The Earl of Moira, Acting Grand Master of the Premier Grand Lodge. He was the most influential nobleman at the Court of St. James, being the friend of the Princes, dabbling in both politics and military matters. He had high ideals but his excessive vanity and luxurious way of living made him susceptible to flattery and deception.(10)

II. Thomas Harper, who was appointed Deputy Grand Master of the Antient Grand Lodge in 1801. Although of humble extraction, he was a most regular, honorable and generous Freemason and, whilst not a man of dominating personality, he possessed considerable talents and was the most famous Masonic Jeweller of the period, if not of all time.(11)

III. Francis Columbine Daniel. He gave himself the title of Doctor M.D., practising as both doctor and surgeon, his only qualification being that he had been an apprentice in pharmacy. An eccentric, ambitious and versatile individual, he would stoop to any subterfuge to advance his purposes, which sometimes were most laudable. He was certainly a focus of interest in English Freemasonry of the period. Towards the end of his life, he got himself knighted by fraud.(12) A great deal has been written by him and of him, the references to which are recorded on page 48 of the "History of the Royal Naval Lodge, No. 59" by E. A. Bytham, dated 1938.

### **The Build Up**

Had it been left between the first two characters and their proper advisers, it is not unlikely that a Union could have been arranged but this was not to be mainly owing to the influence of Daniel who was trying to get his own way whilst avoiding the accusations of some of the members of his Lodge.

To start with, Daniel's actual initiation is confusing, in that it is not clear whether he was first made a Moderns Mason in Lodge, No. 344,

in 1788 or in the Antients Lodge, No. 3, on 4th March of the same year. He was not averse to using somewhat un-masonic methods and as will be seen these included the political skills of 'Ballot Rigging' and 'Pamphleteering'. He joined the United Mariners' Lodge of the Antients, now No. 30. Here he became an enthusiastic supporter of William Burwood, the Treasurer, who founded the Antients' "Charity for clothing and educating the sons of indigent Freemasons", on 3rd July, 1798. Daniel is presumed to have passed through the chair of this Lodge because he represented it as a P.M. at the Antient Grand Lodge on the following 7th December. Previously, however, on July 29th 1791, he had joined a Moderns Lodge in decline, the Royal Naval Lodge, now No. 59, proposed eleven of his friends to join and, with their assistance, got himself elected R.W.M. all in the same evening. On 5th September, 1792, William Burwood joined, he being the proposer, and on 19th December that year he instituted a medal for those members "who found six or more Gents. for Initiation" therein. In fact in most of his portraits he wears one of them himself. He then set about making Masons of Sea Captains at the rate of Knots and began to call his Lodge the 'Independent' Royal Naval Lodge. This Lodge and the United Mariners' Lodge of the Antients both met at the same tavern at Wapping and Daniel seems to have been trying to run the two together.

The above is the background. From now onwards it is important to deal with the story in the correct sequence. There are five contemporary sources which answer each other, namely—the Minutes of the Grand Lodge of the Antients and its Stewards' Lodge,—the Minutes of the Premier Grand Lodge and its Committee of Charity,—and finally Francis Daniel's Pamphlets. Both the Stewards' Lodge of the Antients and the Committee of Charity of Moderns functioned more or less as our Board of General Purposes does today. Dates are given in *italics* for easy reference.

#### *December, 1799.*

At the annual election meeting of the Grand Lodge of the Antients, a number of Masons not qualified to vote had done so. In consequence Daniel had been elected Grand Sword Bearer in place of Charles Hocksetter. The fraud was discovered and a fresh election took place on 27th December, when scrutineers were employed. The only change was that Hocksetter was re-elected Grand Sword Bearer.

#### *1800.*

The Stewards' Lodge dealt with three cases of interruption and speaking disrespectfully of Grand Officers, especially of William Burwood. At least one culprit was a member of the Oaks Lodge, No. 255, one of Daniel's Lodges. Because there is no direct connection with Daniel this cannot be considered as actual evidence. However Daniel could well have been upset by a lack of recognition for his help in founding the Charity for Boys or he may have thought that it was Burwood who had demanded fresh elections. These would have been

good reasons for Daniel to harrass Burwood in the Grand Lodge. Considering what happened next, it is not unreasonable to believe that Daniel may have been behind it.

*21st January, 1801.*

The Stewards' Lodge considered a complaint by Lodge No. 290, which also met at Wapping, against Brother Francis Daniel of the Oaks Lodge, No. 255 and late of the United Mariners Lodge, No. 23, "for pretending to make diverse persons brothers of the Antient Fraternity without a warrant from the Grand Master and issuing certificates to Master Masons in imitation of those authorised by this Grand Lodge". These certificates had been signed by Daniel for the Independent Royal Naval Lodge (Mods.), had the Arms of the Antients upon it and sealed with a seal purporting to be that of the Antients. Daniel and other witness were ordered to attend the next meeting of the Lodge.

*February, 1801.*

At this Stewards' Lodge meeting, a letter was read from Daniel and further evidence was taken. This resulted in a recommendation that Daniel should be 'excluded'.

*4th March, 1801.*

At this Grand Lodge meeting of the Antients, the Duke of Athol's nomination of Thomas Harper to be the Deputy Grand Master was read and he was immediately installed. Then, the 'exclusion' of Francis Daniel of Lodge No. 255 (the Oaks) and late of No. 23 (the United Mariners) was confirmed and all Antient Lodges were ordered to be informed. It is probable that either the Grand Secretary or the Grand Treasurer of the Premier Grand Lodge would also have been unofficially notified because the offence was a transgression against the Laws of the Moderns as well.

### **The Charge against Thomas Harper**

*10th April, 1801.*

Having been thrown out of the Antients, Daniel turned his attention to the Moderns. On his first appearance at the Committee of Charity, which he attended by virtue of his being R.W.M. of the Royal Naval Lodge, he made his now famous complaint against Richard Barry, Francis Green, Thomas Harper, Robert Gill and William Burwood for "encouraging irregular meetings and infringing on the privileges of the Ancient Grand Lodge of All England assembled under the authority of H.R.H. the Prince of Wales." They were all ordered to attend the next Committee meeting in November.

*15th April, 1801.*

Five days later, Daniels issued his first printed circular on the subject which consisted of violent accusations and explained his views upon the subject. If he is to be believed, he said that he had issued

over 1,000 copies to every Lodge and Freemason whom he considered of importance. There is no suggestion of Union, only defence of the Premier Grand Lodge against attacks by the Antients. In defence of his action, it should be remembered that lampoons and broadsheets were the order of the day.(13)

*20th November, 1801.*

The Charity Committee assembled again with W.Bro. Nathaniel Newham, P.J.G.W. in the Chair. Besides the Grand Secretary and Treasurer, there were present two members of the Grand Stewards' Lodge, 4 Provincial Grand Masters and the representatives of 55 Lodges. Daniel was first heard in support of his charge and then the resolution of the Grand Lodge dated 7th April, 1777 (24 years before)—

“against all Lodges or Masons countenancing in any manner the meetings of irregular Masons, particularly those under the pretended authority from the Duke of Athol as Grand Master”

was read. Francis Green was now heard in his defence. It was found that he had never been made a Modern Mason and was discharged. In fact he was a member of the United Mariners Lodge of the Antients. Then came Richard Barry, a member of the Royal Naval Lodge who had joined the United Mariners. He pleaded that he did not know that the United Mariners Lodge was irregular and, promising to withdraw, grace was granted and the charge against him dismissed. However, later in the proceedings, Daniel brought another charge against him and three other members of his Lodge. Thomas Harper was now heard at considerable length.(14)

“he admitted that he had been made a Mason in a regular Lodge under the Constitution of the Grand Lodge of England.(15) that he had a long time back joined those holding under the authority of the Duke of Athol. That he had constantly attended their meetings and at present held the situation of Deputy Grand Master under the Duke of Athol. The Committee being disposed to act with all possible leniency consistent with the honour of the Grand Lodge, Mr. Harper was asked by the Grand Master in the chair, if he was now willing to renounce his connection with the said irregular Lodge and adhere to the Laws of this Grand Lodge; if not that the Laws of the Society must be enforced against him. Mr. Harper said that on a question of such importance to him, he hoped that the Committee would indulge him some time to give an answer particularly as he wished to consult with some others and which might possibly lead to a termination of the differences that had unfortunately so long subsisted amongst Masons.”

Here is the first sign of light. It will be noted that Thomas Harper looked forward to “a termination of the differences” but there was no direct proposal for Union. Upon this request, the Committee decided to defer proceedings against Thomas Harper and also against Gill and Burwood, they standing in a similar situation, until their February meeting.

The timing of this accusation by Daniel was, in a sense perfect because he had accused the three most senior Grand Officers that year of the Antient Grand Lodge, which had excluded him. Thomas Harper having just been appointed Deputy Grand Master, in the absence of the Duke of Athol, ruled the Grand Lodge. Robert Gill was his Senior Grand Warden and William Burwood his Junior Grand Warden and all had been members of Modern Lodges for some time. Burwood, the founder of the Antients' Charity for Boys, had been a friend of Daniel and had worked with him in both his Antient and Modern Lodges. Gill was a member of the Globe Lodge of the Moderns (now No. 23) and had become a Grand Steward in 1799. Thomas Harper had an even longer and more honourable career under the Premier Grand Lodge. He had joined the Globe Lodge as far back as 1787, had served as their R.W.M. not less than five times, and became a Grand Steward for that Lodge in 1796 but only after consulting Bro. Heseltine, the Grand Secretary in 1793 as to the desirability of a Grand Officer of the Rival Grand Lodge accepting a Red Apron. In addition, he was the original Secretary of the Harodim Lodge, No. 467, and on its amalgamation with the Lodge of Antiquity in 1794, he became treasurer of that Lodge. In 1800 he joined the Lodge of the Nine Muses, now No. 235, and became their Secretary. However that is not all. As master of the Globe Lodge, he had frequently attended the meetings of the very Committee of Charity before which he was now arraigned. In 1793, he had been appointed by it to an investigating Committee which considered complaints about some candlesticks and when its report was submitted two years later he was thanked for his troubles. In 1796, he had complained to them about a Lodge which was making Masons on Sundays and in 1798, his connections with the rival Grand Lodge had been used to return a Scottish Certificate to its owner, J. Pinto. In 1799 he seconded a proposition by Bro. Forstein for a donation of £25 to the Royal Cumberland School, he himself being a member of both its House and Finance Committees. Bro. Forstein was present on subsequent occasions when Harper was the defendant.

It now seems incredible that this Committee should have had to deal with a transgression that previously had been so totally disregarded that three of the accused had been accepted as loyal members of both Societies, whilst one had already served on this very Committee. Even more incredible is the fact that the Brother responsible for this had no great standing on the Committee and had been disowned by those accused. Why he should have received support for what must then have been apparent as a mission of unpleasant personal vengeance requires satisfactory explanation. There was one possible reason. In 1799, the Unlawful Societies Act had just been passed and the clause which excluded Freemasons from its operation was interpreted to mean that no new Warrant could be issued. This favoured the Antients because, whereas the Moderns destroyed Warrants of Lodges erased, the Antients issued old warrants to new Lodges. Hence there was a pressure either to unite or to destroy their rival. However possible this

reason may be, it is not enough to weigh the scales of justice and further events must be allowed to unfold.

*1st January, 1802.*

Daniel issued another pamphlet headed "Incontrovertible facts—being a retrocation of Mr. Harper's assertions." He gives his own account of what occurred at the meeting of the Charity Committee on 20th November, 1801 and his own reasons why those irregular Masons should be expelled. In this he claims to have the support of 30 Past Grand Officers and nearly 100 Masters of Lodges. He states that his first pamphlet has assisted in preventing desertions from Modern to Antient Lodges in the East End of London and claims that his Royal Naval Lodge has made Freemasons of upwards of 160 gentlemen in a matter of two years. In it there is no hint or suggestion of settling differences or encouraging Union between the Grand Lodges and he mentions further names in derogatory terms. However, there is one vital piece of information which gives light to the situation.—

"Mr. Harper, as I have before stated, declared I have quoted a nobleman's sanction 'without consulting him'. It is with pleasure that I say that I consulted Earl Moira respecting their Society, in the presence of Brother John Astley Esq: of Westminster Bridge and another gentleman, both members of the Royal Naval Lodge."(13)

Now at last appears the evidence that could provide a satisfactory explanation if the following argument is accepted. The influence wielded by nobility at this time was considerable, both directly and indirectly. The fact that Daniel appeared to have the approval and backing of not just any peer but the most powerful nobleman in the country and their own Acting Grand Master must have been devastating. In these circumstances the Committee would have had to accept Daniel as judge as well as accuser. His ability to deceive and influence people is well chronicled. That Earl Moira should have succumbed requires no great imagination, for Sir Walter Scott wrote of him after his death—"He was a man of very considerable talents, but had an overmastering degree of vanity of the grossest kind. It follows of course that he was gullible. In fact the propensity was like a ring in his nose, into which any rogue might put a string."(16)

## **The Second Proposal for Union**

*5th February, 1802.*

The Committee of Charity reassembled to continue the case against Brother Thomas Harper. This meeting was influenced by James Heseltine, a most senior and respected Grand Officer, having been Grand Secretary as far back as 1769-1783, Senior Grand Warden in 1785 and since then the Grand Treasurer. First, he pointed out that the reason which induced the last Committee Meeting to suspend proceedings was that Brother Harper—" . . . as a principal officer of the Society acting under the authority of the Duke of Athol, would

use his best endeavours to promote an Union of the two Societies, which had long been the wish of many respectable members of each body. The Grand Treasurer stated that he had lately met and conversed with Brother Harper and James Agar Esq., late a principal officer of the Society under the sanction of the Duke of Athol(17), and from the friendly sentiments and anxious desire expressed by them an Union of the two Societies might take place on honorable and constitutional grounds."

He suggested that, each Society should appoint a Committee to meet and arrange a plan for Union for submission to their respective Grand Lodges. He also suggested that—

"in order to remove every impediment and to prevent any unpleasant discussion which might arise out of the minutes of the last Committee of Charity as well as to enable the parties to meet with cordiality and perfect satisfaction it would be proper to dismiss the suspended motion respecting Brother Harper, he being one of the Officers who most probably must attend the proposed amicable Committee. It was therefore proposed by Bro. Heseltine and seconded by Bro. Daniel that the charge against all three Brethren be dismissed and this was carried unanimously."

*10th February, 1802.*

At the Quarterly Communication of the Premier Grand Lodge, five days later with Earl Moira in the chair, the minutes of the Committee of Charity were approved and it was—

"RESOLVED unanimously that H.R.H. the Prince of Wales, Grand Master, be humbly requested to appoint a Committee on the part of this Society to meet a Committee of the other Masons for the purpose of considering and arranging a plan for the consolidation of the two Societies on liberal and constitutional grounds."

*7th April, 1802.*

At the next Quarterly Communication the above minutes were confirmed.

At this time Earl Moira is supposed to have said that "he should consider the day on which a coalition was formed as one of the most fortunate of his life."(18)

This is the peak recorded of the second attempt at Union.

*2nd June, 1802.*

The Grand Lodge of the Antients met and the Duke of Athol was himself in the Chair. There seems to have been no hint of Union in the air either here or at the various meetings of their Stewards Lodge.

Except for the Grand Feast in May, neither the Premier Grand Lodge nor its Committees met until November and neither was there any pamphlet from Daniel. However, during this time he had joined

the Lodge of Emulation (now No. 21) accepted their Red Apron and had been elected Treasurer of the Board of Grand Stewards for that year, an essential first step to becoming a Grand Officer of the Premier Grand Lodge.

### **Failure**

*19th November, 1802.*

The Committee of Charity met again with Earl Moira in the Chair.—

“The Earl Moira then stated that the suggested idea of a Union of the two Societies fully met with the approbation of the Grand Master H.R.H. the Prince of Wales. His Lordship and the Grand Treasurer acquainted the Committee that hitherto no proposition towards a meeting or any advance towards effecting a Union had been made by the other Society as had been expected from the proceedings that had taken place in the Grand Lodge and the declaration of Brother Thomas Harper on the subject. Whereon, after mature deliberation it was ordered that the Grand Secretary do write to Mr. Thomas Harper.”

The particulars of what should be included in this letter are recorded in this minute which agree with the contents of the letter itself. This was as follows.—

To.—Thomas Harper Esq.

Freemasons' Hall.  
20th November, 1802.

Sir,

The Committee of Charity which met at Freemasons' Hall yesterday evening having reviewed the minutes respecting the charges exhibited against you by Brother Daniel, and the subsequent proceedings thereon, has directed me to acquaint you that the Committee consider you as standing under a peculiar engagement to the Grand Lodge, as the judgement impending against you was solely done away upon a condition suggested by yourself and the Grand Lodge after having met that suggestion with the most liberal disposition cannot but feel itself disappointed that you have not offered any communication respecting that Union which it was hoped precluded the necessity of any proceedings on the charge exhibited against you and that your non-attendance at the Committee of Charity appears an indecorous neglect. In consequence of which an explanation is required of you before Wednesday next such as may determine the procedure which the Grand Lodge shall at that meeting adopt or that you do then attend in person the Grand Lodge to answer to a revival of the charge.

I have the honour to be, Sir, your most obedient servant,

William White, Grand Secretary.

*24th November, 1802.*

Four days after the date of this letter the Quarterly Communication of the Premier Grand Lodge was held. Earl Moira again presided and the above letter with its reply as follows was read.—

To.—William White Esq.

Fleet Street,

23rd November, 1802.

Sir,

I am favoured with yours of the 20th Instant and confess myself much surprised at its contents, after the very frivolous charge brought against me had been entirely dismissed.

That I was an Antient Mason has long been known to many, to Mr. Heseltine particularly as also yourself having frequently referred persons to me in that capacity. I stated these facts to Mr. Heseltine at the Committee of Charity previous to my taking upon myself the Office of Grand Steward and it was then publicly declared by him to be no impediment.

Altho' I did agree at the suggestion of the Committee of Charity to use my best endeavours in conjunction, to bring about an Union of the two Grand Lodges it was without proposing any definite period whatever. But unfortunately some untoward circumstances have since occurred so as totally to preclude the possibility of my giving a communication on the subject to the last Committee of Charity.

I feel the rectitude of my conduct during the period of thirty years devoted to Masonry and am not conscious of having in any instance infringed upon its Laws, or ever injured one of its members. Under this conviction, should the Grand Lodge be disposed, notwithstanding the profession of its liberal disposition, to revive the charge against me, I shall bow with the utmost deference to its decision.

I am, Sir, your very obed't servant,

Thomas Harper.

A motion was then made that the whole business be adjourned, a sensible idea to give everyone time to think, "but it passed in the negative." It was then—"RESOLVED that the conduct of Mr. Harper is an infraction of the Laws of the Society.

RESOLVED also that the consideration of what sort of censure should pass against Mr. Harper be deferred to the next Grand Lodge."

This decision to revive the charge and come to a verdict of guilty meant that a further attempt at Union would be out of the question for some time.

*26th November, 1802.*

Two days later, two further circulars were issued by Daniel. In the first, after giving his version of the last Quarterly Communication he

regrets that an Union had not be affected but hopes that it soon will be "under the Second Character of the Realm" and, having quoted the Law against intercourse between the two obediences dated 7th April, 1777, he mentions that one Antient Lodge has already applied for a Modern Warrant. He finishes by giving a list of notorious Antient Lodges in London, remarking that Lodge No. 277 is most notorious. From this it seems that Daniel's idea of Union was for the Premier Grand Lodge to seduce as many Antient Lodges as possible.

The second circular is a kind of Summons to the Royal Naval Lodge with tems of information added. He says that he has "succeeded in checking the progress of the Antients" and added that Sir William Rawlins the S.G.W. was about to visit them.

Richard Barry, who had been accused with Thomas Harper by Daniel with some other members of the Royal Naval Lodge at this time arrange a meeting to try and oust Daniel from the control of that Lodge on the ground that the Initiation Fees were not being paid to Grand Lodge.

*1st December, 1802.*

The next in sequence of any significance is the Quarterly Communication of the Grand Lodge of the Antients. In it, there is no reference to the verdict on Thomas Harper by the Moderns but there is a circular letter of this date signed by the Grand Secretary Leslie. The records of this meeting do not mention it and it is assumed that they are incomplete owing to the absence of Leslie. However, the Minutes and this letter were confirmed at a subsequent meeting and the letter was published in full in the *Ahiman Rezon* of 1807. This letter is of importance as it shows the attitude of the Antient Grand Lodge at this time. The following are extracts dealing with this subject.—

"... in the love of change (a thing to which all institutions, however sacred, are subject) Masonry has not totally escaped the rages of innovation. When men once suffer themselves to depart from the purity of original principles, they are liable to run into the wildest extravagances..."

"We have too much respect for every Society that acts under the Masonic name, however imperfect its imitation, to enter into a war of reproaches: and therefore we will not retort on an institution, established in London for some years under high auspices, the unfounded aspersions into which a part of their body have suffered themselves to be surprised. Their own sense of propriety will soon make them ashamed of having listened to the falsehoods of an unworthy individual who, having attempted to prostitute Masonry into a gainful trade, was expelled from the Antient Grand Lodge of England for mal-practices."

This at least leaves the door open.

*21st December, 1802.*

In another letter, Daniel accuses Barry and others of persuading members of the Royal Naval Lodge to join the Antients. He states—“I have checked this improper career.” This led to further complaints by Daniel to the Committee of Charity and counter complaints by members of his Lodge. A Law Suit by Barry followed for defamation of character and Daniel was ordered by the Court to pay £400 damages. On the death of Barry two years later, Daniel presented this bill for payment by his Lodge. He was eventually found out and on 17th November, 1809, the Committee of Charity ordered him to hand over the “Jewels, Books and Minutes and accounts belonging to the Royal Naval Lodge and give such information as may be required of him touching the furniture and other property of the Lodge under pain of being expelled the Society.”

The wheel of fate dictated that at that very meeting the rescinding of the expulsion of Thomas Harper was recommended.

*9th February, 1803.*

At this quarterly Communication of the Premier Grand Lodge Thomas Harper was sentenced. Earl Moira was in the Chair. Sir William Rawlins, S.G.W. acted as Deputy Grand Master, G. Harrison as S.G.W. and B. Lancaster as J.G.W. W. White the Grand Secretary and Chevalier B. Ruspini the Grand Sword Bearer were in their places. Sir John Dillon from Bordeaux and the representatives of 60 Lodges were present. J. Heseltine was not present. He died the following year.

“The Grand Lodge resumed the consideration of what sort of censure should be passed against Mr. Harper and after mature deliberation on a motion made by Sir William Rawlins and duly seconded, it was **RESOLVED UNANIMOUSLY** that Mr. Thomas Harper be expelled this society for countenancing and supporting a set of persons calling themselves Antient Masons and holding Lodges in this kingdom without authorisation from H.R.H. the Prince of Wales, the Grand Master duly elected by the Grand Lodge and it was ordered that this resolution be inserted in the printed account of the Grand Lodge to prevent Thomas Harper gaining admittance into any Regular Lodge. **RESOLVED ALSO** that wherever it should appear any Mason under the Constitution of this Grand Lodge shall in future attend or countenance any of the Lodges or meetings of persons calling themselves Antient Masons under the sanction of any person claiming to be Grand Master of England and not being elected by this Grand Lodge, the Laws of the Society shall be strictly enforced against them and their names will be sent to the several Lodges under the Constitution of England.”

No sentence was passed against either Gill or Burwood, both of whom continued their careers as Antient Masons.

*2nd March, 1803.*

The Grand Lodge of the Antients met and after confirming their previous minutes it states.—

“In consequence of very unjust and frequent attempts to disunite and bring into contempt the character and pretensions of this Right Worshipful Grand Lodge, the following being prepared and approved of by the present and past Grand Officers was ordered by the Grand Lodge to be forthwith printed, signed by the Secretary and circulated throughout the whole extent of Masonic correspondence with the R.W. Grand Lodge.”

This letter refers back to the various differences between the two Societies and on the subject under discussion it says.—

“. . . The Antient Grand Lodge of England has thought it due to its character to make this short and decisive declaration, on the unauthorised attempts that have recently been made to bring about an Union with a body of persons that have not entered into the obligations by which we are bound, and have descended into calumnies and acts of the most unjustifiable kind. . . . It was represented to this Grand Lodge, that notwithstanding the very temperate notice which was taken in the last Quarterly Communication of certain unprovoked expressions used towards the Fraternity of Antient Masons by a Society generally known by the appellation of Modern Masons of England, that body has been further prevailed on to make declarations and to proceed to acts at once illiberal and unfounded with respect to the character, pretensions and antiquity of this institution.”

Both Grand Lodges now proceeded to tighten up their regulations, the Moderns to prevent intercourse and the Antients to ensure that only those authorised attended their Grand Lodge meetings.

*5th March, 1803.*

Meanwhile Daniel, even after victory, could not remain honorably silent. Under the pseudo-name of ‘Benevolus’ he had to crow over the banished Harper, whom he calls “A poor, weak fellow and a pedlar of Jewelry.”

Again, it is not at all clear why this sorry course of action should have been precipitated. There is no positively recorded contemporary event that provides a satisfactory answer. As Henry Sadler, a Past Master of the Quatuor Coronati Lodge put it—“Thomas Harper was expelled for failing to make a Union.” This certainly is the pretext but, considering the men of goodwill in the Premier Grand Lodge, it is unsatisfactory. The early military record of Earl Moira suggests that he had a cruel streak in his character<sup>(10)</sup> and he might have been persuaded that it was still incumbent upon the Antients to act first, if only to prove that they sought Union under him and H.R.H. the Prince of Wales and that further delay was a personal insult. This is supported

by his saying, about the year 1809 that it was the turn of the Antients to make the first approach although there is no evidence that either he or the Premier Grand Lodge ever initiated one.

### **The Aftermath**

On the side of the Antients, Thomas Harper remained Deputy Grand Master right up to the Union, despite "the unauthorised attempt made to bring about an Union."

All was not so calm amongst the Moderns. In three of the leading London Lodges, Thomas Harper had been a most respected member. The Globe Lodge in particular had had several Grand Officers of the Antients as members but Sir William Rawlins, S.G.W. a most influential member of the City of London was also a member and it seems that it was left to him to keep the peace. However, only a fortnight after Harper's expulsion, we find both Earl Moira and Sir William joining the Lodge of Antiquity. One possible centre of trouble in which the Premier Grand Lodge, of its own volition, had no influence was the Moderns Royal Arch Chapter of St. James, No. 60 (now No. 2.). Thomas Harper had joined this Chapter in 1797, was still an influential member of it and remained so until his retirement in 1827. We find Sir William being exalted in this Chapter on 10th March, 1803, only a month after the expulsion, and Earl Moira following suit on 9th June, his ceremony being completed in the Grand Chapter where he was immediately elected the 1st Grand Principal. In the Lodge of the Nine Muses, Chevalier Ruspini, the R.W.M., deprived of his secretary, failed to call his Lodge together. The disappearance of a Moderns Lodge in consequence would have been most regrettable and after two years Sir William Rawlins with a team from the Lodge of Antiquity revived it.

Earl Moira himself had just been promoted General and posted to command the Forces in Scotland. Whilst there, he attempted to form a Union between the Scottish and Premier Grand Lodges under H.R.H. the Prince of Wales, but that is another story.

As to Daniel, he certainly found his revenge but he lost his influence with Earl Moira. In 1804, whilst the Earl was in Scotland, he published an open address to the Duke of Athol pleading for Union "between the 'Modern Antients' and the 'Ancient Moderns' under the Prince of Wales," but it was virtually ignored. He proceeded upon his remarkable Masonic Career, although it cannot be called a strictly honorable one.

Happily, Thomas Harper's expulsion was rescinded in 1810, and he immediately rejoined the Lodge of the Nine Muses being welcomed by Sir William Rawlins who was R.W.M. Both regularly attended this Lodge until Harper retired in 1827. In the past and using Daniel's pamphlets as evidence he had been made the scapegoat for this tragic episode. Without these patently biased and even vindictive papers, the preceding record shows that he conducted himself with dignity and

honour. Indeed, when he was able to collaborate in harmony with Earl Moira it led to the great Union of 1813. Considering the stigma of having been publicly blamed, this collaboration indicates magnanimity.

In the end, it was the Moderns who conceded most in order to achieve Union. Earl Moira's experiences in Scotland must have convinced him that most of the accusations of the Antients in the past had been justified and, rather than discuss ritual differences during arrangements for union, he warranted a special Lodge of Promulgation whose deliberations removed at one stroke all the real impediments which had stood between the two obediences for so long.

Thus, in darkness a light was kindled which has flourished and blazed into that bright star which Regular Freemasonry is today.

---

### References:—

- (1) A.Q.C. 46. 'The attempted incorporation of the Moderns'—W. I. Grantham.
- (2) A.Q.C. 81. 'Ruspini'—P. J. Dawson.
- (3) Leicester Research 1974. 'Lodge of the Nine Muses'—P. J. Dawson.
- (4) A.Q.C. 64. 'A sketch of Freemasonry in Gibraltar'—H. Poole.
- (5) Gould Vol. VI. p. 333.
- (6) A.Q.C. 78. 'The Duke of Kent as a Freemason'—P. Tunbridge.
- (7) Grand Lodge 1717—1967. p. 121.
- (8) Gould Vol. IV. p. 492.
- (9) Grand Lodge 1717—1967. p. 124.
- (10) Leicester Research 1976.  
'The making of Earl Moira'—P. J. and W. R. C. Dawson.
- (11) A.Q.C. 46. 'Ahiman Rezon'—C. Adams.
- (12) A.Q.C. 23. 'Early history of the Royal Naval Lodge'—Canon Horsley.
- (13) Grand Lodge Historical Correspondence, File 13, Folder C.
- (14) Daniel in his pamphlet of 1st January, 1802, says that it was a written reply and that it was agreed that he should reply for Gill and Burwood.
- (15) This is doubtful. He is reported as having been initiated at Bristol in 1761 in Antient Lodge No. 23.
- (16) History of the Lodge of Edinburgh (Mary Chapel)—D. Murray Lyon.
- (17) He had been J.G.W. 1788—89, S.G.W. 1790 and Dep. G.M. 1790—94.
- (18) Gould Vol. IV. p. 497.

---

### Thanks

Grateful thanks are due to the Board of General Purposes for permission to study and quote extensively from Grand Lodge Minutes and other records. More especially I wish to thank Bro. Haunch and his staff in the Library at Freemasons' Hall for their advice and help in providing me with all we required.

---

P. J. DAWSON, *P.J.G.D.*

W. R. C. DAWSON, *P.M.*

## CORRESPONDENCE

1. Bro. P. J. Dawson writes ' . . . I have one important correction to make to the illustration (that on p. 57 of the Transactions of 1976) —our subject was the second Earl Moira and *not* the fifth'.
2. Bro. C. N. Batham writes 'It seems, however, that there has been some corruption of the text on p. 25 as the final paragraph could be read as meaning that the Earl of Moira was Prince of Wales (later to become George IV) which he most certainly was not. That was George, the eldest son of George III who was Grand Master from 1790 until 1813 and who had become Prince Regent in 1811.

Francis, 1st Marquess of Hastings, to give his English title, was Acting Grand Master from 1790 until 1813 and was Grand Master of Scotland 1806-7. He succeeded to the Irish title of Earl of Moira in 1793.

Further (p. 26) H.R.H. Edward, Duke of Kent, who succeeded the Duke of Atholl as Grand Master of the 'Antients' in November 1813, *acted* as Deputy Grand Master at the Installation of his brother the Duke of Sussex as Grand Master of the premier Grand Lodge (Moderns) some six months earlier (12th May, 1813) but he was not appointed Deputy Grand Master.

Turning now to p. 29, there is certainly no record of when and where Charles Radcliffe was made a mason, but the same applies to the Earl of Moira. Perhaps they were both made masons 'on sight'. In any case, there is no doubt about the fact that Charles Radcliffe was a mason. He was Grand Master of France from 27th December, 1736, until 24th June, 1738.

Again (p. 30) it is not certain that no French Lodge received an English charter until 1766, as is stated there. Three did so, viz: Louis d'Argent (Paris—3.4.1732) Parfaite Union (Valenciennes—13.7.1733) and Loge du Chateau d'Aubigny (Aubigny—12.8.1735).

With regard to the Grand Mastership, there is documentary evidence that Philip, Duke of Wharton was the first Grand Master, followed by (Lord) James Hector McLean and there are detailed accounts of the occasion when Charles Radcliffe was proclaimed Grand Master on 27th December, 1736.

Finally, the English Lodge at Bordeaux was not founded until 1732 and so the statement of the Grand Orient that it was working in 1730 is incorrect.'

## LODGE TRANSACTIONS

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

### *Years*

1924/25, 1925/26  
1928/29 to 1930/31 (inclusive)  
1932/33  
1934/35  
1942/43 to 1973/74 (inclusive)  
1975/76

at £1.50 per yearly issue

## PUBLICATIONS

### 1. 'MASONIC ORATIONS'

by W.Bro. Revd. Canon J. R. H. Prophet, B.A., L.Th.,  
A.L.C.D., P.A.G.Ch.

*Provincial Grand Chaplain, Leicestershire and Rutland*

This booklet contains the transcript of seven Orations delivered at the Consecration of Lodges and two at the Dedication of new Lodge Rooms in this Province from 1966 to 1972.

Not only has the Provincial Grand Chaplain dealt wisely with "the nature and principles of the Institution", but his Orations have also much literary merit; and this collection of them will be a valuable addition to a Brother's masonic library. 30p per copy.

(By the generosity of W.Bro. Harold Cave, P.P.S.G.W., the proceeds will be devoted to the Leicester Freemasons' Hall Extension Fund).

### 2. FRENCH PRISONERS' LODGES

by John T. Thorp, F.R.Hist.S., F.R.S.L.

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

The book is full bound linen cloth, 304 pages. 9½in. x 7in. (post free) home £1.00; overseas £1.25.

### 3. 'BUILDERS IN STONE'

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

(A history of the Provincial Grand Lodge of Leicestershire and Rutland from 1739 to 1961, with epilogue to 1971, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester) 15p per copy.

4. 'OUR MASONIC CHARITIES' (Revised Edition)

by W.Bro. S. Brown

(A simple explanation of the four great Masonic Charities and of the Leicestershire and Rutland Masonic Charity Association.)

25p per copy.

5. 'MORE MASONRY IN MEN'

by W.Bro. H. Rayne, 10p per copy.

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

Cheques etc. for Nos. 1, 3, 4, 5 to be made payable to the Provincial Grand Treasurer, and for No. 2. to the Treasurer, Lodge of Research, No. 2429, at the above address.

### NOTE ON TRANSACTIONS

Each year we try to include in Transactions, in addition to the three addresses at the regular meetings, articles on topics of general masonic interest; and from time to time we have been able to add under the title of Miscellanea a section dealing with answers to questions submitted by the Brethren, short news items, and so on.

It will be appreciated that the continuation of this policy depends on the good will and enthusiasm of the members of the Lodge and of the Correspondence Circle, and we appeal for the co-operation of the Brethren in helping us to create a pool of material for future consideration.

While we cannot promise to publish every contribution, we have no doubt that any effort in this direction must add to a Brother's delight in engaging in lines of masonic research for which our Lodge was established, and possibly provide both pleasure and instruction for his fellow-members.

### MEMBERS OF THE LODGE

Foister, J. E., P.S.G.D., P.M. 3091, 5682, 7896, P.M.  
Dilworth, R. H., M.A., P.A.G.D.C., P.M. 1330, P.M.  
Kay, S., P.M. 779, P.M.  
Morley, Brig. C. B. S., C.B.E., T.D., D.L., P.M. 3091, P.P.G.M., P.M.  
Fox, W. G., T.D., D.L., M.A., P.G.Swd.B., P.M. 4656, 7762, P.M.  
Flinn, T., P.M. 5247  
Haird, T. W., P.J.G.D., P.M. 3091, P.M.  
Sharp, D. E., P.A.G.D.C., P.M. 4711  
Wheatcroft, H. L., P.M. 4874, P.M.  
March, J. L., LL.B., P.M. 3919  
Neale, C. E., P.M. 6803, P.M.  
Smith, C. M. R., P.A.G.D.C., P.M. 523  
Westmoreland, K. G., P.M. 1265, P.M.  
Brown, S., T.D., D.L., P.D.G.Swd.B., P.M. 3091, 5042  
Smith, R. G., P.M. 1782, 7778, P.M.  
Jackson, V.Revd. L., A.K.C., O.C.F., P.M. 7801  
King, L. J., P.M. 4088, P.M.  
Prophet, Revd. Canon J. R. H., B.A., L.T., P.A.G.Ch., P.M. 4852  
Steele, W., P.A.G.D.C., P.M. 1265, 8033, P.M.  
Walters, T. M. Ll., M.B.E., P.M. 7007, W.M.  
Donald, B. G. S., L.G.R., P.M., 4227, 8033  
Starmer, H., B.Sc., P.M. 4711  
Hazell, E. V., P.M., 7778  
Thorpe, F. A., O.B.E., J.P., P.M. 2028  
Binns, W. J., P.M. 1560  
Tompkin, J. E. R., P.A.G.Supt. Wks., P.M. 6514, 8320  
Ashcroft, N. B., P.M. 8276  
Brown, A. F., P.M. 6514  
Starmer, L., P.M. 7767  
Stops, T. G. N., P.A.G.D.C., P.M. 4088  
Gaskell, B., W.M. 3431  
Stafford, F. A., P.M. 7744  
Taylor, Gayton C., P.M. 2028, Prov.G.Master  
Raybould, I., P.M. 2028  
Buswell, D. A., P.M. 4874  
Jelly, A. H., P.M. 279.  
Sturges, J., P.M. 4835, 7767  
Hurwood, D. S., P.J.G.D., P.M. 4874  
Warburton, F. W., P.M. 6514  
Wiles, Revd. T. C., P.M. 6406  
Ridge, J. A., P.M. 7841

### HONORARY MEMBERS

R.W.Bro. Sir Gilbert Inglefield, G.B.E., T.D., M.A., D.Sc.,  
Prov. Grand Master for Bedfordshire  
R.W.Bro. C. H. V. Elliott, T.D., M.A.,  
Prov. Grand Master for Nottinghamshire  
R.W.Bro. Capt. John Spencer, M.B.E., D.S.O., D.C.M., Prov. Grand Master for  
Derbyshire  
R.W.Bro. R. A. Palmer, T.D., Prov. Grand Master for Northamptonshire and  
Huntingdonshire  
W.Bro. H. Carr, P.J.G.D., P.M.  
W.Bro. A. R. Hewatt, P.J.G.D.  
V.W.Bro. L. M. Sherwood, P.D.G.D.C.(N.S.W.), O.G.R.(Eng.)  
Official Lecturer (N.S.W.)  
R.W.Bro. R. E. Richardson, Prov. Grand Master for Lincolnshire  
W.Bro. T. O. Haunch, P.A.G.Supt.Wks.

# REGISTER

Revised 1977

## FOUNDERS

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

## PAST MASTERS OF THE LODGE

*W.Bro. J. T. Thorp	...	...	...	...	...	...	1892-3
* .. W. M. Williams	...	...	...	...	...	...	1893-4
* .. E. Holmes	...	...	...	...	...	...	1894-5
* .. W. H. Staynes	...	...	...	...	...	...	1895-6
* .. S. S. Partridge	...	...	...	...	...	...	1896-7
* .. R. Pratt	...	...	...	...	...	...	1897-8
* .. F. W. Bilson	...	...	...	...	...	...	1898-9
* .. Revd. H. S. Biggs	...	...	...	...	...	...	1899-00
* .. Revd. H. J. Mason	...	...	...	...	...	...	1900-01
* .. J. J. Knowles	...	...	...	...	...	...	1901-02
* .. H. Howe	...	...	...	...	...	...	1902-03
* .. G. Neighbour	...	...	...	...	...	...	1903-04
* .. R. B. Starkey	...	...	...	...	...	...	1904-05
* .. L. Staines	...	...	...	...	...	...	1905-06
* .. W. A. Lea	...	...	...	...	...	...	1906-07
* .. J. R. Frears	...	...	...	...	...	...	1907-08
* .. H. J. Grace	...	...	...	...	...	...	1908-09
* .. G. D. Potts	...	...	...	...	...	...	1909-10
* .. G. Bonner	...	...	...	...	...	...	1910-11
* .. G. Bonner	...	...	...	...	...	...	1911-12
* .. Revd. C. T. Moore	...	...	...	...	...	...	1912-13
* .. A. Lole	...	...	...	...	...	...	1913-14
* .. T. G. Hunt	...	...	...	...	...	...	1914-15
* .. G. W. Hunt	...	...	...	...	...	...	1915-16
* .. J. E. Pickard	...	...	...	...	...	...	1916-17
* .. F. H. Pochin	...	...	...	...	...	...	1917-18
* .. J. D. Johnson	...	...	...	...	...	...	1918-19
* .. A. H. Hampson	...	...	...	...	...	...	1919-20
* .. F. H. Doughty	...	...	...	...	...	...	1920-21
* .. F. Haines	...	...	...	...	...	...	1921-22
* .. W. J. Bunney	...	...	...	...	...	...	1922-23
* .. J. H. Hawthorn	...	...	...	...	...	...	1923-24
* .. C. F. Oliver	...	...	...	...	...	...	1924-25
* .. N. K. Lee	...	...	...	...	...	...	1925-26
* .. A. H. Hind	...	...	...	...	...	...	1926-27
* .. C. S. Bigg	...	...	...	...	...	...	1927-28

*W. Bro.	Revd. E. R. J. Biggs ...	1928-29
*	" H. Hyde ...	1929-30
*	" H. D. M. Barnett ...	1930-31
*	" M. D. R. Richardson ...	1931-32
*	" W. H. Riley ...	1932-33
*	" G. B. Ellwood ...	1933-34
*	" A. J. S. Cannon ...	1934-35
*	" A. L. Macleod ...	1935-36
*	" W. H. Cotton ...	1936-37
*	" W. R. Bridger ...	1937-38
*	" J. T. Cooper ...	1938-39
*	" G. E. Phipps ...	1939-40
*	" F. G. Fleeman ...	1940-41
*	" E. H. Stork ...	1941-42
*	" J. C. Burton ...	1942-43
*	" T. O. Judge ...	1943-44
*	" G. W. Wilkes ...	1944-45
*R. W. Bro.	Sir John Corah ...	1945-46
*W. Bro.	P. M. Webster ...	1946-47
*	" S. F. Herbert ...	1947-48
*	" W. Tomlinson ...	1948-49
*	" A. T. Shorthose-Smith ...	1949-50
*	" W. H. Wood ...	1950-51
*	" F. W. Heaton ...	1951-52
*	" C. C. H. Binns ...	1952-53
*	" C. E. Haines ...	1953-54
*	" E. Murray ...	1954-55
*	" A. G. Kilner ...	1955-56
"	" J. E. Foister ...	1956-57
"	" R. H. Dilworth ...	1957-58
*	" J. Lees Smith ...	1958-59
"	" S. Kay ...	1959-60
"	" W. E. Boulter ...	1960-61
R. W. Bro.	C. B. S. Morley ...	1961-62
*W. Bro.	G. H. Fox ...	1962-63
"	" H. Carr ...	1963-64
V. W. Bro.	W. G. Fox ...	1964-65
*W. Bro.	E. Muddimer ...	1965-66
"	" T. W. Haird ...	1966-68
*	" W. H. Russell ...	1968-69
"	" E. Thomas ...	1969-70
*	" O. Farrant ...	1970-71
"	" H. L. Wheatcroft ...	1971-72
"	" C. E. Neale ...	1972-73
"	" K. G. Westmoreland ...	1973-74
"	" L. J. King ...	1974-75
"	" R. G. Smith ...	1975-76
"	" W. Steele ...	1976-77
"	" T. M. Ll. Walters ...	1977-78

\* *Obit.*