

Leicester

The Lodge of Research No. 2429

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W.BRO. H. STARMER
Master

EDITORIAL

Time inevitably brings changes and the past year has seen the greatest number for some time within the Lodge. Several senior members have been lost—some by death—some by resignation due to advancing years or declining health. To those newly elected to membership the Lodge extends a warm welcome and it is hoped that before too long Transactions will be printing the fruits of their researches and the expressions of their ideas.

In the very early days of every newly-made mason there are, as we are all well aware, occasions upon which he is temporarily excluded. With a view to making valuable use of these times this Lodge has produced and circulated to all the Lodges of the province an aide-memoire for the use of those who, it is intended, take charge of the brother concerned. This early and informative introduction to Craft history, masonic organisation and established customs together with detail upon masonic aims and charities should result in newly admitted brethren who have grasped the basic principles and objects of the institution into which they are to be integrated.

Because this issue of Transactions contains no address marking the consecration of a new Lodge or Chapter within the Province it should not be thought that this indicates a falling off in masonic interest. Indeed it can, with surety, be said that real progress continues throughout—not the least evidence of which is to be found in the splendid attendances recorded at the Lodge meetings during the session. May this healthy and active interest continue in the future.

H.S.

The Lodge of Research, No. 2429

1979-80

Worshipful Master

BRO. H. STARMER

Bro. JAMES E. R. TOMPKIN (P.M.)	Senior Warden
Bro. ARTHUR F. BROWN (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. LEONARD STARMER (P.M.)	Senior Deacon
Bro. FRANK A. STAFFORD (P.M.)	Junior Deacon
Bro. IVAN RAYBOULD (P.M.)	Asst. Dir. of Cers.
Bro. DENNIS E. SHARP (P.M.)	Organist
Bro. A. HAROLD JELLY (P.M.)	Assistant Secretary
Bro. DEREK A. BUSWELL (P.M.)	Inner Guard
Bro. JOHN STURGES (P.M.)	Steward
Bro. FREDERICK W. WARBURTON (P.M.)	Steward
*Bro. Revd. T. C. WILES (P.M.)	Tyler

* Resigned

Immediate Past Master

W.BRO. REVD. CANON R. H. PROPHET

Master-Elect

W.BRO. J. E. R. TOMPKIN

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Historical Note

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

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

(Revised By-Laws, 1962)

Membership

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

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled

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

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

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

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

No entrance fee is required, and the Annual Subscription is £3.50 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-eighth Meeting

on

MONDAY, 26TH NOVEMBER, 1979.

There were present W.Bro. Revd. Canon J. R. Prophet, *Master*; W.Bro. H. Starmer, *Senior Warden*; W.Bro. J. R. Tompkin, *Junior Warden*; nineteen other Officers and members of the Lodge, seventy-nine members of the Correspondence Circle and visitors—a total attendance of one-hundred-and-one.

W.Bro. D. S. Hurwood, Assistant Provincial Grand Master was saluted.

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

The Master-elect W.Bro. H. Starmer was presented by the Director of Ceremonies W.Bro. T. Flinn, installed by W.Bro. J. R. Prophet and proclaimed in the Three Degrees.

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

“In Pensive Mood”.

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

The Three-hundred-and-ninety-ninth Meeting

on

MONDAY, 28TH JANUARY, 1980.

There were present W.Bro. H. Starmer, *Master*; W.Bro. J. R. Tompkin, *S.W.*; W.Bro. F. Roworth, *Acting J.W.*; seventeen other Officers and members of the Lodge, ninety-four members of the Correspondence Circle and visitors—total attendance of one-hundred-and-fourteen.

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

Rt.W.Bro. Brig. C. B. S. Morley, C.B.E., T.D., D.L., P.P.G. Master was elected an Honorary Member of the Lodge.

W.Bro. C. N. Batham, P.A.G.D.C. then delivered his paper entitled,

“Freemasonry in Russia”.

The Provincial Grand Master warmly thanked W.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 Four-hundredth Meeting

on

MONDAY, 24TH MARCH, 1980

There were present W.Bro. H. Starmer, *Master*; W.Bro. J. E. R. Tompkin, *S.W.*, W.Bro. A. Brown, *J.W.*, seventeen other Officers and members of the Lodge, fifty-five Correspondence Circle members and visitors—a total attendance of seventy-five.

Four brethren were elected members of the Correspondence Circle.

Eight brethren were elected members of the Lodge and presented with copies of the By-Laws.

The annual elections resulted as follows:—

Master-elect: W.Bro. J. E. R. Tompkin.

Treasurer: W.Bro. A. H. Jelly.

Auditors: W.Bro. L. Starmer and F. W. Warburton.

W.Bro. Will Read then delivered his paper entitled,

“The Pilgrim Lodge, No. 238 and the Schröder Ritual”, and W.Bro. Nat Phillips—P.M. of the Pilgrim Lodge gave a short summary of the Bi-Centenary Celebrations of that Lodge.

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

'IN PENSIVE MOOD'

Each and every candidate admitted into masonry participates in three ceremonies — those of the degrees of the Craft — and so all share a common basic experience of, and introduction to, the order. The fundamentals of the craft are conveyed to everyone by the rendition of ritual the means by which they are presented and, with the aid of a variety of symbols it is trusted that they will be both received, understood and most important of all — applied. The depth of the initial impact and comprehension of these basics will hinge upon the individual and, what is the more pertinent is how far he is prepared to admit them to his understanding and to allow of their influence and direction to be displayed in his future life and conduct. It has long been felt (by the writer) that Freemasonry often fails properly to impress its principles and tenets upon its members in general and that this is, in no small measure, due to those who sponsor candidates since so many ascribe to the view that having signed a particular piece of paper they are absolved from any future action — the mere fact of signing having, with the proposition of a toast at the first Festive Board, assured the active future of the newly made mason. So frequently this is, as we all know, precisely what happens and little wonder then that in consequence a high percentage of these designated Freemasons do find it quite beyond them to achieve any daily advancement in masonic knowledge. How much the better would it be if both of these most directly responsible before the making can take place would, after the event, undertake to direct the attention of him who really is their protege along such lines as would be most likely to lead him to seek both explanation and understanding of all the symbolism of the ceremonies. As we are well aware it is when a candidate is about to make some progress that he is required to answer an initial question "Where were you first prepared to be made a Mason?" upon the true and sincere answer to which is founded the whole structure of Freemasonry. Regardless of the impressiveness of the ceremony a mason cannot be made by it or its rendition although this often seems to be indicated. What really is needed is for a man, in a state of mental darkness, to come forward as a candidate with the innate heart of a mason — then he both can and will receive light in the very truest sense — for the remainder of his life.

Looking back to the preparation for initiation was (in the case of the writer,) not too difficult as so much of that first evening remains to this day — unforgettable. The preparation was fortunately in the hands of a kindly Tyler, who without haste, did all that was required of him and deftly disposed of a few pertinent questions prefaced in every case on my part by a single word. This word has, Brethren, been one much used from that day to this — it was and is why? and, it might be added, always with genuine curiosity — that to which I count myself fortunate to have been introduced — by one who had charge of the formative years. It was also suggested by that same thoughtful Tyler that the forthcoming ceremony, and due time, would provide, if

not directly, at least clues to the finding of those answers. In retrospect it seems that a tiny few of the seeds implanted on that day germinated and bore in small measure fruit. Would that it were possible to ensure that by some means this treatment and subsequently sustained interest might be engendered in every candidate so that he too would be prepared to give a little to Freemasonry and not desire only to receive from it—a principle the broad application of which would, undoubtedly, remove most troubles from our present world.

Man from the earliest of days has made use of symbols as a means of teaching basic truths—usually of a moral nature. This practice has survived the ages and remains to the present so that the message implied may be implanted in the individual mind there to remain and hopefully to be both nurtured and finally matured into action. It was Carlyle who said “In a symbol there is concealment but yet revelation, silence and speech acting together; the infinite blending with the finite.” In the hieroglyphics of the ancient Egyptians one object was represented in full by another which bore some subjective relationship to it e.g. the wings of a bird presented the wind while courage was conveyed by the head and shoulders of a lion. There is too some worthwhile comparison between masonic symbols and the elementary characters in written Chinese and therefore we may move towards some kind of definition of the word symbol—a thing standing for or representing something else, especially a material thing taken to represent an immaterial or abstract thing; a written character conventionally standing for an object or process. Our V.S.L. abounds with symbolic references. The direction or guide to moral conduct has normally been expounded by the priests of whatever faith exists in a society and place—roughly 2400 years ago Confucius used the phrase ‘transgressing the limits of the square’ and to one of his followers we owe the teaching that all men must apply the square and compasses, the level and the marking line figuratively to their lives if they would walk in the straight and even paths of wisdom and keep themselves within the bounds of honour and virtue.

With the various stages of preparation of candidates each is familiar now—but which was the most impressive at the very first ceremony? There can be little doubt that the loss of light by the application of the hwk. is that intended for, from the earliest days in the ancient mysteries—when the candidate was actually called a mystes—a blind man—and it was not until he was entrusted or had fully communicated to him the mysteries through which he had passed that a change of state was conferred. Now he that was blind begins to see—he changes to an eyewitness and so begins a slow progress of development and communication of that which is to follow. How important this has always been considered and how much it exerts its influence throughout the whole masonic system is apparent when it is recalled that Freemasonry itself bore, among other appellations, that of Lux (or Light.) Hence the demand of a candidate for Light cannot be a mere request for the return to material light—an escape from physical

darkness — it must symbolise his newly awakened need of intellectual illumination so that the darkness of his previous mental and moral ignorance may be dispelled and to his view — as an eye witness — there may be brought the sublime truths of philosophy and science to establish within him the grand design of the teachings of Freemasonry. Nothing could be more impressive than this dramatic restoration of material light with its accompanying burst of sound and how fitting it here would be if in the proceedings came a very short but quite silent break for the seeing of 'the great though emblematic lights' — a chance for all to reflect upon both the content and language of the obligation. That all meaning the candidate, the Master, *and* the assembled Brethren — the latter particularly reviewing the text and content to which they, now in common with the former, are fully committed.

The sight of the V.S.L. can have but one purpose to remind all present of their respective duties owed to God. The square must surely serve as a constant reminder of duty to our neighbour that should at all times form the basis of our relationship with those with whom we are in daily contact. If every initiate were to put this acting upon the square in even some small measure into practice then it could not be long before the world outside the Lodge room became aware of the change and, who knows, there might well be a good deal more reciprocity than anticipated for man truly learns by example and precept. It cannot too frequently be stressed, with a view to making it generally known, that a mason is a man of principles — principles he is prepared to put into action so that all and sundry may see this — that he does not just pay lip service to the teachings nor that he discards them as he disrobes on leaving the Lodge room. No one can be more delighted than this writer to see that masons are no longer diffident about the spread of their charity and the recently published list of charitable disbursements to non masonic causes can do nothing but good.

The compasses though fast in line of reference serve to direct attention to the duties we owe to ourselves — these need no re-iteration but whenever this point is reached in the ceremony all present would again do well to reflect upon this particular symbol and its individual meaning. There can never be any doubt that the first appeal is always to the individual within the corporate body of masonry and that the latter will ever be judged by the actions and deeds of its separate members — hence by our recognition of our respective and individual duties to God, our fellows and ourselves we each have, in our hands both the present and the entire future of masonry.

Shortly there follows in the ceremony a repetition of movements initially made without the advantage of material light — once again passing in a clockwise direction around the Lodge floor. This, to use the terminology of those acquainted with ancient religious rites, is called circumambulation — for when a formal procession took place around the altar, or other considered holy and consecrated object, it

was always so made. In ancient Greece the priests engaged in the rites of sacrifice — they, and the attending laity, always walked three times around the altar chanting a sacred hymn or ode although there were occasions when the priest alone performed the circumambulation. In these circumstances he invariably turned to the right hand so as always to present to the altar his right side and in consequence the circuit was made by moving from east to south thence to west and north to return to the east. Naturally this follows the apparent course of the sun around the earth and so we may say that our initiate is in close harmony with the ancient realisation of this movement and the adoption of its pattern to venerate all things of basic faith.

It was during this circumambulation that the discomfort of the s --- d became really obtrusive although it was some considerable time before the significance became apparent by connecting it to the placing of lodges upon Holy ground — the working sites of the mediaeval operative masons — although the voice which spoke from the burning bush was a well remembered scriptural quotation. Additionally of course it was customary in ancient days in the lands of the East when two persons wished to seal a contract or serious obligation, one of the involved parties removed a shoe and handed it to the other as e.g. in the 4th Chapter of the Bk. of Ruth when Boaz was involved in a confirmation of this long established custom.

‘That is the first regular step . . .’ how well is recalled the impact of that first step and stance although curiosity had to be contained for some time before the origin could be traced. Having long had considerable interest in the life and customs of ancient Egypt this provided a clue — if so it may be called — for in that time the day to day running of life itself depended upon the rise and fall of the river Nile. The Nileometer was the instrument designed to mark the increase in level and around it was woven an atmosphere — a mystique — so that the instrument became the emblem of life — a representative of the Deity that in later years was, by both the Hebrews and the Greeks, called a tau — corresponding to the letter T of the English alphabet. Freemasonry considers it of great importance and refers to it as a ‘regular step’ and, under the English Constitution this together with the two that follow in the later ceremonies, making up the three regular steps which may be seen reproduced upon the apron of every installed master downward from the G.M. himself. It cannot too often be stated that it is inaccurate to refer to the ornaments of the apron as squares.

The rt. \square d. \triangle with sides respectively of 3, 4 and 5 units of length was (as in Ancient Egypt) most important in all forms of operative masonry but it is not often that an initiate appreciates or even later realises that his irregular steps to the pedestal are his introduction to this important geometric figure as they so often tend to become a meaningless shuffling movement void of all significance that masks completely the intelligence behind the steps. Their correct form needs — as does

so much of the ceremonies of Craft masonry — most careful preparation and if so done must impress upon any candidate that real attention has been paid, by all concerned, to ensure that a dignified and meaningful rendition of the ritual is the prime purpose — not the mere initiation, passing or raising of a series of candidates. Not from the earliest days has it ever been the intention that a Lodge should function as a degree factory producing as on a conveyor belt an endless chain of masons linked or bonded only by the ceremonies — it must always remain the object of our designated speculative masonry to strive at all times to see that the links are forged by those who practice what is inherent in the ritual and are themselves operatives of this at all times. Hence when a man is designated a mason the world may know of him that here is one sound of judgment, strict in morals and, most important of all seen to act as such for the full hours of each day. Truly then shall we have 'more masonry in men' rather than just where we seem to heading — more men in masonry. Finally brethren may I leave with each of you this thought — since masonry is a science — the science of Life — then as with any science the mere reading of it is both unproductive and useless and so will it remain to each of you unless by diligent practical application of its principles in your daily living you permit of its growth so that thereby you achieve understanding of its truth.

SIR WILLIAM RAWLINS — KNIGHT

1752 - 1838

'Humble because of knowledge; Mighty by sacrifice.'

(The Islanders—Kipling)

by

W.BRO. P. J. DAWSON, O.B.E. .

Sir William Rawlins was involved in almost every difficulty that beset London Freemasonry during the important first decade of the nineteenth century. It is therefore of importance to determine who and what he was because it appears more than chance that this should have been so.

Part 1.—His public and private avocations.

William Rawlins — The Man.

William Rawlins was born on the 24th July, 1752, the son of Simon Rawlins, a farmer of Bridgecombe in Berkshire.(1) He came to London at the age of 16 and went to live in the Parish of St. Botolf, Bishopsgate Ward of the City. He resided in this parish until the day of his death on 28th March, 1838. He must have entered almost immediately into the activities of the parish and the Ward; indeed, by 1787 he was the treasurer of the Bishopsgate Ward Schools, having laid the first brick of the new school himself and was elected a member of the City Corporation for the Bishopsgate Ward, a position he held until his death. He also became treasurer of the London Work House. A parchment found beneath the foundation stone of the old Waterloo Bridge during its demolition shows that he was one of the Directors of 'the Strand Bridge' as it was first called.(2)

An appreciation made of him in 1938 by Mr. Brian Mountain, the historian of the Eagle Star Insurance Company includes,—

"His public work was conscientiously and unobtrusively performed; it was not scattered, as he became too deeply interested in whatever claimed his attention. As treasurer of the Bishopsgate Ward Schools and of the London Workhouse, he gave point to his loyalty by many generous gifts and behests."

He never married, but he must have had a brother because we know that he had at least one nephew, William Rawlins, an Ensign in the 13th Regiment of Foot, who in 1826 was living at his uncle's address at 13 Liverpool Street, Bishopsgate.

William Rawlins was buried in the churchyard of St. Botolf's without, where his imposing monument can still be seen, despite the bombing during the Second World War. The inscription thereon reads.—

"In memory of Sir William Rawlins, Knight, who was born July 24th, 1752 and died March 28th, 1838. Seventy years an inhabitant of this Parish. Fifty years a Common Councilman, and many years a Deputy of the Ward. Treasurer of the City of London Workhouse and of the Ward Schools."

In the centre of the side of his cenotaph is a shield depicting an arm holding a dagger. This is a well established emblem for the seal of a Masonic Lodge. The rails around this tomb are alternatively headed with Crosses and Spear Heads, except the one at the hinge of the entrance which also bears the arm with a dagger.

He showed an almost Egyptian anxiety for the preservation of his sepulchre. He left a sum of money in trust, calculated to bring in an income of £15 per annum, out of which on 24th July in every second year after his decease to provide a respectable dinner for the Alderman, Deputy and Common Councilmen of the ward of Bishopsgate Without and for the treasurer of the Bishopsgate Ward City Schools, for the time being, and their successors for ever. The Tomb was to be inspected by the diners, before dinner, each one so doing to receive a Guinea. This Tomb is still so inspected by the persons named in his will every second year. Amongst his many behests, he left £1,000 to the Parish Infant School in the Churchyard of St. Botolf's. This was partly destroyed but has now been renovated to become the Hall of the Honourable Company Of Fan Makers.

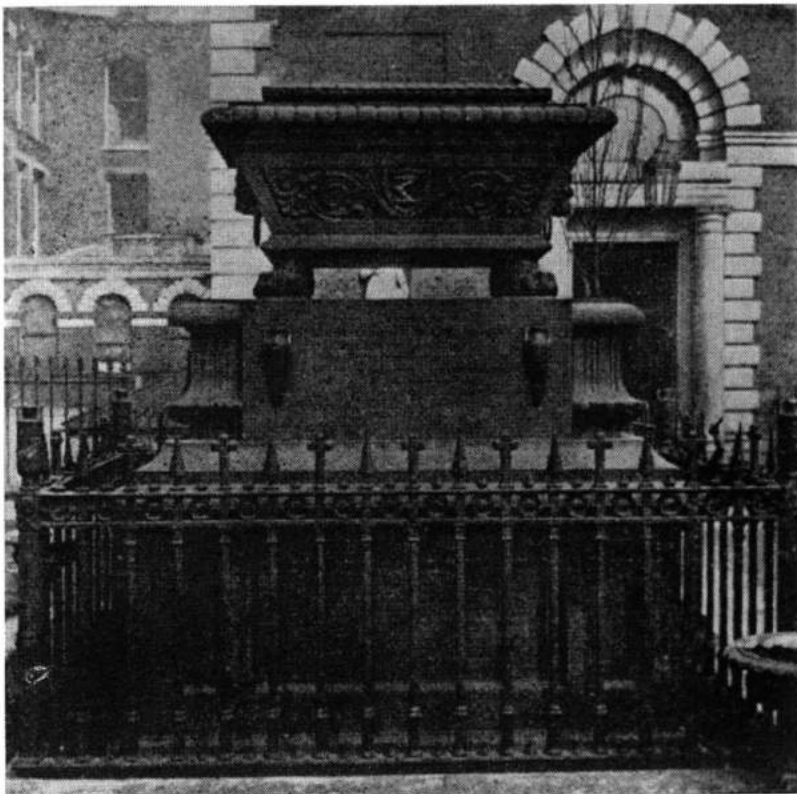
Rawlins—The Upholder

William Rawlins was first bound by indenture to Thomas Harris, Citizen and Weaver, on 6th August, 1770, but was turned over by consent to Samuel Swarni, Citizen and Upholder, on 25th March, 1773. He was admitted to the Freedom of the Company on 6th May, 1778 and immediately started to run his own business, taking the clothing and livery of the Company of Upholders and paying his fine on 1st July, 1778.

Although an Upholder is defined in the dictionary as an Undertaker, the members of this City Company at this time seem to have been employed in a number of ways, mainly relating to dealing in second-hand clothing, furniture warehousing and Pawnbroking as well as Undertaking. It had been established as a Guild in the Middle-ages but its membership had always remained quite small.

Rawlins soon became something of a power in the City and on 15th August, 1801 he was elected to the Court of Assistants of the Company at a special meeting of the Court which reported that he had been elected a Sheriff of the City of London. Sixteen members of the Court were instructed to attend on two public days of his appearance. As sheriff, he received the honour of Knighthood.

In August 1811 he became Master of his City Company. However, that was not all because we find him Acting Master (*locum tenes*) in



Tomb of Sir William Rawlins in Bishopgate Churchyard

1827, 1828, 1831, and 1834. In 1832, he presented to the Company a fine parcel-gilt Salt-Cellar dated 1698, the finals being in the form of little pavillions, which is the device of the Upholders Company.

Perhaps this record to such a Company accounts for the elaborate Tomb erected to his memory.

Sir William Rawlins—High Sheriff of the City of London

The other Sheriff appointed that year was Robert Albion Cox. Sir William was also appointed H.M. Commissioner for the Lieutenancy of the City of London. At a contested parliamentary Election, both he and Alderman Cox were accused of corruption for admitting to the poll a large number of unqualified voters. They successfully defended themselves against this charge at the Bar of the House of Commons.



Sir William Rawlins — an early portrait

In 1802, they declined to attend the Lord Mayor on the occasion of a visit by H.R.H. the Prince of Wales to Guildhall, because of some slight which they considered he had put upon the Mayoral Chaplains and through them upon the Church of England. They took the novel course of writing direct to the Prince of Wales in explanation of their conduct.(3) Their action seemed to have been approved by the Council

because on 29th September, 1802 Sir William and Alderman Cox received the thanks of the Lord Mayor and Liverymen assembled at Guildhall for.—

“ . . . their manly and conscientious discharge of the various important duties of that high office in a year of unprecedented public duty . . . ”.—

This was the year that the Treaty of Amiens had been concluded which, no doubt increased the business of the City and, as will be seen later, this was also the year of great significance to Sir William's Masonic Career.

His financial achievement—The Eagle Insurance Company

Sir William's interests in his Ward and in his City Company, mostly concerned with 'upholding' the life and dignity of the individual, would naturally lead him to consider Insurance. In 1807, he became the first Chairman of the Board of Directors of one of the oldest Insurance Companies in existence, namely The Eagle, which is now incorporated with the Eagle-Star Insurance group. At the start, he was able to disentangle and set going on level lines the Irish business of the Company which had been in complete confusion. It was claimed at the time that he was the only Englishman who had ever settled an Irish problem!

To quote from "Links with the past", which is a brief chronicle of the Eagle and British Dominions Insurance Co. Ltd., published in 1917—

"Epoch-making movements and great institutions generally owe their vitality to the dynamic forces of one man. A careful study of the archives of the Eagle Company shows some instructive sidelights upon the character of Sir William Rawlins, its founder, who was a man of action rather than words. Aided by ripe experience, a successful career and gifted with foresight and a broad horizon, he recognised that the time was opportune for the extension and further perfecting the methods of Insuring Life and Property. From 1807 to 1838 he was both the creative and driving force of the institution."(4).—

A fair comment was made by the historians of the Company when it was said.—

"Sir William was the Eagle and the Eagle was Sir William. His uprightness of mind, strength of purpose, loyalty and administrative ability was an outstanding example to the Company. He inspired confidence and was a born leader. He was able to select his Directors from the best known public men of the City, and then never interfered with them."—

An early minute of the Board of Directors is significant.—

"Resolved that the Chman, Depy Chman & Or Directors of ye Eagle Insee. Compy are detd to stand or fall togr as Directors of this Compy."—

The thanks of the Board was once given him for.—

“Manly perseverance in the discharge of his duties as chairman.”— and he was still chairman of the Board when he died.

With such character, here is a man who, if he really took an interest in Freemasonry, was capable of influencing and solving the problems of the times.

Two portraits of Sir William are known to have existed, but attempts to trace their whereabouts have failed. One was reproduced in a supplement of ‘The Times’ for 25th April, 1926, showing him as a handsome man in the prime of life, seated in his civic robes and dated about 1807. Both this and the other one were also reproduced in ‘Links with the past’. The second one shows him seated as an old man in his regalia as a Grand Officer. He wears the Lodge Jewels of both the Lodge of Antiquity and the Prince of Wales Lodge plus the Royal Arch Jewel of the Chapter of St. James. The Jewel appended to his collar is suspiciously like that of the Treasurer of the Lodge of of the Nine Muses. This portrait must have been painted between 1835 and his death or at least these Jewels must have been added to his portrait after 1835 because the Ducal Coronet on his R.A. Jewel was only authorised that year.(4)

Part II.—His Masonic Career

The Globe Lodge.—

Such was the man, self made and one of those who inevitably comes to the top wherever they are. He did not take things lightly nor withdraw from them hastily and he lived respectedly. Let us see what he made of his masonic career.

The first we hear of him is when in 1796 he joined the Globe Lodge (now No. 23) from the Old Bethlem Lodge. That year, Thomas Harper, later to become the Deputy Grand Master of the rival Grand Lodge, was the representative Grand Steward for this Modern’s Lodge, having already been their Right Worshipful Master once and to become their Master twice again.(5) Robert Gill, who lived in the Bishopsgate Ward, was also a member, amongst other Grand Officers of the Rival Grand Lodge.(6)

Lane’s Masonic Records gives no indication that there was an Old Bethlem Lodge or even a Tavern of that name. It was the name of an asylum and there was an Old Bethlem Street in the Bishopsgate Ward. It seems most likely that Sir William would have become a Freemason in the Bishopsgate Ward in which he lived and had his friends. Lane, in his preface, considers that there is much doubt as to the location of Athol Lodges during this period but this comment does not apply to the Moderns. The nearest approach to one he might have been made in happens to be the Athol Lodge No. 251, founded in 1786. It is supposed to have met at the George and Vulture, Lower Shadwell, then at the Sugar Loaf, Great St. Helens until 1800, then the



Sir William Rawlins — the Grand Officer

Rose Tavern, Rose Alley, Bishopgate Street in 1801 and finally at the Red Lion, Old Bethlem till 1807 when it was suspended for un-masonic conduct.

He certainly picked up a friendship with Thomas Harper when he joined the Globe Lodge, if not before, which lasted, as we shall see, for most of their lives. This may be the reason why he joined the Globe Lodge.

He soon made his weight felt, although he does not appear ever to have been master of this Lodge. Two years after joining, in 1798, he was representative Grand Steward for the Lodge, having received the Red Apron from C. Millett and passed it on to Robert Gill. All we know for certain is that he was R.W.M. of the Grand Stewards' Lodge in 1803 and R.W.M. of the Modern's Lodge of the Nine Muses (now No. 235) in 1807 and probably from 1805 for many years on.

In May 1802 at his request, the Globe Lodge conferred all three degrees in one evening upon his brother Sheriff, Robert Albion Cox, and upon Thomas Goodlake. Neither of them attended the Lodge subsequently yet both were candidates for the Lodge's Red Apron the following February. The Lodge decided to defer the Ballot for their Apron until the next meeting at which Bro. Samuel Cleaver was raised to the third degree who, now being qualified, was immediately elected to represent the Lodge as their Grand Steward. Sir William does not appear to have taken umbrage on this account.(7)

The expulsion of Thomas Harper by the Premier Grand Lodge.—

After his knighthood in 1802, Sir William was appointed Senior Grand Warden of the Premier Grand Lodge. As such, he now entered the affairs of the Grand Lodge which was then engaged in dealing with the accusation of Dr. Francis Columbine Daniel against five brethren because they belonged to Lodges working under rival Antient Grand Lodge as well as the Premier. This was contrary to a law promulgated 25 years earlier and much disobeyed ever since, even by the accuser himself. The importance of the affair was that those accused included the three most senior officers of the rival Grand Lodge. It became known that Daniel had consulted the Acting Grand Master, the Earl of Moira, himself before laying the charge and he subsequently published leaflets of his views of what was proceeding. This enquiry was therefore clearly loaded from the very start but was postponed when Thomas Harper, who had just been elected Deputy Grand Master and therefore the senior of those accused, asked for time in which to consult with others which might possibly lead to a termination of the differences which had unfortunately subsisted amongst Masons. An account of this unedifying enquiry has already been given by me in our Transactions of 1977.(8)

At the start, Lord Moira had been clearly influenced by Daniel. Sir William, knowing personally both Thomas Harper and Robert Gill, being members of his own Lodge, had arrived in office too late to help steer the Ship of State. However, he was able to visit Daniel in the Royal Navy Lodge (now No. 59) and see for himself the situation there.(9) It will also be noted that this enquiry took place at the time that Sir William wrote to H.R.H. the Prince of Wales, the Grand Master, giving his reasons why he was not present when the Prince visited the Lord Mayor.

Although both Past Deputy Grand Masters, Perry and Agar, supported Thomas Harper's initiative to treat with the Premier Grand

Lodge, he found strong opposition in the Grand Secretary, Robert Leslie, who was the senior Past Grand Warden. Leslie had originally been appointed Grand Secretary in 1783 but had quarrelled with Lawrence Dermott, then Deputy Grand Master, and consequently another Grand Secretary was appointed. He was re-appointed in 1790 but in 1792 Thomas Harper was appointed a joint Grand Secretary. This was too much for Leslie and Harper was demoted to Assistant Grand Secretary. When Harper was selected as Deputy Grand Master, he appointed his own son Edwards as Assistant Grand Secretary. The reason for all this is fairly obvious when we find that, just before the final act to expel Thomas Harper from the Premier Grand Lodge, he drafted and circulated a letter without approval attacking Daniel and the Premier Grand Lodge. A space had been left in the minutes for it which was never filled. However, having been circulated, five years later it was included in Ahiman Rezon. This was the Book of Constitutions of the Antient Grand Lodge. Finally, when the Union of the two Grand Lodges did arrive in 1813, Leslie refused to hand over the Books.(10)

Sir William may well have been in the confidence of Thomas Harper at this time but, from the point of view of the Antient Grand Lodge, it would never have done for Union to have come through a threat of expulsion to their Deputy Grand Master. Such could never have been considered either equal nor honourable. This however was not the point of view of the Premier Grand Lodge who, relying upon the accuracy of Preston's history, considered that they would only be welcoming back those who had seceded.

At the final act of expulsion of Thomas Harper on 9th February, 1803, The Earl of Moira was himself in the Chair and Sir William Rawlins acted as his Deputy Grand Master (pro: tem:).(11)

An enquiry into a paper by J. Cole.—

A few days before the expulsion of Thomas Harper, on 4th February, 1803, the Committee of Charity appointed Sir William to a Court of Enquiry.—

“To examine and report their opinion on a pamphlet entitled ‘Illustrations of Masonry’ by J. Cole.”—

Amongst the other members of this working party were F. C. Daniel, who was at the height of his influence, James Savage, a coach builder who became a great friend of Sir William but as we shall see later could be roused to anger, and Christopher Cuppage, who we might call a professional Mason, being the Secretary of several Lodges and Chapters and a great ritualist. Sir William had just reinstated him as S.W. in the Grand Stewards Lodge but he had recently quarrelled with Waller Rodwell Wright over the ritual of the Chapter of St. James (then No. 60 R.A.) and had resigned taking with him several of his friends. With such a membership it is not surprising that no report was ever issued.

Sir William's actions after the Expulsion.—

Thomas Harper's expulsion might well have led to trouble with some London Lodges and, with dwindling numbers in the metropolis, the Premier Grand Lodge could not afford this to happen. Thomas Harper had been a leading member of three London Lodges, namely The Lodge of Antiquity (then No. 1), the Globe Lodge (now No. 23) and the Lodge of the Nine Muses (now No. 235). He was also still a member of the Chapter of St. James R.A. (then No. 60) which was the leading London Chapter of the day. The Premier Grand Lodge had no power to expel him from this because they had consistently refused to recognise the Grand Chapter of the Moderns.

There is evidence to suggest that the Earl of Moira and Sir William acted conjointly to maintain loyalty and prevent further trouble breaking out.

On 23rd February, within three weeks of the expulsion, both the Earl of Moira and Sir William joined the senior 'time immemorial' Lodge of Antiquity No. 1. This was the Lodge in which Thomas Harper in collaboration with the Chevallier Ruspini had played a part behind the scenes in reuniting its two halves after the collapse of the Grand Lodge South of the River Trent. Harper was its treasurer between 1797 to 1801. He was also a supporter of Preston's Chapter of Harodim which Sir William also attended.

No special action appears to have been taken regarding the Globe Lodge, despite the fact that so many Grand Officers of the Rival Grand Lodge had been members. It must be assumed that Sir William's personal influence within it was considered sufficient to retain its loyalty although he had recently been snubbed over his proposed candidate to take their Red Apron for the year.

Within five weeks of the expulsion on 10th March, 1803, Sir William was exalted in the Chapter of St. James where would have found Thomas Harper a very senior and active member who regularly attended. On the 12th May, Earl Moira was himself proposed for Exaltation by the M.E.Z., Waller Rodwell Wright, who was also Grand 'J', and seconded by James Savage, the R.W.M. of the Lodge of Antiquity. He was obligated in the Chapter on the 9th June and, on 28th June, exalted in the Grand Chapter. The following year he was elected Grand 'Z' of the Order. Thus he achieved absolute control of that order, but Thomas Harper remained an active member throughout his period of Expulsion.

There was left one other Lodge, the Lodge of the Nine Muses, the Chevallier Ruspini's own Lodge, in which Thomas Harper had been Secretary at the time of his expulsion. In this case, Ruspini, who was the R.W.M. and the Grand Sword Bearer, failed to summon the Lodge to meet and did nothing. A year later, on 17th February, 1804, Ruspini, without authority presented the furniture and paraphernalia of this Lodge, including some well known and valuable candlesticks, to

the Prince of Wales Lodge (now No. 295) of which he was treasurer, but he retained their Warrant and Jewels. As fate would have it (or was it?) Brother Sir William Rawlins was a visitor from the Grand Stewards Lodge on that occasion.⁽¹²⁾ Between 14th December, 1805 and 25th March 1806, the Lodge of the Nine Muses was revived almost entirely by members of the Lodge of Antiquity and the Chapter of St. James. Ruspini signed first in a new signature Book, James Savage signed third, Charles Bonner fourth, Sir William Rawlins seventh and Waller Rodwell Wright, who had just returned to England, signed ninth. Almost at once, Sir William took the lead and became R.W.M. of the revived Lodge, thus saving it from extinction.⁽¹³⁾

Troubles with William Finch.—

Most students agree that Freemasonry in England must have been in a highly nervous state during the decade before the Union of the two Grand Lodges. We have already seen that there were others besides Columbine Daniel who wrote papers and tracts and published open letters to masonic authorities.

One of these was William Finch who at the beginning of the century began to write and give Masonic Lectures at Canterbury which were supported by the Moderns Provincial Grand Lodge of Kent. His work expanded and he started a Lodge of Instruction issuing Masonic lectures on payment and in a manner very similar to that of William Preston but differing in that Finch included in his syllabus rituals of the Royal Arch and a number of degrees which had been arriving from the Continent, many of which are still worked today under one authority or another.

His lectures became very popular in many parts of the country but he was liable to overstep the mark and there had been complaints to the Grand Lodge both from and about him. On 4th April, 1806, he discussed the situation at length with the Committee of Charity and it seemed that satisfactory agreements had been arrived at as to what he could and could not do. However, complaints must have still been made culminating in a direct charge made by a member of the Globe Lodge that Brother Finch had—"in repeated instances grossly violated his obligation."—

A special committee was appointed to examine this charge consisting of nine members. These included the R.W.M.s of the Caledonian Lodge No. 180 Br. Isaac Clementson, which was William Preston's original Moderns Lodge, and the Lodge of the Nine Muses, Sir William Rawlins. It was agreed that Brother Finch had not violated his obligation but a rider was added that—

"this committee was decidedly of opinion that the writing and circulation of such papers was not to be justified."—

This report was signed by all the members of the committee except Brother Clementson and Sir William. It will be noted that the report

says—"decidedly"—and not "unanimously". How could either Clemenson or Sir William agree to such a rider and at the same time support the work of William Preston? However, this did not stop the career of William Finch. A letter from the Rev: J. Tufnell dated 1st August, 1809 demonstrates that some brethren thought very highly of his work.— " . . . Our Craft Masonry and also the superior degree, shall in our Lodge and Chapter all be worked on the Finch Plan entirely, without variation from Brother Rodwell Wright or anyone else." —He published a long list of Lodges and Chapters which had accepted his rituals. (14)

Troubles in the Lodge of Promulgation.—

By 1808, H.R.H. the Duke of Sussex was beginning to influence the affairs of Grand Lodge and, on 25th January, 1809, he became R.W.M. of the Lodge of Antiquity No. 1. One can appreciate that there may have been some friction within this Lodge between those who were patronised by the Duke and his friends whom he had introduced into the Lodge and those that were not. Perhaps also, the Lodge of the Nine Muses, led by Sir William, which had been revived by the Lodge of Antiquity, became the Masonic home of the 'old crowd'. If this is true, then the troubles now to be discussed are more easily explained.

At this time, headway was being made to clear the ground for a Union between the two rival Grand Lodges. On 26th October, 1809, the Premier Grand Lodge warranted a special Lodge of Promulgation for just over a year with a view to determining just what had been changed in the ritual about the year 1739, contrary to the Landmarks of the Order, and to devise amendments in line with the ancient usages. By this means it was said that the ritual worked under the Premier Grand Lodge would be brought into line with that used in Ireland and Scotland, but omitting to mention the rival Grand Lodge of the Antients. Such an admission would have been too much for many to accept.

There were fifteen founder members mentioned on the Warrant, including the Chevallier Ruspini, the Grand Sword Bearer. He was, or had been, a member of the Grand Master's Lodge of the Antients. At their first meeting, twenty three further members were elected, including H.R.H. the Duke of Sussex, R.W.M. of the Lodge of Antiquity, Charles Bonnor, the S.W. of that Lodge and Sir William Rawlins P.G.S.W. At this meeting, Charles Bonnor, who was much patronised by the Duke, was appointed Secretary. Then, at the next meeting on 22nd December, 1809, Charles Valentine, another member of the Lodge of Antiquity, was elected. He is known to have been a Past Master of an Antient's Lodge and had been expelled by them for taking the warrant of his Lodge across to the Premier Grand Lodge.

It was claimed that the Lodge of Antiquity had never changed their ritual about the year 1739, adhering to their old customs despite the

dictates of their Grand Lodge. This claim is most unlikely to have been true and it is known that William Preston introduced certain changes during and just after his period of expulsion when he took half the Lodge to form the Grand Lodge South of the River Trent. Charles Bonnor was considered by the Lodge of Promulgation an authority on these changes and proceeded to lecture on the subject. One wonders how much he could really have known and it seems strange that William Preston, the teacher of that ritual, was not called to testify. We must not forget that it was Bonnor who wrote the minutes and they were unlikely to have contained anything derogatory to himself. Perhaps, everyone was out to please the Duke and he would naturally be flattered were his protégé and his Lodge be shown to lead the way.

On 16th November, 1810, the new ceremony of Installation in a Board of Installed Masters was rehearsed. The team of Past Masters consisted of John Raylesford, the Grand Treasurer, Thomas Carr, Charles Valentine and Charles Bonnor. It seems surprising that Bonnor was a member as it was only that year that he had been installed as Acting Master and he could not have 'Passed the Chair' in the R.A. because he applied for Exaltation in the Chapter of St. James in 1812. Sir William was one of those who volunteered to be installed that day. James Savage came upon the scene and demanded admittance as a visitor, giving proof that he was qualified. He was received in no very courteous manner and, after admittance, he was desired by a vote of the Lodge to retire as a stranger. He threatened all kinds of things but had to withdraw.

We must first note that all three actors in the drama which followed were members of both the Lodge of Antiquity and the Lodge of the Nine Muses. Now Savage was a very senior member of the Lodge of Antiquity. Upon re-union of the two halves of that lodge, he became a founder of the Lodge of Heredim (No. 558) which was amalgamated with it in 1794. He had worked his way up the offices becoming R. W. M. from 1802 to 1805 during which time Bonnor had been initiated and the Earl of Moira and Sir William had joined. He had for some time been a Managing Governor of Ruspini's Girls School. He was treasurer of the Chapter of St. James and had seconded the Earl of Moira for Exaltation. At this time he was either Treasurer or S.W. of the Lodge of the Nine Muses whilst Sir William was its R.W.M.

At the next meeting of the Lodge of Promulgation this incident was discussed and it was decided to take no action except to record the circumstances in the minutes, sending a copy to Savage. Savage replied in writing in a most diplomatic way, full of apologies and explaining that, having understood from Sir William that he was about to receive the honour of Installation, he offered to accompany him. This offer Sir William seemed to receive as a mark of friendly attention. We can see here Sir William's tactful handling of the situation. At the next meeting, on 14th December, 1810, as a result of this letter,

the Lodge decided to expunge the entry in the minutes about Savage and agreed that his name should be added to the members of the Lodge. The secretary was instructed to write and inform him accordingly.

Unfortunately, at the next meeting of the Lodge of Antiquity, understanding that Bonnor had been the moving cause of opposition to him in the Lodge of Promulgation, Savage upbraided his ingratitude for past kindnesses, but he subsequently apologised. However this row in the Lodge of Antiquity came to the ears of the Duke of Sussex who, despite his subsequent apology, decided to adjucate himself and made poor Savage again apologise in a most degrading manner. In another row, or it may have been the same one, Bonnor was made to apologise to Sir William because he was R.W.M. of that most distinguished Lodge of the Nine Muses.

The Lodge of Promulgation met again on 4th January, 1811 when those parts of their meeting of 14th December referring to Savage were not confirmed and it was decided that the original motion should stand. Perhaps the Duke took a hand here in this reversal(15)

On 17th April, 1813, the Duke, as Deputy Grand Master of the Premier Grand Lodge, constituted the Grand Officers of the Year and a number of Past Grand Wardens, including Sir William, into a Board of Installed Masters with full and complete powers to instal any qualified in London who had not had that benefit and to remain in force until May 1814. As the Union took place shortly afterwards, very little work could have been done by this special Board.

Sir William was not a member of the Special Board of Installed Masters whose report on 2nd February, 1828 was approved by the Duke and finally decided upon the ritual at present in use.

Further trouble with Francis Columbine Daniel.—

We left Daniel in the Royal Naval Lodge (now No. 59) making Masons of Sea Captains at the Rate of Knots. He published a few more letters giving his views of what should be done. He became a member of the Lodge of Emulation (now No. 21) and represented that Lodge as a Grand Steward in 1803, being elected Treasurer of the Board. That year, Sir William ws R.W.M. of the Grand Stewards' Lodge and would have had some knowledge of his activities there.

On 18th November, 1808, Sir William was again put on special enquiry of the Committee of Charity to investigate charges brought by some members of the Royal Naval Lodge against Daniel. His many irregularities were now catching him up. In fact, he had been ordered in the Law Courts to pay £400 to one member, Bro. Barry, for deformation of character which he subsequently paid out of the funds of the Lodge. Notwithstanding many actions to his credit, and he had founded the Moderns Charity for Boys that same year, the Premier

Grand Lodge suspended him on 28th November, 1810 until the payments of that Lodge should be honoured. However, in the previous February, he and nine of his team from the Royal Naval Lodge had descended upon the Lodge of Felicity (now No. 58) which was in decline, got himself elected as their R.W.M., by the same tactics as he originally employed to do so in the Royal Navy Lodge many years before, and continued the good work of making Masons of Sea Captains. In the same year, Sir William also joined the Lodge of Felicity. This Lodge began to prosper, made itself responsible for the debts of the Royal Navy Lodge and within a year had paid off £105 or one third of their debt.⁽¹⁶⁾ There seems to have been no reason why Sir William should wish to join this Lodge unless he was sent there by the Grand Lodge to watch over their proceedings. Perhaps he was their financial adviser enabling the Debt of the Royal Navy Lodge to be paid off.

Attendances.—

Between 1808 and 1813, Sir William attended the Committee of Charity four times and the Hall Committee the same number of times. At a meeting of the latter on 13th June, 1813, he was asked to negotiate with a Mr. Parker and others interested in a premises for purchase.

Although there is no record of him ever having been appointed a Grand Officer in the Royal Arch, he was a regular attendant at the Grand Chapter and at the Union in 1817 he was appointed to a committee to audit the accounts of the Grand Chapter of the Moderns previous to handing over. In fact, as late as the Convocation of the Grand Chapter on 3rd February, 1830, he acted as Grand 'J' p.t. His last appearance in it was on 6th May, 1835.

Friendship between Sir William and Thomas Harper—

In February 1810, the final obstacle to Union between the Grand Lodges was removed and the expulsion of Thomas Harper by the Premier Grand Lodge was rescinded. He almost immediately rejoined the Lodge of the Nine Muses being welcomed by their R.W.M., Sir William Rawlins, the very Brother who as Deputy Grand Master, pro. tem. had proposed his expulsion in 1803. This occurred before the order went out that there should be no fraternisation between members of Lodges working under the rival Grand Lodges until the act of Union had been signed. Thomas Harper was re-elected Deputy Master of this Lodge until he retired in 1827 when he was elected an Honorary Member.

The minutes of this Lodge demonstrate a great personal as well as Masonic friendship between these two eminent Brethren. Both were regular attendants. What one proposed the other always seconded. They delivered dialogues to the Lodge out of William Preston's Illustrations, both having been Section and Clause Holders in his

Chapter of Harodim. Both introduced their relatives into the Lodge. Edwards Harper, his son and the Grand Secretary, joined in 1822 and Sir William's nephew was initiated in 1826.

In 1822, the first ever Board of Installed Masters within this Lodge was formed. It consisted of Sir William, the R.W.M., and Thomas and Edwards Harper. A most interesting combination because it was formed before any ceremony of Installation had been approved by the United Grand Lodge and probably by the most competent trio to do this at this time.

Thomas Harper had several times been R.W.M., of the Modern Lodge of the Globe and he was a member of the Lodge of Antiquity when Preston had installed Masters in another room. As an Antient Mason, he was the Authority, as Deputy Grand Master to whom the 'Nine Worthies', responsible for instructing Lodges, had to report. He had joined the Moderns Chapter of St. James in 1796 and was conversant with Waller Rodwell Wright's reforms in 'Passing the Chair' and its subsequent developments by W. Williams, J. C. Burckhardt and others.

His son, Edwards, as Grand Secretary of the United Grand Lodge and Grand Sc.E. of the new Grand Chapter must have been conversant with the views of both as well as being a member of the Chapter of St. James.

Finally, Sir William himself had undergone an installation in the Lodge of Promulgation, had been a member of the Special Lodge to instruct London Masters and Past Masters in the Installation ceremony as well as being a member of the Chapter of St. James.

At this time, the Lodge of the Nine Muses seems to have been a very happy and joyful Lodge. In 1821, Sir William introduced "Lodges of Recreation", usually held about four times a year at the homes of its members. Both Sir William and Thomas Harper had been hosts. At one, apologies were received from the Harpers owing to a family bereavement. At another, even a candidate was initiated. Later on, they were held at well known Inns, such as the Mitre at Hampton Court, at which Ladies of Members were invited to the after proceedings. All are reported in the Minutes of the Lodge. At the banquet of one held in June 1829, at which P.M. and Mrs. Edwards Harper and P.D.G. Master Thomas Harper were present.—"P.M., Turner, on being called upon from the Chair, proposed 'the Health of the Ladies' in a strain of most pleasing eloquence and in very happy style alluded to the circumstance of each Muse being represented, Nine Ladies having honoured the festival with their presence. The Toast was most enthusiastically received. Sir William was requested by the Master's Lady to return the acknowledgement of herself and her friends. Sir William spoke with great animation and designated those whom he had at that moment represented as 'THE ROSEBUDS OF CREATION'."— The last five words of this minute are written twice the size of the remainder.

It was the same thing in the Chapter of St. James R.A. Both Sir William and Thomas Harper were regular attendants. Indeed, during the period between 1810 and 1825, during which it became attached to the Lodge of Antiquity and so many rising Freemasons became members, all proposals to give thanks for services rendered were proposed by one and seconded by the other. Sir William was "H" in 1814 and Thomas Harper presided as M.E.Z. many times.

Sir William and the Lodge of the Nine Muses—

Sir William remained the leading member of the Lodge of the Nine Muses until his death. He was Master of the Lodge until 1817 when he had to resign under the new rule of Grand Lodge that the same brother should not remain Master of a Lodge for more than two years running, but he was back again in the chair in 1821 and 1822. In 1824 he was elected Treasurer, which office he retained until 1834 when he was 83 years old. He continued to be a regular member until four months before his death in 1838.

Annually, Sir William had been—"unanimously elected Treasurer to the great satisfaction of the Lodge"—and usually the minutes included a précis of what he had said in returning thanks.

In 1826, the Lodge decided that their Hall Medal should be worn by their Treasurer. The same year, the Lodge approved new By-laws which were written out in the signature book directly after the signature of the last joining member. After this, Sir William signs a second time. Perhaps this was because the new By-law 16 stated that the books, papers, furniture and other property shall be vested in the Treasurer.

After the death of his nephew in 1834, he proposed another Rawlins for initiation which was seconded by the next senior P.M. This proposal was black-balled and, with the utmost good grace, he bowed to the decision. This is not the first time that a proposal by him had been turned down and shows him as a man of great magnanimity. It is also a little surprising that his death is not recorded in the minutes. Perhaps by 1834 he was getting senile and had to be uprooted.

Sir William and H.R.H. the Duke of Sussex.—

Although Sir William had served the Premier Grand Lodge and the Earl of Moira faithfully and well, he had unfortunately crossed swords with H.R.H. the Duke of Sussex at least three times and, the unforgivable offence, he had each time been proved to have been right. Consequently he was not used in the same way by the United Grand Lodge.

The first time, we have already dealt with in the row between Bonnor and Savage in the Lodge of Promulgation. Sir William had

supported Savage whilst the Duke supported Bonnor. Savage continued honourably in the Lodge of the Nine Muses and, at his death in 1816, as treasurer was greatly regretted in their minutes. Bonnor was eventually suspended by the Lodge of Antiquity and his Grand Honours were twice taken away from him. He was twice black-balled when he first applied to be exalted in the Chapter of St. James and later when he tried to join it.

The second irritation concerned a controversy over the Candlesticks belonging to the Lodge of the Nine Muses which Ruspini had in 1804 presented to the Prince of Wales Lodge of which the Duke was a member. On the revival of this Lodge it seems that all furniture and paraphernalia had been returned except the Candlesticks. They had asked Ruspini to return them but nothing had happened. In 1812, Sir William being the R.W.M., both Lodges were meeting at the Thatched House Tavern. Some discussion between the two Lodges had taken place before the available minutes start when some members of the Nine Muses forcibly recovered them. Correspondence then proceeded in which the Nine Muses claimed that the Prince of Wales Lodge had been receivers of stolen property. However, all ended on a happy note. The Prince of Wales Lodge accepted that the Nine Muses were the owners of the Candlesticks but—"Thought that the Nine Muses might have acted with less rudeness. Their conduct on this occasion was not such as would have been expected from such accomplished LADIES."—In reply, the Nine Muses returned—"Heartly good wishes for the prosperity of the Prince of Wales Lodge and success to the brethren therein in all their LAWFUL UNDERTAKINGS."—(12)

The third occasion was when Sir William, at about this same time, loaned the Duke of Sussex the beautiful Master's Jewel of a set belonging to the Nine Muses. These miniatures had been specially painted for them in 1777 by Brother J. B. Cipriani R.A., their first candidate.(17) The Duke claimed that he had lost it and said that he would pay for a replacement. Thomas Harper was commissioned to provide a new one. Upon presenting the bill, the Duke demurred and, in 1819, Sir William reported that the Duke had found the original. However, it was not until 1823 that this Jewel was actually recovered, the Lodge having to pay for the one made to replace it. This says much for Sir William's diplomacy in handling such matters.

In 1828, Sir William was elected a member of the Prince of Wales's Lodge. Perhaps one of his greatest ambitions in view of the past and the furtherance of peace and harmony.

RECAPITULATION AND CONCLUSIONS.—

After the expulsion of Thomas Harper by the Premier Grand Lodge in 1803, Dr. Francis Columbine Daniel ceased to influence the Acting

Grand Master, the Earl of Moira, and subsequent events tend to show that Sir William Rawlins took his place. To use a modern expression, the situation had to be defused and Sir William was the brother who did just that.

Earl Moira had the ambition to unite the whole of British Freemasonry under H.R.H. the Prince of Wales, but this he failed to do.⁽¹⁸⁾ Nevertheless, it was undoubtedly through his initiative and drive that the final Union between the two English Grand Lodges was achieved in 1813. This time he had the wise and unassuming support of a man of great magnanimity who was also a personal friend of Thomas Harper with whom the agreements had to be made. Perhaps Earl Moira, with his training as a soldier, did not appreciate that to make a free and willing amalgamation between two rival organisations necessitated an agreement on equal and honourable terms and not dictated under any kind of duress. Curiously enough, at this very time the Earl was intimately concerned with forming a Government of the Country, when all the leading politicians, more interested in themselves, were at sixes and sevens. He therefore was having plenty of experience in trying to obtain agreements as he had had in helping Princes in distress.

Was it entirely by chance that the Earl of Moira and the Prince Regent on the one hand and the Duke of Athol on the other retired from the scene when all but the final act of Union had been achieved? Only Thomas Harper remained. Every effort was then made by the Two Brother Princes, the Duke of Sussex and the Duke of Kent to effect a Union equal and honourable to both Grand Lodges and after the Act was signed the Duke of Sussex, who had been elected as the first Grand Master of the United Grand Lodge, took the greatest of pains to ensure equal and honourable arrangements, after which he was uninfluenced by the past and ruled alone.

After the Union, although Sir William was most regular in attending to any Masonic duty which came his way, he was not used by the Duke as he had been by the Earl of Moira. The reasons for this have been explained.

English Freemasonry has much to be thankful for at this critical stage in its history there was such a man, able, willing and unselfish enough to devote his energies unobtrusively to calming the troubled waters in preparation for the Union.

THANKS.—

I must thank the Board of General Purposes for the privilege of studying the Minutes of both the Premier and the Antient Grand Lodges of the period, the minutes of the Stewards Lodge of the Antients, those of the Hall and Charity Committees of the Premier Grand Lodge and the Columbine Daniel papers.

I must also thank the members of the Chapter of St. James No. 2 R.A., the Lodge of the Nine Muses No. 235 and the Prince of Wales's Lodge No. 259 for allowing me to study their minutes and quote from them.

Lastly, much information was originally obtained by the late W. Bro. Allen Foxley in preparation for "An account of the Lodge of the Nine Muses No. 235. —1777-1939." He should not remain anonymous.

References.—

- (1) The efforts of the Public Library, the Museum and Post Office at Reading have failed to identify this place.
- (2) See description in 'The Times' of 28th July, 1938.
- (3) A copy of this letter is preserved in Guildhall Library.
- (4) "Links with the past."—by A. F. Shepherd. 1917. The Complete Press, West Norwood, London, S.E.
- (5) In 1797 and 1798.
- (6) "Grand Stewards and Red Apron Lodges."—A. F. Calvert, 1917. pps. 300-307.
- (7) "Grand Stewards—" op. cit.
- (8) "Failures to Unite." —P.J. & W.R.C. Dawson in Leicester Lodge of Research Transactions of 1977.
- (9) Grand Lodge Historical Corres: File 13 Folder C.
- (10) A.Q.C. 86. The Duke of Sussex and the Union—J. A. Hamill.
- (11) See Grand Lodge records.
- (12) See minutes of that Lodge and attached correspondence from Chevallier Ruspini of 19th February, 1813.
- (13) This Book still exists in the Lodge records.
- (14) A.Q.C. 55. "William Finch."—F. N. Rickard.
- (15) A.Q.C. 23. "Special Lodge of Promulgation. 1809-1811."—W. B. Hextall and "History of the Lodge of Antiquity—Part II."—C. W. Firebrace.
- (16) "Grand Stewards—" pp. 355-356. op. cit. and A.Q.C. 23 "A Chapter from the early history of the Royal Naval Lodge No. 59."—Canon Horsely.
- (17) See the illustrations in the Freemasons' Magazine from February to August 1796.
- (18) Leicester Lodge of Research transactions for 1978.— "The Earl of Moira in Scotland."—P. J. Dawson.

RUSSIAN FREEMASONRY 1731-1979

by

W.BRO. C. N. BATHAM

At the outset, I want to emphasize that there is no Freemasonry in Russia today. It exists only in exile and let there be no misunderstanding about that. What I propose doing therefore, is to tell you of the times when there was Freemasonry there and afterwards to give you a brief description of its continuance in exile.

As in other countries where Freemasonry exists, there are romantic stories about the early days. There are stories of how Peter the Great was initiated in a London lodge by Sir Christopher Wren, presumably in what is now the Lodge of Antiquity No. 2, of which Wren was supposed to have been Master.

After his return to Russia, Peter the Great is said to have introduced Freemasonry into that country and, so the story goes, there was a lodge in St. Petersburg of which he was Junior Warden!

I have been in a lodge in which the Senior Warden was a Bishop, but I have never known one in which the Junior Warden was a reigning monarch. It must have given the Master quite a thrill! Fancy being able to tell Peter the Great what to do.

There are stories that Peter III was Worshipful Master of a lodge in Oranienbaum and that he presented it with a house to be used as a Masonic Hall.

There are stories of how Catherine the Great would manifest chagrin on finding there was but one chamberlain in attendance on her because the others had gone to a lodge meeting. Can you really imagine that happening to Catherine the Great?

Nevertheless, so the story goes, she remained well enough disposed towards the craft to have her son, Paul I, initiated as soon as he became of age and some reports say that she actually witnessed the ceremony.

In spite of this, Paul outlawed Freemasonry when he ascended the throne, but this, we are assured, was only because he allowed himself to be influenced by some dastardly schemers.

His successor, Alexander I renewed the ban but, after ordering an enquiry into the nature of the craft, he cancelled it and was himself initiated.

It would be nice to think that at least some of these stories were fact, but the fact is that there is not a word of truth in any of them.

The first authentic record we have of anything connected with Russia (and it is far more mundane) is in the Minutes for 24 June 1731 of the premier Grand Lodge of England, where it is recorded:

'Then the Grand Master [Lord Lovel of Minster Lovel, created Earl of Leicester, 1721] and his General Officers signed a Deputation for our Rt. Worshipful Brother John Phillips Esqr. to be Grand Master of free and accepted Masons within the Empires of Russia and Germany and Dominions and Territories thereunto belonging, and his health was drank wishing Prosperity to the Craft in those parts.'

The appointment in those days of a Provincial Grand Master (for that is what he was, in spite of the reference to 'Grand Master') did not necessarily indicate the existence of a Provincial Grand Lodge, or even the existence of a single lodge within the Province, and indeed, we have no reason to think that Bro. Phillips, had any lodge in his Province, gigantic as it was.

Certainly there is a record of a lodge constituted in the Free City of Hamburg in 1733 but there is no certainty that John Phillips was in any way concerned with it, or even that it was within his jurisdiction.

No other lodge is recorded during his term of office, either in Germany or Russia, though that is by no means conclusive as continental Provincial Grand Masters at that time did not always report events to Grand Lodge. Further, it is known that lodges were formed on occasions, without any authority whatsoever, lodges that did not report their existence or delayed applying for recognition, sometimes for many years.

An obvious example of this is the English Lodge at Bordeaux that was founded in 1732 but did not apply for a Warrant until 1766.

The identity of this John Phillips is a mystery. In the list included in the Minutes at the Quarterly Communication of Grand Lodge on 27 November 1725, a John Phillips is shown as a member of the lodge meeting at the Sun Tavern, near St. Pauls and also of the lodge meeting at the Three Tunns in Newgate Street.

On the other hand, in the 1738 edition of his Constitutions, Dr. Anderson refers to him as Capt. John Phillips and records his appointment as being Provincial Grand Master for Russia only.

In the list I have previously mentioned there is a Capt. Phillips shown as being a member of the lodge meeting in the Rumner Tavern at Charing Cross and he is also included as a member of this lodge in an earlier list of 1723, the year in which Grand Lodge records commence.

Whether these two were one and the same person, what was the reason for his appointment, and what connection, if any, he had with Russia, is a matter of conjecture. Certainly there is no record of his presence in that country, nor of any activity on behalf of Freemasonry there.

When we come to 1740, however, we are on somewhat firmer ground. At the Quarterly Communication of 28 March 1740, John, 3rd Earl of Kintore was proposed for election as Grand Master and amongst those present at this meeting was his cousin, James Keith, 'a Lt. General in the service of the Empress of Russia.'

Although there is no reference to it in the Minutes, the Grand Master appointed him Provincial Grand Master of Russia, though what had happened to his predecessor, Capt. Phillips, is unknown.

James Keith came of a noble Scottish family and, from an early age, exhibited outstanding military talents. He fought for the Pretender in the 1715 Stuart uprising and after its collapse, he fled to Spain where he entered the service of Philipp V.

In 1728 he moved to Russia, where he had an outstanding military career. Numerous victories on both land and sea were due to his leadership and in 1740, the year in which he became Provincial Grand Master, the Empress Anna appointed him as her ruler in the Ukraine.

As so often happens in such cases, his outstanding success in these various fields aroused enmity of some of the Russian Generals and also of some influential courtiers and their schemings caused him to leave Russia in 1747 and transfer his allegiance to Frederick the Great.

His military career in Prussia was probably more outstanding than in Spain, or Russia, not only in the field, but as adviser to the King. He was appointed General Field-Marshal and finally on 14 October 1758, at the age of 62, was killed in the battle of Hóckirchen, when the Prussians were defeated by the Austrians.

It is said that Keith was Master of a lodge in St. Petersburg in 1732-4, several years prior to his appointment as Provincial Grand Master, but there is no proof of this. The first Russian lodge to be mentioned in the English records was certainly at St. Petersburg, the Lodge of Perfect Union, but it was not warranted until nearly forty years later, on 1 June 1771.

What seems to be certain is that the early lodges in Russia were founded by foreigners, mainly from the British Isles and from Germany, though obviously it would have been necessary for them to work in complete secrecy, by reason of the uncertainty as to the attitude of Court and Government. Thus there are no records of these lodges, only reminiscences.

Russian lodges that appear in the English register are eight in number and are as follows:

1. Lodge of Peace and Union 414 St. Petersburg 1 June 1771.
2. Lodge of the Nine Muses 466 St. Petersburg 1 June 1774.
3. Lodge of the Muse Urania 467 St. Petersburg 1 June 1774.
4. Lodge of Ballona 468 St. Petersburg 1 June 1774.

5. Lodge of Mars 469 Yasay 1774.
6. Lodge of the Muse Clio 470 Moscow 1774.
7. Phoenix Lodge 451 Helsinfors (Finland) 1777.
(Warranted 9 Nov. 1767—Finland incorporated in Russia 1777)
8. Lodge Astrea 504 Riga 21 August 1787.

In addition, the Lodge of Integrity, a military lodge in the Fourteenth Regiment of Foot, worked in both Sebastopol and Balaclava in 1856 but this, of course, was a travelling lodge and met wherever the regiment was stationed, being directly under the authority of the United Grand Lodge of England.

The fact that five lodges, three in St. Petersburg, one in Yassy and one in Moscow, were all warranted in 1774 could mean that they had been in existence prior to that date and were only then seeking official recognition.

The Freemasons' Calendar (1777-8) reported on Russian Freemasonry as follows:

'The first regular Lodge which was established in the vast Empire of Russia was Lodge Peace and Union No. 414 constituted 1771 in Petersburg. The chairman and most of the members were English merchants residing there, who conducted this new institution with great regularity and activity. As many Russian nobles were Masons at the period of the establishment of this Lodge, at their request they received from the Grand Lodge of England in 1772 a warrant for his Excellency John Yelaguin (Senator) to become Provincial Grand Master in the Russian Empire. This gentleman exercised his office with such success that many excellent Lodges were erected in Petersburg and other places.'

John (or Ivan) Yelaguin, who was an intelligent and learned person, came of an ancient noble Russian family and for many years enjoyed the friendship and confidence of Catherine the Great. Apart from being her adviser, he was tutor to the heir to the throne.

The Grand Lodge minutes of 28 February 1772 confirm this appointment:

'The Grand Secretary informed the Grand Lodge that the Grand Master had been pleased to appoint His Excellency John Yelaguin, Senator, Privy-Counsellor, Member of the Cabinet, etc., to Her Imperial Majesty the Empress of Russia, and Knight of the Polish Order of the White Eagle and of St. Stanislaus, to be Provincial Grand Master of the Empire of Russia.'

Thus, after a lapse of 14 years, there was once again a Provincial Grand Master of Russia and Yelaguin certainly accomplished more than either of his predecessors. Only two years after his appointment there is, for the first time, a record of a Provincial Grand Lodge and

its officers and from then onwards, freemasonry in Russia assumed a more serious and responsible role.

The ceremonies also, whilst remaining basically those of the Grand Lodge of England, had dramatic incidents added to them. The candidate was called upon to make three 'journeys' round the lodge, during which he underwent various trials.

Naked swords were turned towards him and he was shown a 'corpse' covered with a blood-stained cloth, to indicate what would be his fate if he betrayed his oath.

He was called upon to seal his oath with his own blood, though he was spared this ordeal at the last moment.

There is also a record in the Grand Lodge of England archives at this time, of five of the first six lodges in the list I have mentioned together with details of their members varying in number from 21 to 68.

What is important, however, is that the membership is almost entirely Russian drawn from the leading and most influential Russian families.

The one exception was the first lodge in the list, the Lodge of Peace and Union at St. Petersburg, which consisted in the main of English freemasons and which, in spite of its name, Peace and Union, apparently sought neither Peace nor Union with the Provincial Grand Lodge.

On being advised officially by England of the appointment of Yelaguin as Provincial Grand Master the members passed a resolution congratulating him on the honour, saying that it could not possibly have been in better hands, but denying that he had any authority over their lodge.

Rather understandably, Yelaguin could not accept this and wrote to say so in no uncertain terms, but the members maintained their attitude until eventually, on 28 October 1772, they were instructed by England to submit to his authority.

It is interesting to note that in addition to the three Craft degrees, this lodge also practised the Scotch Master and Elect Master degrees.

Yelaguin, however, introduced, or at least authorized the introduction of other degrees, seven in all, the three craft degrees, followed by: —

- 4° The Dark Vault.
- 5° The Scotch Master.
- 6° The Philosopher's Degree.
- 7° Spiritual Knighthood.

In addition, there was a Chapter in St. Petersburg that practised the Strict Observance Rite, a system of Knight Templar Masonry imposed on the three Craft degrees viz:

4° Scottish Master

5° Novice

6° Templar

7° Professed Knight

The basis of these four degrees is the legend that when the Grand Master of the Templars, Jacques do Molay, was martyred, the Provincial Grand Master of Auvergne, Pierre d'Aumont and a small band of Knights fled to Scotland in the guise of operative masons and eventually re-established the order of Knights Templar there. D'Aumont was elected Grand Master on St. John's Day, 1314, and in 1361, established the headquarters of the order at Old Aberdeen, from whence it spread to all the principal continental countries.

That, as I said, is the legend behind the order, but the facts are difficult to ascertain. It seems to have been introduced or at least established in Germany somewhere about the year 1755, by Carl Gotthelf Baron Von Hund and soon spread to Russia and other European countries. For a time, it was quite a powerful order, but it began to die out with the discrediting of Van Hund and his ultimate death in 1776.

The position in Russia became even more complicated in 1771 with the introduction from Germany of the Zinnendorf system, a Christian order of Masonry and once again a mixture of the three Craft Degrees and various Knightly Degrees and with the later introduction of the Martinist system.

Yelaguin fought against these foreign importations, but the opposition was too strong for him, the opposition of influential Russian Freemasons who were not satisfied with the English system of three Craft degrees, ending with the loss of a secret, but were seeking deeper mysteries and more secret and mysterious knowledge that was supposed to exist in these additional degrees, even including the knowledge about the transmutation of metals and the making 'of philosophic gold' and 'of the elixir of life.'

The outcome was the formation in 1776 of the National Grand Lodge of Russia, created for the purpose of working a rite of seven degrees.

Freemasonry had thus become firmly established in Russia, even though not of the orthodox type, and it enjoyed the support of members of all the important families, but the situation was confused by the practising of various rites and the introduction of even more, and not only had the original connection with England been virtually

severed, but the seat of Russian Freemasonry had been transferred from St. Petersburg to Moscow.

It spread even to the remote parts of Russia, but again it changed in character. The rite of Strict Observance had become the dominant rite, but gradually it became permeated with Rosicrucian ideas, essentially those of self-knowledge and moral perfection.

The position became even more complicated in 1779 on the establishment of a Swedish Provincial Grand Lodge of Russia, with Prince Gagarin at its head, to work the Swedish rite. This followed a visit to St. Petersburg two years earlier by the King of Sweden, as head of Swedish Freemasonry, for the purpose of initiating the Grand Duke Paul, whilst in 1785, a famous Russian patriot and historian was initiated and his example was soon followed by many prominent intellectuals and aristocrats.

Unfortunately for the Craft, the Empress Catherine viewed this growing power with some concern. She had always been opposed to secret societies, which had been outlawed in 1782, though Freemasonry had been exempted from this decree.

However, she remained suspicious of anything that had found favour with the late Emperor, Peter the Third, whom she had skilfully removed from the throne, and it was well-known that he had been favourably disposed towards Freemasonry. Equally, her political rival and personal enemy, the Grand Duke Paul was a prominent Freemason.

Further, since the break with England, Russian Freemasonry had come under the influence of German Freemasonry, of which Frederick the Great, the arch-enemy of Catherine, was a dominant figure. To Catherine, it must have seemed that everyone she disliked intensely was a Freemason.

Russian Freemasons had been active in acts of charity and benevolence. They had established schools and hospitals and were quick to aid the stricken population in the terrible famine of 1787. Nevertheless, in 1794 Catherine made it known that she wished the Secret Societies Decree to apply to Freemasonry. Yelaguin issued an order, closing all lodges immediately and General Prosorovsky, Governor of Moscow, undertook to be responsible for the complete suppression of all masonic activities.

However, although abolished officially Freemasonry must have continued in existence secretly as otherwise, later on, it could not later have revived so quickly or so completely.

When Paul I ascended the throne, hopes for Freemasonry rose again and certainly it began to revive, but although no official action was taken against the craft, officially it remained prohibited.

After his short reign and under that of his successor, Alexander I, Freemasonry gained considerably in strength and in 1810, the official ban was removed.

In that year, a new Grand Lodge was formed and on the surface, everything seemed fine but from the beginning it contained elements of its own destruction, as it was composed of two irreconcilable groups, those loyal to the three basic craft degrees as practised in England and those who thought that the knightly degrees were the most important, in fact the essential part of masonry.

Thus, in 1815, it split into two, a Swedish Provincial Grand Lodge of Russia to work the Swedish rite, which regarded the so-called 'higher' degrees as the acme and perfection of masonry, and Astrea Grand Lodge which confined its attention to the three craft degrees, though it left its lodges free to work additional degrees if their members so wished, such degrees being under the control of a Grand Chapter General.

Within a matter of only four or five years, however, it became quite evident that the new Grand Lodge was on anything but a firm basis. By this time, no less than five different rites were being practised and it had lost its national character, having obviously come under German domination. Thus it was not in a strong enough position to withstand the storms that lay ahead.

Its position was further weakened by the initiation of men who entered the order for political reasons, liberal thinkers who thought they saw in the craft an opportunity of fighting against class privileges and against a dictatorial form of government.

Some of the more extreme elements were even revolutionaries and terrorists who formed links between Russian Freemasonry and the secret political and pseudo masonic societies on the continent that were the avowed enemies of organized government. In other words, Russian Freemasonry had drifted very far from its English origins and that it had become infused with politics and revolutionary politics at that.

Nevertheless, in the 1812 war against Napoleon, members of the craft were exemplary in their behaviour and patriotic in their actions. The Russian Commander-in-Chief, Prince Michael Kutušov, was a prominent freemason, as were many of the high-ranking officers and during the course of the war, several military lodges were founded.

Alexander I had been well-disposed towards Freemasonry initially, but he became increasingly influenced by Prince Metternich, who was well aware of the dangerous political element within the Craft in Russia and the fact that it harboured some highly suspicious members of secret political organizations.

The final act of destruction, however, started within the Craft itself. Igor Andrevich Kušheleov was elected Deputy Grand Master of the

Astrea Grand Lodge in 1820. He was what one would call 'a member of the old school,' extremely conservative in politics, deeply religious and certainly a very sincere Freemason.

He was a firm believer in the Freemasonry he had known in his early days before it had become distorted by innovations that had destroyed what he believed to be its true doctrines and he was alarmed by the fact that some lodges were becoming nests of revolutionary political activities.

He decided that a determined effort must be made to restore the true masonic doctrines as he understood them, but in this he was opposed by members holding views very different from his.

As a result, he felt it his duty to Freemasonry as well as to his native Russia, to lay a report on the situation before the Emperor. He did so, giving an account of the history of Freemasonry in Russia, a report of the current position as he saw it, and stressing the dangers if steps were not taken to rectify it.

His solution was that Freemasonry should be placed under very strict Government control and that, if necessary, Masonic Lodges should be closed down.

For a space of nine months, the Emperor took no action, but gradually he became more and more alarmed by the activities of revolutionary societies in different continental countries and finally, in 1822, a Prussian Mason, Count Gaugwitz, presented to the Austrian and Russian Emperors a report in which he advocated the closing of all masonic lodges in the two countries.

Suddenly, without any warning whatsoever, Alexander issued a decree on 1 August 1822 outlawing Freemasonry and closing all Russian lodges immediately.

Freemasonry in Russia therefore ceased to exist overnight. There are stories that it continued for a time in remote provinces and elsewhere in secret. Certainly Nicholas I found it necessary to confirm the decree in 1826, but, even assuming that these stories contain an element of truth, it must have been on a very small scale.

We must not blame the Emperor, nor his advisers for this. Russian Freemasonry perished because it had departed from the basic principles of the craft: —

1. It had introduced politics and once introduced, these had become uncontrollable.
2. It had admitted members not worthy to become Freemasons', men who had entered it for the furtherance of their own desires, political and otherwise.
3. It had swerved in its loyalty to the basic Craft degrees by seeking novelties in so-called 'higher degrees', which eventually became dominant.

I have referred to stories about Freemasonry continuing to exist in secret in Russia. There is no evidence of this and present day Russian emigré Freemasons cast serious doubts on such stories. For all practical purposes, therefore, Freemasonry as we know it ended in Russia in 1822.

However, in the early days of the present century, it seems that there was a revival of freemasonry of a certain kind in Russia though, perhaps understandably, precise details are unavailable. In any case, the term 'quasi-masonry' might be more appropriate as it was very different from freemasonry as understood in this country. In 1908 a number of Russians who had been initiated in irregular French Grand Orient lodges, opened two lodges on their return, one in St. Petersburg and one in Moscow. The irregular Grand Lodge of France also established two and subsequently other lodges were opened in Nijni-Novgorod and Kief, but when the Russian Government started to take notice of them in the following year, operations were suspended.

In 1911, meetings were resumed on a more judicious basis and at the time of the outbreak of the First World War, there were some forty lodges owing obedience to the Irregular Grand Orient of France.

Some became dormant during the war but twenty-eight were in existence at the time of the March 1917 revolution and their members took an active part in it. It is even claimed that there was a Grand Lodge of the Ukraine during this period but there is no evidence of its existence and the lodges themselves gradually collapsed. As I have already mentioned, they cannot be said to have been masonic lodges in the orthodox sense. Owing allegiance to the Grand Orient of France, they were essentially political in their aims as well as being anti-religious.

There was, however, a separate masonic revival about this time which seems to have been due partly to the White Russians and certainly was partly due to the return to their native land after the war, of Russians who had been initiated whilst in exile, though again, mainly in irregular lodges.

The White Russians were soon defeated and the members went into exile joining or seeking initiation in foreign lodges or founding lodges of their own under foreign jurisdictions, where they are keeping Russian Freemasonry alive to this day.

The fate of those remaining in Russia is a sadder story.

Masonic lodges and those of other initiatic orders met without hindrance until 1922, in spite of official decrees against them, but in that year, at a meeting of the Fourth Communist International, a decree was issued declaring that such orders were incompatible with Communist ideology.

Some lodges, masonic and otherwise, closed as a result of this, but others continued to meet without interference.

It was a period of relative liberalism, the era of the New Political Economy (N.E.P.) and after a while, even new lodges were founded.

Members of the Communist Party itself were prohibited from initiation and any who had previously been Freemasons were deprived of office for a period of two years by a decree of this same Congress.

Even so, certain prominent members who had been Freemasons continued in office and the celebrated writer, Maxim Gorki, who was widely known to have been a Freemason, continued in favour with the new regime.

Who knows, perhaps Freemasonry might have continued even today on this basis, officially outlawed, but unofficially allowed, had it not been for two events and, once again, one arose within the movement itself.

A Russian Mason named Astromov, who was concerned with a Rosicrucian form of masonry, rather than the orthodox Craft Freemasonry, and who had founded lodges in Leningrad, Moscow, Tiflis and Kiev, very unwisely addressed a letter to Stalin in 1926, begging him to legalise the existence of Freemasonry.

Stalin may have been influenced by the rumour rapidly gaining ground in Russia, but nevertheless quite untrue, that Leon Trotsky was an enthusiastic Freemason.

Be that as it may, Stalin's reply was typical of the man, being both immediate and drastic. Astromov and some thirty others, including all the officers of his four lodges were arrested and imprisoned, where Astromov died shortly afterwards at the age of 76. The fate of the others is unknown, but it is reasonable to think that it was by no means pleasant.

Three years later, in 1929, an agent of the Russian Secret Police discovered that meetings were still being held in secret.

As a result, Pierre Mikhailovich Kaiser, Professor of Oriental Languages at the Moscow Institute and two other masons were executed by a firing squad.

It is said that there are still secret meetings of masons who hope that one day, it will be permitted once again in Russia. I doubt it very much, and even if it should happen, it is likely to be a Rosicrucian or other irregular form of masonry, rather than the Freemasonry we practise.

A French trade delegation, including some representatives who were irregular Grand Orient masons, visited Russia a few years ago and at an informal meeting, one of them suggested to Krushev that he should allow masonry to be practised once again, the political, atheistic form favoured by the Grand Orient. The reply was far from encouraging.

There are Russian Freemasons in exile who are practising regular Freemasonry in their native language and await the day when they will be able to return to the land of their birth and practise it there once more.

That, I fear, is even more of a pipe dream.

At the conclusion of his paper Bro. Batham described, in detail, the third degree ceremony as performed today in a Russian Lodge in exile which was greatly enjoyed by the brethren.

THE PILGRIM LODGE No. 238

and the Schroeder Ritual

by

W.Bro. Will Read, P.P.G.W. (Yorks. W.R.)

P.M. Quator Coronati Lodge No. 2076

The Pilgrim Lodge was founded on 25th August, 1779 under the 'Moderns' to meet the needs of German masons who were attached to the English Court of George III who was Ruler of Hanover. George Montagu, 4th Duke of Manchester was Grand Master.

A Bro. Johann Daniel Siegfried Leonhardi, who had petitioned the Lodge, was its first Master, and it has been suggested that it was because he was a much-travelled man and a restless one that he named it 'Der Pilger'. Leonhardi held the Mastership for eight years—until his departure for St. Petersburg on 9th April, 1787. Due to its connections with the Court, it had many influential men as its Master or holding office in the Lodge, and from its beginning, it worked in the German Language: it still does and it is, in fact, the only lodge in the world under the English Constitution which enjoys that privilege.

In 1781, Bro. Leonhardi was appointed the Representative of the Grand Lodge of Germany to the Grand Lodge of England, but five years later the compact was annulled by the English Grand Lodge because the German Grand Lodge was working a purely Christian rite and refused to allow the admission of brethren of the Hebrew faith. Actually, in 1795, the Pilgrim Lodge had resolved that 'No Jew can be initiated in our Lodge.' but that rule had been abandoned about 1846.

It is recorded that at one meeting in 1815, there were present 33 Honorary members and 67 full members, and that there were 80 absent who were either members or 'children'. The term 'children' is interesting. When a candidate is initiated he becomes a 'child' of the Lodge and he becomes a 'member' only after he is raised. At that time, a candidate could be balloted for only in a lodge of 'Full members', that is to say that 'children' of the Lodge could not vote on that issue. There was also a special 'members' word' and 'members' sign', used regularly to distinguish members from non-members: it was, in effect, a method of proving that a brother had paid his dues for although the sign was always the same, the 'word' changed each St. John's Day. Unfortunately, the 'members' word' is lost and there is no record of the nature of the sign.

By 1816 the Lodge had attained the high distinction of being a Grand Stewards Lodge, but it had to resign that privilege in 1834 as no member could afford the high cost of being a Grand Steward of the Year.

The Pilgrim Lodge has many peculiarities preserved from past times and some are unique under the English Constitution. For exam-

ple, there was no office of Inner Guard, that duty being discharged by the Master of Ceremonies who ranked at the bottom of the list of officers: in 1877 the office of Inner Guard was instituted, and the Master of Ceremonies, still bearing that title, took the rank of the Director of Ceremonies. In the 1800's the Lodge was regularly appointing a Deputy Master and an Orator, the latter office being in accord with European practice of the early 1740's: although the office of Deputy Master has disappeared, the office of Orator is still filled every year. His duty is to recite all the Charges, all lengthy explanations, and the Traditional Histories—all from memory. He ranks between the Junior Deacon and the Junior Warden, and has no power to delegate his duties, which ensures that only brethren who are able and willing to learn a great amount of ritual can succeed to the Wardens' Chairs, and, hence, to the Master's Chair.

Again, the Lodge has no Tracing Boards, but it has something unusual in place of them. Its ritual, also, is unusual, at least to our Jurisdiction, as, later, will be seen.

The original members, in 1779, were German nationals and therefore worked the 'Zinnendorf Ritual', a rite established in 1768 by J. W. Von Zinnendorf as a rival to the 'Strict Observance Rite' which was partly—mostly—Swedish—a Christian Rite or Order. Zinnendorf went to Hamburg in 1770 and there reconstituted the two existing lodges in that city (The Three Roses and the Lodge Olympia) under his own 'Rite'; he founded other lodges and, eventually, with twelve lodges working his 'Rite', he formed a rival Grand Lodge which he called 'The National Grand Lodge of all Freemasons at Berlin.' This is of interest because the brother in Hamburg who in 1768 was at the head of one of those lodges—the Lodge Olympia, afterwards named 'The Golden Sphere'—was none other than our Johann Daniel Siegfried Leonhardi. In 1781, when The National Grand Lodge at Berlin—Zinnendorf's Grand Lodge—asked the Grand Lodge in London to approve a representative (two previous attempts having been unsuccessful), Zinnendorf named Leonhardi as the representative, and it was no doubt due to the latter's status as Master of the Pilgrim Lodge that approval was given. Incidentally, the 'representation' was cancelled in 1786 by the annulment by London of the compact it had made with Zinnendorf's Grand Lodge at Berlin.

The fact of Leonhardi's being the Master of Pilgrim and that of his close association with Zinnendorf were, doubtless, the reasons for the Pilgrim working the Zinnendorf Ritual from its foundation—until 1852 when it changed to the Schroeder Ritual. In connection with the change of ritual, an interesting story develops which is a logical conclusion in view of certain facts surrounding the decision to do so: these facts are—

In 1795 the Lodge resolved that 'No Jew can be initiated in our Lodge.'

On 14 January 1846, the Bible was still being opened at the Gospel of St. John, when the Master reported to the Lodge that the lodges in Prussia had refused to admit Israelites who held certificates from the Grand Lodge of England, and, hence, in view of certain passages in the Pilgrim Ritual (Zinnendorf's, and therefore Christian), their Lodge might be frowned upon by the Grand Lodge of England, and, perhaps, their Warrant withdrawn. It was immediately decided to amend the ritual by excluding certain Christian references.

In 1852 it was decided to abandon the purely Christian Zinnendorf Ritual and to adopt the Hamburg working of Bro. Schroeder which was based substantially on the early English ritual of the 1730's.

It would appear logical to suggest that the Pilgrim Lodge changed its ritual in 1852 because it had, wrongly, been excluding Jews from its membership and it was therefore apprehensive of being closed down.

Schroeder—Friedrich Ludwig Schroeder (1744-1816)—was a talented actor, playwright, and theatre manager, who, although born in Germany, had travelled extensively with his mother and step-father in Russia and Poland. He had been initiated in the Lodge Absolum in Hamburg in 1774 when he was theatre director in that city. Although educated by the Jesuits, he was of the Lutheran faith. After Hamburg, he went to Vienna, where he stayed for some years and it was after his return to Hamburg in 1787 that he wrote the ritual which his name. In 1814 he became Grand Master of the Grand Lodge of Hamburg; his great work—the Schroeder Ritual—survives wherever the German tongue is spoken.

The Pilgrim Lodge has a special ritual for a 'St. John's Day Lodge' which is held in mid-summer on St. John the Baptist's Day; a special ritual for a 'Table (or Banqueting) Lodge', provided such a lodge can be effectively tyled and a special ritual for a 'Mourning Lodge'.

What follows is a description of what I saw when as a Visiting Brother I attended the Pilgrim Lodge No. 238 at the Freemasons' Hall, Gt. Queen St., London, and witnessed on different occasions the ceremonies of the First, Second and Third Degrees, in that order.

On the first occasion there was a candidate for initiation and a joining member to be admitted.

THE OPENING: At one time visiting brethren were not admitted until the lodge had actually been opened—the 'Lodge Word' (before it was lost) having been used to prove that none but members were present—but this was altered some years ago so that visiting brethren could witness this interesting opening ceremony. On entering, we visitors saw all officers standing in their places, the brethren of the Lodge ranged around, and a small lighted candle on the Master's

pedestal. All brethren, members and visitors, wore black top hats throughout the meeting. The whole proceedings were in German. Up to the declaration by the Master that the Lodge was 'open', the ceremonial was similar to that practised in any English Constitution lodge, except that we doffed our hats for the prayers and whenever the name of the G.A.O.T.U. was spoken—but keeping up the sign all the time.

An unusual piece of ceremonial then took place. The Deacons proceeded to the Treasurer's table in the North. On the floor, in front of the table was a rolled-up carpet in front of which were three 18th century gulf pillars about 3ft 6ins tall, in, respectively, Doric, Ionic and Corinthian styles and each surmounted by a giant candle. The Deacons reverently moved the three pillars away to gain access to the Carpet: this latter was then carried by the Deacons to the centre of the Lodge and ceremoniously unrolled. The Lodge has no Tracing Boards, but the border of the Carpet is in the design of a wall, and throughout the border it has embroidered—or woven in it—the Working Tools of all the degrees including the smooth and rough ashlars: in the middle of the borders on three sides, East, West, South, a gate is woven. The Deacons placed the appropriate pillars on the appropriate gates. The S.D. then advanced to the Master's pedestal, presented a taper to him, which the Master lit from the little candle on his pedestal and handed back to the S.D. who ceremoniously lit the three candles of the pillars now on the Carpet.

As the S.D. lit each candle, he stepped backwards one pace and the appropriate officer behind him declaimed a sentence.—

The Master—'Wisdom guide our building.'

The Senior Warden—'Strength erect it.'

The Junior Warden—'Beauty adorn it.'

The Carpet is indeed a thing of beauty and it plays a large part in all the ceremonies. With the exception of one or two particular occasions during a ceremony, no one may walk over the Carpet other than the Grand Master and the Candidate. The present Carpet is the third the Lodge has had and it was woven in India in 1969 especially for the Lodge: the two previous Carpets wore out!

JOINING MEMBER: After the Minutes had been read, the Master announced that the next business was 'To ballot for and if accepted to affiliate Brother X', who was of foreign nationality but then living in London. The ballot having been taken, the announcement was made by the Master, but not in our prosaic term of its being 'favourable', but *Alle Kugeln leuchten* (All the balls shine). On his admission the new affiliated, or joining, member, was fully dressed, in his MM apron and wearing his top-hat, was presented in the West and conducted to the Master. At the Carpet, the D.C. motioned the new member to walk across it while he himself walked along the north-side of it. At the Master's pedestal, the Master stretched forward both hands and placing one on each shoulder of Bro. X, instructed him to do the

same to him, the Master: in this position, the Master spoke a few words of admission and acceptance, then, breaking the posture, he took the new member by the EA grip, presented to him the Book of Constitutions, the By-laws of the Lodge, and affixed in the left lapel of his jacket, the Lodge Member's Jewel—a miniature silver-gilt trowel with a miniature silver key both attached to a sky-blue ribbon. All the members of the Lodge were wearing that delightful Lodge Jewel.

THE FIRST DEGREE: Men not of German nationality can be initiates or joining members provided they can speak the German language reasonably well, and following the ceremony just recounted, the Lodge balloted for an Englishman who was to be initiated if the ballot—and other matters—were favourable and successful.

The usual formalities having been attended to—the proposal form and the ballot—the Preparing Officer (the title of the officer, usually a P.M. who is to undertake the office for the occasion) discarded his apron and collar, but not his hat, deposited them on a chair by the door and retired from the Lodge, together with an 'Accompanying Brother' also appointed for the occasion and purpose and who also discarded his apron and collar—but not his hat! These two 'officers' were not known to the Candidate and the discarding of the apron and collar was to ensure that he would not have seen any brother in masonic clothing.

The Candidate was taken to the 'preparation room' the equivalent of the 18th century 'chamber of reflection', which was bare except for a table, chair, and writing materials. On the wall the following notice was displayed—

"Turn back if mere curiosity leads you to us. You will not feel at home amongst us if you are afraid to learn your own faults and shortcomings. You will not find appreciation if you value money and external advantages only. Do not proceed if you do not trust us, but you will certainly be welcome if your heart and mind are pure."

The two 'officers' ask the Candidate a number of questions equivalent to the preliminary questions usually put, viz., No improper motive.....solely prompted.....favourable opinion.....avoiding fear..... These questions answered satisfactorily—and they are unprompted—he signs the usual declaration. He is then asked to surrender his hat, and, with it, his freedom; this done, the officers retire from the preparation room leaving him alone with pen and paper to contemplate three questions written on a paper they leave with him and which he must answer in writing.

While the Candidate was contemplating the questions and the answers he would give to them, the two officers re-entered the Lodge. The Preparing Officer reported to the Master from the West while the Accompanying Officer advanced to the East, handed the signed

declaration to the Master, and deposited the Candidates hat on a vacant chair near the Master. Many years ago the candidate would have surrendered not only his hat but also his sword! After the Master had announced that the declaration was in order, the two officers again retired and waited outside the door of the Lodge until the Candidate rang a bell to indicate that he had answered the questions. The officers took the questions from the Candidate, left him, still alone, in the preparation room, and again entered the Lodge. This time the Preparing Officer advanced up the centre of the Lodge, across the Carpet, and presented the paper to the Master.

The questions were.—

- 1 What is the destiny of man?
- 2 What do you hope to gain from the Fraternity for your mental, spiritual and worldly happiness?
- 3 What can the Fraternity hope to gain from you?

The Master read, aloud, the questions and the answers given to them by the Candidate and asked the brethren, if they approved, to signify their assent by a single clap. Then, and only then, the clap having been given, was the Candidate brought to the outside of the door. There was the usual alarm, given by the Candidate with his fist, the usual interrogation by the JD, inside the door, of the Preparing Officer outside with the Candidate, who was then admitted, dressed in his own clothes but prepared in the usual way.

Three anti-clockwise perambulations were made. After the first circuit, when the Candidate was halted in the West, the Master gavelled and said.—

“We are ignorant and weak when we enter this world because reason and power develop but slowly.”

After the second circuit the Master again gavelled and said—

“You will be led more safely to the truth by the aim and power that are within you than by outside assistance, and your ultimate victory over error and prejudice will then be more honourable.”

At the end of the third circuit the Master again gavelled and said—

“You must develop your own virtues and promote the true welfare of your brethren if you want to be contented on your journey through life.”

The Master then warned the Candidate that this was his last chance to withdraw, and, no response being made, he was conducted to the Master's pedestal—across the Carpet but with no particular steps, and knelt in the familiar attitude.

After reciting the prayer—all the prayers were in beautiful verse, and we doffed our hats at the name of the GAOTU—the Master said—“It was once customary, at this point of the ceremony, to ask the candidate to swear a solemn oath, but this is now mentioned only as

a historical memory. To-day we trust that the simple 'yes' or 'no' of an honest and upright man will be as binding upon him as the most sacred oath.' Do you therefore promise on your word of honour and in lieu of an oath—

Obedience to the laws of the State.
Never to reveal masonic secrets.
To assist your brethren.
To practise secrecy.
Obedience to your lodge.
Never to propose an unworthy man for membership.
Never to sever connection with the Lodge without good cause.
To have no connection with any secret society.

(These points were expanded and not baldly rejected)

'If you are willing to undertake these obligations and to confirm them with a handshake, you will say clearly "Yes, I am willing to do so, as I treasure the name of an honest man."'

The Candidate repeated those few words and the Master then took his right hand, saying—

'I take and shake the hand of an honest man who will never lose the respect of his brethren.'

and the Candidate's hand is replaced on the V.S.L., and calling the brethren to order the Master said—

'In the presence of the G.A.O.T.U.. (gavel on cps.)—

In the name of the M.W. Grand Lodge of England (g. on cps.)—
and by the power vest in me, I accept you as an E.A.F.M.
(g. on cps.)'

The Master replaced the gavel, took the cps. from the Candidate and replaced them on the V.S.L., placed both hands on his shoulders and said—

'This bond is sealed for your whole life; may you never forget this moment.' (No sealing on the V.S.L.)

and taking the Candidate's right hand said 'Rise, Brother Apprentice.'

The Candidate was then led backwards to the West: all the brethren stepped quietly on to the floor of the Lodge and formed a 'chain' so that when he was 'restored' he found himself a 'living link' in that 'Chain of Brotherhood.'

There followed the normal procedure with the cable, etc. and the North East Corner was given by the Orator (the Treasurer asking for the contribution to Charity).

The Candidate then retired, and on his return was led to the Master's Pedestal—across the carpet but this time with particular steps—and the Master entrusted him with the secrets of an E.A., which he exchanged with the Wardens, then back to the Master who invested

him with the badge of an E.A., presented him with a pair of white gloves which he immediately put on, and lastly, with a pair of ladies white gloves, which, he was told, were for the lady 'closest to his heart'. This was followed by the presentation of the Warrant, the Book of Constitutions, the By-laws—and then his hat, implying that he was now equal with all the brethren.

The S.D. conducted the Candidate to the north-side of the Carpet, while the Orator took station on the south-side, from which position he gave an explanation of the ceremony, the symbolical meaning of the Carpet which takes the place of the Tracing Board, and, with a wand, indicated and explained the Working Tools of the degree illustrated in the Carpet and the three Pillars standing at their appropriate gates. And the Candidate took his seat in the Lodge.

THE SECOND DEGREE: The ceremony for the conferring of this degree is most beautiful, and some of it has no counterpart in the English working.

Two candidates are, preferably, required. They retire from the Lodge in the First Degree and the Lodge is opened in the Second Degree. The Preparing Officer and the Accompanying Officer retire and they perform duties similar to those already described for the E.A. Degree. Once more the Candidate is left alone in the preparation room but this time the words displayed on the wall read—

'You may cultivate both heart and spirit so that the seeds of wisdom and true friendship implanted therein may flower in great beauty.

To know your Fellows you must, first with conscientiousness dedication, know yourself. It is not enough to develop the power of perception; the faculties of sensation and volition must also be cultivated and disciplined.

Only the man whose spirit has evolved and been trained in every aspect will arrive at the goal of our earthly destiny and discover the true and lofty joys of this earthly life.'

After they have been left a while to consider this statement—and both Candidates are not allowed to be in the preparation room together—the Preparing Officer enters and asks the questions which are usually put to an E.A. before he leaves the E.A. lodge. If the questions are satisfactorily answered, the Candidates are taken to the door of the Lodge and the senior of the two sounds the report.

When admitted, they stand in the West while the Master delivers a short homily the principal burden of which is that the pursuit of knowledge is the highest aim of life and that the most important knowledge in this life is the knowledge of oneself. The Master ends the homily by directing the S.W. to show the Candidates the beginning and the end of all human knowledge. To the right of the S.W. is a pedestal standing about seven feet high and covered with a blue cloth. The S.W. TURNS THE FIRST Candidate to face this pedestal, the

Deacon lifts the veil, quickly and dramatically, and the surprised Candidate is staring into a mirror on which are the words 'Know thyself'. Similarly with the second Candidate, after which the S.W. says—

'Knowledge of yourself is the beginning and the end of all wisdom.'

This theme is elaborated by the Master—the mirror shows both the beauties and imperfections of our bodies.....just as rigorous self-examination reveals both that which is valuable in us and that which is faulty.....the knowledge of the true motives of our actions should make us just towards ourselves and tolerant of others. The J.D. then steps between the two Candidates and takes the right hand of one and the left hand of the other and conducts them—anti-clockwise—round the Lodge three times. This is perhaps the most beautiful part of the ceremony; throughout the three perambulations the S.D. walks backwards in front of them with a large basket of roses and carnations which he strews before the Candidates. The symbolism of the three journeys is that while the E.A. has to grope his way through darkness, the F.C. walks with his eyes open, a fully developed man who can and should appreciate fully the beauties and joys this earthly life provides.

The Candidates are conducted to the East, taking the E.A. steps over the Carpet. They then stand with the right hands on the V.S.L. and are asked if they are willing to renew the promises made in the First Degree and will carefully preserve the secrets of the Second Degree. As in the former degree, a handshake is accepted in lieu of a sworn and sealed obligation. They are then invested by the Master as F.Csmen.

Next follows the instruction, by catechism, the interrogation by the SW, and, finally, the Orator delivering the long explanation of the symbolical meaning of the procedural details of the ceremony and the Working Tools of the degree as appearing on the border of the Carpet.

THIRD DEGREE: In this degree, as in the others, the Candidate was taken by the Preparing Officer and the Accompanying Officer to the preparation room. This was draped in black and on a table was a skull and an hour-glass. On the wall were displayed the following words—

'The belief in God and everlasting life builds a bridge across the dark abyss of death. If you seek your reward in this world only, and if you are afraid of death, you could easily be led to betray your most sacred duties. Contemplate nature and you will observe life everywhere everything changes and nothing is really lost, but inside yourself lives something that is much greater than all nature around you.'

The Candidate was left alone to consider these words and after a while the Preparing Officer returned and exclaimed him in the appropriate Test Questions, these having been answered satisfactorily, he

was led to the door of the Lodge. On this occasion he was admitted *backwards* so that he was unable to see that the form of the Lodge had been changed. The brethren of the Lodge wore black cloaks—and black hats, of course—and had swords in their hands, and were formed in a kind of horse-shoe from the S.W.'s pedestal to the Carpet, and they faced outwards. All visiting brethren had been asked to keep well back so that the visibility of the Candidate, when the perambulations were made—anti-clockwise and facing outwards—would be limited to the three Principal Officers. There was no sheet such as is generally used but an appropriate piece of furniture was located between the Carpet and the Master's pedestal. During each circuit the Candidate was halted before the Principals who each, in turn, said—

The W.M....'The thought of death brings consolation to the death!'

The S.W....'The thought of death brings consolation to the sufferer and is a warning to the fortunate.'

The J.W....'The journey towards death is the path to our perfection.'

The circuits completed, the Candidate being in the West and facing the S.W., he heard the Master say that although he was expected to find encouragement and joy amongst the brethren, as he did during the ceremony of Passing, that joy had now *vanished!*

On that word 'vanished' there was a loud knock and he was quickly turned round to find himself facing the brethren of the Lodge—in their black cloaks and hats—who at the same time had turned quickly to face the West, holding the swords pointing towards him. While that scene was held he was told that *that* moment was a reminder that life is by no means always joy and happiness and that one who does his duty is often received with hostility and is often threatened with loss of life: as a Master Mason he must be able to face any situation, and, indeed, be ready to adhere to his duties even at the risk of death.

The brethren returned to their places, the Candidate was conducted to the East, across the Carpet, and, with the appropriate steps, to the Master's pedestal. The promises made in the other degrees were renewed, he affirmed he would not reveal the secrets of a MM, there was the solemn handshake, and he was stepped backwards to stand before the piece of furniture. The Orator related a recognisable version of the legend of HA, but the story was highly dramatised, the Master and Wardens going in search of the Grand Master until success was achieved.

Again there was a lengthy catechism, the Orator explained, to the Candidate, the ceremony and the theme of the degree, and the secrets of the degree were communicated. There was a strong 'resurrection' theme running throughout the ceremony.

The Candidate retired, and when re-admitted took his seat in the Lodge.

After describing the First Degree ceremony (above), I said that the Lodge was finally closed in Emulation working, but I did not explain one beautiful closing piece of ritual. It is appropriate that I describe it at this point after having explained the Third Degree ceremony; and appropriate too, that with it I end this paper on the Pilgrim Lodge No. 238.

The Lodge had been closed and the secrets locked-up in a safe repository, and the Carpet and Pillars put away with due and impressive ceremonial.

All the brethren then removed their hats and stepped down on to the floor of the Lodge: all joined hands, thus forming a continuous chain, and the Master spoke the following closing lines—

‘Now, Brother, grip your Brother’s hand
And in this sacred hour swear
For ever true we will remain
To our secrets, vows and faith.
The Brother’s hand drops from yours,
Yet the chain remains united;
So may it stay for evermore
Until a brighter LIGHT will shine in the East.’—

and the chain was broken.

And we processed out—with our hats on!

I happily place on record my appreciation of the help afforded me by Bro. E. B. Babler, A.G.Std.Br., for the information given in their much fuller account which appeared in *AQC*. Vols. 66 and 76; and also to Bro. Robert Gold, L.G.R., present Treasurer of 238, who very kindly read my script and advised me upon it.

PRESTONIAN LECTURE 1979

' Who must otherwise have remained at a perpetual distance.'

250 YEARS OF MASONRY IN INDIA:

A STUDY IN RESOLVED DISCORDS

by

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Introduction

On February 6th 1729, the Grand Lodge of England authorised the constitution of the first Lodge in India. In 1961, when the Grand Lodge of India was formed, there were 186 Lodges in India owing allegiance to the United Grand Lodge of England (plus another 17 in what had by then become Pakistan; there were 79 Lodges belonging to the Irish and Scottish Constitutions; and another 80 or so had had their day and ceased to be.)

With such growth on record, the historian is not likely to be gravell-ed for lack of matter; but within a limit of three-quarters of an hour's talk — 6,000 words or thereabouts — what he certainly can't do is to produce a complete history. So I must begin by declaring an interest. I was initiated in Madras in 1937, in the Archibald Campbell Lodge, No. 4998, a Lodge founded "to promote better fraternal relationship between Indians and Europeans who have had the advantage of residing in each others' native land". There were then 39 members, 29 Indians and 10 Europeans.

It is to the circumstances of my Masonic birth and infant nurture that I owe an abiding interest in the growth of Masonry in India from an exclusively Western, Christian organisation into an inter-racial, theist body, of which even 50 years ago the first Lord Cornwallis, then Deputy Grand Master, could write (joyously mixing nationalities and religions):

"We have seen as many as five Volumes of the Sacred Law in use at one and the same time, and Brethren of the following among other races, taken at random — Europeans, Parsis, Chinese, Burmese, Hindus, Americans, Ceylonese, Punjabis, Mohammedans, Sikhs, Armenians, Greeks, Bengalis, Jews, Aracanese, and Madrassis — participating in the Ceremonies. The Brotherhood of Man, under such circumstances, becomes a living reality".

So let us look back 250 years to 1729.

In England: George II. and Walpole restored to power by the Queen's persuasion; in India: the free-for-all that followed the death of Aurangzeb in 1707. The English, French, Dutch and Portuguese Companies were trading and squabbling with the best of them; but

they were only lessees of their holdings: none of them then laid claim to empire.

What manner of men were our English Masonic forbears? One must always beware of applying twentieth century moral judgments to eighteenth century behaviour; but one needs to understand something of the differences in circumstance and temperament.

Bro. Heron Lepper has described the period as "a brutal age that had crude ideas about tolerance and humane dealing and general decency of conduct"(1); and indeed our Founding Fathers were a strange combination of culture and coarseness, rugged individualism and sycophancy, good taste and ostentation; and they were chauvinist and bigoted, truculent and outspoken.

And if this was the Englishman on his home ground, we can well understand how his natural tetchiness would be aggravated in India by the heat, the humidity, the velvet coats and high neckcloths, and the quenching of his inevitable thirst by his daily tippie of arrack-punch and a bottle (or more) of Madeira.

When I read of the suspensions, the exclusions, the secessions, the blackballing, accusations of murder, of forgery, 42 members suspended for libelling a Past Master (though admittedly 32 of apologised and were reinstated) — then I confess to making a wry mouth when I hear that this association has been formed and perfected with so much unanimity and concord; it ought to have been; but in fact the discords which our forebears made were not resolved for nearly 200 years.

Masonry comes to India

We are lucky enough to have full details of the constituting of that first Indian Lodge preserved in the minutes of Grand Lodge: first, the petition, presented on December 28th, 1728; then, at the end of the minutes of that meeting, the next of the "deputation" from the Grand Master, "to Impower and authorize our Wellbeloved Brother George Pomfret . . . that he do, in our place and stead, Constitute a regular Lodge, in due form, at Fort William in Bengall in the East Indies . . ." This was signed and sealed "the 6th day of february 1728 and in the Year of Masonry 5732" (which shows that Grand Lodge used Ussher's Chronology in dating the Masonic era — as the Grand Lodge of Scotland still do). It is the earliest document of its kind of which any record exists.

The Lodge at "Fort William" — that is, Calcutta — appears in the Engraved List of 1730 as No. 72; it was called, perhaps after its place of meeting, The East India Company's Arms (of which the crest was a golden lion rampant gardant, supporting between the forepaws a regal crown, proper — irreverently known in the Company's Marine Services as "the monkey and the coconut").

The Lodge lasted less than thirty years: it was erased in 1756. Perhaps the most interesting thing about it is the application for a

warrant from Grand Lodge — then only twelve years old and in its early years aspiring only to regulate the Craft in the cities of London and Westminster. Overseas Lodges in those days tended to come into being by a kind of parthenogenesis: a few Masons met, called themselves a Lodge, made other Masons, and created more Lodges, without applying to anyone for permission.

This is why Provincial Grand Masters began to be appointed in about 1726, “when the extraordinary Increase of the Craftsmen, and their travelling into distant Parts and convening themselves in Lodges, required an immediate Head, to whom they might apply where it was not possible to wait the decision or Opinion of the Grand Lodge”. The appointment was always a prerogative of the Grand Master, and the Provincial Grand Master originally ranked as a Deputy Grand Master; by 1767 he had become “a Grand Master in his particular District”, who was “also empowered to appoint a Deputy, Wardens, Treasurer, Secretary and Sword Bearer who are entitled to wear the Cloathing of Grand Officers while they officiate as such within that particular District; but at no other time or place”. In 1784 a Chaplain was added to the list, ranking between the Secretary and the Sword Bearer.

Here, it would seem, is the beginning of the Provincial Grand Lodge as we know it today — though the Article seems rather to constitute a local Grand Lodge than a subordinate Provincial Grand Lodge. Be that as it may, nothing like a modern Provincial or District Grand Lodge sprang into being; the original Provincial Grand Masters were more like the Grand Inspectors of today. (Incidentally, the distinction between “Provincial” and “District” wasn’t made until 1866; until then, the *District* was the area over which the *Provincial* Grand Master exercised authority).

The First Provincial Grand Masters

In 1729, Captain Ralph Farwinter (his name is variously spelt) was appointed “Provincial Grand Master for East India in Bengal” — and also James Dawson as “Provincial Grand Master for East India”. No one seems to know why two appointments were made; perhaps because of geographical woolly-mindedness in London; after all, it was only about a dozen years since the publication of Clarendon’s glowing reference to “the Island of Bombay with the towns and castles therein, which are within a very little distance from Brazil”.⁽²⁾

Bengal was fortunate in doing things in their proper order: a Provincial Grand Master first, followed by the constitution of private Lodges by him. Lodges were formed in other districts: in Madras in 1752 and 1765, and in Bombay in 1758; but although they appeared in the Roll of Grand Lodge, we don’t know how they came into being. Certainly there were no Provincial Grand Masters there to constitute them: Bombay’s first, James Tod, was appointed in 1764 (though there is no record of his ever doing anything, and it was 97 years before another appointment was made); and Madras had its first

Provincial Grand Master (Captain Edmund Pascal) in 1767. The Punjab didn't have its own Provincial Grand Master till 1869, and Northern India not until 1951 (as a result of the partition of the sub-continent into India and Pakistan).

By the time of Pascal's appointment, English Masonry was split between the Modern or Premier Grand Lodge and the Antient or Atholl. This isn't the place to deal with that bygone quarrel, beyond saying that the Grand Lodges of Ireland and Scotland leaned towards the Atholl* Masons; that Ireland, Scotland and Atholl all specialised in warranting ambulatory or military Lodges, which helped greatly in the spread of Masonry, in India and elsewhere; and that the Atholl and Premier rituals differed radically, especially over the Royal Arch.

The first impact of Atholl Masonry in India was in Madras, where, in the very year after Pascal's appointment, an Atholl Lodge was established at Fort St. George by officers of the army, and soon became the principal Lodge of the Coast of Coromandel; it acted as a Provincial Grand Lodge⁽³⁾, granting warrants for new Lodges; it built a Masonic Hall and established a Charity Fund.

Bengal, meanwhile, stayed with the Premier Grand Lodge; two of its Lodges are still on the Register: Star in the East, No. 67 (1740), and Industry and Perseverance, No. 109 (1761).

Early Piques and Quarrels

But in the 1780s the Premier Masons in both Bengal and Madras got themselves into deep trouble: owing, in both cases, to the human cantankerousness of which I have already spoken.

We can give an account of the Madras troubles in the words of its own Provincial Grand Master (by that time, Brigadier-General Matthew Horne), who wrote, in 1784, of "the unfortunate Divisions that arose and continued some years in the Settlement, occasioned by the Removal of Lord Pigot from the Government of Madras; and many of our Members becoming warm Adherents of different Parties, their animosity against each other ran so high, that they could not meet as Brethren; and not choosing to exclude either Party, our Lodge ceased".

Bengal's problems stemmed from a practice which dated back to the beginning of things and went on until the 1890s, by which the overseas Provincial Grand Lodges formally recommended someone whom they would like to have as Provincial Grand Master, for the Grand Master's approval. If there were two or more proposals, there was a vote — and the procedure was misleadingly called an election.

*Most Indian Masonic histories use "Atholl" rather than the more familiar "Antient" (the older historians spell it "Athole"). I have followed the Indian practice—though not the old-fashioned spelling.

From 1781 to 1785 the Provincial Grand Lodge of Bengal was in abeyance, owing to war in the Carnatic(4) and elsewhere. In 1785 one George Williamson, a Past Provincial Senior Grand Warden, was given a "deputation" to convene a meeting, to recommend a Brother for appointment as Provincial Grand Master *and* to act himself until a regular appointment was made.

Then the trouble really began. At the so-called "election", Williamson got four votes, and one Edward Fenwick got six, and was declared elected. Plainly, until the Grand Master confirmed Fenwick, Williamson was the acting Provincial Grand Master; but Fenwick refused to wait, usurped the Provincial Grand Mastership, writing in that capacity to Grand Lodge, and having himself formally installed; while Williamson in return made off with the seal and the books and papers (his position was somewhat weakened by his being on the run from his creditors).

Grand Lodge took a poor view; Fenwick's installation showed "too much precipitation"; the brethren had "no powers of election", so they had better think again, and in the meantime Williamson was to continue in office.

Their letter provoked an outburst of fury which can only be described as outright mutiny, and a monstrous (in both senses) letter was written to Grand Lodge, of which the gems are in paragraphs 26 and 27, which say quite flatly that "the Masons of Bengal never assented" to the appointment of a Provincial Grand Master being the prerogative of the Grand Master; that they had a "natural and inherent" right to elect their own Provincial Grand Master, and while they would always communicate their choice to Grand Lodge, this was "all the submission" that could be "reasonably required" of them.

The reply to this impertinence is Grand Lodge at its best. It is addressed to Fenwick himself, and says in effect, that as most of the brethren seem to want you as Provincial Grand Master, they'd better have you; then (and how the Grand Secretary must have chuckled as he wrote it!) he hopes that the brethren "will yet be of opinion that it is only for the brethren to recommend and the Grand Master to appoint his Representative; *and you, Right Worshipful Sir, now standing in that honourable Situation, will I doubt not be mindful of the Rights of the Most Worshipful Grand Master.*"

So the poacher was appointed gamekeeper. But Nemesis awaited him. Within two years he too was on the run from his creditors, and had to resign his office. And on the day he resigned, the Hon. Charles Stewart was "elected" in his stead — *and installed*. Bengal just would not be told.

Union in Madras

Madras, at this stage, was more statesmanlike. In 1785 the Atholl Lodge at Fort St. George wrote to their Grand Lodge of their "deepest

concern that Freemasonry should be unhappily divided into two different sects" and wishing that "an union of the Craft could be effected", for "the evils that attend the disunion of the Craft are many, and in Provinces remote from the mother-country, they are experienced in a degree of which the Brethren in England can have no conception".

The Atholl Grand Lodge made no reply to this sensible suggestion; and in 1786 their Lodge in Madras got together with Brigadier-General Horne, who had been re-appointed Provincial Grand Master of the opposite faction, and drew up an Act of Union of eleven Articles, under which the Atholl Lodge "surrender up their Powers and Dignities of a Provincial Grand Lodge" and accept a warrant from the Premier Grand Lodge; "the United Society" is to instruct all members "in the essential points that have Distinguished the two Societies"; Lodges warranted by the Atholl Lodges come into "the United Provincial Grand Lodge" in their present seniority; individual Atholl Masons come into the Union; buildings, books and "paraphernalia" are handed over, and "the Cash of both Lodges" becomes a new General Fund — in short, a dignified and honourable treaty, giving Madras a 27 year start over the United Grand Lodge of England. The old Atholl Lodge, under its new warrant, is still on the Register as the Lodge of Perfect Unanimity, No. 150.

Further Dissension

It seems a pity that, after such a display of statesmanship, the new Lodge should have treated Provincial Grand Lodge as a closed shop(5): it was 63 years — in 1849 — before Provincial Grand Lodge was extended to members of what were actually called "the Inferior Lodges". Bengal, I'm afraid, did the same kind of thing, the only difference being that their closed shop consisted of two Lodges, Star in the East and Industry and Perseverance; and the rank-and-file Lodges were not "Inferior" but "Subordinate". But whatever the name, these lesser Lodges were not allowed to be present at the opening and closing of Provincial Grand Lodge: they were summoned to give an account of their stewardship and then ordered to withdraw. And they didn't even install and invest their own Master and Wardens: the Province did that. In Bengal, which never did things by halves, four resentful "Subordinate" Lodges seceded to the Atholl Grand Lodge between 1797 and 1801. This didn't matter in the long run, as in 1813 England followed the excellent example set by Madras, and formed the United Grand Lodge of England.

But this wasn't the end of the administrative problems of Indian Masonry. In 1813, that great and good man, the Earl of Moira (later Marquess of Hastings) arrived in India with a patent as Grand Master "in and over the whole of India and the Islands in the Indian seas"; and it seems that because there was a Grand Master in India, correspondence with Grand Lodge in England from Bengal "fell into abeyance", and from Madras, "from 1801 to 1820 no returns were sent to England"; then in Bengal, by 1820, we have the Province

demanding the Grand Lodge dues and returns from the “subordinate” Lodges — and failing to forward them.

True to form, Bengal mutinied. One Lodge returned its warrant; two others demanded that a committee be set up to report on relations with Grand Lodge; the Deputy Provincial Grand Master refused to allow the motion to be put, on the grounds that it was “derogatory to the authority of the Provincial Grand Lodge and the respect due thereto by the subordinate Lodges”. On this, “the movers of the original resolution renewed the discussion with vehemence” — and the Deputy and both the Provincial Grand Wardens resigned their Chairs on the spot.(6) Then six Calcutta Lodges formed themselves into a “Lodge of Delegates” to prepare a memorial of protest to Grand Lodge — indeed, the only Lodges in Calcutta that didn’t join were Star in the East and Industry and Perseverance, which furnished all the officers of Provincial Grand Lodge anyway.

And to make matters worse, the administrative side of Grand Lodge itself broke down; Madras reports that “from 1822 to 1836 . . . no communications were received from headquarters”; Bengal, that Grand Lodge “withheld certificates and left applications for warrants unattended to”. And there was serious talk in India of seceding from the English Grand Lodge and setting up an independent Grand Lodge for themselves — a suggestion which was still meeting with approval in the Indian Masonic press in the 1850s(7).

Progress

Fortunately, better times were ahead, not only in the two old Provinces of Bengal and Madras, but in Bombay as well; and in each case the better times were due to the emergence of a genuine Ruler in the Craft.

In Bengal, Dr. John Grant became Provincial Grand Master in 1840, and restored some of the dignity and high importance of Masonry in his Province for close on ten years. His one blind spot, which I shall come back to shortly, was not as evident to his contemporaries as it is today.

Madras had a kind of false dawn. The handsome, 30 year-old Lord Elphinstone became Governor in 1837 and Provincial Grand Master in 1840. (The gossip of the London Clubs was that Lord Melbourne had shoo’d him off to Madras because he and the 18 year-old Queen Victoria were growing far too interested in each other)(8). His appointment caused an immediate upsurge of interest in Freemasonry, but not perhaps for Masonic reasons; rather as a means of catching the Governor’s eye. The interest did not survive Lord Elphinstone’s return to England in 1842; and with the retirement of his Deputy shortly afterwards, the Province was left with only the Provincial Senior Grand Warden in charge. It wasn’t until 1848 that John Binny Key was appointed Deputy and put new life into Masonry in South

India. Lord Elphinstone remained Provincial Grand Master *in absentia* until 1852; he never returned to Madras: Binny Key was the moving spirit.

But the most notable of the three Rulers in the Craft who emerged at this time was James Burnes, a medical officer in the East India Company's service, who had arrived in Bombay in 1821. He was an outstanding man in many ways: a Fellow of the Royal Society, and the last Knight of the Guelphic Order of Hanover to be made by King William IV⁽⁹⁾. ("His great-grandfather . . . was elder brother to William Burns, the father of Scotland's immortal poet; and his grandfather was the relation to whom the unfortunate bard on his deathbed appealed for pecuniary relief".)⁽¹⁰⁾ The Chevalier Burnes (as he was always called) had been initiated in Lodge St. Peter, Montrose, under the Scottish Constitution; he was Master of the (English) Lodge of Perseverance in Bombay, as well as Provincial Grand Master of Scottish Freemasonry: Gould writes that he was one "whom nature had bountifully endowed with all the qualities requisite for Masonic administration".⁽¹¹⁾

It was the Chevalier Burnes, more than anyone else in India, who was responsible for bringing Indians into Freemasonry: the greatest revolution in the Craft since the formation of the first Grand Lodge.

The Earliest Indian Masons

All the Masonic history books tell us that the first Indian Mason was Omdat-ul-Omrah, the Nabob of the Carnatic, initiated in 1775. Some of them add that Grand Lodge sent him "a Masonic apron, elegantly decorated, and a *Book of Constitutions* bound in a most superb manner"; the cost was £37.17.6 — reckoning the bullion, the gold leaf and the workmanship (and the VAT), £500 would hardly cover it today. What the books don't say is that Omdat-ul-Omrah is a classic instance of the folly of making someone a Mason solely on the grounds of his social consequence: the early minutes of Perfect Unanimity contain many references to the Nabob's unmasonic conduct — one of the more gently despairing of them says:

"Experience has shown that the solemn obligations of a Mason, and the admonitions of the Lodge, have weighed little with His Highness, in the payment of a just debt to the orphans of a faithful Brother and Servant."

We shall never know whether this first error of judgment delayed the development of Masonry universal; but in the next fifty-nine years I can find the making of only one Indian Mason — in 1812. I can hardly believe that, in the middle of so great an ocean of time, there was just one tiny island of an evening when one single Indian was made; but I have searched all the records in Grand Lodge, of all the Lodges that are known to have existed in India between 1775 and 1834, and only the one name emerges. There were other Lodges, of course, of which no records remain; and even the surviving returns of

the eighteenth and early nineteenth centuries are not always as reliable as they might be; so it is possible that time or circumstance may restore some names which now are missing. For the present, we must make do with the one. Happily, we know quite a bit about the circumstances.

The initiate's name was Meer Bundeh Ali Khan, and he was made in the Marine Lodge, now No. 232 and meeting at Portishead, but in 1812 an Atholl Lodge meeting in Calcutta; and fortunately the United Grand Lodge has inherited the Atholl Grand Lodge's copy of the minutes of the occasion — a fascinating social document:

Monday, 23rd March 1812

"Lodge of Emergency — at 8 P.M. Opened the Lodge on the 1st Degree Officers protempore proceeded to Initiate Meer Bundeh Ali Khan, And He received the 1st Degree of Masonry — Brs McCoy and Smith Secty would not be present saying that they were obligated not to be present at the Initiation of a Turk Jew or Infidel, And they considered all Mahomedans, *Turks*. Brs. Hardie & Wilkins withdrew because they considered him as professing no Religion from his eating at Table with Europeans But their Objections being ridiculous in the extreme and proceeding from extreme ignorance they were permitted to withdraw, but while the Lodge was Engaged in what was serious and Solemn these Brethren were most unworthily and unmasonically employing themselves in ridiculing the Mahomedan Religion, and so near the Lodge room that they were made to leave the place — A Most impressive & Solemn charge setting forth the principles of Free Masonry and the Duties of a Good Mason was delivered on the Occasion By the Worshipful Master in the Chair (Bro. Tucker) After which The W.M. & all the Brethren present most cordially congratulated Br. Meer Bundeh Ali, on becoming one of our Brethren — and He in return most Sincerely thanked in such terms as language can scarcely express — At 10 P.M. Closed the Lodge."

Perhaps Marine was ahead of its time in initiating an Indian, as six months later we find the Master, Wardens and Secretary writing to the Atholl Grand Lodge (September 1st 1812):

"It is with sorrow that we have to state that three or four Ignorant Bros. have from their Malice and Ignorance, and not being able to appreciate the Meaning of what a Mason ought to be, have been of great Injury to the Lodge, by their having opposed the Making of Br. Meer Bundeh Ali Khan a man Universally respected, for the confirmation of which, We beg to refer you to the Marquis of Wellesley, and we are further sorry to say that these Brethren have had the address, to head away Several Bigoted, though otherwise very Worthy Members who were absent, to their opinion, and we have been informed that these Members have written to England to the Grand Lodge on the Subject, and we have great reason to think that they have put many Signatures to their letter that have never been Authorised . . . What we have done has met with the good wishes and Sanction of Lodge No. 1 Bengall and a Number of the better Informed Brethren of Lodge No. 317 as well as many other very worthy Brethren who have done us the Honor of Visiting us, coming from all quarters of the globe . . ."

There is a certain unconscious humour in this, as 317 was the number of Lodge Humility with Fortitude (now No. 229); and in 1838 it was Humility with Fortitude which refused to admit as visitors the next two Indians initiated by Marine—two Muslim Brethren—"alleging that the Grand Lodge does not recognise their admission". Marine

wrote to Grand Lodge "requesting information on the point"; and we have the first of a series of letters from Grand Lodge on the theme that "the Grand Lo: of England and the Craft at large acting under its authority admit of no distinction on the score of Religion or Creed". (Emboldened by this, Marine initiated another Muslim, an Arab merchant from Muscat, in 1839).

In the meantime, two — possibly three — other Indian Masons had been made. Mahomed Ibrahim Purkar, initiated by the Lodge of Hope in Ahmednagar in 1834, and Mahomed Ismael Khan, Ambassador from Oudh, initiated in 1836 in the Lodge of Friendship, No. 6, and immediately invested, by the Duke of Sussex himself, as a Past Senior Grand Warden. There is also a story that Ghazi-ud-Din Haydar, the so-called King of Oudh, had been initiated by Lord Moira, but there is no record of this at Grand Lodge.

Cross-currents

There were, of course, many cross-currents at work. First, there was the determination of the Duke of Sussex, as Grand Master, to make Masonry a genuinely universal brotherhood, "let a man's religions or mode of worship be what it may". Second, there was the obstinate rearguard action of those who wanted to maintain the Christian ethic of the Craft,⁽¹²⁾ which led, after the Duke's death, to the growth of the Christian side-degrees. Then there was the class-consciousness of the English, especially in the Presidency towns which were the seats of Government, and where Masonry tended to become dangerously stratified — as witness the "Inferior" and "Subordinate" Lodges, and Gould's account of the 13 non-commissioned officers in Bombay who were "too poor to establish a Lodge of their own and too modest to seek admittance in what they considered an aristocratic Lodge". (They were invited to the "aristocratic Lodge" as guests, but were offered "refreshments *downstairs*" — and very properly walked out).⁽¹³⁾ This preoccupation with social gradations (it was an English disease, not so much a Scottish one) was fortified in India by the genuine belief that Genesis ix, 25, was Scriptural warrant for the superiority of Europeans over all dark-skinned people.

And finally, Bengal had a Provincial By-Law, No. 55, which became notorious later on, in the 1860s, which prohibited the initiation of any Asiatic without the Provincial Grand Master's personal approval. Madras doesn't seem to have had such a By-law, and doesn't seem to have discriminated expressly against Asiatics; but as early as 1804 it had been laid down that the names of *all* candidates must be submitted to the Provincial Grand Lodge before an "inferior" Lodge could confer any degree. This drew from the Secretary of Carnatic Military (Coromandel No. 11) an admirable letter of protest:

"It has from time immemorial been considered the undoubted Privilege of every lodge to elect, pass and raise its own members. Men in similar situations of life naturally associate together, and from such intercourse become the best Judges of each other's habits, dispositions, and general tenor of

conduct; possessing this information who can so well as themselves form an idea whether a man is, or is not worthy of being passed or raised?"

The historian Malden says that this order was only one of many unconstitutional acts of the Provincial Grand Lodge of Madras, which "at that time seems to have violated almost every article of the Constitutions".(14)

Despite all the difficulties some European Masons would have admitted more Indians; but they were at the mercy of the ballot-box and the Provincial Grand Lodges, and few proposals were successful. But there was increasing interest in the subject — and increasing controversy, conducted to some extent in the public press.

Further Progress

In the end, the break-through came in Bombay, and in the Scottish, not the English, Constitution. In 1843, a Parsee named Maneckji Cursetji, who had been initiated in a French Lodge, A La Gloire de l'Univers, was proposed as a joining member of the (Scottish) Lodge of Perseverance,(15) and was turned down. Thirty brethren, nineteen of them members of Perseverance itself, petitioned Burnes, as Provincial Grand Master, for a Lodge designed expressly "for the admission of natives into the Craft"; the petition was granted, and Lodge Rising Star of Western India was consecrated under the Scottish Constitution on 15th December, 1843, with Burnes himself as its first Master. Four Indians were proposed for initiation, a Parsee and three Mohammedans (the Parsee, Ardeshir Cursetji Wadia, was the first Indian F.R.S., the Chief Engineer of the Bombay Dockyard, and scion of the famous ship-building Wadia family, whose nine line-of-battle ships were the only vessels of their class ever to be built for the Royal Navy outside the British Isles).(16)

Setback

At the same time as Burnes in Bombay was moving towards the formation of Rising Star, Grant in Calcutta was asking for a ruling by the Duke of Sussex, on the admissibility of Hindus as Masons. The ruling, given in 1840, is forthright:

"The initiation of Hindus . . . is a question which has occupied H.R.H.'s attention for many years, and it has formed a part of his Masonic creed that provided a man believes in the existence of the Great Architect of the Universe and in futurity, and extends that belief likewise to a state of rewards and punishments hereafter, such a person is fully competent to be received as a Brother. Previously, however, to swearing any man to secrecy it is necessary to ascertain what religion he professes in order to obligate him in the most formal and solemn manner possible; when once admitted into the Fraternity all questions of religion cease".

Having got the ruling, Bengal rejected it; Grant could not "contemplate such a possibility without horror", and gave it as his own opinion that Hindus and Mohammedans alike were not eligible for admission "on any grounds whatsoever".

Two years later he returned to the charge. His opening remarks are instructive:

"When a highly distinguished and respectable Hindu was proposed for initiation by members of one of our Calcutta Lodges, an insuperable difficulty presented itself in the question of how he was to be obligated. This was more especially the case as he was understood to live at variance with many of the rules of the caste."

So the unfortunate Hindu, as we say in Yorkshire, can't do right for doing wrong: if he is a strict observer, he's a heathen; if he isn't, he's an apostate — and his distinction and respectability go for nothing.

Later on in his allocution, Grant produces one phrase that seems to be a century before its time: speaking of Indians in general, he says:

"Shut up beyond our reach by a strict and impenetrable circle of exclusion, . . . of their virtues and vices *behind this iron curtain* what can we know?"

His peroration is sorry reading:

"After a residence of 26 years in this country . . . of all the natives whom I have ever known, two or three fingers would cover the names of those whom I could venture conscientiously to recommend for . . . Masonry".

And yet "we are all sprung from the same stock, partakers of the same nature, and sharers in the same hope": could there have been so few in fact?

Hindus: The Special Problem

But this question of Hindu initiates needs more consideration. The returns of private Lodges show that throughout these early years all Indian initiates belonged to the strictly monotheistic religions: Muslim, Parsee and Sikh. In 1849, on Bhagwandass Beeneeram, a Jain of the Dhondia sect, applied for initiation in Rising Star, claiming to be monotheistic; and the Master confirmed this and said that he knew the Dhondia Jains "to be so totally different from Hindus".

The truth was that even the Hindus' well-wishers (and Rising Star was the last Lodge in the world to be against them) were puzzled by their apparent multiplicity of gods: could they be said to believe in The G.A.O.T.U.? And those who made some enquiry into Hindu beliefs, and found that Hinduism was rather a way of life than a revealed religion in the Christian or Muslim sense⁽¹⁷⁾, were further puzzled by the problem of obligating them: what, then, was their equivalent of the Bible or the Koran?

As for the anti-Hindu element: violent, vociferous, vituperative — they excelled themselves in a mixture of plain racialism and religious bigotry. Here is a representative example of the 1850's, from a journal strangely called *The Indian Freemason's Friend*: it is, alas! only one of many. Indians, it says, are men

"who are in a transition state, rising from a condition of barbarous idolatry to one of European civilization; who are but half educated, and whose characters are less than half-formed, according to the standard of Christian morality; men who are too well informed to hold to the superstitious

religion in which they were born, and yet not sufficiently enlightened to rise superior to the demoralizing and degrading system of faith and practice in which they were trained in their earlier years; whose religion is a non-entity as yet; who see no sacred virtue nor admit a binding claim upon their consciences, whether they appeal to the waters of the Ganges or Shasters, or the Koran or the New Testament, in support of any pledge they take."

One wonders how any Englishman, after a century of the kind of unchristian, unmasonic backbiting of which I have given the merest outline, can have had the blindness to write such stuff. To one who was brought up in a Lodge of many religions, the strangest thing is the Englishman's intemperately expressed assumption that he had nothing to learn from the Hindus — even if it was only what a modern writer has called the Hindus' "civilised respect for all religions".(18) One has to force oneself to remember that nineteenth century Christians were not bred to tolerance:

Lord, I ascribe it to Thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a Heathen or a Jew.(19)

Wrapped in what Kipling called "the triple-ringed uninterest of the creed that lumps nine-tenths of the world under the title of 'heathen'",(20) they were unable to realise that there was another point of view than their own: and I'm afraid that if they had realised it, they would have dismissed it with contempt — as Macaulay in a notorious passage(21) dismissed Indian ideas of history and geography — "kings thirty feet high, and . . . seas of treacle" — not realising how foolish his own fundamentalist belief that the world was created in six days would look 150 years later.

So to our brethren of the mid-nineteenth century, Hinduism was simply polytheistic and idolatrous — which is, after all, what those uncompromising monotheists the Muslims think of the Christian Trinity and the saints in stained-glass windows. And if the brethren had thought to inquire instead of ignorantly condemning, they would have found that to the Hindu his many gods are personifications of different aspects of the One God. "The Nameless and Formless is called by different names, and different forms are attributed to Him, but it is not forgotten that He is One".(22)

Hindus Admitted

But the door to Hindu Masonry was flung wide — one might almost say, kicked open — in the 1860's by two events: first, the unstoppable determination of one Mr. P. C. Dutt of Calcutta to become a member of the Craft, and second, the contumacious behaviour of Bros. Jordan and O'Mealy of the Lodge of Harmony, No. 438, of Cawnpore.

Mr. Dutt was proposed for initiation in Lodge Courage with Humanity, No. 392, and the Master, in accordance with Provincial By-Law No. 55, applied to the Provincial Grand Master (Hugh

Sandeman) for permission. Sandeman referred to the matter in Provincial Grand Lodge in September 1863, when he ruled

“that Hindus were not eligible for admission into Masonry, and further that it was not desirable with reference to social considerations that they should be admitted, and as long as he held a veto under the By-laws he would exercise the power rigidly.”

The Master accepted the decision; but Dutt wrote to the Grand Master (then the second Earl of Zetland) asking for a ruling. He didn't get a reply for fifteen months, because in the meantime Sandeman and the Grand Master had been grievously at odds over Bro. Jordan's case.

Jordan was Master of the Lodge of Harmony, and he wrote (again under By-Law 55) for permission to initiate Prince Said-ud-Dowlah — which was refused. Three Past Masters of the Lodge, including O'Mealy, then wrote to Jordan and told him to disregard the refusal and initiate the Prince, and they would stand by him; so Jordan did. Sandeman, as one might expect, set about asserting his authority; judging by his photograph, he was a dominating and formidable personality, powerfully built, with a mighty curling moustache and beard, and what John Aubrey, of the *Brief Lives*, would have called “great goggli eies, not of sweet aspect”: a man not to be crossed unadvisedly.⁽²³⁾ Two of the Past Masters quickly made their submission and apologised, but O'Mealy (doubtless of a more determined and atrocious character than the rest) not only refused to recant but stubbornly maintained that he was right. Jordan seems to have lost his head at this point, placed the Lodge in abeyance and made off with its warrant and books, which he refused to deliver up when ordered by the Provincial Grand Master. Provincial Grand Lodge unanimously ordered him to be expelled from the Craft, and O'Mealy to be suspended for a year.

These punishments were duly reported to Grand Lodge by the Province, and Jordan and O'Mealy appealed to Grand Lodge against them — direct, instead of through Provincial Grand Lodge as required by Provincial By-Law 52.

When the Grand Secretary's reply to the Provincial Grand Master came, poor Sandeman must have felt that the heavens had fallen on him. First, By-Law 55 “cannot be upheld or enforced; it is directly opposed to the spirit of our Institution and to the very words of the Antient Charges”. Then (and at least as important, in my view) “It is the privilege of a Lodge, and one which cannot be interfered with, to decide who it will receive — the required formalities . . . being duly observed”. But worse: Bro. O'Mealy was justified in his advice to Bro. Jordan, and “in asserting and continuing to maintain his opinion on the subject”; and the Grand Master “directs that Bro. O'Mealy be forthwith reinstated”. And worse still: if the matter were to come formally before Grand Lodge the expulsion of Bro. Jordan would certainly be reversed, “seeing that the offence charged against him in the first instance was his refusing to obey an illegal By-Law”, so

Sandeman had better get the District Grand Lodge to reverse its own decision, in order to forestall an appeal.

And (as if this wasn't enough) the Grand Master says that many of the Bengal By-Laws "are contrary to and inconsistent with the laws and constitutions of Grand Lodge"; and in another letter, he orders By-Laws 52 (Appeals) and 55 (Asiatics) to be struck out.

Despite a private letter from the Grand Secretary to Sandeman urging Bengal not to appeal against these decisions, they insisted on doing so, and were inevitably turned down by Grand Lodge. The rejection of the appeal was announced in District Grand Lodge by the Deputy District Grand Master, with "a strong expression of regret" at "the indelicacy of the applause with which the reversal of a decision of this District Grand Lodge was received by members of the Grand Lodge of England" — defiant even in defeat.

One could feel more sympathy for Sandeman if it had not been for his fulsome speech at the initiation of the Maharajah Duleep Singh in Star in the East, in March 1861: ". . . while Duleep Singh had been admitted . . . in Calcutta, another Lodge . . . had lately witnessed . . . the initiation of a Mohammedan nobleman, while the Rajah of Kapurthala and brother Bikram Singh were about to join our Order at Lahore. He was also glad to see as a guest . . . his noble Brother the Nawab Zulaladin . . . Were not these . . . ample and convincing proofs that Freemasonry is not an institution for any particular sect or nation or for any one country or religion? And was it not a pleasing thing to know and to feel that there does exist in this world at least one Society where, whatever might be the feelings of race, all could meet as brothers descended from one common parent . . ." and so on — and on: unexceptionable sentiments; but evidently applicable only to a select few, and flatly contrary to his general principles and practices: "as long as he held a veto under the By-laws . . ."

Much that was said in District Grand Lodge about the admission to the Craft of Indians in general and Hindus in particular is best forgotten; some intemperate things, especially, were said (and enlarged on in the Masonic press) about caste being inconsistent with Masonry.

Caste is a subject little understood by Europeans, and it has changed out of all recognition during the past hundred years or so. There has been "a gradual breaking down of caste barriers, except in some enclaves which are diehards . . . a sort of intermixing that is responsible for the indistinct boundaries between the castes in modern times".⁽²⁴⁾ The clamour in the 1860s was that Hindus would not only not sit down with men of other religions: the different castes wouldn't even sit down with each other.

But a Hindu who felt so strongly about the caste system would hardly offer himself as a candidate for the Craft; after all, Masonry imposes conditions on its candidates, not the candidates on Masonry.

One mustn't generalise: a Hindu who was willing to accept the rules of the Craft was as eligible as any other man. The unfortunate truth is that the outcry against caste was a cloak for more religious bigotry and racialism—which are as inconsistent with Masonry as the caste system at its most rigid. The future was to prove how wrong the cavillers were.

But in the meantime I have kept Mr. Dutt waiting in the wings. After the removal of By-law 55 had been ordered by the Grand Master, he had a letter from the Grand Secretary to say that there was no objection to his being initiated, although of course, no private Lodge could be *compelled* to accept him.

Mr. Dutt sent a copy of this letter to the District Grand Master, but had no reply. After the rejection of the appeal against By-law 55, Bengal still had a shot in its locker, and ruled that there was no form of oath which would be binding on a Hindu. So the indomitable Mr. Dutt writes to Grand Lodge to enquire "whether a Hindu can be initiated into the Craft on the same oath as that by which he assumes charge of the duty of a Judge of the High Court or a member of the Viceroy's Council, etc." And the reply comes back: Yes.

In the end, nine years after he set out on his single-minded pursuit, Mr. Dutt became Bro. Dutt in Anchor and Hope, No. 234, in 1872. Twenty-three years later, he was Deputy District Grand Master.

In the more equable South, even before Bros. Jordan and Dutt had come to notice, Hindus were being initiated without fuss; the first—the first anywhere, so far as I can discover—were Bros. Ranganatha Sastri in Perfect Unanimity, and Murugesu Mudaliar in Universal Charity, No. 283, both of them in 1857;(25) and the answer to the objectors on the score of caste was conclusively provided by Universal Charity and the Lodge of Rock, No. 260; the former, between 1855 and 1869, initiated (besides a Muslim and a Parsee) a Mudaliar, a Chetty, a Pillai, a Naidu, an Iyengar and an Aiyar—six different Hindu caste-names; and Rock, between 1863 and 1877, initiated seventeen Hindus of seven different caste-names.(26) So much for the different castes being unwilling to sit together.

Reverting for a moment to the oath required of a Hindu: Bro. Maduranayakam Pillai, a former District Grand Secretary of Madras, has recorded that "in the old days, Candidates professing the Hindu religion were obligated by a Hindu priest who was taken into the Lodge, and returned, blindfold".(27) In modern times, one or other of the Shastras is used: in my own Mother-Lodge, the Bhagaved Gita; in other Lodges, sometimes the Rig Veda.

West and North India

I have been concentrating on the two oldest Districts, Bengal and Madras; it is time to glance at developments in other parts of the country.

After the emergence of the Chevalier Burnes in the 1830s, English Masonry in Bombay went into a decline for a dozen years, and many English Masons transferred their allegiance to Scotland; it was perhaps fair comment (though maybe a bit sanctimonious) for a Scottish Mason to write in the *Freemasons' Quarterly Review*, in 1844:

"Unnatural mothers will ever produce undutiful children; the Grand Lodge of England having proved herself an inattentive and disobliging guardian, a foster-mother has been found who will watch more carefully over her adopted children".

Anyhow, as Gould puts it, English Masonry became "quite dormant until the year 1848, when a Lodge, St. George, . . . was again formed at Bombay, and for some years was the solitary representative of English Masonry in the Province."⁽²⁸⁾

Other Districts, then, mustn't grudge Bombay its later period of glory when H.R.H. the Duke of Connaught became its District Grand Master for fourteen years, before becoming Grand Master of English Masonry in 1901.

Further North, there were Lodges in Simla, Ambala, Peshawar, Lahore, Jullunder and Delhi, all operating under the Provincial Grand Lodge of Bengal; scattered enough even in this age of air-travel (Peshawar is nearly as far from Calcutta as Moscow is from London); in those days, virtually inaccessible. So in 1869 a new District Grand Lodge of the Punjab was formed, with headquarters at Lucknow. It was heavily dependent on the Army for its membership, and individual Lodges had greater ups and downs than those in more settled commercial and planting districts.

Early Indian members in the West and North-West seem to have been mostly Parsees; one of them, Dorabjee Pestonjee Cama, was the first Indian to become an Acting Grand Officer, being elected Grand Treasurer in 1886; and it is good to note that another, Dhanjiboy Camadore (who later gave his house in Rawalpindi to be the Masonic Hall), was in 1876 unanimously elected Master of Light in the Himalayas, No. 1448, a predominantly European Lodge — good because of the sorry habit of some mainly European Lodges of denying their few Indian members the Master's Chair — to take only one example: Perfect Unanimity's Ranganatha Sastri was Junior Warden in 1862, Senior in 1863, but never Master.

"Our Native Brethren"

However, even this unbrotherly behaviour had one good result: the establishment in 1883 of a Lodge in Madras "for the special benefit and convenience of native gentlemen" — the Carnatic Lodge, No. 2031. A circular dated August 1st 1883 was addressed "to all Native Freemasons" by Bro. Pulney Andy, a doctor who had qualified in England, an Indian Christian, who was then Senior Warden of Universal Charity. His photograph shows a distinguished looking man

with a patriarchal white beard and dignified gold-rimmed pince-nez, and the opening paragraph of his circular ran like this:

"It is generally reported that natives do not find easy admission into Freemasonry, and that many of our native brethren who were fortunate enough to be admitted to that privilege, on finding that they had no chance for further advancement, were obliged to disconnect themselves from their respective Lodges. It is therefore in contemplation to form a new Lodge for the special benefit of our countrymen."

The Lodge was duly consecrated, and at the next meeting of District Grand Lodge, the Deputy District Grand Master-in-Charge said:

"I trust its members will bear in mind the necessity of keeping a high standard of efficiency and of working in strict accordance with our constitutions, and of carefulness in selection of members."

I can best give an idea of the way his advice was followed, and of the position that Indian Masons achieved in the affairs of their country, by taking just six names from the Carnatic membership list: three prominent in Masonry, and three in public life — goodness knows, they could be matched from other Districts and in other Lodges; but these were all men I knew; one at least, a close friend — which is both reason and excuse for naming them. First, then, in Masonry: a District Grand Master, T. V. Muthukrishna Aiyar; a Deputy, P. M. Sivagnana Mudaliar; and a District Grand Secretary and later Deputy District Grand Master, S. T. Srinivasa Gopala Chari. Then, in public life, Chakravarti Rajagopalachariar, the first Governor-General of independent India; Sir C. P. Ramaswamy Ayyar, K.C.S.I., K.C.I.E., once Law Member of the Government of Madras, then of the Government of India, and for twelve years Dewan of Travancore; and P. V. Cheriyan, an internationally famous surgeon, one-time Speaker of the Madras Legislative Council, and later Governor of the Province of Maharashtra. Surely such men are an answer to those who tried to keep Indians out of Masonry.

But the increasing entry of Indians into the Craft from the 1860s onwards didn't mean that everything was sweetness and light for ever after; Indian Masons are as capable of folly as their brethren 'neath the western sky. And there were growing-pains to be lived through. Besides, some Europeans were clumsy or thoughtless, and some Indians understandably touchy: about one storm in a teacup, an Indian historian wrote: "The incident could have been averted altogether by a little more of tact and judgment on the one hand and of forbearance on the other".(29)

Attacks on Hinduism, too, continued for some time, and must have been galling to men of goodwill; there was a particularly vicious one in the *Indian Masonic Review* as late as 1894. Hindu Masons, however, with the highly developed system of philosophy which was such a feature of their age-long-inheritance, became the foremost contributors to the esoteric and mystical side of Masonry, as anyone who was brought up, e.g., on the *Madras Masonic Journal* would agree.

The Social Effect of Masonry

Looking back along the distance of the years, I think Masonry was an unrivalled way of breaking the ice socially. One must remember that Indians of the old rock didn't like the Craft because they didn't want their sons to become "Europeanised", so the difficulties weren't all on one side. The second Lord Amptill, when he was District Grand Master for Madras, said in 1901, after referring to the difficulties which social and religious customs then caused in the "free and informal intercourse" between Europeans and Indians:

"It seems to me that here in Freemasonry we have found the common ground on which we can meet in friendly fashion, exchange ideas without restraint or formality, and get to know and understand one another better. If I am right, and if Freemasonry in India is tending to this end, it will be the best influence that the Craft has had on the destinies of mankind."

Social problems in the early days were partly due to embarrassment — such things as not being quite sure of each other's codes of good manners, and being stupidly too proud to ask — and partly a matter of "what would the neighbours say?" It is true that, after the consecration of the Carnatic Lodge, the visitors were treated to a "sumptuous banquet" in the dining-room while the members had their own refreshments separately; but my belief is that the members were more concerned with the reactions of their elders and women-folk than with any personal breach of the strict rules of caste. Certainly all this kind of thing had disappeared by the time I was a young Mason in the Madras of forty years ago: one asked for a vegetarian or non-vegetarian meal at choice, and that was that. Visiting was free-and-easy; one dropped in to other people's Lodges without ceremony; dining was inexpensive, and Indian catering staffs were immensely efficient; an extra dozen last-minute guests were no problem; and invariably on the third rising, the Master would invite all visiting brethren to stay and dine — a far cry from the terse little note on today's summonses in England: no dinner unless you give notice a week in advance.

This informality of visiting and eating together was the more admirable in that Lodges, in the larger towns at all events, tended to be rather tightly knit: as that long ago Lodge Secretary wrote in 1804, "Men in similar situations of life naturally associate together", and it is a phenomenon by no means peculiar to the old Indian Presidency towns that this Lodge should cater for merchants and bankers, that one for retail traders, the other for lawyers, and so on. It wasn't a matter of exclusiveness, still less, by then, of racial prejudice: it was just the way things were.

Independence and Partition

When I left India in 1946, Masonry had become a stabilising influence amid the political strains of that time; but we wanted no ghost to tell us that British rule was coming to an end, and that there would be radical changes in the Craft as in everything else. With 1947 came Independence — and the partition of what we had until then

called India into India and Pakistan. Inevitably, the Masonic District of the Punjab was the worst hit, as partition created West Punjab, which was Pakistan, and East Punjab, which was India, and there were of course Lodges on both sides of the border. Lodges in Sind, too, which were in the Bombay Masonic District, now found themselves in Pakistan, with the rest of the Bombay Lodges in India. After some to-ing and fro-ing, the Punjab District absorbed the Sind Lodges, and a new District Grand Lodge of Northern India was formed to take charge of the Lodges in East Punjab; and later, the name of the District Grand Lodge of the Punjab was changed to the District Grand Lodge of Pakistan.

But the British Army had gone; the British members of all the civilian services had gone; restrictions were imposed in both India and Pakistan on the recruitment of Europeans to mercantile and commercial posts — for all practical purposes the British contribution to Freemasonry in “India” (using that word in its old sense) had come to an end. Some British Masons took their Lodges home with them; others became non-resident members and left their Lodges behind; we may never know what heart-searchings took place, nor how the decisions were reached.

Pakistan

But from this point on, we must treat the Craft in India and Pakistan as two stories, not one. Pakistan, from its Masonic dependence on the Army, soon lost several Lodges by transfer to the United Kingdom. But worse was to follow: Masonry became subject to press and platform attacks, ignorant (as such attacks always are) of the true aims of the Craft, and misrepresenting the Israelitish background of our traditional history as a kind of Israeli fifth column: a manifestation of the age-old distrust of the Children of Ishmael for the Children of Israel. For a time, the Government of Pakistan stood out against the clamour, but eventually they had to give way; and the Craft in Pakistan is now “suspended” — temporarily, we hope.

The Grand Lodge of India

India's case was different — if only because it had ten times as many Lodges as Pakistan, so it was, in modern jargon, a viable unit. There were experienced brethren who had held all the senior offices in one or other of the Districts, so if they had chosen to go their own way there were plenty of competent officers for a new Grand Lodge. But there was no break-away. There were those among the Indian Lodges of all three parent Constitutions who favoured establishing an Indian Grand Lodge; in the end they proved to be a majority — just. Logic would seem to be on their side; but a strong minority of brethren, even in Lodges by then wholly Indian, preferred to abide by the old ways. Still, the ballot taken on the direct question of establishing a sovereign Grand Lodge of India showed a majority in favour; 96 Lodges of the English Constitution joined it; 71 stayed with the United Grand Lodge

of England, though domiciled in India; and still others transferred their meeting-places to England — with more heart-searching, as there must always be in such cases.

The new Grand Lodge was inaugurated in 1961 by the Deputy Grand Masters of England and Ireland and the Grand Master Mason of Scotland; the present Grand Secretary of England, writing a dozen years ago, refers to "a great atmosphere of goodwill which survives even disputes as to the allocation of funds between old and new"; I can add to this, that many Masons in India today belong to Lodges both under the Grand Lodge of India and under the parent Constitutions — and not only belong, but hold, e.g., Regional Grand Rank under India and District Grand Rank under England.

There I must leave it; some future chronicler may take the story on from there.

Conclusion

Looking back again over the years, I feel we must recognise the Chevalier Burnes as the father of Indian Masonry; but although Scotland led the way, the main driving power was the English Grand Lodge with its insistence, against all pressure from English Masons in India, on two absolute fundamentals: that a man is not excluded from the Order, whatever his religion may be; and that no senior authority can interfere with a private Lodge's right to choose its own members. For this we have in the last resort to thank the Duke of Sussex. He has been unkindly treated by historians until Mollie Gillen's recent sensitive biography;⁽³⁰⁾ but in Masonry we can remember with gratitude that it was his firm guidance which enabled the Craft to become in reality "the happy means of conciliating friendship among those who must otherwise have remained at a perpetual distance".

NOTES

1. — J. Heron Lepper, *The Poor Common Soldier, A.Q.C.*, Vol. 38, Part 2, p.182.
2. — Edward Hyde, first Earl of Clarendon, *The History of the Reign of King Charles the Second from the Restoration to the end of the year 1667*, Vol. I, p.173.
3. — "It was warranted in 1768 simply as an ordinary Lodge. By the 1770s it had assumed Provincial status (we have a blank engraved certificate dated 177— in which it has the title of Provincial Grand Lodge). From the Register it would appear that they were granted a Warrant of Renewal as a 'Provincial Grand Lodge on 23 May 1778". Letter from John M. Hamill, Assistant Librarian of Grand Lodge.
4. — Carnatic is the name formerly given to the South-East part of India, between the Coromandel coast and the Eastern Ghats. It was the centre of the struggle for supremacy between the French and the British in the eighteenth century, and among the famous names associated with the war in the 1780s were Haidar Ali, Tippoo Sahib, Sir Eyre Coote, and Admirals Bailly Suffren de St. Tropez on the French side and Sir Edward Hughes on the British. The Carnatic came under British rule in 1801 and afterwards formed part of the Madras Presidency.

5. — This was not peculiar to Indian Provinces. In 1814 all the Provincial Grand Officers of Lancashire were appointed from the Lodge of Unanimity, now No. 89. See M. J. Spurr, *The Liverpool Rebellion*, A.Q.C. Vol. 85, p.30.
6. — The Deputy, William Coates Blaquiere, was something of a despot. He monopolised the Chair of Star in the East for more than a dozen years — the last time in 1844, at the age of 85. He died in 1853. For a more detailed account of the "mutiny", see W. K. Firminger, *The Early History of Freemasonry in Bengal and the Punjab*, chap. ix.
7. — See, e.g., *The Madras Freemasons' Herald and Journal of Literature and Science* for May 1850.
8. — *Dictionary of National Biography*, art. *Elphinstone, John 13th Baron*.
9. — He must have been the last British Knight ever, as the Order became wholly Hanoverian when the Salic Law prevented Queen Victoria from inheriting the Kingdom of Hanover. See art. by J. Hawkes in the *Heraldry Society's magazine The Coat of Arms*, N.S. Vol. II, No. 100, p.99, and later correspondence.
10. — Memoir by John Grant in Dr. Corbyn's *India Review* for September 1840.
11. — R. F. Gould, *History of Freemasonry*, Vol. 3, p.335.
12. — See T. O. Haunch, "It is not in the power of any man . . ." (Prestonian Lecture, 1972) A.Q.C. Vol. 85, p.198.
13. — R. F. Gould, *ib.*, p.334.
14. — Rev. C. H. Malden, *History of Freemasonry on the Coast of Coromandel*, p.181.
15. — The controversy about the English and Scottish Lodges of Perseverance is outside the scope of this Lecture. Gould's contention that the English Lodge went over bodily to Scotland (Vol. 3, p.335) is hotly contested by Scottish Masons; there is a detailed examination of the *tracasserie* in Isaac Shield's MS *History of English Freemasonry in Western India*, in the Grand Lodge Library, pp.80 *et seq.*
16. — There is an excellent biographical sketch of this remarkable man in *The Bombay Dockyard and the Wadia Master Builders*, by Ruttonjee Ardeshir Wadia, Bombay 1955, pp.332-346.
17. — See Ninian Smart, art. *Hinduism* in the *Dictionary of Comparative Religion*, ed. S. G. F. Brandon.
18. — Dervla Murphy, *On a Shoestring to Coorg*.
19. — Isaac Watts, *Divine Songs for Children*, No. vi.
20. — Rudyard Kipling, *Kim*, chap. v.
21. — Minute dated February 2nd 1835, written when he was a Member of the Supreme Council of India.
22. — K. M. Sen, *Hinduism*.
23. — The photograph also shows him wearing the collarette of the Ancient and Accepted Rite with his Craft regalia. "It is only by paying due obedience to the laws in our own conduct . . ."
24. — Letter from W.Bro. Karamana Padmanabha Ramsami, P.A.G.D.C.
25. — In 1852, the Calcutta Lodge Courage with Humanity, No. 392 (now No. 3 under the Grand Lodge of India), initiated a brother whose name appears in the records as Radanauth Sirdar. W.Bro. K. R. N. Menon, a Past Master of the Archibald Campbell Lodge, has suggested that this is an Englishman's mishearing of Ragunath Sirdar. Ragunath is a Hindu name, and "Sirdar was commonly used in the Native States as a sort of equivalent of Esquire, but was derived perhaps from indigenous military circles as it used to denote a cavalry troop-leader". If he was a Hindu, Bro.

Ragunath is the first on record. But I have been unable to trace either the Provincial Grand Master's dispensation, which would have been essential under By-law 55, or the minutes of the occasion, which might have shown, e.g., how the candidate was obligated. So, bearing in mind the attitude of the Province at that date towards Hindus, I think Bro. Ragunath, despite his name, must have been a Christian. It is by no means unusual, even in modern times, for Indian Christians to bear names which are normally associated with Hinduism — for instance, the Rev. Paul Krishnaswami, District Grand Secretary of Bengal until his death in 1976.

26. — The use of the caste-name is now less common than it used to be, but a century ago it was an infallible indication of caste. The Hindu system of nomenclature in South India is quite unlike any European system. A man has four names: (i) his place of birth; (ii) his father's given name; (iii) his own given name; (iv) his caste-name. Analogy with European names produces some inconsistencies; when the caste-name is retained, it becomes a kind of surname with the given name in the place where a European would expect to find it, as in T. V. Muthukrishna Aiyar. When the caste-name is dropped, the given name is left as the equivalent of the surname (e.g. K. P. Ramsami(Aiyar)), and then the initials of the first two names often become almost a nickname. But as North Indians find Southern names just as difficult as Europeans do, some Southerners carry the process of simplification much further: e.g. T. V. Muthukrishna Aiyar's son, the late Tiruchendurai Muthukrishna Subramania Aiyar, called himself T. M. S. Mani.
27. — Rai Sahib C. M. Maduranayakam Pillai, *Old History of the Lodge of Universal Charity*, No. 273, p.14.
28. — R. F. Gould, *ib.*, p.335. Lodge St. George, No. 549, is still the senior English Lodge in Bombay.
29. — T. V. Muthukrishna Aiyar, *History of the Carnatic Lodge, No. 2031, E.C.* p.77.
30. — Mollie Gillen, *Royal Duke*. Sidgwick & Jackson, 1976.

WHAT DOES FREEMASONRY STAND FOR?

by

W.BRO. L. R. J. COLLIER, P.P.G.Reg.

It is not the primary function of Freemasonry to Initiate candidates, or to enlarge its membership, were it so, there would be no basis for our laws against proselyting. The primary function of a Masonic Lodge—indeed, the primary function of our Craft, is to train its members to an understanding of the truths which its ritual and ceremonies are calculated to inculcate; to develop its members as benevolent men, to cultivate the social virtues among men, and to propagate the knowledge of the art.

The chief concern of the Lodge is its welfare, the happiness, the Masonic development of its members; not with those who seek entrance to its doors.

The beauty of our Ritual, and the good fellowship among the members of our Lodges, cannot be conserved when the chief aim is to make Freemasons and Money.—“For a man’s life consisteth not in abundance of things which he possesseth.”—and a Lodge’s life does not consist of its acquisitions, but in the contribution which it makes to civilisation and society through the influence of those whom it has helped to train to what we call Masonic character. Therefore, it should be the duty of every Masonic Lodge to put in action a plan for the education of its members in Masonic History, Symbolism, and Philosophy, devoting more of its Meetings to this much neglected function.

Now, when a Brother Freemason sets out on his course to study the Nature and Objects of Freemasonry, it is well now and again to ask the question:—“What does Freemasonry really stand for? and endeavour to find out a suitable answer to the question, in order that we may ascertain its position in human society, and properly estimate the influence for good which it has exerted—and still exerts in this great and wonderful world in which we live. It may be taken for granted that Freemasonry does not present itself in exactly the same manner to any two Masons. Each one has probably a slightly different idea of what it is generally, and of what it means especially to him.

To one man the *outer* aspect is the most prominent and the most important, The Lodge and its activities taking the first place in his regard. To another it is the *inner* meaning of Freemasonry the spirit that underlies all the outward forms and ceremonies which appeals most strongly, and which fascinates him most intensely.

To some, the Lodge is a haven of rest, whither they may retire for an hour’s quiet from the rush and turmoil of every-day life; and Brethren, I know of no better place for the proper restoration of body and mind (except perhaps some sacred Edifice) than an orderly, well regulated and harmonious Lodge.

To others Freemasonry affords an opportunity for social intercourse, for the making and strengthening of human friendship; and indeed, no truer friends can be found anywhere, than those which may be obtained by a judicious selection from the members of the Masonic fraternity. To others, again, it is the symbolism of Freemasonry which proves the most attractive; they find in the Masonic Ritual and Ceremonial ample food for thought and reflection, which prompts them to apply the tenets and principles therein inculcated, to their own betterment and for the uplift of those among whom they live and labour.

But whilst this apparent to every Mason, there are certain features, certain principles, certain distinguishing characteristics, which are perhaps not evident to all, but which, when pointed out, are acknowledged by all; and it is to a few of these that your attention is directed. Freemasonry stands for many things besides Brotherly Love, Relief, and Truth, although these must ever occupy an important place in its activities, as the grand principles upon which the Order is founded. Indeed the beneficent work and influence of Freemasonry may be seen in many spheres of labour, and Masons have left numerous marks in the world besides those made with Mallet and Chisel; for it may truly be said that there is no society in the Universe (except those of a purely religious character) whose influence is as world-wide and whose ramifications are as extensive as those of the society of Freemasons, or, whose principles are as noble, as beautiful, as sublime, as those upon which the Brotherhood of Masons is established. Freemasonry stands for tolerance of the opinions and views of others, which they have a perfect inalienable right to form, and to hold tenaciously, it demands mutual respect for each other's feelings, mutual regard for each others rights, mutual regard for each others welfare, yes, and mutual regret for each other's misfortunes.

It stands for equality, and there is probably no more democratic body in the world than the Masonic fraternity, alike in its constitution, laws and government. It draws its members from every rank, and from every honourable occupation in which men engage themselves. Freemasonry stands for self respecting manhood, it stands for friendship of all mankind, no matter what country, language or colour, provided only that, upon examination and enquiry, they are found to be good men and true, obedient to the moral law, and observient to the golden-rule. Again, Freemasonry stands for true Brotherhood, this is one of the words which to-day is on everybody's lips, there is a Universal craving, a deep seated urgent longing for a real genuine Brotherhood of peoples, which shall promote and establish goodwill, peace and harmony in this sorely troubled world. Freemasonry stands for Brotherhood, both within and without the Order. Ah! you may say:—"what do we mean by Brotherhood, and what does it involve"? It means putting on one side the primary thought of self, and ceasing to struggle exclusively for our own individual interest and welfare—recognising that others have rights as well as ourselves. It means we acknowledge it as a duty to others, to act upon the Square in all our

dealings with them; true Brotherhood is all this and more, infinitely more, for when Brotherhood and Charity compass the earth, then indeed will the true spirit of Freemasonry prevail, and humanity be well on its way to ultimate perfection.

And now Brethren, I have endeavoured to enumerate some of the things for which Freemasonry has stood for in the past, and still stands to-day. No one will accuse us of slackness in regard to this. The great Masonic Charities form a practical manifestation of this truth. These then, are some of the great truths that are inculcated and taught in connection with the symbolism of the Craft. We plead that these truths should be impressed upon the life of the Nation, and upon the life of the world. Our Country needs these truths, and the World needs them too.

We do not plead that we should try and bring outsiders into our Craft in an wholesale fashion, that would not be good for Freemasonry. What we do desire, however, is that both in our public utterances, and above all, in our *lives* we should set these truths before the people with whom we have to do, and so practice outside our Lodges the great lessons we have learnt in them. By so doing we shall help to bring nearer the time when life shall be based upon the teaching contained in "The Three Great though emblematical Lights in Freemasonry", then, the words of the Poet will be realised.

'Nation with Nation, land with land,
Unarmed shall live as comrades free,
In every heart and brain shall throb,
The pulse of one Fraternity'.

MISCELLANEA

From an address delivered by R.W.Bro. Hon. E. Bailliet, Asst. Grand Master.

'To me the eternal verities of Freemasonry are summed up in the 15th Psalm with its accent on Truth, the parable of the Good Samaritan for Relief and St. Paul's Epistle to the Corinthians for Brotherly Love: but I would like to expand on these three Grand Principles and to invite you to ask yourselves as I ask myself from time to time whether and to what extent you practise them. It may be easier to answer that question if we remind ourselves of the definition of these principles given in the First Lecture.

First, **BROTHERLY LOVE**. By the exercise of Brotherly Love, we are taught to regard the whole human species as one family, the high and low, the rich and poor, created by One Almighty Being, and sent into the world for the aid, support and protection of each other. On this principle Masonry unites men of every country, sect and opinion, and by its dictates conciliates true friendship among those who might otherwise have remained at a perpetual distance.

If this principle is put into practice, we receive the privilege of aid, support and protection and we assume the duty to give likewise; at the same time we eliminate all divisive prejudice arising from differences in race, colour, class and creed: how difficult but how challenging.

Secondly, **RELIEF**. To relieve the distressed is a duty incumbent on all men, particularly Masons, who are linked together in one dissoluble chain of sincere affection; hence to soothe the unhappy, sympathise in their misfortunes, compassionate their miseries and restore peace to their troubled minds, is the grand aim we have in view: on this basis we establish our friendships and form our connections. We all know that Charity is "that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart"; but this principle goes much further. We do not only discharge this duty by giving money; it is a much wider concept, involving compassion, which enables us to recognise the needs of others even though they be unexpressed. We can put this principle into practice without spending a halfpenny, but not without giving of ourselves unstintingly, looking for no reward.

Thirdly, **TRUTH**. Truth is a divine attribute and is the foundation of every Masonic virtue; to be good men and true is a lesson we are taught at our Initiation; on this grand theme we contemplate, and by its unerring dictates endeavour to regulate our lives and actions. Hence, hypocrisy and deceit are, or ought to be, unknown to us, sincerity and plain dealing are our distinguishing characteristics, whilst the heart and tongue join in promoting each other's welfare, and rejoicing in the prosperity of the Craft. It is not enough to contemplate the V.S.L., considering it the unerring standard of truth; we have to

translate its precepts into action. As Masons we cannot accept a half-truth or a compromise; we demand others. Again, what a challenge.

If we practise all our grand principles, then the world will know that a Mason "is one to whom the burdened heart may pour forth its sorrow to whom the distressed may prefer their suit, whose hand is guided by justice and whose heart is expanded by benevolence". BUT the world knows nothing of the sort at the moment. The world regards us as a secret society essentially concerned with the welfare of Masons and their dependants and possessing very few principles. Young men ought to be clamouring to join us, but they are not doing so, not because they cannot afford to but because they are given no sufficient indication of what we stand for — our system of morality and our concern for the whole human species.

I am convinced that Masonry requires from us a positive and not a passive role. To be worthy of our principles we must do something in the short span allowed to us to improve the society in which we live; we cannot properly sit back and leave the task to others. All of us are, of course, bound by the constraints of our obligations. Conditions vary greatly around the world — it would, therefore, be foolish for me to attempt to propose detailed actions we could all take. But I believe I can and should remind you of a well known and age old admonition which receives a good deal of attention in our rituals. Brethren, I refer to Precept or to use a more modern word — Example. If we — all of us — really practised the Principles and tenets of our Masonic Arts: if we truly lived them to the full in our public and private lives and in the administration of our Lodges, and even our Grand Lodges, then surely that part of the world with which we are connected would become a better place. Masonry must thereby attract to itself — as it has in the past — numbers of men who think as we do. Inevitably our influence will spread, and you and I Brethren must surely agree that that could only be to the benefit of mankind.'

We are all supposed to know that a skerrit 'is an implement which on a centre pin . . . ' but this description does not carry us far. When did it first take its place in our ritual and how did this come about? The word was spelt in a variety of ways — Skerrit, Skerret, Scherit line, Skiret and Skirit to mention but few. However in old prints and plates of masonic symbols a skerrit is seldom shown.

On a British-Roman tomb, now in the Chester Museum, is a representation of masons' tools in which there appears a line wound on a short rod. This method of winding a line is still in use by builders, carpenters and by countless gardeners and allotment holders. It may well have been used by 18th century Tylers for the winding of their tapes when marking or making the Lodge. This simple winding rod eventually gave place to the more elaborate tool the Skerrit.

The Skerrit appears for the first time in Lodge inventories about 1826 and the symbol is seen round a portrait of the Earl of Zetland,

M.W.G.M. 1843-70. It is also to be found upon the early sets of Tracing Boards, one belonging to St. George's and Cornerstone Lodge No. 5, designed by Bowring, dated 1817 and another belonging to Royal Athelstan No. 19.

Masonic records in Massachusetts show that Anthony Lord Viscount Montague the G.M. of English masonry appointed Henry Price to be Prov.G.M. of New England in 1733. In 1734 this authority was extended 'to all North America.'

Henry Price after whom a Lodge in Charlestown, Mass. is named, exercised his authority as P.G.M. of New England by organising the Provincial Grand Lodge of Massachusetts at the Bunch of Grapes Tavern in Boston on 30th July 1733. This is said to be the first duly constituted Masonic body in America.

That same evening Price constituted the first Lodge in Boston — now known as St. John's Lodge — Henry Hope, a merchant from Rotterdam being its first master.

PURPOSES OF FREEMASONRY

(As approved by the brethren of California U.S.A.)

Freemasonry is a charitable, benevolent, educational, religious society with a purpose to teach by ritual and symbolism the building of good character.

It is charitable in that its income is not expended for private gain, but is devoted to the improvement and promotion of happiness and well being of mankind.

It is benevolent in that it teaches altruism — and unselfish concern for the welfare of others — as a duty and exemplifies it by relief of poor and distressed brethren and their needy widows and orphans.

It is educational in that it teaches by prescribed ceremonies a system of morality and brotherhood based on Sacred Law. It emphasizes the duty of man to be curious about the world; to develop his intellect and skill; to be just; to follow precepts of conscience and exercise self-control; to be earnest and sincere. Freemasonry's Lodges, Temples and Libraries are aids to this end.

It is religious in that it teaches belief in one God, a belief prerequisite for membership, though without dogma or creed, for Freemasonry is not concerned with creeds or theology. Every Lodge must have an altar and on it, when the Lodge is in session, a volume of the Sacred Law.

Freemasonry is secret only in its methods of recognition and of its symbolic instructions. It is not a secret society as many claim.

Freemasonry is social in that it fosters the natural friendliness and a true spirit of brotherly love and affection that should take place in the lives of men associated and united for noble purposes.

CALIFORNIA MASONIC MEMORIAL TEMPLE

HISTORY

In 1947 it was recommended that the Grand Lodge erect a new adequate Temple for Grand Lodge requirements. After a thorough study, the Memorial Temple Committee recommended the purchase of the Nob Hill property located at 1111 California Street corner of Taylor Street, San Francisco, for a new and modern Grand Lodge building.

GENERAL STATISTICS

LOCATION Southwest corner, California and Taylor Streets. Cable cars pass the door. Public parking facilities are within the building.

MARBLE FACING The terraces, entrance porch, foyer, and two major sides of the Memorial Temple's exterior are faced with pure white Vermont Marble.

MEMORIAL SCULPTURE The sculpture, topping the east end of the California Street wall, is dominated by four huge figures, each twelve feet high representing branches of our country's armed services. Adjoining them, a frieze of fourteen marble figures depicts a Titanic tug-of-war, in the global struggle between the forces of good and evil. Below this portrayal is a dedicatory inscription; **DEDICATED TO OUR MASONIC BRETHREN WHO DIED IN THE CAUSE OF FREEDOM.**

TERRACE AND ENTRANCE PORCH Reached by a short flight of steps from California Street on the Temple's north there is a terrace, accessible both from the street and Auditorium. Five living olive trees—emblematic of peace, decorate this area.

The Cornerstone was placed in the Northeast corner of the building at an impressive Masonic ceremony, on September 19, 1956. Within the stone is a copper casket containing historical Masonic and contemporary documents.

Fronting California Street, at the northwest corner, is the colonnaded entrance porch flanked by two massive white marble pillars. The pillars are symbolic of the pillars on the porch of King Solomon's Temple, which have significance in Masonry. Each pillar is 23 feet high, and weighs more than 14 tons.

ENTRANCE FOYER AND HISTORICAL WINDOW Finished in white marble, the foyer is dominated by the huge endomosaic window, 45 feet wide, by 48 feet high. The endomosaic process is the use of thousands of bits of metal; parchment; felt; linen; silk; natural foliage and thinly sliced vegetable matter, shells and sea life; plus

some 180 colors of stained glass—all glued to a sheet of plexiglas, with another sheet of the same plastic fused to the first, holding the impressive work in place.

Research and study have shown that the history of California Masonry falls into two distinct categories—the wayfarers and seafarers. Some of the first Masons to visit this state were seafaring men, and the Charter of California Lodge No. 1 was brought aboard ship from Washington, D.C., via the Isthmus of Panama, and to San Francisco by Levi Stowell. The wayfaring members of the Masonic Fraternity were included in every group of emigrants arriving from the eastern states, in the middle 1800's. Saschel Woods carried the Charter for Western Star Lodge No. 2 on his trip from Missouri to California in 1848. These two categories are depicted on either side of the central figure the wayfarers on the left, and the seafarers on the right.

The first figure in the wayfaring group is shown holding a fruit, and he symbolizes the farmer and rancher of California, and the agricultural riches of the state. The second figure holds a musket and powder horn, is representative of the hunter and trapper, the land trader and the overland scout. The third figure, with a mining pick in hand, symbolizes the gold mines and miners of the gold rush era, in which Masonry played an important part.

To the left of this group of wayfarers will be found eight vignettes of scenes dating from 1840 to the present. The first scenes portray the crossing by covered wagons over the great plains on the trek to California. The two scenes above this show the meeting places of Lodges Nos. 1 and 2, pictured as they were when first organized. Above this is a scene representative of the "little red schoolhouse" symbolizing the free, tax-supported public schools system founded by John Swett; and above this the Capitol at Sacramento is shown and a scene depicting modern methods of transportation.

In the seafaring group, the first figure to the right of the central figure holds a compass. He symbolizes the sea-captains and other seafaring men who came from New England via Cape Horn and from China and the far Pacific about 1812-1843. The next figure is shown holding a rolled-up-Charter—symbolic of the historic voyage of Levi Stowell. The final figure represents the fisherman—who contributed in no small part to the early history of the state.

The vignettes located on the seafarers side begin at the bottom with a depiction of the early schooners which came around the Horn, in the China trade, coming to California by way of the Hawaiian Islands. Above this is a scene of some of the early steamboats which followed after the sailing vessels fell into disuse, and a scene of the wharf at San Francisco in the late 1800's.

Above this are still other boats, indicative of the importance of the sea and of the neautical history of San Francisco, and a pictorial representation of Colton Hall—the home of the first Constitutional Con-

vention at Monterey. The top vignettes show modern liners of today and the Golden Gate Bridge.

All of the men on either side of the central figure are represented, in one way or another, which epitomizes the Master Mason of the present day; the culmination of all of their efforts, deeds, words and acts in the historical formation and the present honored position of California Masonry which this central figure denotes. Surrounding the figure as a fitting background, are representations of all the industries, callings, occupations and professions of the Masonic Fraternity, in this Jurisdiction.

Above and below the main theme of the window will be found a frieze of appropriate Masonic Symbols, including the American and Bear Flag of the California Republic.

Below the lower frieze of symbols, at the base of the window are various stratas of the earth composed of the actual gravels and soils of the 58 counties of California and the islands of the State of Hawaii, symbolizing the antiquity of the Grand Lodge of California and Hawaii. On either side of the window will be seen the Acacia Tree—symbol of immortality, innocence and initiation. Its roots are shown firmly planted in solid earth, being fed by the soils of the 58 counties.

This important Masonic symbol, the All-Seeing Eye, is fittingly portrayed at the upper-most portion of the window where it governs the sun on the right—the moon on the left, the stars, the comets and man (represented by the heart).

Below the historical window panels of clear plate glass looking over the balcony, providing a panoramic view of some of the San Francisco Bay area to the east, south and west.

To the left of the lobby, on the Temple's north wall, are listed the date of the formal dedication (September, 1958), the names of the Memorial Temple Board of Trustees, the architect for the building, and the names of each of the Past Grand Masters after 1947—the eleven years in which the Memorial Temple was proposed, planned and built.

The Open Book is now completed and is on display in the Third Floor Lobby. It contains the names of donors to the Memorial Temple. California and Hawaiian Masons honor those whose gifts made this beautiful Temple possible. This is a permanent record of their generosity and their love of the Fraternity.

MEMORIAL AUDITORIUM Opening into the main entrance of the Auditorium are aluminium and bronze grided gates, whose decorative theme is featured by bronze wreaths of victory. Above the gates is the inscription; "California Freemasons honoring their heroic dead erect this Temple dedicated to Freemasonry, Virtue and Universal Benevolence that the cause of freedom for which they died shall ever

be therein the sacred trust of their brethren and of Freemasons yet unborn.”

The background of the stage is a wall of Roman Travertine marble—surrounded by gold-leaf panels and surmounted by a gold-leaf canopy. The central ornament of the wall is a golden sunburst and in its center is a transparent letter “G” which can be illuminated if desired.

The two hardwood pillars in the Auditorium represent the pillars on the porch of King Solomon’s Temple. They were lovingly and carefully made from specially selected woods by Masonic Master Craftsmen. All Auditorium lighting has been specially planned and designed to provide the most modern effects.

GENERAL FACILITIES Another of the major features is the multi-purpose room (17,000 square feet in area) on the Ground Floor with direct access by a short flight of steps from California Street, or from within the building. This room is planned for exhibits, displays, or will provide dining capacity for 1200 diners served from an adjoining catering kitchen. Next to the exhibit area (and also back of the Auditorium on the first floor) are a series of committee rooms. Four large committee rooms available for conventions and group meetings. These rooms will seat 80 to 100 and can be divided by roll-back wall curtains. Connecting with the exhibit area is the public garage (privately operated) with a 500-car parking capacity. Automatic electric elevators serve all floors of the building. The leasing of the California Masonic Temple and its physical maintenance is controlled from the offices located on the first floor.

MEZZANINE FLOOR This floor gives access to the Auditorium balcony. The Masonic Museum on this floor maintains an exhibit of historic Masonic articles. From the balcony an additional and more impressive view of the endomosaic window is visible. On this floor, too, is the Bronze Plaque listing the Merit Roll Lodges—the “Builders of the Temple.”

THIRD FLOOR The top floor is occupied by the administrative offices of the Grand Lodge, F & AM of California, the Masonic Homes of California; the Grand Master’s Office; and the office of the Grand Secretary and his staff. Opening off the third floor is a loggia from which is visible still another sweeping panoramic view of the San Francisco Bay region.

Model of the
TEMPLE OF KING SOLOMON
in
California Masonic Memorial Temple
1111 California Street
San Francisco 8, Calif.

This model of the Temple of Solomon was constructed by Ed. A. Hudson, Past Master of Paso Robles Lodge No. 286, and presented by him to the Grand Lodge Free and Accepted Masons of California.

It is based upon the descriptions of the Temple given in Kings I and Chronicles II, as interpreted by John Wesley Kelchner, archaeologist, after extensive research in Palestine and neighbouring regions. Kelchner took his findings to the architect Harvey Wiley Corbett, under whose direction the archeologist's findings were translated into plans and drawing. Worshipful Brother Hudson supplemented these findings with investigations of his own in Palestine and Egypt.

There have been other interpretations of the Biblical descriptions and other model reconstructions of the Temple but it is believed Kelchner's are the most extensive and that Corbett's drawings are as accurate as can be drafted at this time.

The scale of the model is $\frac{1}{4}$ inch to one cubit (20.64 inches). It is comprised of more than 10,000 separate pieces and required about 5,000 hours for construction. In the model are 150 pillars, 25 individual statues and literally hundreds of figures.

The basic forms of the Temple are birch plywood, fastened with screws or brads and glue. The Ark of the Covenant was shaped from brass, with wire carrying staves soldered to it. The two cherubim in front of the Ark were also shaped from brass castings of saints found in Ireland, to which copper wings were added. This entire assembly was then gold-plated.

The entire interior was covered with gold-leaf, just as Solomon covered the interior of the Temple with gold.

Double doors between the Holy Place and the Most Holy Place were made of thin veneer. The veils which were in the original Temple were omitted to permit visibility throughout the model. So were the interior walls. The candelabra in the Holy Place were turned from brass rod, with copper wire used for the branches. There are eleven of these. Tables holding the shewbread and the Holy Incensor are of wood, and the shewbread is represented by the heads of small brads.

One side of the Middle Chamber and the Most Holy Place is of glass so the interior may be seen. Just below this is a mirror in which the highly ornamented ceiling is visible. When looking diagonally between the two pillars at the right the Ark of the Covenant may be seen.

The roof of the Great Porch is supported by four pillars. These are ornamented with Egyptian facial designs shaped to fit and suitably colored. At either side of the entrance to the middle chamber are angels. These were originally statues of two of the Three Wise Men, purchased in Jerusalem, to which copper wings were attached and the whole suitably colored. The inscription above the doorway is in Hebrew and means "Jehovah".

The brazen pillars at the entrance to the Great Porch are made of brass pipe. Their bases are of wood, ornamented with upholstery tacks. The capitals or pommels were carved from wood, ornamented with brass leaves. The network of these capitals is wire cloth and the pomegranates are key chain links. The complete pillars were plated first with copper and then with brass and then burnished.

The figures in the model are all carved from balsa wood. The human-headed, five-footed winged oxen on the staircase were specially cast in brass from a pattern made by Brother Hudson.

The entire model was painted with flat white, then with three coats of enamel, then the decorative colors were added. Overlay figures and ornamentation were made from 1/16 inch balsa. Some of these pieces were put through as many as 12 processes before being placed on the model.

The sphinxes on one of the levels above the Great Porch were obtained in Luxor, Egypt, and the lion between them in Beirut. The human-headed winged-oxen on top of the towers are balsa wood carvings.

The sacrificial altar in the forecourt is wood, covered with shim brass. Its ornamental molding is made from metal picture frames. The grill over the sacrificial fire is wire cloth. The sheep on the grill and elsewhere in the forecourt are of metal and were obtained from a model manufacturer. The four griffins at the corners of the altar were carved from balsa wood and gilded.

The floor of the forecourt is linoleum, scored with a glass cutter to indicate the individual slabs of marble. The maroon border of the floor of the court represents a type of marble found only in the upper basin of the Nile.

The Molten Sea was made from copper pipe, with a wire soldered around the top to form a lip, then finished in a lathe.

For the entrance to the forecourt and the surrounding court, more than 100 Egyptian closed lotus pillars were turned by hand and many feet of simulated railing made to surround the entablature. The four statues on top of the entrance to the forecourt were made in France to represent various saints. Parts of these were ground off and wings were added to represent angels.

THE ORIGINAL TEMPLE

Solomon's Temple was completed in 996 B.C. It was seven years in building and displayed, according to Kelchner, Phoenician, Egyptian and Persian influences. Some of the stones in the foundation of the temple, and the surrounding buildings which made up the citadel, were 6 x 8 x 30 feet in size and weighed 50 tons. These stones were cut to shape in an underground quarry and then raised to position.

The Temple stood in an inner court, approximately 200 by 400 feet in size, surrounded by a cloistered colonnade. The Great Porch rose approximately 210 feet above the floor of this court.

'May you all go from here this evening to practise out of your Lodges those important duties you are taught in them. Spread those duties and teachings amongst the younger brethren of your Lodges and strive to uphold the eternal verities of Freemasonry in your daily life in each of your homes, business activities and leisure pursuits.'

From an address by the Prov. G. Master at the Annual Communication of the Provincial Grand Lodge of Leicestershire & Rutland.

CORRESPONDENCE

Bro. J. E. Taylor writes from Ontario, Canada:—

“The mention of a horned altar recalls an actual horned altar which was once used in the oldest lodge in Ontario, Niagara No. 2, — an Antients — dating back to 1792. This lodge is the proud possessor of a very old altar with a horn at each corner curving inwards, and was used in the lodge room for many years until a well-meaning but misguided P.M. thought that the oldest lodge should not use such a shabby looking altar and presented the Lodge with a new and up-to-date one. So now this lodge room looks just as dull as any other that we attend in Ontario, and the altar of real masonic interest is relegated to a museum which this lodge owns. I have a coloured slide of it, and if you would like a print from it, I shall be happy to supply it.”

(This slide has now been received—Ed.)

Bro. K. G. Mason (Beacon Lodge, No. 5308) writes:—

At nine o'clock the hands of the clock form a square

The title statement is usually made at the festive board after an initiation but mention is only rarely made to the other times at which the hands are square. In “The Freemasons at Work” by W.Bro. Harry Carr (p.386) the statement is made that the hands are square 48 times in a period of twenty-four hours. In fact this situation occurs only 44 times and these times can easily be derived as follows:

The minute hand, A, travels 360° /hour i.e., 6° /minute

The hour hand, B, travels 30° /hour i.e., 0.5° /minute

Hence, from the 12 o'clock position:

After X minutes A has travelled $6X^\circ$
and B has travelled $0.5X^\circ$

\therefore the angle between A and B = $5.5X^\circ$.

This angle will be 90° when

$$5.5X = 90$$

i.e. when X = 16.3636 minutes

i.e. at 16 minutes 21.8 seconds past twelve.

This argument can be generalised as follows:

A and B will be at right angles at

$$90 + 180n$$

5.5

minutes past twelve

where n = 0, 1, 2, 3, 4, 5 etc.

Substituting zero and integral values for n gives the following table:

n = 0	16 min. 21.8 sec. past 12, and past 6	(n = 11)
1	10 min. 54.5 sec. to 1, and to 7	(12)
2	21 min. 49.1 sec. past 1, and past 7	(13)
3	5 min. 27.3 sec. to 2, and to 8	(14)

4	27 min. 16.4 sec. past 2, and past 8	(	15)
5	3 o'clock, and 9 o'clock	(	16)
6	27 min. 16.4 sec. to 4, and to 10	(	17)
7	5 min. 27.3 sec. past 4, and past 10	(	18)
8	21 min. 49.1 sec. to 5, and to 11	(	19)
9	10 min. 54.5 sec. past 5, and past 11	(	20)
10	16 min. 21.8 sec. to 6, and to 12	(	21)

$n = 22$ gives the same answer as $n = 0$ and so the whole cycle then repeats.

W.Bro. Cole, P.M. 7762 writes:—

'It may be of interest to the Brethren to learn that a most friendly relationship has existed for nearly twenty years between one of the Lodges of this Province—The Lodge of the Round Table No. 7762—and the Friedrich zur Vaterlandsliebe Lodge of Koblenz.

Freemasonry found its way to Koblenz after the French had occupied the left bank of the river in 1794.

The Lodge was sponsored by the Cologne Lodge, under the Protectorate of the Grand Orient of France in Paris, and consecrated on the 5th of February 1810.

The Lodge consisted of 23 founders—13 French and 10 German. The German Brethren were former members of the Lodges in Cologne, Bonn and Amsterdam.

The distinguished list of Founders included—Nicholaus Nebel, the former mayor of Koblenz, his son-in-law, Friedrich Deinhard, founder of the famous wine and champagne Company, the Professor Carl Zic, Josef And. Anschutz, founder of the Music Institute and composer Franz Wegler, schoolboy friend of Beethoven.

After 1815, when the Rhineland came under the Prussians, the Lodge ended its association with the Grand Orient of France, and on October 20th 1816 came under the Great National Mother Lodge in Berlin of the Prussian Constitution.

The Lodge has suffered much persecution in its long history. Fritz Christian Mayer regrouped the surviving Members of the Lodge after the end of World War II when—to quote a member of the Lodge—“in spite of everything which had been happening, the thoughts of the Lodge turned once more to Brotherhood, Humanity and Tolerance.

Worshipful Master, I am sure that should our guest speaker at any future time visit that delightful and ancient City of Koblenz, he will receive a most warm and Masonic welcome from the Master and Members Friedrich zur Vaterlandsliebe Lodge.'

The speaker to whom reference is made is W.Bro. Read whose paper appears on Page 45 (Ed.)

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 1976/77

at £2.50 per yearly issue—plus postage

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.
Flinn, T., P.M. 5247
Sharp, D. E., P.A.G.D.C., P.M. 4711
Smith, C. M. R., P.A.G.D.C., P.M. 523
Westmoreland, K. G., P.M. 1263, P.M.
Brown, S., T.D., D.L., P.D.G.Swd.B., P.M. 3091, 5042
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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, P.M.
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Walters, T. M. Ll., M.B.E., P.M. 7007, P.M.
Donald, B. G. S., L.G.R., P.M., 4227, 8033
Starmer, H., B.Sc., P.M. 4711, W.M.
Hazell, E. V., P.M., 7778, W.M. 7896
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Brown, A. F., P.M. 6514
Starmer, L., P.M. 7767
Stops, T. G. N., P.G.Supt.Wks., P.M. 4088
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Stafford, F. A., P.M. 7744
Taylor, Gayton C., P.M. 2028, Prov.G.Master
Raybould, I., P.M. 2028
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Clark, G. V., P.M. 3919
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Tyler, A. E., P.J.G.D., P.M. 7767
Bleby, H. W., J.P., B.A., P.M. 6514
Asher, W. S., P.M. 7744
Vickers, D. B., P.M. 1772
Jacques R. T., M.ED., P.M. 8350

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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. Hewitt, 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.)
W.Bro. T. O. Haunch, P.A.G.Supt.Wks.
R.W.Bro. John E. Shepherd, Prov. Grand Master for Lincolnshire
R.W.Bro. C. B. S. Morley, C.B.E., T.D., D.L., P.P.G.M.

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. Billson, 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. Lolo	...	...	...	...	...	1913-14
* " T. G. Hunt	...	...	...	...	...	1914-15
* " G. W. Hunt	...	...	...	...	...	1915-16
* " J. E. Pickard	...	...	...	...	...	1916-17
* " F. H. Pochin	...	...	...	...	...	1917-18
* " J. D. Johnson	...	...	...	...	...	1918-19
* " A. H. Hampson	...	...	...	...	...	1919-20
* " F. H. Doughty	...	...	...	...	...	1920-21
* " F. Haines	...	...	...	...	...	1921-22
* " W. J. Bunney	...	...	...	...	...	1922-23
* " J. H. Hawthorn	...	...	...	...	...	1923-24
* " C. F. Oliver	...	...	...	...	...	1924-25
* " N. K. Lee	...	...	...	...	...	1925-26
* " A. H. Hind	...	...	...	...	...	1926-27
* " C. S. Bigg	...	...	...	...	...	1927-28
* " Revd. E. R. J. Biggs	...	...	...	...	...	1928-29

*W.Bro. H. Hyde	...	...	...	...	...	1929-30
* " H. D. M. Barnett	...	...	...	...	...	1930-31
* " M. D. R. Richardson	...	...	...	...	...	1931-32
* " W. H. Riley	...	...	...	...	...	1932-33
* " G. B. Eilwood	...	...	...	...	...	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. Shortrose-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
" " Revd. Canon J. R. H. Prophet	...	...	...	...	...	1978-79
" " H. Starmer	...	...	...	...	...	1979-80

* *Obt.*