



Leicester

The Lodge of Research

No. 2429

CONTENTS

	<i>page</i>
Frontispiece—Portrait of the Master (W. Bro. E.V. Hazell) ... ..	...
Editorial	3
List of Officers (1982-83)	4
Historical Note, Membership and Object of the Lodge	5
Lodge Meetings	6
Reflections (<i>W. Master</i>)	8
Masonry in 1765 (<i>W. Bro. C.H. Davis</i>)	14
Thoughts on the Second Degree in Freemasonry (<i>W. Bro. A.R. Butler</i>)	29
A Link with the Rev. William Peters (<i>W. Bro. S.A. Jackson</i>)	32
The Working Tools (<i>W. Bro. J.J. Minard</i>)	35
The Relationship of Music to Freemasonry (<i>Bro. J.M. Cappin</i>)	46
Thomas Harper (<i>W. Bro. P.J. Dawson</i>)	55
Correspondence	77
Copies of Transactions and Publications for sale	79
Register of Lodge	80



W. BRO. A. V. HAZELL

Master

EDITORIAL

During the last few years regular correspondence with a Brother - in the N.E. of England has led to a now frequently expressed point of view - that Freemasonry has become a somewhat exclusive dining club where members appear to do nothing beyond the holding of lodges. Indeed this does seem to the uninitiated to be a fair description of masonic activities as seen by the world at large. It may also be truly applied to a majority of those who are masons by virtue only of a Grand Lodge Certificate.

The founders of this Lodge of Research were students of masonry who sought to express by their actions, opinions and their beliefs that each and every mason should build upon the foundations laid at the ceremony of initiation. They endeavoured to add a little to the common stock of knowledge and hoped that after them would come builders who would be able to add to what they had done. If each and every member of our correspondence circle became one of these builders and was able of himself to say —

'...so did I understand. The form of the dream this had followed in the face of the things they had planned.'

then rapidly would the concept of the first paragraph need to be revised and our Order again become fully operative towards what can be its only justification for continuance - that we sincerely and resolutely make it an instrument for the furtherance of its tenets throughout all nations.

It was with a feeling of deep sorrow that the Lodge learned of the passing of V.W.Bro. L.N. Sherwood the Official Lecturer of N.S.W. Australia. Bro. Sherwood had contributed many papers for inclusion in Transactions - all of the highest quality - and the loss of this valued masonic brother will leave a deep void in his native land.

The Lodge has long had a close working relationship with the Museum and Library Committee and has recently been informed that this Committee has for sale a number of old and valuable books which may be of considerable interest to members of the Correspondence Circle. The next edition of Transactions will contain full details of all these volumes which will be retained until all members have received the 1983 edition.

**The Lodge of Research, No. 2429
1982-83**

Worshipful Master
BRO. E.V. HAZELL

Bro. LEONARD STARMER (P.M.)	Senior Warden
Bro. SIDNEY BROWN (P.M.)	Junior Warden
Bro. Revd. JOHN R.H. PROPHET, P.M.	Chaplain
Bro. WALTER H. BLEBY (P.M.)	Treasurer
Bro. NORMAN B. ASHCROFT (P.M.)	Secretary
Bro. ARTHUR E. TYLER (P.M.)	Director of Ceremonies
Bro. FRANK A. STAFFORD (P.M.)	Senior Deacon
Bro. IVAN RAYBOULD (P.M.)	Junior Deacon
Bro. DEREK A. BUSWELL (P.M.)	Asst. Dir. of Cers.
Bro. W. STANLEY ASHER (P.M.)	Organist
Bro. JEREMY A. RIDGE (P.M.)	Assistant Secretary
Bro. JOHN STURGES (P.M.)	Inner Guard
Bro. FREDERICK W. WARBURTON (P.M.)	Steward
Bro. ROBERT M. McCORRY (P.M.)	Steward
Bro. T. FREDERICK ROWORTH (P.M.)	Tyler

Immediate Past Master
W.BRO. A.F. BROWN

Master-Elect
W.BRO. L. STARMER

Treasurer's Address
**Freemasons' Hall, 80 London Road, Leicester LE2 0RA
Tel. 545325**

Secretary's Address
**Freemasons' Hall, 80 London Road, Leicester LE2 0RA
Tel. 545325**

Editor
W.BRO. H. STARMER

Editor's Office
**Freemasons' Hall, 80 London Road, Leicester LE2 0RA
Tel. 545325**

Historical Note

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

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

(Revised By-Laws. 1962)

Membership

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

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled

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

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

to attend Meetings of the Lodge,

to take part in discussions relating to any Papers which may be read, or subjects of general masonic interest which may be introduced,

to read Papers and introduce discussions on masonic subjects (by arrangement).

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

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

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

No entrance fee is required, and the Annual Subscription is £6.00 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 Four-hundred-and-seventh Meeting

on

MONDAY, 22ND NOVEMBER, 1982.

There were present W. Bro. A. F. Brown, *Master*; W. Bro. E. V. Hazell, *S.W.*; W. Bro. L. Starmer, *J.W.*; twelve other officers and twenty members of the Lodge, seventy-five members of the Correspondence Circle and twelve visiting brethren — a total recorded attendance of one hundred and twenty-two.

Nineteen Brethren were elected members of the Correspondence Circle.

The Master-elect W. Bro. E. V. Hazell was presented by the Director of Ceremonies, installed by W. Bro. A. F. Brown and proclaimed in the Three Degrees.

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

“Reflections.”

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

The Four-hundred-and-eighth Meeting

on

MONDAY, 24TH JANUARY, 1983.

There were present W. Bro. J. E. R. Tompkin, *Acting W.M.*; W. Bro. L. Starmer, *S.W.*; W. Bro. S. Brown, *J.W.*; twenty-five other officers and twenty members of the Lodge, seventy-eight members of the Correspondence Circle and six visiting brethren — a total recorded attendance of one hundred and twelve.

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

W. Bro. C. H. Davis delivered a paper entitled,

“The Masonic Ceremonies of 1765.”

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

The Four-hundred-and-ninth Meeting

on

MONDAY, 28TH MARCH, 1983.

There were present W.Bro. E. Hazell, *W.M.*; W.Bro. L. Starmer, *S.W.*; W.Bro. S. Brown, *J.W.*; twenty-four officers and members of the Lodge, fifty members of the Correspondence Circle and six visiting brethren — a total recorded attendance of eighty-three.

Four Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:—

Master-elect: W.Bro. L. Starmer

Treasurer: W.Bro. W. Bleby

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

Papers entitled “The Rev. W. Peters,” “Thoughts on the Second Degree in Freemasonry” and “Steps and Columns” were delivered by W.Bros. J.A. Jackson, A.R. Butler and H. Starmer.

The Committee of the Library & Muscum arranged an exhibition of items of historic and masonic interest.

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

REFLECTIONS

We endeavour to think chiefly of Solomon as the builder of the magnificent Temple that bears his name. Yet he was much more than this. He was too great a man to be swept off his feet by the magnificence of any material structure that he might build, regardless of how great its glory might be. He knew that the spiritual — the speculative as we call it — was infinitely greater, and of far more importance than anything material could possibly be.

We are told in the Sixth Chapter of the First Book of Kings; "and it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord;" David having handed over all the responsibility to his son Solomon, with the words, "As for me it was in my mind to build an house unto the name of the Lord my God", But the Lord came to me and said, "Thou hast shed blood abundantly and hast made great wars, Thou shalt not build a house unto my name." So David said " My Son, the Lord be with thee. So thou build the house of the Lord."

The greatest event in the history of Israel was the exodus from the land of Egypt; practically all the prophets of the Old Testament refer to it in one form or another. It was not only securely fixed in the thoughts of the people, but as I have previously mentioned, the clear statement in the First Book of Kings, Chapter six, its chronological setting was accurately defined, and subsequently employed as a recognised point of the Hebrew historical reference. The explicit statement that four hundred and eighty years had intervened between Exodus and the fourth year of Solomons reign, when the Temple programme was inaugurated, must therefore be accepted at its face value and with utmost confidence.

Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, one of the eminences in the Scripture the highest point of Zion, the Eastern hill.

In Entick's 1756 edition of the Book of Constitutions originally prepared in its first two editions by Dr Anderson, we find the following relative to the building of the Temple:-

This magnificent work was begun on Monday the second day of the month of Zif, which answers to the 21st of our April, being the second month of the sacred year, in the fourth year of the reign of Solomon; and was carried on with such speed that it was finished in all its parts, in little more than seven years, which happened on the eight day of the month Bul, which answers to the 23rd of our October, being the seventh month of the sacred year, and the eleventh year of the reign of King Solomon. So it took seven years and six months to build.

The greatest part of Solomon's story does not lie in the grandeur and magnificence of the temple that he was building, but in his clear sighted vision that enabled him to value his work at its true worth.

Here we should consider that beautiful invocation and prayer that

Solomon offered up before the Altar of the Lord, and found in the eighth chapter of the First Book of Kings. Nowhere in all literature is there a greater prayer than that our ancient Grand Master delivered on this memorable occasion. Solomon stood before the Altar of the Lord, in the presence of all the congregation of Israel and spread forth his hands towards Heaven, and he said

“Lord God of Israel - there is no God like thee, in Heaven above or on Earth beneath, who keepest covenant and mercy with Thy servants - that wait before Thee with all their heart. I have surely built Thee a House - to dwell in - a settled place for Thee - to abide in forever. But will God indeed dwell on the Earth? Behold - the Heaven and the Heaven of Heavens cannot contain thee, how much less this house that I have built?”

For fervour or devotion, or breadth of vision - or depth of understanding - and for the wideness of human sympathy, it has few equals in the worlds literature.

The Temple was built on solid rock, encompassed by frightful precipices. Its foundations were laid deep, with immense labour and expense. It was enclosed by a wall of great height, constructed of white marble. Its rare and matchless beauty, its massive and elaborate proportions, its faultless symmetry, its rich and costly materials, its finished workmanship, its vaults and its arches, its towering brazen pillars, its chapters of lily net and pomegranate work, its flight of winding stairs, its mosaic pavement with tasseled border, its ground floor, its middle chamber and sanctum sanctorum, its altar and its oracle, its walls and ceilings of burnished gold, its folding doors with palm trees and flowers carved thereon, its windows, spires and domes, its outer courts, its enclosures and its walls all combined to give it more appearance of being divine, than the work of human hands.

The Temple site was notable. High upon a mountain top, it commanded an excellent range of vision over the lovely land of Judea. Upon its sides were groves of stately palms and fragrant bowers, where bloomed the peerless rose of Sharon, while by Siloam's shady rill, blossomed the lily of the valley. He raised a Temple to stand forever as the word of the Lord endureth for ever.

The appointments of the Temple were in perfect consonance with its magnificence. As we continue to read in the First Book of Kings, Solomon sent and fetched Hiram out of Tyre. Hiram was a famous brass-worker, whose father was a man of Tyre, a worker in brass. Hiram made an end of doing all the work that he wrought for King Solomon in the building of the house of the Lord. Solomon left all the vessels unweighed, because they were exceedingly many, neither was the weight of the brass found out. Solomon made all the vessels that pertained unto the house of the Lord, the altar of gold and the table of gold, whereupon the shewbread was. The candlesticks of gold, five on the right side, and five on the left, before the oracle with flowers. The flower-like ornaments of the candlesticks - and the lamps - and the tongs of gold, and the cups and the snuffles, and the basons, and the censers of pure gold both for the doors of the inner house, the most holy place, and for the doors of the temple.

To appreciate the significance of the Temple - one should continue reading

the chapter of the First Book of Kings, Solomon's Prayer of Dedication. The whole of the magnificence of the Temple was reflected in its beauty and strength, an influence as sacred and a promise so refreshing that it brought to its portals, the wayfarer, the toiler, and the pilgrim. Here came man contritely and humbly to worship his God and his King.

Long ago that magnificent structure sank into ruin with the sacking of Jerusalem by the Assyrian armies. The destruction of the Sanctuary - the Temple of the Lord could not drown Israel's undying love of its "House of Holiness." Throughout the ages down to this day, the sole relic of its ancient glory - the so called "Wailing Wall" has remained a most sacred and lasting memento.

Freemason's throughout the world cherish and revere that ancient Temple at Jerusalem and its noble symbolism, with the erection of our own Temples and by their use - teaching the imperishable message of friendship, morality and brotherly love. Ours is the eternal legacy of the past.

"How lovely are Thy tabernacles - our Temples -
O Lord of Hosts!

My soul yearneth, yea, even pineth for the courts of the Lord.
Happy are they that dwell in Thy House."

As we are happy to be within the walls of these our Temples.

The ultimate object and aim of Freemasonry is building, building has been the inspiring theme and constant endeavour of man in his great adventure - on this terrestrial sphere, building on the ashes of yesteryear, building edifices - and temples building faith and above all building character.

Our system of philosophy takes the homely and practical operation of building a structure as a symbol, by means of which we are indeed fortunate in these our Temples and our buildings. Our late Provincial Grand Master stated in his letter to the brethren of the Province in February 1965. "Our beautiful premises probably the finest of their kind in any Masonic Province - under the Grand Lodge of England - are ours by inheritance. We are able to enjoy their comfort and amenities because of those whose went before us were filled with a profound sense of their duty to posterity - to whose far sightedness we owe an immense debt of gratitude."

Surely this again is the building of character to illustrate those great truths and virtues which woven into life by practice and experience bringing forth those great principles of Temperance, Fortitude, Prudence, Justice, Brotherly Love, Charity, Tolerance and Truth.

As the physical structure rises secure and faultless on its foundations of solid stones, so Speculative Masonry undertakes to erect on these great virtues, in each individual consciousness, the temple of character - a temple even more spacious and magnificence than that of Solomon - one that time cannot affect, that barbarous force shall never destroy, that will endure for ever. We can build a speculative temple, not a visible one but a spiritual one, composed of beautiful thoughts and acts, and

adorned with still more beautiful virtues.

The form, size and character of our speculative Temple each of us must determine for himself. It may be massive, and as grand as Doric art, beautiful as Corinthian taste, or light, airy and elastic as a spiders web. Each of us is his own architect and builder. Each of us must select his own materials; fashion them for use and use them. It is not the work of an hour - or a day - or even a year, but of life itself. Yes brethren, the time necessary to form a fixed and permanent character we bear through the countless ages of time, and even eternity - this is the time occupied in the erection of our speculative Temple. Human character is our Temple. Freemasonry builds character in the individual, and through the individual it serves society and the state, our country and our homeland. It is like one of those invisible influences which moves forwards and backwards, weaving the network of laws, reverences, sanctities which makes the pattern of society, giving to statues their dignity and power to the gospel its opportunities - to the home its canopy of peace and charm - to the young it should be an enshrinement of inspiration, and to the elderly a mantle of protection.

“Remember now thy Creator. In the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them?” In this Solomon proceeds to adduce a few considerations from which it may appear that youth is the best and most suitable reason for acquiring the habit of practically remembering our Creator - and he does so by a most admirable description of the elderly, which for its graphic truth and impressive details is not surpassed in the whole range of ancient and modern poetry - a description of the infirmities of the elderly which are set in contrast to the vigour and gaieties of youth, so that in comparing both, we may learn the important truth - that everyone who follows the admonition whilst in the prime of life, will not have a disposition towards it when grown old.

Freemasonry, instead of identifying itself with any particular schemes of reform devotes all its benign energy to refining and ennobling the souls of men to building character - it is doing fundamental work on behalf of all enterprises.

By as much as it succeeds, every noble cause succeeds; if it fails, all fail. It welcomes men of all nations, of all races, of all religions and all creeds. In it there is no place for him who would incite racial or religious hatred. It is not a political institution, nor a church, it is as every Freemason knows, a way of life. What it condemns, no man upholds. All that is good and kind and charitable it encourages; all that is vicious and cruel and oppressive it abhors. It claims no divine mission, and seeks not to unveil the hidden mysteries that lie beyond the grave nor to suggest a plan of redemption for fallen humanity, nor to point the pathway that leads to the goal of eternal bliss. It does not profess to be able to reconcile God with man or change a human heart or save a soul from death. Brethren, remember life is sweet and the very sweetness of life may have a dangerous tendency to make us too much enamoured of it; so that we should hearken to that salutary counsel of King Solomon in

reminding us that in the midst of life, and at the period when its enjoyments are most fully participated and relished, we ought not to exclude the thought or blind ourselves to the prospect of a sunset approaching. It seeks but to find the way in this life -

To build the temple of character.

And what is character?

It is that tolerance, that broadmindedness, which enables a man to regard every other man as his peer, and entitled equally with himself to his individual opinions and sentiments concerning all matters - that may be political, philosophical and religious, that spirit of unselfishness which leads him to recognise that each person sees things from his own viewpoint and to admit that it is always possible himself to be wrong and the other to be right, that kindness of thought which prompts him to respect the opinions of his fellowmen as if they might someday become his own, that charitable judgement upon the actions, the conduct, and even the foibles that weak point in the character of others, which each man would wish passed upon his own - that breadth of understanding which concedes that another may be honest at heart even though wrong or mistaken in his opinions or conclusions; that trait which teaches him how to be both brave and gentle, faithful but firm, how to renounce superstition - and yet retain faith; how to keep a poise of reason between the falsehood of extremes, how to accept the joys of life with glee, and endures its ills with patient valour - to look upon the folly of man and not forget his nobility - to live cleanly, kindly, calmly, open-eyed and unafraid in a troubled world, pure of heart and full of hope.

Character one can have, looking out over rivers, the hills - and to the far horizon with a profound sense of one's own significance - that power of impressing the mind, in the vast scheme of things, and yet have faith, confidence and courage.

When he knows that down in his heart, every man is as noble and as vile, as divine and as diabolic, as lonely as himself and seeks to know and to forgive his fellow men. When he can sympathise with men in their sorrows, knowing that each man fights a hard fight against many odds. When he knows how to make friends and keep them, and above all how to keep friends with himself that surely portrays character. Then he can see good in every faith that helps any man to lay hold of higher things, and to see the majestic meanings in life, whatever the name of that faith may be. He will keep faith with himself with his fellowmen and with his God, that Great Architect of the Universe. Brethren, think on these things, character and the building of King Solomon's Temple.

I have endeavoured to identify this paper with the analogy which we can draw between God's gift to Solomon, which enabled him to build a Temple and the similar gifts in a different way given to Freemasons in a moral way, to build the lives of all those who enter into the brotherhood of Freemasonry.

We have our Temple built in its beauty and strength, cherished and

revered, and the character of all who profess those Three Great Principals of Brotherly Love, Relief and Truth to the man who is just and upright - to whom the sacred Scriptures attribute as part of his character; kindness, temperance and moderation, truth and wisdom will stand erect, amid the fiercest tempests of fortune, and will lift his head - above the frowns of envy.

The great thing about Freemasonry is that it moulds great men. Proper understanding of Freemasonry does bring peace of mind, and as we sit in this Temple this evening, we thank the Great Architect for the love and peace and the harmony that we are able to enjoy, but we must never forget that Freemasonry is a spirit and not a thing. When we stop and think on these things and understand them, we no longer are tempted to ask the question "What does it all mean?" We know.

Fear God and obey his commands, because that is all that man was created for. God is going to judge everything we do, whether it be good or bad.

"Teach me O Lord, the way of thy statutes; and I shall keep it unto the end.

Give me understanding and I shall keep Thy Law; yea I shall observe it with my whole heart;

Make me tread in the path of Thy commandments; for therein do I delight."

MASONRY IN 1765

by

W. BRO. C. H. DAVIS

THIS IS AN ACCOUNT OF MASONRY BEFORE AND DURING THE MID-18th CENTURY.
IT DOES NOT REFLECT CONTEMPORARY PRACTICE.

INTRODUCTION

While the year 1765 did not see any special event, either nationally or masonically, it is a convenient point to select for a review.

Earlier developments had already led to the establishment of embryonic degrees, England was at last at peace, and the craft set for a period of steady expansion and consolidation. This paper commences with a brief review of operative lodge working, and shows how its practices were modified and blended with various other influences to form free and accepted masonry during the first half of the eighteenth century.

The Lodge working of both the Antients and Moderns are then described. The paper concludes with a short post-script on developments during the remainder of the century.

ACKNOWLEDGMENTS

The author acknowledges the help given by the publication of the Quatuor Coronati Lodge, especially their collections of Early Masonic Catechisms, Early Masonic Pamphlets and The Genesis of Freemasonry by Knoop & Jones.

NOTE

1765 is also the year selected by the Sutton Coldfield Study Circle for their presentation of early Masonic Ceremonies, with which the author is connected.

THE CEREMONIES OF OPERATIVE MASONS

Two unique features of operative masonry paved the way to Accepted Masonry. One was Scottish - the other English.

From about the 16th century trade conditions in Scotland made it necessary that masons who were regular members of a lodge and whose names, therefore, had been entered into the burgh records, could be identified from other stone workers (cowans). To cater for men who were largely illiterate, the system of recognition took the form of signs, words and test questions. No doubt it was convenient to use Biblical words but there is no evidence - not even a hint - that any explanatory legend was given during entrusting.

The system was known as "The Mason Word" and is first mentioned in a poem of 1638. The earliest details are shown (1) in an aide-memoir of 1696. The candidate was first frightened (2) with some horse play to impress upon him the need for secrecy and then took the following obligation, given here in modern grammar:-

"By God himself and you shall answer to God when you shall stand

naked before him, at the great day, you shall not reveal any part of what you shall hear or see at this time whether by word or writing, nor put it in writing at any time, nor draw it with the point of a sword, or any other instrument, upon the snow or sand, nor shall you speak of it with an entered mason, so help you God."

After having been given this obligation, the candidate left the lodge where he was further frightened against infidelity and taught the sign and "words of entry". He returned and said:- "under no less pain than having my tongue cut out under my chin and of being buried within the flood mark where no man shall know. Then he makes the sign again withdrawing his hand under his chin along his throat, which denotes that it be cut out in case he breaks his word."

The aide memoir also gives details of a second ceremony of "master mason or fellowcraft" in which the word (not quoted) was given on the F.P.O.F.

The evidence of that first document is supported by several others of the same period. They show that at least by the (3)rd and 17th century the recognition system enabled a fellowcraft to be distinguished from an entered apprentice and both from a cowan. Despite its final compound nature, this singular name was still applied to the whole system. Its application was supervised by local lodges and a central authority.

The second of the original seeds of Accepted Masonry goes back to a very much older ceremony practised by the English operative masons from at least the 14th century. In this, a long legendary history of masonry was read to the candidate, followed by a series of charges, or rules for the conduct of life and trading standards.

This meant that every lodge needed its own copy of the history and charges, so the original manuscripts were copied time and time again, with various editing at each stage.

Hence, English masonry has inherited a remarkable and unique series of mss. constitutions, or Old Charges, the earliest of which date back to the 14th century and which later were to extend, during the 18th century, into Accepted Masonry.

The oldest of the Old Charges is the Regius. It is in poetry, dates from about 1390 and no later resemblant copies are known to have been made.

The next is the Cooke ms. of about 1400, which set the pattern for successive mss. The general features of these mss. are:-

- (a) An invocation to the Holy Trinity
- (b) A legendary history of masonry or geometry, as it was then called. This started in early Biblical times, made but passing reference to King Solomon's Temple and concluded with an account of an assembly at York of freemasons, when it was claimed Edwin, son of King Athelstan (ruled 924-939 AD) approved a set of charges and ordered that they be read when a man was made a mason.

- (c) The charges were usually divided into two groups "general" and "specific". The former covered the moral attitude of all masons, whilst the latter was concerned with trade affairs, and was therefore addressed to Masters and Fellows.
- (d) An obligation to keep the charges and to respect trade secrets. In England at this time there was no secret means of recognition.

The English "Ms. Constitution" Ceremony had an entirely different objective from the Scottish "Mason Word" Ceremony. The former was designed to promote good moral behaviour and to infuse a feeling of antiquity and pride, which was easily supported by the visible evidence of earlier buildings. By contrast, the Scottish ceremony was utilitarian, designed to fulfil a trade need.

ACCEPTED MASONS

The Scottish operative lodges allowed non-masons to join their assemblies, where they were known as "Gentlemen Masons". No doubt a ceremony based only on the Mason Word, for which they would have no trade use, was insufficient. As a supplement, the Scottish masons added to their ceremony the reading of the "Masons' Charter" - a series of mss. clearly based on the English proto-types, a practice that appears to have started during the second half of the 17th century.

There was no corresponding direct development in England because not only was the Mason Word peculiar to Scotland, but the English operative lodges did not admit non masons.

The earliest English Gentlemen masons were most probably "made" when visiting Scotland and/or by Scottish Gentlemen masons visiting England, where they carried out initiations.

These English non-operatives became known as "Accepted Masons" and, in turn, appear to have established lodges in Ireland. Some of these early lodges met regularly, but others were loosely formed occasional lodges, little more than a group of masons gathered together to "make" a friend. They always needed an ms. constitution and in some cases, even for an occasional lodge, a copy of the ms. constitution was specially engrossed. The contents were unchanged - they were still addressed to the operative mason although few if any, were present.

INNOVATIONS BY ACCEPTED MASONS

Before the end of the 17th century lodges of Accepted Masons were working in various parts of the country. Seven examples are detailed in Appendix 1. Four of these are known to have used a copy of the ms. constitutions of masonry which suggests that they were continuing to combine the early English operative ceremony (reading from an Old Charge) with the Scottish Mason Word Ceremony. However, they were entirely free from any Scottish or other controlling authority and able to act as they thought fit. Fortunately they proceeded to develop and modify their inheritance into a highly regarded society which provided

charity, encouraged morality and provided good fellowship. Nevertheless, while they felt free to alter the composition of the ceremonies they carefully preserved all the original esoteric signs and words.

One of their earliest changes was to replace the horseplay which had been part of the Scottish initiations with ceremonies conducted with dignity and decorum. This was not to say they became dull and heavy. The Accepted Masons saw no objection to combining a serious ceremony with a convivial evening, so that songs, poetry and toasts were freely inter-spaced with the true masonic work.

The installation ceremony was invented by the Accepted Masons. The Scottish esoteric ceremonies covered Entered Apprentices and Fellowcrafts. Some of the latter would be given the Mastership of a project, but these were often life appointments so that past-masters, as a group, did not exist. The position in Accepted lodges was completely different. By formalising the installation of a new master they were able to accept "pass-masters" (18th century phrase) into their hierarchy.

The full title of the second esoteric ceremony was "Fellow - craft or Master" - a double name for a single ceremony. As already mentioned there were certainly three grades of masons in everyday life - the masters or employers, the skilled craftsmen and apprentices. Esoterically however, only two degrees were necessary. When, however, speculative masonry began to emerge, ceremonies became important in their own right and it was only a matter of time before the two degree system expanded into a tri-gradal arrangement.

The first evidence of this change comes from Ireland in an aide-memoir of 1711. The lower Scottish ceremony, with its (4) two pillar words, was split into two parts, each with one word. The higher degree, contents unchanged, was promoted to form the 3^o. Its double title was halved, the words "Fellow-craft" forming the title of the new second degree. Thus the three degree were formed from the esoteric elements of the original two. The change had spread to England by 1725, but while accepted, it was not always practised. The regulations in the first B of C of 1723 (see below) required Masters of the Lodge to be selected from the "experienced craftsmen," referring to men who had taken the higher of the then two degrees.

However the regulations were not amended in later editions to cover the amended titles of the three degrees, so that a brother who had only taken the second degree could claim he was qualified for mastership. Consequently, as noted in a newspaper account of 15th August 1730, "There is not one Mason in a Hundred that will be at the expence (*sic*) to pass the Master's Part, except it be for Interest" and for some decades the degree was principally worked only by special "Master Lodges".

As has already been mentioned, it was essential to have a copy of a ms. constitution to hand to hold a lodge meeting. With the number of lodges increasing the hand written ms. constitutions gave way to printed books. The first B of C was published in 1723. Today, the B of C is largely devoted to rules and regulations. The early Bs of C were quite

different. They were a direct replacement of the ms. constitution and principally comprised a legendary history and a series of charges, both of which, as hitherto, were to be read at makings.

The printed version of the legendary history was even more incredible than the earlier, although K.S.T. did receive greater attention than before, so that at last the legendary history and the esoteric words began to blend together.

The charges were claimed to be a digest of those in the original Gothic Constitutions. While they were still addressed to the operative mason, two important and far-reaching alterations were made.

The ms. constitutions required a mason to be a true man to God and his Holy Church. In the first of the printed charges, masons were now charged to be "good men and true", conforming to any denomination "whereby Masonry becomes the Center (*sic*) of Union, and the Means of conciliating true Friendship among persons that must have remained at a perpetual Distance."

Secondly, instead of being required to be a true liegeman to the king, the new 2nd charge required a mason to be a peaceable subject to the civil powers and never be concerned in plots and conspiracies. Further, charge 6, part 2, stated that no quarrels about religion or politics were allowed within the door of the lodge.

That such important changes could be introduced and even accepted by the Grand Lodges of Ireland and Scotland suggests that their publication (in 1723) only brought to light what was already accepted policy.

It is not known to what extent lodges followed the instruction to read the long legendary history at a making, nor if reading the charges followed. Bearing in mind that these were still addressed to the operative mason, masters may well have decided to substitute a short extemporary address on the excellences of the order. Such an address, or "Short Charge" (appendix 2) as it was called, was first published in 1734 but its phrasology (6) suggests it originated at a much earlier date - possibly at the turn of the century. This again reflects the deistical trend and helps to explain why the revised charges of the printed B of C were so readily accepted.

While these give the impression that the original Christian character of masonry had changed to one of deism, it was many years before this alteration was actually reflected in lodge working. Trinitarian prayers were used by the masonic trade association in Edinburgh from at least 1669 (7) and the use of such prayers continued in Accepted lodges despite the official claim to deism.

An example of this contrary attitude is given in the first Irish B of C (1730) where the following prayer appears within a few pages of the new inter-denomination charge -

Most Holy and Glorious Lord God, thou great Architect

of Heaven and Earth, who art the Giver of all good Gifts and Graces; and hast promis'd that where two or three are gathered together in thy Name, thou wilt be in the Midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings, to give us thy Holy Spirit, to enlighten our Minds with Wisdom and Understanding, that we may know, and serve thee aright, that all our Doings may tend to thy Glory, and the Salvation of our Souls.

And we beseech thee, O Lord God, to bless this our present undertaking and grant that this, our new Brother, may dedicate his Life to thy Service, and be a true and faithful Brother among us, endue him with divine Wisdom, that he may, with the Secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity.

This we humbly beg in the Name and for the sake of Jesus Christ our Lord and Saviour.

Amen.

This, and similar prayers, were in common use until the Union in 1813, although there is some evidence to show that other prayers omitting the specific reference to the Trinity, did exist.

Reference to the saints continued in the lectures (see below) especially to the two St. Johns whose festivals were often chosen for installation meetings.

Accepted Masons introduced explanatory matter to substantiate the esoteric elements of "The Mason Word". The most dramatic of these explanations were associated with the 3^o, which had at least two alternative supporting legends. Both had the same motif, one being based on Noah and his three sons and the other on Hiram the chief architect of King Solomon's Temple.

Around 1725/30 public interest in the craft was considerable and gave rise to frequent newspaper reference and unauthorised pamphlets which purported to describe the masonic workings of the day. The most successful of these was "Masonry Dissected" published in 1730 by one Samuel Pritchard. It was the first account to show the workings of all three degrees, including the Hiramic legend. It is not known how, where or when either the Noachian or Hiramic legends were actually introduced, nor their relative usage among lodges. However, "Masonry Dissected" exercised a great stabilising influence as the ceremonies therein depicted became the accepted basis of pre-union working.

It also shows that by 1730, elementary masonic lectures had replaced the earlier custom of reading the long legendary history. These lectures had developed from "Some Questions that Masons use to put to these who profess to have the Mason Word, before (3) they will acknowledge them (circa 1700). Originally there were 15 for the entered apprentice with several more for the "Fellow Craft or Master". A ms. of circa 1710 belonging to the Old Lodge (8) of Dumfries and almost certainly used

for ritual purposes, contains a **legendary history, charges and 100 questions and answers.** The English Accepted Masons continued the question and answer method to give instruction and later these became known as the Masonic Lectures.

Masonry Dissected not only helped to establish a regular working, but the details it gave were sufficiently accurate to enable non-masons to both gain admission to meetings and make claims on the charity box. One of the counter-measures taken was the introduction of pass-words. These were communicated to candidates outside the ceremonies on the authority of the master.

Another counter-measure was to reverse the first and second degree words. That change proved contentious. It led, in 1751, to a group of lodges which had never accepted the authority of Grand Lodge establishing a second Grand Lodge. Informally they were called "Antients" because they maintained the original working, while the lodges supporting the premier G.L., with the alterations, were nicknamed "Moderns."

Around 1725 English freemasonry spread to France. As in England it embraced a wide social band. The upper classes, wearing swords as part of their normal dress, introduced their use into the ceremonies. At the other end of the social scale, lodges meeting in taverns adapted their drinking customs to lodge working. These French innovations were later reflected in the English working.

In this period of general development it was natural that there should be a further increase in the number of degrees. The ceremony of the Royal Arch was worked by the "Antient" Lodges from at least 1752 as a 4th degree and under the authority (9) of their general warrant. Further degrees began to appear from 1740. References to the Knights Templar and Red Cross of Babylon ceremonies can be found in old lodge minutes (10) sometimes given on the same evening as the Royal Arch.

During the 18th century the master and his officers stood around a floor drawing to conduct the ceremonies and the candidate perambulated around them. While there is no proof, this custom possibly originated in operative days, when a special chalk-block floor was used to lay out tracery and could also have been used for lodge meetings as a matter of convenience. The floor drawing was drawn (usually by the Tyler) in chalk and charcoal before the meeting and was washed out by the candidate after the ceremony.

Early 18th century documents show the floor drawing took various shapes - triangular (11) cruciform and rectangular (12). Several French exposures, published during the period 1730-1760 give detailed illustrations (13) and these no doubt influenced English working. The rectangular shape became standard and later the chalk drawing was replaced by one painted on cloth and rolled up after use. It grew in importance and with its accretion of masonic tools and symbols, became the epitomization of the lodge itself.

At first the Accepted Masons wore plain lambskin aprons, clearly

following operative practice. The rank of the wearer was indicated by the method of wearing. The E.A. tied his apron with "the flap on the inside" (14). The F.C. fixed the flap to his waistcoat while the master mason was allowed to let it fall. In 1731 Masters and Wardens were allowed to line (? border) their aprons with white silk and later in the century masons were at liberty to add their own choice of masonic decoration.

White gloves were regularly worn and as far back as 1696 the candidate was required to present gloves to all the brethren present at his making and to their wives (15). Later, around 1720 the candidate had to "decently to cloath the lodge, that is, all the Brethern present" (.). This meant providing new aprons and gloves for all, but by mid-century the custom had died.

Collar jewels were first mentioned in 1727 and were worn by the Master and Wardens, suspended by a white ribbon around their necks. By 1760 the number of officers had increased and all wore collar jewels. Blue ribbons appear to have replaced the original white, possibly following a French custom. There were some differences between the Antient and Modern lodges as shown in the table.

LODGE OFFICES & THEIR JEWELS - c. 1760

	Antient Lodges	Modern Lodges (if different)
Master	Wore a hat Carried a plain black rod 7ft long Collar jewel = square	Collar jewel may have been Rule, Square & Compass
Pass-Master	Collar jewel = Compasses sun and line of cords	
Senior Warden	Carried a column 20" high Collar jewel = Level	
Junior Warden	Carried a similiar column Collar jewel = Plumb rule	
Secretary	Collar jewel = cross pens	
Deacons (senior & junior)	Carried a plain black rod 7ft long Collar jewel	Not appointed
Tyler (usually servant of the inn, initiated as a serving brother)	Furnished with a sword	

Note that the J.W. was responsible for security. It was he who attended the door and proved visitors.

As already explained the "Mason Word" was originally conceived for illiterate operative masons but the details given in *Masonry Dissected* (1730) enabled non-masons to attend lodge meetings. The safeguard of passwords could have been supplemented by membership certificates: surprisingly the earliest that can be traced was not issued until 1754 which was granted by an Irish Lodge. The earliest known English private lodge certificate is dated 1760. From thereafter the issue of membership certificates by private lodges became general and continued in parallel with certificates issued by the Grand Lodges.

The earliest mention of certificates by either Grand Lodge occurs in the minutes of the Modern Grand Lodge for 24 July 1755 where it is stated:—

"...ordered that every Certificate granted to a Brother of his being a Mason shall for the future be sealed with the Seal of Masonry & signed by the G.S. for which Five Shillings shall be paid to the Use of the General Charity."

It could be assumed from this that certificates had previously been issued, but there is no evidence in support. Manuscript certificates were issued after the minute, but from 1757 engraved designs were adapted. The first of these featured three female figures representing Faith, Hope and Charity.

The Antient Grand Lodge started issuing certificates from 1765. Originally these comprised a text only, written in both Latin and English for two shillings, or English for only a shilling. Later, from 1792, a pictorial design was introduced with the text again given in both Latin and English. (17).

LODGE WORKING OF 1765

Towards the close of the 17th century, and during the first decades of the 18th, Accepted Masonry adapted and modified the earlier English and Scottish operative workings to suit a philosophical society. No uniform time scale applied but by 1730 Pritchard's "Masonry Dissected" shows that three embryonic degrees were being worked. There was a thirty year gap before the next important group of English exposures appeared. In 1760 "Three Distinct Knocks" was published followed by "Jachin & Boaz" in 1762. The former claimed to give the work of the Antients and the latter that of the Moderns. The latter is the less reliable of the two, as some of it is only a plagiarism of the former.

Nevertheless, these and other contemporary references do enable us to draw general pictures of Modern and Antient Lodge working of about 1765. They should however be considered with some reserve. Difficulties in communication would, by themselves, have been sufficient to hinder the establishment of uniform rituals, while cross-visiting between provincial members of the two Grand Lodges would tend to burr their differences.

Masonic meetings were usually held in the upper room of an inn.

Lodges were identified by the name of the inn at which they met and if a second lodge used the same building, the two lodges were described as the "Old" and "New" lodges. Grand Lodge started allocating numbers from 1728 and from mid-century lodges started adopting individual names. (This was a lodge matter and some lodges continued to be known only by their meeting place and number until well into the 19th c.) Meetings were held monthly, typically from 7p.m. in summer and 6p.m. in winter. Some lodges arranged meeting nights to coincide with the full moon, to assist the homeward trek.

Most of the evening was spent by the brethren sitting around a table. The Antients used a large rectangular table, with the master sitting in the East, the S.W. in the West and the J.W. in the South. The moderns originally used two long narrow tables arranged in the form of a square. The Master sat in the East, with both Wardens in the West. Some accounts suggest the J.W. later moved to the South.

Collar jewels were worn by the officers. Those for the Master, Senior and Junior Wardens were respectively, the square, level and plumb rule. The Past-master wore a jewel showing the compasses, sun and a line of cords. Deacons were exclusive to the Antients, although the Moderns had "Warden assistants" so perhaps the difference was only one of nomenclature. The secretary's jewel had cross pens - he also looked after the Lodge (cash) Box, although some accounts mention another officer - The Box Keeper. The Junior Warden was responsible for both security and refreshment. It was he who answered the door and collected "The Reckoning". Outside was the Tyler - usually a servant of the inn, initiated as a serving brother.

The officers stood around the table, in their appointed positions, for the opening and then sat to conduct lodge business and practise the lectures. For an actual ceremony the floor drawing was prepared (see below) around which the brethren would stand. These were all short affairs - it was the lectures, divided into sections to allow convivial breaks, that formed most of the evening's work.

The lectures were catechetical, the master asking the questions and the brethren answering in turn. If unable to answer the brother concerned rose and bowed as an apology, when the question passed to the next. For all degrees the lectures described each stage of the ceremony, including the prayers and obligations. The questions and answers then continued with the symbolic reasons which lay behind the ceremony, the formation of the lodge and the like.

Before proceeding with a ceremony or lecture the meeting would have been formally opened, or to use the contemporary phrase, "the men set to work". Standing in the East at the head of the table, the master then accorded the prefix of "Right Worshipful", asked the J.D. to see that the lodge was tiled. After confirmation, he asked each officer his position and duty in lodge, after which he removed his hat and declared -

"This lodge is open in the name of God and holy St. John, forbidding all cursing and swearing, whispering and all profane discourse what-

soever, under no less penalty than what the majority shall think proper; not less than one penny a time, not more than sixpence."

After replacing his hat, he gave three knocks with his gavel which were repeated by the two wardens. The Bible, in front of or beside him, was opened to St. John Chapter 1. A pair of compasses and a square, covering the points, were laid thereon. Three large candles, referred to as the lesser lights, were lit and all sat.

Lodge business, such as reading the minutes and approving the paying of bills was then dealt with.

The lecture or 1^o or 2^o ceremony would then follow.

An appreciation of a "making" (1^o) can be formed from the extracts given in appendix 3 of the E.A. lecture taken from Three Distinct Knocks. This describes Antient working and shows that the candidate's left breast and knee were made bare, the right foot slipshod. He was hood winked, which was not removed until after the obligation. The Moderns reversed the knee/foot preparations, removed the hoodwink before the obligation and only then made his left breast bare.

To gain admission, the candidate gave three distinct knocks at the door and after a short examination he was admitted and knelt for prayer. After confirming his belief in God he made three perambulations around the lodge (i.e. the floor drawing) and was taught how to advance (one step) to take the obligation. In Modern working this was taken in the East, kneeling at the Master's pedestal.

In Antient working the Master carried the Holy Bible, with the square and compasses thereon to the candidate in the West.

The lodge or floor drawing would have been prepared beforehand by the Tyler, using chalk or charcoal, or was permanently painted on cloth. It was supplemented by the lights and jewels.

The Three Lesser Lights were positioned N.E., S. & N.W., in the Modern Lodges, E.S. and W. in the Antients. Presumably the latter would have had to be moved during the obligation.

After the obligation the candidate was entrusted with the token sign and with the appropriate pillar word. This depended upon the Grand Lodge to which the lodge paid allegiance.

After the ceremony the candidate was required to "erase the lodge" i.e. wash out the chalk drawn floor drawing or, if it had been replaced by one painted on cloth, he rolled it up. The brethren then returned to the table and the candidate retired to restore himself to his personal comforts. On his return he gave thanks, was invested and the working tools explained. These were the twenty-four inch gauge, the square and setting maul or gavel. While omitted from "Three Distinct Knocks" other sources show he was also presented with gloves as a symbol of purity and another pair for his lady, with the words:—

"These are for the ladies. You will present them to her who holds first place in your heart. If the entrance of that respectable temple is not

accessible to them, it is that we dread their beauty and the force of their charms."

The ceremony concluded with the charge (appendix 2) and the rest of the evening devoted to the lecture and refreshment.

Towards the end of the meeting, and with the lodge called off, (see below) the R.W.M. would enquire "Has any brother anything further to bring before the lodge?" After dealing with any propositions the J.W. would call for the "reckoning" or monies due for the evening's refreshment. The lodge would be called on, and the S.W. asked to confirm his last care and duty. Having assured the master all wages had been paid, as far as due and demanded, he was authorised to close the lodge. The deacons extinguished the large candles (lesser lights) and the J.W. authorised to open the door.

The ceremony of opening a lodge to confer the second degree was identical to that used for the first. After opening and dealing with lodge business the E.A. awaiting his second degree was asked to confirm his desire to advance in Masonry. The masters made sure that the candidate had, previous to the meeting, been given the pass-word and pass-grip of a craft and he then withdrew to be prepared.

The lodge (i.e. the floor drawing and its accretions) was arranged as before, except that the letter "G" was added to central Blazing Star. Various explanations of this are given in contemporary documents. Typically it denoted "Glory, Grandeur and Geometry, or the fifth science. Glory to God, Grandeur for the Master of the Lodge and Geometry for the Brothers." (18)

The Bible opening was changed from St. John 1 to Judges 12 and compass/square arrangement adjusted. The candidate made two perambulations, being challenged by the S.W. and R.W.M. He took the obligation kneeling on the second imaginary step of the floor drawing.

The entire ceremony was very short. No working tools were presented and no homily corresponding to the charge of the 1^o was given. After the lecture the lodge was closed in the same manner as followed a making.

To confer the third degree the lodge met as a "Lodge of Masters", but still worked under the authority of the normal lodge warrant. A candidate for the degree would need to be proposed, seconded and thirdded before being raised. A special opening was used, to which the candidate was excluded. After opening, the Bible was opened to 1st Kings, cpt. 7 and the square laid under the compasses. The single candles of the Three Lesser Lights were each replaced by triple-branched candlesticks.

The ceremony was conducted in a normally lit room, around a floor-cloth of distinctive design, having a square below and a compass above the principal feature. There was only one preliminary perambulation and challenge (by the R.W.M.) during which the candidate was escorted by the J.W., who, with the point of a sword, kept the candidate's back towards the floor drawing to prevent him seeing

the details. He returned to the S.W., turned to face the drawing and was instructed how to advance. The procedure was called, in a French exposure of 1745, a double square done "by placing the two heels together, toes pointing outward, so that they touch the ends of the Square which is drawn in a Master's Lodge. Then he (the Senior Warden) shows him the Master's steps, which is done by travelling the distance from the Square to the Compasses in three long equal paces, roughly in triangular form; i.e. on leaving the Square he carries the right foot forward and slightly towards the South; the left, slightly towards the North and for the last step, he carries the right foot up to the point of the Compasses which lays on the South side, and follows with the left, the heels together, so that his feet again form a double square, (this time) with the (19) compasses." This brought the candidate to the pedestal where he took the obligation, listened to the traditional history and was subsequently raised on the F.P.O.F. A brief explanation of the F.P.O.F. followed the raising, but no charge. The candidate erased the lodge and withdrew.

The traditional history was based on the Hiram legend. The three villains were named as Jubela, Jubelo and Jubelum who armed themselves with the working tools of an E.A. They were finally executed in the manner of the penalties of the three degrees. When H.A.B. was at last discovered by the loyal craftsmen they lifted up their hands above their heads in great surprise and said "O Lords My God (which is the grand sign of a master mason)" (20)

While the Moderns disliked the Royal Arch, the Antients considered it to be "the very essence of Masonry" and regularly conferred it under their ordinary craft warrants. This resulted in them sometimes being called "The Grand Lodge of the Four Degrees." Little detail is known of the ritual of the day although the Antients in England used a legend based on the re-building of the Temple by Zerubbabel, while at one time the Irish working involved the legend based on the repair of temple under Josiah (21)

Reference has already been made to the introduction of an Installation Ceremony by Accepted Masonry although later it was largely neglected by the Moderns and only practised by the Antients. The Master-Elect was presented, the charges of a mason read and the mason elect agreed to submit to them "as masters have done in all ages." He was then installed "by certain significant ceremonies and ancient usages" and presented with "the Constitution, the Lodge Book and the instruments of office". All present, according to their seniority, made homage and congratulated the new master. He then chose his wardens and after they had signified their submission to the "Charges of Wardens" the master presented them with their instruments of office and installed them in due form in their proper places. The brethren then signified their obedience to the new wardens and congratulated them. (16).

During a masonic meeting the devices of calling off, and later calling on, would have been used several times. This gave pauses in which brethren could regail themselves, sing songs and discuss non-masonic

matters. The procedure is described in "Three Distinct Knocks."

The master whispers to the senior deacon at his right hand, and says, it is my will and pleasure, that this Lodge be called off from work to refreshment, during pleasure; then the senior deacon carries it to the junior warden, and whispers the same words in his ear, and he whispers it in the ear of the junior deacon at his right hand and he carries it to the junior warden and whispers the same to him who declares it with a loud voice, and says it is our master's will and pleasure, that this lodge is called from work to refreshment, during pleasure: then he sets up his column, and the senior lays his down: for the care of the Lodge is in the hands of the junior warden, while they are at refreshment.

In addition, the Holy Bible was closed.

When called off, ale, wine, punch, food, if not already on the table, would be fetched by the deacons. Smoking and snuff taking would also be permitted.

When the master considered it time to resume masonic work, or "call on", a similiar process was followed.

Brethren could drink when they liked during the evening, but in addition, they had a "firing glass" - a small heavy based glass capable of withstanding rough usage. These were used for the toasts. The Master ordered the glasses to be charged "Then they all stood up, and observing the Master's motion (like the soldier his right hand man) drink their glasses off; and if the Master proposes the health or toast with three times three claps, they throw the glasses with the right hand at full length, bringing them across their throats three times and making three motions to put them down on the table; at the third they are set down (though perhaps fifty in number) and if it was but one: then raising their hands breast high they clap nine times against the right, divided into three divisions, which is termed drinking with three times three and at the end they give a huzza". (22)

The above procedure applied after a making. Some variation was made if the toasting followed another degree - "If it is a lodge of all master masons, before they set the glass down upon the table . . . they draw it across the throat, from thence across their left breast, touching the same, from thence across their belly . . . if it is a craft's lodge they draw it twice across their throats and once to their breasts. (19)

Toasts were given both when the lodge was at work and at refreshment. At work, there was a toast to the initiate, and appropriate toasts followed the charge and each part of the lecture. At refreshment non-masonic toasts were given as appropriate - one published list contains over 100!

POSTSCRIPT TO 1765

The three degrees were well established by 1765 but the full inner moral lessons of masonry had yet to be developed. There were no

charges in either the second or third degrees. Lodges had abandoned the earlier custom of giving instruction by reading from a ms. constitution and the new lectures were not standardised. The effect was:

“That in some Lodges the work of Masonry is much neglected and little or no regard shown to the fundamental principles of the Society, arising partly from inexperience and partly from the inability of those Brethren who have the honour to preside over them.”

These comments are by William Preston who was one of a group of Masonic writers who gradually developed the philosophical ideals of Masonry. Others included Wellins Calcutt, William Hutchinson, Captain George Smith, J. Ladd, Meeson and in America, T.S. Webb. It was these men who, in the second half of the 18th century, added the speculative elements to the foundations laid earlier by the Accepted Masons.

The existence of two independent and Rival Grand Lodges could not continue for ever. They merged in 1813 to form the United Grand Lodge of England. A modified ritual was agreed that went well beyond a compromise. It was a complete re-casting, so much so that a protesting brother said to the Board of General Purposes on 8 March 1815 that “the Lodge of Reconciliation (the body responsible for the new working) had not done what they were directed by the Articles of Union and had altered all the ceremonies and language of masonry and not left one sentence standing.”

REFERENCES

1. The Muses Threnodie
2. The Edinburgh Register House Ms.
3. The Chetwode Crawley Ms.
The Kevan Ms.
4. The Trinity College, Dublin Ms.
5. The Mystery of Freemasonry
6. W. Smith “Pocket Companion”
7. Genesis of Freemasonry p. 244
8. The Dumfries No.4 Ms.
9. B.F. Jones - Freemasons’ Book of the Royal Arch
10. A.Q.C. 23 page 302
11. Tho. Cormick Ms. A.Q.C. 22 page 111
12. Dialogue between Simon & Philip 1740
13. Early French Exposures
14. Solomon in all his Glory 1768
15. Dr. Plot’s Natural History of Staffordshire
16. B of C 1723
17. T.O. Haunch “English Craft Certificates A.Q.C. 82
18. J. Thorp - Leic. proceedings 1900
19. L’Ordre des Francs-Maçons Trahi (E.F.E.-Q.C.)
20. Three Distinct Knocks
21. Genesis of Freemasonry 286
22. Jachin & Boaz

THOUGHTS ON THE SECOND DEGREE IN FREEMASONRY

by W. BRO. A.R. BUTLER

It is often said - quite wrongly in my opinion - that it is only a 'passing' at our next Meeting. This phrase was brought vividly to my mind recently when an invited guest said to me when attending a Lodge where the Second Degree was to be worked 'Fine, I am so pleased to be present to see the heart and soul - the life blood - of the Masonic structure, as it were, this evening.'

The life-blood - the life of a Mason - is of course the object of the Second Degree. His Masonic birth as it were is now behind him and a long Masonic life is before him. A long life where he can absorb all the beauty and knowledge which is available to him and which will mould his character. Before his 'passing' he is required to answer certain questions and again before his raising, but can we really say he has been examined as to his proficiency and his real understanding of his life as a Mason? When the Candidate is presented by the Tyler to the Inner Guard he states inter alia that he has made such progress as will **recommend** him to be passed to the second degree. The remainder of the ceremony seems to confirm in many ways the lessons of the First Degree, it is only at the end of the address at the S.E. part of the Lodge that we learn that he is now **permitted** to extend his researches into the hidden mysteries of nature and science, but can we really say we make available to this young Mason the facilities and help he needs to achieve his goal. We **recommend** and **permit**, but do we **teach** ?

We now come of course to the heart of the remark which our visitor made. The working tools in the second degree - I refer to the extended version - give a graphic description of the way the young Mason should conduct himself through life. The Ringing Phrase -

'To steer the barque of this life over the seas of passion, without quitting the helm of rectitude' cannot but impress all who hear it, but for how long! Something else is surely required if we are to meet the object we have undertaken. Similiar phrases are contained in the 2nd. Degree tracing board which seem in many ways to impress on the Candidate the lesson to be learned from life but seems to me perhaps to fall somewhere short of our requirement if in fact we accept the premise that we should endeavour to **teach** our Candidate as distinct from permitting him to learn. The first degree in Freemasonry teaches the young Mason what he should **be**. The second Degree, surely if it means anything at all, is what he should **know**. This of course was amply demonstrated in operative Masonry and recently, on a visit to a glass factory in East Anglia, the person showing me round the works and explaining the collective processes, told me that the operatives worked in a body of seven, two apprentices working a minimum of three years, if then proficient, they were elevated to craftsmen of which there were four and only when they had served several more years of instruction under the Master, were they then eligible to be selected for a Mastership when one became vacant. This clearly shows by comparison with the old and not so old operatives, the value of the middle ground as it were in

Freemasonry. To continue on this theme when the Candidate is presented at the door of the Lodge, the square is applied. This indicates and accepts that he has learned the principles of moral truth and virtue and has learned to be honest and industrious. Now being in possession of the square, he is able to produce finished work, finished stones, he is also entrusted with the level and plumb rule. This enables him to take part in the erection of the building, no longer restricted to work under tuition, but recognised as to be entrusted with capable work among fellow craftsmen. If therefore the lessons have been learned, he passes from the knowledge of worldly wisdom to the higher state of elevation of character. At this point may I for a moment dwell on the explanation of the winding staircase in the second degree. The Candidate, among other particular parts of the ritual, seems to be informed how many rule a Lodge, hold a Lodge, make a perfect Lodge, years of building the Temple, stories of the Noble Orders of Architecture, Liberal Arts and Sciences, etc. Are these really intended to be the real lessons of this part of the degree, or in fact is there not a deeper hidden meaning. Could not the winding staircase perhaps represent the life of a Mason, pointing out the upward striving of a Mason towards moral excellence and virtue, an ever upward struggle towards the ultimate goal represented by the overcoming of obstacles towards the goal of excellence in every respect by toil and intellectual study and our ancient Brethren having passed the Wardens, received their reward. Is this not the real lesson: that if we learn and strive, conduct ourselves in the way of life that befits a Mason, we should all eventually receive our reward, a place in the ultimate -The Grand Lodge above. When we commence to ascend the winding staircase of life, we cannot see our way nor the end, but the lesson must be one of labour and perseverance which will eventually produce a useful life and ultimate reward. This particular lesson is again emphasised in the exchanges between the Worshipful Master and the Junior Warden in the closing of the Degree. These beautiful passages surely support our 'Winding Staircase Theory'.

Bro. J.W. In this position what have you discovered?

A sacred Symbol

Bro. S.W. Where is it situated?

In the centre of the building.

To whom does it allude?

The G.G. of the Universe.

The life or fellowcraft degree is surely now clear to us in all its beauty. May I return now to the organisation in the Glass Factory. The craftsman is required before being selected for a Master to produce a finished 'piece' and show an understanding of his craft, an ability to do things and to show that his faculties are perfectly and harmoniously developed. Is there not room in Freemasonry for Past Masters to undertake the **teaching** of Masons to make sure the Candidates understand and are able to interpret 'The Hidden Mysteries of Nature and Science'. Could not perhaps the Candidate present after passing, a written paper of his understanding of the Degree, or perhaps some Past

Masters could form a small study circle to pursue what I believe to be essential. Such arrangements would soon eliminate those who sought an entrance to Freemasonry for purely private or selfish reasons. Would we perhaps have more Masons and fewer Members, would not a Mason, if these practices were adopted, get far more out of Freemasonry and incidentally, Freemasonry get far more out of him. As I see it, Masonry has little or no place just for the listeners or those who just attend for - as it were - a social function, they fetter the activities of other Masons and often prevent others from exercising their full influence both inside and outside the Lodge. If all or some of these ideas, or others which experienced Masons may suggest, our Candidates may perhaps not only consider themselves a Fellow of the Craft, but a Fellow fit for the Craft. Freemasonry does not exist solely for the increase of Members, but for the dissemination of Masonic principles throughout the world, to raise mankind to a higher realisation of truth and beauty of the importance of freedom, the dignity of labour and the glory of service.

So I hope this short paper may cause us to pause perhaps and reflect on this important degree and consider whether we attach sufficient importance in our own Lodges, to this the life of a Mason and if the premise is accepted, how best we can first teach and then make sure the Candidate has absorbed and fully understood the beauty of this fundamental part of our system.

A LINK WITH THE REV. WILLIAM PETERS

by W. BRO. J.A. JACKSON

The name of William Peters may not be too well-known to many masons but is familiar to students of Grand Lodge History and masons in the province of Lincolnshire. In the Grantham area his memory is perpetuated by a portrait which hangs in the dining room of the Grantham Lodge. The portrait is that of the 5th Duke of Beaufort, Grand Master of England in 1767-1771. Before proceeding with a description of the portrait a brief summary of the life and activities of the worthy William Peters will be of interest to those brethren not cognisant with this talented brother.

William Peters was born in the Isle-of-Wight in 1742, his father was employed by Customs and Excise and was moved to Dublin, where Peters began his education and later attended art school. After some years he came to London and continued with his art studies. He later went to Oxford and being destined for the church was ordained at Exeter where he obtained the degree of Bachelor of Laws. During this period he was rapidly becoming known as a talented painter, especially of portraits. His talent was brought to the attention of the Duke of Rutland who commissioned him to visit Italy and copy portraits by Rubens, Titan and other famous artists.

William Peters apparently moved in distinguished circles, as during a visit to Paris he was introduced to the Duke of Manchester (who later became Grand Master in 1777), it would seem this was his first introduction to Freemasonry and he was later initiated in to the Somerset House Lodge No. 219., on the February of 1769.

William Peters had been made a member of the Royal Academy of Florence in 1763 and was honoured by being made a member of the Royal Academy in London in 1777.

In 1785 William Peters painted and presented to Grand Lodge the portraits of Lord Petre and the Prince of Wales, to be followed later by the portraits of the Duke of Cumberland and the Duke of Manchester. Grand Lodge by this time was beginning to assemble quite a collection of portraits of past Grand Masters.

In 1785 our industrious brother was given the title of Grand Portrait Painter, having the distinction to being the first-and-last to hold this title. The rank before the Grand Sword Bearer but after the Grand Architect. The honour was bestowed on William Peters by the Duke of Cumberland.

In 1787 our versatile brother was installed in the Rectory of Sealford in Leics: the following year in the Rectory of Woolsthorpe by Belvoir, in the shadow of Belvoir Castle, the home of his former patron the Duke of Rutland.

Early in 1787 he became a founder member and secretary of the

Prince of Wales Lodge in London. His masonic activities seemed to be fairly dormant until 1792 when he was once again involved in the founding of a Lodge, in this case he assisted in forming the Doric Lodge No. 582., in Grantham. A warrant being granted by Sir Peter Parker the D.G.M. Later a coolness developed between William Peters and the Doric Lodge - indeed between him and several Lodges - and he took little interest in the welfare of the Lodge and it was erased in 1798 for non-payment of dues, fortunately to rise again in 1820 and thrive to the present day.

In 1792 Wm. Peters was made the first Deputy Provincial Grand Master of Lincolnshire, the ceremony being held in Grantham at the George Hotel. In the following year he was made Deputy Provincial Grand Master of Leicestershire. In the June of this year he paid his first visit to the Leics Provincial Grand Lodge, held at St. Johns Lodge No. 471. During his visit his attention was drawn to an 'emblematic cloth' which had been painted by a certain Mr. Smith, the son of a brother of the St. Johns Lodge. Wm. Peters was obviously impressed with the ability of the young artist and directed a blue apron should be reserved for Mr. Smith when he joined the Lodge, also that he should be given the title of Grand Portrait Painter for Leicestershire, alternatively, the apron could be presented to some other brother of merit. At the following meeting the apron was tied round the no doubt ample figure of the Rev. Thomas Roe, who, no doubt to his gratification, was given the title of Grand Chaplain of the Province. The feelings of brother Smith and his unfortunate offspring who had yet to see the light - are best left to the imagination. It should be explained that at this time white aprons were worn by members of ordinary lodges and blue by G.L. Officers.

Although Wm. Peters spent most of his time in London it is obvious he made many visits to the Midlands and ensured his duties, both masonic and ecclesiastical, were carried out by his hard working - and no doubt sometimes long suffering - deputies.

Two incidents which occurred are worth mentioning; on the 13th of June 1796 he visited Lincoln (where he had a prebendary at the Cathedral) and 'made a mason on sight', the lucky recipient of this honour being the Rev. Wm. Gray who later visited the Witham Lodge No. 297 at Lincoln on various occasions. On a visit to Gainsborough at a later date he met the landlord of the White Lion Inn, Bro. Wm. Pudsey who was a well-known local artist. Wm. Peters exercised his provincial authority once again by making Bro. Pudsey the Grand Portrait Painter for the Lincolnshire Province. This seemed to be the last time he used his masonic powers for the use of promotion.

In 1802 Wm. Peters was made the Deputy Provincial Grand Master for Nottinghamshire but very little record of his activities in this province seem to exist.

In 1807 he was given a prebendary of Langley Abbey in Buckinghamshire and, in his words 'A fine house and £1100 p.a.', a substantial amount in those days.

In 1814 Wm. Peters died at Sevenoaks in Kent, at 72 years of age and after 45 years of meritorious masonry.

Having, in the first instance, mentioned the portrait by Wm. Peters at Grantham, a description will be of interest. The portrait is not truly masonic as it depicts the 5th Duke of Beaufort in his robe and decorations as Knight of the Garter and also Master of the Kings Horse. His allegiance to masonry is, however, shown by his right hand which is holding a collar from which is suspended a pair of compasses.

The information below the portrait is as follows:—

The Most Noble Henry Somerset. Duke of Beaufort.
Knight of the Most Noble Order of The Garter.
Recorder of Grantham.
Presented out of duty and gratitude to the Duke and respect
to the Corporation by the Rev. Wm. Peters,
Rector of Knipton.
Wildbore Garner Esq. Being Alderman 1789.

The Noble Duke gazes benignly down on the festive board, on the gastronomic delights and brotherly harmony of the various Grantham Lodges, including, most appropriately, The Wm. Peters Lodge No. 6761.

THE WORKING TOOLS

by W. BRO. J. L. MINARD P.P.J.G.W.

One of the outstanding features of each of our Three Degrees is the ceremony of the presentation of the working tools. This is, perhaps, a fundamental necessity of any scheme of moral teaching founded upon a trade, and is at any rate one aspect of our peculiar system of morality which can claim a venerable antiquity. The ancient use of this practice of moralising tools can be gauged by the following quotation from an early volume of the Proceedings of the Quatuor Coronati Lodge.

From time immemorial we find the square and compasses used by Chinese writers to symbolise precisely the same phases of our moral conduct as in our system of Freemasonry. The earliest passage known to me which bears upon the subject is to be found in the Book of History, embracing a period reaching from the 24th. to the 7th. century before Christ. There, in an account of a military expedition, we read, 'Ye officers of government, apply the compasses !' and in another part of the same venerable record a magistrate is spoken of as 'a man of the level, or the level man.'

Confucius provides us with several Masonic allusions of a more or less definite character. For instance, when recounting his own degrees of moral progress in life, the Master tells us that only at 75 years of age could he venture to follow the inclinations of his heart without fear of 'transgressing the limits of the square'. This would be in 481 B.C. But it is in the works of his great follower Mencius who flourished nearly 200 years later, that we meet with a fuller and more expressive Masonic phraseology. In one chapter we are taught that just as the most skilled artificers were unable, without the aid of the square and compasses, to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and marking line besides, if they would walk in the straight and even paths of wisdom, and keep themselves within the bounds of honour and virtue. In another passage he states, 'The compasses and square are the embodiment of the rectangular and the round, just as the prophets of old were the embodiment of the due relations between man and man'. Later he quotes, 'a Master Mason, in teaching his apprentices, makes use of the compasses and square. Ye who are engaged in the pursuit of wisdom must also make use of the Compasses and Square.'

Those who have pondered upon the particular tools allocated to our three degrees, must have noticed that they bear little relation to the actual tools necessary to the operative mason of corresponding status, and, having regard to the suggestion 'to apply these tools to our morals' this has led many to look a little below the surface and enquire after the reasons underlying the choice of the nine tools with which we are concerned.

We shall find, from the point of view of the Speculative Mason, they illustrate in a striking manner the progressive nature of our science and

testify to the extraordinary insight of those unknown Brethren who were responsible for the selection. They embody in themselves a very large portion of the Masonic philosophy and give a clear indication how the rough ashlar becomes moulded into the perfect ashlar, and finally to the living stone in the temple not made with hands, and how, in another metaphor, the pillars of Wisdom, Strength and Beauty, are built up into the temple of character or personality.

One point I would like to make clear at the outset. All our symbols are susceptible to a two-fold interpretation, one from the point of view of the Universe, and the other the point of view of the individual. No one can doubt that our lodges, with their three Grand Pillars of Wisdom, Strength and Beauty (described as Divine attributes), the celestial canopy of the heavens, the lesser Lights of the Sun, Moon, etc., are types of the Universe at large, nor can it be denied that a lodge is a type of temple of the personality, with its pillars of Wisdom - to conduct us in all our undertakings; Strength to support us in all our difficulties; and Beauty - to adorn the inward man. Every one of us is building his temple, from the time he joins the Order and lays the first or foundation stone at the N.E. corner, until after a period of years he has passed through the various offices to that of Master, having thereby become identified with the Lodge in all its aspects as being the just man made perfect. I am concerned with this latter aspect, the Lodge as representing the temple of character or personality. The W.M. who is distinguished by the Ionic column of Wisdom corresponds to the enlightened intellect, the S.W. who has the Doric column of Strength corresponds to the will, and the J.W. with the Corinthian Column of Beauty, corresponds to the feelings. The principal officers become equated with the three main aspects of human personality. I hope to show what relation this has to the Tools at a latter stage of this paper. I would ask you to keep this identification particularly in mind, and also the fact that **Wisdom** is the goal of the intellect, **Strength** is the goal of the will, and **Beauty** is the goal of the feelings and emotions.

The official interpretations of the Working Tools of the first degree are as follows; - in an operative sense the 24 inch Gauge is to measure our work. **The Common Gavel**, to knock off superfluous knobs and excrescences. **The Chisel**, to smooth and prepare the stone for the more expert workman. In a speculative sense: - the 24 inch Gauge refers to the 24 hours of the day, the Common Gavel, the force of conscience to keep down evil thoughts. The Chisel, education.

The explanation of the significance of the 24 inch Gauge is clear enough - the proper use of our time, in our duty to God, our neighbour and ourselves. The explanation of the Gavel as representing the force of conscience and the Chisel as pointing out the advantages of education are not so obvious, but perhaps this will become clearer later on.

The prime characteristic of the First Degree is purification particularly of the physical and moral parts of our nature; the preparation of the individual for his life's work. The purpose of our entering the Craft, as we are informed in the first lecture, is to learn to subdue our passions

and to make further progress in Masonry. The keynote of the degree is Strength, or power and activity, and we identify our E.A.s with the first of the Grand Pillars.

We shall accordingly expect to find the Tools minister to these characteristics. To complete any action we perform, we require first of all a plan to work by, a means of putting the plan into execution, and the power to put that means into action, that is, we must have a Plan, a Tool, and the Power to use the tool. A Gavel and Chisel are of no use unless wielded by the workmen with a definite purpose in view, otherwise the work will be ruined. Power is relative to purpose. A bull is a symbol of power, but in a china shop is the quintessence of weakness. Brethren will remember that, in working in stone, if anything more than superfluous material is knocked off, an unsightly hole appears, which has to be filled up with some substance such as wax. In ancient times the workman who could work without wax was a good workman and sincere (from the Latin *sine cera* - without wax).

The 24 inch Gauge enables us to apply the Chisel in the right place, and the Gavel gives effect to the underlying plan. Let us consider this triad of plan, power and tool in a little more detail. In the plan the 24 inch Gauge is to measure our work. You will notice that it is a measuring tool, a positive instrument, not merely a straight edge. In the formation of any plan this Tool is of vital necessity. It is by the use of the 24 inch Gauge that observations can be made, and materials collected for reason to work upon and develop into what we call science. Science is measurement in excelsis and takes no account of imponderables. The 24 inch Gauge is then, not only a symbol of measurement, but of the science and knowledge to which measurement leads and thence to cognition and intellect. The sequence of ideas intimately connected with the 24 inch Gauge is therefore measurement, plan, science and intellect, all pointing to the Wisdom of the W.M.

After having drawn up a plan, we require power to put it into effect.. The Gavel, a tool to give a blow to knock off superfluities, symbolises this application of power, or strength. This is more evident still when it is used to drive the Chisel. In the individual activities, this tool corresponds to the will, which is the driving force we apply to our personal designs to put them into effect. It symbolises our principle of action and its use is the prerogative of the rulers of the craft, signifying their authority. Our principle of action is however not only physical, but also moral and spiritual. Hence the Gavel comes to represent the force of conscience, the prompting of the divine spark within. The sequence of ideas intimately connected with the Gavel is power, action, will and conscience, all pointing to the Strength of the S.W.

It is not sufficient to have a plan and the power to put it into execution. No fields are ploughed by turning them over in our minds. We require an adequate Tool. The Chisel is an excellent example of such a tool, for by it, the rough stone is dressed, smoothed and prepared by the inexperienced E.A. and later by the same Tool all the beautiful lines, surfaces, mouldings etc. are wrought upon it by the expert, and the

hidden beauty of the design brought to light. Reduced to their lowest terms, all our actions on the outside world consist of moving matter from one place to another, whether in our ordinary every day life, or in the realm of the Arts, and the Chisel represents our point of contact with the outside world. As regards our personal position in the world, we learn more and more and educate ourselves by applying our wills and intellects to the messages we receive from the outer world by means of our senses, emotions and feelings. These points of contacts with the outer world are thus symbolised by the Chisel, which by official definition, points to us the advantages of education, by which means alone we are rendered fit members of a regularly organised society. The sequence of ideas here, is then contact with the outside world, senses, feelings, pointing the way towards the Beauty of the J.W.'s column.

In order to bring our design into manifestation, we apply our Chisel to the rude matter, and the more delicate the design the more careful we must be to prevent spoiling the stone. This requires concentrated effort. In more Masonic language, by concentrating on thought the true Mason will be able more especially to study such of the liberal arts and science as may lie within the compass of his attainment. By concentration upon action he will be able to do his duty to his neighbour by acting with him on the square, by rendering every kind office which justice or mercy may require. By concentrating on ordering his feelings and desires, he will adopt such a prudent and well regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy. The E.A.'s aim is to erect the pillar of Strength in his personal temple. The following sonnet taken from a very old book of Masonic verse loaned to me many years ago by an almost equally old friend from Plymouth sums up most of what I have read in a very few words and I quote;—

'The apprentice, entered and endowed with light,
Is shown the measure of a perfect life;
In beauty sane he sees the promise bright
Of lucid thought and labour without strife.
The Gavel of the will he takes in hand,
By concentration good work to do;
Swiftly fair stones of deed in order stand,
Fit stuff to build his character anew.
His intellect becomes a chisel keen,
The true to clear, the false to cut away;
To know, where all has deep illusion been,
Another world to find and a new day,
Self-discipline the sure foundation lays,
Whereupon the toiler shall his Temple raise.'

Brethren, every time I was in difficulty to explain an idea, I have turned back to these few lines for inspiration.

The characteristic of the 2^o is LIGHT. The acquirement of knowledge, and the keynote to establish, and in conjunction with the former degree,

Stability. The F.C. is permitted to extend his research into the hidden mysteries of nature and science, and is exhorted to perfect himself in the study of the seven liberal arts and sciences. His business is to endow the sound moral personality of the E.A. with wisdom and Knowledge, and to establish a balanced and stable character through the twin activities of the pillars. In short to establish the Pillar of Wisdom in his personal Temple.

The first degree dealt with the individual, as an individual. We were concerned with his taking a rough stone of sound material and shaping his moral and physical natures into harmony with his surroundings. In the 2^o degree we have to think of the individual not only in his work of acquiring knowledge, but, in his perhaps more important work of using that knowledge in service to his fellows, and in teamwork, the putting of stones together to form the perfect building.

The individual stones require to be fixed on a proper foundation to be tried and adjusted into their appropriate places in the intended structure. To oneself, although increasing and expanding in knowledge, not to allow oneself to be selfish, the development of individuality is but the means to a higher end. It is learning to use such knowledge in service to others by merging itself into the whole. Such is one aspect of our progressive science. In short, we study first the self, then the self in relation to other selves, and finally the state is merged with the other selves.

The official interpretation of the Tools of this degree as shown in the short and long explanation is as follows:-

Operative.

Square. To try and adjust retangular corners of buildings and assist in bringing rude matter into due form.

Level. To lay levels and prove horizontals.

Plumb-rule. To try and adjust uprights whilst fixing them in their proper places.

Speculative.

Square. Denotes morality and teaches us to regulate our actions by the Masonic line and rule.

Level. Denotes equality of regard and inculcates level steps.

Plumb-rule. Denotes justness and uprightness of life and actions, and exhorts us to pursue a straight line of conduct, turning neither to the right nor to the left from the path of virtue. It also enjoins us to keep our feelings and prejudices well under control.

You will have noticed that there are definite linkages between these Tools and those of the other degrees. The Masonic line and rule seem to refer to the Skirret on one hand and the 24 inch Gauge on the other. The interpretation of the Plumb-rule, which is equated with Jacob's ladder, which leads straight to Heaven and which enjoins us not to turn either to the right or to the left, also has affinities with the Skirret, which points out the straight and undeviating line of conduct laid down for our pursuit in the V.S.L.

The Tools take on the characteristics of the degree, to establish in stability, for they are essentially testing tools, and are, as such, Static or negative, as against the more dynamic nature of those of the former degree, which are tools of doing or positive.

The F.C. has converted his rough ashlar nature to the smooth regularity of the perfect ashlar by means of the self discipline inculcated in the 1^o degree and has become an illuminated and experienced workman, who must be true or faithful to the inflexible laws which govern our life here, symbolised by the inflexibility of the Tools of the degree. Every breach of law brings its own punishment, we reap what we sow. We get out of Masonry what we put into it.

We shall in addition to this, expect to find the Tools of the F.C. will give some further guidance to the Great Work than was afforded in the First Degree.

Brethren, I asked you at the beginning of the paper to remember that Wisdom is the goal of the intellect, Strength is the goal of the Will, and Beauty is the goal of the feelings and emotions, and how I relate them to the Master and his Wardens. May we now study how the W.T.s of the 2^o degree to embellish those regulations.

The Square. The square is an emblem of solidity and of sound basis. As we progress through the degrees it refers to matter, the basis of our physical life, then to morality and sound conduct, the basis of our Masonic life. It teaches us to regulate our lives by the Masonic line and rule, and to harmonise our conduct in this, so as to render us acceptable to the G.A.O.T.U. Also we learn from the 1^o tracing board that the perfect ashlar of the experienced craftsman cannot otherwise be tried and approved than by the Square of God's Word. It points towards Wisdom, the goal of intellect in our personal Lodges. The W.M. is responsible for the production of the plan. The Square directs his thoughts towards the Truth and correctness of this plan, and symbolises Wisdom.

The Level. This distinguishes the S.W. who represents the Will, and its goal is strength in our personal lodges, and enjoins us to pursue our ways with level steps. In the former degree the corresponding tool was the Gavel, which represents the force of conscience to keep down all vain and unbecoming thoughts. In this conception in the 2^o degree the Level represents the intuition of good, which directs our actions to good works and conduct, and is in effect, the force of conscience in action.

The Plumb-rule. This distinguishes the J.W. who represents the feeling and desires and our goal is Beauty, Harmony and Balance in our personal lodges. His 1^o tool we found to be the Chisel, symbolic of our point of contact with the outside world, where we applied our concentrated power to manifest our plan for all to see in its Beauty.

Harking back to the idea that the 2^o degree is the degree of illumination and intellectual truth, these three faculties are insight, intuition and inspiration and are built into our temple by our continual meditation upon the hidden mysteries of nature and science, the

endeavour to be square, level and straight. It is for each individual craftsman to smooth his own ashlar, and fit himself for a place in the scheme of things. Only in this way can we pursue the essentially internal process described in the beautiful retrospect in the 3^o as the contemplation of the intellectual faculty.

May I quote again from my ancient friends book of verse.

'The Fellow-Craftsman with the Level sure
Of never ending life and feeling skilled,
Through inspiration gains the basis pure
Of vital beauty whereupon to build,
The Square he finds in intuition strong,
Giving direction by his perfect plan
Designed in spirit, and by effort long
Made to re-edify his outer man
In insight into truth his mind employs,
The Perpendicular which makes all straight,
His temple grows while wisdom he enjoys,
Beauty and Strength stand pillars at its gate,
Illumination by the inner light,
Shows all to him who meditated aright.'

Summing up the two degrees we find the Square, the emblem of the Master, stands for Enhanced Intellect. The Level, the emblem of the S.W. stands for Will and Intuition, and the Plumb-rule, the emblem of the J.W. stands for feelings and inspiration.

The three tools of the 3^o are explained as follows:-

Operative.

The skirret works on a centre pin and is used to mark out ground for the foundation of the intended structure.

The pencil is to enable the skilful artist to delineate the building in draught or plan for the guidance of the workmen.

The compasses are to enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts.

Speculative.

The skirret represents that straight and undeviating line of conduct etc.

The pencil teaches us that our words and actions are observed and recorded by the G.A.O.T.U.

The compasses remind us of his unerring and impartial justice.

The three in conjunction teach us to act in accordance with, and abide by, the laws of our Divine Creator.

You will not fail to notice that whereas the 1^o Tools dealt with shaping the individual, and the 2^o were testing tools representing fixed guiding principles in connection with team work as well as individual activity, those of the 3^o are much freer and much more flexible in their application. Their work is without restriction.

The site, size, and shape of the building, and the details of the plan are absolutely at the will of the architect. The designs capable of being produced by the pencil are similarly unlimited, and the compasses are similarly very free in their application. It is clear that such freedom can, rightly, only be the prerogative of the M.M. who has successfully trained himself in accordance with the disciplines of the former degrees.

There is an interesting feature common to the three tools of a M.M. The compasses enable us to construct one of our most important symbols, the point within a circle. The pencil provides this symbol if viewed from one end, and the skirret if viewed from above when in motion, presents the same aspect. In the case of the compasses and the skirret it will be noticed that each instrument works from a fixed centre, whereas in the case of the pencil the activity flows from the point or centre to manifest the design etc. on the plan.

This in itself is a parable of the activity of a true M.M. The keynote of the 3^o is Beauty.

The Skirret. Before the line of the Skirret is set it is flexible, and can be laid in whatever the direction of the judgement, skill, and taste of the Master dictates. Once set however, it is essential to have the string taut. The limit has been set which must be as rigidly adhered to as the Square, Level or Plumb-rule. The line must be straight and undeviating, typifying our conduct which should proceed thus, turning neither to the right or to the left from the path of virtue, and the goal towards which we have set our faces. If the taut line is plucked out of the true, its elasticity will enable it to right itself, like the string of a bow. The tighter the pull, the more accurate the line, and the greater the elasticity of return to the normal.

The Pencil. This tool is the apotheosis of freedom. It is inexhaustible in its capabilities to create beauty in the hands of the Master. Like the chisel, of itself it can do nothing, but requires the guidance of the intellect, and the propulsive power of the will. Thus, when in action it calls for the consent and co-operation of all parts of the personality. We are told in the ritual that the Pencil teaches us that all our actions are observed and recorded by the G.A.O.T.U. to whom we must all render up our account.

The Compasses. This is the most Wonderful Tool of the whole collection and I must confine myself to its use as a Tool of the M.M. Like the other tools of the Master it is free, within the limits of its size, to draw circles of any radius or measure the distance between two points, irrespective of intervening obstacles, something the 24 inch Gauge cannot do. They are at the same time instruments of rigid precision. They contain in themselves the whole of the Mystery of Geometry, which is the foundation of Masonry. This unerring accuracy and precision leads naturally to their becoming a symbol of impartial justice - the reaping of what we have sown if we transgress the limits laid down for our instruction in the V.O.S.L., go outside the compass of propriety, or disregard the compasses of our self-convincing conscience. Brethren

can you name any other object that is always referred to in the plural i.e. a pair of compasses.

We shall expect to find the W.T.s of an M.M. will represent the characteristics indicated in the earlier degrees in a more intensive form, the M.M. being now fully fledged. Thus the 24 inch Gauge referring to intellect, developed into the insight of the Square, and now turns into the wisdom of mankind, for the compasses refer to the spiritual and all that is implied by the point within a circle.

The Gavel of will and conscience, the tool of the S.W. developed into the intuition of the Level, and now evolves into the straight line of conduct typified by the Skirret, the power or strength attainable by due obedience to the precepts of the V.O.S.L.

The J.W.s tool, the Chisel of education, which we found to represent our point of contact for the creation of the beauty in the rough stone, developed into the inspiration of the beautiful, typified by the Plumb-rule and now turns into the freedom of the pencil in the creation of Beauty.

The three tools together point thus to the Masonic Trinity of the Divine Attributes, Wisdom, Strength and Beauty. I am sure you will agree with me that we can also attribute these fairly to the W.M. and his Wardens.

When I started this paper I had no idea that the subject would be so complex, or that it would be so difficult to place on paper what I wished to convey. I had always believed that the shortest distance between two places was in a straight line, but find this is not true when one is trying to explain ones thoughts. I must once again call on my old friend for help in summing up.

'The Master Mason draws throughout the fan
The life of Beauty from within his soul,
The Skirret of proportion, found again
Whose rythmic harmony pervades the whole,
Creative fire streams down the Pencil sure,
Bringing from heaven to earth His fair design,
While long he strives in contemplation pure,
To fit his temple for the Self divine.
The Compasses of deepest Wisdom clear,
Reveal the truth of things without alloy;
In utter self-surrender, free from fear,
He dies to live the life of endless joy.
The blazing Star effulgent in his breast,
Gives unity with Love whereby to rest.'

Finally Brethren I am sure you will agree that the following lines sum up in words far more eloquent than any I can employ, what all this

means to me.

'The Apprentice cuts the stones of action square,
By patient labour setting them to truth,
The bedrock deep on which his Temple fair
Shall stand forever, glad with timeless youth.
The Fellowcraftsman Well and truly lays
Foundations of strong peace, (and walls of deeds
Magnanimous), whereupon aloft to raise
The Dome of Wisdom meet for all mens needs.
The Master Architect calls down from heaven
Creative fire that pours throughout the fane
Essential beauty, to the lover given
Three men they stand, beyond all strife,
Building the Temple of Eternal Life.'

When W. Bro. Dilworth asked me if I would address this Lodge of Ins. my first difficulty was to find a subject which would be interesting to give and interesting to listen to. Many people have written so much about every aspect of the Craft and although I have been a student for many years, it occured to me I have never heard a lecture on the Working Tools of the Three degrees. My training as an engineer made me aware of the importance of the tools of that trade and you must bear with me when I quote some of the basics I learned as they correspond to the subject in hand.

The implements made use of in Operative Masonry are adopted in speculative Masonry for the purpose of symbolic instruction. The 24 inch Gauge, the Gavel and the Chisel are bestowed on the E.A. because they are the implements used in the quarries for hewing the stones and preparing them for the builders use, an operation which, for its simplicity, is properly suited for the unskilled apprentice.

The square, level and plumb are employed in the further preparation of the stones and adjusting them to their appropriate positions. This is the labour for the craftsman, and so to the F.C. are they presented. It now occurs to me that when the Officers are invested with their collars and jewels, most of the jewels are obvious, the Secs. pens, the Treas. keys-the Tylers sword etc. but have you ever wondered why the Master, The S.W. and the J.W. wear the jewels corresponding with the Working Tools of the 2^o degree? In many lodges the three candles near these Officers are placed on Ionic, Doric and Corinthian columns which are emblems of wisdom, strength and beauty and I would like to study how the W.T.s embellish these emblems and hence the Officers who occupy the three chairs

The Skirret, Pencil and Compasses are the requisites to lay out the ground and draw the plans and are thus credited to the M.M. My trade had taught me that my first requisite was a plan. that however good my tools, however skilled I might become, I must first know exactly what was required so that all my assets might be employed to their full advantage. The W.T.s of an Installed Master are not referred to in this

Province but to link the tools of the three degrees we might consider these also. The first of all is the plumb line, the second the trowel which has been introduced, for obvious reasons, as the jewel of the Charity Steward and the last is The Plan. I give this information to emphasise that a plan is an essential to the full wisdom of the W.M.

We are told, in the N.E. corner that our object is to raise a superstructure perfect in all its parts, all we now require is a plan and the necessary W.T.s.

Brethren, all that I have said so far occurred to me after I had finished this paper, I have tried to write down many of the questions I have asked myself and the conclusions that up to now have been personal.

THE RELATIONSHIP OF MUSIC TO FREEMASONRY

by BRO. J.M. CAPPIN F.R.C.S., D.D., M.A.

All Masons have been recommended to study music as one of the 7 liberal arts, namely Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. The selection of these subjects is interesting, because it is the basic curriculum of the university student in the late Middle Ages and Renaissance period when the inheritance of ancient Greek culture dominated Western intellectual life.

We are all aware of the mist that hangs over the history of the earliest lodges. Of the eighteenth century lodges, we can begin to form a clear image, for this was the time when, in England and elsewhere, gentlemen's clubs became common and records became more consistent.

Our early brethren can be visualised meeting in a cosy room in a tavern, seated around a long "oblong square" table. Two brethren enter and unlock the lodge box and unload the lodge properties. The candles are lit and the punch bowl and firing glasses properly arranged. The Master and Wardens would enter without much ceremony and the brethren standing, would chalk out the lodge on the floor, filling in the outline with drawings of a few simple figures like the two pillars, Square, level, plumb rule and the letter "G" (which signified Geometry in the early days and only later taken to mean the GAOTU). During the proceedings, the brethren would relax and drink, smoking from long clay churchwarden pipes, provided for the occasion, and they would pass from labour to refreshment without having left their seat at the table.

Inevitably, songs formed the basis of the music for such gatherings, being composed often with choruses for the brethren to enhance the fraternal atmosphere. These were merry songs. Some were histories of the craft, some praised the craft and its principles, some extolled the merits of their ladies, yet taunted them humourously for attempting to wheedle out masonic secrets. Drinking songs with innumerable toasts were very common and many writers have jibed at the pictures of the drunken mason, although drunkenness was common in all levels of 18th century society. There is a picture by William Hogarth, himself a mason, vividly portraying a drunken mason still wearing his apron, being assisted home from his lodge meeting at the tavern that night.

One type of song emphasized the importance of avoiding political conversation, etc. 'We hatch no plot against the state, Nor against men in power prate, But all that's noble good and great, Is by us daily taught.'

The earliest masonic verse I have seen quoted, is found in the York M.s. No. 1 dated around 1600 and attributed to a William Kay:-

Much might be saide of the noble Art,
A craft that's worth esteeming in each part,
Sundry Nations, Nobles and their Kings also,
Oh how they sought its worth to know.
Nimrod and Solomon wisest of all men
Reason saw to love this science then.
I'll say no more lest by my shallow verse I
Endeavouring to praise should blemish Masonrie

The actual music scores are rare in the early song collections, but there are frequently indications as to which popular melody the words may be sung. Perhaps one of the earliest, which was published together with the music, was the "Entered Apprentice's song" almost the same we still sing at our festive board. This was discovered together with a folio called the "Bottle Companions" under the title "The Freemasons Health" dated perhaps about 1722 and was attributed to Bro. Matthew Birkenhead by Anderson in his 1723 constitutions. The author was an actor, comedian and singer at the Drury Lane Playhouse and was the Worshipful Master of Lodge No. 5, (now the Lodge of Friendship No. 6) in 1723. From the earliest times, some sort of ceremony has been associated with this song, the brethren linking hands during the choruses. The words of this song have varied slightly with different sources.

In his Constitution, Anderson also published a Master's song, as well as Fellowcraft and Warden's songs. The Master's song was a lengthy 28 verse history of masonry, divided up by choruses to rouse the bored brethren, as well as toasts to the health of the Worshipful Master and other offices. Our modern Master's song is of Victorian origin, with words by Richard Beeley, who composed two other masonic songs, "Here's to the Craft" and "Your hand my friend". For those who are interested, his burial place is in the Carrington Graveyard in Nottingham, surmounted by a suitably inscribed gravestone placed there 60 years after his death by the Nottinghamshire Provincial Grand Lodge.

The Fellowcraft Song was composed by Charles De La Faye of the Horn Lodge for "ye grand feast" to be sung with a trumpet - French horn accompaniment. The words of the first verse are:-

Hail Masonry thou Craft Divine,
Glory of Earth from heaven revealed,
Who dost with Jewels precious fine,
From all but Mason's eyes concealed.
Thy praises due who can rehearse in
nervous prose or flowing verse.

These songs were obviously composed for the festive board. Others of this period are thought to play some part in the ritual itself, although this is unclear. A curious development was that of the fairy song. One theme was that the secrets of masonry were so well guarded, that only fairies could penetrate a well-tyled lodge, and then their aim in so doing was to encourage the brethren to maintain their secrecy.

In 1763 Thomas Hales published a song collection called "Social Harmony" with items thought to have been used for labour and refreshment. My next song comes from this volume

Arise Gentle Muse and thy Wisdom impart,
To each Bosom glows with the love of our Art
For the bliss that from thy Inspiration accrues,
is what all should admire and each Mason pursues,
Hence Harmony springs 'tis the cement of love
Fair Freedom of Earth, or Bright Union above.

Around 1780 a songbook called the "Musical Mason" (or a Freemason's Pocket companion) was published in St. Paul's Churchyard where in 1717 at the Goose and Gridiron Tavern the first Grand Lodge was founded. This contains the same songs as in Anderson's Constitutions though with a much shortened Master's Song, different melodies, also including songs dedicated to the secretary and stewards of the lodge. A two-part Mason's March written for two flutes with a drum accompaniment also appears there.

One fascinating volume I've had the pleasure of studying is "La Lire Maçonne". This book contains songs with both French and Dutch words and was first published at the Hague in 1763. Its popularity necessitated four reprints. It contains toast to the health of different lodge officers including the Grand Officers of the Grand Orient. The toast to the Worshipful Master also includes his reply in song! Many of the songs praise the virtues and love of their ladies, the delights of the banquetting table, the joys of drinking with companions, and of course, the ideals and concepts of Masonry. There are several Freemasons' marches for two voice parts and instruments. The fact that there are 600 pages in this book is an indication of the importance of songs to the masons of that time.

You may remember that the School of Pythagorus in Ancient Greece demonstrated by means of vibrating strings that the notes within the diatonic or ordinary scales we use in western civilisation have a fixed mathematical relationship to each other. For example, the ratio of the sound vibration frequency of notes separated by an interval of an octave are 1:2, for a major 3rd interval a ratio of 4:5, for a major 6th a ratio of 3:5 and so on. These mathematical discoveries were conceptually projected by these philosophers on to the whole sphere of the universe, the parts of which were believed to be in a fixed relationship to each other like musical notes, the "music of the spheres" introducing an idea of **universal harmony**. This concept has been incorporated into masonic symbolism.

Particular intervals between notes are regarded masonically as implying a state of physical harmony and peace, particularly 3rds played in parallel and also 6ths.

The number three has a special significance in Freemasonry, e.g. 3 grand masters, 3 degrees, threefold sign, three distinct knocks, etc., etc. Many masonic songs were in 3 part harmony, there are 3 flats in the masonic keys of E \flat major - C minor and major triads, which are three notes separated by intervals of a major and minor third are common. Also, 3-fold dotted rhythms are likened to the different knocks at the lodge door.

Slurred groups of notes are supposed to represent ties of brotherhood.

In the 3 part Centique Maçon written by Abbé Pepin of the Union de la Caroline Militaire he praises his lodge for the friendship, wisdom and enthusiasm of the members:-

“Par nous accords et nos chants d’allegresse,
De l’Union célébrons les douceurs,
De nos banquets bannissons la tristesse,
Et que toujours l’enjoûment, la Sagesse,
Et l’Amitie, régment sur tos nos coeurs.”

Like the Freemasons’ March from the 1780 Musical Mason the Abbé Pepin piece demonstrates parallel 3rds and sixths.

These pieces predate Mozart’s masonic compositions. I think that although these particular intervals, music sequences etc. are interpreted as having masonic significance, one must not forget that these were part of the musical language at that time, and masonic relevance can only be substantiated by repeated use of these musical devices in a masonic context.

One of the pleasures in researching a lecture like this is the occasional discovery which questions existing ideas. In a collection of songs published in Dublin Smollett Holden in 1797, in addition to the inevitable E.A. song are a number taken from the Grand Loge Books of Ireland. One of these was written by a Bro. Connel on behalf of the Irish Masonic Orphans’ School. The words of the first verse are:

To Old Hiram, In Heaven where he sat in full glee,
A few brother Masons sent up a Petition
That he their Inspirer and Patron would be
To help Masons’ orphans and mend their condition,
The Gods were all mute, when he mentioned our suit,
They gave their consent, **and** donations to boot.

And the tune to which it was sung would almost certainly be recognised as the melody of the American National Anthem, the Star Spangled Banner. This melody has been attributed to John Stafford Smith who lived in London between 1750 and 1838, and who was known to be a mason. He trained as an organist under Dr. William Boyce, who is reputed to be a mason - some of whose compositions e.g. “Hearts of Oak” appear in a masonic setting.

Smith was an honorary member of a London Musical Society, the Anacreon Society and its melody is that of its signature tune “Anacreon in Heaven”.

A fascinating article in the Quarterly Journal of the Library of the American Congress analyses his relationship to this melody, although his name never appeared in print directly associated with it. However, the song was probably first published and sung in 1777 at the Crown & Anchor tavern in the Strand, the meeting place of the Anacreon Society, which also was a well-used masonic centre.

A Bro. J.F. Stansfield used the same melody for a song beginning “Not the fictions of Greece nor the Dreams of Old Rome” which was written in Hull in 1786, but appeared in the Freemasons’ Magazine for November 1793. The Anacreon Song itself was published several times

in Dublin between 1781-83 and later, so it is not surprising to find it in Holden's 1797 masonic collection. It was much later in 1814 that Francis Scott Kay recalled the melody and the Star Spangled Banner was born during the British attack on Baltimore. Later another mason, John Sousa, who is famous for his marches, modified the tune to its present form.

Another song in this Irish volume uses the melody of Rule Britannia but with words praising Masonry. The melody of Rule Britannia was commonly used for English masonic songs and it is thought by some authorities - though disputed by others - that Thomas Augustine Arne, the composer who also adapted God save the Queen, was a mason.

In 1730 during the St. Bartholow Fair, there was a performance of a Masonic Opera called "The Generous Freemason". This was a comic ballad opera depicting "The Humours of Squire Noodle and his man Doodle". Three years later, this was still around in a shortened version called the "Mock Mason". Another curiosity was the formation in 1725 of the Musical Society (Philo Musicae et Architecturæ Societas Appolloni) whose membership was composed of masons. This group irregularly performed masonic ceremonies including a third degree (which incidentally, is one of the earliest references to this being performed as a separate degree).

There is only time for a relatively brief discussion of Mozart and his relationships to Masonry. He was a warm friendly man, who inspired much affection and admiration. As an artist, his leading contemporaries thought of him as exceptional.

In 1785 Haydn wrote to Mozart's father Leopold,

'Before God and as an honest man, I tell you that your son is the greatest composer known to me either in person or by name. He has taste, and what is more, a profound knowledge of composition'.

He was initiated into freemasonry on 14th December 1784 in the Lodge Zur Wohitigkeit (Charity) which met at the tavern Zum roten Krebsen - the Red Crayfish. Ten days later, he attended the lodge Zum Wahren Eintracht (True Harmony) following only two weeks later by being passed into the second degree. We have no record of the date he became M.M., but soon after this he signed himself as such in lodge attendance records.

His main works associated with Masonry are 6 -

The Fellowcrafts Journey (gesellenreise K468)
The Mason's Joy (Maurerfreude K471)
Masonic Funeral Music (K477)
Opening and Closing Odes (K483-4)
The Magic Flute
and the cantata "The Praise of Friendship" (K623)
also called a little Masonic Cantata.

Also 4 songs in a volume of 66 German Freemason's songs found in the British Museum have been attributed to him.

The Fellowcrafts Journey was probably written a few days before Mozart's father Leopold was initiated in anticipation of his rapid progression to the Second Degree as was the custom of that time.

The words of this cantata are - "You who approach a new degree of understanding, Go steadfastly on your road, Knowing that it is the path of wisdom. Only he who perseveres can approach the source of light."

The Mason's Joy was also a cantata written to honour Ignaz von Born, the Worshipful Master of Zur Wahren Eintracht, who had just been made a nobleman for his scientific discoveries. This work was sung in the Masonic Temple by a tenor soloist with an orchestra and chorus, and Mozart, his father and Haydn were present. At an appropriate moment during the music von Born was crowned with a laurel wreath by a brother.

The Masonic Funeral March was first performed at a Lodge of Sorrow commemorating the death of the Hungarian Court Chancellor (Count Franz Esterhazy von Galantha) and the youngest brother of Queen Charlotte of England (Duke Georg August von Mecklenburg). One particular melody involved in both Jewish and Christian liturgy in association with Psalm 21 is incorporated in it.

When the Magic Flute first appeared, it was immediately recognised as a masonic allegory.

For those of you who do not know the story, I will summarise it:-

Sarastro the high priest of the temple of Isis (symbolically representing the leading mason Ignaz von Born) has carried off Pamina (representing the Austrian people) who was the daughter of the wicked Queen of the Night (the Mason's persecutor Empress Maria Theresa) so that she, Pamina, may be trained in purity and goodness (i.e. masonry). Tamino the hero (Emperor Joseph II) is shown a picture of Pamina who he is told has been abducted by Sarastro. He vows to rescue her and is given a magic flute to assist him and raise the alarm. He falls in love on meeting Pamina and joins her in her initiation at the Temple.

The side show is provided by Papageno, the bird catcher, who does not succeed in lasting the initiation. The Masonic elements include of course, the allegorical story, the masonic morals and principles enunciated and some musical symbolism (March of the Priests).

After the march of the priests, Sarastro announces Tamino's arrival and is asked "Is he virtuous? Can he be silent? Can he be charitable?", then come three chords played three times in the rhythm of the three M.M. knocks. Later we hear the F.C. knocks, and of course there are the inevitable parallel 3rd and 6th intervals.

Sarastro's love of humanity can be contrasted with the narrow selfish

love and family pride of the Queen of The Night.

The initiation through fire, earth, air and water was common in continental lodges, and I understand it is still practised by one Canadian Lodge.

The last of Mozart's works I'll discuss is the Cantata "In praise of Friendship". This was his last work and completed on 15th November 1791, only three days before its performance at the dedication of the new temple for the Neugekronte (New Crowned Hope) Lodge. This being one of his longest masonic works, it did not allow much time for the bass, two tenors, choir and orchestra to prepare. Incidentally, the New Crowned Hope Lodge was Mozart's regular lodge after all the Austrian lodges had by now been contracted down to eight lodges - for which he wrote the Opening and Closing odes already mentioned.

Haydn we know, was also initiated on February 9th 1785 into Zum Wachren Eintracht and afterwards took little part in Masonic activities unlike his friend Mozart.

Was Beethoven a Mason? His teacher Neefe was as were many of his contemporaries i.e. Spohr, Abt, Boito. We know that Wegeler substituted masonic texts to two of Beethoven's songs (Opferlied; Der Frei Mason) with his knowledge and approbation but there is little other evidence of any other masonic connection.

We gather therefore, that during the eighteenth century, most of the masonic music was vocal, but there was however a certain amount of purely instrumental music. Many of these pieces were processional marches for opening and closing lodges but also for use during the ceremonies. In the early part of the century, keyboard instruments, being rather feeble, e.g. clavichord and harpsichord, were subservient to groups of instruments. In French lodges and often in Vienna, a wind sextet consisting of two oboes, bassoons and horns was common, and some English music contains parts for violin, flute, oboe, French horns and even guitar.

At the end of the century, organs began to feature in lodge music. When Freemasons' Hall was dedicated in London on 23rd May 1776, a large orchestra was assembled to accompany the newly constructed organ. They performed a wide variety of music including a special march written for the occasion by an, as yet, unknown composer and again our friend "Rule Britannia". (Also Handel's anthem Zadok the priest, Corelli's 8th Concerto grosso, and an extended ode written by a Brother Fisher of the Lodge of Alfred Oxford).

It is interesting to see how important music was in the ceremonies associated with the Union of the two Grand Lodges of England, the Moderns and the Antients, on December 27th 1813. Samuel Wesley, nephew of John Wesley, the founder of Methodism was the first Grand Organist.

Many songs were sung including a lengthy ode praising the former Grand Masters, the Dukes of Kent and Sussex, at both the ceremony

and the banquet at the Crown and Anchor Tavern.

The installation of the Duke of Sussex as Grand Master soon after, was a more complicated affair which I'll describe in detail.

The ceremony was opened by the Duke of Kent after a trumpet prelude was played on the organ.

Then the Duke of Kent's band played a slow march to accompany the Grand Lodge procession through the hall.

A fanfare of trumpets heralded the actual installation ceremony of the Duke of Sussex and then the orchestra played a symphony.

The Grand Master took his seat with a further fanfare of trumpets and yet another symphony was played followed by a selection of songs praising masonry - an ode was recited by Bro. Pope.

Prior to the close of the lodge, a vocal anthem composed by Samuel Wesley was performed.

Until the Union of the Grand Lodges in 1813, there was a fair variation in English and other ritual, but standardisation of ritual became necessary soon after. During the 19th century, much music was written and adapted for masonic use, including a number of Christian hymns and songs. A collection which serves as a good example of the use of music in masonry in the Freemason's Liber Musicus, published first in 1873, edited by William Spark the P.P.G.O. in Yorkshire.

This contains our opening and closing odes with different melodies. There are programs of music for consecrations of masonic halls, laying corner and foundation stones, formal and informal banquets, and masonic funerals.

During the initiation ceremony, when the candidate receives light, the Biblical quotation, "Let there be light" is included with music by Haydn, as well as chants for processions, after the prayer and on saluting the V.S.L.

There are also vocal processional anthems or odes before and after prayers in the 2nd. and 3rd. degrees.

Also included, we find a variety of other music by many composers, including Spark himself, but also by Mozart and the Dead March from Handel's Saul.

In the London lodges during the 19th century one often found whole musical concerts with quartets, soloists and even orchestras after lodge dinners. Brethren or others would entertain with light sentimental songs like "Lily of Killarney". "Dry those tears" and other ballads and in the 1890's, Gilbert and Sullivan songs became quite popular. Indeed, St. Paul's Lodge even paid a professional musical director to organise their after-dinner music.

There have been a number of other famous musicians during the last century who have known to be masons. These include Franz Liszt,

Meyerbeer and Puccini of operatic fame, Sterndale Bennett, and popular musicians like John Sousa, Sigmund Romberg, Irving Berlin and of course Sir Arthur Sullivan, who was Grand Organist in 1887. Gilbert himself was also a mason and in their opera "The Grand Duke" there is a short humourous reference to the craft, which I will quote:-

By the Mystic Regulation
of our Dark Association
Ere you open conversion with another kindred soul
You must eat a sausage roll.
If in turn he eats another
That's a sign that he's a brother
Each way fully trust the other.

Finally, we come to this century.

The masonic composer of importance is the Finn, Jean Sibelius, who was initiated into the Suomi Lodge in Helsinki in 1922. In 1927 he composed a complete suite of music for lodge ceremonies, of initially nine, but later thirteen pieces, mostly songs with words by Schiller, Goethe, Confucius and others. This has become the standard music for ritual in Finland, but is also used much elsewhere.

To conclude, may I be permitted to make a few comments on the use of music in our present day ceremonies. As you know, we do not sing in our lodge, music acting as a background for processional and interval moments to enhance the dignity of the occasion. In a few lodges, in Leicester, we still find the occasional song performed during the Installation ceremony and Consecration ceremonies have remained much the same since the 1850's. The present situation originated from several announcements issued by Grand Lodge, the latest being in 1963 in which the use of music during the ritual which could be associated with any religion or specific religious group was deprecated, especially referring to the inclusion of Christian hymns. However, we must note that the use of songs was **not** forbidden, nor was there any suggestion that melodies not associated with any specific religion could not be introduced. The final decision was left to the individual Provincial Grand Masters as to what was and what was not allowed.

I understand that vocal music still plays a role in Scottish ritual. Their lodge officers include the post of musical director and piper as well as that of organist. We all know that Masonry, though very conservative, is however never static, and it is not too difficult to imagine further changes in the use of music in our ritual in the future.

THOMAS HARPER

by W.BRO. P.J. DAWSON P.G.D.



Thomas Harper

If Lawrence Dermott be considered the greatest influence in the Grand Lodge of the Antients until his death in 1791, then Thomas Harper succeeded to that position until the Union of 1813.

THOMAS HARPER

SYNOPSIS.

Introduction.

His early life.

He becomes a Grand Officer.

He joins the Moderns Craft and Arch.

He is expelled by the Premier Grand Lodge.

The aftermath.

Towards Union.

After the Union.

The formation of the Supreme Grand Chapter.

His declining years.

Epilogue.

Acknowledgements.

References.

INTRODUCTION

This paper owes much to Bro. R.J. Reece's paper delivered to the Grand Masters' Lodge No. 1 in 1912 and reproduced in A.Q.C. 84 of 1971. I have accepted as fact some of his arguments and not reproduced them here. On the other hand, I have added much regarding the cause of Thomas Harper's expulsion from the Premier Grand Lodge, his relations with the Moderns' Lodge of the Nine Muses No. 235 and the R.A. Chapter of St. James No. 2, and his friendship with the Chevallier Bartholomew Ruspini and Sir William Rawlins, who were members of both. I have been able to come to some new conclusions based upon subsequent papers appearing in A.Q.C.s and Leicester Research Transactions.

"Some are born great whilst others have greatness thrust upon them."

Thomas Harper had greatness thrust upon him.

"Some are broad minded wishing to know less and less about more and more, whilst others require detail, wishing to know more and more about less and less." Thomas Harper's bent was in the latter direction becoming highly skilled in the finest of work. Yet he was hurriedly thrust into the appointment of Deputy Grand Master of the Grand Lodge of the Antients, owing to the sudden death of Bro. William Dickey at the time when thoughts were turning to Union and he it was who had to lead and see through that great event for his Grand Lodge.

Thomas Harper would have preferred to make the music rather than to conduct it. In fact he did both to the everlasting benefit of the Craft and the Royal Arch.

HIS EARLY LIFE

Thomas Harper is believed to have been born in 1735 of humble parents. Nothing is known of them or his upbringing, although he must have had a good education in the three R's for those of his class and he became a good script writer and illuminator.

We first hear of him when he was made a Freemason in the Antient Lodge No. 24 in 1761, meeting at the Bull Inn, Bristol. His quarterage was paid up to 1763. This Lodge ceased to meet about 1765. In 1762 Bartholomew Ruspini, the Institutor of our Girl's School, was also initiated at Bristol in the Moderns Lodge No. 116 at the Bush Inn. It is likely that these two met then and they became life-long friends. Both were skilled and lovers of fine work, Ruspini being a Surgeon who had specialised in Dental work. Both were humble and had universal love in their hearts.¹

We next hear of Harper in America, Bristol then being the main Port of embarkation for that continent. He is supposed to have gone there before 1770. In 1774, on 30th September, he was appointed the first Junior Warden of Lodge No. 190 (Antients) which met at the City Tavern, Charles Town, South Carolina, but this Lodge must have been

meeting before its Warrant was issued because he is supposed to have been exalted in the Chapter of that Lodge in 1770. He once signed his name when visiting Somerset House Lodge (Moderns) now No. 4, on 12th April 1784 as belonging to Solomon's Lodge, America. There were several Solomon's Lodges in America at that period but this one was probably No. 74 (Moderns) of Charles Town, South Carolina. This is his early claim to have been a Modern Mason as well as an Antient one.

On his return to England, he joined No. 4 Lodge (Antients) meeting at the Sun Tavern, Ludgate Hill, London. He became friendly with Lawrence Dermott, then the Deputy Grand Master, who persuaded him to join his own Lodge, No. 5 (Antients) on 7 December 1785, meeting at the Castle Eating House, St Michael's Alley, Cornhill. This is now the Alban Lodge No. 9. As a script writer he might have been useful to Lawrence Dermott in the preparation of his *Ahiman Rezon* or Book of Constitutions of the Antients. At any rate, we know that on his death in 1791, Harper became its editor. Lawrence Dermott, despite his sarcastic criticism of the doings in the rival Premier Grand Lodge, believed in the necessity eventually of their union. As early as 1764, in the second edition of *Ahiman Rezon*, Dermott when Grand Secretary had written "... and hope that I shall live to see a general conformity and universal unity between the worthy Masons of all denominations." These were certainly the hopes of Thomas Harper.

He must have renewed his acquaintance with Ruspini who engaged him to draw up the illuminated Warrant for a Moderns' Lodge he was founding early in 1777. On it, in the right hand bottom corner in minute letters are the words "Thos. Harper, Script." It is a beautiful example of the Script Writer's art. It is still in the proud possession of the Lodge of the Nine Muses, No. 235, being their Warrant dated 25th March 1777. Another document engraved by Thomas Harper which has been discovered is a certificate of the British Lodge No. 697, Cape of Good Hope. One was granted to Jacob Toby on 17th Jan. 1831.²

It is not clear when Harper turned his attention to the design and making of Masonic Jewelry, but we do know that his 'Makers Mark' was registered at the Goldsmiths' Hall on May 27th 1790, as a 'Small Worker' of 207 Fleet Street and consisted of 'T.H.' in a plane oblong.³ We have failed to discover when he made his first Jewel but he became famous in their design and making, especially of the 'pierced' type. He was still in the trade in 1829, when he had just retired from many of his Masonic activities.

Many are the Jewels and records of payment for Jewels made by him in the proud possession of Lodges and other Masonic organisations. For example, in 1794 he provided the Grand Masters Lodge No. 1 with a "steel mounted Cutteau (poinard?), two aprons, a cotton gown, a Gunter's Scale (24" Gauge?) and two cushions." He made the Collar Jewel for the Junior Grand Warden of Devonshire in 1779-80.⁴ In 1801, he fashioned the Jewels of 'the Nine Worthies', of which more anon. In 1805, he provided the Deacons' Jewels for Lodge No. 24, Newcastle-upon-Tyne and in 1810 similar Jewels for the Percy Lodge of Morpeth.⁵

He made the R.A. Jewel, altered pattern, for the Deputy Grand Master for Wiltshire in 1816. One of the last of the Jewels that he made must have been that for the Phoenix Lodge No. 173 in 1828, which is illustrated in A.Q.C. XXIII Pt. I, page 25.

Many specimens of his work are in the Museum in Great Queen's Street.

HE BECOMES A GRAND OFFICER -

On 7th. September 1785 Thomas Harper was elected Junior Grand Warden of the Grand Lodge of the Antients. As such, he was present at the Constitution of Lodge No. 234 at the Ship, Little Turnstile, Holborn. In the following year he was promoted Senior Grand Warden, attended the Consecration of Royal Grove Lodge No. 240 on Oct. 10th., and remained in that position for two further years. In 1787 he joined the Grand Masters Lodge and served as their W.M. in 1793 and half of 1794 when he was elected their Treasurer, remaining in this position for 34 years.

Here we might digress to discuss the seniority of the leading members of the Grand Lodge of the Antients during this period. Undoubtedly, Lawrence Dermott was the most influential and senior member up to his death in 1791. Then came William Dickey who was Deputy Master for the third time when he died in 1801. James Jones had been Grand Secretary 1777-1779 and S.G.W. in 1781. He had joined the Modern Lodge of the Nine Muses in 1797, in which year both he and Thomas Harper had joined the Chapter of St. James No. 60 (Moderns) R.A. from the Caledonian Chapter, but he seems to have faded out afterwards. The next senior must have been Robert Leslie who had been Junior Grand Warden in 1782 and was the Grand Secretary in 1783. Except for two short periods, he remained Grand Secretary until the Union of 1813.

Dermott and he failed to be able to work together. He is reported to have been a 'narrow spirit'. Then came three Grand Officers of almost equal seniority. Thomas Harper, we have stated, was J.G.W. in 1786. James Perry, who followed him in that post, was appointed Deputy Grand Master in 1787. Finally, there was James Agar, J.G.W. 1788-9 and Deputy Grand Master in 1790-94. All three were alive at the Union.

It appears that Robert Leslie was an awkward character and opposed to any form of Union,⁴ in fact he refused to hand over the books of his Grand Lodge at the Union. On the other hand, Thomas Harper was easy and a good co-operator. In 1792 he was elected joint Grand Secretary to work alongside Leslie and smooth out some of the difficulties. He was even prepared to be demoted in 1797 to Deputy Grand Secretary to satisfy Leslie. At the sudden death of William Dickey in 1801, he was, however, appointed Deputy Grand Master by the Duke of Athol. Even then, he appointed Edwards Harper, his son, as Deputy Grand Secretary under Leslie. At the Union, Edwards Harper became joint Grand Secretary with William White of the Moderns, Surely this demonstrates that Thomas Harper was more interested in the good of his Society rather than his own status within

it. This characteristic can be seen throughout his subsequent masonic career.

In 1788, Thomas Harper arranged for his friend Ruspini to join the Grand Masters Lodge No. 1 of the Antients and moreover Ruspini, a modern Mason, was never censured for doing so by his Grand Lodge. He was the only Grand Officer of the Moderns known to have done this. Perhaps he did it to gain support for his Girls School (now the R.M.I.G.). It certainly had the desired effect because Harper became a member of the House Committee in 1792 and remained a member of it, almost continuously, until his retirement in 1831. He also became a member of its Finance Committee from 1794 off and on until 1814.

During a visit by the Grand Master-Mason of Scotland to the Ancient Grand Lodge in 1788, it was agreed that innovations and deviations from the Landmarks had crept into English Masonry. This was principally a dig at the Premier Grand Lodge. However, to purge the Antients, a committee was set up to enquire into the gross abuses which were occurring in connection with the Royal Arch. Until such time as the committee had reported, it was ordered that no Lodge should hold a Chapter for the purpose of making Royal Arch Masons without the consent of a Grand Officer.

Here, it must be explained the difference between the Grand Chapter or governing body of the R.A. of the Antients and that of the Moderns. Anderson's original Constitutions had stated that Lodges were permitted to form Chapters for various purposes not proper to be carried out at a regular Lodge meeting. We should now call most of these assemblies Committees or Boards. The Grand Lodge of the Antients therefore formed a Grand Chapter when Royal Arch matters had to be discussed and decisions arrived at, and Chapters R.A. became a fourth degree. As the Premier Grand Lodge had refused to recognise the degree of the Royal Arch, a separate Supreme Grand Chapter under its own Charter of existence was formed on a permanent basis which issued warrants for independent R.A. Chapters quite separate from the Premier Grand Lodge.

What became known as 'The Nine Worthies' had been set up by the Antients in 1783. They consisted of Nine Excellent Masters (Royal Arch Masons) selected from names submitted annually by London Lodges for duties as might be required. In 1792, as a result of the findings of the committee set up in 1788, they were given the task of visiting lodges, instructing them in R.A. procedures, the Installation Ceremonies and the conduct of Processions. They were placed under the general supervision of Thomas Harper, as joint Grand Secretary. In 1801, they were given a Jewel of Authority, designed by Thomas Harper, under whom they remained when he became Deputy Grand Master. As such, Harper was the Senior (or Principal) Chief of the R.A.M. which corresponded with the First Grand Principal 'Z' of the Grand Chapter of the Moderns. We shall see the anxiety of the United Grand Chapter in 1817 that the Jewels of the 'Nine Worthies' should be returned to ensure that their authority had lapsed.

The Grand Masters' Lodge sometimes formed a Chapter R.A. The first recorded was in 1794. In 1806, Thomas Harper was its Senior Chief and Edwards Harper was its Principal Sojourner. In 1811, he is recorded as its Principal Chief, Edwards Harper as Senior Scribe and Thomas Harper (junior) was its 1st Assistant Sojourner. At the Union it appears that this Lodge did not sponsor a Chapter Warrant and so it lapsed. A warrant was only taken out in 1816.

HE JOINS THE MODERNS CRAFT AND ARCH.-

In 1787 Harper joined the moderns Globe Lodge (now No. 23.) He was later followed by several other Grand Officers of the Antients whilst at least one joined the Tuscan Lodge No. 14. None resigned their Antient connections, although the regulation to do so formulated by the Premier Grand Lodge in 1777 was still on the statute books. Grand Lodge certainly knew what was going on and took no official notice of any kind. In 1792, Harper was offered the Red Apron controlled by the Globe Lodge but refused it until he was satisfied that the Premier Grand Lodge had no objection to a Grand Officer of the Antients becoming one of their Grand stewards. As the Lodge could not immediately find a substitute, Thomas Harper arranged with his friend Ruspini for Chas: Carpenter, treasurer of both the Lodge of the Nine Muses Lodge No. 235 and of his Girls School to take it. The next year, Harper was elected R.W.M. of the Lodge and he was again R.W.M. in 1794, 1795, 1797 and 1798, altogether five times. In 1796, having obtained permission from the Grand Secretary, he became a Grand Steward and joined the Grand Stewards Lodge. He was not alone in having done this Robert Gill, S.G.W. of the Antients took the Red Apron of the Globe in 1799 and Comerford Clarkson, Grand Treasurer of the Antients was a Grand Steward as early as 1791. It is to be noted that there is no sign of these Grand Officers of the rival Grand Lodge attempting to pervert the loyalty of the Lodge or any of its members away from their own Grand Lodge.

As stated, in 1797, Harper joined the Royal Arch Chapter of St. James No. 60 (Moderns) which is now No. 2, from the Caledonian Chapter No. 2 (Moderns). He was instrumental in informing them of the progress in Parliament of the Seditious Societies Act of 1799. At one time it looked as if the meetings of the Chapter would be made unlawful unless they were attached to a Lodge. The R.A. Chapters within the Lodges of the Antients were not affected. Harper arranged for it to be attached to the Globe Lodge. However an ammendment to the Act made this unnecessary.

In 1788, he visited William Preston's Grand Lodge South of the River Trent on deputation from the Grand Lodge of the Antients, and became an early supporter of Preston's Chapter of Harodim which taught his lectures. In fact he must have been its Secretary in 1792 as on 3rd. March that year, as Secretary, he summoned a meeting of the Council of that Order to take place. (A.Q.C. XXV. part 2, page 158.) No longer could Preston be a violent writer against the Grand Lodge of the Antients,

accusing them of being "Secessionists" and "Schismatics", nor could he have been opposed to degrees other than the Craft such as the Royal Arch, because the Lodge of Perfect Observance through which Lambert de Lintot's Rite of Seven Degrees was worked, had joined his Grand Lodge. On the collapse of his Grand Lodge and the reunion of the two halves of the Lodge of Antiquity, in 1790 then No. 1 (Moderns) a Lodge of Harodim, No. 558, was formed for those in the Harodim Chapter who were not members of the Lodge of Antiquity. Of this Harper was a founding Member and was appointed its Secretary. On the Amalgamation of this Lodge with the Lodge of Antiquity in 1792, he was elected Treasurer of the combined Lodge whilst his friend Ruspini was elected Senior Warden after having paid his dues owed from 1779.

As R.W.M. of the Globe Lodge Harper had been useful to the Premier Grand Lodge in other ways. He had frequently attended the meetings of their Committee of Charity. In 1793 he had been appointed by that Committee to an Investigating Sub-Committee to consider complaints about some candlesticks. When its report was submitted two years later, he was thanked for his troubles. In 1796, Harper complained to this Committee about a Lodge which was making Masons on Sundays which he considered to be wrong. In 1798 his connections with the Antient Grand Lodge were made use of to return a Scottish Certificate to its owner, J. Pinto. At this time, there was no communication between the Scottish and Premier Grand Lodges because the former had recognised the Grand Lodge of the Antients. In 1799 he seconded a proposal by Bro. Forstein to donate £25 to the Royal Cumberland School (the name then of the R.M.I.G.). Both were then on the House and Finance committees of that Institute.

In 1797, the Duke of Athol, the Grand Master, being in the Chair and having previously expressed a wish to resign, the Antient Grand Lodge carried a proposition that "A Committee should be appointed to meet one that might be appointed by the Grand Lodge of Modern Masons with a view to affecting a Union". If any action was taken there was certainly no reply from the Premier Grand Lodge. One would have thought that some preliminary unofficial conversation with the Premier Grand Lodge would have taken place before such an important decision was arrived at. It is possible that Leslie, the Grand Secretary might have sat on it, it was that year that Harper was made his assistant. A wish for Union had already been expressed in Canada in 1794 to Prince Edward (later the Duke of Kent) and this might have set Officers of the two Grand Lodges thinking. The truth will never be known.

In 1801, Lord Rancliffe, R.W.M. of the Lodge of Nine Muses, died with the result that Ruspini hurriedly returned to that position and persuaded Thomas Harper to join and become its Secretary. In this position, he made out the sixth Grand Lodge return of members of 24th November 1801 and signed a clearance certificate for Solomon Levien as Secretary.

HE IS EXPELLED BY THE PREMIER GRAND LODGE.-

We have now arrived at the most distressing and unpleasant situation

that Thomas Harper had to face, his expulsion by the Premier Grand Lodge. For many years he was afterwards made a scape goat. He had been accused by F.C. Daniel of being a poor, weak fellow and a pedlar of Jewelry; that he had been secretly against a Union and did his best to delay it, being afraid of loosing the power that he possessed as Deputy Grand Master and the profit that he derived from the sale of articles belonging to his trade. It was not until the end of the last century that Henry Sadler came to his defence in his Masonic Facts and Fictions of 1887 when he wrote - "Thomas Harper was expelled for failing to make a Union." At the least it was said that he did not exert himself to satisfy the Premier Grand Lodge. However true, surely this could not have justified an expulsion.

We feel that we must here briefly place the known sequence of facts before our readers so that they can judge whether Harper was either 'two-faced', or just an honest pawn in the game, or whether he was the true leader of the Grand Lodge of the Antients who wished to ensure that a Union on equal and honourable terms was made. Fuller facts can be obtained from the author's paper in the 1977 Transactions of the Leicester Lodge of Research No. 2429 entitled "Failures to Unite".

It is the story of the revenge of Sir Francis Columbine Daniel, M.D. for having been excluded by the Antient Grand Lodge. It can be stated that Daniel had no qualifications as a Doctor of Medicine and years afterwards he was fraudently Knighted at Court. Although it must be admitted that he had achieved some beneficial ends, he was an exhibitionist and a mountebank. Modesty was not a failing of his.

In 1788, Daniel was made a Mason but it is not clear whether this occurred in the Moderns' Lodge No. 344 or the Antients' Lodge No. 3, both of which he joined that year. He joined the United Mariners Lodge (now No. 30) of the Antients in which William Burwood was busy forming the Charity for clothing and education of the sons of indigent Masons. Thomas Harper became the first Governor, and Daniel was an enthusiastic supporter. He also joined the Royal Naval Lodge of the Moderns (now No. 59), which met at the same tavern at Wapping. He became its leader and introduced a clientele of his own who were prepared to follow his lead.

At the annual election meeting of the Grand Lodge of the Antients in December 1799 he arranged for some of his friends, not qualified, to vote with the result that he was elected the Grand Sword Bearer. This fraud was discovered and a second meeting that month was held with scrutineers on the doors. The results of these elections were the same except that Brother Hocksetter was elected Grand Sword Bearer and not Daniel. Thomas Harper was then assistant Grand Secretary. In January 1801, the Stewards Lodge of the Antients, which acted in the same capacity as the Board of General Purposes does today, considered a complaint by Lodge No. 290 which also met at the same Tavern at Wapping as the Mariners and Royal Naval Lodges, against Bro. Francis Daniel of the Oaks Lodge No. 255 and late of the Mariners' Lodge "for pretending to make diverse persons brothers of the Antient Fraternity

without a warrant from the Grand Master and issuing certificates to Master-Masons in imitation of those authorised by the Grand Lodge. In fact he was issuing certificates to members of the Modern Royal Naval Lodge, which was now styled by him 'Independent' which copied the Antient Certificate bearing their Arms. For this, Daniel was excluded from the Antient Grand Lodge on 4th March 1801. Meanwhile the Deputy Grand Master, William Dickey had died and the Duke of Athol appointed Thomas Harper to this exalted position. He was installed that same evening. At this time Harper was Junior Warden of the Antients' Grand Stewart Lodge.

Just over a month later, The Committee of Charity of the Premier Grand Lodge met, at which F.C. Daniel as R.W.M. of the Royal Naval Lodge attended for the first time. Here he made his famous complaint against Bros. Richard Barr, Francis Green, Thomas Harper, Robert Gill and William Burwood for "encouraging irregular meetings and infringing on the privileges of the Antient Grand Lodge of all England assembled under the authority of H.R.H. the Prince of Wales."

Five days later Daniel issued a printed circular with over 1000 copies which he said he had issued to every Lodge and Freemason of importance. It consisted of violent accusations against the Grand Lodge of the Antients.

On 20th November 1801 the Committee of Charity met again. Daniel was first heard in support of the charge he had made and the resolution of Grand Lodge, 24 years before was read "against all Lodges or Masons countenancing in any manner the meetings of Irregular Masons, particularly those under the pretended authority from the Duke of Athol as Grand Master." Francis Green was then heard in his defence and it was discovered that he had never been made a Modern Mason at all and was discharged. In fact he was a member of the United Mariners' Lodge of the Antients'. Then came Richard Barry, a member of Daniel's own Lodge, the Royal Naval Lodge, who had joined the United Mariners. He pleaded that he did not know that the United Mariners was irregular and promised to withdraw. Grace was granted to him and the charge was dismissed. However Daniel immediately brought another charge against him and three other members of his Lodge. In 1808, the Committee of Charity considered a charge against the Officers and their R.W.M. Daniel of the Royal Naval Lodge for payments out of their funds without approval of the Lodge. These included the payment of £400 law suit against Daniel by Barry for defamation of character, over four years after the event. This payment was made first after Barry's death. What a beginning to the enquiry. Daniel seemed to be trying to get his own back on individuals who had voted against him as well as against the Grand Lodge which had excluded him.

Thomas Harper was now heard at considerable length. As Deputy Grand Master of the Antient Grand Lodge it was agreed that he spoke also for Robert Gill Senior Grand Warden and William Burwood Junior Grand Warden of that Grand Lodge. In fact they were the senior acting

Grand Officers of the rival Grand Lodge that year, having admitted the offences, he was asked whether he would formally renounce his connection with the said irregular Lodge. He replied that the question was of such importance that he would like time to give an answer as he wished to consult with others which might possibly lead to a "termination of the differences that had unfortunately so long subsisted amongst Masons." The Committee agreed to defer the proceedings against these three.

It seems incredible that this committee continued to deal with a transgression which had been so totally disregarded for a great number of years, more especially because most of the members must have known that it was going on and had accepted the cooperation of the offenders in the past. It is even more surprising that they continued after the farce of the enquiries into Daniel's first two accused, and the knowledge that there were several other Grand Officers of the Rival Grand Lodge that had offended in the same way but who had not been brought before them.

On the 1st January 1802, Daniel issued another pamphlet giving his own impressions of what had occurred at the committee meeting and giving his reasons why irregular masons should be expelled. He adds one significant piece of information. "Mr. Harper, as I have before stated, declared I have quoted a nobleman's sanction 'without consulting him'. It is with pleasure that I say I consulted Earl Moira respecting their Society, in the presence of Brother John Astlet Esq. of Westminster Bridge and another gentleman, both members of the Royal Naval Lodge." As the Earl of Moira was the Acting (or Pro-) Grand Master and would be responsible for approving recommendations of the Committee, one can realise now that this piece of information might well have turned their minds from justice. He was one of the greatest in the land, having been born great. Moreover, if Sir Walter Scott's views of his character are believed - "he had an overmastering degree of vanity which made him gullible and was like a ring in his nose into which any rogue might put a string". We may well understand how such a man as Daniel was able to influence his mind.

In all Daniel's pamphlets to that date there had been no sign or suggestion of making peace or a Union between the Grand Lodges.

At the next meeting of the Committee of Charity on 5th February 1802, James Heseltine was present and influenced the Meeting on the side of the defence. He was a most senior and respected Grand Officer, having been Grand Secretary as far back as 1769-1783, Senior Grand Warden in 1785, since when he had been the Grand Treasurer. He stated that it had long been the wish of many respectable members of both Societies to promote a Union. He had lately conversed with Thomas Harper and James Agar Esq, and from the friendly sentiments and anxious desire expressed by them, a Union of the Two Societies might take place on honourable and constitutional grounds. He suggested that each Society should appoint a Committee to meet and arrange a plan for Union for submission to their respective Grand Lodges. As

Brother Harper was bound to be implicated and the minutes of the previous meetings were not conducive to amicable discussions (in fact they would suggest blackmail) he suggested that the charge against all three brethren be dismissed. This was seconded by Daniel and carried unanimously.

Without more ado, Earl Moira in Grand Lodge on 10th Feb. 1802 agreed to obtain permission from the Grand Master, H.R.H. the Prince of Wales, to appoint such a Committee. On 22nd March 1802 Thomas Harper dined with the Duke of Athol as reported to the Grand Master's Lodge on 30th March 1802, however there was no mention of any such plan in the subsequent meeting of the Grand Lodge of the Antients assembled on 2nd June 1802 with the Duke of Athol in the Chair or in the various meetings of their Stewards Lodge. Nevertheless, at a meeting of the Committee of Charity on 19th November 1802, at which Harper was not present, the Earl of Moira reported that his Grand Master had approved the plan, but that "he had heard nothing from the other Society despite Harper's declaration on the subject." It was agreed that Harper should be written to on the subject and it will be noted that during this period no further pamphlets were issued by Daniel.

Something had gone wrong. One would have thought that Moira would have contacted the Duke of Athol, who was in London, before obtaining permission from the Prince of Wales in such haste. In fairness, Harper had only 'hoped' to terminate the differences between the Grand Lodges and only in his unofficial talks with Heseltine did they go further and consider a Union and how to proceed. Using hindsight, Leslie, not being in favour of Union, might have persuaded the Duke to go slow. One can understand this attitude. The proposal had arisen from the ignominious examination of their Deputy Grand Master, who had only just been appointed, by the rival Society and this could not be considered as either free, equal or honourable. It was also at the demand of a man who had just been excluded from their own society. Moreover, William Preston's view that the Antients had seceded from the Premier Grand Lodge was believed by the Moderns and consequently their attitude to a Union was one of welcoming the Antients back to the fold. Harper's previous conduct demonstrates in every way that he would have been in favour of Union and certainly not the kind of man who would consider his own position first if such a Union was proposed. Had he been present when Earl Moira went ahead and cautioned delay, he would have had to explain the difficulties that he had found in his own Grand Lodge. Daniel still held strong cards, but had the Grand Lodge known about him what they discovered later, things might have been different. There seemed to be only one action Harper could take without 'rocking the boat'. This was to say nothing, and if necessary to accept the blame. We shall see that this is exactly what he did do. Those good men and true within his own Grand Lodge must have realised his strength of character and greatness of heart, otherwise it is difficult to understand why he was continually re-appointed Deputy Grand Master after this incident. As such, he authorised and signed many a Lodge

warrant and finally the Act of Union in 1813. This was not all. He continued to serve Masonry in many capacities after the Union until his death as a very old man in 1832.

The letter written to Thomas Harper by the Committee was not exactly what one might have expected to a Deputy Grand Master who they really hoped would co-operate with them to terminate the differences between the two Societies.

To.-Thomas Harper Esq. Freemasons' Hall.
20th. November 1802.

Sir,

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

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

William White, Grand Secretary.

My readers can judge for themselves whether a form of blackmail had been practised here. Thomas Harper's reply is clear and unequivocal.-

To.- William White Esq. Fleet Street.
23rd November 1802.

Sir,

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

That I was an Antient Mason has long been known to many, to Mr. Heseltine particularly as also yourself having frequently referred persons to me in that capacity. I stated these

facts to Mr. Heseltine at the Committee of Charity previous to my taking upon myself the Office of Grand Steward and it was then publicly declared by him to be no impediment.

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

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

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

Thomas Harper

Daniel now continued his pamphlets, issuing two more. He had slightly changed his tactics. Whilst reporting the last Quarterly Communication, he now regrets that a Union has not been achieved and shows how he is seducing the loyalty of Antient Lodges which are seceding to the Premier Grand Lodge. He adds a list of notorious Antient Lodges.

At the next meeting of the Grand Lodge of the Antients on 1st December 1802, Thomas Harper being in the Chair, there is a curious omission in the minutes to mention a circular which appears to have been published by Leslie that day.

On 9th February 1803, Thomas Harper was formally expelled by the Premier Grand Lodge, but in the excitement of the moment no sentence was passed on either Robert Gill or William Burwood.

THE AFTERMATH.-

The next meeting of the Antient Grand Lodge occurred on 3rd. March 1803, after that of the Premier Grand Lodge. At this meeting Leslie's letter was approved without saying what its contents were. In addition, they showed their resentment at the treatment to which their Deputy Grand Master had been subjected to by publishing "A short and decisive Declaration of the position of the Grand Lodge which had been approved by all the senior Grand Officers."

Meanwhile, the Premier Grand Lodge tightened up their regulations

to prevent any intercourse with Antient Masons whilst the Antients tightened theirs to prevent unauthorised persons voting. For this the 'Nine Worthies' were used as scrutineers. They also stated that they would not admit a Mason who had not taken the full obligation which the Moderns had reduced. There was therefore now no hope of further actions towards a Union for some years. Harper was now firmly established as the Deputy Grand Master with his Grand Master, the Duke of Athol, living in Scotland and seldom visiting London.

After the death of Dermott, Thomas Harper became the editor of *Ahiman Rezon*. He published the sixth edition in 1801, the 7th in 1807 and the eighth in 1812. In the seventh edition, Leslie's letter as well as 'The Short but Decisive Declaration' were included. Otherwise, it is noticeable that during Harper's editorship no further attacks against the Moderns were made. His son, William, became the printer of it.⁵

Thomas Harper last attended the Lodge of Antiquity on 26th January 1803. He applied for a clearance certificate and this was made out but it was never given to him. Within 14 days of his expulsion, the Earl of Moira had joined that Lodge. The only lodge it is certain that he ever joined.

Despite his expulsion, Harper continued his Committee membership of Ruspini's Girls School (the R.M.I.G.), of which the Earl of Moira was now the Chairman.

He also continued a very active membership of the Royal Arch Chapter of St. James. He provided a sword for the Chapter and plate in the form of a medallion for presentation to Waller Rodwell Wright, the M.E.Z., when he left to take up an appointment in the Ionian Islands. The Premier Grand Lodge had no authority and had refused to recognise the Royal Arch. It is noticeable that only four months after the expulsion, the Earl of Moira was obligated in this Chapter becoming the First Grand Principal 'Z' soon afterwards. Immediately after, he was posted Commander-in-Chief in Scotland, where he came to realise the true position in Masonry of the Grand Lodge of the Antients.

After discussion in July 1803 and after further consideration on 21st of September, the Stewards Lodge of the Antients suspended J. Shury and Charles Valentine of Lodge No. 245 (now the Lodge of Industry No. 186). The latter had been exalted in the Chapter of St. James in 1801 and went over to the Moderns, being elected to their Lodge of Promulgation. The only ex-Antient Mason to be on it.

A letter, dated 4th June 1804 from the Secretary of Lodge No. 306 (Antients) meeting at Fishing Smack, Plymouth, to the Grand Secretary, Leslie, asked - "We have been informed that Bro. Thomas Harper has become a Modern mason, and request a particular Information on the same." On it, Leslie had drafted a reply dated 9th June 1804, which may or may not have been sent, saying - "Our R.W. Bro. Thomas Harper D.G.M. has no concern whatever with the Modern Order of Masons in England. When I first knew him about twenty-five years ago, I understood that he had previous to going to America in the early part of his life been initiated into that Order."

On April 16th, 1806, the Stewards Lodge had to deal with a reply to H.R.H. the Duke of Kent offering him the Grand Mastership of the Antients by certain members of Lodge No. 234 (now Domatic Lodge No. 177) and Lodge No. 264 (now the Percy Lodge No. 198). The Duke had assumed that this had been an official invitation. On May 21st, those concerned were reprimanded from the chair by Thomas Harper.

TOWARDS UNION.-

April 12th. 1809. The movement towards Union started again by the Committee of Charity of the Premier Grand Lodge recommending that it was no longer necessary to continue in force those measures of about 1739 respecting irregular Masons and that they should revert to the Ancient Landmarks.

My readers are here asked to notice the difference between the spelling of Antient Grand Lodge with a "t" and Ancient Landmarks with a "c". It was not until the Union was well under way that the Premier Grand Lodge were prepared to consider what the Antients considered to be their Ancient Landmarks. Earl Moira had recently returned from Scotland and for the first time the Premier Grand Lodge was now in fraternal communication with the Grand Lodges of Scotland and Ireland and their ancient traditions. Whereas the Antient Grand Lodge had claimed from its beginning to have the same Landmarks.

September 6th. 1809. In the Antient Grand Lodge there was a renewal of a motion, which had been withdrawn in June, that a committee be appointed to adapt measures to accomplish a Union with the Premier Grand Lodge. There was a long debate lasting till after midnight when Thomas Harper, in the chair, rather than see the resolution fail, quite properly closed Grand Lodge without a decision being made.

October 26th. 1809. The Premier Grand Lodge created a Lodge of Promulgation to ascertain the Ancient Landmarks in line with the ancient practices in Scotland and Ireland. There was no mention of the Antient Grand Lodge.

December 1809. A Committee of the Antients, already proposed to consider Union, was now appointed.

February 7th. 1810. At last, the Premier Grand Lodge rescinded the Expulsion of Thomas Harper, thus removing the greatest obstacle to Union. He immediately rejoined the Lodge of the Nine Muses, being welcomed by Sir William Rawlins, Past Senior Grand Warden and their new R.W.M. He had formally proposed Harper's Expulsion and acted as Deputy Grand Master on that occasion. These two were no strangers as they had both been members of the Globe Lodge previously. Thomas Harper was elected Deputy Master of the Lodge and was re-elected annually to that office. This must have been a special case because the Premier Grand Lodge had confirmed that there should be no contact between members of the two Constitutions until the Union had been completed. For example -

March 7th. 1810. The Secretary of No. 12 Lodge was informed that 'The introduction of Athol Masons was totally unconstitutional'.⁶

March 9th. 1810. The Antients Committee, having already met twice, recommended that "Union on Equal and Honourable terms was desirable, provided the Landmarks of the Antient Craft were preserved". They added sundry resolutions. Harper sent a copy of this to the Earl of Moira.

April 10th. 1810. Earl Moira stated in his Grand Lodge that in agreement with the Duke of Athol it was desirable to consolidate the two Societies under one head and a committee of the Moderns was appointed for that purpose. A copy of this was sent to Thomas Harper.

July 1810. A letter sent from Harper to Earl Moira enclosed sundry resolutions passed by the Antient Grand Lodge in May, asked Earl Moira to appoint a day and place for the two committees to meet. He stipulated that Modern Masons must take the same obligations as they, the Irish and the Scottish Grand Lodges.

July 31st. 1810. In answer to the above letter, Earl Moira invited the committee of the Antients to dine with his committee that evening at 5p.m. to confer together. Thomas Harper accepted this invitation but stipulated that they should meet previously at 3p.m. before dinner for their conference. They met for the first time but, in the absence of Earl Moira, no decisions about the sundry resolutions of the Antients could be taken. However, the Moderns stated that they were prepared to concur in any plan and desired one true System. They informed the Antients that their Lodge of Promulgation had been set up for that purpose and that they were having the advantage of the advice of some Antient Masons. Only one is known to have been a member of this Lodge and he had disloyally taken the Warrant of his Lodge over to the Premier Grand Lodge.

November 16th. 1810. Sir William Rawlins, as a member of the Lodge of Promulgation, went through the ceremony of Installation. A so-called Landmark which was being revived.

February 1811. The Lodge of Promulgation came to an end.

It took over two years for agreement to be obtained on all points. It must be admitted that the pace was slow and this was put down to the fact that all proposals for agreement had to be approved by Harper. His experience with the Moderns had taught him to be cautious. At least, Earl Moira considered that this was the trouble and is supposed to have discussed this with the Duke of Athol, after which the pace quickened.

May 13th. 1813. The Duke of Sussex became the Grand Master of the Premier Grand Lodge and declared that he wished the Union between the two Grand Lodges to be on "Equal and Honourable" terms, and not as the Earl of Moira had proposed that "he would welcome them back to the fold."

November 25th. 1813. The Duke of Kent became the Grand Master of the Antient Grand Lodge and re-appointed Thomas Harper as his Deputy. Harper became one of the accessors who prepared the Articles of Union.

November 27th. 1813. The Articles of Union were signed by the Royal Dukes. Supporting each were three others. The two who signed next were Waller Rodwell Wright for the Moderns and Thomas Harper for the Antients. It is to be noted that these two brethren had supported each other in the Royal Arch Chapter of St. James (then No. 60 Moderns) continuously for over 15 years from 1797. Thomas Harper also signed the Order of Proceedings on December 9th. 1813, which empowered the Grand Master to nominate and appoint Grand Officers, to direct the Commissioners for the Union to prepare a new Code of Regulations to govern the Craft and to form Boards and Committees for various purposes. Just previously, his old friend the Chevalier Bartholomew Ruspini had died and he attended his funeral at St. James Church, Piccadilly.

A Lodge of Reconciliation was formed of Nine Brethren from each Society which included Thomas Harper (junior) and was signed by Edwards Harper as joint Grand Secretary. They were to determine the forms and ceremonies to be universally used in the three degrees of the Craft, but they not authorised to determine those of the Installation of the Master of a Lodge, despite it having been accepted as an ancient Landmark.

AFTER THE UNION.-

After the Union, Thomas Harper was re-appointed annually either to the Board of a General Purposes or to that of Finance.

In March 1815, Thomas Harper proposed that both Charities should be open to the sons and daughters of all Masons. This was not carried out by the Governors of the Girls who went out of their way to offend Athol Masons. In consequence, the Duke of Sussex refused to take the chair at their Festival.

Thomas Harper settled down happily in the Lodge of the Nine Muses as well as the Grand Masters Lodge No. 1, in which he signed a copy of their By Laws in 1818. As Deputy Master of the former, as well as being a Past Deputy Grand Master, he regularly joined in everything including their Lodges of Recess and Recreation. The former were held in the homes of members and the latter in Inns outside London. One was held at his house, but there is no mention of where this was. At one, he had apologised for his and his son's non-attendance owing to a 'domestic affliction' (was this the death of his wife?). In 1821, one was held at the house of Count du Roure at 29 Arundel Street. This is interesting because it was Harper's business address when he retired in 1829.

In 1817, a new order from the Grand Lodge prevented the Master of a Lodge from being elected more than twice running. Sir William Rawlins

in the Nine Muses having been R. W.M. since 1806, therefore retired but was re-elected W.M. again two years later. In 1822 he again had to retire and on the 8th. of January that year J. Probert was installed in the first Board of Installed Masters ever held in that Lodge, and before this ceremony had been approved by the United Grand Lodge. The Board consisted of Edwards Harper, Grand Secretary who had joined that year, living at an address given as Rose Cottage, Hampstead Road, Thomas Harper who was responsible for the 'Nine Worthies' whose duties had included instruction in the Installation Ceremonies of the Antients, and Sir William Rawlins who had been a member of the Moderns Lodge of Promulgation, being installed therein, and been a member of a Committee appointed in 1812 to install Masters in the London area. Edwards Harper, was himself Master of this Lodge in 1824 and 1825. Thomas Harper supplied this Lodge with a new Masters Jewel when the Duke of Sussex said that he had lost the original which had been loaned to him.

THE FORMATION OF THE SUPREME GRAND CHAPTER.

It was not until 1817 that formal action was taken to provide a governing body for the Royal Arch, which at the Union, had been recognised as a part of Ancient Masonry, although various attachments to that Order were not. Clearly unofficial discussions must have continued about the Order after the Union but there is no record concerning them. The Chapter of St. James, still No. 60 Moderns, was the obvious meeting place for these. In addition to Thomas Harper, a long standing member and still responsible for the 'Nine Worthies' of the Antients, the following well-known Modern Companions were already members - Waller Rodwell Wright, H.A. da Costa, William Williams, John Aldridge, Rev. John Austin, J.C. Burckhardt, Sir William Rawlins, W. Hannam, Col. O'Kelly and I. Vale. In addition, during this period the other two active Past Deputy Grand Masters of the Antients, Agar and Perry, and Companions William Shadbolt, Sir Frederick Fowke, Rev. J. Burgess and H. Woodthorpe of the Moderns joined the Chapter. Moreover, within a year of the formation of the new Grand Chapter, almost all the Senior Grand Officers joined the Chapter including the Earl of Durham, the Earl of Zetland and Sir John Ramsbottom.

At the first meeting of the New Grand Chapter on 18th. March 1817, the Duke of Sussex was in the Chair as the Grand 'Z', whilst Thomas Harper was the Grand 'H'. Thereafter he was a Past Grand 'H' and Lord Dundas (Zetland) was elected Grand 'H'. He was appointed Chairman of a Committee to prepare the Code of Laws and to consider the general management of the Order.

At the second Meeting of the Grand Chapter on 5th. April 1817, Lord Dundas not being present, Harper acted as Grand 'H'. At the meeting on 20th May, the 'Nine Worthies' were ordered to hand in their badges of office and at the Quarterly Communication on 5th November this order was repeated. A Committee for General Purposes was appointed

with Thomas Harper as Chairman, and he was reappointed to that office until his death. On the 4th. November 1818, Thomas Harper acting as Grand 'J', it was reported that the Jewels of two 'Excellent Masters' had not yet been returned. The importance of the return of these Jewels to the Grand Chapter is significant. On 3rd February 1819, Harper was on a Committee to bring the accounts of the two pre-union Orders together. From then on, he often presided as acting Grand 'Z' and took the place of other Grand Principals when absent. We can say, therefore, that much of the administration of the Grand Chapter was in his hands whilst his son Edwards was the Grand Scribe 'N'. Once he had terminated the tasks of the 'Nine Worthies' he does not appear to have had much to do with the evolution of the Ritual or Ceremonial.

In the Chapter of St. James he was also a regular attendant, acting as a Principal in the absence of an elected one. If he proposed anything his friend Sir William Rawlins was bound to second it and 'vice versa'. His proposals were always to give thanks for services rendered or about charity. In 1821, he was one of the nine petitioners to Grand Chapter to retain the name of the Chapter of St. James although by then affiliated to the Lodge of Antiquity No. 2. The same year, he provided the Chapter with a set of Craft Collars and Jewels for a Master and Wardens. These were required to mark the importance of and enrich the ceremony of 'Passing the Chair'.

HIS DECLINING YEARS.-

In 1827 Thomas Harper resigned from the Lodge of the Nine Muses and was made an Honorary Member. However, this did not prevent him attending some of their Lodges of Recreation. No wife is reported as accompanying him although Edwards' wife did accompany her husband. If his assumed year of birth is correct he was now 92 years of age. Even if we assume that he was just 21 years old when initiated he was then 85.

The reason for his resignation was given as ill health. The same year, on 6th. December, he 'requested to be allowed to resign' from the Chapter of St. James. This was accepted, with no further comments in the minutes or an offer of honorary Membership.

In 1829, he resigned the Treasurership of the Grand Masters Lodge after 35 years in that office. To show their gratitude the Lodge presented him with a copy, on vellum, of a resolution of thanks for his services.

That year he also retired from business and went to live at No. 1 Featherstone Buildings, Holborn. His business was carried on by Acklam at No. 138, The Strand.

His last appearance at the Committee of General Purposes of the Grand Chapter was on 3rd. November 1830 but he was re-elected the following year, as he was also to the Board of General Purposes, of the Grand Lodge. He appeared in Grand Chapter on 4th. May 1831 when he acted as Grand Principal 'H'. His last known Masonic activity was in

1831 when he chaired the Court of the R.M.I.G. and proposed that the kitchen garden of the school be turned into a play ground at a cost of £50.

On 16th. January 1832, in the Grand Masters Lodge, the resignation of Thomas Harper, P.D.G.M., was read and accepted. He was elected an Honorary Member of the First Class as he had resigned solely on account of ill health which had deprived him of the power of attending his Masonic Duties.

He died on 25th. April 1832, the day of the Grand Festival.

EPILOGUE.-

The only portrait of Thomas Harper that is known is of a miniature by Whiston and Brine of Southsea shown on the frontispiece. It is in the possession of the Quatuor Coronati Lodge.⁷ This gives credence to the suggestion that he spent his last days with two daughters who kept a school at Southsea.

We know that he had at least three sons and two daughters and probably more. Edwards, the eldest, became a Grand Secretary in 1801 only retiring in 1837. Thomas (junior) who was W.M. of the Grand Masters Lodge in 1811, a member of the Lodge of Reconciliation but supported the Wigan rebellion and went to the West Indies, becoming W.M. of Lodge St. Kitts in 1822. He was a member of the 'Barsetone or Mothers' Lodge' No. 69 in St. Christophers Island, W. Indies in 1840.⁸ In one record Claud is stated to be his third son, and then there was William, the printer of Ahiman Rezon.

In addition to his support of the Masonic Charities, Thomas Harper became an Honorary Member of the London Vaccine Institute, founded in 1806 to supply Vaccine Lymph, free, to anyone who wanted it. On 11th. March 1830, he gained their Diploma, acknowledging the financial assistance he had already afforded them.

ACKNOWLEDGEMENTS.-

I wish to acknowledge with sincere gratitude the permission of the Board of General Purposes to study The Grand Lodge minutes of both the Premier Grand Lodge and the Grand Lodge of the Antients with their respective Committee of Charity and Hall Committee on the one hand and the Stewards' Lodge on the other. The minutes of the Grand Chapter of the Moderns and the early minutes of the United Grand Chapter. Finally there are the Daniel papers in Grand Lodge Historical Correspondence File No. 13, Folder C.

I also wish to acknowledge the permission given to quote from the

minutes of the Lodge of the Nine Muses No. 235 and The chapter of St. James R.A. No. 2.

REFERENCES.-

- (1). "... which my old friend and brother Mr. Harper well knows that I discharged out of my own purse." Extract from a letter by Ruspini attached to the minutes of the Prince of Wales's Lodge No. 259.
- (2). A.Q.C. 17. part 2 Of 1904.
- (3). A.Q.C. 18. part 2.
- (4). A.Q.C. 86. "The Duke and the Union." by J.A. Hamill.
- (5). A.Q.C. 46. "Ahiman Rezon." by C.C. Adams.
- (6). A.Q.C. 63. part 1. page 21.
- (7). A.Q.C. 18. of 1905.
- (8). A.Q.C. 85. pages 56 and 58.
- (9). A.Q.C. 19. part 1 page 3 of 1906.

CORRESPONDENCE

W.Bro. E. Sidgwick writes:—

‘As a young mason I was led to believe that the hallmark of a knowledgeable mason was his ability to memorise ritual, but later doubts set in and I began to realise that concentration solely upon the learning of ritual was actually a dead end.

In my dilemma I joined the L. of R. but soon found I was no better off for the L. of R. was not organised to give that basic enlightenment of masonic matters to which, in my view, every Candidate is entitled. The result is stalemate - the masons here continue to memorise ritual - have no need of a L. of R. and the L. of R. itself continues to be short of candidates.

It is my view that a further set of Craft Lectures together with the use of the existing lectures in the manner in which this was originally devised and intended would provide some measure of true enlightenment. It was said in 1966 that Preston's Lectures were written for another age and if we are today to aid our candidates to practice the tenets of the Craft - then some other Preston must arise and prepare for us a series of short educational papers which may be delivered in Lodge or a Lodge of Instruction.’

“DAILY ADVANCEMENT”

Bro. F.W. Shepherd writes:—

The “banner” invocation on the front page of the summons, or printed notice, of *The Lodge of Research*, No. 2429, Leicester, is shown as a quotation. The words, or some very similar to them, are, of course, widely known among Freemasons, who first hear them in the charge after initiation, but are they a direct quotation? Reading them recently, instead of passing quickly down to the date of the next meeting, which always seems to be beyond the length of my c.... t., they struck me as slightly different from those in general use and I turned to some of my rituals for guidance.

In most rituals they occur in the penultimate paragraph of the charge but in a few cases in the last paragraph. The first ritual that I received, *The Perfect ...*, 1955 ed., and many other editions of that ritual before and after then, has them at the end of that paragraph which begins:- ‘And as a last general recommendation, let me exhort you . . .’ and concludes:- ‘. . . to endeavour to make a daily advancement in Masonic knowledge.’ *The Nigerian*, 1952 ed., and *Emulation*, 1972 ed. have the same words as *The Perfect*.

Turning to other rituals, *Ritus Oxoniensis*, 1922 ed. has the same start to the paragraph but concludes ‘. . . you will feel yourself called on to make a daily advancement in Masonic knowledge.’ *The Oxford*, 1879 and 1970 eds., have the same words.

The *Text Book*, however, has the phrase in the last paragraph which begins:- ‘Let me request that you will more especially study . . .’ and

continues:- '. . . you will feel yourself called on to make a daily advancement in Masonic knowledge. From the very commendable . . . ' This is the only one that I have to hand that has this single final paragraph. The **Revised**, 1962 ed., has:- '. . . you will feel yourself called upon to make a daily advancement in Masonic Knowledge.' (Note the capital 'K') The **Complete**, 1927 and 1974 eds., have the same words but without the capital 'K'.

Those words come unaltered from Claret's **The whole of Craft Freemasonry**, 4th ed. n.d. but c. 1850, and also appear in **The Standard Ceremonies (Stability)** 1948 ed., except that they are 'called on . . .' but **The West End** has '. . . upon . . .'

Logic, 1972 ed., 'exhorts' but has slightly different words for the phrase in question: '. . . to feel that you are called upon to make a daily advancement in Masonic knowledge.' Exeter, 1969 ed., is nearer the quotation on the summons. It has '. . . you are to feel yourself called on to make a daily advancement in Masonic knowledge.' The same words appear in **Common Sense Working**, 1974 ed., a ritual widely used in Plymouth but the **Barnstaple** has . . . you will feel yourself called on . . .'

Benefactum, 1930, and the **English**, 1946 and 1980 eds., also start with 'exhort' but continue:- '. . . to endeavour to make a daily advancement in Freemasonic knowledge.'

So we are usually 'exhorted' but sometimes 'requested' at the beginning of the paragraph, which is usually the penultimate. Some are 'called on' or 'called upon' while others are to 'endeavour'. They are mean the same which we hope includes a general knowledge and not only a knowledge of the ritual. I cannot however find the exact words that are printed on the summons. I do not have to hand by any means all of the total of more than 100 printed rituals that are to be found in the larger Masonic libraries. Perhaps the archives of The Lodge of Research could supply the evidence of the origin of the quotation.

There is no direct evidence but it is felt that this was, no doubt, judged as an appropriate paraphrase of well-known words. - Ed.

Bro. G.W. Hookham writes from South Africa:-

'On page 8 of Transactions for 1981 Charles Wesley is mentioned as a mason and again as Grand Organist on p.14. Charles Wesley was a prolific writer of the words of hymns but he was not a composer. The composer was his son Samuel Wesley. Charles was not a mason but Samuel was. He was appointed Grand Organist in 1812 - the first such appointment and continued this role until 1817. It was Samuel who composed and conducted the Grand Anthem at the Union of the two Grand Lodges . . .'

LODGE TRANSACTIONS

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

Years

1928/29 to 1930/31

1932/33

1934/35

1942/43 to 1961/62

1963/64 to 1967/68

1969/70 and 1970/71

1972/73 onwards

at £4.50 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. 50p per copy. (plus postage)

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

2. '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) 40p per copy. (plus postage)

3. 'MORE MASONRY IN MEN'

by W.Bro. H. Rayne, 40p per copy. (plus postage)

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. 1,2,3 to be made payable to the Provincial Grand Treasurer.

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.
Kay, S., P.M. 779, P.M.
Flinn, T., P.M. 5247
Westmoreland, K.G., P.M. 1265, P.M.
Brown, S. T.D., D.L., P.D.G.Swd.B., P.M. 3091, 5042
Smith, R.G., P.M. 1782, 7778, 7896, P.M.
Jackson, V.Revd. L., A.K.C., O.C.F., P.M. 7801
Prophet, Revd. Canon J.R.H., B.A., I.T., P.A.G.Ch., P.M. 4852, P.M.
Steel, W., P.A.G.D.C., P.M. 1265, 8033, P.M.
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, P.M.
Hazell, E.V., P.M., 7778, 7896 W.M.
Thorpe, F.A., O.B.E., J.P., P.M. 2028
Tompkin, J.E.R., P.A.G.Supt. Wks., P.M. 6514, 8320, P.M.
Ashcroft, N.B., P.M. 8276
Brown A.F., P.M. 6514, P.M.
Starmer, L., P.M. 7767
Stops, T.G.N., P.G.Supt.Wks., P.M. 4088
Stafford, F.A., P.M. 7744, 7896
Taylor, Gayton C., P.M. 2028, Prov.G Master
Raybould, I., P.M. 2028, 7896
Buswell, D.A., P.M. 4874
Sturges, J., P.M. 4835, 7767
Hurwood, D.S., P.J.G.D., P.M. 4874
Warburton, F.W., P.M. 6514
Ridge, J.A., P.M. 7841
McCrory, R.M., M.B.E., P.M. 7762
Roworth, T.F., P.M. 2081, 7896
Clark, G.V., P.M. 3919
Lockley, H.R., P.M. 8729
Jacobs, C., J.P., P.M. 523
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 W.M. 7896
Vickers, D.B., P.M. 1772
Jacques, R.T., M.E.D., P.M. 8350
Butler, A.R., P.M. 3919, 7896
Price, W.G.C., P.M. 378
Ralphs, E.A., P.M. 5061
Dean, W.V., P.M. 8320, 7736
Booton, W.J.S., P.M. 8276
Bramford, E.W., P.M. 523

HONORARY MEMBERS

R.W.Bro. Cyril Robinson, D.L., Prov. Grand Master for Bedfordshire
R.W.Bro. C.H.V. Elliott, F.D., M.A.,
Prov. Grand Master for Nottinghamshire
R.W.Bro. R.A. Palmer, F.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.
W.Bro. T.O. Haunch, P.A.G.Supt. Wks.
R.W.Bro. C.C. Wilson, Prov. Grand Master for Derbyshire

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, L.I.B., P.M. 1391, P.P.G.Reg.
- *W. Bro. Revd. H.S. Briggs, 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. Billson	...	...	...	...	...	...	...	...	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
* " Rev. C.T. Moore	...	...	...	...	...	...	...	...	1912-13
* " A. Lole	...	...	...	...	...	...	...	...	1913-14
* " T.G. Hunt	...	...	...	...	...	...	...	...	1914-15
* " G.W. Hunt	...	...	...	...	...	...	...	...	1915-16
* " J.E. Pickard	...	...	...	...	...	...	...	...	1916-17
* " F.H. Pochin	...	...	...	...	...	...	...	...	1917-18
* " J.D. Johnson	...	...	...	...	...	...	...	...	1918-19
* " A.H. Hampson	...	...	...	...	...	...	...	...	1919-20
* " F.H. Doughty	...	...	...	...	...	...	...	...	1920-21
* " F. Haines	...	...	...	...	...	...	...	...	1921-22

* *Obit.*

*W. Bro.	W.J. Bunny	...	...	...	...	...	...	...	...	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
*	"	H. Hyde	...	...	...	...	...	...	...	1929-30
*	"	H.D.M. Barnett	...	...	...	...	...	...	...	1930-31
*	"	M.D.R. Richardson	...	...	...	...	...	...	...	1931-32
*	"	W.H. Riley	...	...	...	...	...	...	...	1932-33
*	"	G.B. Ellwood	...	...	...	...	...	...	...	1933-34
*	"	A.J.S. Cannon	...	...	...	...	...	...	...	1934-35
*	"	A.L. Macleod	...	...	...	...	...	...	...	1935-36
*	"	W.H. Cotton	...	...	...	...	...	...	...	1936-37
*	"	W.R. Bridger	...	...	...	...	...	...	...	1937-38
*	"	J.T. Cooper	...	...	...	...	...	...	...	1938-39
*	"	G.E. Phipps	...	...	...	...	...	...	...	1939-40
*	"	F.G. Fleeman	...	...	...	...	...	...	...	1940-41
*	"	E.H. Stork	...	...	...	...	...	...	...	1941-42
*	"	J.C. Burton	...	...	...	...	...	...	...	1942-43
*	"	T.O. Judge	...	...	...	...	...	...	...	1943-44
*	"	G.W. Wilkes	...	...	...	...	...	...	...	1944-45
*R.W. Bro.	Sir John Corah	...	...	...	...	...	...	...	...	1945-46
*W. Bro.	P.M. Webster	...	...	...	...	...	...	...	...	1946-47
*	"	S.F. Herbert	...	...	...	...	...	...	...	1947-48
*	"	W. Tomlinson	...	...	...	...	...	...	...	1948-49
*	"	A.T. Shorthose-Smith	...	...	...	...	...	...	...	1949-50
*	"	W.H. Wood	...	...	...	...	...	...	...	1950-51
*	"	F.W. Heaton	...	...	...	...	...	...	...	1951-52
*	"	C.C.H. Binns	...	...	...	...	...	...	...	1952-53
*	"	C.E. Haines	...	...	...	...	...	...	...	1953-54
*	"	E. Murray	...	...	...	...	...	...	...	1954-55
*	"	A.G. Kilner	...	...	...	...	...	...	...	1955-56
*	"	J.E. Foister	...	...	...	...	...	...	...	1956-57
*	"	R.H. Dilworth	...	...	...	...	...	...	...	1957-58
*	"	J. Lees Smith	...	...	...	...	...	...	...	1958-59
*	"	S. Kay	...	...	...	...	...	...	...	1959-60
*	"	W.E. Boulter	...	...	...	...	...	...	...	1960-61
*R.W. Bro.	C.B.S. Morley	...	...	...	...	...	...	...	...	1961-62
*W. Bro.	G.H. Fox	...	...	...	...	...	...	...	...	1962-63
	"	H. Carr	...	...	...	...	...	...	...	1963-64

*Obit.

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
..	J.E.R. Tompkin	...	...	...	...	...	...	...	1980-81
..	A.F. Brown	...	...	...	...	...	...	...	1981-82

* *Obit.*