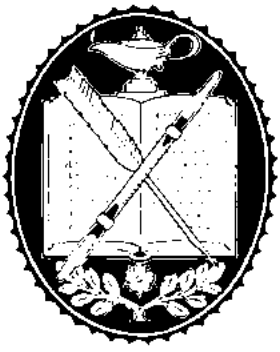

The Lodge of Research No. 2429

Leicester

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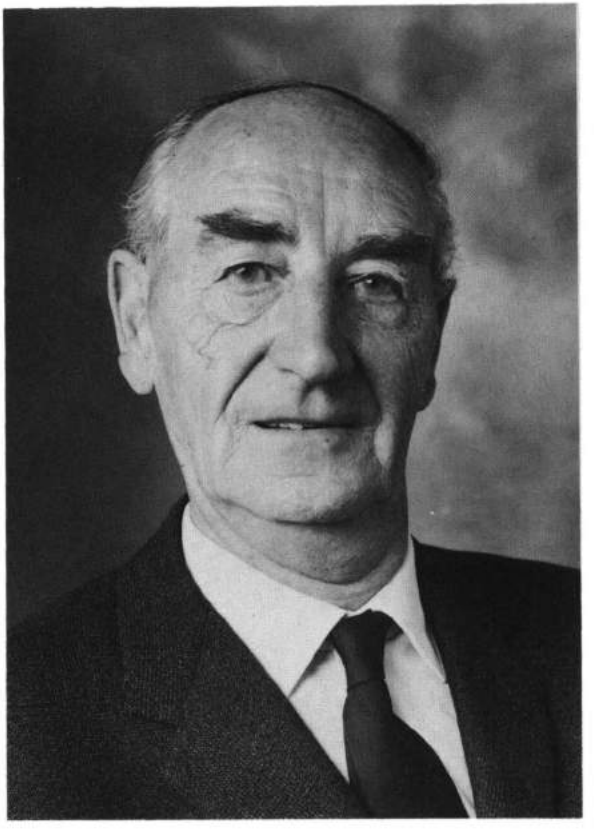

W.BRO L. STARMER

Master

EDITORIAL

'As Masonry is so frequently regarded as being Social this should, in each of us, call for serious thought and both calm and deep reflection so that we are seen to take a great deal wider view to reach understanding of the legitimate foundation "Truth". The knowing and the doing of this is the great, designed and intended. Truth, Brotherly Love and Charity. Freemasons surely are not just bonded together to do nothing and most certainly should not allow the world to think that all they do is to hold Lodges. It clearly should be made evident that we are not united simply in standing still, but that we are so united in moving towards the ideals expressed in all its tenets — the brotherhood of man resting solely upon the teachings expressed in the V.S.L.'

The above words — written more than fifty years ago by the Chaplain of a local Lodge and to which but minor changes have been made are found to be as expressive now as they ever were of what we "modern" masons should be considering as our *raison d'etre* and motivation for the years ahead.

Since the last issue of Transactions the passing of W.Bro. Harry Carr P.J.G.D. and of W.Bro. T. Haird P.J.G.D. has saddened all who knew them so well as W.Masters of this Lodge.

W.Bro. Carr, holder of the Grand Masters Order of Service to Masonry was W.M. in 1963 and was the outstanding Masonic writer of modern times — making frequent journeys overseas to address brethren in many parts of the world.

W.Bro. T. Haird who was Master in both 1966 and 1967 was an architect involved in the planning of Devonshire Court, the Oadby Masonic Home, and also in the construction of the extensions here at our London Road headquarters.

The Lodge of Research and the Library and Museum of this Province is greatly indebted to a small group of Brethren who repeatedly make available their services and expertise and who so generously donate papers or objects of masonic interest. Foremost among them is W.Bro. J.L. Minard whose paper of the last issue of Transactions evoked a world wide response and to whom is owed the authority to print the Oration on Robert the Bruce.

The Lodge of Research, No. 2429
1983-84

Worshipful Master
BRO. L. STARMER

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

Immediate Past Master
W.BRO. E.V. HAZELL

Master-Elect
W.BRO. S. BROWN

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Historical Note

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

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

(Revised By-Laws. 1962)

Membership

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

Papers

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

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled

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

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

to attend Meetings of the Lodge,

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

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

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

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

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

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

on

MONDAY 26TH MARCH, 1984.

There were present W.Bro. L. Starmer, *W.M.;* W.Bro. S. Brown, *S.W.;* W.Bro. F.A. Stafford, *J.W.;* thirty other Officers and members of the Lodge, sixty-one members of the Correspondence Circle and five visiting Brethren — a total recorded attendance of ninety-nine. Five Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:—

Master-elect: W.Bro. S. Brown
Treasurer: W.Bro. W. Bleby
Auditors: W.Bro. F.W. Warburton and W.Bro. A.E. Tyler

W.Bro. J. Hamill delivered a paper entitled,
"The Development of the Lodge"

The Committee of the Library and Museum arranged an exhibition of Aprons and Jewels.

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

The Four-hundred-and-eleventh Meeting

on

MONDAY 23RD JANUARY, 1984.

There were present W.Bro. L. Starmer, *W.M.;* W.Bro. S. Brown, *S.W.;* W.Bro. F.A. Stafford, *J.W.;* sixteen other Officers and members of the Lodge, forty-eight members of the Correspondence Circle and five visiting Brethren — a total recorded attendance of seventy-two.

Sixteen Brethren were elected members of the Correspondence Circle.

W.Bro. R.T. Jacques delivered a paper entitled,
"From Rough to Perfect Ashlar"

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

The Four-hundred-and-tenth Meeting

on

MONDAY 25TH NOVEMBER, 1983.

There were present W.Bro. E.V. Hazell, *W.M.;* W.Bro. L. Starmer, *S.W.;* W.Bro. S. Brown, *J.W.;* twenty-eight other Officers and members of the Lodge, sixty-three members of the Correspondence Circle and seven visiting Brethren — a total recorded attendance of one hundred-and-two.

Sixteen Brethren were elected members of the Correspondence Circle.

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

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

"Years of Change leading to Union"

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

THE YEARS OF CHANGE LEADING TO UNION

In the latter part of the 1920's the standard text book for students aspiring to teaching qualifications was a tome by Sir Percy Nunn entitled "Psychology in Education". Regrettably I have to confess that my recollections of the text have become exceedingly dimmed by the passage of time, but I do recall that each chapter was headed by a classical quotation. Above Chapter 1 was the quotation:

"Every Art" said Aristotle "is thought to aim at some good".

I can think of nothing more appropriate with which to start this paper.

Researchers into the history of Masonry are rarely able to find many concrete facts to use as foundations in the search for knowledge of its development into the system of freemasonry as practised at the present time.

It is, however, indisputable that our present ritual and ceremonies grew steadily from the time of the decline of the operative masons, when what were termed as gentlemen masons began to be admitted into Lodges.

In considering change in any area of man's endeavours whether it be in the field of construction, industry, commerce or intellectual development it is surely advantageous to look first at the need or cause for change — then the manner in which it is accomplished and finally at the results such change has achieved.

Let us therefore consider the starting point — operative masonry. This was unquestionably at its height between the 10th and the 14th centuries, when with the spread of Christianity throughout Europe, masons were concerned with the construction of churches, cathedrals, monasteries and castles.

There was a great demand for the skills and expertise of the stone masons and the quality of their work is evidenced by the structural splendour of the buildings they produced. These operative brethren successfully formed themselves into an elite group, who jealously guarded the secrets of their craft and steadily trained and regulated entrants into it.

As many spent possibly a whole working lifetime in one situation, living and labouring on the site of their work, control was reasonably easy.

The need for change began to appear, however, when alterations occurred in the construction of buildings as new materials began to be used. The advent of the use of plaster, the part timbering of buildings and internal decoration led to the need for dispersal in the search for work.

All these factors caused first a gradual movement of masons over widening areas of the country, and secondly consequent changes in the methods of concealment of trade secrets, because of the overbearing necessity to prevent cowans or unskilled workmen usurping the position of privilege enjoyed by the operative themselves.

Little is known for certain of the ceremonies used in the Lodges of the operatives, but the entrants into the work would be young boys, pro-

bably sons and relatives of the skilled men. They were bound by ancient charges which would certainly carry obligations of obedience to their masters aimed at keeping their trade secrets.

The wider spread of Lodges without doubt increased the necessity for devising means of recognition and led to the use of signs and tokens whereby the cowan would be more easily recognised and shunned.

I am indebted to W.Bro. A.C.F. Jackson of the Athenean Lodge of Research, Durban for a quotation from his most interesting lecture on Early Masonic Ritual, in which he gives the following information concerning a newly appointed apprentice.

"When the apprentice has taken his obligation, he is removed from the company, where, after he is sufficiently frightened by 1,000 ridiculous postures and grimaces, he is taught the manner of his re-entry. He returns to the Lodge and says:

'Here come I, the youngest and last apprentice as I am sworn by God and St. John, by the square and common gauge, to attend my master's service of the honourable Lodge from Monday in the morning until Saturday at night, and to keep the keys thereof, under no less pain than having my tongue cut out under my chin, and buried within the flood mark, where no man shall know' then he makes the sign again with drawing his hand under his chin, along the throat which denotes that it be cut out in case he breaks his word".

Here then we see in some measure the need for change. The change which ensued and I leave it to the brethren's imagination to follow to its conclusion the results this change achieved, when they recall their re-entry into the Lodge after their own initiation.

The method of educating the operative apprentice was of a twofold nature. He would be given experience in the handling of the mason's tools under the guidance of his master and receive instruction in the manipulation of them. But in addition his progress was tested by examination within the Lodge, by question and answer in the form of a catechism.

So far as I am aware, no documentation of these questions and answers was ever made, and such examination must have been a severe test of memory on the part of the apprentice. Certainly, they were fined for poor response and slothfulness in application to their learning. The apprentices' education would not be solely confined to his work in the craft but would also incorporate his religious and social duties, upon which he had also to show progress and understanding.

His apprenticeship lasted seven years before a further ceremony with its additional secrets and signs entitled him to become a fellow of the craft.

Having achieved this status, he was then entitled to set up on his own and this added to the continuing need for the dispersal of the operatives into the smaller towns in the search for work.

Whilst masons were therefore more widely spread in smaller groups or even individually employed, the necessity to retain control of entry and

training remained.

Groups or Lodges were now to be found meeting mostly in local hostelries. The membership of these Lodges in terms of purely operative masons was bound to be of a more transient nature than in the past, when large numbers spent many years together on one site.

Non-operative masons now began to be accepted into Lodges and as early as 1620 there appears to have been a non-operative Lodge attached to the Masons Company of London. That Elias Ashmole, the eminent Fellow of the Royal Society, was made a mason in the Warrington Lodge in 1646 is an undoubted fact. It remains a great mystery that such a man, producing an enormous output of writing on a multiplicity of subjects, left no word on masonry or his connection with it, beyond a short note of his entry and thirty-six years later a note in a diary that he had visited London Mason's Hall in 1682.

W.Bro. Harry Carr in his review of this famous man writes "Whatever reasons brought him into Masonry — these two scant references to it show that he did not find what he sought in it".

Be this as it may, the number of purely accepted masons increased rapidly at the turn of the century whilst those of the operatives continued to decline.

Such an increase in the numbers of gentlemen of higher standing and education is surely a reason for further change. It is inconceivable that they would be satisfied with attending meetings which had for their interest merely the repetitive answering of questions in the form of a catechism and but two brief ceremonies such as the operative apprentices received on his admission or the fellow craft underwent after a lapse of seven years. Could this perhaps have been the reason for the lengthy silence of Elias Ashmole on the subject of Masonry?

The old order had to change and be replaced by a system which meant something more in their lives than an occasion for social conviviality and pleasure.

Paradoxically the first results of the change was an enlargement of the answers to the questions of the catechism but with a most significant difference appearing in the answers. These now became longer and contained the teaching of moral and social attributes. Thus began to appear the Speculative Masonry with which we are familiar and the results are apparent throughout present day ritual. For example, in each presentation of working tools we use the words "But as we are not all operative masons but rather free and accepted or speculative, we apply these tools to our morals. In this sense etc etc." Elsewhere in the charge there appears the well known words "the practice of every moral and social virtue".

The Goose and Gridiron, the Crown, The Apple Tree Tavern, The Rummer and Grapes Tavern are the names of the meeting places of probably the most written about Lodges in Freemasonry. They are, of course, the venues of the four London Lodges whose members met in 1716 to form a Grand Lodge, when Antony Sayers was elected Grand

Master of Masons.

The idea that the formation of the Grand Lodge at this time was to provide a central organising and governing body is probably not true at all — but was merely a means of providing opportunities for the coming together of the members of the respective Lodges for a social and festive occasion in celebration of the Feast days of St. John the Divine and St. John the Baptist. There were to be successive assemblies and Feasts, with communications sent to the Lodges announcing arrangements for them. The Master for each occasion was to be named in rotation from the Lodges.

In 1721, the Grand Master George Payne, nominated as his successor John, Duke of Montague.

This appointment of Masonry's first noble Grand Master increased the prestige of membership of the society, and as the famous Dr. Anderson commented afterwards "Masonry now flourishes in Harmony, Reputation and Numbers". The same Dr. Anderson was then in 1721 ordered to "digest" the old Gothic Constitutions based on the old charges of the operatives into a new and better method.

His first book of Constitutions followed in 1723. The first of these charges as produced by the Doctor reads: "A Mason is obliged by his tenure to obey Moral law, and if he rightly understands the Art, he will never be a stupid atheist, nor an irreligious libertine — but though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves — that is, to be good men and true, or men of honour and honesty; by whatever denomination or persuasion they may be distinguished, whereby Masonry becomes the centre of Union and the means of conciliating true friendship".

This lengthy quote from just one of the revised charges shows a fundamental change in outlook and points the way to the possibility of men of different nations and religions becoming members of a universal institution bound together by faithfulness to the ties of brotherly Love, Relief and Truth. Brother J.R. Clarke in his paper entitled "The change from Christianity to Deism in Freemasonry" speaks too of the sixth charge from Dr. Anderson, which announced a prohibition of discussion of religious or political topics within Lodges.

He points out too that this has likely connections with the fact that many of the new noble and learned recruits to the craft were Fellows of the Royal Society which had maintained a similar order amongst its members, as had also the French Academie Des Sciences from its foundation in 1666.

These changes have left their mark amongst us to this day as can be readily seen from the charge to the initiate when he is told that his obedience must be proved by "abstaining from every topic of political and religious discussion".

Or again from the extended version of the 2nd degree working tools

where the "infallible plumb rule teaches us among other things not to be an enthusiast, persecutor or slanderer of religion."

It is known from the old charges of the operatives that meetings of Medieval Masons normally started with a prayer. The first use of prayer by the accepted masons has survived in the Irish constitution of 1730 and was widely used throughout the 18th century.

The latter portion to be used at the initiation of a new brother is worthy of quotation as it shows that much of it has been retained in our ritual, whilst at the same time it illustrates the change following Dr. Anderson's rewriting of the first charge.

The prayer concludes with the words:
"And we beseech Thee O Lord God, to bless this our present undertaking, and to 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."

Dr. Anderson's first charge has almost certainly been responsible for the omission of the word "Christianity" and the final sentence "This we humbly beg etc. . ." In 1723 two resolutions were issued from Grand Lodge which stated:
1) That it was permissible for a new Lodge to be formed at any time, but it had to be consecrated by the Grand Master or his Deputy, who also had to approve the appointment of its master.
2) The Master's Part in which fellow Crafts were admitted was only to take place in Grand Lodge.

The first resolution did not cause much concern although the scanty attendances of numerous early Grand Masters must have thrown extra burdens on the Deputies, and at a later stage the devolvement of this work on to the new Provincial Grand Masters would no doubt be a relief to them.

The second resolution, however, was not received in the same spirit, particularly by the many independent lodges meeting in widely spread areas outside London. Many of these were already practising three degrees and they ignored this resolution to such an extent that in 1725 Grand Lodge rescinded the unpopular order and replaced it with one allowing that the Master of each Lodge, with the consent of his Wardens and the approval of the Brethren being Masters, may make Masters at their own discretion.

From 1720 onwards the public were made increasingly aware of Masonry. This was due, in no small measure, to the rash of publications now referred to as the Exposures. Amongst the earliest of these was "A Mason's Examination" which was published in instalments in the Flying Post or Postman. Samuel Pritchard's famous "Masonry Dissected" followed in 1730.

This could certainly be called a best seller going through new editions

in a matter of days at the outset, and regularly producing other versions at almost yearly intervals for some seventy years.

"Three Distinct Knocks" was published in 1760 and also ran into many editions, and probably the most popular of all "Jachin and Boaz" of 1726 which achieved some eighty editions.

Obviously, many of these copies, containing as they did much of the ritual of the three degrees, were widely used by members as aids to memory. They were, however, also responsible for those outside the Craft being able to acquire sufficient knowledge to be able to pass themselves off as members and probably to gain admission to meetings.

Not unnaturally this had repercussions in the newly formed Grand Lodge who resolved and I quote "No person whatsoever should be admitted into Lodges unless some member then present would vouch for such visiting brethren being regular masons".

It requires but little to be added to this, to arrive at that portion of the address to the J.W. upon his appointment at Installation ceremonies of today which states "but more particularly to that part of your duty which relates to the admission of visitors, lest through your neglect any unqualified person should gain admission to our assemblies."

All too often, on the pretext of saving time, this alternative address to the J.W. is rarely heard nowadays, but nevertheless the J.W. still has as his own particular duty that of being responsible for proving visitors who are not well known.

The number of Lodges affiliated to the Premier Grand Lodge continued to increase from 1720 and had almost trebled its number by 1730. The earliest exposures, particularly that of "Masonry Dissected" became real causes for alarm; the numbers of irregular masons and their Lodge activities forced a change to be made by Grand Lodge, which was to be far reaching and have long lasting effects. Following the production in 1738 of a second book of Constitutions by Dr. Anderson it was decreed that modes of recognition in the first and second degrees should be reversed as a means of combating the infiltration of irregular masons.

From 1740 onwards the members of affiliated Lodges began to fall and there were pleas from the Grand Master for smaller Lodges to merge to prevent erasures. The startling change to reverse methods of recognition was not adopted by the Grand Lodges of Scotland and Ireland nor indeed by those Lodges still acting independently. There were many Irish masons who had migrated to England, particularly to London, who, being unable to join Lodges under the Premier Grand Lodge due to those changes, formed their own Lodges.

It has been stated that the Master and Wardens of an Irish Lodge attempted to attend Grand Lodge, but were refused admission because they had not come with the knowledge or authority of the Irish Grand Lodge. They were offered the opportunity of applying for a warrant under the Premier Grand Lodge, but this was declined — probably because their own constitution incorporated the Royal Arch which was denied by Grand Lodge as being part of Accepted Masonry. The reversal

change and the denial of entry of the Irish supplied a cause for five of these Lodges determining to form a new society to be called "The Most Ancient and Honourable Society of Free and Accepted Masons according to the Old Institutions." The last five words "according to the Old Institutions" announced in no uncertain terms their antagonism and fundamental divergence from the Moderns of the Grand Lodge.

Thus was formed a rival Grand Lodge although it did not so style itself for some five years.

The meeting took place in July 1751 and worked originally as a Committee producing rules and orders to be observed for the preservation of the Ancient Society.

The first of these stated that there would be meetings on the first Wednesday of each month, the chair to be taken by the masters of the Lodge in rotation. Later, in December 1754 the number of meetings was reduced to four in the months of March, June, September and December. This has been perpetuated into what we now know as quarterly communications of Grand Lodge.

The Grand Committee was also given power to grant warrants and dispensations for forming new Lodges, the reason stated being "Otherwise the Ancient Craft must dwindle to nothing."

This no doubt was to counteract the growing strength of the Modern Lodges and was certainly successful in so doing — the number of Ancient Lodges having risen in 1760 to 80.

Their general regulations formed a part of a new publication with the peculiar title of "Ahiman Rezon", the author being a Bro. Laurence Dermott who was to play a leading part in their affairs. He became Grand Secretary in 1752 and in later years Deputy Grand Master.

The publication of this remarkable work was withheld until such time as a noble personage could be found and persuaded to be the Grand Master.

It was eventually published in 1756 when William Stuart, 1st Earl of Blessington accepted the chair and was installed by proxy.

It reappeared in many editions in the years 1764, 1778, 1787 and even after Dermott's death in 1791.

Our library at Freemason's Hall possesses copies of many of these — they offer instructive and enjoyable reading, each showing proof of the antagonism that existed between the rival Grand Lodges.

The third edition of 1778 contains Dermott's amusing but abortive attempt to write a history of Masonry, together with numerous attempts to prove the unworthiness of Modern Masons and a huge collection of Masonic Songs. Amongst the latter is the initiates' song, which in its 7 verses is identical with that we use now in verses 1, 3 and 7 and has but slight variations in some of the others. Dermott writing in his third edition says "I think it my duty to declare solemnly before God and man, that I have not the least antipathy against the gentlemen members of the modern society; but on the contrary, love and respect many of

them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them to be worthy of receiving every blessing that good men can ask or heaven bestow"; In spite of this he continued to vilify the Modern Grand Lodge in every way he could and was primarily responsible for the war of attrition between them and the Ancients which continued until some twenty years after his death.

The Modern Grand Lodge in 1809 resolved that the reversal of means of recognition which had so angered the Ancients, need no longer be resorted to, and this was a clear indication that they were prepared to remove at least one bone of contention which had separated the rival bodies.

Before the end of that same year, the Moderns created the Lodge of Promulgation, which, as its name implies, was to make known the Ancient Landmarks and instruct the members in the consequent alterations in the ceremonies.

There is no doubt that this helped the progress towards Union, but the Ancients were still insistent that the Landmarks of the Craft were to be preserved. It was not for another three years, and then only after numerous meetings and lengthy two-way correspondence, that the union was finally established with the United Grand Lodge of England coming into being on St. John the Evangelist's Day 27th December, 1813.

Had Dermott been able to see this, he would have been happy to have been present when the Duke of Kent, former Grand Master of the Ancients proposed his brother H.R.H. Duke of Sussex, former Grand Master of the Moderns, as the first Grand Master of the United Grand Lodge.

I close with a final quotation from his "Ahiman Rezon" in which he wrote: "I shall conclude this as I did in former editions, with saying that I hope I shall live to see a general conformity and universal unity between worthy Masons of all denominations".

He unfortunately did not.

Such conformity has now existed for 170 years — Long may it remain for with this unanimity Aristotle's quotation could be amended to read:

"Our art is not only thought to aim at some good — it will actively produce it". More certainly will this be so, if every brother ranging under the banners of Masonry can satisfactorily answer the following Four Way Test which I saw displayed in a frame above the counter of the Post Office in Chillicothe, a small mid western town in Illinois, U.S.A.

It read: "The four way test of the things we think, say or do.

1) Is it the TRUTH?

2) Is it FAIR to all concerned?

3) Will it build GOOD WILL and better FRIENDSHIP?

4) Will it be BENEFICIAL to all concerned?

Although within the frame there was no indication of the writer, I like to think he was a brother mason in our worldwide fraternity.

ADDRESS DELIVERED AT THE INAUGURATION OF THE NEW HALL, VICTORIA V.I. ON THE 25th JUNE, A.D., 1866

by BRO. THOMAS SOMERVILLE

Truly it is my desire that another more experienced in the mysteries of our Order had been appointed for this duty. I have only consented to address you that it may be shown in practice what we assert in theory, that none may refuse the work appointed by the Masters.

The Dedication of the Lodge is one of the most solemn ordinances of our ancient order, and I am certain that as these holy symbols stood unveiled in their new resting place, and your thoughts wandered back through the corridor of ages to the scene of their first introduction, and forward to the rich associations that will be entwined around them in the future, thoughts deep and hallowed could not fail to well up from the springs of your heart. Be it simply mine, then, as one for all, to voice forth these your silent reflections.

The work completed today is called "The Dedication of the Lodge to the Holy Saint John", the patron of our order: But strictly speaking the work has a double purpose — both dedication and consecration. The Lodge is dedictated to virtue, in the name of the Great Jehovah, and consecrated, separated and set apart to the purpose of preserving the memory of these illustrious names.

It is dedicated to virtue. True masonry is the dutiful daughter of heaven. The Lodge is the sacred shrine of Almighty Jehovah. By His law every mason must be a good and true man — true to himself, his fellows and to the Being before whom he has bent in adoring reverence. The "stupid Athiest or irreligious libertine" may make himself a false man, but never a good mason. The mason is pledged to pious virtue. Nor let be forgotten that virtue originally meant valor. Among the old Romans the most valorous man was esteemed the most virtuous; now while strength should not be all, it must still form an important element of goodness. The good man must ever be a strong man. Mere sentimentalism is silly; like the vapour it appeareth for a little while and then vanisheth away. In every "good and true man" there must be a healthy firmness. The feeling of desire must be yoked with the principle of right, and will must drive them both.

> Rugged strength and radiant beauty,
> These were one in nature's plan,
> Humble toil and Heavenward duty,
> These will form the perfect man.

To virtue, strong and beautiful, is this Hall dedicated. Never then let careless feet defile its pavement, nor unclean hands touch its vessels; never let angry disputations be heard within its walls. Conscience as a faithful Tyler must guard off the Furies of Discord. Temper must be ever tempered and feeling chastened. It is that we may become better men that we meet here, and all our labours — the charges, the rituals, the ceremonies, nay, every jewel and ornament, every article of furniture, every emblem and hieroglyphic, tend to this point.

But more, the Lodge is consecrated to the memory of St. John the Baptist and St. John the Evangelist; and it is proper that we should shortly recall to our minds their lives and labours. Right too, that their names should have been linked together, not that they were like each other, but just because they were widely different in their temperaments and teachings. They were the exponents of the two extremes in human character — the Baptist being the representative of fiery boldness, the Evangelist of shrinking love. The one was a sturdy Doric column, the other a graceful Corinthian pillar. The one was the complement of the other; united together they combine strength and beauty.

The Baptist was a truly heroic character. The last of all the prophets, he was the greatest of all. Of his life we get only a few glimpses, but these show us what sort of man he was. The first picture is that of an ardent youth among the solitudes of Israel's deserts. Saddened by the hollowness of life in Israel and perplexed with the controversies of Jerusalem — the wrangling of Sadducee with Pharisee, of formalist with mystic, of the disciples of one infallible Rabbi, with the disciples of another infallible Rabbi, he fled for refuge to the wilderness, to see if God could be found by the earnest soul that sought him alone. For thirty years he lived in the desert; then came the time when the qualities nursed in solitude burst forth upon the world. The people felt that a King of Men stood before them. The desert swarmed with crowds; warriors, profligates, publicans, the heartbroken — the worldly, the disappointed — all came. Even the King's attention is gained; he is taken away from the simple life of the desert and placed among the artificialities of the Royal City. And now comes the question, "Does the stern prophet degenerate into a sweet tongued courtier." Is the rough ashlar of the forest broken into pieces in the process of polishing? Verily no. He stands in Herod's court, the prophet of the desert still, preaching boldly the truth. When Herod would ally himself with his guilty mistress, he at once said, "It is not lawful for thee to have her." Now is he struck down like an eagle in its flight. The last picture is that of this earnest, strong man cast into a dungeon by the guards of the King. There he wears out his restless soul, until sacrificed to a courtesan's whim.

May his name ever remind us of courage in the hour of trial and inspire us with fortitude to reprove sternly all departures from Masonic rule.

None have ever had more of the essential spirit of Masonry than St. John the Evangelist. He was the principle of love personified. Love was the secret of his religion, the burden of his teaching, the substance of his life, and the promise of his heaven. Whether we behold him leaning on his Master's breast, or wandering as a teacher among the nations of the East, he was the living illustration of his constant theme. His too, was a love not easily quenched; he was persecuted, imprisoned, banished, tortured; but his love survived his trials. His life was love. Hear him, when old and feeble, writing to his disciples, "He that loveth his brother abideth in the light; he that hateth his brother walketh in darkness." Such was the man.

May his name inspire us with his spirit, so that our labours in the

Lodge below may prepare us for the rest in the temple above.

Brethren, the service in which we have this day engaged and the symbols upon which we have gazed must have brought vividly to mind the high antiquity of our Order. And this thought let us cherish; it will add dignity and lustre to our pursuits. It is impossible not to feel the spell of long prescription in some degree. The Jew cannot but feel proud that the blood which fired Abraham's bosom still runs in his veins; the Greek, wandering among the beautiful groves of his native land, cannot but reflect with pleasure on the time when the fathers of philosophy assembled there their pupils, and the poets song waked rapturous applause in the neighbouring theatres; the modern denizen of Rome, when he sees the eager strangers throng its streets and spoil its temples, feels the emotion of pride as he reflects that the time was, when the queenly city, seated securely on her seven hills, gave laws to their barbarous forefathers; the representative of Great Britain, gazing upon his country's flag in the land of the stranger, feels it all the dearer to his heart when he remembers that for a thousand years it has braved the battle and the breeze, and numbers up the many hard fought battles over which it has floated; the worshipper in an ancient church has all the more attachment to it when he considers that the walls of its cathedrals are now grey with years, and that for centuries has gone up to the Most High the same sacred song; and if any cherish this feeling, surely may we, when we search the records of Masonry and look back upon its existence even beyond the period of these records. "The sources of the noblest rivers which spread fertility over continents and bear richly laden vessels to the sea, are to be sought for in wild and barren tracts, incorrectly laid down in maps and rarely explored by travellers." Far back in the dim and hoary past, beyond the period of authentic history lies the origin of Masonry. We do indeed catch glimpses of it as it rolls along near to the fountain head, yet when we first clearly behold it, it bursts upon our eyes as a broad, deep river, well defined and beautiful. There can be little doubt that long before the Christian era, the mountains of Judea, the plains of Syria, the deserts of India, and the valley of the Nile were cheered by its presence and fertilized by its current. Nearly three thousand years ago there were in Asia the Dionysian architects, a great corporation who undertook and even monopolised the building of temples, stadiums and theatres, recognized each other by signs and tokens, were possessed of certain esoteric doctrines, and called all other men profane, who were not admitted to these mysteries. Of these were the cunning workmen sent by Hiram, King of Tyre, to aid in the erection of the temple 1000 years before the Christian era. Here it is that Masonry first meets us in strength and beauty. In the construction of this magnificent edifice, 113,000 men were engaged under 300 overseers, and its building occupied seven years. And surely that day when the first temple was completed, must rise vividly before the minds of us assembled within the last consecrated. It was a great and joyous day in Jerusalem. Wearily had they waited whilst it gradually rose up towards the skies, and now the capstone was brought forth with shoutings. The multitude of the people thronged the courts and stretched away down the streets to the very walls of the city. Attracting every eye, crowning the summit of Mount Moriah

stood the temple with its lofty columns, and beauteous towers and gilded roof, sparkling in the pure sunlight of heaven — the chosen dwelling place of Jehovah — the joy of the whole earth, and the visible symbol of that other not made with hands. Within it were placed the brazen altar, and the golden altar, and the other vessels that had been in the tabernacle. In the Holy of Holies placed they the mercy seat and the ark, and within that the moral law written on the tables of stone and delivered long before to Moses amid the thunderings of Sinai. Then, as it has been said, "did Masonry go forth bearing upon her brow the name of Jehovah, in her bosom a jewel of living radiance, and in her hand the key that unlocked the gates of immortality. For more than 2000 years has she been telling man of a Being brighter than the stars, and endless as eternity." Before the victorious son of Philip marched his phalanxes, or ever Romulus walked by Tiber's stream, had she been telling man how to live and how to die. Oh! surely it is something to boast of, that her language has rolled from so many tongues — that her altar fires have been kindled for so many centuries — that her beneficent works have been performed by so many hands. To remove her landmarks and her handmarks, the ancient buildings and the cathedrals, those chef d'auvre of the middle age must be razed to the ground, even to the last stone; for everywhere in the floor, the pavements, the columns, the mouldings, and the roofs, the masons, the sculptors, and the architects have left their marks. Thus high and honorable is the prescription in her favor. Old she is, but there appear not yet the signs of senility. Mighty her works in the past, but there gather not the manifestations of weakness or weariness. Time has written no wrinkle on her spotless brow. In the virtues of her children, she ever renews her youth. In her purification from profane appendages, she ever strengthens her stakes. In the distribution of the civilised races she ever lengthens her cords. Her lessons and her precepts — those grand moral flora of the universe — are of perennial growth. As they bloomed in Palestine, they bloom in this the farthest west. As they were with Solomon and our fathers, so are they with us; and as with us, so shall they be with our children's children.

Of such thoughts are we reminded by the Lodge and the Dedication Service. Turn we now to the living stones of the temple — the members of the craft. As a society of men, we assert the dignity of labour, the Harmony of Union, and the Wisdom of Organization.

We assert the dignity of labour. Activity is demanded, in-action and sloth proscribed. The high vocation of man is to be the fellow-worker with God. The vitalities of the universe are of God, the instrumentalities are of man. The Great Architect has laid out for us a plan and richly covered the earth with material, but man must work it to its end. Even Paradise had to be dressed, and though the earth were all to become as fair and fertile as the primeval abode, the neglect of a single generation would throw it back to a weary waste. God has sown in society the seeds of government, of science, of art; but man must develope and apply them. The laws of taste for instance are innately planted within us, but it is the chisel of the sculptor and the pencil of the artist that give embodiment to these laws in the noble temple and the magnificent picture. In everything man's labor is the complement of the Creator's bounty.

"Laborare est orare". Work is truly religious, nay, labor is life.

> "Nature lives by action;
> Beast, bird, air, fire, the heavens and rolling world,
> All live by action; nothing lives at rest
> But death and ruin; man is cured of care,
> Fashioned and improved by labor."

These truths are too often forgotten. They have in some measure been slipping away from the present generation — that looks upon work as degrading. To look upon our platforms and our exchanges where men most do congregate, one might think that the chief end of man was to talk, to buy and to sell — not to work. In the midst of all this does Masonry assert the dignity of labour. Originally a fraternity of practical builders, in later days the work is of a speculative nature; still, however, the motto is "a fair day's wage for a fair day's work". Honours are given to the diligent, the drones are discouraged in the busy hive, and in many ways she asserts the dignity of Man's primeval duty.

Your presence here also asserts the Harmony of Union. The Lodge is the world in miniature. From east to west is its length, from south to north is its breadth, from earth to heaven is its height, and from the surface to the centre of the terraqueous globe is its depth. And in few places can this conception be realized so well as here. At the ends of the earth we draw material from all the earth. What a variety of races, nationalities, creeds and religions are here represented! We have the Jew, long identified with Masonry, forgetting his exclusiveness in communion with his brethren — the Italian from the sunny south, joining hand with the exile from Old Caledonia, the "Ultima Thule" of his forefathers — the Saxon from the good old German stock, sitting in fellowship with his sprightly neighbour from the joyous land of France. The Englishman and the American forgetting each their jealousies, and rejoicing together in liberty, equality and fraternity. Nor are the Colonists awanting. Here the Canadian meets the Australian, and here Nova Scotia and Vancouver Island intertwine their branches — all living stones in the building, bound together by the cement of charity, all forming a fit symbol and type of the time.

> "When man to man the warld o'er
> Shall brithers be for a' that."

Furthermore, we assert the wisdom of organization. There may be a union which is not a unity. The atoms in a sandpit are close enough together, but they do not form a unity. There is no unity in a flock of sheep, it is simply the repetition of so many things similar to each other. In an organized unity all the members are properly subordinated each to another, and the parts harmoniously arranged in their suitable relations. The body of man is an organization where all the different parts, head, heart, finger, fibres, and limbs severally conduce to a common good and depend on each other. Now, Nature has not intended us to be like a flock of sheep, near each other and yet distinct from each other; we are to be organized. A common interest is to flow as the lifeblood through all. As men rise in civilization, there appear the higher and finer developments

of combined relations. In savage life men are slightly organized. The tribe is simply like a flock of sheep. The kingdom or the empire is the result of experience and refinement. It says much for Masonry that its common name has become "The Order". To quote from an illustrious member, whose memory is deservedly dear on this Pacific coast — the manly and large hearted Thomas Starr King:— "How Masonry reflects to us or rather illustrates the wisdom breathed by the Great Architect through all nature! It is said that order is Heaven's first law; it is no less true that it is Earth's first privilege. It is the condition of beauty, of liberty, of peace. Think how the principle of order for all the orbs of heaven is hidden in the Sun. The tremendous power of his gravitation reaches thousands of millions of miles — and hampers the selfwill — the centrifugal force of mighty Jupiter, of Uranus with his staff of moons, and of Neptune. There's a Grand Lodge for you, in which these separate masters are held in check by the Most Worshipful Grand Master's power. Nor is it any hardship that these separate globes are so strictly under rule, and pay obedience to the Sun. Is it not their chief blessing — their soverign privilege? What if the order were less distinct and punctual? What if the force in these globes that chafes under the central rein, and champs its curb, should be successful for even a single day? What if the earth should gain liberty against the pull of the sun? Beauty from that moment would wither, fertility would begin to shrivel. The hour of seeming freedom would be the dawn of anarchy; for the Sun's rule is the condition of perpetual harmony, bounty and joy."

"The idea of this Heaven determined order, is committed to our body through its Worshipful Grand Masters, Master, Wardens, Deacons, and Craftsmen. The proper regard for it has preserved it amid the breaking up of old empires, and maintains it in its mysterious, symmetrical and sublime proportions. It is the source of its living vigor, and the promise of its future strength."

Finally brethren, we read that when Solomon had finished the Temple, he besought that the presence of the Lord would dwell there. May this enlivening presence ever sanctify our fellowship! What of our beautiful house and our service without that? What of the altar without the altar fire? What of the richly ornate casket without the jewel within? What of the Mason without Masonic principle? He is only as the dead among the living — a rotten stone in the building. Our Masonry, brethren, must either be a real thing, or an awful sham, a thing to be laid hold of and nailed down to the counter by the detecter and hater of all shams. Am I to respect the bad man, because forsooth by forswearing himself, he has gained the secrets of the craft? Shall I prefer the man who has tried to hide his rotteness with the garments of light? No brethren, I will endure him — I will try faithfully to perform my vows to him but it is not in human nature to restrain my contempt for him.

Masonry is the daughter of Heaven; let us who wear her favors, never soil them on the earth. Invested as we are with these ancient and noble badges, let us walk in the light and not in darkness. With clean hands and right spirits — with an eye of compassion for the tear of sorrow, with an ear ever open to the cry of the distressed — with a hand ever ready to

help the widow, and the orphan, and the stranger, let us show to the world the inherent nobleness of our order. Thus may we go on from strength to strength, and at length be admitted into the presence of the Supreme Grand Master, and receive the password to celestial bliss.

The words of that old Masonic marching hymn, lately quoted by Carlyle in his address to the students at Edinburgh, should ring upon our ears:

The Mason's ways are
A type of existence,
And his persistence
Is as the days are,
Of men in the world.

The future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us. Onward,

And solemn before us,
Veiled, the dark portal,
Goal of all mortal.
Stars silent rest o'er us,
Graves under us silent,

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error,
Perplexes the bravest
With doubt and misgiving.

But heard are the voices;
Heard are the sages,
The worlds and the ages,
Choose well! your choice is
Brief, and yet endless.

Here eyes do regard you
In eternity's stillness;
Here is all fullness;
Ye brave to reward you;
Work and despair not.

ADDRESS OF THE P.G.M. AT THE CENTENARY MEETING OF THE GRANITE LODGE, No.2028

It is my great privilege this evening on behalf of the M.W. the Grand Master to congratulate the Granite Lodge on 100 years of uninterrupted existence and later on behalf of the Grand Master to present to the Worshipful Master the Centenary Warrant.

I am assured that the history of the Lodge has been adequately dealt with by various members researching a decade each and the whole collated and edited by the Junior Warden, Brother Roy D. Phillips who later will be giving a short paper on its history.

My special interest in the Lodge started 37 years ago when I was initiated by my father who was Worshipful Master in 1946, so for over a third of its existence I can claim to have a fairly close knowledge of the happenings of the Lodge and I can further recall my father's reminiscences stretching back to over half a century, as also those of my father-in-law going back to the early years of this century when he was Organist of the Lodge for a time. This family connection is not unique. It applies to several members of the Granite Lodge, and it is very gratifying that the two youngest entered apprentices of the Lodge present today are the sons of our Junior Warden. They and other members present have the responsibility of continuing the existence of this Lodge into the 21st century and handing it on to others whom we trust will celebrate the bicentenary in 2084. It is this connection with the past and link with the future which holds such a fascination for us in the present.

Historically we have an association with those mediaeval operative masons from whom we derive our private means of recognition, our ceremonies and many of our customs. The present is up to us and the future to us and to those who we introduce into the Lodge, and if this Lodge is to continue to prosper we must take great care in our choice of future initiates. Masonry has for centuries been the subject of inquisitive outsiders. There have been several so called "exposures" and today more than ever it is coming under the increasing glare of the world at large especially through the influence of the media. As the President of the Board of General Purposes stated in Grand Lodge some time ago, and I quote:

"We take the view that although Freemasonry is not secret (and, Brethren, remember that our only secrets are our modes of recognition — and even they are not so secret as they used to be), it is nevertheless intensely private. We have nothing to hide and certainly nothing to be ashamed of, but we object to having our affairs investigated by outsiders. We would be able to answer many of the questions likely to be asked, if not all of them, but we have found that silence is the best policy: comment or correction only breeds further enquiry and leads to the publicity we try to avoid."

We do demand that members endeavour to live up to the high ideals promulgated in our ceremonies, and genuine candidates must be aware of our requirements and principles and also that they are able to undertake the costs both financially and in time of initiation and membership

and support of our masonic charities, without detriment to themselves, their families and connections. We too must consider carefully whether they can measure up to our expectations and also have the necessary potential in due time to become Worshipful Master.

The Master of a Lodge not only requires a sound knowledge of the ritual and the Antient Charges and Regulations of the Order, but he requires powers of leadership to weld together all the brethren of his Lodge for the good not only of a particular Lodge but having regard to Provincial responsibilities and those in Freemasonry generally.

It does not necessarily follow that a good ritualist will be a good Master. One can be word perfect in the ritual but fail to get across to a candidate or to a Master Elect the sincerity and deep meaning of a ceremony. Any brother delivering a portion of the ritual must himself be aware of its true import and take great care that it is expounded in such a sympathetic manner that the recipient is left in no doubt as to what it is intended to convey.

All of you possess a copy of the Book of Constitutions and I suggest it would well call to your mind our requirements of a member if each one of you read again the Charges of a Freemason contained in about 10 pages at the beginning of the Book of Constitutions. These charges may be ancient but they are just as applicable to today's circumstances as they were when originally drafted. If we abide by them, then this Lodge which is strong and active and has been so throughout the changes and chances of the last hundred years need have no fears that it will continue as a lasting tribute and testimony to the faith of the founders and our forebears.

Changes are inevitable. In recent times we have had the lead from the M.W. the Grand Master regarding the Penalties. There is also a comprehensive reappraisal of our charities taking place which will have far-reaching repercussions for the Craft. Within the confines of a Lodge traditions are being challenged by thoughtful brethren in this present enquiring age. Traditions are all well and good up to a point but must not be accepted blindly. We must be prepared to reconsider whether some of our so called traditions are personal excuses for not facing up to modern day thought and the challenges of youth. At the same time of course we must not throw out the baby with the bath water. We must be prepared to meet change when it does not compromise our inalienable principles. This Lodge, I know, is proud of its long heritage. It has far-sighted and experienced members who have benefited from the good of Freemasonry and are anxious to extend its teachings to others.

In today's technological world the eternal verities of man's existence are just as worth seeking as are the extension of scientific parameters and the exploration of space. What shall it profit a man if he shall gain the whole world and lose his own soul? The teachings of Freemasonry and indeed the root of Freemasonry is man's abiding realisation of the Fatherhood of God, the further realisation of his duty and responsibility towards the brotherhood of all mankind.

I congratulate the Granite Lodge on its Centenary. I am honoured to

be associated with it and with all its members as it renews those ideals of Freemasonry which will carry it onwards into the second century of its existence.

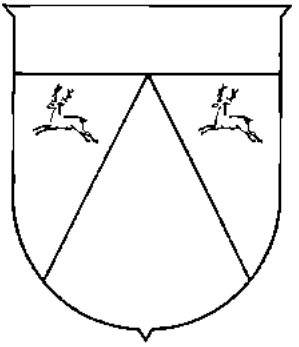
May God, the Great Architect of the Universe, in whom we live and move and have our being grant to each one of us health and strength to perform our duties with satisfaction to ourselves and advantage to our Lodge.

JOHANN CHRISTIAN BURCKHARDT (1772-1848)

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

J.C. Burckhardt was born at Leyden in Holland on 7th December 1772. He was the son of Christiaan Ehrenfried Burckhardt, a well known silversmith of Leyden where he had settled around 1760, from Germany. His father was initiated in Lodge 'la Vertu' on 21st January 1769 and served as Orator and Treasurer of that Lodge for many years, only resigning after a membership of 50 years, a few months before his death in 1819.

His son, J.C. Burckhardt, was a well educated young man of some means, being registered at Leyden University as a Painter (Artist) where he matriculated on 9th March 1789.



His family must have been of good stock because it was entitled to bear arms. A copy is now hanging in a line of shields in the Lodge room of All Souls Lodge at Weymouth. They belong to the members of 'Durnovarian Encampment' to be referred to later.

On 17th April 1790, he was initiated in his father's Lodge and his name is found amongst the Officers of the Lodge from 1792 but after September 1793 his name is no longer mentioned and it can be assumed that he had left Leyden. (See periodical Thoth, Tigdschrift von Vrijmetsederen Vol.III, 1951, "History of Lodge La Vertu" by P.H. Pott).

We first hear of him in England as a visitor to Somerset House Lodge, then No.2, the entry in their minutes being on 28th November 1796 — 'Visitors: Burckhardt, Foreign.'

However, he does not appear to have been much interested in the Craft, being brought up abroad where the Craft was but a stepping stone to higher degrees. In fact, the only Lodge in England that he is recorded as having joined was the Lodge of Antiquity, then No.1, on 24th February 1808, signing the Tyler's Book as a member of Lodge la Vertu. He was proposed and exalted in the Chapter of St. James, then No.60, with six others on 8th December 1796 at the Burlington Arms. This was the day when Lord Rancliffe, the Grand Principal 'Z', visited the

Chapter accompanied by Comp: Lindley of Chapter No.1 and Comp: Jones of the Caledonian Chapter No.2. Three of the exaltees were made honorary members, to enable them to form new Chapters, whilst the other four, including Burckhardt, were elected members. This was even before the famous reformer, Waller Rodwell Wright, or Thomas Harper, who became the Deputy Grand Master of the rival Grand Lodge had joined. However, he resigned after the meeting of 9th May 1799, when it was first reported that action would be required to legalise the meetings of the Chapter during the discussions in Parliament over the preparations for the Secret Societies Act. He re-joined on 10th February 1803, just after the expulsion of Thomas Harper by the Premier Grand Lodge. Perhaps, as a foreigner he wished to keep out of such things.

IN THE ENGLISH CRAFT

After joining the Lodge of Antiquity on 25th March 1808, he became involved in Preston's Lecture System. Two copies of that system in his handwriting are known (vidi: various papers in A.Q.C. by Percy James). He assisted in revising their By-Laws in 1811, signing them as Senior Warden in 1812. Their By-Laws introduced the office of Chancellor for the first time and Burckhardt designed the jewel, made it, and was paid for it. It bears the date 1811-1812 and W.Meyrick was invested with it as the First Chancellor. Burckhardt was Deputy Master of the Lodge in 1818-19, the year in which the Chapter of St. James was affiliated with it, becoming No.2 R.A. Subsequently he does not appear to have been very active in this Lodge. He attended the funeral of Bro. Meyrick in 1836. In January 1845, he resigned when he was the oldest and most senior Past Master and was made an Honorary Member, retiring from London. He died on 30th December 1848. His widow, Mary, was left in distressed circumstances and the Lodge sent relief.

In 1811-12, Samuel Newman was the Grand Steward for the Red Apron Lodge of St. Albans. He nominated Lind of that Lodge to succeed him the following year. Lind defaulted and the Board of Grand Stewards nominated Burckhardt to succeed him. He served as a Grand Steward for the year 1812-13 and nominated James Aspern of St. Albans Lodge to succeed him, for 1813-14, which was the year of the Union of the two Grand Lodges. He also defaulted and F. Crace of the Corner Stone Lodge, now No.5 was appointed. However this batch of Grand Stewards did not function and a special batch of ten Grand Stewards appointed by the Duke of Sussex acted in their place. The next year, appointments were made as usual but by 1815-16 the new system of 18 Red Apron Lodges, appointing one Grand Steward each began, the Lodge of Antiquity No.2 being one for the first time and appointing James White. Burckhardt was therefore not the first of the Lodge of Antiquity sequence. He was appointed a senior Grand Deacon in 1816, but got no further in Grand Lodge.

IN THE ROYAL ARCH BEFORE THE UNION

From 1800, The Chapter of St. James was dominated by the reformer Waller Rodwell Wright and Burckhardt became his Lieutenant and great

supporter, not only in the Royal Arch but also in the higher degrees, until Wright went to Malta in 1813.

His first office in the Chapter was as Steward, 1803-04. He was Scribe E. 1805-06 and then Principal Sojourner, which was then senior to the Scribes, from 1806 to 1810. He was Principal 'H' from 1810 to 1813 and, on Waller Wright's posting to Malta, he was appointed M.E.Z. of the Chapter, 1814-15. This was a critical time just after the Union and before the formation of the new Supreme Grand Chapter.

In the Grand Chapter he was appointed Grand Sword Bearer in 1806 and Grand Treasurer in 1813. In addition to Grand Treasurer, he was appointed Principal Grand Sojourner from 1807, being confirmed in that position by the new Grand Chapter in 1817 and remaining in that office until 1832, a matter of 25 years. This office was no sinecure and without doubt he was accepted as having the greatest knowledge of the ritual of the Royal Arch of anyone then alive, with the possible exception of Thomas Harper who was also an expert in that of the Antients as well. In fact, it was he and Rodwell Wright who worked the old R.A. Lectures of Question and Answer on the last three occasions in the Grand Chapter in 1811 and 1812.

On 12th February 1808, he was named as the 1st Principal 'Z' in the Charter of the Chapter of Palestine No.154 to meet at the Freemasons' Tavern. This Chapter was formed as an insurance by members of The Red Cross of Palestine in case they should fall foul of the 1799 Secret Societies Act. It is probable that this Chapter never met.

On 17th April 1810, he was one of the examiners of H.R.H. the Duke of Sussex. He had been made a member of higher degrees abroad which were considered equivalent to exaltation.

On 10th December 1811, he was named as the first Principal 'H' of the Constantia Chapter No.166. The first Principal 'Z' was J.H. da Costa and the members registered with the Grand Chapter all had Spanish/ Portuguese names. This Chapter did not survive the so called Union of the Grand Chapters, of 1818.

In 1813, he was appointed a Trustee of the Grand Chapter. The same year, he acted as First Principal at the constitution of the Moira Chapter No.180 R.A. This must have been one of the last Chapters warranted by the Modern Grand Chapter before the Union. In the minutes of the Chapter of St. James, visitors came from No.180. It is now No.92 attached to the Moira Lodge.

On one occasion in the Chapter of St. James, when Principal 'H' in 1812, he stepped down from his chair to act as Principal Sojourner during an exaltation.

He headed the signatures as Principal 'H' on the address on vellum presented to Waller Rodwell Wright on his departure for Malta. He, himself, received a vote of thanks on vellum on his resignation as M.E.Z. in 1815, presented to him on 11 January 1816. Comp. William Williams signed it as M.E.Z., Sir Frederick Fowke as 'H', together with 26 other members, including Thomas Harper and Sir William Rawlins.

On it, they regretted that he had resigned but appreciated the honourable and liberal motives which had prompted him to do so for the benefit of the Chapter and the Order. Clearly the new M.E.Z., William Williams was wanted in the new R.A. hierarchy. In fact, he became the first Grand Principal 'J' on the formation of the Grand Chapter in 1817. In 1816, Burckhardt's name was the first to be recorded in the minutes as 'THE Past Principal'. Previously there had been no office with such a title. One thinks of giving such a 'Vote of Thanks', on vellum, at the end of a successful career. In fact, Burckhardt was then only at the beginning of his usefulness to the Order, in general, and to the Chapter of St. James.

The beginning of the present form of Lectures can be traced to the Chapter of St. James when Burckhardt was the M.E.Z. On the 9th March 1815 he "explained the mystical parts of the Pedestal, whilst Comp. Sir Frederick Fowke, acting as Principal 'H' explained the historical, and Comp. William Williams the symbolical parts, at which the Companions were highly gratified". Subsequently he frequently explained this and in fact all the Lecture for many years. Burckhardt cannot claim to be the sole originator as in 1814, Comp. R.L. Percy, the Principal Sojourner "having proposed that the Pedestal should be altered, explained the Mystical Parts".

IN THE HIGHER DEGREES AND ORDERS

By his regularity, knowledge and enthusiasm so marked in a German and despite his lack of understanding of English humour, he eventually saved the English succession of the higher degrees and Orders from extinction. It is not known when he was installed as a Knight Templar, but his own entry in the Book of Founders of the Durnovarian Encampment at Dorchester, dated 25th April 1836, states that he was solemnly created a Knight of the Holy Temple in the Chapter of Observance. This is confirmed in the List of members of 1834 of the Chapter of Encampment of Observance, where he is shown as the senior member. This Chapter had started as Lintot's Rite of Seven Degrees having under its wing "The 1st and 2nd Columns of the Seven Degrees, 3.5.7.9. . . . lxxxi, Ne plus Ultra, the Rose Croix and various Orders of Knighthood". It is therefore probable that he took the Rose Croix/Ne plus ultra also in this encampment. This Encampment obtained 'Time Immemorial' status and only ceased working in 1870.

A loose federation of Orders and Degrees in England had been collected together under a Grand Conclave by Thomas Dunckerley, under the patronage of H.R.H. Prince Edward, Duke of Kent, the father of Queen Victoria. This was carried on at Dunckerley's death by the 1st Lord Rancliffe. His sudden demise in 1800 led to the Grand Conclave being dormant for a few years until towards the end of 1804, the Duke of Kent appointed Waller Rodwell Wright to succeed him. His title was "THE Grand Master of the Exalted, Religious and Military Order of the Holy Temple and Sepulchre of St. John of Jerusalem, H.R.D.M., K.D.S.H." Although Lodges under the Grand Lodge of the Antients were permitted to practise any Regular Order and Degree, if they had members competent to run them, membership of Chapters and

Encampments under the Grand Conclave was open to all who could prove themselves to be Craft Master Masons under any regular Constitution. In fact, Robert Gill, a senior Warden in the Antient Grand Lodge, had been Grand Vice-Chancellor and Registrar before 1800 and remained in that position until his death. Rodwell Wright appointed Burckhardt 1st Grand Captain of Grand Conclave in 1806 and his Deputy Grand Master in 1807. When H.R.H. the Duke of Sussex succeeded Wright as Grand Master on 6th August 1812, he was confirmed in his appointment as Deputy Grand Master and appointed a Grand Sub-Prior of the Order for life.

On 18th April 1811, as Deputy Grand Master, he signed the Grand Conclave certificate of Sir Wm. Hy; Goldmyer of Chapter Baldwin, Bristol.

The Articles of Union between the two Grand Lodges of 1812 had recognised the Royal Arch as a part of Ancient Freemasonry. Without this recognition, the Grand Lodge of the Antients would never have agreed to unite. There was also a subordinate clause to Article II which said — 'but this Article does not intend to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders'. — This clause does not appear to have ever been used.

The Duke of Sussex, now the Grand Master both of the Craft and of these Orders, still had much difficulty in preserving unity within the Craft. He therefore decided, temporarily, to surrender his autocratic rule over the Grand Conclave so that it could not be summoned or new warrants issued.

However, he did agree to a skeleton Office being kept in existence with Burckhardt as Deputy Grand Master and Robert Gill as the Grand Registrar. They were authorised to give Dispensations to hold Encampments until formal warrants could be issued.

Burckhardt was made an Honorary Member of Baldwin in 1816. Robert Gill died in 1822 and all his records had been burnt in a fire two years before. This left Burckhardt without support and without records of any kind. In 1830, the Duke decided to resume autocratic rule but would not call a meeting of the Grand Conclave. He appointed some Provincial Grand Commanders and issued Charters to Preceptories. There was a strong link in England between the Rose Croix and the Orders of Knighthood in those days. A Dutch Rose Croix Diploma of June 1781 was countersigned on the back for the Grand Sub-Prior of the Chapter of Observance, held in London on 11th April 1832 (A.Q.C.XVI Pt.1). Amongst the Charters issued was one to the Durnovarian Encampment, which had been founded by Herbert and William Williams at Dorchester in 1836. At its opening on 26th August 1837, Burckhardt was admitted and received as a member — 'in consideration of his zeal and eminent services in the cause of Christian Masonry'. — (A.Q.C.86 p.265).

The result of the Duke's decision not fully to awaken the organisation for so long, led to some confusion which is well illustrated by a letter

from Burckhardt, as Sub-Prior, to the Preceptory of St. George, read at their meeting on 15th December 1837.

'In consequence of the letter you did send me some weeks ago, at the desire of the present Encampment, I call'd on you and fully explained to you, as I had previously done to Sir Knight Baumer, the situation in which I stood in regard to the Conclave; but as you desired me to acknowledge by letter the receipt of yours to prove to your Commander that you had attended to his wishes, I send you this, and have only to state that if I had been aware at the time we last met in Conclave that so long a time should elapse without another meeting I certainly should not have advanced one shilling, but anticipating that after the appointment of H.R.H. the Duke of Sussex as Grand Master the Order would flourish, I advanced several sums, which were to be repaid to me from time to time. I have never received a farthing up to the time of the death of the late Sir Robert Gill, whom I am sorry to say died in embarrassed circumstances, and instead of recovering any part of the money he had been receiving, I was obliged to pay a bill he had left unpaid for several years to the printer, who would not deliver up the plates for the Warrant of Constitution or Certificates. The little money I have received since will not cover one-third of what the Grand Conclave is indebted to me, for with the exception of your Encampment No.20 (this is a mistake, it should have been No.10) hardly any other has made a return for registering.

The sums I have received are more trivial than you fancy; however, what I have received or may receive I shall certainly retain towards the liquidation of my claim, and I have no doubt that if your Commander was placed in my situation and under the circumstances of the apparent dormancy of the Grand Conclave, he would do the same.

I am happy to congratulate your Encampment on its flourishing state — judging from the list of your members, their respectability and their Masonic zeal; and with fraternal greetings to each and all — believe me,

Dear Sir and Brother,
Yours very sincerely,
(signed) J.C. Burckhardt

'It was resolved that this Conclave consider it most desirable to hold a conference with the Chapter of Observance touching the state of affairs, in relation to the Order'. — A committee was appointed consisting of seven, the E.C., Past E.C.s, the 1st and 2nd Captains, and the M.C.

The Duke died in 1843 and Burckhardt automatically became the Grand Master pro. tem. On 22nd December that year, assisted by W.H. White, the Grand Secretary (Craft), who had been appointed a Grand Chancellor by Rodwell Wright in 1809, the only other Officer or ex-Officer still alive, he summoned the Grand Conclave. That year he was also made an Honorary Member of the Baldwin Encampment at Bristol. This is curious, because he appears to have been made one 25 years previously. Finally, in 1846 he appointed and installed his successor, Colonel C.K.Kemeys-Tynte, as Grand Master.

Thus it was that it was Burckhardt who established continuity of the Grand Conclave in 1846, founded by Thomas Dunckerley in 1791, before he died in 1848, so far as the Orders of Chivalry were concerned.

Meanwhile, what may be called 'the Ecossais degrees' had been developed into separate Rites both in Europe and America, and an English Supreme Council of the 33rd Degree, separate from the Grand Conclave, was set up that same year, 1848, by some of those who had just been appointed Officers of the Grand Conclave.

There is one other Order that should be mentioned — that of the Red Cross of Palestine. It is claimed to have originated or at least come to England in the 1790's with Lord Rancliffe as its Grand Master. It had two grades, Novice Knight and Knight of the Grand Cross. We have already noted that a Chapter R.A. was formed in 1808, with Burckhardt as M.E.Z. From 4th May 1808, the minutes of this Order are available and show that W.R. Wright was the Grand Master with Burckhardt as the Grand Marshall and a member of its High Council. In 1810 he became 1st Lieutenant, and informed the Council about the R.A. Chapter. The next year he was the 2nd Lieutenant. The Duke of Sussex was installed Grand Master on 19th July 1813. Subsequently, there is no sign of the Order continuing in England but it was worked by W.R. Wright in Malta until his death. It was revived under the Red Cross of Constantine in 1866. It is of interest to note that of the 36 members listed in from 1808 to 1813, all but eight were members of the Chapter of St. James R.A.

HIS INTEREST IN MASONRY IN EUROPE AND HIS COLLECTION OF FOREIGN MSS

Although domiciled in England, Burckhardt retained an interest in Masonry abroad, especially in Germany, France and Holland.

In 1810, he published a German translation of A. Laurie's "History of Freemasonry and the Grand Lodge of Scotland, — 1804" with annotations and elucidations by K.C.F. Krause. That year, it was announced in Germany by Mossdorf that a series of twelve lectures by Krause, which had been approved by his Lodge "Zu der drei Schwertern" at Dresden, were to be printed and openly published. Various old German Lodges objected but it was published. Then the Three Grand Masters at Berlin, quite illegally, ordered the Dresden Lodge to expel Mossdorf and Krause. The Rev. Brother Riquet and Brother Burckhardt were the only two in the Lodge to object to this unlawful proceeding and they both resigned. The reason given for this expulsion was that Krause had asked for subscriptions from various Lodges before publication. (see Findel, pages 624 and 628). Therefore, we can say that Burckhardt was a member of Lodge Zu der drei Schwertern at Dresden up to 1810.

He was also a friend of the French Masonic reformer, J.B.M. Ragon, who founded in 1815 "Les Trinosophes", to which Burckhardt was affiliated and became a member of his Council of 30°.

In 1836, he received from the Lodge "La Bien Aimée", of Amsterdam

two translations in Dutch of the bogus "Charter of Cologne — 1523" and the minutes of Lodge "Frederick's Vreedendall" of the Hague 1637-38. However, both proved to be forgeries. The Lodge "Bien Aimée" was descended from the Lodge "de la Paix" which was formed in 1735, and this may well have been his mother Lodge. He presented these Mss to the Duke of Sussex who passed them on to the Lodge of Antiquity No.2. At his death, they also obtained a collection of his foreign Books and Mss.

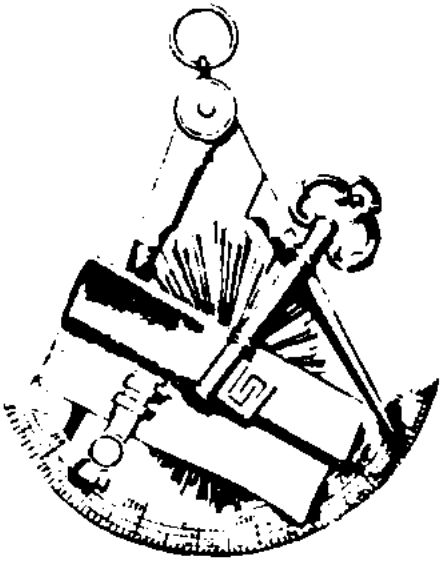
HIS WORK AS A MASONIC JEWELLER AND DESIGNER

At the time that Burckhardt entered the trade in England of Masonic Jeweller, as a professional or amateur, Thomas Harper, the Deputy Grand Master of the Grand Lodge of the Antients, was at the height of his fame as such. Although Burckhardt had joined the Moderns, both were for over thirty years enthusiastic members of the Modern Chapter of St. James R.A., then No.60, becoming No.2 after the Union.

From Grimwade and other reference Books, he does not appear to have registered himself as a Jeweller or obtained a 'Maker's Mark' from the Goldsmith's Company.

The first we know of his residence is that in 1811-1813 he had a shop in Northumberland Street, Strand. By 1834-36, he appears to have been living at No.2 The Terrace, Davies Street, Berkeley Square, but by 1837 he had moved to No.308 Oxford Street, near Bond Street. By 1846, he had retired and was living out of London.

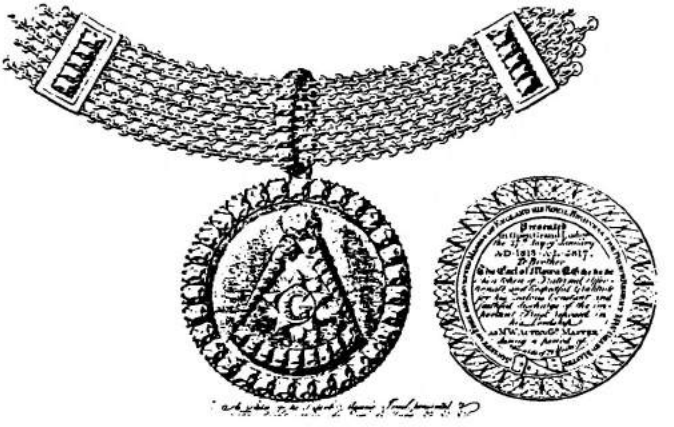
"The Chancellor's Jewel"



The first Jewel discovered that it is known that Burckhardt designed and made is the Chancellor's Jewel of the Lodge of Antiquity (then No.1) in 1811, above, and he was paid for it. (A.Q.C.86 page 260).

In 1813, the Premier Grand Lodge decided to present the 2nd Earl of Moira the Acting (now pro-) Grand Master with a special Jewel on his departure to India as Governor General, and Burckhardt was asked to use his talents to design and make it as a matter of great urgency.

—The Moira Jewel—



This superb Jewel was suspended from a Collar three feet long, composed of seven rows of a fine gold Maltese chain, intersected by five gold Parallograms with brilliant centres. The face of the Jewel was blue enamel surrounded by thirty one stones. In the centre, a pair of Compasses with a segment between the points, and in the centre the letter 'G', all having further stones. The reverse was a metal disc having two inscriptions, one outside and one inside. Surrounding the outside inscription was:

"Society of Free and Accepted Masons of England. His Royal Highness the Prince Regent M.W. Grand Master".

In the centre was:

"Presented in Open Lodge on the 27th day of January A.D.1813 A.L.5817. To Brother the Earl of Moira K.G. &c. &c. &c. As a token of Fraternal Affection and Respectful Gratitude for his Zealous, Constant and Faithful discharge of the important Trust reposed in his Lordship as M.W. Acting Grand Master during a period of upwards of 21 years".

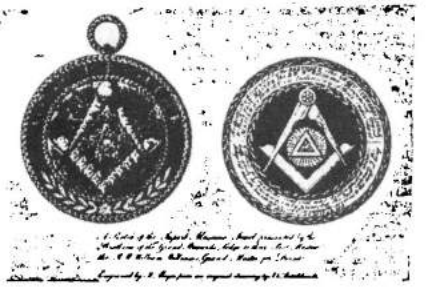
The inscription on the inside of the back plate read:

"Presented by His Royal Highness Augustus Frederick Duke of Sussex, Most Worshipful deputy Grand Master of Free and Accepted Masons, Most Excellent and Supreme Principal of the Royal Arch and Most Eminent Grand Master of Knights Templars of England &c. &c."

The Collar and Jewel were examined by one of the most eminent Jewellers in the Metropolis and it was valued at £1,500, whereas the amount charged by Bro. Burckhardt was under £670, charging only for labour and materials. The Committee of Management gave him a unanimous vote of thanks for his noble and disinterested conduct, at short notice and in circumstances of peculiar inconvenience to himself. This was officially communicated to Grand Lodge at their next meeting. This Jewel passed into the possession of Lord Moira's grandson and to his heir the Countess of Loudoun, who found that the stones had been taken out and re-set in various ornaments so that their identity was hopelessly lost. Thus, an artistic expression by the Order of the Merit of a gallant soldier, a distinguished statesman and a devoted Mason became only a memory and a record.

In 1817, he designed and made a presentation Jewel for the Old King's Arms Lodge (now No.28) for presentation to William Shadbolt, commemorating his Ten Years Mastership of the Lodge.

In 1818, he designed the Jewel presented to R.W. William Williams, Provincial Grand Master of Dorsetshire, by the Grand Stewards Lodge on completion of his year as their Master.



It carries the insignia of the Provincial Grand Master for Dorsetshire on one side and that of the Provincial Grand Superintendent of the Royal Arch on the other. (A.Q.C.86 pages 243/44).

The Minutes of the Supreme Grand Chapter of August 1821 record that Bills totalling £38 were to be paid, including one for Jewels by J.C. Burckhardt.

On 5th December 1822, a committee of present and past Principals of the Chapter of St. James R.A. No.2 was ordered to examine the state of the regalia and furniture, of which Ex.Comps. W. Williams, Shadbolt and Burckhardt were the principal members. Eventually the Chapter agreed for them to take action upon their recommendation that everything was to be replaced by new. This new paraphernalia was first used on 5th February 1824 when H.R.H. the Duke of Sussex honoured the Chapter with his presence. Burckhardt designed and made a complete set of new Jewels for £27.11.0. In receiving the report of this Committee, the M.E.Z. is recorded as saying "Great praise was due to Ex.Comp. Burckhardt as the Committee were principally, if not entirely,

indebted to him for the various designs". — They were all borrowed by the Supreme Grand Chapter for their special Convocation on 19th March 1825, when H.R.H. the Duke of York was exalted. Burckhardt, as Principal Grand Sojourner, was present and, no doubt, officiated at the ceremony. Almost all this furniture and Jewels are still in use in this Chapter.

He seems to have provided Jewels and clothing for the Grand Lodge as well as the Grand Chapter from this time. The accounts of the Grand Lodge show:

1826 Nov.	By Mr. Burckhardt as per bill £8.4.0.
1828 July	By Mr. Burckhardt as per bill £17.7.0
1833 March	By J.C. Burckhardt per bill £7.14.0
1834 June	By J.C. Burckhardt Clothing & Jewel for Pro Grand Master £76.0.0
1836 July	By J.C. Burckhardt for Grand Stewards' Jewels & Collars £45.5.0
1838 June	By J.C. Burckhardt for Grand Lodge Collars & Jewels £292.7.0
1839 Nov.	By J.C. Burckhardt for foreign Representatives £44.2.0
1840 May	By J.C. Burckhardt for Chain, Collar & Jewel for G.Purs £15.4.6

After 1840, orders for new clothing and Jewels for Grand Lodge appear to have gone to Bro. J.P. Acklam who in 1829 had taken over the trade of Thomas Harper. Burckhardt was now 68 years old and had probably retired from business.

In A.Q.C.XXVI part 2, on page 195 is reported the exhibition of a leather pouch, once belonging to Bro. L. Crombie, a member of the Chapter of St. James in 1836. Amongst its contents was a jewel of the Baldwin Cross K.T. in a case bearing the Trade Mark of Burckhardt — "Jeweler of No.2 The Terrace, Davies St., Berkeley Square, London".

The Grand Lodge Library & Museum have a K.T. Apron and Gauntlets which were worn by Chevalier Bernard Hebeler (Past S.G.W. in 1839). On each gauntlet is a circular Trade Card stating — "Burckhardt. Jeweller &c. to His Royal Highness the Duke of Sussex. By Appointment. 308 Oxford Street near Bond Street, London". — Around the edge of the Label is printed — "Manufacturer of Masonic Jewels, Badges and Appointments according to the regulations of the several Orders".

Lastly, it is recorded in the minutes of the Chapter of St. James R.A. that on 4th April 1839 Comp. Chapman, Past Sc.E., was presented with an honorary Jewel designed by Ex.Comp. Burckhardt.

AS A MEMBER OF THE SUPREME GRAND CHAPTER R.A.

We must now deal with his greatest contributions to Masonry, concerning the evolution of the Order of the Holy, Royal Arch from the Union of 1813 to the unification of its ritual in 1836, which is the basis of all our

rituals used at the present day in England. Although there were at times leaders of distinction who stole the limelight, behind the scenes it was Burckhardt who was leant upon by all, being the most experienced and most senior Royal Arch Officer of the period.

He never forgot to give praise to others when due or to give sympathy and aid to those who fell on evil times. He was a co-operator who never took umbrage. Nothing was ever beneath his dignity with the result that he was respected by all. However, he was a typical German with a German accent. He never absorbed the English manners. Very correct, with no sense of humour. With his greater knowledge he appeared unbending and dictatorial. The Duke of Sussex, with his German upbringing, appreciated his good qualities and loyalty and so he became his confidant.

Most of the leading Grand Officers of this period, both ex-Antient and ex-Modern were, or became, members of St. James Chapter No.2 (late No.60 Moderns) of which Burckhardt was now the senior member. Even Waller Rodwell Wright and Thomas Harper had joined a year after his exaltation within it. From the beginning of the Minutes of the new Supreme Grand Chapter until 1837, Burckhardt's name appears more frequently than any other.

On 18th March 1817, he was appointed a member of a Committee to audit the accounts of the Grand Chapter of the Moderns and on the same day he was also appointed to what became known as the Committee for General Purposes of which Thomas Harper was made the Chairman. This Committee was continued yearly and both Thomas Harper and Burckhardt were re-appointed each year, Burckhardt until 1836, without a break. On 5th November the same year, he was appointed to a Committee to inspect the 'Obligation', no doubt to bring those of the Antients and Moderns into line. The next year, on 13th May 1818, he was appointed to yet another Committee to Install Principals of London Chapters who had not previously gone through any ceremonies annext to their appointment. Again, in November 1826, he was elected to another Committee formed for the same purpose.

On 3rd February 1819, he was on a committee to bring the accounts of the United Grand Chapter up to date and probably to amalgamate the two sets of accounts.

In February 1828, he acted as First Grand Principal, when his name was added to a committee considering Chapter regalia. At this convocation £100 was voted to the widow of his old leader Waller Rodwell Wright. An interesting report signed by him for the Committee of General Purposes was submitted to the Grand Chapter on 5th August 1829. It dealt with an incident which occurred in St. John's Chapter No.278 at Hampstead. Comp. Rothesham was censored for not stopping a meeting before a candidate for exaltation went through the ceremony of "Passing the Chair" although he had stopped it before he was Exalted on the grounds that he was not a Master Mason. This report was confirmed and approved by the Duke of Sussex. This occurred after the Craft Installation Ceremony had been decided in 1827.

On 5th February 1834 he was appointed to the special Committee of Nine which became responsible for determining a unified ritual which, with some amendments, became the ritual as used today. He was acting Grand Principal 'H' in May 1834 when it was decided that the amendments to the Grand Chapter Laws of 1823 should be printed and acting Grand Principal 'J' at the communications in August and November 1834. He was present at the second meeting of the special committee when the proposed new ritual was expounded to Grand Officers and of course remained when this committee became the nucleus of the Chapter of Promulgation which ran until August 1936. His last attendance in Grand Chapter was 3rd May 1837. However he was still being referred to by the Grand Chapter on matters of ritual in 1841. There is a letter from him to the Grand Chapter dated 13th February of that year which states: "It required three present of past First Principals, regularly installed, to confer the First Chair or that of 'Z'."

HIS WORK IN THE CHAPTER OF ST. JAMES

On 8th May 1817, he proposed William Shadbolt as a re-joining member. He had originally joined in 1801. On 10th June that year, just after the formation of the United Grand Chapter, he was acting M.E.Z. during the first visit of H.R.H. the Duke of Sussex. The Master of Ceremonies reported that our illustrious companions H.R.H. the Duke of Sussex and the Rt.Hon. Lord Dundas, Grand Principals of the Order, accompanied by several distinguished R.A. Masons were desirous of being admitted, whereupon they were severally introduced, and Comp. Burckhardt in a very elegant and appropriate style addressed H.R.H., apologising for the temporary absence of M.E.Comp. Williams, expressed the high sense he entertained of the honour conferred on the St. James Chapter, and requesting the G.Z. to accept the Principal Chair, which offer having been politely declined by his Royal Highness, the business of the Chapter was resumed. The entrance of the M.E.Z. W. Williams is here inserted between the lines, so that now all three Grand Principals were present. Burckhardt, remaining in the chair and proceeded to exalt two Brethren. Lord Dundas, who became the 1st Earl of Zetland, had first joined the Chapter in 1803 and Williams the M.E.Z. had just been appointed the first Grand Principals 'J' of the new Grand Chapter. Burckhardt was frequently asked to take the place of any of the Principals who were absent. From 1817 to 1844 he was acting M.E.Z. 27 times, acting Principal 'H' 14 times and acting Principal 'J' once. He was deputy Master of the Lodge of Antiquity No.2 in 1818 during the proceedings when the Chapter of St. James was affiliated to that Lodge and registered as No.2. He introduced H.R.H. on his third Visit to the Chapter when William Shadbolt was M.E.Z. in 1824. When the new furniture was used for the first time, he again presided as M.E.Z. on H.R.H.'s fourth visit in 1829.

He was always interested in preserving and repairing the furniture and effects of the Chapter starting in January 1818 when he organised a routine for reporting upon it. He was usually on the Audit Board when it was checked.

On 2nd May 1822 he told the Chapter that the Wife and Children of the late Bro. & Comp. Robert Gill, who had not been a member of the Chapter, but had been the Grand Registrar of the Order of the Temple and a S.G.W. of the Antients Grand Lodge, had been left in distressed circumstances. He explained that he had been known "to the greatest part of the fraternity as one of the oldest and most zealous Masons". He and some other brethren had undertaken to recommend her to their Lodges and Chapters. It was agreed to give £25 out of Chapter funds and a further £4.10.0 was collected that evening.

He was one of a deputation to the Duke of Sussex to present an address of condolence upon the death of his brother H.R.H. the Duke of York, in 1827. On 7th February 1828 he was in the Chair and announced the death of Waller Rodwell Wright formerly a member of this Chapter in consequence of which his widow and daughter had been left in great distress. Twenty Guineas was sent from the funds of the Chapter. It had been agreed by the Grand Chapter at the proposal of the Duke of Sussex that a further £100 be sent to her.

On 1st May 1828, he reported that in a private interview which he had recently had with His Royal Highness the Duke of Sussex — He had availed himself of an opportunity to ascertain the sentiments of his R.H. upon the subject of the highest importance to the Chapter and which had for some time been under consideration of himself as well as the late Past and Present Principals of the Chapter and that he had thereby learnt that H.R.H. would graciously condescend to allow his name to be inscribed at the head of the list of members of the St. James Chapter. A deputation was formed with Burckhardt at its head:

1) To solicit this favour.
2) To allow members to surmount their Jewel with H.R.H.'s Coronet.
3) To name a date when he would dine with them.
4) To furnish the deputation with a list of visitors he would wish to be invited.

Burckhardt later reported that owing to his health H.R.H. would prefer a written communication. There seems to have been a bit of a muddle but eventually, as stated, H.R.H. attended a convocation and dined with the companions afterwards.

On 6th February 1845, Burckhardt tendered his resignation on account of his health and great age as he was compelled to live out of London. He was elected an Honorary Member, First Class. It was agreed that his dues should be remitted. A letter of thanks was received from him by the Chapter on 6th March. However, he was present at a Convocation on 5th March 1846. His death on 30th December 1848 was not recorded.

CONCLUSIONS

The Lodge of Antiquity sent a petition on behalf of his wife, Mary, to the Lodge (Board) of Benevolence. They recommended a grant of £100 as a high testimony of the great zeal that had been displayed by Burck-

hardt. This was approved by Grand Lodge on 7th March 1849. In the same month an obituary notice appeared in the Freemasons' Quarterly as follows:

Dec. 30, 1848 — Bro. John Christian BURCKHARDT, The deceased was in his day an active and intelligent Mason — well versed in ceremonials, and most intimately acquainted with the Templar and Rosicrucian mysteries, as they were handed down by the late Bro. Dunckerley. Bro. Burckhardt was a German by birth, and by trade a Jeweller. His dialect prevented any easy delivery in the English language, but he was nevertheless a fluent speaker, and even practically eloquent. His manner was not bland and persuasive, but, on the contrary, harsh and dictatorial. He was much in the confidence of the late Duke of Sussex, and considered it a duty to support whatever measures his Royal Highness suggested. In this view, however, he considered that he acted on the principle that he repaid confidence by fidelity. We willingly pass a veil over failings which gently shaded a kind heart and considerable mental endowments. The first yielded to the better knowledge of the character of those with whom he too frequently differed, but by whom his own character was never misunderstood, much less assailed. Bro. Burckhardt was, at least, neither a sycophant nor a apostate. He was an honorary member of the Grand Stewards' Lodge, and a member of the Antiquity. On the decease of the Duke of Sussex, as Grand Sub-Prior, he became, pro tem., the ruler of the Masonic Knights Templar until the period of election, when the office of Grand Master of the Order was conferred on Col. C.K.K. Tynte. His worldly circumstances were, long before his decease, most unfortunate, and the Grand Lodge unanimously voted the sum of £100 to his widow.

The reviewer does not appear to have known much about his early masonic activities and is rather harsh in his deductions. The Union had been cemented 36 years before and there were few left who had had an active part in creating it.

Throughout his whole Masonic Career, or what is known of it, runs the character of a man who thought and acted more for what he considered true for the good of Freemasonry than for himself. This is seen by his loyalty to Waller Rodwell Wright and his reforms in the R.A., followed by his loyalty to H.R.H. the Duke of Sussex and his slow unification of the R.A., and his even slower release of the Orders of Chivalry. In so doing, he became the bastion upon which pressure groups failed. In consequence, this attitude may have led to respect but never to friendship. It did, however lead to the success of the Union. It is an example of loyalty which we all would do well to emulate.

ACKNOWLEDGEMENT

This paper would not have been completed without the encouragement and assistance of Brother J. McK. Hamill, now the Librarian at Freemasons' Hall, Great Queen Street, London. Indeed, he very kindly undertook enquiries and research into several aspects unknown to me. I wish to thank him for his co-operation and declare that I remain greatly in his debt for all that he did.

ORATION ON ROBERT THE BRUCE — THE HERO OF BANNOCKBURN AND THE RESTORER OF THE ROYAL ORDER OF SCOTLAND

delivered by BRO. RECTOR ALFRED LODGE, M.Sc.

AT THE ANNUAL MEETING OF GRAND LODGE ON 3rd JULY 1953

Since the turn of the present century a new approach to history and biography has been discernible. Whereas, formerly, the heroic, the great and the good were painted in bold, primary colours, portraying no secondary shadows in their hero's greatness or wisdom and the mean and base were depicted without a saving virtue, more recently it has become the fashion to question the validity of ancient legend, to dilute former claims to greatness, to reduce the stature of the heroic and to justify and excuse the mean and paltry. All are made to conform to, or at least to approach, a level more usually associated with that of the ordinary man.

When this process is the result of a pandering to the very regrettable present-day worship of mediocrity, the result may sometimes be an amusing satire — often in rather bad taste. Have we not seen "1066 and All That" — history has been "debunked" — vulgar phrase indeed! On the other hand, the advent of total war has given to millions the opportunity of sampling, at first hand, experiences similar to those so glamorously painted in ancient song and story and they have proved to be bitter as the Dead Sea fruit. Disillusionment and disaster have so often been the reward of placing unquestioning faith in the omnipotence of "the great"; when the testing time has come, leaders are so often found to be but self-seekers or, at the best, possessed of feet of clay. Consequently, there has been a welcoming of an honest and critical survey of the heroic, in which defects and unworthy traits of character, hitherto omitted or glossed over, are now recorded and included in the final assessment. In the case of the truly great these flaws are found but to enhance the brilliance of the general picture; they serve to remind us that our hero has triumphed over human weakness, and thereby ascended to heights unattainable by more ordinary mortals. In such a truly heroic mould is cast the subject of my toast tonight — ROBERT THE BRUCE, THE HERO OF BANNOCKBURN AND THE RESTORER OF THE ROYAL ORDER.

To assume a crown in circumstances and in a setting which made the action appear to be little more than a gesture; to become a King without a Kingdom, or worse, of a Kingdom divided against itself; to defy the greatest military captain of the age; to be hunted like an outlawed bandit; to yield a wife and family to the humiliating indignities of the arch-enemy; to be excommunicated by the Pope, and yet to triumph over every obstacle — such was the heroic Destiny of Robert the Bruce. When he assumed the Crown he found his country despairing and disunited, with faith neither in its cause nor in its ability to conquer. Before his death he had welded the nation together, he had fired it with a new patriotism and he had guided it with unfaltering skill through the shift-

ing sands of war and diplomacy to liberty and independence.

Of such stuff is woven the very quintessence of the Romantic in history; John Barbour, the Bruce's first and almost contemporary biographer, has made full play with it, and, during the six centuries or so that have elapsed since those days, countless episodes in the life of our hero have been extolled in ballad and romantic narrative. Throughout all these pages he shines, bright and resplendent, the very exemplar of the Patriot.

The figure so portrayed, however, lacks an ultimate reality; he has no human imperfections; he is beyond our limited horizon; he takes a place in our imaginations with the gods and super-men of ancient mythologies. This aura extends itself to his achievements until they, too, tend to become but figments of our heart's desire. It is not until we find recorded his early tergiversations, how he was alternately friend and false-friend to Edward, false to Scotland when Scotland's cause was Balliol's cause, and apparently true to no one but himself, that we understand the magnitude of the noble enlargement of his innate selfishness. This fundamental selfishness *does not* belittle him; it is more than understandable in a feudal baron of Norman descent, for many of whom female descent, and lack of a male heir in the direct line, placed a crown within their grasp. It *does* dispel the aura of mythological unreality and reveal him in the clear light of day as a mortal, passionate and sinful maybe, yet who, by his intrinsic greatness, was able to identify his personal ambition and advancement with those of his country. Not until after the murder of the Red Comyn was he permitted to find himself. Thereafter vacillations were ended; he atoned for his sin by turning to Scotland and declaring himself a Scot for the last time, rescuing his country from a servile state, recreating its spirit and establishing its independence on a foundation that endured for four centuries until the Union.

Turning to the tactical triumph of Bannockburn — there can be no criticism of the results of the battle from the view-point of what, in modern parlance, is called Grand Strategy, as it is without question one of the few decisive battles in the history of the world since it ensured the independence of Scotland as a nation — turning to the tactical triumph, there are critics who belittle it on the grounds that it was won against Edward II, a very different character from his redoubtable father. Such critics aver that Edward II was a weakling and that his feudal barons, already contemplating his overthrow and at variance with themselves, had no real leader in the fight. These facts are not in dispute, but again they enhance rather than detract from the greatness of the Bruce. None but the very greatest see clearly when the tide is with them and row on to fortune on its flow. The vast majority, in eventide contemplation, sigh for "what might have been".

Notwithstanding his military and political triumphs, the keynote of his inspiration is to be found in the concluding words of the Arbroath Declaration in which he protested to the Pope against the excommunication:

"It is not Glory, it is not Riches, neither is it Honour, but it is Liberty alone that we fight and contend for, which no Honest man will lose, but with his life".

This, in the words of Eric Linklater, one of his more recent biographers, is "a remonstrance notable for its dignity beyond the common speech of Parliaments and for its heroic conception of the Christian Promise to Mankind".

This heroic conception of the Christian promise to mankind is the ultimate teaching of our Order and at our Annual Meetings we honour the memory of Robert the Bruce no less as the Restorer of the Royal Order than we do as the Hero of Bannockburn. To disentangle fact from fiction in the life and work of an historical figure at a distance of six centuries is difficult enough, but it is a possibility. We are on more nebulous ground, indeed, when we attempt to assign the part played by Robert the Bruce in the establishment of our Order, and here, since Freemasonry is neither an exact Science nor a poetic vision, we must rely upon tradition for our information. The legend of the foundation of the Royal Order is that Bruce, after Bannockburn, created the degree of the Rosy Cross, so as to reward those masons who had assisted him in the battle, and conferred upon them the civil rank of Knighthood. There is nothing nebulous about the *teaching* of the degree. Its conferment brings to fulfilment the quest embarked upon by every Entered Apprentice on the day of his initiation. Being raised to the sublime degree of a Master-Mason brings him but the disappointment of a set of substituted secrets, by implication suggesting to him that his labours are not over and that the quest should therefore be continued. If he is fortunate enough, as we all are, to have been admitted to the Royal Order, he is vouchsafed a successful termination of his quest, and learns that it ends not in the Temple at Jerusalem, but on Mount Calvary itself — that the lost word is Christ Himself and His promise to mankind.

Thus may we subscribe to the task embarked upon, six centuries ago, by our Restorer. Like him, we too, must learn the difficult lessons of personal sacrifice and the sublimating of our selfish desires in the common welfare. These must be our thoughts when, in Chapter and Lodge, we survey the Vacant Chair, decorated with its emblems of sovereignity, and only to be occupied by the Hereditary King of Scotland in memory of Robert the Bruce. It is not possible for the present hereditary descendant of the Bruce to occupy the Vacant Chair, yet, was it chance or was it Destiny that moved our Queen to utter, on the evening of her Coronation, words and ideals so near to those of her illustrious forebear? From her lips once again we heard the heroic concept of the Christian Promise to Mankind. She, too, spoke of "living principles based on a broad tolerance in thought and its expression as sacred to the Crown and Monarchy as to its many parliaments and peoples . . . I shall strive to be worthy of your trust," she said, and on our part she asked that we might "cherish these principles and practise them too; thus we can go forward in peace, seeking justice and freedom for all men".

It was Destiny, surely, that the Heroic Concept of the Christian Pro-

mise to Mankind so zealously sought after for Scotland six centuries ago by our Founder, and which is the fundamental teaching of our Order, should be proclaimed by *our Queen, his descendant,* as the common quest not only of herself and all her peoples, but also of all mankind.

(We are indebted to W.Bro. J.L. Minard for this address and authority to publish it. Ed.)

CONSECRATION OF GABRIEL NEWTON LODGE No.9071
ADDRESS BY THE PROVINCIAL GRAND MASTER

R.W.BRO.GAYTON C. TAYLOR

The object of this meeting is to consecrate a new Lodge, the sixty eighth in the Province, to be known as the Gabriel Newton Lodge, No.9071. The twenty founders have all been associated with the school then known as the Alderman Newton's Grammar School of this city and the new Lodge has been sponsored by Saint Crispin Lodge No.7832. Later you will hear more of Gabriel Newton from the Provincial Grand Chaplain.*

I would remind the Founders that they have accepted a solemn responsibility and a great privilege. They are responsible for ensuring that the Lodge conforms to the Ancient Charges and Constitutions of the Order and they are privileged as masons of good standing to have their names enrolled for ever as founders, being desirous of extending the benefits of Freemasonry to future generations. Exercise great caution in those whom you invite to become members. Do nothing that may depreciate the high standards of Freemasonry. Always strive for excellence in the delivery of ritual — never let it be perfunctory, but always given as a meaningful and kindly deliverance to the recipient — be he a candidate in the degrees or a brother being installed as Master.

Your responsibilities as Founders extend to ensuring that the new lodge meets its commitments to the Province and supports the charitable objects of our institution.

Perfect rendering of the ritual without a charitable disposition, not necessarily of money, but of thought and deed is like a tinkling cymbal. May perfect harmony ever be the sound that emanates from this Lodge.

I am confident that you, Brother Founders, will acquit yourselves in an exemplary manner so that this Gabriel Newton Lodge will prove to be worthy of the distinguished name it bears.

I now call upon the Provincial Grand Chaplain to give the Opening Prayer.

*(*See also p.27 of Transactions 1981. Ed.)*

CONSECRATION OF GABRIEL NEWTON LODGE No.9071
ORATION OF THE CHAPLAIN

W.BRO.REVD. J.R. PROPHET

ALDERMAN GABRIEL NEWTON became Leicester's first citizen as Mayor in 1742. He was a loyal son of the City and a faithful servant of the Corporation; but his work as founding father of a charity school, known as the Greencoat School because of its uniform, was his crowning achievement and this school, opened in 1747, was to grow and prosper as one of Leicester's leading establishments of education for the young. The school, carrying his name, has survived some few threats to its existence through the years, but still remains Gabriel Newton's living memorial and testimony to charity and enterprise.

Small wonder it is then that the thought should occur to some brother freemasons to put the name of Gabriel Newton to a new Lodge within the Province of Leicestershire and Rutland; for enshrined in his character, if not in actual membership of the Craft, is the following of the clear principles of masonic moral worth, a thirst after the knowledge of truth and the spirit of beneficence in human relationships.

Thus a freemasons' lodge is now coming into being. A feat has been performed; metaphorically speaking, a ship has been launched and a project settled in good, concrete terms. Much masonic effort and faith lie behind the great endeavour and much masonic virtue has been expended. All the same, this is no time for that effort and virtue to be relaxed, much less withdrawn. Again using the metaphor of a ship we can say that the superstructure, the equipping and the energising power have yet to be provided and tested, and these things cannot be left to a residue, hopefully, of spirit and initiative, remaining after the fatigue of the building days have passed. Effort and virtue are not inexhaustible qualities in the human person. Both require replenishment at the divine source from which they spring. So, this consecration time becomes also the hour to take stock; the time for our re-dedication in the behalf of the principles, the understanding and, indeed, the handling, figuratively, of the tools of our Craft. This Lodge is a new and tender plant, sprung from a noble mother, and as its mother has been in the past in sacrificial example, so must the child be in the future. Those of us who have been privileged to become members of the family and to share in its direction and expansion must be in full possession of the resources through which the new, fledging lodge may be nurtured into maturity and guaranteed its moral strength.

Believe me, brethren, I am not trying to indulge in pious platitudes on this great occasion, as though we have to be high sounding in our phrases upstairs before we go down to settle the practical matters and duties of our life, our food and drink and our business downstairs. Let it rather be impressed upon our minds that we are all sharers together in the very arduous, yet invigorating and happy task of assisting the movement of goodwill among men. An ideal, indeed, but one, let us remember, that has been working, without fundamental breakdown, throughout the annals of our masonic history, and will continue to work until the

highest ideal of brotherhood, which is of the Great Architect Himself, has really sunk into the souls of men, so as to bring forth the perfect article which He intended as He spoke the word and we were created.

To use another metaphor we could say that as the vehicle of Freemasonry has been on the road for a long time and accomplished much benefit at all its stopping places, it has also taken its wear and tear and requires periodic servicing. Naturally, in masonic terms, this could be taken to mean little more than drawing in new Masons to ride in the waggon; but will they not have to learn the nature of the vehicle (the Craft) in order that they may take their share, in turn, in maintaining its right function and moving in the right direction? We live in our day to maintain our course through the years of our capability, but a big part of that capability is passing on to others the honours and obligations we have shouldered; to make Masons of true worth who will carry forward the duties of the Lodge and of Freemasonry in general, not less wisely and uprightly but, perhaps, more perfectly than we have ever done ourselves.

In our human imperfection there is always some danger that pressures upon our time and thought in founding a new lodge may cause us to neglect, in some measure, the essential exercise of gaining for ourselves a more excellent understanding of the nature and principles of the Craft. Then sometimes we almost forget what it is that we are really about; like the experience of a person who finds himself so cluttered up with material (albeit ecclesiastical) considerations of administration that, in a moment of reflection he asks himself, "Why and for what was I ordained?" So we also, as Masons in some of our experience, may sigh and say, "Why and for what am I a Mason? What really should I do, considering the small amount of time I have for study and the large amount of time I have to spend on lodge working, to remain in heart and mind and in the sight of my brethren a true Mason?"

Then when it comes to encouraging one another in our respective offices and instructing our newly admitted brethren we find that where we should be strong and effectual we are, instead, dolefully weak, and we feel, perhaps, that we have failed our fellows. We recall how King David bemoaned his neglect of his son Absolom. Upon those, who know Masonic arts and their meaning, rests the most serious responsibility of impressing upon those with whom they come in contact, especially candidates and new Masons, the reality of Masonic virtue. No amount of tearful remorse can ever atone for failure where we know we should and could have succeeded.

The simple answer for us all, so it seems to me, lies in a true comprehension of that which every initiate for Freemasonry is told in the explanation of the tools. There is the 24"G which represents the division of a Mason's time into three parts — prayer, labour and refreshment, and service. I suggest that no Freemason is justified in ignoring the division of daily prayer. Humanists may, of course, but not Masons. No Mason leaves God and God's design for the world out of his reckoning. Into the division of prayer goes reflection and contemplation by which a brother strengthens his hold upon the moral values and spiritual principles upon

which all true Masonic action is based.

The common G comes next, representing the force of conscience, so that in everything he attempts to say or to do, rises as a prayer, unpolluted, to the Throne of Grace. We are reminded of the apostolic injunction that whatever we do, whether we speak or act, we should do everything in the name of the Most High God, giving thanks to Him Who is the Father of us all.

Last, but not least of the tools we apply to our morals as we become members of our Ancient Order is the Ch-l which points out the advantages of education in making the Freemason a fit member of the "regularly organised society" into which he has entered. As the leaven leavens the whole lump, so does our individual membership of our society influence its course for good or ill. Therefore, every single one of us should look to himself, be disciplined as a learner to become a master, particularly in his connection with Freemasonry; and not forgetting that prayer is a factor, as essential as any other in the divisions of life, however busy we may sometimes be in filling up the other divisions with conscientious activity.

So we return in our thoughts to Gabriel Newton and what he did to live by and pass on the advantages of education and the disciplines of life. In choosing his name for this new Lodge, the Founders have chosen well. May the example of that name be ever clear to all those who, through the care and nourishment provided by their senior brethren become its members, reap the privileges and accept the duties of the Lodge in the days and years to come.

ADDRESS OF THE M.E. GRAND SUPERINTENDENT AT THE CENTENARY MEETING OF THE CHARNWOOD CHAPTER No.1007

Although the Chapter was consecrated on the 14th January, 1873, it is only since 1883 that sufficient proof is available of its uninterrupted existence for 100 years, which is a necessary qualification for the granting of a Centenary Charter as required by Royal Arch Regulations. You will hear more of the history of Charnwood Chapter in an address to be given shortly by E.Comp. T. Mervyn Ll. Walters P.P.G.S.N. who was First Principal of the Chapter in 1971 and has made a significant contribution to Royal Arch Masonry in Loughborough and in the Province generally.

To look back a hundred years is a fascinating study. Some of the oldest members of the Chapter may just recall from their younger days the last years of some of those early members of Charnwood Chapter. So in fifty years time some of today,s young members may be acquainted with the generation who will continue the Chapter to its Bi-Centenary. We present members are a link in the great chain of Royal Arch Masonry which has existed at least from the beginning of the middle of the eighteenth century — the earliest recorded evidence being in a Bristol Craft Lodge minute dated 1758 and masonic scholars think it was known to Anderson in 1723 when he produced his first Book of Constitutions. Masonry is progressive — in 1883 the Charnwood Chapter was one of four Chapters in the Province — today there are 23; in 1883 there were approximately 150 Companions in Leicestershire and Rutland, today there are nearly 1,000 who subscribe to the practice of the high ideals of this Sublime Degree.

It is more than ever essential if good is to triumph over evil that we take to heart the teachings of our ritual. In a material world which is almost on the brink of self destruction through a negation of spiritual values, through selfish interests, lack of discipline, fear, intolerance and jealousy we must stand four square for those eternal verities of life — truth, honour and virtue based on a comprehension of the finer aspects of our being, exemplified more especially in the Mystical Lecture of our ritual. And having been brought face to face with the teachings of the Royal Arch we must further strive to practise those ideals in our daily lives and extend them in as wide a sphere as is possible by means of the influence we have on others. We shall thus be continuing the good work of the Founders and past Companions of Charnwood Chapter and showing the way to a future generation of Companions.

A Chapter just as much as a Lodge depends on vigorous leadership especially by the Principals in setting high standards, ensuring that a steady number of good quality candidates be introduced. If candidates are of poor quality it will be reflected in the standard and vitality of a Chapter in the future. I am certain there is no shortage of good men and true who will themselves benefit from the teachings of our Order and who in time will bring additional credit and strength to Royal Arch Masonry in general. When one considers that, approximately, only one

third of craft masons are members of the Royal Arch we all ought to be doing something to change it. How can any thinking Brother, having been raised in the Third Degree, really consider that is the completion? We all know it is not and that the completion only comes about through our membership of a Chapter through that sublime experience that leads us to contemplate Freemasonry on an altogether higher plane, the colourful and dramatic ceremony that leads onwards to a glorious contemplation of our spiritual existence, beyond the realms of time when the silver cord be loosed or the golden bowl be broken and the dust returns to the earth as it was and the spirit goes back to God who gave it.

Companions, this special anniversary is a time for rejoicing — a time for looking back and a time for looking forward. We have much to be thankful for, we have great hopes for the future. Let us rejoice and rededicate ourselves to a renewal of enthusiasm for the high ideals of our Order. May success attend you all, especially those Companions of Charnwood Chapter, may the Chapter prosper until the great chain of Royal Arch Masonry is complete in one perfect circle, the symbol of eternity.

A SHORT HISTORY OF THE HOLY BIBLE

by M.W.Bro. Donald James MacLaurin P.G.M. British Columbia

Treasured Masonic manuscripts in England, Scotland and Ireland provide good evidence that from the earliest Operative days solemn vows of fidelity were required of those entering the vocation of masonry. These vows were taken while holding or touching a copy of the Holy Bible, or possibly a manuscript copy of the "Old Charges".

During the Middle Ages, and probably during the transition from Operative craft masonry to speculative Freemasonry, the "Old Charges" were an indispensable part of the furnishings of Lodges and a written copy of them was displayed, probably on the Master's pedestal. Then, about 1717 A.D., with the formation of a Grand Lodge in England, a "Book of Constitutions" replaced the Old Charges on the Master's pedestal. The custom of carrying the Book of Constitutions into a Lodge and placing it on the Master's pedestal, as done when the Grand Master visits a Lodge, may well be in part a continuance of quite ancient usage. About 1760 A.D. the Grand Lodge of England recognised the Holy Bible as a Great Light in Freemasonry — an immoveable jewel which lies open in the Lodge for the Brethren to moralise on.

This paper, my Brethren, is a condensed resume of the historical story covering the writing and transmission of the scriptures of the Bible from their beginnings some three thousand years ago in Canaan to the King James Authorised Version. It is the findings of an interested but unschooled layman after a limited excursion into the vast and complex literature of this specialised field.

The story of the text and the canon of each of the Old Testament, the New Testament and the Apocrypha will be reviewed separately first and then their coming together and journey down history as the Holy Bible of western Christendom will be sketched.

THE OLD TESTAMENT

The Old Testament of our Bible is a collection of ancient Hebrew literature which in 100 A.D. was accepted as the Jewish Bible. Thus, in developing the story of the Old Testament, the history of the Jewish peoples is an essential consideration.

The geographical setting for the Old Testament portion of the story of the Bible is that "Fertile Crescent" of land which cradled and supported many of the earliest civilisations. This crescent curved upward from the Gulf of Persia, through the valleys of the Tigris and Euphrates rivers, across modern Syria, down through the valley of the Jordan River, through the delta and up the valley of the Nile River. For several thousand years, waves of questing, conquering peoples swept into these fertile lands and in turn were assimilated, or destroyed and replaced. About 2000 B.C., the eastern horn of the crescent was overrun by the Amorite people. Ancient tablets tell of a "Habiru" people, nomadic herders of Western Asia, who for centuries harrassed the northern fringes of the crescent. The Habiru, probably the early ancestors of the

modern Hebrews, came into these lands as part of this Amoritish invasion. An Amoritish king, Hammurabi (c. 1750-1656 B.C.), famous for his Code, could have been a contemporary of Abraham, who is traditionally held to have migrated westward to Canaan or possibly Egypt from the Chaldean city of Ur. Scholars have noted a marked resemblance between Hammurabi's Code and the Biblical Code of the Covenant (Exod. XXI-XXV). Thus, while some of the Hebrews apparently moved into the Tigris-Euphrates land, others pushed as far as the Nile delta — into the "Land of Goshen". The pleasant way of life of the Hebrews in Egypt was somewhat abruptly changed after they had enjoyed freedom, peace and prosperity there for some four hundred years. In this change, they were pressed into virtual slave labour as makers of bricks to support the ambitious building program of the ruling Pharaoh, probably Sethos I. With Moses as their leader, the Hebrews rebelled around 1400 B.C. against their Egyptian overlords, and fled out of Egypt from their bondage and escaped across the "Reed" Sea into the Sinai peninsula — a very familiar part of Biblical history. During the latter part of the sojourn of the Hebrews in Egypt, there is evidence of a fairly strong, though eventually unsuccessful movement, in Egyptian Court circles, led by the future Pharaoh, Amenhotep IV (1377-1360 B.C.), to replace worship of the traditional many gods of Egypt as practised by the priesthood, with a monotheistic religion — the worship of only one god. According to Biblical history, the runaway Hebrew slaves, in gratitude for their deliverance from bondage and under the guidance and leadership of Moses, entered into a Covenant with Yahweh, acknowledged Him as their one and only God and received His commandments. This period of exodus from Egypt and wanderings in the wilderness of Sinai is probably when the religion and theology of the Hebrews — the Children of Israel — the Chosen People — had its formative beginnings and hence, may be taken as a starting time for the Old Testament.

After some fifty years in Sinai, the Hebrew people pressed northward, displacing the Canaanite people from Canaan, and entered the valley lands of the Jordan River about 1350 B.C. under Joshua. This was their homeland for the next fourteen hundred years. In 70 A.D., Jerusalem fell to the conquering Romans, ancient biblical Israel ceased to be, and the Jews became homeless wanderers. For the first three hundred years or so after Joshua led them into Canaan, their social structure was a loose federation of tribes, each with its own chief or "Judge". It appears that during this period of the "Judges", the religious and theological beliefs of the Hebrews were being established and refined by repeated oral review and transmission, under the all-pervading view of these people that they were a special and chosen people. There is little, if any, written scriptural literature dating from this period of the Judges.

In 1020 B.C., the tribes of Israel came together as a kingdom under Saul, which continued and flourished under David and finally under Solomon. Upon the death of Solomon in 926 B.C. pent up tensions led to civil war. The old kingdom split into a northern kingdom, Israel, and a southern kingdom, Judah. The Israelite Kingdom was conquered by the Assyrians in 721 B.C. and some thirty thousand northern Hebrews

were sent east into captivity. The southern Kingdom of Judah fell to the Babylonians with the razing of Jerusalem by Nebuchadnezzar in 586 B.C. This is another important event in the shaping of Jewish scriptures. When Jerusalem fell, some forty thousand Hebrews were exiled to Babylon. Here they stayed for fifty years until Cyrus the Great of the Persian conquerers of Babylon let them return to Jerusalem in 536 B.C., where they continued under Persian influence for about two hundred years, until Palestine fell to Alexander the Great in 332 B.C. and it then became a part of the Grecian Empire.

In the main, the writing of the several parts of the Hebrew Bible (our Old Testament) appears to have taken place during this turbulent era in Jewish history in Canaan, a land crossed by the then major highways and trade routes of the world. This nine hundred year era stretched from the civil war following Solomon's reign, through the fall of the northern Kingdom, Israel, to Assyria, the fall of Judah and the exile to Babylon, the two hundred years under Persian dominance, then the period under Greece and other conquerers, until the Maccabean revolt in 165 B.C. with resulting national independence for one hundred years until Palestine became a Roman province in 63 B.C. Undoubtedly, the buffeting course of Jewish history during this era sharpened and accentuated the place of religious thought and observance with the Jewish people. In their religion, they could find succor and rally to a national heritage. Undoubtedly too, the impact of all these great civilisations and their religions on the Jewish people played some role in shaping the contents of the Old Testament books.

The Jewish Bible is composed of three parts — the Law (or Torah), the Prophets and the Writings.

The Law encompasses the first five books of the Bible — Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Modern textual research leads to the conclusion that these five books had their beginning in two main documents or possibly schools of writing. In the southern Kingdom of Judah, around 850 B.C. there arose the more primitive J document, so named because the robust warlike god it described was called Jahweh. The other, and more sophisticated, main document arose in the northern Kingdom of Israel, probably about 750 B.C. and is called the E document because the gentler god it portrayed was called Elohim. Both these documents dealt with the same general material and were the sources for a sequence of later compilers whose revisions and additions shaped the first six books of the Bible. It seems that somewhat after the fall of Israel to Assyria in 721 B.C., the E document fell into the hands of a writer in the southern Kingdom, who combined it with the earlier J document, and with his own additions produced the JE document around 650 B.C. as another step toward the Torah. The JE document was combined with the Deuteronomic Code (D) about 550 B.C. to give the JED assembly. After the return from the Babylonian exile in 536 B.C. the JED document was combined with a Priestly Code (P) which was probably developed in Babylon during the Exile to form the JEDP literature, which was accepted as canonical by the Jews around 400 B.C. This literature is now the first five books of the Bible, which are called

the Torah or the Law, and the sixth book, Joshua. This summarises, in very condensed and abbreviated form, the present conclusions of many eminent biblical scholars based upon an extensive deductive analysis of this portion of the Bible and much other contemporary literature. Thus, the Torah appears as a complex fabric interwoven in the dim past from several written sources, some of which began as oral traditions. While tradition has long ascribed the writing of these books to Moses, it must be recognised that while they undoubtedly include sayings and teachings of Moses, handed down from generation to generation, he was dead many hundreds of years before the final compilation of the Torah. The actual authors and compilers remain unknown and the source documents have long since gone.

The second portion of the Hebrew Bible, the Prophets, is sub-divided into the Former Prophets, which now appear as Joshua, Judges, I and II Samuel and I and II Kings, and the Latter Prophets, now appearing as Isaiah, Jeremiah, Ezekiel and the twelve shorter books, often called the Minor Prophets, of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. Apart from some portions of Isaiah which appear to have been written by him (750-700 B.C.) and a portion of Jeremiah dictated by him to his scribe, Baruch (c.625 B.C.), the authorship of all the remaining books of the Prophets is not known. The first versions of the Former Prophets appear to have been the work of authors or editors influenced by the Deuteronomic school and to have been drawn from a multitude of sources, mainly in the period 700-500 B.C. These first versions were revised, amended and often lengthened over the next several hundred years. The books of Ezekiel and the twelve Minor Prophets appear to be largely based on the prophecies and teachings of the men whose names they bear, as subsequently recorded and expanded by one or more unknown authors. These Minor Prophets, with the exception of Malachi, who probably never existed, appeared in Jewish history from sometime just before the Exile until shortly after the return from Babylon. In summary then, the authorship of the Prophets is mostly unknown, but it is fairly certain they were written and underwent evolutionary editing in the period 800-500 B.C. By about 200 B.C. they had been essentially finalised and had become part of the canon of Jewish scriptures with a status just slightly less than that accorded the Law.

The Writings are the remaining books of the Old Testament, after the Law and the Prophets. These are mainly post-exilic works by unknown authors who frequently drew on earlier, often pre-exilic sources. The Writings are usually subdivided into the Poetical or Wisdom books, (Psalms, Proverbs and Job), the Rolls (Song of Solomon, Ruth, Lamentations, Ecclesiastes and Esther), and the books of Prophecy and History (Daniel, Ezra, Nehemiah, I and II Chronicles).

Consider first the Wisdom books. The Proverbs were probably written in their present form about 400-350 B.C. by unknown authors or compilers. There is strong evidence that early Phoenician and Egyptian writings and possibly original materials from Solomon were worked and moulded over the centuries to yield a final text. The Psalms may contain

traces of a Davidic poetry from around 1000 B.C., but the final text appears to have arrived by 350-250 B.C. Job seems to be the work of an unknown post-exilic poet-philosopher whose writing stems from widely scattered folklore from considerably before the Exile.

The Rolls hold a unique place in Jewish scriptures. Over the centuries, one of them has been read aloud in the Synagogue once a year on a particular day of observance. The Song of Songs, or Song of Solomon is a group of folk poems or songs probably used as liturgy in the northern Kingdom of Israel well before the Exile, and is the work of many authors. It is very doubtful that Solomon was one of those authors. Lamentations cannot be ascribed to Jeremiah as sometimes asserted, but was written by an unknown poet (c.586-530 B.C.) who appears to have witnessed the destruction of Jerusalem by Nebuchadnezzar and who was a contemporary of Jeremiah. Ruth (450-250 B.C.), Ecclesiastes (c.200 B.C.), and Esther (c.125 B.C.) are later works of unknown authors.

The Prophecy and History books are the remaining part of the Writings portion of the Jewish Bible. Nehemiah (450-400 B.C.) and the Chronicles (450-400 B.C.) appear to be the work of the same author or school, but are not attributed to Nehemiah. Ezra (350-250 B.C.) is ascribed to an unknown author who drew freely on the Chronicles. Daniel (c.165 B.C.) was written during the Maccabean revolt. Together with Esther (c.125 B.C.), it is thus one of the latest books included in the Jewish canon.

Thus, for the thirty-nine books of the Jewish Bible, modern methods of scholarly deduction and textual analysis can say approximately when they came to their several present texts. They and their precursors evolved throughout the one thousand year period beginning about 1200 B.C. and ending about one hundred years before Christ. Practically nothing definite appears to permit positive identification of the authors involved, except that in a negative sense, it seems clear that Moses was not the author of any of the first five books and in the case of books bearing names of people, they were not the authors, though frequently that person plays an important role in the book.

Religious writings that are given a special or sacred status by a people are said to have been canonised. They become "the canon" of the scriptures. Tradition, and best present evidence, is that the thirty-nine books, which together form the Law (or Torah), the Prophets and the Writings of Jewish Scriptures, as discussed above, were accepted as The Scriptures and thus became the canon of the Hebrew Bible at the Jewish Synod of Jamnia about 100 A.D. It will be noted that this canon is the same as our present Old Testament, but does not contain the books of the Old Testament Apocrypha, which are contained in many present-day Christian Bibles. This point will be discussed a little later in this paper.

Before reviewing the text and canon of the New Testament, let us briefly consider the creation and handing on of copies of the Hebrew Bible over the centuries before printing became available, about 1450 A.D. Before then, every copy of every book, roll and manuscript had to be made by hand. As the text of the Jewish Scriptures became finalised,

and certainly after it became the canon, the priests and rabbis and Jewish religious practise and thought, placed important emphasis on a fixed, unchanging text. Hence, the copying out of a new roll or sheet from an existing one became a demanding religious process, each step of which was prescribed and regulated by rules. This attitude and practise of the Jewish people reflected their national inward turning and attention to their Scriptures as a defence against the battering they were receiving from Rome and as a counter to the inroads of Christianity. A Rabbinical School for this purpose became established in Babylon in the east, which flourished till the ninth or tenth century A.D. A western, Palestinian School finally settled at Tiberias on the west side of the Sea of Galilee in 638 A.D. after the Moslem conquest of Palestine. The copyist-scholars at these schools were called Massoretes, as derived from the Jewish word "massorah", meaning "tradition". A great contribution of the Massoretes was the "vocalising" of Hebrew writing. This occurred about 500 A.D. Prior to that, written Hebrew had no vowels, and no spaces between words or sentences. It was a continuous ribbon of consonants. The mental insertion of vowel sounds and the grouping of consonants into words and words into sentences could be done only by those who were completely familiar with the text. The Massoretes "vocalised" the text, by adding small marks or "points" over, under or between consonants. They thus preserved for all time the sound of the Hebrew language as it was at that time when solemnly chanted in the Synagogue. The Massoretes numbered the verses, words and letters of every book. The following excerpt from the Talmudic rules for copying, as practised by the Tiberian Massoretes, illustrates the extraordinary care of the procedure:

> "A synagogue roll must be written on the skins of clean animals, prepared for the particular use of the synagogue by a Jew. These must be fastened together with strings taken from clean animals. Every skin must contain a certain number of columns, equal throughout the entire codex. The length of each column must not extend over less than forty-eight, or more than sixty lines; and the breadth must consist of thirty letters. The whole copy must be first lined; and if three words be written in it without a line, it is worthless. The ink should be black, neither red, green, nor any other colour, and be prepared according to a definite recipe. An *authentic* copy must be the exemplar, from which the transcriber ought not in the least to deviate. No word or letter, not even a *yod*, must be written from memory, the scribe not having looked at the codex before him . . . Between every consonant the space of a hair or thread must intervene; between every word the breadth of a narrow consonant; between every new *parashah*, or section, the breadth of nine consonants; between every book, three lines. The fifth book of Moses must terminate exactly with a line; but the rest need not do so. Besides this, the copyist must sit in full Jewish dress, wash his whole body, not begin to write the name of God with a pen newly dipped in ink, and should a king address him while

writing that name he must take no notice of him . . . The rolls in which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools, to be used as reading-books".

The effectiveness of these rules for ensuring transmission of and "incorrupt" unchanged text was well demonstrated when the Dead Sea Scrolls of the Qumran Community (c.200 B.C.-70 A.D.), as discovered in 1947, were compared with present day descendents of the Hebrew Massorete text. In particular, the Qumran Hebrew text for Isaiah, probably written about 100 B.C., is essentially the same as the modern Isaiah text, based on the Massorete text of 1000 A.D.

THE NEW TESTAMENT

All of the twenty-seven books of our New Testament were written during the one hundred and fifty years immediately following the death of Jesus. It is considered that Christian teachings were originally delivered and orally transmitted in the Aramaic tongue, though no contemporary New Testament manuscripts in that tongue exist. Early manuscripts in Greek do exist and some in Latin and in Syriac dating from about 200 A.D. are available.

The earliest books of the New Testament are the letters attributed to Paul. Except for the Epistle to the Hebrews, these were all written within thirty years of Christ's death. All were written in Greek, the international language of those times. It appears well established that Paul himself wrote the letters to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians, but the writer, or writers, of the letters to Timothy, Titus and Philemon was probably not Paul, though very possibly there was a close association with Paul.

The gospels *according to* Matthew, Mark and Luke, along with the Acts and the Revelations, were written between 60 and 100 A.D. Mark is probably the first of the group and may have been written in Rome by a close friend of Paul called Mark who recorded the recollections of Peter and summarised the history and teachings of Jesus as understood in the Rome community of Christians. Mark probably never saw Jesus or heard Him teaching. Matthew and Luke appear to have used Mark as a source, along with recollections of others, and materials which each of them drew from other Christian communities. Scholars doubt that Matthew, the disciple, an eyewitness and contemporary of Jesus, actually wrote the gospel bearing his name. The books of Luke and the Acts are almost universally accepted as being by the same author and the strong evidence is that this author was Luke, the physician, a Gentile scholar and close friend of Paul. Revelations is generally regarded as having been written about 95 A.D. and thus, the traditional acceptance of John, the disciple, as the author becomes difficult, especially so when that John most likely met death as a marked Christian no later than 70 A.D. The author was more likely a second or third generation Christian called John.

The gospel according to John and the three Epistles of John are

attributed to the period 100-130 A.D. Scholars demonstrate that they all appear to be the work of one author, a sophisticated, mystical, erudite evangelist, which appears to rule out the disciple, John, the Galilean fisherman, as that author.

All the remaining books of the New Testament, except II Peter (130-180 A.D.), are considered to have been written between 60 and 130 A.D. The evidence seems to support the traditional assignment of the authorship of I Peter to Simon Peter, the beloved disciple. Though because of the excellence of the Greek grammar in the composition of the text, there is a strong suggestion that Peter was greatly helped in the writing by Sylvanus, a friend of Paul. It was probably written in Rome about 62 A.D. The Epistle to the Hebrews appears to have been written between 80 and 90 A.D. by a completely unknown author, but definitely not by Paul. The Epistle of James, 80-100 A.D. can be assigned to a competent, unknown scholar of the Greek idiom. It is not the James, son of Zebedee, the disciple and fisherman of Galilee. Jude (c.125 A.D.) and II Peter (c.150 A.D.) were both probably written in Rome by unknown authors.

CANON OF THE NEW TESTAMENT

Among the early Christians, the concept of a sacred, canonised literature of their own developed slowly. The early churches and Christian communities were rife with sectarianism of many forms. There were various leaders and groups, each advocating and claiming a special place and status for a particular set of writings. These splintering tendencies appear to have generated a countering non-schismatic concern about 200 A.D. for a single canonical literature of Christianity. About this time, Origen, the leader of the prestigious Christian school in Alexandria, prepared a listing of Christian literature in which twenty-two books (the four Gospels, the fourteen letters of Paul, the Acts, I Peter, I John and Revelations) were called "acknowledged" and a further seven (James, II and III John, Jude, II Peter, Barnabus, and the Shepherd of Hermas) were listed as "disputed". Eusebius, a great writer of the early church and Bishop of Caesarea, included in his monumental Church History of 326 A.D. an attempt at a canonical list. It added James, II and III John, Jude and II Peter to Origen's "acknowledged" list. The resulting list is that of our present New Testament. Athanasius, the great Bishop of Alexandria, in his annual Easter letter to his churches in 367 A.D., gave a list of the books of the scriptures. His New Testament list agreed with that of Eusebius and hence, with our present list. Various other early New Testaments, including the Coptic, the Syriac and the Greek versions in the Vaticanus and the Sinaiticus bibles, all included such books as Barnabas, the Shepherd of Hermas, the Epistles of Clement and many others. The Synod of Laodicea (363 A.D.) forbade the reading of non-canonical books, among which it listed Revelations. However, the Council of Hippo (393 A.D.) and the Council of Carthage (397 and 419 A.D.) affirmed the present twenty-seven books. The Roman Church changed from the Greek to Latin as its recognised language around 250 A.D. Thus, the earlier Greek translations and the books they included, gradually appeared in Latin texts and are now referred to as the "Old"

Latin texts. These tended to include books now considered non-canonical, at least in the Western church. There was a marked lack of agreement among the Old Latin versions. In 382 A.D., Pope Damasus arranged that Jerome, the outstanding biblical scholar of his time, make an authoritative version of the Latin text of both the Old and the New Testaments. For the New Testament, Jerome revised the Latin text through a comparison with the earlier Greek and Syrian texts. His New Testament was composed of the same books as our modern form. While the canon of the New Testament was thus by Jerome's revision, pretty well established, it perhaps became settled, at least for the Western church, by a decree of Pope Eugene IX in 1441 A.D. which affirmed as canonical the New Testament books accepted by Eusebius, Athanasius, Jerome and Augustine. It is interesting to note that throughout the long evolution of this canon, the Epistle to the Hebrews and the Revelations had a checkered, in and out, career in both the Eastern and Western and other branches of the Christian church. Even today, the canon of the New Testament differs in some Eastern and Asian branches of Christendom from that recognised by Rome and Western Protestantism. Thus, the canon of the New Testament appears to have evolved about 325 A.D. (the Council of Nicaea) and to have been settled for the Western church in 1441 A.D.

THE SEPTUAGINT AND THE APOCRYPHA

Before reviewing the finalisation of the canon of the Christian Bible, it is useful to consider the Septuagint and also the Apocryphal books. These books are now called the Apocrypha, (of the Old Testament).

It will be recalled that Palestine became a part of the Grecian Empire in 332 B.C. In that era, the metropolis city of Alexandria was founded near the mouth of the Nile. It became a flourishing centre of learning and culture. Many Jewish people and scholars established themselves in this centre of Greek influence and, except for their Judaic religion, became quite Hellenized. It was natural then that a formal translation of all the contemporarily accepted Hebrew scriptures into Greek was made at Alexandria. The traditional story is that at the call of Ptolemy Philadelphus (285-246 B.C.), seventy leading Rabbinical scholars laboured for seventy days to produce a complete Greek translation of the Hebrew scriptures then in use. This Greek text is called the Septuagint (the seventy). There were quite a number of books included in the Septuagint which were not included in the canon of the Jewish Bible as finalised at the Jewish Synod of Jamnia in about 100 A.D. The books usually found in manuscripts of the Septuagint, but not in the Jewish Bible, are: I Esdras, Ecclesiaticus or Wisdom of Sirach, Judith, Tobit, Baruch, I and II (and sometime also III and IV) Maccabees, Epistle of Jeremiah and additions to the Hebrew canonical Daniel of the Song of the Three Children, the History of Susanna, and Bel and the Dragon. The Greek Septuagint collection of Hebrew scriptures was apparently used as the Old Testament of the early Christian Bibles. It is the Old Testament of the major famous early Christian Bible manuscripts, including the Codex Alexandrinus, the Vaticans and the Sinaiticus. Later on in Europe, the Old Testament Apocrypha was recognised as

canonical by the Roman Church but set apart as a section between the Old and New Testaments by Protestant churches, or even omitted altogether. The full story and background of the Old Testament Apocrypha and also New Testament Apocryphal literature, is a most complex and involved one, frequently it seems, charged with heated emotions.

THE CHRISTIAN BIBLE

Following his revision of the New Testament into Latin from the Greek and Syrian texts in 384 A.D., Jerome spent the next twenty years in translating the Septuagint form of the Old Testament from Hebrew texts into Latin. Jerome's complete Christian Bible in Latin, which appeared around 404 A.D., is the text now called the Vulgate. It continued, with revisions, as the text for all western Christendom until the Reformation — when the Hebrew canon replaced the Septuagint based canon as the Old Testament in the Protestant church. A Modified Vulgate text is the Bible of the Roman Church today. During the Middle Ages, Jerome's text was continually revised and amended.

THE ENGLISH BIBLE

Origen records that Christianity arrived in Britain about the third century A.D. Pope Gregory the Great (590-604 A.D.) is said to have sent missionaries to Britain and Augustine landed in Kent in 597 A.D. A long list of partial translations of the Bible from the Vulgate Latin into Anglo-Saxon and Middle English appears from the sixth to the fourteenth centuries. In 1360, John Wycliffe, often called the bright morning star of the Reformation, was elected Master of Balliol College at Oxford. In support of his often very critical attacks on the established Roman Church and its ways, he undertook a translation of the Bible from the Latin Vulgate into the English vernacular of his time. The complete Bible appeared in 1382. The New Testament is considered to be all Wycliffe's work, but Nicholas of Hereford, another Oxford scholar, probably translated much of the Old Testament. Wycliffe's Bible, the first Bible in English, hand lettered of course, was produced in fine print, without ornamentation, in a size of single volume that could be carried in a pocket. Many copies of the Wycliffe Bible were made and it was widely used, especially by the itinerant preaching Lollards and their adherents.

Printing with moveable type was invented in Germany about 1450 and brought to use in England by William Caxton in 1477. Several biblical narratives and parts of the Bible were soon printed in England. The first major printed New Testament in English was the work of William Tyndale, a scholar of Oxford and Cambridge. It seems that his plans to make a goodly translation of the Bible began in 1520. Because of lack of support and perhaps even opposition to his work, he moved to the free city of Hamburg and there completed a translation in 1525 of the New Testament from the early Greek (not the Latin Vulgate) into English. Before he was burned at the stake in 1536 in Belgium, he had translated the Old Testament up through the Chronicles. By 1535, Miles Coverdale,

with the encouragement of Cromwell, translated from German and Latin texts, and published the first printed complete Bible in English, and the first in which the Apocrypha was separated off into a separate section which followed the Old Testament. Several other major English translations quickly followed. John Rogers, a disciple of Tyndale, published a completed Tyndale version in 1537. It was called the Matthew Bible, and was dedicated to Henry VIII and was cordially received by Cranmer and approved for public sale. The winds were blowing unfavourably for the Romanists. The Matthew Bible was thoroughly revised and issued under the aegis of Cromwell as the Great Bible in 1539. By Royal proclamation in 1541, the Great Bible was set up in every church in the land. Thus began the widespread love and use of the Bible in England. It is perhaps worth noting that this occurred well after operative craft lodges of masons were established in England and perhaps just at the beginnings of speculative Freemasonry. The closing years of Henry VIII's reign witnessed a drastic reversal of the fortunes of the Protestant Reformers. Cranmer and Rogers were burned at the stake and the public use of the English Bible was forbidden, and copies were removed from the churches. The Reformers gathered at Geneva and, under Calvin, Beza and others, translated and printed the Geneva Bible in 1560, a scholarly work which exercised a marked influence on the Authorised Version. In 1568 the Bishop's Bible, a clerical revision of the Great Bible, was published and approved for use in the churches by the new monarch, Elizabeth. By 1609, the Roman Church had translated their Latin Vulgate into English at the English Seminary at Douai in France (and for a time located at Rheims). This is the basis of the Rheims-Douai version of the Bible as currently used in the Roman Church. Its Old Testament is, of course, a direct descendent of the Alexandrian Septuagint and thus includes the Apocryphal books.

THE AUTHORISED VERSION

When James I succeeded Elizabeth, the question of a universally satisfactory English Bible was awaiting a solution. Neither the Bishop's Bible, the official church version, nor the Reformer's Geneva Bible, which found preference in private use, met the general needs. Each was held to have a bias, particularly through the "explanatory notes" forming a part of these translations.

In 1603 the Puritan Party addressed a petition bearing one thousand names (the Millenary Petition) to James I praying for a new and unbiased translation of the Bible, to be free of marginal commentary. The next year, James held a Hampton Court conference of Bishops and Puritan clergy. A Dr. Reynolds, President of Corpus Christi College, Oxford, raised the question of the shortcomings of the current Bibles. James became interested and apparently himself suggested the plans and schemes which eventually led to the Authorised Version. It is possible that the Gunpowder Plot of 1605, perhaps skilfully attributed to the Romanists, helped to hasten the whole program. It was agreed that the revision based on the Bishop's Bible was to be done mainly by the scholars of Oxford and Cambridge, then approved by the Bishops and learned of the Church, the Privy Council and finally by the King himself.

It was agreed that there should be no marginal commentary, thus rendering it free of bias by any party. By 1607, the work was formally begun by a very distinguished team of about fifty men, divided into six groups, two of which sat at each of Oxford, Cambridge and Westminster. A portion, when revised by any group, was passed to all the other five groups for comment and suggestion, and possible further revision. Cases of particular difficulty came before a resolving group composed of leaders from each of the six groups, before whom any outside learned authority could be called. It took nearly three years of dedicated toil to produce the manuscript for the printer and then a further year for the printing. In 1611, twenty thousand copies of a fifteen hundred page, 10½" × 16½", volume were printed by the King's Printer, which sold for 25s in sheets and 30s when bound. It was an immediate success, though it underwent many minor revisions and printings over the years, beginning almost from that first printing. To date, there have been about a thousand editions. The Apocrypha section which was a part of all the earlier editions has generally been omitted since about 1800.

Thus, in very brief form, my Brethren, the story of our Volume of the Sacred Law over the three thousand years or so during which it was shaped and polished by countless dedicated and inspired men. Perhaps you will pause and think on this magnificent monument to human faith in the Great Architect of the Universe when next it is opened or closed according to ancient custom.

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"OUR SAID MOST EXCELLENT BRETHREN AND COMPANIONS" — HOW THE ROYAL ARCH WAS ESTABLISHED AND ACCEPTED.

by E.COMP. R.E.S. SANDBACH M.A. LL.B.

The Preamble to the Constitutions of the United Grand Lodge of England states that 'pure Antient Masonry consists of three degrees and no more, viz, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch'. So too the newly exalted candidate is told he has not received a fourth degree, but rather completed his third. Yet the Supreme Order of the Holy Royal Arch is separate from, and governed independently of, the Craft, an effective alliance being achieved in constitutional terms only by a Minute of the United Grand Lodge to which I shall refer later, and by the facts that every Private Chapter must be sponsored by a Lodge, and that the Regulations of Supreme Grand Chapter enact that certain key appointments in Grand Chapter shall be held *ex officio* by corresponding dignitaries and officers of the United Grand Lodge if duly qualified. In thoery, presumably, since all this rests on the Regulations of Supreme Grand Chapter, it could be altered by that body, and as far as I can see, the only retaliation available to Grand Lodge would be to outlaw the Royal Arch!

At Provincial level, you see this strange union and separation very clearly. Although 'They' — that is, the rulers of the Craft and Royal Arch — like to have the same man as P.G.M. and Grand Supt., the appointments are quite distinct, and are made separately by the M.W. Grand Master and the M.E. First Grand Prin. respectively; and in quite a number of cases are in fact held by different individuals. In such cases, what the Grand Superintendent does, strictly speaking, in no way depends on, nor is he responsible to, the P.G.M., except in one respect, — that if the P.G.M. suspends a Brother from Craft privileges, that brother is automatically similarly suspended in the Royal Arch; and of course, the P.G.M. as such is in no sense responsible to the Grand Supt. except that if he suspends a Companion, suspension in the Craft is also automatic. Yet the good of Freemasonry in the Province demands that we work together, and in rare cases where friction has occurred between P.G.M. G. Supt., such is the practical unity between the two Orders, that the Province, which generally covers the same area for both, — has, to put it mildly, not achieved its full Masonic potential.

This phenomenon of unity and separation has consequences which we, as Royal Arch Masons, should understand if we are to explain our Order and its relevance to our Brethren in the Craft who have not been exalted. The reason for it is historical, and I will return to that later, merely saying for the moment that the main title for this paper, "Our said Most Excellent Bretheren and Companions", is a quotation from the Charter of Compact which set up the first Grand Chapter in the world, the direct ancestor of our Supreme Grand Chapter, and which was set up by the authority of the Grand Master of the English Premier Grand Lodge in spite of the fact that his Grand Lodge officially disapproved of the Royal Arch.

Before turning to the historical reasons for the division, it would be appropriate to ask what are its important consequences, whether indeed the consequences are important at all. Unhesitatingly, my answer is that they are, and my reasons can be very briefly given; this strange relationship has erected a bridge, but it has also built a barrier: and because the barrier hinders the completion by a Freemason of his progress to a complete knowledge of 'Pure Antient Masonry', we as R.A. Masons must recognise its existence, understand how it arose, and be able to guide our Brethren across the bridge to become our Companions. I want to elaborate this, because it is very important.

Every Freemason thinks of his progress from E.A. to F.C. to M.M. as natural and inevitable; but although the Royal Arch is recognised as the completion of the M.M. degree, it is not always regarded as such by Private Lodges, even by Lodges which have responsibility for a Chapter, for you will recall that a Lodge is responsible for an R.A. Chapter which bears its number. As a separate Order, with distinct regalia, a totally different arrangement of the Lodge Room, and having other officers than those of the Lodge to which it is attached, as well as other differences, the R.A. gives the impression of something apart from the Craft, and so can appear as distinct and unrelated to it as, for instance, the Mark Degree or the Cryptic Order, both of which are nevertheless in the tradition of the Hiramic legend and are indeed considered in certain areas of the world as part of Antient Freemasonry. That sense of separation is a psychological factor which we, as Royal Arch Masons, should actively encourage our Brethren to overcome. The M.M. Degree is so clearly unfinished in its outcome, and the Craft teaching, while admirable and practical in itself, is so obviously concerned mainly with our earthbound existence, that anyone who takes his Freemasonry seriously must feel it leaves him with an uncompleted story on the one hand, and on the other, with a philosophy that has only been partly developed. We all know we are mortal, that we must eventually die, — to quote words used in another degree with which some of you here are familiar — 'the wisest knoweth not how soon'; we have all professed in Open Lodge our belief in a Supreme Being; we must believe our lives should have meaning and purpose in a greater context than the purely material: and we may therefore be excused if we feel, after passing through the degrees of Craft Masonry that those elements of meaning and purpose are left unresolved, that the high intent and design indicated at our Initiation and implicit in the questions we then answered, have somehow been lost in a maze of ritual words and movements; that mortality rather than immortality is assumed to be the frame of our existence; and that after pointing to the greatest riddle of all, the Craft gybes away from any attempt to help us find the answer. This gap the R.A. sets itself to fill. All this is why I personally believe and have frequently said, that at least one in every two Freemasons should be a member of the Royal Arch.

I must here enter a caveat. Masonry is not a religion. It may lead a man to religion, but it has no pretensions to be a religion in any sense whatever. I would refer you to the edict of Grand Lodge about this in 1962, recently reaffirmed. I should like to read it all, but time is short and the following extract will have to suffice:

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

You may feel I am placing more emphasis on philosophical matters than the average mason is willing to bear. All I can tell you is that again and again I am made aware how much people today are searching to bring meaning and purpose into their lives. The support given by self-confidence — and indeed self-importance — in previous eras has gone, and its passing has left a gap in which many of our fellows flounder. Some come into Masonry from curiosity; but many, many more come because they are seeking for something that provides standards and a basic philosophy for existence, as well as the fellowship of others who are at once good companions and inspired by the wish to do something constructive with their lives. It is for all these reasons that I believe a Brother should be encouraged to come into the Royal Arch as soon as it is clear that he is ready to benefit from our teaching and from the companionship which is such an important part of our Order; and, of course, as soon as he is in, he should be encouraged and helped by being asked to join in the ritual. For my part, I unhesitatingly deplore the ideas that a Brother should not be exalted until he is in Office in the Craft, or that the ritual should only be undertaken by the officers of a Chapter. Each of these fallacies — as I consider them — can mean that a Brother's full Masonic potential is not realised, — and more important, that his unspoken anxieties are unresolved, his unvoiced questions left unanswered. To be another's Companion means and demands much more than to be his Brother.

Now I return to my first point, that we cannot appreciate the strange position of Royal Arch Masonry in relation to the Craft without a knowledge of its historical background, by which I mean particularly the great quarrel, that lasted throughout the second half of the 18th century, between the two rival Grand Lodges; that of the so-called 'Moderns', who were in fact the original or Premier Grand Lodge, and the self-styled 'Antients'. These were not the only Grand Lodges in England at the time, but the others played only a small part and ultimately vanished.

The Premier Grand Lodge had been established early in the century, in 1717, by the four 'time immemorial' Lodges, of one of which — Lodge of Antiquity then No.1, but now No.2 — I have the honour to be a

member, and in fact currently the J.W.

To return to 1717, these four London Lodges founded the Premier Grand Lodge. The first Grand Lodge to be established in the modern world, and it claimed jurisdiction over all English Lodges, though this was by no means universally accepted, and indeed 8 years later an old York Lodge erected the imposingly named 'Grand Lodge of ALL England' which in its turn later constituted half of Lodge of Antiquity into 'The Grand Lodge of England South of Trent' — but that story of Masonic in-fighting is another matter, as is 'The Grand Lodge of Free and Accepted Masons of ALL England according to the Old Constitutions' formed at Wigan in 1823. But the real challenge to the Premier Grand Lodge developed from within, from Brethren who felt it was acting contrary to the ancient traditions of Freemasonry. The Premier Grand Lodge had also created ill-feeling in Ireland and Scotland, by its assumption of its own supremacy to their later formed Grand Lodges, and it may well be that the considerable number of Scottish and Irish Masons in London had a hand in fomenting the discontent: not the first, or the last time that the Celtic fringe have been restive in the face of apparent or perceived superiority in these Anglo-Saxon neighbours! Matters began to come to a head when dissident members started to meet as a sort of Watch Committee, to safeguard what they believed to be the ancient traditions; and by 1753 they were calling themselves a Grand Lodge. They must have had a good public relations man, because they claimed to be the 'Antient' Freemasons — 'Antient' with two T's — and their opponents in the Premier Grand Lodge were dubbed 'Moderns'.

As a result of this split, Freemasonry in England was much too interested in its own quarrels, and later in reconciling the two Grand Lodges to have time for the explosive Activities in Freemasonry that were taking place elsewhere, notably in France, Prussia, the West Indies and on the North American Continent, during the latter part of the 18th century; but one degree was involved, — and very heavily involved, — in the quarrel. The Royal Arch had become popular here by the time of the split, though it was not universally accepted by all English Lodges. It is not my task here to consider how it came to have the terms with which we are familiar today, but in the early 18th century it was considered by some to be a degree of immemorial freemasonry, and one which a Craft Lodge was entitled to confer; while others frowned on it as an innovation. When, in 1753, the dissidents established the 'Antients' Grand Lodge, which claimed to be devoted to overturning alleged innovations in the body of Freemasonry, they were already showing their partiality for and support of the Royal Arch, which the Premier, that is the original, Grand Lodge considered an innovation; and they lost no opportunity of peddling their wares, claiming to be the Grand Lodge of the Four Degrees, thus distinguishing the Premier Grand Lodge, — stigmatizing it, almost, — as presiding only over three. In a society as avid for masonic, quasi-masonic, or any other degrees or orders with secrets attached, — as witness the display of jewels and medals in the Grand Lodge museum many of the most interesting of which were until recently to be found — some indeed are still there — in the rarely-visited

gallery, — in such a society this must have been a telling point. Their second Grand Secretary, the famous Laurence Dermott, called the Royal Arch 'the root, heart and marrow of Masonry', so you can see how highly they regarded it.

The Premier Grand Lodge, the 'Moderns', having been upstaged in this way, set itself even more resolutely against the Royal Arch, and in 1759, in a letter which their Grand Secretary wrote to an Irish Mason, these words occur: 'Our Society is neither Arch, Royal Arch or Antient, so that you have no right to partake of our charity' — a chilling statement of which Laurence Dermott duly made full propaganda use on behalf of the 'Antients'. That was, and for long remained the official 'Moderns' view, even though many of their Grand Officers seem to have been exalted into the Order; including, as we shall see, their Grand Master himself in 1766; yet in the very next year, 1767, Grand Secretary Spencer wrote officially to a Brother in Frankfurt that 'The Royal Arch is a society which we do not acknowledge and which we hold to be an invention to introduce innovation and to seduce the Brethren'. Well it had certainly seduced his Grand Master!!

The anomalies clearly needed to be resolved; and it is perhaps not surprising that in such a 'topsy-turvy' situation it should be left to an Irishman to find a solution — the Celts to the rescue, you see. Cadwallader, 9th Lord Blaney, became Grand Master of the 'Moderns' in 1764. Next year, in 1765, a new Royal Arch Chapter was brought into being by 29 Freemasons, apparently with the help of Caledonian Lodge, — here comes the Celtic fringe again, you see — Caledonian Lodge now No.134 but then No.325; it had been founded as an 'Antients' Lodge, but had seceded in its second year, and in 1764 had obtained a Charter from the Premier Grand Lodge. The new Chapter established with its help in 1765 was named 'The Excellent Grand and Royal Chapter' and was probably intended from the start to be the basis on which a Grand Chapter could be erected: in fact, you will find that when a warrant or patent is sealed by Supreme Grand Chapter today, the attestation still refers to "Our Most Excellent Grand and Royal Chapter". In the second year of its existence, 1766, Lord Blaney was exalted into this Chapter. He was still Grand Master of the 'Moderns'; and on his exaltation apparently became automatically and forthwith First Principal of the Chapter and head of the Royal Arch — rapid promotion indeed. At the following meeting, in July, the Grand Steward, James Heseltine, who three years later became Grand Secretary of the 'Moderns', was exalted.

Bearing in mind that the Frankfurt letter to which I have already referred was written one year after Lord Blaney's exaltation, it is clear that there was by now an element of schizophrenia among the 'Moderns' in regard to the Royal Arch; and indeed this was so for some time after, since 8 years later, James Heseltine, who had himself been exalted as we have seen, and who had been one of those who signed the Charter setting up the Grand Chapter to which we shall come in a minute, and who now was Grand Secretary of the 'Moderns', had to write to a foreign correspondent in these terms:—

"It is true that many of the Fraternity belong to a degree in Masonry which is said to be higher than the other, and is called Royal Arch. I have the honour to belong to this degree . . . but it is not acknowledged in Grand Lodge, and all its emblems and jewels are forbidden to be worn there . . . You will see that the Royal Arch is a private and distinct society. It is part of Masonry, but has no connection with Grand Lodge".

You will see that the 'Moderns' are at least admitting that the Royal Arch is part of Masonry by this time, so perhaps some progress has been made.

But let us return to the affairs of the Excellent Grand and Royal Chapter in 1766, with the Grand Master of the 'Moderns' at its head, and many influential 'Moderns' Masons as members. It was certainly very active, for Lord Blaney having been exalted in June, it met three times in July and he presided on each occasion. At the first, agreement was reached that a document, to be called a 'Charter of Compact' should be prepared, which would in effect set up a Grand Chapter for the 'Moderns'. The Charter was to rest its authority on Lord Blaney's position as Grand Master of the 'Moderns' who, you will recall, did not approve of the Royal Arch — at least officially. It was executed on 22nd July. Lord Blaney, describing himself as 'Grand Master of Free and Accepted Masons, and also First Excellent Grand Master of the Royal Arch of Jerusalem', and as 'having duly passed the Royal Arch' declared 'for the Honour, Dignity, Preservation and Welfare of the Royal Craft' — other strange words when that Craft would not officially recognise what was being done, — we do by these presents as much as in us lyes, Institute and Erect our said Most Excellent Bretheren and Companions — (naming them) — and their Successors Officers jointly with ourselves and Our Successors Most Excellent Grand Master for the time being from Time to Time and at all Times hereafter to form and be, The Grand and Royal Chapter of the Royal Arch of Jerusalem . . .'

In this way the first Grand Chapter in the world came into being. The 'Antients' were unable to react effectively, since to them the Royal Arch was already part of the Craft, and their Grand Lodge was known as the Grand Lodge of the Four Degrees. They did create a Grand Chapter 6 years later in 1771, but it seems never to have been more than a shadow of their Grand Lodge, and effectively the story now moves on to the 19th century and the end of the division between the two Grand Lodges.

In 1813, after much preparation, the Duke of Sussex, Grand Master of the 'Moderns', and his brother the Duke of Kent, Grand Master of the 'Antients' presided over the formation of the United Grand Lodge of England. Rather more than a year before, the First Grand Principal, reporting in Grand Chapter on the negotiations for the union, stated that four degrees were to be acknowledged; and just before the union the Duke of Sussex as M.E.Z. was invested by that body 'with the fullest powers to negotiate a union of the Grand Lodges' in such a way as might appear to be 'most conducive to the general interest of Masonry'. It may seem odd that Grand Chapter should purport to give powers to negotiate

a union of the Grand Lodges, but we must remember that on the side of the 'Antients', the Royal Arch was part of the Craft, so they would feel it essential that it should be involved in the Union.

Nevertheless, after the Union in 1813, responsibility for the government of the Royal Arch was far from clear; and there is evidence of confusion. It was agreed by the Act of Union between the Grand Lodges that the Royal Arch was part of Freemasonry as recognised by the Craft; but its exact standing was still uncertain. At length, on 18th March 1817, nearly 4 years after the Union, members of the two former Grand Chapters met and proceeded to open separate chapters before joining each other in a third room where the M.E.Z. received them, and they were joined as one. Six months later, Grand Lodge noted what it called the 'junction' of the two Grand Chapters and — now we come to the Grand Lodge minute I referred to earlier, — 'Resolved Unanimously That the Grand Lodge will at all times be disposed to acknowledge the proceedings of the Grand Chapter, and, so long as their arrangements do not interfere with the Regulations of the Grand Lodge, and are in conformity with the Act of Union, they will be ready to recognise, facilitate, and uphold the same'. The body which we now call Supreme Grand Chapter had been established and recognised.

The last step in the story takes place in 1853, when the Preamble to the Craft Constitutions took its present form as follows:— "By the solemn Act of Union between the two Grand Lodges of Freemasons of England in December 1813, it was declared and pronounced that pure Antient Freemasonry consists of three degrees and no more, viz, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch'.

I said at the outset that we must understand both the barrier and the bridge between the Craft and the Royal Arch. I hope I have shown you that the reasons for the separation between the two Orders are basically historical; but the reasons for sympathy between them are strong indeed, and a historical accident should not prevent us from seeing the full pattern of 'Pure Antient Masonry', — the pattern of an incomplete Third Degree, only to be made complete by exaltation. The Royal Arch does not merely perfect the Master Mason's education in Masonic history and secrets; in a phrase I have used before, it places Freemasonry in a context of eternity. It is to be taken seriously, and not every Master Mason will be ready for its teaching so soon as he had been raised; but properly presented, — and I stress those words, — properly presented it has so much to offer the world of today, uncertain of its values but seeking earnestly for truth in a world threatened as never before. We fail in our duty to our Brethren if we do not recognise the importance and relevance of our Order today, so that we can with sincerity and conviction's exhortation, as to be able to encourage Master Masons to come into it. For a start, be meticulous in obeying your M.E. Grand Supt.; to wear your Chapter Jewel in Lodge, and answer questions about it, indeed encourage them; and equip yourself to answer those questions by thinking out in real depth what your Royal Arch Masonry means to you. Above all, remember that this is a companionable Order, and though we regard

and respect its serious side, we should also enjoy our meetings, both in the Temple and afterwards. To do so is in a true Royal Arch tradition, for in the very early days of Grand Chapter it is recorded that the annual festival was followed by a ball and supper to which Master Masons and their ladies were invited, and on one such occasion the minutes recall that 'after an elegant supper, the evening concluded with that Harmony and Social Mirth which has ever been the peculiar criterion of Masons and True Citizens of the World.'

Yours is, I know, a happy and cheerful Royal Arch Province under the leadership of your M.E. Grand. Supt. and so it will remain as long as its Private Chapters are happy and cheerful companionships. To me that is something the importance of which cannot be over-stressed, since the real factor that will attract Master Masons to become Royal Arch Companions by completing their Third Degree is neither duty nor curiosity, but simply the awareness that we are happy in, and enjoy, the real and meaningful companionship which must at all times be the hall-mark of our Order, and which explains why each one of us is so proud and so content to be called 'Companion'.

FROM ROUGH TO PERFECT ASHLAR

by W.BRO. R.T. JACQUES

Thank you Worshipful Master for allowing me to present this paper to such a distinguished audience. I feel rather like a swan at this moment . . . all calm and serene on the surface but pedalling like mad underneath.

It may well be that the title I gave to my paper 'From Rough to Perfect Ashlar', offers little indication as to its content. Perhaps the words of the Prologue in Shakespeare's 'Midsummer Nights Dream' are appropriate.

"Gentles, perchance you wonder at this show. But wonder on till truth makes all things plain".

On reflection that quotation may have been better selected than I thought for this paper may well provoke the same reactions as those of Theseus to the meanderings of Nick Bottom and his fellow mechanicals:

"His speech was like a tangled chain, nothing impaired but all disordered".

A remark which, I believe, was given in all good nature and I trust that I may equally rely upon your good nature this evening.

We are taught in Freemasonry that the chisel is to smooth and prepare the stone and render it fit for the hands of the more expert craftsman. A symbol which points out the advantages of education, by which means we are rendered fit members of regularly organised society.

The rough and perfect ashlars are obviously associated with the chisel and each have their own respective places in every Craft Lodge.

At the Junior Warden's pedestal the rough ashlar axe-trimmed, roughly squared more or less as it comes from the quarry symbolising natural man uneducated and totally unaware of any duty to society.

The Senior Warden's perfect ashlar smooth-faced and die square ready to be built into and form part of a sound wall. Symbolising the cultured educated man having a social conscience.

We are not alone in using the perfect ashlar as a symbol of uprightness. Ihor Shute in 1563 in his work 'The First and Chief Grounds of Architecture', gives a similar description to those of our Masonic Lectures . . . this may of course suggest a 16th Century source for these passages.

In 1655 William Gouge in his 'Commentary' wrote: "Unless we be quickened and made living stones fit for a spiritual building, unless we can be gathered to unite to Christ the foundation and to one another as mutual parts of the same building we can never make up a temple for God to dwell in".

The 12th Century writer Pierre de Roussey believed that the stones in the walls of a church signified the squareness of the virtue of the saints namely Temperance, Justice, Fortitude and Prudence. The polished stones representing the saints polished by patience in adversity.

It can, therefore, be no accident that the motto of the R.M.I.G. (The

Royal Masonic Institute for Girls) 'That our daughters may be as the polished corners of the Temple' was chosen.

And now my paper begins to unfold:

The date 1974 and my daughter had just completed her 'O' level examinations and had expressed a desire to study Mathematics and English at 'A' level. That artificial barrier so beloved by 19th Century educationists now dropped down and I began to think that the Clarendon Report of 1864 still bore sway.

> "That Classical Language and Literature should continue to hold the principal place in a course of study with some mathematics, modern languages and science. Possibly, just possibly to stop some portion of the classics for mathematics. But care to be taken to prevent this privilege from being abused as a cover for idleness."

It was in this same building whilst discussing this and many other facets of education (for I have long since found that everyone is an expert upon the subject) that it was suggested the R.M.I.G. ought to be considered.

Like every member here this evening I had been made aware of my responsibilities towards the Masonic Charities and, therefore, knew of the existence of the Girls School. But I confess that this was about the limit of my knowledge.

What were the aims?

> 'To receive under its protection for the purposes of education and during such period to maintain and clothe the daughter and female children legally adopted by freemasons of every religious denomination under the English Constitution who from circumstances arising from death, illness or misfortune of either or both parents are reduced to a position requiring the benefits of the Institution *and* after all ordinary petition cases had been considered the committee would consider applications for special entry of children whose parents were in a position to make payments towards their maintenance.'

Letters, references, telephone calls were sent and made and eventually we were invited to Rickmansworth.

My mind went back to 1788 when the beginnings of social justice were stirring and Chevalier Bartholemew Ruspini sought to promote the precepts of Masonry and to seek to benefit others than themselves. He was widely known as a man of strong benevolent principles. Brother Ruspini had already been recognised for his kindness and hospitality to strangers by no less a person than the Pope who had conferred upon him the Order of the Golden Spur with the title of Chevalier.

On the 14th May 1788 a select committee of nine met at the Freemasons Tavern, Gt. Queen Street and such was the interest aroused that at the Quarterly Court held on the 8th January 1789 the Treasurer was able to announce that 15 girls approved in November had been conducted to the first home at Somers Place East (near to the present site of

St. Pancras Station).

Consider the significance of this first step in education for mere girls. At best a 'Dames School' but 70 years before Miss Dorothea Beale and the redoubtable Miss Buss opened the Cheltenham Ladies College and the North London Collegiate School for Ladies. By 1795 the school had outgrown its premises and moved to St. Georges Field in Southwark. Again in 1851 it moved to Clapham where it remained for 83 years. In 1934 The R.M.I.G. moved to the magnificent new buildings at Rickmansworth Park which were opened by the late Queen Mary — a superb edifice, perfect in its parts and honourable to the builder. An outward and visible sign of the spirit of Freemasonry Universal representing that distinguishing characteristic which is the landmark of our order.

And so it was that when we arrived at Rickmansworth non-masonic thoughts entered my head at the sight of the Buildings, the space, the playing fields etc . . . sheer unadulterated envy! I remembered my first teaching post, a leaky old classroom, 45 children, 44 desks (2 broken), 41 chairs and stools, 2 sticks of chalk (one brown), a dodgy blackboard (paper instead of a peg) and a motto obviously the result of an inspectors visit — Make Education dynamic, exciting, rewarding and purposeful.

On a tour of inspection of the school I began to consider the magnitude and the complexity of the problems which must arise from a diversity of needs, apart from education itself, which had to be dealt with in the Establishment. The laundry, food, the sanatorium, heating, lighting, the list was endless. The full extent of the undertaking by Freemasonry became apparent. I realised that it was indeed a privilege to be associated with the school and to play a small part in the uniting of the Grand Design of communicating happiness to those girls who had been placed in its or should I say more correctly OUR care.

But who ran it on our behalf?

There are 36 elected members who form the Board of Governors of the school which became a private company limited by guarantee in 1978. This enabled it to develop and accept fee-paying to take up the vacancies left after all the petitions had been satisfied. In effect this has meant that all the girls are fee-paying with the Institution paying the fees of the girls who are at school as a result of petitions. But it must be underlined that under the articles of the school there must always be a place available for any girl as a result of a petition. In 1983 there were some 450 girls receiving the benefit of the Institution, 211 of whom are attending the school at Rickmansworth.

But Brethren, it has also dawned upon me that for 200 years the school has been comprehensive! For the school embraces girls of all abilities from the slow learner and the girl of little academic inclination to the girl who from the age of ten or eleven displays the inherent characteristics of the scholar.

It would, therefore, be folly, nay dishonest and possibly worst of all neglectful of the pupils interests if the school sought to claim distinction amongst those schools which are highly selective and base their reputation upon the number of successes in the Oxford and Cambridge

entrance examinations. The R.M.I.G. has a much more difficult task. To provide opportunities for the pupils as much as and more than they may be deemed capable of when their basic potential is assessed. They may set out with a very modest or a most promising endowment of skills and intelligence, each given the opportunity and encouragement to develop these to such a standard as at least fulfils or better, excels all reasonable expection.

We all use statistics to prove or disprove facts no more so than with examination results. But it should be noted the R.M.I.G. has an average pass rate of 82% at 'A' level and 77% at 'O' level. But wasn't it a 19th Century educationist who declared of examinations that they are a formidable task for the best prepared, for the greatest fool may ask more than the wisest man may answer.

H.R.H. the Prince of Wales in his Jubilee Broadcast made it abundantly clear of the strong pressures and influences to which young people are now subjected. Influences which in themselves destructive and can lead to self destructive action. He showed the need to harness the energy of youth in ways which lead to purposeful activity and the development of individual personality. The resources have to be provided, but also we need people of the highest calibre to give a lead and encouragement. The R.M.I.G. has this, a devoted staff plus buildings which when combined give quality and variety to match the wide ranging specialisation required in the 1980's.

2 Music Wings equipped with 40 pianos (Sound Proofed).

The Planetarium in which over 5000 stars are projected including all those down to the 6th magnitude. It is equipped for both mathematical and panoramic astronomy.

Computers play an increasingly important part in many aspects of the curriculum — Parent (Xmas). In the past Lodges and their members have given generously to provide equipment from P.E. to modern dental equipment and so the list goes on — playing fields, Indoor Pool, a library — magnificent Activities of the widest variety provide opportunities for all tastes — Field Study Courses, Pony Trekking, Foreign Exchange visits, D of E — telephone call. Visits from the 6th form of Merchant Taylors.

You cannot measure the productivity of many of these items but the sum amounts to the qualities of these young people upon whom we can be confident to rely in the future.

Brethren — consensus of opinion is a good way of establishing whether a Mothers Union should organise a coach to the 'Sound of Music' but it is a bad way of deciding whether to build a motorway or change a law. We accept that expert knowledge is needed. It may not all point in the same direction. Views must be exchanged doubts interpreted, differences resolved if we are to get a decision which represents the best, the most defensible that can be procured.

The R.M.I.G. must have the best, its curriculum, accountability, expanding 6th form, teachers keeping up to date, and we, we are responsible. For as Keats said 'The creature has a purpose and her eyes

are bright with it'.

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THE DEVELOPMENT OF THE LODGE

by W.Bro. J.M. Hamill P.A.G.D.C.

LIBRARIAN AND CURATOR OF GRAND LODGE

ORIGINS

There is a much used Masonic expression "time immemorial" which has become almost meaningless but has a marvellous convenience in that it enables us quickly to gloss over many gaps in our history. It was customary to state that the Craft had existed from time immemorial, meaning that we do not know when it originated, and the use of that expression "time immemorial" has enabled many Masonic writers to give full rein to their imaginations when writing on our origins. Dr. James Anderson when compiling the first official *Constitutions* of 1723 prefaced the Regulations with a purported history of Masonry tracing it back to Adam in the Garden of Eden and progressing from there to include many biblical, historical and purely legendary personalities as protectors, promoters or Grand Masters of the Art. Many later writers followed Anderson's example and, without providing factual evidence, attempted to prove that Freemasonry descended from the Ancient Mysteries of classical times, the Egyptian pyramid builders, King Solomon himself, the Roman Collegia, the Commacine Masters, the German Steinmetzen, the French Compagnionage, the Mediaeval Knights Templar or the Rosicrucians. The most durable theory for our origins is that we are descended directly or indirectly from the mediaeval operative stone masons who built the great cathedrals and castles. Whilst much evidence exists which apparently demonstrates a link between operative and speculative Masonry, as with Darwin's theory of evolution, there are missing links which need to be found before theory becomes proven lineal descent.

Those who advocate the theory of a direct link between operative and speculative Masonry base their claims on a combination of evidence from England and Scotland. In England the operative mason's lodge was simply a wooden hut in which he took his refreshment and kept his tools. In Scotland the mason's lodge was a geographically defined unit controlling the wages and working conditions of the stone masons. These Scottish lodges had a brief initiation ceremony for apprentices and a secret word which enabled their members to gain work and sustenance when they travelled from one site to another. In the 1600s Scottish lodges began to admit local gentry as "non-operative" members or "gentleman masons" and the claim is that these non-operatives gradually began to gain ascendancy over the operatives — the transition period — until they dominated the lodges and turned them into lodges of purely speculative Freemasons. Unfortunately for the supporters of this theory there is no evidence of a similar development in England, where there is no evidence of the existence of operative lodges or a mason word. In 17th century England the first evidence we have of a purely speculative initiation is that of Elias Ashmole at an occasional lodge held in Warrington in 1646, none of those present having anything to do with the operative craft.

From that event until the formation of the premier Grand Lodge in 1717 all the evidence in England occurs in a purely speculative context.

Those who support an indirect link with operative Masonry claim that the founders of speculative Freemasonry were a group of men of differing religious and political views who in a period, the 16th and 17th centuries, when religion and politics were inextricably linked and differences of opinion split families, eventually leading to Civil War, wished to join together to promote a way of life based upon the principles of brotherly love, relief and truth, without their association being marred by the intrusion of argument over religious or political dogma. In the tradition of their time they promoted their philosophy by means of allegory and symbolism and as their central idea was the building of a better world in which mankind could be better prepared for life eternal they took as their allegory the building of King Solomon's Temple, the only building described in detail in the Bible, and adopted the forms and working implements of operative stone masons on which to build their increasingly elaborate symbolism.

A third group are now investigating a possible link with the operatives from the charitable aspect. In the 16th and 17th centuries there was no welfare state or social security so that anyone who fell on hard times had to rely on local charity and the poor law. In the 17th century a number of trades began to develop self-help groups, now known as Box Clubs. Meeting as convivial groups they kept a box into which money was placed at each meeting and from which members could withdraw money in times of hardship. There is evidence that a number of these Box Clubs had entrance ceremonies and that by the mid-17th century they too had begun to admit members not involved in their trade. The theory is now being investigated that speculative Freemasonry grew out of a Box Club originally limited to operative Masons and still essentially a self-help association, though not limited to operative masons, at the time of the formation of Grand Lodge in 1717 and that the truly speculative element did not enter until men of the intellectual calibre of Dr. Desaguliers, George Payne, James Anderson and the many members of the Royal Society began to take over control of Grand Lodge and its lodges immediately after its formation. Henry Sadler in his *Masonic Facts and Fictions* puts forward the idea of a struggle for the control of Grand Lodge in the early 1720s by the members of the original trade orientated society and the newly accepted intellectual members who were determined to transform the institution into something much more far reaching than a self-help group or local charity. If then our origins remain theoretical what are the facts?

EARLY LODGES

On the 24th June 1717 four London lodges which possibly had been in existence for thirty years came together to form a Grand Lodge, the first in the world. At their meeting they elected Anthony Sayer, from amongst the Senior Masters present, to be the first Grand Master and resolved to meet together annually. Initially this was all that was done. The Annual Assembly was simply a Festival and not in any sense a

regulatory body. Within a few years, however, the lodges had increasingly begun to attract men of intellectual ability who transformed the Annual Feast into what we would now recognise as a Grand Lodge. By 1730 the original four London lodges had increased to 76 spread over England and Wales, the Grand Lodge was meeting quarterly as a regulatory body, had issued an official *Book of Constitutions*, set up a central Charity Fund, appointed Provincial Grand Masters to act for the Grand Master in the further parts of the country and had begun to export the Craft abroad by granting deputations to constitute lodges in Gibraltar and India.

What then were these early lodges like? From the little ritual evidence that we have they appear at first to have worked a simple two degree rite with different, secret modes of recognition in both degrees. The earliest evidence we have for the third degree comes in 1725 but not in lodge minutes but in the Minutes of a musical society, the *Philo-Musicae et Architecturae Societas*, in which a number of brethren were raised to the degree of Master Mason. It is in the same year, 1725, that we have a mention in the Grand Lodge Minutes of the rescinding of a previous, unrecorded regulation that the third degree could only be taken in the Grand Lodge itself. It is not until 1730 and the publication of Prichard's *Masonry Dissected* that we have any evidence as to what the third degree encompassed. It would seem that it was not thought necessary for everyone to take the third degree. It was customary for initiation and passing to take place on the same evening and in certain lodge records there is very little reference to the working of the third degree. A number of lodges in the 1720s and 1730s are recorded in the *Engraved Lists of Lodges* as being Master's Lodges and appear to have had the function of working the third degree on behalf of a number of lodges in their area. The important feature at this time, and throughout the 18th century, was to be initiated. Once that was done you were entitled to partake of the Charity. Initiation within a particular lodge did not automatically confer membership of that lodge, you had to be formally balloted for to take the three degrees and *then* go through a ballot for membership of the lodge. It was not uncommon, particularly in London, for a brother to be initiated, passed and raised in one lodge and immediately join another. The ceremonies themselves were very simple: in essence the candidate was introduced, took an oath of fidelity and secrecy, was given the word and sign of the degree and the ceremony ended. He was instructed in the meaning of the ceremonies and the symbols and emblems of Freemasonry by means of catechetical lectures which originally were fairly short. From the mid-18th century a number of brethren began to explore the philosophy of Freemasonry, e.g. Wellins Calcott, William Hutchinson and William Preston, and their works influenced the development of the Lectures which became greatly extended, elaborating on the symbolism but not altering the basic ceremonies.

To return to the 1730s Prichard's exposure had a great effect on the premier Grand Lodge resulting in them, in the late 1730s, making alterations in the use of the pillar words to prevent the uninitiated gaining access to their lodges as a result of Prichard's pamphlet. This was to have two principal results. English Freemasonry was exported to Europe

from the 1730s onwards and those lodges which were constituted by the premier Grand Lodge and are in existence today still have the pillar words reversed in their first and second degrees. Far more important, in 1751 the various alterations by the premier Grand Lodge gave rise to the formation of a rival; the Antients Grand Lodge formed in London by masons of mainly Irish extraction who did not agree with the changes and claimed to be working ancient Masonry according to the Old Institutions. When in 1809 there were attempts to bring the two English Grand Lodges together agreement on ritual matters proved a stumbling block as a result of which the premier Grand Lodge warranted the Lodge of Promulgation to examine their ceremonies and see how they differed from those of the Antients and those practised in Ireland and Scotland. Very conscious of their Masonic obligations they did not write down their deliberations but from the lodge minutes and other contemporary records we know that lodges under the premier Grand Lodge were ordered to return to the system before the alterations of the late 1730s, Deacons became mandatory lodge officers and the ceremony of the Installation of the Master was recognised as a true landmark of the Order. These alterations cleared the way, ritualistically, for the Union.

Mention of the Installation brings us to a consideration of that ceremony. There is a great deal of scholarly argument as to whether or not lodges under the premier Grand Lodge practised an esoteric ceremony or simply and formally placed their Master in the Chair. The earliest reference comes in the *Postscript* to Anderson's *Constitutions* of 1723 in which the manner of Constituting a new lodge as practised by the Duke of Wharton (G.M. 1722) is outlined. In this once the lodge has been constituted the Grand Master, or his deputy, proceeds to install the new Master with certain ceremonies *not proper to be written*. A very tantilising reference! Certainly from lodge minutes it would seem that the ceremony was very short. The Antients certainly did adopt an esoteric Installation ceremony. Their Grand Secretary, Laurence Dermott, arranged in 1755 for a general instruction in the ceremony so that Masters would be properly Installed. When the Royal Arch became widely practised an esoteric ceremony must have been in use for the qualification for exaltation was to be a Past Master in the Craft and as this limited the number of candidates available a subterfuge was soon adopted by members of both Grand Lodges to qualify suitable brethren: the Passing the Chair Ceremony. That the ceremony had an esoteric content is very clear as the candidate could only gain entry to the Chapter by giving the 'sign and salutation of a M of A & S'. Two recently discovered MSS give us this Passing the Chair Ceremony as practised c.1790 and c.1810. It could be taken in two ways, either as part of the actual Installation in the lodge or in a *previous lodge* held within the Chapter, rather as today in Scotland the Mark degree can be taken either in a Craft lodge after the third degree or in a Mark lodge opened *within* a Royal Arch Chapter as a preliminary to exaltation. These two MSS show the Passing the Chair Ceremony to be the essence of our present Installation ceremony and I can see no reason to doubt that it was the actual Installation ceremony of the day, possibly in a slightly shortened form. A candidate for the Royal Arch having to be an actual or Past Master or

having had to have passed the chair would indicate to me that the content of the ceremonies was the same, certainly as regards the secrets.

As a result of the work of the Lodge of Promulgation the way was open to pursue a Union of the two Grand Lodges. Once achieved the new Grand Master of the United Grand Lodge, H.R.H. the Duke of Sussex, warranted a Lodge of Reconciliation whose brief was to completely reconcile the two previous systems and bring about a standard form of ritual. It was believed, again, that nothing had been written down but some recently re-discovered MSS show that the two systems were not only reconciled but the simple ceremonies of the 18th century were extended to those of today by inclusion of material from the catechetical lectures which gradually dropped out of use. As nothing was officially written down and promulgation of the new ritual was by word of mouth and demonstration the aim of producing a standard ritual was never achieved. The method of promulgation and the continuance of local traditions resulted in the great variety of workings now practised under our Constitution, which makes visiting all the more interesting for us. At the last rough check there were over forty printed and named English workings in the Grand Lodge Library ritual collection! Having settled the basic ceremonies of the Order attention was turned in 1827 to the Installation Ceremony resulting in it being finally settled much as we know it today in Emulation working, although the question of the Extended Working of the Installation Ceremony was to cause some problems towards the end of the century which were eventually resolved in 1920 when the secrets of the Chair were defined, any others being designated additional secrets. Having established the ceremonies Grand Lodge adopted its present attitude that provided the Ancient landmarks were preserved and the usual signs and words were used they would not interfere in ritual matters, the adopted mode and language of the ceremonies being the prerogative of each particular lodge. This attitude was amply demonstrated in the early 1960s during the great debate on the *Penalties* at the conclusion of which Grand Lodge did not issue a formal ruling but simply promulgated permissive variations which it was up to each lodge to decide whether or not they adopted.

SOCIAL ACTIVITIES

The 18th century was a great period of sociability and conviviality in England and this was certainly true of our lodges. Meetings up to the Union of 1813 were usually held in a private room in an inn or tavern where most of the evening was spent round a trestle table at which the normal business of the lodge was gone through and the Lectures were worked. Meetings usually took place monthly, sometimes fortnightly. Attendance was carefully recorded and fines for non-attendance were introduced to swell the Charity funds. Other fines soon followed for refusing to take office, being improperly dressed, swearing and "being disguised in drink". Compared to today meetings were fairly informal with eating, drinking and smoking taking place throughout the meeting, except when the actual ceremonies took place. If no candidates were available a section of the ritual Lectures would be worked or a talk

would be given or a discussion held on some particular archaeological, historical, artistic or scientific subject, but *always* avoiding politics or religion. Some lodges had regular lecture programmes. What is now the Old King's Arms Lodge No.28, London, in the 1730s had a regular lecture system, members being fined for refusal to give a talk! The subjects were very diverse, one being so popular it was repeated four times: the home brewing of ale and wine!

Music played an important part in 18th century lodges. The ritual Lectures were divided into sections between each of which a toast would be given, often accompanied by a song. Many of us know the *Master's Song* and the *Entered Apprentice's Song* but many 18th century songs exist for toasting Grand and Lodge Officers as well as many songs with Masonic themes, usually set to popular airs. Following the pattern of domestic music making meetings would often be ended with the singing of part songs and glees. There are many references in lodge minutes to the buying or hiring of organs and to the initiation of musicians as serving brethren.

It was a common custom in the 18th and early 19th centuries for lodges to "bespeak" theatrical performances which would be attended by the brethren in regalia with their wives. The performance would usually begin and end with specially written Masonic prologues and epilogues which would often be published, the proceeds going with those of the performance to swell the Charity Fund. In many ways Freemasonry was a much more public activity than today. There were often public processions with the brethren "cloathed in the badges of the Order", church services, Masonic processions as part of larger local processions celebrating local or national events. Publicly laying the foundation stones of buildings, bridges and monuments with Masonic ceremonial. A whole ceremonial, including detailed instructions for the procession, for Masonic funerals was evolved but was viewed with some disfavour by Grand Lodge as early as the 1840s but not totally banned until as late as 1962.

With the great change in ritual after the Union much of the conviviality disappeared from the actual meeting and our system of very ordered and, we hope, harmonious meeting followed by formal after-proceedings was developed with most of the old table customs falling into disuse. The after-proceedings reflected the times! Initially simple dinners with formal toasting and speeches, as the Victorian age grew on they developed into enormous banquets of a dozen or more courses, with up to half-a-dozen choices to each, accompanied by a different fine wine to each course, the whole topped out with decanters of brandy and port, coffee and fine Havana cigars! Music still played an important part in the after-proceedings and some form of vocal or other entertainment was often provided. The ladies were not forgotten. In the mid-19th century there was a great vogue for Masonic balls at which, by dispensation, the brethren would wear regalia. Music still exists for Masonic waltzes, gavottes, galops and Lancers. It was also customary to invite the ladies to a dinner. By the end of the 19th century these balls and dinners had become formalised into lodge Ladies' Festivals.

LODGE OFFICERS

From the Guild System we took our principal Officers — the Master and his Wardens — to whom fell most of the ceremonial work and the working of the Lectures. What we would expect the Deacons to perform was apparently carried out by the Wardens with a Steward acting as a sort of Inner Guard. The Tyler's job was somewhat more arduous than today. In addition to preparing the room and the candidates and keeping guard he had, originally, to actually draw the "lodge" on the floor for the ceremony until painted floor cloths and boards were introduced followed by, c.1800, Tracing Boards. He did not, however, have to remove the drawing for, as the 1760s exposures inform us, the candidate "be he ever so great a gentleman" was provided with mop and pail to remove the drawing so that it would not be discovered by the uninitiated. In days when lodges drew their membership from a small area it was also the Tyler's duty to attend as the Secretary and hand deliver the summonses to each of the members. Usually a paid servant of the lodge, in addition to his sword the Tyler was usually presented with a distinctive dress, originally a sort of Turkish costume complete with turban, later replaced by a large caped coat, of the highwayman type, and tricorne hat. The Treasurer and Secretary attended to the same duties as today but some lodges appear to have had problems with treasurers and it was not unknown for them to insist that a new Treasurer sign a bond as legal security for the sums entrusted to his care! Deacons were virtually unknown in lodges under the premier Grand Lodge but appear in Ireland as early as the 1730s and were probably imported from there into lodges under the Antients by Laurence Dermott, where they appear to have acted more like Inner Guard and Stewards. Most pre-Union lodges had a Master of Ceremonies to safeguard the ritual in days when it was not written down or printed. Other lodges had an Orator who appears to have functioned as a combination of Chaplain and deliverer of Charges.

Until the Union it was to hold the Installation of Master and Officers twice a year, often on the festivals of the two Saints, John, 24th June and 27th December. All officers were elected by the lodge and there were often two or more candidates for each office, leading occasionally to elections being hotly contested. It was not until 1810 that the regulation was introduced that candidates for the Master's chair had to have served the office of Warden. Although Installation took place every six months it was not unusual for the same brother to be elected Master twice a year for many years running, the regulation limiting holding the Mastership to only two years running being introduced after the Union. This system of, almost, permanent Masters on occasions led to a split within a lodge with an unsuccessful candidate for the Mastership taking his supporters out of the lodge to join another or form a new lodge.

With the great changes in ritual brought about by the Union and the work of the Lodge of Reconciliation the list of lodge officers became established as we know it today with mandatory and additional officers. Surprisingly, considering the basic principles of our Order, it was not until the last quarter of the 19th century that the Almoner became officially one of the additional officers and not until as late as 1975 that the Charity Steward was introduced.

REGALIA

The earliest Regulation, 1727, simply stated that the official jewels of the Order were the square, level and plumb for the Master and his Wardens. This was followed by a further regulation covering aprons which were to be plain white lambskin with only the Grand Officers being permitted to line and edge theirs with garter blue silk. Collars were unknown, jewels being hung around the neck from ribbons, white for the Master and Wardens and garter blue for the Grand Officers. Three deviations from this were permitted after the early 1730s; the Grand Stewards were permitted to line and edge their aprons with red silk; the Country Stewards (who managed the Country or Deputy Grand Master's Feast until they fell from grace in 1794) were permitted to line and edge their aprons with green silk; and the Grand Sword Bearer, for reasons unknown, was originally permitted to line and edge his apron with yellow silk.

Human nature being what it is, by the 1750s unofficial jewels began to appear and we find the development of plate and pierced jewels, many of them beautiful examples of the silversmith's art and incorporating a multiplicity of Masonic symbols. Additional jewels began to appear for Officers, other than the Master and Wardens, including the winged Hermes for the Deacon. Many fine silver jewels decorated with enamel and brilliants were produced as presentation pieces for notable service to particular lodges. Unlike today the Past Master's jewel was usually the compasses with legs extended and resting on the segment of a circle with a 'sun in splendour' between the legs of the compasses. As with jewels, so with aprons. Decoration gradually crept over the original plain, white aprons. Many fine examples are preserved of 18th century aprons with embroidered (in silks or beadwork), painted and printed designs incorporating many symbols from the Craft and other degrees. By the 1790s standard designs were being produced from engraved plates and were available "penny plain or tuppence coloured". One enterprising engraver possibly hoped to cash in on the popularity of the Earl of Moira (later 1st Marquess of Hastings) who had been Acting (or as we would say Pro) Grand Master of the premier Grand Lodge from 1790 until his appointment as Governor and Commander-in-Chief of India in 1813 caused his retirement. A superbly engraved apron was produced and advertised to the lodges, but it was a short-lived enterprise for it was manufactured only a few short months before the Union took place and new regulations for regalia were introduced.

Among the new Boards set up at the great Union celebration on 27th December 1813 was a Board of Works whose main function was to be the management of the property and furnishings of Grand Lodge. The first task they were given, however, was to furnish designs for standard patterns of regalia and jewels. They worked very quickly and presented their suggested designs at the Quarterly Communication of 2 March 1814. These designs were immediately accepted and from that meeting dates our present style of light blue aprons and collars for all up to the rank of Past Master and dark blue for Grand and Provincial Grand Officers. Similarly our present Officers' and Grand Officers' jewels were

designed by the Board, who substituted the "Dove with an olive branch" for the Deacon's winged Mercury (or Hermes) and laid down the square with the 47th Proposition of Euclid suspended from its arms for the Past Master. There have been no alterations to those original designs of 1814 other than the addition of new emblems for additional officers as they were appointed.

Such, Worshipful Master, is what can only be a very brief look at some of the theories of our origins and how our lodges have developed from our informal beginnings.

CORRESPONDENCE

R.W.Bro. D. Bevan writes from Victoria B.C.:

'. . . I am enclosing an Address dated 25th June 1866 that was found in an old trunk or strong box some years ago. This Address was delivered five years before the Grand Lodge of British Columbia was organised.' *(This Address is printed in this Edition on page 16 and again reminds us of 'finds' of interest and value. Ed.)*

A brother from Cleveland writes:

'. . . It is not the primary function of masonry to initiate candidates just to enlarge its membership. The ordinary functions of a masonic lodge — indeed the primary function of the Craft, should be to train its members towards an understanding of the truths embodied in its rituals and ceremonies and consequently it should be the duty of each lodge to put into action a plan for the education of its members.'

W.Bro. Dawson writes from Jersey C.I.:

'. . . I have just written an R.A. Play of a Modern Ceremony before the Union which is to be acted here sometime next year (1984).

I am now busy writing a long paper which I am at present entitling "Two incorrect assumptions and two rules of history making which affect the derivation and development of the R.A."

I wish that I could come up to see you again but at 85 I am rather immobile.'
This valued contributor for so many years to our Transactions is a most magnificient example of loyal and devoted service to the world wide appeal of Masonic Research. A splendid inspiration to all. (Ed.)

W.Bro. C.N. Batham writes:

'You will understand how far behind my masonic reading has dropped when I tell you that I have only just read the Inaugural Address of Bro. Brown in your 1981 Transactions.

I found this most interesting and I hope not only that he enjoyed delivering the paper but that he had a happy year of office.

However, for the sake of historic accuracy I must challenge him when he says that Beethoven and Napoleon were Freemasons. I know he was repeating claims that have often been put forward in the past but they have been made without any supporting evidence whatsoever. In both cases no one has ever given details as to when they were initiated or in which lodges. No one has ever claimed that he was present on such occasions or that he ever sat in lodge with them nor have any lodges or Grand Lodges ever claimed them as members. I am quite sure that such claims would have been made had the stories been true.'

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 — inc. 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 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.

BOOKS FOR SALE

The volumes listed are surplus to requirements of the Library of the Freemasons' Hall, Leicester and the majority of them are in excellent condition. It is hoped that, via Transactions, their availability may become known to a wide range of interested Brethren and any such are asked to put in a bid (inclusive of postage please) for such books as they may require. The Library Assistants will then arrange prompt dispatch.

H.S.

The First Fifty Years of Freemasonry in S. Australia 1834-1884 Vol.1
Charles R.J. Glover) 1915
Freemasonry in Lancashire
Eustace Beasley 1932 (Limited Edition No. 293 of 500)
History of the Wigan Grand Lodge (Lancashire)
Eustace Beasley 1920 (Limited Edition No. 104 of 500)
History of the Lodge of Fidelity No. 289 Leeds 1792-1893
Alfred Searth and Charles Albert Brain 1894 (Limited Edition No. 138 of 250)
History of the Lodge Canongate Kilwining No. 2 1677-1888
Alan Mackenzie 1888 (Limited Edition No. 355 of 500)
The Lodge of Probity No. 61 1738-1938
T.W. Hanson 1939 (Limited Edition No. 159 of 500)
The History of Shakespeare Lodge No. 99 1757-1904
E.A. Ebblewhite 1905 (Limited Edition No. 3 of 150)
The History of Phoenix Lodge No. 257 1786-1893 and Chapter of Friendship No. 257 (No. 3) 1769-1893 and Royal Preceptory of Knights Templar No. 2 1791-1895
Alexander Howell 1894 (Limited Edition No. 144 of 150)
The Constitutions of Free and Accepted Masons
John Entick 1767 (Original binding)
The London Mason in the Seventh Century
Vinoops & Jones 1935
The Masonic Roll of Honour
Freemasons Hall, London 1921
The History of the Neptune Lodge No. 22
P.W. Golby 1910
Fifty Years of Masonic Reminiscences
W. Kelly 1888
The Morley Temple 1969
The Lodge of Research No. 2429 1892-1917
(Photographs of Members)
Byzantine Conclave No. 44 1871-1971
Oscar Farrant
Supreme Grand Chapter of Royal Arch Masons of England Sp. Convocation 1966
The Halford Lodge No. 3919 (Golden Jubilee 1969)
S.R. Abell 1969
Short History of Freemasonry to 1730
D. Knogs & G.P. Jones 1940
Rutland Lodge No. 1130 Centenary Festival 1866-1966
W.S. Russell 1966
The Grand Lodge of England 1717-1917
S. Calvert 1917
St. Marks Lodge No. 1 London
P.L. Simmonds 1895
Origin and Progress of the Preceptory of St. George 1795-1895
G. Fitzgerald Matier 1910
History of the Provincial Grand Lodge of Warwickshire of the Royal Order of Scotland 1923-1950 *E.P. Booth* 1950
Revised History of Sucher & Hope Lodge No. 37 Belton
J. Newton & F.W. Brockbank 1896
United Lodge of Instruction No. 389 Grahamstown
E.G. Don Drewery 1906
Narrative of Knights Templar and Crusaders
Foster Gough 1867

History of Nelson Masonic Lodge No. 18 Newry
Francis C. Crossle 1909
History of Freemasonry in Grimsby
A. Bates 1892
History of Freemasonry in Sussex, History of the Howard Lodge of Brotherly Love No. 56 1736-1878 *Thomas Francis* 1883
History of Grand Lodge of Northants and Huntingdonshire
T.P. Dorman 1912
Shine Immemorial Lodge at Chester and Cestrian Lodge No. 615
John Armstrong 1900
The Bank of England Lodge No. 263 1788-1931
S.A. Pope 1932
Lodge of Emulation No. 21 1723-1906
H. Sadler 1906
Hughans Facsimile of Improved List of Lodges 1734
W.J. Hughan 1889
Ancient Freemasonry and the Old Dundee Lodge No. 8 1722-1920
A. Hieron 1921
The Centenary of the Tyrian Lodge No. 253
A. Hieron 1885
History of Lodge No. 1 Whitechurch
A. Graham 1902
The By Laws and History of York Lodge No. 236
W.R. Makins & E.J. Hardcastle 1910
History of Thornhill Lodge No. 3163 1906-1927
C.A. Itter 1927
Story of an Ancient Lodge (Lodge of Temperance No.169)
Reg Beyzant 1917
A Century of Masonic Working (History of the Stability Lodge of Instruction)
L.W. Golby 1921
The Jacobite Lodge at Rome 1735-7
W.J. Hughan 1910
Craft Masonry in Derbyshire
G.T. Lee 1926
History of Grand Lodge of Laura Vol. 1 1844-1865
J.E. Morcombe 1910
Irish and English Freemasons and their Foreign Brothers
M. di Gorgano 1878
Freemasonry in Bristol
A.C. Powell & J. Littleton 1910
Centenary of the Lodge of Friendship No. 6 London
C.D. Ratch 1847
The Yorkshire Lodges (A Century of Yorkshire Freemasonry)
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J.W. Jackson

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S.B.R. Green

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The Wicliff Lodge No. 3078 Lutterworth 1905-1955

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*W.Bro. J.J. Knowles	1901-02
*W.Bro. H. Howe	1902-03
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*W.Bro. L. Staines	1905-06
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*W.Bro. G. Bonner	1911-12
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*W.Bro. T.G. Hunt	1914-15
*W.Bro. G.W. Hunt	1915-16
*W.Bro. J.E. Pickard	1916-17
*W.Bro. F.H. Pochin	1917-18
*W.Bro. J.D. Johnson	1918-19
*W.Bro. A.H. Hampson	1919-20
*W.Bro. F.H. Doughty	1920-21
*W.Bro. F.Haines	1921-22

*Obit.

*W.Bro. W.J. Bunny	1922-23
*W.Bro. J.H. Hawthorn	1823-24
*W.Bro. C.F. Oliver	1924-25
*W.Bro. N.K. Lee	1925-26
*W.Bro. A.H. Hind	1926-27
*W.Bro. C.S. Bigg	1927-28
*W.Bro. Revd. E.R.J. Biggs	1928-29
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*W.Bro. H.D.M. Barnett	1930-31
*W.Bro. M.D.R. Richardson	1931-32
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