

Leicester

The Lodge of Research

No. 2429

CONTENTS

	<i>page</i>
Frontispiece—Portrait of the Master (W. Bro. S. Brown)	
Editorial	3
List of Officers (1984-85)	4
Historical Note, Membership and Object of the Lodge	5
Lodge Meetings	6
A 19th Century Leicestershire Family and its Masonic connections (<i>W. Master</i>)	8
Fit and Proper Persons (<i>A. Newman</i>)	15
Continuity and the danger of false deductions (<i>P. J. Dawson</i>)	26
Another Aspect of Elias Ashmole (<i>F. W. Seal-Coon</i>)	50
An English P.O.W. Lodge in France during Napoleonic Times (<i>C. N. Batham</i>)	62
Oration of the P.G. Chaplain at the Consecration of the Uppingham in Rutland Lodge	72
Address of the P.G.M. at the Centenary Meeting of the Lodge of the Golden Fleece	76
Hippoly to Joseph Da Costa (<i>Ed.</i>)	78
Address of the P.G.M. at the Consecration of the Uppingham in Rutland Lodge	79
Miscellanea	80
Correspondence	83
Copies of Transactions and Publications for sale	84
Register of the Lodge	88



W. Bro. S. BROWN
Master

EDITORIAL

The direction or guide to moral conduct has, normally, been expounded by the priests of whatever faith exists in a society and place — roughly 2400 years ago Confucius used the phrase 'transgressing the limits of the square' and a follower of his — Mencius — taught that 'all men must apply the square and compasses, the level and the marking line frequently to their lives and actions if they would walk the straight and even paths of wisdom and keep themselves within the bounds of honour and virtue'. In this, the era of the so styled permissive society, it surely would do nothing but good if all men, regardless of colour, race or creed were to pay heed to this teaching and endeavour to put into practice — by diligent application — the principles it contains. Freemasons individually — Freemasonry in general, are at present finding the climate of public opinion distinctly clouded by lack of clear understanding of its tenets and aims. This cloud could well be lifted and almost certainly dispersed if each and every member of the craft resolved, to make these applications and by his daily actions be seen to be putting them into practice. There has never been a time when Freemasonry had to be secretive — never a time when a society founded upon such tenets had to screen itself and its members under an alleged cloak of mystery and there is no time to match the present, for Freemasonry to present itself to this turbulent age as a slender, but vital and vigorous world wide fraternity — whose members are just, upright and concerned only in creating a better world for the enjoyment of all.

The Lodge of Research, No. 2429
Officers 1984-85

Worshipful Master
BRO. SIDNEY BROWN

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

Immediate Past Master
W.BRO. L. STARMER

Master-Elect
W.BRO. F.A. STAFFORD

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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-thirteenth Meeting

on

MONDAY 26TH NOVEMBER, 1984.

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

Eight Brethren were elected members of the Correspondence Circle.

Rt. W. Bro. R.S.E. Sandbach, P.G.M. of Northants & Huntingdonshire and Rt. W. Bro. Canon R. T. Warburton, P.G.M. of Nottinghamshire were elected Hon. Members of the Lodge.

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

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

“A 19th Century Leicestershire Family and its Masonic connections”

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

The Four-hundred-and-fourteenth Meeting

on

MONDAY 28TH JANUARY, 1985.

There were present W. Bro. S. Brown, *W.M.*; W. Bro. F.A. Stafford, *S.W.*; W. Bro. I. Raybould, *J.W.*; twenty-nine other Officers and members of the Lodge, fifty-four Correspondence Circle members and eleven visiting Brethren — a total attendance of ninety-seven.

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

W. Bro. Cyril Batham P.A.G.D.C. delivered a paper entitled,

“An English P.O.W. Lodge in France, during Napoleonic Times”

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

The Four-hundred-and-fifteenth Meeting

on

MONDAY 25TH MARCH, 1985.

There were present W.Bro. S. Brown, *W.M.*; W.Bro. F.A. Stafford, *S.W.*; W.Bro. R.G. Smith, *Acting J.W.*; twenty five other Officers and members of the Lodge, fifty-two Correspondence Circle members and ten visiting Brethren — a total attendance of ninety. Five Brethren were elected members of the Correspondence Circle. W.Bro. Cyril N. Batham P.A.G.D.C. was elected to Honorary Membership of the Lodge.

The annual elections resulted as follows:—

Master-elect: W.Bro. F.A. Stafford

Treasurer: W.Bro. W. Bleby

Auditors: W.Bro. F.W. Warburton and W.Bro. A.E. Tyler

W.Bro. A. Newman delivered a paper entitled,
“Fit and Proper Persons”

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

A 19th CENTURY LEICESTERSHIRE FAMILY AND ITS MASONIC CONNECTIONS

by W.BRO. S. BROWN, P.Dep.G.Swd.B.

When William, Duke of Normandy, invaded England in 1066, one of his followers was a Norman named De Burnebeis, who, like his leader, settled in this country. Some 600 years later descendants of the original De Burnebeis were domiciled in the county of Leicester at Asfordby near Melton Mowbray, the name having been anglicised to Burnaby. There from 1699 three generations of the family held the Rectorship of Asfordby for over a 100 years. The third generation Burnaby held it only for a short time, being moved to be vicar of Knighton then to Greenwich and finally back to Leicester, where he was prebendary of St. Margaret's Church and Archdeacon of Leicester. At Asfordby he was followed by his younger brother, the Rev. Thomas Beaumont Burnaby, who also became Rector of Ashby Folville, and who, on the death of his wife in 1761, became the owner of Baggrave Hall, the family seat, for the next 200 years. His elder son, Thomas, also went into the Church after taking a Master's degree at Trinity College, Cambridge, of which he was made a Fellow, and took up the appointment of curate at Loughborough. He was the first of the Burnaby family to become a Freemason. Thus in the late 1700's and the early 1800's there were at least three branches of the family in Leicestershire, one at Baggrave Hall, one at Loughborough, and one in Leicester.

The Rev. Thomas Burnaby after his curacy at Loughborough, became Vicar of Misterton, near Lutterworth, where all his family were christened, then Rector of Market Bosworth, followed by Vicar of Blakesley, in Northamptonshire, and finally Chaplain to the Marquis of Anglesey until he died in 1851. On his death, his widow came back to Leicestershire to a cottage in Woodthorpe, near Loughborough. He was initiated into St. John's Lodge, No.279, on 7th October, 1821. His proposer was W.Bro. Crook and his seconder W.Bro. Sir Frederick Gustavus Fowke, then Deputy Provincial Grand Master, and who became our Provincial Grand Master in 1850. Sir Frederick's sister had married Col. Edwyn Sherrard Burnaby of the Grenadier Guards, whose home was Baggrave Hall. Bro. the Rev. Thomas Burnaby was not able to take a fully active part in his Lodge because of his various moves, but whilst he was at Misterton he became the Lodge Chaplain in 1829, and was appointed Provincial Grand Chaplain in 1833. In his family of eight children he had two sons, Hugo Beaumont and Robert, both of whom became Freemasons, and about whom I will have more to say later on.

The next member of the Burnaby family to be initiated was Beaumont Burnaby, a nephew of Bro. the Rev. Thomas Burnaby and a member of the Leicester branch of the family. He was initiated in St. John's Lodge in 1821, a month after his uncle, and as soon as he became a Master Mason he was appointed Senior Deacon, pro. tem. There is no record of his ever having taken any other office in the Lodge. His proposer and seconder were the same as his uncle's.

Another nephew of the Rev. Thomas Burnaby became a joining

member of St. John's Lodge in 1862. He was Bro. Robert William Burnaby, the son of Bro. Rev. Thomas Burnaby's brother Robert. He became a Provincial Grand Steward in 1862, the year in which he joined.

Albert Edward Lodge, No.1560, was the next Lodge to accept a member of the Burnaby family, when W.Bro. Maj. Gen. Edwyn Sherard Burnaby, the brother-in-law of Sir Frederick Gustavus Fowke became a joining member in 1879. In 1880, when he was made a Past Provincial Grand Warden, he presented the Lodge with a loving cup, and in the same year he joined the Howe and Charnwood Lodge, No.1007, and immediately became their Senior Warden and Master of the Lodge the following year, 1881, when the Lodge presented him with his portrait. He was elected a Member of Parliament for the North Leicestershire Division in 1880, but unfortunately died only three years after being elected.

Another member of the Burnaby family was initiated into Albert Edward Lodge in 1880. He was Bro. William Augustus Burnaby, a solicitor of Berridge Street, Leicester, but he resigned after only four years having moved to Hertford.

The penultimate one I will mention is W.Bro. Hugo Beaumont Burnaby, a Captain in the Royal Navy, and the eldest son of Bro. the Rev. Thomas Burnaby of Misterton, and who, on his retirement from the Royal Navy, lived with his mother at Woodthorpe. He was initiated in Truth Lodge, Bombay, No.944, and joined Howe and Charnwood Lodge in 1871. He never took office in the Lodge, but was appointed Provincial Grand Sword Bearer in 1872.

The greatest Freemason, however, in the Burnaby family was Robert, the second son of Bro. the Rev. Thomas Burnaby, and Hugo's younger brother.

Robert Burnaby was born on the 30th November, 1827, when his father was at Misterton. He was educated at St. Paul's School, London, and on reaching the age of 14 joined Her Majesty's Customs Department working in the Controller's office for 17 years. In 1854 at the age of 27 he was initiated in the Frederic Lodge of Unity, No.661 (now No.452) which still meets at Croydon. He became their Junior Warden in the session 1855/6; Senior Warden in 1856/7 and Master in 1857/8. His eagerness to expand his knowledge of the Craft led him to join the Royal Somerset and Inverness Lodge, No.4 in 1856 and also the Frederick Chapter of Unity and the Grove Chapter. The records of the Frederick Chapter show him as Z in 1860 and again in 1861. If so he was an absentee Z as he left this country in 1858. Although he continued some of his memberships in this country he was shown in the returns of the Somerset and Inverness Lodge in 1859 as "gone abroad".

There had been the Californian gold rush in 1847 and then gold was discovered in the Fraser River, British Columbia, in 1857. Whether it was the lure of gold or not, that caused him to emigrate is not known but where there was gold money could be made in land development. He must have been well thought of in H.M. Customs for he was given a letter of introduction to the Governor of British Columbia from the

Colonial Secretary who vouched for his respectability and the character and position he had held in this country but concluded by saying the introduction did not guarantee him a claim to public employment. Other testimonials in his favour were enclosed in that of the Colonial Secretary, and soon after his arrival in Vancouver he was introduced to the Land Commissioner who at once appointed him his secretary. This appointment was in effect that of a Deputy Commissioner and head of the staff. He laid out and saw to the sale of the first lots in the four new settlements. He only worked for the Land Commissioner for a short time as he obtained 'inside information' of a nearby coal find and he formed a syndicate to explore the possibilities which turned out to be "an imposter". Later, however, he was granted 149 acres by the Crown.

The coal venture proving unfruitful, he moved to Vancouver Island where he and an old school fellow set up as Commission Agents with offices in Victoria on Vancouver Island and London.

When Burnaby arrived in British Columbia there were already some Freemasons there and they had previously applied for a Warrant to form the Victoria Lodge. When it arrived it was incorrect and had to be sent back to London for correction. It finally arrived in 1860 and on April 20th Robert Burnaby, assisted by a Naval Officer, acted as Installing Master. Thus Robert Burnaby took a major part in starting the first Lodge in Victoria under the English Constitution. That Lodge was numbered 1085 E.C. (later 783 E.C.) and ten days later at their first regular meeting he became a joining member. A year later the Victoria Lodge was asked by brethren in New Westminster on the mainland to endorse a petition to the United Grand Lodge for a Warrant for a second Lodge. For some unknown reason they did not return the petition. However, in spite of this a Warrant dated 16th December, 1861, was obtained and Burnaby was the installing Master in June 1862. Thus came into being the second Lodge in British Columbia, the Union Lodge, No.1201, (later No.899) meeting at New Westminster, near Vancouver.

The Brethren of these two Lodges were anxious to have more authority and wanted to apply to the Grand Master to appoint a Provincial Grand Master for Vancouver Island and British Columbia, and they asked Burnaby if he would accept this position if it was offered. Burnaby, however, persuaded them of the futility of making any application as there were only the two Lodges, whereas the regulations of Grand Lodge decreed there must be four to form a Province.

In 1862 the Victoria Lodge, English Constitution, was asked to recommend to the Grand Lodge of Scotland, a proposed Lodge to be called the Vancouver Lodge. After a good deal of discussion and three motions the request was adopted with the reservation that in doing so they reserved the precedence of the Grand Lodge of England in general masonic matters in the colony. This resolution was notified to both the Grand Lodge of Scotland and the Grand Lodge of England. The reason the Brethren wanted the Lodge under the Scottish Constitution was so that they could use the American working which was not permitted by the Grand Lodge of England.

In May 1863 Burnaby was installed as Master of the Victoria Lodge

and the question of the need of a Provincial Grand Master with higher authority than the Master of a Lodge was again brought forward because a Dispensation was needed to Pass and Raise a Brother at intervals of seven days, that is, in less time between ceremonies than that permitted by the Book of Constitutions, for that Brother was leaving the colony. Burnaby, as Master of the Lodge, granted the Dispensation and to cover himself had copies sent to the United Grand Lodge of England.

The great event of Burnaby's year as Master was a request from the Jewish congregation in Vancouver for the Masonic Order to lay the foundation stone of their synagogue. Accordingly, at High 12 on the 2nd June, 1863, after a "Provincial Grand Lodge" had been opened with Burnaby as Provincial Grand Master, a procession of the members of the two Lodges was held and the stone duly laid. Burnaby was presented with a silver trowel. The opening of a Provincial Grand Lodge must have brought a censure on Burnaby and the Victoria Lodge because although the other two Lodges were allowed to continue the privilege of appearing at funerals, laying cornerstones and attending places of worship in full regalia the Victoria Lodge was not permitted to do so.

At the end of 1863 Burnaby, for business reasons, returned to England, and was absent from the colony for about 10 months, and shortly after his return was for the second time installed as Master of the Victoria Lodge. During this Mastership, however, he had to return once more to England, returning to the colony in 1866. During the first of the trips to England he persuaded Grand Lodge to permit the members of the Victoria Lodge to wear their Masonic regalia at certain Masonic services, thus bringing them back to the same level as the other two. Also whilst he was away the Brethren again petitioned Grand Lodge for a Province to be formed with Burnaby as Provincial Grand Master.

Soon after Burnaby's return from his second trip to England he again opened a Provincial Grand Lodge for the dedication of a new Lodge Room in Vancouver.

In 1867 the third Lodge under the English Constitution was consecrated Nanaimo Lodge, No.1090, English Constitution. The start of this Lodge had been delayed because the original Warrant was lost in a ship disaster. Burnaby was unable to take part in this ceremony owing to illness.

In the same year the Brethren of the English Lodges were concerned because the Grand Lodge of Scotland had agreed to the formation of a Scottish Provincial Grand Lodge with only two Lodges. Perhaps it was this action taken by the Grand Lodge of Scotland that finally persuaded the Grand Lodge of England to form a District Grand Lodge for British Columbia. In September 1867 a patent was issued authorising Burnaby to form a District Grand Lodge. At last the Brethren were satisfied that Burnaby had received a just reward for his services to Freemasonry overseas.

Shortly after receiving his Patent Burnaby consecrated the fourth Lodge in the new District, the Lodge of British Columbia, No.1187.

Then on the 20th August, 1868, the first meeting of the District Grand

Lodge was held and after it had been opened a Church service took place before it was closed. Unfortunately, at this time, Burnaby's health began to fail but he actively continued his Masonic duties though there was a time when he was unable to carry out two Installation ceremonies on the same evening.

Between 1869 and 1871 whilst the Scottish Provincial Grand Master was in his homeland, the members of the Lodges under the Grand Lodge of Scotland attempted to form an independent Grand Lodge of British Columbia. Burnaby only heard of this at the last minute, but took immediate resolute action and the move failed. Behind the move was an American Past Master who was a member of some of the Scottish Lodges. Burnaby advised all his Brethren that masonry is a democratic institution and its principles are free, but rules and laws are needed and must be recognised and obeyed. One of the main ones is that Brethren are to obey and support their chief officers. He, therefore, laid down that if an independent Grand Lodge was formed no Brother of a Lodge under the English jurisdiction could be allowed to visit any Lodge under the authority of the independent Grand Lodge, nor could any visitor from that Grand Lodge be admitted to the English Lodges. He concluded by saying that the proposed intrusion into the colony, a British possession, by any Grand Officer of an adjacent American territory to assist in the forming of an independent Grand Lodge was a clear violation of territory already occupied masonically. A Past Grand Master of Washington, U.S.A., was to have installed the Grand Master of the independent Grand Lodge.

Burnaby quickly got in touch with his Scottish opposite number, R.W.Bro. Powell as soon as he returned to the colony, and they decided that as neither Grand Lodge had shown any serious interest in their colonial problems the solution depended on themselves. They decided on a per capita vote of all Freemasons in the colony with a two thirds majority for it to be effective. They got the required majority and a Convention in October 1871 comprising of the members of the two Provincial Grand Lodges and Masters and Wardens of all Lodges was held. The Lodges of both constitutions being widely scattered in the large colony not all were able to be represented by those called to the convention, but the Scottish under their Constitution were allowed proxies and the English were not. Burnaby agreed to the Scottish using their proxies thereby allowing Powell, the Scottish Provincial Grand Master, to be nominated as the first Grand Master.

Accordingly, in December 1871, at the inaugural meeting of the Grand Lodge of British Columbia, Powell was duly installed as Grand Master by Burnaby and at the same meeting Burnaby was granted the rank of Past Grand Master, and was presented with a "handsome and costly" Past Grand Master's jewel. Surprisingly in view of what had taken place in earlier years, the new Grand Lodge agreed that the Constitutions of the Grand Lodge of England should form the basis of their own. No doubt this was a way of showing their appreciation of what Burnaby had done for both Constitutions in the colony. They also passed a resolution asking the Grand Lodge of England to accord Burnaby the rank of Past District Grand Master, although he had not served the necessary five

years. Our Grand Lodge agreed to this request.

During the next three years Burnaby's health worsened, but he carried out or assisted in installation ceremonies when he could, and in 1874 he decided to return home to England, thereby concluding his Masonic career in British Columbia.

Not only was Robert Burnaby's Masonic career an outstanding one but he took a very active interest in all matters appertaining to the well being and development of the colony. For a number of years he was a member of the House of Assembly, the governing body of the colony. He was a Commissioner of the Savings Banks and the first President of the Chamber of Commerce. He also took an active part in the work of the Church.

He was so respected that the town of Burnaby was named after him as was the Burnaby Shoal in Vancouver Harbour, the Burnaby Range and Burnaby Island.

On his return to England he settled with his widowed mother in a cottage at Woodthorpe, near Loughborough. Owing to paralysis he was unable to continue his masonry on his return to this country. St. John's Lodge, the mother Lodge of this Province, had heard of the work he had done in the Colony of British Columbia and had made him an Honorary Member of their Lodge in 1872.

He died at Woodthorpe on January 10th, 1878, at the early age of 49 years, unmarried, and was buried in the churchyard of Emmanuel Church, Forest Road, Loughborough. On the 28th May this year, 1984, the Mayor of Burnaby, British Columbia, came over and with the Mayor of Loughborough laid a wreath bearing the maple leaf, the emblem of Canada, on his grave.

When the report of his death was made to a meeting of the Grand Lodge of British Columbia in 1878, the concluding words of the "In Memoriam" were:
'In knowledge of the English Ritual Burnaby has never been surpassed by any Brother in the Craft in this Province. His kind and courteous bearing whilst presiding over the Craft and his liberality and goodness of heart endeared him to all who came in contact with him. May he rest in peace.'

The Grand Master of British Columbia, himself in paying his tribute said:

"Grief and mourning fill our hearts. His life had been devoted to the happiness of his fellow men and he died as he lived, an honoured member of the Order which he loved."

Brethren, you may wonder why I chose the Burnaby family for my Address to you this evening. This arose through three coincidences.

First, during my year as Lord Mayor of Leicester in 1959/60, I was approached by the Historical Society of Burnaby to ask if I could trace where Robert Burnaby was buried. The only knowledge they had was that he had died in Leicester.

At that time the name Robert Burnaby meant nothing to me, but I had a search made of the City registers and there was no trace of his name. My secretary and I carefully went through all the books in the City Reference Library where the name Burnaby appeared, and again there was no reference to Robert Burnaby. I then approached the Chairman of the County Council, Sir Robert Martin, and asked him if he knew anything about Robert Burnaby. Sir Robert Martin, a great local historian, came back at once saying that he remembered an occasion when he was a small boy that his mother had pointed out to him a lady and an invalided man in a pony and trap and said that that was Robert Burnaby and his mother, and that they lived at Woodthorpe, near Loughborough. I then approached the Mayor of Loughborough and he had the Loughborough registers searched, but again there was no trace of the name Robert Burnaby.

The second coincidence was when I was retailing this to a friend who lived in Woodthorpe, some months later, and he said straight away, "my house consists of two cottages, one of which is where Robert Burnaby lived." And the third one was some six months later when the Mayor of Loughborough rang me and asked if I was still interested in where Robert Burnaby was buried. He told me that every Sunday he attended service at Emmanuel Church in Loughborough, and that only the day before as he was walking up to the Church he noticed a gravestone there with the name Robert Burnaby on it. For years he had once a week passed that gravestone by the porch and never noticed the name. The Historical Society of British Columbia were accordingly informed.

Those coincidences took place 24 years ago, but one morning when we were having coffee at Freemasons' Hall, I was again retailing the search for Burnaby's grave. One of the Assistant Librarians said that he had just been reading one of the books in our Library and the name Robert Burnaby was mentioned. It was the History of the Grand Lodge of British Columbia. This was the first time I had heard that Robert Burnaby was a Freemason. That started my research into the life of Robert Burnaby and the services he made to the Craft of Freemasonry.

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and acknowledgements for assistance from

The Grand Historian, G.L. of British Columbia; the Secretary of St. John's Lodge, No.279; W.Bro. P. Page of the Frederick Lodge of Unity, No.452 and the Librarians at Freemasons' Hall, Leicester.

FIT AND PROPER PERSONS

by W. BRO. A. NEWMAN

My intent is to look at various aspects of Masonry in the eighteenth century, and above all to look at various persons who became masons. Many of them were extremely fit and proper persons to do so, but it is also true that there were some others who were neither fit nor proper. It is common ground that it was in the early part of that century that Grand Lodge and private lodges received formulation in more or less their current form. But there are still a number of very significant questions to be asked about this period, questions which are of relevance to masonic and non-masonic historians alike. Unfortunately it happens often enough that the historians are not masons and the masons are not historians, and so the questions remain largely unasked and unanswered. We are all still trying to ask these questions, and if any brother has the desire to undertake a measure of research into this field, to try and identify these 'ancient brethren' I would be delighted to help him, and to give some sort of guidance as to how their research findings could be presented.

This was an age of clubs, and there was a wide variety of them — religious, literary, and scientific. There were the regular literary societies, political societies (such as the Band of Brothers), the Society of Antiquaries, and the Royal Society. Others which had a considerable element of support include the Bucks, the Hell-Fire Club, the Dilettanti Society (of this it was remarked that the formal qualification was that of having been to Italy, the actual one was that of being drunk — its two main members were Sir Francis Dashwood and the earl of Middlesex who were drunk the whole time while they were in Italy), various Old Boys' Clubs such as that associated with Westminster School, Music Clubs (one of which was closely associated with masonry), county societies, and many others.

These societies were to be found not only in London but in the provinces as well: at various times during the century there were to be political associations which consciously or sub-consciously echoed — perhaps paralleled is a better word — the ways in which these various clubs and societies covered both London and the countryside. Many of these societies met in taverns; these often had large assembly rooms and indeed very often a special room would be set aside with special fittings. It is indeed fair to point out also that very often taverns were the only places which did have such rooms. Looking at these societies it becomes clear that there was a wide degree of overlapping membership. There is a point here about what might be termed 'polite society'; it is possible to estimate that there was probably one club for every 20 persons in the 'top people'. On the other hand many of these were short-lived. At all events, each of these societies had elaborate rituals, elaborate lists of officials, and held elaborate feasts. Quite a number of historians are now involved in analysing Clubs and Societies in general¹.

One fundamental question of interest to historians relates to the people who became Masons. What sorts of persons became masons, and why did they become Masons? It is too easy to say in reply that the craft

was always open to all sorts and conditions of men regardless of their social level. In practice however, from almost the very beginning many of the offices of Grand Lodge were held by noblemen and indeed it was laid down that they had to be so held. And there is at least one Lodge where the Lodge membership reads like an extract from an eighteenth-century list of the peerage. On the other hand, there is no direct parallel with freemasonry in France where it was impossible to become a freemason if you were of the 'working classes' and very difficult even if you were of the merchant-classes. There has been a great deal of nonsense written in the past about the importance of masonic Lodges in bringing about the revolutions at the end of the eighteenth century. Nothing less revolutionary or egalitarian than these Lodges can hardly be imagined. At the same time however when we do look at the lists of members of Lodges in England it is noticeable that there are a comparatively large number of members of those Lodges who are most decidedly not of the 'gentry' class. Unfortunately we do not have complete lists of members of the craft in this period, and we are dependent upon such Lodges as did on occasion send in to Grand Lodge full lists of members, and on such Lodge histories as do record membership.

One must begin by looking at individual Lodges, both in London and in the provinces, and asking questions about them. Let me point out that at this stage Lodges were not named, not necessarily numbered consistently, and moved from tavern to tavern.² Each Lodge was usually known by the name of the Tavern at which it met, and therefore was likely to change its name each time it moved. Let me also say that it is possible to trace the background of every individual who is known to have been a mason, but that it would be a time-consuming piece of work, so that all that can be done is to choose a number of Lodges which stand out in very obvious ways. Let me take for example the Lodge which met at the Horn, Westminster. This was one of the original four Lodges which formed the first Grand Lodge. It has qualities which are almost unique. In 1723 it returned the names of 71 members, including two Dukes, seven other Lords, four baronets or knights, and 40 who were classed as 'esquires' or their equivalent. The story does not end there, for these were not ordinary 'gentry'. Ten of them were members of Parliament, while army officers were ten a penny. There were eight colonels, mostly of the Foot or Horse Guards, and this is equally significant, for then and now these regiments were particularly prestigious; accordingly colonelcies of these regiments were 4 men of the highest social rank. The others in the Lodge included leading civil servants, the most eminent 'man-midwife' of his age, and even a poet. The Master of the Lodge was Charles, second Duke of Richmond. The Duke of Richmond was one of the leading politicians of his age and had personal connections with a wide range. His father had been the bastard son of Charles II and through his grand-mother, one of the mistresses of Charles II, he had inherited wide estates in France. He was an extremely popular individual, and his influence was obviously very important in attracting others to whatever cause he espoused. Other members of the Lodge included either close relations of the Duke or Duchess or Members of Parliament representing constituencies controlled by the Duke: some fell into both these categories. There were several Fellows of the Royal Society —

though it must be admitted that that was very much a social club at this period of its existence. Some of these members are indeed of very great interest: Sir Thomas Prendergast was related to the Duchess and is to be found on many occasions trying to get into society and politics on the back of the Duke. Time and time again the Duke tried to get Sir Thomas into parliament, sometimes even against his own interests, and it would seem that in this too Sir Thomas must have been nagging at his noble relative. There were several active politicians in this list of Lodge members, and several ambassadors. Two foreign ambassadors to the Court of St. James in London were in the Lodge, while there was also Lord Waldegrave at this time a Lord of the Bedchamber to the King George I but rewarded for converting from Roman Catholicism by being given an Earldom and being made British Ambassador to Paris.

The Lodge was obviously highly prestigious and that is further emphasised by examining the membership of other Lodges. None of the other foundation Lodges had anything like the same prestige and few of them had any members at all other than those characterised as 'Mister'; if one accepts that obviously the Duke of Richmond would attract his own friends into his own Lodge the question still remains as to why this number of gentlemen should have wanted to join the craft. And while they had not come into the craft all at once, so that here is some additional evidence that this Lodge at least went back before 1717, it is that they chose to join this particular Lodge.

Nonetheless it is equally significant that within ten years the attendance at the Lodge began to fall off, while its contributions to Grand Lodge also declined. It might well be that the creation of specific Stewards' Lodges — the so-called Red Apron Lodges — had attracted many of those who would otherwise have joined the older Lodges. At all events the Lodge had so far declined that for several years it even failed to appear at Quarterly Communications and in 1745 it was even summoned to appear to explain these absences. Eventually it was erased, and it was only by special permission that it was restored after a four-year lapse. Not even then however did it recover its past glory.

Another interesting Lodge is that of the Rummets at Charing Cross. It had 56 members, and most of these had one important fact in common. Most of them were army officers stationed in London and quite a number of them were titled or Members of Parliament, or both. While it is no sense a military Lodge in the ways known from later developments of those institutions, in that it was not tied to one particular regiment, it was certainly military in that the over-whelming majority of its members were commissioned officers and indeed of very distinguished regiments. Bearing in mind the extent to which the officer corps was a very narrow, closed-in group this particular group of members is in itself of very great significance. Six years later this Lodge had still the same character, and though by this time it had managed to acquire several City financiers it had also acquired as a full member the Earl of Dalkeith, the reigning Grand Master.

Look now at the King's Arms at St. Paul's. This was the Lodge where another Duke, the Duke of Wharton, was the Master. Thomas Wharton

must assuredly head any list of unfit and improper persons. His family had originally been pro-Whig Government, but he had run away from his family to the continent where he had become a Jacobite, a strong supporter of the exiled Stuarts. He then changed sides again, having been bought over by the Government by being promoted in the peerage to the rank of Duke. He was prominent in debate in the House of Lords, but he also became as a well-known rake and debauchee, becoming amongst other things a prominent member of the notorious Hell-Fire Club. He did not have large enough estates to support his title or his tastes, so he had to make a very wealthy marriage; nonetheless he managed to lose most of his money, losing over £120,000 in the year 1720. He eventually sold his estates for over £100,000, but he was still over £70,000 in debt. It was at this stage in his career that he made his appearance in Anderson's Constitutions:³

Philip, Duke of Wharton, lately made a brother though not then master of any Lodge, being ambitious of the Chair, got a number of brethren to meet him at Stationer's Hall, who having no grand officers present, but in the chair the oldest mason . . . and without the usual decent ceremonials the said old mason proclaimed aloud Philip Duke of Wharton grand master of masons . . . the noble brothers and all those who would not countenance irregularities disowned Wharton's authority.

It was not until the Duke of Wharton agreed to behave himself in the future that he was eventually accepted as Grand Master in 1722. A year later however he created further dissension after the election of his successor. He tried to persuade the brethren present not to accept his successor's nomination for Deputy Grand Mastership, seeking instead to have someone elected officially by Grand Lodge. Being foiled in this, 'the late Grand Master went away from the Hall without ceremony'. This was not however the end of Wharton's masonic career, for within two years he can be found as one of the leading members of a new group, the Gormogons. This was a group of 'quasi-masons' set up in imitation of regular masons, not only in competition with them but to try and make fun of them and to destroy them. The order of Gormogons lasted only a few years, but in its heyday attracted a great deal of attention. After its collapse he left for the continent where he once more became a Jacobite. But even that was not the end of his Masonic career, for with a few years he appeared setting up a Lodge in Madrid which then asked Grand Lodge to recognise it and give it proper status. In these circumstances it is even more interesting to look at the Duke of Wharton's Lodge; nine of the 29 members can be identified as of gentry status, and these can be identified as being high Tory or near Jacobite from their behaviour in the House of Commons and from their subsequent actions. Quite clearly, Lodges were already being made up of like-minded persons, and quite clearly too this is one considerable factor in bringing individuals into the craft.

Look a little at one or two other Lodges. The Bear and Harrow in the Butcher Row attracted a great deal of attention and drew into it many from other Lodges. It had sixty-four members, and over half were titled; six members of the Lodge were Grand Officers or past Grand Officers.

Many were titled with either British or foreign titles, and of those who were not there can be recognised 'Mr. Hogarth' the painter, and 'Mr. Cibber' the playwright; one of those not officially titled was the King's own cousin, George Lewis de Kilmensegge. A little later some of the members of that Lodge were to be found in the University Lodge: a closer analysis of that Lodge's membership shows very clearly that it must be regarded as the first of the specific association Lodges. All of its members were at one or other of the Universities, mostly from Oxford. The Lodge was certainly regarded as being of particularly high prestige: in 1732 it provided virtually all the stewards for the Grand Feast of Grand Lodge. At the same time too its political affiliations need further investigation.

Look also at the Lodge at the Queen's Head in Bath. This too is a Lodge with a list of very distinguished members. In the 1730s the Duke of St. Albans is listed as the Master of the Lodge, and he has also there the Duke of Bedford, Earl of Lichfield, Lord Cobham, Lord Hervey, Lord Craven, three baronets and eighteen esquires. There were army officers ad lib. Above all, the famous Beau Nash — the social King of Bath — was as one would expect a member. It would seem surely that just as Bath was an important social centre for the rich and elite of London there had to be a Lodge for them. Let me also point out that this Lodge was not destined to be one of those which remained in being for many years, and that it can be argued that just as it came into existence as a mark of Bath's popularity among the elite so it dwindled away with the decline of Bath's prestige.

There are other issues relating to Provincial Lodges. Just as part of the remarkable growth of London Lodges during the early history of the craft must have resulted from existing bodies applying to Grand Lodge for recognition and affiliation so I am sure that part of the provincial growth comes similarly from the acceptance by London of existing groups. We do know of the existence in the provinces of a wide range of societies and clubs, such as the Bucks, reading clubs, debating societies and many others. We do really need to know a very great more about the membership of such groups, and the sorts of people who participated in them; above all some idea of the sorts of social orders at local level as well as at national. St. Paul's Lodge in Birmingham has particularly interesting links with local publishing and education. There was a great deal of publicity given to Masonic activities and publications, but rather different from what we shall see at a national level. One issue of Aris's Birmingham Gazette included this advertisement*:

An Address to the Nobility and Gentry of both sexes on the Great and Good effects of the UNIVERSAL MEDICINE of the ANCIENT MAGI, being the Grand and Inviolable SECRET OF FREEMASONRY which was lost at the Building of Solomon's Temple, by S. FREEMAN, M.D. Ignorance is the curse of God; Knowledge the wings wherewith we fly to Heaven.

I think that there is very little doubt but that in the provinces we would find new close links between the growth of masonry and the emergence of newly self-confident middle classes.

If we look at these Provincial Lodges there are some very interesting observations, and here another colleague has been able to offer some very valuable observations on this development⁵. If one traces the ways in which such Lodges become recognised by Grand Lodge it is interesting to see how the first of such Lodges are in areas which are the centres of what might be called 'Provincial Society'. As time goes on they appear in other areas, including what might be termed quasi-industrial areas. What needs to be done in more detail is to look at the membership of these Lodges, but from the few such lists which have been seen can be discerned a remarkable reversal of earlier trends. Originally Freemasonry was of a comparatively lowly social origin, and then it developed an aristocratic trend. It would seem that in the provinces it began by attracting comparatively high society but then the lesser elements in society began to join, then the tradesmen, and the lower groups socially speaking. We really ought to know more about these things, and it is here that a great deal of very valuable research can be undertaken.

Of equal interest to the regular, warranted Lodges are the occasional Lodges which also appear during this period. In 1731 for instance there was such a Lodge which opened at the Hague in order to initiate Francis, Duke of Lorraine. It was presided over by Rev. Desaguliers who had played a very prominent role in the early years of Grand Lodge, and it included the British Ambassador to the Netherlands: it was only a little later that another such occasional Lodge the Duke went through the next stage in his masonic career. A Lodge was held in Norfolk at the home of Sir Robert Walpole, and present was the great Duke of Newcastle, a close friend of the Duke of Richmond. Very surprisingly there is no indication that the Duke of Newcastle had been initiated in the Duke of Richmond's Lodge. Much more interesting are the circumstances under which Frederick Lewis, Prince of Wales, became a Mason. Anderson recorded that on 5th November 1737 the Prince had been initiated at an occasional Lodge at which were present three prominent London masons; there were also present Charles Calvert, Lord Baltimore, Colonel James Lumley, Major Madden, Mr. de Noyes, and Mr. Varden. These were quite prominent Masonically, but they had a further importance. All of them had already been prominent as politicians, members of one or other of the Houses of Parliament, and even more as members of the Prince of Wales' household. The date is significant for it was in that very month that the Prince took up an active political stance. At this time a Prince of Wales could exercise quite an important political influence if he chose to do so. Frederick did so choose, and thereafter he made a nuisance of himself to his father, George II. It may be an injustice, but it would seem that there is only one reason why Frederick chose to become a Mason at this particular time. At a time when it was important for him to build up as much support as possible in the House of Commons, Frederick chose to join an organisation which contained a comparatively large number of MPs within its ranks.

While there is no evidence of it actually having an effect, equally it is significant that there is no indication that Frederick ever made any progress in Masonry after that, and he certainly was never a Grand Officer.

Look at some of these 'unfit and improper' persons who came into the craft. The Duke of Wharton and the way in which he turned against the craft has already been mentioned. What about an individual who having been a steward at the annual grand Feast then makes a public mockery of the craft? One Esquire Cary joined with several others to put on a public display in mockery of the craft. At a time when it was still legal to proceed in public in full regalia they organised a procession to 'make fun of their erstwhile colleagues and made sure that it secured maximum publicity; it is no accident that at the meeting of Grand Lodge where this was discussed Cary was also named as having been responsible for the irregular 'making' of masons. A little later Grand Lodge decided to discontinue public processions.⁶

The occasion of this prudent regulation was, that some unfaithful brethren, disappointed in their expectations of the high offices and honours of the society, had joined a member of the buffoons of the day, in a scheme to exhibit a mockery of the public procession to the grand feast. This, as may well be supposed, furnished mirth to the gaping crowd, and disgust to the fraternity.

Connected with the issue of what sort of people became masons and how far this reflects the structure of English society there is a further issue. This is a century when there are strong ties between England and the continent. The King of Great Britain was also Elector of Hanover, and there were continuing links with North Germany, reflected in the frequent visits of the Kings to the Electorate, accompanied by leading members of the court. In London itself there were close personal links between foreigners visiting London and even more with foreigners more or less permanently resident there. It is hardly surprising therefore to find many foreign names among such lists of masons which we have. Some of these are obviously eminent ambassadors who played a part in the social life of London and who were invited by their friends to participate in the work of the craft. It would be of considerable importance to trace them back to their native countries and see what impact they had on masonry in their own countries. The Prussian envoy in London was a Mason, as was the Swedish envoy, the Polish envoy, and several other leading continental individuals. All these were regular members of regularly warranted Lodges in London, and take no account of occasional Lodges nor of foreign-based Lodges.

The pattern of foreign Lodges is itself of interest, for it illustrates the ways in which English influence was dispersed over Europe and indeed even over the world at large. Between 1720 and 1740 there were thirty-five overseas Lodges set up and recognised by English Grand Lodge. Thirteen of these were in Europe and they reflect the ways in which English gentry and merchants pervaded Europe. When we see Lodges in The Hague or in North Germany it is easy to appreciate the direct political and commercial links between them and London. The Lodge in Lisbon reflects the ways in which England had considerable commercial influence there. The Lodges in France reflect the very similar links between Britain and France.

These Lodges which I have described were all working under the aegis

of Grand Lodge of England, and there were others working under other Grand Lodges or under none. The very first Lodge which was ever established outside England was in Madrid, the Lodge founded by the Duke of Wharton. There is another Lodge which has all sorts of problems about it, and that is the Lodge in Rome which gave rise to all sorts of suggestions that the craft could be possibly treasonable. The lists of those in that Lodge certainly indicate that they were Jacobites, even if Bonny Prince Charlie was never a member of the craft.

All this is in connection with English masonry, which reflects the growing interest in England with the affairs of the continent and a loss of any isolationist attitude. Once again it is possible to use the history of masonry to illustrate wider aspects of society. For example, in 1760, when Britain was engaged in a major continental war, Grand Lodge ordered that £50 should be sent to Germany to be distributed among the soldiers who are masons in Prince Frederick's army, whether English, Hanoverians, or Hessians.¹⁷ Nor was Masonic charity restricted to masons; in 1733 for instance Grand Lodge directed that the charity collection of that year should be spent on helping to send insolvent debtors, who might or might not have been Masons, to the new colony of Georgia. This had been set up specifically to help such debtors to make a new start in life. As I said, we do not know how many masons, or indeed if any at all, were amongst those who went out to Georgia, but it is significant that within two years of that collection a new Lodge was warranted in Savannah, the capital of this new Colony⁸.

These are some of the ways in which the craft expanded in these years, and in some ways it is possible to see some effects of this expansion in the ways in which it affected recruitment itself and in the sorts of activities in the 'ordinary' London Lodges in the minutes of one of these Lodges, that of The Shakespeare's Head in Marlborough Street:

It was moved that in consideration of the multiplication of Lodges, and the commonness of the craft in and about this neighbourhood; that the admission fees in this society be reduced from three to two guineas, in hopes that this may be an inducement to acceptable men to enter the craft by means of the eldest of the constituted Lodges here assembled. This was thought reasonable in our present circumstances and it passed for the first time NEM CON.

Other minutes are revealing in the ways they deal with the business of the Lodge. 'The Master invited Br. Clare to entertain the Society at the next conference on some laudable subject, in which he was seconded by the Members.' At that meeting Br. Clare 'according to his undertaking read the Society a lecture on the subject of Education, wherein in favour of the Masons' sons, he described the qualifications of the Instructor and the Pupils' disposition and demeanour of the Pupil in order to give the business of their coming together the expected success.' The occasion for the lecture was obviously not unconnected with a motion passed by Grand Lodge calling for the raising each year of £310 in order to educate 20 children and apprenticing four of them each year to various trades. Eventually the proposal was dropped, the minutes recording 'there being reason to apprehend that it would greatly affect the Fund of Charity'.

The practice of lecturing to the Lodge was continued over some time. On one occasion one 'read his Lecture on the nature of Stones and their efficacy', and another 'lectured the Society in a learned, elegant, and agreeable manner on the principles of Astronomy, to this the Society paid a strict attention and drank to his health in the most affectionate and grateful manner.'

There are indications however that the standards of the Craft seem on occasion to have slipped. There would not be found in the minutes of modern Lodges such entries as: 'Brother Seymour being intoxicated with Liquor, interrupted our right Worshipful Master Bro. Wooller, in the course of his lectures in Masonry, therefore it was unanimously agreed that he should be fined one Bottle of Wine for such offence'. Or again, 'Brother Wright proposed that every Member or Visitor who brings a Dog into this Lodge shall be fined on the sum of one shilling. A Ballot was demanded and carried by a majority that there should be no Dog brought'.

Or again, an entry from a late edition of Anderson's Constitutions.¹⁰

Information had been given . . . that two brethren had lately held an irregular Lodge in the King's Bench Prison . . . Brother White reported that . . . several masons being in the said prison they had assembled in that character, and had raised some brethren to that degree . . . The Royal Military Lodge at Woolwich adjourned with their Constitution to their master in the prison: and this being one of those itinerant Lodges that move with the regiment, the master judged that wherever he might be he had a right to hold Lodges and make masons.

RESOLVED that it is inconsistent with the principles of masonry for any Freemasons Lodges to be held for the purposes of making, passing, or raising masons in any prison or place of confinement.

Or again, quoting from Anderson again:¹¹

There is no violation of truth in affirming that, in London especially, propositions for initiation into Masonry, are often too easily, if not eagerly received, on the bare general recommendation of the proposer, and payment of the customary fees. . . . Nothing is more common than for giddy young men just entering into life, to join the society with the mere sinister view of extending their connections: such men dissipate their time, money, and attention in running about from one Lodge to another, where they rather aim to distinguish themselves in the licentious character of jolly companions, than in the more discreet one of steady good masons; and finally close their masonic career by loading the table in the committee room with petitions for charity.

A further set of connections which needs to be mentioned is between Masonry and Politics. Despite all injunctions to the contrary it is very certain that such connections were significant. Some of them have already been mentioned, in discussing the Duke of Wharton and the initiation of the Prince of Wales. But look a little more carefully at two particular points, the growth of South Wales Lodges and the career of John Wilkes. South Wales was renowned for its organisation of Jacobites, above all for its so-called Society of Sea-Serjeants.¹² What is interesting is to see how some ten Lodges were founded there between

1724 and 1771; there were some interesting parallels and differences in personnel. The Carmarthen Lodge in 1726 was listed as containing three baronets, six esquires, six 'gents', three merchants, two glovers, an apothecary, a bookseller, a painter, a brazier, and a doctor. When the Lodge met at the Bear Inn at Cowbridge it was using the same meeting place as the quarter sessions, county election meetings, and many other societies. The first Provincial Grand Master was Sir Edward Mansell of Trimsaran, and HE was a prominent member of the Sea Serjeants; when there was severe rioting in Carmarthen at the elections of 1753-54 and each side chose a different inn as headquarters the Tories chose the Red Lion in Market Street, and it was there that the 1753 Lodge was founded.

The links are even more manifest in the career of John Wilkes who was a very important figure in the history of radical politics¹³. He had a very stormy career including a long period in prison for political reasons. What becomes clear is the way in which once again we see a wide interlocking of membership, or at least a wide variety of organisations using the same meeting places. We must, of course, accept that Masonic Lodges were not the only organisations which used particular taverns. The Horn Tavern, which we have seen several times in connection with particularly important Lodges, hosted several Lodges and it also hosted a 'free and easy club' of nearly 1,000 members, and also the Joiners Company. The Mitre Coffee House similarly was the meeting place for several Lodges, for the Councillors of the City of London for the Ward of Farringdon Without, for the Society of Antiquaries, and the Royal Society Club. But Wilkes manages to carry all this to a much wider extent than might have been imagined. Not only was he a member of several Lodges at the same time, but he managed to owe allegiance to both the Ancients and the Moderns at the same time! He joined the Ancient Order of Hiccobites of the Mermaid, the Society of the Old Souls, the Society of Bucks, the Anti-Gallicans, the Ancient Family of Leeches. All these societies were very obviously used by him for political purposes. The ultimate proof I suggest can be seen in the way in which while he was serving a prison sentence he was ostentatiously initiated into a Masonic Lodge, a practice which was later specifically prohibited.

This lecture has been looking at some of the factors which affected the growth of Masonry in the first half of the century, and particularly at what sort of persons became masons in these years. This was a period when large numbers of persons joined all sorts of societies, and it is interesting to compare membership of the Royal Society or the Society of Antiquaries with lists of masons. There is a lot more to be done, and it would be of some interest to put all these names onto a big computer and see what links can be established. This lecture has had as its aim to try and find out a little more clearly how far people of high social class became masons, and why the craft spread so rapidly among the gentry and noble classes. Some did it for political reasons, and some for curiosity. Some did it for extremely unworthy ignoble reasons, and some became unworthy after they had already become masons. Equally interesting would be to know why some of the important people did not become masons. But there are some points which already seem to me to be very significant. There are obviously very valuable social and political

insights into the history of the eighteenth century which can be gained from a study of freemasonry. It is clear that very early on in the century it became fashionable to join the craft and that this spread from London into the provinces. This is clear from a study of the different sorts of Provincial Lodges which were established.

All this must be very tentative. Much more needs to be achieved. Perhaps over the next few years many more questions will be asked and a few answers may be found.

1. I am indebted to Peter Clark, Dept. of Economic and Social History, for allowing me to consult his work and to quote some of his findings.

2. For further details, consult J. Lane, *Masonic Records, 1717-1894* (2nd edn., 1895); W. J. Songhurst (ed.), *Minutes of Grand Lodge, 1717-1739* (Quatuor Coronatorum Antigrapher, XI), 1913; J. R. Dashwood (ed.), *Minutes of Grand Lodges, 1740-1758* (ibid, XII) 1960; and for details of persons who were members of Parliament the volumes of *The History of Parliament* for the years 1715-1754 and 1754-1790.

3. James Anderson, *Constitutions of the Free and Accepted Masons* (edition of 1784, edited by John Northhuck), p.211

4. 2nd July (781). Quoted. J. Money, *Experience and Identity*, 1982.

5. I am grateful to Bro. D. Wykes for his assistance on these points.

6. See *Minutes of Grand Lodge*, 23rd July 1740. See also Anderson, *op. cit.* pp 252-53

7. Anderson, *op. cit.* p 273.

8. *Minutes of Grand Lodge*, 13 December 1733.

9. See Henry Sadler, *Thomas Dunckerley*, 1891, pp 112, 113, and 161.
See also Anderson, *op. cit.* p 237.

10. Anderson, *op. cit.* pp 349-50

11. Anderson, *op. cit.* p 393.

12. See J. P. Jenkins, 'Jacobites and Freemasons in Eighteenth-Century Wales', *Welsh History Review* IX, 1978-9, pp 391-406.

13. See J. Brewer, *Party Ideology and Popular Politics at the accession of George III (1976)*.

CONTINUITY AND THE DANGER OF FALSE DEDUCTIONS

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

PART I

Introduction

Upon reading the many important papers in A.Q.C. Vol.95, there seems to be a movement on foot in which grave doubts are expressed that certain assumptions made and accepted in the past have led us into faulty deductions. So much so that some of the building up of our history may not be true. This has given me the courage to query a number of reasonings of cause and effect accepted in the past. Had I aired them earlier they would have been laughed to scorn. For over ten years now I have pondered upon them finding much to strengthen my thoughts and little to oppose them. Points taken by themselves prove nothing but taken with other information assumptions can be strengthened. Yet it is dangerous to assume that if 'B' follows 'A' by date, it was caused by 'A'. Here I propose to list in chronological order my queries and fall into the same traps as my predecessors, making some reasonable deductions without elaborate proof. To do more here would fill a book.* If only one looks hard enough one can always discern some neat pattern of causation behind everything which happens. Once the historian falls for that, he only too easily finds what he is looking for. It is the spread from headquarters which effects the evolution of our history most. The further away the more the variations. As the boundaries are reached the more the influence from other headquarters is felt.

One word more. We must all thank Bernard E. Jones in his Book of the Royal Arch for collecting together a great number of items of Source Material which give us facts and suggestions concerning the Royal Arch. From these he has made his own deductions, mostly supporting the views of his predecessors. I am afraid that from the same source material I have made other deductions. One reason why we differ is because he has assumed that 'Installation' and a 'Chair Degree' were the same thing, the recipient becoming a 'Past' or 'Passed Master' and that 'Passing the Chair' was a ruse to enable those who had not been installed to be Exalted.

The use made of our Ancient Charges

Beginning with the English Regius Poem which may well have been designed for the illiterate operative masons to learn by heart because it is in verse, what purpose could the next Cooke M.S. and then Grand Lodge No.I.M.S. have been for? The ritual of the Buffalows devised for the same class of men is also in verse to help their memory. Yet this was written one hundred years later.

Then comes that huge gap in our Ancient Charges of one hundred and fifty years during the early years of the Reformation. In this gap we have found nothing, and I cannot believe that there could have been any continuity. All must have been forgotten except by interested historians. During this period I cannot see why the still illiterate Craftsmen, now free from Church and Feudal control, should now require Charges. They would have been of little use to them and only understood by the

*My rebuilding has affected mainly the story of Installation and Royal Arch degrees.

more educated Masters and Architects.

Prayers to Christ or the Trinity

It is of interest to note here that whereas the Regius Poem, incidentally the 'time immemorial' Lodges, prayed to GOD through Christ, subsequent Charges invoked the more complicated Trinity, difficult to be understood except by the educated gentlemen. An interesting point, and one may wonder whether the origins of the R.A. are older than at present thought, having been evolved amongst accepted gentlemen. Upon de-christianisation this might have led to the importance of three and three times three.

The increased interest in learning

During this gap in the sequence of our Ancient Charges, a really great interest in learning did begin with the start of Grammar Schools leading to an expansion of University entrances but this expansion was limited to the gentlemen classes. At the summit there were two types of interest. There were those that felt that they had found some special unique discovery of the 'way', such as the Alchemists, and formed secret research groups for their study, and there were those that were more generally interested and finding out about and preserving anything relative to the hidden mysteries of Nature and Science and so obtain a broader knowledge. The former are those that strive to know more and more about less and less and the latter those that know less and less about more and more.

Fratelli Obscuri

Within this gap, in about 1533 a Sir Thomas Bodley, fearing for his head on the accession of Queen Mary, fled to Italy where he joined the secret society called Fratelli Obscuri whose object was to preserve the love of virtue and to propagate the sciences. Upon the accession of Elizabeth he returned to England and founded a branch of this society, but all traces of it had vanished by 1753. This is a foreword to the thoughts of Accepted gentlemen but could not be considered one from operative to 'time immemorial' Lodges.

The use of evidence from one country to prove something in another

One way in which I believe faulty deductions can be made is by using developments in an organisation in one country to prove or fill in gaps in ones knowledge of a similar society in another. It is fair to try and discover a common origin or beginning but, unless there is good evidence of collaboration, facts found about one should be used with great caution to prove a point in another. For example: Scotland and England were almost permanently at war with each other before the Union of the Crowns in 1603 and it was not until 1707 that Great Britain was governed by one Parliament. After 1604, the Scots Lodges seem to have been interested in what had been happening in England and had obtained copies of our Ancient Charges but that is about all we can say. The first Grand Secretary of the Premier Grand Lodge was a Scotsman and in 1723 Dr. Desagulier visited the Lodge at Edinburgh and confirmed that the two countries were in general agreement. This was about speculative masonry although at this time Lodges in Scotland were operative with local gentlemen included in their ranks. (History Lodge

of Edinburgh — by Murray Lyon 1900, Pages 161-163). If this is important, why have we not taken more interest in the early French Compagnonnage? Their traditional history can be compared with our speculative one whereas the Scots never had one. Their Guilbrette procedures are suggestive of our Five Points and the origins of their traditional history dates from King Solomon's Temple.

Accepted Gentleman Masons

The first real facts that something Masonic was happening in England are contained in the famous Ashmole diary on dates in 1646 and 1682 and in the Acception of the London Masons' Company. Plot and other records can be added to these, so also can those of the Lodge at York. All these are about Gentlemen of the upper classes who had been 'accepted' and not about 'operative' or 'freemasons' of the artisan and lower classes of which the 'time immemorial' Lodges and the foundation of the Premier Grand Lodge consisted. Is it possible to think that at this period English Gentlemen and Nobles would have co-operated in the Lodges of artisans and the lower Orders, although the odd one might have been prepared to become a Patron? In the original Premier Grand Lodge there were only three members who might be considered as a cut above the average. Dr. Anderson and Dr. Desagulier were both in Holy Orders and George Paine's Father and brother were also. As such, they might be expected to work amongst the lower orders without degrading their class. My contention therefore is that the 'Accepted' Masons of gentlemen were originally something quite separate from the Freemasons of Artisans and lower orders.

The Freemasons of the Lower Classes

In the rebuilding of London after the Great Fire of 1666 there had been a great influx of building artisans who, although not Freemen, were allowed to work and after seven years they would enjoy the same liberties, *vidi*: 22 & 23 Charles II. Fees of the Mason's Company were too much for most of them to pay but by the Act of Common Council of September 1694 their sons could be made Free of the Company, whereas gentlemen of the Acception paid double entrance fees. (London Masons' Company — Knoop & Jones). By the end of the seventeenth century, London contained a glut of building workers, many of whom had no roots in the City. This is certainly a situation in which there was pressure from them to form Friendly Societies with common interests. It is here that we can look for the roots of the 'time immemorial' Lodges of Freemasons that founded the Premier Grand Lodge.

The Union of Accepted with Free Masons

The Premier Grand Lodge was most anxious to obtain a Nobleman as their Patron not only to give them status but also to protect them from possible oppression and even suppression as a possible dangerous Secret Society. Now, Dr. Desagulier had recently been elected a Fellow of the Royal Society and became its Secretary. Its very purpose was Research into the hidden mysteries of Nature and Science and he therefore mixed with the highest in Society and with the type of Noblemen who were Accepted Masons. Not only did he find a Noble Patron who was already an Accepted Mason but he also persuaded him and other Accepted Masons to join forces with the Free Masons. Thus it was that the second

Duke of Montague F.R.S. became in 1721 our first Noble Grand Master. It is noticeable that about this time, the 'Time Immemorial' Rummer and Grapes Lodge moved from the City to the Horn Tavern at Westminster and greatly expanded its numbers with Gentlemen Masons (An introduction to the history of the Royal Somerset House and Inverness Lodge, page 3 — by Rev. Arnold Whitaker, Oxford, 1928).

In the earlier versions of our 'Enter'd 'Prentice song' then known as 'The Free Mason's Health' they sing to "the health of an Acceptor Mason" in some verses and to "Free OR Acceptor Masons" in others. In later editions they sing to 'Free AND Accepted Masons'. (Early Masonic Pamphlets pages 36-40).

The King's Arms Lodge, now No.28, constituted in 1725 is fortunate to possess one of the few early minute books. The first was lost but in the second in 1735 it was agreed that 'every Nobleman or Gentleman' admitted to the Lodge should pay Five Guineas and should be elected by a bare majority whilst 'every Artisan Candidate' should pay Three Guineas and be elected by a two-thirds majority. This reflects the difference between Accepted and Free Masons.

Finally, our first Constitutions, approved by Grand Lodge in 1721 and printed in 1723 are headed "The Constitutions of the Free-Masons" but after the Dedication there is a second heading "The Constitution of the Right Worshipful Fraternity of Accepted Free Masons". In 1735, a new Book of Constitutions was approved by Grand Lodge and this was printed in 1738. It is headed "The new book of Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons" and after its dedication and Sanction it is headed "The Constitutions of the Right Worshipful Fraternity of the Free and Accepted Masons". We now talk of The Constitutions of the Antient Fraternity of Free AND Accepted OR Speculative Masons. Surely this is enough to demonstrate that there was a union about 1721 between the lower artisan class of the Society of Free Masons and the upper class Accepted Masons and they were the ones who Speculated.

The period 1721-1730 was a time when the ritual was being reformed by the Accepted Masons and a third degree was introduced. They wished for more than a pleasant evening spent singing and drinking without sex, religion or politics causing trouble. This was the time of the Vicar of Bray in religion and the Jacobites in politics. However, ritual additions were not liked by the lower class Free Masons who were satisfied with a probationary apprenticeship before election as a Fellow Craftsman. This led to the important compromise decision by the Grand Lodge that the Craft consisted of 'Three Degrees and no more'. As will be seen later, this decision had an over riding effect upon the path steered by the English Premier Grand Lodge, influencing other Grand Lodges as well.

Early Masonry elsewhere

We have already noted that Dr. Desagulier had visited the Lodge of Edinburgh and obtained some kind of agreement in principle. Their Lodges were still local and operative. Controlled by statutes going back to before the Union of the Crowns. Local Gentlemen had joined them but there was no sign of Speculation. Quite a different background to

English Masons.

The situation in Ireland was again different. When buildings were required Artisans from England were imported. Therefore, neither Operative nor Free Masonry was known amongst the lower classes. On the other hand, most of the Gentleman classes were of English stock and at Trinity College, Dublin, there is evidence of Accepted Masons before 1717. In fact, the Irish have always claimed that they have received all their Masonry from England. This must have been of the Acceptation type so that when they formed their own Grand Lodges in 1725 they knew no other than what the Accepted Masons taught. It was only the Three Degrees system therefore that expanded amongst their lower orders. Dermott in his address to the fraternity, first published in the 1778 edition of Ahiman Rezon, states that the Antients were known as "The Free and Accepted Masons" whereas the Moderns were only "The Free-Masons of England". The same year Masonry went to Paris amongst their Nobility and a Lodge in London was formed for Frenchmen.

Wharton's constitution of a New Lodge and the Installation

In both of Anderson's Constitutions is inserted George Paine's report on how the Duke of Wharton constituted a New Lodge. In it there was something esoteric which "could not be committed to writing". Naturally a new Master was installed with some ceremony, and so were his Wardens, but there is nothing to show that what was said or done was not in full view of the Lodge. Everything points against anything that Fellow Craftsmen were not allowed to see or hear. Only William Preston said that the Lodge of Antiquity had always conducted an esoteric installation ceremony at which only Past Masters could be present and proceeded to conduct this practice from 1796 after the two halves of that Lodge had been reunited. There is nothing in the records of that Lodge to substantiate his claim. There was never one for installing a Grand Master so why one for a Master? In 1810 at their Lodge of Promulgation the Premier Grand Lodge re-instated an esoteric Installation ceremony as one of the two (true) landmarks, "having been dropped about the year 1739" (again Preston's date). If all this were true the Premier Grand Lodge had been unique in adopting such a ceremony. Moreover, not in a Lodge but at a Board of Installed Masters. The Scots never had one until 1847 in order to allow their Past Masters to attend English Installations. The Irish in Rule 2 of their Constitutions of 1832 first added to their three Craft degrees that of Installed Masters. There is no sign of any special esoteric Installation ceremony in any of the continental degrees and in the United States of America the Installation of Master of a Craft Lodge is often at a Feast at which Ladies are present. However, in their so called York Rite which includes the R.A. and K.T. there is a Past Master's Degree which Installed Masters of the Craft are invited to take free of charge. This Rite must have been evolved from Irish and Antient Lodges in that Continent because no Royal Arch Warrant of the Moderns was ever issued there.

What was the Chair Degree?

There are records of Chair, Passing the Chair, and the Master's Part long before an esoteric Installation is heard of anywhere. What then were these all about? In England a Master's Part was known before the

three degrees system was evolved. Did this continue and as what? The Irish claim that they had a 'Chair Degree' with esoteric ceremony from 'time immemorial', which to them might mean before 1725, yet they claim that all their Masonry came from England. (History of Grand Lodge of Ireland Vol.I of 1925, page 97).

The Irish and their Grand Lodge are known to have been more lax in both the control of their Lodges as well as their idea of secrecy. On the other hand, the Grand Lodge of Scotland, only founded in 1736, had confirmed that there were only three degrees in 1738. Yet unrecognised and forming a part of the Royal Arch there was a Chair Master's degree. The earliest possible date of their Royal Arch is 1743, and it is believed that it must have been a travelling Irish Regimental Lodge that taught them. The Scottish Grand Lodge was strict and had trouble with the Assembly of their Kirk on the growth of the speculative side to their Masonry. As regards the English, we only know that very early in the life of the Premier Grand Lodge there had been complaints that Lectures upon Architecture etc. were not being given. I suspect that there were few competent to lecture. Therefore, the teaching of Lecturers was required. These would have to be Masters of their subjects rather than Masters of Lodges. Was this a pressure that caused Excellent Masons to be established? Later, we find the formula "Having passed the Chair of King Solomon (symbolically this might well have meant the Chair of Wisdom) and (therefore) received the degree of a Master of Arts and Sciences". There is also a prayer used in the Chapter of the All Souls' Lodge, Tiverton, 1767-1798 which asks for Wisdom and Knowledge that we may instruct each other. (R.A. by B. Jones page 159). My contention therefore is that the passing of Chair Degrees was a qualification of learning enabling Excellent Masons to meet in Chapters of solemn discussion and instruction. Outwardly Architecture was the allegory but inwardly the subject was GOD, the Great Architect. Let us see what source material there is during this period which hints at other than the development of the three craft degrees.

Early hints of other than the Three Degrees

There exists quite a number of hints that more than the development of three degrees were being thought about by accepted Masons even before Masonry had entered France or before Ireland had founded their Grand Lodge. Yet it will be noted that many of these hints came from Ireland. We find again that Dr. Desagulier is the agent of evolution. I here list them in order of dates referring mostly to Knoop, Jones and Hamer Masonic Pamphlets (EMP) and Catchisms (EMC) where full information is given.

1722 (EMP 43-68). An English dedication to the translation of an Article in French, by Eugenius Philalethes Jun. FRS addressed to the Grande Lodge. It is a forecast of what the Craft might become. It gives the aims of the fraternity as a sermon quoting the Bible and much that is now in our ritual including parts which are now in the R.A.

1723 (EMC 71-75). "A Mason's examination". A letter in the Flying Post. — A complimentary description of the Craft followed by an exposure including 'The Master's Part' which is also that of a Master Mason. It explains that the Pattern of an Arch comes from the Rainbow.

1724 (EMC 76-80) "The Grand Mystery of Free-Masons Discover'd". By Verus Commodus — In addition to subjects of the Craft, the 'Jerusalem Word' is given as 'Giblin' whereas the 'Universal' Word is 'Boaz'. An Arch is said to have been derived from Architecture.

(EMC 83-86). An Ms. copy of the above which confirms the Jerusalem and Universal Words and that an Arch is derived from Architecture and resembles a Rainbow.

(EMC 229-239). Irish. "A letter from the Grand Mistress of Female Free-Masons" by Thalestris (might have been Dr. Jonathan Swift). — A parody on Masonry with many hidden meanings. "When one says Gimel, the other says Nun; then the first again joining both letters together repeats three times Gimel-Nun, Gimel-Nun, Gimel-Nun, by which they mean that they are united as one in interests, Secrecy and affection. This last word has in time been depraved in Pronunciation from Gimel-Nun to Gimelun, and at last into Giblun; which word being by some accident discover'd, they nowadays pretend it is but a mock word."

1725 (EMC 87-88) Irish. "The whole institutions of Free-Masons opened". Anonymus broadsheet — An exposure of words and signs. "J is answered by B, with forefinger joint grip. Magbo by Bo and the grip at the wrist. Gibboram is answered by Esimberal with grip at elbow and rein of the back". In the explanations opinions differ but he thought "Gibboram and Simber signifies Gibonites who built the city of Simellon." Then at the end there is this important conclusion. — "Yet for all this I want the primitive Word, I answer it was GOD in six terminations, to wit I AM, and Johova is the answer to it, and Grip at the rein of the back, or else Excellent and Excellent, Excellency is the answer to it, and grip as aforesaid, or else Tapus Majester, and Majester Tapus is the answer to it, and the grip as aforesaid, for proof read the first of the first of St. John." — This was printed the same year as the formation of the Irish Grand Lodge. Do we see here an exposure of their Chair degree?

1725 (EMP 136-150) "Letters to a friend" again by Verus Commodus. — Here he runs down Freemasonry. In his first letter he says that "Dr. Desagulier brags that he is of the Fifth Order of Masonry and therefore knows a powerful word which, when pronounced, the person shall instantly drop down dead."

(EMP 151-152) Irish. "Dublin Weekly Journal Report". This is a report of the first proceeding of the Grand Lodge of Ireland. It includes that there were Mystic Ceremonies not to be discovered by private brethren. That there was a Mystic Table made in a form to represent two masonic squares joined and that the Grand Master's Jewel was a Golden Trowel on a black ribbon.

1726 (EMP 192-194) "Antideluvian Masonry" by Lewis Giblin M.B.N. — An advertisement to a meeting about Ancient Masonry. It attacks the innovations made by Dr. Desagulier. A lecture to include the old significance of the letter 'G' and why a Master must understand the Rule of Three. Later we find Prichard also asking why. Was this a reference to the Trinity?

(EMC 89-96) "The whole institutions of Free Masonry opened and proved." An Ms. by an unknown author. — Exposes the three degrees

and more. Much is referred to the Saviour and the Trinity. A tribal voice is referred to several times. The story of the raising of Noah with the "flesh falling away joynt so to the wrest so to the elbow" leading to the 5P of F. Then comes the story of King Alboyne and Bazallieil instructing his two sons in Masonry on oath, not to discover it without another to themselves to make a tribal voice.' At the death of Bazallieil such a holy secret could never be lost. Then at the building of the Temple "Sollomon sent and ffet hiram out of tyre he being a widdow's son. He had a holy inspiration as well as the holy Bazallieil. The secrets of free Masonry were ordered aright to the end of the world in three parts in reference to the blessed trinity."

1726 (EMP 97-98) "The Grand Mystery laid open" by an unknown author — Exposure with many words in code. Three temporal signs. 1st. Two first fingers called J & B. 2nd. The wrist, Gibboram and Gibberomm. 3rd. Thimbulum and Timbulum. (Heron Leppar thought 'To was really an 'I' which is the same as 'J'. Perhaps a tripartite word). What is a square called? WHOSLY TIGWAWTUBBY which signifies Excellency of Excellencies. The secret word is composed of a letter of each of the names of LAYAR ILLALLAH (GOD) as mentioned in the Holy Bible.

1727 (EMC 99-107) Lastly a Scottish exposure. "A Mason's Confession" by D.B. Compared with the Anglo-Irish exposures above, it is a very primitive operative catchism. There is however, a Grip next to the elbow.

I conclude that we see in all these exposures many hints that arguments and thoughts are being expressed of many ideas beyond those which crystalised into our three Craft degrees. In fact, some might believe that some form of unofficial step, the forerunner of our Royal Arch or qualifications for it, was already in existence led by Dr. Desagulier and opposed by others.

The Prichard exposure

1730 (EMC 157-173) "Masonry Dissected" by Samuel Prichard — The first exposure of the ritual of three degrees which was at once attacked in two pamphlets (EMC 187) "The Pwrjur'd Free Mason detected" and (EMC 210) "A defence of Masonry". Whether the Premier Grand Lodge liked it or not, this exposure went through several editions in several countries and there are well thumbed copies to show that it was used by Masons as the accepted ritual of the new "Three Degrees and no more" Craft. It also became a means for interlopers to join in our assemblies leading to the changes made in or about the year 1739. In it, there is no sign of any form of Installation ritual. In 1st Deg: if he says he is under seven it means that he has not pass'd Master. In 2nd., he is made FC for the sake of ther letter 'G', which is Geometry, yet 'G' in the middle chamber means GOD. In the doggerel, "the 'G' aright doth stand by letters 4 and Science 5", Letters 4 has been interpreted as Boaz. What has this to do with 'G'? I believe they represent JHVH or their Hebrew equivalent. In 3rd "you must rightly understand the Rule of three when MB will make you free." The author feared that the fee for removal of a Lodge to another house would be expended towards the formation of another system of Masonry. Others feared that no one

would take the 3rd Deg: except as a matter of interest.

Comparison of the rule by Grand Lodges in England and Ireland

The Premier Grand Lodge had now become the 'federal ruler of the English Craft and in fact abruptly ordered the changes about the year 1739. On the other hand the Irish Grand Lodge was a 'confederation' of their Lodges. From its beginning it had another 'M' word in the 3rd Deg:, and was neither prepared to demand of their Lodges that there were no more than three degrees nor to order changes about the year 1739.

The use of the word 'GIBLIN'

The word Giblin, exposed before 1717 (AQC Vol.I, p.128-129) had become the name of a Mason and no longer given as the Jerusalem word. In the dialogue between Simon and Philip Ms (EMC 175-181) it states that 'G' is the root and foundation of all Arts and Sciences. The author also compares the way 'old' Masons answered questions with that of the 'new' Masons under Dr. T.J. Desagulier with sketches of the two lay outs of Lodges. The use of this word later will be seen to be of great importance.

First 'Making' above the Third Degree

So far we have seen that Dr. Desagulier had been the reformer and we have also seen many hints of thoughts beyond the three degrees which I suggest was in line with those of Accepted but not the Free Masons of the lower orders. This demand was now logical because the three degrees had been explained as representing Birth, Life and Death. Could brethren go further in that sequence?

In 1734 the first clear action rather than talk is reported as taking place in England. It was on the Sunday evening following the St. John's day in winter of 1734 at the seat of his Grace the Duke of Montague F.R.S. at Ditton, who had been Grand Master in 1721, in the Library with Dr. Desagulier in the Chair. After much persuasion, because there had been no dispensation to meet without proper clothing and because the Candidate was under age, he admitted Bob Webber as an Apprentice. After this, with the assistance of Bro. Brodens and probably Bro. Hollis and in the presence of Bro. Lord Pembroke and Bro. Charles Stanhope he 'Made Chapters' of Bro. the Earl of Albermarle, Bro. Russell and Bro. St.John. One notes that there were three Brothers together that were made chapters. The letter writer of all this was the Rev. Mick Broughton, Chaplain to the Duke of Montague and recently to the Duke of Richmond F.R.S. Grand Master in 1735 to whom these two letters are addressed. He was present as a 'Full Audience' claiming that he was not a Mason but that he had a bad memory. Perhaps as a Clerk in Holy Orders it was considered that secrets were safe with him! In his letters he also mentions the words 'Companions' and 'Super-Excellent'. (AQC Vol.30 pt.2 of 1917, pp.176-211.) Whatever arguments can be brought to bear upon the meaning of certain words in those days, there is no doubt that Dr. Desagulier actually performed a 'making', with assistance, of something Masonic not within the three Craft Degrees. All, except Broughton and Webber and the three that were made chapters that night, must already have been conversant with what was going to happen

and it is possible that his host was also present. The recipient of these letters, the Duke of Richmond, must also have understood.

Confusion over the word 'Master'

There seems to have been some confusion as to the meaning of the word 'Master'. There are three types of 'operative' Master. There is the Master, or the Boss, who has power and pays you to work for him. There is the Master with specialist 'Skill' and there is Master with special 'Knowledge' who teaches you and you pay him. When we turn to Speculative Masonry, an Installed or Symbolic Master is of the first category. The Master-Mason is in the second and a master of Arts and Sciences or Geometric Master who might have taught Architecture would have been in the third. In a sense he would have still been operative. An Excellent Mason he was and perhaps the Super-Excellent Mason, sometimes called a High Priest, was the teacher of the teachers.

A sequence above the third degree

Without going into religious doctrines or dogma, there is nothing additional to the three Craft degrees that we can say about man after death or before death. However, agreeing that 'G' is the root and foundation of all arts and sciences, (see Simon and Philip Ms. page 34) we can understand that a greater understanding of GOD will enable us to obtain a better understanding of ourselves. This is what the English eventually evolved and called it the Holy Royal Arch. A much more serious and solemn affair than that of the Craft. The qualifying entry to this was to be made a worthy and Excellent Mason. Here is the climax to the hints about the Trinity and the Rule of Three that Masters should rightly understand.

Masonry is established in France

During this period, Masonry, as the three degree system of the Premier Grand Lodge, became of increased interest on the Continent. Where ever there were British Residents, Lodges began to appear which were joined by the local inhabitants. Then we find nationals of that country forming their own Lodges. In France, we see groups of their Upper Class, accepted rather than free, forming their own Grand Lodge and Dr. Desagulier visiting and lecturing to them. The idea of building a series of steps upon the foundation of the three Craft degrees took root there for the same reasoning. The first step was called the Ecosaise or Architects Degree which was to teach the basis of the doctrine and system of Masonry and to obtain the power to do so. (Early French Exposures by H. Carr, 305-314). Very different from the English solution of humility in obtaining a greater understanding of GOD. This could only be a final step rather than the first in a series. Ecosaise never came from Scotland. At this period in England we find special Masters' Lodges and the making of Scots Masters, but all were short lived and no one knows what they did. This French new step was only exposed in 1744.

The spread of Masonry abroad

Abroad, the Jacobites attempted to use Masonry in their efforts to restore the Pretender, but the Roman Church, fearing any secret organisation not under their control, began to issue Papal Bulls against

Masons. The first was issued in 1738. Ideas from England were readily seized upon by Irish Masons and it must be noted that all Irish Lodges were ambulatory until 1741. In 1738, there were two Lodges in Lisbon, Portugal, one English and the other Irish. The latter was run by a catholic Colonel, Dom Hugo, a mercenary Irishman. Upon hearing the Pope's embargo he voluntarily closed his Lodge and exposed everything to the Inquisition. Amongst his confessions he stated that "there are two more classes other than the three degrees whom they call Excellent Masons and Grand Masters above others". (AQC 82 pp.94-95).

The Regimental Lodge

Many British Regiments were being trained in Ireland before proceeding overseas. The Irish Grand Lodge began issuing travelling Warrants to these, starting in 1732. Meetings of Lodges in Regiments became most popular relieving the boredom of garrison duty. A soldier's life of drill and precision encouraged a high standard of ritual. In 1747, Scotland started issuing Regimental warrants and the English Grand Lodge of the Antients in 1752, but it was not until 1755 that the Premier Grand Lodge started. By far the most were issued by Ireland followed by the Grand Lodge of the Antients. There was nothing to stop them 'Making' civilians Masons wherever they were stationed until 1768. It was principally in this way that Masonry was spread to the four quarters of the globe and it was an Irish-Antients version of it and not that of the Premier Grand Lodge.

Continental expansion

On the Continent of Europe things were different. It is generally understood by students of ancient lore that it is the idea which comes first and this is subsequently clothed with a story or traditional History woven around it. When this sequence does not exist the story or theme usually soon dies. By 1790 there were known to be more than one hundred degrees and orders of Masonry but only a few have endured. It is equally true to say that a sequence or Rite must be in line with racial characteristics.

We have already suggested where our evolution, culminating in the Royal Arch, came from (see page 35) but where would thought beyond the Craft lead the Latin and Germanic races.

Let us see what evolved abroad and how typical of their racial way of dreams they were.

The French can be divided into two themes. Revenge for the murder of H.A. and then a system of Perfection ascending to higher and higher titles, such as Princes, Sovereigns and Emperors, with more and more elaborate and beautiful setting. Then Chevallier Ramsay, a Scots Jacobite initiated the idea in France that the Knights of the Temple, after their persecutions in the fourteenth century had continued under the cloak of Masonry. Eventually three separate successions of Grand Masters were invented. It was from this idea that the German theme was evolved, labelled Strict Observance. Here we see Knightly Heroes advancing by steps under strict orders from unknown superiors to find the secrets of life at the summit. These ideas are so typical of their races but unlike anything English. Later the Knightly idea came across to England

and Ireland and one can understand the lower orders and particularly the poor common soldier enjoying the idea of being dubbed a Knight.

Real signs of the Royal Arch in Ireland

Just as Dr. Desagulier was dying in 1744, came the first real evidence that something more than a Master Mason was in existence in Ireland.

In a newspaper report of the order of a procession by Lodge No.21 (or 19) at Youghall, Cork, on St. John's day in winter 1743, came "Fourthly — the Royal Arch carried by two Excellent Masons" — and — "eighthly — Two Excellent Masons, one bearing a level and the other a plumb rule". The Wardens marched with truncheons. (Hist. G.L. Ireland Vol.I pp.98-99). Then in 1744 was published the important" — A serious and impartial enquiry into the cause of the present decay of FREE-Masonry in the Kingdom of Ireland" — by FIFIELD DASSIGNY M.D. (Hughan's Masonic Memorials). He writes — "Some years ago a false system from York by a Master of the Royal Arch was being taught in Dublin but this was discovered by a brother who a short space before had attained that excellent part of Masonry in London." — He explains that Master Masons had no right to it — "until after proper application, being received with due formality as it is an organised body of men who have passed the chair and given proof of their skill in Architecture. It must be treated with reverence and the members are most excellent Masons." — He goes on to say that — lately an itinerant Irish Mason is trying to persuade R.A. Masons that he can teach them three additional steps with which to approach their SUMMUM BONUM, the immortal GOD, which appears to have come from Italy. This he sarcastically disbelieves. In his criticism of this itinerant, he hints at part of the R.A. ritual — "whose optics are so strong that he can bear the view of the most lurid rays of the sun at noon day." — This Irishman seems to have indulged in Ecossais Masonry abroad. Then in the minutes of the Vernon Lodge in Ireland, the dates upon which 18 members had received the degree of Royal Arch are given. The earliest was on 4th March 1745. A photo: of this actual minute appears on page 46 of the History of the Grand Lodge of Ireland Vol.I. There are also photo of two Lodge Floor Cloths with Triangles and Circles displaying certain letters. One may be dated as early as 1748. In 1749, two Irish Lodge warrants were issued which became known as Royal Arch Lodges.

PART II

The Grand Lodge of the Antients and the Fourth Degree

In 1751 the Grand Lodge of the Antients was formed in London, principally by Irishmen seeking work in England who found that they were not welcome in local Lodges and they were not conversant with the changes made about the year 1739. The next year the famous Irishman, Lawrence Dermott, was installed Grand Secretary of this new Grand Lodge. He had received all his masonry in Ireland and clearly this must have included the ancient Irish Chair Degree being Exalted and becoming Master of the Royal Arch. He is supposed to have been Master of his Irish Lodge in 1746. That year 1752 he "explained and traced every

piece of real Masonry other than the Royal Arch." He also — "repeated the whole Ceremony of Installing a Grand &c in the manner which he had learn'd from Brother Edward Spratt Esq the celebrated Grand Secretary of Ireland (see page 36 the exposure of Col. Hugo to the Inquisition that there were two more classes of Masons other than the three degrees viz. Excellent Masons and Grand Masters)". "This long recital of this solemn ceremony gave great satisfaction to the audience. Many of whom never had an opportunity of hearing the like before. He it was who established the Holy Royal Arch as the fourth degree in Masonry calling it — "The Root, Heart and Marrow of Masonry and prevented irregular Royal Arch makings (Leg of mutton makings by Macky and Phealon). In 1756 they obtained an Irish Nobleman as their Grand Master and published their own Book of Constitutions called Ahiman Rezon. In 1758 this was re-published in Ireland becoming their Book of Constitutions, whilst the Antient and Irish Grand Lodges entered into close association.

From now on the much flattered Irish Grand Lodge accepted the lead of Dermott and the English Grand Lodge of the Antients. Not only did they accept Ahiman Rezon, the Constitutions of the Antients as their own but also adopted their Coat of Arms devised by Laurence Dermott from Jewish sources purporting to be the Arms of the Masons that built the Tabernacle and the Temple. Finally, on 2nd March 1759, the Antient Grand Lodge summoned the Masters of the Royal Arch to meet and regulate things relative to that most valuable branch of the Craft.

The early spreading of the Royal Arch

In 1753 is the first record of the making of a Royal Arch Mason in the minutes of a Lodge. Of all places it comes from Fredericksberg, Virginia in America. Some regimental Lodge must have taught them. In 1753-54 there are advertisements in London of meetings on Sundays of Royal Arch Masons signed by W.L., secretary (AQC. 28 and 29 upon Clubs). I do not think that Heron Lepper's "Traditional Theory" is quite true. As an Irishman, but Librarian at Great Queen Street, it was just a compliment to the English. The earliest record of a making in the minutes of an English Lodge is in a Modern's Lodge at Bristol in 1758. The links between Bristol and Ireland were always strong and it is likely that the degree had been imported from there. The same year, in Ireland the minutes of the Vernon Lodge again state that Thomas Blair, a Royal Arch Mason, was admitted a member. It was in 1764 that Thomas Dunckerley, the famous Mason of the Premier Grand Lodge, said that he had been exalted in a Lodge at Portsmouth. He held the periphery for his Grand Lodge both as Provincial Grand Master of many Provinces and in holding together Degrees and Orders not recognised by them, thus stemming the tide towards the Grand Lodge of the Antients. I cannot agree that he would have been exalted in a Lodge of the Moderns.

It is much more likely that, as an Artilleryman on board ship, it occurred in an Irish or Antients Regimental Lodge.

The Exposures 3 D.K. and J. & B.

Starting in 1762, two important Craft exposures were published. The first was "Three Distinct Knocks" followed by "Jachin and Boaz".

They are almost the same and both are accepted as having been the ritual of the Antients, but the latter also had some alternatives which were used by the Moderns. This accounts for the latter going into many more editions distributed in many countries right into the following century. They were clearly used as aids to memory as the Prichard exposure had been used before them

Both called the third Degree 'The Master's part'. For the first time we hear of "The form observed at the Installation of a Master and the other Officers, on St. John's day." This seems to have taken place in a Master-Mason's Lodge. Each Officer promised various points about their duties but only the Master promised "not to divulge the word and grip belonging to the Chair." The penalties for all of them were those of the three craft degrees combined. They were raised on the 5P. of F and then all had their Jewels of office transferred. The Master is put through first and then the Wardens. The Past Master and the Deacons were Officers and had their own Jewels of office. The Master's grip was that first exposed in the Dublin broadsheet of 1725, and the word was 'CHIBBELUM', and its meaning was either Excellent Mason or Worthy Mason, both terms more connected with the R.A. Perhaps the expositor miss-heard the whispered word for one either beginning with 'G' or a tripartite one? there is no traditional history "when the Temple was completed", or reference to signs or salutations. The Master was not made a Master of Arts and Sciences which is believed to have been the Chair degree or that of Excellent Master, who had Passed the Chair. I must remind you that this exposes the Installation ceremony of the Antients. The moderns had none at this time. There is no suggestion in either exposure of a fourth degree or the Royal Arch.

Passing the Chair

In addition to the arguments about the Chair itself (see page 7) there has been the assumption that "Passing the Chair" meant that a brother had been Installed as a Master of a Craft Lodge. Therefore only those who had been installed were qualified to be Exalted. As there were few who had, even when Masters were changed every half year, this would have meant that the R.A. could not have been maintained and would have died. Therefore a "Passing the Chair" degree was invented as an alternative but which would not entitle a brother to rule in a Craft Lodge. I refute this argument completely. Passing the Chair of King Solomon had nothing to do with the Chair of a Craft Lodge or with Installation, originally.

Remembering that it was Lawrence Dermott, the Irishman, who first regulated in England the qualifications for and the procedures at the Royal Arch degree, we should enquire what the Irish did, and failing this, what their successors in the new world developed (for this see page 38). In Ireland at a later date we know that their R.A. ritual differed greatly from what we know of the Moderns, from which our own was developed. Upon entry, candidates first "Passed the Arches" and then, after the Obligation, he "Passed the Veils". They then proceed to physical work and the discoveries finishing with a lecture and explanation by the Principal Chief. Why then should they not have had

to "Pass the Chair" to qualify for entry? This would have had nothing to do with Installation, a ceremony unknown at that time. There were two traditional histories of that part dealing with 'the discoveries' in Ireland and a decision which should be approved was only made in 1832. The one they selected was not the one used either in England or Scotland. Some say that both were originally imported from England, the one from York and the other from London. (see Dassigny's Enquiry at page 37). Theirs is certainly a less distorted Biblical story than our own.

Installation and Passing the Chair combined

Now we come to the most difficult part of my contention. How it was that later, we know, that Installation and Passing the Chair became almost, if not exactly the same ceremony. We have seen that Installation in 1762 did not include being made a Master of Arts and Sciences, which it is contended was a qualification to the Fourth Degree of the Royal Arch, the recipient being called an 'Excellent Mason'. In regulating things concerning the Royal Arch in 1759, one if not the most important question must have been the position of the ruling Master of the Lodge who held the Warrant and was therefore responsible for all that happened within his Lodge. If he had no wish or had not been recommended to take the Fourth Degree, how could he inspect or control the so called Chair Degree? A Chapter of his Lodge which dealt with a Fourth Degree under his own appointed Chiefs was different and he need not have any responsibility there. Thus the argument might have gone. In 1771, a Scottish Duke became their Grand Master and it is recorded the question whether he would have the right to inspect proceedings in the Royal Arch because in Scotland that degree was not recognised. Then in the Library at Grand Lodge there is a copy of a Royal Arch "Work Form" of 1773 which states that a candidate had EITHER to be an Installed Master OR a Past Master. In the 3rd and 4th editions Ahiman Rezon (1778 & 1787) is stated — "They were called Fellow Craftsmen because the Master of olden times never gave any Mason the title of Master-Mason until he had first Passed the Chair." — Somewhere along the line I suggest that a Master of Arts and Sciences with its own Sign and Salutation and its own traditional History (when the building was completed), which was the Chair Degree, was added to that of Installation as well as remaining the qualification for Exaltation. The one was called a Symbolic or Virtual Master of a Speculative Lodge and the other a Geometric or Operative Master in a Constructive Lodge.

This deduction makes it possible to understand why, in the American Systems, being evolved at this time, there is no esoteric Craft Installation, but the Master of a Lodge is invited to take the qualifying (Chair) Past Masters' Degree to their Royal Arch in their York Rite. This Rite also included the Excellent and Super-Excellent or High Priest Degrees as qualifications. The P.M. Degree became rather a 'rag' but their Excellent Masters' Degree was serious and included a reference to the Queen of Sheba, a vow to dispense Light and Truth and a prayer to — "Lift up your heads, Oh ye Gates, and the King of Glory shall come in".

Amongst the Moderns, the first esoteric Installation recorded was held by William Preston in the Lodge of Antiquity, then No.1, in 1796,

after the re-union of its two halves (see comments on page 6). Yet, subsequently the much maligned William Finch, who was a good Masonic student of the Moderns, stated that he thought that — “A Past Master of Arts and Sciences was the real Master-Mason Degree and had no connection with the Royal Arch, although some thought it was so.” — Much confusion everywhere.

The establishment of a Supreme Grand Chapter by the Moderns

Knowing that the Premier Grand Lodge would never contemplate more than three degrees and seeing that the Grand Lodge of the Antients was expanding and many were joining it because of its Fourth Degree, in 1766, the Moderns established an Excellent Grand and Royal Chapter of Jerusalem by Charter to ‘Admit’, ‘Pass’, and ‘Exalt’ Master-Masons. Most of its original members were Grand Officers of the Acception type and could put at least ‘Esquire’ after their names. It was headed by the Grand Master of the Premier Grand Lodge who had been made a Mason in Ireland. It was considered by them a Order of Masonry and not as a Fourth Degree. The qualification ‘to Pass’ had to be performed in a Master-Masons’ Lodge and it may be that the Grand Chapter shared a Lodge with the Caledonian Chapter No.2, which had once been a part of the Caledonian Lodge originally warranted by the Grand Lodge of the Antients. In 1769, we see their first Chapter Warrants issued and these included a Lodge. This was soon dropped and Chapters had to assume a ‘Previous Lodge attached to the Chapter’. The 1778 “Abstract of Laws” of the Grand Chapter stated that a candidate had to have been regularly appointed and presided as Master, to be justly entitled to, and have received the Past-Masters’ Token and Pass Word. This ceremony of ‘Passing the Chair’ soon degenerated into being given the Token and Pass Word only.

Animosity between the Grand Lodges

In 1765, Dermott published his second edition of *Ahiman Rezon*. In it he stated that Modern Masons could not be introduced into their Master-Masons’ Lodges without going through the full ceremonies of the Antients. Criticisms of the Premier Grand Lodge were also made in a most sarcastic Manner. Unfortunately most of their accusations were true and this upset the superior feelings of their Grand Lodge Officers.

Consequently the Premier Grand Lodge started to plan the elimination of their rivals from London, first by Royal Charter and later by an Act of Parliament. (AQC 46 & 47. “Attempted incorporation” by Ivor Grantham.) This failed but it split the London Lodges of the Moderns into two, those that supported their Grand Lodge and those who were against animosity and for the Universality of Masonry. Despite these troubles Lawrence Dermott in his 1778 edition of *Ahizmen Razon* wrote “and hope that I shall live to see a general conformity and universal unity between the worthy masons of all denominations”. I hold therefore that the majority of grand officers of the Antients were always prepared to unite on terms equal and honourable, provided agreements could be reached about ritual and degrees. I am not sure that the Premier Grand Lodge looked at it in this way. They believed William Preston who had written that the Antients had seceded from the Premier Grand

Lodge. This we now accept as untrue. (Sadler's Facts and Fiction of 1887).

Grand Stewards and Red Aprons

As early as 1725 Grand Stewards were appointed annually to assist the Wardens at the Grand Feasts. To ensure a supply of twelve annually they were given great powers, amongst which was the nomination of their successor. This system had nothing to do with Lodges. One or two Lodges were proud to assist in this provision. Amongst their powers they received extra votes in Grand Lodge and only Grand Stewards could be appointed Grand Officers. Therefore during the controversy over Incorporation, Lodges began to make By-Laws to ensure that a member who became a Grand Steward nominated a member of that Lodge to succeed him. Hence arrived the so called Red Apron Lodges, but it was not until the Union of 1813 that this arrangement organised by individual Lodges became the approved Grand Lodge system.

The Charities

In 1777, at the height of the animosity between the two Grand Lodges, a Modern Lodge was formed in London by the Italian Dental Surgeon to the Royal Family, the Chevalier Bartholomew Ruspini. He had been strongly opposed to 'Incorporation' and a supporter of the Universality of Masonry as well as the Royal Arch. Within two years he had succeeded in collecting two Red Aprons for his new Lodge and a number of Noblemen, descended from previous Grand Masters and opposed to this animosity, began to join. He was then able to turn the thoughts of Masons towards genuine charity and, in 1788, he instituted the first of our great Masonic Charities, now called the Royal Masonic Institution for Girls. Many Antient Masons also supported it and led to their own foundation of an establishment for Boys and, the Irish, their establishment of their Masonic Home. Although there were several Grand Officers of the Antient Grand Lodge who, from then onwards joined Modern Lodges, Ruspini was the only Grand Officer who joined an Antient Lodge.

A period of Confusion

Amongst the Antients and in Ireland, copied by some Chapters of the Moderns, there appeared now to be sometimes a split up of the qualifying Chair Degree as well as union with the Installation ceremony. We can identify in different Lodges the qualifying ceremonies of Past Master, Excellent Master, and Super-Excellent Master before the taking of the Royal Arch Degree. The Mark, and Link were sometimes taken but there is no reason to suppose that these were then qualifying steps to the Royal Arch. The purpose and what was done at each step also seem to have varied. "Past Masters" had explained to them such procedural affairs as how to install a Grand Master, the Laying of a Foundation Stone, dedication of Masonic Halls and the Burial proceedings. It was "Excellent Masters" who were appointed Masters of Arts and Sciences and therefore a real qualification to the Royal Arch. Super-Excellent Masters seem to have been a qualifying step to become First Chief or High Priest within the Royal Arch itself. We must notice that all these steps were taken in a 3rd degree Lodge and not in a Royal Arch Chapter. Later we shall see that at least the names of these steps were established

in America.”

By this time, Dermott had become too ill to hold things together, and the Antient Grand Lodge complained that the ritual and general conduct of their Lodges was deteriorating. In 1783, “Nine Excellent Masters” were appointed annually to visit and examine all persons undertaking to perform the ceremonies of the Royal Arch, the Installation of Grand Officers, etc. They were known as ‘The Nine Worthies’. In 1786, the Irish Grand Lodge first seem to have taken official notice of the Royal Arch and recorded that it was improper to place its minutes in the books of the Craft. An Irish sequence in 1790 stated — “Opened a Master-Masons’ Lodge. Bro. Heatby passed the chair of the Lodge in the 3rd Degree. Called up to Excellent Lodge. Bro. Heatby passed that degree. Called up to Super-Excellent Lodge. Bro. Heatby raised to that degree. Then a Royal Arch Chapter opened. Bro. Heatby royally descended and ascended the Arch. In a Lodge at Larne, forty one members are reported as having become Excellent and Super-Excellent Masons.

However, it was not only here that confusion reigned. The French Revolution, fear of Napoleon and the ‘Unlawful Societies Act’ of 1799 affected all Masonry in the British Isles. Due to lack of control and decisive policies the trouble spread. Many degrees and Orders from the Continent had already arrived in Great Britain and abroad — Mesmerism, Spiritualism, telepathy and other ideas were being thought to be Masonry, with Cagliastro teaching his Egyptian Rite and Swedenborg his Religion.

Organisation of the Higher Degrees

We have noted that Orders of Knighthood, starting with the Templars, had spread to Ireland and the Antients by 1765. In 1769, a degree of Knights Templar was conferred at Boston, America and in 1774, a Dublin Journal advertised that Knights Templar of Ireland, Royal Arch, Excellent and Super-Excellent Free and Accepted Masons were to dine together. Some of the French Degrees had been tried in Ireland in 1764 by de Cluzeau and by 1782 Zimmerman had established Prince Masons in Dublin. Separately came various French Degrees to England and by 1779 Lambert de Lintot had established in London his Chapter of Observance of Seven Degrees.

Towards the end of his life in 1791, Thomas Dunckerley collected together under one organisation the most popular of the additional degrees including Orders of Knighthood, Rose Croix and Kadosh. Prince Edward, Duke of Kent and father of Queen Victoria, became its Patron. The Duke of Clarence (William IV) became Patron of the Royal Arch of the Moderns and the Prince of Wales (George IV) was Grand Master of the Premier Grand Lodge. Unfortunately the Masonic amendments to the Unlawful Societies Act did not cater for this grouping and it remained dormant until 1804 when it was revived by Waller Rodwell Wright. This grouping was encouraged by Thomas Harper, then Deputy Grand Master of the Antients, who had been for many years co-operating with Wright in the Chapter of St. James No.60 R.A. (Mods). He wished to shed some of this top hamper from his Craft Warrants. Wright appointed J.C. Burckhardt of the same Chapter his

Deputy, and Robert Gill, Senior Grand Warden of the Antients when he and Thomas Harper had been expelled by the Premier Grand Lodge was already Grand Vice-Chancellor and Registrar. This was therefore the first United Group, well before the Union of 1813.

Steps towards Union

We have already mentioned the feelings of Lawrence Dermott, as early as 1778, (see page 24) and this was the opinion of most of his Grand Officers about Union. The first published complaint of the effects of the animosity between the two Grand Lodges came from Canada. It was printed in the Freemasons' Magazine of July 1794. Its Proprietor was then the Secretary of Ruspini's Lodge referred to on page 25.

Most students at present believe that it was the Grand Lodge of the Antients and in particular their Deputy Grand Master from 1801, Thomas Harper the Masonic Jeweller, that caused all the difficulties and delays in affecting the Craft Union of 1813 and that of the Royal Arch in 1817. This is absolutely refuted. (see Leicester Research Lodge transactions for 1977, "Failures to Unite" and for 1982, "Thomas Harper".)

The arguments centre around the expulsion of Thomas Harper by the Premier Grand Lodge in 1803. Sadler in his analysis wrote tactfully that he had been expelled for "Failing to make an Union". Earl Moira, the Acting Grand Master of the Premier Grand Lodge had been gulled by flattery into this decision by that mountebank, Francis Columbine Daniel, a bogus Doctor of Medicine who later got himself Knighted by fraud. Previously, early frauds of Daniel's had come to light in the Grand Lodge of the Antients who had excluded him. This was his revenge. As Earl Moira was the richest and most powerful Nobleman in the country and a loyal friend of the Prince Regent, the Grand Master, his stupid action had to be defended. Thomas Harper was accused of being secretly opposed to Union and became a scape goat. Quite recently, Brother Hamill, the Librarian at Grand Lodge, discovered what I believe to be the missing link in this sad story. He found that Robert Leslie, the Grand Secretary of the Antients, 1783-85 and then again from 1790 to the Union in 1813, had refused to hand over the Books of his Grand Lodge at the Union. It would seem that he had been the great opposer of Union in his Grand Lodge all along. He had great influence, and serious trouble might have resulted had he been deposed. This is why Thomas Harper early on and his son Edward Harper later had been appointed his Deputy. In 1797, the Grand Lodge of the Antients decided to form a Committee to meet one from the opposite Grand Lodge with a view to forming an Union, but there is no sign of anything having happened. Leslie may have sat on it. Then the Grand Lodge on 1st December 1802 decided to have a circular letter written in Leslie's absence. This was confirmed at the next meeting when Leslie was present but it was not circulated and only published in Ahiman Rezon of 1807. These delaying tactics must have prevented Thomas Harper from immediate co-operation under duress with Lord Moira during his interrogation by the Committee of Charity of the Premier Grand Lodge, which had resulted in his expulsion. Even during that expulsion and despite taunts from Earl Moira that he awaited the turn of the Antients to start again, he continued to work for Union. The Earl was only prepared to 'welcome the

Antients back to the fold' which they had never belonged to, according to Preston's theory. The Duke of Sussex, on becoming Grand Master of the Premier Grand Lodge, declared that he wished for agreement equal and honourable to both Grand Lodges. It was not long afterwards that the Articles of Union were signed. The magnanimous Thomas Harper continued to serve the United Grand Lodge and Chapter in various capacities for over a decade more.

The Lodge of Promulgation of the Moderns

This special Lodge of the Moderns was warranted in 1810. In the convening notice its purpose was to restore those things that had been changed about the year 1739 and to bring the Moderns Ritual into line with that in Scotland and Ireland. There was no mention of the Antients although this was one of the preliminaries to the Union. Only one member, co-opted later, is known to have been a Past Master of the Antients and he was a renegade who had taken his warrant over to the Premier Grand Lodge. Yet it is said that there was close co-operation with the Antient Grand Lodge! At the end of their sessions on the three degrees, they decided "to restore the Installation ceremony, one of the two (true) Landmarks of the Order". As they still adhered to the principle of "three degrees and no more" (no Royal Arch) they invented a "Board of Installed Masters" to perform it in. They could only have obtained this from Preston and there was at least one (the secretary) of the Lodge of Antiquity who had been installed in his way. It is doubtful whether there was anyone who would have known what Dermott had done about forty years before. Yet Royal Arch companions all over the world knew that a chair step had to be passed before exaltation. A tragedy of ignorance (see arguments on pages 6 & 7).

The Rodwell Wright reforms in the Royal Arch

The fact that Waller Rodwell Wright and Thomas Harper joined the Moderns Chapter of St. James R.A., then No.60, in 1797 and that J.C. Burckhardt was exalted therein that same year led to them, together with Chevalier Ruspini, becoming fast masonic friends, supporting each other in their various Masonic activities. It can be shown that this combination greatly influenced developments in England in the Craft, the Royal Arch and the higher degrees. This Chapter seems to have become the meeting place for those of like mind and by the Union almost all the important Masons of the day had become members.

It is believed that by the beginning of the nineteenth century 'Passing the Chair' amongst the Moderns had deteriorated and become but the giving of a pass word. It is known that Rodwell Wright held the Supreme Grand Chapter of the moderns together during the beginning of that century but it was in the Chapter of St. James, when he became its first Principal in 1800, that he started a series of reforms to the whole ceremonies of the Order. He first appointed a senior PZ as Master of the previous Lodge insisting that that ceremony should conclude with an appropriate Charge. At the same time he drew up a list of duties for each Officer. Exaltation had become very long, starting with the removal of three 'physical' Key Stones and then continuing with the removal of another three 'mental' ones. Only at the second mental one was the Obligation given. Wright reversed the order so that the Obligation could

be given at an earlier stage, thus making it possible to perform an exaltation at two meetings. In fact this was how Earl Moira was himself exalted. He then organised Chapter of Instruction to teach his reforms. There was opposition to all this, others preferring that taught by William Finch (AQC.55, pp.162-283). We know that Wright and Burckhardt delivered the Lectures for the last time in the Grand Chapter before the Union but we do not know whether these were the seven old question and answer ones. We do know that in 1810, Wright appointed four Lecturers in the Chapter of St. James. Namely, R. Spencer, H.A. da Costa, W.D. Cummins and J. White. However it was not until 1814, after the Union but before the foundation of the new Supreme Grand Chapter that the minutes record that Comp: Perry proceeded to explain the Mystical part of the Pedestal. Within a year are recorded the explanation of the Historical, Symbolical and Mystical parts of the Order and this continues to be recorded periodically right through to the present day. In 1812 a new Scribe E is more informative in the minutes and informs us that even a Master-Mason who had previously been installed as Master of his craft Lodge, presumably without an esoteric ceremony, had to receive the G & W of an Installed Master and the degree of M of A. & S. and this formula or something like it continued until the new ritual was approved in 1835. As the opening of a Chapter was then confined to the Principals it is not clear how they themselves were installed. In 1801, Wright carried out fifteen installations at one meeting to qualify them as Provincial Superintendents. The proceedings could not have been much but one can only suppose that most Chapters previously only elected and placed them in the Chairs. In the minutes of 1829 after the Installation of the Principals, The P.Soj. and Sc.E. on behalf of the Chapter invested them and they were afterwards saluted by the members. After the approval of the new ritual of 1835, the Chapter was used to perform several installations for other Chapters including one from Scotland. Here I think I should mention that 75% of the Officers in the new Grand Chapter of 1818 were members of the Chapter of St. James as well as of the reforming Committee of 1835. There was therefore no need for any Chapter of Reconciliation. Waller Rodwell Wright and Thomas Harper both signed the Articles of Union, each for his own Grand Lodge and Washington Shirley, who had been made in Ruspini's Lodge in 1782, seconded the Duke as Grand Master.

The dilemmas of the Duke of Sussex, Grand Master at the Union.

Perhaps it was lucky that the Duke of Sussex had obtained all his Masonry in Germany and was therefore not influenced by any prejudices of either Antients or Moderns. He was imbued with the ideals of the Universality of Masonry and desired uniformity but nothing of a secret nature should be recorded in writing. Under this condition, uniformity of ritual could never be obtained. He had never been exalted but he had been examined by H.A. da Costa, exalted in Philadelphia, U.S.A. (Ants.) and J.C. Burckhardt of German extraction with a knowledge of their higher degrees. They declared that he had received an equivalent to exaltation. By the time of the Union he had been elected the First Grand Master of the United Grand Lodge, was the 1st Grand Principal of the Moderns Supreme Grand Chapter and Grand Master of the

English Higher Orders Organisation.

Article II of the Act of Union announced that the Duke was responsible for the unity and ruling of — “Pure Ancient Masonry which consisted of ‘Three Degrees and No More’ ” — The Moderns dare not include anything else. But “Pure Ancient Masonry” also included — “The Supreme Order of the Holy Royal Arch.” — Without this addition the Antients could never have agreed to Union. It was no longer recognised as a Fourth Degree but “Excellent Mason” may have been as old or older than the Master-Mason. Finally, Orders of Chivalry were recognised but not included as “Pure, Ancient Masonry”.

He had already arranged for a Lodge of Reconciliation to decide upon the ritual of the three degrees but, wisely, proceedings at Installations were not included. These three degrees were confirmed as Universal, and at the Union celebrations a deputation from Continental Lodges, having examined the work of the Lodge of Reconciliation confirmed that the forms were pure and correct.

He then summoned an International Conference led by the Grand Masters of Ireland and Scotland, at which a Compact was agreed (see Grand Lodge, 1717-1967, page 132). The agreements made with the Antient Grand Lodge in 1772 were confirmed. The Premier Grand Lodge never had had agreements. This had stated that the general system of practice of the three craft degrees by each should be mutually recognised consisting of simplicity and the eternal truths. Then each was to preserve its own limits. Military Lodges were to give returns to their own Grand Lodges. There should be only one Grand Lodge in each country and any tendency to Politics and Religion should be removed. Abroad, there should be separate representation from each Grand Lodge. Supreme Grand Chapters of the Holy Royal Arch to be established in each country. The Questions of Esoteric Installations, qualifications for and procedures at the Royal Arch, additional degrees, and Chivalric Orders were discussed. Each would consider these questions with his Grand Lodge and the results communicated to the Duke. (Hist. Grand Lodge of Ireland, Vol. II pp. 20-24 & 64). Little agreement was obtained on these subjects and each Grand Lodge decided upon different solutions.

I have already suggested that when the Supreme Grand Chapter R.A. was set up in 1817, there was no necessity for a Chapter of Reconciliation because almost all the leaders, Antients and Moderns were members of the Chapter of St. James, which was in a dominant position and it must have been agreed that Waller Rodwell Wright's ceremonies should become the Official ones, including the qualifying ceremony of “Passing the Chair”. It is not true that the Grand Chapter then abolished that ceremony. What is true is that at last, being recognised, they could order Modern Craft Lodges to render certificates that candidates had the necessary qualifications. It is equally not true to argue that the reason why no Chapter of Reconciliation was required was because the ritual of the Antients' Fourth Degree must have been almost identical to that of the Moderns. If that had been so, why the anxiety for the Jewels of the Nine Worthies to be returned, referred to in two successive Grand Chapter minutes? The authority to teach the very different Antient ritual

had to be stopped. In fact only eight out of the nine Jewels were ever returned. One wonders whether F.C. Goldsworthy, who later demanded to use the ceremonies of the Antients, had retained his? No, the Fourth Degree ritual must have been very different based, as it must have been, upon the Irish. They passed the Veils as an integral part of exaltation. This was not an approved part of the Modern's ceremony and certainly the Chapter of St. James never practised it. Antient Lodges had to obtain new warrants for a Chapter because the Lodge warrant was now only authority for the Craft. Modern Chapters had to attach themselves to a Lodge and take their number. The Chapter of St. James became No.2.

However the Duke was not dogmatic about the difficult problems of Installation and Passing the Chair. He hoped that friction would thus be avoided and that time would show him a consensus of opinion.

About 1827, one of the Duke's advisers is known to have been a Brother George Aarons whose experience had only been in two Lodges of the Antients. He told the Duke that he knew nothing of 'Passing the Chair'. As an Ancient Mason this may well have been true. Over ten years had now gone by since the Union and the Duke may have been considering that the time was ripe to decide upon the vexed question whether an esoteric Installation ceremony should be approved and Passing the Chair dropped or vice versa. For the sake of History and Universality I believe he was wrong, but in 1828 he formed a Committee which produced a shortened form of an esoteric Installation Ceremony to be given in a Board of Installed Masters.* Then at the reform of the Royal Arch ritual in 1835, 'Passing the Chair' was dropped and a new Pass Word without any reason or ceremony was introduced instead.

As stated, the Chapter of St. James had continued to "Pass the Chair of King Solomon and receive the Degree of Master of Arts and Sciences" right up to the moment when the new ritual of 1835 was approved. Then it abruptly stopped and a completely new formula replaced it. The new Pass Word was one that the Americans had adopted several years before because they claimed that the original 'G' word had been exposed in some edition of J. & B.

As regards the Orders of Chivalry, some continued to work after the Union but the Duke never assembled the headquarters, although he released certain powers to the Provinces. He died in 1843 before he could complete that reform. J.C. Burckhardt, his Deputy, was the only Grand Officer still alive. He immediately co-opted W.H. White the Grand Secretary of the Craft, summoning a Grand Conclave and in 1846 appointed and installed a Grand Master, thus establishing continuity from Thomas Dunckerley. The same year the Rose Croix and Kadosh were separated off and a Supreme Grand Council of the 33th Degree was formed.

We must thank the Duke for the orientation which English Masonry has now assumed.

A final word of thanks

One word more, please. Sadly in 1831 the Authorities started to stamp

out Secret Societies in the Armed Forces. There are now only five Regiments left with travelling Warrants, all of them Irish. I was privileged to be present at a welcome abroad to the last Regiment with an English Travelling Warrant, that in the First Regiment of Foot, The Royal Scots, known in the Service as Pontius Pilate's Body Guard. I also attended this Lodge's first meeting when 'Grounded and Dug In', not by their own wish. Here I would like to express our deep gratitude to those Poor, Common Soldier's who were mainly responsible for spreading our rituals with reasonable uniformity all over the World.

*NOTE: The more elaborate forms of Installation and a Sign, which are still practised by some Lodges, were never a part of the degree of Master of Arts and Sciences.

ANOTHER ASPECT OF ELIAS ASHMOLE

by W.BRO. F.W. SEAL-COON

IS it not strange that a dispute legally and factually settled more than three centuries ago, and the protagonists dead and buried near as long, should still be reverberating in this twentieth century? And stranger still that one of those protagonists should be that great scholar, historian, civil servant, herald, student of astrology, alchemy and magic, and first declared of English Freemasons, Elias Ashmole?⁽¹⁾ Yet so it is, and it is for us, their posterity, to examine the disputants, their background, the dispute itself, and the reason why it is still kept alive, albeit onesidedly, to this day.

Ashmole's adversary was the widow of John Tradescant the younger, the well known gardener; the dispute was over his 'rarities' (the collection of artefacts and curiosities, mainly archeological and zoological) left by him; and their latterday champions are, for Ashmole, the witness of his scintillating reputation and his great legacies to the British nation and to Oxford University in particular, and for Mrs. Tradescant, the worthy Tradescant Society. But let us first look at the disputants and their ambients.



Elias Ashmole as Windsor Herald; c. 1664. By Cornelis de Neve. Blyth Hall, Warwickshire. The property of Sir William Dugdale, Baronet.

Ashmole's background and life

For Ashmole's particulars I am indebted chiefly to the first, biographical volume of Dr. C.H. Josten's monumental five-volume work on the subject⁽²⁾. Elias was born on 23rd May 1617 to Simon Ashmole and his wife Ann (née Bowyer). Simon's father was a saddler of humble, probably yeoman stock, but who became prominent in the affairs of the town and was eventually prosperous, regarded as a gentleman, and armigerous. Simon himself was trained as a saddler, but was profligate and spent most of his adult life abroad as a soldier. His wife, however, was well connected, quite well educated, and a good if austere woman who brought up her son Elias extremely well. He was a good student, learned Latin among other subjects, and became a competent and versatile musician.

At 16 he was enrolled as a freeman of the city's Company of Saddlers, but he had a good friend in a distant relative by marriage named Thomas Pagit whose father was a baron of the Exchequer, and on 2nd July 1633 Elias went to London to live with the Pagits. He was not to see his father again, nor to return to Lichfield except on short visits, though he always retained great affection for his birthplace and proved its frequent benefactor in later years. At the Pagits he probably began to study law, continue his musical training, and keep historical notes, but he found Mrs. Pagit disagreeable and set up house by himself.

Elias's first marriage

On 27th March 1638 he married Eleanor Manwaring of an ancient, gentle family. She brought no wealth, but it was a love match. Ashmole opened a law practice and early in 1641 was sworn an attorney in the Court of Common Pleas, with a chamber in the Middle Temple. But on 6th December in that year Eleanor died. London was becoming a troubled place for royalists such as Ashmole, so in August 1642 he left for Eleanor's birthplace, Smallwood in Cheshire. On 27th April 1644 the royal government appointed him a Commissioner of Excise, and the following year he registered as a student at Brasenose College, Oxford. There he met another royalist, George Wharton, who became a lifelong friend, and began the astrological, alchemical and magical studies that were to entrance and occupy him, despite his broad scholarship, for the rest of his life: horoscopes guided his actions and he cast them continuously for others, including Royalty.

During the Civil War, Ashmole became an Ordnance officer in the Royalist army, but after the victory of the Parliamentary forces he was not molested, remained quiet and even returned to London in defiance of the interdict on former Royalist officers.

On 16th November 1649 Ashmole married Mary, Lady Manwaring (née Forster), a wealthy widow some 20 years his senior, despite which, and her harsh disposition, he seems to have had much affection for her. Later he entered into lawsuits on her behalf. About this time he published a work on chemistry under a pseudonym. He began to study logic, medicine and the Hebrew language, and to collect books, manuscripts, coins and other 'rarities'. In May 1653 Father William Backhouse, a



Hester née Pookes, second wife of John Tradescant the younger, with her stepchildren Frances and John. Attributed to William Dobson. Ashmolean Museum.

close friend, disclosed to Ashmole, according to his diary, “the true matter of the Philosopher’s Stone”, which secret, however, he did not leave to posterity.

History of the Garter

From 1654 Ashmole cultivated a widening circle of learned friends, travelled and pursued antiquarian studies, but in that year his wife, influenced by relatives, left him and sought a separation, while he tried in vain for a reconciliation. The following year he began to collect data for his monumental history of the Order of the Garter, at that time in eclipse. At this time he was granted arms, based on his grandfather’s but with his own crest.

About this time he became friendly with William Dugdale (later Sir William Dugdale, author of the great *Monasticon Anglicanum*), whom he accompanied on his visitations of ecclesiastical buildings and sites. On 8th October 1657 his wife’s petition was refused and they were reconciled. On 11th November he was admitted to the Middle Temple and was called to the Bar in 1660. During this period he took part of his collection, which he had saved from the Great Fire of London, to his chambers (where it was unhappily lost by fire in January 1679⁽³⁾).

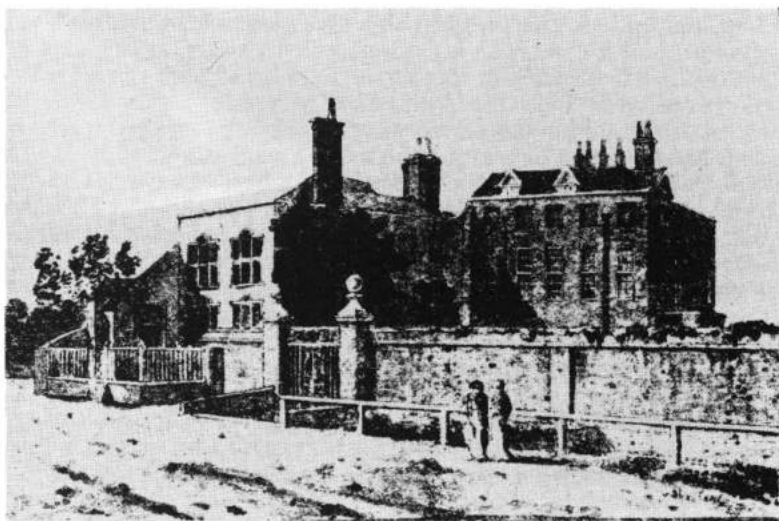
Soon after England had welcomed back King Charles II in 1660, Ashmole was received by him and on 18th June appointed Windsor Herald. As such he made proposals for the installation of new Garter Knights and for the creation of the Order of Poor Knights of Windsor. He was also appointed Comptroller of Excise for the City of London and was thus confirmed in a lifelong influential career as a civil servant.

On 15th January 1661 Ashmole was formally admitted as a founder-member of the new Royal Society, whose first President was the Sir John Murray who, 20 years earlier, had been initiated into Freemasonry at a meeting of the St. Mary's Chapel Lodge of Edinburgh held near Newcastle when he was Quartermaster General of the invading Scottish army under General Hamilton. Murray was also said to be "a great patron of the Rosie-Crucians"⁽⁴⁾. It is interesting to speculate whether he and Ashmole, initiated in an English private (probably 'occasional') lodge at Warrington in 1642, ever discussed Masonry: history is mute on that question. Ashmole's design for the Royal Society's arms, featuring a plumb rule, is taken by Dr. Josten to be based on masonic symbolism.

Ashmole stood well with the King, who appointed him Secretary and Clerk of the Courts of Surinam *ad vitam* and made him the premier Herald. He took part in the preparations for Charles's Coronation and later in many other state and ceremonial occasions, in regard to which matters he came to be regarded as the foremost authority as well as on Garter affairs and precedence in general. In 1669 Oxford University conferred on him a doctorate in medicine.

Death of his wife

Ashmole's diary contains nothing concerning his wife after the Restoration save a note that she had died on 1st April 1668, so the probability is that they had lived apart for some time. By her death he lost the income from her jointure which had been the foundation of his fortunes, but he was still wealthy from his various posts. On 3rd November



1668 he married Elizabeth Dugdale, daughter of Sir William. She was then 36 and a spinster; this third marriage to a loving if somewhat unstable woman was to be a happy one, but her children, like those of Ashmole's previous wives, were stillborn.

His great work, *The Institution, Laws and Ceremonies of the Most Noble Order of the Garter*, which had taken him 17 years to research and write, was published in the Spring of 1672 and thereafter the gift of copies to the King, members of the Order, and foreign crowned heads and princes, brought him further fame and many costly gifts. He was also accumulating material for a life of the magician John Dee, whose original documents he had acquired, but this was never written.

On 17th July 1673 the remains of what were held to have been the 'Princes of the Tower' were discovered and Ashmole assisted in designing a monument to them that was placed in the King Henry VIII chapel at Westminster Abbey. In the same year Ashmole was given the vast collection of manuscripts of the physician and astrologer, Simon Forman; also those of Sir Richard Napier. All these are now in the Ashmolean Museum at Oxford.

In poor health

Since 1675 Ashmole was not in good health and lived comparatively quietly. Early in 1677 he was nominated as Garter King of Arms, but declined, though he was warranted by the King to assist in confirming that it was the Sovereign, and not the Earl Marshal, who had the right to make that appointment. Ashmole again refused the nomination, whereupon Sir William Dugdale accepted, though at 71 he was somewhat reluctant.

Until his death on 18th (or 19th) May 1692, Ashmole lived in his house at South Lambeth, entertaining distinguished visitors, augmenting his collections, and of course furthering the foundation of the great institution named after him, the Ashmolean Museum; but probably his greatest delight during this period was to work in his garden. It is to be noted, however, that he was summoned to attend, about noon on 11th March 1682, a lodge of Freemasons at Masons' Hall, London. He proved to be the "Senior Fellow" present, but like two of the six candidates then admitted, he was not a member of the Masons Company of the City of London. This meeting, and his own initiation in 1642, were the only masonic occasions noted on his diaries, which were kept in cipher. It may be that he had maintained an interest in the Craft in the interval and conceivably attended other meetings, but considered it advisable not to record anything. In an article on Ashmole by a Dr. John Campbell in *Biographia Britannica* (published in London in 1747) a passage suggests that Ashmole has collected material for a history of Freemasonry and that the collection was among his manuscripts in 1687, but no other source is known to mention this and the notes have not been traced. Would that he *had* written such a history, or even that his notes for it, if they ever existed, had survived!

After Ashmole's death, his widow married one John Reynolds, a stonemason, and Ashmole's properties at South Lambeth became his



John Tradescant the younger (1608-62) in his garden.

when she died on 4th April 1701: some 18 months later Reynolds settled them on Mildred Prowde, a widow.

The Tradescants

Nothing has been said up to now of the main subject of this paper, Ashmole's dealings with the Tradescant family, and these too may be postponed in order to outline briefly the history of that family, which is highly interesting and illustrative of the great 'characters' thrown up by those times⁽⁵⁾.

It should start with John Tradescant the Elder, born about 1570, though the story of his early days is not known. He was of Suffolk yeoman stock, but probably of Dutch origin. Clearly a skilled gardener, he was appointed to that post with Sir Robert Cecil (later Earl of Salisbury, Secretary of State to King James I) at Hatfield. He was well paid and in a position of trust, being sent to Paris to buy stock for the gardens. In 1607 he married one Elizabeth at Meopham in Kent and in 1608 a son, also named John, was born to them.

While at Hatfield, John the Elder wrote a guidebook called *Tradescant's Orchard*, which listed all the plants there, but in 1616 he exercised his adventurous spirit by accompanying Sir Dudley Digges on a

diplomatic mission to Russia and keeping a diary of the plant life he saw there. Two years later he went as a 'gentleman volunteer' with an expedition against the Barbary corsairs. Next he was employed by the Duke of Buckingham at his Newhall estate in Essex, and was sent to the Western Hemisphere to obtain botanical stock and rare creatures it was then the fashion to collect. In 1625 he accompanied the Duke to Paris where Buckingham was to be proxy for King Charles I at his marriage to Henrietta Maria. The Duke's magnificent state apparel was inadvertently left behind and Tradescant was entrusted with its retrieval, bringing it to Paris in the nick of time! After Buckingham's death, Tradescant was appointed Keeper of the gardens at Oatlands, Henrietta Maria's palace, at £100 a year — a large salary for that time. About then he brought a large house, which he named "The Ark", in four acres at South Lambeth, near the Archbishop of Canterbury's palace. There his son grew up, worked with his father, and in 1634 became a member of the Guild of Gardeners set up by King James I. At this time the elder Tradescant set out the 'rarities' collected on his voyages as England's first museum, so that "The Ark" became one of the sights of London, visited even by the King and Queen, who contributed many items to the museum. He was also appointed Keeper of the new botanic gardens at Oxford, but ill-health prevented him from taking up the post and he died in 1638.

John Tradescant the Younger

The son, now 30, had married Jane Hurte in 1627 and they had a son and a daughter. Sadly, Jane died in 1635 and three years later John married Hester Pookes, who proved a kind stepmother to the children. With the defeat of the King in the Civil War, John lost his position at Oatlands, but kept out of the conflict, making three voyages to Virginia for stock for his garden at South Lambeth. On 11th September 1652 his only son died, throwing him into a depression, but he went to Virginia again and also, according to Miss Heaven, worked at cataloguing the collection of 'rarities' and all the plants in his garden, publishing *Musaeum Tradescantianum* in 1656.

To quote Miss Heaven: ". . . it was about this time that he (John) came under the influence of a man called Elias Ashmole."⁶ She goes on: "Ashmole was something of a scholar, a devious character, who had a passionate desire to gain possession of the museum collection. By some means he obtained an ascendancy over John Tradescant, tricking him into signing a deed of gift much against the wishes of his wife Hester. Tradescant later repudiated it in his will, but after his death in 1662 Ashmole moved into the house next door and immediately commenced a harassment of the unfortunate Hester. She struggled gamely against him but he was able to bring powerful influence to bear in the Court of Chancery and she was defeated. The collection of rare objects was carried away to his home, twelve carts of them. In 1678 Hester was found drowned in the garden pond. Ashmole bequeathed the rarities to Oxford as the foundation of the Ashmolean Museum with no acknowledgement of the energy and enterprise of the Tradescants, an injustice which has only been righted in recent times."

These are harsh words, and they are contradicted both in substance and spirit by Dr. Josten, who had access to all the relevant documents including Ashmole's diaries. He states that Tradescant met Ashmole not later than 1650, on 16th June in which year Ashmole and Mrs. Ashmole visited Tradescant at South Lambeth. In May 1652 Mrs. Ashmole went to stay with the Tradescants (which argues a degree of friendship and familiarity) and a little later both Ashmoles went to live there so that he and Dr. Wharton could prepare a catalogue of everything at "The Ark".

The deed of gift

This happy state continued into 1659 when, according to Ashmole's diary, Tradescant and his wife, after long consideration as to whom to entrust their 'Chamber of Rarities', decided on Ashmole and on 14th December 1659 instructed their scrivener to prepare a deed of gift which was delivered to him two days later by Mrs. Tradescant herself. No difficulty seems to have intervened until after John Tradescant died on 22nd April 1662, when it was discovered that, ignoring the deed of gift to Ashmole, he had willed his collection to Mrs Tradescant and after her death to Oxford or Cambridge University as she should decide. Why he made this change is uncertain, but it would seem from subsequent revelations that it was at his wife's insistence. In any case, Ashmole then asked her for the deed, which she first denied had been executed, then said she had burned it and that Ashmole should never have the collection as she would "make it all away". She refused to let him make an inventory and claimed that her husband had disposed of many items listed and acquired others not covered by the deed.

On 14th May 1662 Ashmole, for want of relief at common law, filed a complaint against Mrs. Tradescant in Chancery. According to the documents of the case, he stated that Tradescant, who had lost his only son and male heir, decided to give Ashmole the collection in view of his "former paines, care and charge" in producing the catalogue and because he knew how much he appreciated the importance of the collection. Mrs. Tradescant first informed him of Tradescant's intention and the deed was drafted by a scrivener on Tradescant's instructions, the text being expressly approved by both husband and wife.

Mrs. Tradescant, however, claimed that her husband came home on 16th December in company with Ashmole and four strangers; he was "distempered" (presumably the worse for drink). Ashmole produced the deed and asked her "to put her hand as witness thereunto, which she inadvisedly did". She did not remember who instructed the scrivener nor that her husband had approved the draft.

Ashmole said the deed provided for both Tradescants to keep the collection during their lifetimes, holding it in trust for him, and in consideration thereof a sum of money should be paid after their deaths to a Mary Edmonds or her surviving children. All this Mrs. Tradescant denied. After the deed had been sealed and handed to Ashmole, legal possession of the collection was conferred on him by handing him a token shilling in the presence of Mrs. Tradescant and several witnesses

who appended their signatures. Ashmole permitted her to keep the deed until he should call for it, as she asked. Mrs. Tradescant, however, denied this, saying that when the coin was given to Ashmole she began to suspect that the deed was to her prejudice and "laid hold of the said writing", throwing it to her husband, whereupon Ashmole had said "I pray you take it and consider thereof, and if you like it not, I will not have it for a world". She further alleged that when she asked her husband the next morning whether he knew what he had signed, he "found the same to be contrary to his intention" and 'cancelled' the deed by breaking the seal and erasing his signature — and would have burnt the document had she not hindered him "to the end it might thereby appear, how ill he (Ashmole) had dealt with him".

The Court's verdict

However, on 18th May 1664 the Court of Chancery decided in Ashmole's favour, rejecting Mrs. Tradescant's version of the events and ruling that the deed of gift was "fairly gained and well executed . . . made upon good and valuable consideration and with intention to be irrevocable". There was no occasion to make the two Universities parties to the suit as Mrs. Tradescant had asked. Ashmole was therefore to have everything belonging to the collection at the date of the deed, Mrs. Tradescant keeping the whole in trust for him during her lifetime; but she was to be examined as to particulars she had refused to disclose to Ashmole, two personages were commissioned to list any objects which might be missing and which she must replace, and she was to give such security as a Master in Chancery should deem sufficient. The Court allowed that she and her husband may have thought that the returning of the deed to them relieved them of its obligations, but the words attributed by her to Ashmole on returning it showed that he had meant to deal honestly with them.

The affair must have remained quiescent for some years, but in 1674, after due consultation of the stars, Ashmole bought the house of a Mrs. Blackamore at South Lambeth next to Mrs. Tradescant. The Ashmole family entered it on 2nd October 1674 and over the following two months carried the collection from her house to theirs, apparently at her insistence as she had been frightened by an attempted burglary. In a document she signed in 1676 she avowed that Ashmole had used every means to persuade her to keep the collection in her possession, but she would not listen and forced him to take it, threatening to throw the 'rarities' into the street if he did not. She herself helped in the removal. Yet she was soon to tell everyone that Ashmole had forced her to hand over the collection, as if she had not, he would have cut her throat!

There was another quarrel later on over a pile of earth and rubbish Mrs. Tradescant had raised against the joint garden wall and which gave too easy access to Ashmole's premises. She refused to remove it and, according to him, told him "it should lye there in spite of his Teeth". This dispute was settled by a 'submission' which she signed on 1st September 1675 in the presence of a judge and seven witnesses, and in which she agreed that she had much wronged him "by severall fals scandalous & defamatory Speeches Reports & otherwise tending to the

diminution and blemishing of his Reputation & good Name". She confessed in addition that Ashmole had not, as she had asserted, made a door in his garden wall to her orchard by which he could go and take away her goods as soon as she was dead; nor had he stolen 250 feet of her land when making his garden wall. For all this she asked him "publique forgiveness" and promised not to say in future anything "to the damage reproach or disreputation" of Ashmole or his wife.

Mrs. Tradescant does not appear again until 4th April 1678, when Ashmole's wife told him that she had been found drowned in her pond the previous day, probably about noon; whether by accident or suicide is not recorded. Eighteen days later he took the Tradescant pictures into his own house and on 18th June paid £100 to Mrs. Mary Leigh (née Edmonds) as he had promised in consideration of the deed of gift, but the following year he sued Mrs. Tradescant's executrices who, he alleged, were concealing items from the collection that she had concealed or embezzled: the outcome is not known.



GULIELMUS DUGDALE
AETATIS 60. A. MDCLVI.

Ovid:
*Nonne quae natale lobam dulces sine canctos
Dicit et immemores non timet offe sui*
Quaedam H. 20. data 11. 1666.

William, later Sir William, Dugdale (1605-86) in 1656.
Engraving by Wenceslaus Hollar.

In March 1679 Ashmole leased the Tradescant house and garden from the then landlord, one Bartholomew, and though the condition of the famous garden is not known, probably some rare plants had survived Mrs. Tradescant's 16-year widowhood.

The Ashmolean Museum

Since mid-1675 Ashmole had been in communication with Oxford University regarding the building of premises to house the Tradescant collection. Building commenced and in August 1682 rules were drafted for the administration of a museum which was to house all future gifts. The following year the building was finished, the Tradescant collection and some of Ashmole's own were installed, and the museum was opened on 21st May 1683 on the occasion of a royal visit. The rest is history, as they say, but it may be of interest to know that Dr. Robert Plot, who is well known to Freemasons, was an applicant for a professorship which was to be associated with the museum — though it was never established, and Dr. Plot became its first Keeper instead. Though he was acquainted with Ashmole and sought his support in his application, there is no evidence whatever to suggest that he knew Ashmole to be a Mason.

Nothing now remains, but according to ancient custom in regard to disputes, to endeavour to apportion whatever blame there may be between the parties. Mrs. Tradescant has unquestionably registered an impression of instability and that she was a woman of backbiting habits and intemperate speech. Against this must be said that for most of the time she was a lone woman facing an antagonist of wealth and standing, versed in argument and the law, and wielding considerable influence: hence she used such weapons as her nature and background provided, though they rebounded on her.

As to Ashmole, contemporary estimates of his character held him to be anxious for security, and ambitious of fame and wealth which his ability, foresight and tenacity brought him. Strongly self-centred, he was nevertheless direct, honest, and capable of affection, generosity and loyalty to friends and relatives. He was somewhat given to litigation and could be hard in quarrels, but was afterwards ready to forgive and be reconciled. He was a tremendous worker despite his generally poor health.

So, was Hester Tradescant a greedy, stubborn woman who went to any devious lengths because she believed she had been cheated, or was Elias Ashmole a heartless man whose *furor colligendi*, the ruthless urge of the born collector, led him to harass a defenceless widow almost to her death to satisfy his lust for acquisitions and fame? Given the nature and the compulsions of the two, possibly the truth lies somewhere in between, so let it rest there.

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NOTES

1. For previous articles in connection with Elias Ashmole in A.Q.C., see Vol.11 (1898) — *The Masonic MSS. in the Bodleian Library*, by Bro. W.J. Chetwode Crawley Vol.25 (1912) — *Dr. Richard Rawlinson and the Masonic Entries in Elias Ashmole's Diary*, by Bro. J.E.S. Tuckett; Vol.65 (1952) — *The Lodge of Elias Ashmole, 1646*, by Bro. Norman Rogers; Vol.78 (1965) — *Elias Ashmole*, by Bro. Alex Horne; and Ashmole is mentioned in the first paragraph of a paper entitled *Freemasonry in Lancashire prior to the Union* by Bros. Rev. N. Barker-Cryer and Will Read read at the June 1982 meeting of the Lodge.
2. *Elias Ashmole (1617-1692)*, Oxford University Press, 1966, to which I was introduced through the kindness of Sir David Piper, present Director of the Ashmolean Museum.
3. The collection thus sadly lost included books collected over 33 years, nearly 9,000 coins and medals of silver, brass and copper, an enormous number of seals, antiques, etc.; and, above all, 30 years of mss. notes on history, coins, medals, heraldry and so on. Fortunately, 400 lbs. of gold medals and coins were stored at Ashmole's house in South Lambeth.
4. See Dr. Josten's Vol.I, page 136.
5. For the Tradescant's history I am chiefly indebted to Miss Constance Heaven's *The Tradescant Story*, published by the Tradescant Trust. This booklet, though partisan, describes vividly the times and accomplishments of father and son.
6. *Ibid*, page 8.

AN ENGLISH PRISONER-OF-WAR LODGE IN FRANCE 1806-14

by W.BRO. CYRIL BATHAM P.A.G.D.C.

During the course of the eighteenth century a substantial number of military Lodges came into existence. They had what may be described as Travelling Warranty which means that the Lodges were able to meet wherever the regiment was stationed.

Although membership was normally restricted to members of the particular regiment in which the Lodge was formed this regulation was frequently overlooked in addition to which visitors were allowed and it is thought that those military Lodges played an important part in the spread of freemasonry throughout the world as well as in the development of masonic ceremonial.

Various writers, mainly French, refer to two such military Lodges said to have been founded in France at St. Germain-en-Laye on 25th March 1688, one in the Welsh Regiment of Irish Guards and the other in the Scots Guards Regiment but these are no more than legends, with not a shred of truth in them. They are really such delightful stories that it is a pity they are not true.

The first military warrant issued by the Grand Lodge of Ireland was on 7th November 1732, more than forty four years later, Scotland issued its first in 1743 and England in 1755. Needless to say there is no mention of these two supposed Lodges at St. Germain-en-Laye in the records of the Grand Lodges of Ireland and Scotland, nor in the Stuart archives or in any other contemporary document.

England warranted 268 military Lodges plus four naval Lodges but not one exists today, the last surrendering its military warrant in 1949 and becoming a normal stationary Lodge meeting in London.

Other jurisdictions also had military Lodges and France was no exception. The first such warrant was issued in 1756 and at one time it had more than four hundred military Lodges on its register but the last one disappeared as long ago as 1821.

It is of interest, however, to remember that although it was not a military or naval Lodge, La Loge Anglaise (204) No.2 on the register of the Grande Loge Nationale Francaise was founded in 1732 by three English naval officers.

So much for military Lodges in general. In this paper consideration will be given only to one such Lodge, No.183 on the register of the Grand Lodge of England. According to the Old Institutions, usually referred to as the Grand Lodge of the Antients.

On 4th November 1773 the 'Antients' issued a Warrant numbered 183 for a military Lodge in Captain Philip Webdell's Company in the Royal Regiment of Artillery. It was constituted at the Red Lion, East Street, Portsmouth but it had only a brief existence and lapsed about 1782.

The Warrant then remained vacant until 19th February 1803 when, following the custom of the 'Antients', it was transferred to a new military Lodge formed by non-commissioned officers of the 9th Regi-

ment of Foot, then in Lisbon.

Nevertheless, although founded by non-commissioned officers, it subsequently numbered amongst its members a Colonel, seventeen Captains, four Lieutenants, a Surgeon, a Doctor and a Minister.

Later in the same year the regiment moved to Devonport, whilst in the following year it moved to Dublin and of course the Lodge moved with it.

From 30th January 1806 until 20th January 1814 it met as a prisoner-of-war Lodge at Valencieuues in France and this is the period to which reference will later be made in more detail.

From 1814 until 1819 it met in England, either in Canterbury, London or Winchester, apart from a brief return to France in 1817. In 1819, it moved with the regiment to the West Indies where it met variously at St. Vincent, Jamaica and Granada but it did not prosper and was finally erased in 1829.

As already mentioned, its original number was 183, but when the two rival Grand Lodges united in 1813 it was obviously necessary to amalgamate their two registers of Lodges and that, of course, involved extensive re-numbering. As a result the Lodge became No.221 on the register of the United Grand Lodge of England.

The regiment in which the Lodge was formed was raised with so many others in 1685, becoming in 1782 the 9th Foot or East Norfolk Regiment and in 1881 simply the Norfolk Regiment. It was honoured with its present name, the Royal Norfolk Regiment for its services in World War I in which twenty battalions served.

At Corunna it provided the burial party for Sir John Moore, immortalized in Wolfe's poem and the officers still wear a double line of black in their gold lace to commemorate Moore's death.

The regiment has many battle honours dating from Havannah and Martinique in 1794 with no less than fifteen in World War I including Mons, the Marne and the Somme. In World War II the first two decorations were gained by an Officer and a Non-Commissioned Officer of the regiment.

To go back to 1805, in November of that year the regiment embarked at Cork in Ireland to take part in the continental war against Napoleon but two of the three ships were stranded by contrary winds whilst on 16th December the third was wrecked off the French coast near Calais.

The Staff Officers and 262 men survived to become prisoners of war but all the Lodge records were lost in the wreck. However, the brethren lost no time in restarting their masonic activities, all duly recorded in a Minute Book that fortunately has survived.

The first meeting, in captivity, was held only six weeks later on 30th January 1806 at the house of Bro. Francis Smith, Frere Cardon, Valenciauues. He was the Treasurer of the Lodge and it seems likely that he was a prisoner of war on parade, rather than an Englishman living in France.

The Master was Bro. Edward Butler, a Sergeant in the regiment and the other officers were:

Senior Warden, Patrick Saunders, Master Tailor
Junior Warden, John Bates, Sergeant
Secretary, John Daw, Sergeant
Senior Deacon, Isaac Cox, Sergeant
Junior Deacon, George Coles, Drum Major
Tyler, James Moffatt, Private

John Smith, a seaman, was shown as Past Master but this was probably of his Mother Lodge No.367 of the Irish constitution. There were twenty-three other members including a Pilot and seven merchants whilst the remainder were servicemen ranging from the rank of Captain down to Private.

A peculiar reference is to Lord Viscount Barrington, a peer of Ireland and a member of Lodge No.1 at Gibraltar, who was recorded as being present "by Proxy" as he was on two other occasions that year. How anyone can be present in a masonic Lodge by proxy or how a Lodge at Gibraltar came to be No.1 are complete mysteries.

At this first meeting, Mr. Thomas Dupatron, a seaman, was proposed as a candidate, duly approved and then initiated after which the Lodge was opened in the second degree and he was made a Fellowcraft. This custom of confirming two degrees on a candidate at the same meeting was common practice in those days and was often done in this Lodge.

Mr. John Liffer, Junior, perhaps the son of a member of that name, was then proposed as a candidate and was initiated and passed at the second meeting held on 6 February, thereby possibly becoming the first Lewis to be initiated in an English Lodge in France. He and Bro. Dupatron were raised at the third meeting on 21st February.

William Bell was initiated and passed at the regular meeting on 15th May and was raised at an Emergency Meeting five days later, perhaps because he was being moved elsewhere. One wonders who granted permission for this Emergency Meeting.

At each of the next two meetings, two degrees were worked.

The eighth meeting, held on 24th June, was the first St. John's Day meeting in France, in other words the first Installation Meeting, and the Lodge was opened in the morning for the purpose of raising three candidates.

It was the custom in Antient Lodges to elect officers for six months only and to have two Installation meetings annually, one on the festival of St. John the Baptist, 24th June and the other on that of St. John the Evangelist, 27th December.

On this occasion the officers were re-elected and renewed their obligations after which the minutes record that Divine Service was rehearsed.

The Lodge was called to refreshment at one o'clock and did not return to labour until eight o'clock in the evening. It must have been quite a banquet even for an Installation.

The next two meetings were devoted to lectures and then on 4th

August there was a most remarkable Emergency Meeting at which no less than ten candidates were initiated and passed. It must have been a mammoth session. Nine of them were raised at another Emergency Meeting six days later, again presumably because they were being moved elsewhere.

Normality almost returned at the next regular meeting on 21st August when there was only one candidate, Bro. John Elliot, who was raised to the third degree but eight candidates for initiation were considered and two, including a sergeant were rejected as unworthy!

The other six were initiated and passed at an emergency meeting, then raised to the third degree thirteen days later. By way of respite, there were only lectures and instruction at the next two meetings and at the two following. Bro. Holyman took the three degrees.

The final meeting in 1806 was the Installation on St. John's Day ceremony when the Lodge met at 10 o'clock in the morning, the officers took their obligations and the Master performed Divine Services and gave an oration "suitable to the Day."

The Lodge adjourned at half past twelve o'clock 'to dine at Bro. Robert Mayther's Hotel when the Festival was celebrated'. The Lodge was closed at eight o'clock but the brethren did not depart until ten o'clock that evening. It must have been quite a day! Obviously the lot of a prisoner of war in Napoleonic times was vastly different from what it was in World War II.

Thus in its first year as a prisoner of war Lodge, twenty-three meetings had been held, seventeen regular including two installations and six emergency at which twenty-seven candidates had had all three degrees conferred on them.

Moreover at four out of twenty-three of those meetings no ceremonies had been performed and the Lodge had been opened directly into the third degree for lectures and instruction, something that would now be deemed irregular.

By way of contrast, there were only two meetings in 1807. Bro. Allan was initiated and passed on New Years Day and raised at the second meeting on 5th February. The minutes of this meeting conclude, without explanation, "It was then proposed that all Regular Meetings should be postponed, until further Orders which was approved and adopted Nem: Con; and the Lodge closed in perfect Harmony & Brotherly Love."

The reason for this is unknown, but the Lodge did not meet again for two years.

One may wonder if the reason was that the brethren were in very distressed circumstances at this time and consequently were dispirited.

On 21st January 1807 the Stewards Lodge in London, which acted for the Grand Lodge of the Antients very much as the Board of General Purposes does today for the United Grand Lodge of England, resolved that: Edward Butler, W.Master, John Bates S.W., John Down J.W. of Lodge 183 and Pat Saunders, Robert Ware, Isaac Cox, D. Coles, John Moore, Thos. Gregory and Jas Moffatt Members of said Lodge

No.183 in the 9th Regiment Prisoners of War at Valenciennes in France being cast away and shipwrecked in or about March 1806 and thereon carried to Valenciennes and in great distress was ordered to be relieved with 4 Gues each.

£42.00 was not an inconsiderable sum in those days, as will be appreciated from the fact that just over twelve months previously when consideration was given to the necessity of subscribing a sum for "the relief of the Widows and Families of those brave Men who have fallen on may Suffer in their Country's Cause", the sum voted was one hundred guineas, only two and a half times the sum given to Sergeant Butler and his nine colleagues.

On 30th March 1809 there was an Emergency Meeting at the Pavilion of Liberty and it appears that it needed a financial crisis to bring this about as the only business recorded is 'When Bros. Bates and Coles acquainted the W.Master, that they wished the Cash of the Lodge might be produced by Bro. Treasurer Saunders in whose hands it has always been constantly deposited his late Equivocal Conduct having given subject of alarm for the safety and security thereof — when Bro. Saunders declared that he had lent it to a friend of his, but that on the First of May, he would be ready to produce it to the Lodge, he was accordingly severely reprimanded for having disposed of it without the Knowledge & Consent of the Lodge . . .'

The next page, dated 30th May 1809, is headed 'Observation' and reads as follows:

'Previous to the first Thursday in May, Brother Saunders declared to the W.Master to several more of the Brethren his incapacity to fulfill his promise of producing the cash on that day, and begged for a months more delay until the 1st of June, but it is evident that he has no intention to comply with his Orders, as he made his escape on the 28th day of May without rendering any Account of the cash to the Lodge, but as fortunately the Lodge had demanded the Ledger and different effects of paper, they were preserved from Ruin.

The sum of money taken amounted to Eleven Pounds Sterling and One Penny — in cash.

And the Active Effects in Paper which he left behind amounted to Fortyfive Pounds Sterling.

The Lodge did not meet again for nearly another two years. On 15th February 1811 there was an Emergency Meeting ' . . . at the house of Mr. George Burleigh (Surgeon of the Royal Waggon Train) at Valenciennes when ' . . . Captain Francis Miles Millman Esquire, Captain of the Coldstream Regiment of Guards, John Taylor Esquire, Captain of the Royal Regiment of Artillery, & Mr. John Bradford, Merchant Captain . . .' were initiated and passed.

Bro. Butler was still Master but was supported by only seven members as opposed to thirty at the last regular meeting in 1807. Four days later an Emergency Meeting was held to raise the three candidates to the third degree.

Ten other meetings were held that year, each having recorded as an

Emergency Meeting and in all there were eight initiations, nine passings and eight raisings. For some reason or another it was obviously felt that regular meetings could not be held and so there was no Festival of St. John the Baptist on 24th June.

At an Emergency Meeting on 22nd December it was proposed and duly carried:

'... that this Lodge should commence to meet regularly on every First and Third Thursday of each Month commencing from 1st January 1812 ∴ 5812 ∴ according to the tenor of the Warrant. It was further resolved that in consequence of, and in conformity to the Regulations, The Lodge should immediately proceed to choose Officers to fill the different stations during the ensuing six months from 27th December 1811 to 24th June 1812.'

In the subsequent election Bro. Edward Butler who had been Master since the Lodge first met in France and perhaps from the time it was consecrated in 1803 was re-elected and indeed continued to be whilst the Lodge remained in France.

Several interesting entries appear in the minutes during the year 1811. At the meeting on 25th March Bro. Louis Isaac Dejersey, an Entered Apprentice of the French Lodge, La Parfaite Union, and presumably a Frenchman, became a Joining Member. He was passed to the Second Degree and raised to the Third Degree the following day, though why this speed was necessary it is impossible to say, as he remained a member of the Lodge until it returned to England at the end of hostilities.

His previous Lodge, La Parfaite Union, could well have been the French military Lodge of that name, founded in Flanders in 1766. If so, he had the unique experience of taking his first degree in a French military Lodge and his second and third in an English military Lodge.

The meetings on 9th April and 11th May were held in the Apartments of Brother Lord Viscount Barrington at Valenciennes and on both occasions he signed the minutes as Secretary. However on 22nd December 1811, when all the Antient Masons within hail belonging to different Lodges within the Constitutions of England, Scotland, Ireland & America were present, forty-four in all:-

'The W.M. laid before the Lodge several Authentic Documents respecting the conduct and behaviour of Bro. Lord Viscount Barrington, not only derogatory to his dignity as a Mason, but shameful and scandalous as a man, being nothing less than a dereliction (sic) of all his Masonic Duties and breach of all his obligations on which the Lodge unanimously expelled him, erased his name from the books and ordered that he should be reported to the G.Lodge when opportunity offered.'

The offence was obviously considered to be a serious one but what it was is unknown as this is the last reference to this mysterious brother.

I refer to him as mysterious because he said that he was a member of Lodge No.1 at Gibraltar and very definitely there was no Lodge at Gibraltar bearing that number on the register of the Grand Lodge of Ireland nor on that of any other Grand Lodge. Further, in view of the

nature of his expulsion the question arises as to whether he was indeed a peer of Ireland or just a common impostor.

At the meeting on 2nd May 1812 the Master proposed '... a decline of inviting the Members thereof to the Ancient Mother Lodge of France by describing a Dispensation from the Grand Lodge to hold the Lodge in this country under their patronage and support, which was approved Nem: con: and petitions were immediately made out and signed to that effect, in order to send them to Paris.'

What a pity the outcome of this is unknown. There is no further reference to it in the Lodge minutes and enquiry of the Grand Secretary of the Grand Orient of France has elicited no reply so apparently there is no trace of it in their records. Perhaps the petitions were never sent to Paris. Certainly such a request would never have been approved of by the Grand Lodge of the Antients.

There was an amazing burst of activity in the Lodge in 1813 when there were thirty meetings though it was also a year of minor troubles but in spite of that the Lodge was invariably closed "in perfect harmony and love".

There were no ceremonies at half the meetings though lectures were occasionally given and there were two Question and Answer sessions.

Nine candidates were initiated, passed and raised and of eight visitors, five became joining members. Ten candidates were proposed but only four were accepted immediately, the others being referred for enquiries to be made as to their characters. Of these, three were subsequently accepted and three were rejected.

At the meeting on 7th January R.W.Bro. de la Laine, the Master of Dejersey's Lodge, La Parfaite Union and another member, Bro. Richard Lovelace, were accepted as Joining Members though R.W. Bro. de la Laine was immediately made an Honorary Member. One wonders how Bro. Richard Lovelace, presumably an Englishman, came to be a member of a French Lodge and possibly a military one at that.

Perhaps he was a member of a family that had supported the Stuart cause and that, after escaping to France, had settled there.

At the next three meetings a Past Master, Bro. Thomas Barron presided and signed the minutes though the Master, Bro. Butler was present. Bro. Butler resumed control at the meeting on 18th February when Bro. Richard Lovelace was presented with a Past Masters' Jewel, '... as a testimony of gratitude for his Zeal & Attachment to the Order and the Services rendered to the Lodge' though in actual fact he was not a Past Master of the Lodge.

Bro. William Purcell of Lodge No.435 Ireland and five English brethren were visitors at the meeting on 1st April 1813 and all were accepted as Joining Members.

On 20th May, Bro. Fisher was chosen 'to supply the situation of Junior Deacon vacant by the erasion of Bro. Walters' which presumably means that he had succeeded in escaping from captivity. It would be nice to think that he also succeeded in getting back to England but there is no

record of his fate.

At the previous meeting on 6th May there had been played the final act of a most curious drama involving Bro. Richard Lovelace and Charles Lind when a committee had been appointed to enquire into a dispute 'that lay between Bro. Richard Lovelace, mentioned a few minutes ago, a regular member and Bro. Charles Lind, an occasional visitor.'

Both were summoned to attend the meeting on 20th May though neither did so but Bro. Lovelace attended on 3rd June. Bro. Lind again did not and on being sent for he refused on the grounds that the Master, Bro. Butler was indisposed. The members 'found his refusal very strange and by a Majority (he) was excluded from the Lodge and never to enter it any more' but apparently Bro. Lovelace was exonerated.

However, the drama was not yet over for at the meeting on 4th June the Master, Bro. Butler, was well enough to attend and he proposed 'That Bro. Lovelace should be excluded from the Lodge for not having, according to his Summons, attended on the 20th of May last and having imposed on Bro. Lind.' This was carried and '... by a Great Majority he was excluded and his name crossed off the Lodge Books.'

Bro. Storey was '... likewise excluded by a Great Majority for having held ill language against the Lodge' but nevertheless it is reassuring to read that the Lodge closed '... in harmony and love.'

On 24th June, the Lodge assembled at mid-day for the Installation meeting when fifty-four brethren were present. It '... passed to Refreshment at 1½ o'clock in order to dine and celebrate the Festival of St. Johns and continued so until 8 o'clock.' Another mammoth festival!

At the meeting on 5th August it was resolved '... that the Brethren who receive only 2 sous a day and have no other means should not pay any dues for the future, and those that receive the pay, that is 6 sous per day should pay 4 sous every Regular Lodge night ...'

Obviously some members were in financial difficulties and at the previous meeting, Bros. Dow and Russell had been '... Relieved ... with 17 francs each'.

On 7th October the case of Bros. Lovelace and Lind was raised again and how pleasant it would be if a happy ending could be recorded, but regrettably, such was not the case. The minutes read: 'In consequence of two petitions received from Bros. Lovelace and Lind, declaring their disputes suitably settled and both deciding that Bro. Lovelace should be reinstated in his former situation in the Lodge, it was in due order proposed and seconded and after a debate on both sides — the proposal was negatived by a majority of 32 votes against 21'. How sad! Perhaps in happier times and more relaxed conditions the decision would have been otherwise.

Bros. John G. Hall and Robert Ware were more fortunate as at an Emergency Meeting two days later it was reported that a misunderstanding that had taken place between them '... was amicably settled.'

It is interesting to note that on 2nd December the Lodge was visited by '... Bros. Peter Russell and Peter Le Chemivant of Lodge No.337

Guernsey, call'd the Unity and by B. Mignot of Lodge No.222 ancient York Masons Guernsey and likewise by Bro. Philip Langton of Lodge No.116, Orange, Guernsey.' Why this invasion of Guernsey masons one wonders?

The last meeting in 1813 was held on 27th December to celebrate St. John's Day and this was to be the last such celebration in captivity though they did not know it at the time. The Lodge was opened at 10.00 a.m. somewhat earlier than usual in order to initiate Mr. Richard Smith and once again the members dined from '1½ o'clock . . . until 8 o'clock.'

There were only two meetings in France in 1814. On 6th January Bros. Henry Warburton and Richard Burford were raised to the third degree and Bro. Smith was both passed and raised.

The minutes of the second meeting held 20th January record that the Lodge '. . . was adjourned until the fates of War shall have decided the Contests of Europe' and there are two footnotes, the first recording that 'on the 25 January, 1814 the brethren were all dispersed.'

The second is more interesting for it reads 'These affairs were decided on 31st March 1814, 5814 by the triumphal Entry of the allies in Paris, and the overthrow of Bonaparte. The Arbo was at Riom in the Province of Auvergne, with only Bros. Butler and Ware present — who separated and Bro. Butler brought the Lodge to England'.

The reference to the 'Arbo' means the wooden casket, no doubt shaped like an ark, in which the warrant of the Lodge was kept. As it is recorded on the opening page of the minute books that 'The former books were lost by shipwreck on 16th December 1805' one wonders if some noble sole, perhaps the enthusiastic Master, Bro. Butler, saved the Warrant at that time or whether some duplicate was prepared in captivity, on whether perhaps the ark was empty. In any case Grand Lodge would surely not have censured the members for meeting.

The only other meeting recorded in this minute books is an Emergency Meeting under its new number 221, held at '. . . Bro. Blakes in the Kings Infantry Barracks at Canterbury, 20th of September 1814 and of Masonry 5814.' As was customary then, the Lodge was opened in the third degree but apart from the Master, Bro. Butler, only three regular officers were present, Bros. Coles, Junior Warden, Seeds, Treasurer and Moffatt, Tyler. What had happened to the others is unknown.

The minutes state that 'The Lodge then proceeded to investigate several letters received from the Grand Lodge with Instructions concerning their future conduct on Account of the Union being fully explained the Lodge, closed in harmony and Brotherly Love.'

It is known that the Lodge moved to London in 1815, back to Canterbury in 1817 and was in France for a short time once again later that year though in much happier circumstances than before.

It met firstly in St. Amand, Cher, Berry and then in Haverincourt near Cambray. It returned to England in 1818 and, as I said earlier, moved with the regiment to the West Indies in 1819, meeting first of all in St.

Vincent, then Jamaica and finally in Grenada.

Shortly before it left St. Vincent, Sgt. Butler returned to England and received his discharge. Many military Lodges depended for their continued existence on the enthusiasm of one man and the Lodge in the 9th Regiment of Foot was no exception. Bro. Butler had been Master certainly from 1806 to the time of his departure, and possibly from its inception in 1803.

It began to disintegrate from the time he left and struggled on to hold a few more meetings, after which there is no record of it and eventually, in 1829, as it had obviously gone out of existence, it was erased from the register of the United Grand Lodge of England.

Thus ends the story of Sgt. Butler and of the only English-registered Prisoner-of-War Lodge in France or, indeed, anywhere else.

UPPINGHAM IN RUTLAND LODGE, No.9119
CONSECRATION 10 SEPTEMBER 1984
CHAPLAIN'S ORATION

A few years ago, as we all remember, Rutland lost its county status and was relegated to that of a district in Leicestershire. But the name of Rutland will neither die nor be forgotten. The people of the area will see to that; and residents of Oakham, Uppingham and the villages round about will still be proud to be called Rutlanders. One supposes that it was as a concession to local feeling that the new huge reservoir, created by the inundation of the old county's central lowland, was named Rutland Water; and although there are those who would wish they could have the old Rutland of pre-reservoir days back again, for the sake of its pastoral charm and tranquility, it cannot be denied that this great lake, with its attraction to sight-seers, fishers, sailing enthusiasts and the like, has, in fact, put Rutland as a name more noticeably on the map than it used to be in days gone by.

For Freemasonry the constitutional changes affecting Rutland create no problem. Provincial Grand Lodge, its title unaltered, remains secure. No voice is raised or is likely to be raised against the retention of Rutland as part of the title of the province. Furthermore, the naming of this new lodge, Uppingham in Rutland, is a stroke of sheer inspiration, if not ingenuity, strengthening, as it surely does, the place of Rutland as of worthy significance in the overall life and lustre of the Province.

If it were asked, "What is in the name?" or "What makes it a good thing to preserve a masonic hold upon the name?" we could point, for an answer, to the distinctive character of Rutland's history, its tradition and people, the sum of which has been handed down to us like a jewel to be treasured or, if you like, a principle to be prized and a character to be kept for future generations. The same sentiments could equally apply to Uppingham in Rutland. The character of this little town, with its blend of town and gown, remains, fairly well untrammelled by the material, technical and cultural changes and developments which are all the while and everywhere sweeping on and affecting our ways of life both as a community and as individuals. Nevertheless, the chance is there that these changes, whether advantageous or adverse, could affect our Freemasonry to some extent, and those which affect us adversely could, if we are complacent or regardless, cause ruin to our principles and to our reputation as Masons and possibly the Masonic Order as we know it. Changes in spurious religious and moral attitudes are persistent enough and do not need to be shouted from the house-tops but are displayed in the very rooms we live in with our families by television and video tapes, until much of the wholesome, ordered life to which some of us cling takes on the appearance of being too outmoded for words. Yet what we still justly regard as our birthright from the past, in moral, material and spiritual blessings, could so easily be jettisoned by consent to the decline in moral standards and in the general hunger and thirst for self-satisfying and hedonistic pursuits. From the past we could say that we have inherited many blessings from God which in total constitute a birthright and in the future we must not sell that birthright for a 'mess of pottage'.

Uppingham, we might say, needs to hold on to and ever display its ancient heritage, and we as Masons, whether of Rutland or anywhere else, need to hold on to and ever demonstrate our ancient landmarks which, of course, have their foundation and their essence in the Divine Law and our obedience to it.

In this masonic act of consecrating a new lodge in the name of Uppingham in Rutland we are all as brethren concerned with our relationship to the world-wide Fraternity of Freemasons, standing under the banner of the United Grand Lodge of England, and henceforth authorized in the Lodge to make Masons of worthy man who will, in their turn, know and observe the landmarks and keep the banner flying high.

To have such a privilege and a power requires, perhaps more than ever before, the keeping of a true Mason's word, watch and ward upon the ever changing face and scenes of life in the world at large; for, whether we like it or not, there is the element and environment out of which we shall draw our candidates, and we do not want an invasion into our midst of the questionable qualities of that element and environment. As members of our noble Craft we are inheritors and guardians of lofty aims and principles, which are based upon the revelation of Divine Truth and a Law which cannot be broken; a law which is unchangeable by man, because it is laid upon him by his all wise and almighty Creator and Redeemer. We believe the knowledge of this truth and the way of life as set forth by the Moral Law to be beneficial and redemptive in all human relationships and in all human circumstances and, therefore, certainly to be upheld, in due humility, by every brother in Freemasonry. We are in honour bound to set an example of the spirit of the enactments contained in the VSL, so that, living a life consistent with the masonic ideal, we may prove that we are persons of good report and sound morals in whatever company we keep, whether within or without the lodge. Then no matter what happens within society in general to alter the ethical standards and habits of people, though they be numbered in millions, Freemasonry will be one element, not the only element, thank God, but a very distinctive element which stands foursquare in defence of a moral order in keeping with that which in the beginning was ordained by the G.A.O.T.U.

To clear up any misconception of Freemasonry, that its members are bent on self interest and self gratification and seek unlawful favours of one another, those Masons who are empowered to elect candidates for Freemasonry must be ever careful about character both in themselves and in those they propose for admission. Can they be trusted as men of religious faith and sound morals? Do they model their own life and the lives of their dependents, so far as they are able, upon the rectitude and goodwill demanded by the spirit of the law about loving God with heart, soul, mind and strength and one's neighbour as oneself? Are they already concerned more to give service to others than to get service for themselves? Are they firmly on the track of the greatest of all virtues, Faith, Hope and Charity and will not stray from the path in their masonic progress but will share the benefits of observing such virtues with their brethren and with all like minded men who exist inside and

outside the Order of Freemasons. Without in the least taking up a 'holier than thou' attitude towards our non-masonic friends we, nevertheless, have an undeniable duty to preserve the integrity of the Craft against the encroachments of false witnesses and evil influences. Every candidate for Freemasonry should be left in no doubt about the highly religious and moral nature of the Society into which he seeks to be admitted; and if, as a result of proper investigation, few only instead of many are approved, that must not be taken as a sign of failure in our zeal to promote the cause of the Masonic fraternity. After all, we should advance that cause still less if we acted in the matter indiscriminately, simply for the sake of numerical advancement.

It is observable in these days that there are people about, the occasional brother who has turned aside from his obligation or, more likely, non-masons who have picked up mistaken information, who would like to blacken the name of Freemasonry and even, if possible, try to ban men from joining the Order. Some would like to substitute for it an organisation less selective and idealistic, to be called perhaps by another less squarely pointed name. Someone, at this stage, might be asking, "What good can come from founding yet another Masonic Lodge which could not be secured in Uppingham, if it is needed, by a new social club?" To which we could reply that Uppingham and Rutland have a history of good things which need to be remembered and passed on to our descendants and are therefore to be revered by us and retained, and what better institution than that of Freemasonry could one find to do just that and we hope with the assured blessings of citizens of the town who are not themselves masons? In any case we may point to the encouragement of Freemasons in Uppingham's past and present; men who by their loyal backing and fraternal sentiments have already prepared the way and possibly some of the means for the advent of this new day.

In Uppingham's history there have been illustrious men. Some of them may have been members of our fraternity; but what matters that three whom one would like to mention most probably were not! They worked and served as any true mason would. There was Jeremy Taylor, one-time rector of Uppingham: a very great preacher and teacher and the author of the celebrated devotional book entitled 'Holy Living and Holy Dying'. He exemplified and taught principles of piety and virtue which are fully in accord with masonic principles from the time when they were taking the form with which we are familiar; and whereas every brother is expected to apply to his duties in the lodge such good influence as his personal stand in religious belief and uprightness of living inspires, so he can be faithful as a mason to the end of his days'.

We cannot think of Uppingham without some reference to the famous School in that town. Along with Oakham School it was founded by Archdeacon Robert Johnson in 1584 — exactly four hundred years ago. The original building still stands within the area of the churchyard and the School was greatly expanded through the succeeding centuries; its greatest development happening under headmaster Edward Thring in the middle of the nineteenth century. A notable point for us is that the phrase from the Book of Ecclesiastes, "Remember now thy Creator in

the days of thy youth", which are familiar words enough to Master Masons, is inscribed in a window of the old building. The message is exactly in line with our feelings at our raising. It has also been recorded in praise of Edward Thring, that "He encouraged his scholars to use their hands as well as their brains; that he encouraged art and music and fostered humans and lofty ideals; that he sought to develop character as well as intellect and had much to say in writing about the advantages of education." Factors such as these concerning Uppingham and its past, the characteristics of which need preserving for ever, have their complement in the growth and the importance of the ideals for which we pray and work in the establishment of this new Lodge as it now comes to take its place within the noble and ancient Order of Freemasonry and the life of Uppingham.

So long as Members of the Craft in Uppingham and Rutland are zealous and true to their privileges and responsibilities so long as they all remember their Creator from start to finish of the Lodge's existence; so long as by word and deed they exemplify, by the manner of their life, the high aims and strict moral principles of the Order; and so long as they are careful to make Masons of men who will use the advantages of religious truth and virtue to be honest and charitable in all their dealings, then we must say that nothing less than highest thanks and praise to God can be worthy of our response on this great and auspicious occasion, the Consecration of the Lodge of Uppingham in Rutland.

**PROVINCIAL GRAND MASTER'S ADDRESS AT THE
CENTENARY OF THE LODGE OF THE GOLDEN FLEECE,
No.2081 — MONDAY 18th MARCH, 1985**

It is right and proper on this happy centenary celebration to look back in time and shortly W.Bro. J.R. Williamson will deliver a paper on some aspects of the history of the Lodge of the Golden Fleece, but it is also right and proper to consider aspects of the present and the future.

Over the last 100 years Freemasonry has adapted to the challenge of changing circumstances perhaps never more so than in the last two decades and our M.W. Grand Master. H.R.H. The Duke of Kent, has set a particular example since his installation in 1967 as the head of our Order. You will recall soon after his installation his concern regarding "masonic penalties" following which the Board of General Purposes suggested the "permissive variation" and I am pleased to note that this Lodge, along with the vast majority of lodges in the Province, has adopted the recommendation. The M.W. The Grand Master provided the initial impetus calling for a more outward looking view with regard to our charities. In pursuance of this, Lodges, Provinces and the Grand Charity now contribute considerable sums to non-masonic charities whilst not neglecting our own brethren and dependants. As recently as last Wednesday in Grand Lodge (when over 50 brethren from this Province were present), the M.W. The Grand Master called for the Board of General Purposes to consider other ways in which our Order could be more outward looking. Giving money to charities is one vital way but there are others and no doubt in due time the Board of General Purposes will be reporting to Grand Lodge the result of its deliberations.

These are just a few examples of the many ways in which Freemasonry is meeting the challenge of our times under the inspiring leadership of our Grand Master.

The publicity which has surrounded Freemasonry especially during the last 2 or 3 years has caused the Craft to re-examine itself and not to accept blindly what may have been the norm a century ago. To that extent it may be said that good has resulted from the recent attacks on Freemasonry.

Through modern technology the world has shrunk. The earth can be circum-navigated in a matter of hours by jet plane and in a matter of minutes by man-made satellite. Through the telephone we can converse with persons on the opposite side of the earth; through television we can actually see them. Man has walked on the moon and we have witnessed that dramatic happening. Medical science can prolong life; physical organs can be transplanted; population can be controlled; epidemics prevented. All this is progress but we must not be tempted to believe that man is all sufficient. Call to mind the darker side, for example wars, slums, poverty, disease, pornography, the abuse of drugs, racial prejudice and disasters world wide. These are some of man's failings and to the extent that the last 100 years has seen little improvement in a global context this darker side is retrogression. So let us as members of this wonderful masonic society not be complaisant. Much remains to be done. We can help, as we do, through our considerable charitable con-

tributions to those less fortunate than ourselves. Admirable though that is, it is not sufficient. We can help to improve the lot of mankind in some measure by each of us according to our ability taking an active part in the community in which we live and move, and have our being, in our association with others, our families, our working colleagues and with people in every walk of life; also by practising in a tangible way the precepts we are taught in our ritual, by standing four-square for truth and honour and justice.

I suggest at this centenary celebration that we should all re-think and re-consider our own responsibilities, not only to our brethren and to our lodges but to the wider community of mankind so that the world may see and know the happy and beneficial effects of our ancient institution.

Let us hope, through the daily practice of masonic precepts by us and by succeeding generations of Freemasons, that when the bicentenary of this Lodge of the Golden Fleece is celebrated we shall all have played our part in bringing nearer the time when the Golden Age will have arrived, when no longer will it be necessary to go in search of the Golden Fleece, when the Lord and Giver of Life, the Great Architect of the Universe will reign in the hearts and minds of all mankind.

HIPPOLY TO JOSEPH DA COSTA 1774-1823

The Year Book published by the Province of Leicestershire & Rutland, like the wall plaque of their Headquarters which designates the succession of Provincial Grand Masters, show Da Costa as Provincial Grand Master of Rutland in 1813 but the first Lodge of Rutland — the Vale of Catmos No.1265 — was consecrated 30th September 1869. His office cannot therefore have made great demands upon him but he contrived to hold it until his death in 1823.

Da Costa was born in 1774 close to the border of Brazil in the Colonia de Sacraemento where his father — an officer in the Portuguese Army — was stationed. His full name was Da Costa Furtado de Mendonca and he was educated first in Rio de Janiero and later at the Portuguese University of Coimbra.

He was sent in 1798 by the national authorities to N. America there to study the cultivation of tobacco, rice, sugar cane, whale fishing and the production of various minerals. In this capacity he spent two years in America. In 1801 he was directed to England in order to collect material for the Royal Press and books for the Royal Library of Portugal.

Upon his return to Portugal he was imprisoned by the Inquisition on the grounds of being a Freemason. He did however manage to escape and via Gibraltar made his way back to England. No information has come to light of his life in this country between 1805 and 1808. It was in this latter year however that he began to publish his famous periodical "Correco Brasiliense" in which he made strong his support for the Independence of Brazil — which he continued to advocate until 1823 after the country had achieved its goal.

He played a leading part in the persuasion of the British Government's recognition of Brazil's Independence and, for his efforts was, by the Brazilian Emperor officially appointed Brazilian Consul-General in London. However he died, quite suddenly, in September of 1823 before the diploma reached him.

In 1807 he became a joining member of the Lodge of Nine Muses and in 1808 he joined the Lodge of Antiquity. In his Lodge he acted as Master in 1812 and in 1813 and the Library Records of the Grand Lodge of England contain additional information upon him. In the Grand Lodge Museum there is a small portrait, in oils, of a man believed to be Da Costa, wearing the regalia of a Provincial Grand Warden of Rutland.

Da Costa was a personal friend of the Duke of Sussex and it was he who erected the marble monument in the Parish Church of Hurley, Maidenhead, Berks. where Da Costa lies buried within the church itself.

The Duke of Sussex was a witness of the marriage of Da Costa to Mary-Ann Troughton of Lady Place, Henley which took place in 1817. There were three children of the marriage and descendants of the family still reside in England.

**PROVINCIAL GRAND MASTER'S ADDRESS
CONSECRATION OF UPPINGHAM IN RUTLAND LODGE,
No.9119 — MONDAY 10th SEPTEMBER, 1984**

From 1776 there had been a masonic Province of Rutland with a succession of four Provincial Grand Masters who had no Lodges under their supervision. In 1869 the Deputy Provincial Grand Master of Leicestershire, Bro. William Kelly, consecrated the first Lodge in Rutland, the Vale of Catmos Lodge, No.1265 and at that date the Union of the Provinces of Leicestershire and Rutland was effected. It was ninety six years later before another Lodge was consecrated in Rutland, the Old Oakhamian Lodge, No.8033, in 1965. Today it is a special pleasure to consecrate the third Lodge in Rutland and the sixty ninth in the combined Province of Leicestershire and Rutland. The name, "Uppingham in Rutland" Lodge is a delightful choice, for most of the Founders live in or around the pleasant little market town of Uppingham with its distinguished public school and they are retaining the old County name of Rutland although, alas, now no longer (officially) recognised as one for administrative purposes.

Uppingham School has most generously agreed for its cricket pavilion to be made available for Lodge meetings and this new Lodge with its association with the school and the life of the town will be closely watched by all in Uppingham. A great responsibility rests on the Founders to maintain and uphold the true principles of Freemasonry especially in these days when there is much ill-informed or ill-intentioned criticism of the Craft and I suggest the Founders should study the excellent address given by the M.W. The Grand Master to Grand Lodge on 25th April this year.

The Founders are all well known and experienced Masons and it is upon them that the initial responsibility for the introduction of candidates devolves. Take great care that you only accept persons who you are certain will measure up to our masonic requirements. The future of this Lodge and this Province will be influenced for good or evil by the candidates accepted at this present time. See that the quality of all candidates is of the highest — there is no substitute for quality.

Before we proceed to consecrate this new Lodge I call upon the Provincial Grand Chaplain to give the opening prayer.

MISCELLANEA

'The tables were arranged in sprigs (as in England) and everyone except the Officers was dressed with the utmost informality; the Officers were meticulously attired in dinner jackets and throughout the evening we were served by waitresses immaculately dressed in white from head to foot. It was a pleasant meal with all going well when suddenly the S.W. far away in the right hand corner of the room, rose and began to dance with one of the waitresses along the gangway between the sprigs. As I was sitting at the immediate right of the W.M. I leaned over and whispered "Worshipful Master, I thought I had seen almost everything in the Craft, but this I have never seen. Does it happen very often?" The W.M. turned to me with a smile and replied "I hope it does, the lady is his wife. Tonight we are being waited upon by our wives." There were 460 at dinner!' (Masonry in U.S.A.)

(1) 'Hail Eternal by whose aid . . .'

(2) 'Now the evening shadows closing . . .'

Each of the above so well known by all of this Province was written by W.Bro. W. Clegg in 1863. He was a P.M. of the Lodge of Harmony No.272 of Boston, Lincs. (1) was written for the Provincial Grand Lodge of Leicester in 1863 and (2) for the Laying of the Foundation Stone of the Masonic Temple in Boston also in 1863. The tunes were composed by Bro. W.B. Gilbert who was the Organist of the Lodge of Harmony at that time.

The Masonic Peace Memorial Temple begun in 1927 was erected on the site of the Original Grand Temple and consecrated in 1933. The laying of the Foundation Stone of the building was carried out electrically from the Royal Albert Hall — an occasion well attended and at which much music was made including choral singing and Fanfares by a band of trumpeters.

It was in October of 1768 that Grand Lodge called a meeting to look into the possibility of establishing a suitable headquarters when it was decided, in order to raise funds, that there should be registration fees for all new Lodges and Brethren entering the Order. Lord Petre became Grand Master in 1772 and his support led to the appointment of a Hall Committee which considered many sites before deciding upon 61 Queen Street which was purchased for 3,000 guineas. Plans submitted by Bro. T. Sandby, were approved in 1775 and Lord Petre laid the Foundation Stone on the First of May that year. The Rev. W. Dodds, Grand Chaplain conducted the ceremony and gave the Oration — then a new feature — which has since become an integral part of all such ceremonies and consecrations.

In April of 1864 the Foundation Stone of the second Freemasons' Hall was laid by the then Grand Master the Earl of Zetland — and the building completed by April of 1866. The Freemasons' Tavern was then disjoined from Freemasons' Hall but it was not until 1910 that it was re-named Connaught Rooms.

In 1883 the Hall was severely damaged by fire but was completely restored by the following year. After war had ceased in 1918 the Craft decided to erect some form of memorial to Brethren who had given their

lives and in 1919 the Grand Master — the Duke of Connaught and Strathern led the appeal for a Masonic Peace Memorial which provided the money to erect the magnificent, impressive building in Gt. Queen St.

Today we can still feel proud of those whose memory the headquarters of the United Grand Lodge of England commemorates.

In September 1758 H.M.S. Vanguard with Thomas Dunckerley as her Master Gunner covered the successful landings in the St. Lawrence River under General Wolfe. Among the troops which garrisoned Quebec after the decisive victory were seven Military Lodges of different constitutions — five were Irish, one English under the “Antients”, and one under the Provincial Grand Lodge of Boston and emanating from the “Moderns”. In 1759 these Lodges held a joint meeting and formed themselves into a Provincial Grand Lodge and petitioned Grand Lodge for a Provincial Grand Master to preside over them. Dunckerley carried the petition to London when Vanguard returned to England in late 1759 for a refit.

Grand Lodge appreciating the enthusiasm of Dunckerley gave him a patent to ‘inspect the Craft wherever he might go’ and also granted a warrant No.254 dated 16th January 1760 to hold a Lodge and to make masons on board H.M.S. Vanguard. The ship returned to Canada in May of 1760 and in the following month Dunckerley installed Col. Simon Fraser as the first Provincial Grand Master of Canada.

When Dunckerley left the Vanguard in 1761 he took the Warrant ashore with him but it was not until 1768 that he used it to form a London Lodge to meet at the Queen of Bohemias Head in Wych Street — this Lodge now works as the London Lodge No.108.

From the beginning of his reign it was an understanding heart that the Royal Solomon begged of the Lord for it was something really needed, Jews had never taken kindly to the monarchy and although David had brought the twelve tribes of Israel under his sway he had been unable to fuse them into a nation. Indeed when David lay on his deathbed, confusion and conspiracy were rampant. When David appointed Solomon as his heir though he was but in his late teens, he met plotters with a well timed purge and this established the kingdom of his land. This realm extended from the Euphrates to the Sinai Peninsula but was in reality but a poor and backward country while its peoples, barely out of the nomadic stage, lacked the skills and industries which flourished over the border in Egypt and Phoenicia, while Egypt the arch enemy had been invading Palestine for centuries. The young king had therefore a magic aim — peace.

To achieve this his diplomatic masterstroke was a non-aggression treaty with Egypt sealed by his marriage to Pharaoh's daughter and the receipt of a strategic fortress as part of her dowry!

Solomon then turned north where Hiram resigned over Phoenicia — one of the most advanced nations of the world. Using as his approach the friendship of Hiram and David he put forward a revolutionary proposition — a unique yet massive trade programme. In exchange for wheat and olive oil Phoenicia would pour goods and, more importantly, technical skills into Israel. Hiram readily agreed and his craftsmen taught Israel to dress stone, square timber, refine metallic copper and to cast in bronze. He also built for Solomon a fleet — merchantment — to sail from Ezion-Geber to at least Africa and Arabia and maybe even to India. These ships were the main source of wealth so freely displayed at Solomon's court, while the skills furnished by Hiram resulted in the raising of the Temple in seven years.

Despite the culture, prosperity and peace there was a restlessness culminating in a labour revolt because the King conscripted workers, disregarded ancient tribal boundaries and antagonised the independent northern tribes. The consequence was cleavage of his kingdom after his death and Hebrew history becoming thereafter the story of two separate nations — Israel in the north, Judah in the south.

CORRESPONDENCE

W.Bro. J. Dawson a most valued contributor to Transactions for many years writes:

‘. . . at 85 I am now not very mobile — however I can still read, mark and learn and enjoy so doing . . .’

(The most interesting paper printed in this edition of Transactions very clearly demonstrates that age is no barrier to interest and enthusiasm to this genuine and devoted mason. Ed.)

From Manitoba Bro. R. Evans writes:

‘. . . as a newly raised M.M. I am interested to learn more of the history of the Craft and it is to this end that I respectfully request to join the Correspondence Circle of Lodge 2429 . . .’

In his letter of August 1984, Bro. P. J. Dawson says:

‘. . . Jersey was full of travelling Regimental Lodges during the Napoleonic Wars — for the defence of the island. To you in Leicestershire — you might have become originally interested in the R.A. degree through a Regiment on the march . . .’

‘As a history lecturer in the History Department of Loughborough University I am researching into the life of Francis Rawdon Hastings — 2nd Earl of Moira and 1st Marquis of Hastings (1756-1826) . . .’

This writer goes on to say that she is aware of the articles on the Earl that have appeared in recent editions of Transactions and asked to be put in touch with W.Bro. P.J. Dawson which was accordingly done.

Bro. C.N. Batham writes:

‘Bro. F.W. Seal-Coon was installed as Master of Juator Coronati Lodge for the ensuing year and, in accordance with custom he delivered an Inaugural Address. For this purpose he prepared two papers, one on Giovanni Battista Belzoni which he gave and another entitled “Another Aspect of Elias Ashmole” of which I enclose a copy which you might feel inclined to include in your Transactions as I know, if so, Bro. Seal-Coon would be only too pleased for you so to do . . .’

This most interesting article appears in this issue and we are grateful for the privilege of printing and extend thanks to both Bro. Batham and Bro. Seal-Coon. (Ed.)

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.

MEMBERS OF THE LODGE

Foister, J.E., P.S.G.D., P.M. 3091, 5682, 7896, P.M.
Kay, S., P.M. 779, P.M.
Flinn, T., P.M. 5247
Westmoreland, K.G., P.M. 1256, P.M.
Brown, S., T.D., D.L., P.D.G.Swd.B., P.M. 3091, 5042 W.M.
Smith, R.G., P.M. 1782, 7778, 7896, P.M.
Jackson, V.Revd. L., A.K.C. O.C.F. P.M. 7801
Prophet, Revd. Canon J.R.H., B.A., L.T., P.A.G.Ch., P.M. 4825, P.M.
Steele, W., P.A.G.D.C., P.M. 1265, 8033, P.M.
Walters, T.M., Ll., M.B.E. P.M. 7007, P.M.
Donald, B.G.S., L.G.R., P.M., 4227, 8033
Starmer, H., B.Sc., P.M. 4711, P.M.
Hazell, E.V., P.M. 7778, 7896, P.M.
Thorpe, F.A., O.B.E., J.P. P.M. 2028
Tompkin, J.E.R., P.A.G.Supt.Wks., P.M. 6514, 8320, P.M.
Ashcroft, N.B., P.M. 8276
Brown, A.F., P.M. 6514, P.M.
Starmer, L., P.M. 7767, P.M.
Stops, T.G.N., P.G.Supt.Wks., P.M. 4088
Stafford, F.A., P.M. 7744, 7896
Taylor, Gayton C., P.M. 2028, Prov.G.Master
Raybould, I., P.M. 2028, 7896
Buswell, D.A., P.M. 4874
Sturges, J., P.M. 4835, 7767
Hurwood, D.S., P.J.G.D., P.M. 4874
Warburton, F.W., P.M. 6514
Ridge, J.A., P.M. 7841
McCrary, R.M., M.B.E., P.A.G.D.C., P.M. 7762
Roworth, T.F., P.M. 2081, 7896
Clark, G.V., P.G.Std.B., P.M. 3919
Lockley, H.R., P.M. 8729
Jacobs, C., J.P., P.A.G.D.C., P.M. 523
Tyler, A.E., P.J.G.D., P.M. 7767
Bleby, W.H., J.P., B.A., M.Ed., P.M. 6514
Asher, W.S., P.M. 7744, 7896
Vickers, D.B., P.M., 1772
Jacques, R.T., M.Ed., P.M. 8350
Butler, A.R., P.M. 3919, 7896
Price, W.G.C., P.M. 378
Ralphs, E.A., P.M. 5061
Dean, W.V., P.M., 8320, 7736
Booton, W.J.S., P.M. 8276
Bramford, E.W., P.M. 523
Newman, A.N., M.A., D.Phil., P.M. 523
██████████, P.M. 8679

HONORARY MEMBERS

- R.W.Bro. Cyril Robinson, D.L., Prov. Grand Master for Bedfordshire**
R.W.Bro. Canon R.T. Warburton, Prov. Grand Master for Nottinghamshire
**R.W.Bro. R.S.E. Sandbach, Prov. Grand Master for Northamptonshire and
Huntingdonshire**
W.Bro. A.R. Hewitt, P.J.G.D., P.M.
W.Bro. T.O. Haunch, P.A.G.Supt.Wks.
R.W.Bro. C.C. Wilson, Prov. Grand Master for Derbyshire
W.Bro. Cyril N. Batham, P.A.G.D.C.

REGISTER

Revised 1977

FOUNDERS

- *W.Bro. S.S. Partridge, P.M. 523, 1560, P.A.G.D.C.
- *W.Bro. J.T. Thorp, F.R.HIST.S., P.M. 523, P.P.G.W.
- *W.Bro. W.M. Williams, P.M. 279, P.P.G.W.
- *W.Bro. W.H. Staynes, P.M. 279, P.P.G.Std.B.
- *W.Bro. R. Pratt, M.D., P.M. 1560, P.P.G.D.
- *W.Bro. F.W. Billson, L.L. B., P.M. 1391, P.P.G.Reg.
- *W.Bro. Revd. H.S. Briggs, P.M. 523, P.P.G.W.

PAST MASTERS OF THE LODGE

*W.Bro. J.T. Thorp	1892-93
*W.Bro. W.M. Williams	1893-94
*W.Bro. E. Holmes	1894-95
*W.Bro. W.H. Staynes	1895-96
*W.Bro. S.S. Partridge	1896-97
*W.Bro. R. Pratt	1897-98
*W.Bro. F.W. Billson	1898-99
*W.Bro. Revd. H.S. Biggs	1899-00
*W.Bro. Revd. H.J. Mason	1900-01
*W.Bro. J.J. Knowles	1901-02
*W.Bro. H. Howe	1902-03
*W.Bro. G. Neighbour	1903-04
*W.Bro. R.B. Starkey	1904-05
*W.Bro. L. Staines	1905-06
*W.Bro. W.A. Lea	1906-07
*W.Bro. J.R. Frears	1907-08
*W.Bro. H.J. Grace	1908-09
*W.Bro. G.D. Potts	1909-10
*W.Bro. G. Bonner	1910-11
*W.Bro. G. Bonner	1911-12
*W.Bro. Rev. C.T. Moore	1912-13
*W.Bro. A. Lole	1913-14
*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	1923-24
*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
*W. Bro. H. Hyde	1929-30
*W. Bro. H.D.M. Barnett	1930-31
*W. Bro. M.D.R. Richardson	1931-32
*W. Bro. W.H. Riley	1932-33
*W. Bro. G.B. Ellwood	1933-34
*W. Bro. A.J.S. Cannon	1934-35
*W. Bro. A.L. Macleod	1935-36
*W. Bro. W.H. Cotton	1936-37
*W. Bro. W.R. Bridger	1937-38
*W. Bro. J.T. Cooper	1938-39
*W. Bro. G.E. Phipps	1939-40
*W. Bro. F.G. Fleeman	1940-41
*W. Bro. E.H. Stork	1941-42
*W. Bro. J.C. Burton	1942-43
*W. Bro. T.O. Judge	1943-44
*W. Bro. G.W. Wilkes	1944-45
*R. W. Bro. Sir John Corah	1945-46
*W. Bro. P.M. Webster	1946-47
*W. Bro. S.F. Herbert	1947-48
*W. Bro. W. Tomlinson	1948-49
*W. Bro. A.T. Shorthose-Smith	1949-50
*W. Bro. W.H. Wood	1950-51
*W. Bro. F.W. Heaton	1951-52
*W. Bro. C.C.H. Binns	1952-53
*W. Bro. C.E. Haines	1953-54
*W. Bro. E. Murray	1954-55
*W. Bro. A.G. Kilner	1955-56
W. Bro. J.E. Foister	1956-57
*W. Bro. R.H. Dilworth	1957-58
*W. Bro. J. Lees Smith	1958-59
W. Bro. S. Kay	1959-60
*W. Bro. W.E. Boulter	1960-61
*R. W. Bro. C.B.S. Morley	1961-62
*W. Bro. G.H. Fox	1962-63
*W. Bro. H. Carr	1963-64

*Obit.

V.W.Bro. W.G. Fox	1964-65
*W.Bro. E. Muddimer	1965-66
*W.Bro. T.W. Haird	1966-68
*W.Bro. W.H. Russell	1968-69
*W.Bro. E. Thomas	1969-70
*W.Bro. O. Farrant	1970-71
*W.Bro. H.L. Wheatcroft	1971-72
*W.Bro. C.E. Neale	1972-73
W.Bro. K.G. Westmoreland	1973-74
*W.Bro. L.J. King	1974-75
W.Bro. R.G. Smith	1975-76
W.Bro. W. Steele	1976-77
W.Bro. T.M. Ll. Walters	1977-78
W.Bro. Revd. Canon J.R.H. Prophet	1978-79
W.Bro. H. Starmer	1979-80
W.Bro. J.E.R. Tompkin... ..	1980-81
W.Bro. A.F. Brown	1981-82
W.Bro. E.V. Hazell	1982-83
W.Bro. L. Starmer	1983-84

*Obit.