

The Lodge of Research No. 2429

Leicester

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W. Bro. N.B. ASHCROFT
Master

EDITORIAL

The past year has seen the introduction of two orders of Freemasonry not previously practised within the Province of Leicestershire and Rutland and to those Brethren who have played major parts in encouraging these steps Lodge 2429 extends all good wishes for their future success and expresses the hope that it may soon have the opportunity to print (in its Transactions), some account of the history and objects of the degrees. It is rather more than sixty years since this last happened locally and there is, even now, very little knowledge of the degree then introduced which must be considered a lost opportunity by those, at the time, responsible for the Lodge of Research. It is particularly gratifying therefore that one of the papers beautifully delivered during this session of the Lodge and included in this copy of Transactions, was given by the Provincial Grand Supreme Ruler of this Order.

The Lodge is much the poorer for the unexpected passings of its Senior Warden and the Master of 1983 — they contributed a great deal in their separate ways and, it is certain, would have continued so to do had they been granted the blessing of further years.

Thanks are again due to one who, over the years, has been a very generous supporter of both the Library and Museum and whose paper entitled "The Working Tools" — printed in 1982 — was received with great interest both here and overseas.

W. Bro. J. L. Minard — a Livery Company member, kindly allowed the printing in this issue of the History of the Guilds and Livery Companies of the City of London and to him is extended good wishes for health and happiness in his new home by the Thames.

'Out of all I hear and see
Day by day I'm building me.
I alone have the right to choose
What to reject and what to use.
No ones workmanship but mine
Can make my structure or design
Strong or feeble — false or true
I build myself by the deeds I do'.

The Lodge of Research, No. 2429
Officers 1986-87

Worshipful Master
BRO. N.A. ASHCROFT

*Bro. IVAN RAYBOULD (P.M.)	Senior Warden
Bro. D.A. BUSWELL (P.M.)	Junior Warden
Bro. Revd. Canon JOHN R.H. PROPHET, P.M.	Chaplain
Bro. WALTER H. BLEBY (P.M.)	Treasurer
Bro. G. VERRALL CLARK (P.M.)	Secretary
Bro. ROBERT M. McCRORY (P.M.)	Director of Ceremonies
Bro. JOHN STURGES (P.M.)	Senior Deacon
Bro. FREDERICK W. WARBURTON (P.M.)	Junior Deacon
Bro. BRUCE VICKERS (P.M.)	Asst. Dir. of Cers.
Bro. RONALD T. JACQUES (P.M.)	Organist
Bro. JEREMY A. RIDGE (P.M.)	Assistant Secretary
Bro. ARTHUR R. BUTLER	Inner Guard
Bro. WILLIAM C. PRICE	Steward
Bro. WILLIAM V. DEAN	Steward
Bro. EDMUND A. RALPHS	Tyler

*Obit.

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

Master-Elect
W.BRO. D.A. BUSWELL

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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-nineteenth Meeting

on

MONDAY 24TH NOVEMBER, 1986.

There were present W.Bro. F.A. Stafford, *W.M.*; W.Bro. N.B. Ashcroft, *S.W.*; W.Bro. I. Raybould, *J.W.*; ten Officers of the Lodge, sixteen members of the Lodge and seventy-one members of the Correspondence Circle — a total recorded attendance of ninety-nine.

Ten Brethren were elected members of the Correspondence Circle.

The Master Elect W.Bro. N.B. Ashcroft was presented by the Director of Ceremonies, installed by W.Bro. F.A. Stafford and proclaimed in the Three Degrees.

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

“Our Illustrious Founder — J.T. Thorp.”

After the Lodge was closed the Brethren retired for refreshment and conversation.

The Four-hundred-and-twentieth Meeting

on

MONDAY 26TH JANUARY, 1987.

There were present W.Bro. N.B. Ashcroft, *W.M.*; W.Bro. R.G. Smith, *acting S.W.*; W.Bro. D.A. Buswell, *J.W.*; twelve Officers of the Lodge, ten members of the Lodge, fifty-eight members of the Correspondence Circle and three visiting Brethren — a total recorded attendance of eighty-five.

Twenty Brethren were elected members of the Correspondence Circle.

W. Bro. M.J.W. Rogers, the guest speaker from the Province of Staffordshire then delivered his paper entitled

“Music and Freemasonry”

in which he was assisted by W.Bro. E.S. Bennett at the organ and W.Bro. B. Hughes as the vocalist.

The Brethren much enjoyed this opportunity of participating in the choruses.

After the Lodge was closed the Brethren retired for refreshment and conversation.

The Four-hundred-and-twenty-first Meeting

on

MONDAY 23RD MARCH, 1987.

There were present W.Bro. N.A. Ashcroft, *W.M.*; W.Bro. S. Brown, *acting S.W.*; W.Bro. D.A. Buswell, *J.W.*; twelve Officers of the Lodge, thirteen members of the Lodge, sixty-eight members of the Correspondence Circle and two visitors — a total recorded attendance of ninety-seven.

Three Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:

Master-elect: W.Bro. D.A. Buswell

Treasurer: W.Bro. W.H. Bleby

Auditors: W.Bro. F.W. Warburton and W.Bro. W.G.C. Price

W.Bro. Dr. A.H. Briggs P.A.G.D.C. delivered a paper entitled,

“The Evolution of Masonry”

which was received with acclamation by the assembled Brethren.

After the Lodge was closed the Brethren retired for refreshment and conversation.

OUR ILLUSTRIOUS FOUNDER J.T. THORP

by W.BRO. N.B. ASHCROFT,

In 1992 our Lodge celebrates its Centenary, 100 years of Masonic endeavour and research. W.Bro. Sidney Brown, last year at a Committee Meeting, suggested that we should make a start so as to be prepared for this auspicious Anniversary. What better way than by remembering initially our first Master, founder and Patron, William Thomas Thorp.

John T. Thorp was born in Leicester on the 18th of August, 1849 and was educated at the Stonegate School which, in those days, was owned by a Mr. Franklin. When he was 15 we hear of him taking part in amateur theatricals, and in filling roles in two French plays, as Anna Maria a maid of all work, in 'French before breakfast' and as Selina the sordid, in 'Fairy of the enchanted gardens'.

According to some press cuttings in 1864 he acted well, and his performances caused much amusement to his audiences. He obviously enjoyed his youth, but this conjures up a vastly different picture from the W.Bro. Thorp we knew.

He left school at the age of sixteen and went to study in Germany at Frankfurt, which at that time was called Frankfort on the (River) Main. He was there in 1866, during the war between Prussia and Austria, and although a non-combatant, apparently passed through many stirring incidents.

Thorp was a man of short stature, never physically strong. In fact it is noted that he did not enter into the strenuous life of sports and games. He recognised his limitations and from an early age set out to walk the path of a student and a man of letters.

He travelled around Europe for a year and learned to speak fluently both German and French. Returning to Leicester he joined his father's business, J. & G. Thorp, Elastic Web, Glove and Hosiery Manufacturers of Friday Street. (W.Bro. John Foister thinks they were agents not manufacturers). This was the time of the Industrial Revolution so that trade was expanding.

His father, also John Thorp was not a mason but his uncle (and partner) George Thorp was in St. John's Lodge No.279.

Our John Thorp met most of the local businessmen and his family were well acquainted with Rt. W.Bro. William Kelly who had a great influence on young John Thorp.

When Thorp was 21, having considerable knowledge of Europe, he went to work for Archibald Turner in Humberstone Gate as their Overseas Correspondent-Export Director today. Archibald Turner had brought Webb Manufacturing from a cottage hand operated business to mechanisation, 1,500 people were employed in Elastic Webb Manufacturing in 1844 and Archibald Turner was the largest employer.

The Guinness Book of Records still lists as the longest while serving employee, a woman who started at nine, died 86 years later still an employee of Archibald Turner.

His son Luke Turner quarrelled with his father and set up Luke Turner in 1859 in Deacon Street. Grandson Archibald who died in 1918 was a Mason and carried on the business. Today they are still operating in Britannia Street, situated next door to our Senior Deacon's (W. Bro. John Sturges) business premises.

Thorp had an influence in Archibald Turner's new premises at West Bridge with its Gothic Facade which looked like a fort set back from the road with a large grass area in front of it, and was for many years a landmark of the area.

Archibald Turner died in 1876 and the company was run by James Mitchell, Padmore R. Turner and William Pegg who all became members of John of Gaunt Lodge No. 523.

Thorp worked for the company for 44 years becoming Managing Director for his last 25 years. He retired in 1913, aged 64, due to ill health. In 1874, when Thorp was only 25, his father was killed when he fell between a railway carriage and the platform on London Road Station. Thorp looked after his mother until she died in 1905. The inquest on his father was fully reported and lasted six hours, with the verdict of misadventure being recorded.

Thorp was initiated into the John of Gaunt Lodge No.523 in 1870 when he was 21 years old, and this was the start of a great love and devotion to Freemasonry. Among his friends he numbered every contemporary Masonic student of any note, both at home and abroad. He received the highest honour possible in his own Province, that of P.S.G.W. and was honoured by the Grand Lodge of England by having conferred upon him, by the Duke of Connaught in 1917, the office of Past Grand Deacon, having previously been honoured with the office of P.A.G.D.C. in 1905.

Being a student, it is fortunate that he was blessed with the gift of concentration. Not satisfied with acquiring a miscellaneous collection of knowledge, he decided to specialise in one subject — Freemasonry. This necessitated him gathering a vast amount of Historical knowledge and he was often heard to say "the more he knew of Freemasonry the more he recognised how little he knew". Although he was conscious of his vast knowledge he was never hesitant to communicate with others and would always answer questions patiently and considerately.

When lecturing he realised he had to pitch his lectures to the level of those who sought an elementary knowledge concerning a subject of which he himself was a great master.

He was a modest man, and although to some appearing reserved he possessed great charm, and was loved by those who knew him for his gentle and unassuming nature.

Right up to his last illness in 1932, he worked hard at his task. His work was like a tonic, kept his mind active and the fascination of it keeping him young. He wrote innumerable pamphlets on Freemasonry, and published many books: his first being in 1896, but his great work lies complete in manuscript form in the Library here in Leicester and com-

prises 400 pages of matter relating to the French Prisoners' Lodges, of which a large number were worked in England during the times of the Napoleonic Wars. This was published in 1900 and is a lasting monument to his life's great work.

He was never satisfied with a superficial knowledge and to him research came as second nature. He was not satisfied until he had achieved total understanding of his subject and managed to weave delightful and interesting stories around them. It was said that to spend even a short time in his company was an occasion to be remembered and a sure cure for what is known as the 'blues', as one forgets one's problems in both his company and his conversation.

To put John Thorp's Masonic life into perspective one ought to go back to the 1870's when great happenings and changes took place in the Freemasonry of Leicestershire and Rutland.

In 1869 when the new Province of Leicestershire and Rutland was formed Rt. W.Bro. William Kelly became Prov. Grand Master in 1870, Howe and Charnwood Lodge had been formed in 1864 and the Vale of Catmos in 1869. In a period of nine years five new Lodges were consecrated, bringing the total up to nine in the Province and making this a great period of real progress in the Order. In Leicester itself the Masonic Hall was in Halford Street, next door to the "Coventry Arms". Two Lodges met there, St. John's Lodge No.279 consecrated in 1790 and the John of Gaunt Lodge, No.523 consecrated 11th May 1846.

It is interesting that in 1870, the year that Thorp was initiated there was another candidate, Stewart E. Thompson, who was only eighteen years old (dispensation being granted) who was a regular attender but never became W.M. He was listed as a wine merchant.

John Thorp was balloted for on the 11th of November 1870, together with a Mr. E. Wood and both were initiated into the John of Gaunt Lodge No.523 on the same night. Thorp being proposed by the Rev. Haycroft (his Baptist Minister) and W.Bro. T.H. Buzzard — his address at that time was given as London Road and his occupation as elastic web manufacturer. This was his father's residence, so presumably he was not married at this time. After he was married he lived at 1 Upper Tichborne Street, off St. Peter's Road, a newly built terraced house.

On the night of Thorp's initiation (17.11.70) Rt. W.Bro. William Kelly the P.G.M. announced an application from a widow, Mrs. Hinton, daughter of a member of the French Lodge, who was among the prisoners of war at Ashby-de-la-Zouch (1811-1815) as now being in needy circumstances. £1 was sent from Lodge funds.

In December, a double Passing Ceremony for John Thorp and E. Wood. At the regular meeting in January 1871, three candidates were raised, including Thorp. On the same night W.Bro. Rev. W.J. Hugham of Truro, P.G. Secretary of Cornwall, displayed interesting Masonic works from his collection. Some of these were raffled and five guineas (£5.25) was raised which was donated to the Royal Institute for Boys. The winner presenting his prize to the Hall Library.

This must have made a deep impression upon Thorp, Hugham became a very close friend of his and Thorp was to become his literary executor. Hugham was a great Masonic Researcher and there is a feeling that he outshone Gould in knowledge but probably not in promotional flair. This Lodge of Research No.2429 held the copyrights of his books and papers. Hugham was a regular supplier of items of interest and books to the Leicester Hall Library and was made an Honorary Member of John of Gaunt being proposed by William Kelly the Prov. G.M., who also proposed as Honorary Member, Bro. Thomas Cooper saying that for some years both Lodges had been supplied gratuitously with soda water — by the late Bro. Pettifor and our Brother Thomas Cooper. The Steward seconded the motion appreciating the great boon conferred on the Lodge.

The year after his initiation, John of Gaunt raised the fee to five guineas (£5.25). At that time the W.M. was George Toller. At the end of his year he was thanked and six guineas (quite a large amount, inflation since those days amounts to 34 times), was given from Lodge funds to be placed at his disposal to purchase a P.M.'s Jewel or Life Governorship in one of the Masonic charities. (He purchased a P.M. Jewel).

In the same year Earl Howe, who had done so much for the Province and was a founder of the John of Gaunt Lodge, died.

St. Peter's Lodge No.1330 was petitioned from John of Gaunt Lodge. At the Installation of 1872, Thorp was appointed Secretary and Lodge Correspondent in place of Bro. S.S. Partridge and as a consequence the Minutes were much improved — more lucid and interesting also attendance almost doubled — whether this was due to the new W.M. the Rev. Haycroft or Thorp's enthusiasm is not known. In the Minutes was the first note of G.L. Certificates being officially presented, also Christian names were used in the list of Officers.

A circular was received from Prov. G.L. for the appointment of a Prov. Grand Steward and Thorp was elected to that office, which must have been a record for attaining Provincial rank within two years of being Initiated.

In the Minutes of the following meeting was the item 'The following gentlemen were proposed, William Ingram, Head Gardener to the Duke of Rutland, candidate for initiation residing at Belvoir Castle'. A long way in those days but no doubt the new excellent train service from Grantham to Leicester station stopped near to Belvoir Castle and it would only be a few minutes to Halford Street — probably easier than getting to another village in the area.

He was the next initiate and the minutes say 'Charge given by the W.M. in his usual faultless manner'. At that meeting there was a visitor from New York.

In 1873 the Lodge first made use of a Declaration Book and Thorp jumped from Secretary to Junior Warden. Bro. A.E. Hughes, after a visit to the Holy Land, presented Lodge Hammers (gavels) made from Wood grown on the Mount of Olives, which are now in our Museum.

The first Provincial Year Book was printed and called "Masonic Calendar" in 1873. The total price was £6.7s.6d. (£6.37½p). John of Gaunt's share was £1.4s.6d. for its 70 members. This was quite an innovation and our present Year Book of 436 pages shows the progress we have made in Leicestershire & Rutland.

In 1874 H.R.H. the Prince of Wales (afterwards Edward VII) became Grand Master. His Installation took place at the Albert Hall in London and apart from Grand Officers, only Masters and two Wardens together with one member from each Lodge were invited. The new Secretary Bro. Thos. Wykes represented John of Gaunt. There is no doubt that Thorp attended in his position as S.W.

May 1875, Thorp was now Master Elect, and entrusted with the delivery of the Second Tracing Board.

In June 1875, a record attendance and many visitors (over 60) were present at Thorp's Installation. At this meeting Thorp proposed for Initiation James Michael Padmore, manufacturer of Bow Bridge House, which was Archibald Turner & Co., and a partner working with Thorp in that business.

Another new Lodge was proposed — The Albert Edward. It was stated in the Minutes that Leicester had a population of 110,000 with only three Lodges. Derby with 50,000 had four and another being formed. Bro. Thorp, seconding, said 'It would have the advantage of giving us another Masonic evening'. Rt. W. Bro. Kelly supporting, stated that more opportunities would be there for quicker promotion to Office.

The Library Committee were reporting the unsatisfactory state of the library and that there was need for proper supervision. Books were not being returned and the new charge of 2 guineas (£2.10p) per Lodge would be made for the upkeep.

A year later Rt. W. Bro. Wm Kelly, in the name of the Lodge, presented Thorp with a P.M.'s Jewel and complimented him in high terms on the very efficient way that he had discharged his duties during the year and also bore testament to the very perfect manner in which he had installed his successor. Thorp replied to this tribute and assured them that he would not relax his interest in the welfare of the Lodge. In 1880 the Stewards Account was £16.12.4d in the red. Only £10.15.9d was to be given from Lodge Funds, stating that this was the last time and notice was given that it could not make up the deficit in future. Losses were mainly caused through Lodge Guests and lack of use of the very good facilities at Halford Street.

The Union Lodge of Instruction were asking for better support.

These were the days of Public processions of Freemasons and for interest I list the official events of the period, in

1852 The Duke of Rutland statue was unveiled. Foresters and Odd-Fellows were formed in a line round the enclosure surrounding the statue to keep back the crowd, estimated at 7,000 people.

1858 Church service at St. George's prior to the consecration of the new Halford Street building.

18.5.70 Two churches were dedicated, St. Paul's in Glenfield Road and St. Mark's in Belgrave Road, both of which became High Churches. These were done on the same day, although it was reported that Earl Howe's death cast a shadow on the proceedings. 1872 A foundation stone was laid as a Howe memorial at the Church of St. Peter's, Highfields, which was consecrated in 1874. 1874 Memorial Foundation Stone for the new Town Hall laid with Masonic honours.

1882 The Prince and Princess of Wales came to Leicester. He was Grand Master and a Masonic Address was given in the Market Place. It is reported that 'there was 4,000 children in the market-place and the Freemasons gave an address in front of the Corn Exchange'.

In October 1898 was laid with Masonic Rites, the Memorial Stone of the new building for the Children's Hospital at the Leicester Royal Infirmary. John Thorp acted as Junior Warden. Prov. G.L. was opened in a room at the Infirmary, then a procession was formed to a great concourse of people.

In this Century only one official gathering has occurred in 1927 at the Hallowing of the new Cathedral, this was for the Dedication of the Sacristy, donated from Masonic subscriptions amounting to £1,200.

The Union Lodge of Instruction was started in Leicester in the 1870's by William Napier Reeve. The first meetings were regularly held in his office in New Street.

The first Preceptors were the W.M.'s of the two Lodges. Thorp became a permanent Preceptor in 1882. There were many discussions in those days concerning the Ritual. The two Sister Lodges meeting at Halford Street resolved to adopt the Ritual of the Lodge of Emulation. Through Kelly & Thorp's influence this became mainly a variation in style.

In about 1892 it was decided to publish all the ritual worked in Leicestershire & Rutland, and to further this end, Thorp became actively involved more in the Union Lodge of Instruction. In 1901, together with Rt. W.Bro. Edward Holmas Prov. G.M. and two or three other contemporary stalwarts in Freemasonry they reviewed the Ritual, paragraph by paragraph and agreed the practice lines which, in the majority of instances, are still adhered to today.

In our library is the ritual manuscript with various new rulings marked in red, at the end of which are the signatures of those responsible for the rulings, amongst which appears the name of Bro. Thorp.

We now come to Thorp's greatest achievement and one which he was to spend 42 years of his life, with great satisfaction to himself, for the Province and to worldwide Masonry: THE LODGE OF RESEARCH No.2429. Thorp was the prime mover for the founding of our Lodge. The Lodge was consecrated by W.Bro. S.S. Partridge, P.A.G.D.C. the Dep. Prov. G.M., who later became Master of the Lodge.

At the Annual Communication of Prov. Grand Lodge on the 26th of October 1892, the meeting was held under the Presidency of Sewallis Edward, 10th. Earl Ferrers, the Provincial Grand Master, at Halford

Street Leicester.

W.Bro. Thorp was installed as the first W.M. by Bro. G.W. Speth a P.M. and Secretary of Quator Coronati Lodge No.2076, who along with Rt. W.Bro. William Kelly P.P.G.M. and a W.Bro. W.J. Barrow Mus. Doc. a P.M. of 523 was elected Honorary Membership of the Lodge at the Consecration Meeting. W.Bro. Partridge was elected Treasurer but trusted that at the end of that time some other member might be selected. W.Bro. Grant took over the next year.

The joining fee was 2 guineas (£2.10p) and the annual subscription 1 gn. per year. After two years the Correspondence Circle was formed, the subscription for which was 5s (25p). If you take inflation into account, at today's rate our present subscription would be about £7.50p.

Twelve Correspondence Members were elected in the first year of the C.C. and Bro. W.A. Lea became the first member.

Thorp gave a paper at the 1st Regular Meeting on 'Medieval Masonry — a Retrospect', to introduce the lines upon which the work of the Lodge was conducted, followed by another paper at the third meeting in March 1893 which described the Extinct Lodges of Leicestershire, the first of these as was usual in those days had no name, but was numbered 179, warranted on the 7th of December 1939, it had met at the Wheat-sheaf Inn, Humberstone Gate.

On the next March meeting a striking paper was presented by Thorp on the distinguished Freemasons of Leicestershire. Five papers by Thorp were added to the Transactions in 1901. One, 'Women Freemasons' describes how Queen Elizabeth, the first, hearing that Masons had certain secrets that could not be revealed to her (and, that she could not be G.M.) being jealous of all secret assemblies, sent an armed force to break up the Annual Grand Lodge at York on St. John's Day, 27th December 1561.

In 1893 at the first Anniversary Festival there was singing at the *Conversazione*. 'Music and singing by Miss Staines talented daughter of the Junior Warden'.

The dictionary gives *Conversazione* as social meeting of Scientific or Artistic kind. It is only in recent years that this has been dropped from our Summons. This is no doubt Thorp's idea, giving Brethren a chance of talking amongst themselves whilst taking part in refreshment and an opportunity to mix with each other more easily than at a sit-down Banquet type of meal. The Lodge of Research still serves Buffet refreshment as its after proceedings.

Another of Thorp's papers dealt with more local aspects, illustrating differences between today and previous years; he tells of the erection of a statue of John Henry, Duke of Rutland in 1852 near Victoria Parade, Leicester from where it was moved in 1872 to its present position in front of the Corn Exchange.

In 1905 Thorp, having recently been honoured by the Grand Master with the rank of Past Assistant Grand Director of Ceremonies, presented a paper at the Installation of W.Bro. Lawrence Staines P.M.523, P.P.J.G.W. on 'Masonic Convivialities'. Referring to a

Festive Board where, amongst other things, some twenty bottles of port were consumed by 16 Brethren, he wrote "At that time the customs, habits and language of the people, even the educated classes, were not those of the present day. It was a time when the excesses of the table were freely indulged in, to be in a state of inebriation was not considered an offence against good manners, and the social refinements of our times had not been attained". W. Bro. Thorp also presented another paper at a later meeting during the year.

The *Transactions* were edited by Thorp for 41 years; they have formed a valuable addition to our Masonic literature. In addition to his writings, Thorp ably promoted the best interests of Freemasonry with his lectures, and thereby brought himself into personal contact with a large number of brethren in different parts of England and his influence was spread to Europe and America.

In connection with the Lodge of Research he issued a series of Masonic Reprints for which he wrote interesting introductions: Of these, may be mentioned *Multa Paucis*, Pritchard's *Masonry Dissected*, and several other eighteenth century spurious rituals.

In 1898 he became the owner of a version of the *Old Charges* that bears his name, of which a full account and transcript can be found in *Quatuor Coronati* 1898 edition, page 205; this gives Bro. Wm. James Hugham's account of the Thorp Manuscript, that Thorp bought from Henry Brown of Northampton. This was transcribed by Thorp being eight feet long, actually the text is nine feet, as the Scribe had to go overleaf to complete it. It is said to be more correct than the Sloane Manuscript.

At the 8th meeting, the attendance was so small that there was no business conducted. This was also happening to Q.C.C., their attendances were between 5 and 9 only in the 1890's. Some Research Lodges were turning to ritual workings.

Thorp's obituary of William Kelly P.P.G.M., who died on the 23rd of August 1894 aged 79 is well worth reading, together with a poetic verse it appears on page 32 of the 1894/5 *Transactions*.

Lodge of Research proceedings and papers were reported regularly in the *Freemasons' Magazine* of those days.

In the 1900s his chief energies were channelled towards his own Lodge No.2429, and to the *Transactions* of which he contributed continuously concerning all aspects of the Craft, not merely the archaeological side. A subject which he made peculiarly his own was that of French Prisoners Lodges, on which he published a book in 1900. Additional information on these Lodges was printed from time to time in our *Transactions*, and he completed a text of the second edition of the work at the time of his death.

He was very successful in his capacity as a Lecturer and left behind him 63 circulars announcing him to lecture from places which range from Leicester, Hull and to Devon and Cornwall, spanning a period from 1893 to 1927 for which he never charged expenses. His lectures were always thoroughly researched, his subject matter well presented and

delivered in an attractive manner. A Lecturer at the Lodge may have caused disappointment at the last moment, and W.Bro. Thorp would be appealed to, to do something. He would smile and say "It is all very well, but you know I am getting on and not so young as I used to be; However, I will see what I can do". This was sufficient, and all fears were dispelled immediately, and a successful evening assured.

His talks on Masonic Curios in the Lodge of Research were listened to with wrapt attention. It is to be regretted that they were not taken down and printed in the Transactions. Just before he passed away he said that he hoped this item on our Agenda would not be allowed to lapse. We still today try once a year to exhibit in Lodge items from our Museum that appertain to the subject matter of the Lecturer.

Of interest also is his remarkable discovery of one of the original Tyler's Toast:

"According to ancient custom among Freemasons, before rising from this Festive Board, let us turn our thoughts to those of our Brethren who are scattered over the face of the earth. Let us wish solace to those who suffer, a speedy relief to those in sickness, an improvement in their lot to those in misfortune, humility to the fortunate and to those who stand before the Gates of Death, firmness of heart and peace in the Eternal East."

During 1908/9, Thorp suffered a period of ill-health, being absent for the first time since the Consecration of the Lodge in 1892, missing both the Installation and the first meeting. He then advised that another should be appointed Secretary for the following year. He did in fact go on to give twenty one more years of valuable service as Editor of the Transactions, but this change of Secretary early the following year, perhaps indicates the end of an era. A Resolution of thanks to W.Bro. John Thorp was carried unanimously at the Installation Festival on the 26th of September 1910 and an engrossed leather bound copy of it was presented to Thorp.

The Lodge considered itself fortunate to have had such a stalwart as Thorp to nurse it through its infancy and I feel the great secret of our success has been the world-wide link of the Correspondence Circle and our Transactions, both of which we owe to John Thorp.

Quatuor Coronati Lodge No.2076, the premier Lodge of Research was founded in 1886. Thorp became a Correspondence Circle member soon after and no doubt it was from this beginning that the idea of the Lodge of Research in Leicester was developed. Thorp was invited to become a full member of Q.C.C. in 1900 and attained the chair in 1910. He was a very popular member and was in constant correspondence with Gould and other leading historians at that time.

He contributed several papers to their Transactions; in Vol.XVI, 'A Pompe Funebre in Paris in 1806' and notes on Gounod's Opera, 'The Queen of Sheba', also other notes and certificates. To Vol.XVII, a paper on Masonic Chivalry, to Vol.XX a paper on *Slade's Freemasonry Examined*; and to Vol.XXXI, one on an *Early Will of Phillip, Duke of Wharton*.

Having his photograph taken for Q.C.C. in 1910, quite a few copies of this were sent to his friends and masons abroad. One was posted to Bro. H.S. Briggs of 51 Highfield Street, Leicester who again posted him a very complimentary letter in return, this seems in those days unnecessary as they must have met regularly, but probably had not got the confidence to give it to him in his hand, and being sent through the post saved any embarrassment.

Among the letters, kept in the Library at London Road, is one from Robert F. Gould, the author of the History of Freemasonry, suggesting that the present Editor was not quite satisfactory and that a special meeting of the Lodge be called hoping that Thorp would take over these offices, stating that 'I think that your claim is higher than that of any possible candidate who is likely to come forward, and I will add, that in my opinion, you are thoroughly qualified to edit such a publication as *A.Q.C.*, and that your succession to *M* (I cannot say "Brother") Rylands would be a great belief to literary Freemasonry'.

Thorp refused this giving the reasons of age, distance and his commitment to Freemasonry in Leicester.

There is no doubt that Thorp was also a member of the Authors Club in London, whose members included Sir Henry Irving, Rudyard Kipling, Sir Arthur Conan Doyle, Sir Rider Haggard and Jerome K. Jerome, all of whom, no doubt, were masons known to Thorp.

The Authors Lodge No.3456 was founded mainly from members of the Authors Club, which was consecrated on the 18th of November 1911. Thorp became a member two years later and in June 1914 he became a founder member of the Authors Chapter and his Founders Jewel is in our Museum. In the Authors Lodge it was the custom when paying tribute to the memory of past brethren for the 'Dead March' to be played, this must have made it a very solemn occasion.

Vol.1 of the Authors Lodge Transactions published in 1913 on page 127 has Thorp's 'French Prisoners Lodges', and also lists on page 22 his papers delivered to date, but no information on the Lodge of Research, only that he had been Editor since 1892.

Apart from his business life and his large Masonic commitments Thorp still had time for outside interests.

He was a Liberal man and Non-Conformist, which Leicester in those days was well noted for. There was a great divide, many of the Liberals and Non-Conformists were anti-drink, mainly because they felt it was weakening the working class and helping to make them ever poorer, and many considered that Freemasons were tipplers.

Therefore, one had to be careful in those days, particularly where business was concerned as generally speaking this fell into two camps. Thorp managed to tread this path very well. His business connections were mainly overseas, whereas locally he was looked on as an academic, a good speaker, with a very earnest and kindly manner.

It is worth mentioning that as a percentage of the area, we are talking about not more than 700 Masons, out of a population of 130,000 people

(.5%). This percentage has not altered much to this present day. These were the days of the great pioneers. Thomas Cook, whom Thorp must have known, lived and expanded his travel business in Leicester. Culture and trade expansion was making Leicester a very prosperous town.

Thorp joined the local Literary & Philosophical Society of which William Kelly was Chairman and also Honorary Curator of the Town Museum. The Lit. and Phil. as it is known was a very active and learned Society; their annual reports are of great interest to local historians and are available in the local Bishop Street Library. The Lit. and Phil. met in those days at the Masonic Hall in Halford Street. There is a leaflet that gives details of their annual excursions and it is possible to imagine horse drawn carriages and brakes assembling at the Museum in New Walk punctually at 9.00 a.m. on a lovely June morning. Eighty dignified gentlemen and their ladies, driving along Groby Road to Groby Pool and then through Bradgate Park, probably having to walk up steep inclines to help the horses. It would be a very long day, as they left for home about 6.30 p.m. in the evening, arriving back in Leicester about 8.30. The tickets at 7s.6d. (37½p) each would be quite expensive in those days. They had a bugler, who sounded off to assemble the people to listen to a lecture or prepare for each departure.

Thorp was also a member of various other learned Societies, such as the Royal Historical Society of England, the Royal Society of Literature of Great Britain, the Royal Society of Antiquaries of Ireland, the similar Society of Scotland, and other erudite and scholarly institutions showing the universality of his attainments and the attractiveness of his disposition.

He was also a member of the Leicester Health Society (a forerunner of the Health Service). In this connection he was a visitor and Committee Member of St. Mary's Hospital for Women and Children in London.

A bugle sounded before each lecture and before each departure. These excursions attracted large numbers — 80 attended this one.

(Copy of Excursion Circular.)

Empire Brewery & Pilsener Brewery

THE ANNUAL EXCURSION

WILL TAKE PLACE

ON THURSDAY, JUNE 6th, 1878,

(WHOLESALE PARTIZANS.)

By Carriage, to Roscliffe, The Broad, Baddon Wood, Beau Manor, and Broombriggs.

Permission has been most kindly granted by W. U. Keygala, Esq., M.P., (Roscliffe), A. Ellis, Esq., (The Broad), Mrs. Perry Merrick (Beau Manor), Lord Lansborough, and E. B. Furlham, Esq., to visit the several places set down on the Programme.

Tea (with cold meat) will be provided at Newbarn Lifford, (Beck's) at 4.30 p.m. Tickets, Seven Shillings and Sixpence each, including conveyance and tea, may be obtained at the Museum up to 6 p.m. on Wednesday, June 6.

Members and Associates may take Tickets for any Ladies and Gentlemen who are inmates of their houses. On every ticket must be written the name of the person it admits.

PROGRAMME.

The Carriage will assemble at the Museum, and will start punctually at 9.0 a.m., driving by Grosby Foot, and through Bradgate Park.

10.30 a.m. Arrive at Roscliffe Lodge, walk through the Grounds of Roscliffe. Carriage wait at the Lodge. Address by W. U. Keygala, Esq., M.P., on "Recent Discoveries about Charnwood Rocks."

12.0 Leave Roscliffe Lodge.

12.15 p.m. Arrive at The Broad, and walk through the Grounds to the Woodhouse Bayne Lane.

12.30 Leave the Broad.

1.0 Arrive at Baddon Wood Quarry, walk through the Wood to the Mill. Carriage halt at the White Horse.

1.45 Leave the Mill entrance in Woodhouse Lane.

2.0 Arrive at Beau Manor, walk down the Wood Lane returning by the House and up the Avenue. Address by E. T. Mott, F.R.C.S., on "Tombology."

3.0 Leave Beau Manor, and drive up Beacon Hill.

3.30 Reach the summit between Beacon and Broombriggs walk over Broombriggs, descending at the foot of Green Hill.

4.0 Leave the foot of Green Hill.

4.30 Tea at Beck's.

6.30 Leave for Home.

Leicestershire Freemasons' Hall.

During the recess, the Hall Committee have been actively engaged in carrying out long contemplated, and greatly needed additions to, and improvements in, the building; and they must now appeal to the Brethren of the Province for the requisite funds to defray the expenses incurred at the Head Quarters of the Craft.

As the question has been repeatedly asked, even by members of several years standing, "To whom does the Masonic Hall belong?" a very brief sketch of its history may be desirable. After ineffectual attempts made in 1824 and 1842, for the establishment of a Masonic Hall in Leicester, when only one Lodge existed here, the present building was erected in the year 1859, the first stone having been laid on the 15th February, and the Hall solemnly consecrated on the 15th September following, by the late excellent P.G.M. Earl Howe, assisted by the officers of the P.G. Lodge. The whole cost of the building and fittings may be set down at £2000, towards which the sum of nearly £1200 has been raised by voluntary subscriptions from the local Lodges and Chapter, and the brethren individually—the late Lord Howe contributing £195, and nearly £500 being subscribed by individual brethren, in sums ranging from £36 downwards.

The property was conveyed to Trustees. There is now a mortgage debt upon it of £750; a second mortgage of £250, and a further debt of £100 having been paid off some years ago.

Owing to a deficiency of funds, certain portions of the original plan could not be executed at the time, but these have now, in part, just been carried out.

The chief works now completed consist of the construction of a new staircase, giving access from the Hall to the top floor of the adjoining premises, "The Coventry Arms" (the property of the Trustees), and the formation there of a bedroom (greatly needed) for the Tyler; the conversion of the room behind the Hall kitchen (formerly the Tyler's bedroom), into a second kitchen, which has been fitted up with an American cooking range, hot closet, copper, and all the other necessary appliances for cooking a dinner for 150 persons, and which has hitherto been a great desideratum, the P.G. Lodge banquets and all large dinners having had to be provided off the premises; the substitution of horizontal iron girders for two of the low heavy arches supporting the external western wall of the Hall, by which a great accession of light and ventilation to the kitchen has been gained; and lastly, the erection of additional skylights and patent ventilating apparatus in the roof, the renovation of the galleries, and the thorough cleaning, painting, and decorating of the Lodge Room or Hall.

The total cost incurred in the execution of these essential works amounts to the sum of £242 7s. 6d. (say £250), and a further outlay of probably £30 to £35 is urgently required for a new Lodge carpet, the present one being in a very dilapidated condition, having been in use in the two Lodges for upwards of 25 years. To the Brethren generally, and more especially to the younger Members of the two local Lodges, the Hall Committee must now appeal for the necessary funds to defray these expenses; and to this appeal they feel assured a ready response will be made.

As the older members (exclusive of Lord Howe) contributed, as already mentioned, £500 to the erection of the Hall, the Committee feel confident that the more numerous body of Brethren who have entered the Order since that time, and who have hitherto enjoyed all the comforts and privileges of the Hall equally with the others, without any cost to themselves in connection with it, will now, that they are called upon, freely and liberally emulate the zeal of their predecessors, in contributing the requisite funds.

To the Sub-committee, and especially to Jno. McAllister, who has gratuitously prepared all the plans and specifications, and devoted much valuable time to the superintendance of the works, the Committee desire to express their thanks.

The various contributions for the erection of the building, etc., may be seen recorded on the boards in the lobby of the Hall; and the names of those who may now contribute will be similarly recorded.

Bro. William Scalthorpe, W.M., John de Gaunt Lodge, No. 523, having been appointed Treasurer for this special fund, Subscriptions are requested to be paid to him, *without delay*, at the Leicestershire Banking Company, Leicester, so that the claims of the Contractors for the works may be discharged, as then only will they be subject to discount.

On behalf of the Committee,

WILLIAM KELLY, P.G.M.

Chairman.

FREEMASONS' HALL,

Leicester, September 28, 1871.

[over.]

Thorp's correspondence is well worth reading, these cover three large files in our Library. Unfortunately they are only the letters received and there are no copies of his considerable correspondence. Many of his letters have pencilled notes, thereby helping us to see replies to some of the queries raised in the letters. It is hoped that a selection of his letters will be included in a future Transactions.

Between 1885 and 1910 Thorp advertised and purchased a lot of his vast collection from a paper called the Bazaar, which was noted for Masonic items at that time.

The two leading features and lights of his career were his becoming an active member of the Inner Circle of Quatuor Coronati, the blue ribbon of Masonry (to which he contributed many valuable treaties, and in which he ably discussed the papers of others), and his being Founder and First Master of the Leicester Lodge of Research No.2429, whose useful work in searching out the origin, traditions and symbolism of much that is interesting in Freemasonry, was much appreciated. Also the Transactions which he spent 42 years of his life.

Our Library contains many of his books together with his bound copies of the Transactions with his pencil notes in the margins. As was the custom in those days Thorp had his own printed labels for the fly-leaf of his books, with the motto "Books, the Friends of Men".

Thorp possessed a remarkable collection of Masonic curiosities: including china, glass, jewels, certificates, seals etc. and books (amongst which was an exceptionally large run of Jachin & Boaz). All these were housed in one room at his home in Princess Road. They attracted visitors from far and wide, he was always willing to exhibit and explain these to interested parties, many evenings of our Lodge were enlivened by a display from Thorp's collection.

The most striking tribute of appreciation of his outstanding merit and popularity was perhaps the presentation of his portrait, painted in oils, and bearing the following inscription:

W.Bro. John T. Thorp, F.R.Hist. Soc., F.R.S.(Lit).
P.S.G.W. Leicestershire & Rutland, P.G.D.(Eng).

The portrait (by F.T. Copnall) was presented to him by the Brethren of the Province and the Lodge of Research No.2429 at a meeting in Leicester in May 1928, when he was 79.

This portrait is displayed on the staircase leading to the Oliver Temple.

Thorp had been Librarian and Curator of our Museum for many years and the Thorp collection contains his books, jewels, curios and aprons, together with many old Certificates and is well worth the time spent visiting. This Portrait, Masonic Collection and the Lodge of Research is his permanent Memorial.

Thorp retained his memory until his death, along with his other faculties, his conversation was not always on Freemasonry, he was a great authority on local history and his memory was full of interesting anecdotes regarding our City and its local worthies which he delighted in passing on.

His funeral took place in the Providence Chapel, Newarke Street, Leicester on the 21st of March 1932 before a packed congregation.

This was a wonderful man, of outstanding merit and character and what better way to close this short history than by quoting from his own words spoken to our Lodge in 1922:

“The work is still very far from complete. Much, very much remains to be done. There is a boundless field for enthusiasm and devotion of every individual member of our world-wide Craft. I devoutly wish it were possible for me to speak a word, a word that would re-echo round the world, that would not merely encourage you, but would impel you to the fascinating work — for even after 50 years (it was nearer 60 years when he died) of Masonic research, it still fascinates me. I wish I could so inspire and deepen your affection for the Brotherhood and its glorious past, that your best efforts might be devoted to its elevation, purification, and regeneration, so that a solid foundation might be laid for its permanent welfare.”

John T. Thorp's Masonic career.

Initiated the 17th November, 1870.

10.5.71 Installed in the Byzantine Conclave. Secretary for 4 years.

11.12.72 Exalted into the Chapter of Fortitude No.279 which in those days had 170 members. In time he became Prov. 3rd Grand Principle.

1872 Appointed Secretary and Lodge Correspondent. Joined Fowke Mark Lodge No.19.

1874 Prin. Soj. in Chapter of Fortitude.

Provincial Honours in Mark Masons and D. of C. Fowke Mark Lodge. Prov. Grand D. of C. (He was D.C. for many years, remember that he was still only in his early twenties).

Secretary of the newly formed “The Mount Hermon” Sanctuary, member for only two years though.

1875 W.M. of the John of Gaunt Lodge No.523.

1875 Scribe E of Chapter of Fortitude.

Promoted to Sword Bearer in Prov. G. Chapter.

1876 “J” in Chapter.

Asst. G. D. of C. on Mark Masons Prov. G. Lodge.

Representative on Library Committee.

Now not in office in John of Gaunt.

Prov. D. of C. in Provincial G. Chapter.

W.M. of Simon de Montfort Mark Masons No.194.

On Committee of General Purposes and still on Library and Hall.

1878 Not in office in Mark Masons. but still Prov. D. of C.

He stood still as “H” in Chapter.

Prov. S.G.W. in Mark Mason Prov. G. Mark Masters.

In Chair of Byzantine Conclave.

1879 Prov. J.G.W. in Prov. Grand Lodge.
22.10.79 "Z" in Chapter, 1st Principal.
1880 Still Prov. D. of C. in Prov. Grand Chapter.
1882 Grand Lodge fees were £7.17s. and Prov. Grand Lodge fees were £11.15s. The Initiation fee for John of Gaunt was 10 gns in 1907 and by 1923 were £26.5s.
1882 Prov. Grand 3rd Principal of Prov. G. Chapter.
Joined Wm Kelly Lodge of Ark Mariners.
1883 P.S.G.W. in Prov. G. Lodge. Active rank.
1892 Founder and first Master of the Lodge of Research No.2429, 26.10.92.
1892/1932 Editor of Lodge of Research Transactions.
1908 Thorp was Chaplain, Secretary, Treasurer and Editor of Lodge of Research.
1909 Resigned John of Gaunt No.523 after 39 years due to ill health.
1917 Founder Member of the East Goscote Chapter No.2429 and he gave the Oration at the Consecration Ceremony.

Grand Rank

1905 P.A.G.D.C.
1917 P. Grand Deacon

Other Lodges and Chapters

1910 W.M. of Quatuor Coronati No.2076
1913 Member of the Authors Lodge No.3456
1914 Founder member of the Authors Chapter No.3456.

Honorary Member of 19 Lodges

Commercial Lodge No.1391 (30.9.92) Knights of Malta No.50 (13.10.99) East Goscote No.2865 (28.8.15) Lodge of Research, Dublin (31.5.23) Fidelity & Sincerity No.1966 (17.12.23) Minerva Lodge No.2433 (5.10.10) Manchester Dramatic Lodge No.2387 (18.3.07) Masonic Veterans Assoc. Illinois (16.1.27) Grand Lodge, Iowa (15.1.11) Scottish Masonic Veterans Assoc. Norfolk Inst. Masters Lodge No.3905 (30.10.19) National Masonic Research Society, U.S.A. (31.1.15) Masonic Veterans Assoc. Pennsylvania (31.1.11) National Masonic Veterans Assoc. (23.5.16), also St. Margaret's Chapter of Rose Croix and William Kelly Lodge Arch Mariners No.19.

A Mason for 62 years, for many years being the oldest serving Mason in Leicestershire & Rutland.

MUSIC AND MASONRY

by W.BRO. M.J.W. ROGERS

As an educator I have a professional concern for the role of music in the curriculum, this work has nurtured the belief that music can:

- (i) inculcate views;
- (ii) teach emotional awareness;
- (iii) prompt memory;
- (iv) nurture speculation;
- (v) engender a sense of awe and wonder;
- (vi) bring pleasure;

all themes which have a place in our relationship with Masonry.

A chance reading of "Testimony" — an account of Dimitri Shostakovich's struggle with political interference produced a new appreciation of the awareness of the relationship between music and politics.

A growing appreciation of the pressures being exerted upon the Craft both from within and without and casual reading prompted the thought that it might be possible to produce a "map" of our masonic past based on music and its role within the Craft.

In attempting to unite those two themes I discovered the depths of my own ignorance of the subject and the immensity of the task upon which I had embarked, so that for any shortcomings I alone am responsible.

One approach to the subject of Music and Freemasonry involves the problem of perception

The leaders of the Craft have never lacked vision, wit or intellect. Their resolution of 20th April, 1875 which expressed the view that:

"Hymns form no part of the Masonic Ritual; the singing of hymns in a Lodge is an innovation to which the Board of General Purposes strongly objects"

assumes significance when it is related to the age of Victorian-Anglican Church Music and is set against the broadening national horizons stimulated by Victorian Imperialism.

To sing in Lodge hymns tied so closely to a single Christian creed; to support such a socially divisive vision of the world as that enshrined in some Victorian hymns:

*"The rich man in his castle
The poor man at the gate
He made them high and lowly
And ordered their estate"*

was to destroy the vision of universal brotherhood upon which the Craft depends.

The objection was not and is not to music, it is to the use of words which are not found in the ritual and which may have an effect upon the Brethren which runs counter to the great principles upon which the Order rests.

What we have left today is little more than the rags of a stimulating musical past.

The Opening and Closing Odes are well known and fairly uniform although it is possible to argue that in their words and the association of their tunes with Anglican hymns a critic could find grounds for objection.

Only in S.M.I.B. and during the processional and perambulatory aspects of the ceremonies or on special occasions does music play any part. Yet what a waste land, what a sterile experience our gatherings would be without even that modest contribution.

Perhaps we do not sufficiently acknowledge the rare skills of the Lodge Organist. The witty commentaries at the investiture of Lodge Officers; the significance of tunes chosen for the perambulations and the private voluntaries offered during the interludes are in themselves of sufficient interest to merit exploration.

Each organist by the music he selects, the feeling with which he plays it and the atmosphere he engenders in the Lodge is making a public declaration of his vision of the Craft. By so doing he follows in the footsteps of a long and worthy musical tradition; that associated with the idea that music has an indefinable ability to work upon the emotions.

Who, for instance, can listen to the Masonic music of Jean Sibelius without being stirred to the emotional core?

Imagine what effect would be produced upon the Brethren if each Lodge closed with the final piece from Sibelius' Masonic Ritual Music. Written originally in 1899 it was adapted for Masonic use in 1950 and first performed in England in 1955.

As you sing, visualize a Lodge at the closing, the Brethren formed in a square standing upon the continuous pathway which surrounds the symbolic representation of life's joys and sorrows, singing this piece as a chain song.

Jean Sibelius: Finlandia Hymn

OMNES

*O gracious Lord, by whom the morning dawneth,
Now in Thy mercy bless our native land.*

*Let Thy Light shine, to drive away the shadows,
and free our homes from war's relentless hand.
To Thee our Brothers pray for truth and justice
And in Thy faith they firmly take their stand.*

*Thy wisdom infinite is our reliance;
Thy hand shall keep our people strong and free.
They sow the seed, they humbly wait the harvest,
and give Thee thanks, whatever it may be.
Our honest toil and zeal shall bring us gladness
For these our blessings, precious gifts from Thee.*

In that piece the relentless power of the music stirs the emotions, the words teach fraternity and bequeath serenity whilst the vision which underlies them stimulates the mind.

Should we ask more of any Lodge meeting?

Such a piece stands as a supreme example of what I would describe as the music of perception. A musical statement which conveys very plainly one man's greater vision of the Craft.

Moving back — one step — in the process of evolution serves to identify the music of affirmation. Music in which men proudly and confidently affirm their faith in the masonic vision.

The culmination of this process was Mozart's Opera, the Magic Flute which appeared in 1791. It followed by one year Beethoven's *Maurerfragen* of 1790. This is a less well known, less musically worthy piece than the Magic Flute. Interesting for its rarity and fascinating for the number of questions it raises. It is worth listening to for its rarity value alone.

Music and the need for unity

It is a reasonable assumption that the transition from operative to speculative masonry took place between about 1680 and 1740.

The former date is chosen because it slightly precedes Robert Plot's account of Freemasonry in Staffordshire. The latter because it slightly post-dates the appearance of the second edition of Anderson's *Constitutions* in 1738.

Plot refers to the threat represented by Lodges of Freemasons which were, in his opinion little better than gatherings of militant trade unionists meeting to fix wage rates. Nevertheless he acknowledges the presence of "persons of the most eminent quality, that did not disdain to be of this Fellowship" and by so doing suggests the admission of non-operatives to which was still essentially an operative organisation.

Although no examples seem to exist it is probable that such operative masons had work songs designed to sweeten labour. It is equally certain that, off duty, they had a repertoire of glees and catches often — in the words of the *New Grove Dictionary of Music and Musicians* — "featuring obscene double entendres".

In musical terminology the Glee had no connotation of mirth. The name derives from the Old English "gliv" or "gleo" meaning music. It reached its fullest development during the middle decades of the eighteenth century when it came to imply unaccompanied vocal compositions for male voices, perhaps a Male Trio or a Quartet consisting of a Counter Tenor (a male alto falsetto), a Tenor, a Baritone and a Bass. Obviously an art form likely to appeal to male masonic gatherings.

The Glee evolved as a purely English musical form and from its roots in English Church music evolved into the Glee Clubs which were a notable part of the musical life of England.

The first Glee Clubs appeared in London between 1783 and 1857 but — and here the *Oxford Companion to Music* offers an interesting thought —

“various societies of musical gentlemen with membership from amongst Cathedral musicians and lay-clerks were singing secular music of this type long before. One such, *but less secretive than others* was the famous “Noblemen and Gentleman’s Catch Club founded in 1761”.

Collections of Glee appeared frequently in London and the Provinces. The style and type-setting was unmistakable — it was precisely the same as that printed in the booklet “Music and Masonry”.

The Catch was a form of Glee which — in its respectable style — contained some humorous verbal content. In its more frequent guise it could be vulgar and obscene.

Purcell attracted a rebuke from a leading clergyman of his day who spoke against Purcell’s catches saying that they . . .

“carry vulgar debauchery to its height — Purcell’s catches are three parts obscene and one part musical”.

The Songs

As far as the Masonic Songs are concerned it is more than obvious that musically, they are exactly of the same variety as Glee and Catches.

The poems are, of course, based on Masonic tradition (brotherly love etc). but are not of the same quality as that of the true Glee. Musically they are excellent and bear the hallmarks of the best and skilled Glee composers. This must indicate that a fair number of Glee musicians were also masons and this also must be true of the lay Clerks and Cathedral Singers, for none but the skilled could cope with the solo trios and quartets. In order for us to perform the songs in unison singing we have therefore found it necessary to transpose the music into much lower keys.

In the original keys, no doubt the ordinary rank and file would be hard stretched to reach all the notes but nevertheless, many would make the effort albeit sometimes grotesque and perhaps out of tune.

The Masonic Song is probably closer to the better and more respectable type of catch, for it uses more down-to-earth cliches as ‘hearty and faithful true masons’ as well as exhortations to ‘Charge bumpers high’, ‘fill him to the brim’, ‘let it round the table roll’, and ‘Swig the flowing can’.

The Songs in the main have their verses sung by either a Solo voice or by Duet in “We all are Free”. This is then followed by Choruses in which
a Counter tenor sings the highest part
a Tenor sings the 2nd part
a Baritone sings the 3rd part and
a Bass sings the lowest part

The Singers

As has already been indicated, there were many London musicians and Cathedral Singers who belonged to Masonic Lodges — indeed this has also been the case in the Old Foundation Cathedral Cities and towns for centuries and, to a certain extent, is still true today. Such groups exist in

Leicester, Durham, Worcester, Lincoln and Peterborough, being involved in Male Voice settings of the Psalms for Lodge and Chapter Consecrations (i.e. Psalm 133 Behold, how good and joyful a thing it is; brethren to dwell together in unity). There is also evidence of such groups of Masonic Singers travelling to areas in which no singers with this expertise could be found, in order to provide this part of the consecration ritual.

It would appear that in order for the music of this period to function properly there would be a need to enlist the services of, or initiate, trained skilled singers, and that Lodges nearest to Cathedrals or very musical churches would reap the most benefit.

The mixing of such singers with the "people of quality" referred to by Plot may well have marked the beginning of the era of masonic song.

It is not inconceivable that it was the admission of "persons of eminent quality" which paved the way for the emergence of song as it was to appear in the early eighteenth century.

The arrival of persons who regarded musical ability as the mark of a well educated male and who, like Pepys thought nothing of the fact that "her father and I with talk and singing stayed there till two o'clock in the morning"

or who could spend

"all the afternoon, talking and singing and piping on the flagelette"

or who could rejoice in the fact that he had been rowed down the Thames by a boatman who was a capable singer so that they could together lighten the journey,

must have done much to raise the general standard of song in the transitional Lodges.

The period between 1680 and 1740 was one of political, religious and public turbulence. The aftermath of the Civil War, the long running feuds between Protestants and Catholics, the Jacobite insurrection of 1715 and subsequently of 1745 all served to make the world a troubled and uncertain place.

At the same time it was a period of gentle weather, plentiful harvests, rising living standards and increasing prosperity. Not for nothing have historians dubbed the period between 1700 and 1750 "The Golden Age of the Peasant".

In such an environment it seems reasonable to assume that groups of kindred souls came together in search of a neutral meeting ground where the stresses of the world could be hidden — albeit briefly — by good company, penetrating conversation and jovial spirits.

In this environment the non-operative Lodges began to flourish. They cannot yet be called "speculative" Lodges because up to about 1740 there is no significant trace of a moral or speculative dimension to their work. These Lodges did not even develop a stimulating intellectual character until the emergence of the cultural salon towards the end of the eighteenth century.

What did exist was a fellowship lacking a complex, formal ritual. A gathering whose meetings were not protracted by the need to respect the requirements of formal procedures and whose main purpose was to provide an oasis of pleasing calm in a troubled world. More likely than not the members of these brotherhoods met in a tavern.

As their gatherings became more frequent it seems almost inevitable that songs — initially spontaneously and later intentionally — were introduced to brighten and unite the brethren. Indeed a consideration of masonic songs culled from this period suggests that by 1730 at least songs had a number of duties to perform.

The first of these duties appears to have been to induce happiness and, coupled with happiness a reassurance that within the Lodge feuds, and sectarian strife had no place. The impact of music upon the emotions has already been illustrated. In this new context the appearance in our ritual of the word ‘harmony’ acquires a new and very special meaning.

Such a song, designed to generate a feeling of happiness, a sense of unity and a spirit of joy is ‘Hearty and Faithful True Masons’.

HEARTY & FAITHFUL TRUE MASONS

*When a Lodge, just and perfect is formed all aright,
The sunbeams celestial, (although it be night)
Refulgent and glorious appear to the sight*

CHORUS

*Of hearty and faithful true Masons,
True Masons in heart, word and act.*

*Their Eastern mild ruler then lays the first stone,
The Craftsmen obedient, united as one,
Him copy, and cheerfully work till high noon*

CHORUS

*As hearty and faithful true Masons,
True Masons in heart, word and act.*

*Then dismissed — wages paid — and all satisfy'd
As loth to depart they yet social abide,
Join hands and joined hearts, toasting — joy e'er betide,*

CHORUS

*All hearty and faithful true Masons,
True Masons in heart, word and act.*

*Then brothers — well met — charge right — and let's sing
Like ourselves, trebly thrice, to the Craft and the Kind
And crowning three cheers make the happy Lodge ring*

CHORUS

*Proclaiming us happy true Masons,
True Masons in heart, word and act.*

Trust in God
96 N^o. XIX.

SONG and CHORUS.

Soprano

When a Lodge, just & perfect, is formed all a-

right, The sun beams celestial altho' it be night, Re-

fulgent and glorious appear to the sight.

CHORUS

Of hearty and faithful true Ma sons, True
Of hearty and faithful true Ma sons, True
Of hearty and faithful true Ma sons, True

Masons in heart, word, and act.
Masons in heart, word, and act.
Masons in heart, word, and act.

This is but one example of a selection all clearly intended to generate a measure of lightheartedness.

There are others in similar vein:

“A mason’s life” seems to exemplify the effort which went into the task of generating joviality.

A MASON’S LIFE

*A Mason’s life’s the life for me, with joy we meet each other:
We pass our time in mirth and glee, and hail each friendly brother:
In Lodge no party feuds are seen, but careful we in this agree:
To banish care of spleen. The Master’s call, we one and all:
With pleasure soon obey; with heart and hand we ready stand:
Our duty still to pay. But when the glass goes round:
Then mirth and glee abound, we’re all happy to a man:
We laugh a little, we drink a little,
We work a little, we play a little,
We sing a little, are merry a little,
And swig the flowing can.*

CHORUS (OMNES)

*We laugh a little, we drink a little, we work a little
We play a little, we sing a little
Are merry a little and swig the flowing can,
We sing a little, are merry a little
And swig the flowing can and swig the flowing can
And swig the flowing can.*

*See in the east the Master stand, the Wardens south and west, sir:
Both ready to obey command, find work or give us rest, sir:
The signal given, we all prepare, with one accord obey the word:
To work by rule or square: of it they please, the ladder raise:
Or plumb the level line. Thus we employ our time with joy:
Attending every sign. But when the glass goes round:
Then mirth and glee abound, we’re all happy to a man:
We laugh a little, we drink a little
We work a little, we play a little,
We sing a little, are merry a little,
And swig the flowing can.*

CHORUS (OMNES)

*We laugh a little, we drink a little, we work a little
We play a little, we sing a little
Are merry a little and swig the flowing can,
We sing a little, are merry a little
And swig the flowing can and swig the flowing can
And swig the flowing can*

*Th’ Almighty said, “let there be light:” effulgent rays appearing:
Dispell’d the gloom, the glory bright, to this new world was cheering:
But unto Masonry alone, another light, so clear and bright:*

*In mystic rays then shone; from east to west it spread so fast:
 And Faith and Hope unfurl'd, and brought us thee, sweet Charity:
 Thou darling of the world. Then while the toast goes round:
 Let mirth and glee abound, we're all happy to a man:
 We laugh a little, we drink a little,
 We work a little, we play a little,
 We sing a little, are merry a little,
 And swig the flowing can.*

CHORUS (OMNES)

*We laugh a little, we drink a little, we work a little
 We play a little, we sing a little
 Are merry a little and swig the flowing can,
 We sing a little, are merry a little
 And swig the flowing can and swig the flowing can
 And swig the flowing can.*

N^o. XLII.

SONGS AND CHORUS

Allegro

Heart and hand we ready stand, our duty still to
 thee; But when a noble guest to us is given,
 we'll sing and dance, we're all happy to a man;
 We laugh a little, we drink a little,
 we work a little, we play a little,
 we sing a little, are merry a little,
 and swig the flowing can,
 and swig the flowing can,
 and swig the flowing can.

V. M. S. G. C.

SINCE WE'RE MET

*Since we're met, let's merry be,
Tol, lol, lol, Tol lolderol lay,
And be happy as we're free.
Tol, lol, lol, Tol lolderol lay,
In social chat, together share,
Tol, lol, lol, lol, Tol lolderol lay,
All the moments we can spare,
Tol, lol, lol, Tol loderol lay.
Head in hand we ever live,
Tol, lol, lol, Tol lolderol lay,
Enjoying what the world can't give,
Tol, lol lol, Tol lolderol lay,
Observing the sublime degree,
Tol, lol, lol, lol, Tol lolderol lay,
That made us happy — made us free.
Tol, lol, lol Tol lolderol lay.
Charge your glasses, give a toast,
Tol, lol, lol, Tol lolderol lay,
Tho' Cowans sneer, we'll make this boast,
Tol, lol, lol, Tol lolderol lay,
Thatweare join'd in Unity,
Tol, lol, lol, lol, Tol lolderol, lay,
Ever happy — ever free.
Tol, lol, lol, Tol lolderol lay.*

A more earnest exhortation to joviality emerges from "Here let no dull faces of business appear . . ."

*Here let no dull faces of business appear;
Farewell till to-morrow hard labour and care;
This night shall be sacred to friendship and ease,
Each bosom be open, mirth dart from each face.
Consider, dear brethren, that Masons grow old;
That relish abates, as the blood waxes cold;
And it to be happy too long we delay,
Soon as we attempt, cries death, come away!
Then, follows in Masonry, let us rejoice,
In beautiful melody join every voice.
Time shan't overtake us before we can say,
That we have been easy, blithe, social and gay.
Adieu, sober-thinking detraction and spleen;
You ought to be strangers where Masons convene.
Come, jest, love, and laughter, ye joyful throng:
You're free of the lodge, and to Masons belong.
Let monarchs run mad after riches and power,
Fat gownmen be dull, and philosophers sour;
While the claret goes round, and the company sings,
We're wiser than sages, and richer than kings.
Then fill up the goblet, and deal it about;
Each brother will see it thrice twenty times out.
Our pleasures, as well as our labours, can tell,
How free-hearted Masons all mankind excel.*

The second duty of song during this period appears to have been to engender a pride in a knowledge of the Craft.

It is easy to be critical of these early attempts to identify a pedigree for the Order. Plot wrote of:

“this history of the Craft itself; than which there is nothing I ever met with, more false or incoherent”.

Their aim was to engender pride and to impart some form of understanding. Unfortunately the songs chosen to do this were cumbersome, didactic, long and probably never sung in their entirety.

Perhaps the worst of these appeared in the first edition of Anderson's Constitutions. The “Masters Song” or “The History of Freemasonry” consists of 35 verses plus choruses, in all a total of 315 lines of song and 20 lines of chorus.

It was “to be sung with a chorus when the Master gives leave”.

Perhaps the most entertaining aspect of the “Master's Song” is the note at the end of each chorus:

“Stop here to drink the present Grand Master's Health”

“Stop here to drink the Health of the Master and Wardens of this particular Lodge”

“Stop here to drink to the glorious memory of Emperors, Kings, Princes, Nobles, Gentry, Clergy and Learned Scholars that ever propagated the Art.”

“Stop here to drink to the happy memory of all revivers of the ancient Augustan Style”.

Yet to study this song with the aid of a Bible, a copy of Peake's Commentary and a copy of the Oxford Dictionary of the Christian Church is to enter a new and strange world of symbolism which must have been in the mind of Anderson as he wrote it.

Adam — or Enosh or Enoch — was Man.

He produced two sons or pillars

CAIN

A ritual slaying

A flight

A sacred mark

SETH

A mason — a city builder

— dependent on God

Noah — appears as the first Geometer and figures in a story which sees him being either recalled from the dead or roused from a drunken stupour by the mirror image process embodied in the F.P. of F.

Cumbersome and pedantic the song is but as an element in the evolution of the Craft it is worthy of study in its own right.

By 1738 this song had been found to be unsuitable and a shortened version appeared.

Even so the message is plain.

Masonry is about building and the two great ages of building embraced Solomon's Temple and the classical works of Vitruvius.

There is not a single trace of modern, speculative moralizing masonry.

How much more stimulating is

“When Earth's Foundation First Was Laid”

WHEN EARTH'S FOUNDATION FIRST WAS LAID

*When earth's foundation first was laid,
By the Almighty Artist's hand; By the Almighty Artist's hand;
'Twas then our perfect, our perfect laws were made,
Established by his strict command.*

CHORUS

*Hail! mysterious, hail glorious Masonry.
That makes us ever great and free.*

*As man throughout for shelter sought,
In vain from place to place did roam;
Until from heaven, from heaven he was taught
To plan, to build, to fit his home.*

CHORUS

*Hail! mysterious, hail glorious Masonry,
That makes us ever great and free.*

*Hence illustrious rose our art,
And now in beauteous piles appear;
Which shall to endless, to endless time impart,
How worthy and how great we are.*

CHORUS

*Hail! mysterious, hail glorious Masonry,
That makes us ever great and free.*

*Our actions still by virtue blest,
And to our precepts ever true;
The world admiring, admiring shall request
To learn, and our bright path pursue.*

CHORUS

*Hail! mysterious, hail glorious Masonry,
That makes us ever great and free.*

20 SONG and CHORUS.

When earth's foundation first was laid, By
the Al-migh-ty Art-ist's hand; By the Al-
migh-ty Art-ist's hand; 'Twas then our perfect, our
perfect laws were made, E-stab-lish'd by his strict com-mand.



CHORUS

Hail! mys-terious, hail glorious Mas-on-ry, That
Hail! mys-terious, hail glorious Mas-on-ry, That
Hail! mys-terious, hail glorious Mas-on-ry, That
Hail! mys-terious, hail glorious Mas-on-ry, That
Hail! mys-terious, hail glorious Mas-on-ry, That
Hail! mys-terious, hail glorious Mas-on-ry, That
Hail! mys-terious, hail glorious Mas-on-ry, That
Hail! mys-terious, hail glorious Mas-on-ry, That



Having sought to generate a sense of joy and to offer instruction in the great traditions of the past it is but a short step to use song to teach and then to remind Brethren of masonic principles and practices.

Some like “Ye sons of fair science” were clearly written by men with a flair for words and a deep love of the Craft.

*Ye sons of fair Science, impatient to learn,
What's meant by a Mason you here may discern;
He strengthens the weak, he gives light to the blind,
And the naked he clothes — is a friend to mankind.*

All shall yield to Masonry,

Bend to thee

Blest Masonry,

*Matchless was he who founded thee,
And thou, like him, immortal shalt be.*

*He walks on the Level of Honour and Truth,
And spurns the trite passions of folly and youth;
The Compass und Square all his frailties reprove,
And his ultimate object is Brotherly Love.*

*The temple of knowledge he nobly doth raise,
Supported by Wisdom, and Learning its base;
When reared and adorned, strength and beauty unite,
And he views the fair structure with conscious delight.*

*With fortitude blessed, he's a stranger to fears,
And governed by Prudence, he cautiously steers;
Till Temperance shows him the port of Content,
And Justice unasked, gives the sign of consent.*

*Inspired by his feelings, he bounty imparts,
For Charity ranges at large in our hearts;
And an indigent brother relieved from his woes,
Feels a pleasure inferior to him who bestows.*

*Thus a Mason I've drawn and exposed to your view,
And truth must acknowledge the figure is true;
Then members become, let's be brothers and friends,
There's a Secret remaining, will make you amends.*

Another — entitled “When a Lodge of Freemasons are clothed” — contains an interesting introduction to speculative masonry and sets a standard worthy of emulation.

*When a Lodge of Free Masons
Are clothed in their aprons,
In order to make a new brother,
With firm hearts and clean hands,
They repair to their stands,
They repair to their stands,
And justly support one another.*

*Trusty brother, take care,
Of eavesdroppers beware,
Tis a just and a solemn occasion;
Give the word and the blow,
That workmen may know,
One asks to be made a Free Mason.*

*Here's words and here's signs,
 Here's problems and lines,
 And here's room too for deep speculation;
 Here virtue and truth
 Are taught to the youth,
 When first he's called up to a Mason.
 The ladies claim right
 To come to our light,
 Since the apron they say is their bearing;
 Can they subject their will,
 Can they keep their tongues still,
 And let talking be changed into hearing?
 This difficult task
 Is the least we can ask,
 To secure us on sundry occasions.
 When with this they comply,
 Our utmost we'll try
 To raise Lodges for Lady Free Masons.
 Till this can be done
 Must each brother be mum,
 Tho' the fair one should wheedle or tease on;
 Be just, true and kind,
 But still bear in mind,
 At all times you are a Free Mason.*

The way in which the pattern of this song appears to provide the foundation for Rudyard Kipling's poem "The Young British Soldier" raises an interesting thought about the possibility that these songs were being sung in India between 1884 and 1888 when Kipling was an active and scholarly member of the Craft.

Others carry a similar message in a form which once again both stimulates the mind and generates a sense of joy, and yet seek to remind Brethren of the principles and precepts upon which our order rests.

One such entitled "In Hist'ry We're Told" blends history, practical masonry and a glorious vision in three stimulating verses.

IN HIST'RY WE'RE TOLD

*In Hist'ry we're told, how the Lodges of old,
 arose in the east, and shine forth like the sun;
 But all must agree, that divine Masonry,
 Commenc'd when the glorious creation begun:
 With glory divine, oh, long may'st thou shine,
 Thou choicest of blessings be deriv'd from above.*

CHORUS

*Then charge bumpers high, and with shouts rend the sky,
 To Masonry, Friendship, and Brotherly love.*

*Then Masons were true, and the Craft daily grew;
 The liv'd within compas, and work'd by the square;
 In Friendship they dwell, no ambition they felt;
 Their deeds were upright, and their consciences clear.
 On this noble plan Free-masons began;
 To help one another they mutually strove;*

CHORUS

*Then charge bumpers high, and with shouts rend the sky,
 To Masonry, Friendship, and Brotherly love.*

*These maxims pursue, and your passions subdue,
 And imitate those worthy Masons of yore;*

*Fix a lodge in each breast, be fair Virtue your guest,
 Let wisdom preside, and let truth tile the door:
 So shall we arise to an immortal prize
 In that blissful lodge, which no time can remove;*

CHORUS

*Then charge bumpers high, and with shouts rend the sky,
 To Masonry, Friendship, and Brotherly love.*

A similar song entitled "Some Folks Have . . ." appears to have borrowed the tune of "Greensleeves" to convey its message.

SOME FOLKS HAVE

*Some folks have with curious impertinence strove,
From Free Masons' bosoms their secrets to move;
I'll tell why in vain their endeavours must prove,*

Which nobody can deny.

Which nobody can deny.

*Of this happy secret when once we're possess'd,
Our tongues can't explain what is lodged in our breast;
For the blessing's so great, it can ne'er be exprest;*

Which nobody can deny.

Which nobody can deny.

*Truth, charity, justice, our principles are;
What one does possess the others may share;
And these in this world are blessings most rare;*

Which nobody can deny.

Which nobody can deny.

*Now, since we are met, the world's wonder and boast,
And each one enjoys what pleases him most,
I'll give the best and most glorious toast;*

Which nobody can deny.

Which nobody can deny.

*Here's health to the generous, the brave, and the good,
To all those who think and act as they should;
And in this the Free Mason's health's understood*

Which nobody can deny.

Which nobody can deny.

SONG and CHORUS.

Allegro

Some Folks have with curious impertinence

strove, From Free-Masons' bosoms their secrets to

move; I'll tell why in vain their endeavours must prove

CHORUS.

which nobody can deny deny which

which nobody can deny deny which

which nobody can deny deny which

no body can deny.

no body can deny.

no body can deny.

These songs were clearly intended to reinforce the message of the ritual, the ceremonies and the various addresses and exhortations.

Indeed when you consider their words in detail and match them to the ritual it is possible to argue that the songs may well have helped to shape the modern ritual. This possibility becomes increasingly attractive when a comparison is made between the words of the songs and the context of rituals "Ancient" and "Modern".

In other songs it is possible to find a deliberate effort to stress social unity and equality. This purpose is apparent in

KING SOLOMON, THAT WISE PROJECTOR

*King Solomon, that wise projector,
In Masonry took great delight,
And Hiram, that great Architector,
Whose actions shall ever shine bright.
From the heart of a true honest Mason,
Ther's none can the secret remove,
Our maxims are Justice, Morality,
Friendship, and brotherly love.*

*Then who wou'd not be a Free mason?
So happy and social are we;
To Lords, Dukes, and Princes we're Brothers,
And in every Lodge we are free.*

*We meet like true friends on the level,
And lovingly part on the square;
Alike we respect King and Beggar,
Provided they're just and sincere.
We scorn an ungenerous action;
None can with Free masons compare;
We love to live within compass.
By rules that are honest and fair.*

*Then who wou'd not be a Free mason?
So happy and social are we;
To Lords, Dukes, and Princes we're Brothers,
And in every Lodge we are free.*

*We shut out all talkative fellows,
That will babble and prate past their wit;
They ne'er shall come into our secret,
For they're neither worthy nor fit;
But the person that's well recommended,
If we find him both honest and true,
When our Lodge is well ty'd we'll prepare him,
And like Masons our work we'll pursue.*

*Then who wou'd not be a Free mason?
So happy and social are we;
To Lords, Dukes, and Princes we're Brothers,
And in every Lodge we are free.*

*There are some foolish people reject us,
For which they are highly to blame;
They cannot show any objection
Or reason for doing the same;
The art's a devine inspiration,
As all honest men will declare;
So here's to all true hearted brothers,
That live within compass and square.*

*Then who wou'd not be a Free mason?
So happy and social are we;
To Lords, Dukes and Princes we're Brothers,
And in every Lodge we are free.*

Similar sentiments are contained in "Come, come, my dear Brethren".

*Come, come, my dear Brethren,
Great news I proclaim:
Our King's a free Mason,
A Mason of fame:
And tho' he's a King,
He's a Brother to me:
No mortals but Masons
So great then can be.
So great then can be.
So great then can be;
No mortals but Masons
So great then can be.
Who would not be proud, say,
Of such a great name
He that's a Free Mason
Is a true son of fame;
Since kings, dukes and princes,
Men of high degree,
Throw by their distinctions,
With us to be free.
With us to be free, & c.
We're sons of antiquity,
But not of pride
The Fathers of old, they
Were all on our side.
Being struck with surprise
The grand temple to see,
They all were ambitious
Free Masons to be.
Free Masons to be, & c.*

*We're true and we're trusty,
We're just and sincere;
We're blessed by the poor,
And adored by the fair.
Kings are our companions,
So noble are we;
Then who would not wish
A Free Mason to be?
A Free Mason to be, & c.
Why then should we mind
The reflections of fools,
Who know not the value
Nor use of our tools?
We keep within compass;
Our conducts square be;
To plumb, line and level,
Our actions agree.
Our actions agree, & c.
With innocent mirth
And with social soul,
Let's taste the pure nectar
Of the flowing bowl,
Then fill up a bumper;
My toast it shall be,
A health to our Masters,
Our Wardens, and we.
Our Wardens, and we, & c.*

Other songs offer a similar social message in a more subtle form where the theme of calm in a troubled world is coupled with a firm statement of the social purpose of the Craft.

*Hail seat Mysterious! solemn Cell! His merit my attention draws,
Where Harmony resides, And leads me to discuss,
Where Secrecy and Silence dwell, On all our wholesome social Laws,
And Decency presides; And wish him one of us.
Hence wrapt in Vision from the worl Then let us sing & c.
Its darkened Sons we see,
In hurry strife and discord Hurl'd,
And find 'tis here wa're free.
Then let us sing & c.
If in the crowd there seems to move
A Man of temper'd mould,
Whose Heart beats Harmony and Love,
A treasure yet unfold:*

Similarly "We have no idle, prating" could be used to confirm the view that Lodge meetings were devoted to bouts of heavy drinking.

WE HAVE NO IDLE PRATING

*We have no idle prating,
'bout either Whit or Tory;
But each agrees, to live at ease,
And sing or tell a story.*

*Fill to him, to the brim,
let it round the table roll,
The Divine, Tells us wine,
Cheers the body and the soul.*

*We're always men of pleasure,
Despising pride and party;
While knaves and fools, Prescribe us rules,
We are sincere and hearty.*

*Fill to him, to the brim,
let it round the table roll,
The Divine, Tells us wine,
Cheers the body and the soul.*

*If an accepted Mason
Should talk of high or low church;
We'll set him down A shallow crown,
And understand him no church.*

*Fill to him, to the brim,
let it round the table roll,
The Divine, Tells us wine,
Cheers the body and the soul.*

*Then, landlord, bring a hoghead,
And in the corner place it,
Till it rebound, With hollow sound,
Each Mason here will face it.*

*Fill to him, to the brim,
let it round the table roll,
The Divine, Tells us wine,
Cheers the body and the soul.*

SONG and CHORUS.

Moderato

We have no i-dle pra-ting, 'bout
 either Whig or To-ry; But each a-grees, to
 live at ease, And sing or tell a sto-ry.

CHORUS 2^d time.

Fill to him, to the brim, let it round the
 Fill ----- to him, Fill ----
 Fill to him, to the brim, let it round the
 Fill to him, to the brim, let it round the

Cheers the bo-dy and the soul.
 Cheers the bo-dy and the soul.
 Cheers the bo-dy and the soul.
 Cheers the bo-dy and the soul.

It is possible to argue that such songs offer adequate proof that Lodge members took pride in and drew confidence from the fact that the noble and the learned met on terms of equality with ordinary, operative men.

Songs which proudly proclaimed that

“The Noble and the Wise resort
And drink with Craftsmen true and kind”

or

“High honour to Masons the Craft daily brings
To those Brothers of Princes and Fellows of Kings”

or

“The greatest of monarchs, the wisest of men,
Free-masonry honoured again and again
And nobles have quitted all other delights
With joy to preside o’er our mystical rites”

clearly possessed a social purpose.

In part they set out to encourage a sense of fraternity among men of goodwill sharing a common outlook.

In part they represent a conscious effort to unite the vertical distinctions of class and the horizontal divisions of race, creed and politics.

Interestingly no songs relate overtly to the horizontal divisions — from the earliest days there has been an interdict on religion and politics and one early writer reports that when the musicians began to play a Jacobite song they were:

“immediately reprimanded by a person of great gravity and science”.

By about 1740 such purposeful songs designed to create a sense of joy, to teach the history of the Craft, to inculcate and to stress equality and social unity were slowly being supplemented by songs which were coarse, vulgar, robust or offensively self adulatory.

Who could have been left in any doubt about one of the main concerns of speculative masons after hearing them sing of the triumph of Bro. Collin.

“Ofie, Ofie again she said
Why do you grasp me so?
Forbear to hunt a harmless Maid,
Do Collin, let me go;
The Swain did her request fulfil
So laid her on the Plain
And when he once had done his will,
He did it once again”

Occasionally membership of the Craft was presented as a passport to matrimony.

A Mason's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover said:
Though, Damon, I your flame approve,
Your actions praise, your person love,
Yet still I'll live a maid.

None shall untie my virgin zone,
But one to whom the Secret's known,
Of famed Free Masonry;
In which the great and good combine,
To raise, with generous design,
Man to felicity.

The Lodge excludes the fop and fool,
The plodding knave, and party tool
That Liberty would sell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In slavery to dwell.

This said, he bowed, and went away;
Apply was made, without delay,
Returned to her again;
The fair one granted his request,
Connubial joys their days have blest;
And may they e'er remain.

Such a song may be read as an exhortation to respect the chastity of those . . . and as a commendation to remember and practice "every domestic and public virtue".

However, it is just possible that in an age when it was at least usual, if not expected, that a young woman would bring a substantial dowry with her, such songs as that may have carried a hidden meaning:

"Join the Craft and get rich"

So much depends on the singer and the spirit in which the song is sung. Is such an interpretation the origin of the allegations that masons use the Craft for personal, pecuniary gain?

If drunken licentiousness were not enough masons then began to boast about their ability to use — if not abuse — their privileged status.

A MASON ONE TIME

*A Mason one time
Was cast for a crime,
Which malice had put a bad face on
And then, without thought,
To a gibbet was brought
The Free and the Accepted Mason.
And then without thought, & c.
And when he came there,
He put up his prayer
For Heaven to pity his case on,
His King he espied,
Who in progress did ride,
Was a Free and an Accepted Mason.
His King he espied, & c.
Then out a sign flew,
Which the Grand Master knew,
Who rose up to know the occasion:
Asked who had condemned
So worthy a friend
As a Free and an Accepted Mason?
Asked who had condemned, & c.
He tried the cause,
And he found out the flaws,
According to justice and reason.
He tucked up the judge,
And all that bore grudge*

*To the Free and the Accepted Mason.
He tucked up the judge, & c.
Tho' ignorant pride
Our secrets Divine,
Or foolish conjectures occasion,
They ne'er shall Divine
The word or the sign
Of a Free and an Accepted Mason.
They ne'er shall divine, & c.*

Inevitably the Craft — partly in consequence of its own failings — fell into disgrace.

By 1743 Walpole was able to observe

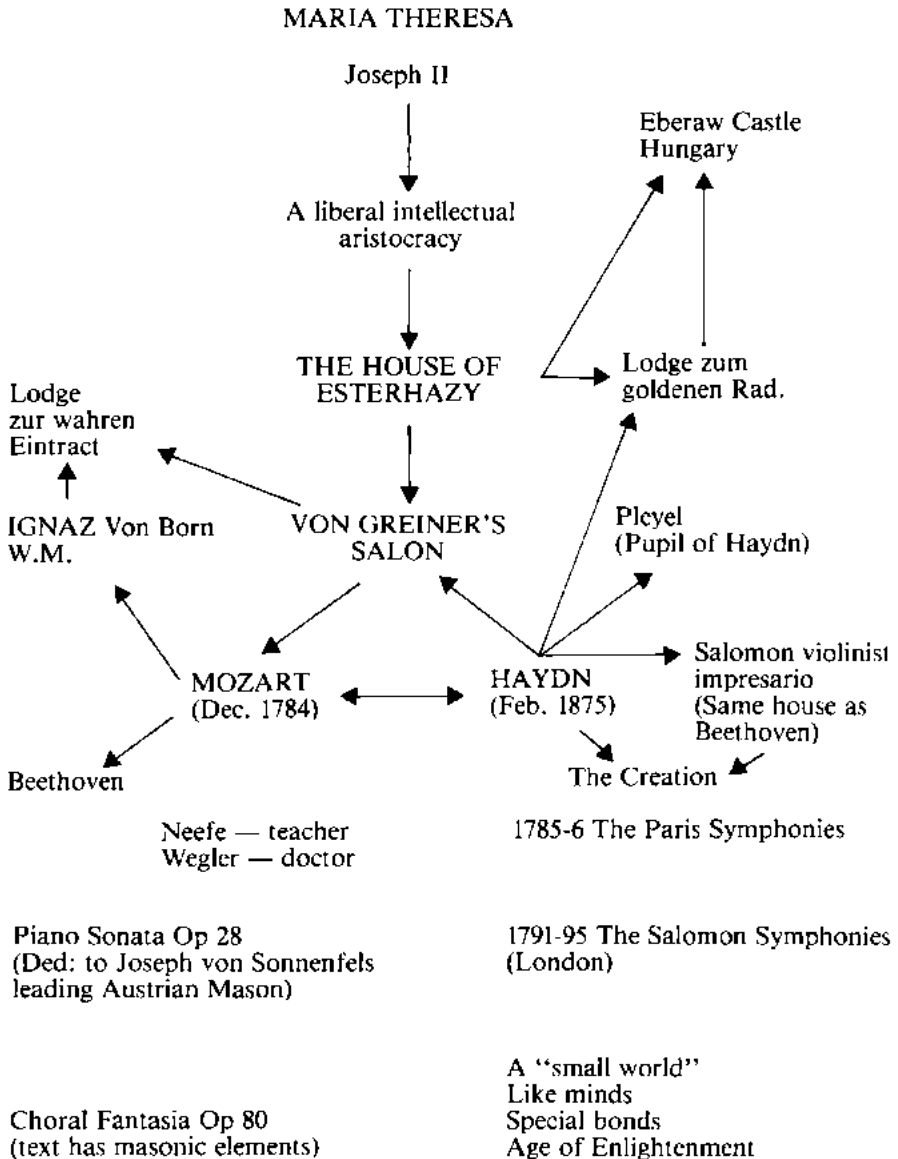
“the Freemasons are in . . . low repute now in England . . . I believe nothing but a persecution could bring them into vogue again”.

That persecution duly followed and during the middle years of the 18th century something like a quarter of the Private Lodges in England disappeared.

The Craft was rescued from the depressed status which it acquired during that period of persecution by the spirit of the Age of Enlightenment. The influence of this phenomenon upon the evolution of the Craft merits study in its own right. For present purposes suffice it to say that, gradually, men, moved by the “spirit of the age”, came together in cultural salons. There they devoted themselves to a study of the liberal arts and sciences; sought truth through the study of reality and strove to find an alliance between their emergent masonic faith and the dictates of reason which would help to create a new and visionary concept of social equality.

Inevitably such gatherings became meetings of kindred spirits.

THE CULTURAL SALON AND THE MYTH OF EXCLUSIVENESS



This type of inter-relationship serves to illustrate two aspects of the evolution of the Craft.

The first relates to the theme of Exclusiveness.

Masons are enjoined to guard their secrets with care. At one point a candidate is required to affirm that he seeks entry by "a favourable opinion preconceived". The apparent impossibility of that situation usually passes unremarked.

Yet consider the letter written by Haydn to the Secretary of the Lodge Zur Wahren Eintracht, Franz Phillip von Weber.

*"Nobly born, Most highly respected Herr Hoff Secretaire

The highly advantageous impression which Freemasonry has made on me has long awakened in my breast the sincerest wish to become a member of the Order with its humanitarian and wise principles. I turn to you, Sir, with the most urgent request that you have the great kindness to intervene on my behalf with the Lodge of the Order, in order to implement this petition, as indicated above. I have the honour to remain with profound esteem"

VIENNA — THE 29th OF THE CHRISTMAS MONTH 1784.

Josephus Haydn

Is any more complicated analysis of "a favourable opinion preconceived" necessary?

The second point of interest relates to one of the consequences of these gatherings of intellectually gifted and talented men.

Song was already known to have a place within the Craft. Equally its place was becoming less certain and gradually a shift to instrumental music took place.

The early phases of this development were troubled ones.

In 1725 a society of musicians which would admit only masons was formed.

It called itself the "Philo-Musicae et Architectura Societas" and sought out selected musicians who were urged to seek membership of the Craft. Once initiated they were then admitted to the Society.

Among its members appear to have been:

- (i) Charles de la Faye — author of the F.C.'s song.
- (ii) Charles Cotton — the angler who composed the Angler's Ballad which has the same metre as the F.C.'s song.
- (iii) Papillon Bell — The father of James, a noted piano maker, and
- (iv) Thomas Marshall — a singer.

*Preserved in the Vienna Haus-Hof und Staats Archive.

This organisation attracted the hostility of Grand Lodge who saw it both as a challenge to the Authority of the Craft and a threat to its greater vision.

The Society disappeared after less than three years of life.

In 1778/9 a bona fide Masonic Lodge entitled "L'Olympique de la Parfaite Estime" was formed in Paris.

Its membership was drawn from a very exclusive social class — a rich bourgeoisie united by both membership of the Craft and a love of music.

The Lodge adopted as its masonic emblem a silver lyre on a sky blue background and its members played together as an orchestra.

"the musicians played in embroidered costumes with lace cuffs, their swords by their sides and their plumed hats on the benches"

The most distinguished Master of this Lodge was le Comte D'Ogny an accomplished cellist. It was he who encouraged the Chevalier Joseph Boulogne de Sainte Georges to invite Bro, Haydn to write six symphonies for the group.

There are the so-called Paris Symphonies Nos. 82-87.

These are not truly masonic compositions; they were commercial propositions written by a mason for a masonic orchestra.

Similarly there is only a covert masonic connection concerned in the London or Salomon symphonies.

Salomon — a violinist and impresario had met Haydn at Von Greiner's salon and having moved to England and assumed a leading role in English musical life, was able to invite Haydn to London in 1790-91 and again in 1794-95. It was during this latter visit that Haydn was invited to a concert at Freemason's School. It is worth putting these symphonies into the context of Haydn's masonic career.

It is with Mozart that Masonic music achieves its greatest glory.

He took the discredited mode of song with its multiple functions of generating joy, engendering pride and teaching principles and put it to a fascinating new use in the Magic Flute.

He took instrumental music and used it to explore the deepest recesses of a mason's emotional store.

Finally he took song and instrumental music and used them to create music of masonic affirmation.

That total message emerges in the Magic Flute.

Having used the Overture to set the scene Mozart goes on to poke masonic fun at the Empress of Austria Maria Theresa a notorious hater of masons, to ridicule the quasi — female orders, to teach — or restate perhaps — the greater principles of the Craft and finally to make two great masonic statements.

The first is taken from the Finale in which two men in armour appear, standing guard before a cave near to a fall of water.

Their song is an intriguing blend of beliefs well fitted to the vision of masonry as a universal brotherhood.

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THE MISSION OF THE MUSES IN SUPPORT OF THE WORK OF RUSPINI

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

Foreword

H.R.H. the Prince of Wales, in a recent speech to Architects, pointed out the platitude that building had to be from 'the bottom upwards' and could not be dictated to from the top downwards. This is just as true as the building of brotherly love and relief into speculative Freemasonry. This must be built by the Lodges and their leaders at the bottom and not by the Grand Lodges at the top, whose function is to administer. The builders require various supports during building until capping out, but these are then taken away when the beauty of the building is revealed.

The object of this paper is to give the story of the development of the first really successful design and execution of the building up of true brotherhood and charity by Bartholomew Ruspini supported by his Lodge of the Nine Muses during a time of political, religious and Masonic strife similar in many ways to the present period of the Permissive Society which we are now facing.

History deals with the development of vertical organisations downwards with occasional attempts to start again through rebellions, wars and dictatorships. This paper touches on many historical developments but must deal with its purpose horizontally.

Introduction

If he is remembered at all, the Chevallier Bartholomew Ruspini is recorded as the Institutor (Founder) of the Royal Masonic Institution for Girls and his Lodge of the Nine Muses is only of interest for the number of prominent Artists and Musicians who joined or were made in it in the early days.

In AQC.86, there is a biography of Ruspini which I wrote over 20 years ago. It is crammed full of facts and I have now found still more. Since then I have explored the times that he lived in and studied other characters of the period. In this way I tried to determine the reasons for what he did and found a distinct continuity of thought throughout, opposed and disliked by those who made the history of the period. This accounts for the fact that neither Ruspini nor his Lodge were popular in those early days being directly opposed to everything that the Tory political leaders, the Established Church and their Premier Grand Lodge were doing. They stood for the Universality of Masonry between all Constitutions and all forms of degrees and Orders of Masonry besides the three original Craft Degrees. We shall see how Ruspini fought to obtain the necessary power to enable him to influence a change in the thoughts of Masons from animosities to that of Love and Charity. He achieved that power but as soon as his object was in sight he began to relieve his Lodge of the scaffolds of power and was not tempted to abuse it. Therein lay his greatness.

Ruspini begins

1759 Ruspini arrived in England, aged 31, to practice as a Surgeon-Dentist amongst the Nobility and gentry at Bath, under the patronage of the Dowager Princess of Wales, Mother of George III. He had graduated at Bergamo College of Physical Science the previous year and then studied dentistry in Paris under Jean Francois Capron the Dental Surgeon to Louis XV. Dentistry in England was still practised as a side line to such trades as Blacksmith and Hairdressers and he was one of those who helped to raise it to a Profession.

That year he tried to join the fashionable White Bear Lodge (Moderns) at Bath but was black balled being considered not of high enough social standing. This Lodge in 1786 was united with and took the name of the Royal Cumberland Lodge now No.41 (AQC.59).

1762 However, he was interested to become a Mason and during professional visits to Bristol he became friendly with members of his own class including Thomas Harper a scrivener and illustrator. On 7th April that year he was initiated in the Moderns Lodge No.116 at the Morning Bush Tavern and subsequently passed and raised. This Lodge ceased working in 1766 and so did Ruspini. Meanwhile Thomas Harper had been initiated the year before in the Antients Lodge meeting at the Bull Inn, Bristol and this Lodge ceased work in 1765. Harper was six years younger than he was but they became life long friends and influenced each others views on Masonry. Shortly afterwards Harper left for South Carolina America where he joined both an Antients Lodge No.190 working at the City Tavern, Charles Town and was exalted therein as well as being re-made in the Moderns Lodge No.74 there. (Leicester Research. Trans:1982).

1765 The Reverend Baron Johann Augustus von Starck, a German, also under the patronage of the Dowager Princess of Wales visited Bath. He was an enthusiastic Continental Mason and an authority on the Kabala. He had joined the Rite of Strict Observance of organised steps under unknown superiors and had penetrated it becoming friends with Von Hund its secret leader. He was able to organise a Spiritual Chapter of Instruction. Each Lodge and Chapter of each degree had to have one member who had passed this instruction. Ruspini met him and they also became life long Masonic friends. This contact broadened his views of Masonry in his early years. (AQC.41).

Ruspini then travelled a great deal professionally, and is known to have visited Dublin the next year.

Ruspini starts his professional and masonic career in London

1766 He establishes himself in a house opposite Carlton House, the residence of the Prince of Wales, becoming the fashionable Dental Surgeon to the Royal Family. On arrival, he immediately joined the Royal Lodge, then No.313, in which their Royal Highnesses the Dukes of Gloucester and Cumberland were members. In 1778 he was their R.W.M. (AQC.31) (F.M. Magazine Dec. 1793).

1767 He renounces the Roman Catholic Faith and becomes an Anglican and on 6th April he marries Elizabeth Ord who is nineteen

years his junior, by whom he has four boys and five girls. The Ords were a wealthy and a well connected Northumberland family.

1768 He publishes a treatise on teeth which goes into thirteen editions. The long drawn out attempt by the Premier Grand Lodge to be Incorporated as a City Company was started, first by Royal Warrant and then by Act of Parliament. This was to include the building of a City Hall. It was hoped thereby to render the Antient Grand Lodge illegal as they would then be trading in the same commodity. There was much opposition by some Lodges and voting in Grand Lodge became critical. (AQC.46). The Royal Lodge was opposed.

This probably started the rush by Lodges to appropriate the election of Grand Stewards in the Premier Grand Lodge by what was called Red Apron Lodges. Twelve Grand Stewards were elected annually from amongst London Lodges. They were responsible for financing all debits at Grand Feasts, and therefore had to be reasonably wealthy people. To retain a succession, Grand Lodge gave them many privileges. They alone had the right and responsibility to recommend their individual successor. Another privilege was to have their own Master Masons' Lodge with three times the voting power of any other Lodge. Lastly, the election of Grand Officers was confined to Grand Stewards and Past Grand Stewards. Power within Grand Lodge by Lodges to secure additional votes was thereby increased if a member who was a Grand Steward gave a promise to his Lodge only to select his successor from that Lodge. Some Lodges added this undertaking to their By-Laws. The collection of more than one Grand Stewardship by a Lodge was all to the good. (Grand Stewards and Red Apron Lodges by A.F. Calvert and Grand Stewards and their Lodge by Colin Dyer). There was nothing illegal in Lodges acting in this way but not until after the Union of 1813 did Grand Lodge take any action.

1769 Meanwhile, Ruspini joins the Morning Bush Lodge, now the Lodge of Emulation No.21. It was here he first met another life long Masonic friend James Bottomley.

1770 He joins St. Albans' Lodge, now No.29, and two years later he was a Grand Steward, starting a Red Apron succession in that Lodge. James Bottomley as a Grand Steward the previous year having recommended him as his successor. He was R.M.M. of that Lodge in 1781 and 1783.

By this time Ruspini had entered the lists opposed to Incorporation and it was due to him that a new argument was raised, that it would be contrary to the ideals of the Universality of Freemasonry and detrimental to the interests of foreigners joining English Lodges and to Freemasons abroad.

1771 As a Grand Steward, Ruspini began to understand the pressures in Grand Lodge during the election of a Grand Master. Those opposed to incorporation had submitted the name of H.R.H. the Duke of Cumberland and no one dare oppose a Royal Duke. At the last moment H.R.H. withdrew his name and Lord Petrie, a supporter of incorporation was elected by default.

1772 Ruspini was exalted in the Royal Arch Grand Chapter of the Moderns itself on 12th December. He was immediately placed in office, designed the Principals' robes, was Grand Z in 1780, and from 1782 to 1795 he was Grand Master of Ceremonies when he resigned because the Grand Chapter had decided to exalt only Noblemen in future.

1774 The Duke of Cumberland accepted the position of Patron of the moderns Royal Arch. This was an independent order because the Premier Grand Lodge had earlier decided that the Craft consisted of Three Degrees and no more.

Ruspini decides to lead Masonic Reform

At this stage in the career of Ruspini an appreciation of the situation is required.

Ruspini, an Italian foreigner, after obtaining a degree in surgery, decided to specialise in the latest branch of that profession of Dentistry in Paris and make a career of it in England where there was not then such a profession. The urge to improve the well-being of humanity was stronger than his natural desire to make a good living for himself. He had an Italian love of display which was disliked and not understood by Englishmen. He found in Masonry the claim to give moral strength to the individual to do good in an atmosphere of happiness, avoiding sex and controlling the use of alcohol. Through his profession he had become a much respected servant of the British Royalty and as such it was difficult for rivals in any sphere to unhinge him, although some tried. In what we would now call a permissive society he neither womanised nor drank heavily but in common with his Royal Masters he was rather a glutton and entertained liberally at his home.

However, everywhere around him was animosity and rivalry. In his own country the French, the Austrians and even the Pope were striving for dominance but he was doing what he could to help Italian emigrants in England. The American War of Independence was being fought by the English Tory Government but there were many in England who were not prepared to bear arms against the British Colonials although they were always prepared to fight the French. This was leading to the formation of the New Whig Party in parliament, the predecessors to the Reforms and the Liberal Party. In Masonry, the Premier Grand Lodge was divided by the Incorporation argument and the antagonism between that Grand Lodge and the Grand Lodge of the Antients, supported by both Irish and Scots Grand Lodges, was at its height.

1776 Ruspini had now built up a reputation for himself. His position was secure but his moral support being in Masonry, was disappointing. He had seen that when a Master of a Lodge he had the power to influence thought temporarily and must have wondered whether a Lodge under a more permanent Master of the right type could eventually influence a change in Masonry from the present antagonism to universal Love 'for the bottom upwards'. He had no doubt heard of the Premier Grand Lodge's support for William Preston's Illustrations of Masonry, first published in 1772. Was this the leader to follow? He therefore decided to join the senior time immemorial Lodge No.1, which in 1770



had changed its name from the West Indian and American Lodge to the Lodge of Antiquity and which Preston had joined in 1774.

Loyalty being a strong principle in Ruspini's make up, when change in the established order was required, how far and how forcefully should one go? He felt that organised opposition within was right and proper but that to encourage or join a rival organisation outside was an act of a Traitor and wrong.

Preston had been the first initiate in 1763 in the Antients White Heart Lodge No.III which in 1764 he had influenced to change sides to become the Caledonian Lodge No.325, to the great pleasure of the Premier Grand Lodge. Wisely, Ruspini did not become one of his followers and in 1779 Preston was this time expelled from the Premier Grand Lodge, which divided that Lodge and set up a new Grand Lodge.

1777 That was not the way. Ruspini decided to set up his own new Lodge to achieve his ambition with selected friends who were all of the same mind.

There is a fine picture of Ruspini and family at about this time by Nathaniel Hone in the Royal College of Surgeons, Edinburgh.

The Lodge of the Nine Muses No.235

This Lodge was formed for one purpose and those that joined it were selected to give power and enhance that purpose. Ruspini, with its support, succeeded in his aim, opposed by the powers at the Top, but his Lodge was nearly destroyed in the process.

On the 14th January, the Russian New Years Day, the Lodge first met, by permission, at the Thatched House Tavern, opposite St. James Palace, the most popular eating place for the wealthy and nobility. Its Warrant, No.502, encased in a most elaborate and beautiful frame, is dated 25th March, issued by Lord Petrie, the Grand Master, signed by his Deputy and witnessed by the Grand Secretary, Jas. Heseltine, who comes into this story again. The Warrant itself is beautifully inscribed and illuminated and in the right hand bottom corner in tiny letters are the words 'Thos. Harper, script'. So his friend Harper had returned from America and became so useful to Lawrence Harper, the Grand Secretary of the Antient Grand Lodge that he joined his Lodge to work on the preparation of various editions of Ahiman Rezon, their Book of Constitutions.

The name of the Lodge was derived from 'Loge of ye 9 muses, No.1. at Peterburgh', founded in 1774, which name the first Master, John Hull, had liked. It was not named from the famous 'Les Neuf Soeurs' Lodge, founded at Paris in 1776. There was never much love between Ruspini and the French nobility.

Of those named on the Warrant John Hull Esq. was appointed R.W.M. Ruspini himself was not appointed because he was about to become R.W.M. of the Royal Lodge. Hull had been secretary of the Board of Grand Stewards in 1773 and appointed Junior Grand Warden the following year. He was a member of the House Committee for many years and was thanked by the Grand Lodge for defending the area with his Volunteers during the Gordon Riots in 1780.

Raphael Franco Esq. a wealthy Jew, was S.W. He presented the Lodge with its famous candlesticks. That year he became a Grand Steward and President of the Board of Stewards starting a sequence of Red Aprons within the Lodge. He died 1781. Richard Barker Esq. was J.W. He was that year the R.W.M. of the Grand Stewards Lodge. He was appointed P.G.M. of Rutland in 1798, dying in 1813. Robert Biggin Esq. he presented the Lodge with a V.O.S.L. and paid for the famous miniature Jewels which Jean Baptiste Cipriani, a founding member of the Royal Academy and the first Lodge Candidate, painted. All but one of these Jewels is still in possession of the Lodge. Biggin is reported as dying at Brussels in 1784. Abraham Teixeira Esq. Nothing has yet been found about him. Probably a Portuguese Jew. Isaac Henriques Sequeira M.D. a well known figure in London of his day. He was born in Portugal in 1739 and died in 1816 in Mark Lane. He and Franco both married daughters of Baron d'Agular, well connected with the aristocracy, many descendents being amongst the British peerage today. Bartholomew Ruspini. Named last on the Warrant.

These founding Members, listed on the Warrant, show that the new Lodge had both wealth and good society connections. In its first year it

had created an atmosphere of beauty and love superior to any other.

1777-1787 — Red Aprons

A succession of Grand Stewards within the Lodge was started by Raphael Franco and remained with the Lodge until 1787 when Lord MacDonald of Slate who was President of the Board of Stewards in 1786 arranged to recommend T. Croft of the Lodge of Friendship now No.6 as his successor. This gave that Lodge a second Red Apron again and he was thanked for his courtesy in their minutes.

The following year E. Escourt had been appointed the Grand Steward in succession in the Red Apron Lodge, the Royal, now part of No.16. It was found that he was not then a Master Mason and therefore unqualified. With Ruspini then Master of that Lodge and Franco the President of the Board of Grand Stewards, he was hurriedly replaced by G. Lemprier of the Nine Muses. This started a second sequence of Grand Stewards within the Muses which lasted until 1783 when it was handed over to the London Lodge now No.108, in which Ruspini's friend James Bottomley, who had joined the Muses in 1779, was then the leading member. For a new Lodge to obtain one Red Apron was surprising but to obtain two was extraordinary. This resulted in five Grand Wardens being appointed, all Muses. Ruspini only wanted them to help obtain the power necessary to achieve his purpose of changing the thoughts of Masons from animosity to universal love and charity. When his plan to form what is now the Royal Masonic Institute for Girls was well on the way, he did not wish his Lodge to be amongst those who held Red Aprons just for the power and superiority it gave them. They and masonic History soon forgot that his Lodge had ever been numbered amongst the twelve.

In order to uncover these facts in 1970 the late W.Bro. C.R.S. Footitt P.A.G.D.C. and I carried out a research into the annual sequence of each of the twelve Stewards separately with the Lodges they belonged to. Obviously to be a Red Apron Lodge it must have had a sequence in one Stewardship only. This research was possible with reasonable certainty from 1774, there being much dated source material to start the sequences. Most years we found the way easy, including failures of nominated Stewards and their replacements. However, in the 1777-78 exchange the Grand Lodge minutes do not record the individual exchanges but only the two lists of those coming in and going out, but the following year and subsequently they did so and there had been no changes. In 1788, just after Ruspini had given up his Red Aprons, a few friendly Red Apron Lodges arranged to exchange their recommended successors as a matter of courtesy. These are recorded and we put them back in their right places. The following year there seems to have been a General Post, but afterwards the sequences went on as before. Did this indicate that Red Apron Lodges had sensed that their interference with an entirely Grand Lodge plan might be stopped? There was one sequence of Grand Stewards between 1781 and 1795 which we were unable to determine, after which it was handed over as a third apron to Somerset House Lodge by a member of the Muses. It was first held by a Lodge erased in 1781 after which a number of Jews seemed to have held it.

Twice afterwards I wrote detailed papers on the subject but it seemed that the subject was not generally popular and neither have been published. However I feel that the purely factual table of this sequence up to the Union of 1813 should be of value to students which they will find nowhere else. It is therefore appended here.

THE SUCCESSORS OF RED APRONS.												
1779/80. Am. Socy. Study. A.	1779 - 1813.										1813. Am. Socy. Study. B.	
1779	1	2	3	4	5	6	7	8	9	10	11	12
1779	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1780	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1781	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1782	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1783	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1784	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1785	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1786	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1787	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1788	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1789	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1790	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1791	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1792	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1793	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1794	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1795	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1796	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1797	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1798	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1799	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1800	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1801	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1802	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1803	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1804	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1805	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1806	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1807	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1808	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1809	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1810	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1811	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1812	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1813	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith
1814	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith	J. Smith

1. Lodge Numbers given on those of the present day - viz.
 A. Amherst Lodge 28
 B. Amherst Lodge 29
 C. Amherst Lodge 30
 D. Amherst Lodge 31
 E. Amherst Lodge 32
 F. Amherst Lodge 33
 G. Amherst Lodge 34
 H. Amherst Lodge 35
 I. Amherst Lodge 36
 J. Amherst Lodge 37
 K. Amherst Lodge 38
 L. Amherst Lodge 39
 M. Amherst Lodge 40
 N. Amherst Lodge 41
 O. Amherst Lodge 42
 P. Amherst Lodge 43
 Q. Amherst Lodge 44
 R. Amherst Lodge 45
 S. Amherst Lodge 46
 T. Amherst Lodge 47
 U. Amherst Lodge 48
 V. Amherst Lodge 49
 W. Amherst Lodge 50
 X. Amherst Lodge 51
 Y. Amherst Lodge 52
 Z. Amherst Lodge 53

E. (9) - President
 F. (1) - Secretary
 G. (1) - Secretary
 H. (1) - Secretary
 I. (1) - Secretary
 J. (1) - Secretary
 K. (1) - Secretary
 L. (1) - Secretary
 M. (1) - Secretary
 N. (1) - Secretary
 O. (1) - Secretary
 P. (1) - Secretary
 Q. (1) - Secretary
 R. (1) - Secretary
 S. (1) - Secretary
 T. (1) - Secretary
 U. (1) - Secretary
 V. (1) - Secretary
 W. (1) - Secretary
 X. (1) - Secretary
 Y. (1) - Secretary
 Z. (1) - Secretary

1777-1778 — Artists and Musicians

To consolidate their love of beauty and to appeal to their emotions even before the arrival of their Warrant, Luigi Borghi a famous violinist and composer joins. This is followed by all the concert quintet of the day ending by John Christian Bach, their leader, being initiated. He was the youngest son of Sebastian Bach the famous composer and no mean composer himself. At their death, the Muses continued to employ musicians as honorary members.

During these first two years three founding members of the Royal Academy joined. Jean Baptiste Cipriani was the first candidate of the Lodge. He painted the Officers' Jewels and around the four sides of the pedestal of each candlestick he painted the coat of arms of the Lodge and three of the nine muses. Francis Bartolozzi was engraver to the King and Agostino Carlini was the most celebrated sculptor of his day. There is a painting of these three Italian Artists in the National Portrait Gallery. Johan Zoffany joined later. Various less celebrated Artists continued to join even after the Union of 1813.

1778-1783 — The Arrival of the Descendents of Past Grand Masters

The New Whig parliamentary party, pressing for reforms, consisted mainly of those who had refused to fight against the British settlers in the American War of Independence, which was still raging. One can understand that those serious Masons supporting the values of Brotherly Love and Truth were amongst them. The new Lodge of the Nine Muses, although mostly composed of foreigners, stood out as a rally point for those that thought that way.

On June 15th 1778 the 6th Earl Ferrers joined bringing with him his eldest son, Viscount Tamworth, who was initiated at that meeting. His elder brother, the 5th Earl, had been Grand Master 1762-63 had just died and it is said that he had resigned because his proposal to build a Hall to include a Boys School had been refused.

On December 17th 1779 the 8th Baron Cranstoun was initiated. The 6th Baron Cranstoun had been Grand Master 1745-46. He commanded Admiral Rodney's flagship in 1782 fighting the French in the West Indies but refused to engage a United States squadron.

On February 21st 1780 the 6th Earl of Kellie joined. This was not reported to their Grand Lodge for obvious reasons. He had been Grand Master of the rival Grand Lodge of the Antients 1760-65, and that of Scotland 1763-65.

On April 4th 1782 the Honourable Washington Shirley, younger brother of Viscount Tamworth was initiated. He became the 8th Earl Ferrers in 1827 after his brother's death. It seems that the Shirley family withdrew to their country estates during the French revolution but Washington Shirley returned to London after the capture of Napoleon.

On January 9th 1783 the 3rd Viscount Dudley and Ward was initiated. The 1st Viscount Dudley and Ward had been Grand Master 1742-43. "Distinguished by the purest and most munificent benevolence of character" (Burke's peerage). Related by marriage to the Shirley family, Sir R. Salisbury Cotton, Prov.G.M. Cheshire and Lord MacDonald of

Slate, who lent £500 to rebuild the Freemasons Tavern.

The fact that such important noblemen had joined a new Lodge run by an Italian dentist is significant and this list may give some idea of the power for good obtained, leading to the temporary popularity of Ruspini's revolt against the antagonistic policies of his Grand Lodge.

During this period and in subsequent years many leading characters from Italy, Corsica, Portugal, Germany and Poland joined, including Jews, and some leading members of the professions (see Appendix to An account of the Lodge of the Nine Muses by Allen Foxley, 1940). This confirms the importance of the Universality of Masonry. There was no other British Lodge during this period which opened its doors in this way. Amongst them may be mentioned:-

The Marquis Arconati Visconti of Milan who became Mayor of Bruselles in Napoleonic times, De Oeiras, eldest son of the Marquis of Pombal who had regenerated Portugal and General Paoli the Corsican Hero who expelled the Bonaparte family from his Island.

The Election of a Grand Master

The 4th Duke of Manchester, of no settled views, became Grand Master in 1777 to 1782 when he was posted to Paris as our last Ambassador before the French Revolution.

1779 On 15th March the 3rd Earl of Effingham joined from the Shakespeare Lodge, now No.99, having been made there in 1775. He was Deputy Earl Marshal of England but resigned the command of his regiment when ordered to the American War, but the King did not dismiss him for it.

William Preston is expelled by the Premier Grand Lodge.

1780 Ruspini sent his boys to St. Peters Westminster, the great Whig School before the advent of Harrow, another indication of his political views.

He never forgot his old College at Bergamo and presented them with the most complete set of the most up to date surgical instruments. (Dental Magazine Vol.70).

As a surgeon, he had developed a Styptic for stopping bleeding. He issued it free to the poor in the West End of London and arranged for a friendly Doctor to do so in the East End. The Royal Navy adopted it instead of having to place severed limbs in hot Tar and it was not replaced until 1883. It is said to have saved the life of the Prince of Wales. This would have drawn him closer in the circle of that Royal Prince.

1781 The 4th Duke of Athol retired as Grand Master of the Antient Grand Lodge and Effingham was offered the position but refused it.

1782 H.R.H. the Duke of Cumberland again allowed his name to be submitted as Grand Master of the Premier Grand Lodge, but this time Ruspini and his Lodge were taking no chances and Thomas Preston, no relation to William Preston, of the Nine Muses submitted the name of Earl Ferrers as an alternative. However, the Duke of Cumberland did accept and selected Effingham to be his Acting (now called Pro.) Grand Master.

In Germany, the Rite of Strict Observance collapsed but it had spread to other countries. Starck wrote much about the purpose of Masonry and his Clerical system continued. A literary controversy regarding his teaching raged and gradually he retired into seclusion with a small circle of friends, but consulted by many. He must have come to England about 1785 when he joined his friend Ruspini in the Lodge of the Nine Muses. He writes — It is seldom that English Masonry is looked upon as a great Mystery (as in Germany). Masonic Lodges are sanctuaries of rest and joy, undisturbed by religious or political divergencies.

1784 The Lodge of the Nine Muses together with nine of its members received the Hall Medal for their support in financing the building of the first Masonic Hall in Great Queen Street. There should have been one more but Cipriani had died just before.

1786 There is a cartoon of Ruspini Introducing Cagliostro, the leader of the rival Egyptian Rite to Starck's Clerical system, to the regular half of the Lodge of Antiquity. Perhaps he had gone too far in the cause of Universality. There had just been a scandal about him over a Diamond Necklace belonging to the French Queen. (AQC.40).

By now Ruspini must have decided that his power base was sufficiently established to plan his great charity. With the poor communications of those days, advertising and the collection of sufficient funds would require at least two years to be successfully launched. Unfortunately no records exist before its foundation. Ruspini wished to ensure that he was founding a pure Charity with no claim that it might be considered an Insurance Policy. Hence he founded a Girls School rather than a Hospital or Old Peoples Home, for example. It created the right feelings amongst many Lodges and the Lodge at Bath which had originally black balled him was one of the first to contribute outside London. It should be an appeal to Charity and not like an annual subscription to a club.

1787 Perhaps the next two years marked the peak of Ruspini's Masonic career. He was now sixty years of age.

On February 6th H.R.H. the Prince of Wales was initiated at an Occasional Lodge by the Duke of Cumberland and on April 2nd Ruspini signed the disposition for the Prince of Wales's Lodge to be composed exclusively of those who held appointments and were closely attached to his person. Ruspini was clearly behind both affairs. The Warrant is dated August 20th and Ruspini was appointed Treasurer, and his old friend Bottomley became its first S.W. This gave a final fillip to the success of his charity.

This year William Preston, whilst expelled, established a Chapter of his Venerable Order of Harodim in which he taught his Craft Lectures expounding his views on the purpose of Freemasonry. Many serious Masons from all constitutions joined him including Lord MacDonal, James Heseltine, James Bottomley, Ruspini and Thomas Harper. Unfortunately his views on the History of Masonry were not of the same quality but were believed to be true.

Ruspini achieves his life's urge

1788 On March 25th. What is now the R.M.I.G. was instituted (founded) by Ruspini. It was a success from the beginning and continued to prosper and expand through the French Revolution and Napoleonic Wars whilst the Premier Grand Lodge failed to pay its way. It was built truly from the Bottom Upwards. All the key positions were held for many years by members of the Lodge of the Nine Muses. Not until 1790 did the Grand Lodge suggest that it was worthy of support. (Committees of the Institution, RMIG by M. Beachcroft 1948).

At least a great number of English Lodges had had their thoughts changed from animosity, so encouraged by their Grand Lodges, to that of Charity.

In 1798, Ruspini supports the foundation of a Boys Charity by the rival Grand Lodge.

This was not all that year. Ruspini, proposed by Thomas Harper, joined the Grand Masters Lodge No.1 of the Antients and no one ever raised an accusing voice. At the same time Thomas Harper, now a Grand Officer of the Antients, joined the Modern's Globe Lodge, now No.23, a Red Apron Lodge. He was subsequently five times R.W.M. and, with the knowledge and consent of Heseltine, then the Grand Treasurer, he became a Grand Steward. A strong demonstration of Universality. Several other Grand Officers of the Antients subsequently joined the Globe Lodge but no Grand Officer of the Premier Grand Lodge was known to have joined an Antient Lodge.

1789 Ruspini was honoured by receiving the Order of Knighthood and the dignity of a Count of the Sacred Palace of the Lateran, Chevalier of the Golden Spur. This honour was given in recognition of his well known benevolence and hospitality to foreigners, distinguished and impecunious alike. The only known case of a Papal honour being awarded to an Anglican and a Freemason.

1790 Thomas Harper turns his attention to the design of Masonic Jewellery and is given the Hall Mark 'T'.

The Earl of Effingham dies.

H.R.H. the Duke of Cumberland dies and H.R.H. the Prince of Wales becomes the Grand Master and appoints the 2nd Earl Moira his acting (Pro) Grand Master. He was probably the most wealthy man in the kingdom and prepared to lend money to support that Prince's extravagances with no hope of it being returned. There is no knowledge that he was ever Initiated, which may account for the fact that he never joined the Prince of Wales's Lodge. (Leicester Transactions 1976).

1791 Lawrence Dermott dies and Thomas Harper becomes the Editor of Ahiman Rezon. The next year he becomes a member of the Board of Ruspini's R.M.I.G. and remains a member of one committee or another until his death in 1831.

But it was not only that love of pagentry which led him to lead his Girls' School through Freemasons' Hall past the Prince of Wales and all the important Masons of the day. Seeing is believing and adds to the urge to contribute.



An engraving by Francesco Bartolozzi of the Chevalier Bartholomew Ruspini presenting the children in Freemasons' Hall on the anniversary in 1802 of the founding of the Orphanage. Included in this group are the Prince of Wales, Duke of York, Earl of Moira, Lord Rancliffe, Sir William Addington and Sir John Eamer. (Courtesy, Royal Masonic Institution for Girls).

James Bottomley, his friend, had held the office of Grand Sword Bearer on and off since 1778. Upon his death in 1789, the Prince of Wales appointed the Chevalier Ruspini in his place for as long as he wished to hold it. With his love of pageantry he held it until he died in 1813.

The Reunion of the two halves of the Lodge of Antiquity

The sequence of events suggests that Ruspini was the peace maker and the driving force behind the reunion of the two halves of the Lodge of Antiquity.

1789 In April, William Preston and seven others had their expulsion rescinded after an apology. Previously, Ruspini with some members of the Grand Stewards Lodge visited the powerful Somerset House Lodge, now No.4, and at the next meeting he again visited that Lodge with a party from the Nine Muses. Immediately after his exclusion had been rescinded Preston himself visited that Lodge.

1790 In March, the Lodge of Harodim was warranted to cater for all those members of Preston's Chapter of Harodim who were not members of either half of the Lodge of Antiquity. Thomas Harper was appointed Secretary.

Lord MacDonald was appointed Grand Patron of the Chapter of Harodim.

On November 12th, the two halves of the Lodge of Antiquity are re-united at the Thatched House Tavern, Ruspini's favourite haunt but well above the level of members of the Lodge of Antiquity. William Birch, a member of the Board of Management of Ruspini's Girls School, is elected R.W. Master and Ruspini is J.W. pro tem; William Preston was not present.

1792 Ruspini is appointed Senior Warden of the re-united Lodge.

1794 The Lodge of Harodim No.467 is amalgamated with the Lodge of Antiquity and Thomas Harper is appointed Treasurer of the combined Lodge.

1795 Ruspini is greatly honoured by the Chapter of Harodim. By now Ruspini has become the popular voice of Antiquity but is greatly worried by what is brewing in the Supreme Royal Arch Grand Chapter. On March 26th he visits the Chapter of St. James then No. 60, R.A. and is made an Honorary Member. In December the Grand Chapter rules that in future only Peers of the Realm shall be exalted therein, and Ruspini resigns as Grand Master of Ceremonies, and confirms his faith in the Chapter of St. James. This results in not only exaltations from the Nine Muses, always a strong supporter of the Royal Arch, being transferred to St. James but Members of Antiquity, previously influenced against the R.A. by Preston, being exalted in St. James. Both Lodges continue to support St. James to this day and at the Union in 1819 the Chapter was attached to the Lodge of Antiquity as No.2.

1797 Thomas Harper joined the Chapter of St. James, remains a member and becomes a loyal supporter and leader through many difficulties until his retirement in 1828. This may seem surprising because as Assistant Grand Secretary of the Antient Grand Lodge he was then responsible for the work of the 'Nine Worthies' who inspected their Lodges' Fourth Degree. Another claim to universality in an atmosphere still tainted with animosity.

The Voice of Union

There had been several cases outside Britain that Lodges under various Constitutions had agreed to work under one Provincial (District) Grand Master. Gibraltar and Madras are well known examples, but it is very doubtful whether Masons at home were aware of it. Then in Vol. IV of the Freemasons Magazine of July 1794 was published the story of H.R.H. the Duke of Kent in Canada who had agreed on January 9th to press for a union between the rival Antient and Modern Grand Lodges. This Vol.IV was the start of series for a time under a new Proprietor, Simon Stephenson, who was also the Secretary of the Lodge of the Nine Muses. In Vol.VI of 1796, February number, he published a short history of that Lodge and an illustration followed each month of one of the famous miniature jewels of that Lodge.

1797 That year the first formal proposal for Union came from the Grand Lodge of the Antients, the Duke of Athol their Grand Master presiding. "A committee should be appointed to meet one that might be appointed by the Grand Lodge of Modern Masons with a view to effecting a Union." There was no reply to this approach by the Premier Grand Lodge, their view being, according to Preston's Illustrations, that it was

up to the Antients, who had seceded from them, to re-join. This view was discounted many years afterwards (Masonic Facts and Fictions by H. Sadler).

1799 Ruspini is now seventy one years of age and an old man. He had fulfilled his life's ambition and wished to rest upon his laurels in the Prince of Wales's Lodge. The 1st Lord Rancliffe was R.W.M. of the Nine Muses and he had no worries on that score.

1801 Lord Rancliffe unexpectedly dies and Ruspini feels that he must return to the helm and persuaded his old friend Thomas Harper to join the Muses and really run it as Secretary.

In March, William Dickey, the Deputy Grand Master of the Antients dies and Thomas Harper is hurriedly appointed in his place being installed that same evening.

The Consequences of the Expulsion of Thomas Harper

We are not here about to re-tell the disgraceful story of the expulsion of Thomas Harper by the Premier Grand Lodge. (For this see Leicester Transactions for 1977 and 1982). We are however interested in its repercussions because the Nine Muses had been left without a Secretary.

We must here introduce the leading Character in its consequences, Sir William Rawlins. As an apprentice in the City Company of Upholsterers, he rose to become Master of that Company. At this time he was a Sheriff of the City of London and Treasurer of the London Work Houses. Unlike Ruspini's close friends he was very much a businessman. He joined the Eagle Insurance Company and was said to have been the only Englishman that had ever succeeded in settling an Irish problem. He eventually became its Chairman when 'Sir William became the Eagle and the Eagle was Sir William!'

In 1796 he had joined the Globe Lodge when Thomas Harper had already been its Master and was Grand Steward that year. They picked up a friendship and it is probable that Harper had proposed him as a member. In his turn he became a Grand Steward in 1798 and was R.W.M. of the Grand Stewards Lodge in 1803, the same year that he was the Senior Grand Warden of the Premier Grand Lodge. All of 1802, the Committee of Charity had been engaged in the complaints against Thomas Harper and others, and on 9th February 1803, the Deputy Grand Master being absent, he had to act in his place pro tem and propose the expulsion of his friend in Grand Lodge. Loyalty to the Grand Lodge was happily rewarded by the confidences of the Acting Grand Master, the Earl of Moira. (Leicester Transaction 1979).

It became clear that the extraordinary expulsion of a leading and well loved Brother in three important Lodges, the Lodge of Antiquity, the Globe Lodge and the Lodge of the Nine Muses, might set in motion a most undesirable back lash against the Grand Lodge. Sir William and Earl of Moira acted co-jointly to control any trouble.

1803 On 23rd April, within three months of the expulsion, both joined the Lodge of Antiquity. Sir William was still a member of the Globe and could watch any troubles there. Poor Ruspini, left without a secretary

did nothing and no summonses were sent for any meeting. But there was still another danger, the R.A. Chapter of St. James to which Antiquity and the Muses now contributed and which the Premier Grand Lodge had refused to have anything to do with, and Harper was still an active member.

On 10th March Sir William was exalted in St. James, and Earl-Moira on 9th June was obligated in that Chapter. On 28th of that month he was exalted in the Grand Chapter and the following year he was elected Grand 'Z' of the Order.

Sir William had clearly launched himself into a Grand Lodge tangle. Although the dominant and much the more powerful of the two Grand Lodges, it had been losing Lodges whilst the Antients had been adding to theirs. In addition, their finances were in a bad state whereas the Antients were just paying their way. As a businessman he understood that these trends had to stop. By becoming a member of both Antiquity and St. James he began to see a very different way of looking at things. Justice and Truth were more stable within this group and he must have begun to wonder how far his Loyalty to his Grand Lodge against these principles was either reasonable or profitable. By chance something happened which decided him that action was required.

1804 On 17th February he was a visitor from the Grand Stewards Lodge to the Prince of Wales's Lodge. Dear old man Ruspini, without any authority, was that night presenting the paraphernalia and furniture of the Lodge of the Nine Muses to the Prince of Wales's including their well known and valuable candlesticks. The Prince of Wales's Lodge gratefully accepted them.

Sir William must have realised that he was witnessing the process of eliminating yet another Lodge and the cause was due to the expulsion of Thomas Harper. It seemed that Ruspini still retained The Warrant and Jewels of the Lodge. How could he prevent its extinction?

For a year Sir William must have canvassed within Antiquity and St. James and to persuade Ruspini to hand over the Warrant to a group prepared to join and run it.

1805-06 Between 14th December 1805 and 25th March 1806 this was achieved. A new signature Book was installed, Ruspini signed first followed by the nine new members almost all being Members of Antiquity or St. James or both, thus saving it from extinction.

1806 Rather belatedly, The Lodge of Antiquity makes Ruspini an honorary member, whilst Sir William becomes R.W.M. of the Nine Muses.

The Final Phase

1810 On 7th April the last obstacle to Union was lifted. Thomas Harper's expulsion was rescinded and, even before the Grand Lodge had decreed that no fraternisation at present should occur, he was welcomed back to the Muses by the R.W.M. Sir William Rawlins, the very brother who had proposed his expulsion. He was elected Deputy Master and this was continued annually until he retired in 1828. The Lodge continued on the course which had been set by Ruspini.

1812 On 5th April a petition was received by the Charity Committee to relieve the Rev. Baron von Starck, supported by the Lodge of the Nine Muses, Ruspini being present as Grand Sword Bearer. He was granted £20. He died at Darmstadt in 1816. In his last book he breathed true Masonic tolerance and tact identifying himself with the ideals of English Masonry and with the hope of unity between all christian denominations. It was translated into English in 1819 and by 1821 had gone through six editions.

1813 The celebrations for Union were marred for the Muses who had fought for such a solution for so long. The Prince of Wales's and the Muses still met at the Thatched House Tavern and unbeknown to each other both used the famous Candlesticks. One day they both met on the same evening and the Muses were denied their use. This resulted in the Muses taking possession of their Candlesticks and a start of a correspondence between the secretaries.

3rd June. An enquiry was held by the Prince of Wales's and a letter from Ruspini dated 19th March, explaining his views is still attached to their minutes.

14th December. In the middle of this correspondence, Ruspini dies, age 85, only a fortnight before the Act of Union which he had done so much to foster. He was buried in the churchyard of St. James, Piccadilly where he had been married. His Girls School in black cloaks attended the funeral. The total value of his estate was less than £450, yet he must have earned a good living, but his charitable activities never allowed him to save. Sir William Beechey, the portrait painter wrote that Ruspini was his father's esteemed friend and that he consorted with all classes of society. The Rev. William Peters, Grand Portrait Painter and Provincial Grand Master for Lincolnshire, wrote "His life has been one continuous series of kind and friendly actions". An obituary in the European Magazine of 1813 said — "The memory of the Chevalier will long be revered by his family and friends and his loss will be deeply deplored by the unfortunate, whom he was in the habit of consoling, and by the indigent, whose wants he was ever ready to relieve." — His Crest was "A Dove bearing an Olive Branch" and one wonders whether this was adopted by the United Grand Lodge as the emblem of a Deacon in his memory.

27th December. The Act of Union was signed by Thomas Harper below that of the Duke of Kent whilst opposite Waller Rodwell Wright signed under that of the Duke of Sussex. Washington Shirley, just returned from the country, had the honour of proposing the Duke as the first Grand Master of the United Grand Lodge. All were members of the Lodge of the Nine Muses.

1814 25th February, the Secretary of the Prince of Wales's Lodge, whilst accepting that the Candlesticks belong to the Lodge of the Nine Muses, wrote that the conduct of the Muses was not such as would be expected by such accomplished 'LADIES' ...

25th March. This was replied to by returning hearty good wishes and success to the Brethren of the Prince of Wales's Lodge in all their 'LAWFUL UNDERTAKINGS' ...

Epilogue

Perhaps we can now see what a truly good man Ruspini was, despite his numerous weaknesses, wanting and asking nothing for himself. He only wanted power to achieve a change in the thoughts of others. He had no interest in rising to fame as a Leader. It was his creation of the Lodge of the Nine Muses and its support of him which enabled him to achieve his ambition.

Thomas Harper and Sir William continued to support each other, both remaining in the Muses and the Chapter of St. James. Both introducing their nearest relatives to the Muses and enjoying their meetings and entertainments to the end.

Thomas Harper retired in 1828 but continued to serve on the General Purpose Boards of both Grand Lodge and Grand Chapter. His last activity was Chairing the Court of the R.M.I.G. in 1831, dying on 25th April 1832 a very old man of 97.

In 1828, Sir William was elected a member of the Prince of Wales's Lodge, perhaps one of his greatest ambitions in view of the past and in furtherance of peace and harmony. In 1834, he resigned as Treasurer of the Muses. He last appeared in Grand Chapter on 6th May 1835 dying in 1838, age 86.

Opinions are now on the change. Private Education is beginning to be thought as valuable as State Education. Yet one wonders whether some clever businessman will turn the whole assets of Ruspini's Institution into Cash, just in time for the Girls School's two hundredth anniversary, from the Top downwards. Who can save it?

CONSECRATION OF GAYTON TAYLOR LODGE, No.9176

ORATION by the Provincial Grand Chaplain,
REV. CANON JOHN R.H. PROPHET, P.Dep.G.Chaplain

For a Masonic Lodge to take the name of a renowned Brother, the Right Worshipful Brother GAYTON C. TAYLOR, who currently holds the highest and most honourable, if also most exacting, office in the Province of Leicestershire and Rutland, is a tremendous privilege, as it is also a most important challenge, to the Founders of the Lodge and to the men whom they will be making Masons in the years to come.

The privilege consists in the strengthening of the already close ties which exist between the Provincial Grand Master and his Brethren in the Craft, not only in this new Lodge but throughout the Province. To use nautical terms, such as are probably not unfamiliar to him, we could say that the warmth of affection and the solid respect felt by all for their Captain in the 'barque' of Freemasonry will take on additional enrichment and meaning from this day forward. Of this we can be sure.

The challenge lies in the responsibility which each and every member of the Gayton Taylor Lodge must resolutely accept for the ordering of the life of the Lodge in emulation of the high standard of Masonic care and devotion, and vigilance to which, we all know, our Provincial Grand Master commits himself for the good name of the Province and for Freemasonry everywhere.

To be worthy of both the privilege and responsibility which we all, as Freemasons, share with one another, we need to be clear in our minds, and sometimes to reflect upon, what Freemasonry by nature and purpose really is. An inadequate answer here or an unconsidered statement there would only result in exposing the Craft and its membership to calumny from critics with an antipathy for our noble Institution. We must be able to demonstrate openly that the Masonic Order, as we know it and to which we are proud to belong, stands foursquare for aspects of fraternity which are of the highest and finest moral quality; and that the state of the world about us is benefited, not blighted, by the existence within it of men who are worthy Masons, working in and through their Lodges.

One is now going to quote briefly from a talk recently given to the Leicestershire and Rutland Lodge of Installed Masters; first, concerning Freemasonry as an internal activity and relationship; that is, within the Lodge. A candidate, being an E.A. Freemason, seeking to be passed to the 2° is asked, "What is Freemasonry?" and he answers, "A peculiar system of morality, veiled in allegory and illustrated by symbols". Obviously, the use of the word 'peculiar' here is not meant to convey the idea that Freemasonry is something quaint or queer, as from outside it may be thought, by some, to be, nor that the morality with which Freemasonry is concerned and which it inculcates is in any way different from the standards of morality which any person who believes in the Law of God professes to respect and is taught to observe from his youth up. The term 'peculiar' clearly relates to the special emphasis and con-

centration in Freemasonry, as a speculative science, upon the Divinely given Moral Law and to the duty of bending to its commanding nature. The moral imperative is what we could call it. The allegorical method of demonstration, the use of land-marks and the symbolic observances of Freemasonry are for internal Masonic enlightenment, understanding and remembrance of the distinguishing marks of all that is of exemplary worth in a Freemason's conduct. There must have been many men in history who have owed it to their having been Masons and having had the good influence and encouragement of their Brethren in the Craft to help them find the resolution to face up to the challenge to keep life un-sullied through trespasses and selfish desires.

Secondly; outwardly, in the world. We are reminded that in his approach to Masonry a candidate in the 1^o is assured that, in the vows of fidelity which he is about to take, there is, to quote the words, "nothing incompatible with your civil, moral or religious duties". So it is not that he is expected to set these duties — civil, moral and religious — aside or shed them like an unwanted and outworn garment, in order to put on another. These responsibilities of citizenship and religious attachment are as incumbent upon him on the morning after his admission into his Lodge as they were on the afternoon before his humble submission at the door of the Lodge. The only change in his general life which his membership of a Masonic Lodge could be expected to make in him as a result of his new environment is IMPROVEMENT; and this means that he will attend to his duties outside the Lodge with greater, rather than less, resolution, whilst he continues as a man "Free and of good report". He will not henceforth be anxious that everybody should know that he is a Mason, though there can be no harm, masonically speaking, in admitting the fact, if the question were asked of him; but the rectitude of his example and his trustworthiness should be enough to convince all but those who are determined to have a perverse attitude to Freemasonry that he is, as we might say today, 'on to something only good' in his being a Mason and also that his usefulness as a member of the social order is increased rather than reduced; that as a Mason his character is not tainted through selfishness, avariciousness, false motivation or impurity of living.

On religion, the only difference that a man's membership of a Masonic Lodge should show is that it helps to increase, not diminish, the strength of his adherence to the particular Faith to which he belongs. The fact that no man can be accepted as a Mason who professes no belief in God at all makes it plain that he, as a Mason, is taken for a religious person, and that, certainly, his being a Mason does not constitute a rejection of or shift in the ground of his beliefs. We have to be on our guard against giving our friends outside Freemasonry the false impression that in the Body of the Masonic Institution we have found a religious home, or that we make of Freemasonry our only connection with religious belief.

Our Provincial Grand Master sets an example we should all follow in this matter. The Church with which he is connected has a sure place in the insignia of the Lodge. We may be sure that he would be sad indeed if

it came to his notice that there were Brethren in this or any other Lodge whose response to religion amounted only to lip-service; and the same goes for the Mason's moral and social responsibilities, inasmuch as the system of Morals, earlier referred to, combined with the religious principle in Freemasonry, refers to the tightening of a Mason's hold upon the commonly accepted standards of Moral Truth and Virtue rather than a loosening of his grip upon them. We all know, don't we? that without Grace, we are prone to trespass against the Divinely revealed Law, and we, as Masons, should be strengthened and fortified in our observance of this Law, through our constant attention being drawn to contemplation of it. Man, if left without God and His Commandments is sure to fall into ways inconsistent with the Divine Design. Freemasonry helps to keep this religious principle before us.

On the other hand Freemasonry does not place us in a restricted, other-worldly, closed order of men who take no part in the ordinary healthy pursuits and pleasures of living. We know that our Provincial Grand Master is a person of wide and varied interests, both family and social. We might just allude to his business insights, his flying and sailing pursuits and his church connection, in all of which he counts himself to be fully involved and yet can find time to carry out the onerous task of leading the Brethren in Freemasonry and encouraging them to follow the path of knowledge and of virtue to seek perfection in Masonic practice, to be happy and generous and to give of their best for the good of mankind, both as brothers together and as a body pledged to be dutiful and reverential towards the Lord of Heaven and Earth, Supreme Architect of our Grand Masonic Edifice.

Of course, the Gayton Taylor Lodge, like any other Masonic Lodge, will thrive by the quality rather than the quantity of candidates for admission as Masons. Nothing is necessarily good and successful because it is big. Let me tell of a preacher who was said to have been elated by a sudden big increase in his congregation. With no worries in his head when he went to bed, he slept soundly. But in a dream a voice from heaven disturbed him when it said, "Your church has become fatter but it is not growing!" "How so?" asked the preacher. "Well", came the answer, "You started with one hundred people who do not love one another. Now you have six hundred who do not love one another." Perhaps we can all take the hint; certainly applying it to the vital question of growth in Freemasonry, particularly in these days of increasing lovelessness and permissiveness in the society of men from which we have to seek out for good men and true to strengthen the membership of our Lodges. We may be replete in everything, says the Scripture, but if we have not charity (Godly and filial love in unity) we are nothing. On the other hand, positively speaking, if we have charity, we have found the greatest treasure under Heaven.

May this Lodge, which is now about to be consecrated, begin and ever continue to be a force for the good of Freemasonry, which will always rejoice the heart of our Provincial Grand Master and prosper well from a succession of worthy Masons.

THE EVOLUTION OF MASONRY

by W.BRO. DR A. H. BRIGGS P.A.G.D.C.

I trust it will not appear insufferably arrogant of me to address a Lodge of Masonic Research on the subject of the Evolution of Freemasonry: a subject on which I daresay most, if not all of you, are at least as well informed as I am. I chose the title not with the intention of attempting to deliver an account of the history of Freemasonry — which would be the equivalent of trying to write the History of England on a postcard — but with the idea that we might walk for a little while together along a well known path, but pause here and there to pick a flower or to examine a fossil and to consider together its provenance and what could be inferred from it.

In the first place I suppose it is necessary to ask the questions What is evolution? and Does Freemasonry evolve at all?

Evolution, I suggest, is a combination of two factors: continuity and change. Without both there can be no evolution. Without continuity, change presents a disconnected sequence of events: without change, evolution is a contradiction in terms.

To the question 'Does Freemasonry evolve?' I think we would give a very different answer today from that which would have been given — and often was given, perhaps not in so many words, — when most of us were initiated some years ago. I was certainly given the impression that Freemasonry was fixed and immutable, perfect in its parts and honourable to the builder, and that it was proofed against the eroding process of time, and resolutely defended against reformers from within. Nothing could be changed: not a jot or tittle; to tinker with it was to set foot upon a slippery slope leading to destruction. In a comparatively short time of one generation we have entered upon a very different climate of opinion; for example where we had one (or at most two Bibles) we now have at least six; where we had one Book of Common Prayer, we now have all the variations of the Alternative Service Book, which offers liturgy a la carte rather than table d'Hôte.

And so it is in Freemasonry: we are conscious of two opposing and conflicting views: one counselling stasis and uniformity, and the other advocating change and development. I do not of course mean the differing procedures of separate Lodges; no two that I have visited do their work in exactly the same way, and in the Royal Arch some years ago, when we were discussing the formation of a new Chapter and settling its ritual, the founders between them produced no less than fourteen versions, all well established and recognised, from which to make our choice.

Unity without uniformity is good: it adds greatly to the interest of the Craft, and reminds us of the historical independence of individual Lodges once sovereign in their own estimation and right. I am thinking of course of changes imposed from outside the Lodge by a central

authority; usually by Grand Lodge, sometimes by the Province. These are matters of general principle, and for many years Grand Lodge carefully refrained from interference: the only instance I have been able to trace is a little known one which forbids the extinction or the replacement of the Master's light during the Third Degree Ceremony, or it being veiled by a lantern or other device. My own observations when visiting have convinced me that it is little known, and a long unproductive correspondence with an enraged Provincial Director of Ceremonies convinced me that it had better remain so.

More recently however Grand Lodge has been active in this field; first, the famous Bishop Herbert recommendations which were not universally accepted, and now a much stronger series of resolutions regarding penalties which, profiting by previous experience, will expect compliance.

Which then is the right way forward — stasis or change? The exponents of stasis argued that change contained the seeds of ultimate destruction: but it is equally true to argue that so too does complete stasis itself. In time Freemasonry would become quaint and old fashioned, not without a certain antique charm; then increasingly irrelevant; then antiquated; then fossilised. It would go the way of those enchanting charities founded upon bequests to supply aged and indigent spinsters with red flannel to make themselves petticoats. If Freemasonry is to play the same part, and deliver the same message, to succeeding generations, it must, with reservations, change as they do to preserve the same relevance. This is not an easy doctrine; it has an even more difficult counterpart, I suggest, in the modern demand for equality. The principle of equality is served by treating equally those things which are equal, but it is violated by treating equally those things which are not equal.

I said 'with reservations'. To take a masonic analogy: rather than leave a house and a home which has become outgrown, it may be desirable and even essential to alter it: perhaps to enlarge it to accommodate a growing family, or perhaps to reduce and modernise it when the children are gone; some party walls can be changed or removed without detriment and with advantage, but not the weight-bearing ones, which are sacrosanct. So it is with us; there are Landmarks of the Order which are inviolable.

Then of course I am bound to confess that the Landmarks have never been officially defined; like the British Constitution they are unwritten and perhaps wisely so. The system works, and there is a general consensus about the main ones: for example, the necessary belief in a supreme Being; the preservation of secrets (a point to which I hope to return); the admission by secret ballot (with which members sometimes seek to tamper — at their peril); the right of the Master to rule and direct his Lodge (despite the constant interference of committees), and all the rights and duties enshrined in the Book of Constitutions.

So if we are to evolve, indeed if we are to survive, we must give a qualified welcome to meaningful change, but not to change for change's sake, and never to changes which impinge upon the Ancient Landmarks.

Historically, it seems to me, that the course of Freemasonry has been very like that of a river: arising from small beginnings, and with no sense of its ultimate destiny, its course determined partly by its nature and to a considerable extent by the obstacles in its path, and fed from time to time by tributaries which strengthen and fashion it and add their own characters; sometimes flowing along placidly and evenly, sometimes a rapid raging torrent; at one time in danger of becoming a formless swamp (it is estimated that there were about fifteen hundred separate degrees being worked in Britain and the Continent in the late eighteenth and early nineteenth centuries) then coalescing into distinct channels again (at one time there were six Grand Lodges claiming jurisdiction) and joining together to form just two, the Ancients and the Moderns, which triumphantly united in 1813 to form the United Grand Lodge.

It seems to be generally accepted that at least the framework of Speculative Masonry which we know and practise today grew out of, and was dependent upon, the customs and usages of the ancient operative masons. We tend, I think, to dismiss them a little too easily and patronisingly; to think of them as ignorant illiterate peasants, little better than serfs. And so, in a sense, they were, but those robust indefatigable men raised with their own hands and the most primitive of tools, many of the cathedrals and castles which are the treasures of our architectural heritage today.

For all our technology, we will never build another cathedral or castle on the old scale not just because the demand has withered; I doubt if we could do it, or even finance it.

They did it the hard way. Not for them the giant crane, the power tools, the jack hammer, the mechanical digger, the electric hoist and all the apparatus of the mason contractor today; they shaped or carved the stone and they built by hoisting one stone upon another higher and higher into the sky.

They were called upon to do this comparatively suddenly and with little knowledge and preparation. In the Dark ages, those who wished to build put up their own small houses, possibly with the help of a family or friends, using what materials came to hand, usually wood. As Europe emerged into the Middle Ages, there was a sudden unprecedented demand for cathedrals and castles on a scale previously undreamed of; and a new industry had to be created. The cathedrals have survived on the whole much better than the castles, but they were devoted to the Prince of Peace rather than the God of War, and a castle was a symbol of power, usually alien power, and a perpetual challenge to all comers.

This new industry learned by trial and error; done this way, a building would stand, done that way it would collapse; and the intimate history of many of these early buildings reveals a disastrous collapse of some part of the structure at least. Some of these were attributed to earthquakes, about which I must confess to being a little sceptical.

So that little by little a body of useful practical knowledge grew up together with some theoretical knowledge of primitive geometry; how to construct a right angle from a triangle of sides three, four and five; and so on.

These were the basis of the rapidly growing secrets of the trade, not to be communicated indiscriminately, because they distinguished the expert from the cowan; they were the tricks of the trade; the more of them you knew, the greater your status and authority, and the wages you could command. They were the jealously guarded secrets which were an essential and integral part of the system. The development of Lodges was necessary and inevitable; the work was hard and dangerous; men were hired and discharged at the whim of their employers; illness or injury meant loss of earnings, and starvation for the mason and his family; there was much illness and disease; no health service or unemployment pay; no compensation for injury, remembering particularly that a compound fracture which must have been a common risk, meant the amputation of the limb for fear of fatal and inevitable gangrene. Widows had no means of support.

Inevitably workmen bound themselves together for mutual protection and support. Inevitably they organised themselves into Lodges, with a Master and officers, a strong religious basis for they were God fearing men in a God fearing age, employed upon Cathedral building, or even in secular building probably under the direction of monks or clerics, the only possessors of the necessary skill to read and write and keep accounts. Incidentally, I used to think it remarkably unenterprising that so few of the population learned the comparatively easy skill of reading and writing; but when you come to think of it, what useful purpose would it have served them? There were no letters, no papers, no magazines, and no books in general circulation; no libraries. It would have been about as useful as learning esperanto.

And so we have the tiled Lodge, with the officers reciting their duties, as the only means of teaching them; and of course the early insistence upon brotherly love relief and truth.

Originally it seems that there was probably but one degree; that of apprentice. Customs varied, particularly between say England and Scotland, but even as late as the time of Dickens (as in *Oliver Twist*) apprentices were little esteemed. They were little better than slaves, but some survived and made themselves useful and showed promise and seemed likely to follow the trade, so they were entered in the books as entered apprentices and eventually rose to be skilled fellows of the craft. This was the apex of attainment: they had their own exclusive lodges and the second degree was born. There were no degrees, no diplomas, no City and Guilds; a man seeking work could recite his experience, but he needed to be able to back this up with the secrets peculiar to his status, and the 'gradal' secrets were his passport. Here again the central importance of secrets was emphasised. For a long time this expert fellowcraft degree held the field. We tend to look upon the ceremony as perhaps inferior to the drama of the first and the third degrees, but it still retains interesting relics of its past pre-eminence. The working tool are the moveable jewels of the Lodge, the all important square, level, and plumb rule; and although the Lodge business is transacted always in the first degree, the Master is obligated in the Second.

There are also one or two other aspects of the second degree which I find important. The candidate is entrusted with a password, and required to learn the answers to the test questions.

Why is there a password for the second and third degrees and not for the first? The simple answer is that although it is rarely mentioned, the first degree has its password too: the tongue of good report.

I suggested earlier that we might find a few interesting fossils on our journey, which would be useful and instructive; the second degree is naturally particularly rich in them. We tend to forget how much masonry has changed in custom and practice; we tend to think of masons two centuries ago conducting ceremonies and behaving much as we do today. We have a good deal of evidence to show that they did not; even though their very strict interpretation of their obligation led them to conceal and destroy much that we would now not regard as masonic secrets, we have enough information to be able to build up a mental picture of their activities, greatly enhanced, ironically enough, by the various masonic exposures which have survived: much as we condemn the treachery, we have profited greatly by the treason.

Our early brethren met as a rule in a local hostelry, which provided rooms of convenient size, and ample food and drink. Their Lodge furniture was primitive: a few chairs and pedestals, and at first the essential masonic symbols drawn in chalk on the floor by the Tyler before the ceremony, and swabbed away by the youngest apprentice with a mop and pail afterwards. Perhaps this is the primary reason for our custom of squaring the Lodge: to avoid walking upon the Tyler's handiwork. Or, alternatively, in some old Lodges it was the custom for the Volume of the Sacred Law to rest upon a central pedestal, illuminated by a triangle of three candles. Something very similar is to be found in various masonic degrees today: the Master leaves his pedestal and comes down to administer Obligations. Once again, the Lodge would be squared. Eventually the central pedestal and its Volume were moved up to the Master's Chair, and the candles dispersed to their present stations as the three lesser lights. I wonder if this may account for the diverse orientation of the Volume itself and the square and compasses which rest upon it. Where it had always been in the East, it would be natural to place the book so that the Master could read from it (as indeed he sometimes did); where it had been central originally it would naturally be placed so that the Candidate could read it. It is an interesting thought. In my own Lodge the open end of the square faces the candidate who is obligated within the square; in many Lodges the position is reversed, to match that of the Volume. After the ceremony proper, the members would dine together — still to my mind a very important part of masonry — and then, sitting round the common tables, drinking their wine or ale, and smoking their churchwarden pipes, they would recite the masonic catechisms. These were in sections, by question and answer, and they explained in great detail the teachings behind various masonic procedures. They were of course learned by heart by the members; there were no printed rituals and at best perhaps just one or two manuscript copies jealously guarded by the Master and the Director of Ceremonies. In that

illiterate age learning was by rote, a custom which many of the older members will remember still flourished in the days of their own childhood: learning tables, and texts, and the Church catechism. After each section there would be a pause, some toasts would be drunk, and then another section might be worked. These old masonic catechisms have come down to us as the Masonic lectures, and I have known sections to be worked in Lodges years ago, but they have now almost disappeared with the advent of the universal printed rituals of today. Little fragments of them however still survive in the test questions of the second and third degrees: with a quaint anomaly: the candidate in the second degree is given a few of the questions and answers to memorise, but the technical meaning of what he recites is never explained to him. When is a Lodge Just, perfect and regular? What are the perfect points of his entrance? A Lodge of course is technically Just when the Volume of the Sacred Law is open in its centre: it is perfect when seven members are present (three rule a Lodge, five hold a Lodge, and seven or more make it perfect) and it is regular when it is properly warranted by a Sovereign Grand Lodge. This of course raises the interesting question of why three, five, and seven? and also Sovereign Grand Lodges other than our own and the importance of fraternal communion and recognition. There is some diversity of opinion about the perfect points of entrance: but my own preference is for three: Of, at, and on: of my own free will and accord, at the door of a Lodge, and on the point of a sharp instrument. The door of the Lodge is perhaps a reminder that we all must enter in the same way, whereas there is a legend that once upon a time the Grand Master had the prerogative of making masons at sight, and dispensing with the initiation ceremony altogether.

The numbers are almost worthy of a lecture to themselves. The ancient philosophers, particularly the Greeks, devoted a great deal of thought to the cosmos in which they found themselves, and tried to piece together the basic elements out of which the universe was created, and how they were put together, and why. They invented three tools — the trivium — grammar, rhetoric and logic. Grammar in the wider sense of the old grammar schools; originally meant to teach Latin grammar but widened in scope to teach the use of written language as a sharp, precise exact tool to convey thought, and rhetoric, the use of the spoken language to instruct, inform, persuade and educate, and logic to reason with these tools.

They added four more — the quadrivium — making seven in all; the seven liberal arts and sciences, including arithmetic, geometry, music and astronomy. This virtually comprised all their significant knowledge.

In arithmetic they paid special respect to the odd numbers which were strong and masculine and independent, whereas even numbers, which could be divided, were weak and feminine. The small odd numbers were particularly important as they were the building blocks from which the rest were constructed, and towering above the rest were the unassailable prime numbers which had no factors: one, three, five, and seven. They occur again and again in freemasonry: always the same prime odd numbers, never the even ones: in steps, in salutes, in degree after degree.

The only exception I know is the two knocks to summon the Tyler: unorthodox, and of comparatively recent origin. The three unequal wavering steps of the blind ignorant initiate become orderly and regular, and later grouped to represent body, mind and spirit.

All their early philosophy formed a coherent whole; closely integrated. They began with what they could observe for themselves, and reasoned from it. Everyone could see the earth was flat, and the sky a great hemisphere above it, and the sun, moon and stars moved round it in orderly progression. There was presumably another hemisphere beneath the earth. There was a close relation between arithmetic and music, in the relation of harmonious sounds, and between geometry and astronomy; with the music of the spheres: the planets singing on their way, in their numerically and geometrically determined orbits, praising their Creator. The stuff of the Universe was composed of four basic elements: earth, air, fire and water contained within the sphere of the cosmos. Quaint to our ears, but perhaps less so if we think of all we see and know as present in solids, liquids or gases and subject to radiation. In geometry they excelled, as they proceeded from surer foundations and they established a system of geometry which is still the basis of geometrical teaching today: at least as far as plane geometry is concerned. It was their great abstract subject, a matter of pure thought and reasoning; unsullied by any human influence. When Descartes, the great French philosopher, was asked many years later how the good Lord occupied himself throughout eternity, he replied "He occupies himself with geometry". The philosophical reasoning from geometry by the ancients looked again to the basic structures: the triangle, the simplest plane figure made from a minimum of three lines (three again) and the circle, the emblem of eternity as it had neither beginning nor end.

Hence, they reasoned, since the Almighty is perfect, his works must be perfect, and move in the perfect figure of the circle. For centuries this fallacious view prevailed; to question its wisdom was not only perverse, but also heresy and might well lead the questioner to the stake.

In solid geometry, there were only five perfectly regular solids, that is with identical faces and solid angles. They corresponded to the four elements and the sphere of the Universe, and formed the Platonic bodies known to Royal Arch Masons.

Another small and interesting related fossil to my mind lies in the instructions given to the Candidate: in the N.E. and S.E. corner: one foot across the Lodge and one foot down the Lodge. Our ancient brethren actually placed the rough and perfect ashlar in these situations and the candidate's feet straddled them, while they were instructed in their significance.

For my own part, I value greatly these little glimpses of the bygone days of freemasonry, and the customs and ideas of our predecessors; a salutary reminder of the vast expansion of human knowledge during a comparatively brief period of two or three centuries, and a lesson in intellectual humility. When the Premier Grand Lodge was formed in 1717, Isaac Newton was still alive; oxygen had only recently been discovered; the great science of chemistry was just being born from mediaeval

alchemy, and a whole new system of scientific thinking was to overturn the old. Now we have new non-Euclidian systems of geometry: such as solid geometry, where the shortest distance between two points is not a straight line, and the three angles of a triangle do not add up to two right angles; and other more complex systems too; and Newton's revolutionary concept of the laws of motion is being already superceded by the work of Einstein.

It was not until the early years of the eighteenth century, just before the Premier Grand Lodge, that the third degree began to spread widely and rapidly through masonic lodges, and quite shortly afterwards, the Royal Arch was to follow.

The operative masons had developed a range of legends related to their occupation like the distinguished patrons and patron saints and fraternities: St. Crispin for shoemakers, St. Cecilia for musicians, and so on. The masonic legends differed from region to region, and even lodge to lodge, but the growing centralisation of the craft required a unified legend, and this was a part of the enterprise which particularly appealed to the speculatives. Some of the legends were discarded altogether: some, like the Noah legends, were to form the basis of separate degrees or Orders; but the Hiramic legend was the best known and the most popular, with its Scriptural backing and its clear moral teaching, easily adaptable to the Christian, but with the growing desire to extend the fraternity universally beyond the confines of one religion, equally acceptable to Jews and Muslims and others. There is clearly a sudden development here: the whole complex tradition of the third degree centres upon the figure of Hiram Abiff, who had only a brief passing reference in the second degree as the superintendent of the casting.

The Royal Arch followed quite quickly afterwards, as a special esoteric degree for past masters, and advanced the teaching still further, for these seasoned and dedicated masons, known as 'geometric masons'. But the field of recruitment was too narrow to support the degree, and the problem was first met by the unsatisfactory device of 'passing the chair' — placing approved masons in the Chair of a Lodge purely as a temporary expedient to make it possible to communicate the secrets to them and thus qualify them as 'past masters' of lodges over which they had never effectively presided. The Royal Arch has gradually reduced its qualifying demands: first Master masons were accepted, but only after quite a lengthy period of seniority: this has been whittled down to a month. On the other hand, installation in the Chair of a Craft Lodge is indispensable as a qualification for the Chair of a Royal Arch Principal, and this is one of the very few masonic difficulties which can never be overcome by dispensation. It is also perhaps noteworthy that while master masons can attend Grand Lodge, only principals or past principals can attend Grand Chapter.

And so the pieces come together to fit into place, like those films of explosions and demolitions which are run backwards. Our beginning was shaped by sheer necessity: God-fearing men binding themselves together in a potentially hostile and chancy world, to form columns of mutual

defence and support; to care for one another in adversity; to provide for the widow, the orphan, the sick and the old and the fatherless in brotherly love, relief and truth. To exhibit compassion in a world, so like our world today, where it seemed overwhelmed by violence, hatred, indifference and greed.

As time went by, they saw a vision of a universal brotherhood irrespective of colour, race or creed, joined together by the many things which unite us triumphing over those which separate and divide, keeping us conscious of what humanity could rise to and achieve. This system of morality, veiled in allegory and illustrated by symbols, is as fresh and relevant to us today as it was centuries ago; our ancient brethren, by their teaching have shown us the way, and by their example they have reminded us that to travel hopefully is a better thing than to arrive, and the true success is to labour.

A HISTORY OF THE GUILDS AND LIVERY COMPANIES OF THE CITY OF LONDON

The Companies evolved from the trade guilds whose generation in England can be traced, with certainty to Anglo-Saxon times. There are records of associations, particularly of Knights, both inside and outside the capital in the Xth and XIth centuries. However, it was in the years following the Norman conquest that the guilds began to take a firm root as an important and increasingly influential part of feudal Britain. The importance of the place they came to occupy in the social fabric of the early Middle Ages can hardly be overstated — they dominated civil and religious life in both town and country.

The guilds in essence were voluntary associations formed for the benefit of the profession or trade with which their members were especially concerned. Often there would be a strongly religious element with the guilds attaching themselves to churches or monasteries and adopting patron saints to overwatch their crafts. Their activities took a number of forms while the maintenance of high standards of workmanship and ethical behaviour was given high priority. One guilty of sharp practice or of shoddy products might well be fined or even expelled from the guild — a powerful sanction — since guild held a local monopoly in its own trade. It was impossible to open up a business within a trade unless the operator had joined the guild and sworn obedience to it. An artisan cast out was therefore effectively deprived of his livelihood and would have had to move to another area to find work.

A system of indentures and apprenticeships was developed with the aim of keeping standards high and regulating numbers. Guilds also acted as arbitors in cases of professional dispute with their trades.

The guilds were also early examples of friendly or benefit societies. Members would meet regularly for business and social discussions and would hold religious services. Each would contribute to the funds of the guild and could expect to receive relief from it in sickness or old age. Masses and prayers would be said for members when they died and funerals were attended by every member of the guild.

From these associations were born the City Companies often with elaborate business rituals and a clearly defined hierarchy at the head of which sat the Master or Alderman and his Court of Assistants. Coffers were frequently swelled by generous contributions or bequests from wealthier members. Social obligations were taken seriously with money provided for the building of almshouses and the endowment of schools.

In 1180 a survey of the guilds was carried out by which time there were nineteen of them covering all the major trading professions of the day. However, the extent of their growing wealth and power began to alert the suspicions of the Crown. In those times of frequent civil unrest it is perhaps not altogether surprising that the King should look unsure at these strong and independent bodies whose rituals smacked of the secret and possibly, the subversive. It was not until the turn of Edward III (1327-1377) that this disposition to regard the Companies with suspicion and ill-favour was removed.

Edward was not slow to realise that the guilds were the mainspring of all the trade in his realm and that it was wiser to have them as friends rather than enemies. Accordingly he began to grant their charters — recognising them and incorporating them into the body practice. He sought to raise their status and himself became a member of one guild — the Merchant Taylors. There were advantages for both sides at this practice — for the first time the Companies were legitimised and held a formal position conferring rights to the holding of lands, property and monies — the King ensuring the loyalty of a potentially formidable foe as well as securing welcome funds for the national exchequer.

Their new eminence and prestige occasioned a change in the character of the guilds — they began to adopt distinctive gowns and hoods known as Livery and to be known as the Livery Companies. The gowns owed something to their religious associations for the livery was based upon the habits of various monastic ideas although it was usually of bright colours.

It was at this time that from the mass of associations and fraternities emerged the Twelve Great Companies — the senior bodies with a strict order of precedence and headed by the Mercers. Acting together they began to seek a louder voice in the government of the City — winning the right to elect Mayor and Sheriffs and to choose from their own ranks the members of the Court of Common Council, a deliberative body which worked with the Aldermen in the running of the City.

Although now a power in the land the Companies did not enjoy continuous growth and prosperity for squabbles among themselves were commonplace and disputes — usually over precedence or the demarkation of trades could be acrimonious. One of the most celebrated was between the Skinners and the Merchant Taylors which after many years of festering came to a head in 1483. Each company insisted upon its right to be regarded as sixth in order of precedence among the Twelve Great Companies. The argument was settled by compromise — the Mayor resolving that the Skinners should be ranked sixth for the following year and the Merchant Taylors seventh but that in the succeeding year they were to change places and were so to continue to change every year. In a further attempt to restore amity he ordered the two companies to entertain each other at their respective halls every year. This arrangement holds good to this day and is said, by some, to be the origin of the phrase 'at sixes and sevens'.

There are some expressions now in everyday use which certainly can be traced back to the Companies and their dealings which is hardly surprising considering the unique position they occupied at the very hub of social and commercial life. The Companies enforced rigorous standards of quality and would carry out searches for articles which displayed slipshod workmanship. It was the fear of being accused of producing low weight bread that prompted bakers to put thirteen loaves into the 'Baker's Dozen'. If a trader found himself expelled he would, under the monopoly system, have to head for a town or borough where free craftsmen were permitted to operate. One such was Coventry and it is suggested that those so ostracised for their shortcomings were said to be

'sent to Coventry'. Under this same monopoly articles manufactured for sale particularly in precious metals, would be inspected and stamped at the Hall of the Company with what we still know as 'Hall marks'. To ensure standards were kept up in the next generation an apprentice seeking at the age of twenty one to be admitted a Freeman of his Company, would be required to submit a specimen of his skill which came to be known as his 'master piece'.

The first real check to the power of the City Companies came in the 16th century and when the attack came it was upon their wealth rather than their commercial pre-eminence. Henry VIII (1509-1547) always alert for new sources of revenue introduced the concept of the forced loan. Over the next hundred and fifty years it was to reduce some of the Companies to near penury. Having demanded the then enormous sum of twenty one thousand pounds to help pay for his war in Scotland, later his daughter Queen Mary (1553-1558) took more than a hundred thousand pounds for the war with France and following the defeat of the Spanish Armada in 1588 the Mercers Company alone poured some four thousand pounds into the national account. These loans were not restricted to times of emergency — Queen Elizabeth (1558-1603) came to look upon them as a regular source of revenue and pursued a policy of forced loans with increasing capacity. Money was demanded to help build the Royal Exchange, for clearing of the City ditches, for colonising projects in Ulster and the State of Virginia, for coal and corn, for pageantry, indeed for everything for which the Crown felt the need of ready cash. Very little of this money ever found its way back to the coffers of the Companies who also found themselves required to meet regular obligations such as providing men for the Watch and Ward, to patrol and keep watch in the City and in times of trouble to raise Trained Bands to stand by for defence against attacks from home or abroad.

The Stuart kings persisted with this policy of bleeding the Companies at every opportunity but by the early 1600s there were more though no less menacing threats to their primacy.

At this time in spite of the harassment of the Crown, the City of London and its Companies were at the height of their prestige, power and influence dependent upon each other and with mutual interests. London remained the greatest city in the world as well as being ten times the size of the next largest English town. The City and its Companies had been instrumental in this expansion and had prospered on the fruits of it but in this growth and prosperity lay the seeds of their eventual decline.

London was growing more populous each year and it was soon apparent that the walls surrounding the square mile of the City could no longer cope with the teeming thousands. People moved out into what were later to be the suburbs and while the City remained the centre of commerce the restrictions and disciplines exercised by the Companies did not spread to these new settlements. In the 1630s the City Fathers were asked to extend their jurisdiction to the whole of London including the newly populated area outside the City walls. To them these suburbs were places of lawlessness and racketeering and they saw no necessity to devote their energies and resources to the administration of such un-

promising developments. This decision became known as the Great Refusal and historians have traced from it the slow decline of the City as a force of real power. The Companies suffered too — they began to lose touch with the skills of their trades and with innovation while they dissipated their energies in disputes with one another. These were the first but small steps along a halting but irreversible path which transformed the Companies from vigorous and influential trading fraternities into charitable clubs.

The Great Fire of London in 1666 swept through the City destroying in its path the halls of forty four companies — together with much of their valuable plate and irreplaceable records. Already enfeebled by payments to the Crown as well as to Parliament during and after the Civil War the city threw itself upon the mercy of Parliament. Financial help was received and all but three of the halls rose again from the ashes. Problems however remained for after the devastation and destruction of the fire many traders and tenants moved from the City and were now reluctant to return. They had to be wooed with long and generous leases which tied the income of the Companies for years.

In addition, the Companies were forced to mortgage much of their property and plate.

Charles the Second (1660-1685) was not averse to taking advantage of the fact that the once all-powerful Companies were now extremely vulnerable. He declared that all the Charters granted to the Companies were null and void and must be forfeited to the Crown. For a time the threat of total extinction seemed very great but the City was submissive to the point of obsequiousness and new charters were granted but on terms which placed the City and the Companies in a position of complete subservience to the King. However, under the threat of invasion, Charles' successor James the Second (1685-1688) restored the charters although this did not save his Crown. The new William and Mary (1688-1702) proved eager to endear themselves to their subjects and all previous legislation was repealed and five years of anxiety and uncertainty were ended by the restoration of the status quo.

A painful recovery followed with the Companies adopting a series of temporary measures designed to keep themselves limping along until the leases granted after the Great Fire began to expire and they could look forward to increased income. For the Twelve Great Companies the negotiation of new leases heralded an end to their franchise worries. Property values rose sharply as the 18th century progressed. The big Companies had large holdings and the handsome revenues they now began to receive enabled them in future to push up their membership fees and so turn themselves into exclusive and fashionable societies. The smaller Companies with their correspondingly smaller holdings found no such comfort. Instead they were forced to trade on the advantage of the Livery. Members of the Livery were entitled to vote in Guildhall elections and there were well established commercial or political advantages to be enjoyed as well. Companies encouraged new members to join by stressing these advantages and where they had retained some interest in their original crafts they tried to enlist these working in them as associated traders.

That those powerful and august bodies of Tudor and Stuart England were now things of the past was made evident in the report of a Royal Commission on London, published in 1837. Its verdict on the Companies which had been the source of so much of the greatness of London was that, at best, they were charitable trusts — at worst self-regarding clubs. The report called implicitly for swingeing reforms of both the City and its Livery Companies — and for the next sixty years that message was given vigorous expression by a succession of reforming zealots.

Yet the changes were never made at least not in the dramatic form advocated by such people. Despite a second Royal Commission — a dozen Bills presented to Parliament which fell by the wayside — for each challenge to the authority and traditions of the City was met head on and repulsed although what really carried the day time and again in these years was the pressure of outside events. Governments found themselves having to tackle much larger and more immediate problems and could seldom find the energy or Parliamentary time for the foe.

The existence of the Companies may never have come again under direct threat from Parliament but even so there were difficult times. The right of Liverymen to vote in elections was being called into question — interest in civic life was generally on the decline and the Industrial Revolution had wiped out any lingering connections between the Companies and their original trades. Many disappeared altogether. Of the 89 Companies listed by the Royal Commission of 1833 thirteen became extinct during the next 50 years. In less than 25 years from 1832 the numbers of the Livery roll fell by more than half to five and half thousand.

Quite suddenly in the 1870's things began to change. Under the spate of attacks in the press and the shadow of a new Royal Commission the Companies began to exert themselves. They discovered an awakened interest in their traditional crafts and began to encourage specific technical education. In 1877-8 the City and Guilds Institute was founded. Some of the Companies which had fallen into were revived and expanded. Businessmen who had hitherto shown little interest in the Livery began to join in large numbers. When the Royal Commission published its findings in 1884 it showed that the Companies enjoyed a total annual income of more than £750,000 and that the value of their property stood at £15 million. The Commission was unable to decide about the status of the Companies and their properties and was divided as to whether they should be treated as friendly societies or municipal bodies.

The establishment of London's Metropolitan Boroughs in 1899 removed at last the threat of any widespread and dramatic reforms of the City and its institutions although the debate about the government of the City continued as it does to this day.

New Companies continued to come into being and by the outbreak of the Second World War numbers were again approaching ten thousand. The Blitz proved almost as devastating as the Great Fire had been three centuries earlier — 18 Company Halls were destroyed and 15 others

damaged. But this did nothing to check the post war expansion of the Livery — with more new companies and thirteen thousand Liverymen by the mid-1950s. The report of another Royal Commission in 1960 spoke of the 'unfillable gap' that would be left in our national life if the ancient traditions and ceremonial of the City were to be lost.

For the Livery Companies the auguries remain good. Nine new Companies have been created since 1977 bringing the total to ninety-four and the Livery has risen to more than twenty thousand. Connections with the City are closer than for many years and there is a real bond of friendship and co-operation between the two as indeed there is between the Companies themselves. The Companies remain the backbone of much scientific research and of technical education as well as benevolence and pleasant society and even given the alarms and excursions of the chequered and troubled history of the past four centuries, it seems safe to say that the Companies occupy a respected position as an integral part of the living history and heritage of the City of London.

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MISCELLANEA

'In Great Britain there is virtually no contact at grass-roots level between the three Constitutions. No doubt Grand Lodge liaises but to the average English mason the Irish and Scottish brands of freemasonry are a closed book and the converse also applies. Freemasons who have spent their entire careers in countries outside the British Isles do not, it is believed, realise how extremely fortunate they are in having the opportunity to see other Constitutions at work, to mix with them and to absorb a range of masonic knowledge which would be impossible in one of the 'old countries'. This was brought home to me when in the middle 1960's my late father, a Part Provincial Grand Warden with some 40 years in the Craft came to stay with me in Zambia. He had never attended a meeting of any of the other Constitutions during the whole of that time and I lost no time in taking him to an Irish first degree and a Scottish third and his reaction was one of complete surprise. It is doubtful whether he had, for many years, made a 'daily advancement' but for the interest shown — the questions asked there can be no doubt that he found himself enjoying an "Indian Summer" as far as his overall knowledge of the Craft was concerned.'

WORK AND WAGES

Three questions concerning work and wages are put to the fellowcraft before raising which he is required to answer. We are told that our ancient brethren received their wages without scruple well knowing they were justly entitled to them, and without diffidence from the great reliance they placed on the integrity of their employers in those days.

It is comforting to know our ancient brethren were concerned with the same problems as we are, otherwise we might dismiss these remarks as having a 'dated flavour' and not applying to ourselves. The habits of thought in the 20th century are fundamentally different from those of our ancient brethren; nevertheless we can get the message.

Before we were accepted for initiation we declared our belief that the creation is the work of the Great Architect. The prayer said over us made it quite clear the work we were required to perform was to dedicate and devote our life to the Father and Supreme Governor of the Universe. The Craft being eminently practical gives us W.T.'s to achieve this.

There is no forced labour in the work. To compel a brother by fear to work would be a denial of the basic principles of the Order which is brotherly love. True to life it is the hope of reward that sweetens labour if we are to find fulfilment in the work we do. The ideals of the Craft and the ways of the world seem ill-matched competitors, nevertheless we are summoned to fight the good fight. The work is not easy for we are engrossed in the trials and tensions of practical life.

Our work is to search out the virtues, truths and excellencies that the Craft teaches and these have to be translated into purposeful service to the Master of all Lodges. Throughout the recorded history of the Order, many brethren, the strong ones and the weak ones, have been supported by these convictions and the case is not altered today.

But what of the wages? No-one can strike a bargain with the Grand-master or claim that he owes him anything. The inspiration of the Craft is experienced by all who, with reverence and patience, turn to it for guidance and use its teachings as a lantern which gives LIGHT on the path of life.

What have we that we did not receive? What did we create and what can we claim? Is not the most that we can claim that through the Craft's ministry to us we did not receive the Great Architect's grace in vain — AND IS NOT THAT SUFFICIENT?

*Bro. Harry Gray, Associate Secretary.
Lodge of Livingstones 4957*

'Lodge 259 the Prince of Wales Lodge, was in due course to have four royal princes among its members simultaneously, but little had been known of this distinguished Lodge until its history was ably written by Thomas Fenn P.M. in 1876. The Lodge was instituted in 1787 by George, Prince of Wales, probably at the suggestion of Chevalier Ruspini who was the Prince's surgeon dentist. Ruspini was a zealous and benevolent mason who the following year founded the Royal Masonic Institution for Girls, originally the Royal Cumberland Freemasons' School after the then G.M. of the Moderns, the Duke of Cumberland.

The beginning was an application for a dispensation written by the Rev. William Peters, the Prince's Chaplain who had been initiated in what is now the Royal Somerset and Inverness Lodge No.4 and was also the First Grand Portrait painter'.

This Rev. William Peters was in 1787 installed as Rector of Sealford Leics. and the following year in the Rectory of Woolsthorpe by Belvoir in the shadow of Belvoir Castle, the home of his former patron the Duke of Rutland. (See Transactions 1982 p.32).

'The Duke of York's installation as Master was the culmination of 34 years' work for the Prince of Wales Lodge. A special report of the installation was prepared by Bro. W.M. Thistleton, secretary, who was an official at Somerset House and circulated'.

This Bro. W.M. Thistleton was the brother of the painter (Bro. A. Thistleton 1794-1842), of the Ivanhoe Boards which hang at the entrance of the Morley Lodge ante-room here at London Road, Leicester, who was also a scenery painter at Drury Lane Theatre, and other theatres both in London, Leeds and York. (See Transactions 1973/74 p.42).

CORRESPONDENCE

W.Bro. C.V. Batham writes:

'For years I have admired the enthusiasm of Bro. P.J. Dawson that has enabled him to ferret out items that have eluded other researchers, but I do not always agree with the deductions he draws from them and his article in the 1985 edition of the Transactions provides an example of this.

At the outset I must say that I agree completely with Bernard E. Jones when, in his "Freemasons Guide and Companion", he wrote that Passing the Chair degree was a subterfuge introduced to enable Master Masons to qualify for exaltation at a time when only Installed Masters were eligible.

I am in accord with Bro. Dawson when he states that the degree had nothing to do with the Installation of a Mason. It certainly did not. It was an irregular ceremony in which, astonishing as it may seem to us now, the chair secrets were communicated to a Master Mason, and it is not surprising therefore that it was often condemned by the Antients' Grand Lodge.

My original intention in writing you was to indicate where and how I am unable to accept Bro. Dawson's conclusions and to explain the introduction and eventual disappearance of the Passing the Chair ceremony but I soon realised that this would develop into another paper. I wonder therefore if it would be of interest to the Master and Brethren if I were to deliver such a paper to the Lodge, followed by a demonstration of the degree as it was worked in the eighteenth century? (*an offer we hope to accept in the near future, Ed.*)

In conclusion there are two points to which I wish to refer:

- a) the reference on p.24 to the Union of 1812 is surely a slip of the pen as it is well known that it was in 1813.
- b) On p.38 is the statement 'Passing the Chair was worked on the two St. John days, on one of which the Officers were also installed'. In fact they were installed on both — for a period of six months only, though they could be re-elected. Bro. Butler, for example, was Master of Lodge No.183 (221 after 1813) for fourteen years, if not longer, but he was re-elected every six months.

Bro. P.J. Dawson writes from Jersey:

'You may be interested to hear that the Sutton Coldfield Demonstration Team are planning to act my 4th Degree Play as a result of reading about it in your last Transactions'.

This is pleasing news indeed and it will, it is hoped, result in Lodges within reasonable distance of Sutton Coldfield being able to arrange for the Team to visit them. Ed.

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

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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

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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
W. Bro. S. Brown	1984-85
W. Bro. F.A. Stafford	1985-86

*Obit.