



The Lodge of Research No. 2429

Leicester

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W. Bro. D.A. BUSWELL
Master

EDITORIAL

This year the Lodge has suffered the loss of two very active members. W.Bro. S. Brown the Master of 1984 and W.Bro. W.G.C. Price, both of whom will be sadly missed. The former was Provincial Grand Secretary for a number of years and his courteous manner, his sound advice and dedication to the tenets of the Craft made a lasting impression upon all who came into contact with him. W.Bro. Price was of the greatest assistance to the Lodge on the distribution of its material and the loss of his care and attention to the compiling and the upkeep of the register of addresses really will be felt.

Once again the Lodge is privileged to present a paper compiled by W.Bro. P.J. Dawson. Bro. Dawson is now an octogenarian but is still vigorously engaged in masonic research and has, over many years, supplied interesting material to Transactions. His enthusiasm and general interest are splendid examples and could, with benefit, be followed by the majority who read these words.

This year has seen a marked increase in demand — from overseas — for Transactions and this must bring to its contributors pleasure and some reward for their work of research and preparation.

It is with pleasure too, that the Lodge recalls the talk and demonstration that was delivered by W.Bro. Batham at the final meeting of the session. Bro. Batham — a much respected Hon. Member has always displayed great interest in Lodge 2429.

W.Bro. J.E. Foister, a very senior P.M. of Lodge 2429 has, after more than twenty years, retired from office as P.G.M. of the Mark Degree of Leicestershire and Rutland. All who have known him during this time extend good wishes for the future and hope that he will continue in good health and assure him of their great respect and admiration for his splendid service.

The Lodge of Research, No. 2429
Officers 1987-88

Worshipful Master
BRO. D.A. BUSWELL

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

Immediate Past Master
W.BRO. N.A. ASHCROFT

Master-Elect
W.BRO. J. STURGES

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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-twenty-second Meeting

on

MONDAY 23RD NOVEMBER, 1987.

There were present W.Bro. N.A. Ashcroft, *W.M.*; W.Bro. W. Steele, *Acting S.W.*; W.Bro. D.A. Buswell, *J.W.*; thirteen Officers of the Lodge, thirteen members of the Lodge, seventy three members of the Correspondence Circle and thirteen visiting brethren, a total recorded attendance of one-hundred and fifteen.

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

After the Master had appointed and invested his Officers for the year he delivered his inaugural address entitled,
“Freemasonry in a Changing World.”

After the Lodge was closed the Brethren retired for refreshment and conversation and the Immediate Past Master, W.Bro. N.A. Ashcroft presented to W.Bro. H. Starmer, an inscribed watch to mark his fourteen years as Editor of the Transactions. (*This surprising gesture is greatly appreciated — Ed.*).

The Four-hundred-and-twenty third Meeting

on

MONDAY 25TH JANUARY, 1988.

There were present W.Bro. D.A. Buswell, *W.M.*; W.Bro. J. Sturges, *S.W.*; W.Bro. F.W. Warburton, *J.W.*; thirteen Officers of the Lodge, twelve members of the Lodge, sixty members of the Correspondence Circle, ten visiting Brethren, a total recorded attendance of ninety-eight.

Four Brethren were elected members of the Correspondence Circle.

W. Bro. H.R. Lockley, a member of the Lodge, then delivered a paper entitled

“Freemasonry and the Community”

which was received with prolonged acclamation by the assembled Brethren.

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

The Four-hundred-and-twenty-fourth Meeting

on

MONDAY 28TH MARCH, 1988.

There were present W.Bro. D.A. Buswell, *W.M.*; W.Bro. J. Sturges, *S.W.*; W.Bro. F.W. Warburton, *J.W.*; ten Officers of the Lodge, nine members of the Lodge, thirty-nine members of the Correspondence Circle and eleven visitors — a total recorded attendance of seventy-two.

Four Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:

Master-elect: W.Bro. J. Sturges

Treasurer: W.Bro. W.H. Bleby

Auditors: W.Bro. F.W. Warburton and W.Bro. R.G. Smith

W.Bros. A. Butler, D.B. Vickers, R. Jacques and E. Ralphs were elected to serve on the Permanent Committee of the Lodge.

After the Lodge had been closed, W.Bro. C.N. Batham delivered a paper entitled

“The Passing the Chair Degree”

which was followed by a demonstration of most of the ritual associated with the ceremony of “passing the chair”, in which W.Bros. W.V. Dean, J. Ridge and E.W. Bramford, members of the Lodge, participated.

After the demonstration was concluded, the Brethren retired for refreshment and conversation.

FREEMASONRY IN A CHANGING WORLD

by W.BRO. D.A. BUSWELL

We frequently hear how Freemasonry has changed over the years to meet changing social conditions. In this paper, it is my intention to review the changes which have taken place during my 30 years in Masonry and how these have affected the basic principles of the Craft. In order to make this assessment it is necessary to start with an investigation to establish what are these basic principles. One document which I studied was "An Original Interpretation of Masonry" given in 1952 by Bro. Joseph Yahuda to the Authors' Lodge in the presence of many distinguished brethren.

Bro. Yahuda started by stating that Freemasonry is wrapped up in mystery and riddled with symbolism which conceals a statesmanlike structure of unparalleled excellence. He goes on to point out that as the Candidate advances from one Degree to another he obtains an inkling of it here and a glimpse of it there, which dovetail into a consistent and balanced code of behaviour.

An examination of the ritual in the three Degrees will remind us of the principles on which our Order is founded. During the Initiation Ceremony the Candidate is informed that "Freemasonry is founded upon the purest principles of piety and virtue". The first explanation of these comes in the answers to the questions before Passing, when he is asked to "name the Grand Principles on which our Order is founded". He replies, "Brotherly Love, Relief and Truth". These are indeed virtues which are expanded at length in our ritual and were highlighted in the Address by our Grand Master to Grand Lodge in 1984. He said, "We profess Brotherly Love by treating other men charitably and as equals. We practice Relief by caring for our own and increasingly for those who are not Masons. We strive for Truth in calling for high moral standards, hoping that we can attain them in our lives and perhaps influence others in the same way".

Another basic principle which is impressed on the "would be Mason" before he can start his Masonic Career is the necessary belief in a supreme Being while at the same time making it clear that Masonry is not a religious order nor is it a substitute for religion. It does not offer salvation nor does it compete with any Creed — quite the contrary. Freemasonry is open to men of all religious faiths and in each Lodge the Holy Book of its Members is acknowledged as the Volume of the Sacred Law — The Old Testament for Jews, New Testament or whole Bible for Christians and the Koran for Muslims. Masonry has no theological doctrine and by forbidding religious discussions at its meetings will not allow a Masonic theological doctrine to develop. Freemasonry is, however, far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith and to place above all other duties, his duty to God by whatever name He is known. Its moral teachings are acceptable to all religions and Freemasonry is thus a supporter of Religion.

One early, and perhaps the most elementary Masonic ideal, is communicated to the newly admitted Mason in the prayer at the opening of

the First Degree. "Our labours, thus begun in order, be conducted in peace and closed in harmony". The trio — order, peace and harmony — is fundamental in the Lodge because nothing constructive can be achieved in chaos — peace is essential to rational deliberation, and harmony is one of the most characteristic features of our brotherhood. For the sake of it we abstain from every topic of religious or political discussion. Harmony does not mean unquestioning approval, unqualified agreement or unconditional acceptance against our own judgement and conscience.

This would be intolerable among free men in a free assembly, but it is essential that harmony is preserved within the Lodge and any differences which exist between brethren must be amicably settled outside the Lodge before the masonic apron is worn — because this is the badge of innocence and the bond of friendship. The D.C.'s instruction to the Initiate after he has received his E.A. apron fully illustrates this point.

Obedience should also be mentioned as an important Masonic virtue practised within the Lodge. Freemasonry does not expect absolute submission — on the contrary it fosters freedom of speech, together with self discipline, adherence to rules of proved worth and compliance with lawful commands given by the Master and his Wardens while acting in the discharge of their respective offices.

Let us now consider Charity — "The virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart." This is so forcibly conveyed to the Candidate in the N.E. Corner — and our charitable activities both within and outside the Craft are surely a vital principle of our Order. But, Brethren, Charity does not just mean making donations to needy and worthwhile causes. Its wider sense is covered in the explanation of the 1st Degree W.T.'s. "Part of the 24 hours of the day to be spent in serving a friend or brother in time of need with due regard to our means and responsibilities". The M.W. Grand Master, in another of his Addresses to Grand Lodge said "I particularly do not want Relief to be thought purely a matter of financial aid; the Almoner is just as important as the Charity Steward, not just for what he gives out in cash, but for the pastoral care with which he looks after the aged and the sick whom he knows need comfort and interest taken in them."

Another fundamental idea in the Craft is Equality — in our Order all Masons are equal, just as all men are equal in the sight of Freemasonry, but lest the principle of equality be abused we are recommended to keep "in due bounds with all mankind particularly our brethren in Freemasonry".

In the J.W. Charge to the initiate, we are reminded that Fidelity and Secrecy together with Obedience are among the foremost "excellences of character to which attention may be particularly and forcibly directed". In its wider implications, Fidelity is synonymous with solidarity embodying as it does both Relief and Brotherly Love. It is our bounden duty as Freemasons to help every brother who needs our help.

Regarding Secrecy, we are not the only people in the world to be sworn to secrecy. There are many others who solemnly undertake not to divulge the confidences entrusted to them in the course of the discharge of their

several duties. Freemasonry has never been a secret society and its secrets are only concerned with its traditional modes of recognition. There is certainly no secret about its high aims and principles. It is not conceivable that any Freemason will ever suffer divided loyalties on account of his obligation. To begin with, there is absolutely nothing in Masonic ceremonies which could ever clash with good Government. In the Charge given to the Candidate on his return he is instructed . . . "As a citizen of the World we enjoin you to be exemplary in the discharge of your civil duties, by never proposing, nor countenancing any act which may tend to subvert the peace and good order of society, by paying due obedience to the laws of any state which, for a time may be the place of your residence or afford you its protection and above all by never losing sight of the allegiance due to the Sovereign of your native land". It is therefore inconceivable that any Masonic Lodge would ever be involved in a seditious conspiracy. In the same way, when the Candidate about to be raised to the degree of a Master Mason promises to preserve as his own the secrets which a M.M. entrusts to his care at all times most especially excepting murder, treason, felony and other offences contrary to the laws of God and the ordinances of the Realm."

Summarising, therefore, in my opinion the basic principles of the Craft include:

- Brotherly Love, Relief and Truth
- Belief in a Supreme Being
- Order, Peace and Harmony within the Craft
- Obedience — practised within the Lodge to the Master and his Wardens
- Charity in all its senses
- Fidelity and Secrecy
- Equality within the Craft

Having established what we regard as our basic principles let us consider what changes have taken place in the Craft in recent decades and how these may have affected these principles. I have used the Quarterly Communications of the Grand Lodge as my main source of information and have listed the changes under four headings:

1. Changes in the ritual used in our Ceremonies
2. The continuing removal of Christian references from the Craft
3. The change in attitude in Freemasonry in relation to the outside world
4. The widening of our Charitable Activities to include non-Masonic causes

I would now like to examine these in a little more detail.

1. CHANGES IN RITUAL

Although there have been a number of minor changes in the ritual used in our Ceremonies over the years, the two main ones concern the alterations in the Penalties. Although I was a relatively young Mason I still remember the discussions which took place in 1964 when it was decided in Grand Lodge, after due consideration, to introduce the permissive variations which referred to the Penalties as traditional. These were accepted in due time by most Lodges

although some Masons resented the idea of any change in the wording.

As we are all aware, this question was raised again by the M.W. Grand Master in Grand Lodge in March 1985. It was also referred to by the President of the Board of General Purposes at the meeting of Grand Lodge in June the same year when he indicated that consideration had started in the appropriate committees and a specific proposal would be made at a Quarterly Communication of Grand Lodge in due course. As part of the subsequent consultation process demonstrations of the proposed changes were held in London and in the Provinces. Recommended alterations were eventually proposed in Grand Lodge in June '86 to remove the Penalties from the Obligations. These were debated at length and there was a large majority among the 2200 Masons present in favour of the proposals. The effect of these changes is, in the words of the Grand Master, that the Obligations have become universally acceptable but still very serious promises while the Penalties are retained in other parts of the ritual. These alterations have undoubtedly removed the disquiet felt by many newly initiated Masons and have changed that part of our Ceremonies which was frequently picked on by the media when criticising the Craft. We have all seen TV reproductions of Masonic Ceremonies and have read extracts in the Press, both invariably quoted out of context, in which the Penalties previously included in our Obligations were highlighted.

2. THE CONTINUING REMOVAL OF CHRISTIAN REFERENCES FROM THE CRAFT

This change has been taking place steadily over the past two or three hundred years. In the 15th and 16th Centuries the Craft was predominantly Christian and the ritual was intensely Christian. Although this started to change during the next two centuries the process gained momentum after the Union of the Grand Lodges in 1813 and the 1st. Grand Master, the Duke of Sussex, was largely responsible for the present de-Christianised form of working used in our Lodges today.

There has, however, been one development in this connection in the period under consideration. In 1963 Grand Lodge issued an edict on Vocal Music in Degree Ceremonies, as follows:

'Grand Lodge is of the opinion that instrumental or vocal music at Masonic Meetings is not per se objectionable, indeed it has never objected to the use of the opening and closing odes, the National Anthem and Hymns, Responses and Anthems at Consecrations but care must be taken that vocal music is such that it is not identified exclusively with a particular form of Divine Worship and that it does not offend the susceptibilities of a particular creed since Masonry is open to the adherents of every faith which requires a belief in a Supreme Being, and that all other items should be scrutinized with the same care as any spoken additions thus preventing innovations in the body of Masonry and bringing to an end any which may have developed. Grand Lodge, therefore, trust that no item of vocal music will be used in Ceremonies without the approval of the Provincial Grand Master concerned.'

While the edict undoubtedly caused disappointment to some brethren, the reasons behind it are obvious.

vincial Grand Master concerned.'

While the edict undoubtedly caused disappointment to some brethren, the reasons behind it are obvious.

3. **THE CHANGE IN ATTITUDE IN FREEMASONRY IN RELATION TO THE OUTSIDE WORLD**

For many centuries the response to criticism of the Craft was to ignore it and to make no attempt to defend our Order, on the grounds that our affairs were strictly private. This attitude was questioned by the M.W. Grand Master in his address at Grand Lodge in April 1984 following yet another exposure of the Craft by Stephen Knight. This author used as a basis for many of his arguments that because some Freemasons may have misused the Craft, the Craft itself must be corrupt and because we are staunchly private our privacy is sinister. At about the same time fresh impetus was being given to renewed expositions attempting to show why Freemasonry is incompatible with Christianity and it was even reported that local authorities were debating whether membership of the Craft was compatible with local Government, a process which has continued up to the present time.

The Grand Master, while commenting that the previous attitude of being largely unresponsive may have temporarily dampened the delight which the media seem to have in Mason-bashing — giving little or no information does nothing to discourage malicious speculation or to dispel unnecessary suspicion. He went on to say that he was not advocating a reversal of our traditional attitude but he believed that we should do more to prepare ourselves to explain to people who genuinely want to know for respectable reasons what the Craft stands for and to stress the positive aspects of what it does for the world in general and for us personally.

The Board of General Purposes took up this question and by September 1984 indicated that it was considering the issue of a leaflet setting out briefly some of the points which could be made in explaining the nature of Freemasonry and correcting misconceptions.

It was at this time that the Metropolitan Police started their intention to issue a policy statement with regard to Freemasonry advising officers considering the Craft not to do so and officers who are already Freemasons to consider whether to continue membership. At the December '84 Meeting of Grand Lodge, however, a statement was made about an assurance given by the Metropolitan Police Commissioner to the Pro. Grand Master that there was no question of officers being required to resign because they were Freemasons and that promotion within the Force would continue to be solely on merit totally unaffected by whether officers were Freemasons or not.

The leaflet "What is Freemasonry" was published in the same period and was intended as an aid when explaining the nature and principles of the Craft and could be shown to non-Masons where necessary. This was followed in 1985 by another very useful leaflet "Freemasonry and Religion" — again very topical in view of the investigations undertaken by the Methodist Conference and by the

working group appointed by the General Synod of the Church of England. A third leaflet "Freemasonry and Society" was published this year.

Further examples of this change of attitude are shown by the recent participation of both the Grand Master and the Grand Secretary in radio interviews and other broadcasts. No doubt a number of the Brethren present saw the BBC 2 programme "Open to Question" last Tuesday during which the Grand Secretary convincingly answered questions about Masonry from a panel of teenagers. Another example is the opening in 1986 of the permanent exhibition in Freemasons Hall in Great Queen Street. This is the first Masonic exhibition ever to be specially designed for the non-Masonic public. It is being seen by an average of 1,000 people per month, of whom between 35%-40% are non-Masons.

4. THE WIDENING OF OUR CHARITABLE ACTIVITIES TO INCLUDE NON-MASONIC CAUSES

We are proud of our record that for centuries the Craft has engaged in worthwhile Charitable Activities in looking after Masons and their dependants both from an educational and welfare point of view and this assistance is still increasing year by year. In 1986 grants to petitioners totalled £760,000 and large donations were given to other Masonic charities. However, one of the recommendations of the Bagnall Committee was that Masonic Charity should be more outward looking and the Grand Charity has been implementing this recommendation since it was established in January 1981. One of the first major grants under this heading was the donation of £300,000 to the Royal National Lifeboat Institution to cover the purchase of an Arun Class Lifeboat to be named the Duchess of Kent. This was followed by grants to the Royal Association for Disability and Rehabilitation for its speech therapy unit at Bristol and towards setting up studies in Universities in England and Wales into the process of ageing. Each year a particular project is chosen for a major donation.

Since this beginning there have been many grants to non-Masonic charities including Hospital Medical Schools, Hospices, Cathedrals, and donations to overseas disaster funds. In December 1985 the Grand Charity passed a Resolution to donate £250,000 over 5 years to establish a Professorship of Clinical Gerontology at Cambridge University. One of the 1986 projects tackled a completely different area, that of drug abuse — again £¼ million over 5 years for community welfare projects and research connected with drug abuse — one of the most worrying problems of our time.

During recent years the Provincial Charity organisations have been acting in a similar manner. Recent press publicity in Leicestershire covered a substantial donation to the Guide Dogs for the Blind.

I am sure that we all agree that this widening of our Charitable Activities is a very desirable development and one which can only enhance the reputation of the Craft in the outside world.

CONCLUSION

I maintain that none of the changes which I have described in any way detracts from our adherence to the basic principles of the Craft. In fact in many cases these changes have strengthened our support for these principles,

- e.g. — The harmony within the Lodge is increased by removing or modifying those parts of the ritual which may offend minorities or newly initiated brethren.
- The edict on the choice of vocal music helps to fulfil our claim that Masonry is open to men of all religious faiths.
 - The change in our relations with the outside world has assisted us to promote our objective of trying to attain high moral standards and to influence others to follow this example.
 - The widening of our charitable activities to non-Masonic causes has enabled us to expand our belief in this virtue which is truly a vital principle of our Order.

There can be no doubt that many of these changes will help to effect an improvement in the image of the Craft in the outside world.

I know there are brethren who argue that we should not bother what non-Masons think about our Order. I agree that the more experienced Mason is well able to decide for himself which parts of our ritual are purely symbolic, e.g. the traditional penalties, but we should all try to remember how those same statements affected us at the start of our Masonic careers and even more important, how they seem to the non-Mason when they are quoted out of context by the TV or Press.

We must not allow the advantages of our high principles and code of conduct to be overshadowed by maintaining for purely historical reasons passages of ritual and attitudes which are out of date.

Let us always remember, Brethren, that the Craft does not exist in a vacuum isolated from society. It needs to progress and to take into consideration the changing conditions in the modern world. Freemasonry would not have survived over many centuries if it had not adapted to the changing needs of society and any study of the Craft over that period will reveal changes far more major than any that have occurred in the last 30 years. If you look at the By-Laws of Lodges in this Province which were in force in the last Century you will read rules which include fining brethren who were found to swear, bet, or even drink too much — rules that would certainly not be acceptable today.

We are all well aware that society today is changing at a faster rate than ever before with the improvements in the standard of living, greater educational opportunities, faster communications and the constant desire to investigate and challenge every aspect of our way of life — including Freemasonry.

We cannot deny that in order to progress, Freemasonry needs a regular supply of Candidates with the right qualities who must be attracted from the outside world by the image we project. We probably all know of cases of friends or acquaintances who showed interest in Masonry but due to the presentation of the Craft by the media, or investigations by the Churches or comments by Unions, they have not pursued this interest.

The reputation of the Craft is, therefore, vital and we should not hesitate to stress the many positive and desirable aspects of Masonry. Far less important charitable achievements by other societies receive wide approval from the media while our significantly greater efforts towards non-Masonic causes both in the U.K. and Overseas often go unnoticed and unreported.

Finally, I wish to stress that at this time when unrest and rapidly changing social conditions are with us whether we like it or not, I felt it was right to set out in this Paper the Principles which were adopted at the beginning of our Order, the ever-changing attitude to our Order and I do so in the sure knowledge that whatever changes have taken place over the last 30 years or even the last 100 years — they never have and never will alter Freemasonry as we know it and we never have and never will depart from the Ancient Landmarks and basic principles of our Order.

FREEMASONRY & THE COMMUNITY

by W.BRO. HENRY R. LOCKLEY

Preamble

My paper is compiled and seems appropriate, in the light of the current outlook on Freemasonry generally, and if there is a moral to be drawn from its content perhaps it may be found in the V.S.L. Ecclesiastes Chap. I v. IX.

“What has been is what shall be,
And what has been done will be done
And there is nothing new under the sun.”

Let me say at the outset that this is not a learned dissertation but rather a look back to the days when Freemasonry was more outward looking than it has been during the last 60 or 70 years and at what undoubtedly must have been a highlight in the long history of my Mother Lodge, Knights of Malta No. 50, which received its Warrant in 1803.

The main emphasis of my essay concerns the attendance and participation of the Knights of Malta Lodge and Provincial Grand Lodge at the laying of the foundation stone of the Hinckley Cottage Hospital in June 1899, to celebrate the Diamond Jubilee of the Accession of Queen Victoria, but before proceeding to this I propose to say a little about the origins of this ceremony of the Laying of a Foundation Stone which even today is of great significance and importance in the erection of most, if not all, of our public buildings.

In Queen Victoria's reign we find several other instances of Freemasons taking part in these ceremonies in our own Province. Provincial Grand Lodge took part in the laying of the foundation stone at Earl Howe Memorial Church at Leicester on 14th November 1872, at the new Municipal Buildings on 3rd August 1874, at the New Building for the Children's Hospital at the Leicester Infirmary on 9th October 1888, and the Ferrers & Ivanhoe Lodge No. 779 took part in the laying of the Foundation Stone of the New Cottage Hospital at Ashby de la Zouch on 30th July 1897.

If this sample of Masonic participation was repeated countrywide, and there is no reason why not, then the Institution must have enjoyed a better public relationship than it does today. However, for some reason or other, after the turn of the century, participation in these ceremonies appears to decline. The reason why would make an interesting study on some future occasion.

The ceremony of laying a foundation stone is the one remaining link between operative and speculative masonry, a link possessing the most ancient and historical traditions — noble and inspiring on the one hand, cruel and barbaric on the other. The books of the Old Testament, Joshua, Kings, Ezra, and the Epistle to the Hebrews in the New provide us with many apt references to foundation stones, but possibly the greatest of them from a Freemason's point of view, one containing a clear indication of the emblems to be used in testing the stone is that of Isaiah Chap. XXVIII v.v. 16-17. “Therefore thus saith the Lord God, Behold I lay in Zion for a foundation stone, a tried stone, a precious cor-

ner stone, a sure foundation. Judgement also will I lay to the line, and righteousness to the plummet."

We read in Hebrews Chap. XI v.x. "He looked for a city which hath foundations, whose builder and maker is God" and from Ezra Chap. III v.X-XI, we learn of the high ceremonial significance of the laying of the foundation stone of the Temple.

"And when the builders laid the foundations of the Temple of the Lord they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph with cymbals to praise the Lord, after the ordinance of David King of Israel . . . And all the people shouted with a great shout because the foundation of the house of the Lord was laid."

On such great texts as these is based the symbolism of the foundation stone in the Masonic ritual, the Entered Apprentice at a very early point in his Masonic career being made figuratively to represent that stone on which all Brethren present at his Initiation hope he will raise a superstructure perfect in its parts and honourable to the builder. Sometimes the Bible speaks of the foundation stone as a corner stone which it often used to be and occasionally still literally is, but the term "corner stone" has also the meaning of the "stone of the highest importance", that of being an indispensable part of the substructure of a real or symbolical building; thus we learn in Psalm CxVIII v.XXII of the stone which the builders rejected becoming the head or the headstone of the corner — a text well known to many of the brethren.

History tells us of many notable foundation stones. There is a record of the ceremonious laying of the many foundation stones of Croyland Abbey, Lincolnshire in 1114. Two foundation stones of the Altar in Vale Royal Abbey, Cheshire were laid in 1277 and there are scores of later records; Pepys in his entry of 23rd October 1667 mentions the laying of the foundation stone of the Royal Exchange, London. The Lodge of Antiquity No.2 possesses a mallet which tradition says Charles II used when laying the foundation stone of St. Paul's Cathedral in 1675.

Many accounts of stone laying refer to the footstone. This occasionally is the foundation stone itself but more often it is the tried and well laid stone that will ultimately bear the ceremonial stone. The use of the footstone to bear and be covered by the foundation stone, permits of a cavity being made to receive certain foundation deposits — i.e. records of the circumstances leading to the erection of the building together with the names of the people associated with the building, coins, newspapers, a programme of the ceremonies etc. and other articles which will convey to future generations some idea of the days in which the building began to grow and such a practice must go back for thousands of years. W.J. Chetwode Crawley reminds us that in the foundations of a temple built 3000 BC were found two clay cylinders which related the acts leading to the building being started and near the site of the temple a fine statue of a seated figure upon whose knees was a drawing board, while nearby were depicted a rule, line and pencil.

Foundation deposits of a rather different kind are linked with certain ancient and cruel superstitions. To ensure the stability of the foundation stone in many cases the sacrifice of a human life was required, the unfor-

tunate victim afterwards being buried under the stone or enclosed within the walls of the building. The origin of this cruel practice is lost in the mists of time but a generally accepted idea is that it was thought that the spirit of the victim would protect the building from evil influences much as the dedication of a church to a particular saint and the placing of the body of that saint beneath the altar might have the effect of keeping evil spirits at a safe distance.

So much for the origins of the ceremonial laying of a Foundation Stone.

We now take up our story with extracts from the Minute Book of the Knights of Malta Lodge No.50 dated 11th May 1899 which reads —

“The Secretary read a letter from the Hinckley Cottage Hospital Committee requesting the Lodge to lay the foundation of the new hospital with Masonic Honours.” “That this invitation should be accepted was proposed and carried. A further proposal being that Provincial Grand Lodge be requested to lay the stone of the Hospital. This too was carried.” A Committee was then formed to carry out the necessary duties associated with such an occasion and a small sum was voted towards the expenses of this Committee”.

The following entry dated 22nd June 1899 reads —

“An emergency Meeting of the Lodge was held on the above date at St. Georges Hall at 2.15 p.m. The Worshipful Master G.B. Chalcraft in the Chair.

A Dispensation from Provincial Grand Lodge from which the following is an extract was then read out.

“That you having been requested to lay the foundations stone of the Hinckley Jubilee Cottage Hospital with Masonic Honours I am pleased to accede to your request and hereby permit all Brethren to appear in Masonic Clothing”

Signed Ferrers P.G.M. 10th June 1899

E.Holmes
P.G.S.

FW. Bilson
A.G.R.

It was announced that the D.P.G.M. W.Bro. S.S. Partridge and P.G. Lodge were without the door and on being duly admitted the D.P.G.M. and W.Bro. Sir John F.L. Rolleston P.M. 1560 Lodge were saluted with the honours due to their rank.

The Lodge was then duly “Called Off” and the Brethren formed in Procession”

We now continue with an eye witness account taken from the “Hinckley Times & Bosworth Herald” of 24th June 24th 1899 —

“The Masonic Procession was somewhat marred by a slight drizzle of rain. As arranged, the Freemasons met at the George Hotel where the Knights of Malta Lodge No.50 was opened at 2.15 p.m. By this time, a great concourse of people had assembled in the Market Place.

At 2.30 p.m. a squad of the “L” Company Volunteers under the command of Sergeant Instructor Bush fell in at the Drill Hall, which was the Old Grammar School then, and accompanied with band, proceeded

down Castle Street, along Station Road and up Mount Road to the New Hospital site. They were soon afterwards followed by the Freemasons with their ancient regalia in the following order:-

Tyler with drawn sword.

Visiting Brethren, two and two according to the seniority of their Lodges. Officers wearing Collars and Jewels.

The Banner of the Knights of Malta Lodge No.50

borne by Bro. A.W. Jenkins, M.B.

Past and Present Provincial Grand Officers in their Collars and Jewels according to the seniority of their office, two and two, the Juniors leading.

Steward with Wand	{	<p>Cornucopia with Corn borne by Bro. W.A. Catlow. Ewer with Wine, borne by W.Bro. S. Ward, P.M. P.P.A.G.P. Ewer with Oil, borne by W.Bro. G.S. Catlow, P.M. P.P.G.Supt.W.</p>	}	Steward with Wand
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Book of Constitutions on a cushion borne by W.Bro. R.R. Cole, P.M. P.S.G.D.

Corinthian Light, borne by W.Bro. W.Marchant, P.M.

P.P.G.A.P.

Junior Warden's Column, borne by W.Bro. T. Harrold, P.M. P.P.J.G.W.

Bro. A.T. Blakesley, Junior Warden with Plumb Rule.

Doric Light, borne by W.Bro. E.J. Foxwell, P.M. P.P.G.P.

Senior Wardens Column, borne by W.Bro. W.H. Griffiths, P.M. P.P.G.D.C.

Bro. H.H. Thomson, Senior Warden, with Level.

The Volume of the Sacred Law on a Cushion, borne by four sons of Masons.

Acting Chaplain, W.Bro. Rev. S. Wathern Wigg, M.A., P.M. P.P.G.C.

Acting Deputy Provincial Grand Master.

W.Bro. T. Worthington Clarke, P.M. P.P.S.G.W. with the Square.

Ionic Lights, borne by W.Bro. G.B. Chalcraft, W.M.

Architect: W.Bro. John Wigg, P.M. P.G. Steward, bearing the Mallet.

Provincial Grand Lodge Banner,

borne by W.Bro. W.S. Fulshawe, P.M. P.P.G.Std.B.

Provincial Grand Sword, borne by W.Bro. A. Cooper Smith, P.M. P.P.G. Swd.

Steward with Wand	{	<p>W.Bro. Sir John F.L. Rolleston, J.P. P.M. P.P.G. Supt. of Works. Acting Right Worshipful Provincial Grand Master (in the unavoidable absence of the R.W.P.G.M. The Right Hon. the Earl Ferrers).</p>	}	Steward with Wand
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Bro. Samuel S. Partridge P.A.G.D.C. Deputy Provincial Grand Master.

Bro. George Helps, Deacon.

Provincial Grand Tyler with drawn Sword.

The procession walked by way of Station Road thence up Mount Road to the hospital site being followed by a large crowd. In the procession were many local celebrities and well known personalities.

On the head of the Procession arriving at the site of the intended structure, the brethren halted, opened to the right and left faced inwards so as to form an avenue through which the Architect, the Acting Provincial Grand Master preceded by his Sword Bearer and Standard Bearer, Sir John F.L. Rolleston, the Principle Officers taking part in the Ceremony and the Brethren bearing the Elements of Consecration passed. The other Provincial Grand Officers and Brethren followed in inverted order to the place set apart for them. The Principle Officers taking part in the Ceremony and the Brethren bearing the Elements of Consecration, alone remained near the Stone.

The Acting Chaplain invoked the Blessing of the Great Architect of the Universe on the proceedings and then requested the Acting Provincial Grand Master Sir John F.L. Rolleston to lay the Stone on behalf of the Knights of Malta Lodge.

The foundation stone or corner stone was laid at the south-west corner of the building and was nicely carved, the lettering on the front and the design standing in relief. At the end of the stone was the Hinckley Town Arms and the front of the stone bore the following inscription:

Hinckley Diamond Jubilee Cottage Hospital and Nursing Institution.
This stone was laid by Sir John F.L. Rolleston Kt. J.P.

The Knights of Malta No.50 Cross on the left and the motif of the Level, Plumb Rule and Compass in the bottom right hand corner.

A glass vessel containing the *Hinckley Times* and other local newspapers, a copy of posters, a copy of the Masonic programme of the proceedings and coins of the period and documents relating to the erection of the building was then deposited in the lowest stone and cement having been spread upon it by W.Bro. Sir John F.L. Rolleston the upper stone was then let down slowly.

The Acting Provincial Grand Master then addressed the spectators as follows:

“Know all of you here assembled today to behold this ceremony that we be lawful Masons, true and faithful to the laws of our country and established of old with peace and honour in most countries to do good to our Brethren, to erect magnificent structures and to fear God, the Great Architect of the Universe.”

“We have amongst us concealed from the eyes of all men secrets which cannot be divulged, but these secrets are lawful and honourable and not repugnant to the laws of God or man. They were entrusted in peace and honour to the Masons of ancient times, and have been faithfully transmitted to us, and it is our duty to convey them unimpaired to the latest posterity.”

“Unless our craft were good, and our calling honourable we should not have lasted so many centuries, nor should we have been honoured by the patronage of so many illustrious men in all ages who have ever shewn

themselves ready to promote our interests and to defend us against all adversaries”.

“We are assembled here today in the presence of you all to assist in the laying in ancient form the memorial stone of this building to be devoted to the alleviation of pain and suffering which we pray the Most High to bless and preserve for the purposes for which it has been provided, till time shall be no more.”

The Brethren then exclaimed “So mote it be”.

The Acting Provincial Grand Master then said:

“Brother Junior Warden, what is the proper Jewel of your office?”

J.W. “The Plumb Rule”.

A.P.G.M. “Have you applied the Plumb Rule to the external edges of this stone?”

J.W. (does so) “I have R.W.P.G.M. and the Craftsmen have done their duty”.

P.G.M. “Bro. Senior Warden, what is the proper Jewel of your office?”

S.W. “The Level”.

P.G.M. “Have you applied the Level to this stone?”

S.W. (Does so) “I have R.W.P.G.M. and the Craftsmen have done their duty.”

P.G.M. Bro. Deputy P.G.M. “What is the Jewel of your office?”

D.P.G.M. “The Square”.

P.G.M. “Have you applied the Square to those parts of the stone that should be square?”

D.P.G.M. (Does so) “I have R.W.P.G.M. and the craftsmen have done their duty.”

P.G.M. “Having full confidence in your skill in the Royal Art it now remains for me to finish the work.”

The Acting Chaplain then received the Cornucopia from its bearer, presented it to the Acting Provincial Grand Master who strewed some grains of wheat upon the stone, saying — “We strew this Corn as the emblem of plenty.”

The Junior Warden then presented the Cup of Wine to the Acting Provincial Grand Master who sprinkled the stone saying: “We pour this wine as the emblem of cheerfulness and joy.”

The Senior Warden then presented the Ewer of Oil to the Acting Provincial Grand Master who poured oil on the stone saying: “We pour this oil as the emblem of prosperity and happiness, and may the All-bounteous Author of Nature bless this District, this Ancient Town, the County and the Kingdom at large with abundance of corn, wine and oil, and all the necessaries, comforts and conveniences of life.”

“And may the same Almighty Power preserve the inhabitants in peace and unity and brotherly love.”

So mote it be.

The Mallet was then handed by the Deputy Provincial Grand Master to Worshipful Brother Sir John F.L. Rolleston, who after striking with it three times upon the stone declared it to be laid in proper form.

The Architect was then presented to the Acting Provincial Grand Master and delivered the Plans of the building.

The Acting Provincial Grand Master having inspected the Plans returned the same to the Architect together with the several tools used in proving the position of the stone.

Then said the Acting Provincial Grand Master: "I now place in your hands plans of this intended building together with the necessary tools not doubting your skill and ability, and I desire that you will proceed without loss of time to the completion of the work in conforming with the plans and design now entrusted to you."

The Acting Chaplain W.Bro. S. Wathern-Wigg M.A. then said:

"Right Worshipful A.P.G.M. Sir John Rolleston, Worshipful Sirs, Brethren and all Good People. It is my duty by command of the Worshipful Master to explain to you why we Freemasons are here today to lay with what are called Masonic Honours the first or foundation stone of the Cottage Hospital.

It might be sufficient to say that the Committee who have the management of this benevolent design for reasons which seemed to them good, did us the honour to ask us to undertake this present task, but I prefer to tell you more in detail of the motives which actuated us, the members of the ancient Lodge called the Knights of Malta, No.50 on the Roll of the Grand Lodge of England to undertake this task. But first I may mention that we, feeling the importance of the work, called to our assistance the Provincial Grand Master and his Lodge who are the supreme Masonic authority in this Province.

The Right Worshipful P.G.M. has requested his worthy deputy W.Bro. Partridge assisted by our W.Bro. Sir John Rolleston to undertake this task on his behalf, and so we are honoured today with the presence and assistance of our superior in Masonic knowledge and Masonic rank."

"But it may fairly be asked why have the Freemasons been invited to undertake this work, and why have they consented contrary to their usual custom to come out into the light of day and perform this task? To this I answer, First because of our interest in architecture. Freemasons were originally bands of working or operative masons who went from place to place building stately and superb edifices as their services were required.

We are told in Holy Scripture that Hiram, King of Tyre sent such a band under the charge of Hiram Abiff to King Solomon to build the Temple at Jerusalem, and in the Middle Ages bands of such workmen wandered over Europe and erected those Cathedrals that are still the admiration of mankind, so our hereditary love of stately buildings makes us look with favour upon such an undertaking as the present.

Now it is true we are not operative but speculative Masons and we employ the tools of the ancient masons to a spiritual rather than a material work. We are engaged daily in erecting a more stately and superb edifice even than King Solomons Temple or the magnificent Church of Cologne, even the Temple of God which each man is. So that

a design which has for its object the alleviation of human suffering appeals strongly to our hearts.

It may be objected that we Masons are selfish, that we spend our money upon ourselves, to an extent this is true, but how could we do better? An old proverb tells us that "Charity begins at home" but it by no means ends there. An Agnostic or an Atheist cannot be a Mason, and you will remember that we have the highest authority for saying that "He that careth not for his own household is worse than a barbarian." So we are only fulfilling the common duty in regarding first of all the necessity of our own fraternity.

Then we have the schools for the sons and daughters of our deceased brethren, and relief for aged and decayed Masons, beside numberless charities of which the outside world knows nothing and never will.

But our sympathies are not confined within these limits. If brotherly love be the first principle on which our Order is founded the next is for the relief of human misery wherever it may be found. When anyone is said to be a Mason the world may know that this is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their suit, whose hand is guided by justice and whose heart is expanded by benevolence and so this work of building a hospital is a double appeal to all Freemasons.

True, it will not be a stately and superb edifice but walls and cover are needed to shelter the victims of disease, it is no time to carve capitals and gild pillars. This building will be suitable for the purpose for which it is designed. It will be well and truly built under the superintendence of the Architect who is also a Brother in the Craft. This is why today we have come out in public under a proper dispensation from our Masonic Superiors dressed in our quaint old world garb. Strange perhaps grotesque even it may seem to you, but full meaning to us, every symbol, every badge, every mystic jewel speaks to us of some moral obligation, of some duty faithfully done or of the testimony of esteem and affection of our brethren. I venture to congratulate you, the good people of Hinckley on this charitable work of yours in erecting this hospital. May the work, thus begun in order be conducted and carried on in safety to those employed upon it and completed to the satisfaction of all.

May God Almighty of the Universe accept this gift, done for the poor and suffering, as done unto Himself and may He bless those whose generosity has made it possible, and when time shall be no more may we meet each other in the Grand Lodge above where the Worlds Great Architect lives and reigns for ever."

The Brethren then all exclaimed "So mote it be". Worshipful Bro. Sir John F.L. Rolleston then addressed the assembly (and here I quote from the Hinckley Free Press).

Sir John, having declared the stone well and truly laid, referred to the impressive ceremony that had taken place. "The Wardens in a practical manner with the tools of the Craft had testified to the stone being properly laid and he, Sir John, expressed the hope that the hospital would be a benefit to those for whom it was intended. Brotherly love, relief and

truth were some of the principles which formed the object of what was to be erected on the site that day under the auspices of the Masonic Order, and the Institution maintained by the voluntary effort of the inhabitants of the district, evidenced the civilisation and progress of the age in which they lived". "Even with health and strength" said Sir John, "the struggle for existence was often hard and how much harder when sickness befell the poorer classes, who we so circumstanced as not to stand it. With the hospital in their midst they were able to avail themselves of the best medical skill, the best attendance and the nursing outside recommended itself to all."

Sir John eulogised the work the hospital had done and commented upon the fact that the workpeople in the factories had been generous subscribers to the hospital. He congratulated them upon the progress they had made and hoped it would continue. He wished the undertaking every success and hoped the town and district would prosper, and in accordance with the increased prosperity and success increase the usefulness of such an institution. It only remained for him then to ask all those present to crown with their favour and approval the work commenced that day and the ceremony performed by the Masonic Fraternity.

Mr. Aldridge in a few well chosen words moved a hearty vote of thanks to Sir John Rolleston, not only for his presence there that day but also for his taking part in the interesting and unique ceremony. This was seconded by Mr Kiddle who said he was sure all the people of Hinckley were thankful to the Freemasons for performing the ceremony of the laying of the foundation stone that day.

Sir John briefly acknowledged.

The volunteer band then played "God Save the Queen", the large concourse joining in.

The ceremony having concluded, the Masonic Brethren re-formed and returned to the Lodge.

We now return to the Minutes of the Lodge, an extract of which reads as follows.

The Lodge having been "Called-On", the Worshipful Master proposed a hearty vote of thanks from the Lodge to the Deputy P.G.M. W.Bro. Partridge and W.Bro. Sir John Rolleston for so kindly helping the Lodge in laying the Foundation Stone of the new hospital. It was carried unanimously.

W.Bros. Partridge and Sir John Rolleston replied.

The Lodge was then closed in due form, with solemn prayer and in perfect harmony.

And as the Captains and the Kings or perhaps I should say the Brethren and Worshipful Brethren depart and the echoes of that now distant time die away, what of the present?

The Cottage Hospital still stands fulfilling the humanitarian function for which it was built, its foundation stone almost unmarked by the passage of time but obscured by the shrubbery which has grown up

about it; accessible to all who would care to examine it.

So it is, I feel, with our honourable Institution. It too, still stands four square upon its sure foundation, namely the V.S.L. from which are derived our principles, our tenets and our landmarks. This fact too, is somewhat obscured by prejudices, envy and fear which have grown up in the minds of certain members of the community since its evolution. This growth also, can easily be brushed aside to reveal the true nature of our Order by anyone prepared to take a serious and unbiased look.

That a similar situation to that existing today, but possibly in a less acute form, was prevalent in the time of which I have been speaking, is evident from the oration given by the Chaplain and in the undertones of the address by the Acting Provincial Grand Master. We know of earlier attempts to denigrate our Brotherhood and doubtless, further attacks will be made in the future, but resting on such a sure foundation we have little to fear. We would do well to bear in mind the quotation from our foundation stone with which I began this address and with which I now bring it to a close,

“What has been is what shall be,
And what has been done will be done.
And there is nothing new under the sun.”

WILLIAM JAMES HUGHAN IN CORNWALL

by W. BRO. F.W. SHEPHERD

Mention of Bro. Hughan in the most interesting article on Bro. J. T. Thorpe in the 1986 *Transactions* draws attention to a remarkable brother who made a great impact on Freemasonry in the latter part of the 19th century and the first decade of this one. His activities were so numerous and widespread that more detailed research is needed to assemble all that could be said about his life and work. Here in Cornwall, where I write, he is particularly remembered for two important contributions that he made in the Province. He was the first editor of the Cornwall Masonic Year Book and he introduced the Mark degree to the Province in what now might be called a big bang. It is of these two activities that this contribution will be limited.

William James Hughan was born on 13 February, 1841, at East Stonehouse which is now absorbed in the southern part of Plymouth. He was the son of a draper of Scottish descent and at the age of 15 was apprenticed into the drapery trade in Devonport a mile or so north of his home. He was born into the Baptist Church and remained active in their Sunday schools and as a speaker on Biblical subjects for most of his life. These activities could not have occupied all his spare time, which would be less than that would be available to a young man in similar circumstances today, for he was initiated in St Aubyn Lodge No. 954 in July 1863 and advanced, as their first candidate, in St Aubyn Mark Lodge No. 64 in the same temple in October 1863.

He must have been one of those young men to whom Freemasonry made an immediate appeal and who from the beginning wished to know more and more about the whole wide subject. One might pause here to ask why some newcomers take readily and actively to our Craft and why, at the other extreme, some are seen no more after their raising or even initiation. With a whole range of interest or lack of it among initiates in between. A mind interested in the unusual and desirous of knowledge and an upbringing that predisposes the initiate to the principles and tenets of the craft may be the beginning. Impressive ceremonies that merit attention, interested sponsors and a friendly Lodge that is willing to accept and encourage newcomers must also help. Opportunity to enter into the ceremonies during instruction or other informal meetings followed by encouragement from the older brethren. Encouragement in the search for knowledge by means of Lodges of Instruction that are more than just rehearsals for the officers, Lodges that have more than just 1,2,3 and installation in their annual programme, formal and informal discussion and access to books and papers must all assist the interested newcomer.

This is a subject that is discussed informally from time to time but seems rarely to attract careful attention. At this time when Freemasonry is under scrutiny it might be worth introducing more thought and discussion on the subject.

Whatever circumstances he found, the 22 year old W. J. Hughan soon became very interested in the whole craft for during the following year

he had been in touch with the Emulation, Stability and Confidence Lodges of Instruction.

In August 1864 he moved to Truro as a representative of a Manchester Warehouse and joined Phoenix Lodge of Honor and Prudence No. 331 in October that year. He was appointed secretary of 331 early in 1865 and then joined the Lodge of Fortitude No. 131 in the same town in May 1865. Bro. Hughan's interest in the many other degrees cannot be set out in detail but they were certainly wide and varied. He must have had the time and facilities for travel because he became a Royal Arch Mason in Glasgow in 1865, was admitted to the SRIS there in 1866 and to most of the other degrees in England, Scotland and elsewhere during the next few years. He was one of the senior founding members of SRIA in 1867 and then, back in what was his home town, WM of Fortitude in 1868 and again in 1878.

We have already noted that he became a Mark Master Mason at a very early stage. On arrival in Truro he met two others, both members of 331. This led to the work that has left his memory bright here in Cornwall. It will be remembered that the Grand Lodge of Mark Master Masons had only been formed in 1856 and, although several had been formed in Devon there was none in Cornwall. Bro. Hughan had met and found that he shared an interest with W. Bro. Thomas Chirgwin, who had been Master of the Fortitude Lodge in 1861 and 1862. The relatively new Mark degree must have received their attention because the two of them travelled to Plymouth in March 1865 to enable Bro. Chirgwin to be advanced into St. Aubyn Mark Lodge to which Bro. Hughan already belonged.

In the following month, Bro. Hughan attended Fortitude Lodge as a visitor to hear W. Bro. Chirgwin propose that 'the necessary steps be taken to form a Lodge of Mark Master Masons in connection with this Lodge'. A petition had already been drawn up and signed by Hughan as Master designate with Chirgwin as S.W., Bro. Elliott as J.W. and Bro. Wilyams as M.O., the last two being the Mark Masters from Phoenix. As they had anticipated the petition was approved by the Lodge and, very quickly, by Mark Grand Lodge, for at 2.00 p.m. on 18 May, 1865 the first meeting of Fortitude Lodge of M.M.M. No. 78 was opened in Truro.

At that time there were 18 Craft Lodges and four Holy Royal Arch Chapters in the Province but no other degree was represented although the K.T. was re-established in 1867 and the A & A Rite established a Chapter in 1874. As will be seen it was the Mark that made such good progress that they soon had a higher ratio of Mark to Craft Lodges than in most other Provinces, a situation that still obtains.

Eleven members of St. Aubyn Mark Lodge had travelled by train to assist the four founders in the business of their first meeting. There was no consecration ceremony but W. Bro. Chapple of St. Aubyn opened the Lodge and installed Bro. Hughan as the First Master. No doubt by special dispensation for he had neither been warden of a Mark Lodge nor Master of a Craft Lodge. Seventeen brethren were then proposed and accepted for advancement. Five were advanced and appointed as

officers. The party then adjourned for a banquet at a nearby hotel, after which the Plymouth brethren were escorted to the station, a good three quarter mile walk if horse drawn vehicles were not used. On their return by 7.00 p.m. the meeting was resumed and five more candidates were advanced and appointed as officers. A good days work for Mark Masonry by a twenty-four year old who was really quite new to Freemasonry.

Fortitude Mark Lodge thus quickly became established but this was only a beginning for it met eleven more times under W.Bro. Hughan's mastership, including the following May, 1866, when he advanced seven before installing his successor. Fifty were advanced in the intervening meetings, bringing the membership to some seventy in all.

Among the new Mark Master Masons there were some from Cornubian Craft Lodge No.450 at Hayle, a small port and industrial town some 20 miles away to the west, and others from Love and Honour No. 75, Falmouth, some ten miles away on the south coast. These new members had, with Hughan's encouragement, come to be advanced in order to return to form new Mark Lodges in their home towns. Cornubian Lodge of M.M.M. No. 87 was formed in January 1886 and Love and Honour No.94 in June that same year. Bro. Hughan drew up both petitions and, with Bro. Chirgwin, opened each new Mark Lodge before installing the first masters and advancing nine in one and seven in the other. The two of them continued to visit the new Lodges, particularly to install the first masters in the early years.

A slightly earlier Mark Lodge had been formed at Millbrook, a small town in the extreme south east of Cornwall that could be reached by ferry across the Hamoaze from Stonehouse. All the members were from the Devon side of the water but progress was slow and by March 1867 Bro. Hughan had arranged for the warrant to be used to form a new Mark Lodge at Redruth, an old mining town between Truro and Hayle. Thus Meridian Lodge of M.M.M. No. 73 from Millbrook retained its name and seniority in its new surroundings.

At the April 1867 meeting of the Mark Lodge in Truro it was suggested, by W.Bro. Hughan, that, as there were now four Mark Lodges in the county a Provincial Grand Lodge should be formed and that Frederick M. Williams, M.P. for Truro and shortly to become D.Pr.G.M. and J.G.W. in the United Grand Lodge and having been advanced a short while before, should be the first Provincial Grand Master of M.M.M. One can imagine the current reaction of a Grand Lodge to such a suggestion from a single Lodge but Mark Grand Lodge were, no doubt, glad to have this show of interest. The idea was accepted and the first meeting of the Provincial Grand Lodge of M.M.M. of Cornwall was held in Truro on 1 October, 1867. The new Pr.G.M. was installed by the Grand Secretary and W.Bro. Hughan was appointed Provincial Grand Secretary. W.Bro. Thomas Chirgwin was later appointed Deputy Provincial Grand Master of M.M.M.

There is no evidence as to how Bro. Hughan negotiated the transfer of the warrant from Millbrook to Redruth nor of when or where Bro. Williams, later Sir Frederick, was installed in the chair of a M.M.M. Lodge before he became Pr.G.M. However, he occupied the chair of

Fortitude Lodge of M.M.M. in January 1868 in order to advance R.W.Bro. Lord Eliot, S.G.W. of U.G.L. and then the first Master of Eliot Craft Lodge No. 1164.

New Mark Lodges continued to be formed. The next, Boscawen No. 101, was warranted in April 1868 to meet alternately in Chacewater and St. Day, two mining centres not far from Truro. W.Bro. Chirgwin opened the first meeting in May and installed the first master. After a ballot W.Bro. Hughan took the chair and advanced five brethren.

St. Michael's Lodge No. 175 at Helston was the first Mark Lodge in Cornwall which started with a consecration. This ceremony was performed in October 1874 by the Pr.G.M., Sir Frederick M. Williams, but Bro. Hughan was not recorded as being present. He was much in evidence at the next consecration, of the St. Austell Mark Lodge No. 275, in February 1881. There, after the consecration, 14 brethren were proposed and being elected the 13 who were present were advanced by Hughan.

W.Bro. Hughan gave up the secretaryship of the Mark when he became Provincial Grand Secretary of the Craft in 1869, an office in which he served for another two years. Evidence, in many notes of Provincial meetings and in the minutes of private Lodges, show that he was very active in both the Craft and the Mark but, so far as can be found, he performed his last work in Cornwall by installing the Master elect of Boscawen Lodge of M.M.M.s in 1882.

In 1884 William James Hughan ended his work in Cornwall and retired to Torquay at the relatively early age of 43. By then his health was not good and that of his wife was causing him concern. There, in south Devon, he survived until May 1911, remaining mentally active until the last. He had been a founder member of Quatuor Coronati Lodge No. 2076 which was warranted in November 1884, about the time that he retired, but the consecration did not take place until January 1886. Thereafter, he was not a regular attender but many notes appear giving his comments on the papers presented to the premier research Lodge.

In Cornwall his last recorded contribution was at the consecration of the Cornish Masters' Lodge in September 1908. He was unable to attend but wrote a long letter from Torquay that was read out at that meeting and recorded in the first minute book. In his letter he made suggestions as to what he thought the purposes of the Lodge should be. This should have been useful to the founders because the records of the meetings that preceded the formation of the Lodge give no indication as to why a Masters' Lodge would be useful or desirable in Cornwall. The Provincial Grand Master was very much in favour and became the first Master. The Provincial Grand Secretary seems to have been the prime mover and made all the arrangements. He, W.Bro. W. Hammond, must have been keen on the records and writings of Freemasonry because he became the Librarian and Curator in Freemasons' Hall, London, soon after the Lodge was established. Several meetings had been held during 1908 after the subject had been raised at a Provincial committee meeting early in that year and more than 200 founders had been enrolled by the time the consecration meeting was held in the large orangery on the Provincial

Grand Master's estate at Mount Edgcumbe. There was thus much obvious enthusiasm but there was no mention of what was to be done at the four regular meetings each year.

It was left to Bro. Hughan to put his thoughts on paper for the benefit of the assembled founders. After commending the Provincial Grand Master, the 4th Earl of Mount Edgcumbe, for his long service to Freemasonry and his masonic principles, he said that he was an example to all 'particularly those Past Masters who lag in their duties after receiving provincial honours.' He went on to suggest that the new Lodge could be 'a centre of Masonic usefulness, a deliberative body for considering the welfare of the Craft' which by 'meeting in different parts of the Province it can lead to better working with an eye to efficiency and usefulness'. Bro. Hughan went on to say 'the Lodge should afford an excellent opportunity for the delivery of lectures and the reading of papers concerning the Craft generally and locally'. He pointed out that 'a complete history of the Province of Cornwall had yet to be written,' that 'all warrants be copied and that complete particulars of all the old Lodges in the county should be obtained'. It was certainly a comprehensive statement of work that might be undertaken and one which has been referred to from time to time.

There are many copies of Hughan's books on the library shelves and in the ante rooms of most masonic halls in Cornwall. A score of titles published from 1869, only six years after his initiation and at the age of 28, to 1910. Most were beautifully printed and well bound in strong dark blue covers with gold lettering and all reflected his desire for accuracy based on solid research of original papers.

The Cornwall Masonic Year Book was started after a few issues of a joint Devon and Cornwall Masonic Register and to this day each issue contains a section started by Hughan. It is entitled *Annals of the Cornish Craft* and to Hughan's record of the early years it adds, year by year, the important events as they occur, from 1751 The Premier Lodge warranted at Falmouth, as 146, now 75.

To 1987 which shows the promotions and appointments in Grand Lodge, that a Lodge celebrated its centenary, the consecration of the 68th Lodge in the province and the occupation of Robert Eliot Court, a sheltered housing project developed by the Province within the county.

In the years between the few erasures, the deaths, the published histories and similar events are recorded, a valuable source of information for all who would seek.

Some of the early entries have been amended but at least one reflects a little of Hughan's ability with his pen. It reads

'1782 Lodge of Peace, Joy and Brotherly Love warranted at Penryn. Its joys ceased as No. 361 in 1809'.

These and other small items tucked away in old minute books record the detailed services that William James Hughan gave to Freemasonry in Cornwall. His wider services need greater research in order to record them in greater detail.

THE 'PASSING THE CHAIR' CEREMONY

by W.BRO. C.N. BATHAM, P.A.G.D.C.

The mother Grand Lodge of the World, the premier Grand Lodge of England, nick-named the Moderns, was founded on 24 June 1717 at the Goose and Gridiron Alehouse in St. Paul's Churchyard, London.

Thirty-four years later, another Grand Lodge, the Grand Lodge of England according to the Old Institutions, nick-named the Antients, was founded on 17 July 1751 at the Turks Head, Greek Street, London.

It is not intended to give a history of these two Grand Lodges nor to comment in detail on the hostility between the two that lasted for just over sixty years until, on 27 December 1813 at Freemasons' Hall, London, they joined together to form the United Grand Lodge of England.

What is intended is to show the different attitudes, the vastly different attitudes of these two Grand Lodges to the supreme degree of the Holy Royal Arch.

These attitudes can be summed up briefly by statements made by their respective Grand Secretaries.

Samuel Spencer, Grand Secretary of the Moderns, on an occasion when an Antient Mason asked for charity, replied 'Our Society is neither Arch, Royal Arch or Antient . . .' and again, when a continental brother enquired about the Royal Arch, "The Royal Arch is a Society which we do not acknowledge and which we hold to be an invention to introduce innovation and to seduce the brethren."

Further, in 1792, only twenty-one years before the Union, when some of their Grand Officers even were Royal Arch masons, the Moderns Grand Lodge ruled 'That this Grand Lodge do agree with its Committee that Grand Lodge has nothing to do with the proceedings of the Society of Royal Arch Masons'.

In complete contrast to that attitude Laurence Dermott, Grand Secretary of the Antients from 1752 to 1771, wrote in his book 'Ahiman Rezon' wrote that the Royal Arch was 'the root, heart and marrow of Masonry' whilst their regulations were even more emphatic, stipulating that 'Antient Freemasonry consists of four Degrees — the three first of which are, that of Apprentice, the Fellow Craft, and the sublime degree of Master; and a Brethren being well versed in these degrees and otherwise qualified is eligible to be admitted to the fourth degree, the Holy Royal Arch. This degree is certainly more august, sublime and important than those which precede it, and is the summit and perfection of Antient Masonry.

Thus, whilst the Moderns rejected the Royal Arch utterly, the Antients regarded it as the climax of a brother's masonic career.

The founders of the Grand Lodge of the Antients, and there were less than eighty of them, were mainly Irishmen, temporarily resident in London, members of the Grand Lodge of Ireland, who had never owed allegiance to the Grand Lodge of England, and were concerned with establishing a Grand Lodge on Irish principles and with practising Freemasonry as they had known it in their native country.

Even if Royal Arch masonry had not been practised extensively in Ireland, it had certainly been known there, from the early 1740s.

In his oft-quoted book, 'A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland', published in 1744, Dr. Fifield Dassigny refers to the Royal Arch as 'an organized body of men who have passed the chair and given undeniable proofs of their skill.'

He also says he was informed that some brethren did not like 'such a secret ceremony being kept from those who had taken the usual degrees.'

From this it can be assumed that in Ireland at that time, only those who had been regularly installed as Masters of their Lodges were eligible as candidates for the Royal Arch.

Laurence Dermott was admitted into the Royal Arch in 1746 and it is reasonable to conclude that it was after he had been installed in the chair of his lodge on 24 June of that year, for in his book 'Ahiman Rezon' he refers in scathing terms to those 'who think themselves Royal Arch masons without passing the chair in regular form.'

The Antients therefore undoubtedly insisted as from their inception on candidates being Installed Masters.

However, this automatically created a problem as inevitably the number of candidates was severely restricted as a result.

Furthermore, not only did the Antients regard the Royal Arch as a fourth degree in Craft Masonry, but they allowed their Lodges to work it by virtue of their Craft Warrants so that all their members were fully aware of the existence of this Supreme Degree but the majority found themselves banned from taking it.

It is perhaps not surprising therefore that a way was soon found to circumvent this regulation and that was by the introduction of a 'Passing the Chair' ceremony.

By this means a brother was given an abbreviated Installation ceremony, allowed to occupy the chair usually for only a few minutes and then became a 'virtual' Past Master.

However, although now eligible as a candidate for the Royal Arch, he was not regarded for Craft purposes as an Installed Master, could not remain for the Inner working of an Installation ceremony and if subsequently he became Master-elect of his Lodge, he had to go through the full Installation ceremony.

Who invented this 'Passing the Chair' ceremony is unknown but obviously it was some enthusiastic and strong-minded brother or group of brethren in an Antient Lodge for it infringed one of their Grand Lodge regulations and was certainly not approved officially.

At a meeting of the Antients Grand Lodge on 4 December 1771, their Deputy Grand Master referred to 'the scandalous method pursued by most of the Lodges (on St. John's Days) in passing a Number of Brethren through the chair on purpose to obtain the sacred Mysteries of the Royal Arch and proved in a concise manner that those proceedings were unjustifiable; therefore Moved for a Regulation to be made in order to suppress them for the future.'

It is very doubtful if this regulation had any effect and it is known that the ceremony continued to be worked in some Lodges for something like another century, long after the requirement for a candidate to be an Installed Master had been rescinded.

The position in Modern lodges was very different. As has already been emphasized, the Modern Grand Lodge refused to recognize the Royal Arch and so although members were admitted into the degree in Modern lodges, records of such proceedings are few and far between.

What is definite is that in the few cases of which records exist, there is no suggestion that only candidates who were Installed Masters were acceptable now in the early days is there any suggestion of the existence of a 'Passing the Chair' ceremony.

In the earliest recorded Royal Arch ceremony in England in a 'Moderns' lodge in Bristol on Sunday 13 August 1758. William Gordon and another member were exalted and in the next nine months thirteen other brethren were exalted shortly after being Master Masons. Obviously they could not have been Installed Masters.

In another Moderns lodge in Bristol, the Morning Bush Lodge, four brethren were made Royal Arch masons, in March 1766, two of whom had been raised to the third degree the previous September and the other two at the December meeting. Not one of these had been installed as Master nor is there any reference to them having taken a 'constructive' degree.

Bristol was not the only centre of such activity. Thomas Dunckerley, who subsequently became Grand Superintendent in Provinces covering no less than twenty-eight counties, worked the Royal Arch degree unofficially in Craft lodges and no doubt did what many other Masters and Lodges were doing, firm in the belief that they were entitled to do this without requiring that the candidates were Installed Masters, either virtually or in fact.

Modern masons must have been taking the degree in increasing numbers in spite of the absence of records. There was a Royal Arch Chapter of Modern masons, the Caledonian Chapter, in existence in London in the early 1760s and by 1766 Modern Royal Arch Masons were sufficiently numerous and influential to constitute the first Grand Chapter, the mother Grand Chapter of the World, with Lord Blayney, Grand Master of the Moderns Grand Lodge as Most Excellent Grand Master of Royal Arch Masonry, to use his original title.

Even so, the Moderns still did not insist on the degree being restricted to Installed Masters. The Charter that brought their Grand Chapter into existence stipulated: 'That none but discreet and experienced Master Masons shall receive Exaltation to this Sublime Degree ...' — discreet and experienced *Master Masons*. However, twelve years later, in 1778, for reasons that are by no means clear, a regulation was introduced stipulating that candidates could be accepted only if they had 'been regularly apprenticed and presided as Masters, to be justly entitled to, and have received the Past Master's token and pass word'.

The precise wording of this should be noted, in particular the reference to having presided as Masters, not having been installed and to

having received the 'Past Master's token and pass word'. This could well indicate that the Moderns Grand Chapter was willing to admit the validity of the Passing the Chair ceremony, which is not surprising as none of its Lodges, to all intents and purposes, practised the Installation ceremony.

Even so, not all Chapters observed this restriction. In 1816 the Royal Arch Chapter at Wakefield admitted five candidates of which only two appear to have been Installed Masters.

Consider for a moment the position in which the Antients now found themselves. For fifteen years they had enjoyed a 'superiority' over the Moderns. They had been able to offer their members four masonic degrees, whereas their rivals could offer only three. They laid such emphasis on this that their Grand Lodge was often referred to as the Grand Lodge of the Four Degrees.

Suddenly, in 1766, the position was completely changed. They found themselves at a disadvantage. Although the Royal Arch was still not acknowledged by the Moderns Grand Lodge, nevertheless there was a separate Grand Chapter with the prestige of being the mother Grand Chapter of the World, in which Modern masons could hold office.

Five years later therefore, in 1771, the Antients constituted a so-called Grand Chapter but it was not a real answer. It had no separate existence from their Grand Lodge, no independence of action, no separate officers or funds, and all its decisions were subject to Grand Lodge approval.

The Modern Grand Lodge continued to ignore the Royal Arch officially, even though many of its high-ranking officers were exalted but eventually, when union with the Antients became not only necessary but desirable, they agreed to acknowledge it, as otherwise the Antients would certainly not have consented to a union.

Both sides could claim a victory about this, the Antients because the Royal Arch was now acknowledged as being a part of pure Ancient Masonry and the Moderns because, instead of being a fourth degree of Masonry, it was the completion of the third degree.

The union of the two Grand Lodges in 1813 did not mean that all Craft problems were automatically solved. There were many who were opposed to the union or were not in agreement with the basis on which it had been concluded.

It was indeed fortunate that the new United Grand Lodge was under the firm if autocratic control of H.R.H. the Duke of Sussex as its first Grand Master as otherwise, if there had been a weak or indecisive person at the helm, it might easily have come to grief.

As it was the problems were such that for four years the Royal Arch was sadly neglected and found itself lost as it were in a kind of limbo. As already explained, the so-called Grand Chapter of the Antients was no more than a subordinate body of their Grand Lodge and so went out of existence when that Grand Lodge did so on 27 December 1813.

However, on 18 March 1817 there was a combined meeting of the Moderns Grand Chapter and a number of Antient Royal Arch Masons,

out of which the present Supreme Grand Chapter was formed.

One of the decisions resulting from this was that brethren who had been Master Masons for a minimum period of twelve months were eligible as candidates for the Royal Arch. This was confirmed in the regulations issued in 1823 and so from then on the need for a 'Passing the Chair' ceremony no longer existed.

In 1893 the qualification was reduced to the present period of four weeks.

In spite of that decision, although obviously on the decline, the 'Passing the Chair' ceremony continued to be worked in some Lodges as many brethren felt that they were being deprived of a masonic degree.

There are a few records of the degree being worked after the middle of the last century but it was virtually obsolete by then.

In September 1915, Bro. Clement Rawstron who had 'Passed the Chair in Antient Form' on 1 October 1862 in the former Antient Lodge of Commerce No. 215, left the following account of the ceremony.

'It was customary at this period of Freemasonry, that when masonic business was not pressing, to confer upon brethren who were Master Masons the honour of 'Passing the Chair'. Being selected for this honour I was conducted to — and occupied — the Worshipful Masters' Chair. After a few moments had elapsed, the assembled brethren showed signs of unrest by the shuffling of feet and subdued conversation. Feeling somewhat embarrassed in my new position, I was entirely at a loss as to the method of procedure I should adopt, but a happy thought stole upon me. I sounded the gavel and at once perfect order and quietude were restored. I then asked for permission to close the lodge in the third and second degrees respectively, which request was granted and I was then conducted from the Chair, leaving it by the left side, and was called upon to pay a small fee. No word, sign or grip was communicated to me. This concluded the ceremony of Passing the Chair.'

It will be noted that nothing of an esoteric nature was communicated to the candidate, indeed nothing seems to have happened apart from putting him in the Masters' chair, and so the whole procedure seems pointless, but as the need for the ceremony had expired nearly sixty years previously and as, in any case, it was illegal, perhaps this is not surprising.

Inevitably, the form of the ceremony varied in different places. In a ritual practised in some lodges, the ceremony was almost identical with our own Inner Working but once the candidate had been placed in the chair, he was asked to appoint his officers, whereupon pandemonium broke out with various brethren calling upon him to appoint them as Senior Warden and shouting scurrilous remarks about others who were making similar requests.

Eventually, the Installing Master restored order by sounding the gavel and told the candidate that it should be a lesson to him, never to accept any office in Freemasonry for which he was not fully qualified and competent to fill with dignity.

It is not really surprising that in the ritual there is a note to the effect

that frequently that part of the ceremony was omitted.

The demonstration of the Passing the Chair ceremony will now be given, in which the candidate, in the eighteenth century, was given the signs, token and words of what is now known as the Extended Installation ceremony. He then became a Virtual Past Master and was acceptable as a candidate for the degree of the Holy Royal Arch.

See page 9 for detail of those participating in the demonstration (Ed.).

“... INCLUDING THE SUPREME ORDER OF THE ROYAL ARCH”

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

What this is about

There has been much argument by many eminent Masons in the past as to which Royal Arch ritual was decided upon and by whom at the Union of the Antient and Modern Grand Lodges in 1813. It led to the formation of the “United Grand Chapter” in 1817, the title being changed to that of “Supreme Grand Chapter” in 1821. Very little source material is available, especially on the side of the Antients, which had led students to assume that there could not have been much difference between them.

Perhaps the revised version by Harry Carr and A.R. Hewitt of Bernard Jones’ “Freemasons Book of the Royal Arch” reprinted in 1969 is the most accepted book on the subject. It is full of extracts from records, but there is little information as to their dates, Lodge or Chapter numbers, the place or whether from Antient or Modern sources. On the assumption that there was little difference between the rituals of the two, this does not matter, but is that true?

I have come to quite a different conclusion. I have developed my theories in several papers, all of which have been published in our Transactions, none of which have received adverse comments. In further studies after writing my paper “The Royal Arch Ritual of the Antients” published in our Transactions of 1985, I believe I have found the truth about what to me did not make sense. What did really happen at the Union of 1813? This is important because it determined the general lines upon which our Royal Arch ritual of today was developed.

Two new lines of research have solved my problem. The first was a study of the careers and personalities of those that might have influenced the decisions. The second was information in the lost Minute Book of the Moderns’ Chapter of St. James R.A., then No.60, now No.2, from 1812 to 1829, which had only been recovered in 1928 forty years after the history of the Chapter by W.Harry Rylands had been published in 1888. However I am still uncertain of the evolution, history and rituals of what is usually called “Passing the Chair” in the Craft, about which there is still much argument.

Two Facts not understood

One must first realise two facts which are not properly understood. The first of these is that in England at the Union there were no less than three distinct Royal Arch rituals. There was the 4th Degree of the Antients as propagated by their “Nine Excellent Masons” at least from the end of the eighteenth century, of which more anon. Then there was the rather long and complicated ritual of the Moderns with its six or seven Lectures in question and answer form. Finally from 1800 the Modern’s ritual was being reformed, shortened and turned upside down by Waller Rodwell Wright in the Chapter of St. James.

The second fact is that whereas the 4th Degree of the Antients was an integral part of their Masonry, controlled when necessary by a Committee of their Grand Lodge called the General or Grand Chapter, the

Supreme Grand Chapter of the Moderns was a completely independent body which the Premier Grand Lodge had always refused to recognise or have anything to do with. Therefore at the Union of the Grand Lodges, the Antient Grand Lodge could make legal agreements concerning it with the Premier Grand Lodge whilst the Premier Grand Lodge had no authority to do the same for the Moderns' Supreme Grand Chapter. However, on 30th November 1813, just before the signing of the Act of Union, the Moderns' Grand Chapter invested H.R.H. the Duke of Sussex, their M.E.Z. with "full and unlimited powers to negotiate and conclude a Union with *both* Grand Lodges".

The authority of the Leaders of the Grand Lodges

The authority of the Grand Masters of the two Grand Lodges leading up to the Union with regard to the Supreme Order is also debatable.

On the side of the Moderns — Throughout the whole period H.R.H. William Duke of Clarence (to become William IV) was the Patron of the Order but whether he was anything more is not known. I can find nothing to show that Earl Moira, who was Acting (Pro.) Grand Master from 1790 to within a few months of the Union, was ever Initiated although he had many opportunities to be so. He may have been 'Made' by the new Grand Master, H.R.H. the Prince of Wales but not in a Lodge, an old custom not recognised by his Constitution. This would account for many peculiar facts in his Masonic career. However, he was certainly Exalted in the Chapter of St. James in 1804 in the reformed ritual of Waller Rodwell Wright and was at once elected 1st Grand Principal 'Z', retiring in 1809 to be succeeded by H.R.H. the Duke of Sussex who remained at its head until 1817 and the formation of the new United Grand Chapter when he became its Grand 'Z'. However, you may be surprised to know that the Duke had never been Exalted. On 16th May 1810, J.C. Burckhardt and H.A. da Costa, both of the Chapter of St. James, were deputed by the Grand Chapter to examine His Royal Highness and satisfy themselves that he had the equivalent, having obtained the secrets of the R.A. in Germany from a combination of various higher degrees which were based upon the return of the Jews from Babylon to Jerusalem in the time of Zerubbabal. Burckhardt, exalted in the Chapter of St. James, had certainly had experience in various German degrees being of German extraction, his family living in Holland, but da Costa was a Portuguese and had been exalted in Philadelphia, U.S.A. under the sanction of the Antient Society. What he might have known about German degrees is anyone's business. Much has been written in support of the view that Earl Moira, the wealthy friend of Royalty, was the great influent that enabled the Union to be achieved. He believed that the Antients had originally seceded from the Premier Grand Lodge, in line with William Preston's Illustrations of Masonry, and would only 'welcome them back to the fold' which they had never belonged to. This fallacy was only disproved long after by Henry Sadler in 1887. On the other hand, the Duke of Sussex wished the Union to be 'Equal and Honorable to both Grand Lodges'. It was not long after this that the Union was ratified. Again, Earl Moira was in the Chair when, after long debates in the Committee of Charity, The Premier Grand Lodge on 9th February 1803 expelled Thomas Harper, the Deputy

Grand Master of the Antient Grand Lodge. Not exactly an encouragement to Union. If Sir Walter Scott is to be believed, Earl Moira had one great fault, he was gullible to flattery and this caused several of his mistakes throughout his life.

On the side of the Antients — John, 4th Duke of Athol had been Grand Master since 1791 for the second time and only resigned a few months before the Union to make place for H.R.H. the Duke of Kent to lead the Antients to Union whilst his brother H.R.H. the Duke of Sussex led the Premier Grand Lodge. The Duke of Athol was a Scots Mason and had been Grand Master of Scotland in 1778-1779. Now the Scots had never recognised either an Installation Ritual, a Past Master or any form of Royal Arch. What Royal Arch there had been in Scotland before 1816 was quite separate and related to Irish Masonry probably held together by Regimental Travelling Lodges, most of which had Irish Warrants. As early as 4th September 1771 when his father the 3rd Duke had become Grand Master of the Antients, that Grand Lodge had discussed whether, not being a Royal Arch Mason, he would have the right to inspect the proceedings in the Royal Arch. How then could the Dukes of Athol support the claims for the Ritual of the 4th Degree of the Antients? H.R.H. the Duke of Kent was known to have been an Antient Mason and supported a Union as far back as 1792 when he had been granted a Warrant as the Antient Grand Master of Canada.

Were there previous Ritual Discussions

The two Grand Lodges had set up a joint *Lodge of Reconciliation* even before the signing of the Act of Union to agree upon the Rituals to be used for the three Degrees of the Craft and their opening and closing, but they had not been empowered to discuss any ritual to Install Masters of Lodges. The Duke of Sussex was always most anxious to ensure International Universality of Rituals yet at the same time he always refused to allow anything to be committed to writing. He therefore arranged for representatives from the Continent to be present and assure the new United Grand Lodge that this had been achieved.

However, there were no formal discussions or the formation of a Chapter of Reconciliation to determine the Ritual to be used in the Royal Arch, which made students assume that the differences must have been less than in the Craft. In fact, we shall see that the differences were greater and the problems much greater than in the Craft.

We have seen that the Grand Masters had little knowledge and probably less interest in Royal Arch matters, yet without its inclusion the Antients could never have agreed to the Union. There were two obvious leaders with the necessary knowledge and power who might have been called but nothing was done.

For the Moderns there was Waller Rodwell Wright, but between the signing of the Union in 1813 and the setting up of the new United Grand Chapter he left England to run the judiciary in Malta. He had left behind a number of keen clerical Royal Arch Masons which included the Rev. G.A. Browne who became the Chairman of the Committee that eventually agreed upon the Ritual approved in 1835. There was also J.C. Burckhardt, the German.

For the Antients there was the obvious choice of Thomas Harper, the Deputy Grand Master who had been responsible for the work of the Nine Worthies perhaps supported by the only two living Past Deputy Grand Masters, James Perry and James Agar. We shall see that he also had a sound knowledge of the Moderns Reformed Ritual of Rodwell Wright. Robert Leslie, the Grand Secretary had refused to hand over the Books at the Union, so Edwards Harper, his assistant and a son of Thomas Harper, was appointed a Grand Secretary to the United Grand Lodge.

The International Compact

Ever anxious to achieve Universality and this, as far as the Craft Degrees were concerned, he hoped he had achieved, the Duke for the remainder did not have to worry about views on the Continent. They were not interested in the Royal Arch but instead had led developments in the higher Orders of the Rose Croix and the Temple and these were not implicated. However, there were serious differences in views between the three British Grand Lodges. Therefore, between the Union and the formation of the Grand Chapter in 1817 he called together the Grand Masters of Ireland and Scotland in what was known as the International Compact. The main discussions concerned the Craft Installation ceremony and the Royal Arch.

His problem was that as late as 1811 the Premier Grand Lodge had confirmed the recommendation of their special Lodge of Promulgation that William Preston's secret part of his Installation procedure of 1792 was one of the two (true) Landmarks of the Craft. However, because they still insisted that the Craft consisted in three *Degrees* 'and no more', they had introduced a Board of Installed Masters to work it in, thus avoiding the accusation of having a 4th Degree. It is not clear where Preston got it from but it is suspiciously like a 'Passing the Chair' test before Exaltation, the very Order that Preston had made his reputation in by rejecting it. To reverse this decision was more than the Duke dare face.

We have seen that Scotland had never had either a secret or non-secret formal Installation ceremony and in fact never did approve one until the middle of Queen Victoria's reign and then only to allow their Past Masters to attend our Boards of Installed Masters. What Royal Arch existed was Irish and not recognised.

However, in 1816 they did approve a quite separate independent Grand Chapter. In this as their first degree they shared with their Grand Lodge the Mark Master's Degree, which the English Grand Lodge had dropped. Their next degree was called 'Excellent Master', and one would have thought that this would have been equivalent to the English 'Passing the Chair'. In fact it is their ceremony of 'Passing the Veils' which had always been an integral part of the Irish Royal Arch *degree*. Their Traditional History in the Royal Arch is similar to ours, dealing with the return of the Jews from Babylon to Jerusalem and the 'discoveries' in the Vault.

In Ireland, they claimed that all their Masonry had come to them from or through England. They already had a Royal Arch ritual which had

arrived soon after the foundation of their Grand Lodge in 1725 and had not been tampered with as the English ritual had been. All Orders and Degrees were loosely controlled under their Grand Lodge. It was this Irish ritual that Lawrence Dermott had introduced to the Antient Grand Lodge as their 4th Degree over ten years before the establishment of the Moderns' Grand Chapter.

In 1810, the multitude of Degrees that had arrived in Ireland were organised into systems by John Fowler, their Grand Secretary. The first, called Blue Masonry, consisted of the three Craft Degrees only. The second or Red Masonry started with the Degree of Past Master, then Excellent Mason, Super Excellent Mason, Arch Mason and finally Royal Arch Mason. There was Black Masonry which started with Black Mark and included the Templar Orders. There was also a heterogenous collection which included the Arch and two Mark degrees but what was later called 'Prince Masonry', of the Rose Croix series, was not mentioned, perhaps because it came from French sources.

It is not known how many of the Excellent Degrees were worked together but Exaltation consisted in first 'Passing the Arches', then after the Obligation they 'Passed the Veils' as a part of a graceful preliminary to building up the right kind of feelings to the 'Discovery' of the 'Lost Word of GOD'. Their Traditional History varied. Some used the return of the Jews to Jerusalem whilst others that of the repairs to the First Temple by Hilkiah, the Priest, in the time of King Josiah and Sharpan the Scribe, ninety years earlier.

I believe that the 'Passing of the Veils' had never been an authorised part of the Moderns procedure. The object of the International Compact to achieve Uniformity was a failure but in the long run it had its value.

The Installation

Being intimately connected with the qualifications for Exaltation in which the Pass Word to enter a Chapter was given, a word about the Craft Installation is required.

We know that before the emergence of the Supreme Grand Chapter of the Moderns in 1765, regular *Lodges* under the Premier Grand Lodge had for many years omitted to install their Masters with any ceremony, if they ever had had one. Perhaps it was for this reason that most of the first Chapters to be Warranted by that Grand Chapter included a Master Masons' Lodge for that purpose. All the English Craft Exposures between 1760 and 1769 show that the Installation Ceremony, still called 'the Master's Part' from before the advent of a Grand Lodge, was given openly within the Master Masons' Degree. In Ireland a change of Masters can even be done in the 1st Degree. However, the general opinion is that these exposures must have been about the Antients Craft procedure and not that under the Premier Grand Lodge.

The Modern *Chapter* routine soon deteriorated into an assumption that there was a 'Previous Lodge' attached to each Chapter and by 1800 this had also gone. The Principal Sojourner now gave the Pass Word to the Candidate just before entering the Chapter without any ceremony at all, as is now still done today. However, Waller Rodwell Wright at the start of his reforms in 1800 in the Chapter of St. James revived the 'Pass-

ing the Chair' in a 'Previous Lodge' under a senior P.Z. "which should always be closed with a suitable Charge".

Thomas Harper's position

Part of the key to what really happened about the Royal Arch Ritual to be encouraged, if not approved, by the new Grand Chapter lies in the character and career of Thomas Harper. We must here therefore briefly record his experiences in this respect.

He was initiated in an Antient Lodge at Bristol in 1761. He then went to the British Colony in North America, joining the Antients Lodge No.190, meeting at Charles Town, South Carolina, in which he was Exalted before 1770. He also joined there Solomon's Lodge of the *Moderns*. On his return to England as a Script Writer and Illustrator, he joined No.4 Lodge of the Antients in London. He became friendly with Lawrence Dermott, then Deputy Grand Master, and on 7th December, 1785 he joined his Lodge, now the Albion Lodge No.9, and assisted him in the preparation of subsequent numbers of Ahiman Rezon, their Book of Constitutions. On Dermott's death in 1791, he became its editor and retained this post right up to the Union. In 1786 he was made Junior Grand Warden and the following year promoted to Senior Grand Warden. That same year he joined the Globe Lodge No.23, a Red Apron Lodge under the Premier Grand Lodge. Between 1792 and 1798 he was six times its R.W.M. and, in 1796 with the agreement of Heseltine then the Grand Treasurer, he accepted its Grand Stewardship and joined the *Moderns* Grand Stewards Lodge. Sometime in the 1780's he must have started to become the well known Masonic Jeweller and on 27th May he was registered at Goldsmiths' Hall as a 'Small Worker'. In 1787 he joined the Antient Grand Masters' Lodge No.1, becoming its W.M. in 1793 and remaining its Treasurer for 34 years.

At an Antient General Chapter or Lodge of Royal Arch Masons meeting on 5th November 1783, which confirmed the decisions at their last meetings in 1771 and 1772, nine new resolutions were made. The most important of these were: 1) To start a register of Excellent Masons (R.A.). 2) To elect annually Nine Excellent Masons from the General Chapter with full powers and authority to examine those who performed the secret ceremonies of the Royal Arch, the Installation of *Grand* Officers and the conduct of Processions. Despite these arrangements by 1788 the Antient Grand Lodge reported that innovations and deviations from the Landmarks had crept in. A purge was ordered, especially in the Royal Arch. This led in 1792 to the Nine Excellent Masons, usually called the Nine Worthies, being placed under Thomas Harper, then one of the Grand Secretaries, who was given the Rank of Senior Chief of the R.A.M., which corresponded to the Grand 'Z' of the *Moderns*. This had the desired effect. He retained this post up to the Union and therefore we can say that he was *the* authority on the ceremonies of the 4th Degree. (Q.C. Masonic Reprints, Vol.XI).

He supported Ruspini's Girls School, which became the R.M.I.G., although it was a Charity for the *Moderns*, and from 1792 to the end of his life in 1832 he was a member of one or another of its committees. Despite William Preston's opposition to the Antients and all forms of

Royal Arch, he was an early supporter of his *Chapter* of Harodim in which he expanded his Craft lectures. On the re-union of the two halves of the Lodge of Antiquity, No.1 (Moderns) in 1792, he joined the *Lodge of Harodim* which was founded to accommodate those of Preston's *Chapter* who had not been members of the Lodge of Antiquity and was appointed its Secretary. When that Lodge was amalgamated with the Lodge of Antiquity in 1792, he was elected Treasurer of the combined Lodge. In 1797 he joined the Moderns Royal Arch Chapter of St. James, then No.60, from the Caledonian Chapter No.2, and became a strong supporter of Waller Rodwell Wright. Thus he became an expert in the Modern Reformed Ritual as well as being responsible for the Antients 4th Degree. On 12th January 1800 he joined and became Secretary of Ruspini's Lodge of the Nine Muses (Moderns) now No.235. On the death of William Dickey in 1801, Harper was the obvious choice to succeed him as Deputy Grand Master of the Antient Grand Lodge and he was immediately installed. I will pass over the unmasonic and revolting enquiry by the Charity Committee of the Moderns which led to his expulsion by the Premier Grand Lodge on 9th February 1803. Despite this, throughout his period of expulsion he remained on committees of the Girls School and a leading member of the Chapter of St. James only resigning in 1829. He continued to favour Union but nothing much could be done until his expulsion was rescinded on 7th February 1810.

This record clearly shows a continued enthusiasm for all kinds of speculative Masonry regardless of its source. He became a leading member of the United Grand Chapter from its foundation in 1817. His last appearance in it was on 4th May 1831 when he acted as Grand Principal 'H'.

Differences at the Union

In Rodwell Wright's Reformed Ritual of the Moderns, the Candidate, after his Obligation, first had to read the passage containing the 'Lost Word of GOD', after which the Discovery was explained to him in 'play acting'. They still used the 'T' over 'H' symbol, meaning 'Temple of Jerusalem' as their emblem and Wright had introduced three separate and secret Installation ceremonies for the Principals.

The Antients 4th Degree was very different and similar to the Irish, with its graceful build up to the 'Discovery'. This included 'Passing the Arches' and 'Passing the Veils' but they only used the return of the Jews from Babylon to Jerusalem as their Traditional History, like the Moderns. Such a theme was entirely strange to the Duke of Sussex who would naturally prefer Rodwell Wright's Ritual, which he understood.

Extracts from St. James and Grand Chapter Minutes

We have now arrived at the crux of my lecture and I propose to give you in one sequence of dates all the relevant extracts from the minutes of the Chapter of St. James and those of the new United Grand Chapter. From about 1800, this Chapter became the most important and leading one. This extended through the Union period to beyond the Sussex Ritual Reforms of 1835. Throughout this period an average of 80% of all the Officers of Grand Chapter were members of it. From these extracts I hope you can judge for yourselves what really must have happened.

12th March 1812 — Three members of the Grand Masters' Lodge No.1 of the Antients, proposed by Lindo and Harper, were Exalted in this Modern Chapter.

12th June 1813 — Waller Rodwell Wright places the Chapter under the patronage of H.R.H. the Duke of Sussex before leaving for Malta. J.C. Burckhardt becomes Principal 'Z' for the next three years.

27th December 1813 — The Act of Union is signed.

15th January 1814 — A visit by several members of "The Grand Chapter under H.R.H. the Duke of Kent". At least St. James here accepted that the Grand Chapter of the Antients was still operative.

10th February 1814 — "Proposed from the Chair that Comp: James Perry (the Senior Past Deputy Grand Master of the Antients) of the Grand Chapter under H.R.H. the Duke of Kent be elected *by acclamation*, which was accordingly done and he was unanimously approved." Previously only Noblemen had been elected in this way. "Alterations to the *Pedestal* were postponed for 5 months because this degree was being taken into consideration by the Supreme Grand Chapter and alterations to the general regalia may not be necessary."

10th March 1814 — The Mystical Parts of the *Pedestal* were explained for the first time.

13th December 1814 — First use of the word 'Convocation'.

9th March 1815 — Comp: James Agar joined. He was the only other Past Deputy Grand Master of the Antients living, "The Historical, Symbolic and Mystical Lectures of the degree were given" for the first time.

10th April 1815 — Edwards Harper from No.1 Lodge of the Antients, a son of Thomas Harper and a Grand Secretary of the new United Grand Lodge, visits the Chapter.

20th May 1817 — New GRAND CHAPTER — First Minutes.

"Ordered that Lodges in which the Nine Excellent Masons were last appointed to be written to, to desire that they will return the Jewels to the Grand Chapter worn by the brethren. (These Jewels were the authority to act as Nine Worthies).

10th June 1817 — Visit of H.R.H. the Duke of Sussex, Grand 'Z', to the Chapter of St. James accompanied by Lord Dundas, Grand 'H' to become the 1st Earl of Zetland, Hon: Washington Shirley, Robert Gill late S.G.W. Antients and many others. (William Williams, Grand 'J', was already a member). On entering the Chapter, the Candidate was reported as "having Passed the Chair of King Solomon and received the degree of Master of Arts and Sciences previous to entering the Chapter". (All the most senior members of the English Royal Arch were present at this meeting).

5th November 1817 — GRAND CHAPTER — Quarterly Convocation.

"Scribes asked to again remind Lodges to return the Nine Excellent Master's badges."

11th December 1817 — Lord Dundas and Edwards Harper join the Chapter of St. James. *Banners* were bought and it was decided that more sufficient regalia suitable to the rank of the Chapter was required.

25th February 1818 — The Chapter of St. James No.60 became No.2

attached to the Lodge of Antiquity.

4th November 1818 — GRAND CHAPTER — Convocation.

“Reported that Lodge No.100 had returned the Jewel of Excellent Master but that there were still two jewels not returned.” (J.H. Galsworthy was of the last to serve as one of the Nine Worthies. After the Union he continued to try to teach the ritual of the 4th Degree. Eight of the Jewels were eventually returned to Grand Chapter. Perhaps Galsworthy retained the Ninth).

November 1823 — GRAND CHAPTER.

Confirmed that the opening of a Chapter must be in a *Conclave* of Installed Principals (and therefore secret from the Convocation of the Chapter).

3rd May 1826 — GRAND CHAPTER.

Thomas Harper was Grand ‘Z’ pro: tem.: “No Comp: of any subordinate Chapter shall be eligible to be elected to either of the Principal’s Chairs who is not at the time of such election the actual Master or Past Master of a Craft Lodge. No Companion to be Installed in the 2nd Chair who has not served in the 3rd, or in the 1st unless he has served in the 2nd.”

We can see from these extracts that the ritual to be used by the new Grand Chapter was to be based upon the Moderns’ Reformed Rite of Waller Rodwell Wright. This was the one favoured by H.R.H. the Duke of Sussex. Thomas Harper must have been prepared to accept it and persuaded the two other Past Deputy Grand Masters of the Antients to fall into line. However, the Duke was not yet prepared to enforce a decision. The problem of ‘Passing the Chair’ and the ‘Craft Installation’ were left alone but the rules for the Installation of Royal Arch Principals were tightened up.

Tidying up afterwards

The Duke had had enough difficult decisions to make about the Craft at the Union and wisely decided to let things settle down before tackling the remaining problems. This meant that late Antient as well as Modern Lodges were at liberty to use the Board of Installed Masters ritual of the Moderns. Many did so and enlarged upon it. Such things as ‘Openings’ and ‘Closings’, additional signs and the ‘Queen of Sheba’ came about at Craft Installations.

Somewhere about 1825 the ‘T’ over ‘H’ symbol of the Royal Arch was changed to the ‘Triple Tau’ and I assume a completely new explanation had to be given.

By 1827, fourteen years had now passed since the Union and most of the protagonists had dispersed. The Duke then authorised a special Board of Installed Masters to consider a shortened version of the Craft Installation ceremony. This was approved and promulgated in 1828. To ensure that there would be no difficulty amongst ex-Antient Masons about a purely Modern ritual, he had consulted a senior Jewish Past Master who had been Master of two *Antient* Lodges. He told him that he knew nothing about ‘Passing the Chair’ in the Royal Arch and saw no objection to a shortened Installation Ceremony for the Craft. Very little change in this has been made since then.

A Comp: Rotheram was reported to Grand Chapter that, although he had rightly stopped the Exaltation of a Brother Hamilton because he was not eligible, he had not stopped him 'Passing the Chair' in the 'Previous Lodge' although present. He was admonished for this, demonstrating that this ceremony was still in use by other Chapter than St. James.

In 1829, Ireland at last moved and authorised the formation of an Independent Grand Chapter to be responsible for their Red Masonry. Their Past Masters Degree was taken from their Red Masonry to become their highest in Blue (Craft) Masonry. This meant that a Past Master of a Craft Lodge could apply, on payment, for a Past Master's Jewel and Cord but it did not mean that a formal Installation was approved. In replacement, the Mark Degree was moved from Black Masonry to Red. Their Grand Lodge recognised the Grand Chapter provided only that they made no change in their rituals. Thus their Royal Arch Degree remained similar to the Antients' 4th Degree. Many years later their Grand Chapter decided that only the Traditional History of the Discovery during the repairs to the 1st Temple during the reign of King Josiah was to be used, and not that used in England and Scotland.

More Extracts from St. James and Grand Chapter

6th February 1833 — GRAND CHAPTER.

A Comp: Thiseldon proposed a Conclave of P.Z.s to prepare a ritual for Installing Principals, altering the duties of the Principal Sojourner and the wording of the Mystical Lecture. This resulted in:

5th November 1834 — GRAND CHAPTER.

A Committee of Nine, five being members of the Chapter of St. James, having been formed on the 5th February, reported that they were prepared to communicate the results of their labours which had already been approved by the Duke of Sussex, the Grand 'Z'. However, it was impossible to give it in one report owing to the grading of the ranks (P.Z.s and the rest). Two special Convocations were therefore formed which communicated on the 21st and 25th of that month.

4th December 1834 — The Chapter of St. James held their last meeting in their old ritual. The minutes say that the Candidate "had duly passed the Chair of King Solomon and upon due examination had proved himself qualified."

4th February 1835 — GRAND CHAPTER.

The ritual of the two special Convocations was approved. As the Duke wished to establish conformity of practice of working throughout the Order, a Warrant for a special Chapter of Promulgation was approved for the several ceremonies. These were: The three Installations of the Principals 'Z', 'H' and 'J'. — The Opening in secret Conclave before the admission of Officers and Companions. — The dropping of both 'Passing the Chair' and 'Passing the Veils'. — and the introduction of a new 'Pass Word'. One which had already been adopted by several Grand Chapters in the U.S.A. but for a different reason.

5th March 1835 — At the first meeting of the Chapter of St. James after the approval of the ritual of the special Convocations, the minutes say: "It being reported that Brother William Brown, a candidate for Exalta-

tion, was in attendance, he was in the anti-room duly examined as to his proficiency in the mysteries of the three degrees, particularly that of Master Mason. Having given satisfactory answers to the different questions put to him and producing a certificate of his having been a Master Mason above twelve months, he was by the Principal Sojourner instructed with the *Test of Merit* or Pass Word to this Sublime Degree and was in due and solemn form received and Exalted to the Degree of Royal Arch Mason."

6th May 1835 — GRAND CHAPTER.

The Chapter of Promulgation reported as having fixed its meetings. The Chapter of St. James had clearly jumped the gun and was first past the post.

4th November 1835 — GRAND CHAPTER.

Reported that Goldsworthy of Chapter No.3 intended to conduct the ceremonies in accordance with the Athol System. Confirmed that the ceremonies authorised are those conducted by the two special Convocations of the 21st and 25th November 1834. (This Sussex Ritual was never printed).

You may have wondered where the dialogue after dinner between the Principal 'Z' and the Principal Sojourner came from. It is not permitted to be given in Chapter being contrary to the Sussex Ritual. Certainly the First or Holy Lodge is not mentioned anywhere in our present Craft or Arch rituals. It is clearly a reminder of the 4th Degree of the Antients and the graceful build up of the right kind of feelings to "the Discovery of the Lost Word of GOD". This had included the Veils.

3rd March 1836 — In the Chapter of St. James that day several Installations were performed for other Chapters. It included a Comp: Crombie, a member of the Chapter who was then 1st Principal Elect of a Scottish Chapter St. Mackey of Aberdeen, by permission.

1849 — In Jersey, having steadfastly stuck to the 4th Degree of the Antients and not having heard the work of the special Chapter of Promulgation, it was not until this year that they were able to work the authorised Sussex Ritual.

Conclusions

I have avoided as far as possible, giving my own interpretation of Source Material which might accuse me of propaganda. I have preferred for my readers to judge for themselves and come to their own conclusions. Perhaps one day some student after me will use this to write a new Masonic History of this most important period.

THE CHURCH AND FREEMASONRY

by REVD. CANON J.R.H. PROPHET, P.Dep.G.Ch.

Since July 1987 when the General Synod of the Church of England debated the question whether or not Freemasonry and Christianity are compatible, and concluded fairly decisively that they are not, little or nothing has been heard or reported on the subject from that quarter and even the press and publicity seekers quickly went quiet about it. But do not for one moment think that this indicates an end to the debate. The storm which broke in the summer of last year was by no means the first of its kind; nor is it likely to be the last. Let us hope that this controversial storm was less damaging to the plantations of Freemasonry than the climatic storm, which swept over the south of England in October, was to the trees, woods and forests of the southern counties.

The action of the Synod was not nearly so condemnatory against Freemasons as parts of the popular press would have had us believe. It was simply the granting of general approval to the content of a Report produced by a working group which had been appointed to investigate the question, asked earlier by a certain member of the Synod, who wanted the Standing Committee of the Synod 'to bring forward for debate a report which considers the compatibility or otherwise of Freemasonry with Christianity'.

The working group which produced the Report consisted of seven persons, all but two of whom were non-masons and whose chairman, being a lady, could not be a Freemason of the English Constitution anyway. One has only to glimpse a page or two of this offensive-to-Masons Report to see that its force is cleverly but heavily weighted against the Masonic Fraternity, regarding it as more of a menace and problem to social order than a benefit, defective in ethical standards and false in religious belief. It quotes extensively from anti-masonic literature and exposures, but very little from the plentiful defensive evidence and data supplied to the Group by Grand Lodge through the Grand Secretary and other Freemasons in the Provinces, and even then it was more with suspicion and unbelief than with trust. It took the working group just five sessions of meeting to produce a report which, if all the findings and adverse opinions in it were accepted as valid and truthful, could mean the beginning of the disintegration and final disappearance of Freemasonry from civilisation: just as the Synodical Group would wish to see happen, so it seems.

It was to a distorted image of Freemasonry, looked at with disfavour from the outside world and obviously modelled upon exposures culled from the lips or pens of faithless ex-masons, that the Synod hastily gave the thumbs up sign and then put the matter aside for further reference and, perhaps, consultations with Freemasons.

One would think that the situation arising from this inconclusive judgment by the Church of England Synod is more difficult for Freemasons, who by religious persuasion are members of the Anglican Church, to challenge effectively, than for Brethren who are Methodists, having to face up to the strongly expressed disavowal by the Methodist Conference against Freemasonry in 1985. The latter judgment was

quickly modified when Methodist Freemasons resisted it in strength, and in 1986 the Conference made it clear that their report did not intend to imply that membership of Freemasonry is incompatible with membership of the Methodist Church. In contrast, the attitude of the General Synod of the Church of England was, and is as it stands, one of uncertainty and indecision, and any Freemason who is an Anglican is subject to the mood taken by his parochial clergy in their reaction to the Synodical guidelines — if such can be found. And where is the guidance when the Archbishop of York himself said that he wished the debate in Synod had been avoided? What one can say is that the Synodical view, as it now stands, is one of bias against Freemasonry and Freemasons, and this is difficult to withstand. Something else to bear in mind is the fact that among Freemasons who confess the Christian Faith through membership of the Church of England there is widespread variation between those who are diligent and keen about their connection and, let us face it, those who are only nominally attached. Therefore to muster among Masons a strong force of defence against the trend in the Church to disparage and denigrate Freemasonry is not easily attainable. I may be wrong, I hope I am; but in some way or other it must happen. We cannot be faithful to our membership of Freemasonry, no matter what our religious persuasion or position is, if we do not practise and observe the rites and ceremonies of the Faith as diligently as we follow our masonry. But if we set that example of fidelity both to Religion and Freemasonry which is our right and duty, I think we might eventually confound the critics of our Freemasonry and achieve at least some correction of the misguided opinions and attitudes of those people who swayed the General Synod of the Church against our Ancient and Honourable Institution. If the Synod takes up a discussion on Freemasonry, it stands to reason that it is chiefly on religious grounds that it does so. So, however reluctant we may be, understandably as Masons, to discuss religion with all and sundry, thinking of our religious connection as something private (though, of course, it is corporate as well), we cannot, in the light of this latest attack on our Masonic preserves, allow the issue to go by default.

We have no time in one paper to go into detailed examination of the Synodical Report to ascertain in depth where it conflicts with our Freemasonry, but we can just deal with a few points in its defence.

We say, and from Grand Lodge it has been said repeatedly, expressed in leaflets and now in a video-tape, that **FREEMASONRY IS NOT A RELIGION**. This cannot be said too often because, if there is one thing which seems to grip the minds of the sort of people who wrote or supported the Church Report, it is their obsession with the idea that Freemasonry is indeed a religion; a deviant or diversion from what they regard as orthodox in Christian belief and set forth as an alternative religion for Freemasons. Freemasonry is not a religion. Freemasonry does not and could not cater adequately for the spiritual needs of man's soul. Here I would like to quote from a previous paper given to the Royal Arch Masons of this Province (Leicestershire and Rutland). I said, "The two subjects, Christianity and Freemasonry, are basically unlike one another. One is Religion: the other is not and never could be a religion. Freemasonry is for men who already have their personal and individual allegiance to Religion, be it the Christian Faith or one of the other great Religions of the World; but it is not a religion in itself. It has no

systematic theology; it has no set ministry — its chaplains are appointed just like all other officers for a season; it has no orders of worship, either public or private; it does not in any sense claim to be an alternative route to spiritual salvation. No man has to deny or compromise his faith when he becomes a Freemason.” We may add that, on the contrary, a man coming into membership of the Craft is expected to come with the Faith he already has and will continue to have both inside and outside the orbit of his Masonry. When the Supreme Being is described in Masonry as Architect, any Freemason who is a Christian will think as he prays in Masonic assemblies exactly as he thinks when he prays at home or in church. Similarly, I should think, our Jewish Brethren and Moslems and those of other religions will have their own way of contemplating the Deity, untainted by any lesser or different conception or image of the Godhead, when Masonic reference to the Name is made.

On the mistaken assumption, echoed in the Report, that Freemasonry amounts to a religion, the cry of heresy is heard against it. Deism and Pelagianism are mentioned. In a nutshell Pelagianism, named after a British monk, Pelagius, in the 5th century, stands for the doctrine of salvation by merit; the power of the will of man, without special Grace from God, to attain righteousness. Something like this doctrine has been held by countless churchmen through the centuries and, I am sure that something like it is still the basis of religious belief which is common to many ordinary and extraordinary men, be they Churchmen only or Churchmen who are Freemasons also. However, as we have already stated, Freemasonry does not purport to be THE WAY or even A WAY of salvation, although membership of it may well help a man to find his foothold upon the faith that leads to salvation. Moreover it is wholly wrong to say that in Masonry moral achievement, which admittedly is stressed, is reckoned to have nothing to do with the Grace of God or, in other words, to say that Freemasons are people who think they can and do achieve virtue without the hand of God to help and guide them. Orthodox Christian teaching is that as sinners it is “by Grace ye are saved through faith” (Ephesians 2 verse 8). A Freemason who is a Christian does not deny the truth of that Pauline statement. On the other hand, we have to remember that the Scripture also says that “faith without works is dead.” (James 2, verse 17). So we arrive at the need for the Masonic trilogy: ‘brotherly love, relief and truth’ which requires both a strong faith in God and a humble spirit in accepting His Grace in all endeavour.

Still under the false impression that Freemasonry can be classed as a religion, our decriers think they see in it a syncretistic belief that all religions could come together to form an amalgam of religion, a kind of mixture of all that is vital in all religions. All we can say about that is that the universality of Freemasonry consists in its being a way through which all men may meet and have fellowship and peace together regardless of their different religious persuasions. This, for each and every person, is not in any sense tantamount to a denial of the basic doctrines of his or her particular religion, all for the sake of an amalgamation of religions.

Of greater seriousness is a suggestion made in the Report that in certain aspects of Freemasonry, particularly in the sphere of Royal Arch Masonry, the naming of God may involve Freemasons in blasphemy, through names they use with reference to the Supreme Being. But as

there are brethren reading who are not members of the Holy Royal Arch we can hardly give chapter and verse as to why such a malicious charge is made against Masons and how it can be rebutted. Suffice it to say that the Supreme Grand Chapter has vigorously denied the charge and steps are being taken to make it more plain in our ritual that no such false naming of the Deity can be read into its wording by the prying eyes of our detractors. From observation in the world at large and from hearing how cheaply many people use the Divine Name in society and even in the Church, it would appear to be undeniable that in Freemasonry we are possibly more protective of the reverence required in the pronouncement of the Holy Name than is customary outside Freemasonry. The confusion in the minds of non-masons about some of our references to the Most High is due to the false idea that we are involved in pagan worship, whereas neither Craft nor Royal Arch Masons call upon God by any other name than that which bears the imprint of Scripture.

Another, rather less important point made in the Report is the charge that Freemasons are guilty of plagiarism in their appropriation of Prayer Book terminology. Well! supposing that to be true, it only goes to show that English Freemasonry has its roots in Operative Masonry in which its membership would have been steeped in the familiar words of the Church Offices and prayers; and the forms thereof have familiarly found their way into the constitutional Freemasonry practised under the auspices of United Grand Lodge. Even so, as is written in a statement in the Quarterly Communication of Grand Lodge in September 1987, "Masonic prayers are a small part of the ceremonies and are in no sense formal or liturgical worship."

With regard to the subject of Freemasons in Society, our critics in the Report seem to have a 'bee in their bonnet' about Masonic secrets. They have an antipathy for what they regard as a masonic secret society which could be more harmful than beneficial to Society as a whole and to the State in some respects. A leaflet which has been issued by Grand Lodge entitled 'Freemasonry and Society' reminds all Freemasons that respect for the Law and principles of dutiful citizenship are part and parcel of membership and that "a Freemason must not use his membership to promote his own or anyone else's business, professional or personal interests" and that "if it could be proved by evidence that any personal failure or business difficulty was attributable to 'Masonic influence', Masonic Authority would take a serious view of the fact, as it would be contrary to the principles of Freemasonry".

As for the secrets in Freemasonry, they are, as Grand Lodge states, "concerned with its traditional modes of recognition" and "its ceremonies are private". But there is no secret about the aims and principles of Freemasonry, and there is certainly nothing insidious, which the public can expect to discover, about the proceedings of the Masonic Fraternity. Furthermore there is an increasing willingness on the part of English Freemasonry, especially from the Grand Lodge Authority, to open up to the outside world in respect of information about the Order and its charitable work and service both inside and outside Freemasonry. The issue recently of a video-tape entitled "The Freemasons", answering the questions 'What is Freemasonry?' 'Who are Freemasons' and 'Is Freemasonry a Religion?' is the latest move to provide the public with a bird's eye view of Freemasonry in this Country.

Reform from inside of some parts and aspects of our masonic rituals and ceremonies is taking place, as well we know, from the lead taken by Grand Lodge itself, and doubtless some reform may be felt to be fitting and proper for the Freemasonry of our times. Some of it is concerned with the relationship of Freemasonry to the Christian Religion which, historically, is still the Religion of our Land, with the Church of England, as established, having grown and kept alongside the State since the days of the Saxon settlements; though, since the Renaissance, schism has entered to break it up, so that it has since been no longer the Church of all the people; and the relationship of Freemasonry to Christianity as a whole is a matter of wider concern than the relationship it has with the Church of England alone and the Anglican Church in other lands.

Yes! Perhaps we should agree or concede that some modest reform of parts of our Masonic ceremonies should take place; but there is no need to be hasty about bringing it all about. It would be a fundamental mistake to allow it to happen as though it were under the pressure of malevolent criticism of Freemasonry, as illustrated all too clearly in the offensive Report to which, let us remember, general approval was given in the Synod of the Church last year. Much more urgent and important is the need in the Masonic Order to give the lie to the findings of that Report and to the anti-masonic literature which is currently on sale in bookshops everywhere, by the right WORD in the right place, but always in the spirit of charity with all men, and, even more importantly, by the right EXAMPLE, providing the World and the Church with the benefit and assistance of all that we know to be good and open-hearted in our Freemasonry; yes, even to the point of drawing closer in support of our Churches rather than drifting further away from their fields of operation.

The Provincial Grand Master of Leicestershire and Rutland, R. Worshipful Bro. Gayton Taylor, gave us a lead in this matter when he addressed the meeting of Provincial Grand Lodge in November 1987, and by his leave I will quote briefly from his address. He said: "There is nothing incompatible with Freemasonry and Religion, especially the Christian Religion. Freemasonry is a handmaiden to religion. It is subservient to our religious beliefs and by emphasis at initiation and in all our ceremonies it continually reminds us of our duties to the G.A.O.T.U. If some individuals have maligned Freemasonry, strive with all your might to prove by your actions and your way of life that they are mistaken . . . If the present controversy has done nothing else it has proved a salutary reminder of our duties to the G.A.O.T.U. and to our Church . . . It could be the turning point, helping us to bring more men to the Church and to our Order. As we are made more aware of our religious duties let us strive by renewed endeavours to strengthen our links with the Church of our faith".

In conclusion, we could rightly say that Freemasonry is a gateway, a very important gateway, to things for mankind which are good, not evil. If it is eccentric, as the Archbishop of York at the Synod considered it to be, (I think he also thought it to be 'harmless' — "a harmless eccentricity" were his exact words), it is so in an excellent way, undergirded as it is by a genuine spirit within of goodwill to all men and a commitment by its membership to personal and corporate integrity and morality. Society

in general would be much the poorer, the Church would also be much the poorer, in many respects, without the presence within its borders of the Fraternity of Freemasons: that noble Order to which you and I have the honour and privilege and, of course, the responsibility to belong.

FIGURES

The Province of Leicestershire and Rutland has some three and a half thousand Freemasons making up its Lodges, Chapters etc. and on looking into these numbers it is quickly obvious less than a third of these are associated with the Royal Arch degree while less than one sixth are members of the Mark Degree.

In a sense, the Mark Degree is a completion of the F.C. and it might therefore be argued that it would be better to take the Mark before the Arch although it can be claimed that, as the Arch is particularly mentioned in the Articles of Union between the Antients and the Moderns it should come first thus completing the sequence. What does appear logical however is that the Mark should follow the F.C. and the Arch after the M.M. degree and that this should apply to all masons. The older Grand Lodge known as the Moderns, only recognised the Craft Degrees although some other degrees were worked in some of their Lodges but the Antients included the ceremony of Installation, the Royal Arch, the Mark and other degrees. The Antients at the Union gained most of their points — it may possibly be that the Mark was one regarding which they yielded. Under the Scottish Constitution a brother must take the Mark before he is exalted in the Chapter while formerly in Ireland the Mark was part of the Craft but is now worked under the jurisdiction of the Grand Royal Arch Chaplain of Ireland. In various other constitutions, e.g. the USA, the Mark degree is essential before admission into a Chapter.

In 1857 the Grand Lodge of England passed a resolution 'that the degree of Mark Mason is not at variance with Craft Masonry and that it should be added thereto under proper regulations'. This, due to objections by certain brethren, was deleted from the minutes at the next Quarterly Communication and the immediate result was the formation of the separate Grand Lodge of Mark Master Masons of England and Wales and the Dominions and Dependencies of the British Crown. In the revised edition of "Freemasonry its Outward and Visible Signs" printed for Spencer's Masonic Depot appears 'the apron of the Kebraoth or Companions of the Mark resembles that of a Master Mason; the tassels, however, being omitted, the ribbon edged with crimson and the clothing lined with the same.

That of the best quality is produced for 15/- i.e. 75p and

That of second quality is produced for 10/- i.e. 50p.'

That same little book continues:

'The Jewel, symbol of the Order, is worn on the breast. It may be of ivory, cornelian or mother of pearl, mounted in silver. The two sides are engraved with devices which are explained to every candidate and a space is left on the obverse for engraving the distinguishing cypher that may be chosen for his mark. Purchasers should look narrowly that the Hebrew characters on the reverse correspond in drawing with those delineated in the Book of Constitutions. They have a further esoteric interpretation known only to Installed Masters.

The Jewel in cornelian and silver costs 18/6 (i.e. 92½p), the same in

mother of pearl 10/6 (i.e. 52½p) while that in cornelian ornamented with gold could be purchased for £1.5s.0d, i.e. 125p, £1.15s.0d, i.e. 175p or £3.3s.0d, i.e. 315p.

The same Jewel but of miniature size costs 10/6 (i.e. 52½p) or 16/6 (i.e. 82½p) and forms a tasteful appendage to the watchguard.'

That same Spencer publication also states 'The Apron of a Master Mason is too well known to need description; of handsome durable materials it can be produced at fair profit for 15/- (i.e. 75p). By using ribbon whose surface only is of silk, an ordinary lambskin and tassels made by apprentice hands it can be made for 12/6 (i.e. 62½p). In making up Aprons, materials have to be most carefully measured, corners mitred to a nicety, by skilled fingers under an educated eye. The best Apron work demands a superior class of workers; as a rule, neither dressmakers nor tailors can turn out good aprons — the style of work being quite dissimilar.

The Book of Constitutions lays own the rule that M.M. Aprons shall have an edging 1½ inches deep — yet any Brother who will take the trouble to measure his Apron will find the depth of the border (except on the Flap) to be two inches. This innovation which adds much to the effect seems to have become established by custom as far back as 1840.

The waistbands of the Apron are usually made of ribbon 1¼ inch wide. Elastic bands were formerly in general use for this purpose. We have for some time discouraged them from their lack of durability and their unpleasant property of oxidising metals with which they may be in contact.'

MISCELLANEA

In an address delivered a few years ago to the Victoria Lodge of Education and Research, W. Bro. W. H. Golby of Mount Newton Lodge No. 89 wrote:

'I sometimes think of masonic ritual as being a form of native art. We are each of us familiar with the art and culture developed by our west-coast Indian people. They took all the native animals, native trees, the fast flowing water, the wind and the tundra which they worked into their culture. Over the centuries it became as it were, a ritual with them. The art became stylised. The beaver was not a photograph of the beaver — it was a stylised representation. The whale, the eagle, the raven — all were in stylised form. We in the masonic lodge — regardless of the ritual used are really performing a version of stylised living. Our ritual we might say is a capsule form that selects the pertinent points of living and puts them together in allegory. I'm sure that any serious mason, who sees a degree well presented does not fail to realise that the several points of which the ritual is composed correspond to common experiences of every day life. They fit — they always fit because masonry is life.'

'I firmly believe that generally speaking Freemasonry is healthy, albeit under heavy attack by some segments of society. We cannot ignore such criticism but by the active practice of our Freemasonry by each individual Master Mason — by presenting a positive image within our communities, our churches, our work place and especially within our family structure — we can effectively combat and answer all such critics. The challenge rests with each Master Mason — it rests with the image that you portray — you and you alone bear the burden of ensuring the future of the Craft. Be positive, be active but most of all be proud to be a Freemason. No better objective is needed to confound all the critics of Freemasonry'.

D. W. Wakelyn G.M., British Columbia

The recent passing of W. Bro. S. J. Mockett of the Wiclif Lodge No. 3078 breaks the interesting record of service to the Lodge of Bros. Mockett, Parker and Burton — masters in 1950, 1951 and 1953 respectively, who have all been active members of the Craft for more than fifty years. There can be but few Lodges better served than Wiclif by such a distinguished trio.

A question frequently asked concerns '... it is more ancient than the Golden Fleece or Roman Eagle — more honourable than the Order of the Garter ...?'

The Order of the Golden Fleece was instituted in 1429 by Phillip, Duke of Burgundy, and it was based upon the chivalry contained in the Grecian story of the Golden Fleece which Phryxus presented to Actes after he had sacrificed the Golden ram to Zeus, and for the recovery of which the Argonauts persued their quest. The Roman Eagle dates back to 105 BC and was borne on the Roman banners as a symbol of 'magnanimity, fortitude, swiftness and courage'. King Edward III established the Order of the Garter in 1344 — as an Order of Chivalry and Honour.

W. Bro. D. Whenham P.P.G. Reg. in a recent paper entitled "Daylight Lodges" brings to notice a concept that will be quite new to many readers. It may well prove to be of considerable value and is most certainly worthy of both careful consideration and discussion (*Ed.*)

'I did mention Brethren, the New Morning Lodge in London*. Although this may well be the only Lodge of its kind in the U.K., I can report that Daylight Lodges meeting in Australia are going from strength to strength. In the States of Victoria and New South Wales their combined strength is currently some 47 such Lodges.

The new era of daylight Lodges began in 1975 when a number of Brethren conceived the idea of trying to form a Lodge to meet during the day in order to accommodate Brethren, like themselves, who had retired and so had opportunity to meet during the day and who wished to continue or to resume masonic activities but were either unable or did not wish to go out after dark on account of age, disability, family commitments or for other personal reasons.

After due consideration and examination of the various factors involved, the Grand Master of the day gave his assent to the consecration in 1976 of the Allara Lodge — allara being an aboriginal word meaning 'daylight'. At the time, masons generally wondered at the outcome of the venture but they need not have been concerned, as the response extended far beyond what might have been reasonably anticipated. Allara Lodge has gone from strength to strength and there has also been movement in the daylight area incorporating the Mark degree, The Royal Arch Chapter together with Knights Templar.

The formation of these daylight Lodges in Australia has proved to be one of the most important developments in the Craft for many years. I am reliably informed how refreshing it is to see the enthusiasm and interest displayed by the Brethren engaged in the establishment and operation of these daylight Lodges.

It became very clear from the information supplied, that in the somewhat depressing circumstances of decline in the social conditions and standards which we unfortunately experience in this country today — the self-same problems being very much in evidence in Australia too, that it is worth most careful consideration throughout the U.K.

*The New Morning Lodge No. 9207 in the City of London was formed to meet a.m. to suit the needs of Brethren residing some distance out of London but travelling to and from the City regularly for business reasons, who found late evening travel irksome, difficult or possibly even dangerous.

W.BRO. COL. SIDNEY BROWN, TD., DL., PDepGSwdB
AN OBITUARY

W.Bro. Col. Sidney Brown, TD., DL., PDepGSwdB., a bachelor who died on the 25th January 1988, at the age of eighty-one, devoted over 50 years to his love of freemasonry.

He was initiated into Semper Eadem Lodge, No.3091, in 1935 and installed as Master in 1948. Having joined the Old Rossallian Lodge, No.5042, in 1939, he became its Master in 1957. In 1964 he was elected a full member of the Lodge of Research, No.2429, and was installed as Master in 1984.

He held high office in several degrees and orders — Grand Senior Warden in the Mark degree; Grand Junior General in the Red Cross of Constantine and Inspector General in the Ancient and Accepted Rite. He was a valued member of several Masonic Committees and Boards. Especially he gave devoted service to the Royal Masonic Benevolent Institution and other charities.

He was taken prisoner of war by the Germans at Dunkirk in 1940 and returned to England in 1945, during which time he was instrumental, with others, in writing from memory the ritual of Craft Masonry so that the ceremonies might be performed in various prison camps. This ritual he presented to the Provincial Library and Museum at Leicester. (See "A Daily Advancement in Masonic Knowledge — Germany, 1940-1945" Bro. S. Brown in the Transactions for the year 1946-47).

Sidney Brown was a successful businessman in Leicester, the city's 500th Lord Mayor in 1958-59, a prominent local magistrate, a Deputy Lieutenant, a keen amateur pilot and golfer, President of Leicester and Leicestershire Boys' Clubs, Commander of the City Battalion of the Army Cadets and a founder member of the Dunkirk Veterans' Association.

An earnest disciplinarian with a deep understanding of human nature, a fascination for ceremonial both State and Masonic, he was imbued with a desire to assist his fellow men in a most kindly and helpful manner.

This Sidney Brown did by serving his Country, his native City and Freemasonry with great devotion and much distinction and his memory lives on in the hearts of his many friends.

G.C.T.

CORRESPONDENCE

W. Bro. C. V. Batham writes:

'It was with considerable interest that I read the W. Master's Inaugural Address in your last issue. However, in referring to the story about Queen Elizabeth I without further explanation, he has run the risk of readers assuming that it is historical fact, which of course it is not.

The story owes its origin to Dr. James Anderson, author of the first Constitutions of the Freemasons which contained the most exciting so called history of Freemasonry ever invented. In it, he claimed that all persons of any importance from Adam onwards had been Grand Masters of the Craft and in which he included more masonic fairy tales than any other writer before or since.

It was further elaborated by William Preston who was also responsible for so much that is doubtful in masonic history.

The full story is that Queen Elizabeth, suspecting that Freemasons were plotting against her in their Lodges, sent a posse of men under Sir Thomas Sackville to break up an annual assembly of Freemasons at York. However, they were admitted without question into the Lodge and were so impressed with the sincerity of the brethren that they allowed themselves to be initiated, whereupon Sir Thomas Sackville was immediately installed as Grand Master. On his return to London he presented the Queen with such a favourable report of the Craft that she left the Freemasons in peace for the remainder of her reign.

There is no record of an annual assembly of Freemasons at York or anywhere else during Queen Elizabeth's reign, nor is there any trace of Sir Thomas Sackville ever having been in York and most certainly no record of him ever having been Grand Master.

It is such a lovely story that it is a pity it is not true, but alas, it is just another of Anderson's fairy tales.'

Looking back to the paper, it is clear that the W.M. was quoting from the Transactions of 1901, when Bro. Thorp himself was quoting from Anderson's First Edition of the Constitutions, i.e. that of 1723 wherein this latter — at length details the alleged happenings (Ed).

I am grateful to W. Bro. Batham for pointing out the date error in the final line of the fourth paragraph on p.14 — it should of course read 1739. (Ed.)

Bro. F. W. Shepherd writes from Truro:

'I have been most interested in Bro. Ashcroft's account of the life and work of Bro. J. T. Thorp . . . however my pleasure was slightly disturbed by his reference to "our" William James Hughsan. He was, in fact, a Devonian who lived in Truro for a long time and did a great deal for Cornish Freemasonry.'

Bro. Shepherd goes on to suggest that he could produce some notes on Bro. Hughsan's life and interest in Freemasonry and this might then be

printed in Transactions. (*I do agree and look forward to the notes which are printed on page 28 of this issue. Ed.*)

Bro. Thorp in his Foreword to the present (1913) Edition of 'Memorials of the Masonic Union' written by W. J. Hughan in 1874 writes — 'This happy "Union" put an end for ever to the differences which, for a period of sixty years had divided the "Moderns" and the "Antient" Grand Lodges . . . the original volume of Bro. Hughan is now unobtainable, and as enquiries for it are becoming numerous, the members of the Lodge of Research No.2429, who own the copyright of all Bro. Hughan's books, have reprinted the interesting volume . . .'

Bro. Hughan — an Honorary Member of Lodge 2429 — dedicated his original edition to many Lodges including St. Johns No.279 (Leicester) and John of Gaunt No.523 (Leicester) and this is all felt to cover the "our" of the paper of Bro. Ashcroft.

Bro. P. J. Dawson writes from Jersey:

'I fear that the following obvious errors appeared in my paper "The Mission of the Muses in support of the work of Ruspini" in the 1986 copy of Transactions:

p.54 under 1770, he was R.W.M. of that Lodge

p.57 2nd para. Lawrence Dermott (not Harper)

p.57 3rd para. at St. Petersburg (not Peterburgh).

p.66 William Rawlins was an apprentice of the City Company of Upholders (not Upholsters).

LODGE TRANSACTIONS

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

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PUBLICATIONS

1. 'MASONIC ORATIONS'

by W.Bro. Revd. Canon J.R.H. Prophet, B.A., L.Th.,
A.L.C.D., P.A.G.Ch.

Provincial Grand Chaplain, Leicestershire and Rutland

This booklet contains the transcript of seven Orations delivered at the Consecration of Lodges and two at the Dedication of new Lodge Rooms in this Province from 1966 to 1972.

Not only has the Provincial Grand Chaplain dealt wisely with "the nature and principles of the Institution", but his Orations have also much literary merit; and this collection of them will be a valuable addition to a Brother's masonic Library. 50p per copy. (plus postage)

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

2. 'BUILDERS IN STONE'

by R.W.Bro. Brig. C.B.S. Morley, Provincial Grand Master

(A history of the Provincial Grand Lodge of Leicestershire and Rutland from 1739 to 1961, with epilogue to 1971, with explanations of the symbolism in the decoration of the Lodge Rooms at Freemasons' Hall, Leicester) 40p per copy. (plus postage)

3. 'MORE MASONRY IN MEN'

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

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

Cheques etc. for Nos. 1, 2, 3 to be made payable to the Provincial Grand Treasurer.

NOTE ON TRANSACTIONS

Each year we try to include in Transactions, in addition to the three addresses at the regular meetings, articles on topics of general masonic interest; and from time to time we have been able to add the title of Miscellanea a section dealing with answers to questions submitted by the Brethren, short news items, and so on.

It will be appreciated that the continuation of this policy depends on the good will and enthusiasm of the members of the Lodge and of the Correspondence Circle, and we appeal for the co-operation of the Brethren in helping us to create a pool of material for future consideration.

While we cannot promise to publish every contribution, we have no doubt that any effort in this direction must add to a Brother's delight in engaging in lines of masonic research for which our Lodge was established, and possibly provide both pleasure and instruction for his fellow-members.

MEMBERS OF THE LODGE

- Foister, J.E., P.S.G.D., P.M. 3091, 5682, 7896, P.M.
Kay, S., P.M. 779, P.M.
*Flinn, T., P.M. 5247
Westmoreland, K.G., P.M. 1256, 8033, P.M.
*Brown, S., T.D., D.L., P.D.G.Swd.B., P.M. 3091, 5042, P.M.
Smith, R.G., P.M. 1782, 7778, 7896, P.M.
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Prophet, Revd. Canon J.R.H. P.Dep.G.Ch., B.A., L.T., P.M. 4825, P.M.
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Walters, T.M., Ll., M.B.E., P.M. 7007, 8765, P.M.
Donald, B.G.S., L.G.R., P.M., 4227, 8033
Starmer, H., B.Sc., P.M. 4711, P.M.
Hazell, E.V., P.M. 7778, 7896, P.M.
Thorpe, F.A., O.B.E., J.P., P.M. 2028
Tompkin, J.E.R., P.A.G.Supt.Wks., P.M. 6514, 8320, P.M.
Ashcroft, N.B., P.M. 8276, 8481, P.M.
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Stops, T.G.N., P.G.Supt.Wks., P.M. 4088
Stafford, F.A., P.M. 7744, 7896, P.M.
Taylor, Gayton C., P.M. 2028, Prov.G.Master
Buswell, D.A., P.A.G.D.C., P.M. 4874, 7896, W.M.
Sturges, J., P.M. 4835, 7767
Hurwood, D.S., P.S.G.D., P.M. 8320
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Jacobs, C., J.P., P.A.G.D.C., P.M. 523
Tyler, A.E., P.J.G.D., P.M. 7767
Bleby, W.H., J.P., B.A., M.Ed., P.M. 6514
Vickers, D.B., P.M., 1772
Jacques, R.T., M.Ed., P.M. 8350, 1330
Butler, A.R., P.M. 3919, 7896
*Price, W.G.C., P.M. 378
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Dean, W.V., P.M., 8320, 7736
Booton, W.J.S., P.M. 8276
Bramford, E.W., P.M. 523, W.M. 5729
Newman, A.N., M.A., D.Phil., P.M. 523
██████████, P.M. 8679
*Obit.

HONORARY MEMBERS

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

REGISTER

Revised 1977

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

PAST MASTERS OF THE LODGE

*W.Bro. J.T. Thorp	1892-93
*W.Bro. W.M. Williams	1893-94
*W.Bro. E. Holmes	1894-95
*W.Bro. W.H. Staynes	1895-96
*W.Bro. S.S. Partridge	1896-97
*W.Bro. R. Pratt	1897-98
*W.Bro. F.W. Billson	1898-99
*W.Bro. Revd. H.S. Biggs	1899-00
*W.Bro. Revd. H.J. Mason	1900-01
*W.Bro. J.J. Knowles	1901-02
*W.Bro. H. Howe	1902-03
*W.Bro. G. Neighbour	1903-04
*W.Bro. R.B. Starkey	1904-05
*W.Bro. L. Staines	1905-06
*W.Bro. W.A. Lea	1906-07
*W.Bro. J.R. Frears	1907-08
*W.Bro. H.J. Grace	1908-09
*W.Bro. G.D. Potts	1909-10
*W.Bro. G. Bonner	1910-11
*W.Bro. G. Bonner	1911-12
*W.Bro. Rev. C.T. Moore	1912-13
*W.Bro. A. Lole	1913-14
*W.Bro. T.G. Hunt	1914-15
*W.Bro. G.W. Hunt	1915-16
*W.Bro. J.E. Pickard	1916-17
*W.Bro. F.H. Pochin	1917-18
*W.Bro. J.D. Johnson	1918-19
*W.Bro. A.H. Hampson	1919-20
*W.Bro. F.H. Doughty	1920-21
*W.Bro. F.Haines	1921-22

*Obit.

*W. Bro. W.J. Bunny	1922-23
*W. Bro. J.H. Hawthorn	1923-24
*W. Bro. C.F. Oliver	1924-25
*W. Bro. N.K. Lee	1925-26
*W. Bro. A.H. Hind	1926-27
*W. Bro. C.S. Bigg	1927-28
*W. Bro. Revd. E.R.J. Biggs	1928-29
*W. Bro. H. Hyde	1929-30
*W. Bro. H.D.M. Barnett	1930-31
*W. Bro. M.D.R. Richardson	1931-32
*W. Bro. W.H. Riley	1932-33
*W. Bro. G.B. Ellwood	1933-34
*W. Bro. A.J.S. Cannon	1934-35
*W. Bro. A.L. Macleod	1935-36
*W. Bro. W.H. Cotton	1936-37
*W. Bro. W.R. Bridger	1937-38
*W. Bro. J.T. Cooper	1938-39
*W. Bro. G.E. Phipps	1939-40
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*W. Bro. E.H. Stork	1941-42
*W. Bro. J.C. Burton	1942-43
*W. Bro. T.O. Judge	1943-44
*W. Bro. G.W. Wilkes	1944-45
*R. W. Bro. Sir John Corah	1945-46
*W. Bro. P.M. Webster	1946-47
*W. Bro. S.F. Herbert	1947-48
*W. Bro. W. Tomlinson	1948-49
*W. Bro. A.T. Shorthose-Smith	1949-50
*W. Bro. W.H. Wood	1950-51
*W. Bro. F.W. Heaton	1951-52
*W. Bro. C.C.H. Binns	1952-53
*W. Bro. C.E. Haines	1953-54
*W. Bro. E. Murray	1954-55
*W. Bro. A.G. Kilner	1955-56
W. Bro. J.E. Foister	1956-57
*W. Bro. R.H. Dilworth	1957-58
*W. Bro. J. Lees Smith	1958-59
W. Bro. S. Kay	1959-60
*W. Bro. W.E. Boulter	1960-61
*R. W. Bro. C.B.S. Morley	1961-62
*W. Bro. G.H. Fox	1962-63
*W. Bro. H. Carr	1963-64

*Obit.

V.W.Bro. W.G. Fox	1964-65
*W.Bro. E. Muddimer	1965-66
*W.Bro. T.W. Haird	1966-68
*W.Bro. W.H. Russell	1968-69
*W.Bro. E. Thomas	1969-70
*W.Bro. O. Farrant	1970-71
*W.Bro. H.L. Wheatcroft	1971-72
*W.Bro. C.E. Neale	1972-73
W.Bro. K.G. Westmoreland	1973-74
*W.Bro. L.J. King	1974-75
W.Bro. R.G. Smith	1975-76
W.Bro. W. Steele	1976-77
W.Bro. T.M. Ll. Walters	1977-78
W.Bro. Revd. Canon J.R.H. Prophet	1978-79
W.Bro. H. Starmer	1979-80
W.Bro. J.E.R. Tompkin	1980-81
W.Bro. A.F. Brown	1981-82
W.Bro. E.V. Hazell	1982-83
*W.Bro. L. Starmer	1983-84
*W.Bro. S. Brown	1984-85
W.Bro. F.A. Stafford	1985-86
W.Bro. N.A. Ashcroft	1986-87

*Obit.