



The Lodge of Research No. 2429

Leicester

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W. Bro. J. Sturges
Master

W. Bro. T. Flinn, P.P.J.G.W. P.M.5247

W. Bro. T. Flinn WAS A VERY SENIOR MEMBER OF THE LODGE OF RESEARCH AND HIS PASSING HAS SEVERED A LINK WITH CRAFT AND R. ARCH MASONRY IN THIS PROVINCE THAT HAS EXTENDED OVER A CONSIDERABLE NUMBER OF YEARS. COMING ORIGINALLY FROM LANCASHIRE HIS MOTHER LODGE BEING PARKFIELD No. 5247. BROTHER FLINN BROUGHT WITH HIM AN INGRAINED SENSE OF DISCIPLINE WHICH HE APPLIED THROUGHOUT HIS LIFE AND PARTICULARLY IN HIS MASONIC OFFICES. HE WAS KEENLY INTERESTED IN THE R. ARCH DEGREE BEING A FOUNDER OF TWO LOCAL CHAPTERS AND P.Z. OF TWO OTHERS. ADDITIONALLY HE WAS FOR A NUMBER OF YEARS ACTIVE AS PROV. G. TYLER AND FOR A TIME, WAS CUSTODIAN OF THE HALL.

HIS KINDLY NATURE, RIGID DISCIPLINE, QUIET INSISTENCE THAT ALL MATTERS BE DEALT WITH UNHURRIEDLY BUT WITH PRECISION ENDEARED HIM TO MANY BRETHREN AND HE, BY ALL OF THEM, WILL NEVER BE FORGOTTEN.

EDITORIAL

To paraphrase words written some seventy years ago (by W.Bro. Shaun Tuckett) is appropriate and applicable to the present for those who are members of our Lodge and Correspondence Circle and its application could well lend to increased interest and recruitment — 'Those who have not secured a copy of the *Freemason at Work* (by W.Bro. H. Carr) should hasten to do so. A Brother who does no more than read it attentively should realise that our Order has a very interesting past, but he who uses it as the author would have wished it used will be well on the way towards the possession of a really valuable knowledge of Masonry and its History'.

The past twelve months has seen great changes within the Province and Lodge 2429 extends, to all who have been involved best wishes in their respective offices and trust that particularly for those of the Lodge directly involved, good health will sustain them in all their endeavours.

Lodge No. 2429 was warranted on the 3rd of June 1892 and consecrated on the 26th of October in that same year and so thoughts now turn to 1992 when the Centenary Meeting will be held. Nothing has as yet been decided but it is hoped to give notice in the next issue of Transactions of what is planned for the occasion — particularly that most applicable to members of the Correspondence Circle.

The Lodge of Research, No. 2429
Officers 1988-89

Worshipful Master
BRO. JOHN STURGES

Bro. FREDERICK W. WARBURTON	Senior Warden
Bro. G. VERRALL CLARK	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. D. BRUCE VICKERS (P.M.)	Senior Deacon
Bro. ARTHUR R. BUTLER (P.M.)	Junior Deacon
Bro. WILLIAM V. DEAN (P.M.)	Asst. Dir. of Cers.
Bro. RONALD T. JACQUES (P.M.)	Organist
Bro. JEREMY A. RIDGE (P.M.)	Assistant Secretary
Bro. EDMUND A. RALPHS (P.M.)	Inner Guard
Bro. W. JOHN BOOTON (P.M.)	Steward
Bro. EDWARD W. BRAMFORD (P.M.)	Steward
Bro. [REDACTED] (P.M.)	Tyler

Immediate Past Master
W. BRO. D. A. BUSWELL

Master-Elect
W. BRO. F. W. WARBURTON

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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-fifth Meeting

on

MONDAY 28th NOVEMBER, 1988

There were present W.Bro. D. A. Buswell, *W.M.*; W.Bro. J. Sturges, *S.W.*; W.Bro. F. W. Warburton, *S.W.*; ten officers of the Lodge, thirteen members of the Lodge, thirty seven members of the Correspondence Circle and five visiting brethren, a total recorded attendance of sixty eight.

The Master-Elect W.Bro. J. Sturges was presented by the Director of Ceremonies, Installed by W.Bro. D. A. Buswell and proclaimed in the Three Degrees.

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

“Early Leads to Daily Advancement”

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

The Four-hundred-and-twenty-sixth Meeting

on

MONDAY 23rd JANUARY, 1989

There were present W.Bro. J. Sturges, *W.M.*; W.Bro. F. W. Warburton, *S.W.*; W.Bro. G. V. Clark, *J.W.*; twelve officers of the Lodge, twelve members of the Lodge, thirty four members of the Correspondence Circle and six visiting brethren, a total recorded attendance of sixty seven.

Five Brethren were elected members of the Correspondence Circle.

W.Bro. A. Newman delivered a version of the Prestonian Lecture of 1966 entitled ‘The Education of the English Provincial Grand Lodge’ originally delivered by the Hon. W.R.S. Bathurst.

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

The Four-hundred-and-twenty-seventh Meeting

on

MONDAY 20th MARCH, 1989

There were present W.Bro. J. Sturges, *W.M.*; W.Bro. F. W. Warburton, *S.W.*; W.Bro. G. V. Clark, *J.W.*; nine officers of the Lodge, eight members of the Lodge, thirty four members of the Correspondence Circle and two visiting brethren, a total recorded attendance of fifty six.

Four Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:-

Master-elect: W.Bro. F.W. Warburton

Treasurer: W.Bro. W.H. Blcby

Auditors: W.Bro. N.B. Ashcroft and W.Bro. W.J.S. Booton

W.Bro. John Hamill, Librarian of the Grand Lodge and P.M. of Lodge Quator Coronati No. 2076 then addressed the Brethren upon 'Masonic History and Historians'

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

Early Leads to Daily Advancement

by

W.Bro. J. Sturges

Brethren Masonry according to the general acceptance of the term is an ART founded on the principles of Geometry and directed to the service and convenience of mankind. However, Freemasonry embracing a wider range and having a more noble object in view namely the cultivation and improvement of the human mind, may with more propriety, be called a science, although its lessons for the most part are veiled in allegory and illustrated by symbols.

You should realise of course that this is the introduction to the Book of Lectures.

The object of this paper is to express a different view to some of those symbols and perhaps give a deeper meaning although it is realised that is difficult to do this in so short a time.

For some time concern for helping an initiate to make that daily advancement has been very apparent. What kind of action could be taken to indicate the most simple ways to promote and expand an interest of such a nature as would from the beginning appeal and evoke a response in an initiate?

So that the drift through Masonry by many, not seeing some of its fundamental principles is not so apparent. Having personally asked many simple questions of Brethren of long standing only to find in many cases the answers were not forthcoming, nor could any indication be obtained as to whom to approach or where to seek for such answers. This was surprising as the questions were about the happenings or words used at the opening of every Lodge. It created a belief that we were failing in our duty in not giving guidance even if it were not in many cases solicited. (The ritual states to give assistance and instruction to the Brethren in the inferior degrees). It would of course be kinder to say the earlier degrees or the lower but not inferior degrees.

Are we communicating light and importing knowledge as we should? In the Lodge of Research it is usual to spend much time and effort looking for interesting subjects often of Antiquity. How many such subjects have been so researched, delivered and recorded with the basics being retained? The answer must sadly be very few. This prompted the thought of giving more simple explanations of a forward nature so greatly needed. Consider the candidate at his initiation:- He is the most important person to enter the Lodge on that evening, and as such is above anyone else in the Province. We must all endeavour to prove this and accord him that honour and also to prepare him beforehand for what is expected of him.

Not to allow any scare tactics, joking or otherwise but tell him the correct attire to save any embarrassment. It is considered essential to inform him to relax and enjoy the evening, it only happens once – he will appreciate the ritual more and follow it with less apprehensions. He must be well informed of his importance as a new member – No Lodge is complete without him (this also applies to Fellowcrafts). So that when he retires as an apprentice or fellowcraft he does so with dignity, knowing he has equal rights with any other member, and returns with the same assurance, certainly not to try to creep in unnoticed, but with pride.

There is no intention of dwelling on any particular point most will have been well written about and documented, it is essential to get him to read and the book of the late W.Bro. Harry Carr "The Freemason At Work" being a good example for it has much to commend it. Copies can be borrowed from the Library.

The object of this exercise is to show that there is a meaning in most of the ritual to stimulate the mind to see more in what at first may appear to have but little meaning. Except in certain parts where an explanation is given. Any initiate must be somewhat confused after the ceremony and to try to explain anything at this stage would only add to this confusion. So at some early and convenient time it would most certainly help to give a little guidance.

First to explain his primary duty as a mason and perhaps the most important is:- To build on the foundation so well and truly laid by everyone present, a temple which is his life as it should be, perfect in its parts and honourable to the builder. In this structure should be, Brotherly Love, Relief, Truth, Faith, Honour, Good morality, integrity and all the attributes, towards a perfect life. To prove to the outside world, we practice what we preach, by example, to read the charges and the North East Corner again will, of its own accord, provide an excellent start. Then as progress takes place to bring the ritual more alive by explanation or reasons which give a logical acceptance of why they are used and perhaps that deeper meaning. From the opening of the Lodge we can point out those items we take for granted, yet few seem able to respond with answers to questions asked.

How does he demonstrate his being a Mason by the perfect points of his entrance?

The Lectures give them as:-

Seek and ye shall find
Ask and you shall have
Knock and it shall be opened

Or perhaps it may be:-

Of my own free will and accord
At the door of the Lodge
On the point of a sharp instrument

Either of these might be helpful. The true origin of this seems lost in Antiquity.

What is a Cowan to Masonry? Is it ever explained that he is an unskilled workman not an indentured apprentice craftsman. Typically a dry stone wall builder, a rough worker on ditches etc. One who tries surreptitiously to enter a Lodge of skilled masons. (Though strangely enough the writer was building dry stone walls at home at the time of his initiation. They being a feature of the area in which the family resided).

What is the true interpretation of "So Mote it be?". We accept it as it sounds right — it is however just a plain amen.

It must appear odd to newcomers why instructions are carried out by the Deacons when the message can be heard by everyone in the temple. Such explanations can be given to show that it is basically symbolized and in former times when original Lodges were held in more open spaces or sites. It would have been necessary to operate more effectively the instructions given. Later it has been proved that the W.M. whispered instructions to the S.D. who sat at or near to his right and the whispered message was carried out in this manner. There are still occasions when it is necessary to use the procedure, i.e. when a petition needs signing and the approval of the Brethren is needed to ratify it. It can be seen to be done correctly to the satisfaction of all concerned.

We know that the columns are raised and lowered by the wardens at the opening and closing. (The incoming master so instructs his wardens to this end when investing them). There are many explanations of this raising and lowering. It does help if it is pointed out that the Celestial Column (The Doric said to represent JACHIM) must always be on the SW's pedestal. The terrestrial column (The Corinthian said to represent BOAZ) must always be on the JW pedestal. So that when the SW raises the celestial column and the JW lowers the terrestrial column it would suggest that we leave earthly matters and pass to spiritual ones. Perhaps that is why, whatever our daily problems might be in life we seem to find peace and tranquility in our temples — a fact commented on by many of our Brethren.

It could be pointed out how important the steps to the WMs pedestal are, and if not correctly executed should be repeated and corrected (The writer has done this more than once in extremely bad cases) The distances in the first Degree should be roughly equal to 3-4-5 of a right angle triangle. Then as he finishes and kneels he is told to kneel on his LK his RF formed in a square — What With? and How? The foot can be to some extent square with the body turned out or pointing forward. Would it not be better to explain the square is formed relative to the lower part of the left leg now pointing to the west? There seems to be no other way of forming a square.

At various times the candidate is asked to hele conceal etc (Told in the new ritual books to be pronounced as Hail). This can be very misleading as the understanding of hail to the average person is to shout aloud and draw attention to the call which is the complete opposite to HELE the proper meaning of which is to conceal, hide or cover. This being explained in any good dictionaries as being an old English word (probably Anglo Saxon) with a definite meaning and pronounced HEEL. In fact to Hele and conceal have exactly the same meaning so that conceal need not appear, to Hele and never reveal would be sufficient cover, if used in its right context. Though in recent ritual changes the penalties have been removed, they are still explained in a round about way to have tongue T.O.B.T.R. and B.I.T.S.O.T.S. at L.W.M. or a C.T.L.F.T.S. Should we not then explain that it is buried in shame, in ground which cannot be consecrated as it is never stable or consistent in its position. It would also help if an explanation of a cable tow was given. It was the ancient way of measuring being 120 fathoms - a fathom is six feet - roughly that in the old day being the distance a mans outstretched arms from finger tip to finger tip.

The same method of measuring was used at the building of K.S. temple, a hands breadth or 4", and a cubit being from the point of elbow to finger tips, approx 1½ft. There are certain things which could be strongly argued about. Take the ravenous birds of the air if they are recently well fed they are no longer ravenous but they are still ravening birds hungry or not hungry, hence ravening birds would always be correct and give a clear meaning to this part of the ritual which would be irrefutable.

The apron, this in itself has many accounts written of it rightly or wrongly. In a Lodge visited in Manchester, a whole evening was taken up by Brethren giving in turn facts explaining its complexities and very interesting it proved to be. For e.g. the apron should be pure white lambskin with the flap raised it forms a five sided figure, with five points, it could be said to relate to five holding a Lodge, five points of fellowship and five senses, etc. Certainly the white lambskin is always there right through to a Grand Officer whatever embellishments are added to it. The basic white being the distinguishing badge of a mason etc. In some countries - the USA for instance - the initiate receives it for life and is buried wearing it. The seven tassels on either side represent to some extent emblematically

- (i) The seven peroids of man and in the craft:-
- (ii) Seven make a perfect Lodge
 - There are seven liberal arts and sciences
 - Seven days in a week
 - Fine creation periods are seven
 - Seven important periods in life
 - Seven notes in the musical slide

Perhaps more masonically

Seven virtues:-

Faith, Hope, Charity, Prudence, Temperance, Chastity and Fortitude.

(Not to forget the seven deadly sins which all masons must avoid).

The candidate is divested of metals and anything of value particularly money, to suddenly be asked for a contribution to charity, this is to impress on his mind that he is entering his new life as he did at birth with nothing. This lesson must be further explained in addition to that given in the N.E. Corner. e.g. the reason of removing any metal is of course to prevent any possibility of carrying any offensive weapon into the Lodge and as a reminder that no metallic tool was used at the building of K.S.T. and that both of these facts should apply in the future building of his temple. The carpet being Black and White represents day and night, Joy and Sorrow from Life to Death. All of which are acted out on that carpet portraying the journey through life. On this carpet usually stands the tracing boards which are squared in a clockwise direction. With respect to squaring the Lodge this should be carried out during a ceremony, but discretion can be used to try to avoid complete regimentation. Some idea of why this has taken place can be explained as in early operative Lodges, payment was made to skilled architects who drew plans on the floor of a Lodge - very often in chalk. The masons would take great care not to walk over them for that reason. These plans were later drawn on floor cloths which could be rolled up when not in use, these have now been replaced by the tracing boards we now use. While we still perambulate in a squaring fashion.

The point within a circle must represent the G.A.O.T.U. it is bounded on either side by parallel lines representing those with the laws of God and Solomon with his wisdom. From this point radiates all that influences our lives. The sun may also represent a point within a circle from which we cannot err for the earth revolves on its axis in its orbit around the sun, even with the advent of modern science we are not likely to move out of our own galaxy. For our lives would not be long enough even travelling at the speed of light to err in this direction.

So most of the masonry we practice is illustrated by symbols, it is the understanding of Symbolism that is important to help the new member to begin to see.

It is hoped that this paper may point out that interpretation which should help to lead and view more clearly to the inward, spiritual and intellectual side of our ceremonies to help to live a clear untarnished life worthy of our most cherished ideals. It is difficult for anyone to

communicate the deeper meanings of masonry to another – only by guidance can this be achieved. It is a way of living with our God, through a beautiful system of morality veiled in allegory and illustrated by symbols. Of seeking divine truth with Brotherly love and affection, supported by those pillars of wisdom, strength and beauty shown on a M.M. certificate and represented by the W.M., S.W. and J.W.

From research it would appear that no one can prove absolutely correctness of interpretation but it would at least give a newly admitted mason encouragement to look for deeper meanings.

May I at this point make a quote (not my own I hasten to add), but it surely befits our great institution.

“TRADITION” The vitality of the past which enriches the life of the present.

As a beginning it would be interesting to find the origin of this quote.

One regret to many brethren of this province is the loss of the U.L.I. this being the best foundation for a serious masonic life. A strong appeal for its reintroduction should be made to give the opportunity of help and enlightenment which would be of enormous benefit to this Province – TODAY AS IT WAS IN THE PAST.

THE LANGWITH CONNECTION

by W.Bro. J. A. JACKSON, P.P.J.D.

The masonic histories of many Freemasons, such as Dr. Anderson, Desaguliers, Dunkerley and Gilkes have all been recorded for posterity. There were, however, many 'lesser lights' who worked arduously for the good of the craft and whose names are largely forgotten. Such a mason was John Langwith of the country town of Grantham in Lincolnshire.

The name, John Langwith, first comes to our notice in the minutes of the Old Lodge at York, which records, 'on June the 24th, 1713, at a general Lodge on St. John's day, at the house of John Boreham, situate in Stonegate in the City of York, Mr. John Langwith was admitted and sworne into the Honourable Society and Fraternity of Freemasons'. He was, apparently, initiated by the president of the Lodge, Sir Walter Hawkesworth. A notable mason of the time.

York was of course on the Great North Road and it was not unusual for initiates to travel along its length to be made masons, although they did not have to become members of the Lodge in which they initiated. The Old Lodge at York had many examples of the practice.

We now digress slightly to relate the arrival of the Rev. William Peters in 1788 to take the living of Woolsthorpe near Grantham. The Rev. Peters was an experienced mason, initiated in the Somerset House Lodge No. 2., secretary of the Prince of Wales Lodge No. 259 and had an influential circle of masonic friends. He was also Chaplain to the Prince of Wales. The Rev. Peters was also the first and last Grand Portrait Painter to Grand Lodge. His portraits of Lord Petre, the Duke of Cumberland and other Grand Masters were hung in the Great Hall at Great Queen Street, but unfortunately destroyed in the fire of 1883 which destroyed not only the portraits but the Ark of The Covenant and many other treasures. The Rev. Peters was a noted painter and painted many landscapes in addition to portraits. He became a curator at Belvoir Castle and many of his works are still exhibited there in the possession of the Duke of Rutland.

The Rev. Peters was anxious to start a Lodge in Grantham but found a scarcity of local masons. Eventually he formed a friendship with a Dr. John Dodsworth, a mason who had been initiated in Yorkshire but now resided in the town. They decided to form a Lodge in the area and enlisted the aid of the brethren of the Corinthian Lodge No.561, at Newark-on-Trent in Nottinghamshire (the next town along the Great North Road). Between September 1790 and October 1791, the Corinthian Lodge 'made' 8 masons for the benefit of the forthcoming Lodge in Grantham. John Langwith being initiated, passed and raised in April, May and June.

On the 22nd September, 1791, Dr. Dodsworth, John Langwith and Peter Taylor petitioned Grand Lodge for a warrant to empower them to hold a Lodge at the George Inn in Grantham and to be named Doric Lodge. The petition was of course well supported by the Rev. Peters. The petition was granted and a warrant issued by the D.G.M., Admiral Sir Peter Parker and given the number 582. On the 13th of October 1791, nine masons travelled from Newark-on-Trent, including the master of the Corinthian Lodge, Sherbrooke Lowe (late High Sheriff of Notts) officers of the Lodge were duly installed and the Doric Lodge was born. Dr. John Dodsworth was made R.W.M. It is worth mentioning that Richard Winter was made J.W., he had been initiated at Newark only ten days before. He was actually passed to the second degree later in the Lodge after he had been appointed J.W., rapid progress indeed.

Friction soon began to develop between the brethren of the new Lodge and the Rev. Peters. It is possible that Peters tried to rule with a heavy hand, also feasible that the brethren of the Lodge showed a certain amount of parochialism to the polished, travelled newcomer, with his circle of influential friends in the London Lodges. The new Lodge also showed a reluctance to register new members and pay its dues to Grand Lodge in London.

The first Lincs P.G.L.

The first Lincs P.G.L. was organised and held at the George Inn in Grantham. The Rev. Peters was made the first P.G.M. of Lincolnshire and John Langwith appointed P.G.Architect, very fitting as that was his profession. To celebrate his promotion he presented the Lodge with its first copy of the V.S.L.

The Witham Lodge at Lincoln

On September the 23rd 1793, John Langwith and ten other brethren petitioned for a Lodge to be formed at Lincoln, to be called the Witham. The P.G.L. exercised his authority and a warrant was granted with the number 530. Bro. Langwith was a frequent visitor to the Witham Lodge and the minutes record; December the 5th 1793, John Langwith of Grantham was present and received an order for and to make three masonic candlesticks and a pedestal for use in the Lodge.

Decline of the Doric

The rift between the Rev. Peters and the brethren of the Doric Lodge reached a climax in 1794. The P.G.M., issued a statement to the effect that the Doric Lodge having ceased to meet or comply with the laws of the Grand Lodge of England, is by the P.G.Master's command erased from the list of Provincial lodges. Grand Lodge finally erased the Lodge in 1798.

John Langwith had, however, pursued his masonry by visiting the Corinthian Lodge at Newark, the Witham at Lincoln, the Chapter of Justice in Nottingham and the St. John's Lodge in Leicester. No mean feat considering the difficulties of travelling prior to the railways. He had a busy business life also, he demolished and rebuilt the Rectory at Grantham, for around £350, had the major part of the contracts for paving the town and building a pest-house and gaol and was involved in the building of the new Guildhall.



The Rev. Peters returns to the fray

In July 1800 . . . the Rev. Peters wrote to Grand Lodge that he had heard efforts were being made to revive the Doric Lodge, he wrote, 'The leading man among them is of a violent and independent spirit – and I have reason to believe that **Party** is the chief motive for his endeavouring to associate again under the Mask and name of **Masonry**' Obviously the cold war was still continuing.

Fortunes changed for John Langwith, the slump came and he was declared a bankrupt in 1803, his business partner was certified a lunatic. His masonic interest continued and in 1803 he saw his son, Joseph Sylvester, initiated into the Witham Lodge at Lincoln, his father of course had been a founder member of the Lodge.

Masonic interest was still alive in the Grantham area, perhaps the nearby lodges at Spalding, Sleaford, Boston and Lincoln had a stimulating effect.

In December 1819, John Langwith and four other of the original members of the Old Doric Lodge petitioned the Deputy Provincial Grand Master - the Rev. Mathew Barnett - to have their warrant restored for the Doric Lodge. The Rev. Barnett granted them a dispensation written on the back of the old 1791 warrant. It was now revealed that the warrant, banner and officers jewels had been in the keeping of John Langwith for the last 25 years. The Rev. Wm. Peters having left this earthly plane for the Grand Lodge above in 1813 there was no opposition to the Lodge re-opening from that direction. The dispensation was given for 12 months only, the Rev. Barnett asking G.L. to allocate them a new warrant when a dormant warrant became available. At the end of 12 months another dispensation was issued and the application for another warrant apparently forgotten.

In 1891 an application was made for a centenary jewel but was refused by Grand Lodge, on the grounds that they had not worked continuously for 100 years. It was then discovered that the Doric Lodge had worked without a warrant for the last 70 years, i.e. on the 1820 dispensation, an almost unique case in Freemasonry.

John Langwith died in 1825 and was buried in St. Wulframs Church in Grantham. His son, Joseph Sylvester, was a very enthusiastic mason and became Superintendent of Works for the Province in 1842. He died in 1854 and was buried in St. Wulframs. Three years after his death the Langwith Charity was founded by his two sisters, with the aim to support the local Hurst Almshouses and the poor women of the district.

VARIATIONS IN SOME MOVEMENTS IN THE LODGE

by F. W. Shepherd, P.P.G.Sup.Wks., Prov.C.S.FM.(CW11)

Minor variations in ritual are widespread and most interesting not only in maintaining the attention of visitors but in emphasising the message that the words are meant to convey. The actual words to be used are recorded in the 100 plus rituals that have been printed, to say nothing of the numerous separate editions that have followed, but the detailed movements are not so often so recorded. These observations on some of the collective movements such as the processions in the Lodges in just one Province may give an indication of how many variations there are and stimulate thoughts on the origins and reasons for these variations.

Opportunities for observing the many variations to be found in Cornwall are provided by the widespread habit of what may be termed casual or unheralded visiting in this Province. Many Masters like to attend as many neighbouring Lodges as possible during their Mastership, often accompanied by one or more of their officers. A certain casualness over the festive board, except at Installations, allows casual visitors to be welcomed, usually at the expense of the Senior Steward's catering account. They, the Masters, are also invited to the Installations of a quite wide circle of neighbouring Lodges. These Installation meetings are almost invariably attended by the Prov. G.M., his Deputy or the one Asst. and they are attended by the Provincial Wardens and one or more of the semi-permanent officers, the Prov. Treas., Sec. and Registrar, together with some of those holding acting Provincial rank from nearby Lodges. The Provincial Chaplain attends consecrations, centenary celebrations and banner dedications and Prov. G.D.C., one of his Deputies or Assistants is always there.

The next acting officers on the provincial list, down to Prov. G.J.D., are asked to attend regular, but not installation, meetings as representatives of the Prov. G.M. It was during such visits that I was struck by the interesting variations particularly even in the processions into the Lodge before it was tyled and opened. So far as I know every Lodge has the W.M. enter in procession and in none does the W.M. enter unannounced. They usually enter with their W's, D's, the D.C. and A.D.C. but may be accompanied by others such as the I.P.M., Treasurer, Secretary and Tyler in a few cases. The most comprehensive procession is to be seen in the 'Mother Lodge of the Province', Love and Honour, No. 75, Falmouth. There everyone waits in the anteroom until just before the Lodge is due to be tyled, when the Tyler announces that Master Masons and those below that rank may enter the Lodge room if they have signed the attendance register. When all are in the D.C. assembles all the remaining P.M.'s in the

following order behind himself, the A.D.C. and D's, I.M.'s, P.P.G.O.'s and Prov's, G.O.'s, all with juniors first, the I.P.M., W's and, finally, the W.M. The Falmouth temple has two doors in the W wall and processions enter by the one in the N, while recessions leave by the other in the S. Thus the long procession moves straight along the N wall to halt and open out in the usual way for the D's to form an arch. The W.M. passes through to be handed up to his place on the high dais by the D.C.

After they have exchanged bows all the P.M.'s pass through led by any G.O.'s, to their places in the E. The positions of the Treasurer and Secretary are rather different from those in many other Lodges in that they each have a separate table and chair, the one below the dais in the SE and the other opposite him in the NE.

When all are in their places the small remains of the procession escort the S.W. to his place in the W and then go round again to leave the J.W. in the S. The others take their places as they go round afterwards.

Now, Love and Honour, formed in 1791 in a busy seaport, has had many contacts with British and foreign seafarers and, in days gone by, often initiated, passed and raised master mariners and others 'before their ship sailed'. It was therefore interesting to find that, when visiting a Dutch Lodge a few years ago, almost exactly the same method of entering the Lodge was being practiced. The main difference being that it was the D.C. who called the brethren to order, said that they might then put on their badges and that all conversation would cease as it was time to prepare for the serious business of the evening.

In most other Cornish Lodges the processions include only the W.M., the W's, D.C., A.D.C., and the D's. A few include the Tyler, with his drawn sword and walking ahead of the D's or directly in front of the W.M., who leaves the lodge after the J.D. A few others include the Treasurer and Secretary and the I.P.M.

Although there are only a few in the processions there is considerable variation in their movements. Slight variation can, of course, be produced by the position of the doors which may be in one of four positions; in the W end of the N or S walls or in the S or N end of the W wall. In most Lodges the D.C. bangs with his wand on the floor and announces the W.M. or the W.M. and his principal officers but in at least one Lodge the brethren are asked to stand and neither the word 'worshipful' nor the name of any officer is mentioned until after the Lodge is tyled. This on the grounds that any intruder who may be present may know that we call each other 'brother' but not that we use any other title. There is always an organ and, nearly always, an organist, a member or invited guest, and the processional tunes often provide interest in their variation.

All the 35 Lodge rooms in which the 68 Lodges meet have two pillars at the NW and SW corners of the central squared pavement, most of the older ones 7-8 feet tall, a few of the newer ones quite short. The position of the T.B.'s in the centre of the pavement, in front of the J.W.'s pedestal or one each in front of the W.M.'s, the S.W.'s and the J.W.'s pedestals or on the walls in almost every possible situation adds slightly to the movements, particularly those of the D's in uncovering and covering them as the Lodge opens and closes in the three degrees. The rough and perfect ashlar's may also be found on the central pavement, with the three candlesticks, one each in front of the W.M., S.W. and J.W.. In some Lodges the 3 x 3 W.T.'s are placed on the edge of the pavement often beside the J.W.'s, S.W.'s and W.M.'s candlesticks. They may also have those of the degree to be worked placed on a cushion at the appropriate place.

The processions move to the E, the D's form an arch with their wands and the W.M. walks through to be handed to his place by the D.C., with whom he exchanges bows, very often far from 'courtly'. In some Lodges the bows are exchanged with all in the procession after they have formed a line facing E in front of the dais. In at least one Lodge the remaining officers then turn and go direct to their respective places but in most the procession re-forms to conduct the S.W. to his place in the W before going round to place the J.W. In a few Lodges the J.W. is so placed before the S.W. Which of these officers is first is, of course, usually agreed for all time but it was interesting on one occasion to see the D.C. heading W while the A.D.C. and the others halted in front of the J.W.'s pedestal. After the W's have been settled in their places the J.D., the Tyler (if included), S.D., A.D.C. and D.C. go to their places without further formality. Rarely is this done in order of seniority which would involve the J.D. going once more round the lodge after the S.D. had been shown to his place. In some Lodges the A.D.C. is seated in the N.W. diagonally across the Lodge from the D.C. most A.D.C.'s in Cornwall are seated on the left of the D.C. in the S.E. below the dais both facing N. In such cases he takes his place after the J.D. or he may go round again, alone, after leaving the D.C.

The Prov. G.M. and his supporting party always enter the Lodge in procession at Installations but not always when attending on some other less formal occasion. The provincial party assembles outside after the W.M. has entered and while the Lodge is being opened. The alert Tyler then knocks and, in due course, announces the Prov. G.M. or his deputy, 'who demands admission'. A well rehearsed W.M. welcomes him and instructs the D.C. to assemble an escort. It is here that some more variations appear. In some Lodges the D.C. assembles the A.D.C., the D's and half a dozen or more P.P.G.O.'s of the Lodge in the E and then leads them round by the S and W to face

N or E according to the position of the door. The Prov. G.M. is announced, the door is flung open and the assembled Prov. and G.O.'s enter, juniors first, and follow the Lodge escort along the N to the E where they open out, turn inwards and D's form an arch for the Prov. G.D.C. who walks through followed by the Prov. G.M., the latter to be handed up onto the dais by the former. The Prov. G.M. salutes the W.M. who welcomes him. The Prov. G.Ws. follow through and then the remainder of the escort to places reserved for them in the NE.

The alternative is usually less orderly in that the members of the Lodge escort make their way direct to stand facing inwards in front of the door and far enough apart to allow the entering visitors to walk between them and follow the D.C., A.D.C. and D's to the E. In some cases the Prov. G.D.C. asks for the pavement to be cleared to allow the procession to walk along the centre between the pillars but this is far from convenient and the visitors walk along the N to the E.

It is the usual custom for the Prov. G.M. to announce his withdrawal at the 2nd rising 'to allow the W.M. to conduct any private business before he closes.' The D.C., A.D.C. and the D's assemble quickly in the E to escort him and all the visiting officers to the W where the Prov. G.M. salutes the W.M. from between the pillars before the door is opened, which it is after the salute and as he moves towards it and all the remaining visitors bow but do not salute once the door is opened. An alert Charity Steward ensures that the D's take collecting bags or salvers so that the visitors contribute to the charity collection as they leave.

The atmosphere tends to relax at this stage and the informality spreads as the invariable custom is followed of all visitors bring greetings from their Masters at the third rising. When there are many visitors the D.C. 'conducts' the greetings by inviting visitors in the E to commence and others to follow in succession round the room. Although this habit seems to be frowned on in some other parts these greetings bring a feeling of warmth and prepare the way for the friendly informality of the festive board. They give many an opportunity to make the acquaintance of brethren from other parts of the country or world and thus exchange Freemasonic news and information.

The movements of the D's in exposing and closing the T.B.'s are, of course, dictated by their position in the Lodge. Where they stand in front of a pedestal or pedestals the J.D. usually opens and closes the 1st° board and the S.D. the other two; they may or may not move clockwise in order to do so. Where the T.B.'s are on the square pavement both D's move from the E and W to act together in turning them over as the Lodge is opened and closed in the three degrees. In at least one Lodge the D's then move to the E to form an arch with

their wands for the I.P.M. while he opens the V.S.L. The openings vary, in some it is opened casually at no predetermined place, in others there is a dirty page, often laminated, at the regular place of opening. Some Lodges open at Ruth where the W.M. or the opener is able to read a verse containing the 1st degree word. In others the Chaplain descends to open at Ruth, Judges and Genesis and read verses with the words of the three degrees.

After the closing the recessions tend to be fairly standard and often quite informal. Most Lodges have 'To make a collection for Masonic charity' or something similar on their agendas but few make it a separate item, usually taking a retiring collection as the recession leaves the Lodge; this also adds to the informality of the occasion as the brethren pause to make their contributions.

The D.C. and or the A.D.C. perambulate the Lodge to collect the D's and then the W's during the singing of the closing hymn. When that has ended and, in few Lodges, the National Anthem has been sung the D.C. requests the members to remain standing while the W.M., his W's and visitors, seniors first, leave the Lodge. In a few Lodges the W.M.'s of other Lodges meeting in the same building leave with the W.M.

Thus even in the matter of movements into and around the Lodge there many slight variations that are worthy of record and which can stimulate the interest of brethren who are thereby stimulated to further interest.

STEPS AND COLUMNS

The curious step which each candidate takes before he is 'entrusted' by the W.M. - or in this area usually by a P.M. at the request of the W.M. - who then goes on to tell him that the particular step is the promotion of the requisite stance in which the steps of the degree are to be communicated has often exercised comment or provoked the question 'Why that particular step, is there any known reason?' The reply has to be - there is no evidence whatsoever on this matter. All the catechisms, exposures and other documents of the 18th century which offer much useful information on the ritual and procedure rule applying fail to give a single trace of an instruction that each candidate is either to step or to stand in a particular way prior to the 'entrusting' neither is there any warning that such a step or stance is a preliminary requisite to the secrets at other times.

Around the year 1800 in the First Lecture of Preston the candidate was asked to 'advance one step' with no mention whatsoever of a special placement of a foot or feet. It could well be that the special position was introduced so as to distinguish the step from any of the others taken in the three degrees whereby the position for receiving or giving the signs etc. was to be a special one - always. Perhaps the 'awkward' position was selected to allow a mason to recognise at a glance that someone he was testing was ignorant of the practice which itself does not appear in ritual texts until after the Union of the Two Grand Lodges in 1813 - thus leading to the belief that this was the time of its introduction.

You will also recall that in the 1st Degree the candidate is told - 'Place your left foot across the Lodge, your right foot f. . . etc., heel to heel with a reverse procedure in the second.' These are further awkward postures for each candidate and are no doubt, due to the time - most likely before the Union of 1813 - when the general custom was to have the rough and smooth ashlar on the floor of the Lodge room in the N.E. and S.E. corners respectively and not where they are usually to be found today i.e. on or before the Wardens pedestals. An interesting local practice applies to Lodges which meet in Hinckley where the rough ashlar of the J.W. for some unknown reason has not been used for some years - it only appeared upon the rare occasions when the First Degree Tracing Board was worked and was even then generally placed on the Lodge floor. (Perhaps the comment recently made is responsible for the changed ritual in recent months when in at least one of the Lodges where the mounted rough ashlar has re-appeared in the usual place in this Province i.e. upon the pedestal of the J.Warden).

Incidentally the Principal Officers of these Lodges do not use a gavel - they each have a heavy maul - the younger Lodges appearing to have adopted the practice of the oldest Lodge - one which did not

have its origin in Hinckley and so may – due to its circumstances – have either brought the practice from its place of origin or introduced it upon arrival. In many London Lodges however no ashlar appear upon either the floor or the pedestals and my own feeling is that this is due entirely to the meetings of so few of them being in the kind of premises to which we are accustomed in this Province.

The postures are purely symbolical and are best explained in the words of Fort Newton who said that one should enter the Craft to build within oneself, a spiritual Temple so that a candidate standing in the N.E. or S.E. corner to listen to the exaltation is a participant on this dedication of his own spiritual Foundation Stone.

The awkward posture could be avoided if the Candidate stood facing E or if the W.M. came to the floor for the exhortation. Maybe in earlier days the N.E. and S.E. positions were at the immediate right and left of the W.M. which would have afforded far greater comfort to the candidate than they do today although I am inclined to think that it was by proximity placement of the candidate to the ashlar due to limited floor space that the position owes its origin.

The three irregular steps taken when first approaching the East are of particular significance since the 3.4.5 triangle as a geometric figure was undoubtedly the most important in the Science of Operative Masonry. It was actually in the hands of the three masters who presided over each Lodge of Operatives in mediaeval times – each holding one rod. These rods when joined produced a 3.4.5 triangle which as you are well aware is a rt.Ld. Δ . The initiate was introduced to this figure by taking three irregular steps one of 9" followed by one of 12" and then one of 15". These steps carefully enacted provide an intelligent reason for an otherwise meaningless shifting movement so very frequently seen these days in most Lodges.

There is a further explanation frequently offered regarding what we refer to as the First Regular Steps which states that its origin goes back thousands of years. The ancient Egyptians were a great deal dependent upon the rise and fall of the Nile for the levelling and fertility of its deposits and they used an instrument designated a Nileometer to mark the level increase. Around this an atmosphere or mystic was woven – it was in both Hebrew and Greek called a Tau corresponding with the English letter T. It is hence important to refer to it as a regular step and in our English Constitution the three regular steps can be seen reproduced on the apron of every installed mason from the Grand Master himself downwards. A correctly taken Regular step naturally forms the Tau which the ancients regarded as an emblem of life and representative of the Deity. Accordingly the regular steps may be said to be symbolical of life. When a brother becomes an Installed mason he wears the device repeated thrice on his apron. It is quite erroneous to speak of it as a trowel. Reference

was made to the 3.4.5 triangle a few moments ago and it is interesting to note that this triangle was the origin of survey work. When the flooding took place each year from the overflow of the Nile all demarcation lines were obliterated by the silt of the flood and consequently the marking of the individual plots was required. This was annually carried out by the so called "roper stretcher" who in secrecy used thin knotted rope and three pegs to establish right angles and then with sighting sticks set up the series of equal rectangular plots upon which the crops were raised. Their accuracy was such that disputes over allotted areas were avoided and rope stretchers were privileged and respected section of each community.

The late W.Bro. H. Carr - a P.M. of Lodge 2429 and of Quatuor Coronati London - the Premier Lodge of Masonic Research - says "The use of three steps on the course of the ceremonies or for advancing to the W.M. or to the Altar is very old practice but the manner in which the steps were taken is not described in the early texts although they are mentioned in the "Grand Mystery of Freemasons Discovered" of 1724 there appears the question.

Q. How many Steps belong to a right mason?

A. Three

The first regular steps - feet forming a square goes back to c.1700 i.e. to the date of the Sloane M's. The step however made was already a means of recognition and over the next thirty years or so began to find evidence of three steps. In 1730 there were still three steps prior to the Obligation and entrusting. In the 1760's the E.A. was taught to take only one step as a preliminary to the Obligation and entrusting that followed it. The F.C. took two steps and the M.M. took first one E.A. step, then the two F.C. steps and finally three M.M. steps - all before the Obligation. In Browne's Master Key of 1802 - one of the last major works on the ritual to appear before the Union of 1813 the E.A. advanced by three regular steps to the Master for the Obligation and no step is mentioned for the entrusting. The three steps are symbolically explained as morally leading us to lead upright lives with well squared intentions.

William Preston's Illustrations of Masonry dated 1775 outlined the ceremonies of Constitution. Consecration and Installation and from the latter were learned that the JW was invested with the 'ensign' of Office, the J.W. with the badge of office followed by a summary of their duties to each and then an address to them jointly. In due time after the Treasurer had been invested the Secretary was appointed with an account of his duties. Then the Deacons were invested - the columns (nowadays the emblems of the Wardens) were entrusted to the Deacons as badges of their office. The address to the Deacons did not appear until the 1792 edition of the Illustration when they were addressed as follows:-

'Brothers, and I appoint you Deacons of this Lodge. It is your province to attend on the Master and Wardens and to act as their proxies in the active duties of the Lodge; such as the reception of candidates into the different degrees of masonry and in the immediate practice of our rites. The columns, as badges of your office, I entrust to your care, not doubting your vigilance and attention'. It is worth noting that every edition of the Constitutions of the United Grand Lodge up to and including that of 1873 had listed among the Officers of the Lodge – the Wardens and their two assistants the deacons. It was not until 1896 that two Deacons appear as Officers in their own right i.e. no longer as assistants. It is therefore particularly interesting to see that the Columns nowadays presented to the Wardens as emblems of their office were at one time, badges of office for the Deacons.

It is necessary to emphasise that throughout the gradual development period from c.1400 onwards to about 1760 when there appeared exposures known as Three District Knocks and J & B which are believed to represent Antients and Moderns practice that there is any evidence of the Wardens each carrying in his hand one of their two Pillars representing the B & J of Solomons Temple. In addition to this verbal and ritual significance they had now become portable emblems of the Wardens Office. It must also be stressed that during this period of development and change the Wardens were floor officers discharging duties comparable to those of our Deacons today. It is very doubtful if they had seats during the ceremonies and it is certain that they had no pedestal or pillars, the latter were simply drawn on the floor or floor-cloth and though they had a place in the ritual they were not part of the Wardens equipment.

In these same texts of 1760-1762 is found, for the first time that the Wisdom Pillar represents the Master in the E, the strength Pillar represents the S.W. in the W, and the beauty pillar represents the J.W. in the S. This implies that the three pillars were something more than a piece of verbal symbolism – that there were actually three pieces of solid furniture with specific positions in the layout of the Lodge. It was, without doubt, our mass production furniture manufacturers who turned them into candlesticks – combining them with the Three Lesser Lights. In effect the W.M. has only one Pillar – the Wardens have two each but those which stand on their pedestals are, strictly speaking, their personal emblems of office – a tradition now more than 200 years old.

The business of raising and lowering of the Warden's Columns is first met with in England in the Three District Knocks – an exposure giving the earliest description of the procedure for 'calling off' from labour to refreshment and 'calling on' afterwards. The 'calling off' procedure was:-

The Master whispers to the S.Deacon at his right hand (note whispers - it means close proximity to be able to do this in the limited space to which reference sees made a few moments ago) and says 'tis my will and pleasure that this Lodge is called off from labour to refreshment during pleasure'. Then the S.D. carries this information to the S.W. and whispers the same words into his ear and he, in turn whispers it into the ear of the J.D. at his right hand and he carries it to the J.W. and whispers the same to him who then declares it in a loud voice and says 'it is our Master's will and pleasure that this Lodge is called from work to refreshment, during pleasure'. Here we find the earliest description of the raising and lowerings of the columns and the reason for so doing - then he (the J.W.) sets up his column and the J.W. lays his down, for the care of the Lodge is in the hands of the J.W. while they are at refreshment. The same exposure states - the S & J.W.'s have each of them their in hand a column about 20" long which represents the two columns of the porch of Solomons Temple - Boaz and Jachin.

Apart from the Exposures very few masonic writings made reference to the columns during the entire 18th century and the early part of the 19th.

Preston in his Illustrations - the editions between 1792 and 1804 in the section covering the Installation allocates the columns to the Deacons and in the 1804 edition says 'When the work of Masonry in the Lodge is carrying on the column of the S.D. is raised, when the Lodge is at refreshment the column of the J.D. is raised. Nowhere does he mention lowering. Preston also said on The Investiture of the Deacons - 'these columns badges of your office I entrust to your care'.

It is known however that the columns had belonged to the Wardens since, at least 1760 and that many Lodges did not even appoint Deacons which makes it appear that Preston was attempting an innovation - unsuccessfully.

However the specific question as to raising and lowering of the column and why the care of Lodge is the responsibility of the J.W. while the brethren are at refreshment it is necessary to resort to speculation.

In the Operative system c. 1400 when the Lodge was but a workshop without standardised furnishings there was but one Warden. He had to ensure the smooth progress of the work, mediate all disputes and to see that every brother had had his due. The Regius and Cooke Mss c.1390 and 1410 respectively document this and the idea persisted to the Speculative era where by 1730 the S.W.'s duty now included closing the Lodge and paying his men their wages. However in this Speculative system there were two wardens and the Senior - by tradition - in charge of the Lodge (or Brethren) while at work, it

seems natural to find a corresponding task for the J.W. he being put in charge of the Lodge (or Brethren) while at refreshment.

During the 18th century much Lodge work was conducted at table - punctuated by toasts and drinking while the Lodge was still open. If however the Lodge was 'called off' for a meal as distinct from liquid refreshment and the Brethren remained in their seats at table - then some visible signal - recognisable at a glance would need to be shown to indicate whether the Lodge be at lunch or refreshment i.e. a practical purpose for the columns being placed up and down.

During the 18th century the table around which the Brethren sat was, in general, some 9' to 10' long and here they worked their ceremonies in the Form of a catechism. Consequently any movement around or about the Lodge necessitated walking in the Form of a Square - a practice which has despite there being no particular significance or symbolism in such walking continued in many Lodges so long after the Tables have been dispersed with.

Finally Brethren may I leave with you this question. How many Masons are reasonably well informed about the Fraternity? I am certain that many have encountered masons who even after belonging to the Fraternity for years would, if pressed, concede that they really did not understand what it was all about. All too often the only vehicle used in teaching the principles is the ritual which by so many is learned by rote. The general ignorance of the teachings of the Craft stems from reluctance to be one who comes forward to enlighten others on some point or points that he has come to understand. May real understanding come to you all to enable your Lodge to maintain the honourable position it has so long held in this Province, by remembering always that the best course for Masonry in the world of today is to practice Masonry.

MISCELLANEA

Sir Flinders Petrie found instances of a square and plummet being placed on the left breast of mummies at Denderah. It is also of interest to note that when the Egyptian obelisque now in Central Park - New York - was moved from its base for transportation to America much of the insignia of a Blue Lodge was embedded in the baseline including the trowel, the rough and smooth ashlars and the square.

A mason may readily recognise in the Egyptian temple carvings not only the insignia and jewels of a Masonic Lodge but certain of the ritual positions and grips together with such items as the Cable Tow, the Pillars, the Ladder and the Cross. The pillars of the legendary Temple of Solomon as described in the Bible can be traced not only to Egyptian sources - as they appear in ancient Indian temple sculptures as well as in modified forms in China, in the Americas and also in the existing semi-masonic Lodges to be found among the primitive peoples of Africa and elsewhere.

The attention of all Brethren who are able to visit the Masonic premises here at London Road, Leicester is directed to the Thiselton Third Board which is displayed there. The unique and distinctive characteristic of this board (also of that of the Regularity Lodge Board) lies in the orientation with the head of the board and therefore also that of the coffin to the East. The design itself is not exceptional as it follows the familiar closed coffin design with a layout on the lid of various symbols, working tools and other devices. The coffin which is of slimmer proportions than normal lies on a marbled background on which appear at the head a sprig of acacia and at the foot the W.T.'s of the degree.

Another unusual feature of note is the use of the Roman numeral 'V' for the three fives representing the three Lodges of early F.C.'s the date 3003 on the plaque and the prominent five pointed star in the East.

Rudyard Kipling was not only a recipient of the Nobel Prize of Literature and of the Gold Medal of the Royal Society of Literature but the famous Scottish Lodge Canongate Kilwinning appointed him its Poet Laureate. He loved Freemasonry all it stands for as is most clearly illustrated to all who read his verse and prose.

The Earl of Moira took the lead on behalf of the Moderns when he invited some of the Antient Brethren to meet and dine with him at Freemasons Tavern adjacent to Freemasons' Hall, now known as the Connaught Rooms. Articles of Union were subsequently framed by two committees representing each Grand Lodge and finally in November 1813 the twenty one Articles of Union were signed at Kensington Palace. To settle matters of difference in connection with

the Ritual a Lodge of Reconciliation, with members appointed from both sides was formed and in September 1816 its W.M., Officers and Brethren were "awarded the thanks of the Grand Lodge for their unremitting zeal and exertion in the cause of Freemasonry".

Shortly after the Lodge of Reconciliation ceased to act were formed in 1817 the Nobility Lodge of Instruction and in 1823 the Emulation Lodge of Improvement under the leadership of Peter Gilkes, who had frequently attended the Lodge of Reconciliation.

The Emulation Lodge of Improvement in 1846 offered a prize for designs of new Tracing Boards and Bro. Harris's set were accepted but in 1849 he published his own set dedicated to the Duke of Sussex and though Grand Lodge never authorised them they came to be accepted as standard. (In the opinion of many however, those of Bro. Bowring and his contemporaries were better).

The Hall Stone Jewel is a collarette and jewel worn by Masters of Lodges who fulfilled certain obligations in connection with the rebuilding of Freemasons' Hall, London as a memorial to the Masons killed in the war of 1914-1918.

The Great Wall of China is a gigantic structure that cost an immense amount of money and labour. When it was finished it appeared impregnable. But three times it was breached by enemies - who did not break it down or go around it - they did it by bribing the gate keepers. An eminent historian in referring to the facilities of the Great Wall said "It was the human element that failed - not the Wall". What collapsed was character by proving insufficient to make the great man-made structure work. Is this the case for modern day Masonry? A year ago at the Banff Conference all speakers, each directly or indirectly, said there was a discernible momentum for change in Masonry. Does this imply that the Great Wall of Masonry - more specifically our landmarks, are about to crumble on that the precepts and basic goals may be shortly tossed aside? What will undoubtedly change is the character of those of us who call themselves Masons.

The Provincial Grand Supreme Ruler Designate of the East Midlands W.Bro. William D. Tyson was installed at West Bridgeford, Nottingham on Thursday February 23rd 1989 and W.Bro. F. W. Warburton (a member of Lodge 2429) re-appointed Deputy Grand Supreme Ruler at this same meeting.

The Prov. Grand Master, Grand Secretary and Grand Sovereign of the Order of the Red Cross of Constantine visited Africa in July and August of 1988 and a short account of that visit is detailed below.

The party arrived in Cape Town on Sunday 23rd July when they were received by R.W. Bro. Robin Schell the District Grand Master for South Africa Western Division, his deputy, the District Grand

Secretary and W.Bro. Sake Burger. Later these Brethren took the tour party, now up to full compliment, to the summit of Table Top Mountain prior to their attending a Dinner Party hosted by the Mark Dist. G. Master for the Heads of Orders under the English Constitution of the Cape.

Members of the party attended the Phoenix Lodge of M.M.M. No. 502 at Glencairn, the Installation Meeting of the British Lodge of M.M.M. No. 345 at the Pinelands Masonic Centre during the course of which Lord Swansea as the Very High and Right Eminent Grand Seneschal presented R.E. Kt. Cdr. H. R. Carter, the Provincial Prior for South Africa his Patent and regalia on being appointed to the honour and dignity of Knight Commander of the United Orders.

Other meetings attended by the tour party included - the Installation Meeting of Spes Bona Lodge of Mark Master Masons No. 253 at Port Elizabeth where the City conferred upon R.W. Pro Grand Master Honorary Citizenship of the City of Port Elizabeth, the annual meeting of the District Grand Lodge of South Africa Eastern Division at which Lord Swansea presented, on behalf of the Mark Benevolent Fund, a cheque for £5,000 - the money being donated to the Natal Flood Relief Fund, the constitution of the division of Natal and Cape Province of the Order of the Red Cross of Constantine (at Pietermanitzburg), the Germiston Council No. 92 Allied Masonic Degrees Installation Meeting in Germiston, the Installation Meeting of Corona Mark Lodge No. 557 which was attended by more than two hundred Brethren who had travelled from the four corners of the Transvaal and beyond for the meeting, the Installation Ceremony for the Intendent General of the Division of Transvaal in the Order of the Red Cross of Constantine held in Johannesburg, the Provincial Priory of Zimbabwe held in Harare, the District Grand Lodge of Zimbabwe - the 31st Annual Communication.

On the 9th August suitably attired in bush hats and safari suits the party paid a two day visit to Treetops Hotel and much enjoyed the scenic beauty and game abounding in the area.

In Nairobi the party attended the yearly Communication of the District Grand Lodge of Mark Master Masons of East Africa before R.W. Bro. Revd. Canon Tydeman unexpectedly returned to the U.K.

Prior to setting off to the Lake Manyana National Park the party attended an Advancement Ceremony of the Nocout Nawanzi Mark Lodge, No. 906 held at Selian. Having enjoyed the National Park, the party visited the Ngorongoro Crater prior to journeying to Arusha before flying to Dar-es-Salaam via Kilimanjaro International Airport.

“We feel that the visit has been successful both in the completing the duties undertaken and in the consolidation of paternal affection and understanding within and between all our Masonic Orders in Africa”.

DAYLIGHT LODGES

by W.Bro. D. Whenham, P.P.G.Reg.

When I was thinking about this subject I remembered the questions and answers between the Worshipful Master and the Candidate during the Second Degree Ceremony and particularly the clarity of the question to the Candidate "In this country Freemasons' Lodges are usually held in the evening. How do you account for that which at first view appears a paradox?"

Brethren, we are constantly involved with change - changes in life styles, social conditions, environmental changes, working conditions, sport and recreation and in our home life. It is obvious now as we meet this evening that all Branches of the Craft are undergoing changes and these present a challenge to us all.

I wish to talk to you this evening about the possible establishment of Daylight Lodges which I believe could produce another quite radical change to what we generally associate with Lodge meeting times today. As far as I can determine the extent of such a development may be virtually unique in Freemasonry in this country. As constitutionally Lodges under the United Grand Lodge of England do not have to state a time of meeting in their by-laws, simply the date and meeting place, there is not a list of Lodges in the U.K. which meet regularly or irregularly during the daytime, and would qualify therefore as a Daylight Lodge. The only Lodge I know of with any certainty is the New Morning Lodge No. 9207 in the City of London. This Lodge was formed deliberately to meet in the morning as many of its Members live far out of London but go up to the City regularly for business and wanted a London Lodge but were unable to attend evening meetings and after proceedings.

In the first instance it would be necessary to determine whether or not there is a requirement and a desire to establish Daylight Lodges in a Province and to have an assurance that such Lodges would be supported by the other Lodges of any such Province. If the answer to this question is in the affirmative, then a well planned and publicised campaign through the Lodges by those Brethren who see the requirement for the Lodges is essential, before arranging the initial meeting of interested Brethren. The necessity of publicity during the initial stage cannot be emphasised too strongly because I believe there must be many Brethren in each Province who have become unattached and therefore do not receive a Lodge Summons.

It would be expected that any such newly formed Daylight Lodges would have to conform with the Book, of Constitutions Rules and Regulations, and function in a similar manner to that of normal evening Lodges.

Let us consider some of the salient points relating to such a proposition. I would expect that Daylight Lodges would draw membership in the main from Brethren in the older age group, such as those who are retired; unattached or unaffiliated Brethren and others who are no longer active members of their Lodge for one or more of the several reasons which are a result of present day life styles. We know that today, retirement does not necessarily mean that a person has reached the age of 65. There are a number of professions where retirement is possible at a much earlier age. I mention this because it does support statistics made available to me, that the average age of members in newly formed Daylight Lodges differs only slightly from those in some evening Lodges. Is it possible that Freemasons who are still actively engaged in employment or a profession or who may be involved in flexible working conditions, may find that Daylight Lodges would provide an answer to their desire to continue their Masonic activities as well as those of their business or profession and also of course, their family life style?

There are Brethren who may have moved into a Province upon retirement. Some are often reticent to seek contact with a new Lodge where they do not know any of the Brethren. The formation of Daylight Lodges may provide a means whereby they meet with others in an atmosphere which is conducive to making friends, coupled with the fact that their Ladies could take part in the social activities associated with the Lodges, a point concerning which I will make further reference later. This would I suggest further enhance their preparedness to join Daylight Lodges. There are many Brethren who no longer are able to drive a car after dark, but can do so confidently during daylight hours, and others may have surrendered their licence and disposed of their car. Few of us like to accept the constraints which are inevitable with advancing years or to admit them to equals who may not as yet have had to face up to this inevitability.

Public transport during evening and later hours quite often leaves a lot to be desired, and so Brethren who do not drive after dark or even own a car, generally have no option but to cease attending their Lodge. Consideration must be given to family commitments. Changing social conditions, break-ins and rising violence make it a deterrent for many Brethren to attend their Lodge in the evening. Also for these very same reasons the wife of a Brother may not like to be left alone whilst her husband attends his Lodge. At this time of life their activities are generally enjoyed together, and evening Lodges, with few exceptions do not provide for such joint activities or social contacts.

If a Brother is a widower and living alone it is not the most pleasant situation for him to return home after dark following his Lodge meeting to an unwelcoming and possibly cold house. In all these

circumstances some Brethren through loyalty to Freemasonry and to their Lodge, continue their Membership but rarely, if ever, attend.

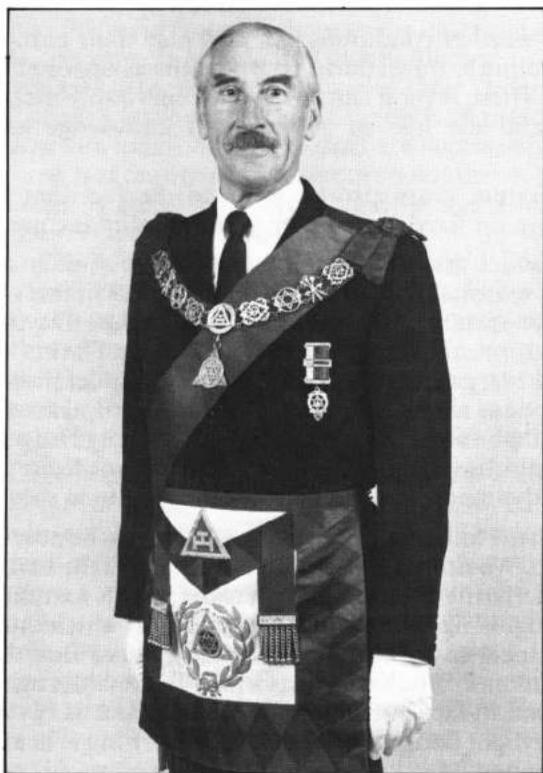
Adverse weather conditions can also play their part. It would be more appealing to travel during the daytime as opposed to travelling after dark. These several situations must inevitably mean a loss to a Province and the loss of a wealth of knowledge and masonic contacts.

Consideration must also be given to the fact that many older Brethren are on fixed and sometimes declining incomes.

It is essential therefore to explore every possibility of providing facilities at reasonable costs. If we think in terms of this our local HQ building for instance being able to accomodate Daylight Lodges, there would appear to be one or two advantages. The building is open and staffed every day, it is lit and it is heated. Under these conditions it would appear reasonable to think that subscriptions for Daylight Lodges could be somewhat lower than for evening Lodges, but this of course would have to be thoroughly investigated. We do however have the advantage of a car park for those able to drive.

As I see it the following question would have to be posed to the Hall Committee. Would it be possible to have Daylight Lodge meetings without interfering with day to day arrangements for administration, always recognising the stringent conditions in which the Staff work? Another aspect to be considered is the Festive Board. It is quite evident that many Brethren, particularly in the older age bracket, do not want and in fact cannot eat large meals. Let us say for example that the Daylight Lodges are tyled in mid morning or at any later time in the fore-noon. My reason for suggesting a morning meeting is that it would enable Brethren to continue with any afternoon sporting or recreational activities, as well as maintaining their Masonic interests. Would there be I wonder any objection to the wives attending, and whilst the Lodge meeting is in progress, for them to create their own social hour, enjoying each others company, arranging their own coffee morning or even use the opportunity to do some shopping. After the Lodge meeting the Ladies could be encouraged to attend the luncheon and sit with their husbands. This could be classified as non-masonic with perhaps only the loyal toast.

Only a light meal would be necessary – sufficient to meet the inward bodily demands and no doubt such a meal would be less expensive than the standard meal and this would assist in keeping overall costs down. Such a possibility creates in the mind a vivid picture of Brotherly and family happiness. It would develop a close relationship between Members and their Ladies, and the Ladies could become more actively involved than with most evening Lodges, thereby helping to create a happy Lodge. It would be a



At a special Convocation of the Provincial Grand Chapter of Royal Arch Masons of Leicestershire and Rutland held on Thursday, 15th September 1988, E.Comp. Herbert William Tassell P.G.St.B. was Installed as Grand Superintendent in and over the Province of Leicestershire and Rutland by M.E.Comp. the Rt. Hon. Lord Cornwallis, O.B.E., D.L., Pro. First Grand Principal.

'The enthusiastic mason will find in the Holy Royal Arch much that he has been seeking since he was raised and apart from its great symbolic teaching and impressive ceremony, will find that members of the Chapter are those who are the keenest adherants of Freemasonry. Today every Chapter is attached to a Lodge and the ceremony is no longer worked in Lodges.'



A meeting of the Provincial Grand Lodge of Mark Master Masons was held on Tuesday, 24th May 1988 at which W.Bro. Reginald Frank Reader, P.A.D.C., R.A.M.G.R. Provincial Grand Master Designate was Installed as Provincial Grand Master by the Pro. Grand Master M.W.Bro. Rt. Hon. The Lord Swansea, D.L.

In 1857 the following resolution was passed by the Grand Lodge of England:-

'That the degree of Mark Mason is not at variance with Craft Masonry and that it be added thereto under such proper regulations'.

The earliest known reference to the Mark Degree in the minutes of a Chapter is in the minutes of the Chapter of Friendship dated September 1769. Consequently it is established fact that the Mark Degree was being worked somewhere before this date and was in two parts - Mark Mason for the Fellowcraft and Mark Master for the Master Mason.

desirable extension to the Masonic aim of uniting in the grand design of being happy and communicating happiness to others.

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

Let me tell you briefly about Daylight Lodges in Victoria.

The new era of Daylight Lodges began in 1975 when a number of Freemasons conceived the idea of trying to form a Lodge to meet during the day to accomodate Brethren like themselves who had retired or who had the 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 and issues involved, the Grand Master of the day, gave his assent to the consecration in 1976 of the Allara Lodge which is an aboriginal word for daylight. At that time Freemasons generally wondered what would become of this largely experimental venture. They need not have been concerend. The concept of the Daylight Lodge extended far beyond what could have been reasonably expected. The pioneering Lodge Allara has never looked back and has gone from strength to strength. There has also been movement in the daylight area in other Orders in the Constitution, namely Mark, Royal Arch Chapter and Knights Templar.

The formation of these Daylight Lodges in Australia has been one of the most important developments in the Craft for many years. I am told how refreshing it is to see the obvious enthusiam and interest in basic Masonic principles displayed by the Brethren engaged in the establishment and operation of the Daylight Lodges.

It became very clear from the information I received that in the somewhat depressing circumstances of a decrease in social conditions and standards which we unfortunately experience in this country today, the very same problems are very much in evidence in Australia and are supportive of my earlier comments concerning the advantages of Daylight Lodges.

*The New Morning Lodge No. 9207 in the City of London was formed to meet a.m to serve, the needs of Brethren residing some distance out of town but travelling to and from the city for business reasons, who found late evening meetings difficult.

I am of the opinion that there is no valid reason why this process should not extend to our own Province where the right conditions

exist I do not for one moment anticipate that we can match the growth pattern in Australia, but we might, with our own endeavours and leadership cause other Provinces to give thought to the establishment of Daylight Lodges. They have Brethren, without doubt the same problems to consider as ourselves.

At this point I would like to express my appreciation to Worshipful Brother John Sullivan who is a member of the Grand Lodge Board of General Purposes in the State of Victoria and who has lectured many times on the operation of Daylight Lodges. Also to Worshipful Brother C. G. Fox Past Junior Grand Warden in the State of New South Wales. Both of these Brethren have made available to me a wealth of information on the subject of Daylight Lodges in Australia. Their attitude and spontaneous response to my enquiries for information confirmed and strengthened the fact that the Masonic hand of friendship does indeed stretch across the world.

To finalise therefore Brethren, we have to answer these questions.

Is the establishment of Daylight Lodges what we want?

Is it what the Province requires?

Would Daylight Lodges be beneficial?

There are many issues open for discussion but time does not allow this evening. Perhaps you would like to discuss these at your Lodges and if there is any particular interest, we can discuss them again at a later date.

ORATION

by the Provincial Grand Chaplain
W.Bro. Revd. Canon A. T. Green

at the

CONSECRATION OF REYNARD LODGE No. 9285

Brethren, the formation of a new Lodge within the province is a matter of great importance and interest, more especially for the founders. As a part of the interest and its future place in the Province the choice of name for the Lodge is important, for it should have some bearing on its activity, its members qualifications or its location. The choice of the name REYNARD for this new Lodge, may at first appear obscure and strange – but indeed it does fit the criteria I have just outlined.

REYNARD - the fox - is the symbol of Leicestershire; it forms part of the County coat of arms and is derived from the fact that Leicestershire is the home and centre of one of the oldest sporting activities, that of fox-hunting. The running fox, has become known world-wide through the many activities of those concerned with both business and sport, who have adopted the symbol of the "running fox" as a part of their logo. So you will understand that when the Stoneygate R.F.C. and the Westleigh R.F.C. decided some years ago to form a touring team they had to find a name for the joint team, and what better than that of the "Reynards", the well-known symbol of Leicestershire. The club in its history has founded a cricket club and some of its members eventually came together to form a club for golfing enthusiasts. The Reynard Lodge is then, a Lodge for those with a special interest in sport. The nucleus of the new Lodge is indeed formed by some members of the Stoneygate R.F.C. which this year celebrates its centenary. Through the many years of its existence the club has shown those characteristics which are admired by all good, just and honourable men, namely wise dealing, friendship and fellowship.

The Brethren will be quick to notice that there are some similarities between sportsmen and Masons. They are both very special types of person. The W.M. speaking to the initiate states that "no person can be made a mason unless he is free and of MATURE AGE". Being mature implies, not only being twenty-one years old but having all the other qualities which go with maturity. A sense of responsibility, a sense of justice, and sense of forbearing and above all a sense of discipline which is both personal and responsible in its attitudes to other people within the community, whether that is in the home, in business or the social groups in which the person moves. Indeed the keeping of the S.O.'s which all masons are called upon to take is

dependent upon that very understanding of self-discipline and which enables each one of us to keep our honour within the bounds of the Antient Charges of the Order.

These qualities are also required by sportsmen, they are aided in their search for them by being learned and responsive in a mature and disciplined manner to the laws and rules of their sport and to their attention to training manuals and those who coach and teach. So it is with masonry. The mason has one of the greatest manuals for guidance throughout his life. The V.S.L. which enshrines the word the G.A.O.T.U. providing the rule of life and the guidance by which that life may be lived to the full. Our belief in the G.A.O.T.U. leads us as masons, and I quote from the Antient Charges.

“. . . to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus masonry is centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

In other words we are led into a special fellowship with others, just as sportsmen, playing against others develop a special fellowship with one another which grows out of the sport which they share.

Masonry, however, is much more; for beyond the ritual, which has an important part to play in the life of a mason, since it constantly refreshes the mind and memory regarding the tenets and Antient Charges, keeping alive for each one of us those important qualities and characteristics which unite masons; there is that further encouragement to research into the liberal Arts and Sciences; the mysteries of Nature and Science, and the most final of all, that, of Death. An encouragement which is meant to make our education more liberal, ever bearing in mind our abilities, to look beyond the arts of masonry which will enable us to be of greater service to our fellow men. We have much to be thankful for in this Province, for our history contains the names of many such learned and respected masons who have set this example, and have by their gifts of self, of their bounty, of their time and energy have been benefactors to this city and county.

As the captain plays an important role within the team, so of course does the Worshipful Master, for it is he who by his leadership, his integrity, his manner, his behaviour will encourage the Lodge to grow and prosper. In a sense the W.M. has now completed his full apprenticeship for now he will have served some ten or twelve years in a Lodge having learnt all the aspects of his profession which enables him now to be called Worshipful Master. It is the final accolade which shows that the initiate has really shown himself to be

just, upright, free of mature age, sound judgement, and strict morals in the eyes of the craft.

But each member of the Lodge also has a responsible role to play, viz of supporting their chosen master to ensure that the Lodge grows with all Brotherly love and charity. Their's is the role of team member responsible for doing his utmost in supporting the team captain.

In this centenary year of the Stoneygate R.F.C. as some of their members enter upon a new era of a very special fellowship within the Reynard Lodge, let them be reminded of the words of the W.M. as he presents the newly raised M.M. with his apron.

"I must state that the badge with which you have now been invested not only points out your rank as a M.M. but it is meant to remind you of those great duties you have just solemnly engaged yourself to observe; and whilst it marks your own superiority, it calls on you to afford assistance and instruction to the brethren in the inferior degrees."

May I add, that this evening the members have a greater and more onerous duty in the future, that of ensuring that the Reynard Lodge becomes a worthy member Lodge of the Province of Leicestershire and Rutland.

THE DEVELOPMENT OF THE INSTALLATION CEREMONY

by W.Bro. P. J. Dawson, P.G.D.

Brethren, this paper is as a result of my own researches and I must admit that some of my views are contentious. However, I have not found any Source Material or documents written at the time to refute what I have come to believe, although many students in the past arrived at other conclusions. Twenty years ago I would not have dared to make my views public but now there is change in the air and I invite you to hear me.

Progress in Masonry has been of two different types and in the past there has often been confusion between the two. First, there is the progress made in our administration which invites us to gain promotion within our Society, encouraging perfection in our Rituals and leading us on to become good Organisers and Leaders. But there is a second progress, that of gaining Knowledge which leads us through the three degrees to become a Masonic Master of Arts and Sciences, developing the meaning of Speculative Masonry, capable and willing to teach others and to Lecture.

It must be realised that Speculative Masons existed before the era of Grand Lodges. To qualify as a Speculative Mason then, we copied the System used by every skilled Craft. This was to enter as an Apprentice to the Trade concerned and, when skilled and having sufficient experience, we were admitted to work as Fellows in that Craft; and that was all there was in it. However, there had to be in each Lodge an organisation to plan and make decisions, and so the Fellows elected from amongst themselves a Chairman and assistants. These Officers did not necessarily have any greater skill or Masonic Knowledge but they were required to have both Organising ability and Leadership. They were still just Craftsmen but a 'Master's Part' in their ritual as Fellows was evolved.

Agreement on the Rules of Conduct affecting all Lodges was also required and this was done through periodical General Assemblies. However, this was not found to be enough and led to the formation of the first permanent Speculative Grand Lodge in 1717, with the appointment of a Chairman and assistants for it. The power to form new Speculative Lodges became one of their responsibilities. So much for the progress in the Administration of the Craft in England.

We now call ourselves "The UNITED - ANTIENT - FREE and ACCEPTED MASONS of ENGLAND. Each word of this title has an important meaning. In England, it signified the Union of Three kinds of Masons and not solely the final union in 1813 of the Grand Lodge of the Antients with the Premier Grand Lodge. Prior to the formation of the Antients Grand Lodge in 1752, there had been

another important Union, so I believe, between the lower Artisan Class of Free-Masons who had formed the Premier Grand Lodge and the more educated Upper Class Accepted Free-Masons, when in 1721 His Grace the 2nd Duke of Montague, a Fellow of the Royal Society became our first Noble Grand Master.

Originally, the Artisan Free-Masons thought of their Craft as a Club in which God fearing, decent Christians could spend evenings together and relax. It was amongst the Accepted Masons that thoughts were directed towards Universality and a greater purpose for Freemasonry. This was supported by three more educated Artisan Free-Masons, all connected with Religious Orders, who had gained the contacts with the Upper Classes to effect that Union. The leading light in this movement was Dr. Desagulier who became the Secretary of the Royal Society.

The idea that Masonry was a system of Morality, veiled in allegory and illustrated by symbols, representing the Birth, Life and Death of man, became their purpose and a third degree with its Hiramic Legend was evolved. This, naturally, led to a demand for Lectures in Architecture, as they may have called their system of Morality under the Great Architect of the Universe, and thoughts may have been directed with this aim in view. At the same time, the new Third Degree was not popular and there was opposition to any further degrees that were being planned to cover the demand for Lecturers. The Premier Grand Lodge, therefore, took action to declare that The Craft consisted of "Three Degrees and NO MORE", and "NO ONE could make an Innovation in the Body of Masonry". Despite this dictum, undercover thought, supported by many Accepted Masons, continued so as to obtain a greater knowledge of oneself in order to understand GOD's Will.

In France, it was their Noblemen, who had become Masons from 1725, that became interested in further steps and they developed their own ideas separately.

In Scotland developments were quite different. The Clan system meant that relations between the classes was not the same as in England. It must be remembered that the two countries were usually at War until the Union of their Crowns in 1603 and there was not a joint Parliament until 1707. Their Masonry was still an Operative one with local Gentlemen admitted as Honorary Members. They had no Speculative Grand Lodge until 1736 and their Presbyterian Religion was opposed to free thought.

In Ireland, things were again different. The people there were much less advanced and when buildings were required they temporarily imported English Artisans. Their Upper Classes were mostly of English stock and therefore it was only Accepted Masonry

that had arrived from England. When in 1725 they constituted their own Grand Lodge and Masonry expanded to their Lower Classes, Accepted ideas were welcomed without restraint. Although they had adopted the English Constitutions, that there were but three degrees was taken with a pinch of salt. They claimed to have had what they called a 'Chair Degree' from 'Time Immemorial' but that this had nothing to do with Installations. With less education amongst their people it was even more desirable for Lecturers in Architecture and their Chair Degree of Excellent Master became the centre for this and conferred the step of 'Master of Arts and Sciences'. This had been unofficially developed by Accepted Masons in England. In turn, this became the Apprentice step to the Holy, Royal, Arch, Professorship.

In a Postscript to our First Book of Constitutions of 1723, the Manner of Constituting a Lodge is given. Many believe that this included an esoteric part of the Installation ceremony of the Master of a Lodge, which should not be seen or heard by Fellow Craftsmen. I cannot believe that the Premier Grand Lodge had secrets restricted to the Master's Chair until 1810. In Ireland there was no approval for their Past Master's Degree until 1831, and Scotland never had an esoteric Installation until 1847. Why then should the English have had one? Why should 'Passing the Chair' have meant Installation? In the early Royal Arch rituals, candidates had first to 'Pass the Arches' and then 'Pass the Veils' before the final Discoveries. This belief is of great importance in deducing the subsequent sequence of events. At the most, the early installation of a Master of a Lodge consisted, first, of the reading of the Charges of a Master and perhaps an Obligation to carry these out. Secondly, he was Collared and installed. Then after various presentations, homage was paid to him the Members. Having chosen his Wardens, each was put through a similar ceremony.

Poor Irish Masons seeking work in London, being used to a different discipline, were not accepted or happy under the Premier Grand Lodge and in 1752, they formed their own Grand Lodge, which was joined by some discontented English Masons. They called themselves the Grand Lodge of the Antients, because they did not accept the changes in England that had been made about the year 1739 and they had adopted as a Fourth Degree a special Chapter of the Holy, Royal, Arch with its preliminaries in the Lodge of 'Passing the Chair of King Solomon' having its own Traditional History at the time that the First Temple was completed. Any Chapter, working under the authority of the Warrant of a Lodge was considered able to run its own affairs, but the Master was responsible for all that went on within the Lodge itself. Therefore, at his Installation he was given the entry Grip and Word to this passing to

enable him to inspect and be present when he wished. English Exposures of the Antients's workings from 1760 show that the following additions had been made to their Craft Installation Ceremony. There was first an address by the reigning Master before the Charge was read, all now in the Master-Masons' Degree and not the Fellow Craft. The Obligation now included a promise not to reveal the word or grip on the penalties of all three degrees. On being raised from his obligation with the 5P of F. the grip was changed and the word whispered, so that neither could be seen or heard by the members. In a note, the Word is explained as meaning Excellent Master and not Worshipful Master.

The Premier Grand Lodge would, naturally, have nothing to do with this 4th Degree and many of its Lodges had even ignored the non-esoteric Installation ceremony. However, the Royal Arch became popular amongst Modern Masons and an independent Supreme Grand Royal Arch Chapter was formed in 1765. It issued its own Warrants, which included a previous Master-Masons' Lodge in which to 'Pass the Chair'.

We now began to hear of Symbolic Masters of Craft Lodges and Constructive Geometric Masters qualified to be exalted. The latter called themselves Operative Masons, alluding to the Ancient Charges to Operative Masons that the height of perfection would have been to qualify in the Seven Liberal Arts and Sciences.

It became an era of confusion between 'Passing the Chair' and 'Installation'. This was enhanced by the writings of William Preston in which he stated that the Antient Grand Lodge has seceded from the Premier Grand Lodge and that the Lodge of Antiquity had an esoteric Installation ceremony from Time Immemorial. Both dictums are now accepted as untrue but caused endless trouble for many years. However, in 1792, after the re-union of the two halves of the Lodge of Antiquity, he started an esoteric Installation therein. As he had been initiated in an Antient Lodge, this may have caused some confusion in his mind.

There was more confusion when in 1810 the Premier Grand Lodge approved the work of their special Lodge of Promulgation, whose purpose had been 'to restore those things that had been changed in or about the year 1739', which had included an esoteric part to the Installation of a Master. This was none other than 'Passing the Chair of King Solomon' with all its secrets and Traditional History. How they devised it is not known. As members they had several who had probably 'Passed the Chair' previous to Exaltation in a Modern Chapter, one renegade Past Master of an Antients' Lodge and its secretary who had very recently been installed in the Lodge of Antiquity, à la William Preston. However, still adhering to their early declaration that there were 'three degrees and no more: They invented a Board of Installed Masters in which to do it.

At the Union of 1813, the Lodge of Reconciliation, who provided the basis of our present rituals, wisely left the Installation procedure alone, and the new United Supreme Grand Chapter of 1818 left their 'Passing the Chair' alone. It was not until 1828 that the United Grand Lodge approved a shortened version of an Installation ceremony based upon that approved by the Premier Grand Lodge in 1810, with advice from some ex-Antient Past Masters. This is the basis of what we do today.

'Passing the Chair' as a prelude to Exaltation was only dropped in the reforms of 1835.

Thus it was that through confusion after confusion between the two types of progress we now have our Installation ceremony combining one of administration and one of knowledge; part in a Fellow Crafts' Lodge, part in a Board of Installed Masters. Homage is given separately by degrees; further presentations are then given and officers appointed in the First Degree followed by general charges. None of it is accepted as a degree.

In conclusion, I should like to remind you of some couplets from the Works of Brother Rudyard Kipling. He had that wonderful gift of being able to express in words some of our deepest Masonic thoughts.-

'When I was a King and a Mason
- in the open noon of my pride,
They sent me a Word from the Darkness
- they whispered and called me aside.
They said - the end is forbidden
- they said - thy use is fulfilled,
And thy Palace shall stand as that other's
- the spoil of a King who shall build.
After me cometh a builder. - Tell him, I too have tried.'

Is not this the feeling of most Masters after completion of their year of Office?

CORRESPONDENCE

W.Bro. F. W. Shepherd writes from Cornwall expressing his interest in some of the work expected from D.C.'s and J.W.'s in this Province of Leicestershire & Rutland. A short paper giving some account of his local provisions appears in this issue.

W. Bro. J. A. Jackson writes enclosing a photograph of the Grantham Vicarage - here reproduced on page 18 - built by John Langwith in 1791 at a cost of £350 which actually included the demolition and cleaning of the old and original building. Bro. Jackson's paper 'The Langwith Connection' - appears in this issue.

W.Bro. D. Bevan writes from Victoria, British Columbia, - for the first time in over 100 years the Grand Lodge of British Columbia in Vancouver B.C. have commenced raising funds for Charities by contributions from each member for 'The Masonic Community Charities' to provide five automobiles to transport cancer patients from their respective residences to Doctors Office or Hospital for treatment.

W.Bro. D. N. Farr writes - I was led to believe from my early days in Masonry that the letter "G" should be visible within the Temple when entering from the West and should also be readable from the West.

In many Lodges the letter "G" can be observed in any of the following positions.

- (i) above the W/master's chain
- (ii) suspended from the Temple ceiling - sometimes readable from W or E.
- (iii) the local practice when it is often affixed to the ceiling being neither readable from W to E.

It was in the year 1730 that the first exposure of a three degree system appeared - the second degree dealing with the Middle Chamber and the letter G, meaning, both Geometry and the Grand Architect while making only casual references to sciences without giving them any names. A great deal of embroidery was added with the prime culprit being one Samuel Pritchard - by simply trying to arrange various items of ritual and procedure against a Biblical background. Better understanding of this can be obtained by comparison of the relevant details in the Lecture on the Second Tracing Board with The Story in I King's Chapter V-VII and II Chronicles Chapters II to IV.

In the exposure 'Masonry Dissected' Pritchard presents the F.C. ceremony - the course of some thirty-three questions and answers -

probably consisting of the essentials of the ritual of the day but gives no details of floorwork or procedure. In the answers the Candidate (in 1730) said he was made a FC for the sake of the letter G which means geometry – the fifth science – and that when he came to into the middle chamber he saw the resemblance of the letter G which denotes the Grand Architect and contriver of the Universe or **he that was taken up to the top of the Pinnacle of the High temple** i.e. Jesus Christ).

This makes one naturally curious as to the mentality of the ritual compiler who saw in the Middle Chamber of Solomons Temple a symbolic reference to Christ several hundred years B.C.

Now there is no necessity to display the letter G in any Lodge – it is not an essential item of Lodge furniture but when it is displayed then, it is felt, it should be a very prominent item viewed when entering the Lodge i.e. it should be readable from the West. The oldest references to the position all indicate that it was in the centre. (Closing in the 2° refers). In the early 1700's usually on the floor in the middle of a Tracing Board drawn in chalk or laid out in templates whereby it would be readable from the West.

Uniformity of practice does not exist in relation to the use of the letter G or Blazing Star (with or without the G at its centre) which has the same significance.

FREEMASONRY AND THE AMERICAN INDIAN

by W.Bro. E. A. BURRITT

This paper will cover to a small extent, two of my interests — Freemasonry and the American Indian. To me they are both very interesting and I have done much reading on both subjects.

I have obtained many facts, by a large correspondence, but most of the facts in this paper are taken from the book, "Freemasonry and the American Indian". by Brother William R. Denslow. Brother Denslow kindly granted me permission to use his book freely.

Masonic myths are common, and in many cases believed or taken as fact. Therefore, the myth of the American Indian and Freemasonry should be explained. There are many analogies of ritualistic legends common to both. This review gives the names and something of the lives of Indians who are better known. This will also take us from the Indians of the movies, to the Indian of reality and will attempt to explain the facts of his secret societies, rituals, beliefs and practices.

Theories of Origin

The origin of the Indian has many theories such as Jewish, Welsh, Polynesian and many others. Attempts have been made to connect their mounds with Geometry, Astrology and Freemasonry. In Burke County, North Carolina, a mound was found containing three bodies - one facing North, one East, and one West. All had their hands resting on a rock, and on each rock was a tomahawk. The one in the North was unbroken, the one in the West broken twice, and the one in the East, three times. There was an altar in the centre.

The Ten Lost Tribes of Israel

As soon as America was discovered, theories of Indian origin started.

One has to do with the twelve tribes of Israel.

In 721 B.C. Sargon, king of Assyria is said to have carried off ten of the twelve tribes. This is without authority. This has given rise to the theory of the origin of such people, as the Anglo-Saxon and the Indian. Antonio de Monterzinos claimed he met Indians in South America who followed Jewish practices. Similar claims have been made to connect the Indian and the Jew. However, Indians and Jews do not have similar physical characteristics.

The Welsh Theory

A Welsh Prince, Madoc, about 1170, is said to have placed the Welsh Bible, language, and Freemasonry on the American Atlantic

Coast. They were identified with the Tuscaroras, and further west with the Mandans on the Missouri, and later with the Hopi of Arizona, and finally the Modoc of Oregon.

Other foreign origins have been Greek, Chinese, Japanese, Phoenecian, Irish and Polynesian.

The human mind in similar stages of culture is apt to produce similar arts, religious ideas, myths, etc. Language similarities are only based on a small number of verbal coincidences.

Analogies Between Masonry and Indian Secret Societies

The American Indian never knew Masonry until he got it from the white man. However, he had his own Secret Societies which taught - Brotherly Love, Relief and Truth.

Their societies were either social or secret. Some were religious, others to keep records, some ethical and others for mirth, as our Shriners. There was one called the Big Bellies, as our knife and fork Masons.

The Plains Indians had the most societies and the Omaha and Pawnee took first place. Most societies had two or more Orders.

Some societies had as many as twenty degrees. (Freemasonry has more than two hundred). Each was separate, but they all formed an entity. They each had an over-all head, such as our Grand-Master. Some extended over a tribe, others over a Nation.

They had property, songs and ceremonies. Ceremonies were passed down by special persons, like our Grand Lecturer.

A candidate was prepared by being cleansed.

Instruction in arts, morals, medicine and religion were given, during and after each degree.

A lecture on the Path of Life was usually given and the temptations were explained.

Music and songs were part of almost every society. Opening and closing codes were used.

Summons for meetings were issued. Unworthy members were excluded.

They had a funeral service.

Almost without exception, they required a belief in a Supreme Being.

They believed in immortality, and had suitable ceremonies to support their beliefs.

Charity was recognized. Among the Omahas, one had to perform one hundred charitable acts, before he could be admitted to the

Howhewachi society. Every honest stranger found hospitality and charity. If one was hungry, so were all. No orphan needed a home.

Brotherhood was to all men and at times even to animals and inanimate objects.

Morality was stressed.

He thanked his Maker more often than he asked favours.

He made use of symbols.

Sacred and secret words were common and often used. Some were used only in a low breath.

He swore to others, on something held sacred.

Instances are known of pioneers being saved by giving the Grand Hailing Sign of Distress.

Ritualistic Legends of Indian Societies

As an example let us imagine visiting a Long House of the Iroquois. It might well be Seneca, Cayuga, Onandego, Oneida or Mohawk. It is sunset and the meeting will last until dawn. There will be three refreshment periods. It is called the Lodge of the Ancient Guards of the Mystic Potence.

Admittance is by four sharp knocks. After examination we take our seats. Soon the candidate is brought in, and told to listen to the story of Red Hand, the ancient leader.

Red Hand was a young chief, with mysterious knowledge. He used this wisely and was brave and kind. He gave to children, cured old people, guided warriors, and was kind to everything on earth.

One day, he led a war party of Iroquois, south into the Valley of the Ohio, to punish a foe. He was felled by a poison arrow. His assassin demanded his secret of power or his life. Red Hand refused to give this knowledge and the enemy killed and scalped him.

Soon a wolf found the body and his cries brought all of the animal kingdom, and they discussed how he could be revived. They all gave vital parts of their bodies to revive them. They then took him by a strong grip and pulled him to his feet.

The Grand Medicine Lodge or Midewiwin Society

This society is more widely spread than the one before given.

It was practiced by all the Algonquian tribes, including the Massachusetts, Narragansetts, Pequots, Powhattan, Delaware, Shawnees, Sauk, Fox, Menonimee, Potawatomi, Kickapoo, Oljibwa, Chippewa, Cree and others.

The late Brother Alanson Skinner, an anthropologist gives this account. He obtained it from a "Past Master", promising to write it

down. The work differs from tribe to tribe, even as ours does in various jurisdictions, but the ancient landmarks are the same.

Again, we enter a Long House. It is 20 by 122 feet. It is faced east and west. It has a preparation room with a sweat bath. The candidate has been instructed by an old man for four days. He will probably take the place of a dead member. Either men or women are admitted.

The Story of the Work Follows

The Great Spirit Above looked over the world of water. At his will, an island appeared, then a woman, Our Grand Mother. By the Great Spirit, she had a daughter. This daughter had three children by the Four Winds. The first was Great Dawn, the second a Wolf, and the third a flint rock, which killed her. Great Light dwelt with the Wolf. Wolf hunted and brought food. Great Light made the Earth fit for Man. The Evil Powers plotted to kill Great Light but this was impossible. But they killed Wolf. Great Light worked harder than ever to drive out Evil Powers. The Evil Powers brought Wolf back to life but Great Light refused him, saying that he had been dead four days and smelled bad. Wolf begged to be received, saying that if so, human beings would be resurrected on the fourth day. Great Light said that would be bad. He sent his Brother to make the Road of the Dead.

Great Light made war on Evil Powers. Evil Powers called the Great Spirit for help. Great Spirit had a Lodge made. Then Great Light was slain and brought back to life.

The fourth day the candidate dances and sings. Then he is taken to the West part of the Lodge by a friend and faced to the East. There are four old men in the East. Then the candidate is attacked by four men or ruffians. The fourth knocks him down. He is then raised by the four old men.

The Esoteric Teachings of the Mankani Society

This is a Winnebago society. The meetings were held only in the summer. The candidate made perambulations by five stations and the virtues of Life were taught.

Indian Signs Versus Masonic Signs

Signs given by the hands are universal and so duplication is very likely. So, too, are facial signs.

The Dakota cut an enemy throat and removed his heart, etc., and in talking their hands followed the signs.

It is possible that the lives of Masons were saved by giving certain signs, if they happened to correspond with Indian signs.

In 1867 Brother James Heath was saved in Nevada by giving the G.H.S.

In 1660, the Rev. Morgan Jones was captured in South Carolina by the Tuscaroras, and condemned to death. He gave the sign. A sachem saw him do this and saved him.

A Mr. McGarth, in 1765, had the letters "G.S. & C." tattooed on his son's breast. Captured by the Cherokees he was to be killed. When they saw the "G" and Square and Compass, they adopted him into the tribe. The Cherokee chief was likely a Mason, having been made one in an English Military Lodge.

Before 1880, such cases were rare, but after that became more common, as more Masonic Indians were made.

Joseph Brant, an Iroquois, was made a Mason in London, in 1776. A Colonel McKinstry of the Continental Army was taken prisoner and condemned to death. Brant with the English Army saw the sign and saved him. Thereafter, they were close friends. Brant also made one Major Wood, of the Continental Army a Mason at Niagara. Numerous other stories concerning Brant are told.

In 1849, the "Knoxville Wagon Train" leaving Salt Lake City was attacked by Utes. A Ute Chief named Walked saw the sign given, called off the attack and the Utes formed an escort for the train.

Many other such tales are told in the United States.

In 1875, in Canada, John Highman with a party were surrounded by half-breed Indians who threatened their lives. On seeing the sign, the Indian leader called him "Blood Brother".

A small party, with Brother Saschel Woods were proceeding to Toas, New Mexico, when they were captured by Indians. Woods gave the sign, and at once the Chief released him.

Chief Winnemucan was in Susanville, California, when some white men decided to hang him. Three white men knew he was a Mason, and saved his life. This is a story with a switch.

The Five Civilized Tribes and Freemasonry

Indians and Freemasonry arrived in the Indian Territory at the same time. The Indians brought Freemasonry with them.

The Cherokees came from southeastern United States. They were forced to go to Oklahoma, over the Trail of Tears, much against their will. They were highly civilized. This was in 1838-39, and they brought Masonry to Oklahoma.

In Oklahoma, the Creeks soon embraced Masonry and had their own Lodges. Mus-co-gee Lodge No. 93, was their first and George W. Stidham their first Master.

The Choctaw, also became Masons. The most noted was Peter P. Pitchlyn, or Snapping Turtle, their principal chief. Their first Lodge was Doaksville, No. 52.

Many Chickasaw and Seminoles were Masons.

The Indians brought Masonry with them under the guidance of Ross, Pushataha, Carter, Pitchlyn and others. They were all friendly to each other. Beside Masonry, they had their own societies.

The nearest Lodge at this time was at Ft. Smith, Arkansas. The Indians wanted their own Lodges and petitioned the Grand Lodge of Arkansas for a dispensation. Their request was granted and Cherokee Lodge No. 21, at Tahlequah was formed on November 9th, 1848. Besides the Indians, white men - soldiers - traders, and others helped organize the Lodge. All the leaders were Indians and some of the best men in Oklahoma belonged.

The second Lodge in Oklahoma was Ft. Gibson, Lodge No. 35, It was mostly white men with a few Indians.

The third Lodge was Doaksville No. 52, and included both Indians and whites. The whites were mostly soldiers.

During the time of shortage and hardship, much Charity was practiced by these Lodges.

The fourth Lodge was Flint No. 74.

The fifth Lodge was Mus-co-gee Lodge No. 93 at Creek Agency. This Lodge was mostly Creek, who did not readily mingle with the Cherokees and Choctaws.

At the start of the Civil War, the Indians remained neutral. But they soon had to protect themselves against raids from both sides. Finally, Indians formed under both flags. Some Lodges were lost, but new ones took their places.

The war left Indian Masonry in shambles, but soon were rebuilt with vigour. Some Lodges were lost but new ones took their places.

On October 5th, 1874, the Grand Lodge of Indian Territory was formed. No Indian was elected Grand Master, until 1896 when Bro. Silas Armstrong of Frisco Lodge No. 24 of Fairland was elected.

Royal Arch Masonry began among the Choctaws on February 16th, 1878, when Indian Chapter No. 1 at McAlester was formed. The second was Ok-la-ho-ma No. 2 at Atoka.

Charity was the great work done by the Indian Lodges, because of the extreme poverty of new arrivals. Caddo Lodge No. 31, established the Caddo Masonic High School, as there was no public school.

Recognition of Indian Masons was slow, but after due time it was given. At first even the Grand Lodge of Kansas, refused to recognize

them. The high character of their Lodges brought this recognition.

At the present day, Indians of Oklahoma are found in every degree and order of Masonry.

Famous Indian Freemasons

Joseph Brant was a brother-in-law of Sir William Johnson, one of the leaders of England's cause in the Revolution. He sent young Joseph to school in Connecticut. Brant was sent to England to finish his education. He received his degrees in Hiram's Cliftonian Lodge No. 417 in London. The exact date is unknown, but it was about April 26th, 1776. On his return to America, he embraced the English cause. Many stories are told of his mercy to Continental prisoners, because of their Masonic connections. After the treaty of Peace in 1792, he settled in Canada. He was deeply religious and translated the Prayer Book into Mohawk, and later the Gospel of Saint Mark. He was responsible for building the first Protestant Church in Canada, near Brantford, Ontario. His first Masonic association in Canada was a charter member of Barton Lodge No. 10, now No. 6. Later, he was Master of No. 1, at Mohawk Valley. He died in 1832. His sons were also Masons.

Red Jacket was born in 1750, near Geneva, New York. He is often referred to as an Entered Apprentice, but there is no proof that he was a Mason. He carried and wore a Masonic Medal.

Eleazer Williams was an Indian, and one of the world's most famous charlatans. He believed that he was the "Lost Dauphin" of France. He was a member of the first Masonic Lodge of Wisconsin, Menomomie Lodge No. 374 of Green Bay. He was a missionary and in his Lodge petition, stated that his profession was a "Clergyman". He was born at Lake George, New York in May 1788, and lived and worked with the Indians. He moved to Wisconsin, with other New York Indians in 1820. He started his story of "Lost Dauphin" about 1853. He died in 1858 and is buried at Hogsansbury, New York and was buried with Masonic honours.

Ely S. Parker was born in 1828 and died in 1895. He was born in New York on the Towawanda Reservation and was a Seneca. He was educated and studied law and was a civil engineer. He worked near Galena, Illinois and became a friend of General U. S. Grant. For distinguished service at Vicksburg, Grant made him a member of his staff. In 1865, he was made Brigadier-General of Volunteers. In 1866, he was 1st Lt. of Cavalry, and in 1867, he was again a Brigadier-General. He was a member of Miner's Lodge No. 273 at Galena. This Lodge furnished five generals to the Union Army. Under Grant, he was Commissioner of Indian Affairs. Red Jacket was his great-uncle. He was made a Mason in Batavia Lodge No. 88, Batavia, New York in

1847. Demitted to Miner's Lodge No. 273, Galena, Illinois, and was Master from 1858-1860. In 1862, he demitted to Akron Lodge No. 527, Akron, New York. In 1861, he was Grand Orator of Illinois. Ely Parker Lodge No. 1002, is named from him. Exalted to Royal Arch Mason in Hamilton Chapter No. 26. R.A.M., at Rochester, New York in 1851. He was first High Priest of Jo Daviers Chapter No. 1, R.A.M. In 1853, he received Orders of Knighthood in Monroe Commandry No. 12, Knights Templar, at Rochester, New York. In 1856, he received the Cryptic Degrees at Elmira, New York. He was buried with Masonic honours.

In a niche of the Jerusalem High Altar of the National Cathedral in Washington is a statue of a Chief and a Freemason. He was the Reverend Philip Deloria or Tipi Sapa (Black Lodge). He was of French and Indian descent. The good teachings of his parents had a great influence. His conversion began in 1870. Thereafter, he attended school, later was ordained and did missionary work among the Sioux. He spoke in most of the large cities in the United States. He was made a Mason in Aberdeen Lodge No. 38, Aberdeen, South Dakota, in 1934. In 1943, he affiliated with Sisseton Lodge No. 131 at Sisseton, South Dakota, and served as Grand Chaplain of South Dakota in 1946. He is now in New York City and heads all Indian work in the Episcopal Church.

Peter Pitchlyn, a Choctaw, was born at Hushookwa, Mississippi, in 1806. His Lodge and Chapter are not known but probably were in Washington D.C. He was knighted in Washington Commandry No. 1, in 1854. Received his 32° at the hands of Albert Pike in 1860. He was a great friend of Pike. He worked for the Indians all his life, and when he died, in 1881, Masonic Services were conducted by Albert Pike.

Louis Annance was born at St. Francis, Canada, in 1794. He became a member of North Star Lodge No. 8, at Lancaster, New Hampshire, in 1834. His tribe at St. Francis had been attacked by Major Robert Rogers, who was a member of St. John's Lodge No. 1, at Portsmouth, New Hampshire. Annance was educated at Dartmouth. He was first a Roman Catholic, later a Congregationalist, and still later a Methodist. He was a scholar and did research in the Indian languages. Later, he lived to himself in the Maine woods.

Arthur C. Parker of "Talking Leaves" was one-fourth Seneca and the rest Anglo-Saxon. He was born in 1881, on the Cattaraugus Indian Reservation in New York. His Indian ancestors were distinguished. He was raised in Master's Lodge No. 5 at Albany, New York. Later, he became a Member of John Hodge Lodge No. 815 at Naples, New York, and was an honorary member of Ely Parker Lodge No. 1002 at Buffalo. He was a Knight Templar and received the 33 degree, Scottish Rite in 1924. He was a member of the Royal Order

of Scotland. He was a worker for the Indians and advisor of their affairs to Presidents Roosevelt, Taft, Wilson and Coolidge. He wrote many books on Indians and archeology. He died in 1955.

Whether Tecumseh was a Mason or not is questionable.

John Ross, a Cherokee was born in Rossville, Georgia, in 1790. His father was a Scotsman. He worked in the negotiating of the Cherokees to the West. The date of his raising is unknown. He was a member of Cherokee Lodge No. 21, Tahlequah, Indian Territory. When he died in 1866, in Washington, D.C. he had a Masonic burial.

George Copway was born on the Trent River in Ontario in 1818. He was Chief of the Rice Lake Band of Chippewas. He was converted when twelve years old and became a Methodist missionary. He fought the whiskey trade among the Indians. He received his degrees in Federal Lodge No. 1, in Washington, D.C.

William R. Ross was raised in Federal Lodge No. 1, Washington, D.C. in 1848, and also joined Columbia Chapter No. 15, Royal Arch Masons. He was a charter member of Cherokee Lodge No. 21 at Tahlequah, and was Master in 1851.

Alexander McGillvray was a Creek-Seminole. Where he received his degrees is not known, but in 1793 he was buried, with Masonic honours at Pensacola, Florida.

Amos Oneroad was a Sioux and received his degrees in Kenwood Lodge No. 303, Milwaukee, Wisconsin, in 1923. This was at the request of Hiawatha Lodge No. 434, Mount Vernon, New York. He was an ordained Presbyterian minister.

Rear-Admiral Joseph J. Clark received his Master Mason degree in 1945 in Chelsea Lodge No. 84, Chelsea, Oklahoma. He is a Cherokee, born in 1893, at Pryor, Oklahoma. In World War I, he was wounded and has the Distinguished Service Medal, the Navy Cross and Silver Star.

George Washington Finley was Chief of the Piankeshias and was raised in Miami Lodge No. 140, in Miami, Oklahoma, in 1913. He was a 32° Scottish Rite, and a member of Akilar Shrine of Tulsa.

N. T. Strong, Chief of the Senecas, was raised in Manhattan Lodge No. 62, New York City, in 1840.

Chief Crazy Bull, a great grandson of Sitting Bull, was a member of Suffolk Lodge No. 60, Port Jefferson, New York.

Louis Bennett, or Deerfoot, the first Indian long distance runner, became a Mason during the Civil War.

Nicodemus Baily is Chief of the Tonawanda-Seneca Indians. He has served as head of his Chapter, Council and Commandery. He

was raised in Akron Lodge No. 527, Akron, New York. He is also a member of the Scottish Rite and Grotto.

Louis Deer, a Mohawk, the baritone, became a Master Mason in Putman Lodge No. 338, New York City, in 1917.

John Konkapot, an Oneida, belonged to a Lodge in Newburyport, Massachusetts. Impoverished by the Revolution, King Solomon Lodge in Charleston, Massachusetts, gave him \$5.00 to rejoin his tribe.

John Wantuhquant, a Mohegan, received three degrees in one night.

Charles Ma-Shun-Ka-Shey, an Osage of Pawhuska, Oklahoma, is probably the only full-blooded Indian to serve as head of all four York Rite Bodies, and become a Knight of the York Cross of Honour.

Many thousands of Indians and part Indians have been, and are now members of Masonic bodies. It is almost impossible to tell them from other members. They are now engaged in every sort of work and live normal American lives.

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

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NOTE ON TRANSACTIONS

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

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

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

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Revised 1977

FOUNDERS

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

PAST MASTERS OF THE LODGE

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

*Obit

*W.Bro. W.J. Bunny	1922-23
*W.Bro. J.H. Hawthorn	1923-24
*W.Bro. C.F. Oliver	1924-25
*W.Bro. N.K. Lee	1925-26
*W.Bro. A.H. Hind	1926-27
*W.Bro. C.S. Bigg	1927-28
*W.Bro. Revd. E.R.J. Biggs	1928-29
*W.Bro. H. Hyde	1929-30
*W.Bro. H.D.M. Barnett	1930-31
*W.Bro. M.D.R. Richardson	1931-32
*W.Bro. W.H. Riley	1932-33
*W.Bro. G.B. Ellwood	1933-34
*W.Bro. A.J.S. Cannon	1934-35
*W.Bro. A. L. Macleod	1935-36
*W.Bro. W.H. Cotton	1936-37
*W.Bro. W.R. Bridger	1937-38
*W.Bro. J.T. Cooper	1938-39
*W.Bro. G.E. Phipps...	1939-40
*W.Bro. F.G. Fleeman	1940-41
*W.Bro. E.H. Stork	1941-42
*W.Bro. J.C. Burton	1942-43
*W.Bro. T.O. Judge	1943-44
*W.Bro. G.W. Wilkes	1944-45
*R.W.Bro. Sir John Corah	1945-46
*W.Bro. P.M. Webster	1946-47
*W.Bro. S.F. Herbert	1947-48
*W.Bro. W. Tomlinson	1948-49
*W.Bro. A.T. Shorthose-Smith	1949-50
*W.Bro. W.H. Wood	1950-51
*W.Bro. F.W. Heaton	1951-52
*W.Bro. C.C.H. Binns	1952-53
*W.Bro. C.E. Haines	1953-54
*W.Bro. E. Murray	1954-55
*W.Bro. A.G. Kilner	1955-56
W.Bro. J.E. Foister	1956-57
*W.Bro. R.H. Dilworth	1957-58
*W.Bro. J. Lees Smith	1958-59
W.Bro. S. Kay	1959-60
*W.Bro. W.E. Boulter	1960-61
*R.W.Bro. C.B.S. Morley	1961-62
*W.Bro. G.H. Fox	1962-63
*W.Bro. H. Carr	1963-64

*Obit

V.W.Bro. W.G. Fox	1964-65
*W.Bro. E. Muddimer	1965-66
*W.Bro. T.W. Haird	1966-68
*W.Bro. W.H. Russell	1968-69
*W.Bro. E. Thomas	1969-70
*W.Bro. O. Farrant	1970-71
*W.Bro. H.L. Wheatcroft	1971-72
*W.Bro. C.E. Neale	1972-73
W.Bro. K.G. Westmoreland	1973-74
*W.Bro. L.J. King	1974-75
W.Bro. R.G. Smith	1975-76
W.Bro. W. Steele	1976-77
W.Bro. T.M. Ll. Walters	1977-78
W.Bro. Revd. Canon J.R.H. Prophet	1978-79
W.Bro. H. Starmer	1979-80
W.Bro. J.E.R. Tompkin	1980-81
W.Bro. A.F. Brown	1981-82
W.Bro. E.V. Hazell	1982-83
*W.Bro. L. Starmer	1983-84
*W.Bro. S. Brown	1984-85
W.Bro. F.A. Stafford	1985-86
W.Bro. N.A. Ashcroft	1986-87
W.Bro. D.A. Buswell	1987-88
W.Bro. J. Sturges	1988-89