



The Lodge of Research No. 2429

Leicester

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W. Bro. G. Verrall Clark
Master

EDITORIAL

Elsewhere in this issue of Transactions will be found reference to the outstanding feature of the last year viz. the Bi-Centenary of St. John's Lodge No. 279. The fascinating history of this the premier Lodge of the Province has been well written and researched by the previous Editor of these transactions - W.Bro. O. Farrant - the final paper of which appeared in the Edition of 1967-68 being at this time of outstanding interest.

This the current issue of Transactions is numbered ninety-nine and it is planned next year, in the Centenary Year of the Lodge, to produce a special Edition in hard covers to mark the occasion. It is also planned to hold a special meeting of the Lodge for the presentation of the Centenary Warrant after which it is hoped that Brethren present will be able to dine together disposing with - for the occasion - the usual conversazione.

At the Lodge meeting held in January 1991, a young sightless mason - Bro. Brian Embry - addressed the Brethren in a most inspiring manner and it would seem that as he progresses in his Lodge he is likely to prove to be as outstanding as was W.Bro. Mammatt F.R.S. many years ago in the Ferrers and Ivanhoe Lodge No. 779.

At the Lodge meeting held in March R.W.Bro. Revd. Neville Barker Cryer a P.M. of the Premier Lodge of Research and a most knowledgeable and fluent speaker delivered a paper which is printed in this issue. How pleasing this would be were the reading of it to stimulate among the Brethren such interest as to promote further research on the selected topic.

The Lodge of Research, No. 2429
Officers 1990-91

Worshipful Master

BRO. G. VERRALL CLARK

Bro. ROBERT M. McCRORY (P.M.)	Senior Warden
Bro. D. BRUCE VICKERS (P.M.)	Junior Warden
Bro. Revd. Canon JOHN H.R. PROPHET, P.M.	Chaplain
Bro. EDWARD W. BRAMFORD (P.M.)	Treasurer
Bro. AUBREY N. NEWMAN (P.M.)	Secretary
Bro. WILLIAM V. DEAN (P.M.)	Director of Ceremonies
Bro. ARTHUR R. BUTLER (P.M.)	Senior Deacon
Bro. EDMUND A. RALPHS (P.M.)	Junior Deacon
Bro. W. JOHN BOOTON (P.M.)	Asst. Dir. of Cers.
Bro. RONALD T. JACQUES (P.M.)	Organist
Bro. JEREMY A. RIDGE (P.M.)	Assistant Secretary
Bro. [REDACTED] (P.M.)	Inner Guard
Bro. KENNETH G. MASON (P.M.)	Steward
Bro. D.L. WYKES (P.M.)	Steward
Bro. R.E. HARPER (P.M.)	Tyler

Immediate Past Master

W. BRO. F.W. WARBURTON

Master-Elect

W. BRO. ROBERT M. MCCRORY

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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-thirty-first Meeting

on Monday 26th November, 1990

These were present W.Bro. F.W. Warburton, W.M., W.Bro. G.V. Clark, S.W., W.Bro. R.M. McCrory J.W., twelve officers of the Lodge, fourteen members of the Lodge, fifty four members of the Correspondence Circle, a total recorded attendance of eighty three.

Four Brethren were elected members of the Correspondence Circle.

The Master-Elect W.Bro. G.V. Clark was presented by the Director of Ceremonies, Installed by W.Bro. F.W. Warburton's and proclaimed in the Three Degrees.

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

"Changing Scenes of Freemasonry in Leicester"

The Brethren afterwards met together for refreshment and conversation.

The Four-hundred-and-thirty-second Meeting

was held on Monday 28th January 1991

These were present W.Bro. G.V. Clark, W.M., W.Bro. R. McCrory, S.W., W.Bro. D.B. Vickers, J.W., ten officers of the Lodge, thirteen members, forty-five members of the Correspondence Circle and three visiting Brethren, a total recorded attendance of seventy-four.

One Brother was elected a member of the Correspondence Circle.

Bro. Brian Embry delivered an address entitled:
"Masonry in an Aural Environment".

this was followed by an address entitled:
"Bristol and Freemasonry".

delivered by W.Bro. H. Starmer.

The Brethren afterwards met together for refreshment and conversation.

The Four-hundred-and-thirty-third Meeting

was held on Monday 25th March 1991

These were present W.Bro. G.V. Clark, W.M., W.Bro. R. McCrory, S.W., W.Bro. D.B. Vickers, J.W., nine officers of the Lodge, twelve members of the Lodge, thirty-eight members of the Correspondence Circle a total recorded attendance of sixty-two.

Eight Brethren were elected members of the Correspondence Circle.

R.W.Bro. The Rev. Neville Barker-Cryer, P.G.Chap, P.M. Quator Coronati Lodge No. 2076, delivered an address entitled:

“The Geneva Bible and its place in the formation of English Speculative Freemasonry”.

The annual elections resulted as follows:

Master-Elect:- W.Bro. R. McCrory.

Treasurer:- W.Bro. E.W. Bramford

Auditors:- W.Bro's Ashcroft and Booton.

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

Changing Scenes of Freemasonry in Leicester

by

W.Bro. G.V. Clark - Master.

For rather more than 250 years Freemasonry has been practised in Leicester, and with the industrial development and an upsurge in agricultural markets, its original membership was drawn for the most part from leaders of industry, landowners and professional men who were among the wealthiest members of society. Innkeepers were prominent citizens and they, too, became members of the Fraternity.

It is not without significance, therefore, that local hostleries became the venue for lodge meetings, and there is evidence of one such meeting at the Wheatsheaf Inn in Humberstone Gate in 1739.

Leicester of course was no exception in this regard.

With the onset of industrial development what we now know as 'Town Planning' resulted in the demolition of older town properties, and the Wheatsheaf Inn became a casualty in the wake of this development.

1754 saw the 'Pelican Inn' in Gallowtree Gate as the new location for masonic activity, and in 1775 the 'Crown & Thistle' in Loseby Lane was the meeting place for Lodge No. 91, but this was of short duration as the lodge moved to the 'Leather Bottle' in Churchgate later the same year.

In these early days, it will be recalled, lodges were known by number only, but in 1790 we find the emergence of the Title 'St. John's Lodge' which now bears the number 279, which has just celebrated its Bi-centenary with an Emergency meeting attended by the M.W. the Pro. Grand Master, the Rt. Hon. Lord Cornwallis, as principal guest.

As the years passed, and tired of moving from one hostelry to another, Leicester Freemasons in 1824, sought to acquire a site on which to erect their own Masonic Hall, and land between Market Street and Bowling Green Street was considered but this came to nothing, despite strenuous efforts to launch a building fund with shares of £50 each.

According to the Minutes of St. John's Lodge, No. 279, an advertisement appeared in 1825 concerning this share offer.

The scheme was an ambitious one, and sought to provide and I quote, 'Facilities for every public purpose, including Reading Rooms, Ballroom, Concert Room etc. and a Tavern upon a genteel and comfortable style'.

Time passed, and in 1842 Bro. William Kelly an influential mason, and one whose name is well known in the context of the Leicestershire and Rutland Charity which bears his name, was instrumental in attempting to acquire land at the corner of Wycliffe Street and Millstone Lane, but again this project was discarded through lack of support. Only 5 members of William Kelly's lodge turned up for a meeting which he had convened.

It was in 1858 that the Brethren of St. John's and John of Gaunt Lodges decided to make a concerted effort to raise funds for their long cherished ambition to have premises of their own, and in 1859 their desire was fulfilled.

A site in Halford Street, consisting of a dwelling house, outbuildings and a beer house known as the "Coventry Arms", an area of some 447 square yards was purchased for £628, and a building was erected at a cost of £3,500, which was to serve as the centre of masonic activity for the next 48 years. There is evidence that these premises were available to the public for dinners, concerts, dances etc., as a means of supplementing the financial resources of the Hall.

Freemasons' Hall Committee met on Wednesday, 19th December 1906, when it was reported there was still an outstanding mortgage of £1,400, but also on the agenda for that meeting was an item "To consider plans for a New Masonic Hall".

Clearly, the growing needs of the Province were very much to the fore, bearing in mind that by this time there were 17 lodges in the Province, 7 of which met in Leicester. There were, in addition, 9 Royal Arch Chapters and other Orders which used the premises.

An instruction was given at this meeting to Bro. Partridge "To report as to the price of a site in East Street" with a view to finding a suitable replacement for the Halford Street premises.

It is interesting to observe that a Site Committee consisted of six ex-officio members of Provincial Grand Lodge, including R.W.Bro. Earl Ferrers, the Provincial Grand Master, W.Bro. C.F. Oliver, and W.Bro. C. Bennion, the Provincial Grand Treasurer, together with 7 Past Masters of lodges.

Whilst there is no precise record concerning the suitability of the East Street site, it is evident it was rejected, because there are notes of a further meeting held on 14th January 1907 (just a month later) which referred to yet another site on London Road of some 1,676 square yards. At this location was a house held by the Trustees of the late Miss Nedham which was for sale, and twelve days later, on 26th January 1907, the Finance Committee unanimously agreed to seek a two months option on the purchase of the London Road site for the sum of £2,500.

W.Bro. Pick was requested to ascertain and submit costs for the erection of a building on the land adjacent to Miss Nedham's house.

An estimate was duly obtained and submitted for consideration at a meeting of the Hall Committee on 14th February 1907. The sum involved was £7,500. This meant that the whole project including Miss Nedham's house would cost £10,000, a goodly sum in those days, and a financial appraisal was tabled to indicate how the scheme might be funded.

We now come to a most interesting development. On receipt of the detailed submission prepared in connection with the proposed acquisition of the London Road site, Sir Henry Marshall wrote immediately to the Secretary of the Freemasons' Hall Committee, and I quote - "I disagree entirely with the estimated cost and the way in which the capital should be raised. I am quite sure that all the buildings and accommodation we require on the site can be provided for £4,000". Sir Henry's letter concluded "The scheme you have sent would entail such a burden upon lodges that the project would be killed". Be that as it may, a letter dated 25th February 1907 was sent to all lodges enclosing a report on the proposed scheme with a request for immediate comment on the proposals.

In the original plans for the conversion of Miss Nedham's house and use of the adjoining land, it is interesting to see from the plans, now in the custody of the Library and Museum, that the ground floor was designated to provide a robing room in what is now the Front Lounge, with a street level Lodge Room in the area of the present Holmes Dining Room.

The Caretaker's accommodation was largely at ground floor level with access from what we now know as the Ladies Evening entrance (No. 78 London Road).

The first floor plan provided for a Caretaker's bedroom, Grand Master's and Provincial Grand Officer's Robing Rooms and - an interesting item, - a Ladies Cloak Room earmarked 'for Reception' which was also to be used as a Committee Room. In addition there was provision for another smaller lodge room to include an Organ Chamber. This of course is now the Holmes Temple - Noticeably there was no mention of an Organ Chamber in the Ground Floor Lodge Room.

As to the method of financing the whole project it was proposed to impose on each lodge a capitation fee of 15 shillings per member. This would be additional to the rents and other contributions which were mandatory payments.

Chapters and Side Degrees would be asked to contribute annually 2/6 per member, and the Union Lodge of Instruction would be charged 1/- (one shilling) per member.

In the absence of any evidence to the contrary, it has to be assumed that the majority of lodges were in favour of adopting the scheme, and a special meeting of Provincial Grand Lodge was called for 25th April 1907 when the only item on the agenda was "To consider a report from Freemasons' Hall Committee, with respect to a scheme for a new Masonic Hall in Leicester".

Quite obviously the proposals were approved, but not without some misgivings, as for example in the Commercial Lodge, No. 1391, where voting resulted in 24 brethren being in favour of the motion with 19 against, after a discussion lasting 2½ hours. There was even a suggestion in that lodge that "the matter be postponed" but this was rejected.

John of Gaunt Lodge also appears to have been unable to confirm the resolution submitted to them on 25th February 1907, but failure to do so was not construed to be a rejection of the scheme. Eight months later, on 21st October 1907, a letter was sent to all lodges by the Secretary of the Freemasons' Hall Committee - and I quote - "We desire to inform you that after obtaining practically the unanimous approval of the masonic bodies in the town" a contract has been entered into for the acquisition of the London Road property.

By 14th October 1907, prior to the launching of an appeal, no less than £1,400 had been spontaneously donated towards the immediate interim target of £3,000, to cover the site cost.

Reminders were sent to all contributors as and when their periodical donations became due and one letter dated 14th April 1908 stated that "the account is considerably overdrawn at the bank, so that your kind attention will oblige". In other words, pay up please!

On 15th December 1909, Provincial Grand Lodge met at the Masonic Hall, Halford Street, when it was reported that the foundation stone for the new Hall in London Road had been laid on Saturday, 18th July 1909, almost 50 years after the Consecration of the Halford Street building which took place on 14th September 1859. The Foundation Stone located in the N.E. part of this building, is clearly visible and the Trowell and Heavy Mall employed at the Consecration are preserved in the Holmes Temple.

The day chosen for the Dedication of these new premises was 25th April 1910 when an Especial Meeting of Provincial Grand Lodge was held under the presidency of the Provincial Grand Master, the Earl Ferrers, when the M.W. the Pro Grand Master, the Rt. Hon. Lord Amphill, accompanied by other dignitaries from Grand Lodge were present.

The ritual for the Dedication Ceremony followed very closely that the Consecration of a new lodge and it is interesting to see that during

the perambulation, corn was scattered symbolically in dedication of the Hall "to Masonry", the second progression was accompanied by the sprinkling of wine in dedication of the Hall "to virtue", whilst at the third perambulation, the dedication was to "universal Beneficence" and was accompanied by the anointing of the floor of the Temple with oil.

There were 40 items on the agenda including an Oration entitled "The Nature and Principles of the Institution" given by Bro. the Rev. J.W. Marsh, B.A. the Senior Warden of the Vale of Catmose Lodge, No. 1265, who it appears was also Provincial Grand Chaplain. Motets and Anthems were rendered at various stages of the Ceremony by the Choir consisting of 14 vocalists (4 altos, 4 tenors, 3 first bass and 3 second bass). Prominent among the singers was Bro. E.H. Stork with Bro. W.J. Bunney, F.R.C.O. at the Organ, both being members of the John of Gaunt lodge, No. 523.

In his address Lord Amptill spoke of the new premises as the outer shell, the real building being a mansion of living stones represented by the Brethren as they evince in their daily lives those Principles they have learned in their masonic experience within their various lodges which would use the new building.

The Architect of the project was Bro. H.H. Thomson of the Knights of Malta Lodge, No. 50, who, during the ceremony, handed over the plans to the M.W. the Pro Grand Master.

Interestingly, the Summons for this meeting was printed by Bro. P.C. Shardlow, 37 Newarke Street, Leicester, and the charge for the banquet was 21 shillings, including wine.

The Toast list was extensive and was interspersed with songs and instrumental items.

There was a comprehensive report in the 'Final' edition of the "Leicester Mail" the next day (Tuesday, 26th April 1910), with the headline "New Masonic Hall Dedication and Banquet" in which were listed the names of all the Grand and Provincial Grand Officers present, together with those of the Masters of the Leicestershire Lodges in attendance.

It was also reported that the Provincial Grand Master, Earl Ferrers, had to leave at an early stage in order to "keep another important appointment".

In the following December (17th December 1910) Provincial Grand Lodge held its Annual Communication when it was reported that the total cost of the new Hall etc. amounted to £12,500, whilst the sale of the Halford Street premises realised £3,150. Subscriptions by that time had reached the sum of £4,470, leaving a deficiency of £4,880, this to be financed through a mortgage of £3,500 at 3¼% and a Bank overdraft of £1,380.

Mention was also made at this meeting of the gifts of furniture which had been generously donated by brethren. Included in the list were the Master's and Wardens' chairs and pedestals, the Secretary and Treasurer's tables, together with 51 chairs for the floor of the lodge. These are still in use in the Holmes Temple, and there are plaques affixed to the principal chairs which bear the names of the donors.

St. Martin's Lodge, No. 3431, was the first to hold its meeting in the new Hall, and the Wyggeston lodge, No. 3448, was the first to be consecrated in the new premises on 1st July 1910. Since that time, of course, there have been further additions to the premises, for in 1936 the Oliver Temple was added, and the Morley Temple, Dining Room and Kitchen was built in 1968.

During the Second World War, part of these premises was requisitioned by the War Office for military purposes, and this restriction, together with "blackout" requirements necessarily curtailed masonic activities at that time.

Between 1945 and 1980, 39 new lodges were consecrated, the majority being Leicester based, and this resulted in greater use of these premises.

This, then, is a historical account of how, over the years, the various centres of masonic activity within this city came into being, and I hope it has been of interest to you all.

For some it may have revived special recollections, perhaps of your first attendance at a Ladies Evening, or may be you have vivid recollections of your Initiation, or Installation as Worshipful Master. Whatever your personal response, this is the place in which Freemasonry has been practised for the past 80 years, and I am certain there will be many Freemasons from outside this Province who envy the splendid inheritance which is ours, and of which we should all be justly proud.

**GRAND SUPERINTENDENTS
IN AND OVER THE PROVINCE
OF LEICESTERSHIRE AND RUTLAND**

**The Rt. Hon. Richard William Penn Curzon-Howe, G.C.H., P.C.,
1st Earl**

The Rt. Hon. Richard William Penn Curzon-Howe was appointed the third Grand Superintendent of the Province of Leicestershire in 1856. He was born at Gopsall Hall, near Twycross, Leicestershire, on the 11th December, 1796, the only son of the Hon. Penn Assheton Curzon (eldest son of the first Viscount Curzon) and the Baroness Howe. Educated at Eton and matriculating at Christ Church, Oxford, he succeeded his grandfather as Viscount Curzon in 1820 and in 1821, adopted by Royal Sign Manual the name and arms of Howe, the Earldom being created in July of that year. He succeeded his mother as 2nd Baron Howe in 1835. In 1820, he married Lady Harriet Georgiana Brudenell, second daughter of the 6th Earl of Cardigan, who, having presented his Lordship with seven sons and three daughters, died in 1836. In 1845, he took his second wife, Anne Gore, second daughter of Admiral Sir John Gore, K.C.B. She was Maid of Honour to Queen Adelaide and this marriage produced two sons and one daughter.

The family of Curzon is of great and undoubted antiquity, being descended from Giraline de Curzon, one of the companions of the Conqueror.

Gopsall Hall, standing in a park of six-hundred acres, once acknowledged to be a magnificent seat and one of the chief ornaments in the County of Leicester, was sold by the Howe family in 1918. It acquired great eminence as Handel is said to have composed part - and probably all - of 'The Messiah' while staying there as a guest of its builder and previous owner. It was requisitioned during World War II and, during that time, was so badly damaged that it was demolished in 1951.

Earl Howe was Lord Chamberlain in the household of Her Majesty, Queen Adelaide, accompanied her on several visits abroad and was reputed to be one of Her Majesty's most faithful and confidential servants. His G.C.H. (Grand Cross of Hanover) was awarded in 1830, he became a Privy Councillor in 1831 and William IV made him a Doctor of Civil Law in 1835. He was Lieutenant-Colonel Commandant in Prince Albert's Own Leicestershire Ycomany Cavalry, Vice-Lieutenant for the County of Leicestershire, a trustee of Rugby School and a Governor of Charterhouse. Although reputedly not active in politics, he is said to have favoured the Conservative cause.

In an obituary published in the 'Leicester Journal' dated 20th May, 1870, he is portrayed as a man who '... was through a long life a

remarkable feature in our social existence as a nation. His position, indeed, constitutes a more curious illustration of English society, and of the combination of circumstances that tend to give a man influence under it, from the fact that he was not a man of leading intellect and dictatorial acquirements. Amongst the population of South Leicestershire he was held in the highest consideration by all classes, and enjoyed a social influence little inferior in its indirect effects to the sway which his feudal ancestors enjoyed. Not only was he esteemed as a landlord, not only as a man distinguished for his high honour, for his hearty English hospitality, for the graceful courtesy of his bearing, but also for his genial and generous sympathy with the pleasures, occupations and feelings of his neighbours. In fine, in all the relations of life he was distinguished by a scrupulously considerate attention to the feelings of others – a quality equally exhibited in matters of the gravest consequence and of the most trivial import. He was charitable in the highest degree; he supported all useful institutions in a munificent manner, and was ever ready to assist the needy which never, perhaps, can be fully known . . .’

Always a keen Churchman and generous friend of the Church of England, Howe was patron of thirteen livings and R.W. Bro. William Kelly records him as being the largest contributor towards the erection of the new St. George’s Church to be built in Rutland Street, Leicester. On 29th August, 1823, Earl Howe, then Master of St. John’s Lodge, No. 525, (now No. 279) laid the Foundation Stone of this new Church. On the morning of the 29th, a large procession formed in the Market Place headed by Trumpeters on Horseback. Following upon a host of representatives of many organisations and The Nobility attending the Procession, were Masonic Lodges, The Banner of St. John’s Lodge. The Right Hon. Earl Howe and bringing up the rear, a Military Guard, all of whom advanced upon Rutland Street to the musical accompaniment of three bands. W.Bro. W. Maurice Williams writes in his Historical Account of St. John’s Lodge, No. 279, Leicester – 1790-1890: ‘The laying of the Foundation Stone was accomplished with the customary masonic ceremonies’.

The ‘Leicester Journal’ reported, at the time, that at a Dinner following the ceremony which was held in the Guildhall and which for the first six hours was chaired by Earl Howe, one of the twenty toasts which were proposed was to ‘The Right Hon. the Earl Howe and the Ancient Society of Free and Accepted Masons’, adding ‘. . . This Toast was received with the greatest enthusiasm and drunk with 4 times 4’. A song ‘Brave Howe and the glorious first of June’ was then sung. The Journal commented: ‘This was rapturously encored and his Lordship appeared deeply affected at the unexpected compliment paid to the memory of his noble grandfather’. A toast to The Countess

of Howe was also proposed and 'drunk with 4 x 4'. It is reported that when Lord Howe retired from the Chair at 9.00 p.m. the assembled company stood and applauded enthusiastically until his Lordship reached his carriage. It may be considered an apt commentary on the stamina of the Age that the Mayor was then called to the Chair 'and the conviviality was kept up some time longer'.

A portrait of Earl Howe, painted in 1860, and which was presented to him by the Brethren of the Province in recognition of the zeal he had evinced for a period of over 40 years in the cause of masonry in his native County of Leicestershire' hangs in The Holmes Temple, at Freemasons' Hall, Leicester.

An additional portrait now hangs in the Dining Room of the Masonic Hall at Hinckley, Leicestershire. This had been commissioned by the people of Hinckley during 1860 and was then placed in their Town Hall as a token of their affection for his Lordship and in appreciation of the manifold kindnesses he had extended to them over a long period, particularly during the famine years.

Earl Howe was exalted into Royal Arch masonry at a meeting of Chapter of Fortitude, No. 102, (now No. 279) Leicester, on 22nd October, 1822. He was 3rd Principal of this Chapter in 1823, 2nd Principal in 1824 and was elected 1st Principal on 3rd October, 1831, but was not installed until 24th September, 1833. Thereafter, there appears to be no record that he attended the meetings of the Chapter. He occupied the Chair of 1st Principal of St. Augustine's Chapter, No. 766, (now No. 779) Leicester, in 1852, having previously been one of the Petitioners for the formation of this Chapter in 1847. In Grand Chapter he was Assistant Grand Sojourner in 1829-30 and 2nd Grand Principal in 1844-6. He was installed as Grand Superintendent of the Province of Warwickshire in 1843 and held this office until 1864. The Howe Chapter, No. 587, now meeting at The Warwickshire Masonic Temple, Birmingham, was consecrated in 1855 and commemorates the high office Earl Howe held in that Province.

At the time (1856) that Howe was appointed Grand Superintendent of the Province of Leicestershire, to which Rutland was added in 1869, the two warranted Chapters then existing in the Province were meeting as 'The United Chapters of Fortitude and St. Augustine's attached to St. John's Lodge, No. 348'. The members of St. Augustine's Chapter having been elected as Joining Members of the Chapter of Fortitude. Part of the furniture of St. Augustine's Chapter had been transferred to the senior Chapter and the robes were to be sold to a newly formed Chapter meeting outside the Province.

During 1859, when the 'United Chapters' were re-named the Chapter of Fortitude, the Grand Superintendent supported a petition

from the 'United Chapters' which was submitted to Supreme Grand Chapter asking that the Warrant of St. Augustine's Chapter be transferred to the Ferrers and Ivanhoe Lodge, No. 1081, meeting in Ashby-de-la-Zouch. In his 'History of St. Augustine's Chapter, No. 779 - 1847-1977. E.Comp. Frank L. Roughton writes: '... The Petition was granted and the first convocation of St. Augustine's Chapter, No. 1081, at Ashby-de-la-Zouch, was held at the Town Hall, on 14th April, 1863, with Earl Howe, Wm. Kelly and T.H. Bobart acting as Principals, at which ten new members were elected, eight of whom were present and duly exalted. This was the only convocation held as Chapter 1081; the following convocation, in June, 1864, being held as Chapter No. 779 consequent upon the change in the designation of the Ferrers and Ivanhoe ... The early years of the revamped Chapter proved difficult, little progress being made. In some years, no convocations were held, in other years, one only ...'

The only new Chapter to be constituted during the fourteen years Earl Howe was to rule the Royal Arch Province of Leicestershire was the De Montfort Chapter, No. 1130, (now No. 523) which was attached to the Rutland Lodge, No. 1130, meeting at Melton Mowbray which was also to be the venue of the new Chapter until moving to Leicester in June, 1900. It was consecrated on 29th May, 1869, at The George Hotel, Melton Mowbray, by E.Comp. William Kelly, Provincial G.H., acting on behalf of the Grand Superintendent, who, at that time, because of ill-health was finding it increasingly difficult to attend upon his masonic duties. The original By-laws of the Chapter graphically illustrate the uncertainty of the period, when roads were crudely constructed and unlit and travel was either on foot, by horseback or horsedrawn vehicle of some kind. It being deemed prudent for Chapter By-law 2 to stipulate that 'The Chapter shall be holden within fourteen days either before or after the full moon in the months of March, June and November.' Similarly, wisdom was also evident in the choice of venue. The George Inn being admirably equipped to provide refreshment for the weary Companion and stabling for his horse.

It is from recorded remarks made by M.E. Companion William Kelly, then Grand Superintendent of the Province, during an Address to 'The Annual Meeting of Provincial Grand Chapter and General Convocation of Royal Arch Masons of the Province', held on 2nd March, 1886, it is learned that, on 20th April, 1858, a Provincial Grand Chapter was formed under the authority of Earl Howe. It would appear that the Grand Superintendent did not preside over the inaugural meeting, nor over any subsequent Provincial Grand Chapter meetings. No minutes or records are known to be available of the inaugural meeting, nor of any other meeting of the Chapter which may have been held during the time Earl Howe was Grand Superintendent of the Province.

Earl Howe was initiated into Freemasonry in The Tyrian Lodge, No. 253, meeting in Derby, on 25th September, 1815; he was then 19 years of age. W.Bro. Maurice Williams in his 'Historical Account of St. John's Lodge, No. 279, Leicester, 1790-1890' relates that on 20th September, 1821, 'The Right Hon. Earl Howe . . . who chanced to be passing through Leicester on that day was "passed through" our Lodge, he having expressed a wish to have a further degree.' At the next meeting of the Lodge, held on 2nd October, 1821, the noble Lord was "raised" together with two other Brethren by Sir Frederick Gustavus Fowke, who was acting as Worshipful Master. Howe was installed as Master of St. John's Lodge (then No. 525), in December, 1822.

In 1829, he was installed as Senior Grand Warden of England and was Deputy Grand Master of England in 1844-46. He became Provincial Grand Master of Warwickshire in 1843. W.Bro. S.J. Fenton in his 'Notes on the History of Freemasonry in the Province of Warwickshire 1728-1928', states that he resigned as P.G.M. on 20th October, 1852, due to ' . . . a continued return of indisposition he had found himself unable to attend the meetings of Provincial Grand Lodge as frequently as he could wish'. On 18th November, 1856, he was installed as Provincial Grand Master of Leicestershire and on 30th September, 1869, the Earl of Zetland, M.W. Grand Master of the United Grand Lodge of England, added the Province of Rutland to the rule of Earl Howe. (Until that day, when the Vale of Catmose Lodge, No. 1265, was consecrated at a meeting of Provincial Grand Lodge held at the Agricultural Hall, Oakham, the County of Rutland had not possessed any known Masonic Lodge).

There appears to be no reference to Earl Howe being involved in the consecration ceremonies of new Lodges during this period as P.G.M. of Warwickshire, although, in 1851, a new Lodge named the Howe Lodge, (now No. 587) was constituted and formed. In the Province of Leicestershire, in 1846, he was one of the Petitioners of the new John of Gaunt Lodge, No. 766, (now No. 523), and as Deputy Grand Master of England countersigned the Warrant of this Lodge. On the 6th October, 1859, he presided at a special meeting of Provincial Grand Lodge held at Ashby-de-la-Zouch, when the Deputy Provincial Grand Master consecrated the Ferrers and Ivanhoe Lodge, No. 1081, (now No. 779) but was unable to attend the consecrations, in 1866, of The Rutland Lodge, No. 1130, Melton Mowbray, and, in 1869, the Vale of Catmose Lodge, No. 1265, Oakham, due to ill-health. It was at the latter meeting that a letter was read expressing ' . . . his anxiety that early arrangements should be made for his relinquishing office.'

He was installed as Worshipful Master of Knights of Malta Lodge, No. 50, meeting at Hinckley, on 29th July, 1858, and was a Founder of

the Howe and Charnwood Lodge, No. 1007, meeting at Loughborough, which he consecrated on 2nd August, 1864, and was immediately installed as Master. The motto of the Howe family, 'Let Curzon hold what Curzon held' is still incorporated on the summons of Lodge No. 1007. On the 15th February, 1859, Earl Howe laid with 'full masonic honours' the foundation stone of the new Masonic Hall which was to be erected in Halford Street, Leicester, and on the 15th September, 1859, although only partially recovered from a serious illness, following a Divine Service held at St. George's Church, consecrated and dedicated to Masonry the new Hall.

It was on the same day that Howe laid a foundation stone of the New Masonic Hall that he became a Mark Master Mason. Wm. Kelly writes of that occasion in his History: '... the Right Hon. the Earls Howe and Ferrers ... were advanced as Mark Masters by the writer, and those noblemen paid him the high honour of accepting the office of S. and J. Wardens under him as P.G.M. in the Grand Lodge of the Province, a condescension and an act of fraternal kindness he cannot easily forget.' Referring to Howe's advancement, W. Bro. G.M. Dyson in his 'Historical Notes of Howe Lodge of M.M.M., No. 21,' comments: 'There is no evidence from the Minute Books or Attendance Registers to show that our assemblies were ever again graced by the Earl Howe, after whom the Lodge is named.'

Becoming more than ever severely restricted in all his activities by prolonged ill-health, on the 8th December, 1869, Earl Howe resigned as Provincial Grand Master of the Province of Leicestershire and Rutland and it is to be presumed, as Grand Superintendent. At the meeting of Provincial Grand Lodge during which W. Bro. Kelly was installed as Howe's successor as P.G.M. it was unanimously resolved that an Address should be presented to Earl Howe and Kelly was to write: 'This Address set forth the deep regret of the fraternity at the severance of the tie, which for nearly fourteen years as their chief, and for nearly half-a-century as a member of the Craft, had bound them to his Lordship - how Masonry has flourished under his beneficent sway; how his many virtues - and especially that truly masonic one, charity - which he had so munificently displayed, had reflected a lustre on the Order and raised it in the estimation of the popular world, and it concluded in taking farewell of his Lordship officially, with a fervent prayer that his valuable life might be long spared.'

Earl Howe was to die but a few months later on Thursday, 12th May, 1870. The obituary published in the 'Leicester Journal' stated: inter alia: 'Richard William Penn Curzon-Howe, G.C.H., P.C., 1st Earl, expired at his Lordship's town residence, 8 South Audley-street, full of years and honours, esteemed by all classes, lamented by all parties, and leaving behind him a memory which will continue to be respected, as long as any merit is attached by men to a faithful

discharge of the duties of the public, or of the kindly amenities of private life. The immediate cause of death, was, we believe, his old enemy, the gout, but for several years his Lordship's health has been so seriously deranged, and this, coupled with his advancing years, had prepared the public mind and that of his friends and relatives for his decease . . . ' At a meeting of Provincial Grand Lodge, R.W. Bro. William Kelly, P.G.M., proposed a vote of condolence on his Lordship's death and an order was made that, as a mark of respect, the Brethren of the Province should wear Masonic Mourning for a period of six months.

The 'Leicester Journal' reported of the funeral: '. . . His mortal remains were consigned to their last resting place yesterday at Twycross . . . with that strict abhorrence of everything like ostentation which ever distinguished this much loved nobleman throughout his days. His life had been one of peace, and like a peaceful but dearly beloved neighbour he has gone to his rest. The bells of the various churches in Leicester were tolled from two to three o'clock, during the funeral, and subsequently mourning peals were rung.

On Thursday, 14th November, 1872, the Provincial Grand Lodge of Leicestershire and Rutland was opened at the Freemasons' Hall, Leicester, at 10.15 a.m. for the business of the Province and at 11.45 a.m. the Brethren processed to attend Divine Service held at St. George's Church. After which, a further procession formed headed by R.W.Bro. Kelly and the Brethren of the Province and followed by The Bishop and Clergy, to walk to Sparkenhoe Street, where the Provincial Grand Master laid the foundation stone of the Earl Howe Memorial Church (St. Peter) and dedicated the new Church to the service of God 'and in memory of that good man and Mason, the late Earl Howe.' Roads around St. Peter Church are to be found named Earl Howe Street, Gopsall Street and Twycross Street.

On the East Wall of St. Peter Church is still to be seen a magnificent stained-glass window, bearing many masonic symbols, which was given by 'The Freemasons of the Province' and dedicated to the memory of their Past Provincial Grand Master.

Herbert W. Tassell
August, 1990.

The Geneva Bible and its place in the foundation of English Speculative Masonry

by

R.W.Bro. Revd. Neville Barker Cryer.

The subject of this paper is one that has lingered in my mind for a considerable time and it is therefore a special delight to be able to associate this, my first visit to this Lodge, with the presentation of the topic for the first time. No paper on the subject has ever been presented to Quatuor Coronati Lodge though the late Bro. Harry Carr does make three brief references to the Geneva Bible in his compendious 'Freemason at Work' and the present Master of the Lodge, R.W.Bro. Christopher Haffner, gives it one honourable mention in his book, 'Workmen Unashamed', so the matter is not overworked.

Indeed, it might be claimed that since the subject has not attracted substantial attention thus far it is probably not one that deserves even the treatment of one whole lecture. That you will have to judge for yourselves. I can only state that whereas I started out with the certainty that there would be at least enough to occupy us for this evening I now have material that time will prevent my sharing with you fully today and a much longer paper is already on the stocks and may, who knows, fill yet another gap in the panoply of titles given to the world by our Transactions.

Let us begin, however, with a brief historical background to this particular translation of the Bible.

It was in the reign of Henry VIII that the first copies of a whole Bible made their appearance in the parish churches of England. This was called the GREAT Bible, otherwise and in some later editions called the BISHOPS Bible, and it was in 1540 that chained copies - chained because they were too precious and costly to allow them to be purloined by an eager new readership - were authorised to be set on lecterns for open reading to the congregation. That version of the Bible was largely dependent on the work done by another English refugee on the Continent - William Tyndale. (I note with some pride that he was a member of the same Oxford College as I was later to attend). This Bible continued to have use and pride of place throughout the short but even more reformed reign of Edward VI.

From 1553 to 1558 Mary was on the throne and one of her early decisions was that such bibles must be removed as the services were once more to be recited in Latin. Whilst some died for their reformed beliefs during her reign others sought refuge once more overseas - initially in the Netherlands but also in German cities, such as Frankfurt. It was from Frankfurt, in 1555, that a particular band of Englishmen and their families made their way to Geneva where a

determined effort was being made to create a city governed by Reformed Christian principles. Indeed so precise was the concern of its rulers – the ‘seniores’ or elders – that no-one was admitted by this date unless satisfactorily vouched for. The English refugees had to undergo the same test as all others.

To be exact the contingent that came in November of 1555 had been preceded by 20 persons belonging to the family of Sir William Stafford, an English nobleman who was of such close royal descent that it was deemed advisable for him to be abroad whilst Mary ruled. Yet it was the 27 people who were headed by William Whittingham and the formidable John Knox who require our notice.

On November 14th the Council of Geneva granted these ministers and their families the church of St. Marie-le-Noue for their sole use on Mondays, Tuesdays and Wednesdays, whilst they shared it on Sundays with the Waldensian Christians from what we would today call Northern Italy. These latter had the church for their sole use during the rest of the week.

From a remarkable record the *Livre des Anglois* now kept in the Hotel de Ville at Geneva we can discover who made up this first wave of temporary residents. We note, in addition to the two already named, William Williams and Thomas Wood, Christopher Goodman and Anthony Gilby – the latter in due course to be very closely associated with this city of Leicester. These men save for Knox were to be the principal translators of the Geneva Bible.

Their leader, William Whittingham, born in Chester in 1524 and educated at Oxford, settled down so well in this city that he married either the sister or a close relative of John Calvin’s wife. He has left us the following testimony to the reception that he and the other English folk received in their exile.

“But to the end that we might be delivered from insupportable tyranny God hath provided better for us insomuch that He hath moved the Magistrates’ hearts towards us in granting us a church at Geneva – where God’s word is truly preached, manners best reformed, and in earth the chiefest place of true comfort.

Allen Hinds in his book “The Making of Elizabethan England” adds more to our understanding of the background.

“This Genevan church was formed of men of a very great strength of character (so that) of all the churches founded abroad by the English at this time, this alone produced works of permanent importance”.

There was gathered here, says another writer (James Packer, then Principal of Tynedale Hall, Bristol) “a galaxy of Reformation men who were themselves true Renaissance individualists, rugged, heroic, cantankerous, whimsical and tender by turns, with fighting and

exploring instincts well developed, ready both to travel and to suffer, if need be, for the cause of God and truth.

“On the title page of the 1560 Geneva Bible”, he continues, “is a woodcut which shows the Israelites standing with their backs to the Red Sea gazing in terror at the advancing Egyptians (who seem to be) only a few yards away. BUT, behind them, over the sea, rises the pillar of cloud (The Israelites will see it the moment they turn their backs) and along the edges of the picture run the texts: ‘Feare ye not, stand stil, and beholde the salvacion of the Lord . . .’ ‘The Lord shal fight for you.’ ‘Great are the troubles of the righteous: but the Lord delivereth them out of all.’ . . . (These Geneva men) were what they were because they believed that truth – clear, definite, final – had broken forth upon them from the Scriptures.” (pp.7.8 Lupton, Vol. 111).

By 1557 William Whittingham had completed the New Testament and, as has just been indicated, his colleagues had helped to complete the whole by 1560, when the first edition was produced in Geneva. It was to appear in almost 200 editions by 1644 when the last **English** one was printed and of those editions some 140 were in formats that were of pocket or portable style. This was but one of the reasons why it was to have so deep an influence on Puritan England. There are others.

It was the first bible to be printed in clear Roman as opposed to embellished Gothic type. “Its literary style was brisk mainstream English, the Anglo-Saxon of Tyndale, less sonorous but more energetic than the Latinized style of the (succeeding) Authorized Version, and its accuracy and clarity (of meaning) were of a high order.” (Packer). It was directly translated from the best Greek and Hebrew texts that were available and unlike the Great Bible it broke with the phrasing of the Vulgate Latin version. It thus sounded fresh and was quite distinct when read. Great chunks of it, as well as many details that we shall consider, were taken over without any change into the Authorized (King James) Bible and when in 1568/9 there had already been an attempt to produce a revision of the earlier Great Bible it soon became apparent to most objective scholars that the translation provided in the Geneva Bible had not been bettered.

There were two features of the Geneva Bible which gave it a major advantage as a version calculated to impress men’s minds deeply. The first was that, following Calvin’s own extensive commentaries on the Scriptures, this bible was furnished throughout with marginal notes that sought to make the text as intelligible and relevant to the reader as was possible. William Whittingham who became Dean of Durham on his return wrote in the Preface to his own contribution of the New Testament section:

“As concerning the Annotations, I have endeavoured to profit all thereby: for my knollage (knowledge) I have omitted nothing

expounded, also I have explicat (explained) all suche places by the best learned interpreters: So that by this meanes both they which have not abilitie (i.e. the means) to buy the Commentaries upon the New Testament, and they also which have not opportunitie and leisure to read them because of their prolixitie, may use this book in stede thereof.”

These notes covered an immense range of issues – geographical difficulties, current money values and weights, social practices and political attitudes, ethical and doctrinal explanations, spiritual counsel and alternative translations – these were but a few of the contents that made this translation a manual of Christian, and especially Protestant instruction.

We shall have ample opportunity in a moment to consider what part these notes played in shaping and even providing the phrasology of the earliest 17th century and 18th century rituals that we possess.

Before we come to that and other specific points of speculative masonic development it will not be irrelevant to record certain other facts which show how influential the Geneva Bible translation was in the life of the British nations between 1580 and 1680.

For the first 30 years of that period there were at least one or more editions of this Bible **every year**. It was therefore brought constantly before the eyes and minds of the public and was made increasingly available to all who could afford a copy for use privately as well as in churches. Nor should it surprise us that after 1595 the major part of the references to the Scriptural text in Shakespeare’s plays (and he has a thousand or so overall) were taken from the Geneva translation – even to the point of spelling ‘Salomon’ in the form there used & as with ‘couples coming to the Ark’ when the Bishops Bible spoke of ‘twos’. What seems clear is that even despite what must have been Shakespeare’s retentive and wide-ranging mind he almost certainly had a copy of the Geneva version by him for reference.

In 1579 the first edition of the Geneva Bible was published in Scotland and it was soon adopted as the standard Scots translation. With such a verse as that in Othello Act. 2 –

“God’s above all: and there be souls must be saved, and there be souls must not be saved . . .” it would not be surprising that such clear Calvinistic teaching would appeal to the Reformed disciples of John Knox. Nor, may I point out, is it altogether coincidental that one who had no little influence on the first growing years of the Premier Grand Lodge was a Scots divine and author, the Revd. Dr. Anderson. He was joined by an Huguenot minister, Dr. Desaguliers, and the first editions of the Geneva Bible in England were in part printed by none other than Vautrollier, another Huguenot refugee. From my

first researches it seems clear that where English began to be used by the Huguenot congregations in their English chapels it was the Geneva Bible and not the Authorised that they used. No less was it the Genevan version **alone** which the Pilgrim Fathers allowed on their ships when they set out from Holland in the mid 17th century, whilst such Establishment figures as Richard Hooker and Archbishops Whitgift and Laud also quoted freely from it in their writings and sermons. Whilst in 1643 there appeared "The Souldiers Pocket Bible: Containing the most (if not all) those places contained in holy Scripture, which doe shoue the qualifications of . . . a fit Souldier to fight the Lords Battles . . . and may bee also usefull for any Christian to meditate upon . . ."

From all this exposure of the text and its numerous comments it can the more readily be understood why not only the wording but also the interpretation that formed this Bible began to inform the writings and practices of the earliest speculative freemasons in both England and Scotland, at this time.

It is time, however, to come to some of the evidence for believing that this form of Bible was a clear contributor to the emergent rituals or other documents of the Craft. What follows can only be part of the more extensive treatment that is still being prepared but at least it will give a sample of what can be discovered. I shall in this lecture concentrate on items that relate to the best known parts of our present practice.

We may begin by noting that out of 80 proper names that appear in the first ten chapters of the Geneva Bible 28 remained the same as in the Great Bible but 52 were altered to give us the forms we find in the first Masonic MSs and the history recorded in Anderson's Constitutions. Noema became Naamah, Mathusal/Methuselah, Hevah became Eve, Habel/Abel, and the Noe of the mediaeval mystery plays becomes our Noah. Nemroth changed to Nimrod whilst elsewhere Nabuchodonozer assumes the form Nebuchadnezzar. Esdras was now Ezra, Oseas/Hosea, and Aggeus/Haggai. All these, the translators claimed, showed their version 'constrayned to the lively phrase of the Hebrew (Ebrewe)'. What is most significant in view of this claim is the fact that whilst the name of the artist sent from Tyre was called Hiram in the Great Bible in closer form to the original Hebrew name it is in the Geneva Bible that he is first called HIRAM, and is moreover spoken of in the passage from 1 Kings chapter 7 as 'his father being a man of Tyre' and 'his mother of the tribe of Naphtalie' which is exactly how he is described in the No. 4 Ms. of 1710. Indeed there is no use of the term 'Hiram-Abi' or 'Abif' in any known catechism, MS, or adoption of that biblical wording which the Geneva Bible had introduced and which was confirmed in the Authorised version subsequently.

It is when we come to the use of the marginal notes, however, that a rich seam of relationship is revealed to our view. I shall here refer to some of the most obvious ones.

We begin in the very first chapter of Genesis, verse 16. The actual verse reads:

“God then made two great lights: the greater light to rule the day, and the lesser light to rule ye night: he made also ye starres.” This, of itself, is near to but not precisely related to our form of wording. Yet the marginal comment in the Geneva, not available to the Authorised Version reader, says specifically “To wit, the sunne and the moone.” Set the two ideas together and you have the familiar refrain – “The sun to rule the day, the moon to rule the night and . . .” (you know the rest).

In Genesis chapter 3, verses 7 and 21 we have reference to the occasion when, Adam and Eve having realised that they have broken God’s requirement in the garden, they first seek to clothe themselves for shame and are then properly clothed for work by God himself.

In the Great Bible verse 7 it read “they sewed fig leaves together and made themselves aperns or breeches”. The Authorised version was in time to prefer ‘aprons’ but the Geneva Bible was even to be known generally as the ‘breeches’ Bible because of its choice of this word here. What is not so often realised, however, is that in the margin of this latter version it says, ‘Heb. such things to gird about them to hide their privities’ so that no-one could be in any doubt about the covering’s place or purpose, and when in verse 21 we read “Unto Adam also and to his wife did the Lord God make coates of skinnes, and clothed them” then the association with our more familiar aprons is complete. What may be less well known by brethren is that in at least three masonic documents before 1730 we read the following type of Q. and A. How was the Master clothed? In a yellow Jacket and Blue pair of Breeches. Whilst this reference came to be symbolic of the Master holding or wearing an extended pair of brass angled and blue-steel armed compasses I cannot but believe that there was here an echo of the first clothing of man returning to the moral way.

Another reference in these early pages of the Bible to the exclusion of Adam and Eve from the garden describes the setting of the Cherubims (and it seems to be the Geneva Bible which started masons and Englishmen on this use of a double Hebrew plural) “and the blade of a sword shaken to keep the waye of the tre of life.” Anyone familiar with the type of sword used by many tylers in the 18th century – one with a serrated or wavy blade – can perhaps now better understand how the shape was acquired than by the term used

in the Authorised Version – a flaming sword – even though these implements are nowadays so described.

It is at this point that I am all too aware of the increasing amount of material that is awaiting our attention but I cannot move on to the last section of this present lecture without referring you to the story of Jephthah and the securing of the passages across the Jordan to which we so constantly refer. It occurs in the book of Judges chapter 12 and verses 5 and 6. The text reads:

“Then said they unto him, say now Shibboleth; and he said Sibboleth; for he colde not so pronounce.” That by itself is no more explicit than the Authorised version but, lo and behold! there in the Geneva margin occur these clarifying words that we have adopted almost verbatim “which signifieth a fall of waters or an eare of corn”.

By these and so many other examples that time will not now permit us to pursue this evening I trust that it is beginning to appear what a debt was owed by our first forefathers in the English (and Scottish) craft to their biblical records. It is hardly any wonder that quite apart from a matter of principle it was of direct advantage to have the “prompt book” on so many matters open and available to the Master on or near his pedestal.

I have not so far, however, referred to yet another aspect of the Geneva Bible which made it a most valuable source for masonic style and practice. I refer to its novel illustrations. As a piece of book production it was in the front rank. The 1560 edition had 26 fine woodcuts illustrating (as it claimed) ‘passages so darke that by no description they colde be made easie to the simple reader (i.e. the tabernacle, the high priest’s garments and Solomon’s and Ezekiel’s temple)’. Each of these diagrams or sections of them will well repay study but I must limit myself to just three of them – the two great pillars, the throne of Solomon and the first major vision of Exekiel.

Masons are often puzzled by the intelligent perception that if there were indeed two great pillars at the porchway or entrance to King Solomon’s temple then it is inconceivable that AT THAT DATE such pillars could have two spheres set upon their capitals, especially if those spheres were to represent a circular globe not yet circumvented or a knowledge of the heavens that only 16th and 17th century studies were to release. How is it that all the earliest representatives of these pillars, however, show, as on the Grand Lodge of York board, just such adornments? The answer must be because that is how the pillars were illustrated in the Geneva Bible . . . and may I remind you that there were **no** illustrations at all in the Authorised Version editions. Look at the picture on p.153 of the 1560 edition of the Geneva Bible and you will see what I mean. The ‘ball’ at the top of the pillar is so

wrought about with its 'grates like network' that one cannot see whether there was any decoration on the object beneath. It only took another century of gentlemanly study and the normal accoutrements of two globes in any well-furnished private library to become normal for these 16th century 'balls' ('gooloth' in the original Hebrew) to be nicely transformed into the spheres which now adorn our 2nd degree T.Bds. Yet it was the Geneva Bible example which started the idea.

The same is almost certainly the case with the Throne of Solomon. The illustration above chapter xi of I Kings shows a figure approaching the monarch by **seven** steps between **two** pillars and leading to a throne that is set under a **rounded canopy** which is adorned with **three** inverted **squares**. At the foot of the steps is a '**squared pavement**' in **black** and **white** which continued the normal mediaeval style of pavement illustrated in earlier versions. The domed-shaped ceiling is surrounded by an arch suggesting the open heavens above. One is immediately reminded of almost identical settings for the Master's place in Weymouth and Taunton today.

The feature of the 'arch of heaven' is one of the principal items in the last of these Geneva woodcuts at the start of the book of Exekiel. This picture reveals a figure in a familiar Royal Arch attitude below the scene above an enormous cloudy canopy that surrounds four turning wheels that resemble astrolabes, the four beasts with their four different faces and then, above the firmament, the frequently repeated 18th century masonic idea of God sitting upon the arch of the rainbow but also on a throne.

Such, all too briefly, are a few of the visual effects that this very remarkable English Bible introduced into the cultural life of the 17th century folk that were, in part, to establish English Speculative Freemasonry. Of course it is true that once the general impact of the Geneva Bible editions had been assimilated and underlined, as well as enhanced, by the sonorous language and fine scholarship of the next great translation it was possible to lose sight of the contribution that had been made by those refugee scholars from Switzerland. The sheer weight of Royal Authority given to the King James version and the events that followed the Restoration of 1662 were such that for a while its predecessor went into retirement – a state of affairs that now needs to be carefully reviewed. Whilst not wanting to claim overmuch for this source-book of ideas and symbols I would, I think, be not unjustified in saying that without the Geneva Bible our masonic heritage would have been different and might well have been much less memorable. For the moment I rest my case.

FREEMASONRY AND THE ZODIAC

by

Bro. W.W. Glover

The most frequently asked question by visitors to the Holmes Temple in Leicester is, "why are the signs of the zodiac included among the ceiling decorations and what is their connection with masonry?". The answer is usually a rather apologetic, "No connection as far as we know, but let me show you . . .".

An examination of available evidence shows a definite association, albeit tenuous, in the Craft but more positive in the Royal Arch, particularly the Scottish Supreme Chapter.

The signs of the zodiac have been associated with Freemasonry for over 250 years. The earliest reference to the zodiac is in a Grand Lodge Minute of 26 November 1728 which somewhat enigmatically stated, 'The health of the twelve stewards was proposed and drank with twelve, alluding to the twelve signs of the Zodiac as well as to their Number which they returned jointly in like manner.'

Freemasonry's association with the signs of the zodiac in its symbolism was given clear authenticity with the inclusion of those signs in an arch over the main entrance to the first Freemasons Hall of 1776 and the further incorporation of the signs in the second Hall of 1869 and present Hall in 1933.

The twelve signs of the zodiac appear in many masonic temples, usually adorning the ceiling or spaced around the temple in a frieze or architrave.

In the masonic temple in Aberdeen the twelve signs are placed in a similar position to this temple, adjacent to the Celestial Canopy, while the temple in Barnstaple has the twelve signs of the zodiac forming a circle encompassing the Blazing Star or Sun, placed in the centre of the ceiling.

There is no known evidence to suggest that the signs of the zodiac ever played an important part in the rituals. This is especially so with the operative masons who were primarily concerned with a ritual based on practical matters. Indeed, the MS Charges covering a period up to about 1700 contain little or nothing of a symbolic or allegorical nature other than the legendary history of the craft. Yet we claim that Freemasonry is a peculiar system of morality, veiled in allegory and illustrated by symbols. When then did symbolism come into masonry?

There is a good case for arguing that much of the symbolism in speculative masonry sprang from a fruitful union between the professional Guilds of Mediaeval Masons and certain learned men well acquainted with classical and mediaeval literature who brought

with them a curious and special knowledge of Rosicrucian and alchemic symbolism. Amongst them were Jan Amos Komensky better known as Comenius, Theodore Haak, Dr. John Wilkins, Sir Robert Boyle, and later Sir Isaac Newton.

During Cromwell's Protectorate these eminent and powerful minded men, both English and European, became closely associated with masonic circles, including such personages as Robert Moray, Elias Ashmole, Sir Christopher Wren; many of these distinguished men formed what Sir Robert Boyle called an "Invisible College".

With the restoration of the Monarchy in 1660, the Invisible College became the Royal Society with Charles II as its patron and sponsor. Many of the founder and subsequent members of the Royal Society such as The Chevalier Ramsey, the 7th Earl of Abercorn and Dr. John Desaguliers were Freemasons, so it could be reasonably argued that the Royal Society itself, at least in its early days, could be considered a form of masonic institution.

The philosophies of both Freemasonry and Alchemy have much in common and share many symbols including compasses, square, rule and plumb-line; perfect ashlar pillars and point within a circle; the signs of the zodiac, the Blazing Star, the all-seeing eye and the five and six pointed stars; and the image of Hermes or Mercury as depicted on 18th Century Deacon's jewels and emblems.

Astronomically the zodiac is that part of the sky through which the sun appeared to pass in the course of the year, traversing through fixed constellations.

The zodiac probably originated in Babylon, and their astrology was based on the ever-changing relationships between the seven planets (these were the five known planets, Mercury, Venus, Mars, Jupiter and Saturn plus the sun and the moon) and the twelve signs of the zodiac.

Babylonian astrology began to find favour among the Greeks about the third century B.C. and exerted a powerful influence during the early Christian era. Astrology's prestige was such that it affected even Jewish minds, in defiance of the official teaching of the Lord's total supremacy.

Josephus the Jewish historian describing the Temple in Jerusalem, asserted that the Menorah's seven branches stood for the 'planets' and the twelve loaves of shewbread stood for the signs of the zodiac.

Perhaps the positioning of the twelve signs of the zodiac in a band around the ceiling of a temple near or next to the Celestial Canopy of Heaven could symbolically indicate that Freemasonry is universal throughout all the twelve months of the year.

Alternatively, the intention could be to convey the idea of the Sun passing from sign to sign on its circumambulation of the heavens suggests some of the trials the Craft Mason undergoes before being admitted into the Royal Arch.

The Masonic author, Harry Mendoza, puts forward a theory that the twelve signs of the zodiac were used as adornment because they may be considered to illustrate the importance attached to Astronomy, the seventh of the liberal arts and sciences. Our lectures define astronomy as 'that exalted science which enables the contemplative mind to soar aloft and read the wisdom, power and goodness of the Great Creator in the Heavens' and which enables us to 'discover the laws which govern the heavenly bodies and by which their motions are directed'.

On the other hand, Rev. Castells points to the Explanation of the First Degree Tracing Board which states 'the indented or tessellated border refers us to the planets which in their various revolutions form a beautiful border or skirtwork round that Grand Luminary the Sun.' He considers this statement to be astronomical in character and that this border was once a zodiac.

As a point of interest, the chequered carpet in our own Holmes and Oliver Temples have a border consisting of what could be regarded as a stylised alternating star and planet pattern. Other temples have the same or a similar design.

The connection with the twelve signs of the zodiac and Royal Arch Masonry is much more in evidence, particularly with the Scottish Constitution. The Jewel of their Order and the jewels worn by some of the officers show the zodiac signs. Instead of the four Principals Standards as used in England they have two Great Banners, the Crimson Banner and the Green Banner, both of which bear the twelve signs of the zodiac. It is possible that during the early nineteenth some Chapters in the English constitution displayed banners carrying the signs of the zodiac.

In the Scottish ritual the zodiac is spoken of as 'forming the ornamental architrave around the vault'.

The Rev. Castells writes that the Babylonian astronomers allotted a month, and one of the zodiac signs to each of their Rulers of the Gods, who were twelve in number. The sky was further divided into three regions, presided over by the three chief gods. The region belonging to ANU (first of the three chief gods), included four zodiac signs, Taurus, Gemini, Cancer and Leo; the region of BEL (the second of the gods) included Virgo, Libra, Scorpio and Sagittarius, and that of EA (the third god) had the remainder, Capricorn, Aquarius, Pisces and Aries.

Castell's further claims that this trinity of ANU, BEL and EA are, when taken in reverse order, identical to the J.B.O. known to R.A.Masons!

Another authority Prof. Hommel considered the regions of ANU, BEL and EA corresponded to 'the thirds of the ecliptic' (the path of the sun through the zodiac). The divisions being three signs, Taurus to Cancer inclusive to ANU, four signs, Leo to Scorpio to BEL; and five signs, Sagittarius to Aries to EA. This division of the three, four and five being reminiscent of the Pythagorean triangle.

There is evidence from various sources supporting a strong connection with the twelve tribes of Israel and the twelve signs of the Zodiac, although they differ as to which sign was given to each tribe, they all agree that each tribe had a sign.

According to the Encyclopaedia Judaica the zodiac figures prominently in early Jewish art and appeared in mosaic floors in ancient Palestinian synagogues.

A Royal Arch Tracing Board by Harris of about 1836 depicts the Principal Standards and the twelve ensigns and below in the lower part of the design, a vaulted chamber pierced by a shaft of light to a veiled pedestal around which is a circular band showing the twelve signs of the zodiac, clearly intended to represent the 12 tribes of Israel.

There are a number of Chapters furnished with a chequered carpet with the signs of the zodiac encircling the pedestal.

The earliest reference that the twelve tribes of Israel were possibly linked with the Royal Arch is the Kirkwall Scroll, (a reproduction of which, much reduced in size, is displayed in the library here in Leicester) may have been designed for use as a floor-cloth in the middle of the 18th Century. It consists of eight panels two of which have obvious Royal Arch connections. One depicts the Tabernacle in the Wilderness with the tents of the twelve tribes of Israel around it, and in each corner, one of the four emblems found on the Principal Standards, i.e. a man, a lion, an ox and an eagle. The second panel portrays a design rather similar to the armorial bearings adopted by the "Antients" Grand Lodge, which were also a man, lion, ox and eagle, supported by cherubim.

Freemasonry finds the source of these emblems in the V.S.L. Ezekiel describes his vision as 'four living creatures - they had the likeness of a man - and everyone had four faces - the face of a man and the face of a lion - the face of an ox - the face of an eagle'.

The Revelation of St. John, chapter 4 records 'four beasts, the first was like a lion - the second like a calf - the third had a face as of a man - and the fourth was like a flying eagle'.

The symbolic meaning of the four emblems in Freemasonry is, man to personify intelligence and understanding, the lion to represent strength and power, the ox to denote patience and assiduity and the eagle to indicate the promptness and celerity in doing the will of the great I AM.

Historically these four emblems can be traced back to early times. Very ancient peoples regarded fire, light and air as direct manifestations of their god, and symbolised them by the bull, lion and eagle; the rage of the bull to denote fire; the piercing eyes of the lion to denote light; and the soaring flight of the eagle to denote air. Later they gave the god these three attributes and depicted a human body with three heads, those of a bull, lion and eagle. In time the three-headed god was transformed into four separate figures which became the bull, lion, eagle and man. The Hebrews after their exodus from Egypt adopted these four sacred symbols, to which there are many references in the Talmud.

They acquired christian significance when St. Irenaeus ascribed them to the four Evangelists, while Old Testament commentators claimed them to represent the four Archangels.

In their christian application a winged man represented the incarnation of Christ, a winged ox His passion; a winged lion His resurrection, and an eagle His ascension, and in that order are associated with Matthew, Luke, Mark and John respectively.

Some philosophers have symbolised the twelve tribes as being representative of mankind in general and the twelve signs of the zodiac as the heavenly counterpart.

G.S. Shepherd-Jones writes that the Israelites considered their distinctive bearing as their own particular connection with the twelve signs of the zodiac, and concludes "Hence, one of the reasons for the zodiacal signs in our Lodges and Chapters."

Jewish scholars of the 14th Century made an association between the twelve tribes and the zodiac signs according to the position taken up by each tribe encamped around the Tabernacle.

On the east side were Judah, Issacher and Zebulun
corresponding to Aries, Taurus and Gemini.

On the south side were Reuben, Simeon and Gad
corresponding to Cancer, Leo and Virgo.

On the west side were Ephraim, Manasseh and Benjamin
corresponding to Libra, Scorpio and Sagittarius.

On the north side were Dan, Asher and Naphthali,
corresponding to Capricorn, Aquarius and Pisces.

The tribe of Levi camped in the centre near to the Tabernacle and not associated with a zodiac sign.

Thus, the principal standards (these were the large field signs) of the four leading divisions of the army of Israel, namely Judah, Reuben, Ephraim and Dan appear to correspond to the four cardinal signs of Aries, Cancer, Libra and Capricorn. But, taking into account the 'Precession of the Equinoxes' the signs would have been Taurus, Leo, Scorpio and Aquarius.

Rev. Castells had a different opinion on the allocation of the zodiac signs to the appropriate tribe and associated the four Principal Standards with Leo representing the lion, Taurus the ox, Aquarius the man and Scorpio the eagle. The latter being explained as originally the device for Dan was the Cerastes or Horned Viper, and evolving to a scorpion, a serpent or scorpion biting a horse's heel, later by an eagle soaring aloft with a serpent in its talons, symbolising the victory of good over evil, and finally the eagle alone.

In astrology the scorpion is synonymous with the eagle, its 'paranatellon' - that is they both rise and set at the same time, allowing the substitution of an eagle for the scorpion.

His distribution of the zodiac signs among the tribes was Judah - Leo, Issachar - Virgo, Zebulun - Cancer; Reuben - Taurus, Simeon - Gemini, Gad - Aries; Ephraim - Aquarius, Manasseh - Pisces, Benjamin - Capricorn; Dan - Scorpio, Asher - Sagittarius, Nephthali - Libra.

According to G.S. Shepherd-Jones, the position of the sun in the zodiac at the equinoxes and solstices was of great importance in ancient times. During the time of wanderings in the wilderness at the winter solstice the sun entered the sign of Aquarius the water bearer, representing MAN; at the vernal equinox it entered the sign of Taurus the bull or OX; at the summer solstice it entered the sign of Leo the LION; and at the autumnal equinox it entered the sign of Scorpio the SCORPION or (EAGLE - see above). Thus arriving at the connection of the devices on the four Principal Standards.

The symbolical lecture tells us that the twelve ensigns are the distinctive bearings of the twelve tribes of Israel. These distinctive bearings or ensigns were the small banners carried at the head of each of the tribes during the years in the wilderness, and around which they pitched their tents when encamped around the Tabernacle.

The V.S.L. does not tell us what was depicted on the ensigns, this information comes from biblical authorities interpretations of the dying words of Jacob (Genesis 49 V.1-28) .. These words were claimed to be prophetic anticipations of the destinies of the tribes and have come to be known as "The Blessings of Jacob", although this is something of a misnomer in some cases. Reuben, Simeon and Levi were cursed for actions they had committed and other sons were treated in a joking or satirical manner.

Verses 1-28 of Genesis 49 refer to Jacob calling his sons together, and end saying 'All these are the twelve tribes of Israel'.

Although Levi is listed among the 'blessings' he was not to become head of a separate tribe, for God had decreed that the Levites should be distinguished from the rest of the Israelites as they were the priests and had special duties to perform. On the other hand, while Joseph is one of the blessed, his tribe was divided between his sons Ephraim and Manasseh, because Jacob adopted them as his own.

The twelve ensigns used in the Royal Arch usually depict for each tribe a device illustrating a comment from the 'blessings' as recorded in Genesis 49, with the exception of Ephraim, which is probably taken from Deuteronomy 33.

Reuben	waves or a man	'Unstable as water' 'My first horn'
Simeon & Levi	a sword	'they slew a man'
Judah	a lion	'he couched as a lion'
Zebulun	a ship	'an haven for ships'
Issacher	an ass between two burdens	'ass couching down between two burdens'
Dan	a snake biting a horse	'an adder that biteth the horse's heels'
Gad	a troop of horsemen	'a troop'
Asher	an olive tree or an urn of oil	'he shall yield royal dainties'
Naphtthali	a hind	'a hind let loose'
Benjamin	a wolf	'shall raven as a wolf'

Joseph is not included in the twelve tribes of Israel, his place being taken by his two sons.

Manasseh	a fruitful vine	'Joseph is a fruitful bough'
Ephraim	an ox or bullock	'Joseph is like the firstling of a bullock'

This last quotation comes from Deuteronomy 33 v.17

The association of specific devices with a particular tribe was handed down through the Midrash, that is the Oral Law or Tradition of Judaism which tended over the generations to reflect different opinions and consequently different devices for the same tribe. Accordingly, there are chapters with ensigns bearing different devices from the generally accepted ones, since there is no official ruling laid down by the Supreme Grand Chapter of England.

There are many references in the New Testament and other scriptural texts that testify to an association of the twelve tribes of Israel with the twelve Apostles.

Certainly, early Royal Arch masonry was essentially Christian in character, although containing Old Testament incidents and the inclusion of twelve tribes in the ceremony was probably due to the inference that they represented as the antetypes of the Apostles.

Among the earlier editions of Wm. Preston's Lectures there appears what were known as The Twelve Original Points of Freemasonry.

These twelve points were abrogated by Grand Lodge in 1813 but previous to that were said to "form a basis of the system and comprehended the whole ceremony of Initiation, and without these points no man could be received into the Order".

The Twelve points that constituted the ritual were said to allude to the twelve tribes of Israel and to each of which one of the points referred.

- Point 1 The Opening of the Lodge –
Symbolised by Reuben who was the beginning of Jacob's strength.
- Point 2 Preparation of the Candidate –
by Simeon who prepared the instruments of slaughter of the Schechemites.
- Point 3 Report of the Senior Deacon –
by Levi, whose people gave the signal to Simeon.
- Point 4 Entrance of the Candidate –
by Judah, the first tribe to cross the Jordan.
- Point 5 The Prayer –
by Zebulan who when being blessed was preferred to Issacher.
- Point 6 Circumambulation –
by Issacher, a thriftless and indolent tribe in need of a leader.
- Point 7 Advancing to the Pedestal –
by Dan, teaching by contrast as that tribe lapsed rapidly into idolatry.
- Point 8 The Obligation –
by Gad in allusion to the vow of Jephtha, who was of that tribe.
- Point 9 The Entrusting –
by Asher the inheritor of fatness and royal dainties.



The W.Master and Wardens of St. John's Lodge No. 279 and the Bi-Centenary Warrant presented on Wednesday 5th September 1990.

St. John's Lodge No. 279

An emergency meeting of St. John's Lodge No. 279 was held at the Freemasons' Hall, London Road, Leicester on Wednesday 5th September 1990, when the M.W. Pro. Grand Master, the Right Honourable the Lord Cornwallis, O.B.E., D.L., presented the Bi-Centenary Warrant of the Lodge.

St. John's Lodge, warranted 31st August 1790, was consecrated on the 11th November 1790 and received a Warrant of Confirmation on the 26th of April 1820 and was originally numbered 562, re-numbered 471 in 1792, 525 in 1813, 348 in 1832 and 279 in 1863. Despite these changes the Lodge has worked continuously and its summons lists its masters for the whole period.

W.Bro. J.T. Thorp, founder and first master of this Lodge of Research No. 2429 wrote and explained a small booklet entitled "Symbols and Emblems on the Centenary Tablet of St. John's Lodge No. 279" at a meeting of the Union Lodge of Instruction, Leicester on Feb. 13th 1891. That tablet is now placed behind the chair of the J.W. in the Holmes Temple and is well worth examination.

From the pen of W.Bro. O. Farrant the then Editor of Transactions and under the title 'The Early Minutes of St. John's Lodge No. 279, Leicester' there appeared in four parts, a fascinating account of Lodge proceedings that is well worth reading again. The final instalment in Transactions 1967-68 being particularly interesting and informative for all.

- Point 10 Investiture of Candidate -
by Naphthali being satisfied with favour and full of blessing.
- Point 11 N.E. Corner -
by Joseph, as the ceremony reminds us of the most superficial part of Masonry, so the tribes of Ephraim and Manesseh were accounted to be more superficial than the rest as they were only Grandsons of Jacob.
- Point 12 Closing the Lodge -
by Benjamin, the youngest who closed his father's strength.

Clearly much ingenuity was exercised in giving these symbolic explanations.

An attempt to link the Twelve Original Points and the twelve tribes with Castell's assignment of the zodiac signs to the tribes was made in a short paper (by W.Bro. W.H. Riley) included in the 1939/40 Transactions of the Leicester Lodge of Research.

Unfortunately the result is a quite unconvincing effort to graft onto authentic and traditional symbolism, an improved list of contrived relationships, and illustrates the danger of trying to ascribe too much significance into the use of symbols.

In summary, although we cannot fully explain why, at least we are able to show that there are definite connections between the twelve signs of the zodiac and the Royal Arch, especially the Scottish Constitution, by association with the twelve tribes of Israel. But with the Craft there remains only a slight symbolic inference associated with the Celestial Canopy. Hopefully this should prove a more authoritative reply to the question posed at the beginning of this paper.

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ORATION

given at the Consecration of the Ratae Council No. 124

by

The Rev. Dr. I.C. Conway,

MA (Cantab), MA (Sheff), MEd, MTh, PhD, FLCM

One of the most valuable and perhaps least recognised aspects of Freemasonry is its contribution to the world of learning. Not only does it, as a matter of practice, commemorate and moralise upon noteworthy events of the past, but it also provides its members with opportunities to grow in understanding. This is not to say that some of its claims are not open to question or without error. But then the field of discovery is littered with misconceptions which have helped to point the way to the truth.

The essential aim of Freemasonry in all its various Orders is the enlightenment and improvement of the individual. In this sense, therefore, Freemasonry is very much an educational institution, though it might not recognise itself as such. "He who desires to understand the harmonies and beautiful properties of Freemasonry", someone once wrote, "must read, study, reflect, digest and discriminate. The true Freemason is an ardent seeker after knowledge." Put another way, the view the writer appears to be endorsing is that ceremonies, to be sure, are important, but so is our understanding of what we do.

It would not be an exaggeration to say that were it not for Freemasonry certain events of history worthy of contemplation might go unremembered. The Order of the Allied Masonic Degrees makes a contribution second to none in this respect. It offers a wide range of subjects and issues to challenge and stimulate the mind.

The Founders of the Ratae Council No. 124 have already made a useful contribution here, even though they have, as yet, not begun to function as a warranted body. This they have done in their choice of name. "What's in a name?" Shakespeare's heroine asks, as if a name were of no consequence. In some cases it is everything. Ratae is well-chosen. To begin with, it is sufficiently unusual to capture the imagination. Then, by adopting the first name by which the City of Leicester was known, the new Order will help in perpetuating the memorial of the City's earliest associations and traditions.

These traditions are worthy of note. The word **Ratae** is Celtic in origin, signifying a clearing and recalls the period of history when this part of the world was populated by the Coritani. The story of these Ancient Britons is inextricably linked with the forces of Ostorius Scapula who conquered the tribesmen and established a Roman stronghold on their territory. As was their custom, they took the Celtic word **Rath** and Latinised it to become **Ratae**, as they had

done with the Celtic word **Priten** to make it Britannia. The full title given by the Romans to their fort was **Ratae Coritanorum** - the settlement of the Coritani.

Interestingly enough, the word was to undergo a process of evolution in its meaning, something the Founders might like to consider further. First, it meant simply a forest clearing or land prepared for habitation. Secondly, thanks to Roman colonisation, it came to mean a fortified settlement. Thirdly, resulting from the benefits of Roman civilisation which led to a settled mode of existence among the villagers, the word came to convey the idea of security or stability. One cannot help but feel that a Council which adopts a word with associations of this kind already has an auspicious start and promises well for the future.

The Roman auxiliaries proved to be good, if unorthodox, masons, preferring to build in clay brick rather than in the local soft stone. The bricks and the mortar which bonded them together proved durable. They built well. When destruction came, it came not as a result of the ravages of time or through natural disaster, but at the hand of the vandal.

The legions have long since departed, but they were provident enough to leave behind clear evidence of their sojourn in this area in the form of a cylindrical milestone. Fate, as experience seems to indicate, is capricious, but is often times kind, too. In this case it intervened to prevent the stone, conveniently shaped for the purpose, from being converted into a garden roller. Incised on it are a few words commemorating the visit of the Emperor Hadrian and the simple statement "From Ratae two miles." But that was sufficient to ensure the settlement a place not only in our geography but also in our history.

It is fitting, one feels, in view of Ratae's military associations and of the name this new Council is to bear, that the Grand Master of the Order, himself a distinguished soldier, should be here in person to conduct this ceremony of consecration.

Among the five degrees which go to make up this Order the Degree of St. Lawrence the Martyr is pre-eminent. It is, as it were, **primus inter pares**, the first among equals. It is the first degree through which the candidate for admission into the Order must pass, it is the one degree in which Council business is transacted and, in the order of jewels suspended on the ribbon bar, like the principal military award for valour in the field, takes precedence over all the rest. And there is a rightness about this, for the jewel commemorates the act of a very brave man.

It is matter of some regret that although St. Lawrence ranks as a Saint of the Christian Church, historians and theologians have

accorded him but modest attention. This Order, therefore, has done much to redress that default.

St. Lawrence is a man not only for all seasons but for all men - a figure above sectarian considerations and timeless. With good reason he might be considered the Patron Saint of the Allied Masonic Degrees just as St. John is the Patron of the Craft.

Laurentius, to give him his Latin name, was senior deacon of Rome during the persecution of the Christian clergy by the Emperor Valerian in AD258. We know that he distributed the treasures of the church among the poor and faced the consequences of his action with great fortitude. The details are in the Lecture of the degree and need no further elaboration here.

The Nature and Purpose of the degree is based squarely on his example. The qualities illustrated are fortitude and humility; clarity and hospitality, and reverence for the Great Disposer. Reverence is the hallmark of the Order, Charity and hospitality are simply practical expressions of our masonic beliefs. Humility is a lesson a brother learns early in his masonic career and is a quality he is encouraged to practise throughout his life. Fortitude is the noblest of the qualities, without which nothing is achieved.

This has been put to the test of late. We have recently come through a period which has not been particularly understanding, to say the least, of Freemasonry. Indeed, masonry in general has been subjected to an exacting test of its fortitude. The fact that we are here today and to consecrate a new Council is evidence enough that Freemasonry in general and this Order in particular is very much alive and, if anything, tempered and more resolved by the difficulties through which it has just passed. This is very much in the tradition of St. Lawrence. The Gridiron reminds us of his suffering; it is also a reminder of his fortitude and of the triumph of what he stood for.

But you know, there are two emblems associated with St. Lawrence. One is the Gridiron; the other is the book, the symbol of wisdom, of knowledge and of truth. There is a part in the Lecture which quotes St. Lawrence as saying that the Light of Heaven is the true gold. This is a reference to that revealed truth which makes darkness visible and which, by means of the printed word, is preserved and passed from one generation to the next. The Gridiron is a passive symbol, promoting study and the search for knowledge. The complete mason, not to say the complete life, needs both these complementary principles.

We congratulate the Founders on the successful outcome of all their endeavours and we wish them well in all their laudable undertakings. May those who enter the Order here find security and stability, the noblest expression of what Ratae represents. May they

also find encouragement in continuing the pursuit of truth and in so doing gain knowledge and self-improvement.

As a last general recommendation I present for your consideration some thoughts by the great German man of letters and Freemason, Gotthold Ephraim Lessing:

'The value of man does not consist in the truth which he possesses, or means to possess, but in the sincere pain which he has taken to find it out. For his powers do not augment by possessing truth, but by investigating it, wherein consists his only perfectability. Possession lulls the energy of man, and makes him idle and proud. If God held enclosed in his right hand absolute truth, and in his left hand only the inward lively impulse toward truth, and if he said to me: Choose! even at the risk of exposing mankind to continual erring I most humbly would seize his left hand, and say: Father, give! absolute truth belongs to Thee alone.'

LEICESTER CATHEDRAL CHORAL EVENSONG

Address of Rev. Canon M. Wilson

When I was 15¾ years old – I'm sorry it sounds a bit like Adrian Mole's Diary – a very peculiar thought came into my mind. From perceptibly nowhere came the deep inner feeling that I might end up being a Christian priest. Humanly speaking, this was not my wish, and I spent the next 6½ years trying to make sure it would not happen. I set about preparing for a life devoted to a different, though equally respectable, career. My view was that God had given me various gifts and I wasn't going to get side-tracked. Eventually, I was spiritually hijacked. Hence the privilege of preaching this afternoon. In the 25 years following that spiritual hi-jacking I have never regretted the spiritual decision that was made. It is explained by words of Christ in St. John's Gospel: 'You did not choose me, but I chose you.' (Jn.15.16). That choice answered for me the key question about the general human predicament so simply, yet profoundly unfolded in the Adam and Eve story of Genesis 3, and asked by St. Paul in the plea: 'Who will deliver me from this body of death?' when writing to Christians in Rome. St. Paul gives the definitive answer in the next sentence: 'Thanks be to God through Jesus Christ our Lord!' And by the age of 21 I had come to share that conviction for the rest of my days.

On an occasion when gratitude is being expressed to God for 200 years of Freemasonry in the Province of Leicestershire and Rutland, I suppose the gift text is part of Genesis 3:7 – 'and they sewed fig leaves together and made themselves aprons.' But it's only a quirky co-incident of vocabulary really. With your indulgence, I'll return briefly to my own biography.

At the age of 29, my decision to inquire seriously about Freemasonry was of a different character from that of my religious conviction. It had more to do with the gregarious nature of human beings and a quest of social identity, unity and friendship. Some people join rugby clubs and golf clubs, others are regulars down at the local pub, others join choral societies, others become Freemasons.

Occasionally there is the star performer who belongs to them all, but I won't name names from the pulpit! I was drawn towards Freemasonry because of the example of integrity, and dispassionate help and friendship, of some deeply convinced and actively christian men who happened to belong to a local Lodge in Malvern where I was living and working at the time. There was about them an attractive quality of human association, for the purpose of English Craft Freemasonry is to promote the friendship of God fearing men already conscious of their individual religious affiliations, who might otherwise remain at a perpetual distance.

This afternoon I give thanks for that introduction into what is literally a 'friendly society' with its main objects of brotherly love, relief of those in need, and a combined respect for the truth. I'm sure that is echoed in scores of hearts and minds in this Cathedral now. Areas of this Cathedral church building owe their furnishing and, sometimes, existence to the generosity of Freemasons in the past. And the Cathedrals of England and Wales receive sympathetic consideration, when requested, for grant aid towards the upkeep of their fabric. Leicester Cathedral gratefully received £5,000 last year as a result of such a request, every such grant being in recognition of operative stonemasons from whose work patterns the allegories and symbols of Freemasonry derive.

Genesis 3 tells of vulnerable human beings tipped out into the brutality of the world we experience, all summed up in 'then the eyes of both Adam and Eve were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loincloths.' This has haunted scholars, artists, poets, theologians, and now psychologists down the ages. The story, shared by a number of ancient cultures and societies, suggests profound social and religious forces at work. The story attempts to describe what it is like being essentially human in relation to our Creator.

Our eyes are open. We are conscious, aware. Happy innocence might be but a speculative memory. As children, lots of things did not bother us very much. But as we mature, realisations dawn about ourselves and about our world. Through the ages, spokesmen of many cultures and societies yearn for some golden age of innocence that has been lost. To be aware is to be vulnerable, to feel exposed. We cover this up, humanly speaking, by choosing a series of social roles, perhaps becoming camouflaged within some established customs. Often this is proclaimed by clothing, be it the uniform of the ballet dancer or the rugby forward, the latest fashion or the club tie. The social roles we adopt keep at bay the fragmentation and enmity we fear. They say a good round of gold can set the world to rights. A team game resolves imaginary enmity. Such pursuits help alleviate the pain of 'sliding down the razor blade of life'.

English Craft Freemasonry sets out to do this for its members by the enactment of its own little set of theatrical stories to do with the alleged working relationships of those entrusted with building the temples at Jerusalem and the dangers that beset them. No individual can complete the story's enactment without the co-operation of all the others involved. And from this ritual contrivance emerges, with regular association and practice together, the enjoyment of a happy and sensitive social fraternity – the sole object of the exercise. The first and second Temples at Jerusalem themselves beg a fundamental religious question which has been asked of the Christian Freemason

- that simple, Masonic requirement of religious adherence to God the Creator allegedly denies the 'uniqueness of Christ'. The expectation is, as I have tried to show in my own biographical terms, that a person should be respected for their chosen religious adherence - a choice of a different character from the decision to join a club or an association.

The first and second Temples were constructed with the assistance of a variety of 'God-fearers'. That is clear in the Bible where the construction of these buildings is always to the glory of God without any hint of idolatry. History also confirms this in two famous incidents.

In 168 BC, Antiochus tried to turn the Temple in Jerusalem into a shrine to Zeus. This 'abomination', referred to twice in the Book of Daniel, led to the heroic Maccabean revolt.

In AD40 it looked as though history was going to repeat itself, for the Emperor Caligula nearly succeeded in setting up a statue of himself there. This 'abomination of desolation' is alluded to in St. Mark chapter 13.

Now contrast this righteous opposition to all that smacks of idolatry with a modern incident. A young man in India, a sensible and devout Christian, was invited, at a local festival, to place a garland on the statue of Krishna. Although he was uneasy, he did this, wanting to show respect.

Who is right? Hundreds and thousands of martyred Jews and early Christians for their refusal to sacrifice to Caesar? Or the modern approach epitomised by the Indian young man's open attitude.

It is a question on which quick, superficial judgements should be avoided, for there is much serious thought and hard work yet to be done by sincere and qualified adherents of the world religions. But many would want to agree that the work of God through Jesus Christ cannot be limited to those spheres where his name is preached. The Kingdom of God is wider than the human confines of the Christian Church. He is at work universally, in all cultures and in all religions, in ways we may not yet discern. Jews and Muslims remind followers of Christ frequently and sensitively that they are dealing, not with a possessive human being writ large, but with the loving, just and one true God.

Socially and gregariously, human beings make many efforts to stave off the world's fragmentation. English Craft Freemasonry is one of those efforts to achieve friendship and fraternal harmony. Christians, along with the faithful of other world religions, have with God's help, a global task to achieve that has only just begun. The aim is to overcome human alienation from God, to eliminate the distance between mortals and the true and living God, so that all are

delivered from the mortal human predicament - what St. Paul called 'this body of death'. St. Paul, in his first letter to Christians at Corinth, summed up Christ's everlasting achievement of this deliverance in a short hymn we call the Easter Anthems:

'Christ is risen from the dead, and become the first-fruits of those who slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.'

THE BELIEF PRINCIPLE IN FREEMASONRY or RELIGION AND FREEMASONRY

by

W.Bro. Rev. Canon J.R. Prophet

Such brethren of the Craft as have looked into the Book of Constitutions will know that it is strictly required of every candidate for Freemasonry that he gives assurance of belief in God: that he is a theist, not an atheist. The particular faith he adheres to is not made the subject of inquiry; the important point being simply that he is a believer in his own way before joining the Craft and that he does not expect Freemasonry to provide him with anything apart from help, perhaps, to improve himself in the practise of his own religious principles. He should not expect from his masonic connection anything which could justify or be the means of his turning aside from the religion he professes in favour of Freemasonry, as though the Craft could now be reckoned to supply and satisfy his spiritual needs. Indeed, as a candidate for Freemasonry he will be told that from his membership he will find 'nothing incompatible with (his) civil, moral and religious duties'. These are obligations he must be expected to continue in as before. No change should be envisaged, unless it be improvement.

James Anderson, the principal author of the Masonic Constitutions refers to Freemasonry in Constitutions, 6th Charge, paragraph 2, as, for want of a better term, 'Universal Religion,' a description which could be rather misleading, but yet does not in anyway represent Freemasonry as containing within itself the combined constituents of all the main religions of the world, as though it could be thought that a man in taking up Freemasonry might discard his particular faith for an amalgam of all faiths. There may be some brethren who have been and perhaps still are tempted to consider the relationship of religion to Freemasonry in this way, but they make a big mistake, if they do, and are, in fact, doing a great disservice, though perhaps unintentionally, to the Craft, playing into the hands of those people who oppose Freemasonry on religious grounds.

Now to delve into history: there was something NEW and something OLD relative to the subject of religion in the development of English Freemasonry during the 18th Century when Grand Lodge was in formation.

The new thing was the general breakaway of Craft Freemasonry from elements which had previously connected it with the Christian Religion and Church. It began more than three centuries before in the new thinking of the so called renaissance period and in the gradual decline of masons' lodges and guilds following upon the big drop in the construction of castles, baronial halls and churches. The

connecting link between masonry and the church became even more tenous during the turbulent years of religious reformation when church building schemes came virtually to a standstill and much which was of architectural and sculptural splendour in buildings already existing was cruelly vandalised and in many places destroyed forever at the hands of militant puritans. Then in the Stuart period, roughly speaking, construction and design came to be connected, evidently, with the work of providing buildings for secular more than for religious purposes and masonry became less and less attached to the strings of ecclesiastical authority, although in the spate of church building and rebuilding in London after the Great Fire of 1666 we do see something like a revival of the master masons' art in the service of the Church, though then it is more likely to be the professional architect instead of the master mason who is named.

These were the days when as operative freemaonry was in decline, ancient and free or speculative freemasonry was in its embryonic stage up and down the country; and the final break, or I would rather say drift away, of Freemasonry from its former Church connection came inevitably with the ever expanding world of scientific advance, philosophical debate, rationalistic thought, satirical literature and widening communications which marked the years of the 18th century. All of it rubbed off in some respects upon the growth of Freemasonry as we have come to know it and as Freemasons honour it today. Free and Accepted, it uses the mason's tools as jewels and emblems of the moral nature of speculative Freemasonry and the moral responsibilities of Freemasons acting corporately as brethren within and without the Lodge.

The **old**, or historical connection of English masonic lodges with the Christian Religion in the early days, is sometimes reflected, though only dimly, in prayers and biblical expressions and references which Freemasons use regularly in their rituals and, in particular, the dedicatory names of some lodges, such as that of St. John's Lodge within the Leicestershire and Rutland Province which has this year 1990 been celebrating its bicentenary.

In the 18th century, when Grand Lodge was struggling to become established and united, Masonic Lodges still existed in which the ritual they used was, in part, couched in Christian terminology and the names of Apostles and Martyrs of Christendom were freely used and distributed around every kind of ceremonial used by Freemasons; all of which gave a clear indication of the link with the Church which master masons and their apprentices had in earlier days when they served the Church with their work and doubtless worshipped with their families in the sacred places they had built.

To illustrate this, let me quote from a non-masonic history book where it says: "Most of the great monastic houses in mediaeval days

would have a master-mason permanently attached to them for repairs and the continual expansion which these places were undergoing. The extensive building operation, such as the construction of a new nave (or other part of a cathedral or church) would mean that other master-masons with their teams would have to be imported to take over various sections of the project. The architectural ordinance of the building would have been entirely co-ordinated, not by the original designer – who would, in all probability, have been an amateur – but by the master-mason in consultation and his various colleagues.

Richard Stow, master mason in 1334 – who was used to build the tower of Lincoln Minster, Richard of Farleigh who was responsible for the tower and spire of Salisbury Cathedral, William Ramsey of East Anglia and John Meppershall, up to the time of the Black Death devastation, were among the men who at the instigation of priests and princes, created our mediaeval buildings.

The proudest of prelates in those days would have paid great deference to the wisdom and skill of master masons on whom they depended for the building and upkeep of their sacred shrines. It needs also to be noted that much of the labour employed in building the great churches was probably executed, without much in the way of earthly recompense, by humble labouring folk who dwelt under the shadow of the walls they had built, or helped to build.

All this, Brethren, helps us to realize the great heritage of centuries of the masons art and Craft which underlies our noble Order of Freemasons up to the present day; helping us also to remember that our Freemasonry in Britain was cradled in the service of the Church, and that a Mason's religion, whatever religion it be, plays an essential part in his proving himself a worthy mason.

Even in the years following the Protestant settlement under Elizabeth I and restored in the reign of Charles II after the short interruption of the commonwealth period, much that continued to be written into masonic ritual pointed to the fact that members of Masonic Lodges had a close acquaintance with the forms of prayer and of the Scriptures of the churches or chapels to which as citizens they belonged. But let it be said, and emphasised, that nowhere in the history of Freemasonry in Britain can any truly authentic masonic movement be traced, whose object, in breaking away from its old ecclesiastical roots and ties, was the setting up of something like a new religion or substitute for religion for men who became masons.

We need carefully to guard our Order from the false notion, held by some opponents of Freemasonry, that it has all or some of the hall marks of a queer and spurious form of religion. If we can demonstrate by our example that we do not in any sense practice our

Freemasonry as though we look to it as containing all the spiritual help in life that we think we need, that example will help considerably to disarm the false accusation that Freemasons are guilty of following an heretical or deviationists sect in disguise. It can only bring discredit to our Freemasonry in the eyes of the outer world and churchmen who are not masons if, in favour of our membership of a masonic lodge or chapter, we allow our personal religious connections and convictions to run down and our respective church or chapel membership to lapse. Rather should it be that in our masonic duties and companionship we are strengthened and supported in the religious Faith which in our lifetime remains sure and sound. It must be good to be able to say of a man at his end that he was true and sincere Freemason, yet better still if it can also be said that he was first and foremost a true, sincere and firm upholder of the religious, spiritual hope and faith which he had both before and after he became a mason or, perhaps, first found after he became a mason.

The aims and ideals of masonic brotherhood will best be demonstrated in the common search for the brotherhood of all nations, tribes and people, and for that to come to pass the spiritual dimension which strong faith provides is of paramount importance to every man without exception.

May the principle of godly belief abound in the great and important Concerns and practice of our ancient, modern and ever honourable, Order of Freemasons.

**THE WARRANT OF THE KNIGHTS OF MALTA
LODGE No. 50**

by

W.Bro. D.A. Peacock

Halfway through my year as Worshipful Master of No. 50 we had occasion to seek advice on the restoration of the badly faded writing on our warrant. Wor. Bro. Henry Lockley sought specialist assistance using the kind offices of Provincial Grand Lodge - but that is another story! While I was musing over this problem; by chance I happened on a paper in *Ars Quator Coronatorum* which gave information on old Lodge Warrants. This spurred me on to collect together such details as may be available on this Warrant. (Note 1).

I was almost tempted to describe the Warrant as the oldest possession of the Lodge but of course that is not true. The Warrant is passed into the custody of the Worshipful Master at the time of Installation but remains the property of the Grand Master to whom it must be returned if the Lodge is dissolved. This is an important point and is one reason why we have such an old Warrant today. (Note 2).

The Warrant itself was first issued in 1764 on 30th January by the Antients Grand Lodge to Brethren to meet at the Red Lion in Macclesfield. The Warrant has a footnote to say that this Warrant is registered in the Grand Lodge Vol. 2nd Letter B and bears date Nov. 23rd 1756. (Note 3).

The Warrant bears the signature of the Earl of Kelly, Grand Master, William Osborn, Deputy Grand Master, William Dickey, Senior Grand Warden and Lawrence Dermott, Grand Secretary who signed for James Gibson the Junior Grand Warden. The Lodge number being number 47.

The earliest Antients Warrants dated from about 1750 and the earliest warrant still in use was issued on the 18 June 1755 and was hand written by Lawrence Dermott. It is certain that the Knights of Malta Antients 1764 warrant is a very early example of a printed warrant, in fact the second example of the type that has been traced. The warrant itself is about 11 inches square currently framed and under glass but with the hand written inserts now fading because of the composition of the ink.

It is interesting to note that the Premier Grand Lodge or Moderns also issued warrants, the earliest examples still in use dating back to 1757.

The oldest printed warrant of the Antients is now held by the Newstead Lodge No. 47 Nottingham. The design of the Malta warrant is similar but not identical in type setting to the warrant illustrated in AQC Vol. 90 which was issued in 1772. The original

"No. 50" plate was probably slightly modified sometime before 1769. The 1772 warrant has printed **one thousand seven hundred and sixty** and enabling the final figure to be added to give the date of the warrant. In the 1772 warrant the sixty was crossed out and seventy written in thus showing that the modified plate was prepared sometime in the 1760's but used into the 1770's.

WELLY GRAND MASTER
S. G. W. *Wm. C. ...* D. G. M. *J. ...* J. G. W.

TO ALL WHOM IT MAY CONCERN

WHEREAS THE GRAND LODGE of the most Ancient and Honorable Order of FREEMASONS, according to the old Constitutions granted by His Royal Highness Prince EDWARD at York, Anno Domini One thousand seven hundred and six, and in the Year of Masonry Four thousand Five hundred twenty six (sic) in ample Form affixed, viz. The Right Worshipful and Right Honorable Grand Master, The Worshipful Senior Grand Warden, and the Worshipful Junior Grand Warden, of the City of London and Westminster, Do hereby authorize and empower our Truly and Well beloved Brethren, *Wm. ...* one of our MASTER MASONS, *Wm. ...* his Senior Warden, and *Wm. ...* his Junior Warden, to form and hold a LODGE of Free and Accepted Masons, to be called, at the Sign of the *...*

on all reasonable Times and lawful Occasions. And in the said LODGE (when duly congregated) to admit and receive Free Masons, according to the most ancient and honorable Customs of the ROYAL GRANT in all Ages and Places throughout the World. And we do hereby farther authorize and empower our Truly and Well beloved Brethren, *Wm. ...* (with the Consent of the Masters of their Lodges) to nominate, elect, and install their Successors to whom they shall deliver this WARRANT, and invest them with their Powers and Dignities as Free Masons, and And such Successors shall in like Manner nominate, elect, and install their successors, &c. &c. See the Installations to be upon or near, every St. JOHN'S Day during the Continuance of this LODGE for ever.

Providing the above named Brethren and all their Successors always pay due Respect to this Right Worshipful GRAND LODGE, and to the WARRANT to be of the Force, &c. Virtus.

Given under our Hands and the SEAL of our GRAND LODGE in London, this *...* in the Year of our LORD One thousand Seven hundred Sixty and *...* and of the Year of MASONRY Five thousand Seven hundred sixty and *...*

Wm. ... Grand Secretary

Not. the Warrant is to be kept in the Grand Lodge Vol. 2. and Letter A. in the Table.

*Transferred to Sunday Brothers to convene
at Hazeckloy in Leicestershire at such house
and upon such times as may be most convenient*

Robt Leslie
Edw. Harper D. G. Master

This in effect modifies the statement made in AQC that one plate was used from June 1763 to January 1773. My researches therefore took me to the other lodges mentioned in the AQC paper as having Antients warrants. Following on chronologically in order of issue date were Lodge numbers 104 and 119.

In response to a request for assistance I received some interesting details from Wor. Bro. A.E. Bromley of Lodge of St. John No. 104 in Cheshire. He promptly sent me a booklet and a photograph of the 104 Warrant.

It is immediately apparent that the 104 Warrant is from an identical plate as the 50 warrant. This time the signatories of Grand Lodge are Kelly Grand Master, William Osborn, Deputy Grand Master, Lawrence Dermott (Grand Secretary) for William Dickey SGW and James Gibson JGW.

On this 104 warrant we have the same principal officers signatures as on the 50 Warrant but this time the SGW signature was missing instead of the JGW and Lawrence Dermott signed on his behalf. This Warrant was issued on 21st October 1765 and has its original seal attached by a ribbon threaded between two slots on the bottom margin of the Warrant.

This Warrant was also originally issued in Cheshire for a Lodge to meet at the sign of the Star in the town of Mottram Londendale and after several removals to other countries and meeting places came back to Stockport in Cheshire in 1809.

It is interesting that this Warrant was also issued, as ours, for brethren to form a Lodge in Cheshire. As Wor. Bro. Bromley records 104 is the only Lodge working in Cheshire with an Antients Warrant as ours is the only one working in Leicestershire with an Antients Warrant.

The next step in my researches took me to the Sun, Square and Compasses Lodge No. 119 in Whitehaven Cumberland whose Secretary Wor. Bro. Bunker passed on my request to Wor. Bro. Roberts PJGD who is the Senior Past Master of the Lodge. Their Warrant was issued by the Antients Grand Lodge on 18th May 1768. It is of the same pattern as that illustrated in the AQC article previously mentioned – that issued in 1772. On these Warrants the seal was impressed on the bottom of the Warrant rather than being attached by a ribbon as the Stockport Warrant has and our warrant used to have.

There are thus two printed series of Warrants of the Antients from the period June 1763 to the end of 1772. One probably from 1763 to possibly 1766 or 1767. The other to the end of 1772. These were the superceded by a third series of Warrant which was used until Union in 1814.

Our No. 50 warrant is one of only three of the first series of printed Warrants issued by the Antients still being used by active Lodges in the English constitution. It is the second oldest of this type. Our sister Lodges having the same sort of Warrant are Newstead Lodge No. 47 Nottingham and the Lodge of St. John, Stockport, Cheshire No. 104.

The references on the warrant to it being registered in Grand Lodge in Nov. 23rd 1756 refers to the fact that this warrant was the second granted to a lodge numbered No. 47 the first having been declared vacant in June 1758. It was common practice at this time to buy dormant warrants in order to have the status of a low number. The warrant is somewhat marred because the Seal and Ribbon have become detached at some time.

On the warrant we see named the first Principal Officers of the Lodge Mr. James Rawson one of our Master Masons, Mr. William Millet his Senior Warden, and Mr. George Braddock his Junior Warden. This is intriguing as James Rawson is not named as Worshipful Master but obviously was thus so designated.

The history of the warrant now spans a period of 36 years until Aug 12th 1800 when the Brethren at Macclesfield surrendered their warrant to the Grand Secretary having decided to work under a warrant granted by the Moderns in 1789 or 1790. In normal times this would have been the end of the working life of the warrant but times were not normal in Britain in 1800.

Trouble on the Continent and rumblings at home had led the Government to introduce an Act of Parliament in 1799 banning secret societies. However Free Masons Lodges gained a specific exemption provided that they had worked previously to the passing of the act. Of course this exemption was excellent for existing Lodges but seemingly prevented any expansion in the Craft because no new Lodges could be warranted in England and Wales. Both the Moderns and Antients Grand Lodges then had to resolve a tricky problem as petitions for new warrants continued to be presented.

The two Grand Lodges in fact tackled the problem in a similar manner but with one fundamental difference. The Premier or Moderns Grand Lodge transferred the authority of an old surrendered warrant to a new Lodge but assigned a new number to preserve the order of seniority. The Antients Grand Lodge transferred the warrant and the number to the new Lodge. It would appear that some 113 dormant Antients Warrants were transferred in this manner. In this manner certain Brethren in Hinckley after petitioning Grand Lodge were supplied with the old No. 47 warrant. The warrant had been endorsed on the reverse as follows "Transferred to Sundry Brothers to convene at Hinckley in Leicestershire at such house and upon such times as may be most convenient".

Thos. Harper D.G. Master Robt. Leslie Edw. Harper D.G. Sec.

Several interesting things can be immediately noticed from this endorsement. The endorsement was not dated; in fact the Minute Book of the Lodge records that it was received in Hinckley on 12 Feb 1803. Secondly, the W.M., S.W. and J.W. who were to be the first principal officers were not named. Thirdly, the endorsement was signed by the D.G. Master. The Robert Leslie who also signed must have been the Grand Secretary. The Deputy Grand Secretary Edwards Harper was also a jeweller and it may be that the Brethren purchased the jewels from him - they certainly asked for a quotation.

As a matter of interest the first Worshipful Master was Brother Henry Granger who had corresponded with Grand Lodge to obtain a warrant. The first Senior Warden was Bro. Henry Wright and the first Junior Warden was Bro. William Clarke.

So the warrant came to Hinckley where it has graced the Lodge in its various rooms for over 187 years following the first meeting on March 1st 1803. The numbering of the Lodge, however has changed on several occasions.

The first time the Lodge number changed was in 1814 after the Union of the Grand Lodges of "Moderns" and "Antients" when the number became No. 66.

After a short time the rolls of Grand Lodge were re-numbered once more to take account of erasures and the Hinckley Lodge became No. 58.

Again in 1863 another re-numbering took place and the Lodge in Hinckley became the No. 50 to which we all familiarly refer.

Earlier on in this little article I have mentioned the Antients Grand Lodge several times. This Grand Lodge was also occasionally called the Athol Grand Lodge after the two Dukes of Athol who were Grand Masters. Sometimes Brethren will therefore refer to our warrant as an Athol warrant. To be more accurate it could be referred to as Kelly warrant after the Grand Master who issued it, who held sway from 1760-1766.

The Lawrence Dermott who signed the original warrant as Grand Secretary and also for the Junior Grand Warden was a most important figure in the Antients Grand Lodge. It was he almost certainly caused the reference to Prince Edwin of York to be included on the Warrants. In the *Ahuman Razon*, a publication of his, he makes one footnote to the effect "They (i.e. the Antients) are called York-Masons, because the first Grand Lodge in England was congregated at York in AD926 by Prince Edwin, who (at some time) purchased a free charter from King Athelstan, for the use of the fraternity". This statement is only a fable and no substantiation has ever been found.

Of the Grand Officers who signed the endorsement in 1803, Thomas Harper was acknowledged as a leading figure in Freemasonry in the period leading to Union. He was appointed Deputy Grand Master of the Antients Grand Lodge in 1801 by the Duke of Athol the Grand Master. He appointed his son Edwards Harper as Deputy Grand Secretary under Robert Leslie as Grand Secretary. Edwards Harper became Joint Grand Secretary of the United Grand Lodge on Union. The third signatory, Robert Leslie, was another interesting Mason who bridged the Dermott era and the Harper era. He was at odds with Lawrence Dermott who was Deputy Grand Master by the time Robert Leslie became Grand Secretary.

So bitter were the arguments that Leslie left office in 1785 and was not re-appointed until Lawrence Dermott had ceased to be a member of the Antients Grand Lodge. Thus our Warrant bears the signatures of some of the most important members of Antients Grand Lodge whose influence extended nearly 86 years from 1752-1838 in succession Lawrence Dermott, Robert Leslie, Thomas Harper and Edwards Harper.

Note 1 **ARS QUATOR CORONATORUM** - Transactions of Quator Coronati Lodge No. 2076 vol 90.

Note 2 “WM, I now deliver into your special keeping the Warrant of the Lodge. It has been for many years been entrusted to the hands of very worthy and distinguished Brethren, and I am sure that in delivering it into your charge it will lose none of its former splendour, but will be transmitted to your successor pure and unsullied as you now receive it.”

Rule 101 of Book of Constitutions covers the need for a Warrant.

‘No Lodge may meet without a warrant of Constitution from the Grand Master, which is to be specially entrusted to each Master at his installation, to be held by him in safe custody on behalf of the Grand Master. The Master shall produce it at every meeting of the Lodge. (There follows some exceptions which are Time Immemorial Lodges).’

Note 3 Antients Grand Lodge - Grand Lodge of England formed in 1751. As a rival to the Premier Grand Lodge formed in 1717.

Note 4 “**This is our Charter our Warrant from the Grand Lodge of England which is for your inspection on this or any future evening.**”

MISCELLANEA

W.Bro. W.J. Hugham writing in 1909 from Torquay - 'The Royal Arch in Bristol has a special position for it has not only one of the oldest Chapters (Charity No. 187) under the 'Moderns' working in its midst and dating from 1769, but has preserved records of the Ceremony of great value from 1758. They are the earliest known in this country, or indeed elsewhere, excepting in the United States of America, where they date back to 1753. There are several distinctive characteristics of these old minutes which are duly recorded and are quite surprising in some respects, especially those concerning the Installation of Masters and qualifications for Exaltation . . .'

An extract from the Bristol Journal reads as follows:-

Bristol June 15th 1785

To the most Antient and Honourable Society of Free and Accepted Masons

NOTICE is hereby given, that a Provincial Grand Lodge for the County of Gloucester, with the City and County of Bristol, will be held at the Assembly Room in Bristol, on Friday the 24th. Instant June, at Nine in the Morning. The procession to Redcliff Church will be formed at Eleven, and Dinner on the Table at Two o'clock.

The present and past Grand Officers and Stewards, with the Offices and Brethren of the several Lodges are required to attend with their proper Cloathing and Jewels.

The Company of visiting Brethren is also requested.

By Command of

THOMAS DUNCKERLEY, Esq.

Provincial Grand Master for the Counties of Dorset,
Essex, Gloucester and Somerset.

Tickets to be had at the Bar of the Bush-Tavern at 6s. each (30p).'

'In honour of the Birth-Day of his Royal Highness the Duke of York. A Grand Lodge of the Most Antient and Honourable Society of Free and Accepted Masons of the City and County of Bristol, will be held in the Town Hall on Monday 17th. Instant at Nine in the Morning by Thomas Dunckerley - Provincial Grand Master. A procession will be formed at ten to lay the Foundation Stone of St. Paul's Church and from thence will to proceed to attend divine Service at St. James' Church - Dinner to be on table at 3 o'clock and the Lodge closed at Seven. Tickets at 7/6d (37½p).

The above is an extract from the Advertisement sent from Hampton Court Palace by Bro. Dunckerley asking 'that it be inserted in the County Papers and particularly in The Morning Post -

the expense to be charged in the Dinner Bill – but the expense for the Music, Ringers etc must be defrayed by ye Lodges in Bristol. I am to request that all the Brethren will wear Cock'd hats in the Procession'

The advertisement had to be corrected for there was no Town Hall in Bristol!

The following is a quote from masonic history as it applies to Bristol.

'In 1799 Bro. Husenbeth was proposed as a candidate for the Beaufort Lodge and duly initiated into that Lodge by Bro. Joshua Springer but the minutes make no reference to the fact that he had already become a mason by joining the Craft in Germany and he was consequently treated in precisely the same manner as any other person seeking admission in the Order'.

At a Quarterly Communication held in November 1810 the D.P.G.M. presided and he . . . 'adverted to the great impropriety of admitting and hastening through the different degrees of Masonry men of whose character they were almost ignorant and who sometimes – through idle curiosity and false pretences – were hurried on without obtaining the most noble and sublime principles of the order . . .'

This too is a quotation from the history of Freemasonry in Bristol – published in 1910.

In the Proceedings of the Grand Lodge of British Columbia the Grand Chaplain writes . . .

'Right across the world we have developed a nihilistic attitude to life, in which personal pleasure is the only value and personal survival the only good. No wonder then that those with little power turn to substance abuse and that those with power seek drugs to alleviate the stress that clinging to it brings.

Then after washing with this hopeless generation in both Church and social work, I discovered Freemasonry. Here is a group of cohesive and organised, who stand for a better vision of their own lives and the life of society – a group who have not lost their way, who do not worship selfish pleasure but are clearly idealistic, high minded and devoted to helping work out the lineaments of the wishes of the Great Architect for a better world.

Imagine my joy to find an Order devoted to the things in which my heart has always believed – a humane society, which brings out the best in every man, and offers support and fellowship in this great cause.'

FROM ANCIENT TIMES

W.Bro. George Power

Circumbambulation

In Degree and Installation ceremonies, we are familiar with the custom of processing around the altar. This derives from one of the most ancient religious ceremonies.

In ancient Greece, the priests walked three times round the altar during sacrifice, and sang a sacred hymn. The procession moved according to the course of the sun, and a hymn to Apollo had words 'We imitate the example of the sun, and follow its benevolent course'. The druid priests used a similar ceremony – three times round the altar, accompanied by all the worshippers. In the Scottish Isles, the people, in religious ceremonies, walked three times round the cairns. All these processions were in a clockwise direction, east to west, according to the course of the sun.

It is recorded that in levelling the foot-stone of the Temple, King Solomon and the twelve tribes circumnambulated Mount Moriah three times.

The custom prevailed in ancient Britain in the days when the stones of Stonehenge were put in place, and in the course of time the rite of circumnambulation was adopted by the Christian church, and by Masonic ritual.

And so, as we process round the Lodge room, whether to initiate a candidate or install a Worshipful Master, we should be conscious of the solemn and mysterious custom which stretches back to the dawn of civilisation.

The East

The most important person in the Lodge room – the Worshipful Master – sits in the most important place – THE EAST.

From ancient times, and in all the ancient mysteries, the East has been considered peculiarly sacred. In Egyptian rites, and those of Adonis, the sun was the object of adoration, and the spot where this luminary made its first appearance was esteemed to be the birthplace of their God, and honoured with great reverence. Even when sun worship gave way to more enlightened religion, the East continued to be revered. The camp of Judah was placed by Moses due east and west, and the practice continued in the erection of Christian churches. Hence all Masonic lodges, like the Temple of Jerusalem, are built (or supposed to be built) due east and west.

The East is considered to represent a place of light and wisdom; the West strength; and the North, darkness.

Our Craft ritual effects a happy simile when it says that as the Sun rises in the East to open and illumine the day, so the Worshipful

Master presides in the East, to open his Lodge and instruct his Brethren in Freemasonry.

A message to all readers of Transactions.

The Provincial Library and Museum at Freemasons' Hall, 80 London Road, Leicester, houses an unique and extensive collection of books (many of them old and rare) and a display of interesting Masonic objects of historical value.

The **casual visitor**, with but an hour to spare, may spend the time profitably browsing among the books, or examining the fascinating display of certificates, jewels, pottery and shining glassware; all carefully and clearly labelled with simple inscriptions for immediate recognition.

For the **brother young in Masonry** the Hon. Librarian's have set apart a collection of books suitable for the early widening of his Masonic knowledge; and the catalogues, conveniently placed on a central table, make it easy for the **questing Brother** to find the answers to his queries.

The **serious Masonic student**, bent on research into some topic of special interest to him, is fortunate to be able to call on the services of the Hon. Librarians, who are always ready to advise and assist in the selection of suitable material.

Here is no mere store-room for musty books but a bright well-ordered Library and Museum, a mine of information on Masonry in general and on the life and times of this and other Provinces; and I commend it without hesitation to all Brethren and more especially to those who wish to extend their Masonic education.



Reading Left to Right, Judge Lee Overstreet, P.G.M. of Arkansas, Bro. B.A. Watson, W.Bro. Karl Schelhorn, P.M. 4711, John Bankhead, Master 341.

To mark his 100th birthday and likewise pay tribute to his unique record of 70 years as an active Freemason, Brother Bernal A. Watson of the Texarkana Lodge No. 341 in the State of Arkansas, was presented with a most artistic Illuminated Address of Congratulations and fraternal greetings from the Master, Wardens and Brethren of the Knighton Lodge No. 4711 of the Province of Leicestershire and Rutland.

Following an informal evening meal the brethren, their families and guests were invited to an Open Meeting in Lodge for the presentations.

A plaque to honour Bro. Watson's long and dedicated service to Freemasonry was presented by Past Grand Master of Arkansas Judge Lee Overstreet.

The Fraternal Address from the Knighton Lodge No. 4711 plus a St. John's Lodge No. 279 bi-centennial jewel and other gifts were presented by W.Bro. Karl L. Schelhorn P.M.

Brother B.A. Watson was initiated in Snyder Lodge No. 216 Oklahoma in 1921.

Interested?

“What is that which was lost?”

“The genuine secrets of a Master Mason”

“How came they lost?”

“By the untimely death of our Master”

This great example of compression aptly summarises the history of Freemasonry as taught in Craft Lodges. In the 3rd Degree we are told of the loss of the Word and, in the Royal Arch of its recovery.

To each and every member of the Lodge of Research, to those who form the membership of its Correspondence Circle and to all other Craft masons this should surely be nothing but an initiation to research - an opportunity to take the road to 'a daily advancement in masonic knowledge'.

The story of King Solomon's Temple as an allegory of our search for the Word requires amplification which may only be done by correct interpretation of the legends of the Cryptic and other Solomonic degrees in the narrative which must be inserted in the proper context i.e. chronologically and not in the haphazard manner of their working in the past. Hence, would be learned that each degree from the Mark awards logically leads to the next and so, in succession until reaching the Supreme degree of the Holy Royal Arch. Put this way the series constitutes a complete masonic rite.

The appended table may prove of some assistance to any interested brethren.

Degree	Approx Date	Phase
Mark	B.C. 974-967	Preparation of material and start of building.
S.M.	969-968	Building proceeds and the S.W. is contacted.
R.M.	968	Death of H.A. Word is deposited.
M.E.M.	967	Dedication of K.S.T. (I Ki Chapt. VIII).
S.E.M.	586	Destruction of K.S.T. The Word is lost (II Ki xxv).
E.M.	535	Rebuilding of the Temple begun (Ezra N.2)
R.A.	534	Recovery of the Word. (Jer xxix 5-7).

From the relevant passages of the O.T. the mason is introduced to the masonic content in the 2nd degree Tracing Board and in the traditional history of the 3rd degree.

CORRESPONDENCE

W.Bro. Cyril Batham writes . . . In the recent issue of the Lodge Transactions, I was particularly interested in the article by Bro. George Power.

I visited the Masonic Temple at Presles, about which he writes, several times during construction and spoke with M. Laval. I have also attended meetings there since completion but, alas, cannot do so now as no regular lodge meets there any longer.

It is almost impossible to believe that one man built such a magnificent structure.

He was a member of a lodge on the register of the irregular Grande Loge de France, but he made the Temple available to lodges of any obedience and, whilst a lodge on the register of the regular Grand Loge Nationale Francaise was meeting there, he and his wife were always invited as guests to the Grand Lodge Ladies' evening.

The Grand Loge de France purchased the building from him when he retired and went to live in the south of France but he died some few years ago.

When I was in Paris last month, I paid a nostalgic visit to Presles to look at the Temple once again.

What a magnificent memorial it is to Edouard Laval, a true freemason in every sense of the word, even though he came from an obedience not recognized by us.

LODGE TRANSACTIONS

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

Years

1928/29 to 1930/31

1932/33

1934/35

1942/43 to 1961/62

1963/64 to 1967/68

1969/70 to 1970/71

1972/73 onwards

at £4.50 per yearly issue — inc. postage

PUBLICATIONS

1. 'MASONIC ORATIONS'

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

Provincial Grand Chaplain, Leicestershire and Rutland

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

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

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

2. 'BUILDERS IN STONE'

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

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

3. 'MORE MASONRY IN MEN'

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

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

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

NOTE ON TRANSACTIONS

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

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

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

MEMBERS OF THE LODGE

Foister, J.E., P.S.G.D., P.M. 3091, 5682, 7896, P.M.
Kay, S., P.M. 779, P.M.
Westmoreland, K.G., P.M. 1256, 8033, P.M.
Smith, R.G., P.M. 1782, 7778, 7896, P.M.
Jackson, V. Revd. L., A.K.C., O.C.F., P.M. 7801
Prophet, Revd. Canon J.R.H., B.A., L.T., Dep.G.Chap., P.M. 4852, P.M.
Steele, W., P.G.J.D., P.M. 1265, 8033, P.M.
Walters, T.M., Ll., M.B.E., P.M. 7007, 8765, P.M.
Donald, B.G.S., L.G.R., P.M. 4227, 8033
Starmer, H., B.Sc., P.M. 4711, P.M.
Hazell, E.V., P.M. 7778, 7896, P.M.
Thorpe, F.A., O.B.E., J.P., P.M. 2028
Tompkin, J.E.R., P.A.G.Supt.Wks., P.M. 6514, 8320, P.M.
Ashcroft, N.B., P.M. 8276, 8481, P.M.
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Taylor, Gayton C., P.Prov.G.Master., P.M. 2028
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Sturges, J., P.M. 4835, 7767, P.M.
Hurwood, D.S., P.S.G.D., P.M. 1464, 8320
Warburton, F.W., P.M. 6514, P.M.
Ridge, J.A., P.M. 7841
McCrory, R.M., M.B.E., P.A.G.D.C., P.M. 7762, 7896, 8013
Roworth, T.F., P.M. 2081, 7896
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Jacques, R.T., M.Ed., P.M. 8350, 1330.
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Butler, A.R., P.M. 3919, 7896
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Dean, W.V., P.M. 8320, 7736
Booton, W.J.S., P.M. 8276
Bramford, E.W., P.M. 523, 8729
Newman, A.N., M.A., D.Phil., P.M. 523
[REDACTED], P.M. 8679
Mason, K.G., P.M. 5208, 8312, 8429
Wykes, D.L., B.Sc.Ph.D., P.M. 1560
Harper, R.E., P.M. 7762
[REDACTED] J.P., C.StJ., P.M. 6514
Simpson, A., P.M. 7744

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

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*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
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*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
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W.Bro. N.A. Ashcroft	1986-87
W.Bro. D.A. Buswell	1987-88
W.Bro. J. Sturges	1988-89
W.Bro. F.W. Warburton	1989-90
W.Bro. G.V. Clark	1990-91

*Obit