

**Leicester**

**The Lodge of Research  
No. 2429**

**Transactions 1994**

*One Hundred and Third Year of Publication*

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## EDITORIAL

*The Lodge of Research No. 2429* was privileged to receive a delivery, albeit unofficial, of the Prestonian Lecture for 1994 entitled 'English Freemasonry in Europe 1717-1919' by W.Bro. Michel L. Brodsky, an abstract of which prepared by W.Bro. A.N. Newman is included in these *Transactions*. The complete lecture may be studied in the Provincial Library and Museum.

The purpose of this Lecture was to induce brethren to learn more about our ancient brethren; any who feel that they can contribute with more information or are anxious for information beyond that available in the full text of the Prestonian Lecture for 1994 is invited to write either to W.Bro. Michel Brodsky or to Quatuor Coronati Lodge 2076.

The Province of Leicestershire and Rutland is justifiably proud of the ceiling of its Holmes Temple, many papers have been delivered concerning the symbolism depicted, but none upon its construction. This want has been supplied by W.Bro. Brian E. Head who is a consultant to 'English Heritage' and a professional plasterer for over twenty-six years.

Although The United Grand Lodge of England does not acknowledge Mark Masonry as constituting part of 'pure Ancient Masonry' many distinguished and eminent Freemasons are notwithstanding members of the Mark Degree. This year the Mark Province of Leicestershire and Rutland celebrated its Centenary, on which occasion W.Bro. A.N. Newman delivered a paper 'Mark Masonry in Leicester', which has been expanded for publication. Its interest lies not only in the history of the Mark Degree but also in the personalities of those involved in Freemasonry both locally and nationally.



**W. Bro. W.V. Dean**  
Master

## BIOGRAPHY

W.Bro. William V. Dean was initiated into High Cross Lodge No. 754 (London) in 1961. His business career returning him to his native city in 1965 he joined Sir John Corah Lodge No. 7736 serving as Master in 1980, in 1970 a founder member of Morley Lodge No. 8320 becoming Master in 1974 and in 1990 was promoted to the rank of Past Provincial Junior Grand Warden. A member of the Correspondence Circle of the Lodge of Research No. 2429 he was elected to full membership in 1982.

Bro. Dean was exalted in High Cross Chapter No. 754 (London) in 1963, joining Temperantia Chapter No. 4088 in 1969 becoming First Principal in 1979, a founder member of Morley Chapter No. 8320 in 1974, serving as First Principal in 1979. He was elected a joining member of The Leicestershire and Rutland Chapter of Installed First Principals No. 7896 in 1990, the same year in which he was appointed Third Provincial Grand Principal, and two years later in 1992 was appointed P.A.G.D.C. in Supreme Grand Chapter.

In The United Religious, Military and Masonic Orders of the Temple he was installed a Knight in Ivanhoe Preceptory No. 294 in 1973, being elected Preceptor in 1983, appointed Provincial Chancellor in 1995 and in the same year was appointed P.Gt. A-de-C in Great Priory.

In 1988 Bro. Dean was admitted into the Leicestershire and Rutland Tabernacle No. 122 of The Holy Royal Arch Knight Templar Priests.

In The Ancient and Accepted Rite he was perfected in the Hugh Latimer Chapter Rose Croix No. 558 in 1973, Sovereign in 1988, and elected to the 30° in 1990.

In the Masonic and Military Order of the Red Cross of Constantine he was installed into the John Wiclif Conclave No. 304 in 1983.

**The Lodge of Research, No. 2429**  
**Officers 1994-95**

*Worshipful Master*  
BRO. WILLIAM V. DEAN

Bro. JEREMY A. RIDGE (P.M.)	Senior Warden
Bro. AUBREY N. NEWMAN (P.M.)	Junior Warden
Bro. RAYMOND G. SMITH P.M.	Chaplain
Bro. EDWARD W. BRAMFORD (P.M.)	Treasurer
Bro. WALTER W. GLOVER (P.M.)	Secretary
Bro. W. JOHN S. BOOTON (P.M.)	Director of Ceremonies
Bro. HERBERT W. TASSELL (P.M.)	Almoner
Bro. ROBERT M. McCRORY P.M.	Charity Steward
Bro. KENNETH G. MASON (P.M.)	Senior Deacon
Bro. R. EDWARD HARPER (P.M.)	Junior Deacon
Bro. ROBERT M. McCRORY P.M.	Assistant Director of Ceremonies
Bro. M. DAVID M. PARKES BOWEN (P.M.)	Organist
Bro. DAVID L. WYKES (P.M.)	Assistant Secretary
Bro. [REDACTED] (P.M.)	Inner Guard
Bro. ALAN SIMPSON (P.M.)	Steward
Bro. PETER A. NEAVERSON (P.M.)	Steward
Bro. JOHN M. CAPPIN (P.M.)	Tyler

*Immediate Past Master*  
W.BRO. ARTHUR R. BUTLER

*Master Elect*  
W.BRO. JEREMY A. RIDGE

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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 £10.00 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 forty-third Meeting**

was held on Monday 28th November 1994

There were present W.Bro. A.R. Butler, W.M., W.Bro. W.V. Dean, S.W., W.Bro. J.A. Ridge, J.W., eleven other officers, eleven full members, forty-six correspondence circle and eight visitors, a total recorded attendance of seventy-nine.

Three Brethren and a Lodge were elected members of the Correspondence Circle.

The Master-Elect W. Bro. W.V. Dean was presented by the Director of Ceremonies, installed by W.Bro. A.R. Butler and proclaimed in the Three Degrees.

After the Worshipful Master had appointed and invested his officers for the year he delivered his inaugural address entitled  
'The Two St. Johns'

The Brethren afterwards met together for refreshment and conversation.

### **The Four-hundred-and-forty-fourth Meeting**

was held on Monday 23rd January 1995

There were present W.Bro. W.V. Dean, W.M., W.Bro. J.A. Ridge, S.W., W.Bro. A.N. Newman, J.W., fourteen other officers, eight full members, forty-nine correspondence circle and fourteen visitors, a total recorded attendance of eighty-eight.

Six Brethren were elected members of the Correspondence Circle.

Two Brethren

W.Bro. J.T. Harrison

W.Bro. B.B. Wills

were elected to full membership.

The W.M. then introduced the subject for the evening.

To Conduct a Symposium on Masonic research:

W.Bro. T.H. Harris — 'Masonry in the Leicestershire Regiment'

W.Bro. W.G. Dawson — 'History of the Royal Arch Province in  
Leicestershire and Rutland'

W.Bro. R.E. Harper — 'Journeying with Masonry in Mind'

The Brethren afterwards met together for refreshment and conversation.

### **The Four-hundred-and-forty-fifth Meeting**

was held on Monday 27th March 1995

There were present W.Bro. W.V. Dean, W.M., W.Bro. J.A. Ridge, S.W., W.Bro. A.N. Newman, J.W., twelve other officers, eight full

members, forty-two correspondence circle and fourteen visitors, a total recorded attendance of seventy-nine.

Five Brethren were elected members of the Correspondence Circle.

The annual elections resulted as follows:

Master Elect	—	W.Bro. J.A. Ridge
Treasurer	—	W.Bro. E.W. Bramford

W.Bro. M.L. Brodsky gave an unofficial delivery of his 1994 Prestonian Lecture entitled

‘English Freemasonry in Europe 1717–1918’

The Brethren afterwards met together for refreshment and conversation.

## THE TWO SAINTS JOHN

*by*

**W.Bro. W.V. Dean, P.P.J.G.W.**

To establish some sort of reference point or time frame I will remind you that:- King Solomon's Temple was built B.C. 1004

Destroyed B.C. 583

Rebuilt by 'Z.' 'H.' 'J.' B.C. 513

St. John The Baptist 6-3 B.C. to 27 A.D.

St. John The Evangelist 1 B.C.-3 A.D. to c. 100 A.D.

Since so much of speculative Freemasonry was founded around the narratives of the building of the temple, how did these two Christian Saints come to be the Patron Saints of our order?

Saint John the Baptist, forerunner of Christ, was the child of a long line of priestly parentage who broke from tradition to become a Prophet, a Prophet of such prominence that he was at one stage believed to be the promised Messiah. He was, as I am sure you are aware, The Baptiser of Christ, he had a tremendous following and died in prison for his belief. There are still today small communities in the Lebanon/Palestine region who follow the Baptiser's teaching.

He was **NOT** an Architect, a Builder or a Mason.

The Festival of Saint John the Baptist is celebrated on the 24 June.

Saint John the Evangelist, Brother of James, who with their Father Zebadee were fishermen from Behead in Galilee, who were in partnership with Simon and Andrew all of whom were called to be disciples of Christ. He is credited with writing the fourth gospel of the New Testament.

Fisherman, Teacher, Preacher, Disciple.

He was **NOT** an Architect, a Builder or a Mason.

The Festival of Saint John the Evangelist is celebrated on 27 December.

Both these Saints have been so thoroughly chronicled that I could not possibly add to the knowledge of them. I make the point that they are from a completely non building type background long before speculative masonry was considered. Nevertheless they have long been considered the joint Patron Saints of speculative Craft Masonry as we know it today.

As far back in time as the eleventh century, every trade had its own Guild and every Guild had its own Patron Saint and also their own place of worship, or the chapel of a church dedicated to that Patron Saint. On the Saint's day of the Guild the members would don their livery and process to worship, after which they would hold annual elections and Installations, conduct the business of the

Guild, and then get down to the serious business of Feasting and Drinking. The Guild of the Operative Masons was no exception to this practice, and the Patron Saint of their Guild was in the main either Saint John the Baptist or Saint John the Evangelist. In other parts of the world there is evidence that Operative Masons had other Patron Saints but in the main, in England, Ireland and Scotland, the chosen Saint of the Guild was one of the Saints John. There are a few notable exceptions; the best known and one of the oldest is probably the renowned Scottish *Lodge Mother Kilwinning No. 0* which celebrates its annual festival on St. Thomas' day (21 December), there is of course a connection here as Saint Thomas is the Patron Saint of Architects. On the Continent of Europe a variety of other Saints were adopted but always either Saint John the Baptist or Saint John the Evangelist were strongly represented.

Over the years there have been many attempts to explain the adoption by the craft of the two Saints John, I would like to quote the two principal as reported by Chetwood Crawley in A.Q.C. (ARS QUATUOR CORONATORUM) in 1895. *'Probably the best known is the Yorkshire Legend first found in print in the Miscellaneous Works of Richard Linnecar 1789. From Solomons time all Lodges were dedicated to him until the building of the second temple by Zerubbabel after the Babylonian captivity. Then Zerubbabel continued Patron of Masonry until the destruction of Jerusalem by Titus then Lodges were broke up and masons were dispersed and it was some time before a sufficient number could assemble to form a Lodge. At last they met in a city of Benjamin when they deputed five of the most eminent brethren to go to Saint John the Evangelist to entreat him that he would honour them with his patronage. Saint John told them he was very old being then turned ninety but to support so good and ancient an institution he would undertake the charge, and from that time all lodges were dedicated to him.'*

We also keep Saint John the Baptist Day he that was the harbinger of our blessed Saviour.

Chetwood Crawley, while reporting this, called it an absurd Legend, although it was very popular at the time. It was found in virtually identical terms in several rituals of that period including the Wooler Ritual and Browne's Masonic Key (1802) the former from the Antients and the latter from the Moderns persuasion. The 'Absurd Legend' did not die out with the official changes in the ritual at the Union, but is found in the early form of Emulation working as represented by the 1841 edition of Claret *'The Whole of Craft Free Masonry'* though by the 1845 Claret it no longer appeared.

One of the other interesting legends I came across was that Saint John, whom the ancients called Janus, 'appears to keep the doors of the heavens and to open them for the radiant star of the day so the heavenly path run by the sun was called the temple or realm of Janus;

thus also the Lodge where Masons work to attain the knowledge of the truth which is the veritable light is named the Lodge of Saint John because it is a representation of the Universe.'

Another explanation referred to in Rebold's '*General History of Freemasonry in Europe*', is that the Masonic Saints John are in reality a Christian version of the two faced Roman God Janus, keeper of the keys to the summer and winter solstices celebrated on the 24 of June and the 25 of December. It is implied in this Legend that the medieval Operative Masons followed the customs of the Roman Collegia who allegedly celebrated their feasts on these days, chose Saint John the Baptist and Saint John the Evangelist as their Patron Saints because of the close proximity of the two feast days and because of the well known and accepted ecclesiastical practice of substituting Christian Saints for old and displaced Pagan Gods and their celebratory schedules, and although this sounds a very possible explanation no justification may be found in either Roman Mythology nor Operative Masonic history.

There is no doubt that the Saints John played a very major role in the early days of Speculative Masonry and the title of a St. John's Mason or A Mason of St. John was quite a common phrase in the early part of the seventeenth century and was applied to a Mason who did not belong to any Lodge. Such a person was considered the lowest form of Masonic life. Innumerable masons were made who never applied for membership of a Lodge which was usually quite a distinct transaction from initiation, sometimes distinct enough for an Initiate to be blackballed against membership of the Lodge which had made him. This did not prevent him from attending the Lodge or any other Lodge as a visitor so long as he paid the customary nightly charge.

The title *Saint John's Mason* or *Mason of Saint John* was adopted as it was considered that this was **The Original Lodge** and all Lodges were descended from it therefore all could justify their claim to being members whether attached or not.

After the Union the practice more or less ended in England and with it the existence of Saint John's Masons when General Regulation No. 15 Book of Constitution., 1815 p. 62 ruled that –

'Every Lodge must receive as a member without further proposition or ballot any Brother Initiated therein provided such Brother expresses his wish to that effect on the day of his initiation, as no Lodge should introduce into masonry any person whom the brethren might consider unfit to be a member.'

So in addition to meeting days, how did the name manifest itself during the seventeenth century? We obtain an insight to this from the old catechisms from the 1696 *Edinburgh Register House M.S.*

(Q) 'Where was the first lodge'

(A) 'In the porch of Solomons Temple'

In the *Chetwood Crawley M.S.* referring to the same date the same answer is given, but in the *Sloane M.S.* 1700 the dialogue was

(Q) 'Where did they first call their lodge'

(A) 'At the holy Chapell of Saint John'

in *The Grand Mystery of Freemasons Discovered* (1724) and the *Institution of Freemasons* (1725) it appears as

(Q) What lodge are you of?

(A) The lodge of Saint John.

then later in those same publications

(Q) In what part of the Temple was the lodge kept?

(A) In Solomons porch at the west end of the Temple, where the two Pillars were set up.

Then again in several different publications between 1725 to 1750

(Q) from whence come you

(A) I come from a Right Worshipful Lodge of Masters and Fellows belonging to HOLY ST. JOHN.

I would now like to move to the Dedication of a Lodge.

Among the ancients every Temple, Altar, Statue or sacred place was dedicated to some divinity. The Romans during the Republic confided this duty to their Consuls, Praetors, Censors or other chief magistrates and afterwards to Emperors. According to the Papirian Law, the dedication must have been authorised by a decree of the Senate and the people, and the consent of the College of Augurs. While the Pagans dedicated their Temples to different deities sometimes to the joint worship of several, the monotheistic Jews dedicated their Religious edifices to the One Supreme Jehovah. Thus, David dedicated with solemn ceremonies the altar which he erected on the threshing floor of Arornun the Jebusite after the cessation of the plague which had afflicted his people; and Calmet conjectures that he composed the thirteenth Psalm on this occasion. According to the learned Selden, there was a distinction among the Jews between Consecration and Dedication, for sacred things were both Consecrated and Dedicated while profane things, such as private dwelling houses were only dedicated. Dedication was therefore, a less solemn ceremony than Consecration. This distinction has also been preserved among Christians many of whom, in the early ages, consecrated their Churches to the worship of God but dedicated them to, or placed them under, the special patronage of some particular Saint. A similar practice prevails in Masonic Institution and, therefore, while we Consecrate our Lodges to the 'Honour of God's Glory,' we dedicate them to the 'Patrons of our Order.'

Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the sixteenth century Saint John the Baptist appears to have been considered as the peculiar Patron of Freemasonry; but subsequently this honour was divided between the two Saints John, The Baptist and The Evangelist; and modern Lodges in America are universally Erected or Consecrated to God and dedicated to the Holy Saints John. In the Hemming Lectures adopted in 1813 at the time of the Union of the Two Grand Lodges of England the dedication was changed from Saints John to King Solomon, and this usage now prevails very generally in England but the ancient dedication to the Saints John has never been abandoned by American Lodges.

### PARALLEL LINES

During the several times I have listened to the lecture given on the Holmes Temple I have heard the Parallel lines attributed to Moses and Solomon. However the *Mackey Encyclopedia* has another version. It states *In every well regulated Lodge there is found a point within a circle, which circle is emboardered by two perpendicular parallel lines.* These lines are representative of Saint John The Baptist and Saint John The Evangelist, the two great patrons of Freemasonry to whom our Lodges are dedicated and who are said to have been 'perfect parallels in Christianity as well as Freemasonry'. In those English Lodges which have adopted the Union system established by the Grand Lodge of England in 1813, and where the dedication is 'To God and His Service,' the lines parallel represent Moses and Solomon. As a symbol, parallel lines are not to be found in the earlier instructions of Freemasonry. Although Oliver defines the Symbol on the authority of what he calls the Old Lectures it is not to be found in any prior to Preston, and even he refers to the parallelism of the two Saints John.

Strangely no mention of the Saints John appear in the old charges before the seventeenth century. In the *Taylor M.S.* of that time, the first of the 'Article of Orders' states that 'there shall be yearely two Wardens chosen upon ye day of the feast of St. John ye 27th day of December.' The *Dumfries No. 4 M.S.* (c1710) and almost identically in the *Thistle M.S.* (1756) 'after albians time there was a worthy man which was chief steward to the King & had ye government of the realm and he employed Masons and he also ordered a certain day every year which is the 24th. day of June to meet feast and maintain unity among them and that they should have that day being St. John ye Baptist day for their Royal Standard with the names of all their Kings Princes &c. that entered themselves in their intrist'.

This custom of Meeting and celebrating on Saint John's day was strongly maintained during the Seventeenth Century but to the best

of my knowledge there is no Lodge which retains this custom now, but according to Gould's *Concise History of Freemasonry* 1903 (The earliest records available From Scotland) 'The custom of meeting annually upon the day of Saint John the Evangelist, in conformity with the order of the Warden General with the exception of Mother Kilwinning (December 21.) appears to have been observed with commendable fidelity by such of the early Lodges whose minutes have come down to us'. It was the case at Edinburgh-1599; Aberdeen-1670; Melrose-1674; Dumberlane-1696; and Aitchisons Haven-1700; in each instance the earliest reference to the practice from the documents of the Lodge are quoted. Several very interesting accounts exist. The one that particularly caught my imagination was from W.F. Vernon's *History of Freemasonry In Roxburghshire and Selkirkshire*. Torchlight processions were also the order of the day for the Lodges at Hawick, at Stow, and possibly at other centres in the area but processions of one kind or another – usually with the participants 'properly clothed' in white aprons and gloves were an indispensable feature of these celebrations, as was the church service and dinner, usually a more or less sumptuous affair and sometimes a ball would be held. On this 'General Meeting Day' much business was transacted. It was the day usually held for the election of officers, for the reception of newly-admitted apprentices, who in many places by statute could only be received on that day under penalty of a fine. It was a day set aside for the disbursement of charity; for the appointment of 'Intenders' or Instructors for the Prentisses; and for 'clothing the Lodge' and the 'giving gloves' on the part of the newly-entered prentisses or the newly-passed 'Fellow' a custom that appears to have been observed more meticulously in Scotland than south of the border. It was a day for the public examination by the Master and Wardens of the last-entered apprentices, to see what progress they had made and to reward or censure them and their Intenders as circumstances might warrant and for the trials of recalcitrant masons, if, any there were – as in the year 1652 in the Lodge of Edinburgh, when a journeyman was 'suspended' for a minimum period of seven years, or as in 1636 when another was expelled – 'abslotlie forsaken . . . and his bouking cancelled'. These celebrations in Scotland are recorded almost exclusively for Saint John the Evangelist's Day.

There are many such recorded events.

However I must not miss the events in the Volume . . . 'St. John's Lodge No. 279 1790 to 1928' Page 39:-

'On the 25th December 1790 the Festival of St. John the Apostle and Evangelist (our Patron Saint) was celebrated and on that occasion really substantial work was accomplished, one of the initiates having been "passed" and five candidates initiated.'

The minutes of the meeting wind up with these pregnant words:

'The Lodge then went to dinner and spent the rest of the day in the greatest harmony and conviviality, many Masonic Toasts were drank and songs sung upon the occasion. Lodge closed in due form.'

Nor should I miss that on:- pages 40/41

It having been determined to celebrate the Festival of the Nativity of St. John the Baptist on the 27 June 1791 (three days after John the Baptist Day) by attending Divine Service at St. Martin's Church.

It is also recorded that from the establishment of the Lodge to the year 1816 two festivals were held annually one on St. John the Baptist's Day and one on St. John the Evangelist's Day and that a Master was installed on each occasion.

Some evidence exists that in other parts of the country one election and set of appointments in a year was insufficient. I found reference in (A.Q.C. LVIII) many of the old Lancashire Lodges both Ancient and Modern had a half yearly election of officers in readiness for the Two Saints John Festivals and some Lodges celebrated these Festivals with Banquets up to the 1840's yet the half yearly Installation of the Master appears to have ceased in all of them between 1815 and 1818 possibly because of some ruling by the United Grand Lodge.

In the History of the Bear Lodge at Bath 1732 to 1785 from A.Q.C. LIX 'At first there were only three Officers The Master, Senior and Junior Wardens A Secretary was soon added and a Treasurer after 10 years'.

The By-Laws were apparently rewritten in 1746 when it was directed that a Master, Senior and Junior Warden, Secretary and Treasurer were to be elected on the festivals of Saint John The Baptist and Saint John The Evangelist annually, two thirds of the votes cast were necessary for election. This By-Law in similar wording was recorded in several of the Bristol Lodges of the same period.

## CONCLUSIONS

If it is accepted that Speculative Freemasonry, at least in the British Isles has its origins in the Old Guilds and in all probability from Operative Masonry there can be little doubt that the concept was particularly Christian. That at that time the two Saint Johns were the Patron Saints of the Order is well documented. However it is also well documented that as early as the 1750s there were many Jewish Freemasons and indeed several Lodges which were almost exclusively of Jewish membership in which the obligation was taken on the appropriate Sacred Volume. That the first Grand Master of The United Grand Lodge of England in 1813 H.R.H. the Duke of Sussex (The sixth Son of King George the III) who was an earnest student of Hebrew and one of the sturdiest supporters of Political emancipation for the Jews and had many friends in the Jewish community, would

have been pleased to follow the influence of Dr. James Anderson, who prepared the first Book of Constitution (of the Moderns) 1723 revised in 1738 setting forth the 'Old Charges' firmly ruled out any thought that Freemasonry was exclusively Christian, and this we now all accept indeed it is printed in our own Year Book under 'Aims and Relationships of the Craft' 3. The first condition of admission into, a membership of, the Order is a belief in a Supreme Being. This is essential and admits no compromise.

Bro. Anderson it has been recalled after dismissing the idea that a 'stupid Atheist' can be a freemason, says that in ancient times 'Masons were charged that in every Country to be of the Religion of that country or Nation . . . yet it is now thought more expedient only to oblige them to that religion in which all Men agree, leaving their particular opinions to themselves': That religion in which all Men agree 'is to be good men and true' or men of Honour and Honesty so they could all meet in true friendship. 'in other words theism allied to religious freedom is Masonry's idiom'

So I believe this was encouraged in our ceremonial by the step back in time to Pre-Christian era. Hence the requirement of a belief in a 'Supreme Being' and a strengthening of the Legend of The Temple of Solomon as a focal point for our order, unfortunately in the process the Two Saints John became casualties, for from that time they have gradually had less significance in Craft Freemasonry.

That Christianity has been accommodated in our Order is well known by the many associated side degrees with a Christian basis, and I understand that other Religions also have their own side degrees, but I will leave these to future students. Therefore whilst I regret the diminution of the original Patron Saints of the Order I am sure the encouragement of a Universal Brotherhood has ultimately been to all our advantage.

## **FURTHER READING**

The Saints John in the Masonic Tradition

Bro. Alex Horne A.Q.C. LXXV

Jews in the 18th. and 19th. Centuries

Bro. John M. Shaftesley A.Q.C. XCII

Bear Lodge at Bath 1732-1785

Bro. P.R. James A.Q.C. LIX

Others mentioned in the text

## MASONRY IN THE LEICESTERSHIRE REGIMENT

*by*

**W.Bro. T.H. HARRIS, P.P.J.G.D.**

This paper is in three parts, a short retrospect, the details of which can be found in papers previously presented to this lodge; some unpublished research, and future possibilities.

The regiment was raised in London on the 27 September 1688 by Colonel Solomon Richards, and during its existence six Masonic Travelling Lodge Warrants were held, covering a period of virtually one hundred years, operating under four Grand Lodges – a very unusual phenomenon.

The first warrant No. 136 was issued by the G.L. of Ireland in 1748.

The second No. 169 Lodge of Unity was warranted by the G.L. of Scotland in 1771.

The third No. 18 also called The Lodge of Unity was issued by the G.L. of Pennsylvania in 1777, which at that time was operating under the Atholl constitution.

The fourth No. 237 was warranted by the Atholl G.L. of England in 1787.

The fifth No. 921 was issued by the G.L. of Ireland in 1802, and later exchanged for the sixth warrant No. 258.

Freemasonry in the regiment did not end when the authorities banned the holding of Lodges in His Majesty's Forces, as is evidenced by W.Bro. Sidney Brown's account of his experiences as a guest of the Third Reich.

This ends the resume of information already published.

My research relates to Lodge Warrant No. 921 and the vacant warrant for which it was exchanged No. 258 from the Grand Lodge of Ireland.

Records show that there were eighteen founder members of the Lodge, Lieutenant James Walker being the first Master, Serjeant John Jones and Ensign Thomas Bayliss the first Wardens. During its existence there were in total one hundred and thirty one members of the Lodge.

None of the members of the previous Lodge No. 237 became members of this Lodge, and through the time it existed it consisted of a mixture of commissioned and non commissioned members.

In 1804 the regiment sailed for India and were involved in several major operations, the most notable being the capture of 'Nepaul'. Their services on this continent were rewarded by being granted by George IV the treasured badge of the royal tiger, superscribed by the word Hindoostan. The announcement of this honour appeared in the London Gazette on the 25 June 1825. From which day the

battle cry of 'Come on the Tigers' was heard repeatedly during the many wars that followed and is still often heard on the streets of Leicester.

Despite its military activities, the Lodge managed to send a donation to the fund of charity in Ireland of 102 rupees which amounted to 8 pounds 7 shillings 3 pence Sterling when recorded in the Grand Lodge of Ireland minutes of 1812. By which time the number of members who had joined the Lodge had increased to thirty one, but as I have no record of the actual strength of the Lodge at any one time, I do not know how many were active members.

On 20 December 1822 the Lodge was the leading sponsor for the Provincial Grand Lodge of Bengal who held a festival in honour of the famous man and freemason Lord Hastings, before his return to Britain after ten years as Governor General of India. At the commemoration the Brethren of the various Lodges assembled at the town hall in Calcutta at 10.00 am and walked in a procession of approximately three hundred masons to Government House.

In 1823 the regiment returned to the British Isles.

A Royal Arch Certificate to Richard Coldwell issued by the Lodge and dated 4 July 1823 still exists and was last recorded in a private collection held in Belfast. Although the Lodge worked under an Irish warrant, it is evident from the certificate that the members did not work altogether according to Irish methods, for the initials appended to the signatures of the three principals, were not used by the principals of Irish Royal Arch Chapters.

In 1831 the regiment was sent to Australia on various ships employed as guards to the convicts being transported to the colony. It landed in Sydney and was garrisoned in New South Wales. By this time the number of members joining the Lodge from its inception amounted to one hundred and fifteen.

There appears to be no records of the Lodge operating in Australia, but there are several interesting factors which makes one believe that this hypothesis cannot be entirely true.

The commanding officer of the regiment was Lt. Col Despard who as a Lieutenant, was one of the founder members of the Lodge, and Lt. Thomas Nagel, who was initiated into the Lodge on the 5 September 1825, was the Superintendent of Public Works at Moreton (Meriton) Bay.

The soldier's lot in the colony was very hard, as the regiment was garrisoned over a very wide area which meant they were often very thinly spread. These requirements damaged the regiment's internal economy. So few troops were available, that half the regimental band was compelled to mount guard daily.

The colonists were very fond of the various regimental bands, which played in churches, theatres and in public, and were one of the few cheap and civilised entertainments in the colony. According to the

'Sydney Herald' of 1836 the people of Sydney expressed a preference for the light airs of Rossini played by the 17th band.

On the departure of the regiment for England in 1836 a presentation was made by the Freemasons of the colony, in respect of the kindness of always allowing the band of the 17th regiment to attend their dinners and festivals. The colonial Freemasons voted a sum of money for the purpose of presenting Colonel Despard with a silver snuff box as a token of their esteem and respect. It is recorded in the 'Sydney Monitor' on Saturday 9 January 1836 and the 'Sydney Herald' on 11 January that 'on Wednesday last the United Lodges of Australia met at the Royal Hotel and preceded by the band of the 17th, walked to Col. Despard's quarters where Mr. John Stephens, with a short but appropriate address which included the comment 'in testimony of his private and public worth as one of the Craft', delivered the box to Col. Despard. The Colonel briefly acknowledged the honours which had been done him, and the Masons returned to the Lodges in the same order as they had proceeded to the barracks.

On the silver snuff box which was hand made by a Mr Broad, are a number of emblematical devices and a scroll containing the following inscription – To Brother Despard Lt. Colonel commanding His Majesty's 17th Regiment presented as a mark of esteem from the United Lodge of Australia 5th January 1836.

No records have been traced of any Brother of Lodge 258 attending any Lodge meeting in New South Wales, however it is recorded in the minutes of the Australian Social Lodge Number 260 in the Irish constitution that on the 3 November 1834 'an application was received from Mr Lewis, master of the band of H.M. 17th Regiment, wishing to become initiated into the secrets of Freemasonry, which was proposed by Brother Jennings, and seconded by Brother Roulstone, and approved by the Brethren present.' On the 10 December 1834, the Lodge recorded in its minutes 'This being a meeting of emergency, called for the initiation of Mr Jas Lewis, master of the band of H.M. 17th Regiment it being unanimously agreed that Mr Jas Lewis do forfeit his fee of one guinea not being in attendance even though an emergency meeting had been called.' As far as I can see Mr Lewis was never initiated into Lodge No. 258.

It is interesting to note that by a Masonic law of 1768 Irish army Lodges were prohibited from making any townsman a Mason in a place where there was a registered Lodge, and the town Lodges in a similar way from initiating any man in the army where there was a warranted Lodge in the regiment.

The regiment left New South Wales for India to be stationed in Poona. During which time a further fourteen members joined the Lodge. In 1842 the regiment moved to Aden returning to India in 1845. During this period a further member was added to the Lodge on 3 February 1843 – Edward Collins.

In 1847 the regiment embarked for England and on the 12 March of that year the warrant was returned to the Grand Lodge of Ireland by John Wing, apparently on orders issued by the military high command, and so ended the last Lodge to be held in the regiment.

This brings me to my view of the future of research and development of interest in Masonry held in the Leicestershire Regiment.

Firstly, for those Masons who wish to undertake Masonic research, there are many interesting characters whose lives could make interesting reading. For example, those of you who have read or seen on T.V. the stories of *Sharpe of the Rifles*, will recognise the similarities between a Brother of Lodge 258, by the name of David Cooper. He joined the 3rd Foot Guards and served in the Spanish Peninsula under Wellington for which he received the Military General Service Medal with three clasps, namely: the battles of Fuentes D'Onor, Salamanca and the sieges of Ciudad Rodrigo and Busaco. He was present at the battle of Quatre Bras for which he received the Waterloo Medal, proceeding from Waterloo to assist in the capture of Paris. He was then commissioned into the Leicestershire Regiment and on the 31 December 1824 initiated into Lodge No. 258. In 1826 he won the regimental medal for ball-firing, the very first time the medal had been awarded in the regiment, and the only one still known to be in existence. He went on to reach the rank of Captain in 1841, and is thought to have died in about the year 1850. His wife died in 1835 during his service with the regiment in Australia and her grave can still be seen in Sydney.

Secondly, if Brethren are not interested in Masonic research they may be interested in some local detective work. In a 'Leicester Mercury' article published it is thought sometime in the late 1940's or early 1950's, it was stated that a minute book of a Lodge held in the Leicestershire Regiment had been found in the keep at the regimental depot, it is thought that this was at the time that the barracks in the Newarks were being demolished and the Newark gateway cleared to become a museum. Searches at the Leicester Record Office and by previous members of the regiment at their various meeting places have failed to find this minute book. Where is it? Its location would open up valuable information on the workings and history of the Lodge.

And thirdly, although in Leicestershire we are well served by good museums covering most aspects of social and economic life, apart from the museum in this building we find very little reference to masonry in any of the other museums in the county. Similarly, the Tiger's museum in the Newarks records the history of the regiment but does not include any mention of Masonry. Therefore, in this context, would it not be appropriate that we establish in this building a museum and library in respect of military Lodges held in the Leicestershire Regiment, and to this end my mother Lodge – the Halford Lodge – is prepared to make an initial donation of £100 to assist in the starting of such a project.

## HISTORY OF THE ROYAL ARCH PROVINCE OF LEICESTERSHIRE AND RUTLAND

*by*

**W.Bro. W.G. Dawson, P.A.G.D.C., P.G.Soj. (D.G.Sup.)R.A.**

The object of this paper is to give a brief overview of the history of The Royal Arch Province of Leicestershire and Rutland.

The first Chapter to be established in Leicestershire and Rutland was the Chapter of Fortitude No. 279 which was Warranted in 1796. It was and continues to be closely associated with St. John's Lodge No. 279, which had been warranted six years earlier in 1790. Until 1803 this was the only Lodge in the City.

In 1813 the solemn Act of Union between the two Grand Lodges of Freemasons of England declared and pronounced 'that pure Antient Masonry consists of three Degrees and no more; viz. those of Entered Apprentice, Fellow Craft and Master Mason, including the Supreme Order of the Holy Royal Arch'. This confirmed that Royal Arch Masonry is not a separate Degree and in 1817, upon the formation of Supreme Grand Chapter, this was further emphasised by the decree that every Royal Arch Chapter must be attached to a Craft Lodge and bear its number; since when the Grand Master and the First Grand Principal have been one and the same person.

This close union has been endorsed over the years in the Province of Leicestershire and Rutland by the fact that most Provincial Grand Masters have also been Grand Superintendents of the R.A. Province.

However it was not until 1847 that a second Chapter was formed in the Province being St. Augustine's Chapter No. 779. This Chapter moved from Leicester to Ashby-de-la-Zouch in 1859, a move I would suggest strongly influenced by the fact that the Grand Superintendent of the R.A. Province at that time was the first Earl Howe, who resided at Gopsall Park near Ashby. He was also P.G.M. of the Province and no doubt wished to regularise the attachment of the Chapter to the Ferrers and Ivanhoe Lodge No. 779, which met at Ashby and had been warranted that year.

By 1894, almost one hundred years after the formation of the first Chapter in the Province there were five Chapters meeting with a total membership of approximately two hundred Companions. These were based in Leicester: 2; Ashby-de-la-Zouch: 1; Melton Mowbray: 1; and Loughborough: 1. At this time there were fourteen Lodges meeting in the Province but there were no Chapters attached to the Lodges meeting in Syston, Oakham, Hinckley and Market Harborough.

By the time the First World War broke out in 1914 there were still only five Chapters meeting in the Province, but a sixth Chapter was consecrated in 1917 to meet in Syston. It was recorded a year later in 1918 that the number of subscribing Companions in the

Province totalled four hundred and eleven; this being double the number recorded twenty four years earlier in 1894.

During the inter-war years 1921-1939 five additional Chapters were consecrated. There appears to have been a significant growth in the numbers of subscribing Companions and Brethren during these years as the number of Craft Lodges increased also, in the same period, from nineteen to twenty eight.

The period from 1945 to 1980 saw a substantial increase in the activities of the Royal Arch Province of Leicestershire and Rutland, as a further twelve Chapters were consecrated during these years. This was also a period of major expansion in the number of Lodges in the Province, which increased by thirty nine in the same number of years.

Since 1990 a further four Chapters have been consecrated bringing the total number in the Province to twenty seven. The last Chapter to be consecrated was the Uppingham-in-Rutland Chapter No 9119, in October 1994. As the Vale of Catmos Chapter No 1265 moved from Oakham to Melton Mowbray in 1963 this latest Chapter meeting in Uppingham, is the only Chapter to be based in Rutland.

Royal Arch Chapters are now represented in all nine Freemasons' Halls throughout the Province, (Oakham and Uppingham do not currently have their own Masonic centres). The Provincial Grand Registrar's Return for the year to 1 November, 1993 showed the nett numbers of subscribing Companions in the Province to be one thousand and seven; the first time that the numbers had exceeded one thousand since the Province was formed over two hundred years ago in 1793. This figure compares with nett subscribing Brethren in the Craft of three thousand one hundred and forty nine, spread over seventy three Lodges in the Province, as at May 1994.

However, the growth in the number of Chapters is not an end in itself as it is the quality and enjoyment of the Ceremonies that is so important. I would suggest that the influence and input from the leadership of Provincial Grand Chapter has been and continues to be very significant, particularly as one looks at the considerable growth in both membership and Chapters in the years since the First World War.

There was no Provincial Grand Superintendent between 1800 and 1850, (in fact there was no Provincial Grand Master during the years 1800-1812). The first Provincial Grand Chapter meeting was held on the 20 April, 1858, but it was not until January 1873 that it was permanently revived. No doubt this was brought about by the inimitable and indefatigable William Kelly, who had been appointed Provincial Grand Superintendent in 1870. It is interesting to note at this point that William Kelly received his Patent for 'Leicestershire & Rutlandshire' dated 22 March, 1870, although the Masonic Year Book Historical Supplement (1969) states that Wm. Kelly's Patent was for Leicestershire only.

In the 1931 Report of the Committee of General Purposes it was reported 'in days gone by there was no printed ritual for the Installation of the Principals in this Province, all ceremonies being in manuscript and handed down from one Principal to another. Thanks are due to E.Comp. Billson, who supplied a long-felt want by having printed a ritual of the Leicestershire Working, which has helped considerably to create the enthusiasm now existing in the Province'.

The Billson workings continued until 1962 when they were revised. They were revised again in 1983 by E. Companions D.W. Atherley and R.G. Smith and still continue to provide the Royal Arch Province of Leicestershire and Rutland with its own peculiar Installation Ritual. I consider the introduction of these workings to have made a major contribution to the broadening and strengthening of interest in the Order, supported by the encouragement of Companions to participate in their Chapter ceremonies.

It is very noticeable that the development of the Royal Arch Province has been closely allied to that of the Craft Province, particularly during the two post war periods. As already mentioned these two eras saw substantial expansion of both the Craft and Royal Arch, and raises the interesting thought as to whether this was influenced significantly by ex-servicemen wishing to continue participating in the environment of close teamwork, mutual support and comradeship that they had experienced during their time in H.M. Forces.

In recent years there have been increasing numbers of Companions attending the Annual Convocation of Provincial Grand Chapter and the last Convocation held in March 1994 at Freemasons' Hall, Leicester, was attended by over two hundred and thirty. A further encouraging indication of the interest and enthusiasm that exists in the Royal Arch Province is the large membership of the Chapter of Installed First Principals, No. 7896, which totalled one hundred and forty one as at 1 November, 1993.

The Royal Arch Province of Leicestershire and Rutland was formed in 1793, three years before the formation of the first Chapter in 1796. So, in October 1993 the R.A. Province celebrated, in the presence of the Second Grand Principal (E. Comp. I.R. Bryce), the 200th Anniversary of the Installation of the First Grand Superintendent in and over the Royal Arch Province of Leicestershire and Rutland. Two hundred and thirty one Companions attended, representing all twenty five Chapters of the Province. It was a very happy, impressive and memorable occasion which reflected the very real enthusiasm that exists throughout the Province to enjoy the beautiful ritual expressed of the highest ideals associated with the search for the ultimate discovery of Divine Light and Truth.

## JOURNEYING WITH MASONRY IN MIND

by

W.Bro. R.E. Harper, P.P.S.G.D.

I spent all my childhood in the South of England, but World War II rapidly altered that and I was soon finding out about the Midlands, Yorkshire and all the other unknown places, to me, north of Watford! I found myself enjoying this new life without really realising it, and for the most part then without cost, I became a dedicated traveller; indeed I've not stopped, often on a shoe string, but that can be an advantage for one is forced to communicate with the locals where you happen to be and you find out more that way; obviously not always Masonic – sometimes related – frequently highly informative.

I am not a local even after twenty five years, and accordingly have spent a lot of my time exploring Leicester and Leicestershire. Inevitably as a Mason, my senses are always alerted when I recognise a sign or symbol – and the chances are that that sign or symbol leads to another, and another, and so on. Let us stay with Leicester for the time being.

Less than a quarter of a mile from Freemasons' Hall, Leicester, in Highfields, is the church of St. Peter, also known as the Earl Howe Memorial Church. In the East Window behind the altar are the square and compasses. Earl Howe was Provincial Grand Master of our Province from 1856 to 1869 and a walk around that area reveals other related aspects to his memory. Look at the names of the adjoining streets, Earl Howe Street, Gopsall Street, Twycross Street; Gopsall Hall was where the Earl lived, near the village of Twycross, and at once, there we have a finding worth close examination, albeit, in this instance, non-Masonic. Earl Howe, as careful readers of *The Lodge of Research Transactions 1990* will have learned from W.Bro. H.W. Tassell's paper, in his series on past Grand Superintendents, was highly placed in the land, having been a close confidante of King William IV (1830–1837), who frequently stayed at Gopsall Hall. This is the connection which enables the small village church of St. James, Twycross, to boast the oldest stained glass in England in its East Window. Originally in the Sainte-Chapelle in Paris and dating from the thirteenth to fourteenth centuries, it was smuggled across the Channel in 1794 to escape likely destruction in the French Revolution. It was first presented to King George III (1760–1820), but hidden away quietly for some years for political expediency, and around 1840, via Earl Howe, passed to Twycross church which was being renovated. It is quite priceless, and should be visited, (in 1950 it was valued at £500,000!)

Such a find is typical of the sort of thing one comes across in a study of the Victorian churches of Leicester and Leicestershire. Take for example, St. Mark's, Belgrave Gate, a redundant church

which has been very much in the news over the last few years because of the uncertainty of its future. The church was built by the Herrick family, particularly Mr. William Perry Herrick of Beaumanor, Loughborough. Here the foundation stone was laid by the donor 'with Masonic Honours'. The foundation stone of St. Peter's, the Earl Howe Memorial Church, was laid with similar honours, but then that was not surprising.

For a description of the ceremony of laying the foundation stone with Masonic honours, there is the account of the Celebration held at the Town Hall, as recorded in the *Leicester Free Press* of 3 August 1874.

Monday last being a Bank Holiday was a most convenient day for the laying of the Memorial Stone of the new Municipal Offices [the present Town Hall]; on the site of the old cattle market, the stone being laid with Masonic Honours. Most of the mills, factories, and places of business were closed for the whole day and in the afternoon the whole town was en fete. At one o'clock the Freemasons assembled at their Hall in Halford Street and opened the Provincial Grand Lodge; and one hour later they joined by arrangement the Mayor, Magistrates and Corporation to form a procession . . .

from the old Town Hall (now the Guildhall). At 2.30 pm, the united procession left to proceed along High Cross Street and the High Street in the following order:-

Tyler with Drawn Sword followed by

Standard Bearer with the Provincial Grand Lodge Banner

Then the Brethren, Officers and Past Masters of Commercial Lodge No. 1391, according to rank, wearing collars and jewels and Deacons carrying their pillars (sic), and the Lodge Banner.

There followed in similar fashion St. Peter's Lodge No. 1330, Vale of Catmos Lodge No. 1265, Rutland Lodge No. 1130, Howe and Charnwood Lodge No. 1007, Ferrers and Ivanhoe Lodge No. 779, John of Gaunt Lodge No. 523, St. John's Lodge No. 279, and Knights of Malta Lodge No. 50.

These are all listed with many names of principal officers followed by the Provincial Grand Lodge similarly set out.

This already substantial procession was then augmented, according to the Press, by the Town Council, the School Board, the Mayors and Mayoresses of the adjoining towns, Magistrates, Police, and finally the Rifle Corps Band. If one walks over the route, where many of the Victorian buildings or, at least their higher frontages remain, it is not difficult to mentally picture the scene, especially in Cheapside, where the procession was completed by the addition of fifteen hundred schoolchildren for the final part along Gallowtree Gate and into Horsefair Street.

At the site the Provincial Grand Master, Brother William Kelly, worked a suitable ceremony which was much in the style of consecrating a lodge. Little evidence of secrecy, but lest you think that one hundred and twenty years ago our brotherhood was revered on all sides, let me quote the opening portion of a letter, critical of divisions that existed between the Council and the rate-paying townspeople, which appeared on 5 August 1874.

'To the Editor of the Free Press,

Sir, - The 3rd August has come and gone, the great unpaid have paraded the streets in the presence of the great unwashed, the baubles of office have had an airing, the practical Stone Mason has been elbowed out of the way for the amateur Freemason with his crotchets and nonsense about the superiority of his Order over Forestry and Oddfellowship.'

Other buildings in our city with Masonic connections include the Leicester Royal Infirmary, St. George's Church and, of course, in 1859, again by Earl Howe, No. 22 Halford Street, the forerunner of this building. Many will recall the 'Coventry Arms' which faced onto the street and which a hundred years ago fronted the Masonic Temple and rooms, above and behind. The complete building was swallowed up in 1967 for building society, solicitors' and surveyors' offices; indeed I worked there for fourteen years, the site of my office on the ground floor, would have adjoined the old tap room, for it was a beer house only. The Temple and other Masonic rooms have been largely pulled down in the various reconstructions which have taken place this century, but what can still be identified, if you have access to the upper floors, is a long fanlight set in the roof which is pictured in the booklet issued for the dedication of the Morley Temple in 1968. Comparison with our Holmes Temple is made possible by the inclusion of some of the paintings with which we are familiar. It was surprisingly large and the rooflight reminds us that lighting such as we enjoy today had not been invented, so a source of light would have ranked high in the planning of this, Leicester's first purpose built Masonic Hall.

Now, you may well think that my title 'Journeying with Masonry in Mind' is rather pretentious for a fairly gentle stroll around Leicester and Leicestershire, so let's go a little further afield.

In 1981 I was in Germany and had arranged a visit to Koblenz. I had in mind to make my first visit to an overseas lodge and an introduction had been arranged for me to visit the Friedrich zur Vaterslandsliebe No. 5817 in der Grossen Landesloge AFAM von Deutschland. This connection had been forged in the 1960's by W.Bro. Donald Cole, W.Bro. Edmund A. Ralphs and others on behalf of the Lodge of the Round Table No. 7762. Reborn after the war this Lodge now had its own separate headquarters, smallish and modern, in style not unlike

our own Morley Temple. I say small by the standards we enjoy here but then I am talking about a Lodge headquarters, not that of a Province. It has a history though, and I learned that one of its founder members was the poet Johann Wolfgang von Goethe (1749–1832), which must date it from late 18th to early 19th Century. It was an interesting visit overall, I was well received and one of their Lodge Firing glasses is a pleasant and permanent reminder.

The following year, I was in France with W. Bro. Reginald Parsons, moving eastwards from the Dordogne. We stopped for a night or two at the west end of the Gorges-du-Tarn, at Millau, which is about fifty miles north of Beziers and the Mediterranean. By chance another of our party mentioned that he had visited a bastide, a fortified village, not far away. Interested in medieval history we went there the following day to find we were situated on the pilgrimage route to Santiago de Compostela in north west Spain. Unknowingly this was the start of an interest with which I am still involved, for over the last twelve years I have walked and explored much of that route down through France, over the Pyrenees, and westwards almost to the Atlantic coast.

This particular journey yields Masons' Marks, for pilgrimage trails begat churches, cathedrals and other buildings. Stone-masons frequently spent much of their lifetime on the route moving from one site to another and the discovering of such marks can become a fascinating interest. San Isidoro in Leon and the cathedral in Santiago are both places where a considerable number can be found, nearer home, St. Mary de Castro (Leicester) and Lincoln Minster.

Accompany me to the eastern end of the Mediterranean – to the Holy Land and in particular Jerusalem, to the Jewish Prayer Wall, the Wailing Wall as it is still popularly known, or the Western Wall as it was officially designated following the Six Day War in 1967. It is a rough mixture of brick and stone as one surveys it but is in fact the only remaining part of the Second Temple. Now whilst it probably takes our thoughts to the Third Degree ceremony, it is, of course, equally relevant to the Royal Arch.

Standing back to view the Wall, we see above it the equally well known Dome of the Rock, built over the place where Abraham was prepared to offer up his son as a sacrifice to the Lord. Genesis 22 Verse 2 tells us that this was to be on a mountain in the land of Moriah, and Chronicles II Chapter 3 reads 'Then Solomon began to build the Temple of the Lord at Jerusalem on Mount Moriah'. This is Biblical confirmation that here, one is at the centre of Masonic history. Furthermore, if you take the path at the right hand of the Wall, skirting the ladies' section, and walk up to the El Aqasa Mosque (the Golden Dome of the Rock adjoins), you are actually walking up the edge of the Holy Mount Moriah!

## PRESTONIAN LECTURE

### ENGLISH FREEMASONRY IN EUROPE, 1717-1919 An Essay on International Masonic Relations

*by*

**W.Bro. Michel L. Brodsky**

This abstract of The Prestonian Lecture for 1994, of which an unofficial delivery was offered by its author to The Lodge of Research, was made on behalf of its author by W.Bro. Aubrey Newman, P.P.S.G.D.

The history of Freemasonry in Europe is very complicated. Not only has each country at one time or another founded a national Grand Lodge but it has also developed its own understanding of what Freemasonry is, its meaning and how it should work within its own borders or its own society.

The Grand Lodge of England (the Premier Grand Lodge 1717-1813 as well as the United Grand Lodge after 1813) was not the only Masonic body that warranted Lodges outside England. The Grand Lodge of Ireland issued many warrants to regimental Lodges, and the Grand Lodges of Ireland and Scotland to this day have many Lodges overseas, as did the Grand Lodge of the Antients (1753-1813), all contributing to the extension of Freemasonry overseas. In Europe the Grand Orient of France, established in 1773, knew no national boundaries, creating Lodges wherever the French armies occupied a country. This paper however deals solely with Lodges, Provincial Grand Lodges and individuals who took part in Masonic activities directly connected with the Grand Lodge of England.

The first Lodge recorded as having been warranted outside England by the Grand Lodge of England appears to have been that founded by the Duke of Wharton (G.M., 1722) in Madrid. The Dispensation is dated 17 February 1728. Later, about one hundred and sixty Lodges in various countries of Europe obtained a Dispensation or Warrant or were officially constituted by the English Grand Lodge. A great number of them have however disappeared, either having opted for their respective national grand Lodges or having been suppressed by order of the civil or military authorities. Warrants or Commissions were delivered to eleven Provincial Grand Lodges in Europe between 1730 and 1861, some of them constituting Lodges still active to the present day, though usually under a different Grand Lodge, whilst many had only a very short existence. A considerable number of Lodges constituted by English Provincial Grand Lodges in Europe are not mentioned in the English register and for many of them their fate is uncertain; sometimes even their actual existence is in doubt.

It is important to be aware that the administrative rules common to

the twentieth century were often either non-existent or different from the eighteenth century. One Freemason acting alone could initiate candidates quite legitimately even in the absence of a constituted Lodge, and the newly made mason would regularise his situation by affiliating to a regularly warranted Lodge as soon as practicable.

Self-constituted Lodges were accepted as legitimate in the Eighteenth century, and sometimes after working many years, even under another jurisdiction, they would petition to obtain a Warrant from the Grand Lodge of England, especially if the members could exhibit titles of nobility. The record of the Warrants in the books of Grand Lodge of England is often the only piece of archive remaining, no further correspondence having later indicated any kind of activity by the Lodge.

The introduction of Freemasonry into Europe was neither planned nor controlled by the Grand Lodge of England. The distribution in time or space of warrants granted by the Grand Lodge of England to Provincial Grand Masters was purely the effect of hazard. No master plan existed, even within the small inner circle of decision-making Grand Officers, the Deputy Grand Master, and the Grand Secretary. Many different men occupied high office between 1750 and 1813 and a few influential Freemasons such as Thomas Dunckerley, James Heseltine, William White and John Dillon had great influence. Many Grand Masters had little interest in Freemasonry but on occasion they acted contrary to the opinions of their closest Masonic advisers.

The first questions are why, how, and by whom was Freemasonry exported from England to the continent and why brethren living in Europe applied to the Grand Lodge of England for warrants. Until the end of the century while France was the dominant power in Europe the prestige of England was immense. A veritable 'Anglomania' existed in France, and as everything having an English origin was deemed interesting and superior, Freemasonry was accepted readily by the European public. The chronology is not clear, but the publication of several exposures in England came at the same time as the appearance of some Lodges on the Continent, either spontaneously or with a Warrant from the Grand Lodge of England. It must always be borne in mind that whereas English Freemasonry was politically neutral, Kings and Princes in Europe did interfere in Masonry and used Freemasonry for their own political motives. The Grand Lodge of England only recognised the three Craft degrees, and although Knightly Orders and degrees did appear in England after 1770 their membership was small and their activities always remained completely separate from the Craft.

The Provincial Grand Lodges and Lodges warranted by the British Grand Lodges in Europe completely ignored these restrictions, which had never been officially published as such. It is doubtful whether

foreign nationals living in Europe and speaking other languages were even aware of them. The introduction of Freemasonry into Europe was contributed to by the large number of people of many nationalities travelling over Europe seeing employment, on the Grand Tour, or an escape from poverty, their families, or justice. Many professional soldiers offered their services to various sovereigns. Amongst the most famous of these Masonic travellers was John Coustos. He was an early member of Lodge No 75 in 1730, joined Lodge No 98 in 1732, and went to Paris where he founded a Lodge. In 1740 he left Paris for Lisbon where he founded another Lodge. Now however the Portuguese Inquisition had him arrested and sentenced to six years service in the galleys. He was freed after intervention by the British government and returned to London. He was not the only travelling Mason; and a close parallel to him is provided by the career of Collins, an English painter. Their presence in Lodges in association with leading French and British noblemen shows that they were acceptable because they alone could bring something called 'Freemasonry' not available elsewhere.

What also appear during this century are many Masonic forgeries sold in Europe – warrants used to support fabulous claims of antiquity, certificate for imaginary degrees, regalia, jewels etc. But it is also clear that individuals did not always bother to obtain a warrant from Grand Lodge to open a Lodge; if it survived one could always be obtained later. The situation evolved slowly as more Grand Lodges exercised control over subordinate Lodges but as late as 1813 one Lodge in Switzerland delegated authority to one of its members to initiate, pass, and raise Prince Leopold of Saxe-Coburg.

The first European Provincial Grand Master to receive a patent of office, in 1730 from the English Grand Master, the Duke of Norfolk, was a Mr Du Thom, whose designated Province was Hanover, he lived in London from 1726 to 1736 as an envoy to the Courts of George I and George II. His name does not appear as a member of any English Lodge, and it may be that he was not even a Freemason, as no Lodge existed in Germany prior to his stay in London and no Masonic activities are attributed to him after his return home. But apparently in those early times the nomination of a Provincial Grand Master was done in a casual manner, and between 1730 and 1818 a total of thirty-six appointments of Provincial Grand Masters in Europe were made by English Grand Masters – seventeen in Germany; four in Russia and Poland; four in Italy; three in Scandinavia; Holland and Switzerland two each; and one each for Belgium, Minorca, and the Ionian islands. The thirty-sixth, resident in London, was designated as 'The Provincial Grand Master for Foreign Countries'.

The process of establishing a Lodge was much simpler than today, in that normally a letter would be sent to the Grand Lodge in London requesting a warrant and giving references as being of good standing.

Good evidence comes from the circumstances in which attempts were made to establish a Lodge in the Austrian Netherlands. The would-be founders were Freemasons, though when, how, and where their initiations took place is unknown, the question remains as to why they, having been regularly initiated, tried to obtain a Warrant which had not been considered necessary to validate their having become Freemasons. At all events after 1740 there are mentions of Lodges on the English Register being active all over Europe. The propriety of their actions was not usually questioned unless and until they started to create new daughter Lodges.

London had set up a so-called 'Alien' system of Provincial Grand Lodges in Europe. It was alien, because Freemasons in Europe worked their own rituals and were likely to confuse the Lodge, Chapters, and other bodies working the 'higher' degrees. Moreover Freemasons on the Continent sought to find things that were never part of the Craft in England, such as Alchemy, Astrology, some magic Arts, or divination. New symbols were introduced into Masonic ceremonies, even into the Craft degrees. High diplomatic skill was therefore required from successive Grand Secretaries. All over Europe great efforts were made to boost national prestige by the need to prove one's own people to be the innovators of every kind of institution, including Freemasonry. Even though it might well have been claimed that the huts adjoining the great Gothic buildings were termed 'Loges' there is no proof that they ever existed; nonetheless it served to 'demonstrate' that Freemasonry originated in the Steinmetzen who built Strasbourg Cathedral. 'Those workers used a Lodge, therefore they were Freemasons.' So far as English Freemasons were concerned, Freemasonry originated in London in 1717 and was a purely British affair. All warranted Lodges and Grand Lodges, wherever they were located in the world, were subordinate to the Grand Lodge of England. This theory was to be applied for more than a century. But if the will existed the power to apply it did not, for with the best will in the world the power of the Grand Secretary in London was very limited.

Certainly there was a large number of Masonic Lodges, Chapters, and other Masonic bodies created between 1717 and 1813; John Lane the Masonic historian listed over sixteen hundred Craft Lodges before the Union of 1813, while in Germany there are four hundred and sixty nine listed for the same period. One attempt to make a similar list for France suggests that there may well have been nearly six hundred for that period. Lane listed one hundred and twenty-eight Lodges in Europe who received Warrants from England during the eighteenth century, in addition to the military Lodges in Gibraltar and Minorca. The figures are incomplete, because not all Lodges founded by Provincial Grand Masters registered themselves in London. Sometimes this was a result of lack of interest in London to overseas affairs except at Quarterly Communications, and indeed it was not until after 1763

when there was a tremendous growth in Europe, two hundred and sixty Lodges having been founded. Sometimes however the growth is a little difficult to evaluate since Lodges had a habit of being listed as new foundations when it was merely the name that changed.

The histories of two Lodges give examples of this, one in France and one in Germany. The Lodge L'heureuse Rencontre in Brest was founded in 1745 by the Lodge l'Anglaise of Bordeaux and was later given Warrants by Grand Lodge of France, by the Grand Orient of France, and by the Grand Lodge of England. In Germany the Lodge Absalon zu den drei Nesseln was founded in 1737 without a name, given a name in 1740, given another name in 1743, changed number under the Grand Lodge of England in 1755, affiliated under a different name to the Strict Observance in 1765, ceased to work and reactivated under Strict Observance in 1767, later, in 1782 affiliated again to the Grand Lodge of England, then to the Grand Lodge of Hamburg.

The majority of the Lodges on the Continent acknowledged the Grand Lodge of England as the Mother Grand Lodge; they were convinced that only England provided pure masonry, wishing to avoid local political problems or to escape from the authority of an integrated system such as The Strict Observance designed to maintain the Craft Lodges under the authority of the so-called Higher Degrees. The problem facing the Grand Secretaries in London was that they were unable to distinguish between 'genuine' Masonry and the large number of spurious bodies purporting to be Masonic. For as soon as Freemasonry appeared in Europe it was 'improved' by the invention and addition of new degrees whose inventors and promoters proclaimed their superiority over the original Craft degree. Many of these claimed to have obtained original Patents or Warrants from the Grand Lodge of Scotland. While Craft Lodges claimed their origin from England Scotland had the reputation of being the only authority worth having for the higher degrees. In practice many Grand Lodges were created in various European countries with the aim of installing a high degree system under which Craft Lodges were to be entirely subordinated. The heads of such organisations were given sumptuous Latin titles and their aims were often carefully hidden from the rank and file members. One such was the Strict Observance, a Templar Masonic system invented between 1751 and 1754 by a German nobleman, Baron Karl Gotthelf Reichsfreier von Hund und Altengrotkau.

Grand Lodge in London was entirely opposed to it, and had problems in assessing the legitimacy of many of the German lodges applying to it for recognition. A common problem was the competition from these other Masonic organisations. Although the Grand Lodges which appeared in nearly all European countries claimed an English origin they did not always practice the same type of Freemasonry as in

England. There were two main reasons for this. When a Lodge received a Warrant from London the Grand Secretary would send a book of Constitutions and a list of the current Grand Officers. There was of course no printed Ritual. In consequence there was no guidance on how to manage a Lodge or even the conduct of Masonic ceremonies in proper form. The other problem was that English Grand Lodge offered only the three craft degrees, even if, in some rare cases, the Royal Arch was practised, the degrees could not be communicated in writing and that someone had to communicate the degree verbally.

In the years after the French Revolution the enemies of Freemasonry were convinced that Freemasonry was harbouring the enemies of social order and harmony. After 1815 the Papacy had much greater authority and used its influence to try and eliminate Freemasonry and Freemasons from public life. United Grand Lodge of England had its own problems after the Union of 1813 and could not, nor wanted to, be involved in the problems in Europe dominated by the mounting nationalist movements. European Grand Lodges adopted very conservative attitudes towards politics; in consequence the last European Provincial Grand Lodge under England – that of Franconia and Rhineland – severed its ties with England after the Duke of Sussex gave support to a Lodge which, unlike other German Lodges, refused to bar German Jews from initiation into the Craft. Eventually the only Provincial Grand Lodges surviving were peripheral such as Cyprus, the Ionian islands, Gibraltar, and Malta.

It was however after the decision in 1877 by the Grand Orient of France to modify its Constitution and abolish all references to the Deity that European Masonic relations changed abruptly. No official relations had existed between England and France, but it was now decided that visitors from abroad who wished to be admitted to English Lodges had to produce a Certificate from their own Grand Lodge with the usual references to the Great Architect and to admit publicly their belief in a Supreme Being. But with the outbreak of the first World War, with a considerable British presence in France, it was clear that some arrangements had to be made to permit English Masons in France to lead an active Masonic life. The establishment in France of a small French Grand Lodge which could be recognised by England facilitated the creation of a number of Lodges for English masons in France.

In 1994 there are two Lodges under the English Constitution in Europe, but there are also a number of Lodges under other Grand Lodges but catering for English expatriates. If therefore one takes into account the real influence, proper English working whatever the Grand Lodge might be, the reasons to rejoice are numerous.

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

*by*

W.Bro. H.W. Tassell, P.Dep.G.Swd.B., M.E.G. Sup. (R.A.)

### GEORGE WILLIAM HUNT, J.P.

George William Hunt, J.P., was the ninth Grand Superintendent to be appointed to rule in and over the Royal Arch Province of Leicestershire and Rutland and his Patent of Appointment is dated 1 November, 1939. It is known that he was born in Leicestershire c.1880 but no records appear to be available chronicling his boyhood and youthful years.

His father, Thomas George Hunt, was a Shoe Manufacturer, who, in 1885, founded the firm which was to become T.G. Hunt & Son and which specialised in the production of ladies' walking shoes bearing the trade names of 'Stiletto', 'Grey Heron' and 'Fidelity'. George William joined his father in the business in 1895; in 1910, the firm occupied new premises known as Premier Works in Melton Road, Leicester, and, in 1924, his son, Harold, also became a member of the family firm. Thomas George retired in 1926 and died in 1931 and, in the 1950's, after George William's death, Harold sold the business to the Great Universal Stores and retired to Sheringham.

Before his marriage George William was known to be living with his parents at The Elms, Thurmaston, Leicestershire, and, in later life at Fairfield, The Ridgeway, Rothley, Leicestershire. He was a Justice of the Peace, a Commissioner for Taxes, one-time Chairman of the Leicester Technical College Advisory Committee, President of the Knighton Ward Men's Conservative Association and of the Knighton Ward Conservative Club. Prior to his resignation in 1931, he had for some time represented Knighton Ward on the Leicester City Council.

In 1921-23 he was Vice-President of the Leicester Boot Manufacturers Association, occupying the office of President in 1923-25, a Vice-President of the British Footwear Manufacturers Federation and President in 1931-33. He was described in the Federation's 1931 Annual Report as 'a stalwart in the negotiations with the Union'. He served on the Boot Manufacturers' Disputes Committee, was a member of the Joint Industrial Council, an examiner for the City and Guilds and a member of the council of Leicester Chamber of Commerce.

W.Bro. Oscar Farrant, P.J.G.D., Provincial Grand Director of Ceremonies, writing in his history: 'Byzantine Conclave, No. 44, 1871-1971', describes him 'as being a maker of eloquent and voluminous speeches' and further comments: 'In his vigorous days, his personality and supreme confidence, his voice and his enthusiasm

were assets which proved useful to every Masonic body of which he was a member'.

His photograph, together with biographical notes, appeared in the 1935 edition of the Leicestershire and Rutland Freemasons' Year Book and Directory and his portrait, dressed in the full regalia as Deputy Provincial Grand Master, painted in oils by W.Bro. Denholm Davis, now hangs on the North Wall of the Holmes Temple at Freemasons' Hall, London Road, Leicester.

This portrait, together with one of R.W. Bro. Sir John H. Corah, Provincial Grand Master, was unveiled and jointly presented on behalf of the Brethren of the Province by W.Bro. G.W. Wilkes in 1949. It is reported in the minutes of the Annual General Communication of that year: 'The R.W. Provincial Grand Master thanked W.Bro. Geoffrey Wilkes and the Brethren from the bottom of his heart for the unique honour in his masonic life, for their generosity and feeling of goodwill, and for allowing his portrait to hang in the Temple alongside that of the Deputy Provincial Grand Master'.

The minutes continue: '... The Deputy Provincial Grand Master also gave thanks to the Brethren for their great kindness and the honour they had offered him. He, unfortunately, was not in good health, but humanly possible, nothing could have prevented him from attending to receive this honour. The Deputy Provincial Grand Master stated that it was forty-eight years since his initiation and next to his wife and home he had dedicated his life to the cause of masonry, which he believed to be the greatest society of men. He had given honesty of purpose throughout his Masonic life and he rejoiced in the greatness of the cause'.

Bro. George William Hunt, together with his father, Thomas George, and five other brethren, was exalted in the De Mowbray Chapter, No. 1130, (re-numbered 523 in 1970) Leicester, on the 9 November, 1905. He was elected 2nd Assistant Sojourner in 1916, but due to his lack of attendance does not appear to have been invested; the following year he was elected Principal Sojourner but was not invested; in 1918, he was again elected to that office and was then duly invested. After this time, until he became Grand Superintendent, he regularly attended all meetings of the Chapter. In 1919, he was invested as Scribe E., installed as J. in 1920, the following year became H. and, on the 5 May, 1922, was installed as Z.

At the first ceremony over which he was to preside as First Principal he presented to eight Companions their Grand Chapter Certificates and four brethren were then exalted; at the following Convocation there were six exaltations and, finally, in March, 1923, eight brethren were exalted. At the subsequent Installation Convocation he installed the Third Principal. In May, 1925, he was appointed Assistant Director of Ceremonies, an office he was to retain until he was invested as Director of Ceremonies in 1933 and the last occasion he officiated in

that capacity was in 1940 when he additionally presented the Mystical Lecture.

He and his father were both Founder Members of the East Goscote Chapter, No. 2865, Syston, which was consecrated by the M.E. Grand Superintendent, E.Comp. S.S. Partridge, J.P., on the 29 November, 1917, at the Masonic Hall, Syston. George William was invested as Founder Steward and Thomas George as Founder Organist. At this meeting, thirteen brethren were proposed for exaltation and the charge made for the subsequent supper was 3/6d. (17.5p)

In 1919, George William was invested as Janitor and served as Scribe E. in 1920 and 1921, was installed as Third Principal in 1922 and Second Principal in 1923. On the 29 May, 1924, he was installed as First Principal by Dispensation given by H.R.H. Arthur, 1st Duke of Connaught and Strathearn, K.G., M.E. First Grand Principal, as at the time he was also First Principal in the St. Martin's Chapter, No. 3431, Leicester. On this occasion Provincial Grand Chapter held its Annual Convocation under the Banner of East Goscote Chapter and when the Chapter Installation business was concluded, the Principals vacated their respective Chairs and Provincial Grand Chapter was opened; when it was closed the Principals of East Goscote Chapter resumed their Chairs, conducted the Risings and closed their Chapter.

E.Comp. Hunt was unable to be present at the first Chapter Convocation to be held after his Installation but he was present at the following meeting when two brethren were exalted and, at the next meeting in an Exaltation Ceremony he presented the Mystical Lecture. In most of the subsequent years up to the time of his appointment as Grand Superintendent, he attended meetings of the Chapter at least once, sometimes twice; on one occasion he acted as Director of Ceremonies, on another (in 1936) he installed the First Principal and on two other occasions again presented the Mystical Lecture.

On the 1 June, 1923, when St. Martin's Chapter, No. 3431, Leicester, attached to St. Martin's Lodge, No. 3431, was consecrated by E.Comp. Lt.Col. Charles Frederick Oliver, M.E. Grand Superintendent, both 'W.G.' and his father were Founder Members. William George was appointed and invested as Founder Second Principal and, on the 1 May 1924, was installed as M.E.Z.; during his year in office ten brethren were exalted and he twice presented the Mystical Lecture. Thomas George was appointed Founder Director of Ceremonies and remained in this office until he was installed as First Principal of the Chapter in May, 1926, on which occasion he appointed William George as his Director of Ceremonies. (E.Comp. T.G. Hunt, due to ill-health only attended one Convocation after his installation and at the following Installation Convocation his resignation was received 'with sincere regrets'.)

E.Comp. W.G. Hunt was to occupy the office of Director of

Ceremonies until he was installed as Grand Superintendent thirteen years later. Over this period and, indeed, since the consecration of the Chapter, he attended regularly, possibly being absent on only five occasions. As a P.Z. of the Chapter he presented the Mystical Lecture in September, 1925 and, with very few exceptions, continued to do so 'in his usual impressive manner' until March 1940. The Chapter minutes frequently record him as assisting in the Installation of the Principals or that the Principals were Installed by him assisted by two other Companions.

On the 8 December, 1932, now living at 'Montello', Victoria Park Road, Leicester, he became a Joining Member of St. George's Chapter, No. 1560, Leicester. On the 11 April, 1935, due to the death of the M.E.Z.-elect, he was elected First Principal and immediately installed. At the following meeting one candidate was exalted and E.Comp. Hunt presented the Mystical Lecture. The subsequent Election Convocation was of short duration, the Chapter opening at 6.05 p.m. and closing at 6.30 p.m.; while at the April, 1936, Convocation one candidate was exalted and E.Comp. Hunt installed his successor, also H. and J. and was then invested as Assistant Director of Ceremonies.

In April, 1937 and 1938, he again installed the three Principals and was re-appointed Assistant Director of Ceremonies. Again re-appointed A.D.C. in 1939, he was not present to be invested (previously having rarely been absent from a meeting) and was not again to act in this office as, at the December Convocation, when the Chapter was opened at 4.05 p.m. he acted as Third Principal and, on this occasion 'extended a welcome to the Candidate in view of the fact that the usual opportunity of doing so at Dinner would not be available owing to wartime restrictions.' At the February, 1940, meeting, which was to be his last attendance before becoming Grand Superintendent, he acted as Principal Sojourner.

He was a Founder Member of the Wiclif Chapter, No. 3078, Lutterworth, attached to the Wiclif Lodge, No. 3078, which was consecrated on the 26 October, 1934, and was invested as Founder Director of Ceremonies (at the time he was also Provincial G.D.C.) and held that office for one year. After the first Regular Convocation he did not again attend any of the Chapter Meetings until he was present as the Provincial Representative at the sixth Installation Convocation held on the 15 November, 1939: fourteen days after receiving his Patent of Appointment as Grand Superintendent. Despite his lack of attendance, it appeared that he took a keen interest in the formative years of the Chapter and, once in 1936, was present at a meeting of the Permanent Committee in order that his advice might be sought. He resigned from membership of the Chapter in 1938 and was immediately elected an Honorary Member.

Probably the first Provincial meeting E.Comp. Hunt attended was the Special Convocation of Provincial Grand Chapter held

at Freemasons' Hall, London Road, Leicester, on Tuesday, 3 February, 1914, when E.Comp. Samuel Steads Partridge, J.P., P.G.Swd.B., Prov. G.H. in charge, was installed as Grand Superintendent. The minutes of the Installation Convocation of E.Comp. Lt.Col. Sir Frederick Oliver, T.D., D.L. held in 1921 do not record a full list of Companions in attendance, but as E.Comp. Hunt's name is not included among the apologies for absence it may possibly be assumed that he was present. Certainly, thereafter, he was assiduous in his attendance at Provincial Convocations.

In May, 1922, he was appointed and invested as Provincial Grand Registrar and, the following year, presented his Report at the Convocation. In May, 1925, he was installed as Provincial Grand J. and, in 1926, assisted in opening Provincial Grand Chapter. In 1929, at very short notice, he acted as Director of Ceremonies at the Provincial Convocation and received the plaudits of the Grand Superintendent for the most efficient manner in which he had carried out his duties. The following year he was appointed to that office in which he was to remain until he was installed as Grand Superintendent, a period of eleven years. In 1932, he was appointed and invested as P.G.St.B. in The Supreme Grand Chapter of England.

E.Comp. George William Hunt, P.G.Std.B., Prov. G.D.C. was installed as M.E. Grand Superintendent in and over the Royal Arch Province of Leicestershire and Rutland by The M.E. Pro First Grand Principal, The Rt.Hon. Henry, The 6th Earl of Harewood, K.G., G.C.V.O., D.S.O., at noon on Friday, 5 April, 1940, at an Especial Meeting of Provincial Grand Chapter held in the Oliver Temple, Freemasons' Hall, London Road, Leicester. In addressing the Companions, the Pro First Grand Principal commented: 'E.Comp. Hunt is as efficient in knowledge of Masonic Ritual as almost any Brother in the Kingdom, is a great expert in research into the hidden meanings of Masonry and ancient history, and is probably more learned than any of us who do our best to foster the high principles of Masonic traditions'.

Later, in thanking the M.E. Pro First Grand Principal and the other Grand Officers who performed the ceremony, the newly installed M.E. Grand Superintendent said, *inter alia*: 'During the many years I have been associated with this Province I have learned to love it, because here we have nothing but love and harmony, the result and fruit of the sound integrity and principles of the great men who had presided over Masonry in the Province and given every good cause and reason for love and admiration . . . it is my intention to walk as faithfully as I can in the footsteps of my predecessors.'

The 1941 Report of the Committee of General Purposes stated: ' . . . The Oliver Temple was overcrowded and the Companions were delighted and inspired by the dignity and solemnity of a ceremony so rarely seen . . . '

On the 3 May, 1940 at the first Convocation over which E.Comp. Hunt was to preside, the Report of the Committee of General Purposes referred to the Installation of H.R.H. George, The 1st Duke of Kent, K.G., as the First Grand Principal, on the 3 May, 1939, and also reported that after the outbreak of hostilities Chapters had been forbidden to meet, but that the ban had now been removed although difficulties were being encountered from time to time. In addressing the Companions, the M.E. Grand Superintendent expressed the hope 'that the whole of the Chapters throughout the Province will strive to maintain the dignity of Royal Arch Masonry and remember that it has its great spiritual side . . .' and at the following 1941 Convocation he returned to this theme by saying: '. . . I do regard the spiritual side of Royal Arch Masonry as something very precious and the standard of life which we, as a community, enjoy, is based on principles so inspiring to us that we would rather die than sacrifice them . . .'

It was at this Convocation that the 'Report' stated that at this time many Chapters were meeting at mid-day and that although this imposed hardships on some Companions, the majority considered it preferable than meeting in the evenings during the black-out.

Although present at the 1942 Provincial Convocation he had obviously been unwell as the 'Report' offered him congratulations upon his return to health. It was at the following Convocation in 1943, when addressing the Companions after completing the Investiture of his officers that he was to comment: 'My first sad duty is to refer to the great loss Royal Arch masonry has sustained by the tragic death, while on his Majesty's Service, of Air Commodore H.R.H. the Duke of Kent, First Grand Principal of the Order. We mourn the loss of one whom we all held in the greatest affection and esteem and one whose life was so full of promise to his country and to our Order . . .' Later, in 1943, he was invited to act as Third Provincial Grand Principal and assist M.E. Comp. The Rt.Hon. The Earl of Harewood, K.G., G.C.V.O., D.S.O. at the installation of a new Grand Superintendent for Nottinghamshire.

At the 1944 Convocation he expressed his gratification at the great expansion which was taking place in Royal Arch masonry and in 1945 he was to say: '. . . The past year has established a new record of success within the Province. A greater number than ever before have been exalted into Royal Arch masonry . . . If such excellent results have been achieved despite the difficulties of war, the inconvenience of transport and the many unusual calls upon the time and energy of our members; when these disabilities come to an end I am confident that we can look forward to a period of usefulness and expansion such as we have never known previously . . .' (The Provincial Grand Registrar's Report revealed that the eleven Chapters had exalted fifty-two brethren and that there had been two Joining Members and six Re-Joining Members.)

It was on the 30 April, 1945, a few days before the Annual Provincial Convocation that he consecrated the Holmes Chapter, No. 4656, Leicester, attached to the Holmes Lodge, No. 4656. There were thirteen Founders and the Report of the Committee of General Purposes offered its congratulations 'to the baby Chapter'.

The Report of the Committee of General Purposes signed by the Grand Superintendent and presented to the 1946 Convocation commenced by stating: 'It is generally agreed that by maintaining Royal Arch masonry activities during the difficult conditions which have existed for six years, an inspiration and comfort have been provided which contributed greatly to victory. Supreme Grand Chapter, in September, 1939, had issued a set of Directions to meet the War Conditions . . . Supreme Grand Chapter now suggest that, as far as is possible, Chapters should return to their pre-war times, dates and places of meetings at the earliest date . . .'

On the 22 May, 1947, E.Comp. Hunt consecrated the Chapter of Welcome, No. 5664, Leicester, attached to the Lodge of Welcome, No. 5664. The new Chapter had eighteen Founders. The Annual Convocation of that year departed from the custom of holding its meeting under the Banner and at the Installation Festival, of a subordinate Chapter. The 'Report' explaining: '. . . This is considered by the Committee to be more in keeping with the importance of such a ceremony and, we hope, will receive the full support of Companions throughout the Province . . .'

At the 1948 Convocation, the Grand Superintendent referred to the death of the First Grand Principal, M.E. Comp. Lord Harewood and mourned the loss of a great personality. In his address to the Companions he also said: 'It is rather discouraging after three years of peace that the Government still retain our consecrated buildings for the purpose for which they are being used. We gladly gave consent to them being used during the war, but since the war has ended, those who are responsible have striven to the utmost of their power to regain possession but without success. We hope that before long we shall be in possession of the whole of our buildings and all embarrassment to progress removed . . .'

On the 12 May, 1949, he consecrated the Chapter of the Flaming Torch, No. 4874, Leicester, attached to the Lodge of the Flaming Torch, No. 4874. The new Chapter had sixteen Founder Members. At the Annual Provincial Convocation of that year, E.Comp. Hunt said, inter alia, '. . . A man either takes Royal Arch masonry seriously, or he may be just a casual observer. We do not want casualness in this Province - we want sincerity and earnestness and I am pleased to say we get it . . .'

At the 1950 Convocation he said: 'It is very gratifying to me to know that a spirit of spirituality is being infused into our ritual and that nothing casual is permitted in any of our Chapters. While we

can keep our work blessed by God we are safe, but if we give of anything but our best, then we are on treacherous ground . . .' The 'Report' presented to this Convocation commented that the portion of Freemasons' Hall containing the Oliver Temple and its connecting rooms was soon to be vacated by the military authorities and expressed the hope that no time would be lost in getting these into a sufficient state of repair so that they may again be used by the Lodges and Chapters.

On the 9 October, 1951, he officiated at the consecration of the Knighton Chapter, No. 4711, Leicester, attached to the Knighton Lodge, No. 4711. There were seventeen Founders. At the Provincial Convocation held earlier that year, E.Comp. Hunt, in referring to the visits which had been made to Chapters by the Second and Third Principals, said they had 'expressed themselves charmed by the excellence of the work done by the Principals of the various Chapters and the manner in which they have interpreted, with accuracy and reverence, the beauty of our ritual . . .' The 'Report' presented at this Convocation made mention of the death of M.E. Comp. His Grace, Edward, the 10th Duke of Devonshire, K.G., First Grand Principal, who had passed away on the 26 November, 1950.

At the 1952 Provincial Convocation, immediately after all the requisite salutations had been given, the Grand Superintendent spoke of the death of M.W.Bro. His Most Gracious Majesty, King George VI (Past M.E. First Grand Principal), who had passed away on the 6 February, of that year. The 'Report' informed the Companions of the Installation (Appointed 2 May 1951) of Lawrence the 11th Earl of Scarborough, K.G. as M.E. First Grand Principal.

In 1953, in addressing the Companions at the Annual Convocation, E.Comp. Hunt was to say: 'Well, Brethren, I am afraid I have rather over-run the time I had allotted for the investiture of my Officers . . . I do not feel like speaking tonight; at present I feel very much "under the weather". To all the Companions I give my sincere and grateful thanks for giving me every help, and I hope to be able to resume my normal duties later . . .' At the following Convocation held in 1954, which was the last he was to attend before his death, he said: 'We have had rather a short meeting, but I trust that this will be the last time that we shall have such a brief gathering at Provincial Grand Chapter . . . I do not intend to say much this evening . . . As you know, Brethren, I am far from well and have greatly appreciated the expressions of sympathy and goodwill from the Brethren generally . . .'

During the period he was Grand Superintendent, E.Comp. Hunt presided over every Annual Convocation of Provincial Grand Chapter and, in particular, maintained a keen interest in those Chapters of which he had been a member. He was usually present at the Installation Convocations of De Mowbray Chapter and the date of his last attendance would seem to be 3 May, 1952. In the year of his Installation he formally tendered his resignation as a member

of East Goscote Chapter and accepted the invitation to become an Honorary Member. The November, 1940, Convocation of the Chapter was canceled 'Owing to War Activities:- Air Raids, Black-outs, etc.' and the first time he visited the Chapter as Grand Superintendent was the 27 March, 1941; thereafter, on many occasions he attended the Installation Convocations when he was always 'Saluted with the honours due to his rank' and would present 'the Warrant, Royal Arch Regulations and Chapter By-Laws'. (It was not until 1955 that Supreme Grand Chapter ruled that there were to be no personal salutations in the Royal Arch and that no salutes should be given to the Grand Superintendent, Second and Third Provincial Grand Principals, nor to Grand Chapter Officers.) He paid his last visit to the Chapter on the 25 March, 1954.

Within a month of becoming Grand Superintendent he attended the Installation Convocation of St. Martin's Chapter and for the last time fulfilled his duties as the Chapter's Director of Ceremonies; was one of the Installing Officers and, also, on behalf of the Chapter presented a Past Treasurer's Jewel to the retiring Treasurer. Except possibly for the year 1950, until his last visit in March, 1954 – five months before his death, he attended one and occasionally two meetings annually. On these visits the Chapter minutes record him as variously presenting the 'Warrant', acting as one of the Installing Officers, communicating the word of a Past First Principal to the Installing M.E.Z. and also presenting to the exalteé 'The explanation of the signs and the Mystical Lecture'.

He first attended Wiclif Chapter as Ruler of the Province at its seventh Installation Convocation held on 27 November, 1940, and was present at ten of the thirteen subsequent meetings, frequently being recorded as presenting the 'Warrant'. After recording the Installation of the Principals, the minutes of the 1952 Convocation state: 'The Officers taking part in the Ceremony were The Most Worshipful (sic) Grand Superintendent, E.Comp. G.W. Hunt', then follows the names of five members of the Chapter. After the readmission of the Companions, the minutes continue 'The Warrant was presented by The Most Worshipful Grand Superintendent'.

He attended St. George's Chapter six days after his Installation as Grand Superintendent, installed the M.E.Z. who was occupying his Chair for the second time and presented the 'Warrant'. While ruling over the Province he attended the meetings of the Chapter at least once a year with the exception of the War Years, 1941 to 1943, when, in particular, the Chapter was opened variously between the times of 11.45 a.m. and 12.30 p.m. and over this period he attended but once. In February, 1948, he acted as First Principal and, together with his co-Principals, presided over an exaltation ceremony. His last visit to the Chapter was made in April, 1954, when as was the current practice, he was saluted and 'returned thanks'.

The Provincial Grand Registrar's Return, 1954-55, shows that at the 1 November, 1954, - two months after the death of the Grand Superintendent - that over the period since 1 November, 1939, six months prior to his Installation, the number of Chapters in the Province had increased by four to fifteen (he was an Honorary Member of nine) and that the net total of subscribing Companions had increased by two hundred and fifty-five to nine hundred and thirteen.

George William Hunt, then aged twenty-two, together with his father and three other Candidates, was Initiated into Craft masonry in two ceremonies at the first Regular Meeting of the East Goscote Lodge, No. 2865, meeting at the Village Hall, Syston, Leicestershire, on the 6 December, 1901, and in 1909, followed his father as Worshipful Master, and was later elected an Honorary Member of the Lodge. He became a Joining Member of the John of Gaunt Lodge, No. 523, Leicester, in 1905, but did not proceed to office and was elected an Honorary Member in 1938. When St. Martin's Lodge, No. 3431, Leicester, was consecrated in 1910, he was invested as Founder Chaplain and occupied that office for thirty years, being elected an Honorary Member of the Lodge in 1944. In 1915, he was Worshipful Master of the Lodge of Research, No. 2429, Leicester; in 1920, he became Founder Director of Ceremonies of the Temperantia Lodge, No. 4088, Leicester, was installed as Worshipful Master in 1925, resigned his membership in 1939 and, in the same year was elected an Honorary Member. When the Holmes Lodge, No. 4656, Leicester, was consecrated in 1924, he was installed as Founder Worshipful Master.

He received his first appointment in Provincial Grand Lodge in 1911 when he was invested Steward, appointed Registrar in 1912, Senior Warden in 1924, and in 1929, at the first meeting of Provincial Grand Lodge since his Installation, R.W. Bro. Lt.Col. C.F. Oliver, P.G.M., appointed and invested him as Provincial Grand Director of Ceremonies, an office he was to hold until the 5 April, 1940, when R.W. Bro. John Harold Corah was installed as Provincial Grand Master and appointed and invested him as Deputy Provincial Grand Master. Later, at this Especial Meeting, the R.W.P.G.M. was to say: 'I take this opportunity of expressing briefly my gratitude and the gratitude of W.Bro. G.W. Hunt, who this morning has been installed Grand Superintendent of the Holy Royal Arch, for the wonderful attendance at the meeting, and at the luncheon, and to say on behalf of W.Bro. Hunt and myself how delighted we are at the way so many have come from long distances, and at great personal inconvenience have assembled on the present occasion . . .'

In the United Grand Lodge of England, W.Bro. Hunt was appointed and invested as P.A.G.D.C. in 1932, and promoted to Past Junior Grand Deacon in 1944. W.Bro. F. Smalley in his History of East

Goscote Lodge, No. 2865, quotes from the Lodge minutes dated the 6 October, 1932, which relate that Grand Lodge clothing was presented to W.Bro. Hunt on behalf of the Lodge and also St. Martin's Lodge and Temperantia Lodge and, in acknowledging the gift, W.Bro. Hunt said: 'I was initiated at the hands of my village priest and then consecrated my life to high purpose. My masonry has been free from hope of reward or honour and my one endeavour was that I might never prove unworthy of the high tenets it inculcated'

During the fourteen years W.Bro. Hunt was to be Deputy Provincial Grand Master he attended every Annual General Communication of Provincial Grand Lodge and, during May, 1950, presided over an Especial Meeting of Provincial Grand Lodge. The Report of Proceedings presented to the 1942 Annual General Communication recommended 'That our D.P.G.M., W.Bro. G.W. Hunt, be re-nominated to represent this Province on the Committee of Management of The Royal Masonic Benevolent Institution and on the Board of Management of the Royal Masonic Institution for Boys, if and when a vacancy occurs'. At this meeting the D.P.G.M.' . . . feelingly acknowledged the great help he had experienced during his illness from the Brethren by their personal visits and the general sympathy they had evinced'.

At the 1950 meeting, immediately after a Service of Re-Dedication of the Oliver Temple after its re-occupation following derequisitioning by the Military Authorities, R.W. Bro. J.H. Corah commented that this was the twelfth time in which he had presided over Provincial Grand Lodge . . . and he was happy to have had on his right hand the Deputy Provincial Grand Master on whom he relied for his assistance and who he had never found to be wanting'. Again referring to his Deputy in 1951, the Provincial Grand Master was to say in December of that year: 'W.Bro. Hunt would celebrate his fiftieth year as a Mason. He was glad to have had him at his right hand for so many years and he hoped he would be spared for many years to come to continue his good work'.

The 1953 Annual General Communication was the last W.Bro. Hunt was to attend and in 1954, at the Annual General Communication, the R.W.P.G.M. in moving the adoption of the Report of the Committee of General Purposes was to say:-

'Brethren I now move the adoption of the Report of the Committee of General Purposes, but before I do so I must discharge a duty and pay a tribute, to share in which I know is very largely responsible for this very great meeting of Brethren from all parts of the Province. I am referring to the passing away towards the end of August of the late Deputy Provincial Grand Master, W.Bro. George William Hunt, whose passing has been so great a loss to the Province. For 53 years he served the Craft, in all its various degrees, with great enthusiasm and with a fervour which reflected the serious side of his outlook on

all Masonic matters. He never forgot the influence of his Victorian upbringing which was reflected in so many of his utterances when he spoke at our gatherings. Masonry was a very large part of his life and work. He was taken away so suddenly at the end that no opportunity was afforded us to pay our respects to his memory at the time and to express our gratitude for his life and his long devoted service, both in this City and in this Province.'

'Many of you Brethren will remember him as he was in the prime of his vigour and before his last few years when his health and powers were failing, and that is how we shall always wish to remember him. We recall how he came among us full of the serious aspects of Freemasonry and always giving of his best and reminding us of the virtues which spring from the reflection of our symbolism.'

'Assembled as we are in the Temple which he loved so well, I am sure our Brother would like no more fitting surrounding than the present occasion for this pause to remember his memory. "More things are wrought by prayer than this world dreams of".'

'I ask you all to stand in silence in token respect to the memory of our departed Brother.'

The 'Report' stated that although the passing of W.Bro. Hunt did not occur during the period under review '... it is with great regret that the Committee records his death. His recent failing health had been noticed with grave concern but his passing was an occasion of great sorrow. His services and devotion to the welfare of all degrees and orders of Freemasonry in the Province for over fifty years will long be remembered with gratitude, his memory will be esteemed in the minds of the Brethren, and the sincere sympathy of the Committee is extended to his family'.

During the period W.Bro. Hunt was D.P.G.M. he consecrated three of the eleven Lodges then formed in the Province: The Bradgate Lodge, No. 6596, Syston, in 1948; Greyfriar's Lodge, No. 6083, Leicester, in 1949; and St. Mary's Lodge, No. 7164, Melton Mowbray, in 1952. At the time of his death, he was an Honorary Member of twenty-six of the thirty-nine Lodges in the Province and had remained a full member of the Holmes Lodge, No. 4656 and The Lodge of Research, No. 2429.

In the Degree of Mark Master Mason, W.Bro. Hunt was advanced in the Fowke Lodge of Mark Masters, No. 19, Leicester, in March, 1919; was a Founder of the Stony Gate Lodge of Mark Masters, No. 751, Leicester, in March, 1922, and became Worshipful Master in 1929. In A History of the Degree of Mark Master Mason in the Province of Leicestershire and Rutland edited by W.Bro. Wilfred G. Smith, R.W.Bro. Sir John Corah is quoted as saying 'I well remember the founding and consecration of Lodge 751. My chief memory is of my old friend George Hunt who impressed us all in those far off days . . .' W.Bro. Hunt was elevated in the William Kelly Lodge of Royal Ark Mariners, No. 19, Leicester, in 1923; was a Founder

Member of the Oliver Lodge of R.A.M., No. 751, in 1936 and was installed as Commander in 1937.

In the Mark Province of Leicestershire and Rutland, he was appointed Grand Senior Deacon in 1923 and Grand Senior Warden in 1930, and was appointed Deputy Provincial Grand Master in 1936. His Patent of Appointment as Provincial Grand Master is dated 9 October, 1939, and he was installed in 1940, during the period to 1954, when he ruled over the Mark Province, he officiated at the consecration of five M.M.M. Lodges.

In the then styled Masonic and Military Order of Knights of Rome and of the Red Cross of Constantine, W.Bro. Hunt was installed in the Byzantine Conclave, No. 44, Leicester, in 1925, became M.P.S. in 1931, and was appointed Assistant Grand Recorder in Grand Imperial Conclave in 1935, and Grand Senior General in 1940.

In the Ancient and Accepted Rite under the Supreme Council 33°, he was perfected in the St. Margaret's Chapter Rose Croix, No. 92, Leicester, in January, 1923, elected Sovereign in 1928, and was Director of Ceremonies from 1936 to 1953. He was elected to 30° in 1928, subsequently to the 31° and, in 1945, to the 32°.

In the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta, he was installed as a Sir Knight in the Rothley Temple Preceptory, No. 152, in 1923, and became Eminent Preceptor in 1925. He was appointed to the rank of Past Grand Master's Banner Bearer in Great Priory in 1938, to Past Great Herald in 1941 and installed as Provincial Prior of the Province of Nottinghamshire, Leicestershire and Derbyshire in 1943 and was to occupy that office until his death. In 1946 he was appointed and invested a Knight Commander of the Temple.

In the Order of the Secret Monitor he was inducted in the Zacherie Conclave, No. 9, London, and in 1923 became a Founder Member of the Amity Conclave, No. 51, Leicester, progressing to the office of 2nd. V.D. but did not proceed further; and resigning in March 1937 was immediately elected an Honorary Member.

He was received into the Grand Masters' Council, No. 1 of The Order of Royal and Select Masters in 1924 and was advanced and promoted in The Royal Order of Scotland, in the Provincial Grand Lodge of Warwickshire in 1928 and held the rank of Past Provincial Grand Warden.

In his biographical notes printed in the 1935 edition of The Freemasons' Year Book and Directory for the Province of Leicestershire and Rutland it is stated 'Bro. Hunt has always shown an unflinching interest and support of the Masonic Charities' and he was ultimately to be a Patron of the Royal Masonic Institution for Girls and also served five Stewardships; a Vice Patron of The Royal Masonic Institution for Boys with seven Stewardships and a Vice-President of the Royal Masonic Benevolent Institution with eight Stewardships. (His wife and

daughter each served one Stewardship with both the Girls' and Boys' Schools.)

From 1952 onwards the Grand Superintendent's health steadily deteriorated and he was finally admitted to Regent Road Hospital, Leicester. On the 21 August, 1954, the following notice appeared in the 'Deaths' column of the Leicester Mercury:-

'Hunt, on August, 20th, George William, of Fairfield, The Ridgeway, Rothley, the dearly beloved husband of Connie and loving father of Harold, Marjorie and Nora, dear Grandpa of Jennifer, passed peacefully away in hospital. The cremation and service took place today at Gilroes Crematorium. No letters, flowers or mourning please.'

On the 31 August, 1954, E.Comp. E. Muddimer, Provincial Grand Scribe E., sent the following letter to all Scribes E. of the Chapters in the Province of Leicestershire and Rutland:-

'Dear Sir and Ex. Companion.

Following the lamented death on the 20th August, of the Grand Superintendent of the Province, M.Ex. Comp. G.W. Hunt, I am at the request of Supreme Grand Chapter of England and the Second Prov. Grand Principal in charge, Ex.Comp. C.C.H. Binns, to inform you that there will be a period of mourning for three months ending 20th November, 1954. This will take the form of a Black corner printed on all circulars and agendas, and also a black rosette to be worn at the point of each Officers collar at each meeting of the Chapter during the aforementioned period. No reference is to be made on the printed agendas to the death of the Grand Superintendent but doubtless a tribute of respect to his memory will be paid by the M.E.Z. at your next meeting.'

The Report of the Committee of General Purposes presented to the Annual Convocation of Provincial Grand Chapter held on 25 April, 1956, commenced by saying:

'The year under review in this Report was greatly overshadowed by the passing on 20th August, 1954, of our well-beloved Grand Superintendent, M.E. Comp. G.W. Hunt, J.P., P.Z. 1130, 1560, 2865 and 3431. His failing health had been a matter of great concern for some time and the announcement of his death was received throughout the Province with great sorrow. E.Comp. G.W. Hunt had been Grand Superintendent in and over our Province for nearly fifteen years, during which time he ruled us with wisdom, prudence and courtesy. His devotion and great services to Freemasonry in the Province will always be remembered with pride and gratitude and his memory long remain in the hearts and minds of the Companions. The Committee extends its sincere sympathy to his family.'

## THE HOLMES CEILING – THE CONSTRUCTIVE LECTURE

*by*

**W.Bro. B.E. Head, P.P.A.G.D.C.**

Visitors from other Provinces, guests at our Ladies evenings and our new members marvel at the beauty and symmetry of the ceiling and indeed the other detailed plasterwork in the Holmes Temple. During the ceremonies it is interesting to watch the eyes of those present inclining towards the ceiling, I wonder if they ever consider how it was formed. I have been entertained as a professional plasterer, listening to their observations, I will explain how it was achieved.

First and foremost each of the nine major pieces was made on the floor of the temple or in adjoining rooms. The lunettes or moon windows, (those areas painted off white) when partially dry, would be hoisted up possibly by pulley and rope, but more probably would have been manually lifted from platform to platform, at that time the benefits of todays metal tubes and scaffold clips were not available. The scaffolding consisted of wooden poles about 6" in diameter the bottom of the poles were inserted into metal bins like dustbins filled with sand. The upright poles termed standards were lashed to the horizontal poles termed ledgers with ropes made of hemp these were regularly soaked with water to prevent drying out and the lashings slipping. Platforms were made with planks at various points and the casts lifted up to each lift until they reached the lift required. The barrel sections (the areas painted blue to match the heavens) would then be made and when they were dry the whole would be assembled like a huge jigsaw. The lunettes and barrels would be fixed in position and then the moulded ribs, would be affixed these would be followed by the high relief bands containing such beautifully detailed fruit and flowers. The ceiling would still be in a very raw state and the minor enrichments, the moon, stars, the signs of the zodiac, the lilies and acacia would be fixed a bay at a time and each bay finally finished with the addition of the egg and dart (a), the bead and reel mouldings (b), the ceiling then becoming an integral mass in perfect tension of ornate plasterwork in the Roman Ionic style. Feast your eyes upon this feat of tremendous skill and beauty possibly the finest example of this style of plastering outside London.

The cornice built on wooden brackets and laths would be formed with the aid of a zinc mould, the dentils (c) fixed, the walls plastered the columns which would be made in two halves and joined together and finally the pilasters and other enrichments would be fixed.

The fixings would consist of wires, screws and for the lighter enrichments such as the signs of the zodiac and the moon and stars they would be stuck into position with a mixture of lime and Plaster of Paris and pinned with small pins. The dentils when being cast would have a small nail pressed into the plaster before it set and

then a small hole made, plaster spread around the nail and gently pushed into position.

The method of construction of the ceiling columns and the pilasters was of Fibrous Plaster colloquially known as rag and stick. It is a system of Plaster of Paris reinforced with jute scrim or hessian and wood laths which forms a very strong, light, virtually fireproof item usually no thicker than about  $\frac{1}{4}$ " , often so thin that light can be discerned through the finished article. When the plaster work was complete and finally dry the finished ceiling would be almost pure white, the decorations would follow.

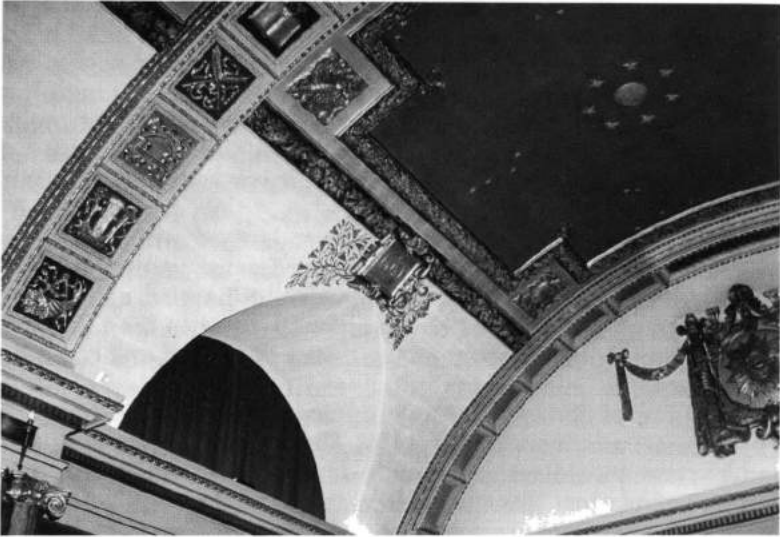
The fact that this lightweight structure is fixed with screws and wires caused one to remark that if we ever decided to move premises it would be an easy task to find the screws, cut the wires and take the ceiling with us, it just would not be practical, as when the ceiling was fully assembled it became an integral mass in tension and could not be separated.

The system of fibrous plastering was patented by Leonard Alexander Desachy, a Paris modeller, in 1856. The patent was for producing architectural mouldings, ornaments and works of art formed with surfaces of plaster. The materials named are plaster, glue size, oil wood and canvas or hessian. The specification reads: To facilitate the fixing of such moulded surfaces to other surfaces, wires when required, laid into and between two or more layers of canvas, the surfaces are strengthened with canvas, hooks, wires or pieces of wood inserted whilst the plaster is in a fluid state. This system of plastering spread rapidly throughout Europe and was soon practised in London and the knowledge soon became available to all plasterers.

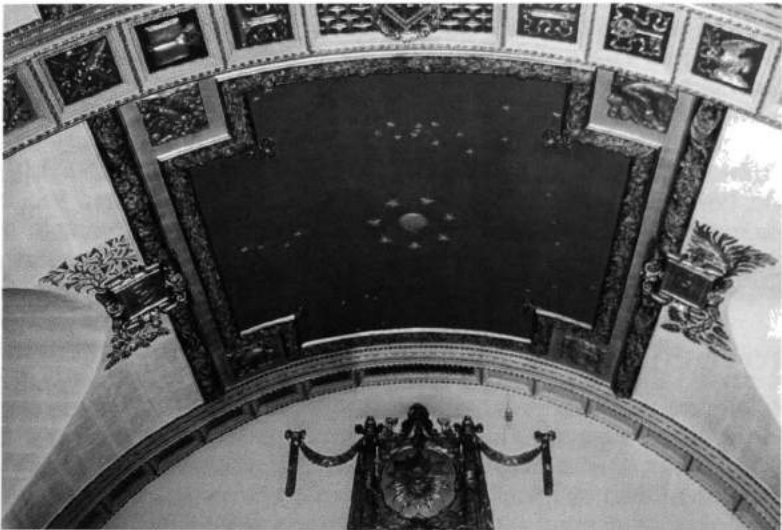
There is a very well known saying that there is nothing new under the sun and this definitely applies to fibrous plastering as the use of linen and canvas in conjunction with plaster and reeds was known and practised by the Egyptians long before the christian era as a form of making coffins and as an aid to embalming, circa 1500 B.C., Dr. Petrie in his excavation at Kahun found that plaster and canvas was used to make death masks about 2500 B.C. The plaster used by the Egyptians was derived from burnt gypsum and therefore exactly the same as our Plaster of Paris.

## **TO FORM THE CEILING**

All fibrous plasterwork is cast from a reverse mould – i.e. the opposite to the shape required. The reverse is usually made in a pre-fabricated form. When finished to the true shape and the plaster is set, it is allowed to dry for about twelve hours then two coats of shellac are applied with a brush at about hourly intervals, this forms a seal over the surface. When this has dried sufficiently, or just before the casting begins, the whole surface is given a coat of linseed oil



(Photography V.W.Bro. T.G.N. Stops, P.G.Supt.Wks.)



or a made up mixture of tallow and paraffin. This is to prevent the plaster adhering to the surface. Whilst the plaster is being mixed, the hessian and laths are cut to size ready for use. When the initial coat of plaster is mixed, it is brushed or splashed over the mould. This is to expel any air present. The second coat of plaster is quickly mixed with the addition of glue size or keratin. These act as a retarder to the plaster as the initial set is only about two minutes and allows more time for working. The first coat now becoming slightly firm or tacky, the second coat is poured on and lightly brushed over the surface so as to bind the two coats together, having laid and brushed the two coats, the first sheet of hessian is laid, slightly pressed into the surface and then some of the plaster is brushed over the surface until the surface plaster and the hessian are well knitted together. Whilst the plaster is still in a moist state, a second sheet of hessian is laid and the surface is well brushed. On the completion, the laths are placed into position. They are laid in box formation over small areas and single laths placed around the edges to give rigidity and strengthened areas for fixing. The laths are first dipped into the plaster and pressed into position and then brushed over with plaster. A further sheet of hessian is then laid over the whole surface and hooks or fixing wires are placed into position the whole surface is well brushed all over with the remaining plaster. It now becomes one solid integral mass consisting of the two initial coats of plaster, two sheets of hessian, more plaster, laths, covered by a further sheet of the hessian, each coat being well brushed to adhere perfectly with the other. The final thickness being on average  $\frac{1}{4}$ " and where the laths and fixings are no more than  $\frac{3}{8}$ ", often it is possible to determine light through the finished cast as just an opaque dull glow. With the laths and hessian being completely coated with the plaster, it is also virtually fireproof. Upon setting, plaster becomes harder and generates a certain heat with the chemical action and expansion occurs. This usually lifts the cast from the surface of the mould and after about an hour the cast is lifted clear, any slight imperfections made good and taken away to dry, usually in the position where it is to be fixed. The fixing is done by screws passing through the laths, and wires passed through the fastening hooks. The method of adjustment is termed a Spanish windlass and is derived and named from a method of torture; the wire is formed into a loop and a piece of wood is placed in the centre of the loop and turned, gradually tightening the wire, lifting the cast gently into position. When all is finally positioned, the wires are coated with hessian covered in plaster, this is to exclude the air and prevent rusting. This practice would be used for the lunettes and the main ceiling areas. The dividing beams would then be made. They would be cast in threes, using the surface of the ceiling panels as a former as this would give the same circular shape. The cast inserts would be placed in position, secured from the back with plaster and hessian and then fixed on the ceiling.

The ceiling, panels and beams being in place, the high relief bands of fruit and flowers and the capitals of the columns and pilasters would be made. In this the method of casting is almost identical but the preparation is much different.

The whole is modelled in clay by a local modeller but because of the high relief the mould would be made from gelatin. A little glycerin is added to make it more elastic and to keep the finished surface moist. The clay model is then cased to prevent the gelatine from running away and, when secure, the gelatine is poured over the mould vibrating it slightly to remove any air bubbles which might occur. Gelatine moulds are usually poured last thing so that the gelatine cools and hardens during the night. When it has completely cooled, the clay model is teased out with the fingers and the mould cleaned with water. After drying, the surface of the gelatine is lightly oiled, the plaster poured in, reinforcing with wire, laths and hessian as required. The acacia and corn would be totally reinforced with wires to give strength. When the plaster has set, the mould is turned upside down and the gelatine gently peeled away leaving a perfect reproduction of the original clay model. The dentils, egg and dart and other small mouldings are cast in a mould made from beeswax. This is made in a similar manner to the gelatine, the beeswax is melted and poured over the model. Both these methods are now obsolete as the introduction of rubber and vinyl for moulds and the high cost of beeswax and gelatine make them unaffordable.

In other lectures on the ceiling, I found several anomalies. We are told of the two journeymen plasterers from Macclesfield who travelled to gain employment in Leicester and they are credited with being the artisans who created the ceiling. I am reasonably confident that the Plastering Contractors were A. & W. Crewe, working out of Blue Boar Lane. They were working on the Junior Training Hall, now the Granby Halls, the New Walk Museum and about to start at the De Montfort Hall. They also enjoyed an excellent reputation for their skills in fibrous plasterwork, and were the biggest employers of labour in this field. Far from being the product of two men this would have been the combined result of several skilled tradesmen who were used to working together. Firstly there would be a modeller, I would suggest the name of George Bankart. He worked closely with the Crewes and would be responsible for all the clay modelling. Also employed would be an architect or similar to transfer the site drawings into full size details for the modeller. The Architectural practice responsible for the site plans was W.E. Moore of Leicester, a practice still in operation today but I regret we are not aware of the name of the architect in charge. The plasterers would have a foreman responsible for the mould making and the casting work. A team of four or more would assist in the fixing of the moulds and enrichments into position and all the wall plastering. I feel therefore

that it is unfair that the two Macclesfield men should take all the glory for what was a team effort of ten to twelve men. The second fact I must challenge is the statement that the men went blind from the lime used in the ceiling. There is no more than a very small quantity of pure lime present in the ceiling. The plaster used is derived from gypsum and is so named from two Greek words GE, the earth, and EPSUN, to concoct, i.e. concocted in the earth. Gypsum is Sulphate of Lime, but when it is burnt, ground and water added it becomes Calcium Sulphate. I would speculate that any blindness which occurred was from working in very poor light for long periods with very fine detail – the working hours were often from six in the morning until six at night, a sixty hour week, for 28/-, (£1.40.) Imagine working on this ceiling with the dismal amount of light from the windows, possibly a gas flare, but if not, candlelight. This I suggest was the cause of the deterioration in their vision.

Another mystery arises we are informed in other lectures on the ceiling that the signs of the zodiac and the emblems of the other orders would not be allowed today. Having raised the question Why?. I have yet to receive an adequate explanation. This caused a great deal of thought. The Grand Temple in London has the zodiacal signs on a frieze, how few of us have noticed this? A photograph of 1869 of the original Freemasons hall in London clearly shows around the Arch on the facade fronting the street the signs of the zodiac. Everyone is born under one of the signs, and Masonry throughout the world must be practised during every period covered by those signs, I therefore assume that the signs of the zodiac could not be alien. I then looked at the signs of the various orders and concluded that they could not be offensive as I am sure that since the dedication of the Temple nearly every order has at some time been practised in the Temple. Finally to convince myself I requested a friend to enquire of Grand Lodge, that if we vacated London Road but could take the ceiling with us, could there be any objection from Grand Lodge, or if it was decided to create a replica ceiling at another venue would we need to submit drawings? He performed his task with the utmost fidelity and after conferring with two of the most highly respected brethren in London assured me that in their opinion there could be no objection to our ceiling, and implied they would not consider any involvement whatsoever.

We in Leicester should be immensely proud of the Holmes Temple and especially of the ceiling, as I am sure that outside London it would be impossible to re-create, particularly in the same time scale as the original, bearing in mind that the foundation stone was laid on the 17 July 1909 and the Temple dedicated on the 25 April 1910 a mere ten months, a fitting tribute to the skill and expertise of the craftsmen of those days.

(a) Egg and Dart is an ovolo or quarter round enriched in the form of an egg and dart or sometimes in the form of an egg and anchor or tongue. It is said that the egg signifies life, the dart death, the anchor hope and the tongue speech.



EGG AND DART

(b) Bead and Reel is a small member of a semicircular form often cut or moulded in a globular form either close together to form a series of beads or formed in a sequence comprising in an elongated bead and a circular bead often connected by a small stem.



BEAD AND REEL

(c) Dentils are small oblong or square blocks used in the bead mouldings of cornices in the Ionic, Corinthian, Composite and occasionally in the Doric orders.



DENTILS

## MARK MASONRY IN LEICESTER

by

W.Bro. A.N. Newman, P.P.S.G.D.

The death of William Kelly on 23 August 1894 marked the end of an era, for in many ways William Kelly was Masonry in Leicester. He was born in Leicester in 1815. His father, who was a hosier, died in 1833, having been made a mason and then exalted in the Royal Arch, in New York. William Kelly himself was initiated into St John's Lodge in Leicester in 1838, and within three years was installed as Master of the Lodge. In the same year, 1841, he was appointed Provincial Junior Grand Deacon, exalted into the Royal Arch Degree and took office in his Chapter. In 1846, as a result of various arguments and dissensions within his Craft Lodge, he was responsible for the foundation of a second Lodge within Leicester, John of Gaunt Lodge. By 1852, Kelly had become Deputy Provincial Grand Master in the Craft and had achieved high office in Provincial Grand Chapter. Before the end of his Masonic career he was to serve as Provincial Grand Master, Provincial Grand Superintendent, and Provincial Grand Mark Master, as well as achieving high rank in the Ancient and Accepted Rite, Order of the Red Cross of Constantine, and the Orders of the Temple. Well might it be pointed out that he never married. Equally well it should be pointed out that by profession he was Borough Accountant for Leicester and later actuary to the Leicester Savings Bank. On his death his estate was valued at over £5000.

Amongst his Masonic interests in Leicester was the Mark degree, but its history needs some detailed explanation. This was a time when there was great confusion over the position of the Mark degree. For some reason it had not been included with the Craft and Royal Arch Masonry when the Ancient and Modern Grand Lodges had been united earlier in the century, and its status was to be in dispute for nearly fifty years. There was certainly no central body recognising Mark Masonry as a whole. Instead, there were a number of Mark Lodges operating under a variety of authorities; some claimed to operate under the authority of Scottish Grand Chapter, others claimed to be 'Time Immemorial' Lodges as having operated since the middle of the eighteenth century. But in 1856, after a series of attempts to secure recognition for the degree from United Grand Lodge, Lord Leigh endeavoured to bring all the different threads together and called on all the various Mark Lodges in England to come together under his leadership, in effect setting up a Mark Grand Lodge.

It was at this stage that Kelly began his career as a Mark Master Mason. One of the independent Lodges was the Newstead Lodge (T.I.) in Nottingham which had earlier been active in establishing a number of Mark Lodges elsewhere in the Midlands. In 1850

for example Newstead had established the Howe Lodge (T.I.) of Mark Masons in Birmingham, and it would have been possible for Kelly and his associates to have accepted a similar delegation for a Lodge of their own in Leicester. Kelly refused to follow that path. Instead, he and six other masons, three members of John of Gaunt Lodge and three from St John's Lodge went to Newstead to secure their individual advancement. Thereupon they petitioned the newly established Grand Lodge in London for warrants to establish two new Lodges of Mark Master Masons in Leicester, one to become Fowke Mark Lodge No. 19 (based on John of Gaunt Lodge) and the other Howe Mark Lodge No. 21 (based on St John's Lodge). Fowke was warranted on 26 April 1858 and Howe on 27 April; both Lodges were due to be consecrated on 9 September 1858, but on 23 June 1858, before these Lodges had even met, the Grand Master, Lord Leigh, had erected Leicester into a Mark Province and appointed Kelly as the first Provincial Grand Master. The suspicion cannot be avoided that that had been one of the leading objects for Kelly himself. He was already Deputy Provincial Grand Master in the Craft and Provincial Second Grand Principal in Provincial Grand Chapter, so clearly he had been accumulating a great many Masonic honours. But from the point of view of the struggling Mark Grand Lodge in London it was obviously advantageous to have secured the support of such an eminent Leicestershire Mason.

For a few years after the consecration of these two Mark Lodges and the establishment of the Province of Leicester Mark Masonry in Leicester progressed in a reasonable manner; Kelly brought with him into the new Mark Lodge a number of the most prominent members of the Leicester community who were also leading members of the craft. Kelly himself was Borough Accountant, Goodyear the Chief Constable, Hardy a prominent woollen draper, and Bankart a wool stapler. These latter two were also very prominent in the politics of the Borough. All in all in its first year the occupations of those advanced included several clerks in holy orders, architects, solicitors, a 'Professor' of Music, and a Lieutenant in the Indian Army. He secured members of the peerage to serve as his Provincial Grand Wardens, Earl Howe (Provincial Grand Master of Leicester and Rutland, 1869-1870) was Provincial Grand Senior Warden and Earl Ferrers (Provincial Grand Master of Leicester and Rutland, 1873-1912) was Provincial Grand Junior Warden. But there soon developed not only a dearth of new members but a lack of enthusiasm among the officers of the Lodge, so much so that for seven years the two Mark Lodges in Leicester fell into desuetude. William Kelly's *Masonic Reminiscences* put the blame for this on the two individuals who succeeded to the chairs of these two Lodges, but this was most unfair. He covered up the fact that he had allowed Provincial Grand Lodge itself to fall into desuetude. The list of Past Officers indicate that there were no appointments to

Provincial office between 1861 and 1868, and there is indeed a gap in Kelly's Patent of appointment (given in 1858) as Provincial Grand Master between its expiry of 1861 of the first and its endorsement in March 1868.

In January 1868 Kelly sent out a circular letter to all interested Masons in Leicester: '*after being in abeyance for several years, circumstances are now favourable for a successful revival in Leicester of the Mark master's Degree, which is recognised as an essential link in the chain of Ancient Freemasonry by every Supreme Masonic Authority throughout the world, except the United Grand Lodge of England.*' It was a consequence of this letter that further meetings of the two Mark Master Lodges were held on 13 March. It should perhaps be noted that Kelly signed that letter as if he were still the Provincial Grand Master and that his co-signatories were the very same Masters who later were to be so stigmatised as failures. Equally interesting is that a report of these proceedings in *The Freemason's Magazine and Masonic Mirror* described him as Past Provincial Grand Master, and that his renewed appointment is dated 14 March 1868. Clearly, and not for the last time, Kelly was arrogating to himself an authority to which strictly speaking he was not entitled. Above all, it is interesting to note that at the time when Kelly made his comments about the failure of United Grand Lodge to support Mark Master Masonry he was Deputy Provincial Grand Master in the Craft.

The reasons for this gap in the continuity of Mark Masonry in Leicestershire are not to be found in any neglect in Leicester itself but in the series of arguments and vituperative abuse which were being exchanged on a national basis at this stage between the various bodies seeking to take control over Mark Masonry. Under such circumstances it behoved all good men and true to keep their heads below the parapet and to wait until times were changing. This was true of Mark Masonry elsewhere and not only in Leicester, it can be paralleled in other Provinces and Lodges in the country. What therefore about Kelly is unfortunate is not that he kept quiet until 1868 but the way in which in his memoirs he ignores all these other factors and blames others.

If, as I would suggest, there is some evidence of a degree of human weakness in Kelly so far as the original establishment of regular Mark Masonry in Leicestershire is concerned there are, I fear, similar problems about the status of the Province itself.

In his celebrated address, *Fifty Years' Masonic Reminiscences*, Kelly boasted that the Leicester Mark province was the second to be established on the roll of the Grand Lodge of Mark Masters. I fear the truth is that eight Provinces were established on 11 December 1857 and that Somerset and Leicester were both founded on 23 June 1858. Leicester therefore occurs in the second wave of such creations but in no way was it the second to be founded. Such however is the power of the printed word – at least, that is, the Kelly printed word – that

many are still convinced that Leicester is number two on the list. The position was made clear after Kelly's death when the Earl of Euston, Pro-Grand Master of Mark Grand Lodge, was installed as Provincial Grand Master of the new province of Leicestershire and Rutland. Worshipful Brother J H Marshall, a Past Provincial Grand Warden, enquired if the new Province would retain the same rank of seniority on the roll of Grand Lodge which he understood that the late Province of Leicestershire, Northants, Derbyshire and Rutland had held prior to the division. The answer was clear and brutal:

*(The Provincial Grand Master) explained that there had existed no such seniority, but that all Provincial Grand Lodges in connection with Grand Lodge were on an equality, and that if any difference existed it related solely and personally to the Provincial Grand Masters, whose precedence in Grand Lodge was according to the date of their appointment. Private Lodges, however, rank in precedence in the order of their number as registered in the books of Grand Lodge.*

So much for the claim that Leicester was second in seniority in Mark Masonry.

There is also a considerable problem over the Province over which William Kelly had presided, and whether, indeed, the Province of Leicestershire, Northants, Derbyshire, and Rutland had ever had any legal existence. Part of the problem related to the nature of the Province and of its former Provincial Grand Master. William Kelly had always very clearly been a law to himself. He had, I have suggested, 'managed' his appointment as Provincial Grand Master of a Province where no Lodge had as yet held a single meeting. Thereafter he had created an enlarged province for which, in every sense of the word, there was no warrant. His Patent with its regular renewals, signed by or on behalf of the Grand Master, and still preserved in the Kelly collection within the Masonic Hall Library, bear no trace of his being Provincial Grand Master anywhere other than the county of Leicester. His Patent of Appointment as Provincial Grand Master of the Province of Leicester for three years is originally dated June 1858. Thereafter his regular triennial renewals from 1868 give him authority to act as Provincial Grand Master of Leicester – no more and no less – until 1879. In May of that year lodges were established in Northampton (the Simon de St Liz Lodge No. 245) and Derby (The Duke of Connaught Lodge No. 246). Kelly had been involved in the petitions which had led to the establishment of these two Lodges, and it was Kelly who undertook the ceremony of their consecration. It was almost as a consequence that the renewal of his commission in October 1879 bore the following endorsement:

*By order of the Most Worshipful Grand Master Lord Skelmersdale dated 1st October 1879 of which a copy was sent to you on 6th October*

*the Simon de St Liz Lodge No. 245 at Northampton and the Duke of Connaught Lodge No. 246 at Derby are hereby placed under the rule and jurisdiction of the Right Worshipful the Provincial Grand Master of Leicestershire until further notice.*

But as the recent Centenary history of the Provincial Grand Lodge of Mark Master Masons of Derbyshire goes on to comment: 'at no stage subsequently was William Kelly's patent broadened, and the wording of the patent is clear'. It is indeed doubtful whether any of the lodges subsequently founded in Derbyshire were ever legally under his jurisdiction. And that includes the William Kelly Lodge No. 339 itself, meeting in Burton on Trent, which had been consecrated by Kelly and sponsored not by the most senior Derbyshire Lodge but by Fowke Mark Lodge No. 19 of Leicester, the lodge originally established by William Kelly himself.

Kelly seems thus to have been arrogating to himself an authority for which he had in every sense of the word no warrant. On 27th May 1880 he convened a meeting of the Provincial Grand Lodge of this new alleged Union and appointed a leading Derbyshire Mark Master Mason to act as his Deputy Provincial Grand Master. Equally, in May 1886 he indicated, in passing, that he had now introduced Rutland into the Province: *'I have been in communication with the Grand Mark Secretary on the subject of a proper Seal, and it has been suggested that as the County of Rutland has been just brought into this Province, we should adopt the arms of Leicestershire, Northamptonshire, Derbyshire and Rutland on a keystone quarterly surrounded by the name of the four counties.'*

What had been new was an agreement by Kelly that the Howe Mark Lodge No. 21 could from then on meet in Oakham; that for him seems to have been adequate reason for claiming that Rutland had now come under his jurisdiction.

Not only did he call himself Provincial Grand Master of the Province of Leicestershire, Northants, Derbyshire, and Rutland, but he had regalia made for this Province of his. His Apron as Provincial Grand Master is still to be seen in the Museum of Freemasons' Hall, London Road, Leicester, while various jewels and collars are still in use in one or other of the 'successor' Provinces.

At the same time it must be pointed out that many within Kelly's 'jurisdiction' were happy, indeed anxious, to continue with him in command. Derbyshire, for example, wanted to stay with Leicestershire so long as Kelly was able and willing to continue as Provincial Grand Master; in 1886 Kelly reported at Provincial Grand Lodge, *'I feel it due to the Derbyshire brethren, so long as they may honour me by remaining under my rule as a constituent part of this province, that they should have an efficient and respected past Master of their own as the Deputy Provincial Grand Master, to take a general supervision of, and to pay those visits to their Lodges which I should be pleased*

*and bound to do if I were able.*' Again, in 1891 Kelly remarked on the way in which Derbyshire wanted to stay with him. *'I had long since been made aware that although they had no wish to depart from under my rule, it was their intention whenever I ceased to preside to form a Province of their own, and of course I could not be surprised at this, as starting together with Northampton with a single Lodge no. 245 and 246 in the year 1879, Derbyshire has no fewer than six lodges; whilst Leicestershire has only four and Northants still only its one Lodge.'*

As one leading Derbyshire Mark Mason wrote to Kelly: *'I am quite aware also that Derbyshire is able to run alone, but at the same time we are too well satisfied to remain under your Presidency to wish to leave it, so long as you feel willing to retain the office you have so worthily filled for so long a time; therefore please think that Derbyshire is not only ready but willing to help the sister province from which in their early years they have received so much good advice.'*

Clearly by 1880 there were very few who would have had the temerity to argue with William Kelly, not even the bureaucracy of Grand Lodge in London. The extent of that is shown by the various Minutes of Grand Lodge. In December 1883 his appearance is noted as Provincial Grand Master for Leicestershire while in 1884 and in June 1885 he was present as Provincial Grand Master for Leicester, Northants and Derbyshire. In August 1884 he presented his apologies as Provincial Grand Master for Leicester, Northants and Derbyshire while in December 1884 the apologies came from the Provincial Grand Master of Leicestershire. The suggestion has been made to me that even as late as the 1880s there was so much confusion amongst the officials of Grand Lodge that there was no one prepared to enforce due regularity and discipline.

There is evidence too of a further peculiarity in the Province. It seems to have been the custom not only for the Province to be consulted on the appointment of its Provincial Grand Master, but, so it appears, actually itself to make the nomination. Hence for example at the annual meeting of Provincial Grand Lodge held in Northampton on 8 May 1883 it was resolved by acclamation *'that Bro Kelly be again nominated for the Most Worshipful Grand Master's appointment as Provincial Grand Master'*. Kelly's speech in 1889 is recorded: *As you are aware, brethren, the Provincial Grand Masters in this Degree, unlike the Craft, are only appointed to office for a period of three years, when it again devolves on the members of the Provincial Lodge again to nominate some Brother to be appointed by the Most Worshipful Grand Master; and as the Prince of Wales signed my patent re-appointing me on the 1st July 1886, it has now expired, and it is in your hands at the present meeting to make this nomination to the office which I have now held for 31 years. Of course, as years roll on, I feel the cares of office fall more heavily upon me, and should you think it desirable to nominate a younger and more active man, I shall be quite ready to bow to your*

wishes for the good of the Province.' Needless to say, a motion 'that Right W Bro William Kelly be re-elected Provincial Grand Master for the ensuing year' was carried unanimously. Again, in Provincial Grand Lodge in 1892 the acting Provincial Grand Master, 'in suitable words, moved a resolution that Provincial Grand Lodge recommended the Rt Worshipful Bro William Kelly to the Most Worshipful the Grand Master His Royal Highness The Prince of Wales, for appointment as Provincial Grand Master for the ensuing three years'.

There were obviously a number of signs that the Province was producing difficulties for London, but it was clearly the death of William Kelly which, as the official history of Mark Grand Lodge comments, 'focused the attention of the Grand Master upon the size to which the Province had grown' and provided an early opportunity for such a regularisation. As a petition drawn up by the Derbyshire Lodges states: 'it was deemed advisable by the Derbyshire portion of the Province to petition the Right Worshipful Grand Master His Royal Highness the Prince of Wales so that he would form the six lodges . . . meeting in the County of Derby into a Provincial Grand Lodge . . .' Such indeed was what was done for Derbyshire. And the new Grand Master for this Province was a local worthy.

Similarly Northamptonshire was taken away from Leicestershire and added to the Province of Hunts and Beds. Signs of a new dispensation were also to be seen at the special meeting of Provincial Grand Lodge covering the Province of Leicestershire, Northants, Derby and Rutland which was held on 8 October 1894, after Kelly's death, as well as, not surprisingly, elements of the resentment felt by the officers of the Province

*'The acting Provincial Grand Master . . . stated that having understood from high authority that no discussion was permissible in respect to a successor to our late Provincial Grand Master, he would recommend each Lodge to meet privately and nominate one.'*

There was a sequel to this invitation to virtual rebellion. In the Minutes of Fowke Lodge No. 19 there is a note of an emergency meeting held on 2 November 1894:

*'We, the Worshipful Masters, Past Masters, and Brethren of the four Leicestershire Lodges of Mark Masons . . . respectfully desire to express our belief that it would be for the benefit of Mark Masonry in Leicestershire . . . as the brethren were unable through unforeseen events at the Provincial Grand Lodge . . . to nominate a successor to the office of Grand Mark Master Mason vacant through the lamented death of Right Worshipful Brother William Kelly; your Petitioners respectfully hereby nominate as a brother worthy to fill the office of Provincial Grand Master . . . our Worshipful Brother Samuel Steads Partridge.'*

The minute adds: 'This Petition is signed by each Master of the Four

*Lodges in open Lodge (specially convened to consider this Memorial) empowered to do so by a Resolution of the Brethren assembled expressing their concurrence in the prayer of these Brethren.'*

The brethren had obviously taken on board the earlier note of rebellion, but little or no attention seems to have been paid to this in London and the new appointment came down from 'on high'. Clearly Grand Lodge seems to have been of the opinion that local autonomy needed to be curbed. The clearest sign of this need to put pressure on the Midlands and to find a person who could be relied upon to implement policies originating in London is to be seen in the choice of the new Provincial Grand Master following William Kelly's death. The new leader of the Province was the Earl of Euston, eldest son of the Duke of Grafton; Euston was the Pro-Grand Master of the Degree and therefore in practice the effective head of the Degree. He was also an extremely close associate of His Royal Highness the Duke of Clarence, the eldest son of the Grand Master, the Prince of Wales, and 'well-in' with the national establishment. In 1891, there had been scandal involving him in the affair of the Cleveland Street male brothel and three who had allegedly been using its facilities. One of these three had been the Duke of Clarence himself, who died shortly afterwards. Another of the three, Lord Henry Arthur George Somerset (1851-1926) third son of 8th Duke of Beaufort was given the opportunity of leaving the country before any formal action could be taken. Lord Euston himself was the third, but when a North London newspaper ventured into print with allegations against him Lord Euston sued the paper. He claimed that on entering the building he had realised what sort of place it was and had immediately left. The Jury agreed with him and awarded heavy damages against the paper, thus clearing his name.

Masonically however the Earl of Euston was a 'heavy-weight'. In addition to being Pro-Grand Master of the Mark he was also Pro-Grand Master of the orders of the Temple, Grand Sovereign of the Red Cross of Constantine, Grand Master of the Allied Masonic Degrees, Grand Master of the Royal and Select Masters, and a Provincial Grand Master in the Royal Order of Scotland. The importance which was attached to his appointment to the Province of Leicester and Rutland is further indicated by his being also appointed Provincial Grand Master of the newly organised Province of Northants, Hunts, and Beds. It should be pointed out however that he did have some local connections with the Mark degree, and indeed he had been advanced in the Northampton Lodge of Simon de St Liz No. 245.

Clearly Lord Euston was not and could not be as strongly local a Provincial Grand Master as Kelly had been. As Pro-Grand Master he was heavily involved in the day-to-day running of the Order, and indeed when the Prince of Wales on his accession to the throne as

Edward VII retired as Grand Master and was succeeded by His Royal Highness the Duke of Connaught it is clear that neither Grand Master was necessarily expected to be involved in detailed administration. Despite these calls on his time however Lord Euston certainly fulfilled his duties as Provincial Grand Master, and the Minutes of Provincial Grand Lodge show his regular appearance at its meetings until his final illness made it impossible for him to preside. Nor was he lacking in recognising some of the other responsibilities of his office. For example, in 1901, he presented Provincial Grand Lodge with what the Minutes describe as a 'very handsome' Provincial Banner. On the other hand there could hardly be said to have been substantial developments in the Province during this period. When he came into office there were four Mark Lodges and one Lodge of Royal Ark Mariners. The annual report for 1896 indicated that there were one hundred and sixty-eight Mark Masons in the Province. At the time of his death there were five private Mark Mason Lodges with a total membership of two hundred and thirteen. Lord Euston died in 1912, in office still both as Provincial Grand Master and as Pro-Grand Master. Provincial Grand Lodge noted his death with regret, while Grand Lodge reported: *We shall never cease to remember him for his kindness, genial presence, his broad and politic view of all matters submitted to him and we will never forget that we have lost one who was a firm friend, a faithful brother Mason and a true gentleman.*

There was to be one last attempt by the Province to assert a formal right of nomination for the Provincial Grand Master. On 18 June 1912 on the death of Lord Euston, the Provincial Grand Lodge formally proposed

*We, the Mark Master Masons of Leicestershire and Rutland, in Provincial Grand Lodge assembled, do most respectfully recommend to his Royal Highness the Grand Master (for the office of Provincial Great Master) our very worthy Brother William Jesse Freer, . . . as a Brother of position, eminence and ability, having rendered long service to the Order as 'Deputy' to the late Provincial Grand Master.*

On this occasion the recommendation was accepted, but there is no evidence from the Minutes of Provincial Grand Lodge of any such move being put forward thereafter in such a public manner. The Minutes of Provincial Grand Lodge thereafter record the installations of successive Provincial Grand Masters or Proclamations of the renewal of patents, but the suggestion that that body could openly make a nomination for formal approval by Grand Lodge in London was no longer part of the established order of things.

Freer held office for twenty years and died, still in office, in 1932. His successor was Sir Frederick Oliver who was beyond doubt one of the outstanding Masons in the Province. A prominent local business-man, he had become Grand Superintendent of the Royal

Arch province of Leicestershire and Rutland in 1921 and Provincial Grand Master of the Craft in 1928. He held all three offices until his sudden death in 1939, just before the outbreak of the second World War. George William Hunt (who was also Grand Superintendent and Deputy Provincial Grand Master of the Craft) was installed in early 1940 and was in office until his death in 1954. His successor was Albert E. Bambury who had previously served for many years as Grand Secretary for the Mark Province. In 1966 Bambury was succeeded by Right Worshipful Brother John E. Foister and in 1988 Right Worshipful Brother Reginald F. Reader, who had previously served as Deputy Provincial Grand Master was appointed, serving until 1995.

Freer had been the first of a series of Provincial Grand Masters chosen from the ranks of the Province itself. This change was of considerable importance so far as the affairs of the Province were concerned. Comparative outsiders, with a great deal of responsibility outside the Province, would inevitably have had to pass over a considerable amount of the Provincial work to their deputies, but clearly Euston had been appointed from outside precisely to bring order and discipline to a Province which had, in many ways, 'got out of hand'. Once that had been done his successors were the better able to give effective guidance to the Province from inside and to impress their own personalities upon it. Their long acquaintance with the Province, the more so since they had previously held high office in Provincial Grand Lodge, gave a considerable degree of continuity and cohesion to their conduct of its affairs.

In preparing even a short account such as this there are two problems facing the Historian who is called upon to comment upon contemporary or near contemporary events. One is the difficulty in trying to assess what particular events a future age will regard as being significant. It will be easy in a hundred years time for our successors to wax lyrical and indignant at our inability to see how important such and such a development was. Under these circumstances your Historian must try and gaze in a crystal ball backwards, as it were. A further problem is that sometimes there is nothing really to be said. There is an old saying that 'Happy is the country that has no History', but nothing is said about the plight of the Historian who has nonetheless to prepare the official account of these years. It can be best illustrated from a remark which, in one form or another, appears in virtually every report from the Committee of General Purposes for the Province from even before the death of William Kelly:

*The Report of your Committee is necessarily brief. The chief characteristic of Mark Masonry in the Province is its uneventfulness.*

Over and over again Reports comment on the need to ensure that members do not fall into arrears with their subscriptions or on the

need to secure dispensations well in advance of the date for which they are required. The finances are always sound (even if the balances are small) and, we are told, the officers of the various Lodges are *for the most part* conducting the affairs of their Lodges with due attention and diligence. We might well note the discretion with which some evident lapses in the conduct of the affairs of Lodge or Province are being glossed over, but at the same time lament what might have made for a more interesting story. This is not something, it must be said, peculiar to this Province, for the Province well reflects a similar state of affairs nationally. See for example, the report which echoes a lament from Grand Lodge:

*During the past year the Mark Degree has not made much progress.  
Four new warrants were issued and three Lodges removed from the roll.*

And the official history of Mark Grand Lodge, published in 1969, is remarkable for the extreme brevity with which deals with the period from 1912 to 1968.

Nor is there much more to be learnt from the individual Reports from the Lodges within the Province made to the meetings of Provincial Grand Lodge; invariably they report on slight changes in the numbers of members, but they too fall into conventional patterns, and one can only sympathise with the secretaries faced with the need to make such returns and find themselves unable to find very much new to say.

The career of William Kelly throws considerable light upon the nature of Masonry, above all of Mark Masonry, in the second half of the nineteenth century. At a time when the central organisations and institutions of Masonry seemed to have been fully established there were clear problems in the relations between London and the Provinces. It is in the study of these problems that we can really understand the ways in which Masonry was developing at this time and its considerable place in Victorian Society.

LEICESTER CATHEDRAL ROYAL ARCH SERVICE  
23 OCTOBER 1994

by

W.Bro. Rev. Canon M. Wilson, P.A.G.Chap. P.P.G.Swd.B.(R.A.)

Haggai Chap 1.

St. Luke Chap 21. vv. 1-6

St. Luke Chap 21. vv. 5 and 6 - 'And as some spake of the temple, how it was adorned with goodly stones and gifts, he (Jesus) said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.'

What sort of Temple was Jesus looking at when he said these words around 27 AD? It was the Temple Herod had begun to rebuild in 20/19 BC - finally completed under the governor Albinus around 64 AD. Herod increased the height of the woebegone Second Temple from sixty to one hundred cubits. Nearly all the Courts were enlarged, and colonnades encircled the whole Temple area. The widow commended by Jesus for giving all she had to live on was probably contributing to the emerging life - spiritually and materially - of this great undertaking. Even when work stopped in 66 AD - because of the Jewish rebellion that was to lead to the Temple's total destruction in 70 AD - there were plans for even greater development of the site and complex. When work halted, over eighteen thousand workmen were thrown out of work. Before then, at least ten thousand lay workers - stone-cutters, carpenters, and craftsmen in gold, silver and bronze - took part in the work. Because the consecrated area needed reconstruction - and no lay person could tread there - at least one thousand priests had to be specially trained. It is alleged they all had to work as silently as they possibly could.

Compared with the rather modest Second Temple, this one was built with material of great value. The Temple building was of alabaster, stibium and marble. The Courts were paved with a variety of stone. The 'royal' hall to the south of the complex had detailed carved capitals for one hundred and sixty two columns. Intricate carved stone lattices three cubits high separated the Inner Court of the Men of Israel from the outer Courts of the Gentiles. Another stone lattice, one cubit high, separated the innermost Court of the Priests from the Court of the Men of Israel. There were carved stone tablets set up at regular intervals along the outer lattice, with Greek and Latin inscriptions warning Gentiles not to go beyond the lattice on pain of death. Much use was made of cedar wood from Lebanon.

Josephus, in his account of the times, depicts the Temple as gleaming all over with gold. The Mishnah account is similar. The

Talmud is more modest in its appreciation, commenting: 'Moreover Herod intended to overlay the Temple with gold, but the wise men said to him, "Leave it alone, for it is more beautiful as it is, having the appearance of the waves of the sea".'

This Temple was approached from every direction through gates covered with gold, silver and bronze; in the Court of the Women, a profusion of golden lamps and four golden bowls hanging over them; in the treasury, where Jesus was speaking controversially to the scribes, the sacred gold and silver bowls – some with no bases as in the ancient tradition – others on golden stems to be used on the Day of Atonement.

The greatest splendour was to be found in the Temple interior, much of it lined with plates of gold. The porch was covered with gold plates 'one hundred cubits in size in the thickness of a gold dinar'. On the roof were sharp spikes of gold to keep off the birds. Above the entrance, between the porch and the holy place, extended a golden vine, and people brought to the priests gifts of golden tendrils to make the vine ever larger. Above the entrance hung a concave mirror of gold to reflect the rays of the rising sun through the main entrance of the porch. Nor were all these gifts given by Jews: King Monobazus of Adiabene gave the bowls mounted on golden stems; Queen Helena of Adiabene the huge mirror of gold; Caesar Augustus and his consort bronze wine vessels, and other gifts presented and dedicated by the Roman Emperor's son-in-law, Marcus Agrippa.

In the Holy Place, beyond the porch were the unique masterpieces which would later be exhibited in Rome after the Temple's downfall, and hailed as the most famous wonders of the world: the solid gold seven-branched candlestick weighing two talents and the equally solid but much heavier shewbread table.

Then we come last of all to the mysterious empty Holy of Holies with golden walls – to the space reserved exclusively for the divine presence – the empty space that was the pretext of so much pagan scoffing and mirth at the sacking of the Temple because there was no idol, just the dwelling space reserved for the True and Living God Most High.

To get back to the mundane: so great was the abundance of gold in the Temple and around the palaces of Jerusalem, that – after the sacking of the city – the market for gold in the whole province of Syria was so completely glutted that Josephus records: 'the standard of gold was depreciated to half its former value'.

It is all this that Jesus prophesies will be destroyed very soon – indeed within six or seven years of its completion. The foundations of Herod's Temple, even today, lie beneath later structures which – due to the mixture of religious sensitivities that has always characterised Jerusalem – remain largely unexplored.

There is an object-lesson here for those of us who value the rise of the First and Second Temples in Jerusalem. And I just leave it as a thought. I cannot develop it now.

Think how complex and delicate a network of human circumstances gather to honour the glory of the One True God with the erection of these magnificent structures – seemingly regardless of wealth or poverty. There is Solomon with one aim in mind. There is Haggai chiding his fellow people about feathering their own nests having settled back after the Exile, and not getting around to rebuilding the Temple. They were content, it seems, to sacrifice on the sacred rock where the gutted Temple ruin still stood. If Solomon had capitalised on wealth and power for his plans, Haggai and Zechariah counselled the opposite in their time: that only by an act of trust, of faith and loyalty – putting God first, rather than their own requirements – would glory once again come to the People of God.

Jesus remarks in the same vein about the very poor widow's utterly generous offering. What matters in true religious response to God is not the amount a person gives which may be seen. What matters is the amount a person keeps for oneself, which only God sees. This axiom applies to all the other values and all activities in our lives as well. What we get out of an undertaking depends on how much we put in. Let the sons of the widow take note that, in the present case pointed out by Jesus, the widow gave all that she had, and thereby expressed her faith in God to provide for her needs. For herein lies the Temples' inner glory that survives wreck of mighty empires and the destroying hand of time.

**THE ORATION GIVEN BY E.COMP. DENNIS J. CLARKSON  
THIRD PROVINCIAL GRAND PRINCIPAL AT THE  
CONSECRATION OF THE WAYFARER CHAPTER NO. 8679  
24 MAY 1994**

In Anno Lucis 2513 Moses one of our grand originals led the children of Israel out of Egypt and so commenced forty years of wayfaring until they entered the Promised Land. As they settled and prospered so their thoughts turned to a House for T T A L G M H, the saga of our Craft degrees, culminating in the Temple of King Solomon. The children of Israel neglected their duties to God and suffered the destruction of the Temple and their exile to Babylon. Recovering their Faith they returned to Jerusalem to rebuild their Temple, even those who wished to remain in Babylon wanted to help in the rebuilding and so they came up to Sojourn for the duration, before continuing on their way. However, the hostility of the surrounding population meant that the work on rebuilding the Temple and restoring the City's fortifications had to be carried out with trowel in hand and sword by side. But what is important for us is that the Temple was rebuilt and against all probability the worship of God was established once again. The Temple has always been the focal point for the children of Israel, who today still make their pilgrimage to Jerusalem, modern wayfarers, worshipping God at their Most Holy Place, the home of the T T A L G M H. The Wayfarer Lodge and now the Wayfarer Chapter gives and will give a home, however temporary, to the travelling Mason to Sojourn during his stay in the Coalville area of the Province of Leicestershire and Rutland.

The Holy Royal Arch completes the Third Degree because it completes the teaching of Craft Freemasonry, emphasising the eternity to which our mortal lives are leading and directing our thoughts to doing the will of God, the creator of all. Like the Craft it requires each of us to practice the teaching of his religion and to recognise our mortality; but it also teaches us to consider all things in the context of our approaching eternity. This is the lesson to be learnt from the LOSS in the third Degree and the RECOVERY in the Royal Arch.

The question of what was lost has exercised the minds of Companions for many years, there is no universal explanation but one which has appealed to many is that which was lost was the knowledge that there was only one God, the God of Abraham, Isaac and Jacob to whom God gave the name of Israel. The children of Israel strayed from this knowledge in the years that followed the building of the first Temple, in spite of warnings from the Prophets about the consequences of doing so. But with their faith restored they returned to Jerusalem and came to realise that he was T T A L G M H of all Nations and not only of Israel and his descendants.

It is the sincere desire and hope that the Founders of this Chapter

will keep in sight the High ideals of Masonry, the practice in everyday life of Brotherly love, Relief and Truth against which there is no law in heaven or on earth, but by which, success and the highest happiness, are certain. Amidst all the uncertainties, the unrest and false teachings of the day, the foundation of our Order stands as firm as a rock. It is in times like these, when words like immorality and dishonour appear to have lost all meaning and when evil masquerades as good, that the fundamental principles of Masonry are so much needed. Fortunately when practised with zeal and enthusiasm, Brotherly love, relief and truth will always prevail. Masonry for each of us is exactly what we make it.

The directing, impelling power within us can make it an instrument of unbounded good to ourselves and those around us. We need to believe implicitly in the word of God and in the need to keep his Commandments.

Masonically we are heirs of the past. Masonry has come down to us, sometimes along a way that has been a rough and difficult road. Our Masonic ancestors gave this Institution devotion, loyalty and faith and made its name illustrious among the Institutions of the world. Ours is the responsibility to appreciate and to conserve the rich inheritance passed on to us by our forbears and to pass it on to our successors pure and unsullied as we have received it. An inspired and inspiring dedication to service should be part of every Royal Arch Mason's life.

May this Chapter that we are now about to Consecrate provide a firm and solid base for all those Royal Arch Masons who shall be Companions of it. May they erect an edifice, perfect in its parts and honourable to the builders and above all may those Companions and all who join with them at meetings of this Chapter in the years to come, remember that Royal Arch Masonry is something to be enjoyed. It has a serious message, but that is no bar to enjoyment. Being happy and communicating happiness are just as important in the Royal Arch as in the Craft.

Finally Companions, be ye all of one heart and one mind, love one another and live in peace and may the God of our Fathers, the God of love and peace delight to dwell with you and remain with you always.

**THE ORATION GIVEN BY E.COMP. DENNIS J. CLARKSON  
THIRD PROVINCIAL GRAND PRINCIPAL AT THE  
CONSECRATION OF THE UPPINGHAM IN RUTLAND  
CHAPTER NO. 9119, 31 OCTOBER 1994**

Companions. It is good to see that after more than two hundred years in being that the Royal Arch Province of Leicestershire and Rutland has at last, hopefully, a Chapter that will meet permanently in the erstwhile smallest County of the Kingdom. 'Uppingham in Rutland', the name this Chapter will bear and the place where it will hold its Meetings is the highest point in the County, an expression if you like, of the high moral ground representing everything that is good in Masonry, its traditions and its ancient heritage. In the beautiful parish church of St Peter and St Paul there is a plaque dedicated to the life and sufferings of Jeremy Taylor, the Divine, who was a Chaplain to Charles I, an analogy of the sufferings of the Children of Israel, when they lost sight of their duties to God, and the English Civil War occasioned by religious dissension, happily resolved by the Restoration of the Church of England and the return of the King.

The members of the 'Uppingham in Rutland Lodge' meet under the Arch of the horseshoe, though not truly Catanarian. The horseshoe will now become the Catanarian Arch of the 'Uppingham in Rutland' Chapter. This symbol of strength, the strongest of all architectural forms, strongly typifies that invariable adherence to social order and the spirit of fraternal union which has ever given energy and permanence to the whole constitution of Freemasonry, thereby enabling it to survive and to resist the destroying hand of time. It teaches us to look up with reverence and submit with cheerfulness to all lawfully constituted authority, whether of Civil or Masonic regulation.

We live in an age and at a time when, as never before in our history, has there been such an insistent and persistent clamour for radical changes in our traditions, when established institutions, principles and leadership are constantly and openly challenged, where purity and virtue are often ridiculed as unprogressive, and where some so-called progressive ideas are contaminating, corrupting and spoiling long-accepted standards of decent and disciplined behaviour. Against this tide of permissiveness, which really is touching, affecting and influencing all our lives, the fundamental principles of Brotherly Love, Relief and Truth, the High Ideals of Freemasonry remain firm and unshaken. We ask, however, with some desperation, what else can be done? To which there is only one answer, as the Children of Israel discovered in the desolation of their Babylonish Captivity. We need to believe implicitly in the Word of God and the need to keep his Commandments. Here we have a Code of behaviour acknowledged by all who look to God and which governs our well-being. They commend themselves so clearly as the basis for sound and coherent social order.

In the Order of the Holy Royal Arch some Companions tend to get confused over the two Temples, which merits an explanation. The Children of Israel were divided into twelve tribes and the priestly tribe of the Levites. Their ancestors had been held as slaves in Egypt for many years, until they were led out of that Country by Moses, 'the man of God', crossing the Red Sea dryshod in the process. Eventually, after spending forty years in the wilderness, as a punishment for disobedience to God, they entered the Promised Land at the eastern end of the Mediterranean and settled there.

The great period of this small state was under two successive Kings, David and his son, Solomon. King David planned a Temple at Jerusalem where he had made his Capital, but it was left to Solomon to build it. This is the Temple with which the Craft Mason is concerned and dates from AL 2992.

After the death of Solomon, the Country was divided into two Kingdoms, Israel in the north and Judah in the south. The northern Kingdom had been overwhelmed by invaders and only the Kingdom of Judah, a small area around Jerusalem, remained in Jewish hands. Nebuchadnezzar captured Jerusalem, left it in ruins and forcibly transplanted the people to the area of Babylon. Some seventy years later, as was foretold by the prophet Jeremiah, they were commanded by Cyrus, the King of Persia, in AL 3469, to return and rebuild the Temple. However the people who now dwelt in the area of Jerusalem were not well-disposed to the reappearance of their old enemies and the returning Jews encountered considerable opposition. But under their leaders Z, H and J, the Temple was rebuilt and it is this second Temple with which the Royal Arch is concerned.

The second Temple had a chequered history and was finally destroyed by the Romans under Titus in 70 AD. Today the Muslim 'Dome of the Rock' stands on the site.

The whole idea of Consecrating a new Chapter is to remind Companions that the construction of a material Temple is a physical manifestation of eternal spiritual dimensions. Mortality is related to Eternity and the religion a Freemason professes is the bridge between the two. A poem entitled 'The Founder Builder', expresses this very well:

An old man going on a lone highway,  
Came at an evening cold and grey,  
To a river, vast, deep and wide,  
The old man crossed in the twilight dim,  
The sullen stream had no fear for him,  
But he turned when he came to the other side,  
And built a bridge to span the tide.

\* \* \*

'Old man' said a fellow traveller near,  
'You're wasting your strength whilst building here,  
Your journey will finish with the ending day,  
You never again, will pass this way,  
You've crossed the river deep and wide,  
Why build you this bridge at eventide?'

\* \* \*

The old man lifted his grey old head,  
'Good friend, in the path I have come' he said,  
'There follows a youth after me today,  
A lad whose feet must pass this way,  
This river which has been but nought to me,  
To this young man may a pitfall be,  
He too must cross in the twilight dim,  
Good friend, I have built this bridge for him.'

Let every Companion who enters and passes through the door of this Chapter be thus minded, for only so can there be any virtue or Godly consequences to the founding of this 'Uppingham in Rutland' Chapter.

And may the God of your fathers go with you.

## LODGE TRANSACTIONS

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## PUBLICATIONS

### 1. 'MASONIC ORATIONS'

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

*Past 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. £1 per copy. (inc. postage)

### 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) £1 per copy. (inc. postage)

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

**Cheques etc. to be made payable to 'Leicester Masonic Library'.**

**N.B. Cheques for copies of Lodge Transactions from 1991 on to be made payable to 'The Lodge of Research No. 2429'.**

## NOTE ON TRANSACTIONS

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

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

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

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