

**Leicester**

**The Lodge of Research  
No. 2429**

**Transactions 1997-98**

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## EDITORIAL

In the Transactions of the Lodge of Research No. 2429 for 1992 there is a short paper entitled 'Eighteenth Century Grand Masters' by W.Bro. K.G. Mason and as was indicated at the time it served as an introduction to the paper which he has presented as Master of the Lodge 'John Lindsay 20th Earl of Crawford, Grand Master 1734'.

Whilst on holiday in the U.S.A. W.Bro. B.E. Head was asked 'What affect did the War have on Masonry in Britain?' On his return he researched the records of his mother lodge St. John's No. 279 for that period and the result is an interesting vignette.

With the death of the Duke of Sussex in 1843 the century long involvement of the Royal Family with Freemasonry came to an end. R.W.Bro. B.Y. Akerron of the Grand Lodge of Sweden, and a Correspondence Circle Member of the Lodge of Research No. 2429, relates in his paper 'The Swedish Royal Order of King Carl XIII' the circumstances of the introduction of the Prince of Wales, later Edward VII into Freemasonry, and from this event stems the continued leadership and interest in the Craft by the Royal Family to the present.



**W.Bro. Kenneth G. Mason**  
**Master**

## BIOGRAPHY

W. Brother Kenneth G. Mason was made a Mason in the Beacon Lodge No. 5208 in 1971 and installed as Master in 1983. He was a joining member of the Lodge of Science and Art No. 8429 in 1972 being Master in 1982, as he was in 1987 of the Loughborough Lodge of Installed Masters No. 8312 which he had joined in 1983; and in 1996 was promoted to Past Provincial Junior Grand Warden. He is a long time member of the Correspondence Circles of Quatuor Coronati No. 2076 and the Lodge of Research No. 2429, being elected to full membership of the latter in 1988.

In the Supreme Order of the Holy Royal Arch he was exalted in the Charnwood Chapter No. 1007 in 1973 and was First Principal in 1987, in which year he was also First Principal of the Beacon Chapter No. 5208 which he had joined in 1974. In 1987 he joined the Leicestershire and Rutland Chapter of Installed First Principals No. 7896, and in 1996 was appointed Provincial Scribe N.

Of the orders practised in the Province he was perfected in the Bishop Segrave Chapter No. 614, of the Ancient and Accepted Rite in 1975, was Sovereign in 1987 and elected to the 30° in 1988. In The Masonic and Military Order of the Red Cross of Constantine he was installed in the Isle of Patmos Conclave No. 277 in 1976 and elected Sovereign in 1989; in 1977 he was appointed a Past Grand Vice-Chamberlain in Grand Imperial Conclave and in 1998 was appointed Viceroy of the East Midlands Division.

**The Lodge of Research, No. 2429**  
Officers 1997-98

*Worshipful Master*  
**BRO. KENNETH G. MASON**

Bro. DAVID L. WYKES (P.M.)	Senior Warden
Bro. W. JOHN S. BOOTON (P.M.)	Junior Warden
Bro. NORMAN B. ASHCROFT P.M.	Chaplain
Bro. ROGER G. PIPES (P.M.)	Treasurer
Bro. WALTER W. GLOVER (P.M.)	Secretary
Bro. WILLIAM V. DEAN P.M.	Director of Ceremonies
Bro. HERBERT W. TASSELL (P.M.)	Almoner
Bro. ROBERT M. McCRORY P.M.	Charity Steward
Bro. R. EDWARD HARPER (P.M.)	Senior Deacon
Bro. [REDACTED] (P.M.)	Junior Deacon
Bro. ALAN SIMPSON (P.M.)	Assistant Director of Ceremonies
Bro. M. DAVID M. PARKES BOWEN (P.M.)	Organist
Bro. PETER A. NEAVERSON (P.M.)	Assistant Secretary
Bro. JOHN M. CAPPIN (P.M.)	Inner Guard
Bro. JOHN T. HARRISON (P.M.)	Steward
Bro. BRYAN B. WILLS (P.M.)	Steward
Bro. MICHAEL E. HERBERT (P.M.)	Tyler

*Immediate Past Master*  
**W.BRO. AUBREY N. NEWMAN**

*Master Elect*  
**W.BRO. DAVID L. WYKES**

*Treasurer's Address*  
**'Tanglewood', 35 The Oval, Oadby, Leicester LE2 5JB**  
**Tel. 0116-2713795**

*Secretary's Address*  
**11 Harborough Road, Oadby, Leicester, LE2 4LE**  
**Tel. 0116-2715910**

*Editor*  
**W.BRO. J.A. RIDGE**  
**c/o The Library and Museum**  
**Freemasons' Hall, 80 London Road, Leicester LE2 0RA.**  
**Tel. 0116-2545325**

### **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-fifty-second Meeting**

was held on Monday 24th November 1997

There were present W.Bro. A.N. Newman, W.M., W.Bro. K.G. Mason, S.W., W.Bro. D.L. Wykes, J.W., fourteen other officers, ten full members, forty correspondence circle and seventeen visitors, a total recorded attendance of eighty-four.

Twelve Brethren were elected members of the Correspondence Circle.

The Master-elect W.Bro. K.G. Mason was presented by the Directors of Ceremonies, installed by W.Bro. A.N. Newman 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

‘John Lindsay, 20th Earl of Crawford, Grand Master 1734’

The Brethren afterwards met together for refreshment and conversation.

### **The Four-hundred-and-fifty-third Meeting**

was held on Monday 26th January 1998

There were present W.Bro. K.G. Mason, W.M., W.Bro. D.L. Wykes, S.W., W.Bro. W.J.S. Booton, J.W., thirteen other officers, thirteen full members, forty-six correspondence circle and four visitors, a total recorded attendance of seventy-nine.

Three Brethren were elected members of the Correspondence Circle.

R.W.Bro. B.Y. Akerren, Grand Almoner in the Grand Lodge of Sweden presented his paper entitled

‘The Order of Carl XIII’

A vote of thanks was given by the Provincial Grand Master and the Brethren expressed their appreciation.

The Brethren afterwards met together for refreshment and conversation.

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

was held on Monday 23rd March 1998

There were present W.Bro. K.G. Mason, W.M., W.Bro. W.J.S. Booton, S.W., twelve other officers, ten full members, forty-one correspondence circle and five visitors, a total recorded attendance of seventy. In the absence of W.Bro. D.L. Wykes, the Senior Warden’s chair was occupied by W.Bro. J.A. Ridge.

Four Brethren were elected members of the Correspondence Circle.

W.Bro. T.H. Harris was elected a member of the Lodge.

The annual elections resulted as follows:-

Master-elect: W.Bro. D.L. Wykes

Treasurer: **W.Bro. R.G. Pipes**

**W.Bro. A.T. Stewart** presented his paper entitled

**'The Nature of Masonic Initiation'**

A vote of thanks was given by **W.Bro. A.N. Newman** and the Brethren expressed their appreciation.

The Brethren afterwards met together for refreshment and conversation.

## JOHN LINDSAY 20th EARL OF CRAWFORD, GRAND MASTER

1734

by

W.Bro. K.G. Mason P.P.J.G.W.

The Earldom of Crawford, created in 1398 as the third oldest in Scotland, is in fact the Premier Earldom. This distinction was decided in 1606 when King James (VI 1567–1625 of Scotland and I 1603–1625 of England) set up the “Ranking of the Nobility” with the aim of settling the feuds then existing regarding precedence, it was further confirmed at the Act of Union in 1707. The Earl of Crawford is the head of the House of Lindsay.

The Lindsays have been intimately involved with the affairs of State, especially Scotland, since the earliest times. The first Lindsay to appear in Scotland was Walter de Lindsay, an Anglo-Norman magnate or great baron under David I, Prince of Strathclyde or Cumbria as it was also known. Walter was a witness and juror in the celebrated inquest of Prince David into the possession and rights of the See of Glasgow in 1116. This was printed in the Chartulary of Glasgow, which is considered to be the oldest authentic Scottish document extant. As a result it has been said that the Lindsays can prove a higher antiquity than any in the Scottish peerage by means of authentic evidence. Whilst we can infer, from Walter being a witness to the inquest, that he was an inhabitant of Cumbria, it is his grandson, William, for whom we have the first precise legal evidence of local habitation. He lived in Roxburghshire on the banks of the Leaders near Dryburgh Abbey.

William's grandson, also William, was the High Justiciary of Lothian from 1189 to 1199. This highest office under the Crown conferred paramount authority in all civil and criminal jurisdiction to the south of the two firths. He was the first Lindsay to be associated with the area of Crawford in Clydesdale. William's wife Marjory, daughter of Henry, Prince of Scotland, was sister to King William the Lion (1165–1214), and their descendant, Sir David Lindsay, for his great support and constant advice to the monarch, was created Earl of Crawford in April 1398.

The first Earl and his cousin, Sir William Lindsay, were deputed commissioners to meet John of Gaunt (1340–1399) and other English nobles to prolong the truce and regulate the jurisdiction of the borders. When Lord Crawford saw Harry Percy in full armour, despite the peaceful nature of the meeting, he queried the need and Hotspur, already meditating on the insurrection immortalised by Shakespeare, said “It is for fear of English horsemen”. Crawford immediately rejoined: “Ah, Sir Harry I've seen you more greatly bested by Scottish footmen than by English horse”, alluding to the great victory for the Scots at the battle of Otterburn near Newcastle-on-Tyne on 6th August 1388 when a much bigger English force was slaughtered in the moonlight.

After the assassination of King James I on 21st February 1437 the Earls of Douglas and Crawford (the 3rd Earl) became the most powerful subjects in Scotland and entered into a solemn league of association and friendship. The King, James II (1437–1460), was a minor and the Queen Mother was powerless, so Douglas and Crawford determined to rule paramount. However, Kennedy, the Bishop of St. Andrews and Primate of Scotland, viewed their machinations with disfavour and weighed in, in a hostile manner. Crawford bitterly resented this interference and, coming down from the hills, harried the Bishop's lands by burning granges and tenements and carried off an immense booty. The Bishop formally excommunicated Crawford with Mitre and staff, bell, book and candle for a year and denounced the impious Earl, and his friends and abettors, with the bitterest curses of Heaven. The fierce chief, who submitted to no laws from man, cared little for this denunciation from the Church. However in January 1445 at Arbroath, attempting to prevent bloodshed between former friends and family, he was mortally wounded exactly twelve months to the day after he had ravaged the Church lands in Fife. An ancient chronicler wrote: "He died in one good action, labouring to put Christian men to peace, albeit he was very insolent the rest of his lifetime".

The 5th Earl of Crawford was one of the most loyal supporters of King James III (1460–1488), who was much troubled by malcontent nobles, and for his support Crawford became the first non-royal subject to receive a Dukedom when on 18th May 1488 he was created Duke of Montrose.

The various generations of Lindsay, in several branches, continued to serve Scotland in the highest offices although occasionally throwing up a bad apple. For example, Alexander Lindsay, son of the 8th Earl, was called the Wicked Master of Crawford. He and his accomplices were arraigned with rapine, rape, murder, brigandage, occupying lands, even besieging his father's castles! He was slain in an ignominious brawl with a cobbler in Dundee. Another line of Lindsays, descended from the 9th Earl, gave rise to another Alexander Lindsay who switched sides regularly. He was created Lord Lindsay and Balniel, Earl of Balcarres in 1650. After the battle of Worcester in 1651 he capitulated to Cromwell but took up arms again for Charles II two years later. However his lands were sequestered and he joined the King on the continent. His second son Colin, the 3rd Earl of Balcarres, when sixteen years old, was presented to Charles II who gave him a troop of horse and a life pension of £1000 p.a! He sat in Parliament whilst still a minor and was devoted to the House of Stuart often being taken prisoner or sent into exile losing lands and his pension. He returned to Scotland in 1700 and, voting in favour of the Union in 1707, was awarded a reduced pension of £500 p.a. Nevertheless, against the advice of his son, he couldn't resist the call to arms in the Jacobite uprising of 1715. After surrendering he was included in the indemnity and spent the rest of his life

quietly at Balcarres with his books and art collection until his death in 1722. His son and heir, Alexander the 4th Earl, was a Freemason and was present in Grand Lodge at least twice in 1735 during the Grand-Mastership of John Lindsay, 20th Earl of Crawford.

John Lindsay was born on 4th October 1702 as the eldest son of the 19th Earl of Crawford. Whilst he was still an infant his mother died also leaving another son and two daughters by the 19th Earl, and three sons by her former husband. His father was obliged to reside mainly in London since he was a Captain of the Second Troop of Horse Grenadier Guards and Lieutenant-General of Queen Anne's forces. John and the other children were cared for by an old governess at the family seat at Struthers in Fifeshire.

In 1713 the 19th Earl died and Queen Anne, from her fondness for their father and the family, took care of the maintenance and education of the children. The young Earl was sent to stay with his grand-aunt, the Dowager Duchess of Argyle. He was first educated by a private tutor and then at Glasgow University, where he was extremely interested in military history and was more eager to understand a strategem in the commentaries of Caesar than follow any philosophical discussion. He also became renowned for his active, bold and resolute character. He generally proved superior in all quarrels, and his fellow students chose him as their captain in the various disputes and encounters which frequently arose between the college students and the townfolk. Here are two examples of his daring and skill, and coolness in the face of danger, which perhaps give an indication of the kind of leader into which he was to develop.

An officer of a regiment of dragoons insulted one of the students who immediately sent for John to redress the affront. The young Earl demanded an apology and, being contemptuously ignored, beat the officer so violently that, after he had been carried back to his lodgings, he left the city privately in his shame at having been thrashed by a mere boy.

Another instance occurred when John and some friends were larking about in a garden when one of the boys became trapped. When a large guard dog came rushing up, all except John ran off as quickly as possible, whereas he waited until the dog sprang in the air and coolly shot it dead.

With his desire for a more active life he lost all interest in college studies. Well-knowing that many of his ancestors on both sides had been pre-eminent in domestic and foreign wars, and considering himself to be their proper representative, he left university and went home to Argyle. Since he was still only in his teens he received more private tuition but confessed later to being as "wild as a goat on the highlands". He was then sent off to London for the "improvement of his address".

It seems strange that, notwithstanding his active almost warlike temperament, he was also known for a very docile and tractable disposition. He soon rubbed off the rust and wildness gathered at Glasgow

and Argyle and very quickly became a thoroughly fine gentleman, familiar with all the fashions of the day; polite, elegant and renowned for his many amiable qualities. However, all of this must have come about in a very concentrated way because he was still only a teenager when, after enjoying the pleasures of London, in 1721 he went to the military academy in Paris for two years, soon becoming regarded as the most active, bold and expert academician of his time.

Before he was recalled to England another instance of his earlier character revealed itself in the festivities which followed the crowning of the young King Louis XV in 1722. A fishpond had been provided in the gardens at Versailles for the amusement of the King. When he went to view it a large number, including many nobles in their robes, crowded for a better look. A French Marquis pushed Lord Crawford out of the way whereupon the Earl lifted him up and tossed him robes and all into the pond; to the great amusement of everybody especially the King.

At that time there was a fear of Spain renewing hostilities over the re-acquisition of Gibraltar and three additional troops in the Royal Regiment of North British Grey Dragoons were to be raised. At Christmas 1726 Lord Crawford was appointed as the captain of one of the troops and successfully raised sufficient recruits for all three troops. However, in November 1729, the Treaty of Seville was signed with Spain and, since the differences were thought to have been settled, the additional troops were disbanded in 1730.

Lord Crawford then retired back to the seat of the Duchess of Argyle at Campbeltown and renewed his studies of history, mathematics and military invention. His sojourn in London and Paris however had not softened him. He became very fond of sailing in a small boat and following hounds on foot over mountains too dangerous and inaccessible for horses.

On January 31st 1732 he was appointed a captain in the Queen's Own Regiment of Dragoons and the same year elected one of the representative peers for Scotland. One of the results of the Act of Union of 1707 was that the Scottish peers elected sixteen of their number as representatives in Parliament. Such election was a real mark of the esteem in which a peer was held by his fellows. In this connection, it is interesting to read that Lord Crawford often recalled that, as a boy in frocks, he could remember that when the Dukes of Argyle and Hamilton dined with his father, there was much repetition of the word Union.

Having taken his seat in Parliament he applied himself to his duties and soon became even more widely respected. An example of this respect was his election as a Fellow of the Royal Society on June 15th 1732. The Minutes of the Royal Society show that Sir Hans Sloane was in the chair as President and that Lord Crawford's proposer was Mr. Folkes, a later President of the Society and very considerable contributor to the Society's proceedings. However, there do not appear to be any references to Lord Crawford having made any contribution

and since attendance records were not kept, there is no indication whether he ever attended again. Interestingly Lord Crawford's friend James, the 7th Earl of Strathmore, also born in 1702, was elected a Fellow of the Royal Society at the previous meeting having been proposed by Dr. Desaguliers. The following year, in June 1733, Lord Crawford was appointed a Gentleman of the Bedchamber to Frederick Lewis 1707-1751 (d.v.p.) Prince of Wales.

Whilst Lord Crawford had served in the army from 1726 to 1730, he did not see any active service and it can be said that his real military career started in 1734. In February of that year he was appointed captain-lieutenant in the First Foot Guards and later, in October, he became captain and lieutenant-colonel in the Third Foot Guards. Notwithstanding his various domestic engagements Lord Crawford still had the very great desire for active military action. Accordingly, he joined the Imperial army on the Rhine under Prince Eugene. He specially distinguished himself at the battle of Claussen on October 17th 1735. He then returned home after peace was declared and occupied himself with various pastimes especially shooting, at which he won several prizes, and riding.

In April 1738, he sailed from Gravesend to St. Petersburg and, after a perilous journey of a thousand miles, joined the Russian army of Marshal Munich against the Turks. With his enthusiasm for military strategies he soon distinguished himself in several encounters. After a retreat by Marshal Munich, Lord Crawford left him to join the Imperial army near Belgrade and then went on to Vienna, again spending most of his leisure time in military studies. The following April he rejoined the Imperial army and after gaining much distinction fought at the battle of Krotzka on July 22nd. In the engagement his favourite horse was shot from under him and he immediately borrowed another and fought on. However a musket bullet shattered his left thigh just below the hip and a surgeon told his groom that his Lordship wouldn't live more than three hours. He was taken by horse, with the whole weight of his leg hanging only by the muscles, eventually arriving in Belgrade. By August 6th he was reduced to a mere skeleton, and after several operations and a great loss of blood and high fever he was given little hope of recovery.

He was taken via the Danube to Vienna; and spent some time at Baden gradually recovering strength. He left Baden in August 1741 and returned to England. Meanwhile in 1739 King George II had selected the Earl for the colonelcy of the regiment formed of independent companies in the Highlands of Scotland. That regiment, the 42nd Foot, became known as Lord Crawford-Lindsay's Highlanders and subsequently better known as the Black Watch.

Lord Crawford spent the summer at a spa in France, and in the winter toured Italy. By May 1743 he had recovered sufficiently to rejoin the army, and he commanded the brigade of Life Guards at the battle

of Dettingen on June 16th 1743, leading them into action with great gallantry. It is reported that when an aide brought orders to charge the French infantry Lord Crawford replied:

“Mind, sir, I shall obey orders, when it suits most proper”!

The battle of Dettingen, one of many in the war over the Austrian succession, is noteworthy as the last time a King of England (George II 1727–1760) led an army in war. The King and his son William, the Duke of Cumberland, displayed great courage during the battle. When the French cavalry charged, the King's horse bolted but the King dismounted and, sword in hand, led the allies on foot directing the fire against the enemy. Although outnumbered two to one, the British won a notable victory. Elated with success the King revived the ancient practice of conferring knighthoods for valour on the field of battle. Not surprisingly the sixteen recipients included the Earl of Crawford.

He was promoted to the rank of Brigadier-General in May 1744, joining the allied ranks near Brussels. In yet another battle in the war over the Austrian succession at Fontenoy, April 30th 1745, a British force led by the twenty four years old Duke of Cumberland was defeated by a French force twice its size. Lord Crawford exercised such remarkable skill in covering the retreat that it was effected in perfect order; the next day when several officers complimented the Duke on the fine retreat, he answered:

“That, if it was praiseworthy, no part of it belonged to him, for it was contrived, as well as executed by Lord Crawford.”

The reputation that he gained at Fontenoy led to his promotion to Major-General, and when the Jacobite rebellion broke out in Scotland in August 1745 he was appointed to the command of six thousand Hessian troops; secured Stirling, Perth and the passes to the lowlands, whilst the main body went north under the Duke of Cumberland.

When the rebellion was suppressed Lord Crawford rejoined the army in the Netherlands, gaining further distinction at the battle of Roucoux, October 5th 1746. Later he was appointed colonel of the 24th Foot and then, in 1747, to the command of the Scots Greys, now the Royal Scots Dragoon Guards. He was promoted to Lieutenant-General in September 1747.

Whilst the Earl had been in Scotland, he had paid his addresses to Lady Jane Murray, eldest daughter of the 2nd Duke of Athol, and they were married on March 3rd 1747. Lord Crawford had suffered tremendously ever since the battle of Krotzka in 1739 and, with his wife, went to Aix-la-Chapelle in the hope that the waters there would benefit his wounds. Most unfortunately Lady Jane contracted a fever there and died on October 10th, only seven months after their marriage.

The death of his wife, and his wounds breaking out afresh, proved a

great burden to Lord Crawford. Eventually however he recovered sufficiently to join the Duke of Cumberland on the continent and remained in active service until peace followed the signing of the Treaty of Aix-la-Chapelle on October 18th 1748. He commanded the last embarkation of British troops at Williamstadt on February 16th 1749. He then returned to London where after much suffering (it is said that his wounds broke out for the twenty-ninth time) he died on September 20th, twelve days before his forty-seventh birthday. His body was taken to Scotland and buried next to his wife in the family vault at Ceres, Fifeshire.

On August 7th 1733 Lord Crawford became a Freemason when he was admitted into The Lodge of Edinburgh (Mary's Chapel) No. 1, which is unique in the history of Freemasonry for several reasons. It possesses the oldest Minute of any Lodge in the world, and the Minutes also include the earliest authentic record of a non-operative being a member of a Mason's lodge. A later Minute gives details of the first recorded initiation on English soil which took place on 20th May 1641. Several brethren of the lodge were serving in the Scottish army, which at that time was in possession of Newcastle, and the minutes show that the Rt.Hon. Robert Moray, General Quartermaster of the Scottish troops, a founder of the Royal Society and friend of both King Charles I and King Charles II, was made a Mason and admitted to membership of the lodge.

It was interesting to find a connection between Robert Moray and the Lindsays in that his wife, Sophia, was the daughter of David Lindsay, grandson of the 9th Earl of Crawford, noted as a practising alchemist, and the first Lord Lindsay of Balcarres. David's son Alexander was the first Earl of Balcarres. Moray and Alexander were confidants of Charles II and were with him in Paris in 1654.

The Minutes of Grand Lodge reveal that the Earl of Strathmore, Grand Master for 1733, was in Scotland both when he was proposed as Grand Master-Elect, and indeed when he was appointed Grand Master. Whilst he was in Scotland he attended a meeting of Mary's Chapel on August 7th and it would seem likely that this was because of the admission of several fellow nobles including Lord Crawford as members of the lodge.

The lodge minutes record:

"Att Marie's Chapell the 7th day of August 1733.

Present: the Right Honourable James Earle of Strathmore, present Grand Master of all the Lodges in England, and also chose Grand Master for this present meeting. The which day the Right Honourable John Earle of Crawford, John Earle of Kintore, and Alexander Lord Garles, upon application to the Societie, were admitted entered apprentices and also received fellow crafts as honorary members. The same day Patrick Lindsay and Archibald M'Aulay, Esqueirs, late Lord Provosts of Edr., haveing both formerly been admitted entered apprentices in this Society, were likeways admitted and received fellow crafts therein as honorary members thereof."

It was indeed quite a distinguished group of new members that day! Both Crawford and Kintore became Grand Masters of the Grand Lodge of England. Kintore was also Grand Master of the Grand Lodge of Scotland, as also was Lord Garlies and indeed so was the Earl of Strathmore. The other two, ex-Provosts Lindsay and M'Aulay, both became Grand Wardens in the Scottish Grand Lodge.

On December 13th, four months after his initiation, Lord Crawford attended Grand Lodge for the only meeting the Earl of Strathmore attended as Grand Master. He was also present at the next meeting, six months after that auspicious meeting of the Lodge of Edinburgh, the minutes of Grand Lodge for March 18th 1734 recording:

"... at the Devil Tavern within Temple Bar the Deputy Grand Master opened the Lodge in Form. He informed the brethren that the Earl of Strathmore's affairs reqd. his presence in Scotland before expiry of his Grandmastership But had it in command from his Lordship to propose to the Grand Lodge John, Earl of Crawford etc., now present, to be Grand Master for the ensuing year and declared his Lordship's good intentions to serve the Society. Which proposal was kindly received and unanimously approved of, his Lordship's Health drank, and ordered to be put in Nomination on the next Grand Feast Day".

The Minutes of Grand Lodge for March 30th, that is twelve days later, record:

"At the house of the Rt.Hon. The Earl of Crawford in Gt. Marlborough St., where met a Splendid appearance of Noblemen and Gentlemen of the first Rank (being Masons) all clothed in White Aprons and Gloves, who proceeded in regular manner in procession to Mercers Hall in Cheapside, and being withdrawn into a Convenient Room The Masters and Wardens of the respective Lodges were called in."

Anderson in his Constitutions waxes more lyrical and adds that they:

"... made the Procession of March Eastwards to the Hall with a Band of Musick, viz. Trumpets, Hautboys, Kettledrums and French-Horns, to lead the Van and play at the Gate till all arrive."

After Lord Crawford had been invested with the proper badge of his office and elected his officers he thanked the twelve Stewards for the elegant entertainment they had provided and asked them to name their successors. Among the new stewards was the famous artist and caricaturist William Hogarth. The Minutes record that four named successors either did not attend or declined.

It would seem very likely that the appointments, referred to earlier, in 1734 in the First Foot Guards and the Third Foot Guards precluded an early meeting of Grand Lodge after his installation as Grand Master. Indeed, it was not until February 24th 1735, eleven months later, that a

Quarterly communication was held. Business, especially that of collecting and dispensing charity, had however been accumulating as the minutes reveal:

“... The Grand Master made a hansom Speech to the Grand Lodge, assuring them of his good Will to the Craft and of his intentions of doing all the Services in his power to Masons and Masonry, excused his not having being able to call them together before, on account of the more than ordinary business of the year ...”

Notwithstanding the above Quarterly Communication had been held on February 24th, another was held on March 31st. Was it Lord Crawford's way of making up for lost time?

The Grand Master criticised the practice of making “extraneous” Masons in a private and clandestine manner, upon “small and unworthy Considerations”. He was clearly as concerned then as we are now that it is quality which should be the main consideration. Lord Crawford proposed that to prevent the practice in the future:

“No person thus admitted into the Craft, nor any that can be proved to have assisted at such Makings shall be capable either of acting as a Grand Officer on Occasion or even as an Officer in a private Lodge, nor ought they to have any part in the General Charity which is much impaired by this clandestine practice.” (*it is to be noted in the Original Minute Book of Grand Lodge that the Secretary had first written incapable and then corrected it!*)

He further proposed: “since the General Charity may possibly be an inducement to certain persons to become Masons merely to be admitted to the Benefit thereof, that it be a Resolution of the Grand Lodge that the Brethren subscribing any Petition of Charity should be able to certify that they have known the Petitioner in reputable or at least tolerable circumstances.”

He also recommended that: “since undue Influences might be made use of to get a Petition for Charity subscribed by the Officers of a Lodge that therefore no such Petition should be of force with a Committee of Charity whereto also the majority of the hands of the Brethren then belonging to the Lodge should not also be subscribed.”

Lastly he proposed that: “No Petition for Charity should be received either by a Quarterly Communication or a Committee of Charity wherein the name of the Petitioner is not expressly mentioned.”

All these proposals were agreed with great unanimity as Resolutions of Grand Lodge.

The Grand Master informed the Brethren that the Grand Feast would take place on April 17th and desired they attend at noon, in coaches if they had them, at the house of the Rt.Hon. The Lord Weymouth, Grand Master Elect, in Grosvenor Square. He also expressed the desire that Brethren who proposed being present obtained their tickets as soon as

possible so that the Stewards were able: "to judge in time in what Proportions to provide against that day."

After various toasts and thanks for the Grand Master's "excellent and acceptable administration" Lord Crawford replied that what "he had done in this matter he took to be no less his duty than it had been his inclination."

Lord Crawford then ordered that a present of Rack from Bengal be made into Punch and distributed among the Brethren. Rack or Arrack is a spirit made by two or three distillations of various fermented juices.

It was clearly quite potent as the minutes record:

"All business being over the Grand Lodge closed with an uncommon appearance of harmony."

On April 17th the Grand Master presented Lord Weymouth to be Grand Master for the ensuing year. Lord Crawford then observed that several Brethren in the Hall, not having been Grand Officers, were wearing their jewels suspended from blue Ribbon contrary to an express Order of Grand Lodge that blue Ribbon belonged to Grand Officers only. The Secretary was ordered to send a copy of the Order to all regular Lodges to prevent such irregularity in the future.

Grand Lodge then adjourned for dinner and Lord Crawford invested his successor with the Badge of his Office.

Whilst in this country he regularly attended Grand Lodge; in 1736 he was present on April 6th and 15th, and June 17th, and in 1737 he attended on April 13th and 28th.

It seems quite remarkable when considering the period of Lord Crawford's involvement with Freemasonry that, as a relatively young man, he was able to make so many cogent observations and proposals for the good of the Fraternity. Thus:

August	7th	1733	Initiated at the age of thirty.
December	12th	1733	Attended Grand Lodge.
March	18th	1734	Attended Grand Lodge and was proposed as Grand Master.
March	30th	1734	Attended Grand Lodge and was invested as Grand Master.
February	24th	1735	Held his first Quarterly Communication.
March	31st	1735	Held his second Quarterly Communication and made several important proposals regarding 'extraneous' Masons and the administration of the General Charity.
April	17th	1735	Invested his successor and also commented on certain irregularities of dress.

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## THE SWEDISH ROYAL ORDER OF KING CARL XIII, FOR FREEMASONS ONLY

by

R.W.Bro. Bo Y. Åkerrén, Grand Almoner, G.L. of Sweden

The Knightly Orders of modern times are means in the hand of the ruler to demonstrate his pleasure with a person's services to the nation or the public good in general. The introduction of national systems of orders in western Europe can be dated to the 10th century, its main purpose being to meet the need for an effective cavalry. Above all it was the gentry that served in the fortress garrisons of the nobility, they were primarily not associated with landed property, even if later this became increasingly important. Even though Sweden in the 13th century was a rather peripheral part of Europe, the situation of the warrior class was comparable to that of Central Europe. The term *peerage* (*fraelse*) in Sweden was associated with tax exempted landownership. A political and parliamentarily distinct and well defined peerage class came into being in 1626. Only in 1866 was the Swedish Diet of the Four Estates (peerage, clergy, burghers and peasants) abolished in favour of a bicameral system.

Although proposals to institute a system of orders in Sweden were brought forward by the House of Nobility in 1738, it took another ten years to bring the matter to a conclusion. On the 23rd of February 1748 the Crown in Council issued an ordinance to institute three Royal Orders: The Order of Seraphim for the most exalted, the Order of the Sword for officers, and the Order of the North Star for civilian government office bearers; in 1772 a fourth royal order was instituted: The Vasa Order, for commercial and industrial achievements, all of them during the reign of King Gustavus III.

Freemasonry came to Sweden by way of France; through the twenty-seven year old, Count Axel Wrede-Sparre (1708–1772), whose father, Count Eric Sparre(1), a one time Swedish ambassador to the English Court, had been made a Freemason in Paris in 1731. Four years later he established the first Lodge in Sweden under his own name. The Count Wrede-Sparre Lodge continued to work for some ten years and a number of prominent Swedes, mostly nobility, joined the Craft within its walls. It probably used an English rite in the form it had been 'exported' to France, but there are no rituals from that time extant in the archives.

In the 1740's and 1750's lodges were formed in Sweden as elsewhere in the western world, some acknowledged and others spurious or otherwise of unknown or unrecognised origin. In Stockholm in 1743–44 there was a lodge under the Scotsman, General James Keith, Earl of Kintore, at the time in the service of Empress Catherine of Russia: towards the end of 1760's the Secretary of the Royal English Legation Charles Tulliman started two Lodges in Stockholm, Britannia and Phoenix, which worked for a couple of years with the blessings of The

Swedish and English Grand Lodges,(2) in addition there were a number of short-lived purely Swedish Lodges that came, disappeared or amalgamated with other local Lodges. The first purely Swedish Lodge that still exists is *Den Nordiska Första* – (The Nordic First) which was formed by the amalgamation of Lodge *St. Jean Auxiliaire*(3) and Lodge *L'Union*(4) in 1799 on the initiative of H.R.H. Prince Carl, Duke of Sudermania, later King Carl XIII, who from 1774 had been Grand Master of the Grand Lodge of Sweden.

Under his leadership the 'Swedish System' developed into its modern form of a logical, continuous system of Christian freemasonry, where the candidate is slowly guided through the Old into the New Testament. The system is made up of the three Craft degrees, called St. John's Lodges the rituals of which superficially have a close resemblance to their classic 'English' opposite numbers. The following three degrees, the IVth to the VIth, are grouped together in a St. Andrew's Lodge, which is part of Craft Freemasonry in a way corresponds to the linkage of Royal Arch to 'Blue' Freemasonry. In the VIIIth degree the Old Testament 'landscape' is left behind and in a symbolic manner the Candidate is, by each successive degree, transplanted further on to the East and can, if well read in the Scriptures and prepared to work hard, be able continuously to reinterpret his earlier experiences and grasp their inner meaning, which the ritual texts and symbols only reluctantly reveal, indeed the Swedish Rite can be understood only by applying exegetic method. Early in the 19th century it consisted of nine degrees but a rather profound reorganisation and redistribution of the rite was made and the system came to consist of ten degrees. Members who belonged to the class of commoners could for a long period not advance beyond the IXth degree, and even there they formed a group of their own. Beyond the ten degrees of the Swedish Masonic system there is a supreme degree, today for convenience sake called the XIth. It came into being in 1811 when the Grand Master, who now had become King Carl (Charles) XIII instituted a Royal Order that carries his name; it has a ritual that, at least partly, in content lies directly in line with that of the preceding degrees.

Thus the Swedish Rite can for sake of clarity be defined as a coherent, continuous Masonic system of eleven degrees divided into six Craft degrees and five Chapter degrees. The Craft part of the system contains two types of lodges, St. John's and St. Andrew's Lodges. Each of those two contains three degrees:

### CRAFT

- I°: St. John's Apprentice (Industrious)
- II°: " " Fellow Craft (Zealous)
- III°: " " Master (Worthy)

- IV/V°: St. Andrew's (Scottish) Apprentice (Elect and Reverend)
- VI°: " " " Master (Illustrious)

After having passed through these degrees, which takes five to six years, the Candidate enters a PROVINCIAL CHAPTER, which contains the following degrees:

- VII°: Knight of the Rising Sun in the East and Jerusalem (Very Illustrious Brother)
- VIII°: Knight Templar or Knight of the West (Most Illustrious Brother, Confidant of Solomon)
- IX°: Temple Commander (Enlightened Brother of the Lodge of St. John)
- X°: Temple Prefect (Very Enlightened Brother of the Lodge of St. Andrew)

To go from the 1st to the Xth degree normally takes about twenty years.

In addition there is an eleventh degree, which is a superstructure, intended for the most senior Grand Lodge office bearers which came into being around 1784, they rank as Temple Masters and are officially addressed as Most Enlightened Brethren and Knight Commanders of the Red Cross.

On the 27th May 1811, King Carl XIII (1748–1809–1818) instituted the Royal Order that carries his name, it was to be awarded to freemasons only, and is a further extension of the rank structure of the Swedish Rite. In 1832 a pectoral cross was added to the insignia of the Royal Order of King Carl XIII.

The brother mason to be proposed should have reached the age of thirty-six years. The appointment takes place on the fête-day of all named Karl, i.e. on the 28th January and the dubbing of the Knight takes place about two months later on the Annual Festive Day of the Swedish Order of Freemasons, i.e. on the 22nd of March(5).

Eligible to be made Knight Commanders are the highest office-bearers of Grand Lodge. It is the prerogative of the King to be the Grand Master of the Royal Order of King Carl XIII. Second in command was the successor to the throne. (Sweden at that time had an agnatic order of succession) Princes of the Blood would not automatically receive the Order; it was up to the King to decide when that time had come; fifteen years later the statutes were changed so that Swedish princes would not wear the Order until they had been confirmed, i.e. had had their first communion.

The insignia consists of two crosses. One is “a ruby-coloured St. George Cross worn around the neck by a red flame-coloured silk ribbon, in the centre of the cross is a white enamel globe from which the arms of the cross protrude. The front side of the globe bears the monogram of the institutor, two opposite letters ‘C’ and the number XIII in Latin numerals. On the back of the globe is a golden letter ‘B’ in an equilateral gold-edged triangle. The cross is surmounted by a closed golden crown”. When the Order is worn in public the Royal monogram side is exposed.(6)

The other cross is a gilt-edged Mantovan of red broadcloth worn on the left side of the breast.

In the statutes the 'Order garb' is described as follows:

"1°. Black leather boots with wide tops and a lace of the top, of the same form as that of the boots of the Order of Seraphim.

"2°. Silver spurs of the same shape as those used by the Knights of the Seraphim.

"3°. Buff-coat coloured broadcloth or Casimir pantaloons that extend into the boots.

"4°. The coat, same colour as the trousers, of the same shape as those of the dress of the Commander of the Order of the Sword, with the difference that which is blue velvet on the last mentioned dress, shall be purple coloured velvet, and should reach the back part of the knee; on the left side is worn the customary red cross of the Order.

"5°. The belt, same cloth as the buff-coat, with narrow velvet lining of the same shape as that of the dress of the Order the Sword.

"6°. The sword, the same as that worn in the National Lodge, in a red saffian scabbard.

"7°. A white silk sash that goes from the right shoulder down to the left side, tied together at the hip with a large rose, and in the ends gold fringes.

"8°. The mantle, white, of woollen cloth, is worn somewhat over the left shoulder and reaches down a little beyond the back part of the knee; on the mantle is attached a large red cross as demonstrated on the model.

"9°. A black round hat, similar to the usual Order hats, fastened up on the left side; braid and button as demonstrated on the model; the military Knights wear the yellow cockade, the civilians the national cockade. Around the hat a golden and red cord with nine knots, as demonstrated on the model. In the hat white and black plumes shall be worn."

To-day the 'Order garb' is used only on the Grand and Provincial Grand Lodge Annual Festive Days. Some changes in the dress have also been made: no longer are hats or the white silk sashes worn and the scabbards are no longer saffian; however the old usage may return, cost permitting.

The number of Knight Commanders of the Royal Order of King Karl XIII was restricted to thirty, three of whom should be clergy. They had of course all to be members of the Swedish Order of Freemasons, originally it meant that only Swedish subjects could be made Knight Commanders of the Order of King Carl XIII. That act remained in force until the 28th of April 1852, when King Oscar I of Sweden and Norway made an addendum: In addition to the original number of Knight Commanders the King could admit another seven foreign men into the Order of King Carl XIII. The first to be so appointed was Prince Frederick of the Netherlands, who received the Order the same year as the change was introduced; he was the father-in-law of King

Oscar's oldest son, Crown-Prince Carl (1859 King Carl XV), and in 1853 Prince Wilhelm of Prussia(7) was admitted.

The first Englishman to be made a Knight Commander of the Royal Order of Carl XIII was the then H.R.H. Albert Edward, Prince of Wales, later Edward VII (1841–1901–1910). Bro. James W. Daniel indicates in his article, 'An intimate and permanent tie: Anglo-Swedish Masonic relations 1868–1870' (*AQC 109*) that the fact that both the father and brother-in-law of the Prince of Wales had been members of the Swedish Order of King Carl XIII since 1853 (*v.s.*) and 1858 respectively had influenced his decision to seek admission into Freemasonry in Sweden.(8)

The conferment of the Prince of Wales took place on the 21st of December 1868. The day before, on the 20th, not the 21st as the date is given in the annals of the United Grand Lodge of England, H.R.H. had been admitted into Freemasonry in a private Grand Master's Lodge, and not in one of the regular St. John's Lodges as stated in the same annals, according to the minutes of that lodge meeting found by the present writer and printed in a paper by Bro. Dr. Khambatta.(9) The Lodge was opened by H.M. King Carl XV, but probably due to his poor health the actual degree work of the first six (i.e. Craft) degrees was done by his younger brother, the Pro G.M., Crown-Prince Oscar.(10) On the following day he went through degrees VII-X. At a State Dinner given in his honour that night the Prince of Wales wore the Royal Order of King Carl XIII for the first time.

No records are available to cast light on discussions that the King of Sweden and Norway and his English Royal Guest may have had after the latter's initiation. The turn of history, however, provides us with an idea of what must have been in the minds of the two main actors: About a month later King Carl XV visited the Norwegian capital Christiania (after the independence of Norway renamed Oslo). In a group of Freemasons the King mentioned the happy occasion that had taken place in Stockholm the previous month. One young Norwegian brother by the name of Ernest Frölich, who indicated that he had some personal experiences of English masonry was invited to Stockholm to continue the conversation Frölich writes in his book *Mina Frimurare-Minnen* (My Masonic Memories), published 1891.(11) According to his book Frölich arrived in Stockholm a few weeks later (March 1869) when he was introduced at the Royal Castle to the Secretary of the British Legation Audley C. Gosling, an active member of both English and Swedish lodges. The King asked Frölich to assist Gosling in his task to translate Swedish rituals into English for the Prince of Wales. In October 1869 Frölich travelled to London with the translations in a tin box charged to hand them over to the Prince of Wales. According to Frölich's memories he was received by the Prince of Wales at Marlborough House on October 31st; a few days later, Frölich tells, he had received a letter from the Prince's equerry, Herbert Fisher with the following content:

"The Prince of Wales having been informed that it is proposed to form in England a Masonic Lodge after the Swedish Ritual, has commanded me to inform you that it will give much pleasure to His Royal Highness to act as Patron of it."

Frölich met several of the United Grand Lodge of England Grand Officers and returned to Stockholm, where he reported to the King. The tin box with the translation of the Swedish rituals was left behind and "in 1996 the Librarian and Curator of the United Grand Lodge of England (re)discovered them in the archives of Grand Lodge"(12).

The following year, 1870, the King again sent Frölich to England to prepare for an invitation of a delegation from the Supreme Council of the 33° of the Ancient and Accepted Rite for England and Wales to visit the King in Stockholm, there to acquaint themselves with the Swedish Rite. The invitation was accepted from the English side and a delegation was planned to sail for Sweden on 15th of July of that year. Early in July the King by telegram informed the delegation that he was unable to receive them on the agreed day and suggested a postponement until August 8th. The change was accepted, but a protest was sent to Frölich in a private letter dated July 10th(13). The delegation was to leave by steamer from Hull on 6th of August. On 19th of July the Franco-Prussian War broke out and the visit was postponed *sine die* and then by the death of the King in 1872(14) the plans abandoned.

To judge from the portrait of Albert Edward when installed as Grand Master of the United Grand Lodge of England on 28th April 1875 he wore that unique masonic decoration with great pride. The author has observed a fair number of masonic prints of the Prince of Wales for sale where the Prince wears on his chest a large red cross, which supposedly is meant to represent the breast cross of Royal Order of King Carl XIII.

\* \* \*

The second Englishman to receive the Order was the brother of the Prince of Wales, H.R.H. Arthur William Patrick Albert, Duke of Connaught and Strathearn, KG.(15)

The Duke was born 1st May 1850 and was the seventh child and third son of Queen Victoria.

1866	Royal Military Academy, Woolwich
1868	Commissioned in the Royal Engineers
1874	Created Duke of Connaught and Strathearn and Earl of Sussex
1879	Married Princess Louise Margaret Alexandra Victoria Agnes of Prussia

1880	Colonel-in-Chief of the Rifle Brigade Promoted to Major-General
1882	Commander the 1st Guards Brigade in the Egyptian War
1883	Colonel, Scots Guards
1884-6	Military duties in Bengal
1886-90	Military Commander, Bombay
1889	Promoted to Lieut.-General
1890	Commander, Southern District (Portsmouth)
1893	Promoted to General-Commander, Aldershot
1900	Commander-in-Chief, Ireland
1902	Promoted to Field Marshal
1905	Appointed Inspector General of the Forces
1907-9	High Commissioner and Commander-in-Chief, Mediterranean
1911-16	Governor-General; Canada
1928	Retired from military duties and public life.

His last years were marred by personal sorrows. His wife died in 1917. His eldest daughter (the Crown Princess of Sweden) died suddenly in 1920. His only son, Prince Arthur of Connaught, died unexpectedly in 1938.

He died on the 16th January 1942 and was succeeded by his grandson, who died at a very young age in 1943 when the titles of Duke of Connaught and Strathearn and Earl of Ulster became dormant.

H.M. King Gustaf V of Sweden oldest son H.R.H. Prince Gustaf Adolf married the Duke's oldest daughter, H.R.H. Princess Margaret, on June 15th, 1905. Thus the British and Swedish royal families became closely related. In 1905, when the Duke of Connaught visited Sweden he was the Grand Master of the United Grand Lodge of England and it must have been a most natural matter for the then Grand Master of the Grand Lodge of Sweden, King Oscar II to decorate his newly acquired relative with the exalted Royal Order of King Carl XIII. There are no records in the Swedish Grand Lodge archives on the details of the investment.

\* \* \*

For many years there were no official contacts between the Swedish and English Grand Lodges. In 1932 the then Grand Master of the Grand Lodge of Sweden H.M. King Gustaf V took the initiative to invite H.R.H. the Duke of Connaught to visit Sweden in the period 27th-30th of October of that year accompanied by 'representatives of English Masonry'.(16)

The idea of the visit had originated in private conversations between the Duke of Connaught and his son-in-law, the Crown Prince Gustaf Adolf, who then was the Pro Grand Master of the Grand Lodge of Sweden.(17)

Unfortunately the Duke suffered from ill health and could not lead

the English delegation, instead he commissioned his Pro Grand Master **The Rt. Hon. Lord Amphill**, *G.C.S.I., G.C.I.E.*, who thus became the third Englishman to receive the Royal Order of King Carl XIII.

The English delegation had left London on the 24th of October and returned on the 1st of November. In his report on the 7th of December of that same year to Grand Lodge the M.W. Lord Amphill accompanied by Bro. the Rt. Hon. Viscount Galway, *D.S.O., O.B.E., P.G.W.*, Bro. J. Russell McLaren, President of the Board of General Purposes, Bro. Sir Colville Smith, *C.V.O.*, Grand Secretary, Bro. John C.F. Tower, *P.G.D.*, and Bro. Major Robert L. Loyd, *O.B.E., M.C.*(18)

Lord Amphill noted in his report that "there are but few Grand Officers, Masonic distinctions being rewarded by progress to the higher degrees. A brother attends a Lodge in any degree wearing the insignia in the highest degree he has attained, while great value is attached to Masonic study and to lectures. In conclusion, from our observations, it is probably true to say that Freemasonry in Sweden plays a much greater part in the life of the average member than is the case in England, and this is probably because it is more concentrated in the large towns, and not spread so widely over the country as is the case here."(19)

The visiting Brethren were shown the Raising of a Candidate to the Third Degree in the Swedish Lodge called the Nordic First of St. John. "Lord Amphill pointed to the particular interest for English brethren attached to this Lodge as the Swedish Ambassador to the Court of St. James's, M.W.Bro. Count de la Gardie, who was present at the Union of the rival Grand Lodges in 1813, was then the Master of the Nordic First Lodge."(19)

In the morning of the following day, the 28th of October, the delegation attended a lecture on the history of Swedish Freemasonry. Copies of this discourse have been furnished to the Grand Lodge Library in London, and is available for students. On the same afternoon we came to what may be described as the culminating point of our mission, a meeting of the National Grand Lodge, at which the VIIIth Degree was conferred on several Candidates by H.M. King Gustaf in person, the ceremony being performed by him in English. This magnificent ceremonial bears close relationship to our admission of a Knight to the Order of the Temple, and the Delegation attended clothed in the habit of that Order. At the conclusion, His Majesty extended a warm welcome to the members of the Delegation, and presented to Lord Amphill a handsome Silver Cup and Cover, engraved with the Armorial Bearings of the two Grand Lodges.(20) At the same time His Majesty graciously conferred on Lord Amphill the Order of the Knight Commander of the Order of King Charles XIII. His Majesty subsequently entertained the delegation to dinner at the Royal Palace, Stockholm.

Lord Amphill was born on the 19th of February 1869 at Rome. Son of 1st Baron and Lady Emily Theresa Villiers (daughter of 4th Earl of Clarendon).

Educated Eton and Oxford (New College).

- Military:** Lieut. Royal 1st Devon Yeomanry Cavalry  
Lieut. Col. Commanding 3rd Batt. Bedfordshire Regiment  
1908–16; 1918–19. Commanded 13th Batt. Leicestershire  
Regiment and 8th Batt. Bedfordshire Regiment in France  
1916–17  
Colonel, Special Reserve 1919.
- Political:** Contested Fulham, as a Moderate, in London County  
Council election 1895  
Assistant Private Secretary 1895–7 and Private Secretary  
1897–1900 to Rt. Hon. Joseph Chamberlain  
1899–1906 Governor of Madras  
1904 Viceroy and Governor-General (pro-tem) of India  
1918 Founder of the National Party  
Chairman of Bedfordshire County Council  
J.P. and D.L., Bedfordshire.
- Others:** Chairman, General Committee for State Registered Nurses  
President, National Fire Brigade Association  
President, Oxford University Boat Club  
President, London Rowing Club.
- Honours:** 1900 Knight Grand Cross, Order of the Indian Empire  
1904 Knight Grand Cross, Order of the Star of India
- Died** 7th July 1935.(21)

\* \* \*

The **fourth** English Freemason to hold the Royal Order of King Carl XIII was **The Earl of Scarbrough**, *G.C.I.E.*, *G.C.S.I.* His investiture took place on the 14th of April 1966, on the occasion when H.M. King Gustaf VI Adolf, *KG*, then Grand Master of the Grand Lodge of Sweden was appointed Past Grand Master of the United Grand Lodge of England.(22)

The 11th Earl of Scarbrough was born at York on 27th of July 1896, the second son of Brigadier-General Osbert Victor George Atheling Lumley and his wife Constance Ellinor Patten and a grandson of the 9th earl. In 1945 he succeeded his uncle as 11th Earl of Scarbrough.

Educated at Eton, the Royal Military College, Sandhurst, and Magdalen College, Oxford.

**Military:** 1916 served on the Western Front and wounded with the 11th Hussars, whose history he wrote in 1936.

**Political:** 1922 he entered the House of Commons as Conservative member for Hull East, and remained in the House 1929. Re-entered the House 1931 as member for York until 1937. 1937 appointed Governor of Bombay, where he remained till 1943. 1945 for a brief period Parliamentary Under-Secretary of State for India and Burma in Churchill's caretaker government

**Honours:** 1937 Knight Grand Cross, Order of the Indian Empire (G.C.I.E.)  
1943 Knight Grand Cross, Order of the Star of India (G.C.S.I.)  
1948 Knight of the Garter  
1953 Knight Grand Cross of the Victorian Order  
1963 Received the Royal Victorian Chain(23)

**Died** 29 June 1969.

The Royal Swedish Order of King Carl XIII has in the last one hundred and thirty years marked the 'intimate and permanent tye' that in 1999 celebrates its bicentenary.

The two Grand Lodges have every reason to maintain that close precious relation.

#### **ACKNOWLEDGEMENTS TO**

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Bro. Tom Bergroth, Grand Lodge of Sweden Armorer;

Bro. Kenneth G. Mason, Leicester, Lodge of Research, No. 2429, for long-standing friendship and encouragement.

#### **NOTES**

1. Count Erik Sparre, 1665–1726.
2. Daniel, James W., "An Intimate and Permanent Tye": Anglo-Swedish Masonic relations 1868–1870', *AQC* 109. p. 96.

3. *Saint Jean Auxiliaire*, another name for St. John the Baptist. The Lodge of that name was inaugurated in 1752 in Stockholm by Captain. Count Knut Carlsson Posse by a French warrant.
4. The Lodge by the French name *L'Union*, often called 'The French Lodge', was inaugurated in 1759 as a haven for the many 'bastard' lodges that at the time existed in Stockholm. French was the official language of this lodge. Lodge *L'Union* together with Lodge *Saint Jean Auxiliaire* formed base of the first Swedish Lodge *Den Nordiska Första* (The Nordic First) in 1799.
5. On the 22nd of March in commemoration of the signing of the Charter of the Swedish National Grand Lodge.
6. The Royal Order of King Carl XIII is both a Civilian and a Masonic Order.
7. From 1869.
8. Daniel (op.cit.) p. 98.
9. Khambatta, R. 'The influence of the Prince of Wales (Edward VII) on the administration and development of the Craft', *AQC* 108 p. 81.
10. Åkerrén, Bo Y.: 'Swedish Rite in England, HRH Albert Edward, Prince of Wales, a Member of the Grand Orient of Sweden', *AQC* 110.
11. Frölich, E.C. *Mina Frimurare-Minnen från Stockholm och London med Carl XV och Albert Edward*. (My Masonic Memories from Stockholm and London with Carl XV and Albert Edward), Stockholm 1889.
12. Daniel (op.cit.).
13. Frölich (op.cit.) pp. 155–6.
14. Frölich (op.cit.) p. 174.
15. Carl XIII: Ordens matrikel.
16. H.M. King Gustaf V's speech on 28th of October 1932. Grand Lodge of Sweden Archives.
17. From correspondence between Crown Prince Gustaf Adolf of Sweden and the Duke of Connaught, his father-in-law. Grand Lodge of Sweden Archives.
18. United Grand Lodge of England Library.
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23. Dictionary of National Biography 1961–70, pp. 683–5.

## SOME THOUGHTS ABOUT MASONIC INITIATION

### A Personal Exploration

by

W.Bro. A.T. Stewart (Quatuor Coronati No. 2076)

I suppose that if one were to ask the average English freemason what he understands by the phrase 'masonic initiation' he would probably reply with some confidence: "Oh, it's the First Degree Ceremony". Indeed, that sort of answer might have been sufficient to satisfy even the most curious inquirer in former times but we live in strange times now. Increasingly, we are being challenged, as freemasons, in Parliament and in the press. We are being asked, perhaps by people who have their own political agenda, or by those who tend to entertain conspiracy theories because it makes 'good copy', to justify our involvement in the Craft. I see this current challenge as perhaps the most serious one that the English Craft has had yet to face. But, responding positively to that challenge, not with that kind of 'bunker mentality' which got us into the present impasse, I think we might do worse than to use it as an opportunity for us to do some serious thinking about the nature of Freemasonry – for if we cannot carry on that analysis for ourselves so that we can prepare answers to our external critics, then there may not be much real hope for our survival into the next millennium.

My first question in this kind of reactive analysis, therefore, is: "What do we understand is the nature of Freemasonry now and, in particular, what do we mean by masonic initiation?"

If we want to answer that question then we ought to trace the nature of the Freemasonry as it was practised in the earliest modern times. We could begin by using the descriptions given in the earliest MSS catechisms: e.g., the *Edinburgh Register House MS* (1696) which consists of a double sheet of folio paper folded once to form four pages that are approximately 7" × 11". The text is written in a fairly well-educated, typically 17th century handwriting on pages one, two and the top half of page three. The document was then folded in six roughly 7" × 2". The MS is actually dated 1696. In some respects, of course, we ought to be very cautious in relying too heavily on sources such as this. After all, these documents were written in violation of a solemn oath taken by all new entrants not to write anything pertaining to Freemasonry. Moreover, there are several pejorative adjectives and phrases used in the *Edinburgh Register House MS* (e.g., "one thousand ridiculous postures and grimaces" and "a ridiculous bow") which may lead one to suppose that the writer may not have been completely sympathetic to what he claimed to be reporting. Fortunately, the invaluable so-called 'Haughfoot Fragment' actually uses phrases contained in the ERH document so we know that it does actually mirror what was being done inside the rooms where the Lodges were meeting in those far off days. Besides, the ERH document itself shows the signs of considerable wear – as though it had

been repeatedly unfolded and refolded many times over the years. Perhaps it was used by some freemasons as an *aide memoire*, in spite of the fact that at one time another freemason, by compiling such a text, had already violated his Obligation not to commit his 'secret' knowledge to writing.

The ERH document is headed "The Forme of Giving the Mason Word" which was, I suppose one way of telling the reader how men were initiated into Freemasonry as it was then known. We are told, first of all, that a Candidate (already blind-folded) would have been "put to his knees". The other members present then carried out "a great many ceremonies to frighten him". This was rough horse-play intended to scare and intimidate a nervous man and was a relic of medieval operative trade guild practices for their apprentices. He was then made to take up a bible, opened (he found out later) at the first chapter of the Gospel of St. John – that Saint being one of the two heavenly patrons of the freemasons' Craft. Still kneeling, he then took the following oath (presumably repeating phrase by phrase on instruction from the presiding officer as we do today):

"By God Himself and as I shall answer to God when I shall stand naked before Him at the great day, I shall not reveal any part of what I shall hear or see at this time whether by word nor write nor put it in writing at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall I speak it except with an entered freemason. So help me God."

You will notice, of course, that there was no penalty with this oath, just a plain obligation to preserve the secrecy. You will notice, too, that this contained an early form of what we still promise today about not writing, indicting, marking, engraving etc.

After this, the Candidate would have been unblindfolded and taken out of the room by the last man who had been initiated before him. Outside, he was taught the method of giving the correct sign, adopting the proper posture and exchanging the Words of entry. You will notice the plural: 'Words'. There were two words, the names of the two pillars at the porchway, or entrance, of King Solomon's Temple – not one as now. Incidentally, this is a clear indication, of course, that the former First Degree contained material which was subsequently divided to form our present First and Second Degrees. It is also worthwhile pointing out that the materials contained within the primitive 'Fellow-of-Craft' Degree were also reworked sometime later and incorporated within a Third Degree ceremony built around the Hiram legend. For instance, in these ancient MSS texts, the ceremonial of their Second Degree contains an explicit reference to a certain posture being adopted by two people which is clearly reminiscent of our FPOF.

The Candidate was then brought back into the room and, obeying instructions from his 'tutor', or 'guide', he took off his hat, made "a

ridiculous bow" (to the *Warden* who was presiding), gave the Words of entry which he had just been taught, then greeted the *Warden* and the others who were present. Note that it would have been a *Warden* who would have presided. In those far off days there was no such office as a *Worshipful Master*. The Candidate's presentation ended with him uttering the phrase "under no less pain than the cutting of my throat" while making the appropriate guttral gesture as a 'Sign', one which we would all recognise today.

That brief ceremony was followed by a demonstration or rehearsing by the others seated around the table (as much for their benefit as for his) of a set of fifteen simple questions and answers that were designed for use by freemasons who would want to test strangers who claimed to be freemasons, before accepting them into the company as such. The answers in this primitive catechism reveals the beginnings of masonic symbolism with regard to the presence and location of three candles.

However, that was not the whole story for there were those strange MSS known now as 'the Old Charges', probably every Lodge had one. The financial records of some of the oldest Scottish Lodges, for instance, reveal that the safe custody of these precious documents was entrusted to experienced men, and fines were levied on those who could not produce them when required to do so by the presiding *Wardens*.

Most of the so-called 'Old Charges' were scroll documents in which the mythical history of the mason Craft was detailed elaborately, and extraordinary claims were made for its antiquity. There has been a great deal of labour and ingenuity expended by scholars on the contents and classification of these extraordinary documents. Masonry was held by the compilers of these scrolls to comprehend not merely manual labour but also the theoretical work of architects. Furthermore, architecture was equated therein with geometry, which was conceptualised as the practical application of mathematics. Thus, these traditional histories of masonry claimed that the great Greek mathematicians were founders of the mason Craft. The central episodes in the 'development' of masonry were set in ancient Egypt and Jerusalem. Thus, the operative masons claimed that their Craft was ultimately derived from the achievements of ancient civilisations.

There is no direct evidence now available of the actual use(s) to which these documents were put in the early days, but internal evidence seems to imply that at least part of them was intended to be read out or recited at initiations. And that was all! The whole thing, if performed without interruption, could not have lasted for more than thirty minutes.

I mention this primitive form of initiation as practised in Lodges at the end of the 17th century in some detail in order to show just how much things have changed. Although it may appear to some of us to be more or less 'written in tablets of stone', English Freemasonry is an institution which does change. Indeed, freemasons' interpretations of what they are about do alter from time to time. Bearing in mind the old

stricture about it not being "in the Power of any Man or Body of Men to make innovation in the Body of Masonry", one might say that each new generation has to re-interpret Freemasonry for themselves and W.Bro. Terence O. Haunch, in his well-documented Prestonian Lecture ('It is not in the Power of any man: A study in change') of 1972 on that very subject, did show that English Freemasonry has been constantly re-inventing itself. I believe that, because of factors outside of our control, that time has now arrived for us.

And yet for many Brethren initiation means simply our First Degree. However, I want to disabuse you of that mistaken view. It is too limited and too limiting! I want to establish my own position immediately by claiming that masonic initiation, when fully conceptualised, is **much more than merely going through our First Degree ceremony.**

There are at least two quite different ways of explaining what the phrase might mean. One of these, which ranged far and wide in searching out clues, was the *comparative* approach. This was very popular in the first decades of this century both here and in the U.S.A. One of the most influential proponents of this view was, perhaps, Bro. J.M.S. Ward whose book *Freemasonry and the Ancient Gods* was first issued in 1921. These writers tried to define Freemasonry by looking for parallels between our Craft ceremonies and those rites practised by ancient peoples in Egypt, Asia, Latin America, etc. They were, in fact, comparative ethnographers who searched diligently, if somewhat laboriously, among the customs and documented belief-systems of remote tribes looking for any 'similarities'. Their aim was to establish a broad commonality of initiation arguing that, because there seemed to be obvious similarities, the ceremonies, often separated widely by time and distance, were connected with each other. The aim was to establish that Freemasonry was truly universal dating from time immemorial. And of course, they thought that they had found hosts of such 'similarities'.

A great deal of time and ingenuity were expended in trying to delineate these sorts of 'connections'. Their ultimate hope was, I suppose, to prove that Freemasonry had always been practised in some form or another; that there was an unbroken tradition stretching back into remote antiquity. Assuming that these patterns of ceremonial similarities do exist, the comparative argument went on to claim that early speculative Freemasonry in England, where it originated, as a species of initiatory rite, could not have borrowed ritual practices from ancient peoples directly since those peoples were largely unknown then. Anthropological exploration had not yet become so thoroughly systematic as it is now, nor had many of the ancient religious texts and monumental inscriptions been deciphered. They assumed, therefore, there must exist an ancient hidden tradition of esoteric teachings, one that preserves intact the initiatory rites throughout the millennia. So, if Aborigines of Australia practise similar initiatory rites to those of Mexican Mayans and to those of the pharoahic Egyptians, etc., etc.,

this was because men everywhere and in all civilisations have shared the same kinds of archetypal beliefs. This kind of response to a perceived need to establish remote origins for freemasonry is, I suppose, entirely understandable. These masonic scholars could hope to counter hostility by trying to show that our Craft ceremonies stretch far back into history and through many cultures and are, therefore, historically *respectable*.

That is one approach to definition but it is *not* mine. I would like to try to outline a different approach to understanding the *general nature* of our present-day masonic initiation. I do this because I believe that the time is right for freemasons to do some serious thinking about the true nature of what we actually do in our Lodges. If we are to reply to criticisms, with some assurance, then we ought to have considered first what we are about. What is it that we hope to accomplish in our ceremonies?

At the outset, I want to make three points which I think are important to grasp before going any further and which are *inter-related*.

1. Masonic initiation involves the participants in ceremonial, ritualistic, highly stylised behaviour that can hardly be called normal by the standards of everyday life. Our initiates are asked to perform certain movements, assume certain positions, repeat certain words, listen to long speeches that are couched in language that must seem poetic and/or heightened and even curiously dated. This is hardly the behaviour that they meet and use in the world outside.
2. Masonic initiation is designed to have a quickening, vitalising and regenerative effect on initiates.
3. Perhaps more importantly than either of these points masonic initiation is a *process*, prolonged and possibly unending; an evolution towards eventual enlightenment that requires sustained effort and commitment on the part of the initiates.

The significance of these three basic points will, I hope, become clearer if we consider from one of the crucial responses which a Candidate for our second Degree makes in answer to a question from the Worshipful Master. It is a phrase that we have all learned by heart. Interestingly and significantly, it was one of the first pieces of Craft ritual that we are required to commit to memory but one that I think most of us tend to dismiss lightly and leave behind. It is one that most do not understand fully because no one takes the time or the trouble to explain it to them when they are making their first moves into Freemasonry. It is, I assure you, packed with plenty of meaning and I want to take up some time to unpack some of this for you now. You will no doubt recall the Master's question:

“What is Freemasonry?”

and the reply:

**“A peculiar system of morality, veiled in allegory and illustrated by symbols.”**

Now let me help you to examine the contents of this phrase word by word.

### **peculiar**

This word immediately gives a potent clue that Freemasonry is something special and, therefore, *not of this world*. The candidate is being exposed to something hitherto unknown to him in his ordinary life; something which, if he practises it completely and faithfully, will help to separate him (at least partly) from that life, making him peculiar by taking him beyond ordinary concerns and beginning something entirely new in his life.

### **morality**

This word should focus our attention immediately on “*the grand intent*” of Freemasonry, the inculcation of ethical principles. I suspect that our original Founders were aiming at a *general* reformation of humanity beginning with the moral reformation/regeneration of individuals. This is why there is scattered throughout our ritual a good deal of utopian optimism, universal harmony being attainable via “square conduct, strict morals and upright intentions” of individuals.

We are taught that in order for a man to be received into membership of a masonic Lodge he must be “a fit and proper person” to be even considered for reception. We are also taught that in order to be “a fit and proper person” a man must be of “mature age, sound judgement and strict morals” and since a candidate for admission must have manifested a high ethical standard already, it follows that the further instruction which he receives *within* the lodge *after* his admission must be something above and beyond mere ordinary ethics.

### **veiled**

This word hints at another important idea. The truths contained within our body of teaching are *not* obvious. It may be that they are deliberately *obscured* and candidates must make strenuous and continuous effort to try to come to an understanding which satisfies *them*. They become involved in a metaphorical pilgrimage through such obscurities in a struggle that educates and, therefore, *improves* them spiritually.

### **allegories**

Most people these days have not been educated to think allegorically. Formerly, in the 18th century for example, this was not the case. Young people were at least educated then to make them familiar with many conventional classical myths and with the imagery, of various levels of complexity, contained therein. The subtitles of this conceptual framework are seen most easily and comprehensively in the visual art

of the period in which, for example, the image of a laurel bush would have been interpreted automatically as a reference to the god Apollo/Helios; vine leaves as a reference to the god Bacchus/Dionysius; a lion skin as an allusion to Hercules/Heracles; a caduceus as meaning the god Mercury/Hermes and so on. Porcelain figurines carrying flowers, or a sheaf of corn, or a bunch of grapes or a flaming brazier would be taken to represent Spring, Summer, Autumn or Winter respectively.

Now the chief allegory with which Freemasonry is concerned is that of temple-building and, although many images of actual building operations are borrowed in our rituals, we are really concerned with erecting a *spiritual* temple "not made with hands, eternal in the heavens". Moreover, from an individual's point of view, each of us is concerned with the careful preparation of one particular stone for its appropriate place in that 'temple' and that 'stone' is our own personality. Thus, the unperfected personality of a new member is represented in most Lodge rooms by the rough ashlar taken unworked from the quarry. The individual craftsman has to exercise all of his skill and assiduity in metaphorically carving that 'stone' so as to render it into a perfect ashlar that is fitted for its proper place in the 'temple'. The rough 'stone', newly taken from the quarry, represents the craftsman's imperfect personality as it is by nature before he begins his masonic task and life's work; the finished ashlar is the same 'stone' but with all of its "superfluities" knocked off. A candidate for our 'mysteries' is not a mere passive receiver of experience. He is required to interact with it, to make something with it in the secret recesses of his own heart.

### symbols

Once again modern minds may find symbolical thinking strange for most people are not educated to deal *conceptually* with symbols, even though we do cope very adequately with hosts of symbols every day – when travelling on our roads, for example. In our Craft ceremonies there are many visual and verbal symbols which the individual candidate has to understand. He is given some instruction during the actual performing of the ceremonies and since this instruction is quite properly withheld from those who are not members of the Lodge (i.e., those who are *outside*), it can be called 'esoteric'.

But the interpretation of these symbols is not so much a matter of intellectual study as a matter of life and *applied* experience. It is quite possible, therefore, that in any Lodge meeting during the performance of one of our Craft ceremonies, one Brother has acquired such experience of life that has given him a better understanding of particular symbols used in the rite, while a Brother sitting beside him lacks both that level of experience and that level of understanding. The former has acquired knowledge that is truly 'esoteric' – not because it is withheld from the latter but because it is, as yet, beyond the latter's grasp until he has had comparable experience of life that

will bring similar enlightenment to him. When Entered Apprentices are informed that “there are several degrees in Freemasonry, with peculiar secrets restricted to each” this is itself a symbol of a hidden truth: that even among Brethren who have acquired the same Degree there may be some who have knowledge while others lack it, not because it has been withheld from them, but because it is beyond their present potential to grasp and understand. They have not yet had those life experiences that are necessary to quicken their potential capacity and make it actual.

#### system

I have so far omitted to provide a gloss on this word – one that was chosen *very carefully* by the compilers of our ritual. It hints at what I believe were the late 17th century origins of our Freemasonry, when the cultural and intellectual life of this nation was dominated by the all-pervading legacy of Newton. If anyone doubts that Newtonianism had an influence on the sudden flowering of speculative Freemasonry in England towards the close of the 17th century, there is one piece of evidence that might help to allay his doubt. Consider the fact that at any one time during the first half of the 18th century at least 25% of the Fellows of the Royal Society were freemasons. According to the 1723 *Lists*, forty FRS (i.e., 25% of the Royal Society’s total membership) belonged to London Lodges. Of these, twenty-three were FRS *before* their initiations and sixteen were elected FRS *after* their initiations. Of the former sub-group, thirteen had been elected FRS *before* the founding of Premier Grand Lodge in 1717. Examination of the 1723 *List* shows that thirty-two of these forty Fellows still retained their membership of their Lodges and it also shows that a further twenty-seven Fellows had been initiated by them. Of this latter ‘intake’, sixteen had been elected FRS *before* their initiations and eleven were elected after. By 1725, fifty-nine FRS (i.e., still 25% of the Society’s total membership!) were freemasons. Examination of the *Lists for 1723, 1725 and 1730* shows that nine FRS continued their membership of their Lodges throughout the decade. It is also noteworthy that these FRS were members of at least twenty-nine different Lodges mostly in or around the London area. Therefore, this ‘elite’ membership was not concentrated in just a few Lodges, nor were they simply responding to the novelty of the institution; not to the social cachet as it may have been perceived once some of the highest noblemen of the land began to assume titular leadership of it.

My point is that something rather more than mere builders’ ceremonies must have attracted these men who had made (or who were to make soon) distinguished contributions to the scientific literature of the age.

Our ritual, which we have inherited from that time, hints at the underlying concept of the universe as a piece of divinely regulated

mechanism or clockwork. Consider the very nomenclature used invariably throughout to refer to the Deity ("Great Architect" and "Grand Geometrician"). It puts forward a recurring image of the Deity, not as the remote Cartesian self-contained First Principle, but as an Interventionist directing human affairs in accordance with His own laws. There are proliferating images of a celestial 'mechanism' operating eternally according to Divinely ordained principles throughout the perceived cosmos. There are proliferating emphases on measuring and quantification coupled with what amounts almost to an obsession with *numerical* symmetry. It makes a typically optimistic assumption that the observing of some simple moral rules by individual freemasons will create internal as well as inter-personal *harmony* so as to mirror eventually the harmony of celestial bodies. Morality is conceptualised as a process for formalising patterns of human existence as idealisations. The ritual we have still entertains the then popular Human idea, now largely superseded, of the universality, homogeneity and the perfectibility of human nature. Morality is conceived as a kind of ethical 'mechanics'. Indeed, it is almost as if human nature is being conceived as a kind of passive material that can be correctly moulded or chiselled in much the same way as stone was carved using the templates provided according to the designs supplied by the superintending Master Mason on the building sites in Mediaeval days. Our Craft ritual displays an almost unquestioning acceptance of the concept of universalised beneficence and that of the 'Good Natured Man' as a pursuable ideal. It proclaims an 'Augustan' utopianism of universal Brotherhood that is coupled with an equally optimistic assumption that members of Lodges will be enabled to actually live their utopia via the associationalism of the Lodges as on-going institutions. In short, our ritual reveals how these Brethren envisaged the cosmos and human society. You will have noticed already, of course, during your exposure to our rituals that *patterning* is rigorous throughout.

Although in our Craft rites we now have three *distinct* ceremonies of Entering, Passing and Raising, these do in fact constitute an organic unity in which not only each ceremony, but each element of each ceremony, is necessary for the completeness and harmony of the whole. We are reminded of this in the 'Retrospect' with which the Worshipful Master addresses the Candidate for Raising. He announces at this point that it is his duty to call the Candidate's attention to a recapitulation of those degrees through which he has passed already in order that he might be better enabled to "appreciate the connection of our whole system and the relative dependency of its several parts".

I need to examine in greater detail the idea of masonic initiation being a process. For the individual Candidate it is a process which begins even *before* he makes his application for admission to membership of a Lodge. The Worshipful Master and other experienced Brethren must be assured that he is "properly prepared" and some

clue as to the two-fold nature of this preparation is given in the responses which a candidate must make in answer to the Master's questions before he is Passed.

Q: Where were you first prepared to be made a mason?

A: In my heart.

Q: Where next?

A: In a convenient room adjoining the Lodge.

His preparation is, therefore, spiritual and then physical. While we are all familiar with the manner of a Candidate's *physical* preparation, which is deliberately dramatic so that he will always remember it. However, few of us seem to give much thought to the nature of the previous *spiritual* preparation which it is assumed the Candidate himself has effected in the secrecy of his own heart. Nowhere in our ritual are we told in so many words what might be the nature of this prior, inner preparation but there are six clues about it in the questions which a Master addresses to a Candidate *just after* the latter has crossed the threshold of the Lodge room and in the responses which are given in answer to those questions.

1. He declares himself to be a free-man and to be of the full age of twenty-one years (these are matters of simple, verifiable fact);
2. He professes a belief in God and declares that he puts his trust in Him in "all cases of difficulty and danger";
3. He asserts that he has presented himself for initiation of his own free will and accord;
4. He assures those present that he has not been influenced by any mercenary or any other unworthy motive (i.e., that he has *not* come with any hope of somehow obtaining some kind of *mundane* advantage);
5. He states that his real reasons for coming forward are that he has a genuine desire for knowledge and that he entertains a sincere wish to render himself "more extensively serviceable" to other men;
6. He claims that he has already a preconceived favourable opinion of Freemasonry and believes that, as an institution, it will help him to achieve the acquisition of deeper knowledge and the ability to render himself "more extensively serviceable" to other people.

These are declarations that we have **all** made in open Lodge. If they reflect that genuine preparation which was wrought in our hearts even before we came forward to the Pedestal, then we *were* indeed "properly prepared" to take full advantage of the ceremonials as a means of beginning our true initiation.

I want to return to the theme of *struggle* and *effort* as part of this *process*. One aspect of the instruction that each Candidate receives as he passes through each of our three Craft degrees relates to this. Consider

the sets of three working tools that are presented to him in each of the three Degrees. As symbols they all have meanings that are deeper than those which are communicated in explicit terms by the Brother who presents them. Collectively, however, they serve to remind us that "labour is the lot of Man" throughout the whole of the journey symbolised by the Three Degrees and that sustained and patient effort is ideally a characteristic of a true and conscientious craftsman. The initiate, having left the multitude in the ordinary world and having joined the few within the Lodge, has put his willing hands to a task that demands not only sustained efforts but efforts that are not usually demanded of those in the outside world.

**But sustained efforts in what?** Freemasonry is a *progressive* science and, indeed, a Candidate is reminded of this in the Second Degree ceremony when he is placed in the south-east corner of the Lodge room. Here the instruction which he receives refers primarily to the progress of being passed from one degree to another (higher) but the words have a wider, more intimate and personal meaning. Very early in his masonic career a freemason is exhorted to make "a daily advancement" in his masonic knowledge. Naturally, the first step in carrying out this exhortation is to become thoroughly familiar with the ceremonies of the three degrees and with the explicit instruction communicated within them. These are the first masonic lessons to be learnt and they form the basis of a profounder knowledge that may be acquired later when he has learned how to interpret the symbols and allegories embodied therein. For the true freemason, however, mere intellectual assent is not enough. To fulfil the purposes for which he was initiated he must assimilate these instructions and the symbols and allegories into his daily life.

This is not always easy, of course. It is sometimes very difficult to act according to masonic principles in a world in which one may have to deal with others that are not actuated by the same principles. Nevertheless, we do have a real responsibility to adhere as faithfully as we can to those principles no matter what the cost may be for us. This unrelenting responsibility is driven home to candidates in the dramatic re-enactment of "the unshaken fidelity and noble death of our Master Hiram Abif". Fortunately, not many of us are called upon to face such a supreme test but in our everyday lives we do come up against many small matters that try us. These are the "repeated trials and approbations" to which the ritual refers and they do not always come from outside of ourselves. Sometimes, indeed, often the tests originate internally.

Now, this distinction between the objective world *outside* of ourselves and the subjective world *within* ourselves is crucial if we are to understand what is meant by 'masonic initiation'. The apparently simple act of leaving the outside world and entering a Lodge room can be regarded as a symbolic action which represents a withdrawing from the material world around us, a world of which we have experience only via

our five physical senses, and an entering into a subjective, inner world, a world of which we have more immediate, direct experience. Actually, in the non-masonic realm of our existence there are *three* such inner worlds between which there may be some conflict occasionally. In the first place a man inhabits the world of his emotions and instincts wherein he experiences pleasure and sorrow, attraction and repulsion, desire and aversion. This is also the sphere of passions, appetites and standards. Simultaneously, a man inhabits a world of reason in which he exercises his intelligence. At the same time there is a third world, a spiritual dimension, beyond the limitations of the other two, in which the soul strives with more or less success towards eventual union with the Deity. What we receive by way of instruction in our three Craft Degrees parallels these three worlds closely: First or Entered Apprentice Degree mirrors the realm of appetites and ethical standards; the Second or Fellowcraft Degree corresponds to the realm of the intellect; the Third or Master Mason's Degree correlates with the world of the human soul and with questions about ultimate human destiny and triumph.

This three-fold pattern recurs in several guises that become clear in the retrospect which a Worshipful Master delivers to a candidate who is about to be Raised. After recounting briefly some of the lessons inculcated in the First Degree, the Master continues:

“but above all, it taught you to bend with humility and resignation to the will of T\*G\*A\*O\*T\*U and to dedicate your heart, *thus purified from every baneful and malignant passion* and fitted for the reception of truth and wisdom, to His glory and to the welfare of your fellow creatures”.

The crucial phrase “purified from every baneful and malignant passion” indicates clearly the intention of the instruction given to a Candidate in the First Degree. This process of ‘cleansing’ is just preparatory for it is a further intention of our First Degree that a Candidate’s heart, thus purified, may be “fitted for the reception of truth and wisdom” thereby enabling him to guide his steps by *the principles of moral truth*. The clear inference seems to me that the sphere of operations of our First Degree is the first of the subjective realms of existence. That of our Second Degree is the second of these subjective realms as is stated even more clearly by the Worshipful Master when he says:

“Proceeding onwards . . . you led in the Second Degree to **contemplate the intellectual faculties and to trace their development through the paths of heavenly science** even to the Throne of God Himself. **The secrets of Nature and the principles of intellectual truth were then unfolded to your view**”.

Even when the heart has been purified and the intellect enlightened, there is still a **further stage** in the process ahead of a Candidate: he has to pass through the profoundly significant experience of our Third

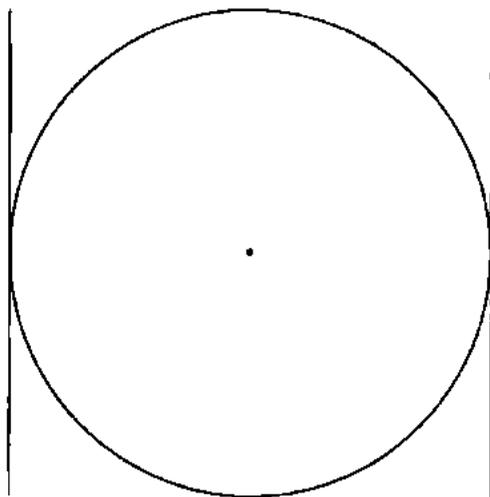
Degree which is not so much concerned with death as with regeneration – with the ‘dying’ of our lower selves and being raised to a higher, spiritual plane – for in the Traditional ‘History’ our Grand Master Hiram Abif was **not** raised from the dead. His decayed body was exhumed from a disgraceful and ignoble grave in a desert and reinterred in a magnificent tomb “that became his exalted rank and talents”.

There is one more point to make about this retrospect which the Master gives to the candidate. He says:

“Proceeding onwards, **still guiding your steps by the principles of moral truth**, you were led in the Second Degree to contemplate the intellectual faculties . . .”

In other words, when a Candidate passes from our First Degree to our Second Degree, **his work in the First is not finished**. Similarly, when he progresses from the Second Degree to our Third, he should continue to guide his steps by **both the principles of moral truth and by the principles of intellectual truth**. Conversely, these principles derived from the moral and the intellectual realms of existence are illuminated and reinforced by the spiritual truths inculcated in our Third Degree. Furthermore, though a Candidate symbolically leaves the outside world when he enters membership of a Lodge, he does **return to the realm of the ordinary, outside world** in which his usual life is actuated and, hopefully, guided by the principles in which he has been instructed inside the Lodge. Thus a freemason functions **not in three worlds** or realms but in *four*: in the moral, the intellectual, the spiritual and in the material.

**This is best illustrated, perhaps, diagrammatically** (Fig. 1 & 2) and I



**Figure 1**

THE FOUR WORLDS OF A FREEMASON'S  
EXISTENCE

WORLD OF SPIRIT

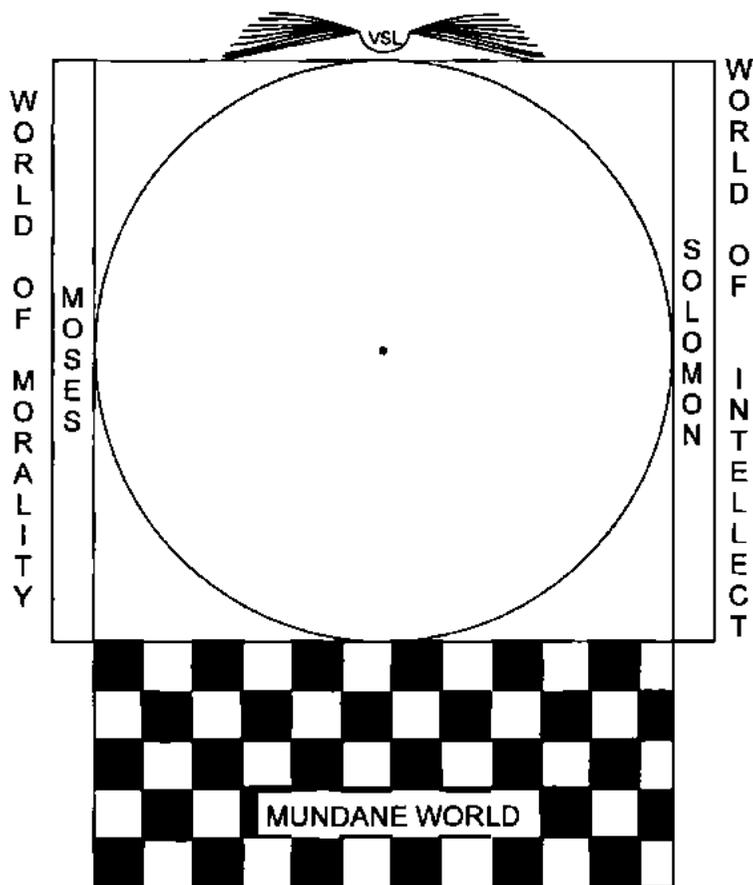


Figure 2

propose to spend some time explaining this to you because it is packed with meaning.

First, consider the curious exchanges between the Worshipful Master and the two Wardens during the procedures for opening a Lodge in the Third Degree. Speaking of their attempt to find the lost genuine secrets of a Master Mason, the Master asks:

Q: Where do you hope to find them?

A: With the centre.

Q: What is a centre?

A: A point within a circle from which every point on the circumference is equidistant.

Q: Why with the centre?

A: Because that is a point from which a Master Mason cannot err.

This little section of ritual dialogue is related to a simple visual image which may be found incorporated in some First Degree Tracing Boards: that of a plain black circle bounded by two black parallel tangents of equal length and with its centre marked by a single dot (see Fig. 1). This symbol was to be found repeatedly in the early Exposures but it was not until the mid 18th century that the full symbol was to be found drawn between two parallel lines. In those days a diagram of a circle, with a central dot, was fixed on the front face of the cuboid pedestal that was situated before the Master's throne. The two vertical edges of the pedestal touched the circle tangentially. Later those edges of the pedestal would be symbolised in drawings by the two parallel lines. The circle was drawn large enough to reach the top edge of the pedestal so that it would seem to touch the open VSL which was placed appropriately on the top and it also seemed to touch the bottom of the pedestal which was placed so as to make contact with the chequered pavement.

What is to be made of this simple figure? It is an image that has provided almost endless fun for those who have become involved in masonic symbolism. I can quote but three examples chosen at random from the books on my shelves. Bro. Thomas Smith Webb (1771-1819) writing in his *Freemason's Monitor* (1797) claimed that "the point represents the individual Brother and the circle the boundary line of his duty to God and his fellow creatures." Bro. Rev. Dr. George Oliver (1782- 1867), writing in *The Antiquities of Freemasonry* (1823), was of the opinion that -

"The Circle is a primordial symbol, dating from the Paradise of Eden, the Point being that emblem of Divine omnipresence - the centre everywhere and the circumference nowhere! The perpendicular parallel lines represent the two trees planted in the Garden of Eden - the Tree of Life and the Tree of Knowledge."

Later that same century Bro. John Fellows, in *The Mysteries of Freemasonry* (1871), was of the opinion that -

"the point in the circle represents the Supreme Being; the circle indicates the annual circuit of the Sun; and the parallel lines mark out the solstices within which that circuit is limited. The freemason, by subjecting himself to 'due bounds', in imitation of 'that glorious luminary', will not wander from the path of duty."

Bro. J.M.S. Ward thought that the parallel lines represent the solstices, or day and night, of good and evil, or male and female etc. etc. He seemed to be introducing some extremes into his interpretation but he does make one point which may be significant:

“When travelling round the circle, we are compelled to touch both these poles and thereby gain through bitter experience that education of the soul is the chief reason for our birth into this material world”.

He goes on:

“If we were simply being whirled for ever around the circle of Fate, our outlook would be hopeless but we are ourselves the compasses and the point which rests on the centre is that Divine Spirit within each of us and is, therefore, that centre from which we cannot err.”

According to some of the early versions of the Preston Lectures the two lines were taken to represent the two Saint Johns, that on the left symbolised the Baptist and that on the right symbolised the Evangelist, the two patrons of the Craft. Preston pointed out that, so far as he was concerned:

“The two parallels in modern time are applied to exemplify the two St. Johns as Patrons of the Order whose festivities are celebrated near the solstices or times when the Sun in its zodiacal career touches these two parallels.”

These two Saints protected the Craft and half-yearly Festivals were held by freemasons to commemorate their days, 24 June and 27 December respectively, conveniently six months apart on which Installations were held then. In the era when English speculative Freemasonry was still Christian in outlook these two figures represented the beginning and the end of the *Christian* dispensation as boundaries of freemasons' experience: the Baptist was the representative of the start of Christ's ministry, while the Evangelist, then regarded as the author of the apocalyptic Revelations, was the representative of the conclusion of Christ's work on the Day of Judgement. The *neatness* with which the zodiac, the sun, the two Saints, half-yearly Installations are all made to interlock is typical of the early 18th century mentality which I have mentioned already. Later, when the Craft became de-Christianised, this Christian interpretation was replaced with others. For example, Bro. Rev. L.D.H. Cockburn, a Grand Chaplain (1817–1826) and, more significantly, a member of William Preston's own Lodge of Antiquity (then No. 1) compiled some detailed MS notes of the Lectures used then. When mentioning the dedication of King Solomon's Temple he wrote the following exchanges:

Q: How is this dedication designated in Lodges?

A: By a point within a circle within two parallel lines described as tangents to that circle.

Q: Why?

A: As representing the Centre of the Universe, the Divine Architect, Whose goodness we represent by the sun and for the benefits we derive from that great luminary.

Q: What does the circle represent?

A: The zodiac is here represented as the prescribed path of the sun's system to mark the limited nature of the most wonderful creatures we behold.

Q: What do the parallels represent?

A: The tropics, to remind us of the Supreme Being who has set bounds to all creatures and prescribed the limits of planetary systems.

**An alternative interpretation** of the two parallel tangents, from about the same time, was that the one on the left represented Moses, the giver of the moral law; that on the right represented King Solomon, who was not only the presiding Builder of the Holy Temple (itself a metaphor for the freemason's enterprise) but was also a personification of wisdom. Thus, Moses represented the realm of Morality and Solomon represented the world of Intellect. The VSL, of course, might be taken to represent the third realm of freemasons' existence: that of the Spirit, or Man's highest aspirations. The black and white checks of the 'pavement' have always been taken to represent the vagaries of the Mundane realm with its light and dark shades, its good and bad, its triumphs and disappointments, its joys and sorrows, its certainties and uncertainties. One of my favourite interpretations along this line is in a pioneering study by Bro. William Hutchinson FSA (1732–1814) who, in his *Spirit of Masonry* (1775), wrote:

“As the steps of Man are trod in the various and uncertain incident of Life, as our days are chequered with a strange contrariety of events, as our passage through this existence (though sometimes attended with prosperous circumstances) is often beset by a multitude of evils – hence is our Lodges furnished with mosaic work to remind us of the precariousness of our mortal state on this Earth – Today our feet may stride in prosperity; tomorrow we totter on the uneven paths of weakness, temptation and Adversity. Whilst this emblem is before us, we are instructed to boast of nothing, to have compassion and to give aid to those who are in Adversity . . . Such is this existence that there is no station in which Pride can be stably founded . . .”

The circle, a traditional symbol for eternity, can be interpreted as that track described by freemasons as they pursue their self-appointed task and pilgrimage. It is bounded on four sides: on the left by the realm of morality (= Moses), on the right by the realm of intellect (= Solomon), on the top by the realm of the Spirit (= the VSL) and on the bottom by

the realm of this ordinary, precarious world (= the squared or chequered 'pavement'). (see Fig. 2)

The clearly marked central dot was there to remind Lodge members that a proper circle, which just touched the symbolic representations of all four realms, could only be drawn if the centre was used. If a draughtsman/freemason deviated from that point, the circle drawn would not touch all four realms equally: i.e., there would be disharmony because one or more of the realms would be favoured to the detriment of at least one other. In other words, provided he does not veer from the centre, the Master Mason cannot err because the four realms of his existence will be in mutual harmony; his track will proceed round through those four realms with equanimity. The point from which a Master Mason cannot err is that point from which he, as a fully integrated personality, lives his life in all four realms according to the principles that he has been taught within his Lodge, governing and regulating his activities in those realms according to those principles. If he leaves this point his life may become unbalanced, characterised by excessive attention to one or other of these realms to the neglect of the others: i.e., either by excessive mundane activity, by excessive emotionalism, by excessive intellectualism or by excessive 'other worldliness'. His existence in all four realms should ideally receive due care and cultivation, keeping each in true perspective and recognising the proper limits and proportions of each. In this way his life as a whole will be balanced, symmetrical. In this way he may become a *perfect* ashlar fitted for its proper place in the spiritual temple.

## ST. JOHN'S, No. 279, 1938 to 1945. A LODGE IN WARTIME

by  
W.Bro. B.E. Head P.P.A.G.D.C.

1938 began on a turbulent note. The Nazi movement in Austria grew at an alarming rate and on March 11th orders were given by Hitler to the German armed forces to occupy Austria. He then cast covetous eyes on Czechoslovakia. Neville Chamberlain made two visits to Germany for talks with Hitler. A third visit on September 30th was arranged and after a private meeting with Hitler and his Chancellor a draft document was produced, which the Fuehrer signed without demure. A triumphant Chamberlain flew back to London and from the steps of Downing Street declared 'I BELIEVE THIS IS PEACE IN OUR TIME'.

All was not well in St. John's, for on November 22nd the D.C., Bro. Robert B. Adcock, reported to the permanent committee that the S.W., Bro. John F. Brooks, had expressed his inability to proceed to the chair for health reasons. A meeting of Past Masters was hastily called and after deliberation W.Bro. Walter Minchen, who was also P.M. (1919) of St. Martins their daughter lodge No. 3431, was approached to take the office of Master for 1939; he confirmed that, providing Bro. Brooks was agreeable, he would be pleased to accept, and at the next meeting on December 7th was elected.

The Installation took place on January 4th 1939. The warrant of the Lodge was presented by The Provincial Grand Master, Right Worshipful Brother Sir C. Frederick Oliver and the address to the Master given by the Deputy Prov. Grand Master, W.Bro. J.H. Corah.

The menu was as follows:-

Hors d'oeuvres,  
Julienne Soup,  
Fillet Sole A La Royale with Whitebait,  
Boiled Turkey,  
York Ham,  
Roast Sirloin of Beef,  
Ice Pudding,  
Roe on Toast,  
Dessert and Coffee.

The cost was 15/- (75p).

At his first ceremony as Master, W.Bro. Minchen held a double ceremony, initiating Mr. Charles Thomas Goodger and Mr. Arnold Goodger, Lewises, the sons of Bro. Charles Goodger. This was on February 1st, and was followed on 18th February by the Ladies evening; again the menu is staggering:

Prawn Cocktail,  
Clear Julienne Soup,  
Salmon with Hollandaise Sauce with Cucumber,  
Lamb Cutlets – French Beans – Croquette Potatoes,  
Tangerine Sorbet,  
Pheasant a la Creme – Mashed Potatoes,  
Fruit Jellies,  
Ice Pudding,  
Roe on Toast,  
Dessert and Coffee,

Surprisingly in addition there was a buffet.

The charities recorded for the previous year were:-

Masonic Boys' School, The Royal Infirmary, Home for the Dying, Casual relief, The Kelly Memorial, and The Leicester and Rutland Charity Association.

Wednesday March 1st saw another double initiation ceremony and also a ballot for two further candidates. The Provincial Grand Master, Col. Sir C. Frederick Oliver, celebrated fifty years continuous service to Masonry and a collection of 5/- per member was made towards a suitable commemorative gift. A new banner having been made, it was proposed at the meeting of the permanent committee on March 20th that the cost of the new banner £70-0-0d. should be met out of lodge funds. April 5th must have been an impressive evening. The Master being suddenly indisposed, W.Bro. Dunmore took the chair at short notice and passed Bros. Charles and Arnold Goodger and then initiated Mr. Thomas Standley and Mr. Wm. Cort.

At the committee meeting on April 17th it was stated that the Master was still indisposed but hoped that he would be fit enough at the next meeting to conduct the business of the lodge up to the obligation. W.Bro. Dunmore again agreed to take the chair and to perform a double passing.

Throughout Europe war clouds were forming, Germany was casting envious eyes towards Poland and much diplomatic activity was conducted. On June 15th men of the reserves were called up, followed on June 24th by the Emergency Powers Defence Bill. On August 25th the government proclaimed a formal treaty with Poland. Seven days later Poland was attacked at dawn and at 11.00 a.m. on Sunday September 3rd 1939 the Prime Minister announced to the nation that England was at war with Germany.

The United Grand Lodge in a communication dated September 4th stated that having regard to the emergency orders of H.M. Government, all Masonic meetings were to be suspended until further notice. It was not however contemplated that this order need be more than a temporary measure. St. John's meeting summoned for September 6th was therefore not held.

The Grand Lodge circular notes the following:

Meetings may not be held on Sundays. Lodges should meet in morning dress or uniform, meetings to take place as early in the day as possible. Candidates who are in the services may be passed or raised at a period of not less than fourteen days from the conferment of the previous degree, arrears of subscriptions may be cancelled if the brother is in the service of the Crown.'

The rationing of petrol on September 16th led to further difficulties to country members.

A well attended emergency meeting was held on Monday September 18th. The business to discuss a letter from Provincial Grand Lodge to decide whether or not they desired to hold lodge meetings during the emergency period. The decision to be made known at an emergency meeting of Provincial Grand Lodge to be held on September 25th. Following the decision to carry on, a directive was issued to all Masters, that during the period of an air raid warning the premises must not be left until the lodge has been closed. Catering was now proving difficult and the summons for October 4th reads "To Pass Bros. Standley and Cort. To dedicate the new Lodge Banner"; and finishes, "NO SUPPER".

It appears that the decision to resume working during the crisis was not unanimous but the newly appointed Provincial Grand Master, R.W.Bro. J.H. Corah, requested that where possible the lodges should continue to meet. The objections to carrying on came mainly from the county lodges.

Meanwhile the British Expeditionary Force had landed in France, and at sea the carrier H.M.S. Courageous had been sunk by a U. boat.

The November meeting held at 6.00 p.m. was a double raising and again no supper. December saw another double raising ceremony, but the scuttling of the Graf Spee in Montevideo harbour after being engaged and badly damaged by H.M.S. Exeter, Ajax and Achilles must have brought some joy at the closing of a very traumatic year in the history of the Lodge.

Reference was made in late December to the natural disappointment common to all Masters as a result of the limitations and restrictions of the previous weeks because it overshadowed their fullest enjoyment when exercising the duties and privileges of their office.

At the Installation meeting on January 3rd 1940, W.Bro. Minchen installed Bro. Horace Knight in the chair. The meal was reinstated at the cost of 6/- (30p). The committee meeting on 16th January was dominated by a discussion on the meals. After a lengthy discussion it was agreed that the price for a supper should be 5/- (25p) with strict instructions to the stewards that only one glass of wine or one minimal whisky to be served at the meal to any one brother.

At the February Lodge two more candidates were balloted for and Bros. Standley and Cort were raised to the degree of a Master Mason.

The March meeting again produced the names of two candidates to

be balloted for and the Master performed a double initiation. The carrying of respirators was now compulsory and it raises the point, did the candidate leave his gas mask with the Tyler, or was he allowed to carry it with him throughout the ceremony.

The Master performed another double initiation at the April meeting with the cost of the supper again 5/-.

Rationing was obviously biting for at the joint Installation Banquet on April 5th 1940 of R.W.Bro. J.H. Corah and E.Comp. G.W. Hunt as Provincial Grand Master and M.E. Grand Superintendent respectively. The menu was very frugal and all unrationed:-

Salmon Mayonnaise,  
Galantine of Turkey or Game Pie,  
Ox tongue and Salad,  
Trifle or Fruit Jelly,  
Cheese and Biscuits.

At this meeting attention was drawn to several matters:-

The meetings of Lodges and Chapters and the catering difficulties,  
The fees of members in the Armed Forces,  
Air Raid warnings and precautions and procedures.

The following committee meeting discussed the build up of work in the Lodge and the desirability of clearing all lodge work by the end of the year; to this end it was decided to hold emergency meetings when needed.

The summons for the May meeting again showed a ballot for two candidates and the Master conducted a double passing.

The general communication of Provincial Grand Lodge recorded the first death in the province whilst on active service of Bro. C.L. Hughes of the Wyclif Lodge.

On the war front the Germans invaded Norway and on June 8th Narvik was evacuated.

At home the opposition called for a debate on the War situation. The Prime Minister was persistently heckled from all sides of the House until finally Mr. Amery quoted Cromwell's imperious words:-

YOU HAVE SAT HERE TOO LONG FOR ANY GOOD YOU  
HAVE BEEN DOING, DEPART I SAY, AND LET US HAVE  
DONE WITH YOU, IN THE NAME OF GOD GO.

The following day saw a vote of censure.

On the 10th May the Germans struck the long awaited blow and Holland and Belgium were invaded. The invasion of the Low Countries and France had begun. At 6.00 p.m. that evening Winston Churchill was summoned to the Palace and asked to form a Government. The following day the National Coalition Government was formed. On the 15th the Dutch surrendered, followed on the 28th by the Belgians. The Germans then made a swift strike through France but with a delay on

the part of Hitler's generals and the assistance of the now famous little ships at Dunkirk, one hundred and thirty-two thousand men of the British Expeditionary Force landed safely in England, followed by French and other nationalities. In all three hundred and thirty-eight thousand two hundred and twenty-six landed safely on English soil. As a final blow, on June 10th Italy, led by Mussolini, joined forces with Germany.

These grave events must have caused great concern for Provincial Grand Lodge, for at the August 20th committee meeting a report was given from Freemasons' Hall Committee stating that a decision had been made to carry on as well as circumstances would permit.

St. John's committee resolved to hold an Emergency Lodge on September 11th. A decision was also taken to invest part of the surplus in the Ladies' Evening fund in War Bonds.

The September Lodge meeting was a double Initiation and a week later there was an emergency meeting where the summons read:- 'To Pass Bros. Ackland and Hern, also to raise Bros. Wheeler and Winterton'; and after all those efforts the final terse note 'NO SUPPER'.

October saw the double Passing of Bros. Marlow and Whitwam.

November 6th gave the officers of the lodge a well deserved rest; W.Bro. S.B. Potter, assisted by other Past Masters, conducted the whole business of the evening and raised Bros. Ackland and Hern.

December reveals the problems in the country and the province. The Lodge was opened at 12.15 p.m. The business being to raise Bros. Marlow and Whitwam and to ballot for two candidates. The Master to propose the toast to absent brethren. The time of the committee meeting was 2.15 p.m.

With the retreat from Dunkirk the war was now fought at sea against the evil menace of the U. boat, and in the air. Hitler had insisted on the destruction of our air force before attempting operation Sea Lion, the invasion of Britain. From 10th July to October 31st the battle of Britain was fought against overwhelming odds with the crux coming on September 15th when the enemy suffered severe losses in planes and aircrew. Daylight and night bombings of London and other major cities were intense. London had fifty-seven nights bombardment between September 7th and November 3rd; and November 14th and 15th saw the destruction of the centre of Coventry.

Hitler now realised that the invasion of these islands must be delayed so he cast his eyes upon the Middle East whilst the Italians attacked Greece. The year ended on a high note as on December 15th the radio confirmed that all enemy troops had been driven from Egypt.

As the year came to an end Churchill made the following observations:-

'We are alive, we have beaten the German Air Force. There has been no invasion of these islands. London has stood triumphant.'

There was however sadness in Leicester. On the night of November 20th a bombing raid on the city resulted in serious damage to properties in nearby Highfield Street resulting in the death of three Police Officers. The raid no doubt was responsible for the structural movement in certain areas in the hall.

January 1941 saw the installation of Bro. Leonard Harvey. The meeting opened at noon with lunch at 2.00 p.m. price 7/6d.

It was agreed that the rehearsal for the February meeting be at 2.30 p.m., and the February lodge opened at 12.15 p.m. The Master initiated two candidates and a ballot was held for two more. Food was now becoming scarce and the meal was only 5/-. The March and April meetings resulted in a double initiation and a double passing and a ballot for two more candidates. A circular from the Hall Committee was read out asking for volunteers for fire watching and fire prevention. At the committee meeting of the Hall Committee all lodges were informed that under the War Damage Act the hall was insured, the insurance of the Library and Museum was voluntary. It was agreed that St. John's Banner, Bible, Declaration and Minute Books be stored in the Hall strongroom.

It was felt by Provincial Grand Lodge that Masonry should continue but that each lodge was to be responsible for its own meals with a strict injunction that all proceedings must be terminated half an hour before blackout.

The May meeting commenced at 5.00 p.m. (because of the lighter evenings) and two more initiates were admitted. The meal was now by ticket only and the cost was 6/-. With declining daylight the September meeting was opened at 4.45 p.m., the business to pass Bros. Marlow and Newbery and at about 5.30 p.m. to initiate Mr. Clarence Hamilton. October commenced at 3.00 p.m. to pass Bros. Max and Clarence Hamilton and about 4.00 p.m. to raise Bros. Hilton, Curtis, or Marlow. In this instance the raising of Bro. Hilton was deferred until the next meeting.

The meeting of Provincial Grand Lodge on October 29th was held in the Holmes Temple, as under the emergency powers act, the Royal Ordnance Corps had taken temporary possession of the Oliver Temple, this temporary occupation lasted until 1950.

November saw the introduction of an austerity summons, one sheet only, this was the result of a severe paper shortage. The opening was scheduled for noon and read, 'to raise any of the following Bros. Alan Hinton, Max Hamilton, Clarence Hamilton or Edgar Newbery.' The December meeting resulted in the raising of Bros. Hilton and Newbery and a ballot was held for two further candidates.

On the war front the blitz on London continued with St. Paul's observed ringed with fire. On 21st January the capture of Tobruk was announced. At sea, during May, came the losses of H.M.S. Greyhound, Gloucester, Kashmir, Fiji, Kelly and H.M.S. Hood; the Germans in

return suffered the loss of the Bismarck. May 11th saw the dramatic flight from Germany of Rudolf Hess, one of Hitler's closest associates. On the ground, Greece and Yugoslavia were invaded and then Crete was attacked. June 1st saw the introduction of clothing coupons. Then on June 21st Hitler declared war on Russia. The desert warfare waged to and fro, but at sea we were slowly winning the battle against the U. Boats. November 12th brought the loss of H.M.S. Ark Royal. The year ended with a tense situation in the Far East. On December 7th the Japanese bombed Pearl Harbor inflicting immense loss of life. The following day they landed in Malaya and bombed Hong Kong and Singapore, culminating in a state of war between the United Kingdom and Japan.

The Installation on January 7th saw a new Master in the chair, Bro. A.C. Martyn. The Lodge opened at noon; the previous year's pattern being followed with lodge times varying from noon for January to May; September opening at 6.00 p.m.; and reverting to noon as the nights drew in. The Lodge was again blessed with five initiates who were passed and raised in that year. To complete the work, the November meeting opened at 11.30 a.m. A ballot was taken for two candidates. The Master then performed a double passing and at 12.30 p.m. the Past Masters took over and did a double raising.

Catering must have been an immense problem. Meals had to be booked earlier and were by ticket only. Exotic dishes appeared; Turnip Pie, Haricot Hotpot, Parsnip, Carrot and Potato Pie. Rabbit was a favourite meat, and the late Sir John Corah related the story of being stopped by a Policeman during the blackout between Hinckley and Leicester; fortunately the constable knew Sir John, and after exchanging greetings allowed him to proceed, little did he know that the boot of Sir John's car was full of rabbits purchased from a farmer friend, and which were destined for the kitchens at Freemasons' Hall.

Let us contemplate the food problem: an individual's weekly ration consisted of 2 ozs of tea, 8 ozs of sugar, 2 ozs of butter and margarine, 4 ozs cheese, 4 ozs bacon, one egg (sometimes), 1/2d worth of meat with 8d. of corned beef, if available; 4 ozs cooking fat, later reduced to 2 ozs, and 4 ozs of jam. To produce anything from those meagre amounts must have needed a miracle.

On the field of battle, the early part of the year saw the capitulation of Singapore. Spirits were raised however later in the year, with the outstanding victory at El Alamein and the subsequent rout of Rommel's army.

Tragedy unfortunately struck the Order with the untimely death (25th August 1942), whilst on active service of the Grand Master, H.R.H. The Duke of Kent.

The new Master for 1943, Bro. Jack Yarnall started his year with three initiations due; February saw a ballot for two more. The summons now read:- "Dark morning dress or uniform". March held a ballot for

a joining member, Bro. Herbert Errington of the Evington garage. Ceremonies were still all doubles. April again saw another ballot for two more candidates. Catering was still by ticket and visitors were limited. At the meeting of Provincial Grand Lodge the Provincial Grand Master apologised for not being able to visit all lodges, particularly in the county because of the petrol shortage. He referred at length to the food shortage and warned:- 'Restrictions imposed upon the community must apply to Freemasons and we must not seek privilege'. The November committee meeting proposed that a sub-committee be formed to send cigarettes and tobacco to brethren who were serving in the forces. The cost for duty free cigarettes being, Players, Gold Flake, Craven A, one hundred and twenty for 3/9d. Woodbines, Star, Weights and Tanners being one hundred and fifty for 3/4d.

The war significantly turned in the Allies' favour this year; in January Tripoli fell; May saw victory in Tunis; in July Sicily was invaded, followed in September by the invasion of Italy. In the air European cities, particularly in Germany, were bombed by night and day, and at sea both the Scharnhorst and the Tirpitz were sunk. Another masonically successful year and a deserved change in the fortunes of war 1944 started on an optimistic note, Bro. Bertie Gill the redoubtable founder of Midland Dynamo Co. was installed in the chair. The pattern followed the previous years; Lodge openings corresponded with the hours of daylight, varying from noon to 5.00 p.m. The continued desire of men wishing to join the order was again evident; during the year seven candidates were balloted for. The summons now insisted only one visitor per member.

The assistance of the Past Masters was again evident as they took the chair, filled the various offices, and performed a double raising. Letters were frequently received from lodge members in the forces who had been sent gifts of cigarettes and tobacco.

On the war front, Germany was now experiencing one thousand bomber raids on a continuous basis. American troops were evident in the city, being based in the county as a prelude to the second front. This culminated in the invasion of France on D.day, June 6th. Rome was liberated later in the month, followed by the liberation of Caen on August 25th and soon after General De Gaulle led his army into Paris.

London and the Home Counties were suffering from the menace of the V.1s and September 8th saw the first V.2 fall on English soil. In all about thirteen hundred were fired against England.

On the Eastern Front the Russians had crossed the Vistula and were laying siege to Poland and Hungary; and in September Brussels was liberated.

The Far East had a huge success in October, as twenty-seven Japanese warships were destroyed. Germany however was not finished, for on December 16th they retaliated with an attack in the Ardennes. 1945 saw the installation of Bro. J.W. Preston; the supper was 7/6d. February and March witnessed double initiations.

The Province called a special meeting on April 10th to review the possibility of resuming the Union Lodge of Instruction; this must have appeared encouraging.

The April meeting of the lodge began on a sad note, the Master making reference to the passing of Bro. J.E. Yarnall in a flying accident whilst on active service. He then passed two candidates and balloted for two more.

May took the form used successfully in previous years. The Master opened the Lodge at 4.30 p.m. and conducted a raising followed at 5.30 p.m. by a double initiation.

Before the next lodge meeting hostilities had ended. In the opening months, Eisenhower had thrust into Germany; General Montgomery had advanced to the Rhine, and Cologne was captured on March 10th. There was, however a sad note, for on April 12th our great ally President Roosevelt passed away. Ten days later, Adolf Hitler (with the Russians closing in) committed suicide in his bunker and May 4th saw the formal surrender of the German Army to General Montgomery.

In the Far East Mandalay had fallen on March 20th and Okinawa on June 22nd. Many felt that the war in the Far East would continue for a long time, but on August 9th the explosion of an atomic bomb on Hiroshima, followed by another on Nagasaki, brought the Japanese to their knees, and the final surrender was agreed on September 2nd 1945, virtually to the day that this whole episode had begun.

The September meeting must have been a most joyous occasion; two brethren were passed to the degree of a Fellow Craft. At the committee meeting a victory appeal was announced, the aim to wipe out all the debts of the Hall.

The October meeting was a double first, and in November the Master conducted a double passing and a team of Past Masters then assumed the offices for a double raising.

During this momentous period the membership had increased from one hundred and forty-five in 1938, to one hundred and fifty-four in 1945. The amount raised for the Victory Fund was 500 guineas.

At the meeting of Provincial Grand Lodge the previous five years were summed up most succinctly by the Provincial Grand Master with the following comments:-

'Freemasonry can now sit back and take stock. Our own province has suffered little material damage. Of inconvenience caused by blackouts, requisitioning and restrictions of all kinds, we of course have had our share. But all this, under the leadership of Grand Lodge have been overcome, and all hardships have been most cheerfully borne. Great praise is due to the Masters and Officers of all lodges for the manner in which the work has been performed throughout, in spite of great difficulties.'

Throughout I have tried to find the reasons for the massive interest in the Order during those trying times. I realise that the continuity of the Lodge was largely due to most of its members being either directors or at managerial level able to take time off at such unusual hours. Many of course were in reserved occupations. Having discussed with many distinguished brethren who were present during this era, they also are unable to shed any light on this phenomenon. One thing however is very evident, the hardships suffered by freemasons during that period make today's trials and tribulations seem miniscule.

**ORATION AT THE CONSECRATION OF THE PROGRESS  
LODGE OF INSTALLED MARK MASTERS No. 1786**

**Saturday, 8th November 1997**

**by**

**Bro. Rev. Canon A.T. Green Prov.G. Chaplain (Mark)**

I must say that when I heard this new lodge was to be called the Progress Lodge of Installed Mark Masters, I wondered if I was back in the twenties and thirties of this century when such terms were used to describe new political parties, factories and businesses; the word 'Progress' in those days implying new, modern, something different. I also remembered that the word 'progress' was used in earlier times in the sixteenth and seventeenth centuries when sovereigns made a 'progress' through the land, usually in the summer time when the capital was unbearable because of the heat and the stench. The sovereign made a 'progress' out into the country to some member of the aristocracy or landed gentry, and virtually took over his home and estate at his expense. But today, for us, there are more important meanings of the word 'progress', for it also means, 'going forward, advancing; growth and increase'. These are the meanings which should be applied to this new Lodge.

It is a new Mark Lodge for Installed Masters only; those Mark Masons who have served their time in the 'quarries', going through the various offices, finally become Masters of their respective Lodges. They now are looking 'forward' to learning more about their craft, by the dissemination of that type of knowledge which is not usually to be had in a Mark Lodge. By discussion, the members of this Lodge will be seeking that advancement; that going forward in knowledge; seeking improvement and betterment of that knowledge of the deeper meanings hidden in the ritual of the Degree. That advancement or betterment should mean to every member of the Lodge a deeper intellectual, moral and spiritual understanding.

Through a Mason's life in the Craft, be it only the speculative craft which we follow, he should have become more and more aware of what is expected of him as he watches and listens to, and takes part in the ritual enacted at every Lodge meeting. He should have become increasingly aware of and impressed by the three great qualities expected of every Mason, namely brotherly love, charity and compassion. These are all qualities which should be outgoing not only to brother Masons but to the world at large.

But there is a deeper meaning within the ritual of a Mark Masons' Lodge, and that is the Spiritual. In our ceremony of Advancement the emphasis is being metaphorically likened to the stones the masons of old used to build the Temple of King Solomon and other buildings, that is to say, sound, square and true.

*"This is fair work and square, such as is required for the building  
....."*

And yet there is the stone which is rejected by the Overseers because it does not fit their specification; thrown away as being useless onto the scrap heap of discarded material from the quarry. It is that strangely shaped stone which is the important part of our ritual forming a part of the jewel worn on our breast when we come together in a Lodge; and which is so important that it should always be in our hearts and minds as we go through life. The KEYSTONE, that stone which locks together the building, the arch, and in our lives locks together the Brethren of the Lodge and the Degree. The stone which is referred to in the Volume of the Sacred Law as the Keystone or Headstone.

*"The stone which the builders refused is become the Headstone of the corner" Ps 118. v22.*

Thus that keystone should remind us of our spiritual life as it is now, and as it will be in the future. As the keystone is described as an important part of the building process, so it may be applied metaphorically to our own lives. In the Volume of the Sacred Law, the word comes to be used in this way to describe Jesus Christ; binding and uniting Jews and Gentiles in the union of the same faith. It is a salutary reminder that we too can cast away, cast out the keystone, as others before have cast out the "Keystone" Jesus Christ, to their detriment and to the detriment of others. If we, as Mark Masons, do likewise; forgetting the "Keystone" in our lives; forgetting that we are encouraged to serve and to assist those less fortunate than ourselves. It is the task of the Mark Mason, as we learn in the ritual of Advancement, that we should "*Mark well*".

We can only do this if we seek to know more about life, and more especially, about the life of the God we are encouraged to follow and to serve.

May the Progress Lodge of Installed Mark Masters show that "progress" in the life of the Lodge and more especially in the lives of its members, remembering always that,

*"— you will bear in mind that the stone which the builders rejected, possessing merits to them unknown ultimately became the headstone of the building".*

**ORATION AT THE CONSECRATION OF THE RATAE  
MERIDIAN LODGE, No. 9673  
Monday 18 May 1998**

**by  
W.Bro. Rev. Canon A.T. Green P.A.G. Chap., Prov.G. Chap.**

The craft of the mason goes back many centuries, masons were journeymen (those hired for the work in hand, men who had completed a long apprenticeship) men who travelled the country for work, and when employed set up their lodges near to their work; and where they would live for the duration of the work. The Volume of the Sacred Law II Samuel 5: 11, speaks of Hiram King of Tyre, sending messengers to David, King of Israel, and father of Solomon, with cedar, carpenters and masons. In II Kings 12. 9-12, we read of Jehoiada, the High Priest taking a chest and boring a hole in its lid for the congregation to put in the monetary gifts and, "the King's Secretary and the High Priest came up and counted the money and tied up in bags the money." This money was then used to pay, "the workmen, carpenters, builders, the masons and the stonecutters."

When the Roman armies came to Britain, they brought with them their building skills. The men who made up the army would, themselves, all have had some trade. There would have been builders, carpenters, masons and all the then known trades present in the ranks of the Roman Army commanded by Ostorius Scapula. These men would have brought with them the knowledge of the builder and the mason, trades which had been known for centuries in the middle east. This knowledge and ability to build in stone and brick, they introduced to a country where people still lived in wattle and mud huts.

Here in Leicester can still be seen the vandalised remains of their culture; walls, foundations of buildings and roadways are still extant. The Romans came to this area, which was populated by the Celtic tribe known as the Coritani. They found, what no doubt was, a community living in a palisaded township, surrounded by a cultivated area and forest land on the banks of the River Soar. A clearing in a forest was known by the Celts as a RATH. True to their long-standing custom, the occupying Romans Latinised the name, and hence, we get Ratae, and then Ratae Coritorium - the settlement of the Coritani.

Here, as elsewhere in the country, the Romans built their houses of stone and brick; they, in their day, brought a new technology and a magnificence to their buildings which we can only guess at by the still remaining fragments of tessellated flooring still to be found, in what was the Roman part of Leicester.

Leicester would have been a busy place situated as it was, so close to at least two major Roman roads, passing through or by the city.

In choosing the name, Ratae, as a part of the name for this new Lodge, the founders are looking back to those times of change; of a

new prosperity which came to this city. Those who came to conquer and to build, would have brought with them many of the characteristics which we as speculative masons hold so dear today, and which, we are reminded of in the Volume of the Sacred Law. The Volume of the Sacred Law points the way to the standards we should maintain and build upon. Let me remind you of some of the words in the "Charge after Initiation",

*"As a Freemason, let me recommend to your most serious contemplation the Volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself."*

You will remember that the passage goes on to detail how the Freemason should act towards God, his neighbour and himself. "To God for *comfort and support*, to your neighbour by acting with *justice*; that is to say with integrity, impartiality and righteousness; with *mercy*, meaning with clemency and compassion for the unfortunate. For ourselves the Charge recommends that we are to let *Prudence* direct us, *Temperance* to chasten us, *Fortitude* support us, and *Justice* to be the guide in all our actions."

Those words, prudence, temperance, fortitude and justice are the hallmarks of a Freemason. They, too, like the name Ratae, have their root in the Latin.

*Prudence* warns us to be wise in our conduct, discreet; *Temperance* charges us to be moderate in the indulgence of our natural appetites and passions; *Fortitude* means we should have courage in endurance; and *Justice* I have already spoken about.

These are the characteristics of a Freemason, but there are others which he should also exhibit; they are *Charity* and *Benevolence*, that is showing goodness, kindness and generosity to those less fortunate than ourselves.

But there is yet another train of thought within the concept of Freemasonry, which is brought to us in the Second Degree ritual. It comes after that moment, when the candidate has been invested with the badge of a Fellowcraft Freemason; the Master says, "Let me add to what has been stated by the Senior Warden . . . . you are expected to make the liberal arts and sciences your future study . . . ."

In the 18th and 19th centuries Masonry was much more the province of the gentleman, the affluent, leisured classes who had time to continue their studies and education in those liberal arts and sciences of their day. Today, that still stands good for all of us who are Freemasons. We should all continue our education, not only in keeping abreast with developments in our own profession, business or trade, but in the much wider fields of art, literature, science and technology, so that we become aware of how our lives are being influenced by developments and changes outside our own field. Thus education becomes an important part of Masonry.

The second part of the name, of this new lodge, is "Meridian". The dictionary meaning of this word is given as, "of mid-day". We are once more reminded of the question put to the Entered Apprentice as he moves forward into the Second Degree, when the candidate answers the Master with the words, "When the sun was at its meridian." For the "Ratae Meridian Lodge" the sun will always be at its meridian, since the lodge will be meeting in the daylight hours. And so, we pray the Great Architect of the Universe that Ratae Meridian Lodge will build on the great tenets and principles of Freemasonry which had their beginnings in the earliest civilisations; and which have through the ages been nurtured by men of wisdom and virtue. We wish them well in the future and in their search to find true knowledge and virtue.

## LODGE TRANSACTIONS

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

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

## PUBLICATIONS

1. 'MASONIC ORATIONS'

*by* W.Bro. Revd. Canon J.R.H. Prophet, B.A., L.Th.,  
A.L.C.D., PDep.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.

## **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.

### **THE 17th REGIMENT OF FOOT THE 17th or LEICESTERSHIRE REGIMENT**

The Lodge of Research No. 2429 and the Provincial Library and Museum have a continuous research project into Masonic activity in the Regiment.

The Editor, on behalf of the above, would like to be informed of the whereabouts of any original material either for purchasing, photographing, or copying. Any gifts would also be gratefully received.

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