



Leicester

**The Lodge of Research
No. 2429**

Transactions 1998-99

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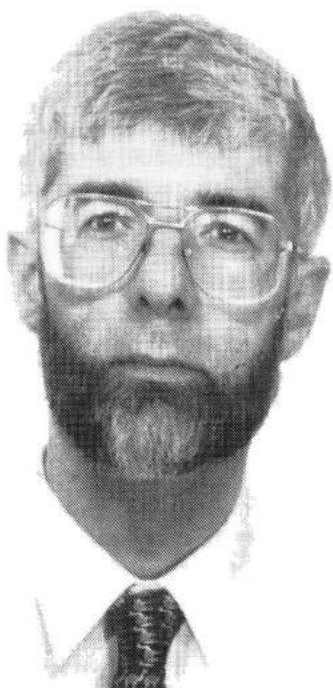
EDITORIAL

The origins and early days of Freemasonry are far from clear, and the Lodge was privileged to be the first to receive an exposition on a recently recovered copy of the *Post Boy No. 5373*. It is but a piece in a large puzzle, which by the discovery of such items, may one day be completed.

Masonic writers and historians have tended to concentrate on developments in London, or in their own Province, as if these were separate institutions: furthermore in line with the Book of Constitutions they concentrate on the Craft and Holy Royal Arch degrees.

In his inaugural address the Master presented an overview of the development of Freemasonry in England, whilst the recovery of the first minute book of the *Provincial Grand Chapter of Leicestershire* gives a microcosm not only of the growth of Provincial Grand Chapter but also the Chapters within the Province. The Provincial Grand Master gives an assessment of the influence of the Craft on the Royal Arch, whilst W.Bro. A.N. Newman expands the theme by covering the other orders and degrees which are worked in the Province and the part played by a dedicated group which expanded masonry and masonic knowledge in Leicestershire and Rutland.

These are areas worthy of further research, and any reader who wishes to make a contribution should contact the Editor.



W.Bro. David L. Wykes

Master

BIOGRAPHY

W.Bro. David L. Wykes, following in the tradition of his father, grandfather and great grandfather was made a Mason in the Albert Edward Lodge No. 1560 in 1976. He continued the tradition when he in his turn was elected Master of the Lodge, which office he exercised for the years of 1985 and 1986. In 1986 he was elected to full membership of the Lodge of Research No. 2429 and in 1991 was appointed Provincial Junior Grand Deacon.

In the Supreme Order of the Holy Royal Arch he was exalted in St. George's Chapter No. 1560 in 1978 and was First Principal in 1991, in which year he joined The Leicestershire and Rutland Chapter of Installed First Principals No. 7896, and in 1994 was appointed Provincial Grand Sojourner.

In the Mark Degree he was advanced in St. George's Lodge of M.M.M. No. 1133 in 1987 and was Master in 1998, as well as being Provincial Grand Steward for 1993–1997.

He is a professional historian, having been a Research Lecturer and is now Director of a major research library in London. He has delivered a number of papers to Lodges and contributions to the Lodge of Research Transactions, as well as other learned journals.

The Lodge of Research, No. 2429

Officers 1998–99

Worshipful Master

BRO. DAVID L. WYKES

Bro. W. JOHN S. BOOTON (P.M.)	Senior Warden
Bro. EDWARD W. BRAMFORD (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. [REDACTED] (P.M.)	Senior Deacon
Bro. PETER A. NEAVERSON (P.M.)	Junior Deacon
Bro. ALAN SIMPSON (P.M.)	Assistant Director of Ceremonies
Bro. M. DAVID M. PARKES BOWEN (P.M.)	Organist
Bro. JOHN M. CAPPIN (P.M.)	Assistant Secretary
Bro. JOHN T. HARRISON (P.M.)	Inner Guard
Bro. BRYAN B. WILLS (P.M.)	Steward
Bro. MICHAEL E. HERBERT (P.M.)	Steward
Bro. VICTOR C. CLARKE (P.M.)	Tyler

Immediate Past Master

W.BRO. KENNETH G. MASON

Master Elect

W.BRO. W. JOHN S. BOOTON

Treasurer's Address

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Tel. 0116–2713795**

Secretary's Address

**11 Harborough Road, Oadby, Leicester, LE2 4LE
Tel. 0116–2715910**

Editor

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Historical Note

The Lodge of Research, No. 2429, was consecrated on 26th October, 1892; W.Bro. J.T. Thorp, a masonic historian of outstanding note, being installed as the first Master.

The Lodge seeks to exchange opinions with Freemasons throughout the world, and to attract and interest Brethren by means of Papers on the historical and symbolic aspects of Masonry.

(Revised By-Laws, 1962)

Membership

The membership of the Lodge is limited in number. The members will, *as a rule*, be elected from among the members of the Correspondence Circle.

Papers

The writers of Papers are alone responsible for the opinions expressed therein.

CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled
to have posted to them, as issued, the Summonses convoking the meetings of the Lodge,
to be supplied gratis, with the *Annual Transactions* of the Lodge,
to attend Meetings of the Lodge
to take part in any 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 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-fifth Meeting

was held on

MONDAY 23rd November 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 officers, twelve full members, thirty three correspondence circle and eight visitors, a total recorded attendance of sixty nine.

Four Brethren were elected members of the Correspondence Circle.

The Master-elect, W.Bro. D.L. Wykes was presented by the Director of Ceremonies, installed by W.Bro. K.G. Mason and proclaimed in the three degrees.

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

'The Development of Modern Freemasonry in England: Grand Lodge and the Provinces, 1717-1900.'

The Brethren afterwards met together for refreshment and conversation.

The Four-hundred-and-fifty sixth Meeting

was held on

MONDAY 25th January 1999

There were present W.Bro. D.L. Wykes, W.M.; W.Bro. W.J.S. Booton, S.W.; W.Bro. E.W. Bramford, J.W.; twelve officers, ten full members, thirty three correspondence circle and four visitors, a total recorded attendance of sixty two.

Seven Brethren were elected members of the Correspondence Circle.

W.Bro. R. Leek and W.Bro. A.D. Herbert were elected members of the Lodge.

W.Bro. Yasha Beresiner, L.G.R., presented a paper entitled,

'Aspects of Masonic Ephemera-before 1813'.

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.

The Four-hundred-and-fifty-seventh Meeting
was held on
MONDAY 22nd March 1999

There were present W.Bro. W.J.S. Booton, S.W.; W.Bro. E.W. Bramford, J.W.; fourteen officers, eight full members, thirty-five correspondence circle and one visitor, a total recorded attendance of sixty.

In the absence of the Worshipful Master, W.Bro. D.L. Wykes, the Master's chair was occupied by W.Bro. K.G. Mason.

W.Bro. T.J. Lake was elected member of the Correspondence Circle.

The annual election resulted as follows –

Master-elect	W.Bro. W.J.S. Booton
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Treasurer	W.Bro. R.G. Pipes
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W.Bro. A.N. Newman presented a paper entitled.

‘The Development of Freemasonry in Leicester during the Nineteenth century’.

The Brethren afterwards met together for refreshment and conversation.

THE DEVELOPMENT OF MODERN FREEMASONRY IN ENGLAND: GRAND LODGE AND THE PROVINCES, 1717-1900

**by
W.Bro. D.L. Wykes, P.P.J.G.D.**

Understandably, much has been written about the origins of Grand Lodge and its early history. Efforts have been made to establish the history of the Craft before the founding of Grand Lodge in the early eighteenth century. There are also a number of good histories providing accounts of the development of individual provinces. In contrast, surprisingly little attempt has been made to relate these studies to the development of the Craft nationally: to examine the patterns of growth and to explain the regional differences. Accounts of the founding of Grand Lodge in 1717, by four possibly six lodges meeting at the Apple Tree Tavern in Covent Garden, hardly need to be repeated, nor the obvious point that freemasonry must have existed before 1717 for Grand Lodge to be formed. What is perhaps less readily understood that although the lodges forming Grand Lodge were all London lodges, there is also evidence for speculative masonry outside London. Elias Ashmole (who founded the Ashmolean Museum in Oxford) records in his diary that he was made a mason at Warrington in 1646. Holmes Randle III, the antiquarian, gives an account of a lodge at Chester in about 1660 and there is evidence from the records of Grand Lodge itself that a lodge existed in Chichester in 1696. Much of the early growth of Grand Lodge membership was the result of existing lodges seeking recognition from the new Grand Lodge. Bro. Newman makes the point that the early Grand Lodge was a London institution. Indeed that it almost certainly only intended its jurisdiction to cover the area within the Bills of Mortality, that is the immediate neighbourhood of London.¹

The earliest list of lodges belonging to Grand Lodge is dated 1723-24, and records fifty-one lodges, all meeting in London.² Two engraved lists of regular lodges, both dated 24 March 1725, survive, one with sixty-three lodges recorded, the other with seventy-seven. They include lodges meeting outside London for the first time. Lodges in this period have no names, and until 1729 no numbers, and are generally known by the name of the tavern or inn at which they met. This in itself creates difficulties since they often moved their place of meeting, and Grand Lodge frequently revised the numbers to take account of lodges erased. The eight lodges meeting outside London included for the first time were (using the 1729 numbers), the Lodge meeting at the Queen's Head, Bath (No. 28); at the Nag's Head, Bristol (No. 29); the Maid's Head, Norwich (No. 30); the Swan, Chichester (No. 31); then three lodges at Chester: meeting at the Spread Eagle (No. 32); the Castle and Falcon (No. 33); and the Swan (unnumbered); there was a lodge meeting at the Mitre in Reading (No. 73); finally the Red Lion at Brentford (also unnumbered).³ Clearly the influence of Grand Lodge had

extended outside London and it is also evidence that lodges outside London wished to attach themselves to the new body. Some undoubtedly were new lodges, founded by brethren belonging to London lodges, meeting for the season at Bath or a fashionable county town such as Chichester or Norwich. Other lodges recorded for the first time in the Grand Lodge lists were lodges already working the several degrees who sought recognition from Grand Lodge and chose to accept its authority.

It is important to acknowledge that there were many other lodges in existence that owned no allegiance to any authority but their own Worshipful Master. It was not until 1727 that Grand Lodge attempted to ascertain the number of lodges then working, or their order of precedence. The lodge meeting at the Bay-Nag's Head and Star in Carmarthen, numbered 24 in 1729, was in fact constituted in 1724. Even clearer, a lodge that met 'only once a year - Tuesdays in Easter Week' at St Rook's Hill, five miles north of Chichester on the western border of Goodwood Park, the estate of the Dukes of Richmond, claimed to have been 'constituted in the Reign of Julius Caesar'. Whereas it is not necessary accept this claim, it was clearly older than its warrant dated 1730. The *Weekly Journal or British Gazetteer* for April 1730 has the following account:

A few days since, their Graces the Dukes of Richmond and Montagu, accompanied by several gentlemen, who were all free and accepted masons, according to ancient custom, form'd a lodge upon the top of a hill near the Duke of Richmond's seat at Goodwood, in Sussex, and made the Rt. Hon. The Lord Baltimore a free and accepted mason.⁴

The lodge meeting at the Swan in Chichester is said 'to have been certainly in existence in 1695'. Edward Hall, who petitioned Grand Lodge for relief in May 1732, claimed to have been made a mason by the first Duke of Richmond in 1696, and this was accepted by Grand Lodge.⁵ It seems clear that the strength of freemasonry in Chichester and its neighbourhood was due to the interest, even patronage, of the Dukes of Richmond.

Chester was another city with a long history of freemasonry. It too was clearly associated with local, in this case city, elites. The oldest lodge for which there is any reference is the Chester Lodge. Randle Holmes, the antiquarian, in his account recorded the names of twenty six members in about 1660. They included four aldermen and the sheriff of the City. Alderman William Street was sheriff in 1657, mayor in 1666, and again in 1683 and 1688. Alderman William Harvey was mayor in 1678.⁶ Careers which in both cases suggest they were Tories and Churchmen. We do not know the later history of this lodge, though presumably there are links with the three lodges that accepted the authority of Grand Lodge in 1725. The master of the lodge meeting at the Sun Inn in Bridge Street Chester was Hezekiah Hall, a Bachelor of Physic, so he must have been a university graduate. Of the twenty-one brethren listed, there were three esquires,

an alderman, and a barrister, who was the city recorder, but military officers made up the largest group. They included the Provincial Grand Master, Col. Francis Columbine, who was colonel of 10th Foot Guards and who rose to the rank of general, his Provincial Senior Warden was Col. Herbert Laurence, and his Junior Warden Captain Hugh Warburton, who in 1727 was appointed Provincial Grand Master. The rest of the brethren included a Lt. Colonel, three captains, including Captain John Vanburgh, son of Sir John Vanburgh, architect of Blenheim Palace, a Lieutenant, an Ensign and a Cornet of Horse. The members of the second lodge meeting at the Spread Eagle were prominent citizens, who were at least of urban gentry status, with many serving as churchwardens, but they included a colonel, an ensign and a collector of the H.M. Customs. In the case of the third lodge meeting at the Castle and Falcon, we know little about the identity of the brethren, but they included Thomas Gamull, the Junior Warden, who belonged to an ancient family which had provided a long line of sheriffs and mayors to the city.

If there is evidence for existing lodges choosing to place themselves under the jurisdiction of Grand Lodge, there is also evidence of four new lodges being founded by brethren with the encouragement of Grand Lodge. A chronicle of the historical events of Norwich compiled by William Massey, his *Acta Norwicensia*, provides an account of the establishment 'About this time, The Society of Free or Accepted Masons [first] appeared publicly in the town'.⁷ The first master was Edmund Prideaux, son of Humphrey Prideaux, Dean of Norwich. Prideaux and the other founders must already have been masons. In the return made to Grand Lodge in 1725, Prideaux was still Worshipful Master but the brethren included a number who later distinguished themselves in the civic life of Norwich. One became High Sheriff for the county, which involved a substantial property qualification. There is also evidence that some of the brethren were from more modest backgrounds. The first two initiates of the Maid's Head Lodge were Thomas Johnson, an apothecary, and William Crow, a weaver. Nevertheless, freemasons in Norwich were also favoured with some noble patronage. Lord Lovel (later Earl of Leicester), when he was Grand Master summoned the Master and Brethren to hold a lodge at Houghton Hall, when there were present Duke of Lorraine and many other brethren:

when all was put into due form ye Grand Master presented his Grace ye Duke of Newcastle, ye Right Honble, ye Earl of Essex, Major General Churchill and his own Chaplain who were unanimously accepted and made masons by the Right Worshipfull Thomas Johnson the then Master of this Lodge.⁸

There are no further lists of lodges from 1725 until the List published in 1729, which lists the Lodges to 1728 as consecutively numbered. The majority of additional lodges were in London, but they included the lodges

meeting at the Angel in Congleton (No. 36), warranted in 1724, at the King's Head (No. 48), Salford, warranted 1727, and at the Wool Pack (No. 52), Warwick, warranted in 1728, as well as the lodges meeting at the Crown (No. 58) at Oxford, the Three Tuns (No. 48) at Scarborough, and the Duke's Head, King's Lynn (No. 70), all warranted in 1729. Oxford and Warwick were county towns where the gentry often had town houses and came to live for the winter 'season', where they attended assemblies, balls and other social events, including freemasons' lodges. Oxford also had a large student population, including many gentlemen's sons, some of whom apparently had a greater interest in horse racing, the hounds and society than in learning. In the case of Scarborough, Grand Lodge received a petition from the Master of a London lodge that 'several good masons met at Scarborough in Yorkshire in the summer season and were desirous to meet as Masons'.⁹ King's Lynn was a busy port, but the first Worshipful Master, Captain John Turner, suggests the social status of the membership of the lodge meeting at the Duke's Head Inn. Turner, the son of Sir Charles Turner, baronet, a Lynn merchant, was a captain of the trained bands and a collector of customs. The *Norwich Mercury* reported in May 1730 that Turner, with the mayor and aldermen, and 'about eight or ten more Freemasons, all in their aprons and gloves', went to see the play acted by the Duke of Grafton's players.¹⁰

The Angel Lodge, No. 36, at Congleton in Cheshire, and the King's Head Lodge, No. 48 at Salford, differed from most of the earlier lodges outside London which acknowledged the authority of Grand Lodge, in that they were in the new industrial centres rather than a county town or fashionable spa. Congleton was a centre for silk, Salford for weaving. The Lodge at Salford had clearly existed before 1727, when it petitioned grand Lodge that they might be under 'the Care and Patronage of Grand Lodge'.¹¹ Further evidence for the influence of Grand Lodge comes from the earliest references to lodges in foreign parts being enrolled. The Three Fleur de Luces, Lodge No. 50, founded by the Duke of Wharton in his own private apartments in Madrid in February 1728, was granted a warrant in 1729, and the Gibraltar Lodge at The Rock in November 1728. There was also a lodge at Calcutta by 1730.¹²

There are a number of features to be noted about the first two decades of masonry under Grand Lodge. Firstly the positive influence of Grand Lodge, its organisation, the issuing of warrants, the establishment of a constitution, the demands of Grand Lodge made for annual returns, all of which by providing a focus for freemasonry in England encouraged a sense of corporate identity and formal organisation. This is not to be underestimated in terms of the development of freemasonry in this country and its continued survival as an institution. It is clear that speculative freemasonry had existed before Grand Lodge, indeed that lodges continued to

exist independently of it. Nevertheless, a number of existing lodges outside London clearly desired to attach themselves to Grand Lodge, no doubt in part to obtain formal recognition, but also to obtain access to the Grand Charity.

The second point is the social composition of masonry in this period. It drew significant support from some of the highest in the land: the Dukes of Richmond and of Montague, Lord Baltimore and Lord Lovel, as well as many civic elites: mayors, aldermen, sheriffs, urban gentry and so on. Nevertheless there is also evidence for support from individuals much lower down the social scale: weavers, shalloon makers, throwsters, carpenters and apothecaries, particularly in the industrial areas of Lancashire, County Durham and Northumberland. Further evidence is provided by the entrance fees and quarterage payments, and how much members of a lodge spent on the festive board. The Mariner's Lodge at Liverpool demanded a guinea's entrance and a further guinea after being passed and raised. Its membership consisted of a baronet, Sir Francis Danett, an army captain, two army lieutenants, three packet captains, a naval captain, two packet mariners and four attorneys. The Lodge of Lights demanded only half a guinea's entrance, and half a guinea for each step in masonry, still a substantial sum, but the members were not to spend more than 8d. each at a meeting.¹³

The third point concerns the differences in regional patterns. The early association of freemasonry with fashionable centres such as Bath and Scarborough, or county towns such as Chichester, Chester and Norwich, or important towns and ports in regular contact with London, such as Bristol, Reading and King's Lynn, has already been noted, but also the strength of freemasonry in Cheshire and Lancashire and its roots in pre-Grand Lodge speculative freemasonry. If these are the areas where lodges willing to acknowledge the authority of Grand Lodge are to be found, then it is clear there are other areas where freemasonry (at least freemasonry accepting the jurisdiction of Grand Lodge) did not exist, such as Leicestershire, Bedfordshire and Cambridgeshire.

If it is recognised that Grand Lodge had a positive influence on Freemasonry, and upon private lodges in the provinces, it is also important to recognise that the actions of Grand Lodge could work less positively. There is evidence that lodges in the province resented the financial exaction of Grand Lodge. It cost five shillings to register each initiate with Grand Lodge, and in addition each lodge had to make an annual contribution to the Hall liquidation fund.¹⁴ Many lodges were struck off 'for not contributing to the Charity or otherwise having any communication with Grand Lodge'. It is also clear that changes in ritual instituted by Grand Lodge, because of the common knowledge of masons' signs of recognition in the capital, were disliked and ignored. Such lodges were removed from the roll of Grand Lodge, and that no doubt in most cases they continued to work independently. It is clear, however, that many lodges did cease

working and were erased. The great turnover of lodges is evident from the frequency with which the surviving lodges were renumbered after 1729; in 1740, 1755, 1770, 1780, 1781 and 1792.

Freemasonry in Sussex, for example, despite the evidence for early activity, made little progress in the first half of the eighteenth century. The Swann Lodge founded in 1724 was erased in 1769. According to the roll of Grand Lodge 'no Lodge there for 20 years',¹⁵ though there is evidence that the lodge moved to a new inn and continued to work, but forgot to tell Grand Lodge, indicative in itself.¹⁶ While it is true three lodges were founded in the mid-1760s: the Red Lyon (No. 344) at Rye in 1765; the Dolphin (No. 365) at Shoreham, then a more important sea-side resort than Brighton at this date; and the White Hart (No. 367) at Lewes. None of them lasted long. The Dolphin and the White Hart Lodges were struck off in 1775. The Lodge at Rye by 1784 had moved to Burwash where it met in a private room and shortly afterwards lapsed. The number was reissued to the Lodge of Friendship and Justice at Lamberhurst in Kent.

In Northampton, the lodge meeting at the great coaching inn, The George (No. 62), warranted in 1730, was erased in 1754. The Lodge of Harmony, warranted in 1789, lapsed in about 1800, and the warrant was sold to a new lodge in Boston in an attempt to recover some of the costs. A lodge was established at the Angel Inn in Peterborough in 1802, but there are no further references for 1807, and the Good Interest Lodge at Stamford warranted in 1803 only lasted four years before it was erased.¹⁷ The Lodge meeting at the Saracen's Head in Lincoln (No. 73) was erased in 1760. In Cheshire, where freemasonry was much stronger, it was in decline in the 1740s because the Provincial Grand Master, Captain Robert Newton, seriously neglected his office. The majority of the members attending the meeting of Provincial Grand Lodge in December 1743, were members of the Royal Oak Lodge (No. 180), but by 1749 the membership of the Lodge had shrunk to only seven members. The Old Spread Eagle Lodge (No. 29) was still on the Register, but it was probably in a moribund condition since it was soon afterwards erased. The Castle and Falcon Lodge (No. 33) had been erased in 1739. The only other lodges in the county, No. 32, meeting at the Red Lyon in Congleton, and No. 43 at the Angel in Macclesfield (another silk town), never recognised the Provincial Grand Lodge and sent no representatives.

Evidence for Norfolk suggests a similar pattern of decline. By the mid-eighteenth century, the membership of the Maid's Head Lodge in Norwich, the oldest lodge in Norfolk, was small: sixteen members in 1744, fourteen by 1759. Between 1768 and 1773 the Lodge was practically dormant, but then revived and flourished for a while drawing initiates from many of the county families and also from amongst military officers stationed in the county. The Ancients or Athol Lodges attempted to establish a presence in the county, but the earliest lodge was extinguished in 1761 for irregularity. A new one was formed in 1762 and four more

between 1767 and 1771, but none flourished. The Star and Duke's Head Lodges in King's Lynn were in low water by the 1770s and were finally removed from the register of Grand Lodge in 1780 and 1786 respectively. During the early years of the nineteenth century freemasonry declined in Norfolk, the Provincial Grand Master ruled in name only and the Province suffered from the neglect of its Secretary. The Deputy Provincial Grand Master was too old to take an active part, and no Provincial Senior or Junior Grand Wardens were appointed. The Maid's Head Lodge was finally erased in 1809.

It is clear the problem was not simply the weakness of Grand Lodge. Where there was an active Provincial Grand Master freemasonry could flourish. The influence of the first Provincial Grand Master for Lancashire, Edward Entwistle, in the Bolton area is one explanation for the strength of freemasonry in Lancashire still evident today. It also explains why the Ancients or Athol lodges made so little headway in that part of Lancashire.¹⁸ Another explanation for the enduring success of Freemasonry in Lancashire compared with say Norfolk or Suffolk was its continuing appeal to a wide section of the population. Grand Lodge lost ground after the early eighteenth century in part because it failed to retain the interest of aristocratic patrons. There is plenty of evidence for the social status of freemasonry in the early decades of the eighteenth century: the patronage of the Dukes of Richmond for example. Bro. Aubrey Newman, in a previous address to the Lodge of Research in 1984, demonstrated the close connection in the early eighteenth century between politics and masonry. The second Duke of Richmond, one of the leading political figures of the 1710s and 1720s, was an active freemason together with many of his friends and supporters. Frederick, Prince of Wales, was initiated in 1737, in the month that he decided to take up political opposition against his father. There were considerable political advantages for Frederick to join the lodge at this date because, as Bro. Newman has pointed out, so many of its members were M.Ps. But it is also clear that the eighteenth century, whilst it was an age of clubs and societies, did not lack competitors to freemasonry. Clearly for many aristocrats and gentlemen freemasonry lost its appeal compared with the Royal Society, the Society of Antiquities, and other literary and political societies.¹⁹

Evidence for Birmingham suggests freemasonry could flourish in the eighteenth century where it appealed. Professor John Money, in an important study of the West Midlands, has pointed to the part played by speculative freemasonry in the diffusion of enlightenment ideas and useful knowledge, and its appeal to a growing artisan group interested in self-improvement. The growth of freemasonry in the West Midlands was particularly rapid in the 1760s. It suffered some setbacks during the years of the American Revolution, in common with the country in general, before growth resumed after 1780. It is clear it was related to the growth of the urban and industrial centres in the region and the increase in the

number and prosperity of the artisans and craftsmen there. The same seems to have been true of lodges founded in Northampton and Leicester in this period. The first Worshipful Master of the Lodge of Harmony, warranted at Northampton in 1789, was a watchmaker, his Senior Warden a drum major, and his Junior Warden a weaver. Two other founders were a victualler and cordwainer.²⁰ Professor Money has shown how freemasonry in Birmingham responded to the broadening articularity of the common people, and through its annual festivals of St John the Baptist, which local lodges celebrated each summer, helped to create a sense of community in a rapidly growing urban centre. Money describes how the two Birmingham lodges, St Paul's and St. Alban's played a leading role. Again he also demonstrates the importance of individual enthusiasts. James Sketchley, the publisher and auctioneer, was both responsible for and the first Master after the reconstruction of St Paul's Lodge in 1764. The lodge was originally warranted in 1733. It is clear that for Sketchley masonry was an abiding passion. His friend James Bisset, the Birmingham poet, described Sketchley as

A man, who, if Masonry e'er was the theme
His bosom with Rapture would glow and expand.

Bisset was even more active, helping to found lodges at Stratford, Alcester, Henley in Arden, Sutton Coldfield, Fazeley and Tamworth. In summarising the significance of freemasonry in Birmingham, Professor Money argued that it provided a means by which social barriers could be crossed without undermining the social order, that it served as a powerful agent in the propagation of 'middle class' values, and that its activities, far from being subversive, were eminently philanthropic and patriotic. In a demonstration of such loyalty St Paul's Lodge in November 1793 raised a subscription to buy warm clothing for the army in Flanders.²¹ In a more open effusion of patriotism, a new lodge founded at Nantwich in March 1793 was called the King's Friends, with its rather unhappy echo of 'Church and King', a slogan which raised mobs in Lancashire against radicals and supposed republicans. Nantwich was a centre of such mobs.

In summary, therefore, after the initial decades of enthusiasm following 1717, the Craft underwent a period decline during the eighteenth century in London and elsewhere in England. There appears to have been a revival in the Craft during the 1760s in London and many other parts of the country. It suffered a serious setback during the years of the American Revolution, and in London interest in the Craft may have suffered from internal disputes in Grand Lodge and the conservative turn of City opinion following the 1780 Gordon Riots. The French Revolution and the repercussions of the Nore mutiny brought serious reverses to the Craft, particularly as the economic situation deteriorated with the political one. The charges brought against the Craft for its

supposed revolutionary sentiments and its struggle for exemption from the Combination Acts of 1799 and 1800 had an impact on the growth of freemasonry.

There is no doubt that modern freemasonry as we know it dates from the nineteenth century. In the case of Leicestershire it dates from the second half of the nineteenth century. Earlier attempts to establish and maintain new lodges in the first half of the nineteenth century failed in Leicestershire, though it is clear attempts in other counties were more successful. In Northamptonshire new lodges were founded at Towcester on one of the great coaching roads, and at Kettering on the new Midland railway line in 1838. The explanation for the failure of attempts to found lodges in Leicestershire in the 1830s at Ashby and Loughborough was in part economic, though the lack of leadership by the Provincial Grand Masters for Leicestershire for this period was also a factor. Whilst there were a handful of lodges working in Leicestershire from the mid-eighteenth century, freemasonry in the Province is a nineteenth-century phenomenon, and indeed the real growth dates largely from the second half of the century. The most notable feature was the founding of new lodges in all the main market towns within a decade of 1860: Ferrers and Ivanhoe (779) at Ashby-de-la-Zouch in 1859; Howe and Charnwood Lodge (1007) at Loughborough in 1864; the Rutland Lodge (1130) at Melton Mowbray in 1866; Vale of Catmos Lodge (1265) at Oakham in 1869; and St Peter's Lodge (1330) at Market Harborough in 1870.

It was also a period of growth in the Craft itself. At the time of Union in 1813, there were one thousand and eighty-five 'modern' lodges on the roll of Grand Lodge, five hundred and twenty-one 'ancient' lodges, and fourteen 'York' or 'South of Trent' lodges, a total of one thousand and twenty lodges. Between 1814 and 1832, United Grand Lodge warranted a further two hundred twenty-four lodges (an average of nearly eight a year), between 1832 and 1863, six hundred and eighty-two lodges (an average of twenty-two a year) and between 1863 and 1894, 1569 (just over fifty a year). A closer examination of the figures for each decade between 1840 and 1890, makes clear that the spectacular growth was between 1860 and 1890, with an average of about fifty new lodges a year. When the membership of these new lodges is examined, it is clear growth was fuelled by the increase in middle-class members and professionals. The explanations for this rapid growth are economic and social. There is still a need to understand why the professions and middle-classes became interested in freemasonry in this period, but it is clear in many towns the presence of such classes was increasing rapidly in this period with the increasing sophistication of the Victorian economy. It has been suggested that the association of the Prince of Wales (the future Edward VII) with the Craft gave a considerable impetus to the growth of freemasonry in this

period as it became respectable to be associated with the Craft. The number of masons in Sussex during the 1880s was clearly growing rapidly. The 1881 Provincial returns record one thousand and fifty-five members, and that during the year there were seventy-seven initiations, thirty-eight joining members and only seventy resignations, deaths and exclusions.²² The pattern is much the same for Leicestershire. Both Howe and Charnwood and the Commercial Lodges saw a sharp increase in membership in the 1880s. Nevertheless, the greatest growth in freemasonry in this country is a twentieth-century phenomenon (see table), and this still awaits detailed study.

In conclusion there is an assumption that because freemasonry is universal that it is the same everywhere. This is clearly untrue. It has not only changed very markedly in character since the foundation of Grand Lodge in 1717, but there are clear regional and geographical differences. Freemasonry today is strongest in Lancashire and the industrial areas of West Yorkshire. The reasons for joining the Craft in the past were social, political and for the benefit of charity. Some of these reasons still apply, but as the social mores change so will the recruitment of lodges. Nor should historians of masonry expect the experience to be the same for all lodges or for freemasonry in every province. Nevertheless, no one has yet examined the regional development of freemasonry in detail, nor the relationship between the Craft in London and that in the Provinces. Such a study would provide many new insights into the history of freemasonry since the establishment of Grand Lodge in 1717.

Annual enrolment of new lodges by decades

	Leics	Northants	Gloucs	Sussex	Grand Lodge Total
1800-09	[1]	(2)			
1810-19		1	1 [1]	3 (2)	179
1820-29		1	(1)	(3)	98
1830-39	(2)	3			93
1840-49	1	1	1		150
1850-59	1	2	3	1 (1)	269
1860-69	3		6	6	494
1870-79	3	1	1	10	553
1880-89	2	2		3	489
1890-99	2	3	2	7	455
1900-09	3	4	2	5	626
1910-19	3	3		5	615

Annual enrolment of new lodges by decades

1920-29	6	4	5	22	1117
1930-39	2	4	3	11	663
1940-49	8	6	8	25	1128
1950-59	3	4	9	12	760
1960-69	17	3	10	27	602
1970-79	11	14	8	18	610
1980-89	5	13	7	8	438
1990-98	2	12	8	4	492

NOTES

1. A.N. Newman, 'The Significance of the Provinces for the Masonic Historian', *Transactions of Quatuor Coronati Lodge* (1999), forthcoming, p. 2. I am very grateful to my friend and former colleague, W.Bro. Newman, for allowing me to see a copy of his Master's address before it was published, and for discussing its contents with me.
2. John Lane, *Masonic Records, 1717-1894: being lists of all the lodges at home and abroad warranted by the four grand lodges and the 'United Grand Lodge' of England, with their dates of constitution, places of meeting, alterations in numbers, &c., &c. ...also particulars of all lodges having special privileges, centenary warrants, &c.* (London, 1895), p. 29.
3. *Ibid.*, pp. 29-30.
4. *Weekly Journal or British Gazeteer*, 11 April 1730, quoted in H.R. Dixon, *The history of freemasonry in Sussex* ([1974]), p. 19. Cf. Lane, *Masonic records*, p. 54; Thomas Francis, *History of Freemasonry in Sussex; containing a sketch of the lodges past and present ...*, also, *A history of the Howard Lodge of Brotherly Love, No. 56, Arundel, A.D. 1736-1878* (Portsmouth, 1883), p. 4.
5. Francis, *Freemasonry in Sussex*, p. 3; Dixon, *Freemasonry in Sussex*, p. 18; Lane, *Masonic Records*, p. 46.
6. Armstrong, *History of Freemasonry in Cheshire* (London 1901).
7. G.W. Daynes, *200 Years of Freemasonry in Norfolk* (London, [1924]), p. 2.
8. Daynes, *200 Years*, p. 4.
9. Newman, 'Significance of the Provinces', p. 3.
10. *Norwich Mercury*, 9 May 1730, quoted in Daynes, *200 Years*, p. 4.
11. Beesley, *Freemasonry in Lancashire* (Manchester 1932). Cf. Newman, 'Significance of the Provinces', p. 3.
12. Lane, *Masonic Records*, pp. 50, 52, 56.

13. Beesley, *Freemasonry in Lancashire* (Manchester 1932), pp. 36, 53, 55.
14. Newman, 'Significance of the Provinces', p. 5.
15. Lane, *Masonic Records*, p. 46.
16. I owe this suggestion to W.Bro. Aubrey Newman.
17. Dorman, *History of the Provincial Grand Lodge of Northamptonshire and Huntingdonshire* (Northampton 1912); Lane, *Masonic Records*, pp. 55, 220, 94, 129.
18. Beesley, *Freemasonry in Lancashire* (Manchester 1932).
19. A. Newman, 'Fit and Proper Persons', *Transactions of the Lodge of Research*, No. 2429 (1984), pp. 20ff.
20. Dorman, *History of the Provincial Grand Lodge of Northamptonshire and Huntingdonshire* (Northampton 1912).
21. J. Money, *Experience and Identity: Birmingham and the West Midlands, 1760-1800* (Manchester, 1977) pp. 137, 138-9; Lane, *Masonic Records*, p. 65.
22. Francis, *History of Freemasonry*, p. 23.

ASPECTS OF MASONIC EPHEMERA BEFORE 1813, THE 'SHAM EXPOSURE' OF DECEMBER 1723

W.Bro. Y. Beresiner, L.G.R.

For the purpose of this paper ephemera is defined as any paper item printed with a view to its being discarded after use. Dr John Johnson, the founder of the largest collection of Ephemera now housed in the Bodleian library in Oxford, stated, in the 1930s:

'It is difficult to define (ephemera) except by saying that it is everything, which would normally go into a wastepaper basket after use, everything printed which is not actually a book'.

The Ephemera Society states formally that ephemera consists of 'minor transient documents of everyday life'. Suffice it here to give the derivation of the word, from the Greek *ephemerōs*, which translates as lasting only a day. Coincidentally, the earliest recorded use of the word ephemera is attributed to Dr Samuel Johnson in his *The Rambler*. Referring to the minor journals and gazettes of his time, he calls them 'These papers of a day, the ephemera of learning ...seldom intended to remain in the world for more than a week'.

A single leaflet of which only one copy is extant in the Grand Lodge Library in London, may be seen as the classic example of an ephemeral item and the importance of such an item to the study of the development of freemasonry in its early days.

The 4½ins by 7½ins leaflet is headed *To All Godly People, in the Citie of London* and dated 1698, nearly two decades before the formation of the premier Grand Lodge in 1717. The text states the following:

Having thought it needful to warn you/ of the Mischiefs
and Evils practiced/ in the Sight of GOD by those called/
Freed Masons, I say take Care lest their Cer-/ emonies
and secret Swearings take hold of/ you; and be weary that
none cause you to err/ from Godliness. For this Devlish
sect of/Men are Meeters in secret which swear against/
all without their Following. They are the/Anti Christ
which was to come leading/Men from Fear of GOD. For how
should/ Men meet in secret Places and with secret/Signs
taking Care that none observe them to/ do the Work of
GOD; are not these the Ways/ of Evil-doers?

Knowing how that GOD observeth pri-/ villy them that sit
in Darkness they shall be/ smitten and the Secrets of
their Hearts layed/ bare. Mingle not among this corrupt
People/ lest you be found so at the Wrold's Conflag-/
ration.

three lines outside the body of the text, at the base, state:

Set forth as a Warning to this Christian Generation by/
M Winter, and Printed by R Sare at Gray's/Inn-gate, in
Holborn./ 1698.

Very little information is available about this leaflet, there is no material available, for instance, as to the identity of M. Winter. The only conclusions that can be reached are to be obtained from the content of the text in which freemasonry is condemned for the anti-religious standing of its membership. Bros. D. Knoop and G.P. Jones, in their short paper published in AQC 55 (1942) '*An Anti-Masonic Leaflet of 1698*' conclude that Winter, the author, was pious, probably a chiliast, condemning the masons as crypto-Romanists. That these denunciations in the leaflet in 1698 may have been based on fact, although there was no reason for the masons to be accused of popery, the content of the leaflet affirms that Freemasonry was considered an evil institution because of the secret signs and meeting places.

The oaths referred to in the pamphlet do not correspond to the obligations we take today; the leaflet indicates that oaths were taken against all non-masons. They were more likely to be an interpretation of operative practices. The term 'Freed' masons is a term referring to members of the London Company, the Worshipful Company of Masons of the City of London, which traces its Grant of Arms to the year 1472. What is clear is that at the time of the distribution of the leaflet, Masonic oaths and secret meeting places were considered to be anti-social. Winter may have genuinely believed the masons to be involved in plots against the Government. The freemasons were seen as Socinians (deniers of the divinity of Christ) and the term antichrist is used in the leaflet to support controversy.

The most interesting conclusion reached by Knoop and Jones is that the statement in the leaflet that the Masons were antichrist implies that they were anti-Trinitarian. Therefore freemasonry may well have adopted a deistic attitude toward religion long before Anderson's constitutions of 1723.

The various manifestations of what we call today the printed media have two factors in common: the conveyance of news and the ephemeral nature of the printed publication. These aspects of news communication reflect events, without doubt or historic bias, as they occur, contemporaneously. The social impact by way of the influence that newspapers could exert on the readers is of equal importance. The Roman *Acta Diurna*, established by Julius Caesar in 60 BC, is the earliest record we have of a newspaper. The act established the issue of a regular *bulletin* made available in the Forum and discarded on a daily basis, after being replaced by a new updated version. In these early days of communication newsletter writers furnished information and intelligence to merchants, politicians and other individuals living a distance from the capital. Town criers of the

Middle Ages fulfilled the function of newsman and in the 16th century various handbills, pamphlets and broadsides announced proclamations, victories and defeats in battles, coronations and other events of consequence. At the same time ballads and often insidious or controversial leaflets were also distributed. These, the true predecessors of the modern newspaper, were often sold at various fairs and from shops. They were also distributed in coffee-houses and in the streets by 'hawkers'.

The overall image of freemasonry is well reflected in press reports from before its days as an organised society and through its early history. The first mention of freemasonry in a 'newspaper' is to be found in the 9th June 1709 issue of the '*Tatler*'. A Mr Steel refers to 'Pretty fellows or dandies who have their signs and tokens like the free masons'. There are two additional references to freemasonry in the '*Tatler*', one for 27th September 1709 and another for 2nd May 1710. The implication of the repeated mention of freemasonry in a newspaper of the period implies an awareness of freemasonry and its activities in the years before its organised constitution. Although the formation of the Grand Lodge in June 1717 was totally ignored by the press, the use of newspaper for all kind of announcements by Grand Lodge, became increasingly frequent.

The '*Daily Courant*' of the 5th September 1719, for instance, has an announcement stating that *Master Masons in & about London are desired to meet some of their Brethren* at the Vine Tavern on the Thursday. The element of discretion needed and used in such advertisement is more blatant in the notice published in the '*Daily Post*' on 25th May 1721 when a new Grand Master was due to be elected. The Grand Master is referred to as *The Chief of a Society in Hampstead*. The word *freemason* does not appear anywhere in the one hundred word announcement.

It is only when the press takes the initiative to report a Masonic event that we see freemasonry openly mentioned. A series of announcements in the years following the formation of Grand Lodge give details of the admission of various personalities *into the Society of Free-Masons*. The most interesting of these is the announcement in Applebee's *Original Weekly Journal* on 23rd December 1721 that ... *a Lodge is shortly to be held in St Paul's Church Yard, for admitting his Royal Highness the Prince into the ancient Society of accepted Masons*. The reference was to The Prince of Wales, later to become King George II, who, in fact was never initiated into Freemasonry. The interesting aspect of this announcement lies in the rumours and the obvious high standing that Freemasonry had achieved at this time to justify such a statement in a newspaper.

Earlier in the year, on 5th August 1721, the initiation of the Duke of Wharton at the King's Arms Tavern in St Paul's Church-Yard, was reported in Applebee's *Weekly Journal*. It is the earliest report we have of Wharton's Masonic activities. He was to become the sixth Grand Master in 1722 (the second Noble Grand Master) under circumstances controversial, at best. Many contemporary newspapers reported on his election on

Monday 25th June at the Stationer's Hall. These reports, showing underlying currents of tension in the fraternity, precede Grand Lodge minutes which were not to begin until a year later. The full record of the irregular election that took place in June 1722 is reported by James Anderson on page 114 of his 'minutes' published in the 1738 edition of the Constitutions. There is little doubt that Anderson used these same news reports as his sources of reference.

It is perfectly feasible that rumours, now effectively refuted though still disputed, that Sir Christopher Wren had been initiated into regular freemasonry, began with the various reports and obituaries in contemporary newspapers which followed his passing. His death was announced on 28th of February 1723. On March 5th the following statement appeared in *The Postboy*:

... the corpse of that Worthy Free Mason, Sir Christopher Wren, Knight, to be interr'd...'.

The British Journal, just a few days later on March 9th also referred to Wren as that Worthy Freemason. There is additional supporting evidence to show that Wren was involved in various Masonic activities but there is no supporting proof to his ever being initiated.

We can also attribute to Read's *Weekly Journal* of 1st December 1722 the very first appearance in print of the *Enter'd Prentice's* song composed by the actor Bro. Mathew Birkhead. The song was included by Anderson at the end of his first Book of Constitutions of 1723 together with six additional official sets of Masonic songs.

As can be seen, much of our early history is covered by contemporary newspaper reports in the first decades of the 18th century. The first hints of antagonism toward the craft appeared the *London Journal* on February 15th 1722 when it was announced that ... a treatise is likely soon to appear ...to prove, that the Gypsies are a Society of much longer standing than that of Free-Masons.

This was followed by the more blatant attack, the first exposure of Masonic ritual, which appeared in *The Flying Post* on April 11th- 13th, 1723. More exposures followed, including announcements and advertisements offering Prichard's *Masonry Dissected* for sale. *Read's Weekly Journal* went so far as to reprint on 24th Oct 1730 Samuel Prichard's exposure in the form of a 32pp 8vo pamphlet.

The Post Boy may be considered a typical London newspaper of the period. It saw the light of day in London on 28th September 1695 under the ownership of one A. Roper, initially appearing three times a week. In 1705 the versatile Abel Boyer took over as the editor from Fleet Street and the printer George James in Little Britain. The political inclinations of the paper were toward the Tories. *The Post Boy* continued intermittently until 30th September 1728. At its peak, in the first two decades of the century, it was one of four major newspapers published in London in quantities of

between three and four thousand copies per issue. The publishers took pride in special coverage of news from outside of England and this factor was reflected in the changes of title at different periods.

The first mention of Freemasonry in *The Post Boy* is for June 24th 1721 when a full report is given stating that *between two and three hundred of the ancient Fraternity of Free-Masons* had met at the Stationer's Hall on 24th June to elect the Duke of Montague as Grand Master. The first edition of Anderson's Constitutions was advertised in the February 26th–28th, 1722–3 issue of *The Post Boy*. The advertisement is headed '*This day is published ...*' and thus gives us an exact date for the Constitutions. The reason, however, for placing this much emphasis on *The Post Boy* is because this is the first opportunity, at this meeting of the Leicester Lodge of Research, that a report on this new and most exciting discovery can be given.

In November of last year (1998) the writer bought a copy of *The Post Boy*, No. 5373 dated Thursday December 26th to Saturday December 28th 1723. Half way through the second and ending nearly at the end of the following column on the reverse of the newspaper is a letter addressed to the *Author of the Post Boy* signed *Yours &c A.B.*. It is in the form of a catechism consisting of forty-two questions and answers and is intended to be a blatant exposure, the author of the letter referring to the earlier and first such disclosure which had appeared in the form of an anonymous untitled letter in *The Flying-Post or Post-Master*, No 4712 April 11th to April 13th 1723 commonly referred to as *A Mason's Examination*.

W.Bro. Dr. S. Brent Morris, Ph.D. of Quatuor Coronati, No. 2076 and editor of *Heredom* has readily identified the text of the catechism as being most likely by the penmanship of a mason attempting to mislead the reader. It now appears that the text of the catechism is unknown and this issue No. 5373 of the newspaper is exceedingly rare. The writer has contacted and personally searched the well-known Burney and Nichols collections of newspapers, in the British and Bodleian Libraries respectively, as well as the Guildhall Library in London and the National Library in Scotland. All hold copies of *The Post Boy* but none have the issue under discussion. Dr Brent Morris, with the assistance of Bro. David B. Board at the Smithsonian Institute in Washington, consulted the *Union List of Serials*, vols. 2 and 4 and found eleven American libraries with holdings of *The Post Boy*. None have a copy of No. 5373.

There is, however, an indirect reference to this number and issue of *The Post Boy* in *The Free-Masons Accusation and Defence*, an exposure published in 1726, in which an exchange of correspondence takes place between father and son, the former attacking and the latter weakly defending Freemasonry. In one of these 'letters' the father makes an extended reference to the 'examination' of the masons published in *The Post Boy*. The relevant statement begins as follows:

I remember, when I was last in Town, there was a Specimen of their Examination published in the Post Boy; but so industrious were the Masons to suppress it that in a Week's time not one of the Papers was to be found; where-ever they saw 'em they made away with them.

If this basic statement is true, it explains the rarity of the copy of *The Post Boy* No. 5373, now in the archives of the Library of the Supreme Council, 33°, S.J. in Washington DC, USA. The author of the *Accusation* continues at length on the methods used by the masons to do away with all available copies of the newspaper. He does state that he is unable to recall the date of the issue and urges his son to obtain a copy. He continues, stating that the masons were angered by this exposure and that they published a *sham Discovery to invalidate the other*.

The Masonic historians, D. Knoop, G.P. Jones and D. Hamer, in their introduction to *Early Masonic Pamphlets* refer to the *Accusation* and, having been unable to trace a copy of this issue No. 5373 under discussion make several suggestions as to the origin of the then missing copy of *The Post Boy*. The last of their five possible conclusions can now be confirmed to be correct, that is that there were two different 'examinations' at the time, one each in *The Post Boy* and *The Flying Post* respectively.

I am indebted to W.Bro. Dr. S. Brent Morris for the following analysis of the text in *The Post Boy*. The catechism is a well-written mixture of repetitions of neutral questions from other catechisms, logical extensions of these questions, and subtly different answers that disagree with other published exposures and manuscript catechisms.

Using here just a few examples, the first two questions and answers are:

- Q. Are you one of us?
- A. I'll stand Tryal.
- Q. How will you be try'd?
- A. By Question and Answer

This is similar to Prichard's 1730:

- Q. Are you a Mason?
- A. I am; try me, prove me, disprove me if you can.

However, the next answer is unlike any found in any known catechism.

- Q. What's your Name?
- A. Base or Capital, according to my Degree

Then comes a subtle re-wording of the answer to a standard, moving the examinee's origins from a Lodge of the Holy St. Johns to the Temple of Solomon.

Q. From whence come you?

A. From Solomon's Temple.

The question is found in many other examinations, and the answer fits in with the many documents alluding to the importance of Solomon's Temple to the freemasons. The only problem is that the answer disagrees with every other catechism that has the question. *The Post-Boy's* answer does not do violence to the spirit and tone of the examination, it just gently misdirects the reader.

A final example of the thirty-fourth and thirty-fifth questions will suffice to show the sort of subtle revisions to what was generally accepted as Mason's secrets.

Q. what is the Apprentice's Word?

A. Babel.

Q. What is the Fellow Craft's Word?

A. Jerusalem.

All of the early catechisms are in agreement that the Masons had two secret words from the Authorised version of the Bible: B and J. *The Post-Boy* gives biblical B and J words, just different from the rest of the catechisms. W.Bro. Dr. S. Brent Morris believes *The Post-Boy* catechism is a sham, a misleading publication, appearing as a discovery, intended to lead readers away from the real secrets of the Craft. The author of *The Accusation* may have thought it a genuine discovery, but it's more likely he meant to refer to *The Flying-Post*. Anyone reading *The Post-Boy* would find a series of questions and answers indistinguishable from similar revelations except *The Post-Boy* answers disagree with the others. The questions that remains, and perhaps cannot be answered, is who prepared the catechism and why. While it is impossible to know what the author of *The Accusation* meant by *sham discovery*, W.Bro. Dr. S. Brent Morris interprets the phrase to mean a misleading publication, appearing as a discovery, intended to lead readers away from the real secrets of the Craft.

The entire issue of *The Post-Boy* will be published in the next issue No 111 of the Transactions of the Quatuor Coronati Lodge No. 2076 and a facsimile with the questions analysed in detail by W.Bro. Dr. S. Brent Morris, will appear in volume 7, 1998 of *Heredom*, the Transactions of the Scottish Rite Research Society.

FREEMASONRY IN LEICESTERSHIRE IN THE 18TH AND 19TH CENTURIES: COMPARISONS AND CONTRASTS

W.Bro. A.N. Newman, P.P.G.Swd.B.

In looking at the ways in which Freemasonry developed in the eighteenth and nineteenth centuries historians too often concentrate on London and on what happens there. London may attract all the attention, and many of the appointments to Grand Lodge, but it was in the Provinces that most growth developed. It is very interesting however that Leicester did not get a single appointment to Grand Lodge (other than through being Provincial Grand Master) until 1877 when George Toller, one-time Provincial Grand Secretary, was eventually after many requests appointed Past Sword Bearer. If you look at the ways in which Lodges were founded during the second half of the nineteenth century you will see how it was in the Provinces that most growth occurred.

A second important point is the importance of the individual in the history of Freemasonry. It is after all the individual who joins the Lodge, who pays the subscription, makes his way up the ladder of the Lodge, and is the backbone of Freemasonry. This would apply even at the top of the scale; I have spent a lot of time in tracing the Masonic career of one particular Leicester Mason, William Kelly, who was undoubtedly responsible for developing his province, organising his province, indeed even, in the Mark Degree, inventing his own Province.

In his Installation Address W.Bro. D.L. Wykes discussed the ways in which Grand Lodge gradually extended its influence and Masonry as such over the country as a whole; he also pointed out the very striking feature of the county in that Freemasonry was late in coming to this Province. To recap, after the foundation of Grand Lodge in 1717 there was a rapid growth in the numbers of Lodges giving it allegiance, both in London and in the Provinces. Clearly, while many of them were new creations there were large numbers of Lodges that had already been in existence. We have in some cases documentary evidence of such Lodges even before their appearance at the London quarterly communications. However, no trace of this early Masonry can be traced in Leicester. The first indication of any Lodge here in Leicestershire is in 1739 with the Lodge that met at the Wheatsheaf. Other Lodges make brief appearances in various Masonic Lists but by the end of the eighteenth century there were still only three Lodges in the Borough and the County. This was a time when various laws against Secret Societies in effect ossified the numbers of Lodges. If there was a desire to create a new Lodge then in effect it had to use the warrant which had been returned by a Lodge which had ceased to exist. Thus for example the Knights of Malta in Hinckley was given the number of a Lodge originally founded in Macclesfield but subsequently surrendered. Both W.Bro. Wykes and I have drawn attention to various unsuccessful attempts during the early years of the nineteenth century to create new

Lodges. At all events in 1840 there were still only four Lodges – St Johns Lodge in the Borough of Leicester, the Rancliffe Lodge in Loughborough (warranted in 1834), the Ivanhoe Lodge at Ashby (warranted in 1836), and the Knights of Malta in Hinckley. The Lodge at Hinckley was virtually moribund and the other two county Lodges were to be erased within four years. The Craft developed thereafter, and during the rest of the nineteenth century some ten Lodges were created in Leicestershire. Nonetheless, a comparison with the figures for the neighbouring Provinces is of interest. The attached table sets such creations into a wider, national context.

Creations of Lodges between 1800 and 1900

	Leicester-shire	Derbyshire	Notts.	Northants	National
→1800	1	2	1	0	318
→1840	1	2	1	4	370
→1860	2	7	0	3	419
→1870	3	6	1	1	494
→1880	3	3	8	1	553
→1890	1	3	3	2	489
→1900	1	5	3	4	455
	12	28	17	15	

There are similarly interesting patterns involving Chapters of the Holy Royal Arch and the Mark Degree. Leicestershire and Nottinghamshire had two Royal Arch Chapters before 1800. But by 1850 there were seven such Chapters in the Midlands; by 1875 there were fourteen; and by 1900 there were twenty-eight. Nottingham was the only Province with a Mark Lodge before 1800, but after 1850 numbers of such Lodges were created and by 1900 there were twenty-four of them.

If there are these comparisons to be made between these Provinces, there are also interesting comments to be made in relation to the Provincial Grand Masterhips associated with this and the neighbouring Provinces. It has for long been suggested that appointments were very often made to such rank for reasons of prestige in London rather than for any local provincial need. The fact that there is a succession of Provincial Grand Masters for the Province of Rutland when there were no Lodges at all in that Province would certainly point that way. Between 1776 and 1780 Captain the Hon. Robert Boyle Walsingham was Provincial Grand Master of Rutland, in 1800 Richard Barker was appointed, and between 1813 and 1823 it was Hippolyto Joseph da Costa. There is further evidence for the honorific nature of such appointments in the fact that though there were Provincial Grand Masters there were not necessarily Provincial Grand Officers. W.Bro. Wykes has recently retold the

story, for example, of how the Grand Master, the Duke of Sussex, on a visit to Leicestershire wished to meet the various Provincial Grand Lodge officers. Lord Ranelagh, the Provincial Grand Master for Leicester had not bothered to make such creations, and he had, in consequence, hastily to assemble the brethren of St John's Lodge, allocate to them various Provincial offices, and then formally introduce them to the Duke of Sussex, who was waiting in an adjoining room to receive them. The story is a clear indication of how unimportant such aspects of Masonry were felt to be at this time. Indeed it is not until the early nineteenth century that there was much real attention paid to the duties and responsibilities linked with the office of Provincial Grand Master. At the same time there was also a considerable element of cross-Grand Master-ships. Colonel Sir Thomas Fowke was Provincial Grand Master of Leicestershire from 1774 to 1786, but was also Provincial Grand Master of Wiltshire between 1775 and 1777. The first Lord Ranelagh was Provincial Grand Master of Leicestershire, Derbyshire, and Nottinghamshire, holding them as three distinct Provinces. Admiral Sir John Borlase Warren presided over Derbyshire and Nottinghamshire, while Robert Walsingham, who was Provincial Grand Master of Rutland, was also of Kent. And while in most of the nineteenth century such cross-matching was rare, it should be pointed out that Lord Howe, who was for so long the Provincial Grand Master for Leicestershire and Rutland served for nine years as the Provincial Grand Master of Warwickshire.

As has already been indicated, the pattern of Freemasonry changed during the course of the nineteenth century in Leicestershire, as in the country at large. A number of papers delivered here in Leicestershire as well as elsewhere have described that change both in terms of the increase in the numbers of Craft Lodges that appeared during this period both in Leicestershire and in the neighbouring Provinces as well as the other Orders and Degrees that were introduced before the end of the century. There are also significant changes in terms of the sorts of people who are becoming Freemasons. As the nature of economic activity changes in Leicester so too that change is reflected in the persons coming forward into freemasonry. So far as Leicester is concerned, we can see how the pattern changes quite dramatically during the course of the nineteenth century. A number of papers delivered here in Leicestershire as well as elsewhere have described the extent of that change both in terms of the increase in the numbers of craft Lodges that appeared during this period and also in terms of the numbers of other Orders and Degrees that were introduced before the end of the century. In Leicestershire much of that process can be ascribed to the activities of William Kelly, 'Mason Extra-Ordinary', and recent work in the Kelly correspondence here in the Library of Freemasons' Hall confirms the extent to which he was indeed a most extra-ordinary individual, and confirms too that his influence upon the development of Masonry in general in this Province was most striking.

The story of his relations with his mother-lodge, St John's, illustrates the way in which he could create a degree of animosity as well as his extreme sensitivity to what he considered to be personal slights. This applied also to his Provincial career. For years virtually in the shadow of two Provincial Grand Masters (Fowke and Howe) he consistently denied that he was interested in becoming Provincial Grand Master in his own right, though we are entitled to doubt whether such denials were really intended to be taken seriously. It did not stop him canvassing to be appointed Grand Secretary. However, when Howe retired it was to Kelly that a number of the leading Masons of the province turned, including Howe himself. The authorities in London were unhappy about the suggestion, and it was clear that Grand Lodge would have preferred a local nobleman. Even when he was eventually accepted by London the position of Grand Lodge was made very clear to him.

The Grand Master however is convinced that should it hereafter appear desirable for the benefit of the Province to appoint Earl Ferrers or any other nobleman to the office you are too good a mason to stand in the way some years hence.

It is hardly surprising that despite his being now Provincial Grand Master, and Provincial Grand Superintendent, and Provincial Grand Mark Master he should still be best described as having a 'chip' on his shoulder. He resigned his appointment as Provincial Grand Master of the Craft three years after having gained that rank. That premature resignation was clearly foreshadowed from the circumstances of his appointment. His correspondence with Grand Lodge, with Lord Howe, and with other dignitaries shows clearly the way in which he was considered in London to be in effect a stop-gap for Lord Ferrers. However, in resigning after three years he almost made a fatal miscalculation in that he had failed to keep up to date with the Book of Constitutions – when he had been appointed as Provincial Grand Master the rules stated that after holding the office for three years he could be given the official status of Past Provincial Grand Master. During the following three years the Book of Constitutions was changed but he had failed to notice that the length of time required for service as Provincial Grand Master in order to qualify for Past rank had been increased from three years to five years so that when he retired after serving for three years he would not normally have been given Grand Lodge status as Past Provincial Grand Master. He had however committed himself to resigning 'on the grounds of ill-health' and so he could hardly offer to continue. His almost pitiful lamentations to Grand Lodge however had their effect and he was allowed the status he desired.

His health recovered sufficiently for him to retain office as Grand Superintendent of the Province. He had secured what he in effect wanted – a fairly substantial power base in the Craft to back up his other two leading

roles (in Chapter and Mark) and at the same time he was able to consolidate his position in respect of the other Orders introduced into the Province.

It was the second half of the nineteenth century which sees an enormous growth of the various other degrees and orders associated with Freemasonry. I have already brought before this Lodge a discussion of how these Orders came to Leicester. What is of equal interest is similar Orders arrived elsewhere in the East Midlands. In Leicester Kelly was involved in the Red Cross of Constantine, Knights Templars, and Rose Croix, and I have argued that it was probably only the support which came from Kelly – perhaps even his initiative in at least two of these cases – which secured their introduction into the Province. A look at the neighbouring Provinces indicates marked differences. By 1900, where Leicestershire had the three Orders I have just mentioned, Nottinghamshire had only two – one Knights Templar Preceptory and that was by repute Time Immemorial (it was given a centenary warrant in 1928) and two Rose Croix Chapters – one founded in 1863 and the other in 1889. Northamptonshire had none, and Derbyshire had one Rose Croix Preceptory, founded in 1875.

But while I have argued very strongly that it was Kelly who was clearly the driving force behind this phenomenal growth in Leicester, and that he had a very strong personal agenda behind all he did I would be the first to agree that Kelly could never have done it on his own. One has to look to the group associated with him, and to ask to what extent was there a group within the Province working closely together creating a Masonic elite and the extent to which these individuals were responsible for giving coherence and direction within the county; how far they were representative of the leading social, professional, and economic groups in the county. An analysis of Kelly's various associates makes this point clearer. An examination of the membership of these newer orders shows that while some were members only of one of them there was a group of persons who belonged to all three. And it is interesting to see which of them are the men of what I might term Masonic power in the last years of Kelly and in the next generation of Freemasonry in Leicestershire. An examination of the names of those involved in these other orders will make my point very clearly. There were one hundred and twenty seven individuals who were involved in one or other of these Orders, many of them in at least two of them, and twelve of them were indeed involved in all three. We need a detailed analysis of these names in order to piece together the range of occupations and the part played by these individuals in the political, social, and economic life of the local community. But even a cursory look at them does serve to illustrate very clearly the changing pattern of economic power in the local community as well as changes in the local industrial base.

* Dunn (35) and Tanser (104) were Serving Companions, Woodall (125)
See note No.5

W.Bro. Wykes in his earlier papers has drawn attention to the ways in which many of the new Lodges which came into being in Leicestershire throw light upon the changing nature of the economic background of those entering Masonry. What we need to do is to ascertain the extent to which such changes did or did not affect the choice of individuals to run the affairs of this Province. I think however that it is clear that changes in the social composition did not however apply at the highest levels in Freemasonry, by which I specifically mean those charged with governing the Craft and the other Orders at a national level. When, by the 1880s, we find that the Prince of Wales has become the Grand Master or equivalent of virtually every regular Order in Freemasonry it is clear that his leading officers will normally be chosen from the highest ranks of the Aristocracy. If you examine the Historical Supplement to the Masonic Year Book and look at the lists of members of Grand Lodge during the nineteenth century you will see that they are not merely aristocrats but members of the 'Old Aristocracy'. Analysis of Provincial Grand Masters during this period similarly illustrates the extent to which normally such offices were restricted to various narrow social groups.

Such analysis serves to put into high relief the peculiar importance of Leicestershire and the even more peculiar and significant part played in it by Kelly, whose background was far from being aristocratic and indeed we have suspicions that it was highly irregular in a number of ways. It is a tribute to him that he was able to play so outstanding a role for so many years, but also explains the peculiar arrangements that were hastily entered into on his death in 1894. Certainly the history of the Mark degree in this Province indicates that although the control of the Province had been allowed to fall into his control London was obviously determined to ensure changes. The local Lodges attempted to nominate a local successor, but they were forbidden even to meet to discuss such action, and London imposed upon the Province as its Provincial Grand Mark Master the Pro Grand Master, the Earl of Euston, despite the very many activities in various branches of Masonic life to which he was already deeply engaged.

I am not sure precisely what earth-shattering conclusions I have come to in this paper. But what does become clear is the way in which this group of individuals worked together and played a leading role in the life of the local community. It would for example be interesting to take these names further and to see the extent to which they, and the Craft in general, are to be found at this period amongst those who play a leading part in the affairs of the municipality or in the newly created structures of County government. How far the Leicester pattern can be replicated in other countries and Provinces I would not like to say, but it opens the way for others to look at their own areas of interest and to see how far the activities of Leicester and Leicestershire Freemasons could be paralleled elsewhere.

This paper was intended to be one of a series with the others delivered by the lecturer and W.Bro. D.L. Wykes in this Lodge and in Quatuor Coronati.

APPENDIX

These are the names of those who were in one or more of the three Orders involved

Names followed by 1 were members of Byzantine Conclave No. 44

Names followed by 2 were members of St. Margaret's Chapter Rose Croix No. 92

Names followed by 3 were members of Rothley Temple Preceptory No. 152 till 1894, Kelly's death. It has not been possible to trace the full names or occupations of all those listed.

1.	Abell, Isaac	Hosier	2	
2.	Adcock, Wm	Brewer	1	
3.	Arnatt, Fred	Draper	1	
4.	Ashley, J.B.		1	
5.	Ashwell, Thomas S. Hillyard	Pawnbroker/ Silversmith	1	
6.	Astley, Francis		1	
7.	Baines, Frederick James	Hosier	1	2
8.	Ball, William Laurence		1	2 3
9.	Barber, Richard Augustus	Commercial Traveller/ Hosier	1	
10.	Barrow, William Henry	Organist	1	
11.	Bembridge, Charles		1	
12.	Berridge, Robert (1)			3
13.	Biggs, Joshua		1	
14.	Boughton-Smith, Robert	Gentleman	1	
15.	Bouverie, James Augustus Shiel			3
16.	Bryan, William Ratcliff	Maltster	1	
17.	Burgess, Alfred Howard	Solicitor		3
18.	Buzzard, Thos Hardy	Chemist	1	
19.	Charlesworth, Thomas Gillott	Worsted Dyer		2
20.	Charnwood, Henry			3
21.	Clare, Edward Lovell	Surgeon		3
22.	Clarke, Leonard Alfred	Manufacturer	1	
23.	Cleaver, Samuel	Brewer's Agent	1	2
24.	Clifton, George MD	Doctor	1	
25.	Coltman, Thomas	Accountant	1	
26.	Cooper, John Harris (2)	Manufacturer		2
27.	Crofts, W. Carrick	Doctor/Surgeon		2
28.	Crow, Richard		1	
29.	Cunningham, James		1	
30.	Curtis William James	Solicitor	1	2
31.	Dalglish, Richard J.P.	[Of Ashfordby]		3
32.	Deane, Henry	Solicitor	1	2 3
33.	Dorman, Thomas Phipps			3
34.	Duncombe, John Clarke		1	
35.	Dunn, Thomas	Serving Companion/ Steward	1	2 3
36.	Edmonds, John		1	
37.	Faithfull, Revd Robert Colquhoun	Clergyman		3
38.	Fast, John Jones	Builder	1	

39.	Ferrers, Lord (2)		1	2
40.	Fielding William Augustus	Tailor	1	2
41.	Foxwell, Edwin John	Manufacturer		2
42.	Freer, A.		1	
43.	Freer, J.		1	
44.	Freer, William Jesse	Solicitor	1	2 3
45.	Gee, Henry Simpson	Boots and shoes manufacturer	1	
46.	Gibson, John Westley		1	
47.	Gibson, Reuben Leonard	Chemist and Dentist, Loughborough		2
48.	Grant, Walter	Dental surgeon	1	
49.	Griffith Frederick	Civil Engineer	1	2 3
50.	Gristpeirpoint, Frank	Wine Merchant		2
51.	Hales, Thomas Henry		1	
52.	Hall, W.A.F.	Colliery Manager/ Mining Engineer		2
53.	Hammond, William	Surgeon	1	2 3
54.	Hammond, A.J. (India resigned shortly after)			3
55.	Hanger, W.	Manufacturer	1	
56.	Harris John Dove	Hosier/ Manufacturer	1	2 3
57.	Harrison, Isaac	[No occupation]		3
58.	Haycroft, Revd Nathaniel	Clergyman	1	
59.	Hewins, N.		1	
60.	Hinckes, James Thorp		1	
61.	Hodges, John Edward		1	
62.	Hodges George Henry	Manufacturer	1	
63.	Hunt John	Surgeon	1	
64.	Jacob, Simon		1	
65.	Johnson, Joseph Fielding (3)	Wool Merchant		2
66.	Kelly William	Bank manager	1	2 3
67.	Knight, Samuel	Clerk to Midland Railway Company	1	
68.	Langley, Rev William	Clergyman	1	
69.	Langmore, William	Brewer		3
70.	Law John Orlando	Draper	1	
71.	Lea, William Adams	Draper		2
72.	Lowenstein, Carl	'Professor of languages' Loughborough	1	2
73.	MacBride, Charles		1	
74.	Markham, Thomas	Farmer	1	
75.	Marriott, Henry Goodacre	Journalist	1	
76.	Marris, Samuel Arthur	Clerk of the Asylum {Steward}	1	
77.	Mason, Edwin	Shoe factor	1	
78.	Mason, Henry J. Rev	Clergyman	1	
79.	Mammatt, Edward Frederick			3
80.	McCall, John Henry	Surgeon Dentist		2
81.	Meadows, Dr Henry	Surgeon	1	2
82.	Moore, Charles Arthur			3
83.	Moore, D.			3
84.	Paget, Thomas	Hotel Keeper/ Brewer	1	

85.	Palmer, Alfred	Dyer	1		
86.	Partridge, Samuel Steads	Solicitor	1	2	
87.	Peake, William Pemberton		1		
88.	Pickering, Thomas Rowland	Gentleman Farmer, Belgrave	1	2	
89.	Porter-Keates, Richard	Manufacturer		2	
90.	Quinn, Thomas		1		
91.	Randall, Edward Mallard		1		
92.	Richardson, Hubert Naylor Bardsley	M.A.			3
93.	Richardson Capt'n John G.F.	Manufacturing Chemist	1	2	3
94.	Rolleston, J.F.A.	Surveyor/ Estate Agent	1		3
95.	Sanders Rev S.J.W. Northampton			2	
96.	Sculthorpe, William	Bank Manager	1		
97.	Shaw, John		1		
98.	Shuttlewood, Thomas	Gentleman	1		
99.	Spencer, Charles Alfred	Gentleman	1	2	
100.	Spurway, John	Carpet Manufacturer/ Dealer	1		
101.	Staniforth, Thomas		1		
102.	Stowe, S.F.M.				3
103.	Stretton, Clement	Solicitor; [member of Great Meeting]	1	2	
104.	Tanser James	Serving Companion/ Steward	1	2	3
105.	Taylor John	Bell Founder	1		
106.	Taylor Richard	Elastic webb manufacturer	1	2	3
107.	Thompson, James H.		1	2	
108.	Thompson, John Henry (4)	Manufacturer/Spinner			3
109.	Thorp John Thomas	Elastic webb manufacturer	1	2	
110.	Toller, George	Solicitor	1		
111.	Tomlin, James		1		
112.	Tomlin, W.R.	Manufacturer	1		
113.	Waite, Robert	Bank Manager	1		
114.	Waite, R (w/d)				3
114.	Walker Miles	Prison Governor	1	2	3
115.	Wand, Stephen	Chemist and Druggist		2	
116.	Ward, Rewson		1		
117.	Wartnaby, William Wade	Solicitor (Market Harbrough)		2	
118.	Weare, Wm	Wine Merchant	1		
119.	White, Thomas (Ireland)		1		
120.	Wigg, Revd Samuel	Clergyman			3
121.	Wilkinson, Charles Jeremiah	Manufacturer	1		
122.	Williams, E. Kenneth	Solicitor			3
123.	Winterton, Frank				3
124.	Wood, Edward	Merchant	1		
125.	Woodall, John Woodall (5)		1		
126.	Worthington Thomas	Corn factor	1	2	
127.	Wright I.		1		
129.	Wright, Thomas	Solicitor		2	
130.	Young, Joseph	Chemist		2	

- (1) R. Berridge, Joining Member
- (2) J.H. Cooper, Elected but not perfected.
Earl Ferrers, Elected but not perfected.
- (3) Joseph Fielding Johnson withdrew being a Unitarian he could not profess the Trinitarian Christian Faith.
- (4) John Henry Thompson resigned shortly afterwards and then rejoined.
- (5) John Woodall Woodall was PPGW, N and E Yorks, and Intendant General Designate for N and E Yorks; it was clearly more convenient to bring him into the Byzantine Conclave in Leicester rather than in his own home district.

The Nascency of the Royal Arch Province of Leicestershire and Rutland

W.Bro. J.A. Ridge, P.A.G.D.C.

In 1993 The Royal Arch Province of Leicestershire and Rutland with the participation of Supreme Grand Chapter, represented by The Most Excellent Second Grand Principal, Iain Ross Bryce, celebrated the bicentenary of the appointment of its first Grand Superintendent. Thomas Boothby Parkyns (1st Lord Ranelcliff in 1795) was appointed Grand Superintendent of a Province in which there were no Royal Arch Chapters, and this remained so until the warranting of the Chapter of Fortitude on 25th August 1796.

It was not until 1817 that the Supreme Order of the Holy Royal Arch, as recognised in Article II of the Articles of Union of 1813 came into being, so quite what was the status of Royal Arch Masonry?

Col. Sir Thomas Fowke, the first Provincial Grand Master of Leicestershire, died on 30th November 1786, to be succeeded in 1789 by Thomas Boothby Parkyns (1st Lord Ranelcliff in 1795) who was further appointed in 1793 as Grand Superintendent. Following his death on 17th November 1800, the Province was without a provincial Grand Master until the appointment in 1812 of his son George 2nd Lord Ranelcliff as the third Provincial Grand Master, who died on 1st November 1850. Sir Frederick Gustavus Fowke was appointed as the fourth Provincial Grand Master and second Grand Superintendent in 1850 so after a period of fifty years the Royal Arch Province again had a Superintendent.

Sir Frederick was succeeded in 1856 by Richard William Penn, 1st Earl Howe G.C.H., as Provincial Grand Master and as the third Grand Superintendent; in 1869 the Craft Provinces of Leicestershire and Rutland were united, but there is no mention of any alteration of the title of the Royal Arch Province.

The authority for this Union appears to stem from a letter from William Kelly to Earl Howe, dated 1st October 1869

"My Lord,

I have now to make my usual Report to your Lordship of the proceedings at our Annual Meeting yesterday, when the union of the two Provinces of Leicester and Rutland became an accomplished fact by the Consecration of the new Lodge (Vale of Catmos) at Oakham and the Installation of its W.M."

This despite a letter from John Hervey (Grand Secretary) dated 22nd May 1869, stating that *'The M.W. Grand Master has granted the prayer of this petition conditionally that this Lodge be placed under the jurisdiction of the Provincial Grand Master of Leicestershire'*.

John Hervey (Grand Secretary) wrote to William Kelly on 31st December 1869 confirming that the Grand Master had nominated him as

the Provincial Grand Master of Leicestershire. In his acknowledgement on 2nd January 1870 William Kelly inter alia wrote "*Please note on preparing the patent that the county of Rutland has been added to the Province, as you only mentioned Leicestershire.*" His patent of appointment as Provincial Grand Master for the Province of Leicestershire and Rutlandshire (sic) is dated 3rd January 1870, and that for his appointment as the fourth Grand Superintendent of Leicestershire and Rutlandshire (sic) is dated 22nd March 1870, the *de facto* province was now *de jure*.

The reappearance of the first minute book of the Royal Arch Province which covers the years 1858 to 1895, confirms various references and comments which occur in writings concerning the development of the Province and its Chapters, but above all it proves its single-handed creation by William Kelly. In his address at the consecration of St. George's Chapter in 1886, the fifth Chapter in the Province, at which William Kelly was both the consecrating officer and the nominated First Principal, he refers to this as "*an event of rare occurrence, inasmuch as only three new Chapters (St. Augustine's 1847, De Mowbray 1869, Charnwood 1873) have been founded in the Province during the present century. Two of those Chapters (De Mowbray and Charnwood) I had the honour of consecrating, whilst of the earliest of them (St. Augustine's), which was consecrated by that excellent Mason, the late V.W. Bro. John (sic) Savage, P.G.D., I was the M.E.Z. nominated in the Charter.*"

It is to be noted that in referring to a Royal Arch occasion on a Royal Arch occasion, William Kelly refers to the consecrating officer by his craft rank. Kelly was in fact referring to V.W. Brother James Savage who was Senior Grand Deacon in 1843 and Grand Sojourner from 1845 to 1849, and it would have been in this capacity that he consecrated St. Augustine's Chapter.

In his address William Kelly was blowing his own trumpet by saying that during his Royal Arch career there had been four new chapters and he had been the nominated First Principal of two and had consecrated three.

The minute book is gold blocked on the front cover:-

Provincial Grand Chapter Of Leicestershire

Minute Book

and on the top of each page is printed:-

Provincial Grand Chapter of Leicestershire

Each year the Provincial Grand Chapter publishes its 'Report of Proceedings', but this has not always been so; the first year to be published appears to be 1873, which was the third convocation, and with the ninth convocation in 1884 began the practice of publishing the proceedings.

There was no convocation in 1885 and 1886 was the first of the annual convocations.

From the dates of the meetings given in the Minute book, search amongst the papers in the Library, especially the William Kelly collection, has revealed the summonses for all but one (May 1867) of these convocations. The first is for the Provincial Grand Chapter of Leicestershire, to be held on 20th April 1858. There is no summons for the second meeting on 2nd May 1867, but in the William Kelly collection there is a manuscript list of officers to be appointed which is endorsed by Earl Howe who signs as Provincial Grand Master. This list agrees with appointments as minuted.

The summons for the third meeting of Provincial Grand Chapter to be held on 12th May 1870 is dated 29th April 1870 and is of particular significance, as it is the first to refer specifically to the Royal Arch Province of Leicestershire and Rutland. On its reverse is printed the list of officers appointed at the Provincial Grand Chapter of Leicestershire on 3rd May 1867 (it should have been 2nd.) This meeting did not take place, as a notice dated 5th May, was circulated announcing that it '*is unavoidably postponed*', probably because William Kelly was in London.

In a letter dated 14th May 1870 written by William Kelly from 10 Norfolk Street, Strand to the new Earl Howe we learn that on the previous day (13th) he had intended to call at Curzon House, South Audley Street to enquire after the health of Earl Howe and to seek an interview with Viscount Curzon (now Earl Howe) when he learned of the Earl's death the day before (12th). Viscount Curzon was the eldest son of Earl Howe and was to lay the foundation stone of the Church of St. Paul the Apostle (King Richard's Road) on 18th May in the Parish of St. Mary, Leicester. On 14th May William Kelly attended the 'Especial Grand Lodge' for the installation of Earl Ripon as Grand Master, and the following day (15th) he returned to Leicester.

Though William Kelly was patented as Provincial Grand Master and as Grand Superintendent, the status of the Royal Arch is not clear. In all of the correspondence concerning the resignation of Earl Howe as Provincial Grand Master there is no mention of the Grand Superintendency; perhaps Howe considered them synonymous, although William Kelly in correspondence (2nd January 1870) with John Hervey the Grand Secretary (who was also Grand Scribe E) on his appointment as Provincial Grand Master asked '*does this appointment include that of Grand Superintendent of the Province as a matter of course or is that made separately?*'

William Kelly was installed as Provincial Grand Master on 10th February 1870, at a special meeting of Provincial Grand Lodge, by W.Bro. Rev. J. Spittall P.P.S.G.W. acting as Provincial Grand Master. There was no such occasion in the Royal Arch, the summons for the Provincial Grand Chapter of Leicestershire and Rutland, dated 29th April 1870, announced '*A Patent of appointment as Grand Superintendent of the Province having been granted to Companion Kelly; P.Z., a Convocation of the Provincial*

Grand Chapter will be held at this Hall, on Thursday, the 12th of May next'. William Kelly's resignation as Provincial Grand Master was effective from 3rd January 1873, but in all the correspondence on the subject of his resignation and the possibility of him losing his Grand Rank there is no mention of the Grand Superintendency. The next convocation of Provincial Grand Chapter was on 14th January 1873, and thereafter William Kelly presided until his death on 23rd August 1894, there were four occasions when ill health caused him to send his apologies, and on 21st June 1894 he entered the Chapter, installed the officers and withdrew.

At the beginning the question was asked as to what was the status of Royal Arch Masonry. The answer would seem to be that it was there, acknowledged by Grand Lodge in the Articles of Union, but waiting to be developed and defined.

Sixty five years (1858) after the appointment of the first Grand Superintendent the Provincial Royal Arch Chapter of Leicestershire was brought into being by the Deputy Provincial Grand Master, William Kelly, with the authorisation of Earl Howe who was Provincial Grand Master, and also the third Grand Superintendent. Earl Howe was not only the sole member of Supreme Grand Chapter in the Province, he was also the only Provincial Officer. A further nine years were to elapse before the second Provincial Meeting (1867), which was once more presided over by William Kelly, Prov. G.H., who appointed the Provincial officers on behalf of the Provincial Grand Superintendent. The third meeting in 1873 marked the coming of age of the Royal Arch Province of Leicestershire and Rutland, as it was the first time in the eighty years of the Province that the Grand Superintendent presided.

Supreme Grand Chapter acknowledged the standing of the Provincial Grand Chapter of Leicestershire and Rutland when on 11th March 1895 the Third Grand Principal, assisted by the Grand Scribe E., and a past Director of Ceremonies installed Earl Ferrers as the fifth Grand Superintendent, the first time that a Grand Superintendent had been installed in this Province.

MINUTES OF THE ROYAL ARCH PROVINCE OF LEICESTERSHIRE AND RUTLAND 1858-1882: THE MISSING YEARS

Notes on the Chapter Numbers:—

Chapter of Fortitude consecrated in 1796 as No. 348 renumbered 279 in 1863
St. Augustines Chapter consecrated in 1847 as No. 766 when attached to
John of Gaunt Lodge, renumbered 779 in 1859 when attached to Ferrers
& Ivanhoe Lodge
Charnwood Chapter No. 1007 consecrated in 1872
De Mowbray Chapter consecrated in 1869 as No. 1130 when attached to
Rutland Lodge renumbered 523 in 1970 when attached to John of Gaunt
Lodge

**Provincial Grand Chapter of Leicestershire, held at the Bell Hotel,
in Leicester, on Tuesday, the 20th day of April, 1858, pursuant to
summons:—**

PRESENT

Comp. Wm. Kelly (D.P.G.M.), P.Z. No. 348 & 766, as M.E.Z.	
" Edwin Clephan, M.E.Z., No. 348, as P.G.H.	
" Wm. Jas Windram, P.Z., No. 348, as P.G.J.	
" Jos Underwood, H.348	Comp. J.J. Kinton, P.Z., No. 766
" Wm. Pettifor, P.Z. 348	" Henry Kinder, J. No. 348
" Wm. Hardy, P.J. 766	" Geo. Bankart, E. No. 348
" W.N. Reeve, P.S. 348	" Jno. Dennis Paul, 348
" Robt Brewin Jun. 348	" Wm. Johnson 348
Comp. Pennock. Janitor 348	

The Provincial Grand Chapter having been opened, in form, Companion Kelly announced that the Right Hon. Earl Howe (348), Provincial Grand Master and Grand Superintendent, having decided upon the formation of a Provincial Grand Chapter, had authorized him, as his Lordship's Deputy, to summon the Companions together and to make the following appointments of Provincial Grand Officers, several of the Companions being entitled to office by virtue of the corresponding rank held by them in the Provincial Grand Lodge:—

Companion William Kelly, P.G.H., as D.P.G. Master	
" William Pettifor, P.Z. No. 348, P.G.J.	
" W.J. Windram, P.Z. No. 348, P.G. Scribe E.	
" R. Crawford, P.Z. No. 348, P.G. Scribe N.	
" E. Clephan, M.E.Z. 348, Grand Principal Sojourner	
" J.J. Kinton, PZ 766, 1st Grand Assistant Sojourner	
" Wm. Williamson P.H. 766, 2nd ditto	

"	Jos. Underwood, 348	P.G. Treasurer
"	Charles Morris, 348	P.G. Registrar
"	F. Goodyer, 348	P.G. Sword Bearer
"	W. Hardy, 348	P.G. Standard Bearer
"	W.N. Reeve, 348	P.G. Director of Ceremonies
"	Geo. Aug: Löhr, 348	P.G. Organist
"	Jas. Pennock, 348	P.G. Janitor

Those Companions who were present were then duly invested with the collars & jewels of their respective offices, by Comp. Kelly, who explained that Comp. Goodyer, who, as Provincial Grand Secretary, would have been entitled to the rank of Grand Scribe E., was disqualified for that office he not having been a first principal of a Chapter.

The P.G. Chapter was then closed in form and with Solemn prayer.

William Kelly P.G.H.

Provincial Grand Chapter of Leicestershire, held at the Freemasons' Hall, Leicester on the second day of May, 1867, pursuant to summons:

PRESENT

E. Comp. Kelly, Prov. G.H., as P.G.Z.
" " Brewin, M.E.Z. 279, as P.G.H.
" " Weare, H. 279, as P.G.J.
" " Clephan, P.Z. 279, as P.G. Scribe E.
" " Bankart, P.Z. 279, as P.G.S.N.
" " Rev. John Spittal, J. 279

The minutes of the former meeting of the Provincial Grand Chapter held in April 1858, having been read and confirmed letters of apology for absence were read from the Grand Superintendent, Earl Howe, and various other Companions.

The M.E. Comp. Kelly by authority and on behalf of the Grand Superintendent then appointed and invested the Provincial Grand Officers as follows:—

Prov. Grand H., Comp. Kelly (as D.P.G.M.)	
" " J., " Clephan, P.Z. No. 279	
" " E., " Geo. Bankart, P.Z. "	
" " N., " Rev. John Denton H. No. 779	
" " P.S., " F. Goodyer, H. No. 279	
Prov. Gd. 1st Assist. Sojourner, Comp. Rev. Jno Spittal J. No. 279	
" " 2nd Ditto, Ditto " H. Etherington Smith, No. 779	
" " Treasurer (Elected) " Brewin, P.Z. No. 279 (as P.G. Treas.)	
" " Registrar, " C. Stretton, No. 279 (as P.G. Reg.)	
" " Sword Bearer, " C. Morris, No. 279	

"	"	Dir. of Ceremonies,	"	Rev. S. Smith (since Pyemont) D.D. No. 279 ¹
"	"	Organist,	"	Geo. Aug Löhr, No. 279
"	"	Standard Bearer,	"	W. Weare, H. No. 279
"	"	Janitor,	"	C. Bembridge, No. 279

Several of the above Companions being entitled to the appointments by virtue of the respective offices held by them in the Provincial Grand Lodge.

There being no further business, the Chapter was closed in form and with Solemn prayer.

Willm Kelly P.G. Supt.

NOTE

1. History of Freemasonry in Ashby-Thorp p. 71 1869 Jan 4. Smith announced change of surname to Pyemont.

Provincial Grand Chapter of Leicestershire at a Special Convocation held at Freemasons' Hall Leicester on Thursday the 24th day of April 1874

PRESENT

E. Comp.	W. Kelly, P.Z. 279,	P.G. Supt.
" "	Rev. W. Langley, P.Z. 1130 as	P.G.H.
" "	Rev. J. Denton, P.Z. 779,	P.G.J.
" "	G. Toller junr. P.Z. 279,	P.G.S.E.
" "	H. Deane, H. 1007,	P.G. Reg.
" "	C. Stretton, Z. 279,	P.G. Treas.
" "	S.S. Partridge, E. 279,	P.G.D. o/Cs
" "	E.J. Crow, H. 279,	P.G. Org.
Comps.	S.P. Ekin, J. 279	Rob Waite Treas: 279
	J.C. Duncombe H. 1130	R.B. Smith PS1130, S.E. 1007
	C.E. Stretton 279	W. Sculthorpe J. 279 – Sir H.
	St. John Halford 279	Richard Taylor & M. Moore H. 1051

The Chapter was opened in due form

The roll of Chapters and of P.G. officers having been called – E. Comps. E.J. Crow & H. Deane were presented for installation as First Principals of Chapters numbered respectively 279 & 1130 – They were accordingly installed by the M.E. the P.G. Supt. who afterwards also installed Comp: Ekin as H.279 & Comp. Duncombe as H. 1130, and Comp. Sculthorpe as J. 279 – The P.G. Chapter was closed in due form –

William Kelly P.G. Supt.

Provincial Grand Chapter of Leicestershire at a regular convocation held at Freemasons' Hall Leicester on Thursday the 22nd day of April 1875 – Pursuant to summons–

PRESENT

E. Comp. W. Kelly 279,	P.G. Suppt.
" " Rev. J. Denton 779	as P.G.H.
" " Rev. W. Langley 1130	as P.G.J.
" " G. Toller jun. 279,	P.G.S.E.
" " Clement Stretton 279,	P.G. treasr.
" " S.S. Partridge 279,	P.G. D. of C.
" " R.B. Smith 1007 & 1130	
E.J. Crow 279,	P.G. Orgt.
S. Love 779	
W. Sculthorpe 279	
Henry Deane 1007	
J.C. Duncombe 1130	
E.F. Mammatt 779	
R. Waite 279	
W.C. Shout 279 and several others	

The Chapter was opened in due form all the subordinate Chapters being represented.

The following Comps. were presented and installed by the M.E. the P.G. Superintendent–

To the 3rd Chair (J)
Comps. S.S. Partridge 279 and Mammatt 779.
To the 2nd Chair (H)
E. Comps. Sculthorpe, J. 279, Adcock, J. 1130, and Love, J. 779
To the 1st Chair (Z)
E. Comps. S.P. Ekin H. 279 and Duncombe, H. 1130–

On the motion of Comp. the Rev. J. Denton, P.G.H. Seconded by Comp. the Rev. W. Langley a vote of thanks to the retiring Treasurer (Comp. Stretton) for his past services was carried unanimously.

Comp. Sculthorpe was on the motion of Comp. The Rev. W. Langley, P.G.J. seconded by Comp. Crow P.G. Org. unanimously elected Treasurer–

The M.E. the P.G. Supt. appointed and invested the following P.G. officers.

E. Comp. the Earl Ferrers (P.Z. 1007)	P.G.H.
" " the Rev. W. Langley (P.Z. 1130)	P.G.J.
" " Geo. Toller Jr. (P.Z. 279)	P.G.S.E.
" " Clement Stretton (P.Z. 279)	P.G.S.N.
" " Wm. Weare (P.Z. 279)	P.G.P.S.
" " H. Deane (Z. 1007)	1st Asst. do.
" " H. Douglas, P.Z. 1130	2nd do.

E. Comp.	W. Sculthorpe (H. 279)	P.G. Treas.
" "	E.F. Mammatt (J. 779)	P.G. Reg.
" "	Sam Love (H. 779)	P.G. Sw. B.
" "	R. Boughton Smith (S.E. 1007)	P.G. St. B.
E. "	Samuel S. Partridge (J. 279)	P.G.D. of Cs.
" "	W.T. Rowlett (279)	P.G. Orgt.
" "	Charles Bembridge 279,	P.G. Janr.

The Provincial G. Chapter was then closed in due form.

G. Toller junr. P.G.S.E.

William Kelly, P.G. Supt.

Provincial Grand Chapter of Leicestershire at a regular Convocation held at Freemasons Hall, Leicester on Thursday 26th April 1877 – Pursuant to Summons–

PRESENT

M.E. Comp.	W. Kelly,	P.G. Supt
" " "	Rev. W. Langley 1130	as P.G.H.
" " "	H. Deane 1007	as P.G.J.
" " "	G. Toller Junr 279,	P.G.S.E.
" " "	Clement Stretton 279,	P.G.S.N.
" " "	Henry Deane 1007 and J.C. Duncombe 1130,	P.G.A. Sojrs.
" " "	W. Sculthorpe 279,	P.G. Treas.
" " "	E.F. Mammatt 779,	P.G. Regr.
" " "	S.S. Partridge 279,	PG.D. of Cs.
Comps. E. Mason S.E., J.B. Hall, P.S., J. Young, D of Cs, Sir H. Halford,		
W.B. Smith / all of 279		
R. Dalglish, P.S. 1130 and many others. Visitor J. Farmer 50 Sandvsky		
City Chapter U.S.A.		

The P.G. Chapter was opened in due form. The minutes of the last convocation were read and confirmed.

The M.E. the P.G. Supt. proceeded to install Principals as follows:

Comp.	S.S. Partridge,	Z. 279
"	Jnr. T. Thorp,	H. 279
"	E.F. Mammatt,	H. 779
"	R.B. Smith,	H. 1130
"	J.M. Kew,	J. 1130

The Treasurers a/c was read as follows:

Receipts	Payment
Bal ^{ce} from late Treas ^r . 12.6	J. & T. Spencer 5. 7.6
Fees of honor	Fleming 4.6
Earl Ferrers 73 1. 1	Postages 4.
W. Langley 1. 1	
C. Stretton 15.	
W. Weare 15.	
H. Deane 10.6	
J.C. Duncombe 10.6	
W. Sculthorpe 10.6	
Mammatt ? 10.6	
Saml Love 10.6	
R.B. Smith 10.6	
W.T. Rowlett 10.6	
<u>£7.18.0</u>	Balance 2. 2
	<u>£7.18.0</u>

Comps. the Rev. W. Langley proposed that the a/c be received and adopted and that the thanks of the Chapter be accorded to Comp: Sculthorpe for his services as Treasurer and further that he relected to that office, which was seconded by Comp.: J.C. Duncombe, P.G.A. Soj: and carried unanimously.

The P.G. Superintendent then appointed and invested the P.G. Officers as follows:

Comp. Rev. W. Langley 1130	P.G.H.
" Clement Stretton 279	P.G.J.
" G. Toller Junr. 279	P.G.S.E.
" Henry Deane 1007	P.G.S.N.
" Jnr. C Duncombe 1130	P.G.P.S.
" E.F. Mammatt 779	1st A. Soj.
" R. Boughton Smith 1007	2nd A. Soj.
" W. Sculthorpe (elected) 279	P.G. Treas.
" S.S. Partridge 279	P.G. Regr.
" Robt Waite 279	P.G. Sw.B.
" F.J. Baines 279	P.G. St. B.
" J.T. Thorpe 279	P.G. D. of Cs.
" T.A. Wykes 279	P.G. Orgt.
" C. Bembridge 279, 779	P.G. Janr.

Apologies for absence were received from Comps. W.C. Crofts, R. Waite, S. Love, W. Adcock and others; it was also stated that Earl Ferrers P.P.G.H. had intended to be present but was prevented by his duties in the House of Lords.

The Chapter was closed in due form.

G. Toller Junr.
P.G.S.E.

William Kelly,
P.G. Supt.

Provincial Grand Chapter of Leicestershire at a regular Convocation held at Freemasons' Hall, Leicester on Thursday 24th April 1879 – Pursuant to Summons.

PRESENT

M.E.Comp. William Kelly 279	G. Supt.
" " Henry Deane (GSN) 1007	as P.G.H.
" " George Bankart 279	as P.G.J.
" " George Toller Junr. 279	P.G.S.E.
" " Henry Deane 1007	P.G.S.N.
" " John C. Duncombe 1130	P.G.P.S.
" " R. Boughton Smith 1007	2nd G.A.S.
" " Saml S. Partridge 279	P.G. Regr.
" " Robert Waite 279	P.G.Sw.B.
" " John T. Thorpe 279	P.G.D. of Cs.
Comps. Dr. Grant 279, J.W. Smith 279, W.S. Allen 779, W.A. Musson 779,	
W. Carrick Crofts 779, C.E. Stretton 279, T. Worthington 279	
S.A. Marris 279, S. Knight 279, C.W. Warnaby 279, R. Dalglish 1130,	
T. Coltman 279 and others.	

The Provincial Grand Chapter was opened in due form. The Roll of Provincial Grand Officers was called. The Roll of subordinate Chapters was called all being represented. The minutes of the last Convocation were read and confirmed. The G. Superintendent installed the Principals of the Chapter of Fortitude No. 279 as follows

Comp. J.T. Thorp	to the Chair of Z.
" J.W. Smith	of H. " " "
" Dr. F. Grant	of J. " " "

Comp. J.C. Duncombe proposed and Comp. W.S. Allen seconded the reelection of Comp. W. Sculthorpe as P.G. Treasurer and on the motion of Comp. W. Kelly (G. Supt.) Seconded by Comp. J.T. Thorp P.G.D. of Cs. thanks were accorded to him for past services –

The Treasurers a/c are as follows.

Receipts		Payments	
Balance from last a/c	2.2.	Spencer Messrs	16.6
Fees of honour		Postages etc	5.0
Comp. C. Stretton	6.		
" H. Deane	4.6		
" J.C. Duncombe	4.6		
" Robt Waite	10.6		
" F.J. Baines	10.6		
" J.T. Thorp	10.6		
" T.A. Wykes	10.6		
Dispensation for No. 779			
Ashby de la Zouch	5.0	Balance	4.2.6
	<u>£5.4.0</u>		<u>£5.4.0</u>

The G. Supt. intimated that in future he should probably make annual appointments of P.G. Officers and that he should also appoint 3 Prov^l. G. Stewards as was done in several other Provinces.

The G. Supt. then appointed the following P.G. Officers and invested those of them who were present

E.Comp. Clement Stretton (P.Z. 279)	P.G.H.
" " Henry Deane (P.Z. 1007)	P.G.J.
" " George Toller Jr. (P.Z. 279)	P.G.S.E.
" " John C. Duncombe (P.Z. 1130)	P.G.S.N.
" " E.F. Mammatt (P.Z. 779)	P.G.P.S.
" " S.S. Partridge (P.Z. 279)	P.G.IA.S.
" " W.C. Crofts (Z. 779)	P.G.2A.S.
" " W. Sculthorpe (P.Z. 279)	P.G.Tr.
" " Robert Waite (P.Z. 279)	P.G.Reg.
" " W.S. Allen (779)	P.G.Sw.B.
" " Henry James (1007)	P.G.St.B.
" " John T. Thorp (Z. 279)	P.G.D. of Cs.
" " R. Dalglish (1130)	P.G.Orgt.
" " J.W. Smith (H. 279)	P.G.Std.
" " W.A. Musson (779)	" "
" " J.M. Kew (1130)	" "
" " Thos. Dunn 279	P.G.Janr.

Apologies for absence were received from Comps. Rev. W. Langley 1130, C. Stretton 279, E.F. Mammatt 779, H. James 1007 and many others.

The Provincial G. Chapter was closed in due form.

G. Toller Junr.
P.G.S.E.

William Kelly
P.G.Supt.

Provincial Grand Chapter of Leicestershire at a regular Convocation held at Freemasons' Hall Leicester, on Thursday the 27th day of April 1882, pursuant to summons:-

PRESENT

M.E.Comp. William Kelly, F.S.A., F.R.Hist. Soc., Provincial Grand Superintendent		
E.Comp. Clement Stretton 279	"	" H.
E.Comp. Henry Deane 1007	"	" J.
" " G. Toller Jr. 279	"	" E.
" " S.S. Partridge 279	"	" 1st Assist. Soj.
" " W. Carriek Crofts 779	"	" 2nd ditto
" " Robert Waite 279	"	" Registrar
" " W.S. Allen 779	"	" Sword Bearer
" " J.T. Thorp 279	"	" D.C.
" " R. Dalglish 1130	"	" Organist
Compn. T. Dunn 279	P.G. Janitor:	

and Companions the Revd. C.H. Wood, D.C. 279, L.P. Chamberlain, 279, T. Colman E. 279, A.P. Wood, 1130, S.A. Marris 279, M.J. Walker, 52, E. Taylor 253, W.F. Hall 279, R. Bradshaw Smith 279, C.E. Stretton H. 279, E. Watson 279, W.J. Curtis 279, E. Faulkner P.Z. 779, J. Harrison 279, J. Treadell 279, R. Taylor 279, T. Worthington, Z. 279 and J. Young, Treasurer 279

The Provincial Grand Chapter was opened in due form.

The Roll of Provincial Grand Officers was called there being six absentees, three only of whom had sent letters of apology for absence.

The Roll of subordinate Chapters was called and duly responded to by all, except the Charnwood Chapter, which is in abeyance.

The Minutes of the last regular convocation of Provincial Grand Chapter, held at Leicester, on Thursday, the 24th day of April 1879, were read and confirmed.

The Provincial Grand Superintendent installed the following Principals into the Chairs of their respective Chapters viz

E.Comp. Thomas Worthington Z. 279
 " " Clement Edwin Stretton H. 279
 " " Joseph Young J. 279
 " " Richard Dalglish Z. 1130
 " " A.P. Wood J. 1130.

The Provincial Grand Treasurer's account was submitted, as follows, and upon motion duly proposed and seconded it was unanimously resolved that the same be received and adopted.

Statement of Provincial Grand Treasurer's Account from April 1879 to April 1882

Receipts		Payments	
	£ s d		£ s d
Balance of last a/c	4. 2. 6	Spencer J&T	
Fees of honour		a Bill for printing	1. 16. 0
Deane, Henry G.J.	6. 0	P.G.S.Es' postages	3. 6
Mammatt, E.F. G.P.S.	4. 6		
Crofts W.C. 1st G.A.S.	10. 6		
Allen W.S. G.S.B.	10. 6		
James Hg. G.Sw.B	10. 6		
Dalglish R. G.Org.	10. 6		
Smith J.W. Gstd.	7. 6		
Musson W.A. do.	7. 6		
Kew J.M. do.	7. 6		
Dispensation for Bro			
Tanser's exaltation	5. 0	Balance in hand	6. 3. 0
	<u>£8. 2. 6</u>		<u>£8. 2. 6</u>

Companion Thomas Coltman, 279 was unanimously elected Provincial Grand Treasurer—

The Prov. G. Superintendent then appointed the following Provincial Grand Officers and invested those who were present:—

E.Comp.	G. Toller Jr. 279	Prov. Grand	H.
" "	J.T. Thorp 279	" "	J.
" "	S.S. Partridge 279	" "	Scribe E.
" "	W.C. Crofts 779	" "	" N.
" "	J. Worthington 279	" "	Princl. Sojr.
" "	W.S. Allen 779	" "	1st Asst Soj.
" "	C.E. Stretton 279	" "	2nd ditto
Comp.	Thomas Coltman 279	" "	Treasurer
E.Comp.	H. Blood Jr. 779	" "	Registrar
" "	R. Dalglish 1130	" "	Sword Br.
" "	E. Faulkner 779	" "	Standd. Br.
" "	J. Young 279	" "	D.C.
Comp.	A. Chamberlain 279	" "	Organist
" "	W. Hanger 279	" "	Steward
" "	L.P. Chamberlain 279	" "	"
" "	Thomas Dunn } 279	" "	"
" "	James Tanser } 279	" "	Janitors

Apologies for absence were received from Compn. J.C. Duncombe, E.F. Mammatt, W. Sculthorpe and others—

The Provincial Grand Chapter was then closed in due form.

William Kelly

Gd. Supt.

(Wm. in Register & Chapter)

Further reading:—

For a more detailed history of the Royal Arch Province of Leicestershire and Rutland see the biographies of the Grand Superintendents by W.Bro. H.W. Tassell PDep. G. Swd. B., contributed when he was the Grand Superintendent of the Province, and published in the following issues of the *Transactions of the Lodge of Research No. 2429*.

1989	{	Thomas Boothby Parkyns (Lord Ranelcliffe)
		Sir Frederick Gustavus Fowke
1990		Richard William Penn, 1st Earl Howe G.C.H.
1991		William Kelly
1992	{	Sewallis Edward, 10th Earl Ferrers
		Samuel Steads Partridge
1993	{	Edward Holmes, O.B.E.
		Sir Frederick Oliver, T.D., D.L.
1994		George William Hunt
1995	{	Cuthbert Charles Harber Binns
		Cecil Bernard Simpson Morley, C.B.E., T.D., D.L.

The Chapters of the Province of Leicestershire and Rutland in the order in which they were consecrated.

No.	Name	Date	Grand Superintendent	Place of Meeting
279	Fortitude	25 Aug 1796	T.B. Parkyns	Leicester
779	St. Augustine's	24 Jun 1847	Vacant	Ashby in 1859 from Leicester
523	De Mowbray	28 May 1869	1st Earl Howe	Leicester in 1900 from Melton Mowbray
1007	Charnwood	14 Jan 1873	W. Kelly	Loughborough
1560	St. George's	2 Mar 1886	W. Kelly	Leicester
2865	East Goscote	29 Nov 1917	S.S. Partridge	Syston
3431	St. Martin's	1 Jun 1923	Sir C.F. Oliver	Leicester
1265	Vale of Catmos	5 Jul 1923	Sir C.F. Oliver	Melton Mowbray in 1963 from Oakham
3078	Wiclif	26 Oct 1934	Sir C.F. Oliver	Lutterworth
4088	Temperantia	30 Sep 1937	Sir C.F. Oliver	Leicester
1330	St. Peter's	8 Mar 1939	Sir C.F. Oliver	Market Harborough
4656	Holmes	30 Apr 1945	G.W. Hunt	Leicester
5664	Welcome	22 May 1947	G.W. Hunt	Leicester
4874	Flaming Torch	12 May 1949	G.W. Hunt	Leicester
4711	Knighton	9 Oct 1951	G.W. Hunt	Leicester
7896	Installed First Principals	16 Mar 1965	C.B.S. Morley	Leicester
7832	Saint Crispin	17 May 1965	C.B.S. Morley	Leicester
50	Knights of Malta	4 Jan 1973	C.B.S. Morley	Hinckley
7778	Gartree	21 Feb 1974	C.B.S. Morley	Leicester
8320	Morley	30 Apr 1974	C.B.S. Morley	Leicester
5208	Beacon	21 Oct 1974	C.B.S. Morley	Loughborough
6513	The Gateway	27 Sep 1978	G.C. Taylor	Syston
2028	Granite	23 Sep 1980	G.C. Taylor	Leicester
7762	Round Table	14 May 1990	H.W. Tassell	Leicester
9285	Reynard	31 Oct 1990	H.W. Tassell	Syston
8679	Wayfarer	24 May 1994	H.W. Tassell	Coalville
9119	Uppingham in Rutland	31 Oct 1994	H.W. Tassell	Uppingham

THE CRAFT'S INFLUENCE ON THE DEVELOPMENT OF THE ROYAL ARCH DEGREE

by R.W.Bro. D.A. Buswell, Prov. G.M.

In this paper I have endeavoured to trace the development of Royal Arch Masonry in the Province of Leicestershire and Rutland and to relate that development to the increase in the Craft during the corresponding periods. In my research I have been fortunate in being able to take advantage of the work which has been previously done by the present Grand Superintendent E. Comp. William Dawson and by his predecessor E. Comp. Herbert Tassell.

Many factors have influenced the development of both the Craft and the Royal Arch over the last 200 years – the economic situation at the time, 2 World Wars, the following post war periods, the enthusiasm or otherwise of the Provincial Grand Masters and Grand Superintendents and the level of interest exhibited by the members of both the Craft and the Royal Arch at varying times.

There are currently 27 Chapters and 74 Craft Lodges in the Province of Leicestershire and Rutland, a ratio of just under 1 to 3 but that ratio has varied over the years. It is accepted that not every Craft Lodge is able to sponsor a Chapter but with those Lodges which have achieved this there is a great variation in the period which has elapsed between the Lodge's Consecration and the sponsorship of the Chapter. The minimum is 2 years in the case of our Leicestershire and Rutland Chapter of Installed First Principals and also the Reynard Chapter and the maximum is 170 years in the case of the Knights of Malta Chapter.

Prior to 1800 there was only one Craft Lodge in this Province – St. John's, consecrated in 1790 and one Chapter – The Chapter of Fortitude sponsored by that Lodge 6 years later. Although the Knights of Malta Lodge No. 50, originally warranted in Macclesfield, was transferred to Hinckley early in the 19th Century, there was a significant time interval until 1846 before the consecration of the next Lodge in the Province – John of Gaunt. A year later it was the sponsoring Lodge for the St. Augustine's Chapter which met at The Three Crowns Hotel in Leicester for the next 12 years. In 1859, however, a warrant was granted by Supreme Grand Chapter to transfer this Chapter to the Ferrers and Ivanhoe Lodge, consecrated that year, and meeting at Ashby de la Zouch.

A period of 4 years was however to elapse after this transfer before St. Augustine's Chapter held a Convocation. This may be an indication of the lack of interest being shown in the Royal Arch Degree at the time because it is recorded that in the 4 years before St. Augustine's Chapter was transferred to Ashby it had amalgamated with the Chapter of Fortitude to meet as the United Chapters.

Ten years later the De Mowbray Chapter then numbered No. 1130 and attached to the Rutland Lodge was consecrated to meet at Melton

Mowbray. This Chapter continued to meet in that town until 1900 when it was transferred to Leicester and its membership increased significantly. It was, however, not until 1970 that Supreme Grand Chapter approved the detachment of the De Mowbray Chapter from the Rutland Lodge, its renumbering to 523 and attachment to John of Gaunt. It would appear therefore, that although John of Gaunt sponsored a Chapter in 1847 it lost it 12 years later and only had De Mowbray Chapter attached to it in 1970, a gap of 111 years.

Nine other Craft Lodges were consecrated during the second half of the 19th Century including the Lodge of Research but only two – Howe and Charnwood and Albert Edward – sponsored Chapters at that period. Therefore by 1900 there were 14 Craft Lodges and 5 Chapters, a slightly better ratio than 1 to 3. During the 20th Century 4 more of those early Lodges sponsored Chapters with intervals from the Lodge's Consecration varying between 54 and 170 years.

There is no doubt that the indefatigable E. Comp. William Kelly played a major role in the development of the Royal Arch Degree both as Provincial Grand H and later as Grand Superintendent. He was a Founder of 4 Chapters, St. Augustine's, De Mowbray, Charnwood and St. George's. He often occupied the Principals' Chairs and frequently delivered the Lectures. He deputised for the Grand Superintendent Earl Howe on many Provincial Occasions including Consecration Ceremonies. This dedication was necessary for it seems that there was a lack of enthusiasm for the Royal Arch Degree while the Mark and other Orders were making satisfactory progress.

William Kelly, after becoming Grand Superintendent in 1870 and in spite of his other commitments in the Craft, regularly attended his Chapters, taking part in the proceedings and from 1882 instigated regular meetings of Provincial Grand Chapter.

William Kelly's involvement in the Craft was also very significant, serving as Deputy Provincial Grand Master to Sir Frederick Fowke and Lord Howe, being Provincial Grand Master himself for 3 years before installing Earl Ferrers, after which it appears he continued his support as Past Provincial Grand Master.

After Kelly's death in 1894 Earl Ferrers became Grand Superintendent for the next 19 years but during that time no new Chapters were consecrated other than a Chapter of Instruction. There is also no record of Earl Ferrers attending a meeting of Provincial Grand Chapter and he appears to have agreed that E. Comp. Samuel Partridge, the Provincial Grand H should preside on these occasions.

After his installation as Provincial Grand Master in 1873, Earl Ferrers was to preside over the Craft Province for 39 years during which time 10 new Lodges were consecrated, 7 of these were in Leicester and 3 in the County. It seems however that he only attended Provincial Grand Lodge on special occasions during this period, such as the visit to Leicester by

H.R.H. the Prince of Wales, who was the Most Worshipful Grand Master. On this day a special meeting of Provincial Grand Lodge was held to adopt a Masonic Address of Welcome which Earl Ferrers subsequently presented. He was also present at the Centenary of St. John's Lodge. In 1909 he did preside at a special meeting of Provincial Grand Lodge when he laid the Foundation stone of the new Masonic Hall in London Road. The following year he again presided at an Especial Meeting of Provincial Grand Lodge for the dedication of the new Hall by the M.W. Pro. Grand Master Lord Ampthill. On those frequent occasions that Earl Ferrers was unable to attend Annual Communications the Deputy Provincial Grand Master W.Bro. Samuel Partridge usually occupied the chair up to 1906 when W.Bro. Edward Holmes was appointed Deputy.

During the long period of time when Earl Ferrers appears to have mainly supported the Province in name only, the Craft progressed better than the Royal Arch principally, I presume, due to the efforts of successive Deputy Provincial Grand Masters. Although equally supportive of the Royal Arch Degree E.Comp. Samuel Partridge, the Provincial Grand H., made frequent references at the Annual Communications of Provincial Grand Chapter to the lack of interest shown by the Companions. In several of his addresses he said that he could not understand why the Royal Arch Degree did not attract and retain more Brethren.

Following the death of Earl Ferrers, E.Comp. Partridge was installed as Grand Superintendent and on the same day Edward Holmes became Provincial Grand Master. Although Comp. Partridge was a dedicated Grand Superintendent, regularly presiding at Provincial Grand Chapter in addition to supporting the private Chapters, there was only one Chapter – East Goscote – consecrated in the 7 years he held the office. The period did, of course, include the first Great War and that is sufficient explanation. However the membership of the Degree increased by approximately one third to 411 Companions. There was a similar stand still in the development of the Craft although R.W.Bro. Edward Holmes did consecrate 2 City Lodges in the years 1919–1920 and 4 more Lodges were added to the Province, all meeting in Leicester, during the remaining 8 years that he was Provincial Grand Master.

On the death of E.Comp. Partridge, Edward Holmes was appointed as Grand Superintendent but on medical advice he relinquished the appointment and E.Comp. Sir Frederick Oliver was installed as Grand Superintendent instead – an office he was to hold for 18 years.

E. Comp. Oliver remarked at his first Convocation in 1922 that there had only been 1 new Chapter consecrated in the Province in the previous 36 years and he hoped to see an increase soon. This hope was realised with 5 new Chapters being consecrated, 2 in the 1920's and 3 in the 1930's. Three of these to meet in the County including one in Rutland.

Sir Frederick Oliver also became Provincial Grand Master in 1928 on the death of Edward Holmes and served for 11 years. He was dedicated to

his duties attending every meeting of Provincial Grand Lodge during this time. He continued the expansion of the Craft Province by consecrating 3 new Lodges – 2 in Leicester and 1 in Loughborough. In 1936 R.W.Bro. Oliver officiated at the dedication of the new Lodge Room which was to bear his name. At the same time the old Lodge Room was named after R.W.Bro. Holmes.

R.W.Bro. Oliver died in August 1939 just before the start of the second World War by which time the Province had 28 Lodges and 11 Chapters. A new Provincial Grand Master Sir John Corah and a new Grand Superintendent George William Hunt were installed the following year.

Understandably Masonry, both Craft and Royal Arch stood still during the 6 year war period although meetings, including Provincial meetings continued as far as possible despite half of the Masonic Hall on London Road being requisitioned by the Military.

E.Comp. Hunt was an enthusiastic Royal Arch Mason from the period of his exaltation. He was a member of 5 Chapters and a Founder of 3 of them. As soon as the war ended interest in the Degree increased and the Royal Arch Province started to expand again with the consecration of 4 Chapters – Holmes, Welcome, Flaming, Torch and Knighton – during the next 6 years.

A similar upsurge of interest in the Craft occurred in the post war period and R.W.Bro. Sir John Corah consecrated 8 new Lodges between 1945 and 1949, and a further 3 in the early 1950's, 7 of these were in Leicester and 4 in the County.

The development in both the Craft and the Royal Arch Degree seems to have paused during the remainder of the 1950's. Comp. Hunt was succeeded in 1954 by Comp. Binns who held the office of Grand Superintendent until 1963 but no new Chapters were consecrated in this period and membership of the Royal Arch Province actually declined by 27 to 886.

Sir John Corah continued as Provincial Grand Master until 1959 but the number of Lodges did not increase in the last 7 years of his period in office.

Brigadier Bernard Morley was installed as Provincial Grand Master in 1959 and immediately set about expanding the Craft Province with the aim of enabling Brethren to reach the chair in 12 years. 16 new Lodges were consecrated in the 1960's and a further 12 in the 1970's. 15 were City Lodges and 13 County. He also dedicated the Morley Lodge Room in 1968 at an Especial Communication of Provincial Grand Lodge.

Bernard Morley was installed as Grand Superintendent in January 1964 and encouraged similar development in the Royal Arch. He consecrated 6 new Chapters, including the Leicestershire and Rutland Chapter of Installed First Principals, between 1965 and 1974 – 4 meeting in Leicester and 2 in the County. At his first meeting of Provincial Grand Chapter he expressed disappointment at the relatively poor attendance in individual

Chapters often not exceeding 30% of the membership. He recommended the sharing of the work of the Principals, the Sojourners and the Mystical Lecture. A few years later at Provincial Grand Chapter he was to express satisfaction at the improvement in the work in Chapters. He was always enthusiastic in his support of the Royal Arch Degree and presided at every meeting of Provincial Grand Chapter.

Although the number of Chapters increased while he was Grand Superintendent by 6 to 21 the nett membership actually decreased by 13 to 873 in those 13 years.

Since 1978 the rate of expansion of both the Craft and the Royal Arch Degree has slowed considerably as the number of Lodges and Chapters in Leicester and most other centres has proved sufficient to meet the demand. The exception has mainly been for Lodges with a particular association such as the Leicestershire and Rutland Rotary Lodge, the Reynard Lodge with a sports affiliation and the recently consecrated Ratae Meridian Lodge – a daylight Lodge to assist older Brethren continue their Masonry. The establishment of a Lodge in Uppingham was a development in a new area and increased interest in the Craft justified a third Lodge in Melton Mowbray.

In the Royal Arch there has been a similar pattern with the Chapter of the Round Table, the Reynard Chapter and the Uppingham in Rutland Chapter. It is interesting to note that the Reynard and Uppingham in Rutland Lodges sponsored Chapters relatively soon after their own Consecration.

During Gayton Taylor's period as Provincial Grand Master and Grand Superintendent 5 Lodges and 2 Chapters were consecrated and 4 more Chapters by E.Comp. Herbert Tassell. Two more Lodges have been established since my Installation. I have only referred very briefly to the progress made by the Royal Arch and the Craft during the last 20 years because this is recent history and is known by many of those present tonight.

I hope that this paper has shown how the Craft has influenced the development of the Royal Arch Degree and the pattern of that development over the last 2 Centuries. That pattern has not been an even one, there have been stand-still periods during the 2 World Wars, periods of increased activity during the following post war years, a further slow-down during the economic depression of the 30's and, of course, the very rapid expansion of the Province during the 60's and 70's. The Craft and the Royal Arch Degree have been similarly affected in these various periods. The ratio of Chapters to Lodges in the Province has varied over the years sometimes being less than 1 to 3 and sometimes being more. It is interesting to note that in Leicester this approximate ratio has been maintained by the number of Chapter Consecrations relating to the increase in the number of Lodges. While in the County Centres the establishment of Chapters has followed that of Lodges, in some cases this has occurred within a few years but in others it has taken many decades.

During the last 20 years there has been an almost parallel increase in Lodges and Chapters culminating in the present totals of 27 Chapters with a nett membership of 1035 Companions and 74 Lodges with 3083 Brethren. In addition to the 43 Lodges and 15 Chapters meeting here at Freemasons' Hall there are Lodges at 10 other Masonic Centres in the Province of Leicestershire and Rutland and Chapters at 9 of these, Oakham being the only one not having a Chapter since the Vale of Catmos moved to Melton.

It is also pleasing to see that the standard of the Ceremonies in both Chapters and Lodges has never been higher and the relationship between the Royal Arch and the Craft, throughout the Province, has never been better. May that close relationship long continue.

NOTE

This paper was given by E.Comp. Derek A. Buswell P.G.Soj. on March 16th 1999 at 'The Leicestershire and Rutland Chapter of Installed First Principals' No. 7896.

LES FRERES PONTIFES – THE BRIDGE BUILDERS

W.Bro. W.W. Glover

Most traditions are, by their very nature, based in part on ancient facts; but these traditions, myths or legends are purposefully romantic in construction and, as a result, many sceptical historians have arbitrarily dismissed them. Masonic historians are no different in this respect, and an example of an interesting masonic legend, now virtually ignored, is that of 'Les Freres Pontifes' or 'Brethren of the Bridge'.

The traditional history of Masonry includes the legend of 'Travelling Freemasons'. Mediaeval guilds or fraternities of builders, who, in organised groups of highly skilled masons, well versed in experience in the higher branches of architecture and masonry design and construction, travelled all over Europe under the authority of the Pope, building castles, cathedrals, churches and other public edifices.

A less familiar legend claims that a number of these travelling masons diverted from the main body in France and under the patronage of the Church, united into a separate guild or brotherhood for the sole purpose of building bridges. They adopted the name 'Les Freres Pontifes' as a punning reference to the ancient title given to the Pontiffs, members of the principal college of priests in ancient Rome. The word Pontiff or Pontifex means 'a builder of bridges'. The chief priest, and later the Pope, was known as the Pontifex Maximus, he being recognised as the chief builder of that invisible bridge leading from earth to heaven. So the chief supervisor of the bridge building operation also adopted the title of Pontifex Maximus.

'Les Freres Pontifes' also known as the 'Bridge Builders' or 'Brethren of the Bridge' considered themselves superior to other masons, claiming that the building of Bridges formed of several great arches, was the most complete, arduous, difficult and dangerous branch of masonic discipline, and only masons belonging to their specially skilled fraternity capable of such work.

Traditional history attributes the foundation of 'Les Freres Pontifes' to Benezet, who as Saint Benezet became patron of the Brotherhood.

Benezet, born in 1165 at Mermillon in Savoy, was an uneducated shepherd but known for his extreme piety for a boy. He exhibited a growing concern over the frequency of people being drowned in crossing the river Rhone, which caused him to believe he had been chosen to save the lives of travellers. He claimed that God had commanded him in a vision to build a bridge over the Rhone at Avignon, at a point where the river was so great that it had discouraged even the Roman engineers.

Arriving in Avignon, this boy of twelve informed the Bishop and the civil authorities that he had come to build the bridge as God had told him. Not surprisingly, he was held up to ridicule. Legend has it that Benezet demonstrated his divine inspiration by picking up a block of stone 'not less

than four metres long by two metres wide' and carrying it on his shoulder to the river bank where he dropped the monolith at the point where he intended to start the foundations. In the face of such a display of divine assistance, the Bishop had no alternative but to give his approbation for the bridge to be built. Work on the bridge began in 1177, when Benezet made a start with some lay helpers and the support of the Bishop. Benezet is credited with directing the work for seven years, reputedly overcoming many obstacles miraculously.

He died in 1184 after most of the difficulties of the undertaking had been solved. Benezet's body was buried on the bridge, in a chapel on one of the piers, and he was canonized in 1189.

The stone masons who joined Benezet in the bridge building project founded a guild and named themselves 'Les Freres Pontifes' and subsequently adopted St. Benezet as their patron.

One source claims that Benezet was advised and assisted on the mathematics required for the construction of the bridge by Isenbert, a Master of the School at Saintes.

Benezet was succeeded as ingeniator (deviser or engineer) by Johannes Benedictus, with the title of 'Prior of the Bridge'. The bridge at Avignon was completed in 1188, spanning the river Rhone by eighteen lofty elliptical arches, each 100 feet wide. The citizens of Avignon were so delighted by the successful completion of this great work that they celebrated with dancing; not on the bridge, but under it on the Ile de la Barthelasse (so the rhyme should be 'sous le Pont d'Avignon' and not 'sur le Pont d'Avignon'). The Brethren in recognition of their work were granted a charter by the Pope Clement III (1187-1191) permitting them to travel freely from country to country.

On learning of the stone bridge being built at Avignon, the town of Lyons decided they should have a bridge of similar construction and commissioned one to be built over the Rhone at St. Esprit. The work was undertaken by members of 'Les Freres Pontifes'. Its completion, together with the Pont d'Avignon greatly enhanced the reputation of the Brotherhood as bridge builders as they travelled to similar labours in other parts of France, Italy and Germany, where they were called 'Bruckenbruder'.

Initially the guild of 'Les Freres Pontifes' was a religious institution which admitted laymen into the society. Although the operative masons were secular, the patronage for the various building programmes came from dignitaries of the Church. As the number of bridges under construction increased, the Church patronage diminished. As the upkeep was considered pious work, rich city burghers and merchants took over that role through donations and bequests. Later revenue came from tolls levied on both road and river traffic.

Records indicate that the fraternity existed in Lucca in Italy as late as 1562, where John de Medicis exercised the functions of its chief under the title of Magister.

It is not known how the guild of 'Les Freres Pontifes' became extinct; whether it was dissolved or faded by desuetude, but it is believed that much of the property it had accumulated passed into the hands of the Knights Hospitaller's.

Many masonic historians, however, reject the tradition of an organised guild of expert and experienced mediaeval masons journeying all over Europe, still less an elite fraternity of bridge builders, and especially not in England. Here, there is ample documentary evidence to show that very few continental masons were imported after the initial influx at the beginning of the Norman era. Although there were no architects in the modern sense in those early days, there were master builders who designed the structure, supervised construction, and worked with their own hands side by side with their operative brothers; these workers went by the generic name of masons.

The master builder was a professional who, on occasion travelled great distances to obtain important commissions, thus he moved about freely from place to place for business. Since his profession required his personal supervision of every step of the construction, he tended to live near the scene of labour and remain there until his task was finished or he died or he was dismissed.

Certainly, during the tenth and eleventh centuries there would not have been sufficient masons in a particular locality to build an important church, or castle, consequently craftsmen from other districts had to be enlisted. Equally, the more proficient workman would naturally gravitate to places where employment was plentiful and the pay good.

Did 'Les Freres Pontifes' actually exist? The answer is Yes, but unlikely to have been as represented by such a romantic tradition.

Benezet was born on 14 April 1165. He was involved with the building of the bridge at Avignon; on his death he was buried in a chapel on the bridge and subsequently canonized as Saint Benezet.

Benezet's advisor, Isenbert was a well known master mason; for it is recorded that in 1201 King John recommended to the citizens of London, Isenbert, Master of the School of Santes, as an expert who had wrought wonders with the bridges of Saintes and Rochelle, and charged them to use his skill for the building of their own bridge. There appears to be no evidence that the City employed him. The first stone London Bridge was commenced in 1176, the work being organised by Peter, a priest of St. Mary Colechurch. Completion was in 1209 four years after the death of Peter of Colechurch. Whether he had been continuously in charge of the building operation up to 1205 is not clear, but records indicate that completion was achieved with three London Merchants as masters of the work, not Master Isenbert.

The masons working on both the bridges at Avignon and Lyons organised themselves, probably separately, into craft guilds or fraternities, adopting the name of 'Les Freres Pontifes'. This much is fact; whether

these masons travelled abroad as a group under that name or whether different groups assumed it when work on a bridge commenced is conjectural.

The extent of what we accept as fact or myth is a matter of personal judgment, but surely Benezet and 'Les Freres Pontifes' deserve a place in Masonic history.

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MASONIC BANNERS AND THE STORIES THEY TELL

by W.Bro. R. Leek, P.P.J.G.D.

Every picture tells a story, the saying goes, and so it is with Masonic Banners. Somewhere a Masonic Banner is being created this very day while another, worn and venerable, is consigned to a glass-fronted case – but what ceremonies it has witnessed, what public processions it remembers! ...

“As a white candle in a holy place,
So is the beauty of an aged face.
As the spent radiance of the Winter sun,
So is a woman with her travail done.
Her brood gone from her and her thoughts as still
As the waters under a ruined mill.” ...¹

The sight of a Lodge banner during a Lodge meeting can be very evocative, like the Ornaments, Furniture and the Jewels, movable and immovable “open and immovable in the Lodge for the Brethren to moralise on”, yet, at the same time, it is unlike those features, present at any Lodge meeting, because it is specific to a particular Lodge and has a special place in the hearts of the members of that Lodge. The banner is invariably made with loving care and the application of masterly craftsmanship, very often the handiwork of a lady or group of ladies, and it is brought out of its cupboard or display case to stand in a prominent position during Lodge meetings. Just as the name of the Lodge conveys in words, so the banner suggests in visual form the ideas that one imagines motivated the originators of the design who may include some of the Founders of the Lodge. The banner may be borne on poles in a procession but, at the festive board, the design on the banner is sometimes displayed on a shield of smaller size. Again, the design will often appear on the Lodge Summons, on the notepaper used by Officers of the Lodge and on the jewels of the Founders and Past Masters. All this illustrates the value of the Lodge banner as a source of inspiration under which the members of a particular lodge may identify themselves and bind themselves together, ever bearing in mind the more general edict we are given at the North-East corner: ... “neither can it be concealed that among the thousands who range under its banners, there are some who, perhaps from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress. ... Whatever, therefore, you feel disposed to give ...”. Indeed, the etymology of the word ‘banner’ shows that it is derived from the Old French ‘banere’ and is cognate with the Low or Late Latin words meaning ‘band’ and ‘bind’.

A Masonic banner will be most useful when displayed in Open Lodge or in a procession if it possesses features that can be easily recognised by the Brethren without the need for close scrutiny and, thereby, provide a meaningful subject for their contemplation.

The work of the heraldic artist has much in common with that of the designer of the Masonic banner, especially in the use of symbols: it is the symbolism of the items displayed which each kind of artist is trying to convey and the success of the message conveyed by the design relies on the understanding of the symbolism possessed by the observer. As Masonry is a peculiar system of morality, veiled in allegory and illustrated by symbols, so the Masonic symbols on the banner will have greater meaning for the initiated and, since the banner frequently incorporates in its design a family or civic coat of arms, he will be further assisted if he has some knowledge of heraldry and history. However, a major difference exists between the work of the heraldic artist and the designer of the Masonic banner since Masonic ritual is virtually devoid of reference to colour. A Masonic symbol is distinguished by its shape or as part of an assemblage (e.g. the square and compasses on the VSL) but it is not associated with a particular colour and it may therefore be portrayed in any colour to suit the artist. By contrast, the human faculty of colour vision was exploited in heraldry from the beginning, not simply for artistic reasons, but to employ the assistance of specific colours in the correct identification of knights in armour, during a battle; the heralds could, by recognising arms, tell their lord the number and identity of his opponents.

There is no doubt that a Lodge banner provides in its design an inkling of the thoughts that were in the mind of its creator at the time of its execution. The banner is usually made early in the life of a Lodge at a time when the ideas that motivated the Founders were well understood. With the passage of time when the Founders have long departed, the banner has become rather like an old snapshot and, in the absence of historical records kept by the Lodge, we are left to conjecture what its meaning or message might be. Some parts of the design may be explicit, showing, for example, a square or a level, and, even if the banner is very old, their operative uses may be stated with confidence as being the same now as when the banner was made. Again, many banner designs contain parts taken from the arms of local aristocratic families or civic heraldry or, perhaps, a patron saint connected with a local industry, and we can state with certainty their derivation. Occasionally, a banner will be of special note because it contains a familiar design which is treated in an unusual manner or is lacking in some particular. When we come to the speculative aspects of Masonry, it is not such plain sailing since the interpretation and relative importance of symbols and emblems portrayed on a banner are personal, subjective matters. Symbols are employed to illustrate spiritual truths which form the foundation of a guide to good conduct in the individual Mason; in this sense, a banner sometimes contains so much detailed symbolism that it can serve a similar purpose to that of a tracing board. However, unlike a tracing board whose form is tied to an unchanging description in the ritual, the creation of a banner offers its designer an opportunity to exercise his imagination with considerable freedom of expression. Subjective though

the interpretation of the design may be, the designer will be influenced by the age in which he lives, whether it be the early period when lodges had a Christian foundation, the speculative hotbed of the eighteenth century, or the somewhat secular atmosphere of today.

With these preliminary thoughts in mind, the author has made a study of two particular banners and their visual story.

THE BANNER OF THE LODGE OF THE OLDEST ALLY NO. 9524

On the 22nd of October, 1993, the author, as a member of Province of Northamptonshire and Huntingdonshire Masonic Male Voice Choir, had the pleasure of participating in the ceremony of the Consecration of The Lodge of The Oldest Ally which took place at the Freemasons' Hall, Northampton. The Lodge was founded by members of lodges under the jurisdictions of The United Grand Lodge of England and of the Regular Grand Lodge of Portugal and was formed to promote further Masonic links on an international basis, thereby extending Masonic friendship and knowledge and, in fact, putting into practice Masonry Universal. The Lodge meets twice a year, once at Daventry, Northamptonshire, for Installation, and once at Estoril, in Portugal. In this Lodge, it has become an established custom for the Brethren to invite their Ladies to attend the festive board which follows the Lodge meetings.

The author was present again at the meeting of the Lodge held at Daventry on the 6th December, 1997, when the Lodge Banner was dedicated by the Provincial Grand Chaplain, W. Bro. the Reverend A.W. Avery, who delivered a thought-provoking and inspiring oration. A colour plate of the banner is shown in Fig. 1 where it is seen to be of the gonfalon type, that is, for hanging from a cross-bar, and measures 2ft 9in Broad 4ft 6in Ht. Max. The field is dark green to represent the countryside of Northamptonshire and Huntingdonshire. Fessewise, on a broad blue band is a grid of five wavy stripes in silver to represent the river Tagus at Lisbon and the famous suspension bridge there is depicted in gold as a bend-sinister spanning the river. Running along the bridge is a Latin motto "IN FRATERNITATE CONCORDIA" (In Brotherhood Harmony). In chief are the number of the Lodge and the square and compasses, in silver braid, while, below, is the legend LODGE of the OLDEST ALLY, also in silver braid. The banner has a hem of braid, a bottom fringe and side tassels hanging on cords, all gold. The banner was manufactured by seamstresses at The Freemasons' Hall, Great Queen Street, London, under the direction of Mrs. Fernandez, and the whole design, its layout and choice of colours is the creation of W. Bro. P. Kitson, P. Dep. G. Swd. B., who was also the first Master of the Lodge.

As often as circumstances permit, the banner is transported to each country in turn for Lodge meetings. Prominently displayed and seen by the Brethren in Open Lodge, it symbolises the bridge joining the green fields of England to the sunny land of Portugal and it expresses the especial bond that must exist between English and Portuguese Masons whose countries

have been in unbroken alliance and amity since 1386, the oldest alliance in existence anywhere in the world today. The salient historical events which brought this Alliance into being are described in the following narrative.

In 709 A.D., Arab forces occupied the Iberian peninsula and established the Umayyad Caliphate of Spain. Islamic unity began to break down in the 10th Century and, by the 13th Christian monarchies had emerged in Portugal (independent from 1139), Navarre, Castile-Leon, and Aragon. By 1275, the whole of the peninsula had fallen to these monarchies, with the exception of the Muslim Kingdom of Granada which endured until it was absorbed into Castile and Aragon in 1492.

In 1367, Edward, the Black Prince (1330–1376), then governor of English territories in the South-West of France, crossed the Pyrenees in support of Peter I of Castile (1350–69), known as Peter the Cruel, who was under attack from his half-brother, Henry of Trastamar. The Black Prince was victorious at the battle of Najera and was rewarded by Peter with the gift of the great ruby which was to become the chief jewel in the English crown. The Black Prince's brothers, John of Gaunt and Edmund of York (1341–1402), had married two of Peter's bastard daughters. John of Gaunt (1340–1399) had left England to pursue his claim to the kingdom of Castile, a claim he thought himself entitled to through his second wife, Constanca, heiress of Peter I. (He left his son, Henry Bolingbroke [1367–1413 (Henry IV 1399–1413)], in charge of his English estates which he had inherited when his wife, Blanche of Lancaster, died.) In 1379, the throne of Castile was occupied by John I (1379–1390) whom Gaunt claimed was the bastard son of a usurper.

Meanwhile, Beatrice, the daughter of the King of Portugal, Ferdinand I (1367–83), had married John I of Castile who, on the death of Ferdinand, claimed the Kingdom of Portugal through his wife's inheritance, a claim largely supported by the Church and the nobility. The common people of Portugal, however, rose indignantly against the imminent loss of sovereignty which their country had enjoyed for some two centuries and acclaimed as their champion John of Aviz, an illegitimate son of Pedro I (1357–1367) and Grand Master of the Order of Calatrava. This Order was fashioned on the pattern of the Knights Templar and had originated in 1158 when soldier-monks took part in the defence of Calatrava against the Almohades, Muslim fanatics from the Atlas Mountains of Morocco.

By this time, the Black Prince had died (before his father, Edward III, 1327–1377) and the throne of England passed to his son, Richard II, who reigned from 1377 to 1399. Through the influence of Gaunt, Portugal and England had developed an understanding and an English army appeared in Portugal to wage common cause against Castile. In 1385, the Portuguese people's nominee, John of Aviz, was proclaimed King (1385–1433) by the Portuguese Cortes whereupon John of Castile invaded Portugal in defence of his wife's inheritance. The opposing forces met at Aljubarrota where, with the aid of the English archers, the intruder was decisively defeated

and the dynasty of Aviz confirmed. It was out of that victory and that change of dynasty there came, in 1386, the formal Alliance – ‘for ever’ – with England. to quote from Professor Atkinson:–

“Reaffirmed down the centuries as a sheet anchor in the policies of both countries, and today the oldest alliance in existence, it bound alike the two thrones and the two peoples to the defence of each other's interests and territories ‘wherever they may be’. None could then have conceived the full import of these last words, or how the destinies first of Portugal, then of England, were soon to lie along the ocean highways of the world, crossing, intertwining, threatening collision on occasion, yet working all the time to the fuller realization of their interdependence.”²

Although John of Gaunt failed to prosecute his wife's claim to Castile, one of his daughters, Philippa of Lancaster, married John of Aviz who became John I of Portugal (1385–1433) and another daughter, Constance, married Henry, the heir to the throne of Castile.

The Alliance was invoked as recently as during the dark days of the Battle of the Atlantic when Portugal granted the use of airbases in the Azores to assist in the fight against Axis submarines (called U-boats) which were causing huge losses of merchant shipping, the life-blood of the United Kingdom during the Second World War.

THE BANNER OF PRO MUSICA LODGE, NO. 9547

The motivation for the foundation, in 1994, of Pro Musica Lodge came from members of the Provincial Male Voice Choir of Northamptonshire and Huntingdonshire under their Musical Director and Conductor, W.Bro. Peter G. Sproule, P.Pr.S.G.W. The choir, formed ten years previously by Brother Sproule, had grown to a nominal roll of forty members and had earned for itself a high reputation far beyond the confines of its native Masonic Province and, in 1998, Brother Sproule was awarded the R.W. Provincial Grand Master's Certificate of Merit. A severe blow occurred on the 14th June, 1998, with the death of Brother Sproule but, whilst lamenting the loss of a dear brother, the members were determined to preserve the choir and to continue to dedicate their efforts to Masonic Music.

The repertoire of the choir is drawn from many sources, including the wealth of Masonic music housed at Freemasons' Hall, Great Queen Street, London. Over two hundred performances have now been given in forty-five towns and Masonic Centres in England. Often the performance takes the form of a lecture with choral illustrations such as a glee for a few voices, a song for a soloist or a piece for full choir. The material ranges from sacred music concerned with Masonic ritual to entertainment at the festive board. Other regular activities of the choir include singing in cathedrals and churches at Choral Evensong and at special services for additional degrees in Freemasonry, such as the Provincial Priory of Knights Templar.

The subject of Masonic Song and its history is interesting and, beyond

the scope of this paper, but a measure of the importance which song used to have in the 18th. Century may be gained from a perusal of two books of Constitutions. Firstly, the Book of Constitutions of the Premier Grand Lodge, produced by the Reverend James Anderson in 1723, contains sixteen pages of songs and music; secondly, the Book of Constitutions of the 'Antients' Grand Lodge, called "Ahiman Rezon: or, A Help to a Brother", written by Lawrence Dermott and produced in many editions, contains, for example in the 1764 edition, sixty-eight songs, much verse and an oratorio. In both these books, all the material presented is free from any reference to religion or politics, either directly or by innuendo.

One hope of the choir is that their activities will expand the awareness amongst Brethren generally of the rich heritage of Masonic music that exists and that this will lead to more of the music being performed and appreciated. Joint concerts with the Masonic choirs of other Provinces have proved very rewarding and instructive. All these activities are pursued whilst taking care not to infringe the essence of the policy statement issued by the Board of General Purposes of the United Grand Lodge of England in 1963: "Instrumental or vocal music is not, per se, objectionable during Masonic Meetings, but care must be taken that vocal music is not identified with a particular form of Divine Worship, and that it does not offend the susceptibilities of a Creed, since Masonry is open to the adherents of every Faith which requires belief in a Supreme Being; and that all other musical items should be scrutinised with the same care as any spoken additions."

It was out of this milieu that there sprang the idea for the foundation of a new lodge, to be called Pro Musica Lodge, dedicated to the sixth of the Seven Liberal Arts and Sciences. The Mother Lodge of Pro Musica is the Dr. Oliver Lodge, No. 3964, meeting at the Freemasons' Hall, Peterborough, and no fewer than eleven members of that Lodge were in the choir at that time of whom six became Founders of the new Lodge, including Brother Sproule, the first Master, and W.Bro. K. Spain, P.Pr.G.Supt.W., the first Senior Warden. The first Junior Warden was W.Bro. P.K. Hamel-Cooke, L.G.R., a Past Master both of Lodge Aldgate Ward (London) No. 3939 and of Lodge East and West (London) No. 5410. The Lodge was Consecrated on the 6th May, 1994, at The Masonic Centre, Corby, Northamptonshire, by the Provincial Grand Master for the Province of Northamptonshire and Huntingdonshire, R.W.Bro. H.B. Smith.

Although the Lodge, as a rule, meets at the Masonic Hall, Stamford, Northamptonshire, it has often been the case that, by Dispensation, the Lodge has met at other Masonic Centres in the Province and a general desire arose amongst the Brethren for a suitable Lodge Banner to be taken with the Lodge peripatetically for display at Lodge meetings. Accordingly, the Second Master of the Lodge, W.Bro. Keith Spain, set himself the task of origination of an appropriate design. The author is indebted to Brother Spain for the following outline of the thoughts that were in his mind as designer and the symbolism which the design is intended to convey. Some

of his thoughts were suggested to him by the Secretary of the Lodge, W.Bro. W.G. Young, P.Pr. G.Std. (now P.Pr.J.G.W.), who drew his attention to the following extract from the Fourth Section of the Second Lecture on the Three Degrees of Craft Masonry:—

'Music teaches us the art of forming concords, so as to produce a delightful harmony, by a mathematical and proportionate arrangement of acute, grave, and mixed sounds. This art, by a variety of experiments, is reduced to a demonstrative science, with respect to tones and intervals of sound. It inquires into the nature of concords and discords; and enables us to find out a due proportion between them by numbers; and is never employed to such advantage as in the praise of T.G.G.O.T.U.'

The Symbolism of the Banner of Pro Musica Lodge (shown in Plate 2):—

'The Lyre

The lyre, being an ancient form of musical instrument, has always been used to represent music in many art forms. In Masonry it is the jewel worn by the Organist. It is here superimposed on to four staves of manuscript.

'The Manuscript

The manuscript has four staves marked with the clef signs denoting Treble, Alto, Tenor and Bass, representing the full range of voices and instruments and reflecting the interests of the members. The strings of the lyre cross the four staves denoting that the full octave is available in each staff, indicating Harmony between all voices and instruments.

The Clef Signs and Common Time signature represent music already written, the blank staves denote music yet to be written, the whole linking Past, Present and Future within the Lodge.

The Key Signature (one Sharp defining G major) reminds us that, when our ancient brethren were in the middle chamber of the temple, their attention was peculiarly drawn to certain Hebrew characters which are depicted in our Lodges by the letter G, reminding us that music is employed to advantage in singing the praises of T.G.G.O.T.U.'

The artwork of the Banner, which is of the gonfalon type and measures 3ft Ht. Max × 2ft wide, was executed by W.Bro. John G. Percival, a Past Master of Coritani Lodge, No. 8079, and a Founder Member of pro Musica Lodge. Brother Spain writes: 'The symbolism was my own, as was the original concept of the banner design. This was improved upon by W.Bro. Percival when he did the artwork.' The Banner was Dedicated by the Deputy Provincial Grand Master, W.Bro. (now V.W.Bro.) E.M. Pell, P.A.G.D.C. (now P.G.Swd.B.), on the 1st. of May, 1998, at the Masonic Centre, Stamford, Northamptonshire.

¹ 'The Old Woman', by Joseph Campbell; set to music by Hugh S. Robertson for male voice quartet and published by Paterson Publications, 1927.

² 'A History of Spain and Portugal', by William C. Atkinson, Penguin Books, 1961 (page 97).

THE BANNER OF THE LODGE OF THE OLDEST ALLY No. 9524



THE BANNER OF PRO MUSICA LODGE, NO. 9547



ORATION AT THE CONSECRATION OF THE DE VERDUN PRECEPTORY NO. 613

**by W.Bro. Rev. Canon A.T. Green, P.A.G.Ch., Prelate of Provincial
Priory**

CONSECRATED 11TH DECEMBER 1998

Why the de Verdun Preceptory? Who was He? Ancient records tell us that he was a knight who came to England with William the Conqueror and after the conquest of this country was given land in Alveton, Staffordshire, where he built a castle and the family lived there for many generations. He became the owner of Lutterworth and some sixteen hundred acres of land there by purchase. The population of Lutterworth at that time was some twenty seven males and their families. If one assumes that the average family size at that time was five, then this would make a total population of some one hundred and thirty-five people.

Though the de Verdun's became the owners of the land and of Lutterworth, they rarely visited, leaving the care of the land and people in the hands of their steward, who would collect the rents and the service due from the inhabitants.

In due course of time a descendant of the first de Verdun named Bertram, became the Sherriff of the counties of Leicester and Warwick. He was twice married and his second wife Rocsia, together with their fifth son Nicholas, founded the Hospital of St. John on land adjoining Misterton. The hospital was to provide a house for one priest and six poor men to keep hospitality for poor wayfarers.

So, in the true fashion of the nobility of their time they followed the nature of our Order from which stems the belief that Jesus Christ is the Saviour of mankind, the human race. It was through his birth, life, death, resurrection and ascension that a new way of life and a new understanding of that life, made mankind see that it was possible to be born again in the knowledge of that life.

Christ's teaching was that we should learn to forgive more readily and to love those we hated or disliked more readily and freely and to do so with great compassion. His life was and is our example today and always. To do this He says that we must "Love honour and fear God, walking after His commandments."

It is a belief in Christ Jesus that give us the ability, the strength and the grace to enables us to carry out His wishes.

So, the root of our Order is based on the three great Christian principles as expounded by St. Paul in that wonderful first letter to the Corinthians, where he writes in Chapter 13, verse 13 of FAITH, HOPE and CHARITY; the greatest of these being CHARITY.

This means that we have to have an unquestioning faith in Jesus Christ, believing that He is the Son of God without any doubt whatsoever in our minds that he is the Saviour of the world.

We have to have hope for the future and that indeed a new world is to come through Him; but above all, towering over anything else we may believe is charity, nowadays rendered as love, – the greatest of the three ideals.

It has to be a love which never fails, love which suffers many vicissitudes, which is never envious, which never flaunts itself, but which is seemly and takes no account of evil. A love which, in effect is poured out on others without thought of self or of personal gain.

The knight when he received his accolade was expected to be a Christian, a man of honour, a chivalrous person who supported that which was right in an evil world; he cared for the weak, the fatherless, the widowed and for his brother knight, defending them all against wrong.

From this conception, of the life of Christ, to bring salvation to a sinful world comes the knightly code of honour. The principles of which, we are reminded as we listen to our Precepts as the Preceptory is closed. Those ideals which call upon us to, honour and fear God, defend the faith, the honour and dignity of our Knightly Order; Loyalty and honour which are to be prized, to be just and true in word and deed; to oppose wrong and injustice, but always to be courteous and gentle. All those knightly accomplishments which have come to exemplify the true gentleman of today.

In the short history of the de Verdun's we have seen in some small way, how the knight and his family carried out all these ideals in supporting those less fortunate than themselves in their day. Now, as those who have set themselves aside by joining the Order of the Knights Templar, those same ideals must be instilled in our hearts and minds.

May this new Preceptory be blessed in the grace of our Lord Jesus Christ always.

LODGE TRANSACTIONS

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

Years

1928/29 to 1930/31

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1972/73 onwards

at £5.00 per yearly issue – inc. postage

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

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

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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